

# Pope tells doctors: support life

VATICAN CITY — (NC) — Pope Paul VI has reaffirmed the Church's opposition to euthanasia, and has called upon doctors to support life to the very last.

Addressing 1,000 delegates to the Third World Congress of the College of Psychosomatic Medicine Sept. 18, the Pope said:

"Concerning the value of each human person, we wish to remind you that it is the physician's duty to be always at the service of life, and to assist the individual to the very end, without ever accepting euthanasia or renouncing the very human duty to help a person to end his days with dignity."

**SPEAKING** in French to delegates from more than 50 countries of five continents, Pope Paul recalled the teaching of Pope Pius XII on the use of pain-killing drugs.

Pope Pius XII, the present Pope noted, said in 1958 that such drugs could be used prudently by competent people, "but never so as to diminish personal responsibility or against the rights that are proper to a human person."

Pope Paul commended the perspective of psychosomatic medicine, which sees the doctor-patient relationship as one between two human beings, in which the patient loses none of his human value because of his condition (Psychosomatic medicine deals with psychological causes of physical symptoms).

**NOTING** the importance of family support for those afflicted with psychosomatic ills, the Pope called upon the delegates to stress the role of the family for the physical and moral well being of individuals.

He cited "especially the most vulnerable—the infant, the aged and the sick, which is to say, all of those who are not productive, who are abandoned by a mentality not based on a true conception of man nor on the Christian spirit."



This child is a little young to appreciate her first experience with religious education; but her mother and hundreds of other men and women were inspired at commissioning ceremonies held at parishes throughout the Archdiocese on Catechetical Sunday to spread the word of God through teaching CCD classes. See pictures page 17.



Ray Cooper of the St. John the Apostle co-op loads food

## Food Co-Op: Good for soul, good for budget

Everybody's paying more and more and more for food.

Except some of the people at St. John the Apostle parish in Hialeah.

They're paying less. Quite a bit less. And eating better.

But there's more to it than food for the body. There's food for the spirit, according to Father Henry O'Loughlin, assistant pastor and founder of the 40 member food co-op.

"**WHATEVER** their reasons for joining, people belong because they enjoy belonging and sharing," he said.

Mrs. Martha Hoyt, program coordinator, said, "It's a whole new way of thinking and eating. My kids call it adventures in dining."

"It's not only cheaper but also a way of coming together, of having community and showing people they must share equally.

You can't have the attitude that you will grab the best for yourself like you would at the supermarket. The spirit of cooperation is there now and it brings us together," she said.

Father O'Loughlin gave typical prices on food as 4 cents a pepper, 6 cents a plum, 12 cents a lettuce head, 27 cents a loaf of bread. Mrs. Hoyt said, overall, vegetable savings are about 35 per cent average with meat running about 25 per cent less than the supermarkets.

The produce is bought at the Farmers' Market every two weeks and the meat and eggs from companies dealing in those quantities.

"**WHEN I** first broached the idea," said Father O'Loughlin, "people were skeptical. Fortunately we have within the parish a charismatic group with a sense of community. The officers

welcomed the co-op as a useful opportunity to increase parish

(Continued on page 8)

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# OFFICIAL

## Archdiocese of Miami

### Appointments

The Chancery announces that Archbishop Carroll has made the following appointments, effective as of October 7, 1975:

**THE REVEREND JOSE I. HUALDE** — to Assistant Pastor, St. Benedict Church, Hialeah.

**THE REVEREND ANTHONY MERCIECA** — to Assistant Pastor, St. James Church, Miami.

**THE REVEREND ANTHONY O'SHEA** — to Assistant Pastor, Holy Family Church, North Miami.

**THE REVEREND JAMES B. REYNOLDS** — to Archdiocesan Director of Pro-Life Activities, while retaining other assignments, effective Sept. 5, 1975.

**THE REVEREND JOSEPH T. CARNEY** — to Assistant Pastor, St. John the Baptist Church, Fort Lauderdale.

**THE REVEREND VINCENT ANDRIUSKA** — to Assistant Pastor, Sacred Heart Church, Homestead.

**THE REVEREND JAMES O'SHAUGHNESSY** — to Assistant Pastor, Sacred Heart Church, Lake Worth.

**THE REVEREND BERNARD KIRLIN** — to Administrator, San Isidro Church, Pompano Beach.

**THE REVEREND JAMES SPRADA** — to Assistant Pastor, St. Maurice Church, Fort Lauderdale.

**THE REVEREND TIMOTHY LYNCH** — to Assistant Pastor, St. Catherine of Siena Church, Miami.

**THE REVEREND PATRICK ORGAN** — to Assistant Pastor, St. Andrew Church, Coral Springs.

**THE REVEREND JOSEPH E. STEARNS** — to Assistant Pastor, Little Flower Church, Coral Gables.

**THE REVEREND JOSEPH TYSON, S.S.J.** — to Assistant Pastor, Sts. Peter and Paul Church, Miami, while retaining other assignment.

**THE REVEREND GUSTAVO J. MIYARES** — to Assistant Pastor, St. John Bosco Church, Miami, and Assistant Director (pro tem) of Archdiocesan Youth Activities.

**THE REVEREND JOSE P. NICKSE** — to Archdiocesan Assistant Director of Pro-Life Activities, while retaining other assignments, effective Sept. 5, 1975.

**THE REVEREND SEAN QUILTER** — to Assistant Pastor, St. Louis Church, Miami.

**THE REVEREND PATRICK J. O'CONNOR** — to Assistant Pastor, Our Lady of the Lakes Church, Miami Lakes.

**THE REVEREND MANUEL RODRIGUEZ** — to Assistant Pastor, St. Hugh Church, Coconut Grove, while retaining other assignment, effective immediately.

**THE REVEREND PEDRO J. JOVE** — to Assistant Pastor, Our Lady of Guadalupe Church, Immokalee.

**THE REVEREND FELIPE ESTEVEZ** — to Archdiocesan Assistant Director of Vocations, while

retaining other assignment.

**THE REVEREND MICHAEL F. O'FLAHERTY** (newly ordained) — to Assistant Pastor, St. Bartholomew Church, Miramar, effective immediately.

**THE REVEREND ANGEL VILLARONGA, O.F.M.** — to Assistant Pastor, St. Robert Bellarmine Church, Miami, while retaining other assignments.

**THE REVEREND FREDERICK FULLEN, C.S.SP.** — to Assistant Pastor, St. Lawrence Church, North Miami Beach.

**THE REVEREND FRANCISCO VILLAVERDE, O.P.** — to Assistant Pastor, St. Michael the Archangel Church, Miami.

**THE REVEREND GERALD FUNCHEON, O.S.C.** — to Assistant Pastor, Our Lady Queen of Martyrs Church and to the staff of St. Thomas Aquinas High School, Fort Lauderdale, effective immediately.

**THE REVEREND MR. WILLIAM DAVIDSEN** — Deacon, St. Juliana Church, West Palm Beach.

**THE REVEREND MR. JOHN O'HARA** — Deacon, St. Brendan Church, Miami.

**THE REVEREND MR. THOMAS WENSKI** — Deacon, St. Benedict Church, Hialeah.

**THE REVEREND MR. THOMAS WISNIEWSKI** — Deacon, St. Louis Church, Miami.

**THE REVEREND MR. GREGORY ANDREWS** — Deacon, St. Hugh Church, Coconut Grove.

**THE REVEREND MR. VINCENT CLEMENTE** — Deacon, St. Boniface Church, Pembroke Pines.



# Inside the news—briefly

WITH ANALYSIS FROM  
VOICE EDITORS

## Bishops plan new pro-life strategy

A Senate subcommittee's defeat of several proposed anti-abortion amendments this week is causing reaction and regrouping of forces among the U.S. bishops. A change in strategy, involving an abandoning of more restrictive amendments in favor of a modified states' rights amendment, is possible, due to the fact that such an amendment came closest to passage in the committee. Speaking on the week's setbacks, Cardinal Terence Cooke of New York, the Bishops' chairman of pro-life activities, said: "The subcommittee's action is disappointing, but it is not the final word. The millions of Americans who oppose abortion will continue their efforts to secure full legal protection for the unborn."

## Excommunication for violent Irish?

Two bishops, one Catholic, the other Protestant, have suggested that those who use armed violence in Northern Ireland be excommunicated from their churches. Catholic Bishop Peter Birch of Ossory in the Republic of Ireland, said that members of the Irish Republican Army (IRA), the



Vietnamese children receive First Communion from Archbishop Joseph McGucken of San Francisco on the feast of Vietnamese martyrs, the first Sunday in September, at Camp Pendleton, Calif.

outlawed organization that has been waging guerrilla warfare to unify Ireland, "had excommunicated themselves" by their actions. Bishop Birch said he would favor official excommunication of IRA members. "It is our clear duty," Bishop Eames said, "to condemn what they (the bombers) are doing. Of all the Christian values in our time none is more important than Christian forgiveness."

## Pope appeals for Spanish terrorists

Pope Paul VI has made public and possibly private appeals for clemency on behalf of 11 terrorists under sentence of death in Spain. His public appeal came Sept. 21 from his balcony overlooking St. Peter's Square to crowds waiting to recite the Sunday Angelus with him. Speaking of "the death

sentences of the terrorists in Spain," the Pope said: "We deplore their criminal acts, but we would like them to be spared by a justice which can prove itself magnanimous through clemency." Spanish military courts sentenced the 11 terrorists — including two pregnant women — to death in September on charges of murdering policeman and civil guards. Eight of the condemned persons belong to a Marxist organization and the other three to a Basque separatist group.

## Ask for approval of lunch program

The U.S. Catholic Conference (USCC) has called on President Gerald R. Ford to approve the National School Lunch and Child Nutrition Act amendments recently passed by Congress. In a letter to the President, Msgr. Francis J. Lally, USCC Secretary for Social Development and World Peace, said: "The programs authorized by this legislation provide essential nutritional assistance to poor families, as well as those who endure temporary economic hardships." He noted that the administrative board of the USCC recently issued a statement on international and domestic food policy issues, which "urged the President to sign this legislation into law."

## MINI-BRIEFS

### Teresa wins prize

Mother Teresa, foundress of the Missionaries of Charity of India, is among the recipients of the First Albert Schweitzer International Prizes, to be awarded Oct. 28 at the University of North Carolina at Wilmington. She will receive the prize in humanities, consisting of \$5,000, and a bronze medal.

### Memorial Mass set

A national memorial Mass at Arlington National Cemetery has been scheduled on May 31, 1976, for all the men and women who have given their lives in the service of the United States. Chief celebrant for the Mass, sponsored by the Arlington diocese, will be Cardinal Terence Cooke of New York, head of the U.S. Military Ordinariate.

### Named pro prefect

Pope Paul VI has named Argentine Bishop Eduardo Pironio pro prefect of the Vatican's congregation for Religious. The new pro prefect was bishop of Mar del Plata, Argentina, and president of CELAM (Latin American Bishops' Council) at the time of his nomination.

### Cursillo advisor

Father William Keane, a former pastor in the Orlando, Fla. diocese, has been named national priest advisor to the Cursillo Movement in the United States headquartered in Dallas. The Cursillo Movement stresses doctrine and spiritual formation of lay groups through short, closed retreats, and community participation through lay programs. The movement originated in Spain in 1949 and was introduced to the United States in 1957.



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# Hundreds attend Center's dedication

By ROBERT O'STEEN  
Voice News Editor.

A lonely old man, wandering down busy Second Avenue in downtown Miami, stuck his head in the door of the Gesu Church basement and saw hundreds of people getting free refreshments, looking at the newly decorated interior, listening to red-and-white-clad Dixieland musicians blare away as politicians and other notables gathered for ceremony.

The old man didn't know it as he hesitantly stepped into the doings, but this was his day. A day for him and hundreds of others like him, alone and in need.

The event was the open house and dedication of the Downtown Senior Citizens Community Center where Sister Maura Phillips, O.P., director, and her volunteer staff feed some 500 old people each week and provide them with recreation, referral services and human warmth.

At the dedication ceremony, Archbishop Coleman F. Carroll blessed and hung on the wall a Crucifix.

HE SAID, "I am happy to be here to dedicate this building for the work that is increasingly necessary in the U.S., namely giving special attention to the aged whose numbers are increasing."

The Archbishop referred to changes in family life and lack of caring of the aged which emphasized the need for "such facilities as this which is located and suited to take care of many such abandoned and lonely people, a place where the elderly do not feel shunted aside, but are assured of love."

Miami Mayor Maurice Ferre also spoke and publicly vowed to

support the center at budget time. Metro Mayor Steve Clark referred to the fact that he was student at Gesu school 46 years ago, graduated 36 years ago and was proud to support the facility now.

THE DRIVING force behind the project is Sister Maura, a small energetic nun who came to Gesu with the desire to work in hospitals rather than in an organization where her talents had always taken her before.

But Father Ignatius Fabacher, S.J., then pastor, impressed on her the need to do something for the elderly in downtown Miami.

"I saw how he wanted it and I knew the Archbishop wanted a facility for the elderly, so I agreed," said Sister Maura.

Following her sense of organization Sister Maura started with a survey downtown and found

that a third of the people residing there in the old hotels and apartments were age 60 or over.

"Many can't cook in the rooms and go out for meals," she said. "On Social Security, some may get \$110 or \$135 a month and their rent might run \$95 or \$100, so how do they eat?"

"I would open a refrigerator door and see a glass of water and a piece of butter and nothing else, or I find nothing but a bag of cookies in one room.

"I KNEW we had to have money," said Sister Maura, "so I went to all the agencies and they said we have to get a program going on our own first, and then they can come in and back a viable operation."

So she went on her own. A man

who asked not to be identified gaver her money to fix up the basement of the historical landmark Gesu Church. A woman gave her money for curtains and interior decorations. That was how the once drab and musty room took on its present bright hotel lobby look.

Then the ever-present St. Vincent de Paul Society asked what Sister Maura needed for a food program. "I asked for \$10,000 to feed 50 people three times a week." They gave her enough to feed twice that many five times a week until she can secure government funding.

"But the food isn't enough," she said. "We are interested in the whole person, not just food. Even people who can afford to eat well are isolated and lonely.

"WE NEED social workers because we provide social services, referrals to helping agencies, recreation, personal care, activities. The old people used to come in here (before the center was completed) and just sit. They wouldn't talk or do anything. We brought in an art instructor and they were unresponsive at first, but after they saw what they could do they started taking an interest, and we brought in a dance instructor who is very good with them. She drew them out and got them going."

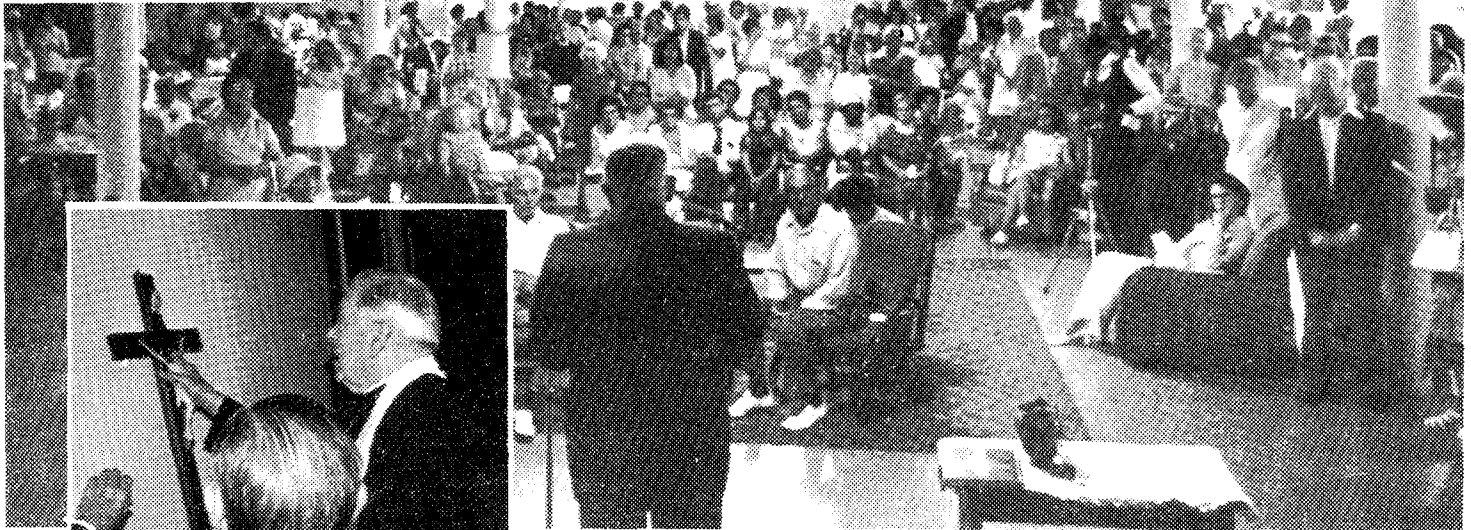
Now the project is staffed by Sister Maura and a group of volunteers ("I have the most fantastic group of volunteers working here.") and some help from the county Impact program for the elderly of which the Gesu center is now a mini-center.

As busy as she is, Sister Maura goes out to where the people are to make contact and bring them in to the center if possible.

"I HELPED one lady move four times. I find nursing homes for them, when they run out of money sometimes I can tide them over and I check on their living conditions. Some of them can't even get out of their apartments. I have one volunteer man who does nothing but take meals out to about 12 people a day who are immobile."

In the hustle-bustle of the downtown traffic and shoppers the old people dodder along trying not to get knocked aside. Before, they had no place in particular to go.

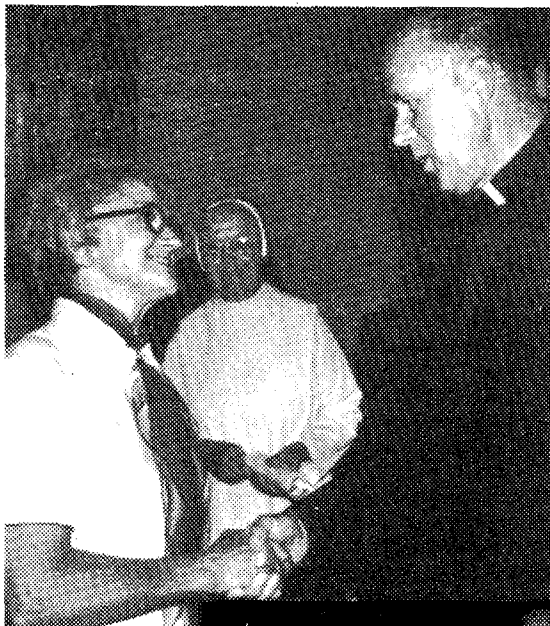
Now, they head for Sister Maura's center which is their oasis of love and human warmth.



Speaking at dedication of Senior Citizens Center in Gesu basement is Archbishop Carroll (above) while at right, moments before, he blessed and hung a crucifix on the wall.



Hundreds of elderly got free refreshments (left) while others spoke with Archbishop Carroll (right).



Sister Maura, the Center's director, greets Fr. David Punch, Archdiocesan director of the aged programs.



