

# Diocese created in Florida Panhandle

## Bishop Gracida to head new See

By GLENDA WALKINSHAW  
Voice Features Editor

The new Diocese of Pensacola-Tallahassee, comprising 18 northwest Florida counties, has been created by Pope Paul VI, who has appointed Miami's Auxiliary Bishop Rene H. Gracida as the first Bishop.

In a joint press conference with Archbishop Coleman F. Carroll, Bishop Gracida expressed "mixed feelings" at leaving the Archdiocese of Miami, where he has served for the 15 years since his ordination.

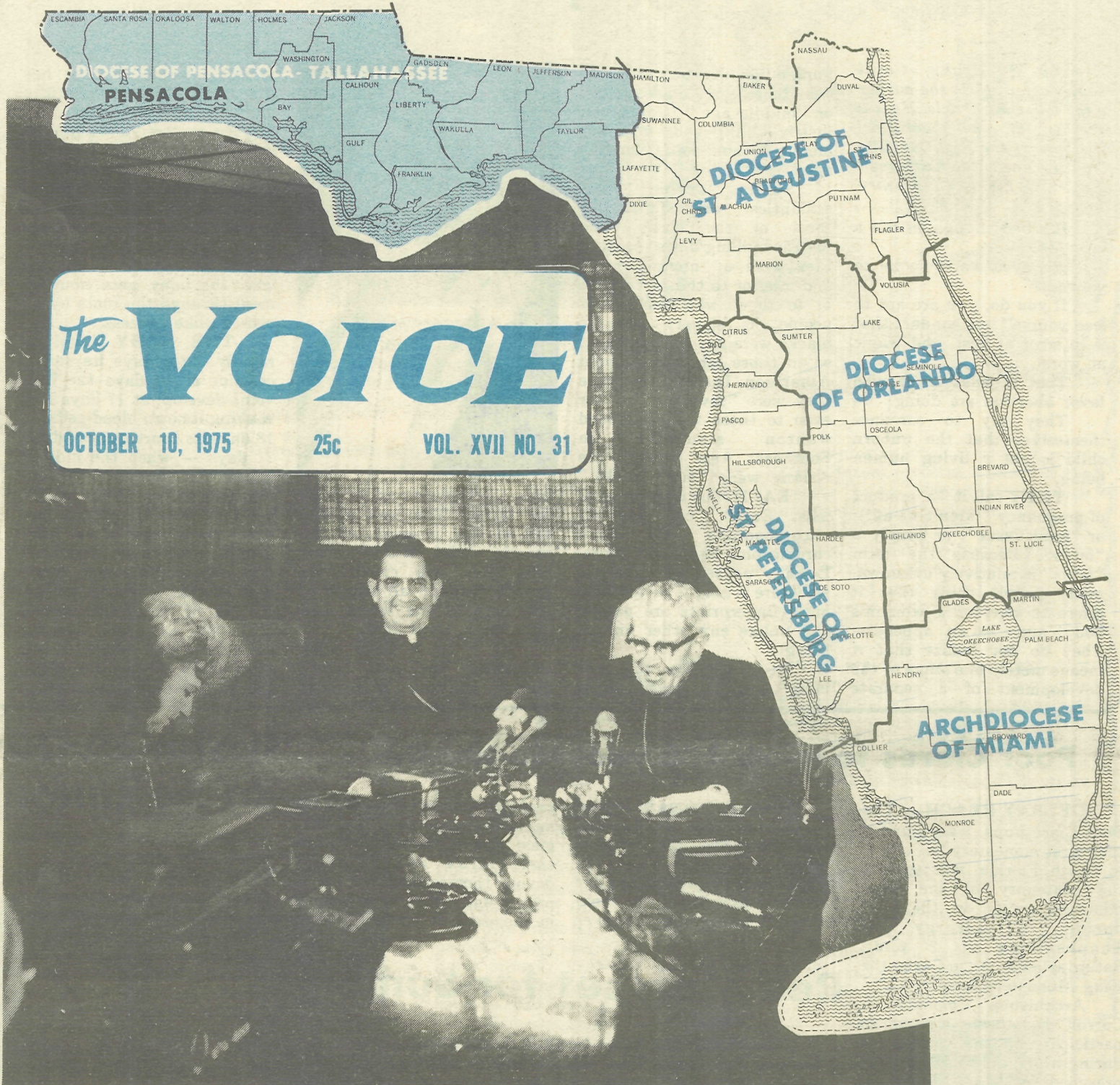
He said he leaves with "joy, because I am deeply appreciative of the trust which has been placed in me and I welcome the opportunity to be of greater service to the Church in my new role as the chief shepherd of this new flock of God's people. Sorrow, because I must now terminate my work in the Archdiocese of Miami in which I have lived and labored for the past 15 years."

THE NEW diocese, which since 1968 has been a part of the Diocese of St. Augustine, will have its cathedral at the present Sacred Heart Church in Pensacola, and its co-cathedral in Tallahassee at St. Thomas More parish. Both cathedrals are given equal status as the churches in which the Bishop officially presides.

"It is not very often that a diocese has two names, but in this case it was done because of the importance of both cities," Archbishop Carroll explained.

Bishop Gracida pointed out that 55 per cent of the Panhandle population lives in the Pensacola area and that the area was settled very early; but Tallahassee has great importance as the state capital. So, he said, the Bishops of Florida recommended to Pope Paul that cathedrals be established in both cities.

The new diocese covers an area of 14,044 square miles and has a total population of 691,841. Catholics number 37,000 in 30 parishes, with 36 active diocesan priests, eight priests from other dioceses and nine Religious order priests to minister to the people. Six seminarians are studying for the priesthood for the new diocese, and 77 members of Religious orders of women are stationed there.



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Bishop Gracida added that there are 1,200 Vietnamese who have settled in the area, and pointed out that the Pensacola-Tallahassee Diocese may be the only one in the world which has two cathedrals in two different time zones.

COUNTIES included in the Diocese are: Escambia,

Santa Rosa, Okaloosa, Walton, Holmes, Washington, Bay, Jackson, Calhoun, Gulf, Gadsden, Liberty, Franklin, Leon, Wakulla, Jefferson, Madison and Taylor.

Discussing the need for creation of a new diocese in the Panhandle, Bishop Gracida said, "The Panhandle is

beginning to experience the same rapid growth in all sectors of society that South Florida has experienced in recent years.

"The creation of the new diocese is the result of the recognition by Bishop Paul F. Tanner, Bishop of the Diocese

A smiling Bishop Rene H. Gracida (left) listens to Archbishop Coleman F. Carroll inform the press of Bishop Gracida's appointment as first Bishop of the new Diocese of Pensacola-Tallahassee.

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### Installation ceremonies to be Nov. 6 in Pensacola

As the clock strikes 8 p.m. (Central Time) in Pensacola on Nov. 6, the large crowd in Sacred Heart Cathedral will fall silent as one man rises, holding a paper in his hand.

The man is Archbishop Jean Jadot, Apostolic Delegate in the United States, and he will be inspecting a Papal Bull — a document signed by Pope Paul, directing the creation of the Diocese of Pensacola-Tallahassee. After examining it, he will order that it be read publicly in the newly-designated Cathedral.

Then will begin the Liturgy of the Word, during which Bishop Rene H. Gracida, presently auxiliary Bishop of Miami, will be installed as first Bishop of the new diocese. Installing him will be Miami Archbishop Coleman F. Carroll, Metropolitan of the Province of Miami, which includes Pensacola-Tallahassee and the other four Florida dioceses.

Archbishop Jadot will preside during the Mass, at which Bishop Gracida will be principal celebrant and homilist.

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# OVERVIEW

## Like a fingerprint - we're all unique

(Robert M. Brake, Coral Gables attorney, is the author of the following article. He is a member of the board of directors of the Right to Life Crusade, and vice chairperson of the U.S. Bishops' Advisory Council.)

It's bad enough to tell a lie.

It's even worse to lie to yourself.

If you do, you are apt to lead yourself into conduct that is in error at best, and tragic at worst.

That is what those who favor abortion are doing.

They try to convince themselves that the unborn child is not a living human being.

**THEY** call it "a product of pregnancy" (aren't we all!); or "fetal tissue"; or simply a "fetus". Because the term "fetus" is relatively unknown, many people think that it refers to part of a woman's body, such as an appendix. They do not realize that it means merely one stage of the development of a separate

human life, like such words as "childhood" or "adolescence" or "middle age." (Could you justify killing your neighbor merely because he is "middle aged"?)

Such "antics with semantics" are similar to those of the Nazis, who justified killing Jews because they were a "mongrel race" and inferior to the "Aryans"; or to those who kept black people in slavery because blacks were not fully human; or to those who slaughtered American Indians because they were "savages"; — or even to those who condoned wanton slaughter in Southeast Asia because the Asians were "mere gooks."

**EACH** of us is made up of cells. Each cell has 46 chromosomes and each chromosome has 1,000 genes. Each person's genetic structure is unique — just like one's fingerprints are unique and unlike any other human being.

At conception the new baby gets 23 chromosomes



from the mother and 23 from the father. The new person has, at that moment, all the genetic codes within those cells that will control its growth through all stages of life, both in the womb and after birth, until death.

At 7 to 9 days after conception the new infant forms contact with the

mother's womb. Nature has prepared a lining there. The baby — not the mother — forms a protective sac around itself, and sends out root-like structures into the lining. Just as the roots of a tree are separate from the ground the tree is planted in, so the roots of the placenta are separate from the mother. Like the tree, the baby gets nourishment through the roots by an osmosis-like process.

**THE BABY** develops rapidly. At 8 days its sex is certain; at 10 days the first veins develop; at 17 days it is making its own blood cells; at 18 days its heart is formed; at 21 days — when the mother misses her menstrual period for the first time — the baby's heart is beating. (There are machines in some of our local hospitals which do abortions that can amplify that heartbeat so that it can be heard).

At 43 days the baby's brain and body are working together (if you touch it, it will draw back); and by 8 weeks it has everything that you and I

have — the only difference is in size and refinement.

Abraham Lincoln illustrated such "antics with semantics" brilliantly in a debate.

He asked his opponent, "If you call the tail of a sheep a leg, how many legs will the sheep have?"

Lincoln's opponent answered, "Five, of course."

"No," said Lincoln, "it would have only four. Calling the tail of a sheep a leg doesn't make it one."

**EVEN** the abortionists recognize this.

The magazine of the pro-abortion California Medical Association acknowledged in an editorial in September, 1970, that the fact that "human life begins at conception, and is continuous whether intra — or extra — uterine until death" was a fact "which everyone really knows."

It's a human life that is being killed.

A life like mine.  
A life like yours.

### Poor Clares to mark 100 years in the U.S.

**DELRAY BEACH** — The Poor Clare nuns, who founded their first monastery in 1959 in South Florida, will observe the centenary of the community's arrival in the U.S. during a Liturgy of Thanksgiving at 2 p.m., Saturday, Oct. 11 in Christ the King Monastery here.

Archbishop Coleman F. Carroll has been invited to participate in the ceremonies during which the homily will be preached by Msgr. James J. Walsh, spiritual director, Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach.

Fifteen Religious including 12 cloistered and three extern nuns, comprise the present community which supports itself mainly by providing altar breads for parishes of the Archdiocese. Vestments and prayer

cards also aid in supporting the nuns who continually fast from meat, rise at midnight to recite their office and generally devote themselves to a life of prayer and penance. All share in the work at the monastery.

### Red Mass set for Sunday

The annual Red Mass, in which God's blessing is asked for members of the legal and judicial professions, will be celebrated by Archbishop Coleman F. Carroll at 9 a.m. Sunday, Oct. 12, at Gesu in downtown Miami.

Bishop Rene H. Gracida will deliver the homily at the Mass, which was first celebrated in 13th Century England and revived in the United States in 1928.

### KCs to march in Oct. 11 parade

South Florida Councils of the Knights of Columbus will participate in a Columbus Day parade at 11 a.m., Saturday, Oct. 11 at NE Fourth St. and Biscayne Blvd.

After the parade proceeds south on Biscayne Blvd. to

Flagler St. and returns on the east side of the Boulevard to NE Fifth St., ceremonies will be held at the statue of Columbus in Bayfront Park.

Grand Marshals for the parade will be Miami Mayor Maurice Ferre and Broward

County Sheriff Ed Stack. Metro Mayor Steve Clark will be the featured speaker at Bayfront Park.

A number of marching units and bands are scheduled to be part of the parade.

### Irishman Oliver Plunkett to be canonized Sunday

There will be over one hundred thousand people in St. Peter's square when Blessed Oliver Plunkett is canonized by Pope Paul VI on Sunday, Oct. 12. It will not be the first time that Oliver Plunkett was the gathering force of an enormous crowd. A huge crowd was gathered at Tyburn to watch him die that July day in 1681. And when the executioner held the head aloft and bellowed his proclamation "Look at the head of a traitor," the crowd roared its approval. On Sunday he will be proclaimed a saint in the city where he studied and taught from the time he left Ireland at 22 years of age until he returned 22 years later as Archbishop of Armagh and Primate of Ireland.

Oliver Plunkett returned as Archbishop in 1670 to a country in which it was high treason for a priest to be found, and treason for anyone to

harbor a priest.

For 10 years he ministered to the church in the face of great dangers. But when the Popish Plot of Titus Oates which roused mass hysteria against the Church in England was extended to Ireland, the Archbishop was arrested, found guilty in due course, and sentenced to death.

His canonization has been the result of a slow process. The question as to whether Plunkett might have been involved in activity against the Crown, and therefore fall in a category other than martyr in the eyes of the Church was given a lot of prominence. These and all other doubts have been finally put to rest.

### Official Archdiocese of Miami

The Chancery announces that upon nomination by the Very Reverend Matthew J. O'Rourke, S.S.J., Superior General of the Josephite Fathers, Archbishop Carroll has made the following appointment, effective as of October 25, 1975:

**THE REVEREND JOHN D. LENNON, S.S.J.** to Pastor, Holy Redeemer Church, Miami.

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# Parish Councils

*"... They go out among the people to get the work done, and this brings the people into the operation of the parish under the pastor."*

By **ROBERT O'STEEN**  
Voice News Editor

Parish Councils of this Archdiocese are, according to comments of members themselves, a genuine aid to the pastor, working under his delegated authority in sharing the responsibilities of the day to day parish operation.

The councils also are seen as a means of involving the people in the apostolic work of the parish, as a result of the wishes of Vatican II.

"**THE PARISH** Council helps create better relationships between the pastor and the people," said Jack Dobbins, council president at St. Rose of Lima parish.

"The committees of the council are the people and they go out among the people to get the work done, and this brings the people into the operation of the parish under the pastor," he said.

"The Parish Council helps bring the people of the parish together and gets more things going," said Marilyn Bebber, council secretary at Epiphany parish.

"I think you get voice of the people more this way instead of a pastor just telling everybody this or that is going to be done," said Nora Wolf, secretary of the St. Louis Parish Council.

Most of the Parish Councils

operate along the same lines, with an executive board meeting to set up an agenda, followed a few days later by the full council meeting once a month.

A typical council is Epiphany's. "**OUR COUNCIL** president, Pat Bell runs the meeting and the pastor (Msgr. John O'Dowd) sits in the meeting and will answer questions or give advice, but we actually make decisions," said Mrs. Bebber.

"Our biggest project right now is remodeling of the church. We had to get drawings and bids and financing, and all these details and decisions were made within the council," she said.

The Parish Councils all are broken down into committees along similar lines, such as, Liturgy, Property and Facilities, Finance, Ecumenism, Information, Social

Activities and Vocations.

The councils usually have 15 or more members, including representatives of the parishioners, of parish organizations and of the Religious, some of whom may be non-voting. The councils may include non-voting volunteer members who help on committees.

The meetings are open to the parish. Generally, only a few parishioners attend the meetings unless there is a subject of controversy under consideration, but usually the parish bulletin will keep the people informed about council action and the people have the feeling they have a voice in how the parish is run.

**THE PASTORS** retain veto power if they feel it is really needed but usually a cooperative relationship makes this unnecessary and the pastors are glad to have the help and involvement of the councils.

"The priest told us, 'This is your parish,'" said Mrs. Wolf of the St. Louis council. "He said, 'I could be gone tomorrow, you are the ones who have to plan what you want.'"

"We keep our ears to the ground and get ideas from the people, even if they don't all come to the meetings, and we bring their thoughts into the meetings. The priest is attentive and there if you need him, but he doesn't try to run the meeting," she said.

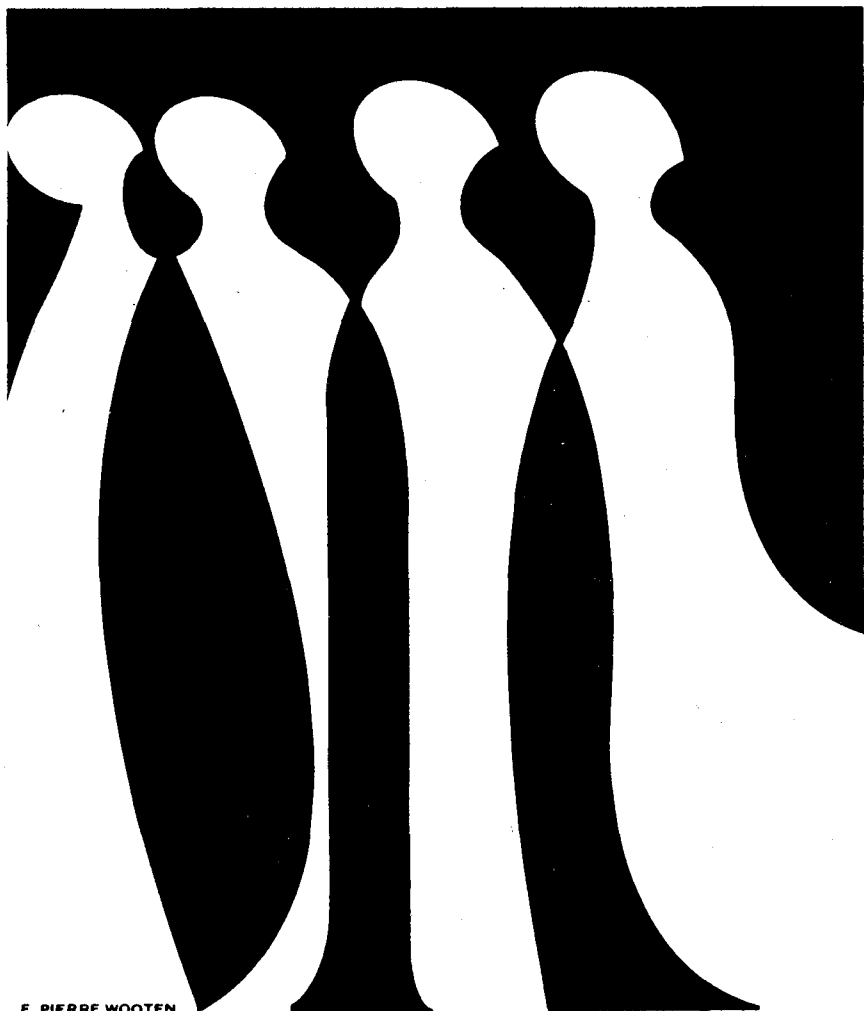
Parish Councils are still a product of the human equation and have their potential weaknesses.

"**ONE PITFALL** is getting the committee heads to hold their separate meetings," said Dobbins of St. Rose. "So I stay behind them. But we do get things done. There could be a problem of communications between the council and the people and other organizations, but through the Council we've managed to get all the various activities coordinated so they don't happen on the same day and compete with each other."

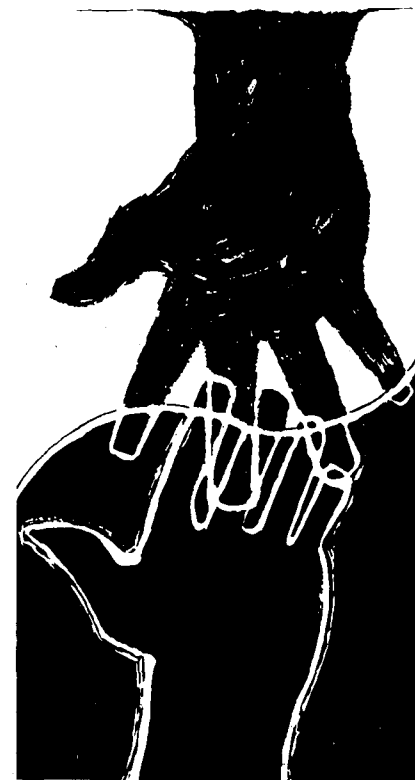
On that same theme of communications, Mrs. Bebber said, "We are going to send out letters because we want the people to be more aware of the council and to call their



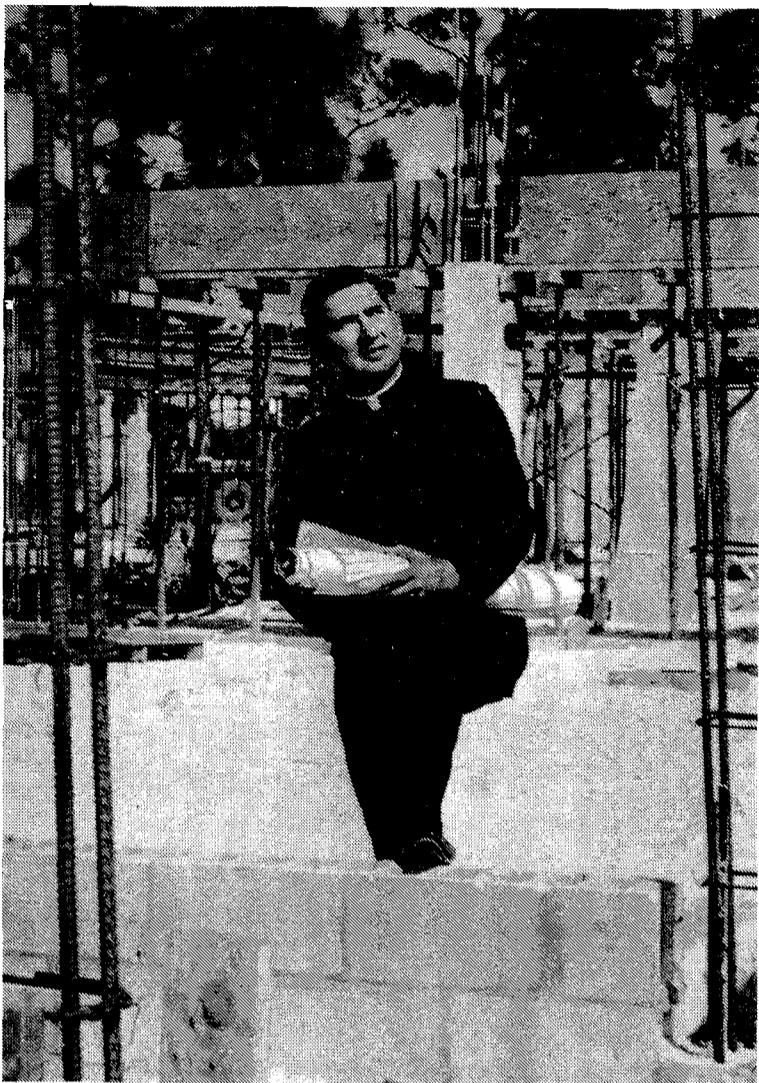
**COMMUNICATIONS** committee of the St. Rose of Lima Parish Council hears a report. L to R are: Bud Kindeland; John McFadden; Jeanne Cavey; Msgr. Noel Fogarty, pastor; Bill O'Halloran; Jack Dobbins, council president; Bob Synoracki; Paulette DuBois and Melinda Cleary.