# A CHOICE OF PRACTICAL GIFTS FROM CGF

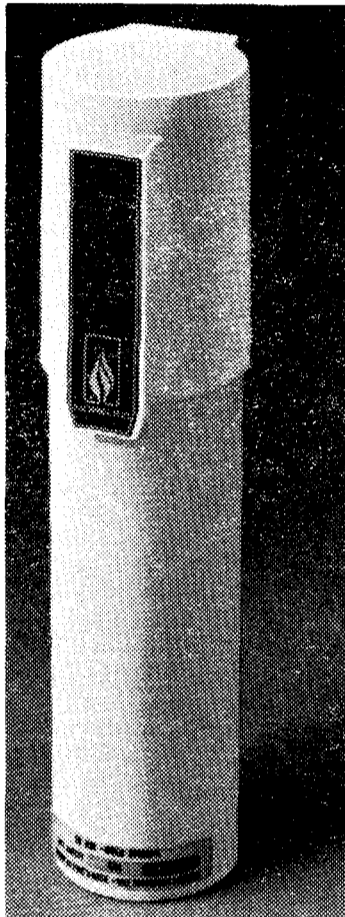
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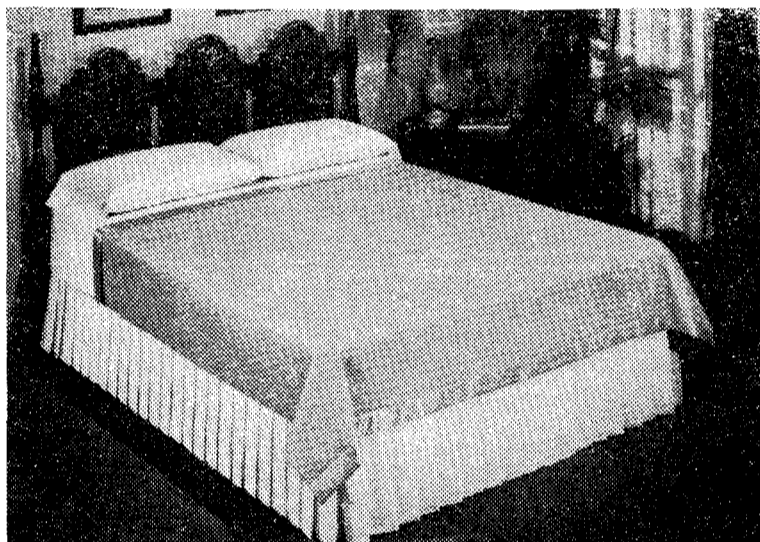
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**OCTOBER 5-12 NATIONAL FIRE PREVENTION WEEK**

# Parish Pacesetters

## St. Mark parish

By **GEOFFREY BIRT**  
Palm Beach County Correspondent

**BOYNTON BEACH** — Three years ago Mrs. Helen Jeffers came here from Maryland with her husband to enjoy retirement, and bought a house in the Leisureville condominium development.

Instead of retirement at Leisureville, she immediately found herself busy in Catholic action.

Almost as soon as she had arrived here, she learned that her new pastor, Father Walter J. Dockerill, was promoting the Legion of Mary in his parish. "I had started to join the Legion 20 years ago, when we were in Birmingham, Ala.," Mrs. Jeffers said, "but we moved before I became a member. It took Our Lady 20 years to catch up with me," she added with a smile.

Having attended the organizational meeting three years ago, she became president in June, 1974 of one of the two praesidia attached to St. Mark's,



MRS. HELEN JEFFERS

and is currently in her second year of office. She is also vice president of the Legion's Curia (the nationwide organization of all local praesidia).

The Legion of Mary is an apostolate of men and women for the salvation of their souls through visitation and service to the sick and the elderly and visiting homes.

Mrs. Jeffers' praesidium meets weekly in a room assigned to it, at the side of the church; and after recitation of the Legion prayers, the receipt of reports, and an exhortation by Assistant Pastor Father Carl Morrison (the Spiritual Director), visitation assignments are given to the members. "We are people caring about people," Mrs. Jeffers said.

Currently, the praesidia in this parish are developing a program "to visit every home in the parish," she said, "and last year our two praesidia visited

1,300 homes.

Mrs. Jeffers is also very much "into" Catholic adult education. "Twice each month, a group of parishioners assemble informally to discuss church history, dogma, current events as they relate to the teachings of the church. Father Dockerill acts as moderator," she said.

This group is also developing regular discussion groups in the homes of parishioners. Mrs. Jeffers was recently hostess of one such home meeting and, as

such, selected as the topic to be discussed, "Women's Place in the World." She said of this adult education program: "Some are worried about the changes which are occurring. Our discussions help us broaden our views and to understand these changes."

About a year ago, said this Catholic actionist, a liturgical committee was started. This means that Mrs. Jeffers is now also "into" learning the deeper meanings of the great liturgies of the Church.

### Private retreat set for Oct. 3

Do you need some time to get away with just yourself and God?

The Cenacle Retreat House, Lantana, is conducting an individually directed retreat from Friday evening, Oct. 3-Sunday, Oct. 5, for women who cannot come during the week for the individual retreats offered throughout the year.

"It is an opportunity to spend some time with the Lord in an atmosphere of silence, peace and

prayer — with the help of a director," Sister Helen Tiemann of the retreat house said, explaining that a Cenacle Sister will meet with each participant to plan the retreat and suggest Scripture and other prayer material.

Applications for the weekend retreat are available from the Cenacle Retreat House, 1400 South Dixie Highway, Lantana, phone 582-2534.

Formerly of Pittsburgh, Pa.

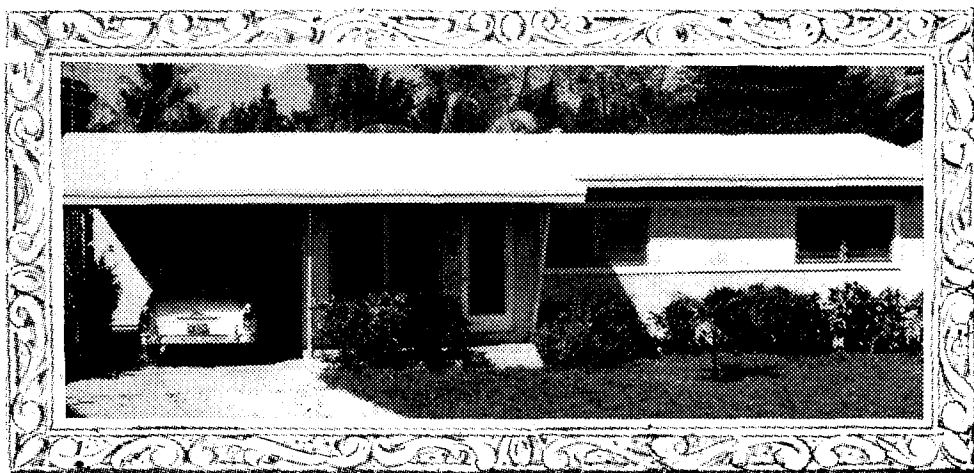
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## October-Respect for what(?) month

With Respect for Life Month coming up in October, there is not too much such respect to point to.

Acts of terrorism continue around the world, with one terrorist trying to bail another terrorist out of jail with the lives of innocent people as his bond.

One nut pulls out a gun with the apparent intention of shooting the President and only a few days later another tries the same thing, barely missing killing a bystander, if not the President.

And now the U.S. Senate committee on Constitutional amendments has voted down the amendments to protect the unborn, as America sails along the path of individualism, with everybody doing his own thing "as long as it doesn't hurt anyone else."

But, of course, a permissive abortion mentality adds to the cheapness of life, and this does hurt someone else. It hurts everyone and encourages selfishness of sexual expression, separating it from marital and family ties which are the organic basis of a stable and happy society.

Everything is becoming softer and easier as this do-your-own-thing attitude pervades our institutions and our people. A

recent study reported that high school graduates were bringing higher grade averages to the colleges with them, yet were making considerably lower scores on entrance exams. In other words, they know less, but are given better grades in school. In a society where we have so much throughout childhood, it is hard to demand too much educational effort of a student including tough grading rewards. This in turn is related to life performance, that is asking self restraint and control, rather than doing what you want "as long as it doesn't hurt anyone." And the point is this all goes along with a generally soft view of the importance of human life.

Cardinal Cooke said of the Senate's action:

"The subcommittee's action is disappointing but it is not the final word. The millions of Americans, non-Catholics and Catholics alike, who oppose abortion will continue their efforts to secure full legal protection for the unborn. The bishops of the United States have already determined to intensify efforts to educate and mobilize people in support of a system of law which respects human life and underscores the tragedy of permissive abortion. The Senate

subcommittee action will only give an added incentive to these efforts.

Refusal to consider any type of amendment is an acknowledgment that there are no rational arguments to justify the one million abortions each year.

The reported votes in the subcommittee indicate that abortion remains a highly controversial issue which is far from dead politically. At least one carefully drawn compromise proposal was not clearly rejected but failed to be reported out because of a tie vote. America's unborn children deserve better than a tie vote. There is ample reason to believe that today's setback is only temporary."

So the abortion issue is not yet over.

And we hope that Catholics and especially the Church leaders will strive to educate the public to the fact that abortion is not just an issue about fetuses but is part of a general pattern of softening of attitudes toward all of our social values that relate to everything from education to terrorism.

In this Bicentennial period we are trying to rekindle a firm belief in our nation, in patriotism and citizenship.

But how can we believe in citizenship if we don't believe in life?



By Msgr. James J. Walsh

## St. Elizabeth—a fully human woman

One of the most welcome favors St. Elizabeth Ann Seton may do the Christian world is to revolutionize the writing of saints' lives. The overly pious manner of presenting the lives of holy men and women for many generations convinced a lot of people the saints were to be greatly admired, but hardly imitated. Too often their biographers turned them into unreal, artificial beings.

Now that the details of Elizabeth's life are tumbling out copiously, even in the secular press, the portrait of a fully human woman is clearly emerging, a woman who most surely can be imitated, as well as admired.

Look at her life from the single aspect of pain. We are all familiar with pain, in many forms, and so was she, far more than most of us. She can hardly become like the plastic saints of the past at the hands of biographers who used to treat their saintly subjects as if let down from heaven by God for awhile, untouched by the world and its evil, hardly aware of family agonies and struggles, always with free hours to pray and commune with God.

Elizabeth could laugh at this description. Her life, by contrast, appears now to have been made up of five stages of pain — pain as wife, mother, Christian, riches-to-rags victim, innovative educator.

One can hardly doubt that God gave her early, despite the easy, comfortable unbringing she had, what has long been called by the curious title, the wisdom of the cross. She possessed, when ad-

versity greeted her, an understanding of the sanctifying role suffering can play in the life of a Christian, who takes Christ seriously.

At 29, she endured the daily trial of witnessing her husband slowly die of tuberculosis. He was advised to take a sea voyage, which he did with Elizabeth and one child. They stopped in Italy with old friends, the Filicchis. There he died and was buried.

Elizabeth was immediately faced with the overwhelming problems of adjusting to a new kind of lonely life with five small children. It came at a time when our infant nation was struggling desperately to gain its balance and hold firm a fluctuating economy. In the constant turmoil, William Seton lost both his health and his once thriving business. Elizabeth had been known as the most beautiful debutante of her day in New York and accordingly wealthy.

She went to the other extreme now, but with an interlude of a different kind of pain.

After William's death in Livorno, she lived on for some time with her dear, devout friends, the Filicchis. The very atmosphere of love and friendship led to a new agony, one she had not anticipated, while recovering from the loss of her husband. This time the problem, a most sensitive one, was related to religion. It was never a question of loss of faith or serious doubts about God's goodness and wisdom. It was not a rebellious reaction to a harsh fate. All her

life, she had been a dedicated, zealous Episcopalian. She had been a working Christian and loved her faith.

But in the Filicchi home, she underwent a new religious experience. For the first time, she saw the Catholic faith being lived at close hand.

This had not been possible as she grew up in America. At the time of the Declaration of Independence, Catholics were still second class people, forbidden to worship in public or vote or hold office. Their religion was looked upon as mysterious, superstitious and binding their loyalties in such

a way to a "foreign power," the pope, that they could hardly be expected to share the fierce patriotism of the colonists.

Her mind in conflict, she returned to New York, more and more convinced as the months passed that she should become a Catholic. She realized that such a step would turn many people against her, as if she had taken leave of her senses, and result in the loss of dear friendships.

Nevertheless, after much prayer and study, she brought her period of indecision to a halt, and the future grandmother and aunt of two archbishops, went to the little church of St. Peter's in New York

and was received into the Catholic Church. It was 1805, two years after the death of William.

The expected ostracism came at once. Hardly anyone was sympathetic to this courageous step, except perhaps the first bishop in the United States, John Carroll of Carrollton, who had long known her family. Only a few friends still spoke to her, probably more from compassion because of the death of her husband than from respect for her conversion.

She had much more pain to endure, and far greater heights to climb, achievements in suffering destined to affect countless lives, even to our day.

To be continued

## On divorce and Holy Orders

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

**Q. I do not understand how a priest can leave the Church and get married and a married person cannot divorce and remarry in the Church? Holy Orders and Matrimony, aren't they both sacraments?**

**A. Yes, Holy Orders and Matrimony are both sacraments. Both are a commitment for life under normal circumstances. But**

there are differences.

It is important to point out that the indissolubility of marriage is based on the teachings of Christ. In Matthew's Gospel we find "What God has joined together men must not divide." Under normal cir-

### What is your question?

stances not even the Church has the authority to break the bond of marriage.

An ordained priest is also a priest forever. But his ministry is exercised within the community of the Church. The priest is under the jurisdiction of his bishop and owes him obedience. The bishop can

suspend the priest from active work in the diocese for some grave and serious reason. Therefore it is possible for a priest to leave the active ministry either by his own decision or the decision of his superiors.

Celibacy is a regulation of the Church. The Church can dispense from celibacy when a man is no longer functioning as a priest. Thus, he is free to receive the sacrament of Matrimony in the Church.

Both the priesthood and marriage are very important commitments in a person's life. They are steps to be taken very carefully. Both demand our total giving of self, and being sacraments they unite us to Christ's total self-giving for us.



By Michael Novak

## 'Respectable bigotry' hits Catholics

Many kinds of respectable bigotry are permissible in the United States; otherwise liberal people indulge them proudly. David Riesman of Harvard, e.g., recently noticed the bigotry manifest against college presidents, military officers, "rednecks," and others.

Driving cross-country recently, I spotted a huge garbage truck with a sign on the front bumper: "Polish Camper." Had the sign said "Negro Camper" or "Jewish Camper," howls of outrage would have followed. To use "Polish" as a synonym for stupid is acceptable in liberal America.

**LEO PFEFFER**, a distinguished constitutional lawyer, is a leader in respectable bigotry as it is directed against Catholics. He is a decent and liberal person otherwise. Even with respect to Catholics, he tries his best to be fair. It is only that he would really like to see Catholics be converted and become like him. He writes recently in "The Commonwealth" that he wants to see the Catholic church emerge from its present struggles "a different church . . . a human rather than a divine institution . . . an institution whose divineness is measured by its humanness." He finds its present progress toward the goal, as he sees it, "exciting, and I like it."

When Pfeffer's daughter was young, she would tease him according to his three prejudices, that she would marry "a Catholic army officer from Alabama." Three respectable bigotries in a row. He now recognizes this as an error on his daughter's part, and tries to explain why he is not anti-Catholic, just because he disagrees with positions felt strongly by Catholics, or just because he does not like the Catholic church.

This is not bigotry, he says, and on that score he is right. Then he gives his reasons for not liking the Catholic church: "It stood for what I opposed and opposed, or at best was neutrally silent about, what I stood for." So far, so good.

**BUT DID** Pfeffer ever make an effort to understand WHY Catholics hold the positions they do, or whether there is some merit in the views of those who oppose him? He offers no such evidence. It is plain he has no respect for, but condemns, his opponents. That is the form sophisticated bigotries take.

Near his office, he once daily passed a parochial school: "All the children were white; each group was monosexual; all the boys wore dark blue trousers and white shirts, all the girls dark blue jumpers and white blouses; all the teachers wore white and all wore the same nuns' habit."

Now Orthodox Jewish schools are far more mono-racial, and



*'Sixty percent of the students in Manhattan parochial schools are Black or Spanish-speaking... uniforms are worn for reasons of egalitarianism and practicality.'*

equally given to traditional uniforms. But the facts about parochial schools are not quite as his uncritical early memories suggest, and he is well-placed enough to find that out.

**UNIFORMS ARE** worn in Catholic schools for reasons of egalitarianism and practicality. Parents who already pay \$800 or \$900 to send a child to school need not spend additional money for a wardrobe; rich and poor dress

alike, have the same visible status. Countless parents approve heartily.

In New York City, one out of every four children is in the parochial school system. It is the fourth-largest school system in the nation, ranking behind only the public systems of New York, Los Angeles, and Chicago. Sixty percent of the students in Manhattan parochial schools are Black or Spanish-speaking. In St.

Louis, Gary, and many other cities, ambitious black parents eagerly send their children to parochial schools by the thousands. Ask them why.

Eighty-seven percent of the parents of parochial school children in New York City earn less than \$10,000 per year, a third earn less than \$5,000 per year. Most parents earn less than the teachers are paid.

**THERE ARE** many things wrong with the Catholic people and institutions in America, and we should be grateful to Dr. Pfeffer for voicing his true feelings — and in a Catholic magazine, at that.

Still, it is hard not to feel that he does not see ourselves, and that he doesn't have his heart in making the effort. His bigotry, not always so gentle either, is both respectable and given strong social support among the otherwise liberal people in this nation. Many assume that Catholicism is their enemy. All their favorite words are anti-Catholic in structure: Reform — but of what? Enlightenment — but from what? Renaissance — but after which death? Dark Ages — compared to modern violence?

To be Catholic in this nation is to have one's intelligence, humanism, commitment to democracy, and moral seriousness questioned by those who believe themselves superior, not equal. Matters are far better than, say, 20 years ago, but they are not yet fair.



By Jim Castelli

## Americans just want some honesty

Eight public opinion pollsters testifying before the Senate Foreign Relations Committee indicated that although Americans are more concerned with domestic issues than foreign, they are not becoming "isolationists."

Rather, the pollsters said, they want more caution and candor in foreign policy.

**ALTHOUGH THERE** were some clear contradictions in the testimony, the following consensus emerged:

— The Cold War is dead; although Americans do not completely trust the Russians and Chinese, they do not see them as an immediate threat and strongly support detente. America's motto, according to Daniel Yankelovich, one of the pollsters, might be "Detente, yes; damn fools, no."

— Americans are also less concerned with either being the world's "policeman" or providing limitless help for all who need it.

— **IN TERMS** of process, Americans want a much stronger say in determining foreign policy, as well as greater candor and openness in foreign policy debates.

"Today in California," according to Mervin Field, who conducts opinion polls in that state, "my organization is finding that a majority of the public is ready to endorse a very pragmatic and self-interested foreign policy."

"They seem to be disappointed and not a little frustrated with recent foreign policy leadership, and they are showing a strong desire to take a more active part themselves in the making of policy."

**"THE NOTION** of presidential carte blanche in foreign policy is presently out-of-date in California and, I suspect, throughout the country as well."

Also testifying were George Gallup, Louis Harris, Burns W. Roper, William Watts of Potomac Associates; Albert Sindlinger and Robert Coursen of the Minneapolis Star-Tribune.

The pollsters appeared at the first of a series of "educational" foreign relations committee hearings designed to examine changing attitudes toward foreign policy and changing issues and priorities.

**SOME OF** the strongest differences in interpretations in-

involved Harris and Watts, who saw a growing sense of interdependence among nations, and Gallup and Roper, who saw more isolationist trends.

"The public lays down quite clear and even urgent new ground rules and priorities which it would like to see this country follow in the creation and the execution of its foreign policy," Harris said. "As I think will become abundantly clear, the American people are prepared to take giant strides toward international participation, well beyond what their leaders have asked."

"In foreign policy, as on most domestic issues, the problem is not one of a leadership trying to get a reluctant flock of followers to consent to necessary foreign policy measures, but rather one of a people deeply traumatized by the Vietnam experience, who have now become far more selective and articulate about what they are willing to see their government stand for."

**SOME OF** the poll results cited by Harris to support his point included:

— By 65 to 22 percent, a

majority oppose U.S. military aid abroad.

— By 52 to 38 percent, a majority favor economic foreign aid, with an even higher margin — 79 to 13 percent — favoring such aid if it can be guaranteed that it reaches the people it is meant to help.

— **THE TOP** three priorities in foreign policy are "working for peace in the world," defending our own country, and securing adequate energy supplies.

— The next four highest priorities, which Harris called "highly significant," were fostering cooperation with other nations to solve problems such as those involving food, inflation and energy (67 percent); controlling worldwide inflation (64 percent); achieving worldwide arms control (64 percent) and combatting world hunger (61 percent). On aid to alleviate world hunger, the United States was given a negative rating by 54 to 41 percent.

— By 73 to 18 percent, a majority believe it is "morally wrong for the United States to back military dictatorships that strip

their people of their basic rights, even if that dictatorship will allow us to set up military bases in their country."

— **BY 68 TO 21** percent, a majority believe the United States should "put pressure on countries which systematically violate basic human rights."