E. PIERRE WOOTEN



# Bishop is well qualified for leading new diocese



Then-Father Gracida, who holds a degree in architecture, examines the construction of Nativity Church, which he designed.



His Episcopal Ordination by Cardinal John Dearden on Jan. 25, 1972, elevated Bishop Gracida to the hierarchy.



Bishop Gracida participated in an ecumenical memorial service for the late Patriarch Athenagoras in 1972, with clergymen from Greek Orthodox, Protestant and Jewish faiths.

Half Spanish, half French-American; born in a strongly Catholic family and city and raised in a mainly non-Catholic area; an accomplished architect and housing expert — Bishop Rene H. Gracida's background qualifies him uniquely to be the spiritual leader of the new Diocese of Pensacola-Tallahassee.

Born in New Orleans in 1923, he is the son of Mathilde Derbes Gracida, a New Orleans native of French descent; and the late Enrique J. Gracida Carrizosa, who was born in Mexico.

**HIS FLUENT** Spanish has been of great help to Miami's auxiliary Bishop in reaching out to the many Latin Americans in the Archdiocese of Miami; and although there are few Latins in the Panhandle, with its rapid growth is bound to come a growing community of Spanish-speaking residents. Also with its growth will come a need for expanded facilities for Catholics, for which his architectural knowledge is sure to be useful.

As he points out, his life in Texas from the age of 10 introduced him to the life of being a Catholic in the midst of a population that is overwhelmingly Protestant.

"Long before Vatican II and the emphasis on ecumenism, I was a walking example of ecumenism, working side by side with non-Catholics for many years," he said. "So I should find no difficulty at all working among the citizens of the Panhandle."

**OF A POPULATION** of almost 700,000, there are 37,000 Catholics in the diocese, about five percent of the total population.

After an education in public and parochial schools in New Orleans, Houston, and Texas City, Tex., he entered Rice University in Houston to study architecture, with the idea of becoming a priest present in the back of his mind.

In 1943 his college studies were interrupted by the U.S. Army Air Force. During World War II he saw combat at as flight engineer and crew chief aboard a B-17 Flying Fortress, in which he flew 32 combat missions over Germany with the 303rd Bomb Group of the Eighth Air Force as a staff sergeant. He rose to the rank of second lieutenant in the Air Force Reserve.

Upon his return from the war, with the call to the priesthood growing stronger, he concluded his architectural studies at the University of Houston and entered the University of Fribourg, Switzerland to study theology and philosophy.

**BEFORE HE** began his priestly studies, though, he taught in the School of Architecture at the University of



Bishop Gracida celebrated the Liturgical Service of the Passion on Good Friday 1975 in the Cathedral of St. Mary.

Houston and worked as a member of an architectural firm in Houston.

After studies for the priesthood at St. Vincent College and St. Vincent Seminary, Latrobe, Pa., he was ordained May 23, 1959 at Blessed Sacrament Cathedral, Greensburg, Pa., by the late Bishop Hugh J. Lamb.

When he arrived in the Diocese of Miami in 1961, then-Father Gracida was assigned as assistant pastor of Holy Family parish and a member of the Building Commission of the Diocese of Miami, of which he would become chairman in 1964 and serve in that capacity until 1973. In 1964 he was named chairman at the Archdiocesan Liturgy Commission served in that capacity until 1972.

**IN SUCCEEDING** years he served as assistant pastor of St. Coleman parish, Pompano Beach; St. Matthew parish, Hallandale; and Visitation parish, Miami. He served as administrator of St. Ambrose parish, Deerfield Beach and of St. Ann parish, Naples.

While stationed in Naples, he was named chairman of the West Coast Deanery of the Human Relations Board and was elected by civic leaders as chairman of the Community Action Fund, a federal poverty program for migrant workers.

In 1967 Father Gracida was named pastor of Nativity parish, Hollywood, where he designed and directed construction of the church. During his time as pastor at Nativity Church, he served as a member of the Senate of Priests and was chairman of the Broward Deanery of the Human Relations Board. He was named Chancellor of the Arch-

diocese in 1968, and Vicar General and Treasurer of the Archdiocese in 1969.

**FOLLOWING TWO** years as rector of the Cathedral of St. Mary in 1969-71, he became pastor of St. Patrick parish, Miami Beach six months before his elevation to the episcopacy on Jan. 25, 1972.

In 1973 Bishop Gracida was assigned as pastor of St. Kieran Church and Superintendent of Education for the Archdiocese. He also serves as Vicar for Clergy, position he has held since 1972.

Prior to his elevation, he was appointed Liturgical Consultant to the Archdiocesan Worship Commission. He has been a Consultor of the Archdiocese since 1967.

Other memberships, past and present, include: Liturgical Arts Society; Phi Kappa Phi National Honor Society; Texas Society of Architects; Houston Chapter, American Institute of Architects; Liturgical Conference; Florida Society of Architects; South Florida Chapter, American Institute of Architects; National Association for Community Development; Steering Committee, Biennial Congress on Worship, Province of Atlanta; Board of Directors, Community Action Fund; Honorary Member, Guild for Religious Architecture; Bishops' Committee for the Liturgy, NCCB; Dade County Community Relations Board; Policy and Review Committee, Catechetical Directory Project, NCCB; Episcopal Committee for National Apostleship of the Sea; Episcopal Advisory Board, P.A.D.R.E.S.; Episcopal Advisory Board, Word of God Institute.



Recently in Rome for the official Archdiocesan Holy Year pilgrimage, (left) Bishop Rene H. Gracida was greeted by Pope Paul during a private audience. It was just three and a half years ago (right) that Archbishop Coleman F. Carroll was congratulating Bishop Gracida upon his elevation to the episcopacy.



## Bp. Gracida to head Panhandle diocese

continued from page 1

of St. Augustine; Archbishop Coleman F. Carroll, Archbishop of the Metropolitan Province of Miami; and all of the other Bishops of the Province, of the

promising future which belongs to Florida's Panhandle. It was their recommendation to Pope Paul which has resulted in the creation of the new diocese," he said.

### New diocese has very long history

The Panhandle area of Florida may be the newest diocese in the United States, but its history is one of the oldest. It has been part of several dioceses through its history, most of which were not even part of the state of Florida. In Catholic history, the Panhandle has been part of Cuba, Georgia, and Alabama. Pensacola, the home of one of the two cathedrals of the new diocese, was the site of the first attempt at permanent settlement in Florida.

Tristan de Luna y Arellano landed at Pensacola Bay in 1559, six years before the establishment of the first successful settlement at St. Augustine. The colony was abandoned two years after its beginnings when a storm wrecked de Luna's fleet.

ALTHOUGH Tallahassee was not settled until 1823, at which time the location was chosen for building a state capital, there was a string of missions all through the area by the 1600's. Records show that the Sacrament of Confirmation was being administered by Cuban Bishop Gabriel Diaz Vara Calderon in 1674.

During these times Florida was considered part of the bishopric of Santiago de Cuba, whose See was in Havana.

Catholicism declined in Florida as the Spanish influence waned and the territory became more closely linked with the new United States. By 1845 the Panhandle region was considered part of the antebellum South, and the territory included in the new Pensacola-

Tallahassee diocese was part of two existing dioceses. Counties east of the Apalachicola River, including Tallahassee, were part of the Diocese of Savannah; those west of the river, including Pensacola, were part of the Diocese of Mobile (later Mobile-Birmingham).

When Pope Pius IX designated the territory of Florida east of the river as a Vicariate-Apostolic (similar to a diocese but in an area where a regular hierarchy has not yet been established) in 1857, that division still existed. The eastern counties were made the Diocese of St. Augustine in 1870.

IT WAS not until 1968 that the area encompassed in the new Pensacola-Tallahassee diocese was united into one diocese, at which time the western counties came into the Diocese of St. Augustine.

Until 1958, all of Florida except for the western Panhandle had been one diocese, that of St. Augustine. Then the Diocese of Miami was established on Aug. 13, 1958, with Archbishop Coleman F. Carroll as its first Bishop.

The final reorganization of the Church in Florida, until this week's announcement, came in May and June of 1968. The Dioceses of Orlando and St. Petersburg were created, Miami became an Archdiocese, and the western Panhandle was brought into the Diocese of St. Augustine.

With the addition of the Diocese of Pensacola-Tallahassee, Florida now has four dioceses and one archdiocese.

Archbishop Carroll, who has witnessed a growth in the Catholic population of the Archdiocese of Miami from 180,000 to 688,000, added, "I have seen quite a change in the preferences of people for where they want to live. Fifteen years ago, everyone wanted to live on the ocean here. The Panhandle has a beautiful coast on the Gulf, and that area is now growing very rapidly."

ALTHOUGH he will be leaving a metropolitan area with a large Catholic population for a more rural area with many fewer Catholics, Bishop Gracida sees little difficulty in adjusting.

"I have a rather diversified background," he explained. "I was born in New Orleans, which has a very large Catholic population, but I moved to Houston when I was 10 years old. There were very few Catholics there, so all my friends and acquaintances were non-Catholic. So I am very familiar with the deep South as a non-Catholic environment, and I worked side by side with non-Catholics for many years."

He will go to the new diocese without any preconceived ideas about what he will do, he said.

"It would be unfair to the people who have labored so long in the region for me to come in with a grand design. I hope to go rather slowly at first, taking about six months to take the pulse of the diocese before I establish priorities and develop an overall plan."

But he is moving quickly to establish contact with the priests of the diocese, having met with them Wednesday in St. Augustine during their annual spiritual retreat.

He spoke of the new challenge they faced together in building the diocese into a "true community of and for Christ and His Church." He said he looked forward to visiting his See city and its people as soon as possible.

ONE THING he does plan to do is to make himself visible

to the people of the Panhandle, both Catholic and non-Catholic.

"Bishop Tanner tried to be in the Panhandle as much as possible, but it is 400 miles between Jacksonville and Pensacola, and there is no air travel between the two cities, so it was very difficult. I think it is desirable to give these people contact with a Bishop. I hope to be able to participate in civic affairs as well as religious," he said.

One area of contact the new Bishop of Pensacola-Tallahassee will have by virtue of the choice of cathedrals, is with college students. St. Thomas More co-Cathedral is the parish which encompasses Florida State University and includes a large student center.

"I have been in charge of the campus ministry in the Archdiocese for several years, and I have been meeting with the campus ministers on a regular basis," he said. "I have thoroughly enjoyed working also with the college students, having attended several of their programs and talked with them. So I look forward to being close to the students, but I plan to do my best not to interfere with any of the plans of the student center."

In the area of elementary and high schools, Bishop Gracida is also experienced, having served as Superintendent of Education for the Archdiocese of Miami since 1973. Although there will be fewer schools in the new Diocese, the advantages and problems are the same, he said.

"CATHOLIC education in Florida has a very bright future, but as costs begin to spiral it is necessary to pass on the costs to the parents or to find some way for the general Catholic population to share the burden," he said.

"This is difficult because of the other needs of the diocese. Unlike older parishes in the North where the diocese can contribute 20 percent of the budget to the schools, Florida dioceses find it difficult to

subsidize the schools because all the dioceses are so young.

"But over the next 10 to 20 years, the future looks very bright."

The fact that the new diocese encompasses Tallahassee, where the headquarters of the Florida Catholic Conference is located, presents a unique opportunity for Bishop Gracida to be of service to the Church in Florida, he said.

"One of the main factors which influenced the Bishops of the state to recommend to Pope Paul the creation of a new diocese as a 'hyphenated' diocese was the importance to the entire state of Tallahassee as the state capital. They felt it should have proper recognition as the capital; and further, the Church has maintained in Tallahassee the headquarters of the Florida Catholic Conference, which has been under the able direction of Thomas Horkan," he said.

"CERTAINLY one of my concerns would be to give to Mr. Horkan whatever cooperation and assistance might be desirable in view of my own presence in Tallahassee. Hopefully my presence there will help to augment the fine work already being accomplished by Mr. Horkan and his staff."

Noting that the day of the announcement of his appointment, Oct. 7, was the feast of Our Lady of the Holy Rosary and the 17th anniversary of the installation of then-Bishop Carroll as first Bishop of Miami, Bishop Gracida spoke of the "truly phenomenal" growth of the Archdiocese under Archbishop Carroll's leadership.

"I ask Our Lord to bless my own efforts on behalf of the priests, Religious and laity of the new Diocese of Pensacola-Tallahassee and to crown our every work with similar success; I ask my many friends here in the Archdiocese of Miami to join me in that prayer," he said.

## Congratulations are in order

It was a memorable coincidence that two noteworthy events in the Church's history in the state of Florida occurred on the same day this week. Archbishop Coleman F. Carroll on Tuesday celebrated with a large group of his priests the anniversary of his installation as the chief shepherd of the Archdiocese of Miami. That morning it was announced that his auxiliary, Bishop Rene H. Gracida, has been appointed by Pope Paul VI as the first bishop of the newly-established diocese of Pensacola-Tallahassee.

Congratulations obviously are in order to both prelates. To the Archbishop, because of his extraordinary leadership in the community of South Florida these 17 years. His mission as bishop has to be seen, in order to be fully appreciated, in the light of the Church in the modern world, a bishop whose concern and zeal are directed not only to resident

Catholics, but to visitors, the underprivileged of all faiths and to vast numbers of refugees. He has been a bishop for all peoples.

Bishop Gracida now goes to Pensacola, not only with marked natural talents, but with wide experience gained as pastor and auxiliary bishop in this Archdiocese. The new diocese will welcome a man who has been pastor in a number of parishes on both Florida coasts, who served as chancellor, treasurer, and vicar general, who learned at first hand the spiritual and material needs of his people in their homes and neighborhoods, who also knows the grueling work of administration at a desk.

The priests and people of the Archdiocese wish every blessing on Bishop Gracida and the people of God in Pensacola-Tallahassee, as they begin a new chapter in the history of the Church in Florida.



By  
James  
J. Walsh

## "And that's the way it was. . ."

"... and that's the way it was 200 years ago" has become a catchword, which just may indicate an interest in American history on a broader and more intense scale than ever before. The bicentennial has indeed sharpened our desire to know how it all began in this blessed land and what is hidden behind the portraits of American heroes whose memory we revere. We are learning a lot, and even those who never had much interest in history admit there is a fascination about it.

With this in mind, I'd like to recommend very highly a new book which deals with a small group of people in north east Florida in the years immediately preceding the Declaration of Independence. . . . It is, "Minorcans in Florida - Their History and

Heritage," by Jane Quinn.

IF THIS book were opened at random and a single page read, one might think it a fictional account of a group of people searching for freedom in appalling conditions. But this is no novel. It tells the gripping, pathetic, heroic story of 1,403 people, adults and children, who sailed from the little island of Minorca, off the coast of Spain in 1768.

Only 1,225 of them survived the long, frightful voyage. In two more years, half of them died of malnutrition. They had settled in New Smyrna where they found themselves at the mercy of a plantation owner who makes Captain Bligh look like a mild country parson by comparison. These pioneers came to work on his indigo plantation. However, his brutality and exploitation of the Minorcans, as well as Greek and Italian workers, brought on an uprising which was part of the pattern in the struggle for freedom in the north at that

time.

The small group now greatly reduced in numbers fled to St. Augustine, where today many of their descendants live.

THE STORY of that struggle and the Minorcans' eventual great contributions to this nation makes lively, memorable reading.

Msgr. Michael Gannon, a noted historian at the University of Florida, wrote in the preface to the book: "There may well be no more interesting group of Europeans who came to these American shores in the Revolutionary epoch and remained to help build a new nation than the Minorcans of Florida."

The book shines with heroes, like Father Pedro Camps, who have long since been honored in American history. Father Camps was not only "their priest" who held them together spiritually, but their leader in many practical ways which tested their courage and endurance.

IT IS interesting now to realize that out of that small, harassed band of pioneers who wrote one of the earliest blueprints for freedom there came two Catholic bishops in the 19th century and one of the nation's great 20th century poets, Stephen Vincent Benet. Moreover the first American admiral, David Farragut, was a Minorcan from Tennessee.

Today, while we prepare for our great anniversary, we Americans are looking at the origins of our fellow citizens with more interest and com-

passion. The conviction seems to be deepening that America was really put together by multiple races of people who were willing to battle for generations for one common goal - freedom.

Miss Quinn, who has long been identified with Catholic history in Florida as a journalist with the Florida Catholic newspaper, has done us genuine service by giving new insights into old history.

Her book may be obtained from the Mission Press, St. Augustine.

## Prayer of the Faithful

28TH SUNDAY: OCTOBER 12, 1975

**PRIEST:** Father, you have made us your people. You have chosen us to dine at your banquet, You have chosen us to live in Your kingdom. Hear us now as we await the time we shall dwell there.

**LECTOR:** The response for today will be: Lord, Hear us.

**LECTOR:** Today we are called to the Lord's banquet, to receive His Eucharist. That our Faith in Jesus may grow until the day of His coming, we pray:

**PEOPLE:** Lord, Hear Us.

**LECTOR:** St. Paul thanks the Phillipians for wanting to share His hardships, to share His pains. That we too may learn to share the hurts of our brothers, we pray:

**PEOPLE:** Lord, Hear us.

**LECTOR:** God is the cause of our joy; He shall wipe tears from our eyes. That we might make Christ's joy come alive in us and in the lives of our friends, we pray:

**PEOPLE:** Lord, Hear us.

**LECTOR:** The people of God in Florida have a new diocese. That Bishop Gracida, their shepherd, and the faithful of the Pensacola-Tallahassee Diocese will receive abundant blessings from God on this happy occasion, we pray to the Lord.

**PEOPLE:** Lord, Hear us.

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

**PEOPLE:** Lord, Hear us.

**PRIEST:** 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 children until the day we shall be with You in Your kingdom. We ask this in the name of Your Son Jesus, Our Lord.

**PEOPLE:** Amen.

## Is St. Christopher a saint?

(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.** Many of my Catholic friends tell me that there is no longer a St. Christopher, that he is no longer a saint, etc. . . . What happened to St. Christopher?

**A.** There is little factual information about St. Christopher. His feast day in the liturgical calendar of the Church has been relegated to particular calendars because of the legendary nature of the accounts of his life.

This does not mean that he is no longer a saint. It only means that by renewing the

Church calendar, we now celebrate the feast of saints that are closer to our day and age.

St. Christopher was possibly a martyr. As early as 452 a church in Bithynia was

### What is your question?

dedicated in his honor. Christopher was called Reprobos before his Baptism and was a Canaanite of great stature and strength, according to legend.

The story of Christopher's bearing the Christ child upon his shoulders while fording a river does not appear in the

earliest accounts and is doubtless an accretion based upon the saint's name, "Christbearer."

Fact or legend, Christopher has a lesson for us as Christians. We also bear the name of Christ. We are "Christbearers" bringing Christ to our world.

A statue of St. Christopher reminds us that we bring our faith wherever we go. He is the patron saint of travelers. Christopher the martyr reminds us that we are witnesses to Christ. He is a symbol of courage and dedication.

While we have little information of St. Christopher, all Christians are, in a sense, "Christophers."

# Her home is a refuge for those who need help

A portrait of Christ gazes down on the living room through pastel swirls of color. Well-thumbed Bibles are scattered around the time-worn but clean furniture. Several brightly colored rosaries lie on a table.

The house at first glance seems like a good Christian home, but nothing very unusual. Then one notices a tall stack of linens, much too many for one family, peeking out from under a table; a license of some sort hangs near the front door; on that door is a small sign that reads, "Mercy Home Mission."

FROM the quiet calm in the house and the one next door, no one would guess that within the two houses live 20 people, ranging in age from 11 to 95.

It hasn't been easy for Paul and Helen Curran in the past five years, bringing people into their home in St. Mary's Cathedral parish to care for them in their time of need, and managing seven children of their own, all with no steady income.

But Helen Curran felt that taking elderly and crippled people into her home was a call from Christ, and that belief has kept her and her Mercy Home Mission going through financial hardship and harassment from people who didn't understand what she was doing.

"Five years ago I never would have done this," she said as she sat on a second-hand couch under a portrait of Christ which she painted. "But then I turned to the Lord in my own poverty, and He did just what He said in Scripture. I asked, and I received. He opened up a new life of sharing and living."

WITH contributions from people who give when they can, money is somehow always found to house and feed a varying number of people, who

hear about the Currans' home through friends Helen has made at Mercy Hospital, the Catholic Service Bureau and other sources.

The accommodations are spartan, but the glowing faces of the elderly women confined to their beds or the young man in the wheelchair show their satisfaction.

In each room — some of which house one person, others two or three — is evidence of the deep spiritual feeling that pervades the Curran home. Atop a hand-me-down dresser, most likely obtained from the St. Vincent de Paul Society, is a Bible, or a set of rosary beads, or a statue of the Blessed Virgin. A crucifix hangs on a wall, which may be merely a plywood partition dividing the basement or garage into cubbyholes.

"Hi, Mom! Have you seen Dad?"

A young black man rolls into the room in a wheelchair, greeting with obvious affection the woman in whose home he has lived for a year.

"WE DIDN'T adopt him, but he is as close as our own son," Mrs. Curran explained. When James first came to the house at the age of 32, he had no formal religion, she added. But since that time he has been baptized and confirmed a Catholic.

It didn't look like James was going to stay when he first arrived at the Curran home.

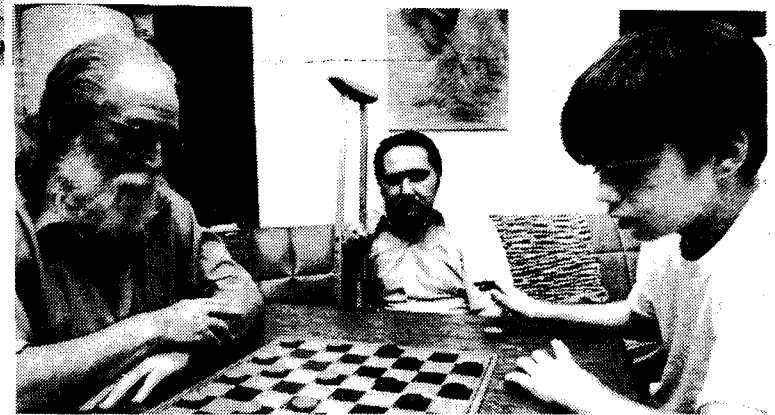
"I came to the door, and when she told me to go around to the back, I didn't know if I wanted to live here. I thought she was prejudiced!" he laughed.

"But we sat down and talked, and I read in her eyes that she'd like to have me, so I decided to stay." It turned out that Mrs. Curran had asked him to go to the back because a ramp there made access to the house easier for him.



Helping Bertha, one of her "family" of residents, occupy her time with sewing, is Mrs. Helen Curran. The two are in the living room of one of the two houses that make up the Mercy Home Mission.

Eighteen-year-old Marleen, one of the seven Curran children, helps Anna, better known as "Granny", comb her hair. The Curran children have grown to love the people who come into their home in the five years since Mrs. Curran began her work.



The checkers games get intense between "Uncle John" and 12-year-old Neil Curran, especially when someone like Tom, another Mercy Home Mission resident, is waiting the play the winner.

"The most important thing is that she has given me a lot of love," he said.

TALK turned to Paul Curran, who had gone shopping for food for the household.

"Not many men would allow this kind of life," Mrs. Curran said. "To allow his home to be open like this . . . I have given up my world, and he has given up his."

The rest of the family has been equally responsive to Mrs. Curran's desire to help people.

For the seven children, which range in age from 11 to 23, the change was hard at first, she said.

"But they liked the people and got to accept them. They have learned they have a lot to be thankful for. Maybe this will inspire them to do good works in the future."

The two youngest boys are altar boys at the Cathedral, "and they could hardly wait to start doing it," their mother said. One of her other sons is contemplating the priesthood.

Others have not accepted the Currans' way of life so easily, though. Complaints occasionally pour into the county zoning or health departments about the house.

"A man would come to the door saying someone had complained about loud music coming from the house, but there had been none at all," James said.

"SOME people just have it in for us."

But despite the problems, things run very smoothly at the Mercy Home Mission. "Even though we are poor, we have just about everything we need — except a new refrigerator. We are desperate for a refrigerator. But through donations and the St. Vincent de Paul Society we have managed to get enough furniture for our needs," Mrs. Curran said.

The physical needs are met sufficiently if not luxuriously;

but spiritually, the little community is rich. The Bibles, religious literature, crucifixes and other religious reminders are evidence of a firm religious foundation to the household.

WEEKLY prayer meetings and rosary services, as well as daily reading of Scripture are considered vital.

"The rosary has always been the message of the Gospel," Mrs. Curran said. "By saying the rosary it refreshes in our mind the Gospel story."

"And the Scripture is beautiful. The body needs breakfast, lunch and dinner; if the body needs that, it also needs spiritual food."

Father Paul Vuturo, of St. Mary's Cathedral, comes to the house to celebrate Mass several times a month, and Mrs. Curran would like to see more home Masses because so many of the people who live at the house are invalids and cannot get to church.

"Renewal is really happening in this house," she said. "We thrive on our Holy Communion — it is our spiritual food."

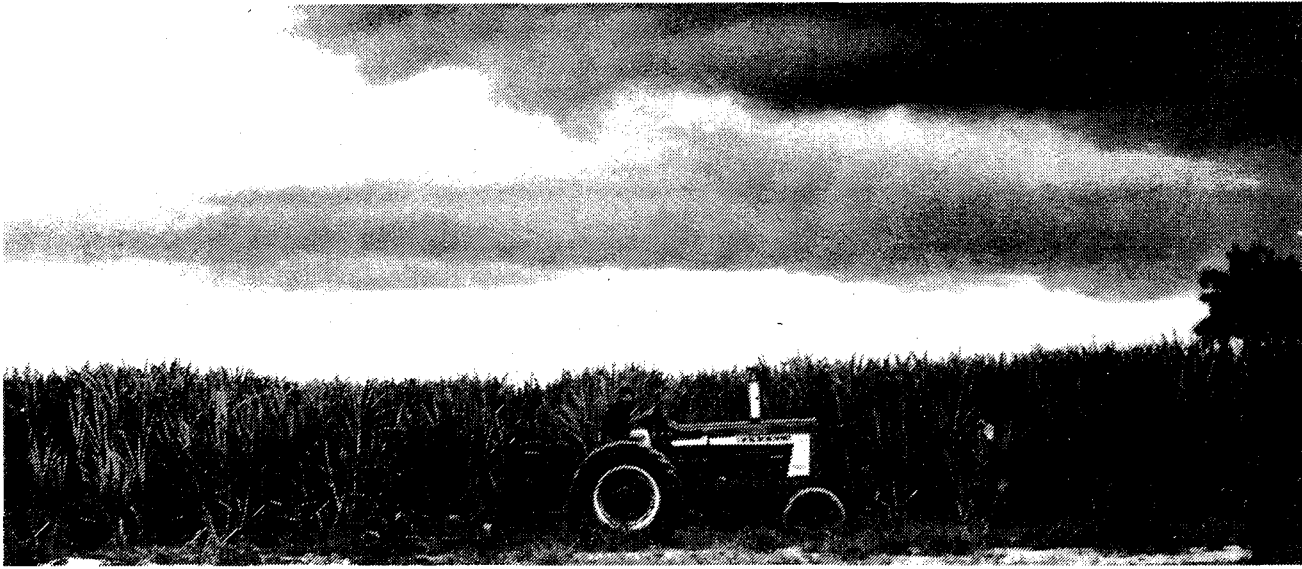
Mrs. Curran does not know what the future holds for her and the Mercy Home Mission. She would like to see some priests or Religious women come into the home, and she would like to see it expand to meet the needs of all the people who could use a place like hers. But whatever she is called upon to do, she is prepared to do it.

"It was God's will that I do this, and I let God's will take over."



Gardening is the latest project for the people at Mercy Home Mission, who hope to cut expenses by harvesting their own vegetables.

Resident James supervises fellow resident John and 14-year-old Mark Curran in the backyard plot.

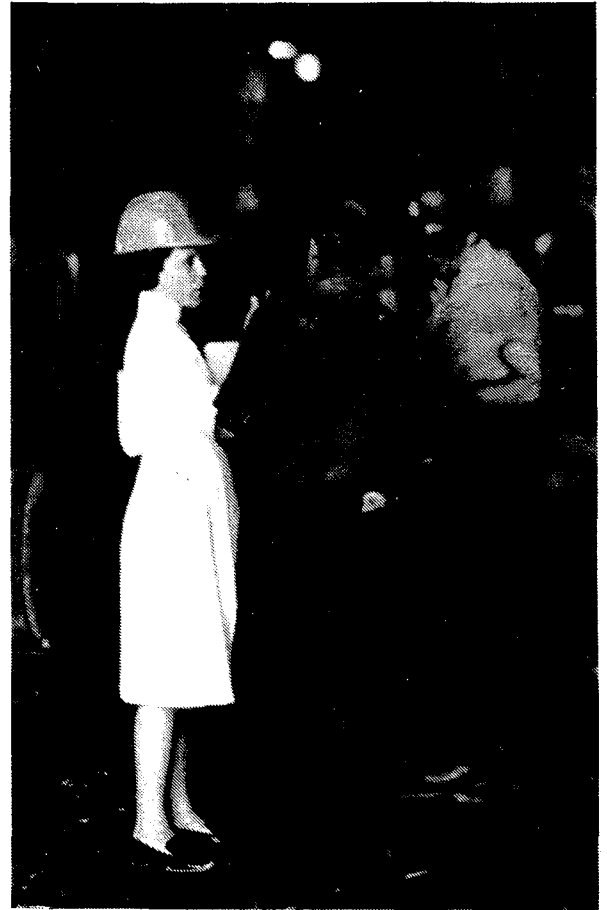


Rain-filled clouds hang over sugar cane fields in Pahokee

**IN PAHOKEE**

**A Mission comes to Town**

**Parish of the Week**



Speaking to mill workers, Sister Cristina Becerra tells them about the parish mission.

By **ARACELI CANTERO**  
Voice Staff Writer

Sugar cane was high and ready for cutting, and in the fields huge trucks were patiently waiting for the coming harvest.

The sky was heavy with clouds about to burst into a downpour, and fishermen scattered on the shores of this southeast end of Lake

Okeechobee, were now heading home, afraid perhaps of the coming storm.

By mid-afternoon rain was heavily pouring down in Pahokee. Some of the streets in the small town were flooded, and the water pools around St. Mary's Catholic Mission, were so big, that they almost made it impossible to get in and out of the church.

**AND YET**, this was important, for it was Sunday and St. Mary's was holding an important event—its annual mission.

Everyone had been invited, including the children. They were now inside.

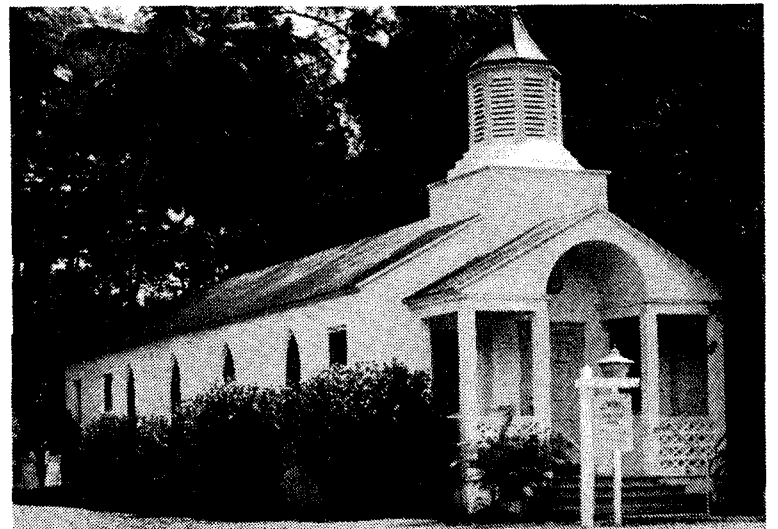
In an almost catacomb-like atmosphere (lightning had cut off all electricity) they were listening to Msgr. Agustin Roman, chaplain of the Shrine of Our Lady of Charity in Miami, who was leading this three-day mission at St. Mary's.

The children's faces were barely visible under the candle lights on the altar and around the statue of the Blessed Mother, but it was clear that they were enjoying their conversation with Msgr. Roman about Jesus and his Mother, about their life in school and about their home town by the lake.

Yet many of them had not been born there, for they were the children of Cuban exiles, who not long ago had settled in this area, and somehow had sensed it would become the 'sugar bowl' of the nation.

**PAHOKEE** is not a big place. With a population of roughly 2,500 blacks and 3,300 whites, the town occupies an area of some five square miles. It has one motel, five restaurants, 16 Protestant churches, and a county airport, just south of its city limits.

Located 45 miles west of West Palm Beach, and nestled behind the dike built by the federal government after the devastating hurricane of 1928,



St. Mary's Mission serves farming community.

the town took its name from the Seminole Indians who lived, hunted and fished in what they came to call Pay-hay-o-kee, Land of Grassy Waters.

The shallow water formed an ideal habitat for the acres upon acres of sawgrass and also provided a perfect spawning ground for largemouthed bass and other freshwater fish.

Fish camps were soon established by white settlers in 1904. The hauls of fish were then taken in large nets, dragged by pull boats, and sold at Okeechobee City or Fort Myers via the Caloosahatchee River on the southwest end of the lake.

**THE CITY** was finally incorporated in 1922. Two years

later residents saw the Florida East Coast Railroad come to their door, and with it came the prosperity and progress that still rests in this town of rich soil, warm climate, and occasional torrential rains.

But the sun can also be scorchingly hot, as it was on the morning when Msgr. Roman went around the city visiting the homes and comforting the sick at the hospital.

He also made a stop at the Osceola Sugar Mill, where he invited everyone to the evening program he would lead at St. Mary's.

During his tour through the mill, and much to his surprise, he met people from

continued on page 16



Wearing a hardhat, Monsignor Agustin Roman (right) spoke to a number of refugees from his native province in Cuba.

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# Abp. scores 'throwaway' life attitude

"The teaching of the Church is clear — human life does not begin at three months or at six months; life begins at conception."

Speaking in clear and certain terms, Archbishop Coleman F. Carroll spelled out the position of the Church on the right to life, to a congregation at St. Mary's Cathedral which included Miami Mayor Maurice Ferre, members of the city commission, members of the Consular Corps, and representatives of medical, service and civic organizations as well as other supporters of the Pro-Life movement.

**THE OCCASION** was Respect Life Sunday, the beginning of Respect Life Month in the Archdiocese of Miami and dioceses throughout the country.

"It is an unspeakable crime to destroy this life at any stage during pregnancy," he emphasized.

Stressing that no one is ever permitted to directly terminate the life of an aged person or an incurable patient, Miami's Archbishop pointed out that "we must remember that the Church teaches that we are not obliged to use extraordinary means to prolong life — for instance, the use of expensive and artificial apparatus which causes a drastic financial burden upon the family," in the case of a serious illness in which there is no hope that a person will ever be able to function as a human being.

"**BUT WE** are bound to use ordinary means to sustain life," he said.

Participating in the offertory procession were several people representing various stages of life. Thomas Liesegang, his pregnant wife Eileen and their children brought the water and wine to the altar. Mr. and Mrs. Romeo Gosselin, senior citizens, presented two red roses to Archbishop Carroll, who placed the flowers on the altar. Also participating was Jose Laguno, the young son of one of the leaders of the Spanish Pro-life movement.

In the English language homily, principal celebrant Father James Reynolds, Archdiocesan Family Life Director and director of Pro-Life Activities spoke of today's "throw-away" society.

"**THERE IS** a mentality that when something is broken, we throw it away — plastic cups, beer cans, used cars, to name a few. Unfortunately, there is also a mentality that when someone is broken, we throw that person away — the elderly, the handicapped, the unborn, the social unacceptables," he said.

"Yet when we open the Bible, one of the first things we find is the fact that man was created in the image and likeness of God. As



Presenting two red roses, the symbol of the Right to Life movement, to Archbishop Carroll during the offertory, are Mr. and Mrs. Romeo Gosselin.

Michelangelo painted on the ceiling of the Sistine Chapel, the moment of Creation of Man — God the father touching Adam's finger — so God touches each of us with the gift of human life."

The position of man in God's eyes as told time and again in Scripture is the background of the decision of the American Bishops to ask the Catholic community to mark their affirmation of God's creative power by the annual Respect Life observance, Father Reynolds said.

"**IT IS** the fervent hope of

Archbishop Carroll that each and every segment of the Christian Community give full cooperation and participation which, while it begins today, can and should continue throughout the year. All concerned Christians are urged to make their voices heard, to bear witness to the entire American community of their respect and reverence for all life."

He commended the members of the Right to Life Crusade who "have made sacrifices, endured ridicule, have been rejected, laughed at,

and scorned." He urged them not to be discouraged, that the early Christians were able to eventually remake a civilization with every obstacle in their path.

"If we work half as hard as they did, if we too, become Christ-bearers, we should be able to restore truth to an unbalanced world."

**RELATING** the Respect Life program to the Bicentennial, Father Reynolds said that rediscovery of the self-evident truths found in the Declaration of Independence will "demonstrate again the

validity of the American dream, and we will stand before the world as a people who respect the Creator and are dedicated to the human dignity of each person he has called into existence."

In his Spanish-language homily, Father Jose Nickse, Assistant Director for Pro-Life Activities in the Archdiocese, said: "Someday the archeologists of the future will come to know our habits by what they find in our trash. And when, within a thousand, two thousand years, the ar-

continued on page 10

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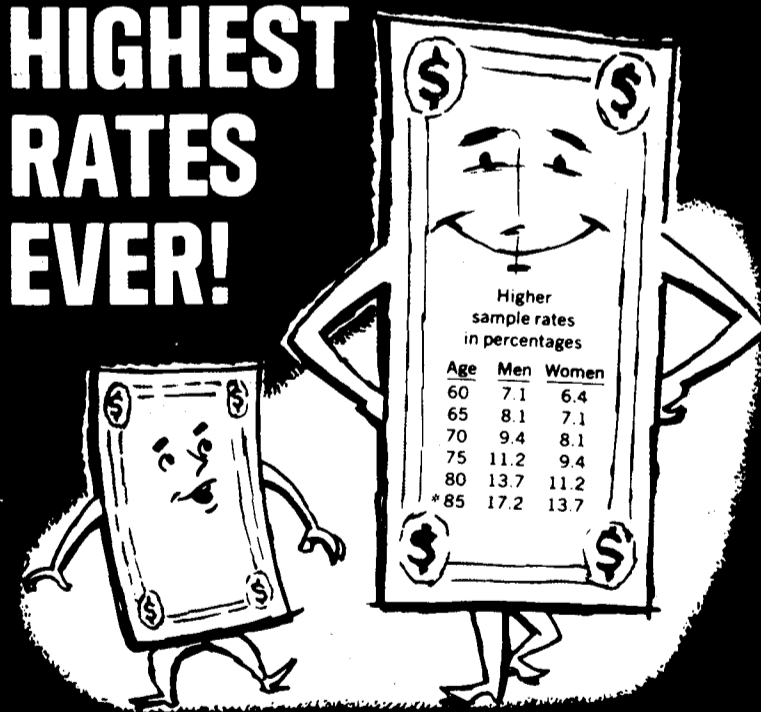
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# 'A child is like a seed'

"A child is like a seed planted among us. We know that he can bloom and become like a beautiful plant, but he can also be over-watered or exposed to too much sun and, therefore be ruined and destroyed for life."

Father James Reynolds, Director of Family Life and of Respect Life Month activities for the Archdiocese of Miami, talked about "The Child with a Conscience" at the Florida Conference on the Quality of Life, being held this week at the Americana Hotel, Bal Harbour.

HE WAS one of a series of speakers drawn from medicine, social service, law, religion and other fields gathered for three days in a meeting to examine needs of children and young families and outline methods of improving the quality of life for children. The conference is sponsored by more than 60 organizations, including the Archdiocese of Miami.

"What is a child? Who is a child?" Father Reynolds asked.

"A child is a person, a human being, a creature of God made in His image with the capacity to love and to hate, to do good or evil, to grow or to remain "a child" all his life" he answered.

A CHILD begins life without any sense of responsibility no idea of morality or conscience, so adults must make sure that the right things surround the child and will influence him in the proper

directions, he said.

"Which word do you think a small child will understand first — love or God? The word love, of course, and he understands love not because someone has explained it to him but because someone has done it to him".

He explained the levels of growth of a child's conscience, beginning with the atmosphere of security love and order provided by his parents. When he starts to school and church, children and other adults begin influencing him. He begins to learn the joy of a task well done rather than merely responding to labels of good and bad.

"THIS STAGE brings a new way of being with others, a way of pleasing them, serving them, of caring for them. He begins to be interested in being 'good', not only because older people say that is the way it has to be, but also because it is something he can explore himself," he said.

But even at this stage, his conscience is not fully formed; he is still influenced by the values that those in authority present to him, Father Reynolds pointed out.

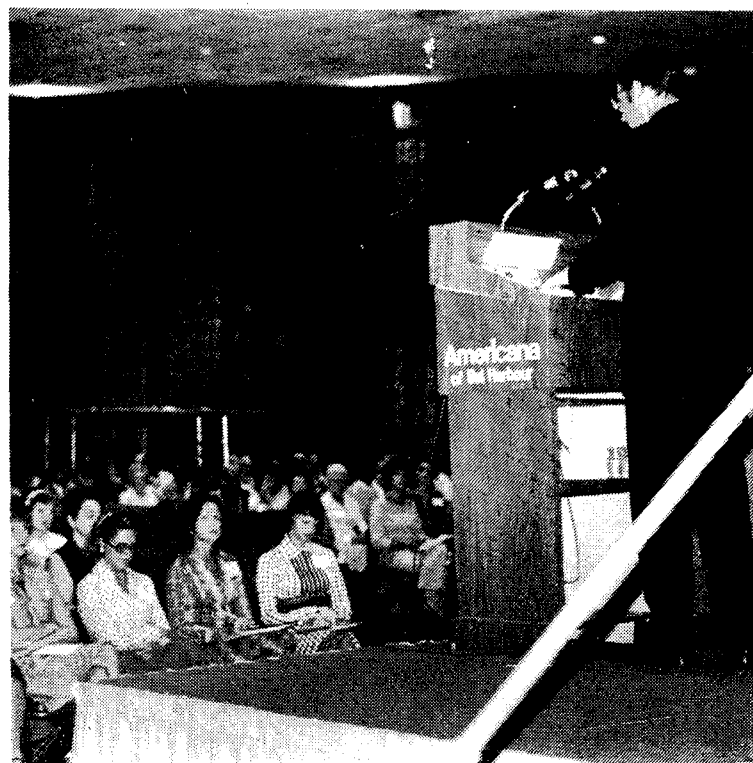
"What kind of world are we giving to this child so he can develop his conscience? How well are we taking care of this small seed that God has planted among us?"

"I THINK that the most important thing we can do is to consider what is our role in this

development the child has to go through before he can really say, 'I stand for this or that... I think this is the right thing to do.'

"All of us are involved in this task. One way or another our values, attitudes and beliefs filter through this child's small world and we are an integral part of what his conscience will be in the future.

"We want to form good, strong adults with well-developed consciences, who will see that value of human life and the respect we owe to it, and who are willing to make decisions, even if they do not bring any pleasure, just because somewhere along their lives one of us helped them to understand the meaning of love, acceptance and service."



Fr. Reynolds Addresses Quality of Life Meet

# Are you getting enough to eat?



"SINCE I WAS IN BANGLADESH, I CAN'T LEAVE FOOD ON MY PLATE ANY MORE"... was the reaction of one concerned Christian who saw the misery and hunger that afflicts millions. Missionaries are there, trying to ease the hunger for food as well as the hunger for God. They bring help and hope to these "the least of Christ's brethren", but they can only bring what YOU make possible. Please share YOUR next meal with them, through the Society for the Propagation of the Faith.

## 'Throwaway' attitude

continued from page 9

cheologists begin to excavate the North American continent, they are going to find beer cans, pop bottles, cans and jars of all sizes, and also another thing which today we consider trash: the life of the unborn child."

Commenting on the Jewish holocaust in Germany only a generation ago, Father Nickse questioned how the United States, on the threshold of its bicentennial celebration, could legalize the massive execution of unborn children while condemning the Nazi executioners of World War II. "The Gospel tells us that 'the stone which the builders rejected has become the cornerstone.' Those whom our society rejects because they are weak, because they are poor,

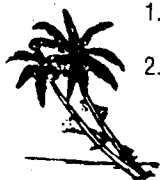
because they are sick, because they cannot produce — the persecuted and alienated — have an infinitive value in the eyes of God.

"Life is a gift from God," he continued. "Man can never take God's place without bringing about tragic consequences for humanity. Let us remember our responsibility to promote respect for human life, to sanctify human life with our word and our example."

Concelebrants of the Mass included Father Reynolds, Father Nickse, Father James Kreitner, Father Paul Vuturo and Father Francisco Acosta. Master of Ceremonies was Father Arthur Dennison; chaplains to the Archbishop were Msgr. Peter Reilly and Msgr. Agustin Roman.