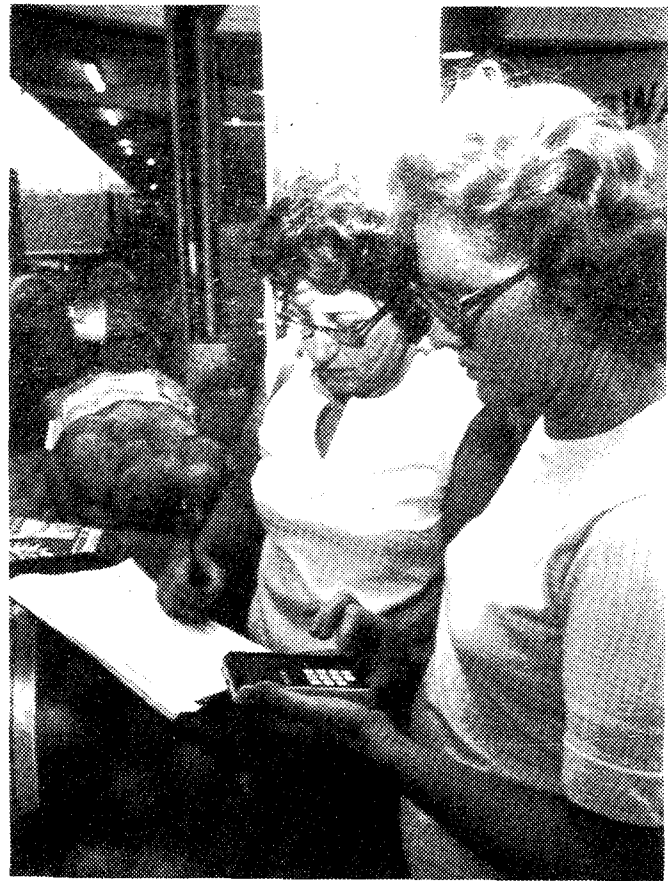
But, Gallup said, "While Americans exhibit laudable humanitarian impulses in terms of helping less fortunate peoples, the factor of self-interest must not be overlooked. Thus, Americans may favor the sending of certain products to underdeveloped nations, but are likely to change their tune if such action is perceived as likely to raise prices."

"The fact is, Americans can sometimes act in a disappointing and selfish manner if they feel that they may be directly affected."

Roper praised the "basic judgment, good sense and inherent decency" of the American public, but said "the knowledge of the American people was woefully inadequate" in two key areas — basic economics and "interdependence" of nations.



FILLING individual's orders at St. John the Apostle hall is Nancy Lerch (above), a young member of a co-op family, while earlier Mrs. Pat Lerch and Mrs. Dorothy Cooper (right) check purchase list and add money spent.



## Co-op gets food for table and for soul

(Continued from page 1)

fellowship and identity."

"Over a year ago we started with 35 families," he said, "and limited our shopping to fruit and vegetables until we evolved a structure and then moved on into purchasing meat, eggs, cheese and



FATHER-SON team of Aldo Legidos unloads produce at church in Hialeah.

fish."

"At first," said Mrs. Hoyt who feeds a family of five including her husband, Sam, who teaches at Hialeah Elementary School, "we had problems in the co-op with people getting used to the idea of cooperation and not just taking the best for yourself, but now we really have the spirit of unity. We paste up scripture quotations about sharing and similar themes, and now when new people come in they get the spirit right away."

FATHER O'Loughlin describes the operation this way:

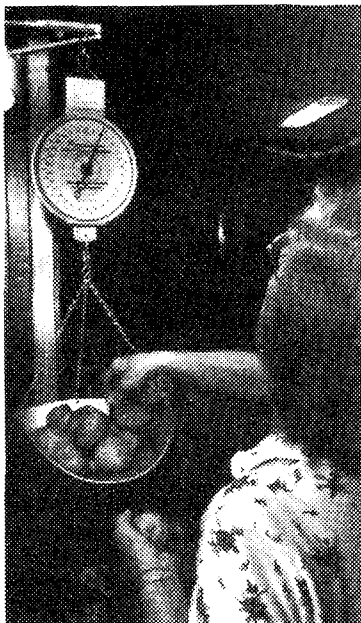
A coordinator and assistant is chosen (Mrs. Hoyt) to draw up the assignments and a treasurer who collects the \$10 membership fee (refundable). Four people collect the orders by phone, the coordinator turns the orders over to the two couples assigned that week to do the shopping.

Those two couples go to the farmers' market at 6 a.m. Saturday and buy the quantities to fit the orders as nearly as they can, relative to the minimum amounts that have to be bought at the market. For instance, carrots are a 50 pound minimum. The bulk food is brought back to the parish hall and two other couples set up distribution.

By the time members arrive, the orders are bagged and ready to be taken.

"Before 10 o'clock the hall is clean and everybody is home with less fuss and in less time than required to shop at the supermarket," said Father O'Loughlin.

MEAT AND fish orders are delivered to the hall already cut



PURCHASES are weighed out in church hall for distribution to members of co-op.

and wrapped by the wholesale firm.

Mrs. Hoyt said, "We charge what the food costs at the farmers' market plus 10 per cent to make up for some loss in throwaways. But we still save about 30 to 40 per cent on vegetables." She estimates about 35 per cent savings on cheese and eggs and about 25 per cent on meat.

"But that is not the factor that keeps the co-op alive," said Father O'Loughlin. "Whatever their reasons for joining, people belong because they enjoy belonging and sharing. Even the people who pray together several times each week found they had some valuable lessons to learn about contributing and cooperating. Their prayer group would mean less without the co-op."

"Members enjoy eating the

best watermelons for 70 cents when inferior melons in the stores cost \$3. But what is more important to them is the interest their children now take in eating wide variety of new foods."

Father O'Loughlin points out that there are many co-ops in the Miami area besides theirs, including St. Timothy parish which has just started one, and some secular groups.

"ALL YOU NEED to start a co-op is a cooperative spirit and 15 or more families," said Father O'Loughlin, and he invited anyone interested in starting one to contact him for help in organizing and tips on do's and don'ts.

"We are making each other a little less poor, and maybe not transforming the world, but bridging a few of the gaps between us."



BARGAIN hunting are Mrs. Pat Davenport and Jim McCloskey of St. Timothy parish.



PREPARING orders at the parish hall of St. Timothy's is Mrs. Dawn Fleri, Mrs. Tillie Kulick and Mrs. Phyllis Gesse.

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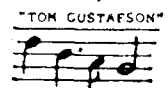
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# Optimism guides new Family Life director

By GLENDA WALKINSHAW  
Voice Features Editor

For 25 years, Father James Reynolds guided large groups of people that are usually called "parishes" and which he calls "families."

Then, the day after the 25th anniversary of his ordination, he was put in charge of Archdiocesan programs formulated for the smaller families that make up the parish — husbands, wives, children, parents.

His recent appointment as director of the Family Life Bureau of the Archdiocese of Miami is a new venture, the dynamic pastor of St. James Church says, but one he is looking forward to as an opportunity to be of further service to the "family" of the Archdiocese.

"I DON'T look at the world through rose-colored glasses, but I am inclined to be optimistic," he said in the strong, measured voice which reflects his training as tour guide when he was a youth.

"I have been inspired by countless Christian marriages that are working."

Keeping Christian marriages thriving and preparing young people for the responsibilities and joys of matrimony will be his main obligations as Archdiocesan Family Life Director, and he is already enthusiastically swamping himself with projects designed for that purpose.

"I HOPE to reach out to the many fine movements that exist, to go to some meetings and activities, so I can appreciate the good they are accomplishing," he said, pulling from a folder a long list of names of people and organizations he is contacting.

"I am especially interested in the great programs the Spanish

speaking apostolate is conducting: Camino del Matrimonio, Encuentros Familiares, Movimiento de Impacto, for example," he added, boldly attempting to pronounce the Spanish names and managing with a moderate degree of success.

The gregarious priest has come a long way since the days when he took a job as a guide for American tourists in Europe to overcome his shyness.

"THEN I figured if I could guide people around Europe, I could guide them to Heaven, and even get in there myself," he joked.

He had wanted to be a priest for a long time, he explained, but he hadn't felt himself to be worthy. So he worked for a gyroscope manufacturer, and he sold lamps in a department store, and he became a tour guide.

"Then I realized that I liked people and could serve others cheerfully and bring them happiness through the priesthood." So he entered the seminary in his native New York and was ordained a priest in 1950. He came to Miami for health reasons in 1966; he has served in several parishes as assistant pastor and as pastor at Holy Spirit, Lantana and at St. James.

WHEREVER HE goes, he becomes involved with parish family, constantly organizing programs, picnics, dances — anything to bring people together.

"There's something going on at the church every night," one parishioner commented. "And Father Reynolds gets disturbed when he sees that people are not close."

As director of the Family Life Bureau, Father Reynolds has some



Already busy at his work as Family Life director for the Archdiocese, Father James Reynolds attended an Encuentros Familiares meeting at Assumption Academy over the weekend. The movement is only one of the Spanish programs Father Reynolds is interested in adapting for the use of English-speaking people as well.

new programs in mind, as well as maintaining the existing Marriage Encounters, Pre-Cana Conferences and Christian Family Movement.

"I'D LIKE to see special programs that enhance Christian married life. Maybe something like reinstating the yearly ceremony at the Cathedral for couples celebrating their 25th and 50th wedding anniversaries, and monthly wedding anniversary Masses in all the parishes," he suggested. He pointed out that a number of parishes do observe such monthly ceremonies.

He also plans for the office to be a resource center for priests and laity, where, for example, couples planning to marry can find out where and when a Pre-Cana conference is being held in their area.

Despite the rising number of divorces in the United States,

Father Reynolds is optimistic about the future of marriage and the family. Having served as a counselor at Lourdes and Madonna Academies, he has a particular interest in young people and their preparation for a happy married life.

"It appears that teens have the educational opportunity to learn any skill, but there are very few courses available on how to be a good father or mother, husband or wife," he said.

"THE CHURCH can reach out to help prepare them spiritually and psychologically for the demands of Christian marriage."

Although many teens have a mature approach to marriage, he said, others need to be helped to improve their perspective.

"The young are bombarded on every side by the poor example of American celebrities," he said, naming several whose marital

adventures have been in the news recently.

"WE MUST combat this by having each parish commend the fine Christian couples who provide a religious atmosphere for their children. Mr. and Mrs. Average American are making many sacrifices for their families, and they should be recognized."

Father Reynolds is a busy man, between his parish and the Family Life Bureau — and now he has added work as head of the team coordinating Respect Life Month activities for October. But he always has time for a friendly chat, or to write a thank-you note for small favors done for him.

About marriage, he says, "the key is generosity. Once selfishness creeps in, it's headed for trouble." And in his "marriage" to the Church, with all its responsibilities and joys, Father Reynolds practices what he preaches.

## New acting education superintendent

# He'll be busy, but he likes it that way

He's used to keeping busy and he likes it that way.

So Father Vincent Kelly's new appointment as acting superintendent of education for the Archdiocese of Miami should blend in well with his positions as supervising principal of St. Thomas Aquinas High School and assistant pastor of St. Pius X parish, both in

Fort Lauderdale.

Even the commuting between Fort Lauderdale and Miami shouldn't faze the Irish-born priest, who at one time was simultaneously principal of two schools 140 miles apart. During those four months, Father Kelly commuted every other day to each of the schools.

THAT WAS in the diocese of Lincoln, Nebraska, where he spent 13 years as a teacher and high school principal following his ordination at St. Patrick's College, Thurles, Ireland.

When he came to South Florida in 1969, upon obtaining a Master's degree in Education Administration from the

University of Nebraska, Father Kelly taught at Cardinal Gibbons High School and served as assistant pastor at St. Pius X Church. In 1970 he was appointed principal at St. Thomas Aquinas, where he has been an active leader in a school which excels not only academically, but which has several athletic claims to fame.

Brian Piccolo, the professional football player about whose death from cancer the movie "Brian's Song" was made, graduated from the school in 1961. And more recently, tennis star Chrissie Evert attended St. Thomas.

A NEW football stadium at the school planned because the local stadium became unavailable, is being named for Piccolo. Dedication of the facility is planned for November.

And last year, the \$5,000 Miss Evert received as national Athlete of the Year was donated to the school's athletic program.

But sports is not the main subject on the mind of Father Kelly as he starts his new responsibilities as education superintendent.

"I AM concerned about the religion aspect of our schools," he said. "I hope I can coordinate effectively an improved religious



FATHER VINCENT KELLY

curriculum."

Expressing his belief that young people at this time are more responsive to the needs of society and the Church than ever before, he said, "We must capitalize on the positive in each of our students, teachers and schools."

"I am firmly convinced that there is a greater need for Catholic education than ever before."

## Scouter programs planned for Lake Worth, Miami

"The world of tomorrow will have to be built by the youth of today, but it is up to you to prepare them for this . . . let us strive to open for them the paths of the future, and offer them useful tasks and prepare them for their performance of these tasks."

Pope Paul, speaking on youth and the role of adults in guiding them, best described the role adult Scouters play in Catholic Scouting.

Knowing the basic Scout lore is only half of the training of Catholic

Scout leader; he must relate his Christian spirit to the youth of the unit he serves.

To fulfill the function of training Scouters, the Scouter Development Program was established. All adults who wish to work with scouts on the religious awards must complete the program, which is a day-long experience of prayer, group discussion and activities.

Sessions are scheduled for Sacred Heart parish, Lake Worth,

on Saturday, Oct. 18; and St. James parish, Saturday, Oct. 25. They begin at 9 a.m. and end at 6:30 p.m. Lunch and snacks will be provided.

Reservation forms must be completed and returned to the course director by Oct. 10. Forms and information may be obtained from Bill McLaren, 1045 Andrews Road, West Palm Beach, phone 832-6677 or 833-7411, ext. 270; or Fred Priebis, 1001 NW 147 St., Miami, phone 681-8131 or 754-2651.

# USCC raps 'family' hour

WASHINGTON — (NC) — The U.S. Catholic Conference administrative board has sharply criticized the new network television "family viewing" plan.

The board said that the plan depends on "self-regulation by the broadcast industry" and that the networks have not demonstrated a commitment to an "open, accountable, and cooperative process" necessary for effective self-regulation.

The board also questioned whether such a commitment is possible for the networks because of the "impact of commercial pressures upon their program decision-making."

**THE FAMILY** viewing plan, launched this season by the three major TV networks, provides that the first hour of network entertainment programming in prime time, as well as the immediately preceding hour, generally don't contain material judged unsuitable for younger family members. "Viewer advisories" are to accompany exceptions.

The USCC statement claimed that the family viewing plan amounts to an industry system of program ratings similar to ratings used for movies.

**AFTER THE** introduction of the movie rating plan, the statement said, there emerged "an attitude on the part of some film producers that 'now that the kids are protected, anything goes.' And in no short order, almost everything did go — including the standards for production."

The USCC administrative board complained that "Neither the networks nor the FCC made any effort to consult the public."

Self-regulation, the board contended, should involve "both broadcasters and the public they serve." The USCC board went on to say that it is not convinced that broadcasting management "is genuinely open to dialogue with the public or accountable to it."

The USCC board listed a number of specific objections to the family viewing plan:

- While it will cover the period from 7 to 9 p.m. on the East and West Coasts, it will apply only from 6 to 8 p.m. in the Midwest and from 5 to 7 p.m. in the Rocky Mountain time zone. The failure to achieve a uniform time period in relation to local time throughout

**"...an attitude on the part of some film producers that 'now that the kids are protected, anything goes.'"**

the country because it would be too expensive is an "incredible concession to commercial considerations (and) hardly demonstrates an honest commitment by the networks to American parents."

- The use of "viewer advisories," in addition to opening "the door to abuse in order to attract larger audiences," indicates that neither the FCC nor the networks are "single-minded about keeping the 'family viewing' period inviolate."

- The plan amounts to a rating system which is being "foisted upon the American public without . . . it being candidly identified as a rating system and, of course, without any previous public debate as to the merits of same."

- By leaving decisions about program suitability solely to the networks, the plan reinforces the fact that the networks, "continue to be answerable to no one but themselves . . . The report of the commission is an insult to the public's intelligence and inescapably lends credence to the suspicion that the main function of the FCC is after all to act as a buffer between the networks and public accountability."



GEORGE C. SCOTT (left) stars as attorney Louis Nizer and William Devane stars as John Henry Faulk, in "Fear on Trial," Thursday, Oct. 2 (9:00-11:00 p.m. ET) on WTVJ, Channel 4. The special is about the blacklisting of popular radio entertainer Faulk in the late 1950s and his libel suit.

## Carney, Leachman film television

**FRIDAY, SEPT. 26**

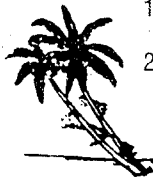
9:00 p.m. (ABC) — **DEATH SCREAM** — Made-for-television thriller based on an actual event: the murder of a young woman while her neighbors did nothing because they didn't want "to get involved." In the story, a detective (Raul Julia) investigating the murder tries to get those who witnessed the crime, among them Art Carney and Cloris Leachman, to cooperate in identifying the killer who is already stalking his next victim. Because the script was done by veteran screenwriter Stirling Silliphant ("A Slender Thread" and "In the Heat of the Night") perhaps the show will be more than the usual television stomach grinder. In any event, it's obviously not for the younger members of the family.

**SUNDAY, SEPT. 28**

9:00 p.m. (ABC) — **FOR PETE'S SAKE** (1974) — Dyed-in-the-wool Streisand fans will like **FOR PETE'S SAKE**, but others will find it something of a disappointment. The picture gets off to a good start when Henrietta, a Brooklyn housewife (Barbra Streisand), borrows money to speculate on the commodities market in order to finance her husband's finishing college. She gets into trouble with a succession of unsavory characters who pressure her to pay back the loan. **FOR PETE'S SAKE** winds up being aimed at no audience in particular — except, of course, Streisand fans. (A-III)

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### RELIGIOUS PROGRAMS

**SUNDAY**  
7 a.m.  
**THE CHRISTOPHERS** — Ch. 11 WINK.  
9 a.m.  
**CHURCH AND THE WORLD TODAY** — Ch. 7 WCKT  
"Living the Gospel," Fr. John McGrath and two couples.  
10:30 a.m.  
**THE TV MASS** — Ch. 10 WPLG — Fr. John Handrahan  
2 p.m.  
**INSIGHT** — (film) WINK Ch. 11.  
4:30 p.m.  
**THE TV MASS** — (Spanish) — Ch. 23 WLTV.  
**RADIO**  
**MARIAN HOUR** — WSBP, 740 k.c., Boca Raton.  
5:30 a.m.  
**SACRED HEART** — WGBS, 760 k.c., Miami.  
10 a.m.  
**CROSSROADS** — WJNO 1230 k.c., W. Palm Beach.  
8:35 p.m.  
**GUIDELINES** — WIOD, 610 k.c., Miami.