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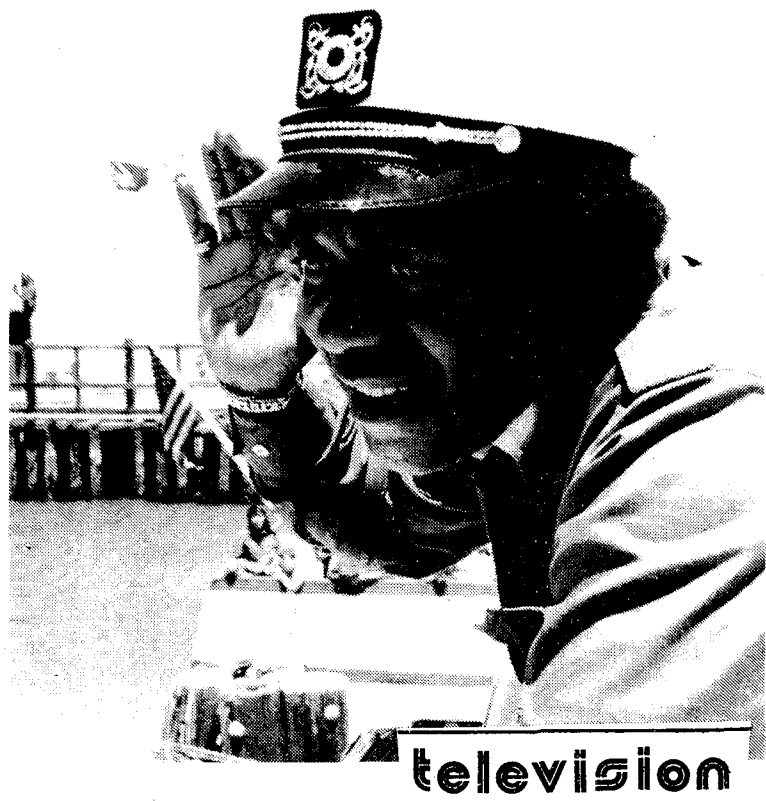
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# 'Medical Story' called pro-abortion plug



television

Flip Wilson strikes a nautical pose in "Travels With Flip," his first CBS Television special, Monday, Oct. 13 (9:00-10:00 PM, ET) on WTVJ, Channel 4. Guest starring on the travel-entertainment special are Muhammad Ali and country music star Loretta Lynn and Geraldine.

NEW YORK — (NC) — The Sept. 25 episode of "Medical Story" on NBC-TV "was another plug for those who advocate abortion-on-demand," said the U.S. Catholic Conference (USCC) Office for Film and Broadcasting.

In its weekly news service, the USCC office called the program "another example of how easy it is for commercial television to take the easy road of dealing with hokum instead of the difficult task of being an instrument of enlightenment."

THE EPISODE dealt with a woman who has five children and wants to abort the sixth. When a doctor refuses the abortion as a matter of principle, she tries to abort herself and almost dies. The doctor saves her but takes no action to save the 24-week-old fetus. A right-to-life group has the doctor arrested and the program ends with the decision in the case left to the courts.

The script, the USCC office said, "does try to present the various points of view, principally the medical and legal aspects. The moral problem that is at the core of aborting a fetus is less fairly presented."

THE OFFICE criticized the program for failing to give the issues deeper treatment. "The various arguments about when the fetus

becomes a human being are reduced to simply a doctor's gut feelings about it," it said. "The hero (Vince Edwards) will perform an abortion at 12 weeks but not at 24 weeks because he feels that is a good place to draw a line."

The office also accused the program of manipulating viewers' sympathies in favor of those who favor abortion by presenting the physician who decided not to save the six-month-old fetus as a "good guy" and the pediatrician who objected to the decision as "somewhat emotional and trying to force her views on people."

The right-to-life group, the office said, "really gets the business as the heavies in the piece" and they "are presented as wide-eyed fanatics in the equation of abortion with murder."

"ONE HAS to question," the office said, "whether this kind of depiction is thought of as being fair to the dramatic balance of the question, let alone representative of the opponents of abortion."

The office concluded: "Instead of a rational presentation of the issues that cause so much emotion, we got some emotional melodrama that will only add heat to the misunderstandings of what is involved."

## Films about Mafia hit man, lady lawyer

**SATURDAY, OCT. 11**  
9:00 p.m. (NBC) — **THE MECHANIC** (1972) — Charles Bronson stars in this twisted, ironic, somewhat depressing chiller about a Mafia hit man. The title refers to an underworld specialist in stealthy rub-outs, and Bronson is a cynical, cold-blooded "mechanic" par excellence. He's good, in fact, that he takes on an apprentice (Jan Michael Vincent, whose performances tend to be as inexpressive as Bronson's), whom he brings through a rigorous training that includes a few easy rub-outs. Betrayal is in the wind, however, and Bronson can sniff it but cannot locate its source — until the twist ending, that is. Slick, quick, but not a very pleasant movie to invite into

your home. (A-III)

**SUNDAY, OCT. 12**  
9:00 p.m. (ABC) — **CINDERELLA LIBERTY** (1973) — With James Caan, Marsha Mason, and Kirk Calloway as an unusual family unit, director-producer Mark Rydell has fashioned a transparently "adult" soap opera frothing with heartbreak, misery, pathos and, of course, a happy ending. The story involves sailor Caan's own involvement with bar-girl Mason and her half-black son Calloway, who is quite unsurprisingly surly towards his mother's nighttime visitors. After many false starts, Caan and Mason fashion a stable arrangement of sorts, and Caan and Calloway chip away at a "father"-son

relationship — only to see it all brought to the brink of ruin by all sorts of theatrical devices and sappy plot twists. The film is far too long in terms of its pretensions, far too "adult" for its lack of credible drama. Unless they've managed to re-record most of the film's dialogue for TV, this one, with the expletives deleted, will sound like one of those dubbed Japanese horror flicks! (B)

**MONDAY, OCT. 13**  
9:00 p.m. (NBC) — **McNAUGHTON'S DAUGHTER** — Made for TV. Premiere of a movie about a zippy young lady lawyer (Susan Clark) who has an unusual case. As an assistant district attorney, she has to prosecute a local favorite: Vera Miles as your

friendly neighborhood philanthropist (McNaughton left her a bundle), who seems to have committed a murder. Some fun.

**THURSDAY, OCT. 16**  
9:00 p.m. (CBS) — **THEY ONLY KILL THEIR MASTERS** (1972) — Besides being uncertain about where to put the adverb in its title, **MASTERS** is unfortunately unable to decide whether to play it straight or for laughs — and winds up doing neither very well. There is considerable appeal, however, in James Garner's wry portrayal of a

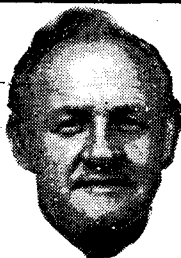
small-time peace officer who's dumb like a fox, and at one point there must have been considerable promise in a plot which confronts him with a rather nasty murder case that unpeels a few corners of the respectable veneer on his little coastal bailiwick. Not content merely to thicken, the plot almost congeals, with the introduction of Katharine Ross as a displaced divorcee who finds her place not only in bachelor Garner's bed but on his list of suspects as well. Dog-lovers in the audience will be relieved to hear that the Doberman didn't do it. (A-III)

### RELIGIOUS PROGRAMS

**SUNDAY**  
7 a.m.  
THE CHRISTOPHERS — Ch. 11 WINK.  
9 a.m.  
CHURCH AND THE WORLD TODAY — Ch. 7  
WCKT Book: "Cross in the Sand" with Fr. Carl Morrison.  
10:30 a.m.  
THE TV MASS — Ch. 10 WPLG  
2 p.m.  
INSIGHT — (film) WINK Ch. 11.  
4:30 p.m.  
THE TV MASS — (Spanish) — Ch. 23 WLTV.  
RADIO  
MARIAN HOUR — WSB, 740 k.c., Boca Raton.  
5:30 a.m.  
CROSSROADS — WJNO 1230 k.c., W. Palm Beach.  
8:35 p.m.  
GUIDELINES — WIOD, 610 k.c., Miami.

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Planning to celebrate the 25th anniversary of "The Honeymooners" television show are Jackie Gleason (right) and Art Carney, who will be filming a television special Oct. 31 at Gusman Hall along with series regulars Audrey Meadows and Jane Kean.

## 'Yes Book' tries to give answers to life's question

**THE YES BOOK (An Answer to Life)** By Jose de Vinck  
New Jersey: Alleluia Press.  
1973. 200 pp. \$3.25.  
Reviewed by Sister Celine Gorman (coordinator at Cathedral of Christ the King, Atlanta, Georgia)

"I DON'T KNOW WHO—OR WHAT — PUT THE QUESTION, I DON'T KNOW WHEN IT WAS PUT. I DON'T EVEN REMEMBER ANSWERING. BUT AT ONE MOMENT I DID ANSWER TO SOMEONE ON SOMETHING YES, AND FROM THAT HOUR I WAS CERTAIN THAT EXISTENCE IS MEANINGFUL AND THAT, THEREFORE, MY LIFE, IN SELF-SURRENDER, HAD A GOAL."

—Dag Hammarskjold.

Men and women of good will and intelligence are more than ever seeking answer to the major problems of life, the psychological (Who am I?), the philosophical (What is Truth?), and the theological (What is Love?) The Yes Book is an attempt to provide such answers not in the form of magical formulas or absolute remedies, but by means of an integrated wisdom consisting in enlightened love for self, for the neighbor, and for God through self and neighbor.

Baron Jose de Vinck is a Doctor of Laws of Louvain

University, formerly Professor of Philosophy in Seton Hall University, and presently Professor of Philosophy in Tombrock College, West Paterson, New Jersey. He is the author of five volumes of translations of the works of St. Bonaventure, from the Latin.

Baron de Vinck mentions in his foreword that teaching today seems to be highly specialized, attempting to inject masses of pre-digested data into brains treated as if they were electronic computers — and not the most refined instruments of life and love which they are.

Every campus should have men and women sufficiently detached from themselves and from the ambitions of the world to be totally attached to

others, and to the needs of the world, men and women with a spirit of wholeness and holiness that it becomes contagious. Happily, there is now a new school of religious teaching run by better-informed teachers who offer and practice an enlightened interpretation of the TRUTH. They are encouraging men to be free, responsible, open to the breath of the SPIRIT, and to be concerned with the neighbor's welfare. Men and women are realizing more and more that God is not only our final state, but also, and permanently, our deepest nature, absent from us only insofar as we absent ourselves from him and linger in the superficial regions of the soul.

The Yes Book is launched as a modest attempt to present a firm belief in the unity of wisdom. This wisdom stemming from Supreme Wisdom is bound to offer valuable propositions to the present peace-loving, truth loving generation. Despatching Wisdom from the holy heavens, God sends forth from His throne of Glory the necessary means to help mankind so that the YES (and no YES BUTS) given in answer will attain salvation for all.

*The film ratings and reviews appearing in the Voice are furnished by the Division of Film and Broadcasting of the United States Catholic Conference solely for the guidance of our readers as to content in order to select the movies they wish to view, or for their children to see.*

*Following is an explanation of the ratings as they are assigned by the DFB.*

A-1 - Morally unobjectionable for general patronage.  
A-2 - Morally unobjectionable for adults and adolescents  
A-3 - Morally unobjectionable for adults  
A-4 - Morally unobjectionable for adults with reservations  
B - Morally objectionable in part for all  
C - Condemned

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## Capsule reviews

**Just Before Nightfall** (Libra Films) This is the latest in a parade of psychological shockers from French director Claude Chabrol, who dissects the seething passion and madness that lies just under the skin of all bourgeoisie — according to Chabrol, that is. The story here is concerned with the awful burden of guilt,

moral problem, commenting harshly on society's materialistic, rationalistic tendencies and inability to face the ugly truths of life. You don't have to buy Chabrol's philosophy to be engaged by his movie, but it probably helps — and this, alas, detracts from his cast's sparkling performances and his own slick directorial style. (A-IV)

## movies

which cannot be lifted without active forgiveness. A solid citizen (Michael Bouquet) murders his sado-masochistic mistress, who also happens to be the wife of his best friend. The crime is covered up, but the man suffers terribly in his guilt, finally blurring it all out to his own wife (Stephane Audran, the director's real-life wife). She not only understands and forgives the man, but encourages him to shrug it off; ditto the victim's husband when he gets the news. All of this would be intolerable nonsense were it not for Chabrol's sly skill at wringing dark, ironic humor from the

**Tidal Wave** (New World) is based on an immensely popular Japanese novel called, with far greater accuracy, **Japan Sinks**, which sold more than a million copies, but any popular appeal that may have survived its being made into a movie has succumbed to the film's clumsy Americanization at the hands of New World Cinema. The dubbing is wretched, and the scenes inserted showing Lorne Greene as the American ambassador to the United Nations are not the sort to set one's pulse racing. The film is hopelessly episodic, it builds to no climax, and the vital special effects are unconvincing. One gets a bit tired of the same old shot of lava flowing into the sea. Nonetheless, there may be a few scenes that are too graphic for very young viewers. (A-III)

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# Old Testament — Joshua

By REV. JOHN J. CASTELOT, S.S.

When Moses died, the command passed into the hands of his trusted and capable lieutenant, Joshua, whose exploits are recorded in the book which bears his name. Before we follow him and his people across the Jordan, however, it would be well to size up the situation they faced.

IN GENERAL the political winds were blowing in their favor. To the east, Babylonia was on the decline and Assyria had not yet attained full stature. The once flourishing New Empire of Egypt was beginning to crumble and its hold on Syria and Canaan was slipping visibly. The native Canaanites could have put up stiff resistance if they had been able to form a strong enough coalition, but they were not. The population was distributed among several little "city-states" about the size of modern villages or small towns. Some of them were stoutly fortified, but the mistrust of each for the other robbed them of the strength which union would have given them. They were doomed to eventual defeat.

Actually they were caught in a sort of pincers movement, for about the same time the Israelites were coming in from the east, the formidable Philistines were establishing beachheads on the Mediterranean coast, to the west. Coming from the island of Crete, they formed a well-organized federation of towns along the coast and worked together well. As warriors they had the inestimable advantage of possessing iron weapons, whereas the Iron Age had not yet dawned in Canaan. In a short time the

two claws of this pincers, the Israelites and the Philistines, were to come to grips, with frightful results.

This was the general situation on the eve of the Israelite invasion. More particularly, just across the Jordan, in defiance of Joshua and his men, were several strongly fortified towns, and the key to their capture lay in the defeat of the one nearest the river: Jericho. This was Joshua's first objective. With the timely help of Yahweh, he led his forces across the Jordan and stood, at long last, on the sacred soil which Jacob and his family had left for Egypt almost 500 years before. The Promised Land lay before him, but it was not lying still, and its conquest was to be no easy affair.

His campaign is described in the Book of Joshua, which can be divided quite neatly into two almost equal parts. Chapters 1-12 tell of the invasion and conquest of Canaan, and 13-24 record the distribution of the land among the 12 tribes of Israel. This division is almost too neat. It gives the surface impression that the whole process was cut and dried, with the campaign clicking off smoothly as clockwork. But a careful reaching of the book reveals that it was not quite so simple or so completely successful as the first impression would lead one to believe.

Once across the Jordan, Joshua set up field headquarters at Gilgal, about three miles from Jericho, and between it and the river. Jericho was the key to the chain of fortified towns controlling the mountainous center of Canaan. Thanks again to the timely intervention of Yahweh (an opportune

earthquake would have brought the massive walls tumbling down), this important objective fell to the Israelites. The capture of other strategic towns in the sector followed. The defeat of a coalition of five Ammorite kings gave them a measure of control in the south, and the victory over Jabin and his allies brought the north fairly well under their power.

THUS the Hebrews, under Joshua's able leadership, got a firm grip on the land which Yahweh had promised to deliver into their hands. But it was only a grip, not a stranglehold. With Joshua at their head, and with Gilgal as a military and religious center, they were able to maintain that unity in which alone lies a nation's strength. But with the partition of the only partly-won territory among the 12 tribes and with the death of Joshua, that unity was perilously weakened. They had captured only enough strategic posts to give them token control of the country. Many towns and much valuable farmland still lay in Canaanite hands and, as for the rich coastal plains along the Mediterranean — well, the Israelites had hardly made a move in that direction. Consequently their military position was still precarious, and their proximity to the pagan Canaanites throughout the land presented an even more serious danger.

The temptation to abandon Yahweh in favor of the more "practical" religion of their heathen neighbors was ever present and always strong, and many succumbed to that temptation. And Yahweh had to chastise his



JOSUE

children to make them realize that they could count on his being faithful to his promises only if they, on their part, remained faithful to Him, the one, the only true God, according to the terms of the pact they had sealed with Him at Sinai.

## Composition of the Bible

(Part 5)

know your faith

By REV. JOSEPH JENSEN

The composition of the New Testament presents fewer problems than that of the Old Testament; there are fewer books and they were produced over a much shorter period. The earliest completed writings were the letters of St. Paul. Paul's conversion came circa 36 A.D. and about 10 years later he began a series of missionary journeys. Many of his letters were written to Christian communities he had founded; the first

of these writings were 1-2 Thessalonians, written in 51 A.D., and the others were produced at intervals until his death circa 67 A.D.

A TYPICAL letter contains both doctrinal teaching and moral exhortation and deals with concrete problems present in the community it was directed to; in some cases Paul expected it to be read in other churches as well. Paul often dictated his letters to a scribe.

The composition of the Gospels is more complicated. The 1964 "Instruction on the Historical Truth of the Gospel," referred to in an earlier article, distinguishes three stages in the formation of the Gospels.

The first was the stage in which Our Lord was explaining His teaching and forming His disciples. Then there was the apostolic preaching. The "Instruction" refers to the variety of literary forms employed to suit the purpose of the preacher and the mentality of the hearers. This stage coincided roughly with the period of St. Paul's letters, and sometimes he refers to traditions such as those that found their way into the Gospels, for example, those concerning the resurrection (1 Corinthians 15:1-7), the Eucharist (1 Corinthians 11:23-25), and Jesus' teaching on divorce (1 Corinthians 7:10-11).

LITURGY was also an important influence here. When the early Christians met to celebrate the Eucharist, not having as yet the

written Gospels, they would have recounted something from our Lord's ministry, either something they had experienced first hand or had received from others — a parable or other teaching of Our Lord, an account of one of His miracles, a narrative of His resurrection, etc. Eventually such recitals became fairly fixed in form, often with considerable variation in individual communities.

These individual Gospel traditions provided a substantial part of the material for the third stage, that of literary composition; according to his own purposes and the needs of the church for which he wrote, each evangelist selected, synthesized, and explicated the Gospel traditions.

St. Mark showed Jesus as a transcendent figure, misunderstood even by His disciples, and revealed as Son of God in His suffering and obedience. Both St. Matthew and St. Luke supply more of His teaching than Mark; but Matthew superimposes the mystery of the developing Church on the ministry of Jesus, while Luke portrays Jesus as the bearer of salvation, resolutely bringing His work to an end in Jerusalem, whence the message of salvation went forth to the neighboring regions and then to "the ends of the earth" (Acts 1:8). The profundity of St. John's presentation of Jesus reveals the influence of a long life of pondering and living the mystery of Christ.

The other New Testament books

cannot be discussed in detail. The Acts of the Apostles was conceived by St. Luke as a companion volume to his Gospel; it tells of the growth of the early Church and the spread of the good news. The "Catholic epistles" (those attributed to James, Peter, John, and Jude) are so named because they are general in their address, not being directed to a particular community of person. Dating these compositions presents special problems, but some of them may be as early as the latter part of Paul's ministry, with others coming considerably later.

IN THE EARLY Church the term "Scripture" was used to designate the Old Testament, but eventually some of the authoritative Christian writings came to be called by that term also (2 Peter 3:16). Just what compositions were to be considered "Scripture" and therefore inspired was somewhat vague for the first few Christian centuries. The existence of a number of apocryphal (writings not found in the Bible) works which closely imitated our Gospels and epistles but often proposed heretical ideas made it imperative that the Church define those books she considered authentic Scripture. A series of regional councils of bishops settled the question for all practical purposes by late in the fourth century, though the formal binding decree for the universal Catholic Church came only with the Council of Trent in 1546.



"The composition of the New Testament presents fewer problems than that of the Old Testament; there are fewer books and they were produced over a much shorter period. The earliest completed writings were the letters of St. Paul."

# What is true victory?

By REV. PETER J. HENRIOT, S.J.

What is true victory? That's a question I've asked myself many times and in many different situations. Sometimes when I've "won" a point in an argument with a friend, I have to ask, "Was it worth it?" Was this really a victory for me — and, more importantly, was it a victory for the truth? Other times, in recent years when our country has been struggling for "victory" in military efforts in Southeast Asia, I have felt that we were trying to be "Number One" without really understanding what this means.

**THERE IS** an ancient story about King Pyrrhus, the King of Epirus. In 279 B.C., he defeated the Romans at Asculum — and won a stunning victory. But after surveying the consequences of this victory — his own army almost totally destroyed — he remarked that it was a success gained at too great a cost. Today we still speak of a "Pyrrhic victory" to refer to something gained for a price which turns out to be not worth the effort.

A more contemporary story also comes to mind. During the height of the Vietnam War, a United States military officer ordered the destruction of a village in the midst of a combat area. He later explained, "We had to destroy the village in order to save it." What does victory mean in that kind of situation, especially when it is accomplished with all the sophisticated terror of modern warfare?

The really paradoxical thing is that sometimes a loss can be a victory. Ask any athletic coach of a winning team to name the most important games he or she has participated in during the past year. Unless the team is exceptional — and never is on the short end of a score! — one of those very important games will probably be a significant loss. The loss caused the team to reassess its strengths, to note its weaknesses, to redesign its strategies. If the game is being played for something more than vain glory, a loss can be as instructive as a win for the team.

For us Christians to accomplish true and lasting victories, both in our personal affairs and in the affairs of our society, we need some guidelines for action. First, we must be sure of our priorities. What is the most important goal we want to accomplish? What are lesser goals and how are they interrelated? What are we willing to forego if necessary in order to accomplish limited goals? Unless we set some clear priorities, we may find ourselves achieving a series of little "Pyrrhic victories."

Second, what means are we willing to take to accomplish our

**"If victory crowns the arms of the state whose cause was just, it confers no right to exact more than adequate reparations and indemnities, while charity may require those obligations to be postponed or reduced or . . . canceled." — Report, Catholic Association for International Peace, "International Ethics," 1942.**



**"For us Christians to accomplish true and lasting victories, both in our personal affairs and in the affairs of society, we need some guidelines for action." From article by Father Peter Henriot. Although sometimes a defeat can be valuable in sports competition, a victory is a joyous occasion.**

goals, to win our victories? Have we clearly thought through the ethical issues involved in the use of certain means? I'm not talking only about huge ethical questions, for example, of nuclear weapons, but also about the issues of honesty, of fairness, of human rights, of justice. We don't want to destroy villages or people — "in order to save them!"

Third, what is motivating our pursuit of victory? What really drives us to accomplish a particular goal and call that accomplishment a "victory"? We can easily deceive ourselves — especially once we've invested a considerable amount of time, money, and/or prestige in pursuing that goal. A sure test of motives is to ask ourselves if a loss would accomplish as much as a victory, would we settle for that?

**LIFE IS** more than conquests. It is also living with real, ordinary situations, all of which may not be according to our design. This is no encouragement simply to sit back and take it easy, rather fatalistically accepting whatever comes our way. The Christian must always be engaged in struggle. But we grow personally — and our nation will grow as a human society in today's world — when we realize that being "Number One" may not mean a true victory in terms of achieving the basic values of justice and peace.

## know your faith

### Discussion points and questions

1. Read the book of Joshua.
2. What was the situation facing Joshua as he took over the leadership from Moses?
3. Summarize the events surrounding the invasion of Canaan and the distribution of the land among the 12 tribes.
4. What was the disposition of the people at the time of Joshua's death?
5. Discuss the stages in the formation of the Gospels.
6. Trace the meaning of the word "Scripture" as it refers to the Bible.
7. Discuss the meaning of a "Pyrrhic" victory. Have you experienced such a victory at any time?
8. Distinguish between "failure" and "defeat." Discuss.
9. Distinguish between "success" and "achievement." Discuss.
10. Have you ever gained through losing?
11. How would you respond to the question, "How do you know there is a God?" Would your answer make sense to someone who has had little or no "religious experience"?
12. Everyone believes in something "ultimate." The only question is, "What kind of an ultimate do we believe in?" What are the strengths and weaknesses of this argument?
13. Is it helpful or important to know that the founding Fathers believed in the existence of God? Explain your answer.
14. Do you think that the Founding Fathers' belief in God had an effect on the writing of the Constitution and the values set for the country? Defend your position.

The above discussion points and questions were prepared by the authors and Bro. Richard Kerressy, CFX, Assistant Director for Adult Education, Department of Religious Education — CCD, USCC.

# Did these founding fathers believe in the existence of God?

By EDWARD W. BAUMAN

"First in war, first in peace, first in the hearts of his countrymen." Every American recognizes this as a familiar statement about our first President, George Washington. He was the "first common hero" of the American people the prototype of the American man, hard working and practical, interested in business and politics, highly respected for his honesty, strong will, and ability to act upon his beliefs and convictions.

AMONG WASHINGTON'S contemporaries were John Adams, Thomas Jefferson, James Madison, Benjamin Franklin and Thomas Paine. Fellow Founding Fathers. These were six of the men who shared in founding this nation. But they also had something else in common. Each have variously been called atheists, skeptics, and deists. Each were strongly influenced by the Enlightenment movement. Today, we shall examine their religious convictions on the existence of God.

But, briefly, we shall go back much further than the Revolutionary era in this country. We shall reach back to Biblical times. It is interesting to note that the authors of the Bible never raised a question about the existence of God. The first words of the first book, "In the beginning God created the heavens and the earth," set the tone for all that follows. Questions about God in the Bible are concerned with who He is and how He acts—not whether He exists. Only "the fool says in his heart, 'There is no God.'" (Psalm 14:1).

Now let us step much farther ahead in the pages of history to the last quarter of the 18th century. The Place—the American colonies. What was the religious climate? The majority of the people belonged to the Calvinist tradition, a tradition so strongly rooted in Scripture that the existence of God was seldom questioned. "There is within the human mind, and indeed by natural instinct, an awareness of divinity. This we take to be beyond controversy" (Institutes, II, xi., 14).

A NEW MOVEMENT, the Enlightenment, was on the horizon, too. Its emphasis was on the importance of human reason, and its followers were deists. An English philosopher, John Locke, influenced the growth of the movement. His belief in God is stated with certainty in his essay, "Human Understanding": "To show . . . that we are capable of knowing, i.e. being certain that there

is a God, and how we may come by this certainty, I think we need go no further than our selves, and that undoubted knowledge we have of our own Existence . . . It is plain to me, we have a more certain knowledge of the Existence of a God, than of any thing our Senses have not immediately discovered to us. Nay, I presume I may say, that we more certainly know that there is a God, than that there is anything else without us."

The nature of God and the ways of knowing Him were quite different in deism, and this fact must be honestly faced. But the very name "deism" is a reference to the God in whom they believed.

This, then, was the religious climate in which the Founding Fathers lived. The six whom some called atheists, actually were followers of the Enlightenment. And since the Enlightenment did not deny the existence of God, they can hardly be identified as atheists.

Washington's early biographers were convinced that he was a Christian, others have been equally certain that he was an atheist. Actually, the truth lays somewhere between these two extremes. But there is absolutely no doubt that he believed in the existence of God. A number of his writings attest to this fact. The strength of this conviction is unmistakable in the following statement: "It is impossible to account for the creation of the universe, without the agency of a Supreme Being. It is impossible to govern the universe without the aid of a Supreme Being. It is impossible to reason without arriving at a Supreme Being. Religion is as necessary to reason, as reason is to religion. The one cannot exist without the other."

THOMAS JEFFERSON, the keynote author of the Declaration of Independence, was a sensitive, brilliant man. While he had been tutored by an Anglican rector, he was a "free-thinker" in religion. He often criticized the religious establishment, yet attended church regularly, had his children baptized in the Anglican Church, joined enthusiastically in the worship, and freely supported the church financially. But he disliked discussing his religious views publicly, and he did not attempt to influence others in their thinking. He felt strongly that religion is a man's own business. He said, "I am a Christian, in the only sense he (Jesus) wished any one to be; sincerely attached to his doctrine in preference to all others;



A Continental Army chaplain leads the troops in prayer, with Gen. George Washington on his horse at right rear, in this painting by Erwin M. Hearne, Jr. The scene is near Washington's headquarters at West Point, N.Y.

ascribing to himself every human excellence, and believe he never claimed any other."

"The master builder of the Constitution," James Madison, seriously considered the ministry but finally chose law. He was of the Anglican faith but later was caught up in Enlightenment. Like Jefferson, he considered faith a private thing. That Madison had a strong belief in the existence of God is clear from his writings: "The belief in a God All Powerful wise and good, is so essential to the moral order of the World and to the happiness of man, that arguments which enforce it cannot be drawn from too many sources nor adapted with too much solicitude to the different characters and capacities to be impressed with it . . . It will probably always be found that the course of reasoning from the effect to the cause, 'from Nature to Nature's God,' will be the more universal and persuasive application."

JOHN ADAMS, the second President, was a very independent thinker who loved to read in many fields. There was a clash between the Puritan in him which drove him to excel and the fun loving side which tempted him to idleness and luxury. But his ambition gained control, as evidenced by a life of remarkable achievements.

He believed strongly in the existence of God, but was fiercely independent, refusing to be tied down to one interpretation of religious truth. He ultimately identified with the Unitarians because they left room for the widest divergence of opinion. There is no doubt that he believed in God. He said, "Shall I dare to complain and to murmur against Providence . . . when my very existence, all the pleasure I now enjoy, and all the advantages I have of preparing for hereafter, are expressions of benevolence that I never did and never could deserve? . . . he has hung up in the heavens over my head, and spread out in the fields of nature around me, those glorious shows and appearances with

which my eyes and my imagination are extremely delighted."

BENJAMIN FRANKLIN has sometimes been called "the wisest American." He was the "epitome of the Enlightenment," a versatile man whose intellect and trust of reason led him into many fields. He did not hesitate to make it clear that he believed in God's existence. In his Autobiography, he wrote, "I never doubted . . . the existence of the Deity; that he made the world and governed it by his Providence; that the most acceptable service of God was the doing good to man; that our souls are immortal; and that all crime will be punished, and virtue rewarded, either here or hereafter."

Thomas Paine was "the literary dynamo" of the American Revolution, the pamphleteer-philosopher of two revolutions, "A man who was willing to travel anywhere in the world to combat atheism and to establish the proof of the existence of God," yet he was "flayed as an infidel and enemy of religion." Actually, one of the main concerns of Paine's life was to prove the existence of God. His belief that men had entered "the age of reason" and must therefore reject everything in religion which could not stand the test of reason led him to discard a great deal of orthodox Christianity and to support the religious philosophy of deism. In "The Age of Reason," he wrote: "Were a man impressed as fully and strongly as he ought to be with the belief of a God, his moral life would be regulated by the force of belief; he would stand in awe of God and of himself, and would not do the thing that could not be concealed from either. To give this belief the full opportunity of force, it is necessary that it acts alone. This is deism."

NEXT WEEK, we shall examine the religious beliefs of the other four Founding Fathers: Alexander Hamilton, Samuel Adams, John Jay and Patrick Henry.

(Parts of this article are excerpts from the study guide, "God of Our Fathers," by Edward W. Bauman, published by Bauman Bible Telecasts, Inc., 1974.)



A HOLY YEAR observance for the sick at Mercy Hospital coincided with one conducted by Pope Paul in St. Peter's in Rome last Sunday. Here, Father Trevor Smith anoints the aged and sick while a guitar choir from St. Hugh's provides music for the Mass and the healing Sacrament.

## Day center for aged at St. George

FORT LAUDERDALE — A new type of Day Care Center, one which will care for senior citizens, is being inaugurated in the parish hall of St. George parish here through funds provided by the federal government and the Archdiocese of Miami.

Believed to be the first of its kind in the Archdiocese and in Broward County the Center will receive \$63,000 through the Areawide Council on Aging of Broward County under provisions of Title Three of the Older Americans Act and an in-kind match by the Archdiocese.

Protective day care will be provided for 35 persons between the hours of 7:30 a.m. and 5:30 p.m. at the center, 3640 NW Eighth St. The program under the guidance of Amelia Scott, R.N., project director, will be geared to assisting and caring for those people who live alone and do not enjoy any recreation or social life, parents who live with children who are employed, etc.

Assisting the project director will be two paraprofessionals who will lead group activity in the areas of crafts, music, games, and drama projects.

According to Roger Schwinghammer, assistant executive director of the Archdiocesan Catholic Service Bureau, the principal goal of the project "is to minimize institutionalization." He emphasized that participants will also be served a hot meal daily through the nutritional program of the Areawide Council on Aging and will be eligible for the social services of the Broward Catholic Service Bureau of which Thomas Homold is the director.

## OFFICIAL Good Samaritan Collection

(Following is a list of contributions by the faithful in the Archdiocese of Miami to the annual Good Samaritan Collection taken up in all churches and chapels.)

|                                   |           |                                      |          |                                      |          |
|-----------------------------------|-----------|--------------------------------------|----------|--------------------------------------|----------|
| Annunciation, West Hollywood      | \$ 274.50 | St. Anthony, Ft. Laud.               | 1,074.00 | St. Kevin, Miami                     | 197.00   |
| Ascension, Boca Raton             | 479.00    | St. Augustine, Coral Gables          | 800.00   | St. Kieran, Miami                    | 395.50   |
| Assumption, Pompano Beach         | 1,157.50  | St. Bartholomew, Miramar             | 616.29   | St. Lawrence, No. Miami Beach        | 618.50   |
| Blessed Sacrament, Fort Laud.     | 611.09    | St. Bede, Key West                   | 341.00   | St. Louis, Miami                     | 789.50   |
| Blessed Trinity, Miami Springs    | 86.00     | St. Benedict, Hialeah                | 195.00   | St. Lucy, Highland Beach             | 314.00   |
| Christ the King, Perrine          | 365.43    | St. Bernadette, Hollywood            | 407.13   | St. Luke, Lake Worth                 | 000.00   |
| Corpus Christi, Miami             | 000.00    | St. Bernard, Sunrise                 | 267.50   | St. Malachy, Tamarac                 | 424.00   |
| Epiphany, Miami                   | 1,147.00  | St. Boniface, W. Hollywood           | 150.50   | St. Margaret, Clewiston              | 142.00   |
| Gesu, Miami                       | 707.00    | St. Brendan, Miami                   | 1,961.00 | St. Mark, Boynton Beach              | 000.00   |
| Holy Cross, Indiantown            | 000.00    | St. Catherine of Siena, Miami        | 487.50   | St. Martha, North Miami              | 000.00   |
| Holy Family, North Miami          | 514.00    | St. Cecilia, Hialeah                 | 000.00   | St. Martin, Jensen Beach             | 387.00   |
| Holy Name of Jesus, W. Palm Bch.  | 564.00    | St. Chas. Borromeo, Hallandale       | 200.61   | St. Mary Mission, Pahokee            | 000.00   |
| Holy Redeemer, Miami              | 133.00    | St. Christopher, Hobe Sound          | 206.00   | St. Marys Cathedral, Miami           | 1,228.00 |
| Holy Spirit, Lantana              | 130.00    | St. Clare, No. Palm Beach            | 644.00   | St. Mary Magdalen, Miami Beach       | 420.00   |
| Immaculate Conception, Hialeah    | 1,500.79  | St. Clement, Ft. Laud.               | 1,100.00 | St. Mary Star of the Sea, Key W.     | 315.00   |
| Little Flower, Coral Gables       | 1,511.70  | St. Coleman, Pompano Beach           | 1,746.00 | St. Matthew, Hallandale              | 350.00   |
| Little Flower, Hollywood          | 910.00    | St. David, Ft. Laud.                 | 95.00    | St. Maurice, Fort Laud.              | 487.80   |
| Mary Immac. Mission, W. Palm Bch. | 194.00    | St. Dominic, Miami                   | 855.00   | St. Michael the Archangel, Miami     | 000.00   |
| Nativity, Hollywood               | 1,495.00  | St. Edward, Palm Beach               | 600.00   | St. Monica, Opa Locka                | 249.00   |
| Our Lady of Cobre, Miami          | 000.00    | St. Elizabeth, Pompano Beach         | 1,071.87 | St. Patrick, Miami Beach             | 403.02   |
| Our Lady of Divine Provid. Miami  | 50.00     | St. Francis of Assisi, Riv. Beach    | 375.00   | St. Paul the Apostle, Lighthouse Pt. | 525.00   |
| Our Lady of Guadalupe, Immokalee  | 000.00    | St. Francis de Sales, M. Beach       | 250.00   | St. Paul of the Cross, N.P.B.        | 265.84   |
| Our Lady of Holy Rosary, Perrine  | 3,985.00  | St. Francis Xavier, Miami            | 45.75    | St. Peter, Big Pine Key              | 101.00   |
| Our Lady of the Lakes, M. Lakes   | 402.50    | St. Gabriel, Pompano Beach           | 625.00   | St. Peter, Naples                    | 43.00    |
| Our Lady of Mercy, Deerfield Bch. | 56.00     | St. Gregory, Fort Laud.              | 367.00   | St. Peter & Paul, Miami              | 358.00   |
| Our Lady of Perpetual Help, O.L.  | 110.00    | St. Helen, Fort Laud.                | 724.50   | St. Philip, Opa Locka                | 57.80    |
| O.L. Queen of Heaven, La. Belle   | 36.00     | St. Henry, Fort Laud.                | 503.00   | St. Philip Benizi, Belle Glade       | 133.45   |
| O.L. Queen of Heaven, Margate     | 129.41    | St. Hugh, Coconut Grove              | 200.00   | St. Pius X, Fort Laud.               | 1,701.62 |
| O.L. Queen of Martyrs, Ft. L.     | 825.75    | St. Ignatius Loyola, Palm Bch. Gard. | 495.57   | St. Raymond, Miami                   | 350.00   |
| O.L. Queen of Peace, Delray B.    | 000.00    | St. James, Miami                     | 180.00   | St. Richard, Perrine                 | 374.50   |
| Resurrection, Dania               | 300.38    | St. Jerome, Fort Laud.               | 728.50   | St. Robert Bellarmine, Miami         | 58.34    |
| Sacred Heart, Homestead           | 398.34    | St. Joseph, Fort Laud.               | 426.00   | St. Rose of Lima, Miami Shores       | 1,736.60 |
| Sacred Heart, Lake Worth          | 1,203.25  | St. Joachim, Perrine                 | 72.00    | St. Sebastian, Fort Laud.            | 1,226.00 |
| San Isidro Mission, Pomp. Beach   | 000.00    | St. Joan of Arc, Boca Raton          | 4,333.00 | St. Stephen, West Hollywood          | 1,232.00 |
| San Marco, Marco                  | 142.56    | St. John the Apostle, Hialeah        | 1,122.00 | St. Thomas the Apostle, Miami        | 73.65    |
| San Pablo, Marathon               | 185.00    | St. John the Baptist, Fort Laud.     | 2,147.50 | St. Thomas More, Boynton Beach       | 000.00   |
| San Pedro, Plantation Key         | 164.00    | St. John Bosco, Miami                | 703.20   | St. Timothy, Miami                   | 000.00   |
| St. Agatha, Miami                 | 137.00    | St. John Fisher, West Palm Beach     | 412.17   | St. Vincent, Margate                 | 190.00   |
| St. Agnes, Key Biscayne           | 326.50    | St. Joseph, Miami Beach              | 000.00   | St. Vincent de Paul, Miami           | 255.00   |
| St. Ambrose, Deerfield Beach      | 1,080.00  | St. Joseph, Stuart                   | 716.50   | St. Vincent Ferrer, Delray Beach     | 894.00   |
| St. Andrew, Coral Springs         | 780.00    | St. Jos. the Worker, Moore Haven     | 12.00    | Visitation, Miami                    | 000.00   |
| St. Ann, Naples                   | 1,117.50  | St. Jude, Jupiter                    | 418.00   | St. William, Naples                  | 000.00   |
| St. Ann Mission, Naranja          | 000.00    | St. Juliana, West Palm Beach         | 624.41   | St. Elizabeth Seton                  | 13.90    |
| St. Ann, West Palm Beach          | 834.00    | St. Justin Martyr, Key Largo         | 254.00   |                                      |          |

## St. Mary's: a Mission with a mission

continued from page 8  
many Cuban provinces. Some, like Raul Diaz from Matanzas, were old neighbors he had never met. "It's really moving to think that now I am meeting those I was forced to abandon when I left Cuba," Msgr. Roman said.

"SOMETIMES I come to think that we are reducing the Church to a building or an office," he commented as he walked about the dark passages of the mill, jumping over pipes and greeting everyone on his way. "These people are hungry for the Gospel, but their workload does not leave them time for serious thought.

"They will not come to Church unless we make the first friendly gesture," he said.

And this is what a mission is about.

According to Msgr. Roman, "its just an awakening, a tilling of the soil which makes

it ready for the seed."

"The seed may grow slowly, but it grows," says Sister Violeta Esquivel, M.G. Sp. S., who has followed the spiritual growth of Pahokee.

Part of last year's annual mission, she now notices "a great openness in the people."

"THEY SEE the Church as something closer to their lives, and they are coming to enjoy getting together for religious activities."

One of these is the Rosary crusade, started last year, to gather the families of the different neighborhoods for a short catechesis on the life of Christ, led by a Guadalupe sister.

They live in Belle Glade but also serve the pastoral needs of the Spanish-speaking in Pahokee, helping Father Charles Clements, pastor of Holy Cross Church in Indiantown, the parent parish of

St. Mary's Mission since 1967.

It was indeed Father Clements' zeal which originated Pahokee's three-day annual mission, Msgr. Roman explained.

CONCERNED about the apparent lack of participation of the Spanish-speaking in the Sunday Liturgy, he sought Msgr. Roman's advice and was told about the tradition of a Mission among the Spanish speaking.

Now, in spite of the only Sunday Mass in Pahokee being in English, about 30 Latins regularly attend the liturgy which gathers a total of some 70 people every week.

"We can't always attend," says Lourdes Ramos, mother of six "my husband works from Tuesday to Tuesday, and I can't handle all kids by myself in Church."

Basilio Ramos is foreman at one of the Mill's mechanic

shops. Like many others at Central Osceola, he puts in 12 to 16 hours of work daily, and he comes home exhausted at night. During the sugar season, sometimes he doesn't even come home at all.

During the months preceding the mission, the sisters visited about 60 families. They assessed their needs and prepared many for the sacraments. Then, through Msgr. Roman, several marriages were convalidated and many adults received the Sacraments for the first time.

"The language is still a problem for many adults in Pahokee, Msgr. Roman said. They came from Cuba in the middle of Vatican II, and they have never come to learn the meaning of liturgical changes. Even the signs they were familiar with at Mass, have now changed."

"They can't follow, and

they find more meaning in praying at home," one of the Sisters explains. And when parents stop going to Church, the children do too. Most have a transportation problem."

THAT IS why Father Clements, is eager to start a Sunday Mass in Spanish, which he himself celebrated, not only for the benefit of Cuban Americans but for a good number of Mexican American migrant workers here.

The city has now become the winter vegetable capital of the nation.

Beans, peas, tomatoes, egg plant and cabbage as well as salad greens, celery and radishes are products that have replaced the original sea of sawgrass and marsh once inhabited by the Seminoles. And the people who populate the area now have an increasing spiritual dimension, thanks to St. Mary's Mission.



# The GOSPEL Truth

This Sunday's Gospel as interpreted  
by an Archdiocesan priest

28th Sunday  
of the year,  
Oct 12, 1975

Reading I: Is 25:6-10  
Reading II: Phil 4: 12-14, 19-20  
Gospel: Mt. 22: 1-14

By FATHER JAMES VITUCCI  
Asst. Pastor, Holy Family Church

"Indeed, the banquet is ready but those invited are unfit to come".

"There are moments in our lives, when confronted with trials that the first person we seem to run to is our God. These crucial moments force us to realize how dependent we really are upon him; and His manner of answering seems, in many cases, to determine whether our faith is justified or negated.

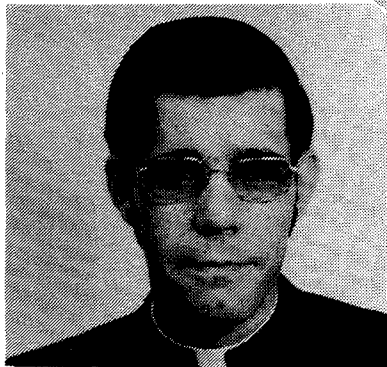
This dependency is quite normal and essential in the beliefs of Jesus Christ Who has told us: "To pray unceasingly."

In the Gospel-parable for this Sunday, Our Lord is confirming the fact that our needs are answered by our heavenly Father. He confirms the fact that God Himself prepares for man not only his destiny but also the means to attain it, as signified in the analogy of the wedding feast. That the greatest joy a man can give his God is to be At-one with Him; to sit at His table in fellowship.

The audience to which Jesus addressed this parable knew all of this, for they were the teachers of the Law and the Prophets. They were keenly aware of the fact that every time man had cried out in the past God listened and responded — not on God's terms but on man's. When man was in slavery, the Lord freed him. When he searched for land, he was given the strength to build a Kingdom. And when he was exiled for his forgetfulness, God granted him forgiveness and a homecoming. Sacred Scripture is one continuous revelation of man's cry: "God, where are you?" and, God's "Here I am! — As I said, the chief priests and Elders knew all of this.

But suddenly, Jesus challenges this knowledge...! Now, what would you think of a person who had been invited to a wedding reception, not out of obligation but out of friendship and love but who decides that he will make his "grand appearance" when he was good and ready? Who lived and functioned as if the world revolved around his time schedule? And how would you feel toward the host who became second place to a new farm animal or to the grass being cut?