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# V AMUSEMENTS

MOVIES-TV-RADIO

## Film Ratings:

National Catholic Office  
for Motion Pictures

Abby (B)  
Animals Are Beautiful People (A-1)  
Aloha, Bobby and Rose (A-3)  
And Now My Love (A-3)  
Andy Warhol's Dracula (C)  
Apple Dumpling Gang (A-1)  
At Long Last Love (A-3)  
Alice Doesn't Live Here Anymore (A-4)  
Arthur Rubinstein — Love of Life (A-1)

Brannigan (A-3)  
Beyond the Door (C)  
Breakout (A-3)  
Birds Do It, Bees Do It (A-3)  
Black Thursday (A-2)  
Brother of the Wind (A-1)  
Boss Nigger (A-3)  
Brother, Can You Spare a Dime? (A-2)  
Brief Vacation (A-3)  
Bug (B)  
Bite the Bullet (A-3)  
Bucktown (C)

Children of Rage (A-3)  
Confessions of a Window Cleaner (C)  
Cornbread, Earl and Me (A-3)  
Creeping Flesh (A-3)  
Cry Uncle! (C)  
Candy Tangerine Man (C)  
Capone (B)  
Cleopatra Jones and the Casino of Gold (B)  
Cooley High (B)

Day of the Locust (A-4)  
Dog Pound Shuffle (A-2)  
Driver's Seat (A-4)  
Don't Cry with Your Mouth Full (A-4)  
Death Race 2000 (C)  
Devil's Rain (A-3)  
Dolemite (C)  
Drowning Pool (B)

Enfants Terribles, Les (A-4)  
Escape to Witch Mountain (A-1)  
Early Spring (A-2)  
Earthquake (A-3)  
Emmanuelle (C)  
Eiger Sanction (C)  
11 Harrowhouse (A-2)

French Connection II (A-4)  
Flesh Gordon (C)  
Four Musketeers (A-3)  
Freebie and the Bean (B)  
Front Page (A-3)  
Funny Lady (A-3)  
Fortune, The (A-3)  
Farewell My Lovely (A-3)

Godfather, Part II (A-3)  
Galileo (A-3)  
Girl from Petrovka (A-3)  
Goat Horn (A-4)  
Golden Calf (A-1)  
Golden Needles (A-3)  
Gambler, The (A-3)  
Gold (A-3)  
Great Battle (A-2)  
Great Waldo Pepper (A-3)

Hearts and Minds (A-4)  
Hell (B)  
Hennessy (A-3)  
Happy Hooker (B)  
Huckleberry Finn (A-1)  
Hard Times (A-3)  
Harry and Tonto (A-3)  
Homebodies (A-3)  
House of Whipcord (C)  
Hollywood Horror House (B)

In Celebration (A-3)  
Island at the Top of the World (A-1)  
Invitation (A-3)

Jacques Brel is Alive and Well and Living in Paris (A-3)  
Jacqueline Susann's Once is Not Enough (B)  
Jaws (A-3)  
Janis (A-3)

King, Queen, Knave (B)  
Kamouraska (A-4)

Ladies and Gentlemen, the Rolling Stones (A-3)  
Lancelot of the Lake (A-3)  
Land that Time Forgot (A-2)  
Last Days of Man on Earth (A-3)  
Le Violons du Bal (A-3)  
Le Trio Infernal (C)  
Lenny (A-4)  
Life, Loves and Operas of Giuseppe Verdi (A-1)  
Lulu the Tool (A-4)  
Live a Little, Steal a Lot (B)  
Love at the Top (A-4)

Love and Death (A-3)  
Law and Disorder (A-4)  
Little Prince (A-1)  
Lepke (B)  
Le Chat (A-3)

Man with the Golden Gun (A-3)  
Mr. Ricco (A-3)  
McCullochs, The (A-3)  
Monty Python and the Holy Grail (A-3)  
Maids, The (A-4)  
Middle of the World (B)  
Mixed Company (A-3)  
Murder on the Orient Express (A-2)  
Mutations (B)  
Man in the Glass Booth (A-3)

Nothing By Chance (A-1)  
Nada Gang (A-4)  
Nashville (A-4)  
Nickel Ride (A-3)  
Night Moves (C)  
Open Season (B)  
Other Side of the Mountain (A-2)  
One of Our Dinosaurs is Missing (A-1)  
Ophelia (A-2)  
Odessa File (A-3)

Posse (B)  
Passenger, The (A-3)  
Policewomen (B)  
Pain in the A-- (A-3)  
Pink Floyd (A-2)  
Plastic Dome of Norma Jean (A-3)  
Promised Lands (A-2)  
Phantom of Liberty (A-4)  
Phantom of the Paradise (A-3)  
Photographer (C)  
Prisoner of Second Avenue (A-3)

Rafferty and the Gold Dust Twins (B)  
Reincarnation of Peter Proud (C)  
Report to the Commissioner (A-3)  
Rancho Deluxe (C)  
Race with the Devil (A-3)  
Rollerball (B)  
Return of the Pink Panther (A-2)  
Rosebud (A-3)  
Rupture, La (A-3)

Stavisky (A-3)  
Seizure (A-3)  
Sheila Levine is Dead and Living in New York (A-3)  
Sleeper (A-3)  
Shampoo (C)  
Stepford Wives (A-3)  
Streefighter, The (C)  
Savage Sisters (C)  
Sudden Wealth of the Poor People of Kombach (A-3)  
Secret (A-3)  
Story of a Teenager (A-3)  
Super Stooges Versus the Wonder Women (A-3)  
Stardust (A-3)  
Strongest Man in the World (A-1)  
Story of a Love Affair (A-3)  
Sharks' Treasure (A-3)  
Summertime (A-3)  
Savage is Loose (C)  
Scenes from a Marriage (A-4)  
Shanks (A-3)  
Steppenwolf (A-4)  
Sheba, Baby (A-3)  
Saturday Night at the Baths (C)  
Sidecar Racers (A-3)

Texas Chainsaw Massacre (C)  
That'll Be the Day (A-3)  
Three Stooges Follies (A-1)  
Towering Inferno (A-3)  
Trial of Billy Jack (A-4)  
Ten Little Indians (A-2)  
Tommy (A-4)  
Touch and Go (A-3)  
This Time I'll Make You Rich (A-3)  
Terrorists (A-3)  
They Call Her One-Eye (C)  
Together Brothers (A-3)  
Tough (A-3)  
Taking of Pelham One Two Three (A-3)  
Terminal Man (A-3)  
TNT Jackson (B)

Unholy Rollers (C)  
Up The Sandbox (A-4)  
Visit to a Chief's Son (A-2)  
Wind and the Lion (A-3)  
Woman of the Ganges (A-3)  
Woman Under the Influence (A-3)  
World of Buckminster Fuller (A-1)  
Widow Couderc (A-4)  
Wilby Conspiracy (B)  
WW and the Dixie Dancekings (A-3)

Yazuka, The (A-3)  
Young Frankenstein (A-4)

### KEY TO RATINGS

- A1—Morally Unobjectionable for General Patronage
- A2—Morally Unobjectionable for Adults and Adolescents
- A3—Morally Unobjectionable for Adults
- A4—Morally Unobjectionable for Adults With Reservations
- B—Morally Objectionable in Part for All
- C—Condemned

# 'Condor' is a turkey that never gets off the ground

Three Days of the Condor is the type of man-on-the-run melodrama that years ago would have fitted neatly into the sub-genre of cloak and dagger. Now, however, the cloak has been turned inside out, and the dagger has become, so one is led to think at least, a two-edged sword.

Robert Redford plays a CIA agent named Joe Turner who works with charming, good-natured discontent at his job of reading popular spy novels and feeding their data into computers — only to find himself one day a man marked for death, the sole survivor of his unit.

Now Redford's Joe Turner is not your run-of-the-mill anti-Communist fanatic. No, he is a highly individualistic, altogether brilliant fellow. He rides a motorcycle to work. He dresses casually if expensively.

Given all his resources, Redford fights back effectively against his yet-unknown antagonists. He forcibly enlists the aid of Faye Dunaway, foils his would-be assassins, and at last unmasks a murderous and insubordinate faction within the CIA. He is given little thanks for his efforts, however, and, at the conclusion of the film, he has made the decision that the only course open to him, both for his own and the nation's welfare, is to make public the story behind his adventures. The last scene, in fact, strongly implies that the salvation of America rests with the New York Times.

As sheer entertainment, *Three Days of the Condor* is only partially successful. It starts out very strongly, generates a good bit of suspense and excitement, but then, when Faye Dunaway comes into things, the credibility begins to seep out of the film.

The acting is likewise undistinguished. Redford and Miss Dunaway are handsome performers of limited scope, who have little expression either in their eyes or on their faces and thus are unable to indicate the subtle shifts of mood by which good actors are able to bring something to the most mediocre material. Cliff Robertson is similarly dull as one of Redford's



Robert Redford is a bookish, understandably edgy CIA operative who appears to be lethally targeted by his own employers, in *THREE DAYS OF THE CONDOR*, a Sydney Pollack film from Paramount.

superiors. John Houseman does nothing to enhance his long and distinguished career, and Max Von Sydow plays a killer for hire with a faint smile that seems to signify ironic detachment, perhaps from the film itself.

It is the weight of its message, however, that finally swamps the frail craft of *Condor*. Instead of a moderately sophisticated interpretation of the problem posed by the revelations about the CIA, we are given a simplistic and pretentious melodrama, with all the cliches of the genre — even if a few of them have been neatly reversed to pander to what is believed to be current taste. The

vicious killer, for example, turns out to be not too bad a fellow when you get to know him. He, you see, kills for money. Whereas the CIA kills for America, which *Condor* clearly implies, is far more heinous a crime. Now, given an adult context, something could be done with this idea, but that, alas, is beyond the abilities of the makers of *Condor* — principally Dino De Laurentiis, its producer, Lorenzo Semple, Jr., its writer, and Sydney Pollack, the director. (A-III)

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# 'U.S. is called to spirituality; moral and Catholic holiness'

## Call to spirituality

Mother Seton's canonization makes it clear that the United States is called "not only to prosperity and temporal greatness but also to religious spirituality and evangelical austerity," Pope Paul VI said the day he canonized her.

"And to moral and Catholic holiness as well," he added, in his regular Sunday Angelus talk to crowds in St. Peter's Square.

HE GAVE the talk Sept. 14 from the window of his private study overlooking the square minutes after the conclusion of the canonization of St. Elizabeth Ann Bayley Seton. Because Vatican authorities expected a huge crowd (which in the event was estimated at 120,000), the canonization ceremony had been rescheduled from St. Peter's Basilica to the square outside. The crowd was about three times the size ordinarily expected for even a major canonization in St. Peter's Basilica.

The Pope said that the canonization of the first U.S.-born citizen-saint "crowns with blinding light a tradition of hard work and infuses in it, we hope, the charisma of continuity and progress."

He also spoke of "the genius of civil liberty and of modern industriousness, which is so much a part of the American people."

THE POPE noted that Mother Seton founded the U.S. parochial school system and had worked with the poor and sick. He noted that the Sisters Mother Seton had founded were carrying on these works for the good of the Church and society.

"We are happy to present to the world, which celebrates this year as Woman's Year, the image of Saint Elizabeth Seton — most unique in her religious feeling,

most refined in personal virtue. "She was a silent and intrepid promoter of works of social providence. She is a stimulating example and a protector of modern woman."

The Pope spoke of his joy that Mother Seton was connected with Italy. He said that her friendship with and reliance on the Filicchi family in Leghorn were "perhaps decisive" in her eventual entry into the Catholic Church.

## Follow example

Pope Paul VI told thousands of Americans who had attended the canonization of Mother Elizabeth Seton to be proud witnesses of her sanctity, and to imitate her devotion to the Blessed Sacrament and the Scriptures.

At his weekly general audience in St. Peter's Square Sept. 17, three days after the canonization, the Pope addressed pilgrims from 12 American dioceses. There were more than 100,000 people in the square. It was one of the largest crowds ever gathered for a general audience.

MANY PEOPLE in the square were overcome by the unseasonable heat and humidity.

The Pope spoke first to pilgrims from the New York archdiocese. He called New York "the illustrious city of Elizabeth Ann Seton, the city of her birth, her baptism, her marriage, her conversion."

He added: "Be always worthy of the honor of your heritage. Be always strong in your Catholic faith."

TO PILGRIMS from the Baltimore archdiocese the Pope said: "And to the Church of Baltimore, sanctified by the evangelical example and activities of Mother Seton, to Baltimore, zealous guardian of her mortal

remains, we say, be always living witnesses in unbroken tradition to her practice of authentic Christian love."

The Pope then addressed the pilgrims from the Archdiocese of Cincinnati and the Diocese of Greensburg, Pa. Both dioceses have within their boundaries motherhouses of orders tracing their foundation to Mother Seton.

"We recall also the special relationship of St. Elizabeth Seton with the beloved churches of Cincinnati and Greensburg," the Pope said.

"WE PRAY that you too will be proud imitators of her virtues and especially of her devotion to the Blessed Sacrament and to the Word of God."

To pilgrims from the Arch-

diocese of Louisville, Ky., and the dioceses of Covington, Ky.; Fort Wayne-South Bend, Ind.; Lansing, Mich.; Little Rock, Ark.; Pittsburgh, Rochester, N.Y., and Superior Wis., the Pope said: "Joy and peace in Jesus Christ. May the example of St. Elizabeth Seton confirm you in your faithfulness, 'Be children of the Church forever.'"

The Pope's final phrase quoted deathbed words of Mother Seton to her Sisters.

## Women's role

Pope Paul VI has urged women to become "more involved than ever" in protecting the human person "from conception to the last breath."

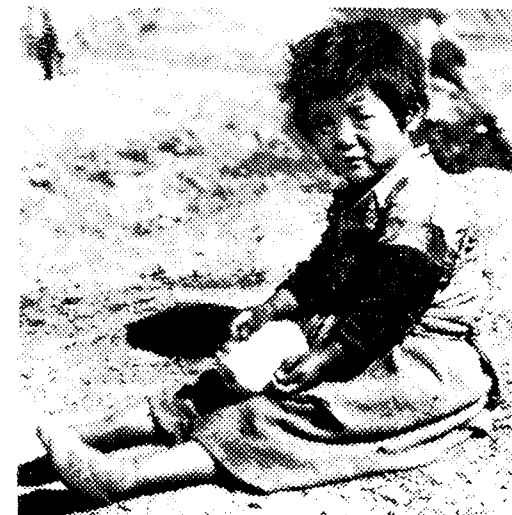
At a private audience Sept. 18 for participants in the 11th assembly of the European Women's Union, the Pope said women should "become more involved than ever in safeguarding the inalienable rights of the human person, from conception to the last breath."

He continued: "In this way you will contribute further toward humanizing our society, dominated by technology."

"It is a serious need whose urgency is felt more deeply than ever."

The women's union, with representatives from 13 countries, met in Frascati near Rome in mid-September.

# Isn't it terrible about the price of a good steak?



Prices have gone so high! Everything is up, up, up... and the cost of living continues to climb.

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## Prayer of the Faithful

26TH SUNDAY OF THE YEAR  
Sept. 28, 1975

**CELEBRANT:** Father, your people need you. We seek your life and we search for your light. Listen to us. Please hear us now as we speak to you of our hurts and anxieties, our dreams and fears.

**LECTOR:** Our response today will be: Lord, hear us.

**COMMENTATOR:** Families thrive on love. That we may never take our families for granted and always teach that love to our children, let us pray to the Lord:

**PEOPLE:** Lord, hear us.

**COMMENTATOR:** America needs sound leaders. In our 200th year, that God may give these leaders integrity and strength to lead us well, we pray to the Lord:

**PEOPLE:** Lord, hear us.

**COMMENTATOR:** The sick ones in our parish family need our prayers. That these may soon regain their health and join us once again here, as we celebrate our Faith, we pray to the Lord:

**PEOPLE:** Lord, hear us.

**COMMENTATOR:** Life is a gift more precious than gold. That we may never forget the rights of the unborn to live, to grow, and to be born, we pray to the Lord:

**PEOPLE:** Lord, hear us.

**COMMENTATOR:** That all the victims of Hurricane Eloise may find relief from their pain and suffering, let us pray to the Lord:

**PEOPLE:** Lord, hear us.

**CELEBRANT:** Father, Jesus gave us the right to be called your children, your loved ones. Through these prayers may we gain courage to live as your sons and daughters. This we pray in the name of Jesus your Son.

**PEOPLE:** Amen.

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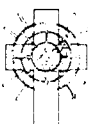
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**OLD  
TESTAMENT**

# COVENANT

By **STEVE LANDREGAN**

At Sinai God's promise to Abraham became a covenant with the children of the promise.

In the process of revealing Himself to men God communicates with men on their own level. The covenant made at Sinai between God and the children of Israel is an example.

A **COVENANT** is a human concept. In ancient times it was an agreement, usually non-written, marked by a solemn ritual, that bound the covenanting parties to certain obligations.

If we look back to Abraham, we will find an example of a primitive covenant ritual in Genesis 15. Here we see God ordering Abraham to cut in two various animals and place the two halves opposite each other on the ground. God, in the form of smoke and fire, passes between the butchered carcasses.

What this represents is an ancient covenant ritual in which the two covenanting parties pass between the halves of the animals calling down upon themselves a similar fate should they violate the covenant's terms.

God needs no covenant but man does. God originates His covenant with man to respond to man's need, to reveal to man, in a way he will understand, exactly what man must do to merit the mercy of God (Gen 20:6).

Just as Moses had provided the charismatic leadership needed to continue the transformation of the Israelites from a mob of slaves into a nation, the Sinai covenant provided another essential ingredient . . . a system of law.

In the Sinai covenant certain duties and obligations are imposed upon the Israelites in ex-

change for Yahweh's promise to be their God, to assist them and to deliver them. The most important of these duties and obligations is the Israelites' promise to worship no other God but Yahweh, and in the manner He prescribes. In addition they must accept certain standards of conduct and morality.

The relationship established between Yahweh and the Israelites by the covenant is one of affection, loyalty and faithfulness. This relationship is described by the Hebrew word "Hesed." The same word is used to signify the close relationship of blood relatives.

**IN ADDITION** to defining the relationship between Yahweh and the Israelites, the laws that are part of the covenant (the Ten Commandments and the Covenant Code) also define the relationships and conduct of the Israelites toward one another.

The nation that emerges at Sinai is truly unique, and it is the covenant that gives it this uniqueness. Israel becomes the People of Yahweh, a people belonging to Him in a special way, set aside, His personal possession, a people chosen . . . not for privilege but for responsibility.

Essential to this election of Israel by Yahweh as the nation chosen to reveal Him and His redemption is the understanding that Israel's election was not based on merit or accomplishment but on God's free choice.

Misunderstanding and distortion of their chosenness by the Israelites will bring them to tragedy and destruction and be the subject of God's solemn warnings to them through the



*"The nation that emerges at Sinai is truly unique, and it is the covenant that gives it this uniqueness. Israel becomes the People of Yahweh, a people belonging to Him in a special way. . . ." From article by Steve Landregan. God tells Moses at Sinai, "If you hearken to my voice and keep my covenant, you shall be my special possession."*

prophets.

Like God's covenant with Abraham, His covenant with Israel is marked by a ritual described in Exodus 24. An altar is built by Moses at the foot of Sinai, the same mountain where God revealed His name "Yahweh" to Moses from the burning bush.

Twelve pillars representing the 12 tribes of Israel are erected at the base of the mountain and holocausts and sacrifices are offered. Moses takes half the blood from the sacrificial animals and splashes it upon the altar which represents Yahweh.

He then reads the terms of the covenant aloud to the people who indicate their acceptance. Then Moses sprinkles the other half of the blood over the Israelites saying, "this is the blood of the covenant which the Lord has made with you in accordance with all these words of His."

**JUST AS GOD'S** covenant with Abraham was renewed with Isaac and Jacob, the Sinai covenant was to be renewed by the Israelites under Joshua once they had come into the promised land of Canaan (Jos. 24).

Know Your Faith author Father Joseph Jensen writes in his book "God's Word to Israel" that "the covenant becomes the basis of Israel's relationship to God through historical events and sets her faith worlds apart from the religions around her, tied as they were to the cycle of nature, fertility cults, magical practices and capricious divinities. Faithfulness was expected of a covenant partner. In the years and centuries ahead Israel would often be wanting in covenant loyalty (hesed), but was never abandoned by the God who called her. Israel's most frequent song of praise would be 'ki léolam hasdo' — 'For His hesed is everlasting.'"

# The Composition of the Bible (Part 3)

By REV. JOSEPH JENSEN

In a previous article we spoke of the circles that formulated and transmitted Israel's traditions. In this process both oral and written traditions played their role. Writing was known in the Near East, both in Egypt and Mesopotamia, from the end of the 4th millennium B.C. These were very complicated writing systems which required extensive training to master, but by the 15th century, long before Israel existed as a people, a simple alphabetic writing began to come into use in Palestine. Oral tradition continued to play a part even after writing came into use.

WE TEND to think of a composition being most securely fixed when it has been set down in writing, but the opposite case can be argued. A written text can be falsified by anyone who has access to it, while that which is passed on orally must meet the approval of all who hear it — sometimes a whole community of people who have listened to it countless times before.

The origin of even a single section of the Old Testament, e.g., the Pentateuch, may be very complex. The Bible makes frequent reference to "the law of Moses" or "the book of the law of Moses" and there was a time when this was taken to mean that Moses was the literary author of the whole Pentateuch; but this is nowhere stated in the Bible, and modern scholars have been forced by the weight of the evidence to abandon that position.

Moses was the man raised up by the Lord to lead His people out

of Egypt; he was the mediator of the Lord's revelation and covenant at Mt. Sinai, and he was Israel's first great lawgiver. His influence on the formation of the traditions found in the Pentateuch was very great. But the Pentateuch seem to incorporate traditions not only of the formative years of Israel but also those from much later times. For example, the laws of the Pentateuch, while ostensibly coming from the period of Israel's encampment at Mt. Sinai, actually reflect conditions in Israel at various periods; even when dealing with the same subjects (e.g., altars, feasts, priesthood), different laws give quite different regulations.