The listeners fell into the trap,



as probably we would have done if we would have been among them. "Let them be outcast! Give their place to someone else." For after all, were they not just using the host for their own benefit?

Then Jesus confronts them with the terrifying fact: In like manner is the reign of God and His love treated! And how true this is, over and over again. When man cries out he almost demands that God listen and answer NOW; but this parable shows us what happens God cries out. When he asks: "Man, where are you?" and the only response is silence. Somehow, when God's demands are felt, when they become burdensome, we suddenly become deaf and overly concern with more "urgent matters." How deeply, a religion of convenience, must have angered Jesus Christ.

Our parable speaks of a religious indifference that existed over 2,000 years ago but I wonder if it also doesn't speak and condemn us; for basically, are we any different?

Like the people of Our Lord's time, we are not rejecting God nor are we turning from his "wedding feast"; what we are saying is this: "Lord, we'll come — later!" It is almost like someone breaking all the commandments saying: "Lord, convert me, but not too soon!"

This week we have an opportunity to examine our faith and willingness to answer the call of God. But to do this we must ask ourselves, honestly, is the religion we live and not "mouth" a religion of convenience?

If this frightens you, consider one more point. If Our Lord stood before you and told you to sell everything you possessed and follow him, what would you answer? If you hesitate, listen again to the Lord's words as recorded in this week's parable: "Indeed, the banquet is ready but those invited are unfit to come. Therefore go out into the highways and invite anyone you can find."

With the strength of your bodies and the yearnings of your heart listen to God's "Where are You."

## O.M.I. founder Mazenod to be beatified Oct. 19

On Mission Sunday, Oct. 19, Bishop Charles Eugene de Mazenod, O.M.I., founder of the Oblates of Mary Immaculate who staff parishes and a high school in the Archdiocese of Miami, will be beatified during ceremonies in St. Peter's Basilica, Rome.

The first French bishop to be so honored by the Church in 300 years Eugene de Mazenod founded the religious community of priests and Brothers which now numbers more than 6,500 men, engaged in various apostolates in the U.S., Europe and Latin America.

priesthood in 1811 he founded a group of secular priests dedicated to bringing the Gospel to the poor and in 1826 Pope Leo XII approved the community as a religious congregation and gave them the name they have today.

In the Archdiocese of Miami the Oblates of Mary Immaculate administer the parishes of St. George, Fort Lauderdale; St. Stephen, Hollywood; St. Timothy, Miami; St. John Fisher, and the Mission of Mary Immaculate, West Palm Beach, as well as the boys division of Cardinal Newman High School, West Palm Beach.

Ordained to the



## MAKE THEIR DREAM COME TRUE

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Bishop Sebastian Vayalil of Kerala, India writes:

"There are 4,000 homeless families in the Diocese of Palai. They live in squalid shacks, or straw huts — if they're lucky. In open fields or city streets, if they're not!

Nowhere in the world is there poverty to equal theirs!

To them, a simple 3-room limestone and brick house (without heat, water or electricity) would be an 'impossible dream' come true."

If you can spare just \$200 to help build such a house, the Diocese will provide the balance needed to provide shelter for those who, like Christ, have no home of their own. Write us today!

A HOME FOR THE HOMELESS

SPIRITUAL HOMES NEEDED, TOO

The poor in India yearn for their own churches. They'll donate the labor if someone will provide the money. Just \$3,500 will build a chapel, \$4,000 a school, \$10,000 will help build a parish plant with completed church. A wonderful Memorial for a loved one!

A NUN IN YOUR FAMILY?

Sisters are desperately needed as nurses, doctors, teachers, therapists, missionaries. Just \$300 (\$12.50 a month) will provide complete two-year training for a Novice. The vocations are there. The money is not. Sponsor a Sister of your own!

TAKE A CHILD INTO YOUR HEART

In India, thousands of children have no home but the streets. For only \$14 a month you can "adopt" one of them. Give them an opportunity to grow and learn as self-supporting members of their community, instead of becoming beggars, thieves, or worse! Ask for details.

31 \_\_\_\_\_

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ \_\_\_\_\_

FOR \_\_\_\_\_

Please return coupon with your offering NAME \_\_\_\_\_

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# Parish Pacesetters

## San Marco Parish

By MARJORIE L. FILLIYAW

Local News Editor

MARCO — They're firm believers in husbands and wives working as teams in parishes and Carl and "Liz" Fruechtemeyer give daily example of the advantages of such a setup in San Marco parish.

Married almost 30 years ago — they'll be celebrating an anniversary in April — the Fruechtemeyers moved here in 1970 from Cincinnati where Carl was in the retail meat business.

Their "teamwork" began there even before Carl became a Catholic about 20 years ago. "He was always working for the Church even before he began taking instructions," Liz explained, adding that her husband kept his preparation for conversion a secret in order to surprise her.

EVEN THEN Liz was active in parish activities in Cincinnati where she was president of her parish altar society and Carl was a member of the Holy Name Society before he became a Catholic. "They even wanted him to hold an office," she exclaimed, "but he refused."

At San Marco, where a new parish church was recently completed, the Fruechtemeyers have both been "involved" since their arrival here. She was president of the parish women's guild for two years



Mr. and Mrs. Carl Fruechtemeyer

and he served as grand knight and deputy grand knight of the Marco K. of C. Council of which he's a charter member.

"It really makes it easier for a husband and wife to work as a team," Liz said. "You know? that way they only have to list one telephone number in the parish bulletin for both activities."

"We're both working now as chairmen for our parish division for the Collier County Catholic Carnival," Liz pointed out, explaining that a join carnival will be sponsored in January on the Naples Swamp Buggy grounds by the parishes of San Marco, St.

Ann, St. William and St. Peter.

"CARL IS also working for the upcoming K. of C. Golf Tournament on Nov. 7, proceeds from which will go to the Marco Youth Center. He's a good ticket promoter," she jested.

Even though she's no longer an officer, Liz is still very active in the parish women's group. "We meet every Monday morning and do quilting," she said. "It's good therapy for those women who don't know many of their neighbors or who are inclined to be shy. We will sell the quilts when they're finished."

Members of the group also gather every Thursday morning after Mass to recite the rosary for the internal and external needs of San Marco parish.

A former 4H leader in Cincinnati, Liz initiated a 4H club in Marco where she teaches a group of 13 to do handsewing, knitting, crocheting, all of which she learned to do at home as a youngster.

The parents of two daughters, Mrs. Paul Cooper, a

member of St. Catherine of Siena parish, Miami; and Mrs. Susie Rost, a "lady-barber" in Cincinnati, the Fruechtemeyers willingly do "anything that Father Puisis, our pastor, asks us to do. We don't have a parish council or a building fund committee, we all just work together."

Admittedly, the couple has more time for volunteer work "out of season" that in mid-winter since they own and operate a motel, but even then they're "on call."

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## Kool - Tite "Home of the Week"



### Kool-Tite Gravel Coating Has An Exclusive Sealing Process

WHEN KOOL-TITE coats a gravel roof, it can be cleaned (even after several years) with more than 3,000 lbs. of water pressure! This is the startling statement of Jesse J. Scalzo of Kool-Tite, Inc. Pictured above is the Warneke Home at 1740 S.W. 93 Place after Kool-Tite applied the exclusive sealing process.

This is the Kool-Tite gravel roof process.

First, the entire roof is hand raked and gravel turned over to expose mold or mildew. All missing gravel is then added to bring area to an even level.

(1) "First coating — a heavy spray of Kool-Tite bonding process is applied by hydraulic pressure, thoroughly impregnated with fungicide to kill the regrowth of fungus from underneath the gravel, permanently bonding all gravel to the roofing surface.

(2) "After the first application, a heavy spray of Kool-Tite inner-locking sealer is applied, also by hydraulic pressure. This application securely binds the gravel together permanently filling all pores and is applied not less than 48 hours after the first coating. Neither coating is applied on a damp or wet surface, thus insuring 100% bond of coating.

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"After the original three-coat process by Kool-Tite, the roof can be pressure washed and coated by the same process as a tile roof. The gravel will stay on the roof because it has been permanently bonded. This gives added protection during hurricane winds. Kool-Tite also features special processes for tile, asbestos, asphalt shingle and slate roofs."

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# It's a Date

## Palm Beach County

Pancake breakfast will be served from 7 a.m. to 1 p.m., Sunday, Oct. 12 in ST. JULIANA parish cafeteria by members of Assumption Circle of the parish woman's Club.

ST. JOHN FISHER Women's Guild meets at 7:30 p.m., Monday, Oct. 13 in the parish hall, West Palm Beach.

A Fall dance under the auspices of parishioners of ST. JOHN FISHER Church begins at 8 p.m., Friday, Oct. 17 in the parish hall, W. Palm Beach. Live music will be provided for dancing.

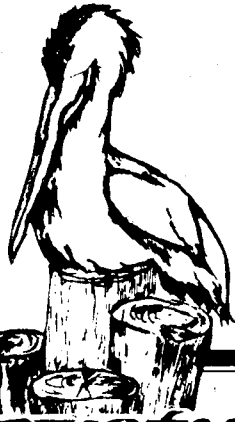
A series of pre-marital instructions for those planning to marry within the next six months begins at 10:30 a.m., Sunday, Oct. 12 at ST. VINCENT FERRER school library, Delray Beach. Other sessions are scheduled for 8 p.m. Wednesday, Oct. 15 and 10:30 a.m., Sunday, Oct. 19. Further details may be obtained by calling the rectory at 276-6892.

## Broward County

Young at Heart Club of ST. ELIZABETH GARDENS will sponsor a dessert and card party at noon, Saturday, Oct. 11 in the residence, 801 NE 33 St., Pompano Beach. A bake sale will also be included.

Parents Clubs of CHAMINADE HIGH SCHOOL and MADONNA ACADEMY will be hosts and hostesses during a luncheon and fashion show on Saturday, Oct. 18 at the Hotel Diplomat, Hollywood Beach. Reservations must be made by calling 923-9136 or 987-3611.

ST. MATTHEW Women's



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Club, Hallandale, meets at 7 p.m., Tuesday, Oct. 14 at the Home Federal Bank Bldg. Members will observe a Corporate Communion at 10 a.m., Sunday, Oct. 12 in the parish church.

"Petticoat War in the White House" by Charles Keats will be reviewed by Mae Nadeau Dreyer during a meeting of ST. PIUS X Woman's Club, at 10 a.m., Monday, Oct. 13, in the parish hall, 2605 NE 33 Ave., Fort Lauderdale. All women of the parish are invited to attend.

New members will be received by COURT MARIA REGINA, Catholic Daughters of America, following 2:30 p.m. Mass in Our Lady Queen of Martyrs Church, Fort Lauderdale on Sunday, Oct. 19. Dinner will follow at Williamson's Restaurant, Fort Lauderdale and reservations may be made by contacting Mrs. Ann Foster, 733 SW 13 Ave., Fort Lauderdale, 33312.

"The Family: America's Strength" will be the topic of U.S. Congressman J. Herbert Burke during the first annual Communion Brunch for members and guests of ST. CLEMENT CHURCH, Fort Lauderdale, Sunday, Oct. 12 at the Beach Club, Oakland Park Blvd. and AIA. The parish Men's Club is the sponsor of the brunch following the 9 a.m. Mass.

"Women of the Stable" meet at 7:30 p.m., Monday,

Oct. 13 at ST. MAURICE CHURCH, Fort Lauderdale. "Early Cancer Detection" will be discussed. All parishioners are invited to attend.

ST. HELEN Women's Guild will sponsor a breakfast on Sunday, Oct. 12 after the 9 a.m. Mass in the parish hall, at 2721 NW 34 Terr.

Tickets may be obtained by calling 731-6932 or 484-1886.

The first in a series of monthly game parties will be sponsored by ST. SEBASTIAN COUNCIL of Catholic Women at 1:30 p.m., Monday, Oct. 13 in the parish hall, 2512 Barbara Drive, Fort Lauderdale. Refreshments will be served.

ST. BARTHOLOMEW Women's Club meets on Thursday, Oct. 16 following Mass at 7:15 p.m. in the parish church. "Miramar Mayor Harry Rosen will be the guest speaker at the sessions to which all members are urged to bring canned foods for donation to Camillus House.

The Men's Club of NATIVITY parish, Hollywood, meets at 8 p.m., Friday, Oct. 17 in the parish hall. Hollywood City Manager, Tony Reason, will be the guest speaker. Refreshments will be served.

Members of OUR LADY QUEEN OF MARTYRS Women's Club meet at 8 p.m., Monday, Oct. 13 in the parish cafeteria, Fort Lauderdale. A program on "Arts and Crafts-How to do it," will be featured.

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## Women's deaneries plan meetings next week

Fall meetings of two deaneries of the Miami Archdiocesan Council of Catholic Women will be held next week in Broward and Palm Beach Counties.

On Tuesday, Oct. 14 members of St. Henry parish, Fort Lauderdale, will be hostesses to sessions of the North Broward Deanery where registration will be taken at 8:30 a.m. followed by a business meeting and panel discussion on various phases of volunteer services.

Concelebrated Mass will be offered at 11:15 a.m. in the parish church and luncheon will follow at 12:30 p.m. at

Mare's Head Restaurant, 5375 N. Dixie Hwy., Fort Lauderdale. Reservations may be made by calling 972-7875.

Members of the East Coast Deanery will convene on Thursday, Oct. 16 when Mass will be celebrated at 9:15 a.m. in St. Edward Church, Palm Beach.

Business sessions begin at 10 a.m. and luncheon will be served at the nearby Garden Club, 140 Sunrise Ave., Palm Beach, at noon.

Reservations must be made by calling 844-7622 or 848-7697.

## Vocations prayer club founded

A "31" Club has been organized in St. Catherine of Siena parish to ensure that prayers for vocations to the priesthood and Religious life will be offered daily.

The Club which has its origin in New Zealand is formed solely to pray for vocations and is conducted through a membership roll numbered one to 31, placed at the rear of the Church. Those participating sign their name opposite the

number which corresponds to their birth date. Once a month when the person's name comes up they are responsible to sacrifice or pray for the intention of vocations.

According to Father Cyril Hudak "there are no dues, no meetings to attend." All that is asked is that each participant observe his or her "day of oblation" each month through Mass participation, recitation of the Rosary, abstinence etc.

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672-2221 - 673-1267



**NEW CLUB** for senior citizens in St. Coleman parish heard Father David Punch (at podium) chairman of the Archdiocesan Commission for the Aging; and Msgr. Dominic Barry, pastor, speak at their first meeting.

# Golden agers start club at St. Coleman

POMPANO BEACH — national election one of every four voters was over 65 years of age and that, generally speaking, people in this category are the most "conscientious voters." He reminded them that the presence of many senior citizens in the parish was "not only obvious but vitally important to the community. With such a good representation," Msgr. added, "our older people should get together and make their voices heard in important issues affecting our local community, our state or our country."

"In order to be of better service to each other and to the community in which they live." That is why senior citizens in St. Coleman parish decided to organize a club of their own and were pleasantly pleased when almost 200 golden agers attended on Sept. 29. A short business meeting yielded initial plans to select a suitable name for the new club, elect officers, and ready Constitution and Bylaws.

In his welcoming remarks, Msgr. Dominic Barry, pastor, pointed out that in a recent

## It's a Date

### Dade County

Monthly meeting of **ST. LAWRENCE** Council of Women begins at 8 p.m., Monday, Oct. 13 in the school cafeteria, NE 191 St. and 22 Ave., North Miami Beach.

A pancake Breakfast sponsored by **OUR LADY OF PERPETUAL HELP** School, will be served from 9 a.m. to 1 p.m., Sunday, Oct. 12 at 13400 NW 28 Ave., Opa Locka.

Dominican Sisters Ann Costello and Margaret Mary of the Dominican Retreat House will be guest speakers during the first Fall meeting of **ST. ROSE OF LIMA** Guild at 11 a.m., Monday, Oct. 13 in the Miami Shores Community Center. Cards will follow the meeting and refreshments.

Their Fall membership coffee will be sponsored by the **PATRICIAN CLUB** of St. Patrick parish, Miami Beach, at 10:30 a.m., Tuesday, Oct. 14 at 6605 Allison Rd. All ladies of the parish and mothers of school children are invited to attend.

Marriage Encounter weekend for married couples will be held at the **DOMINICAN RETREAT HOUSE**, 7275 SW 124 St., Kendall, Oct. 17-19. Those interested should call the Dominican Sisters at 238-2711.

Frank P. Pellicoro has been installed as grand knight of the **MIAMI BEACH COUNCIL K-C**. Other officers installed during Mass in St. Patrick Church are John Copuzelo, deputy grand knight; James Phipps, chancellor; John Turner, recorder; John Ingraham,

warden; Hank Mohr, financial secretary; John Dunnivant, treasurer; James P. Mangan, advocate; Edward Copeland, lecturer; Tom Mankin and John Ferrara, guards; Carmine Bravo Lawrence Kaine, Frank H. Peterson, trustees; Vince Correlli, public relations; and Charles Graham, Pro-Life chairman. Father Desider Hoffman, is Council chaplain. The next Council meeting is Oct. 13.

An "Oktoberfest" under the auspices of **ST. ROSE OF LIMA** Parish Council begins at 9 p.m., Saturday, Oct. 11 in the auditorium, 10690 NE Fifth Ave. Music for dancing will be provided by Joe Caterino. Tickets may be obtained by calling 893-0879 or 757-2820.

**VILLA MARIA NURSING and REHABILITATION CENTER**, North Miami, will benefit from a luncheon and card party sponsored by the Women's Auxiliary at noon, Wednesday, Oct. 15 at the K. of C. Hall, 13300 Memorial Hwy. Tickets available from Helen Infante at 624-1198 or at the Villa Maria reception desk at the entrance, 1050 NE 125 St.

An iceskating party at the Polar Palace, 3685 NW 36 St., is the next activity of the **CATHOLIC ALUMNI CLUB** at 10:30 p.m., Saturday, Oct. 11.

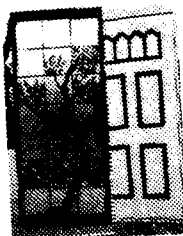
**MERCY HOSPITAL AUXILIARY** members will participate in a Mass for deceased members at 9:30 a.m., Wednesday, Oct. 15 in the hospital chapel. A meeting and refreshments will follow.

A family block party begins at 6 p.m., Saturday, Oct. 11 in the patio of **ST. JAMES SCHOOL**, N. Miami. Food, music, and dancing for parishioners and friends.

Holy Name Society of **LITTLE FLOWER CHURCH**, Coral Gables, will observe a Corporate Communion Sunday, Oct. 12 Dr. Louis Lobes, Bascom-Palmer Institute, will discuss "Cataracts- Location." All friends are invited.

**CORAL GABLES COUNCIL K. of C.** will sponsor its monthly Fish Fry and birthday night beginning at 6 p.m., Friday, Oct. 17 A full-length movie for children will be shown at 8 p.m.

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Friday, **DECEMBER 19th thru Sunday, DECEMBER 21st, 1975**

Conducted by the Passionist Fathers of North Palm Beach in co-operation with Guest Speaker and Retreat Master, **REV. CASSIAN YUHAUS, CP**, of the Center for Applied Research in the Apostolate, National Office of CARA, Washington, D.C.

"In a survey of a large Metropolitan area on religious life the following eight problems emerged as the major areas of concern":

- 1) The problem of SURVIVAL
- 2) The problem of DIVISION (POLARITY)
- 3) The problem of COMMUNITY
- 4) The problem of WORSHIP
- 5) The problem of CONFLICTING SPIRITUALITIES
- 6) The problem of MINISTRY FOR THE FUTURE
- 7) The problem of "WORLDLINESS"
- 8) The problem of THE FUTURE OF RELIGIOUS LIFE

\*\*\*\*\*

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| Registration Fee  | \$20.00        |
| Meals & Accom.    | \$30.00        |
| <b>TOTAL COST</b> | <b>\$50.00</b> |

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North Palm Beach, Florida 33408

# youth



Goods changed hands rapidly last Thursday at Notre Dame academy, where freshmen and sophomores under the guidance of Sister Donna Regina, I.H.M., staged a Flea Market for charity. Clothing, jewelry, toys, and other odds and ends were contributed by the girls, and some baked cakes to sell at the event. Both students and parents attended the Flea Market, which is an annual event at the school.

## There's plenty to do wherever you live

By ELAINE SCHENK

● There seems to be a new S.O.L. light emanating from St. James Parish. Signs of Love, a brand new youth group which includes teen-agers and young adults, says: "We want to Shine Our Light." Come and get acquainted and join in the fun at the pizza party on Sunday evening, 7-12 p.m. in

### Your Corner

the parish meeting room.

● Give your car a treat while you eat at St. Rose Parish next weekend following the 8:30, 10 and 11:30 Sunday Masses. The CYO-ers will be serving breakfast for all parishioners who will come, at the same time sudsing up a grand car wash in the parking lot. All proceeds will go towards defraying costs of CYO projects and activities.

● The Search that was scheduled for this weekend at Pace High School has been postponed until Nov. 7-9. Maybe that's good news, 'cause if you couldn't get in on the Search this weekend you've got another chance. Contact Miss Rosemarie Kamke at Pace for info.

● Can you believe the Insight scheduled for last weekend couldn't be held

because of a lack of participants! Let's try again, OK? Watch this column for a rescheduling — probably sometime later this month.

● Rapid Transit conducts you to next week's stop at St. Louis Parish, where the CYO is hosting a dance on Friday evening (Oct. 17). All CYO's are invited, 8-12 p.m.

● The Leadership Training Conference for teen leaders and adult advisors last weekend turned out a big success. More than 90 enthusiastic teens and some 30 adults from 20 parishes in Dade and Broward Counties attended the two-day session at St. Brendan High.

Youth leaders and advisors in the West Palm area are invited to a re-play of the program Nov. 8-9. What's it like?

Well, there are exercises in active listening, spirit building in a group, working together as a group, values clarification in decision making, conducting effective meetings, brainstorming for new ideas. You learn to assess needs and solve problems that may come up within your group. Last weekend's participants also gathered detailed info on constitutions, campaigning, conventions, and what it means to be a Catholic youth in today's society. The program

concluded with an interaction session among teens and adults and celebration of Eucharist.

● Tears and cheers fill the air as the CYO Fall Sports Program gets into full swing. Many coaches are out on the proverbial limb with their predictions for the season.

Example: One optimistic coach was heard to remark, "This is my year to go all the way" (we assume he meant "to the top"). He must have forgotten that he made the same statement last year. Such is the world of coaching. Stay tuned next week when we'll report the standings as football and volleyball near the halfway point of the season.

● Could you give one afternoon a week for an hour or two to help type up some things for GOAL Inc.? Get Out And Live is an organization dedicated to helping handicapped individuals live and function capably in our society. The Office is two years behind in clerical work and would appreciate any help. For further info about this, call the DYA Office, 757-6241.