Narrative sections also exhibit complexity. Genesis 1:1-2:4 forms a creation account easily distinguishable from the rest of Genesis 2; each gives its own account of the creation of man, with his creation coming after that of the animals in the first account, before the animals in the second account.

MUCH OF the material that was eventually incorporated into the Pentateuch derives from the sort of traditionary circles referred to earlier. Regulations about sacrifice and rules about ritual purity come from priestly circles; much of the material comes from the earliest days of Israel's formation, though it continued to be updated through the period of the exile. Many of the historical narratives, especially those which recount Israel's sins and the Lord's punishment upon them, stem

from prophetic circles. Groups of Levites, whose role it was to preach covenant law, account for much of the material in Deuteronomy.

Some of the traditions incorporated into the Pentateuch probably come from Mesopotamia and would be dated far earlier than the origins of Israel — traditions brought by Abraham and his clan. Others originated in the days of Abraham (somewhere between 2000 and 1500 B.C.), others during the sojourn in Egypt, during the exodus and conquest, and later still — even to the days of the Babylonian captivity (587-538 B.C.). In the end it was probably priestly circles, during the exile and later, who incorporated the traditions of other groups into their own and so brought the Pentateuch to completion. But the beginning of the process goes back far earlier than Moses himself.

Thus the Pentateuch, as we have it now, is the result of centuries of revelation, response, reflection, selection, sifting, and purification, as Israel came to know the Lord and His demands; countless individuals played a part in its production. In it God is revealed as the almighty Creator of the cosmos, the redeemer of Israel, her covenant partner, the Lord who lays His laws on her, the punisher of her offenses, the merciful one who pardons her transgressions. It was accomplished under the action of God so that the final result would be the magnificent expression of Israel's faith that it is — truly the Word of God in words of men.



"Moses was the man raised up by the Lord to lead His people out of Egypt; he was the mediator of the Lord's revelation and covenant at Mount Sinai, and he was Israel's first great lawgiver. This is a wood carving in a factory near Haifa, Israel." — Rev. Joseph Jensen

## Studying the New Covenant of

By REV. JOSEPH CHAMPLIN

Broken promises. Covenants made, then ignored or forgotten or violated and, finally, renewed again.

That is the story of our relationship with God, beginning centuries ago in the Old Testament when Moses received the great covenant on Mount Sinai and continuing in the present age when we still sin, break promises made, but then return to the Father and seek forgiveness from his never ending love.

TO QUOTE from the fourth eucharistic prayer: "Again and again you offered a covenant to man, and through the prophets taught him to hope for salvation."

During the past summer at Holy Family some 100 adults gave

an evening over to the study of this wonderful covenant. Most of the participants probably would not now recall hearing this term "covenant" because the subject of these 8:00-9:30 sessions was the revised Rite of Penance or Reconciliation. However, they would, with but minimal explanation, quickly recognize that the reality covered by the sacrament of Penance and God's ageless covenant is one and the same.

The dozen discussion groups ("Listening Sessions III") followed the pattern of similar evenings held in previous years. Host and hostess invited 10-15 adults to their home or the church basement for the meeting; bulletin announcements extended the invitation to anyone in-

terested; simple refreshments were served, name tags prepared and photographs taken of those present.

THE 1975 edition involved lecture and demonstration by the priest leader with comments and suggestions by the participants. "Together in Peace," this writer's book on the new Rite for Penance, was the basic text, with a copy for each home presented to the persons who took part in the evening.

We feel these sessions formed an excellent introduction to both the simple unity and complex diversity of this reformed ritual. The observations which follow were made repeatedly by the lay persons in attendance and represent good grass-roots comments or criticisms about the

Rite soon to be introduced throughout the United States.

"This is not as complicated as it first seemed. Those who wish to confess pretty much like they used to can do so, but those who want to try something new and better can do that also."

"I think this new approach will help me get away from the grocery list of sins I have been confessing. The way I confess now is not much different from the way I confessed in the eighth grade."

"I got a copy of 'Toget' in Peace' before tonight's session and have been reading it at home. I already have found some psalms, readings and comments I especially like and pick up the book when I feel the need to read them."

# know your faith

By REV. PAUL F. PALMER, S.J.

"Again and again you offered a covenant to man." The words are still somewhat strange to the Catholic community which prays with the priest the Fourth Eucharistic Prayer.

We used to speak of the Old and the New Testament, and now we speak of the Old and the New Covenant. What is this covenant which God offers man as an individual and man as a community?

THE ENGLISH word covenant derives from the verb "to covene" or to come together; but covenanters convene for a definite purpose, to enter a sworn agreement, to make an oath in which they pledge their fidelity to one another. The Latin word for covenant "foedus" basically means fidelity or trust.

We are celebrating this year of 1976 the Bicentennial of our independence; but we are commemorating as well the coming together of the 13 colonies to enter a covenant by which they became "Federated" or covenant states of a single country, a single family. And the loyalty pledge by the federated states ran so deep that a civil or family war was fought to preserve the federation or covenant. The great sin against the covenant is separation that ends in divorce and the rejection of the covenant ties that bind us.

A covenant is sometimes referred to as an "elaborate oath," a sworn agreement which has the gods or God as the witness and guarantor of the terms of the agreement. But God's covenant with man is more than a contractual agreement. Actually, we do not enter into an agreement with God. He makes a covenant with us.

The Sinai covenant demands that we love God with our whole heart and mind and soul, and our neighbor as ourselves. But we do so not because of the "law" of the decalogue or 10 commandments, but because we are made members of God's family and the family of man by covenant.

The eminent Scripture scholar Dennis McCarthy, S.J. goes to the heart of the matter when he perceptively notes that the Sinai covenant is "more than a matter of agreement, it is a question of kinship." Commenting on the ritual meal and the ritual sacrifice of Exodus 24 and Deuteronomy 27, the author explains the symbolism of both rites:

The covenant meal means admission into the family circle of another, but the blood rite is especially vivid. Yahweh and the people are considered to be related by blood for they have somehow shared the same blood in the rite" (Treaty and Covenant, p. 173).

Irresistibly there comes to mind the words of Jesus at the Last Supper which are repeated in

## COVENANT

# God's way of love

the ongoing Eucharistic sacrifice of Christians: "Take this, all of you, and drink from it. This is the cup of my blood of the new and everlasting covenant." We are not sprinkled with the blood of sacrifice. We are invited to drink of the blood to symbolize and to effect at the deepest of all levels our union with God in Christ and with one another.

God began making covenants with man when He made the first man into His own image and likeness, introducing man into the family of the divine community or trinity of Father, Son and Holy Spirit. And because of this initial covenant, God's way with man is different from his relationship to the rest of His visible creation. Man will always be the object of God's special love, of God's elective love, of God's covenant love, even when man "breaks" the covenant with God. Family ties can be disowned; the kinship relation can be rejected, but not

really broken. We remain God's children, the object of His special love, even when we reject Him and try to untie the kinship ties that bind us.

The Fourth Eucharistic Prayer says it so well: "You formed man in your own likeness . . . Even when he disobeyed you and lost your friendship, you did not abandon him to the power of death . . . Again and again you offered a covenant to man."

We are here confronted with the mystery of God's way with man, with a love that goes on loving even when that love goes unrequited, the most poignant of all loves. Repeatedly in the Old Testament God's love is likened to that of a husband for his bride, even when the bride is faithless. God's love for the individual with whom He has made a covenant is compared to a mother's love for a child even when her love is rejected.

THE PROPHET Isaiah had an intuition of God's way of love and has God exclaim: "Can a woman forget her suckling child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you. Behold I have you graven on the palms of my hands" (49:15-16).

We have heard the expression: "If only I could stop loving!" Because God is love, He cannot stop loving even though His love goes unrequited and rejected for all eternity. The mystery of hell is in man, not in God. And because of this love, God time and again makes a covenant with man, with everyman, and not least of all me!

*"We are invited to drink of the blood to symbolize and to effect at the deepest of all levels our union with God in Christ and with one another." From article by Father Paul Palmer*



Miami, Florida / THE VOICE / Friday, September 26, 1975 / Page 15

# of Peace

"Won't this take much longer? When there is a line of persons waiting to go in, I wouldn't feel comfortable spending a long time with the priest for my confession."

"We should use this book at home to prepare for confession and not wait until we get to church."

"If you read over step one and two before you go into the confessional, it really shouldn't take much longer than the way we have always gone to confession."

"I like the idea of kneeling down and having the priest place his hands on my head when he gives absolution. That makes it more personal."

"I prefer the box where the priest can't see me and I can't see him."

by the Lord to lead His people out of  
Lord's revelation and covenant at  
rst great lawgiver." From article by  
1 the law is the theme of this olive  
ifa, Israel.

# What is marriage?

By ANGELA M. SCHREIBER

Two beautiful young people exchanged wedding vows. Their love for one another was plain to see. I touched my husband's arm and whispered, "This is one marriage that should make it." He nodded his agreement.

But three years later, Anita sat across from us at our dining room table, joy in her eyes replaced with sadness, saying "It's over."

In the last ten years, we've experienced this same kind of scene too many times. Ages of the couples vary — some are people we knew 20 years ago; some are friends of our children.

## WHY?

But I think before we ask "why" we must ask: What is marriage? My immediate answer is the one my father gave me years ago. When I told him I was going to be married, he asked, "How many people are going to be involved in your marriage?" I was somewhat puzzled but answered, "Actually, there are only two people involved in any marriage. The husband and the wife."

"You're only partially right. You've left the most important person out. There are three people in a marriage — God, man and woman."

His statement stopped me short. It was something I had known in an academic kind of way but I hadn't really thought about it. He went on to say, "Man and woman can't make it last alone. When you're new at being in love, everything seems easy and you may tend to pass over God's part. But if you have money troubles, or have a hard time understanding something your beloved does, or if there's illness, or any one of so many things that can be

discouraging, you need God there. He'll be there if you haven't shut Him out. He's always there if you don't forget Him."

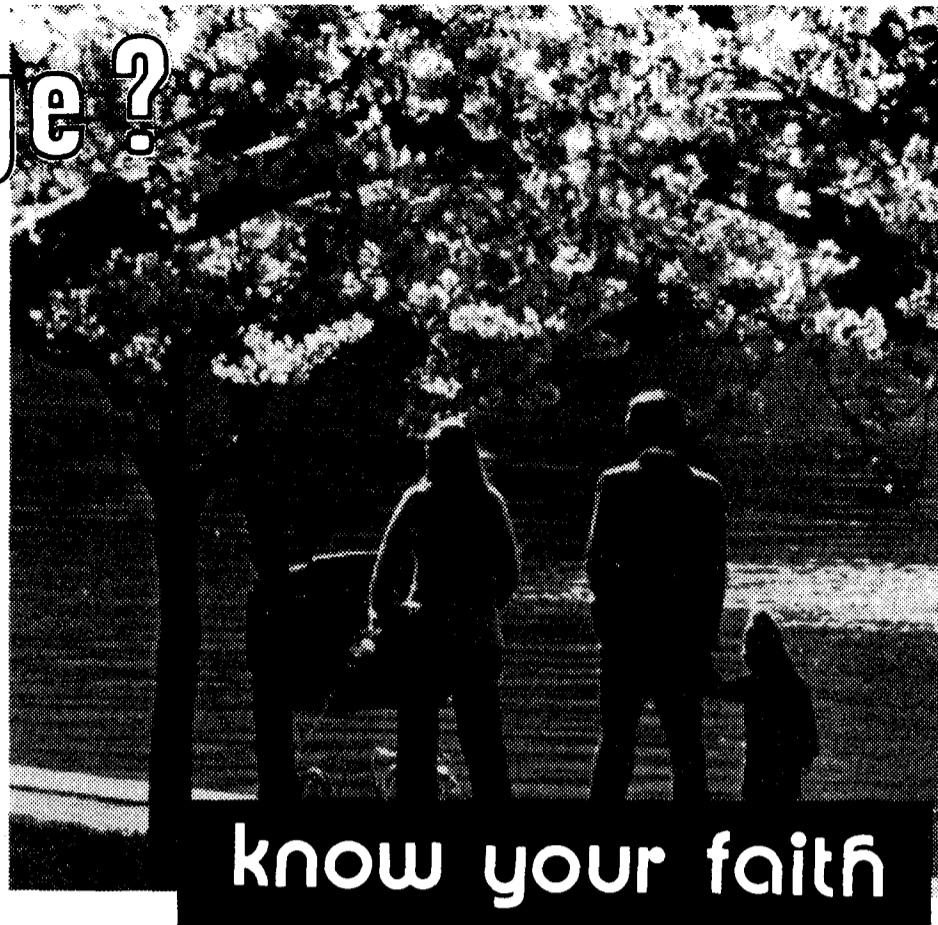
As he spoke, there was no doubt that God was reality to him. I had the impression that God was his intimate friend.

During the weeks that followed, I often recalled this conversation. My parents' happiness had seemed so effortless that I had never consciously thought about it. But as I watched them day after day, I noticed that they really did not always agree. It wasn't evident simply because they didn't ignore their differences of opinion but talked about them freely until they were solved.

**WAS GOD** in their marriage the answer, I asked myself.

I shared these thoughts later with my husband. We were lucky to start our lives together with a consciousness of God's presence. Like my parents, we, too, have called to Him in times of stress. And as my father promised, He is there.

Perhaps this all sounds simplistic. Too elementary for our complex world. We read countless articles about communication between husband and wife, adapting to a changing world and family life concepts. The popular magazines examine issue after



know your faith

issue. Countless books have been and are being written about marriage. Sociologists and psychologists and psychiatrists delve deeply into situations and minds. All of this is well and good. But maybe it doesn't touch the center. As the years pass, my conviction that God is the center grows stronger. And we don't hear or talk about it often.

While my father was no theologian, I think he told me in very simple language the theology of marriage taught in the Church. The Fathers of Vatican II said that marriage is an "intimate community of life and married love, established by the Creator and governed by His laws, (which) is brought into being by the marriage covenant of

irrevocable personal consent" (Pastoral on the Church in the Modern World, No. 48). Marriage is "a reflection of the loving covenant uniting Christ with the Church, and a participation in that covenant" (Ibid.).

Perhaps if more people really understood the meaning of marriage, the question, "Why did this marriage fail?" would have to be asked seldom.

**DADDY** again illustrated his philosophy of marriage the day before his death. The moment was painful, joyful, sublime all at the same time when he held my mother's hand in his and said, "Edith, I'm leaving because I must. But one day we'll walk side by side with Him again."

## life in music

By the Dameans  
Feelings

Feelings, nothing more than feeling  
Trying to forget my feelings of love  
Teardrops rolling down on my face  
Trying to forget my feelings of love.

Feelings for all my life I'll feel it.  
I wish I've never met you girl  
You'll never come again  
Feeling, feel it, feeling  
Again in my arms.

Feelings, feelings like I've never lost you  
And feelings like I'll never have you  
Again in my heart  
Feelings, for all my life I'll feel it.  
I wish I've never met you girl  
You'll never come again

By Morris Albert  
Fermata International  
Melodies, Inc. ASCAP

Morris Albert sings about something common to all of us. Everybody's got feelings and it's a good thing we do. There are different kinds of feelings but in general feelings are signals that something is going on within us.

We have physical feelings. We feel cold so we put on a sweater. We feel thirsty so we drink water. We feel pain so we take the rock out of our shoe. These feelings are vital to health because they generally

indicate what our bodies need and what they should avoid.

We have feelings at a deeper level. We feel happy when our team wins, frightened when we see "Jaws," guilty when we realize we hurt a friend. These feelings are important because they tell us that we respond to more than those things which affect our bodies. We are sensitive to life around us. One of the saddest put-downs for a selfish person is that he has no feelings.

Feelings are important but feelings are funny. They can come and go so quickly. We can be so blue until a friend calls us, and somehow we feel better. Sometimes we can't explain feelings — they just happen — like sudden annoyance at being interrupted while watching a favorite TV show.

The important thing about feelings is that they are not the whole show — they are only a part of us. There is more to us than the way we feel. Feelings have a way of telling us about the now of ourselves without necessarily referring to the future or what is good for us. The person who has it together lives according to the things he values in life, his convictions, and not just the way he feels at a particular time.

Sometimes we do things contrary to our feelings. We do not feel like getting shots or taking bad-tasting medicine, but it is good for our health. We do not feel like

## Feelings

getting up to go to school or church, but it is good for us.

Some would have us believe that we should do only those things we feel like doing because only then are we really free. This person becomes a slave to the uncertainty of his own feelings and is easily led by others — like the child who keeps changing his mind about what he wants for Christmas because he is influenced by so many toy commercials.

The person with strong convictions and high ideals make choices in life in view of the long-range good and not just what appears pleasing here and now. He, like the person of faith, realizes that he will not escape feelings of loneliness and sadness, but he does know that even they will pass away because he has hope that life is more than just today. The person who can't see past the present is doomed to be trapped in his own feelings.

## QUESTIONS AND DISCUSSION POINTS

1. What is the meaning of the word "covenant"?
  2. Discuss some of the conditions set forth in the Sinai Covenant.
  3. Read Exodus, Chapters 19 through 24.
  4. Read Exodus, Chapters 32 through 34.
  5. Discuss the literary authorship of the historical books of the Old Testament.
  6. From what foreign traditions and sources are parts of the Bible drawn?
  7. Discuss the statement: "Again and again you offered a covenant to man."
  8. What does the Sinai covenant demand?
  9. What was the first covenant God made with man?
  10. Discuss the meaning of symbolism.
  11. What does the covenant relationship with God mean to you in your everyday life? Make a list, then reflect upon it.
  12. What is the relationship of the term "covenant" to marriage?
  13. What is the relationship of the term "covenant" to the revised Rite of Penance and Reconciliation?
  14. What is the relationship of the term "covenant" to the Eucharist?
- The above discussion points and questions were prepared by the authors and Bro. Richard Kerressy, C.F.X., a religious education specialist with the United States Catholic Conference.



## Mother of Fr. Lechiara eulogized by Msgr. Bushey

"Charm is deceptive and beauty fleeting; the woman who fears the Lord is to be praised. Give her a reward of her labors, and let her works praise her at the city gates." (From Proverbs).

A solemn congregation gathered Tuesday at St. Hugh Church as Msgr. David Bushey eulogized a woman whom many priests and laity have grown to know and love during her 13 years in Miami — Mrs. Josephine Lechiara, mother of Immaculata-LaSalle High School principal, Father Francis J. Lechiara.

Mrs. Lechiara died Saturday following a heart attack. She was 77 years old.

"BECAUSE of her deep faith, her whole life was a commitment to God, to Christ, and consequently to her family," Msgr. Bushey, her pastor at St. Brendan Church, said.

"Because of her intense faith, God saw fit to call one of her own to be a priest. Even on earth she was rewarded for her great faith, by being able to see one of her own children ordained as a priest."

Not only was her priest-son, who was the principal celebrant at the Mass of Christian Burial, present; her seven other children were gathered from throughout the country. Present were sons Samuel, from Maryland; Nicholas, from California; and

Dominic, from Ohio; and daughters, Mrs. Jane Burson, from Boca Raton; Mrs. Marjorie Myers, from New Mexico; Mrs. Lucy McAndrews, of California; and Mrs. Frances Susi of Miami. Also surviving Mrs. Lechiara are a sister, two brothers, 23 grandchildren and six great-grandchildren. Her husband, Sebastian, died in 1967.

Msgr. Bushey spoke of Mrs. Lechiara's pride in the American citizenship she earned when she came to the United States from Italy with her husband immediately after their marriage.

"Our immigrants who came over made the Church so vital and strong in this country, and made a tremendous contribution to the American way of life," he said. "Mr. and Mrs. Lechiara came to this country and never returned to Italy, but to this country they brought a love of the Church, and they instilled it into their family."

SPEAKING of the Christian tradition of praying for a happy death, Msgr. Bushey commented that "she, in her last years, enjoyed physical and mental health, and she was surrounded by those who loved her. She was strengthened also by her frequent Communion."

In appraising her Christian life, he said, "Many modern cynics would find her life meaningless and irrelevant. Yet

her life was rather one of great dignity; she was truly a Christian woman, mother and wife."

Among the concelebrants at the Mass were Msgr. John Donnelly, Msgr. John Nevins, Msgr. Agustin Roman, Msgr. Peter Reilly, Father Joseph Huck, Father John Fink, Father Michael Greer, Father Vincent Kelly, Father William Gunther, Father Robert McGee, Father Manuel Rodriguez and several priests from outside the Archdiocese. Many other priests were in the large congregation.

Burial was at Our Lady of Mercy Cemetery.

## Forty Hours Devotion at Nativity Parish

HOLLYWOOD — Forty Hours Reconciliation Devotion will begin at Nativity parish Sunday, Sept. 28, to highlight the parish's 15th anniversary celebration.

Adoration of the Blessed Sacrament will be held throughout the three days, which end Tuesday, Sept. 30 at 7:30 p.m.

A special penitential service will be held Monday, Sept. 29 at 7:30 p.m., at which several visiting priests will be available to hear confessions.

## Dominican Brother to be canonized

VATICAN CITY — (NC) — Blessed John Macias, a Dominican Brother who was a friend of his fellow Dominican Brother St. Martin de Porres in 17th-century Peru, will be canonized by Pope Paul VI Sept. 28, as many South Floridians watch.

It will be an outdoor ceremony in St. Peter's Square, like the canonization of St. Elizabeth Seton two weeks earlier.

The new saint left his native Spain at 25 and went to work among the Indians, the slaves and the immigrants in the New World

as a layman. When he was 37, he became a Dominican Brother.

His only assignment was doorkeeper at a large convent of the Dominican order in Lima. Every day he fed hundreds of the poor and the abandoned of the Peruvian capital. He always knelt when he served the needy, whom he regarded and treated as images of the suffering Christ.

Several pilgrimages of Dominican tertiaries were on their way to the canonization from North and South America, Ireland and other European countries.



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Why not send us your Mass requests right now? Simply list your intentions, and then you can rest assured the Masses will be offered by priests in India, the Holy Land and Ethiopia, who receive no other income.... Remind us to send you information about Gregorian Masses, too. You can arrange now to have Gregorian Masses offered for yourself, or for another, after death.

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# NATIVITY

It all started in a tent which eventually collapsed in a downpour and was sometimes visited by an infestation of woolly bear caterpillars.

That was in 1960 when founding Father Hugh J. Flynn was pastor of Nativity parish in Hollywood. Now under Father James E. Quinn, the parish is gearing up for 15th Anniversary activities starting with a procession at the 1 p.m. Mass this Sunday which will begin a 40 hours devotion that will close with a special Mass at 7:30 Tuesday night, Sept. 30.

"BECAUSE there are so many good things in Nativity Parish we just had to celebrate," said Father Quinn, "a beautiful church, an outstanding school, and wonderful people. We have been greatly blessed during these 15 years and since this is the Holy Year, a time of reconciliation and renewal, all of us should do our very best to be at peace with God and with one another."

Father Quinn has invited former priests and religious of Nativity Church and School to celebrate the special Anniversary Mass on Friday, October 3rd at 5:00 p.m. with former pastor, Auxiliary Bishop Rene H. Gracida as principal celebrant along with Father Quinn and assistant pastors, Father Paul L. Deyo and Father David O'Byrne.

Because of the various nationalities of parishioners, the Mass will be an ethnic Mass and the choir will lead in Polish, Italian, Spanish and Irish hymns. Highlight of the evening will be the unveiling of a portrait of the late Father Hugh J. Flynn, Nativity's founding pastor by Father Flynn's sister, Sister Michael Flynn, who will be honored guest of the parish.

**OTHER HIGHLIGHTS** of the Anniversary week will be the Men's Club Derby Dance on Saturday evening Sept. 27th, at 8:00 p.m. in the Parish Hall; a special penitential service Monday evening at 7:30 p.m.; anniversary bingo on Thursday evening at 7:45 p.m.; a fish fry dinner on Friday at 6:00 p.m. and to close the week-long festivities a Parish Picnic on the church grounds on Sunday from 2 p.m. to 6 p.m.

Looking about this parish today with 2700 families of which more than 2200 are active in parish life, one sees energetic groups in the CFM, the Leisure Club, the CYO, the Home and School Association, the School Board, the new choir, the ushers and commentators, the Parish Council and the parish blood bank.

But it was not always thus.

Back in the fall of 1960, some folks in Hollywood thought the circus had come to town on Johnson Street where it went through the palmetto and scrub pine in Hollywood Hills. The newly established Nativity Parish was a parish without a church building. So the 7.5 acre tract adjoining Chaminade High School was cleared and a temporary church — a large tent — was erected to form a circle of worship for 1200 parishioners. On Oct. 15, 1960, Reverend Hugh J. Flynn, Nativity's founding pastor, celebrated the first Mass.

IT WAS a novel experience, this tent, and among many things

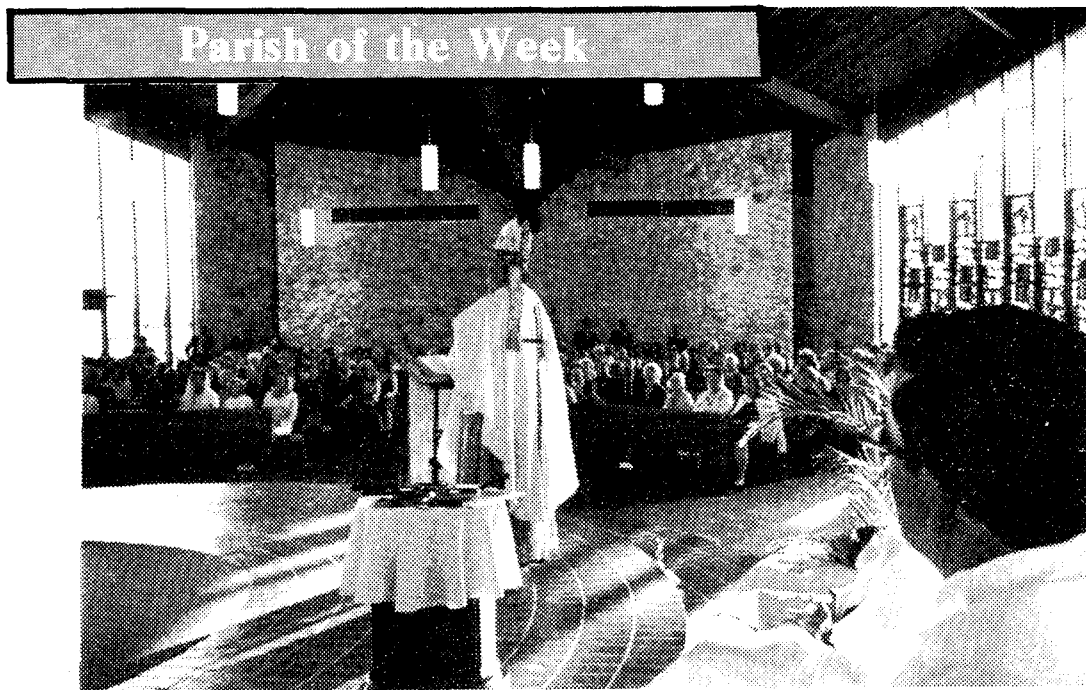
that occurred was an occasional march of the "woolly bear" caterpillars which provided a great deal of humor and dismay. And when the tent collapsed in a heavy downpour, the parishioners found themselves celebrating the Eucharist in a military academy, in a theater, in a city recreation teen center, in a high school cafeteria, in a school room, in a high school gymnasium, in a parish hall and in a parking lot. In all these places the gathering of the faithful to worship formed many ties.

Parish organizations started to form. In December 1960, the St. Vincent de Paul Society was established in the parish followed in January 1961 by Nativity Guild when 88 women of the parish presented themselves for charter membership and subsequent affiliation with Miami Diocesan Council of Catholic Women of the National Council of Catholic Women. The Guild set the pattern of a very active parish society which continues to the present.

Ground-breaking for the parish school building took place in June 1961 and, in September, school began for Nativity's children in Chaminade High School until the new school was ready in January 1962 when 240 students were enrolled in grades 1 through 4. The Sisters, Servants of the Immaculate Heart of Mary of Monroe, Michigan, were engaged as teachers in the school. 1961 marked the first choir meeting and this group sang the Christmas liturgy accompanied by a chord organ. January 1962 saw the organization of the Holy Name Society when 30 men of the parish gathered for the first meeting. In April 1962 the Nativity Parish Unit of the Confraternity of Christine



Original Nativity Church in 1960.



Archbishop Carroll Speaks to Parishioners After Blessing New Church in 1968.

Doctrine came into being.

**THE SAME** month Bishop Coleman F. Carroll dedicated the school building, a result of months of hard work and devotion. The building's second floor was used for classes but the first floor was first used as a temporary church.

In November 1962, Nativity Parish held its first bazaar which has continued annually through the years, growing larger each year. Nativity Guild inaugurated a School Library Fund in February 1963 and supported it with a regular schedule of fund raising activities. April 1964 saw the formation of the Nativity Singles Club.

With so many achievements in so few years, Father Flynn as founding pastor, had accomplished what he envisioned when he first set up tent in a sandy field. In 5 years the parish was firmly established and the love and admiration of his parishioners was evident when they presented the keys to a new automobile to Father

(Continued on page 20)

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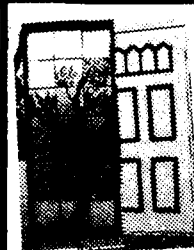
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# It's a Date

## Broward County

Their annual luncheon and card party to raise funds for the church will be held by the ST.

**ATTHEW** Catholic Women's Club Thursday, Oct. 2, at the Hallandale Recreation Center, beginning at noon. Sponsored by the officers and directors of the club, the luncheon is open to all ladies of the parish and the general public. Food will be prepared by club members and homemade cakes will be served. For reservations, call 922-7126.

★★★

**NATIVITY** parish is having its 15th anniversary party Friday, Oct. 3. Tickets are available at the rectory for the fish fry planned for the evening — no tickets will be available at the door. Experienced musicians are still needed for the event, and can call 987-3300 to offer their talents.

★★★

Installation of officers of the Women's Guild at **OUR LADY QUEEN OF HEAVEN** parish will take place at the 9:30 a.m. Mass Sunday, Sept. 28, followed by a Communion breakfast for all women of the parish at the Oriole Country Club, Margate. New officers are Frances Neckles, president; Johanna Benemio, vice president; Jerry Taylor, secretary; Sharon Zich, treasurer.

★★★

A Derby Day Dance, complete with secrets to be revealed at the event, is planned for tonight (Friday) at **ST. MAURICE** parish. Music will be provided by "Vancero."

★★★

Members of the **ST. SEBASTIAN** parish Council of Catholic Women will hold their first meeting of the year Friday, Oct. 3, following a Corporate Communion at the 8 a.m. Mass at the church. Breakfast will be served in the parish hall.



'Young at heart' people from St. Coleman parish, Pompano Beach, have formed an adult organization, the first meeting of which is scheduled for Monday Sept. 29, at 1:15 in the parish hall. Pictured are, left to right: Mrs. Barbara McMenemy; Mrs. Marie Dumas; Sister Jeanne Dolores, D.R.E.; Msgr. Dominic Barry, pastor; Mrs. Ruth Mies; Miss Ann Bornhofen.

## Palm Beach County

A **MARRIAGE ENCOUNTER RENEWAL** will be held Saturday, Sept. 27, at 8 p.m. in the home of Fred and Kathy Kuhman, 7158 Thompson Road, Lake Worth. Participants are asked to bring a snack.

★★★

A Dessert Card Party is planned by the Ladies Guild of **SACRED HEART** Church, Lake Worth, at Madonna Hall Saturday, Sept. 27, from 12:30-3:30 p.m.

★★★

The Madonna Guild of **ST. THOMAS MORE** Parish, Boynton Beach, is having its first meeting of the season Friday, Oct. 3, after the 8:30 a.m. Mass. Continental breakfast will be served at the Knights of Columbus Hall in Boynton Beach. All women of the parish are invited to meet the new officers: president, Edith Keating; vice president, Julia Brunovsky; secretary, Rosalie Zimmerman; treasurer Leone Malcolm.

★★★

**ST. JOHN FISHER** Women's

Guild will present four weekly programs in the "Family Life Forum" at the parish hall in West Palm Beach Oct. 1, 8, 15 and 22. All sessions begin at 8 p.m. They will be conducted by Judy A. Thompson, a marriage and family counselor at the West Palm Catholic Service Bureau. The sessions include "Appreciation of Self," "The Parent, the Adult and the Child," "Communication — True Dialogue," and "It's Time to Start Living, Time to Enjoy the World We've Been Given."

★★★

An old-fashioned family style picnic is planned for members of **SACRED HEART** and **HOLY SPIRIT** parishes Sunday, Oct. 5, from 1 p.m. to dark. Location is the John Prince Park in the Center Road Pavilion area. For reser-

vations, call Barbara McNulty, 582-1634 of Sacred Heart parish, or Peg McKenna, 582-1130 of Holy Spirit Parish.

## Dade County

The church grounds will be the site of the **ST. VINCENT DE PAUL** family parish picnic Sunday, Sept. 28 from 1-6 p.m. Food, drinks,

★★★

Anyone interested in forming a Women's Club in **OUR LADY OF THE LAKES** parish is invited to a meeting on Monday, Sept. 29, at 8 p.m. to discuss objectives.

The ladies of the Martha Circle at **HOLY FAMILY** parish will meet Monday, Sept. 29, from 12:30 to 3 p.m. in the meeting room of the parish hall. Donation of old sheets will be appreciated.

★★★

Bible Study classes will begin at **ST. CATHERINE OF SIENA** parish Friday, Oct. 3, from 7:30-8:30 p.m. in the parish center. Classes will be held every Friday night at the same time.

★★★

**HOLY FAMILY** Senior Club will hold a Covered Dish Supper and meeting Friday, Sept. 26 at 6:30 p.m. in the parish hall. The dinner will be followed by a meeting and installation of officers, and a one hour film about a trip through Rome will be shown.

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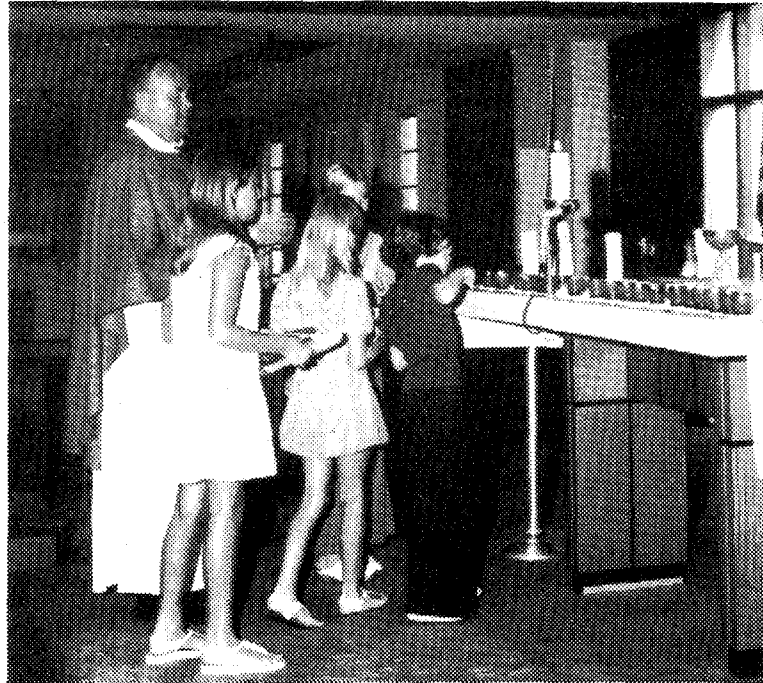
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# Catechetical Sunday



In parishes throughout the Archdiocese Sunday, Catechetical Sunday was observed with special Masses at which CCD teachers and staff were commissioned. At Holy Spirit parish, Lantana (left), after the teachers placed lighted candles on the altar, students brought their books forward during the offertory. The Mass, celebrated by Father Robert Dunn, left, was developed by children of the parish. Above, Msgr. John Delaney, pastor of Holy Family parish, commissions CCD teachers who are holding Bibles and candles, urging them to go forth and teach the word of God.

## Nativity Parish

(Continued from page 18)

Flynn at a farewell reception as he departed for a new assignment in Vero Beach.

IN JUNE 1964, Reverend Raymond J. Scully was welcomed as administrator of Nativity Parish. By early 1966, the parish had 2200 families in the cities fastest growing area, Hollywood Hills, and the need for a new church was a growing concern.

In July 1966, the Parish Advisory Board was coming into existence and was to consist of 12 lay members and the clergy of the parish. The PAB had member representation, one each, from Nativity Guild, Holy Name Society and the CCD and one member from each of the 9 specified areas of the parish. The Board still acts in a consultative, advisory capacity to the parish and to the priests.

In the year 1967 a new pastor, Father Rene H. Gracida (now Auxiliary Bishop of the Archdiocese) was appointed and enthusiasm ran high as plans were being formulated for a new church building. Three hundred fifty volunteer workers attended the official opening of the Building Fund Campaign with Mass at the Florida Theatre in Hollywood on October 8. The goal was set at a minimum \$300,000 and by October 29, these affectionately dubbed "wonder workers" brought in pledges of \$371,000.

THE CONSTRUCTION contracts were signed and Coral Gables architect, Murray Blair Wright, who collaborated on the plans with Father Gracida, provided supervision during construction of the church and

parish hall.

As the building began to grow, so the parish population continued to increase and the spiritual and social dimensions continued to expand.

On October 26, 1968, a memorable day in the history of Nativity Parish, Archbishop Coleman F. Carroll joined with the priests, the Sisters, and people of the parish to dedicate the church building to the service of God and to rededicate themselves as the people of God to serve the Church and the community.

Today the original pioneer parishioners feel nostalgically at home as they worship in the beautiful church-in-the-round that stands where the tent once stood.

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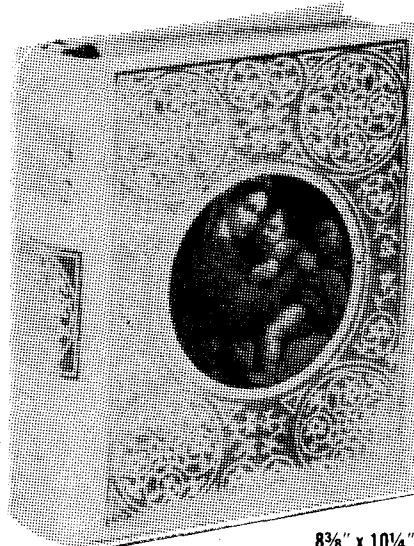
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There also is a 16-page "Order of the Mass" section which includes all the prayers and responses of the people. Another 12-page, full-color photographic section illustrates the role of the priest as the designated minister of the Christian community celebrating the paschal mystery. Eleven colorful maps, together with an index of place-names, familiarizes the reader with the actual locations in which significant events of biblical history took place.

The New American Bible translation of this edition used in the officially designated readings of the new revised Roman Rite of the Mass is reproduced in a style for easy reading. The quoted words of Christ are printed in red. Other features, including the Second Vatican Council's statement on the Scriptures, make this beautiful and distinctive Bible a basic resource for today's Catholic.

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## P.B. , Martin youths plan year's activities

WEST PALM BEACH — The Youth Federation of Palm Beach and Martin Counties has set 10 programs for its 1975-76 activities. They are (with the sponsoring parishes listed in parentheses):

Oct. 26, a picnic (St. Juliana); Nov. 1, Halloween Party (St. Luke); Nov. 22, Preparation and distribution of Thanksgiving baskets (St. Luke); Dec. (on a date to be established), sports day (St. Mark); Jan. 3, a dance (St. Edward);

Feb. (Date yet to be set), Day of Prayer (Ascension); Mar. (Date yet to be set), A walkathon in behalf of Lourdes Residence and the March of Dimes (St. Luke); April 10, Easter picnic for migrant children (Queen of Peace); April 23-25, Lake Wales camping trip (Holy Name), and May (Date yet to be set), the King and Queen dance (Sacred Heart).

Two youth representatives from each participating parish, plus a priest and an adult advisor, are to meet on the first Thursday of each month, to work out program details, said Fr. Edmund O'Donovan, of St. Francis, Riviera Beach, one of the Federation's participating priests.

Father O'Donovan said also that the Archdiocesan Youth Activities Office has authorized the Federation to arrange its own sports program, as part of the overall Archdiocesan sports plans.

The Federation has, therefore, established a special sports committee which is currently

completing schedules for volleyball, soccer and touch football.

The aim of the Federation is to organize the spiritual, social, cultural and sports activities of the youth of the parishes.