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## Straight Talk

### Should my friend receive Communion?

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,  
Sometimes my friend goes to Mass with me. The problem is he is a Lutheran and isn't supposed to go to communion. He believes that we really receive Jesus and I don't see what it would hurt for him to go and receive. Fred

Dear Fred,  
I can understand your

## 17 Named in Merit Awards bids

Seventeen students in nine high schools in the Archdiocese of Miami have been named semifinalists in the 21st Annual Merit Scholarship Competition.

As a group the semifinalists represent less than one-half of one per cent of the nation's secondary school seniors. Most of the semifinalists will complete high school next Spring and enter college next Fall.

This year's semifinalists include Margaret T. Condon, Thomas J. Tighe and Thomas W. Wite, Cardinal Gibbons High, Fort Lauderdale; Thaddeus J. Bara and Kathleen Martling, St. Thomas Aquinas High School, Fort Lauderdale; Wayne J. Halpern, Chaminade High, Hollywood; Jose R. Cuervo and Richard B. Doyle, Belen Prep; Paul Plescow, Steven Ruden, Michael C. Schwitalia, and Timothy Sweeney, Columbus High; and Laura M. Mudd, Immaculata-La Salle High.

Also Maria Teresa Baez, Our Lady of Lourdes Academy; Jon F. Fleig, Pace High; Donna Court and Charles B. Griffin, Cardinal Newman High, West Palm Beach.

What does it take to be a Little Brother of the Good Shepherd? We have operated Camillus House, Miami, Florida for the past 15 Years, Feeding, Clothing and sheltering Thousands of poor men.

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

confusion. From the way you state your question I am sure you would think it inappropriate for your friend to receive the Eucharist if he didn't believe that Christ was truly present. He would then be saying by his actions that he believed something which in his heart he really didn't.

However, the Eucharist is for us more than simply the real presence of Christ. It is that but much more. It is the center of unity for us. When we gather around the altar we are most clearly seen as a Church, as a believing people. When we receive the Eucharist we proclaim our unity in faith and action. When a person who is not a member of our Church receives the Eucharist at our service he is saying by his action that he is one with us but in his heart he knows it is not true. Even though we hold much in common with the Protestant Churches, there are still things that stand between us.

We as a Church should try to share as much as we can with other faiths. But the Eucharist is something we should share only when we are truly one.



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# Confraternity of Christian Doctrine

## Schedule of Classes

### LEADERSHIP NO. 1 INTRODUCTION TO CCD LEADERSHIP

Our Lady Queen of Martyrs School  
2783 S.W. 11th Court  
Fort Lauderdale, Florida 33312

Wednesday evenings 7:30 to 9:30

Module No. 1 - Oct. 15 - Nov. 12; Instructor, Father Paul Vuturo  
Module No. 2 - Jan. 14 - Feb. 11; Instructor, Father Gerard LaCerra  
Module No. 3 - March 10 - April 7; Instructor, Sister Dorothy Dussman, O.P.

### LEADERSHIP NO. 2 CCD ELEMENTARY SCHOOL PROGRAMMING

South Center:  
St. James Church Meeting Hall  
530 N.W. 132 Street, Miami

Tuesday evenings 7:30 to 9:30

|                        |           |         |
|------------------------|-----------|---------|
| Module No. 1 -         | Oct. 14 - | Nov. 11 |
| Module No. 2 -         | Jan. 13 - | Feb. 10 |
| Module No. 3 -         | March 9 - | April 6 |
| Instructor, Zoila Diaz |           |         |

### LEADERSHIP NO. 2 CCD ELEMENTARY SCHOOL PROGRAMMING

North Center  
St. Juliana School - Library  
4500 South Dixie Highway  
West Palm Beach

Thursday evenings 7:30 to 9:30

|                             |            |         |
|-----------------------------|------------|---------|
| Module No. 1 -              | Oct. 16 -  | Nov. 13 |
| Module No. 2 -              | Jan. 15 -  | Feb. 12 |
| Module No. 3 -              | March 11 - | April 8 |
| Instructor, Katherine Swede |            |         |

### LEADERSHIP NO. 3 ADULT EDUCATION - THEORY AND PRACTICE

St. John Vianney Minor Seminary  
Lecture Hall  
2900 S.W. 87 Avenue, Miami

Monday evenings 7:30 to 10:00

Module No. 1 and Module No. 2 - Oct. 13 - Dec. 1  
Module No. 3 Field Service - December - April  
Instructor, Sister Mary Catherine Byschlag, O.P.

### LEADERSHIP NO. 4 CCD JUNIOR HIGH SCHOOL PROGRAMMING

St. James Church Meeting Hall  
530 N.W. 132 Street, Miami

Tuesday evenings 7:30 to 9:30

|                               |           |         |
|-------------------------------|-----------|---------|
| Module No. 1 -                | Oct. 14 - | Nov. 11 |
| Module No. 2 -                | Jan. 13 - | Feb. 10 |
| Module No. 3 -                | March 9 - | April 6 |
| Instructor, Adelaida González |           |         |

### CCD LEADERSHIP TRAINING COURSE NO.

Underline one: Miss. Mrs. Mr. Rev. Sister

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CLASSMATES of Julio Portela at Columbus High were pallbearers for the young victim of lightning during last Saturday's funeral at the Church of the Little Flower, Coral Gables.

## C. Kellstadt, former ABCD chairman, dies

Charles H. Kellstadt, 1974 general chairman of the Arch-Bishop's Charities Drive, died last week in a Chicago hospital at the age of 78.

His death followed just two weeks after that of his wife, Marguerite, with whom he lived in Lauderdale-by-the-Sea. Both were winter parishioners of St.

Pius X Church.

A VICTIM of cancer, Mr. Kellstadt undertook the leadership of last year's ABCD at the request of Archbishop Coleman F. Carroll and was a familiar figure and speaker at the series of dinners which each year launch the campaign.

A NATIONALLY known business executive who advised "wearing out" instead of "rusting out" Mr. Kellstadt

was a native of Circleville, Ohio, who joined the world of business at age 14 rising at 5 a.m. daily to ready a horse and wagon for pick-ups for a shoe repair business.

Formerly chairman of the board of Sears, Roebuck and Co., whose organization he joined at age 36, Mr. Kellstadt rose from an area company manager to the highest office in the corporation in 1962.

THAT SAME year, he and his wife retired to South Florida, and Mr. Kellstadt served as chairman of the board of trustees of the Savings and Profit-Sharing Fund of Sears employees. Five years later he became chairman of the group's investment committee.

In 1963 he was named chairman and chief executive officer of the General Development Corp. becoming chairman and president in 1965. He eventually served as a director and chairman of the executive committee of the local corporation. While at GDC he instituted the Sears-type profit-sharing and stock option programs for employees.

Just a few months before he assumed the chairmanship of the ABCD he stepped down as GDC chairman but remained on the board of directors. During the course of last year's ABCD Archbishop Carroll announced that Mr. Kellstadt would serve as comptroller for the Archdiocese of Miami with offices in the Chancery.

DURING HIS lifetime Mr. Kellstadt had been a director of Fort Motor Co., Whirlpool, Scot Paper Co., Mosler Safe, Chemical Bank of New York, Continental Bank of Chicago, and the First National Banks of Atlanta and Miami.

Mr. Kellstadt held honorary degrees from Mundelein College, and Loyola University, Chicago; and was the recipient of the Franciscan Award as Man of the Year in 1962, Scouting's St. George award, the Brotherhood award of the National Conference of Christians and Jews, the gold medal award of the Poor Richard Society and the Distinguished Public Service Medal as well as the Citation of Appreciation from the Dept. of Defense.

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know your faith

Conoce tu fe

# Dios llama a Abraham

La Biblia nos habla de una promesa (alianza) y de una respuesta (la que damos nosotros). La promesa de Dios aparece relatada en el Capítulo 12 del Libro del Génesis con la historia de Abraham. Aunque parezca algo raro para muchos lectores, la historia de la Biblia no comienza en el primer capítulo del Génesis con el relato de la Creación, sino en el capítulo 12 con la promesa de Dios a su hijo Abram.

EN LAS primeras partes de este relato Abraham es llamado Abram, delineando la singularidad y exclusividad de la llamada. Más adelante el nombre se ensancha y adquiere un matiz múltiple que describe el crecimiento del pueblo de fe, el pueblo de Israel.

La promesa de Dios se encuentra en los primeros tres versículos de este capítulo (Génesis 12):

**“El Señor dijo a Abram: ‘Deja tu país, a los de tu raza y a la familia de tu padre, y anda a la tierra que yo te mostraré. Haré de ti una nación grande y te bendeciré. Engrandeceré tu nombre, que tú serás una bendición. Bendeciré a quienes te bendigan y maldeciré a quienes te maldigan. En ti serán benditas todas las razas del mundo’.**

La respuesta de Abram, por lo tanto, la encontramos en los versículos 4 y 5:

**“Partió, pues, Abram, como se lo había dicho el Señor, y junto con él, se fue también Lot. Abram tenía setenta y cinco años cuando salió de Jarán. Abram tomó a Saray, su mujer, y a Lot, hijo de su hermano, con toda la fortuna que había reunido, y el personal que había adquirido en Jarán, y salieron para dirigirse a Canaán’.**

En la superficie esta llamada de Dios y la respuesta de Abram aparenta ser muy simple. ¿Quién no haría lo que Dios le pide si siente su llamada en una forma tan especial! No obstante, la situación no es tan fácil. Tenemos que examinar varios aspectos de esta escena:

En primer lugar, Abram es un pagano que cree y practica una religión de muchos dioses. El Dios

que le llama, pues, es un Dios ajeno a su vida, un ‘Extraño’.

En segundo lugar, esta llamada requiere algo más que un acto de fe sencillo, como el que hacemos a veces con las palabras que pronunciamos solamente. Su respuesta va más allá de las palabras. Su respuesta implica el abandono de su comodidad, el molestarse en tener que mudarse, el perder la seguridad de su hogar para emprender un viaje a una tierra desconocida por él.

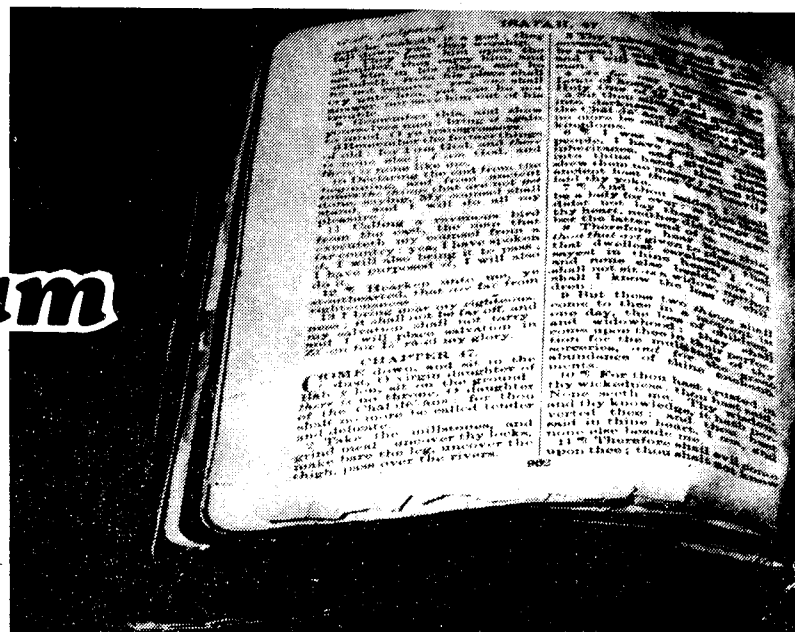
Y en tercer lugar, Abram es un anciano que ha cumplido 75 años de edad con una esposa estéril, y posiblemente el peor candidato para convertirse en “Padre de todas las naciones”.

La llamada de Abram, pues evoca de este hombre una fe que encierra un COMPROMISO indescriptible. Abram cree en la promesa de Dios y entrega su Vida como respuesta e instrumento del Padre. El sabe que este Padre no le abandonará.

## Dios comienza a cumplir Su promesa

A pesar de su edad y de la esterilidad de su esposa, Abram llega a disfrutar de la presencia de su hijo Isaac, quien a su vez llega a tener 12 hijos, cuyos descendientes se convierten en el Pueblo de Israel. Más adelante en el Monte Sinaí, el Señor Dios ratifica su promesa sellando su Alianza con el pueblo reunido en asamblea de fe por otro gran líder, Moisés (Exodo 20).

FRENTE a este marco de “llamada y respuesta”, frente a este diálogo de amistad que Dios establece con un individuo y después con un pueblo, tenemos que comprender todos el gran Misterio de la Encarnación. Eventualmente, el Nacimiento de Jesús, Su Muerte y Su Resurrección se han de convertir para los lectores de la Biblia en la culminación de estas promesas. Hacia El se dirigen las páginas maravillosas del Antiguo Testamento. En El encuentra vida el relato de sus primeros seguidores. Por El y con El nosotros, La Iglesia, nos alimentamos en nuestra peregrinación hacia la patria eterna. En esta forma nos acompaña la convicción y la seguridad que acompañó a Abram, quien nos invita a dejar nuestra comodidad para lanzarnos al riesgo de creer, respondiendo a la llamada del Padre en nuestras vidas.



# ¿Qué es la Biblia?

La Biblia es un libro que encierra muchos libros. En realidad, es el Libro de los Hechos de Dios. Se puede describir este libro como una antología, una variedad de estilos literarios y autores, que a través de los siglos ha representado las raíces de millones de hombres y mujeres de fe. En total, la Biblia se compone de 73 libros: 46 de ellos se encuentran en el Viejo Testamento y los restantes 27 en el Nuevo Testamento.

LA HISTORIA de la Biblia es una historia de Amor. Por medio de aventuras, momentos trágicos, y símbolos que anuncian un nuevo amanecer, el lector comienza a conocer el mundo maravilloso de la fe. En esta historia Dios ha querido darse a conocer a la humanidad, siempre comenzando un diálogo que, tristemente, en muchas ocasiones el hombre rehusó.

Cuando encontramos a Dios en la Biblia, nos damos cuenta que El existe para nosotros y con nosotros, aunque de por sí no nos necesite por ser el Dios Supremo y Todopoderoso, el Señor de la Vida. Sin embargo, en las páginas maravillosas de esta antología descubrimos a un Padre que nos llama y nos invita a dialogar, a comunicarnos en la Paz que solamente El puede ofrecer. Cuando todos nos abandonan, siempre está este Padre cerca de nosotros para apoyarnos y comprendernos. El cumple sus promesas.

## La promesa de Dios: la Alianza

¿Cuáles esta promesa? Es una promesa de vida en abundancia. En las páginas de la Biblia encontramos a este Dios estableciendo una amistad íntima con nosotros, una ‘comunidad’ especial, lo que describen los autores como la ALIANZA.

Esta alianza, esta relación especial e íntima, es expresada en la Biblia en muchas formas: para algunos profetas es la máxima expresión del amor del hombre y la mujer en el matrimonio; para otros autores es la libertad que Dios le ofrece a su pueblo a pesar de haberle traicionado. Esta alianza que en muchos capítulos

de la Biblia aparece tronchada por el hombre, siempre se mantiene firme por parte de Dios. Dios siempre está cerca con sus brazos abiertos, esperándonos para compartir con El de esta Vida en abundancia que anuncia Su Palabra.

## Dios hizo lo Increíble . . .

Tan fuerte es este Amor del Padre que realizó el evento mas increíble que los hombres de la antigüedad pudieran imaginarse. Se hizo UNO con nosotros al enviar a Su Unico Hijo, la Palabra hecha carne. A pesar de tanto desagravio por parte del pueblo, Dios se hizo hombre para por fin lograr esa ‘comunidad’ que tanto anhelaba. Esta Palabra es JESUS, quien compartió perfectamente nuestra humanidad para que nosotros pudiéramos compartir su divinidad.

Jesús vivió con nosotros y para nosotros. Sufrió y murió entre nosotros, pero al Resucitar este Señor sigue viviendo en nosotros ahora y por siempre. Por medio de El conocemos a este Dios Padre que siempre nos amó y que nos buscó para formar su alianza con nosotros. Por medio de El aprendemos a amar a los demás como El nos amó hasta dar su vida por nosotros. El mensaje de Jesús es un mensaje de servicio y de entrega.

## Conclusión

Sí, la Biblia es la historia de un Dios que cumple lo que promete, y de un pueblo que rompe su promesa pero que sabe que Dios le espera siempre.

¿Y nosotros, qué? La Biblia nos invita a cumplir nuestra promesa de ser fieles a la Palabra que compartimos, no solamente a las ‘palabras’ que leemos o escuchamos cuando abrimos este libro de aventuras, sino a la Misma Palabra que nos habló con su vida, Su Muerte y Su Resurrección: Jesús. El que abre su corazón a esta Palabra, anunciada en el Viejo Testamento, y finalmente pronunciada en el Nuevo, llegará a aprender a vivir con otros y por otros como Dios quiere.



Respondiendo a numerosas peticiones de los lectores, comenzamos a publicar esta semana una selección condensada de los artículos de la sección Know Your Faith que ha venido apareciendo regularmente en inglés. Será esta sección un instrumento de educación religiosa ideal para estudiarla en el seno de la familia así como para los grupos parroquiales y diocesanos que quieren profundizar en el conocimiento de la fe. Muchas escuelas católicas, en sus grados superiores utilizan la serie de Know Your Faith en las clases de religión. Esta versión al español viene a facilitar que los padres de familia puedan compartir en la educación religiosa de sus hijos. La adaptación al español estará a cargo del Padre Juan Sosa.

# Mision entre las cañas

Por ARACELI CANTERO

La caña lucía bien alta y lista para la zafra, pero aquí no rechinaban las carretas.

Inmensos tractores esperaban pacientes a lo largo de la guardarraya, y en el Central Azucarero Osceola, los obreros se movían inquietos ajustando piezas y tornillos, con la mente puesta quizás, en sus días jóvenes en el Cunagua o el Jaronú de la Cuba de ayer.

En el cielo se agolpaban las nubes, y los pescadores al borde de esta parte sur del lago Okechobee, corrían hacia sus hogares para evitar la tormenta.

Hacia las tres de la tarde, llovía a cántaros sobre Pahokee, y al caer, el agua golpeaba fuertemente el tejadillo de la pequeña Iglesia de Santa María, donde Monseñor Agustín Román estaba predicando una misión.

La tormenta había cortado la electricidad, y dentro todo había cobrado un carácter de catacumba.

Ahora los niños escuchaban atónitos a Monseñor mientras a la luz de unas velas, les hablaba de Jesús y de su Madre, y les preguntaba sobre su vida en el colegio y sus actividades en un pueblecito como aquel, junto al lago.

Pero no todos habían nacido allí. Muchos eran hijos de refugiados cubanos recientemente establecidos en este lugar que hoy se va convirtiendo en el centro azucarero de la nación.

Pahokee es un lugar tranquilo. Tiene una población de 6,000 habitantes y un área de cinco millas cuadradas, con un motel, cinco restaurantes, 16 iglesias protestantes y un pequeño aeropuerto a las afueras de la ciudad.

A 45 millas de West Palm Beach, el nombre de Pay-hay-okee viene de los indios Seminolas que llamaron así a este rincón por ser "lugar de tierras pantanosas."

Aunque ahora llovía, el sol castigaba fuertemente por la mañana, cuando Mons. Román fue recorriendo los hogares y visitando a los enfermos en el hospital, para hablarles de la Misión.

La noticia también llegó a la Central Azucarera de Osceola, donde con un casco protector en la cabeza y un montón de folletos y estampas bajo el brazo, Monseñor y las tres misioneras Guadalupanas de Santa María fueron conversando con los obreros para invitarlos a todos a las sesiones de la noche en la Iglesia.

"Me impresiona pensar que estoy encontrando ahora a gente que tuve que dejar en Cuba," decía Monseñor emocionado al saludar a Raúl Díaz, un casi paisano suyo en Matanzas.

"Vivíamos tan cerca, y no nos conocíamos, y ahora tan lejos..." no pudo terminar pues se fueron sumando los abrazos y

saludos de otros muchos cubanos, que acudían al rumor de la presencia en la Central del capellán de la Ermita.

"A veces pienso que estamos reduciendo la Iglesia a un edificio..." comentaba Monseñor mientras recorría los pasillos oscuros de la central, saltando por la maquinaria y saludando aquí y allí a los obreros.

"Esta gente está hambrienta de evangelio, pero su trabajo les impide acercarse. Nosotros tenemos que ir a ellos," comentó.

"La misión es una paradita para llenar el corazón de gracia," les decía. "Es un despertar, un remover la tierra y prepararla para la semilla que luego crecerá lentamente."

Y de hecho crece.

Así lo cree la hermana Violeta Esquivel, que ha trabajado en Pahokee varios años.

"Se nota más apertura, y la gente ve la Iglesia como algo más familiar, más cerca de sus vidas."

"Visitamos los hogares semanalmente con la Cruzada del Rosario, y las familias acuden a esta sencilla catequesis."

Las hermanas viven en Belle Glade y ayudan al Padre Clements, párroco de la Iglesia de Holy Cross, en Indiantown, en la labor pastoral de los hispanos de Pahokee. Fue él mismo quien el año pasado se interesó por invitar a Monseñor Román para la misión, que se ha repetido este año. Ahora, aunque la única misa dominical en Santa María es aún en inglés, unos 30 hispanos acuden semanalmente a la Eucaristía que reúne a unas 70 personas.

"Nosotros no podemos ir siempre, pues mi esposo trabaja de lunes a lunes y yo sola no puedo con los seis niños," dice Lourdes Ramos. Su esposo Basilio es jefe de una de las secciones de mecánicos en la Central, y como muchos de sus compañeros trabaja a veces hasta más de 16 horas, diarias.