## Area youths are signing up for national Project SIGN

People helping people — that's what project SIGN is all about. But it isn't just that; it is Service in God's Name.

The Archdiocesan CYO board members have returned from a three week leadership training program in Philadelphia, where

among other things they learned about Project SIGN.

MARK TROPPE, Chris Gagne, Barb Mills and Eileen Hoeck came back from the National Training Institute for Leadership and Service, where they spent 18 hours a week learning

various leadership skills, particularly enthusiastic about Project SIGN.

Sponsored by the Archdiocese of Philadelphia, it is geared to mesh with the 1976 International Eucharistic Congress set for Aug. 1-8 in Philadelphia.

The goal is to collect 100 million service hours from groups and individuals throughout the United States. In the Archdiocese of Miami, projects by CYO groups for which they receive participation points in Project '76, will also become part of the national movement. As the man-hours are calculated, figures will be sent from the CYO parish groups to the Department of Youth Activities, where they will be forwarded to Philadelphia in monthly reports.

The Department of Youth Activities began recording service hours Sept 1. All groups and individuals who want to help can call or write the DYA to report their hours and have them forwarded to Philadelphia.

### Straight Talk

## Why can't she be Godparent?

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

Dear Father,

A friend of mine was asked to be the Godmother of her sister's baby girl, but the priest would not let her because she didn't go to Church. Is that really fair? My friend really loves the baby and I'm sure she would take care of it.

Kathy

Dear Kathy,

I'm sure that your friend does love her niece. But that is really not the point. The point is, will she live up to the responsibilities of being a Godparent. Many people feel that the role of the Godparent is to bring up the child if anything should happen to the parents. But in fact, few Godparents would be able to gain custody of the child if the parents died.

The true role of Godparents is to support the child in the faith. This is what is promised in the ceremony of Baptism. A

Godparent promises to help the child grow into a mature Christian by the example given and by being able to share important moments of faith with the child. A person who does not worship, who does not go to Church, will not be able to give examples in this very important area.

Your friend is probably a very good person who can offer much to her niece. But at this moment it seems that she will not be able to offer what a Godparent is called to do — live the Catholic faith to the full.

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## IMPACTO: Children and parents learning together

By ARACELI CANTERO  
Voice Staff Writer

His eyes almost closed and still wet with tears, three-year old Mark del Campo finally seemed to be falling asleep.

Tired perhaps of the new experience, away for a few hours from his brother and parents, he was now enjoying a short nap in the arms of Adelita Rocha, one of the coordinators of an unusual Christian Family education program.

"We don't always get children this young into our program," she whispered softly, as she kept rocking the baby in her arms.

"THIS one has never been to school before and he wants to get back to mom and dad. After all he's been hearing wonderful things about them all weekend."

"Do not think our little ones need to learn about dialogue . . . on the contrary they will probably teach us how to do it," said Ernesto Rocha as he described his conversation with a seven-year-old boy moments before.

One of the leaders in charge of the children program during this IMPACTO (or Impact) weekend, Rocha was now talking to the young parents about dialogue with their children. "It's hard to believe, but I found myself being questioned about Da Vinci, Cubism and Picasso," he said.

"WE TRY to make parents aware of the importance of the early years in their children's development," Eugenio Martinez, publicity chairman for IMPACTO explained. "Many parents believe that it is too early, and yet when their kids become older, they come to realize there is little they can do to change things.

"We see our program as a preventive one, and we provide this opportunity so parents with youngsters, ages three to ten, may participate together." All weekend programs have so far taken place at Blessed Trinity parochial school, from 9 a.m. to 5:30 p.m. on Saturdays and Sundays. The families go home to spend the night.

DURING the day, while parents listen to different speakers, on subjects pertinent to their children's development and to their own marital life, the youngsters follow a similar program which is adapted to their particular reality.

"We cannot follow a strict schedule with the young kids," Mrs. Rocha explained. "We keep them entertained and through

stories they already know — Goldie Locks and the Three Bears . . . we talk about the family and the things their parents do for them.

"They know what is going on and why they are here, and they meet with their parents now and then," she said as she described



the short play the children prepare for their parents on Sunday.

"THE OLDER ones are capable of more dialogue and they build a very positive relationship with the couples who stay with them all weekend," Mr. Rocha said, "In a matter of minutes you become their friend, and its a friendship that lasts.

Mr. Rocha has been involved with IMPACTO since the beginning, and he recalls with pleasure how it all began almost two years ago, out of the common concern of a group of friends.

"Being Cursillo members, for

the most part, we followed the movement's directives of seeking our own apostolic vocation in the Church, and we began to think of the most urgent need in our community.

"CONCERNED about the quality of family life, we sought the advice of doctors, psychologists and sociologists, who confirmed our belief in the importance of the early years of child development. We decided to do something positive that would help the family at its roots."

Months of meetings and planning followed: a team would prepare the talks and they would try them on themselves and friends, asking for advice and initiatives. They sought the collaboration of a priest and nine months later in February 1973, the first IMPACTO program took place with the participation of 12 couples and their children.

"We intend to offer a new alternative of parenthood which is based on our Christian faith," says Jorge Fernandez, present coordinator for IMPACTO. The program is also open to non-Catholics or anyone interested in being married in the Church.

So far 166 couples and their children have participated, and



Children and parents learn together about family life during the Impact weekend program, now in its second year. While the young couples listen to different speakers and discuss among themselves about ways of improving family life, their children follow a similar program adapted to their level.

some 80 per cent remain active in the movement.

"WE TRY TO keep everyone involved by making them responsible of any of its many aspects," Fernandez said.

As he explained, each IMPACTO weekend requires the collaboration of about 15 couples. Nine to help with the talks and adult discussions. Two to remain in the kitchen, and four to stay with the children's program.

"In such a case we are not allowed to bring our own youngsters because we must give ourselves to those participating," Mrs. Rocha said.

She's already been involved with all aspects of IMPACTO, and as she says, "the little ones respond with their total attention, and express their appreciation through hugging and kissing the couples who have cared for them. With the older ones it's different. They want to talk. One can perceive how aware they are of their parents relationship . . . they don't

miss a single detail of what happens at home."

"I'M SURE many would like to participate in our program, but they don't know about it," Father Eduardo Alvarez S.J. Spiritual Director for the Impacto program commented, "that is one of our main difficulties, we are young and need publicity. Unfortunately, at this time, it is only offered in Spanish."

The young Jesuit sees his role in the movement as one of mediator. Also "through my presence and my words, I try to promote and deepen the faith level of everyone," he says.

Concerned about the ongoing training of the movement leaders, he promotes monthly reunions, and with the help of other diocesan priests he seeks the spiritual growth of the young couples in the program.

"The IMPACTO weekend is just a starter," he says, but it lays down the foundation for a whole life."

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### La Voluntad del Padre

Por EL REV. JOSE P. NICKSE

Jesús agregó: "¿Qué les parece esto? Un hombre que tiene dos hijos llama al primero y le dice: Anda a trabajar a mi viña. Y él responde: No quiero. Pero después se arrepiente y va. Después el padre llama al otro y le manda lo mismo. Este responde: "Voy, Señor," pero no va. Jesús preguntó: "¿Cuál de los dos hizo lo que quería el Padre?"

Mt 21'28-32

¿Cómo responderías tú esa pregunta?

Este evangelio nos habla de la conversión. El primer paso hacia Dios es reconocer que necesitamos convertirnos.

Una antigua parábola judía nos cuenta la historia de un joven que quería ser rabino. Fue a ver a un sabio y viejo rabino para que lo ordenara. El viejo rabino le pidió que le hablara sobre su vida religiosa. El joven muy orgulloso le dijo: "Sólo visto de blanco, sólo bebo agua, pongo puntillas en mis zapatos para mortificación, y le pido al conserje de la sinagoga que me dé cuarenta latigazos todos los días."

En ese instante un hermoso caballo blanco entró en el patio. Tomó agua y desapareció. El viejo y sabio rabino le dijo al joven: "¿Viste el caballo? También se viste de blanco, sólo bebe agua, tiene puntillas en sus zapatos, y posiblemente recibe más de cuarenta latigazos cada día. Sin embargo, sólo es un caballo."

Convertirse es reconocer la grandeza de Dios y la pequeñez de nuestras vidas. Conversión es para los humildes. Ser cristiano es mucho más que seguir una serie de leyes y reglamentos. Es vivir enamorado de nuestro Dios.

El primer hijo hace la voluntad del Padre porque se arrepiente. Reconoce su error. Abre los ojos. Y eso es la conversión: abrir los ojos.

Los fariseos son muy miopes. Dicen "Voy, Señor," y ya cumplieron. No pueden cambiar porque viven cegados por su propio orgullo.

Conversión es un proceso de vida. El día que nos creemos totalmente convertidos es el día que más alejados estamos de Dios. Convertirse es vaciarnos cada día un poco más de nosotros mismos y llenarnos más de Dios.

Convertirse es dejar actuar a Dios en nosotros. El fariseo se esfuerza en demostrar a los hombres lo mucho que hace por Dios. El verdadero cristiano se alegra en mostrarle al mundo lo mucho que Dios ha hecho por él.

Todos somos pecadores. Todos necesitamos convertirnos. Todos necesitamos la gracia y el amor de Dios.

Digamos siempre de corazón: "Hágase Tu Voluntad."

### Miami: Teatro Cubano

El Museo Cubano de Arte y Cultura — con los auspicios de las tiendas Richards y la cooperación de la Ciudad de Miami presentará este domingo, 28 de septiembre, a las 7:30 p.m. en el Gusman Hall, un elevado exponente del teatro cubano moderno con la presentación de "Un Hombre Sincero", magnífica dramatización musical del Dr. René Buch bajo la dirección del Dr. Antonino Hernández-Lizaso. Según anuncia la señora Mignon Pérez de Medrano, las entradas pueden solicitarse, sin costo alguno en los departamentos de 'customer service' de las tiendas Richards, Oficina de Asuntos Culturales de la Ciudad de Miami, 2600 South Bayshore Drive; y en el 3432 Coral Way. "El mayor estímulo que podemos recibir en este esfuerzo por conservar y divulgar las artes, historia y cultura de Cuba es el respaldo que nos brinden nuestros amigos", expresa la señora de Medrano.

## El grave problema de las drogas y el alcohol en los jóvenes

Por el DR. MANOLO REYES

Uno de los problemas más graves que está afrontando la familia contemporánea es la agresión a la salud de sus hijos a través de las drogas.

Los hijos del mal, aquellos que practican la nefasta doctrina del odio, tratan de envenenar el alma, la mente y el cuerpo de los muchachos, y a veces hasta de los niños, proporcionándoles drogas que habrán de convertirlos en adictos y en esclavos, sin voluntad propia para hacer, para vivir.

Hace algún tiempo escuché a un ex-adicto haciendo la narración de su tragedia. Decía el joven que su inclinación a las drogas empezó por compulsión, ejercida sobre él por un grupo de seis amigos. Los titulados "amigos" se mofaban de él, lo insultaban y hasta lo amenazaban si no probaba la droga. Al fin el joven, débil de carácter, sin valentía para decir "no" cayó en el vicio. Y señalaba el joven que pudo salir del infierno de las drogas años después. Y del titulado grupo de "amigos" sólo quedaba él. Los otros seis habían muerto a manos de la policía o bajo el azote terrible de las drogas.

Otro hecho importante que cabe señalar es que aquel que pone el primer pie en la puerta de las drogas, está penetrando en una cadena interminable de decir mentiras, en una cadena de diferentes delitos para lograr dinero casi al día y mantener el vicio. Está entrando en un camino que sólo termina en la mayoría de los casos con la destrucción personal y de toda la familia.

Sin embargo, hay casos que han podido ser salvados.

En un simposium que visité hace algún tiempo, estaba un



grupo de jóvenes que habían estado en la etapa inicial del uso de las drogas y estaban en plano de rehabilitación. Un joven bilingüe de 17 años explicaba como dos años antes, fue impulsado hacia las drogas por los mal llamados "amigos". Y cómo después, bajo el efecto de las drogas, poco faltó para que causara un terrible y trágico accidente de tráfico. El muchacho se ha separado de las drogas. Y ahora está trabajando en favor de la eliminación de las mismas en aquellos que desgraciadamente han seguido ese mal camino.

Los jóvenes y los padres deben tener un cuidado muy especial en estas llamadas "amistades", que como dice el viejo refrán americano "Con esta clase de

amigos, no hacen falta enemigos."

Ultimamente se han notado indicios que el problema de las drogas en la juventud está derivando, en algunos sectores, hacia la bebida. Con la entronización de la nueva ley permitiendo a los jóvenes de 18 años el beber, se han estado sintiendo ya los malos efectos de la bebida en algunos círculos de muchachos jóvenes.

Por eso... hay que afrontar esta situación dedicándole el mayor tiempo posible a nuestros hijos, dándole el mayor calor, la mayor atención, en la mejor forma preventiva posible para evitar después tener que dar la cara a la situación cuando ya la droga ha penetrado en el ámbito de la familia.

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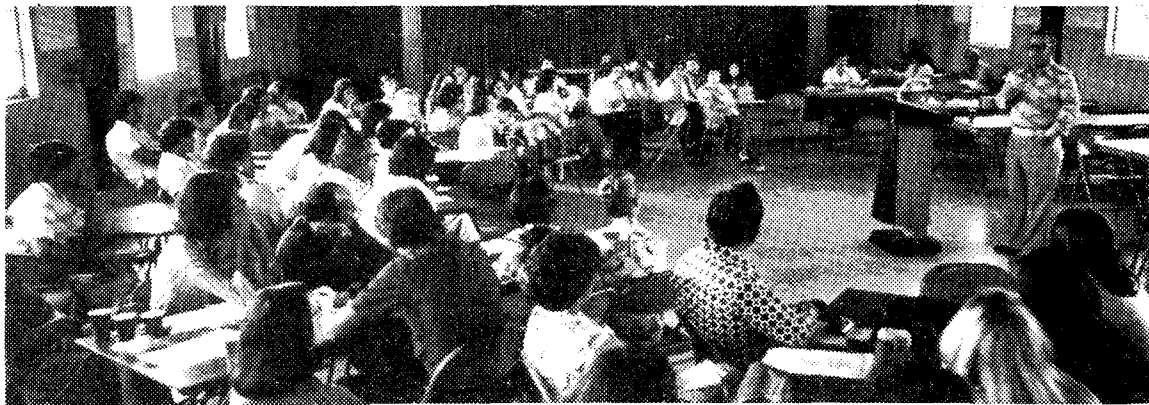
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## Murió el Cardenal Concha

BOGOTÁ, Colombia — (NC) — El cardenal Luis Concha, quien renunció al arzobispado de Bogotá hace nueve años, murió a la edad de 84, de un mal cardíaco y de una dolencia estomacal. Nacido en 1891, hizo estudios en Roma y París, y fue consagrado obispo en 1935. El Papa Juan XXIII le elevó al cardenalato en 1965. Fue impugnador del control de la natalidad, de la violencia política y de toda desviación de la estricta doctrina de la Iglesia y del reconocimiento que la constitución le otorga en Colombia. Alentó el voto de la mujer, y la idea de cambio social por evolución, no por revolución, por lo cual criticó a cristianos revolucionarios como el célebre

Padre Camilo Torres, que murió al lado de las guerrillas en las montañas de Santander.



Más de 60 jóvenes de la parroquia de San Michael participaron el domingo en una jornada juvenil de renovación.

Los jóvenes escucharon a los conferencistas Eugenio Valdes, Rafael Becil, Manolo Campa, Senén Borges y Luis Prieto, quien actuó como rector. Además compartieron por grupos el fruto de la reflexión sobre los distintos temas y disfrutaron de un rato de folklore dirigido por Manolo Toyos. La jornada volverá a repetirse el domingo 28, con el fin de facilitar a todos los



interesados esta ocasión de renovación y convivencia a nivel parroquial. El grupo juvenil de San Michael lleva funcionando ya dos años, y participa también

en los encuentros a nivel diocesano. En la composición gráfica, arriba, el Dr. Senén Borges hablando, abajo, un grupo de jóvenes comenta las charlas.

## Octubre 5:

### Día del Respeto a la Vida

Conmemoraciones especiales marcarán "Respect Life Sunday," en todas las parroquias católicas de Estados Unidos el 5 de octubre.

El programa básico es obra del Comité de Obispos para las Actividades Pro-Vida, y llama la atención a otros derechos, además del derecho de la criatura que no ha nacido.

El Comité publicó un folleto de 44 páginas, "Respeto la Vida — Una Experiencia de la Comunidad Católica," delineando esos derechos, sus derivaciones y medios de mantenerlos.

El folleto contiene secciones que tratan sobre el que va a nacer, el matrimonio y la vida familiar, condiciones sociales y la familia, niños, mujeres, el anciano, la vida y la muerte.

En la Arquidiócesis de Miami se celebrará todo el mes de octubre como Mes de Respeto a la Vida. El Arzobispo Coleman F. Carroll ha designado a los padres James Reynolds y José Pablo Nickse para coordinar las actividades del Día y el Mes del Respeto a la Vida.



El nuevo Director del Buró de Vida Familiar de la Arquidiócesis de Miami, Padre James Reynolds, expresó su interés por la labor que realizan los grupos familiares de habla hispana, como el Movimiento Familiar Cristiano, Los Encuentros Familiares, los Impactos y el "Camino del Matrimonio". El Padre Reynolds visitó uno de los recientes encuentros familiares, cambiando impresiones con sus organizadores. En la foto, arriba, con las señoras Ju-



lita Tejedor y Teresita Sáenz y el Padre Florentino Azcoitia, S.J. Abajo con Evelio Jacomino, coordinador de ese encuentro.

La Canonización de Isabel Seton:

## "Primavera de la Iglesia en E.U." dice el Papa

— Al declarar santa a la Madre Isabel Seton el domingo 14 de septiembre, el Papa Paulo VI dijo a 120,000 peregrinos que asistían a la ceremonia en la Plaza de San Pedro — incluyendo 15,000 DE Estados Unidos — que la vida de esta virtuosa mujer es una prueba de que es posible cultivar la espiritualidad religiosa pese a los obstáculos de la prosperidad terrena. Dirigiéndose a los norteamericanos les dijo que "vuestra tierra merece ciertamente recibir en su suelo fértil la semilla de la santidad evangélica" de la madre Seton.

En otros acontecimientos relacionados con la canonización de la primera santa nacida y educada en Estados Unidos (la Madre Cabrini era italiana):

— El Papa recordó la educación cristiana que recibió Isabel siendo episcopaliana (se convirtió al catolicismo después de enviudar), y saludó a una delegación episcopaliana entre los dignatarios de la ceremonia.

— El Pontífice tuvo también palabras para las 8,000 religiosas de la congregación, Hijas de la Caridad de San José, que ella fundara, recibiendo un ramillete espiritual y contribuciones por sus sacrificios.

— Recibió en breve audiencia a dos fieles que atribuyen su curación milagrosa a la nueva santa, Ann O'Neil Hooe, de Maryland, y Carl Kalin, de Nueva York.

— En audiencia con 80 obispos norteamericanos, el Papa expresó su esperanza en "una segunda primavera de la Iglesia en Estados Unidos . . . y la continuación de las escuelas católicas" que Santa Isabel Seton inició el siglo pasado.

— En Emmitsburgh, Md., donde la santa fundó su obra en 1809, una peregrinación de 30,000 fieles celebró simultáneamente la canonización.

— Unos 5,000 fieles participaron en la primera misa solemne en honor de Santa Isabel, concelebrada en la Basílica de San Pablo Extramuros de Roma por 25 obispos y 80 sacerdotes norteamericanos, y amenizada por un coro de Emmitsburgh.

— En otra audiencia a peregrinos norteamericanos, el Papa les exhortó a imitar la santidad de Isabel Seton y su amor a la Eucaristía y a los Evangelios.

### ORAN POR ESCUELAS CATOLICAS

— El P. John Meyers, presidente de la Asociación Nacional de Educación Católica, pidió a sus hermanos en religión que recen por el buen suceso de las escuelas católicas en Estados Unidos a la nueva Santa Isabel Seton, a quien se considera fundadora de las primeras en el país, y agradecer así los sacrificios de incontables maestros — la mayoría monjas — y padres de familia por mantener viva la tradición de la educación cristiana. Las 10,350 instituciones de educación primaria y secundaria

en el país (con un total de 3,63 millones de alumnos) celebran en febrero una Semana de la Escuela Católica con temas patrióticos del bicentenario, para reiterar su contribución a la formación ciudadana.