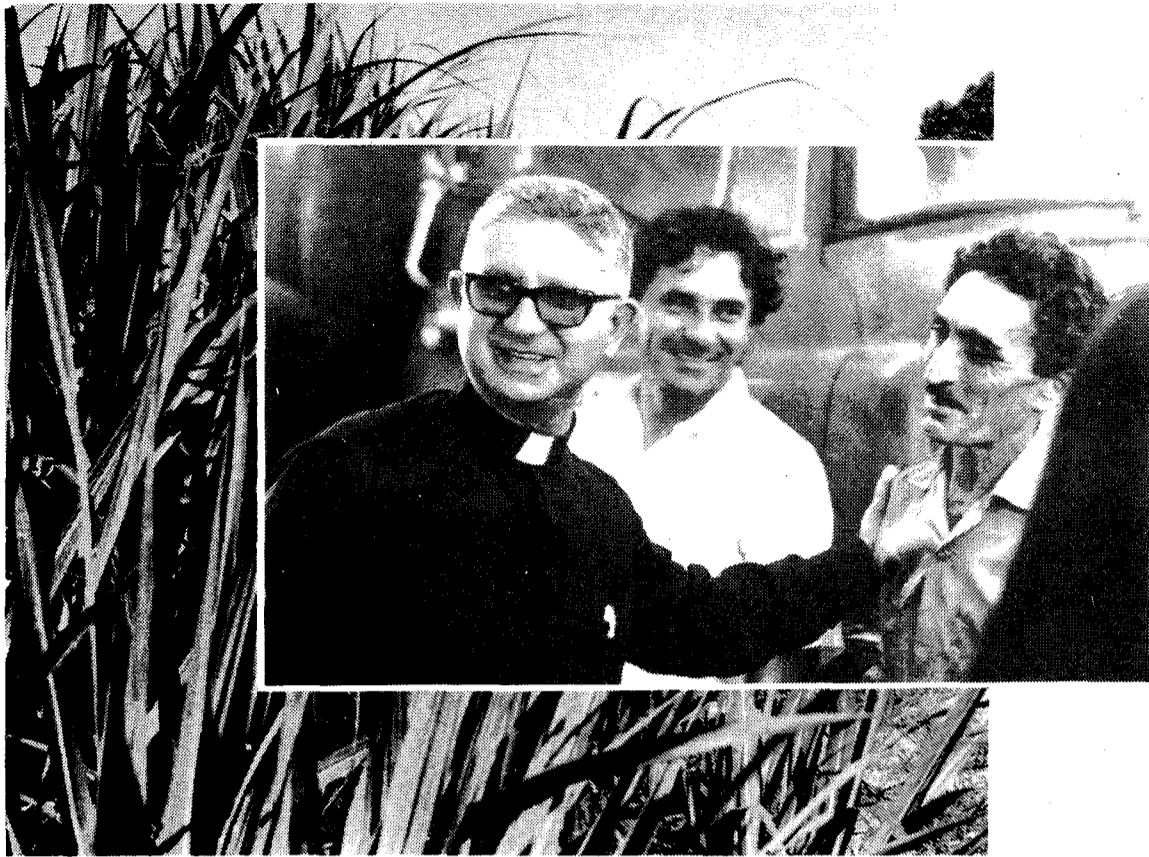
"En las casas nos reciben muy bien," dicen las hermanas, "pero durante la zafra los padres están tan cansados, que es difícil que den importancia a la educación religiosa de los hijos."

Antes de la misión las hermanas visitaron más de 60 familias, detectando sus necesidades y su situación sacramental. Con la presencia de Mons. Román se convalidaron varios matrimonios y algunos adultos recibieron los sacramentos por primera vez.

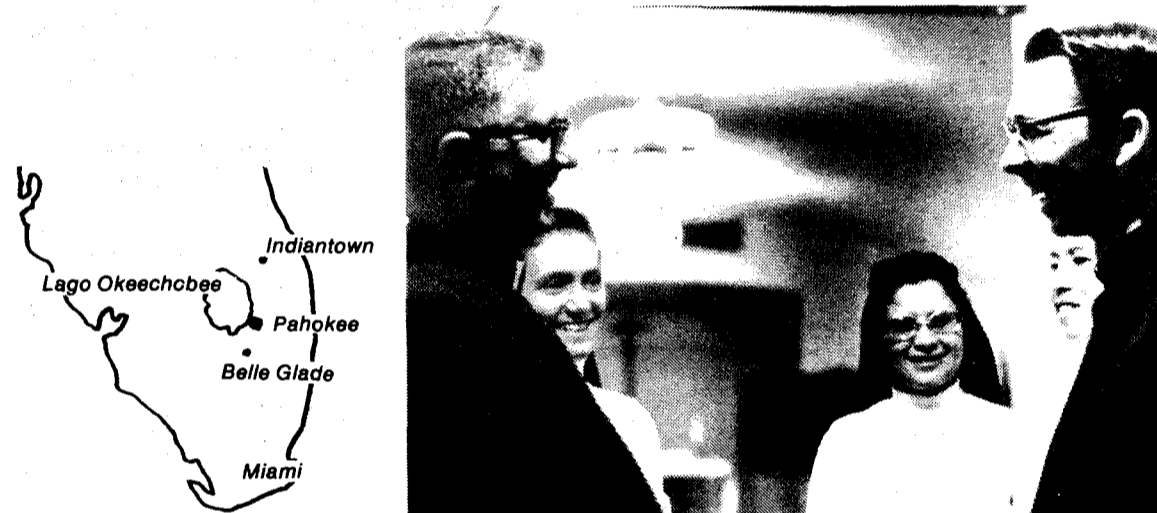
Ahora, el padre Clements quiere comenzar una misa en español, no solo para los cubanos, ya que hay allí también muchos mexico-americanos que trabajan en la industria agricultora de Pahokee.

Como decía Mons. Roman, "la misión sólo ha removido la tierra y ha derramado la semilla,"

Ahora queda un año por delante para que crezca.



La caña de azúcar es el paisaje natural de Pahokee, donde Monseñor Román visitó la Central Osceola y conversó con paisanos suyos de la provincia cubana de Matanzas.



Recibiendo a Monseñor Román, el padre Clements (izq) y las misioneras Guadalupanas, conversan con él sobre la Misión que él va a predicar.



Proveídas con un casco protector, las misioneras guadalupanas recorrieron con Mons. Román la Central Azucarera Osceola, y conversaron con los obreros.



## Comentarios Evangélicos

# Llamados y escogidos

Por el Rev. José P. Nickse

Pasa en el Reino de los Cielos lo que sucedió a un rey que celebró las bodas de su hijo. Mandó a sus servidores a llamar a los invitados a las bodas, pero estos no quisieron venir. Entonces dijo a sus servidores: "Vayan pues a las esquinas y conviden a la boda a todos los que encuentren. Los criados salieron y reunieron a malos y buenos, de modo que la sala quedó llena de invitados. El rey entró y se fijó en un hombre que no estaba vestido con traje de fiesta. Y le dijo: "Amigo, ¿cómo entraste aquí sin traje de fiesta?" Pero el otro no contestó. Entonces el rey dijo a sus servidores: "Amárrenlo y yéchenlo fuera, a las tinieblas. Porque muchos son los llamados, pero poco los escogidos."

Mt. 22:1-14

La llamada a la salvación es universal. Nadie está excluido del Reino de Dios. Sólo aquel que se quiera excluir a sí mismo.

El evangelio nos presenta un grupo de misioneros (ya que tienen la misión que les encomendó el rey) que traen al banquete "buenos y malos". Las puertas del Cielo están abiertas de par en par.

"Todo eso suena muy bonito, Padre", quizás estarás pensando, "pero ¿qué pasó con el invitado que amarraron y botaron?" Y a primera vista parece injusto, ¿verdad?

La clave es el traje de fiesta.

En la iglesia primitiva, cuando se bautizaban los adultos también se usaba un traje especial. La persona bautizada vestía una túnica blanca parecida al alba que usa el sacerdote. Esta túnica representaba la nueva vida en Cristo que nos da el Bautismo.

El Reino es para todos...los que quieran recibir la vida de Dios. Todos estamos llamados, pero tenemos la libertad de escoger. Escoger es convertirse.

Ponerse el traje de fiesta es vivir en el amor de Dios. Dios llama a los buenos y a los malos. Podemos dejar la carga de nuestros pecados y nuestro pasado en las puertas del Cielo. Pero ese equipaje, pesado o liviano hay que dejarlo atrás.

A veces nos dicen "Padre, no voy a Misa porque los que van son hipócritas, van a lucir un peinado, un vestido o unos zapatos." Excusa muy pobre. Pero nos hace pensar.

¿Vivimos nuestra vida cristiana, incluyendo la Misa, con el traje de nuestra fe? ¿Hemos dejado atrás nuestro egoísmo, nuestro orgullo, o hemos querido entrar al banquete como contrabandistas?

Dios te llamay tu escoges. Dios te ofrece la oportunidad.

Tu la puedes aceptar.

La respuesta está en tu corazón.



Hoy, 10 de octubre, en la Ermita de la Caridad, a las 8 p.m. un nuevo sacerdote cubano, el Padre Fernando Rubio Boitel, ofrecerá su primera misa después de haber recibido el orden sacerdotal en ceremonia que se efectuó el pasado viernes, en Nuevo México.

## Fiesta de la Legión

La Legión de María tendrá su reunión y fiesta anual el domingo, 12 de octubre, de 1 a 4 p.m. en el salón parroquial de Our Lady of Perpetual Help, 13400 N.W. 28 Ave., Opa Locka.

## Camino del Matrimonio

CAMINO reanuda su programa de preparación al matrimonio este fin de semana. Los dos días de reuniones tendrán lugar en las aulas del seminario menor de San Juan Vianney, 2900 S.W. 87 Ave., locales que por disposiciones del Sr. Arzobispo y el director del Seminario en adelante serán la sede de las actividades formativas del movimiento de CAMINO y el de ENCUENTROS FAMILIARES.

## SEMANA DE LA HISPANIDAD:

# Honran a la Santina y la Pilarica el domingo aquí

Este domingo los cubanos de Miami honrarán de manera especial a 'la Santina' y 'la Pilarica', con misas a las 10 a.m. y a las 7 p.m. en la iglesia de San Juan Bosco.

Las celebraciones forman parte de la Semana de la Hispanidad y ponen de manifiesto lo enraizadas que dejó España su religión, su lengua y su cultura en las tierras que descubrió y colonizó.

A las 10 a.m. el Centro Asturiano de Miami, formado en su mayoría por cubanos descendientes de asturianos que pertenecían al Centro Asturiano de La Habana celebrarán la Semana de la Hispanidad honrando a la Virgen de Covadonga, 'la Santina' patrona de Asturias. Gaitas Asturianas.

A las 7 p.m., por ser el 12 de octubre la festividad de Nuestra Señora del Pilar, Patrona de Zaragoza, en la misma iglesia se ofrecerá una misa organizada por los antiguos feligreses de la parroquia de El Pilar, de La Habana.



Algunas organizadoras del almuerzo a beneficio del Centro Hispano. Desde la izquierda, María Luisa Olazábal de Vizcaíno, María Elena Suarez Real de Pereira, Emma de McCormack, Gloria Garmendía de Morales Gomez, Yolanda Triana de Hospital.

"Las Damas Auxiliares del Centro Hispano Católico están organizando un almuerzo benéfico. Este se efectuará el Sábado 25 de Octubre en el Hyatt House Hotel 5445 Collins Ave. Miami Beach. Un gran desfile de Modas será presentado por Celia la Calle y Josefina Martínez Armand, y una preciosa exhibición de Arte será presentada por Ofelia Tabares de Fernández. Habrá magníficos regalos y la rifa de un automóvil Pinto Runabout mpg del '75, que será un atractivo más de este almuerzo. Para reservaciones de mesas llamar al 297-0847 Sra. Silvia L. Martínez Aparicio, 264-8343 Sra. Tomita Martín de Aguilera, 856-7378 Sra. Hortensia del Valle o al 371-5657 Sra. Artemia Alfaro.

# 70 años de Lasallismo

En 1905 un grupo de religiosos franceses llegó a La Habana para fundar el primer Colegio de la Salle de Cuba. Setenta años más tarde, en Miami, unos 600 personas se reunieron para dar testimonio de la obra realizada por esos hermanos a través de su enseñanza.

Entre los antiguos alumnos lasallistas de Cuba se encontraron en el acto varios sacerdotes. Uno de ellos, el Padre Alvaro Guichard, que hizo la invocación de la comida de confraternidad, y el Padre Alberto García, director del Colegio de Belén de Miami.

Precisamente la Orden Hermano Victorino que cada año se entrega a un antiguo alumno destacado, fue conferida al Padre García por su labor educadora al frente del Colegio de Belén. En años anteriores han recibido la orden, entre otros, el Dr. Horacio Aguirre, director de Diario Las Américas y exalumno lasallista de Nicaragua; Monseñor Calixto García Rayneri, exalumno de La Habana, por ser el primer sacerdote cubano en el senado sacerdotal de Miami; Rafael Corona y Aristides Sastre, exalumnos de La Habana por haber alcanzado la presidencia de bancos en La Florida; Germán y Aleida Miret y Ana María y Alberto Cardelle, por su labor en el apostolado familiar. También se confirió la Orden, de manera especial, al Arzobispo Coleman F. Carroll.

La presidencia del banquete de este año estuvo integrada por los antiguos alumnos fundadores, Julio Pita, Juan J. Alvarez Ealo, Celestino Gaunard, Adolfo Angueira, Manolo López Batista, junto a los hermanos Amadeo Gabriel, Pablo Basilio, Luis y Adelino María, que vinieron desde México y Puerto Rico para estar con sus antiguos alumnos.

Los hermanos Amadeo Gabriel y Pablo Basilio hablaron

a los antiguos alumnos y sus familias recordando el primero que "acerquen sus manos a cuantos tengan necesidades espirituales y materiales" y diciéndoles el segundo que "esta pujanza que tienen la dediquen a

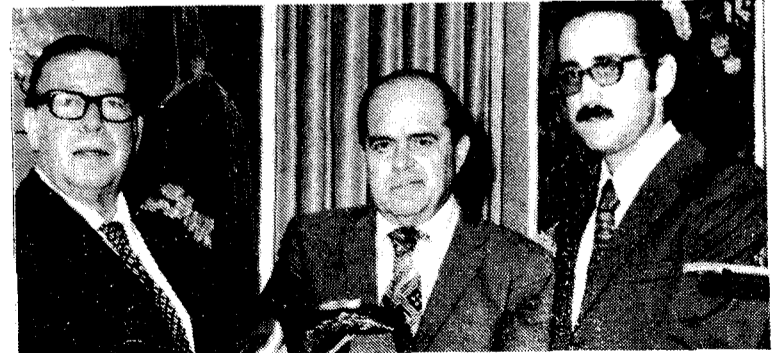
seguir colaborando con la Asociación y a participar en el apostolado seglar integrando los distintos movimientos que trabajan en Miami, tales como Movimiento Familiar Cristiano, Impacto, Cursillos, etc."



Presidencia del Banquete Lasallista, de izquierda a derecha, Hno. Adelino, Adolfo Angueira (fundador) Hno. Basilio, Celestino Gaunard (fundador), Hno. Pablo, Juan José Alvarez Ealo



Julio Pita (fundador), Hno. Luis Pi, Manolo López Batista (fundador), Hno. Amadeo Gabriel.



Los dirigentes de la Asociación de Antiguos Alumnos de La Salle, José Miguel Morales Gomez y Jose F. Peña entregan la placa orden Hno. Victorino al Padre Alberto García, rector del Colegio de Belén en Miami en reconocimiento a su labor educacional como antiguo alumno de los Hermanos de La Salle de Cuba.

# Nombrado el Obispo Gracida para una nueva Diócesis de la Florida

A las 8 de la noche (hora central) del jueves 6 de noviembre en la iglesia del Sagrado Corazón de la ciudad de Pensacola, la multitud presenciara el momento en que el Delegado Apostólico en Estados Unidos, Arzobispo Jean Jadot leerá y ordenará hacer pública la bula papal estableciendo oficialmente la Diócesis de Pensacola-Tallahassee. Desde ese instante la iglesia se convertirá en Catedral de la nueva sede.

Minutos después el Obispo René H. Gracida, hasta entonces Obispo Auxiliar de Miami, será investido como primer Obispo de Pensacola-Tallahassee. Hará la investidura el Arzobispo Coleman F. Carroll, Metropolitano de la Provincia Eclesiástica de Miami que incluye la Arquidiócesis de Miami y las diócesis de St. Agustín, Orlando, St. Petersburg y la que acaba de ser creada por el Papa Paulo VI y que tendrá de pastor al Obispo Gracida.

El anuncio del establecimiento de la nueva diócesis en el extremo noroeste de la Florida fue hecho el martes, 7 de octubre, festividad de la Virgen del Rosario y aniversario del establecimiento de la Diócesis (hoy Arquidiócesis) de Miami. (1958).

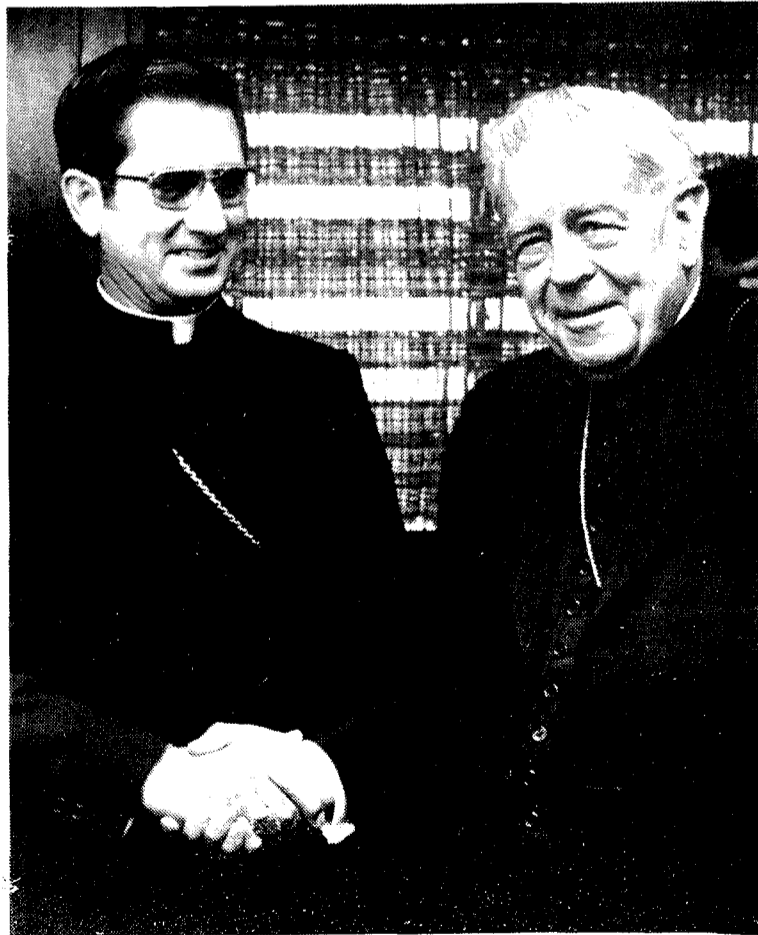
En una conferencia de prensa conjunta el Obispo designado Gracida y el Arzobispo Carroll destacaron que el establecimiento de la nueva diócesis responde al crecimiento general de la población en esa área y en particular al auge de los grupos católicos, situación similar a la que llevó al establecimiento de la Diócesis de Miami primero y de las de Orlando y St. Petersburg, después.

En la capital del estado, Tallahassee, estará la catedral de Santo Tomás Moro, próxima a la Universidad Estatal, donde estudia un considerable número de personas de habla hispana. El Obispo planea dedicar gran parte de su tiempo al apostolado con los estudiantes.

Nacido en Nueva Orleans de descendencia española y francesa, el Obispo Gracida ejerció como arquitecto y combatió en la Segunda Guerra Mundial como jefe de operaciones de las super fortalezas volantes B-17.

Hasta el momento de su designación para la nueva diócesis el Obispo Gracida fue párroco de St. Kieran, una parroquia con un crecido número de feligreses de habla hispana.

Al anunciarse su nombramiento el Obispo Gracida pidió a sus amigos de Miami que rezara por su misión en la nueva Diócesis, una extensa área territorial que comprende 18 condados y más de 600,000 habitantes de los cuales unos 37,000 son católicos.



OBISPO GRACIDA

ARZOBISPO CARROLL

## LA VOZ



### Octubre: Mes del Rosario

### Piden voces de Miami para Coral Nacional

Cuatro voces de la Arquidiócesis de Miami se escucharán en la Coral del Congreso Eucarístico Internacional a celebrarse en Filadelfia el año próximo, según informó el Padre Charles Ward, director de coordinación del C.E.I. aquí.

Esa coral, en la que participarán representantes de toda la nación, cantará todas las misas durante el Congreso, del Primero al 8 de Agosto incluyendo dos nuevas misas que están siendo compuestas por prominentes compositores especialmente para la ocasión.

La Arquidiócesis de Miami tendrá la oportunidad de estar representada por una soprano, un alto, un tenor y un bajo. Los interesados pueden solicitar audiciones llamando a Sister Joyce La Voz, O.P., directora de la Comisión de Música Litúrgica, 757-6241, ext. 223 o escribiendo a 6301 Biscayne Boulevard, Miami, Fla., 33138, lo que deben hacer antes del 20 de octubre.

## Habla el Arzobispo ante Líderes de la Comunidad

"La enseñanza de la Iglesia es bien clara: La vida humana no comienza a los tres ni a los seis meses, comienza con la concepción".

Hablando ante autoridades civiles y representantes de grupos profesionales y cívicos, entre los que se encontraban el Alcalde de Miami Maurice Ferré, comisionados de la ciudad y el condado, cónsules acreditados en Miami el Arzobispo Coleman F. Carroll planteó en términos claros la posición católica ante el derecho a la vida.

Con una misa en la Catedral de Miami se celebraba el Domingo del Respeto a la Vida que daba inicio a todo un mes de actividades pro vida.

"Es un crimen sin nombre destruir una vida en cualquier momento después de su concepción," recalcó el Arzobispo.

Advertiendo que nadie tiene derecho a poner fin a la vida de un anciano o un enfermo incurable, el Arzobispo puntualizó que "la Iglesia enseña que no estamos obligados a usar medios extraordinarios para prolongar una vida, por ejemplo, el uso de costosos equipos y

procedimientos artificiales que crean drásticas cargas financieras a la familia cuando no hay esperanza de que la persona pueda funcionar como un ser humano.

"Pero sí tenemos que usar todos los métodos ordinarios para sustentar una vida" añadió.

Además del Arzobispo hablaron durante la misa sobre el tema del respeto a la vida los padres James Reynolds y José P. Nickse, directores de las Actividades Pro Vida de la Arquidiócesis.

"Nos hemos acostumbrado a botar lo que no sirve: latas de cerveza, vasos plásticos, autos usados... Desafortunadamente nos estamos acostumbrando a botar a las personas 'que no sirven', los ancianos, los tullidos, las criaturas que no han nacido, los inaceptados socialmente.

"Sin embargo, cuando abrimos la Biblia una de las primeras cosas que encontramos es que Dios creó al hombre a su imagen y semejanza. Tal como lo interpretó Miguel Angel en sus frescos de la Capilla Sixtina, en la Creación del Hombre —Dios tocando el dedo de Adán— así Dios nos toca a cada uno de

nosotros con el regalo de la vida."

El Padre Reynolds destacó que el Arzobispo Carroll quería que cada segmento de la comunidad católica diera su apoyo a la Campaña Pro-Vida Humana durante todo este mes. Y que esa actitud no se debe limitar a un mes sino a todos los días del año. "Todo cristiano preocupado debe hacer sentir su voz ante la comunidad americana en su totalidad, manifestando respeto y reverencia a la vida humana."

El Padre Nickse dijo entre otras cosas:

"No comprendo cómo hay personas que todavía mantienen viva la memoria del holocausto judío en Alemania nazi, y al mismo tiempo favorecen el aborto. ¿Acaso no fueron los seis millones de judíos que murieron en los campos de concentración nazis también fetos en los vientres de sus madres? Si condenamos a los que persiguieron por razones étnicas, ¿Por qué no condenamos a los que persiguen por razones de edad, sea al comienzo de la vida o al final?"