### Obispo Pironio a Roma

— Monseñor Eduardo F. Pironio, actual obispo de Mar del Plata y Presidente del CELAM (Consejo Episcopal Latinoamericano), ha sido nombrado por su Santidad Pablo VI, pro-prefecto de la Congregación de Religiosos e Institutos Seculares, del Vaticano.

Este puesto había quedado vacante en Junio con la muerte del Cardenal Arturo Tabera Araoz.

Monseñor Pironio es miembro del Secretariado General del Sinodo de Obispos, consultor para la Congregación de la Doctrina y de la Fe y miembro de la Comisión Pontificia para Latinoamérica. Ha visitado Miami frecuentemente, habiendo dirigido retiros para sacerdotes.

### Ayuda a Haití

NUEVA YORK — (NC) — Catholic Relief Services, agencia católica de ayuda a ultramar, ha aumentado sus embarques a Honduras, Haití y la República Dominicana para aliviar los estragos de una sequía prolongada, y ahora del huracán

Eloísa. Sus directores estiman que ampliarán los programas de alimentos — sobre todo leche en polvo y trigo — para ayudar a 400,000 personas en República Dominicana y Honduras y otras 350,000 en Haití.

### Diálogo con el mundo

Ante una audiencia de 100,000 peregrinos el 17 de septiembre, el Papa Paulo VI los exhortó a "librarse de todo respeto humano y jamás avergonzarse de su fe en Cristo y de ser el pueblo de Dios." Lamentó la tendencia mundana

de separar a la religión de toda otra actividad de la sociedad, y recordó la postura del Concilio Vaticano de que el cristiano debe estar en diálogo constante con el mundo moderno.



## LATINOAMERICA: Iglesia y política

La comisión regional de justicia y paz de Centroamérica, que funciona en los siete países del istmo desde Panamá hasta Belice, reconoció que "a la Iglesia se le acusa de meterse en política," pero advirtió que lo que pasa es que dadas las condiciones de pobreza y opresión social en la región, cuando se trata de corregirlas y protestar, sacerdotes y laicos provocan reacciones políticas de los intereses afectados. Pusieron de ejemplo los casos de Honduras y El Salvador, donde han muerto varios campesinos a manos de tropas y terratenientes.

La revista CELAM de los obispos de América Latina denunció la racha de agresiones de militares y terratenientes contra campesinos cristianos en Chile, Bolivia, Ecuador, Honduras, México, Nicaragua, Panamá, Paraguay y la República Dominicana, en disputas sobre tierras o bajo acusaciones no probadas de que ayudan a guerrillas marxistas. Además de muchos campesinos asesinados, han resultado muertos varios sacerdotes misioneros, y otros heridos. "Reina la violencia y la fuerza golpea a quienes laboran por la causa del campesino sin tierra," comentó la publicación.

## PORTUGAL: Rojos pierden influencia

Conforme se confirmaba que los comunistas perdían influencia en el gobierno de Portugal, el cardenal patriarca de Lisboa Antonio Ribeiro hizo un llamado al retorno a las libertades cívicas, especialmente la de prensa. Los comunistas han tratado de imponer su control de la opinión pública entre las fuerzas armadas, los sindicatos y los medios de comunicación social (prensa, radio y televisión) y se incautaron de la radio católica Renascença y del periódico socialista República. El cardenal lamentó la siembra de odio en el pasado y "la agresión contra la religión", término que también usaron los obispos de Portugal en un llamado contra la violencia a fines de agosto.

## CHILE: Abstención católica

Los obispos de Chile se abstuvieron de participar en misas y otras ceremonias organizadas por el gobierno y sus simpatizantes para conmemorar el segundo aniversario del golpe militar. (Septiembre 1973), pues desean "que la Iglesia no se vea implicada en factionalismos," según dijo el secretario de la Conferencia Episcopal, Mons. Carlos Camus. Chile sigue dividido entre los izquierdistas que eligieron al presidente marxista Salvador Allende, y la derecha que lo depuso hace dos años. A la división contribuyen las medidas del gobierno contra los acusados de marxismo, como cárcel, tortura, destierro y despidos.

Los obispos de Chile han pedido a la Junta Militar que gobierna a este país desde el golpe de setiembre de 1973, que detenga la tortura de prisioneros políticos y la persecución de los sospechosos de marxismo. Una declaración publicada cuando el régimen celebraba su segundo aniversario dice que "no puede ser sometido el hombre a tortura física, ni a vejamen, ni a terror, ni a manera de castigo ni para hacerlo declarar." Pidieron también cortar otros abusos de la policía secreta.

## BOSTON: Tensión racial

En Boston, las cabezas religiosas de esta comunidad azotada por tensiones raciales han urgido a los habitantes "no sólo a obedecer la ley sino a evitar la violencia." Se trata del traslado masivo en bus de alumnos blancos y negros de un barrio a otro para lograr "el equilibrio de razas" que las leyes de integración racial exigen. Algunas familias de los 25,000 estudiantes afectados se resisten a permitir que los buses los trasladen, y ha sido necesario desplegar una fuerza de casi 2,000 agentes del orden. Las autoridades católicas han lanzado programas de formación y cooperación para mitigar el conflicto.

## NEW YORK: Crisis financiera

El cardenal Terence Cooke de Nueva York exhortó a los ciudadanos de esta ciudad en crisis financiera "a reunir sus recursos con optimismo y resolver los problemas con sentido humano." Les pidió mantener el sentido de solidaridad característico de los neoyorkinos que por décadas han

acogido a inmigrantes de todo pueblo y toda región, incluso del mismo país, y seguir apoyando la ayuda social a los pobres, los ancianos, los desvalidos. "La crisis no es sólo New York, sino toda la nación, cuyas ciudades sufren por la inflación y otras causas," agregó el prelado.

## Programas de Radio y TV

La Comisión de Radio y Televisión de la Arquidiócesis nos informa de los siguientes programas: TELEVISION: Domingos por el Canal 23 a las 4:30 p.m. la Santa Misa y a las 11:30 p.m. el Programa Enigma. RADIO: Sábados 6:00 p.m. Opina la Juventud por La Cubanísima; Domingos: 7:45 a.m. Los Caminos de Dios por La Cubanísima; 8:00 a.m. Enfoque en Miami WCMQ AM y FM; 8:30 a.m. MESA REDONDA RELIGIOSA La Cubanísima; 9:15 a.m. Un Domingo Feliz - La Fabulosa.

Canonizan a Fr. Juan Macías el domingo:

# Un emigrante español a los altares

Por Fr. JOSE LEONARDO VAZQUEZ, O.P.

El próximo día 28 de septiembre, se llevará a cabo en Roma la canonización de Fr. Juan Macías, un emigrante español que se instala en nuestra América y a ella se entrega con ardor y cariño apostólicos.

Habiendo nacido en España, a fines del siglo XVI, se determinó a abandonar definitivamente su patria en 1619 y desembarca en Cartagena de Indias, después de cuatro meses de navegación. De allí, por tierra, se dirige a Lima, la ciudad de los Reyes. El 2 de febrero de 1622, tomó el hábito de Hermano Cooperador de la Orden Dominicana. Desde entonces, desempeñó el humilde oficio de portero de su Convento hasta su muerte, acaecida en septiembre de 1645.

Su cuerpo reposa al lado del que fue su gran amigo y compañero de ideales: San Martín de Porres, uno de los Santos más populares de la Iglesia.

Es digna de destacar la semejanza entre el estilo de vida y de apostolado de estos dos Hermanos Cooperadores Dominicanos: Ambos fueron hombres de intensa oración y de excepcional austeridad de vida; los dos consagraron totalmente sus fuerzas al servicio de los pobres.

### ACTUALIDAD DE SU MENSAJE

A los tres siglos y medio de su muerte ¿qué imagen e impresión nos puede evocar la figura de ese hombre 'iletrado' que apenas sabe leer y escribir? — Yo pienso que esa es la primera característica: su vida es tremendamente sencilla y hacedera, una vida posible para todos. Los hombres de hoy se ruborizarían si alguien les demostrase su secreta y acaso fallida esperanza de ser santos. Y, sin embargo, ser santo es posible aun sin altar. Incluso es probablemente más fácil de lo que algunos creen.

### EMIGRANTE

Juan Macías es un emigrante que ha dejado su patria, al mismo tiempo que muchos de sus compatriotas, que venían a América movidos por ideales diversos: enriquecerse, conquistar, huir de cualquier régimen. Es más, ni siquiera viene con una cruz en la mano, como misionero. Es un simple "emigrante." Porque sale de España, no movido por motivos de trabajo, o cualesquiera intereses económicos. Hombre íntegro y sincero, quiso emigrar al Perú para trabajar allí sencillamente. Y cuando se hace religioso, sus ahorros se distribuyen entre los pobres nativos que merodean la portería de su convento.

El motivo de su emigración, se debe al convencimiento de que como cristiano tiene que ser misionero. Y como respuesta a este imperativo, decide vivir su fe compartiendo la misma suerte de

los hermanos "más alejados", descubiertos en la caridad de Cristo y de la Iglesia. Por ello, en lugar de mantener una actitud egoísta, que pueda explotar la situación colonial de aquellos tiempos, se pone al servicio de los demás, desinteresadamente. Aun siendo laico, ya era un misionero en el pleno sentido eclesial de la palabra.

### RELIGIOSO

Un día Juan Macías descubre su vocación dominicana, porque está convencido de que como religioso puede estar más unido a Dios y hacer algo mejor en beneficio de los otros. La portería de su Convento será, durante veinte años, el puesto desde donde, por lo bajito, se solucionen infinidad de problemas y se aminoren las miserias espirituales y corporales de tantos hombres.

### NADA DE EXTRANJEROS, SOLO HERMANOS

Los problemas planteados por los movimientos migratorios siguen siendo numerosos y complejos. Cada día más, los hombres estamos llamados a construir un pueblo sin fronteras. No deberían existir los extranjeros, sino los



hermanos dentro y fuera de cada país.

Una consideración sobre la conducta de Juan Macías en aquel ambiente de tensión, de pasiones humanas y de violencias, puede aportarnos algunas respuestas válidas para los problemas que tenemos planteados hoy. Que, como entonces, el emigrante necesita una especial asistencia. Y se necesitan, sobre todo, hombres como Fr. Juan Macías que hayan conseguido una libertad de espíritu para trabajar de forma eficaz, a pesar de ciertos climas de tensión y de ciertas situaciones exacerbadas por los abusos y las pasiones.

# LA VOZ

UNICA PUBLICACION BILINGÜE EN LA FLORIDA  
EL MAYOR SEMANARIO DE LA FLORIDA.  
LLEGA (por correo) A 60,000 hogares, de habla inglesa o española.

## ORACION DE LOS FIELES

VIGESIMO SEXTO DOMINGO DEL AÑO  
Septiembre 28 de 1975

**CELEBRANTE:** Padre, tu pueblo te necesita. Tú eres nuestra vida y nuestro camino. Escucha nuestras peticiones.

**LECTOR:** La respuesta de hoy será: "Escúchanos, Señor." Para que durante la Semana de Respeto a la Vida aprendamos a respetar el valor y la belleza de la vida humana, oremos al Señor.

**PUEBLO:** Escúchanos, Señor.

**LECTOR:** El amor es el vínculo que une la familia. Para que renovemos día a día nuestro amor familiar, oremos al Señor.

**PUEBLO:** Escúchanos, Señor.

**LECTOR:** Para que el Bicentenario de los Estados Unidos traiga una renovación de los valores humanos y morales de esta gran nación, oremos al Señor.

**PUEBLO:** Escúchanos, Señor.

**LECTOR:** Para que nunca olvidemos que todos los hombres hemos recibido de manos de Dios la vida y el derecho de nacer, oremos al Señor.

**PUEBLO:** Escúchanos, Señor.

**LECTOR:** Para que nunca olvidemos que todos los hombres hemos recibido de manos de Dios la vida y el derecho de nacer, oremos al Señor.

**PUEBLO:** Escúchanos, Señor.

**CELEBRANTE:** Padre Santo, nosotros tus hijos confiamos en tu infinita misericordia. Ayúdanos a ser fieles testigos del evangelio. Te lo pedimos por Cristo Nuestro Señor.

**PUEBLO:** Amén.

# LAZARO

## EL AMIGO DE CRISTO

Por el  
**P. JUAN J. SOSA**

Hoy en día se habla mucho de San Lázaro en las calles de Miami sobre el esfuerzo de muchos devotos que quieren honrar a San Lázaro en una forma especial. Sin embargo, hay muchos devotos que se preguntan el origen de esta devoción.

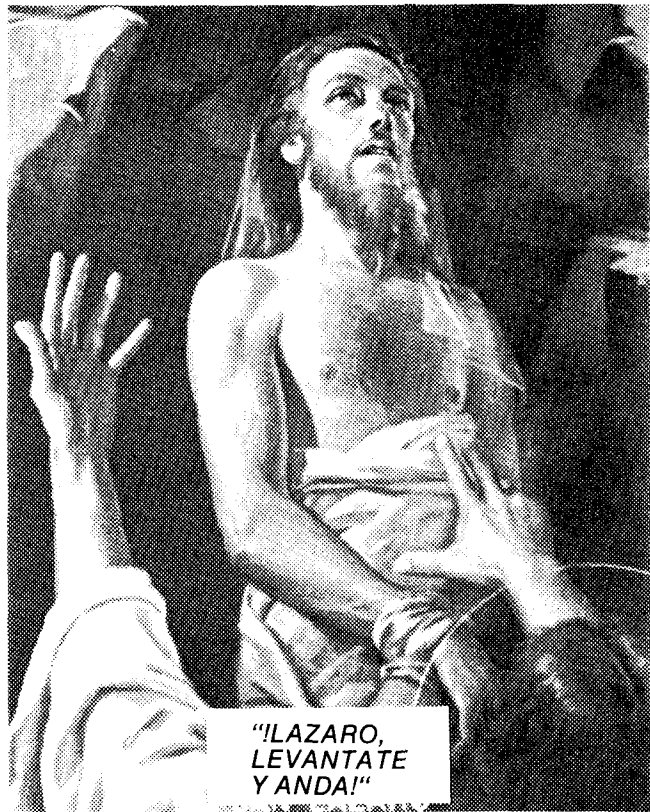
**¿Existe San Lázaro?**

El primer problema que debe examinar un devoto de San Lázaro es el que nace de la identidad de este santo.

¡Sí, San Lázaro existe! Fue el amigo fiel de Jesús, hermano de Marta y María, conocido por todos en la aldea de Betania. Lázaro tuvo una amistad muy íntima con Jesucristo; había entre

ambos una familiaridad muy especial. Sabemos que al enterarse de su muerte, Jesús lloró, y que oró para que el Padre por medio de El resucitará a su amigo, devolviéndole la vida. ¡Cuánto más lloraría Lázaro, pues, al saber de la muerte de Jesús poco tiempo después!

Sin duda alguna Lázaro es un santo venerado por la Iglesia Católica. Desde el momento en que Jesús le devolvió la vida, aquel joven dedicó su esfuerzo en predicar con la palabra y el ejemplo el mensaje de Jesús. Tal fue así, que tuvo que escapar junto con sus hermanas de la persecución de los primeros años del Cristianismo,



"LAZARO,  
LEVANTATE  
Y ANDA!"

Interpretación artística de Lázaro siendo resucitado milagrosamente por Cristo.

## 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 Azobispo Coleman F. Carroll.



MILAGROSO SAN LAZARO - RINCON

Imagen de San Lázaro que se venera en el Lazareto de El Rincón en La Habana, que tradicionalmente ha sido el centro de la devoción popular al santo que algunos confunden por el personaje de la parábola de Cristo sobre el Rico Epulón y el Pobre Lázaro.

radicándose por fin en Marsella, Francia, antigua colonia romana, donde actualmente la Iglesia guarda su sepulcro. El Lázaro venerado por la Iglesia Católica desde entonces siempre ha sido el mismo: el amigo de Cristo que después fue obispo de Marsella.

**¿Es que hay otro Lázaro?**

La imagen de Lázaro que veneran muchos devotos, no obstante, no parece ser la del hermano de Marta y María, el joven de Betania. Esta imagen es la de un mendigo cubierto de llagas, imposibilitado de caminar sin muletas, y seguido por varios perros. Esta imagen representa el personaje de una historia que Cristo mismo contó para llevar una enseñanza a su pueblo.

La historia se encuentra en el Evangelio de San Lucas, en el capítulo XVI, y trata de un hombre rico y un hombre pobre, llamado Lázaro, que sufrió la injusticia del mundo pero que recibió el premio

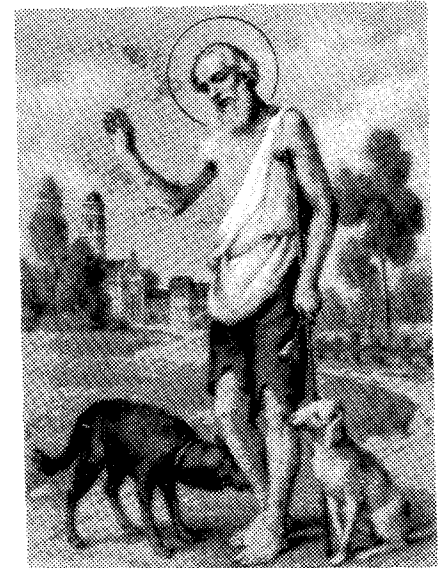
eterno. Muchos confunden a este personaje con Lázaro, el resucitado de Betania. Como tantos otros personajes que Cristo utilizó en el Evangelio, este Lázaro de las muletas es un personaje ficticio de una parábola que Jesús contó a su pueblo para cambiar sus corazones endurecidos por la avaricia y el egoísmo.

Sí, San Lázaro existe, pero no es este Lázaro de la parábola. La Iglesia venera al hermano de Marta y María, el resucitado por Cristo en Betania.

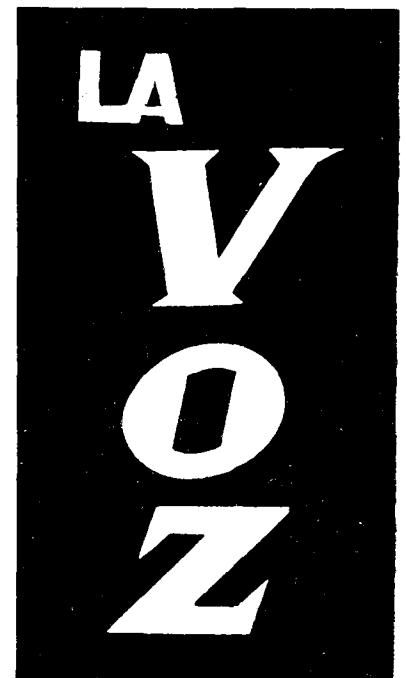
**Luz en la Oscuridad**

El devoto de San Lázaro debe acercarse a la Iglesia para buscar la luz porque es en la Iglesia fundada por Cristo donde el Señor Jesús dejó su poder de aclarar y orientar al creyente. La Iglesia utiliza un solo medio de orientación para los fieles: el mismo Cristo, el Señor, que es luz sobre toda luz.

Si nos acercáramos un poquito más a la Iglesia,



Este es el Lázaro de la parábola de Cristo. Algunos historiadores consideran que en el pasado la figura de este personaje de ficción citado por Cristo en una de sus parábolas fue usada siglos atrás en volantes destinados a buscar ayuda para el sostenimiento del leproso o Lazareto.



donde este Cristo nos habla a través del Evangelio, no tendríamos tanta confusión. El quiere ser nuestro amigo fiel como lo fue de Lázaro. El quiere tener una intimidad con nosotros como la tuvo con Lázaro. El también prometió resucitarnos, devolviéndonos la vida, como lo hizo con Lázaro. En El encontramos la razón de vivir en una sociedad apática e indiferente. Por El llegamos a conocer a Dios Padre y a vivir como hermanos en la fe sin distinción de raza o posición social. Con El peregrinamos en la vida, guiados por su Espíritu y dispuestos a tratar de vivir una vida de santidad que es posible hoy en día como lo ha sido siempre a pesar de tantos obstáculos.

El devoto de San Lázaro debe dirigirse a la Iglesia para encontrar la verdad que busca. San Lázaro lo llevará a Cristo y le indicará el camino de unión a Cristo en una intimidad especial, que habrá de compartir con todos los cristianos.