

The Church on the move

PRISON REFORM

An apathetic attitude towards problems in the penal system is strongly criticized in a pastoral letter just released by Bishop Floyd Begin of Oakland. The bishop's letter was released in conjunction with his establishment of a new office to deal with criminal justice. The new office will work with pastors and parish councils in providing education about rehabilitation programs for law offenders. . . will attempt to provide spiritual support for prisoners and their families. . . and will provide other services for prisoners and their families.

TOTAL AMNESTY

Total, unconditional amnesty for Vietnam war resisters is urged in a statement released in the last days of September by Bishop James Malone of Youngstown, Ohio, and the Youngstown diocesan pastoral council. "As a public policy designed to heal the wounds of war, the president's program" (of earned re-entry and clemency) "has failed. We believe it is time to try amnesty—totally forgetting the past and restoring full citizenship to the thousands of young Americans involved," the Youngstown statement said. The statement links amnesty to the reconciliation goals of the Holy Year now in process.

MINISTRY TO THE DIVORCED

An office to expand pastoral work with divorced Catholics is being opened in the Archdiocese of Newark. The office is under the auspices of the Archdiocesan Family Life Apostolate. Father Edgar Holden, O.F.M. Conv., will direct the office. "Our entire purpose," Father Holden told The Advocate, archdiocesan newspaper, "can be summed up in a few words: the church cares deeply about the divorced; they constitute a vital aspect of the Christian community. . . Our office is thinking in the present: 'How can we help you today?' is our main interest."

U.S. BISHOPS TO MEET

The housing crisis in the United States is one of the issues the U.S. Catholic bishops are expected to consider when they meet in Washington, D.C. Nov. 15-21. It is possible they will approve a statement on the ways housing problems affect various groups in society—e.g., the elderly, the poor, minorities, migrants—and some things the church might do about this. In the midst of the U.S. recession, the problems of housing are growing and the pastoral needs generated by these problems are becoming more apparent.

Among other matters the bishops are expected to consider: a pastoral plan for pro-life activities. . . a resolution urging more bilingual and bicultural education in Catholic schools and other educational facilities. . . a statement on Catholic-Jewish relations for the tenth anniversary of Vatican II's declaration on relations with non-Christian religions. . . guidelines for religious men who wish to become permanent deacons. . . and a pastoral statement on the international eucharistic congress to be held in Philadelphia in 1976.

The VOICE

OCTOBER 24, 1975

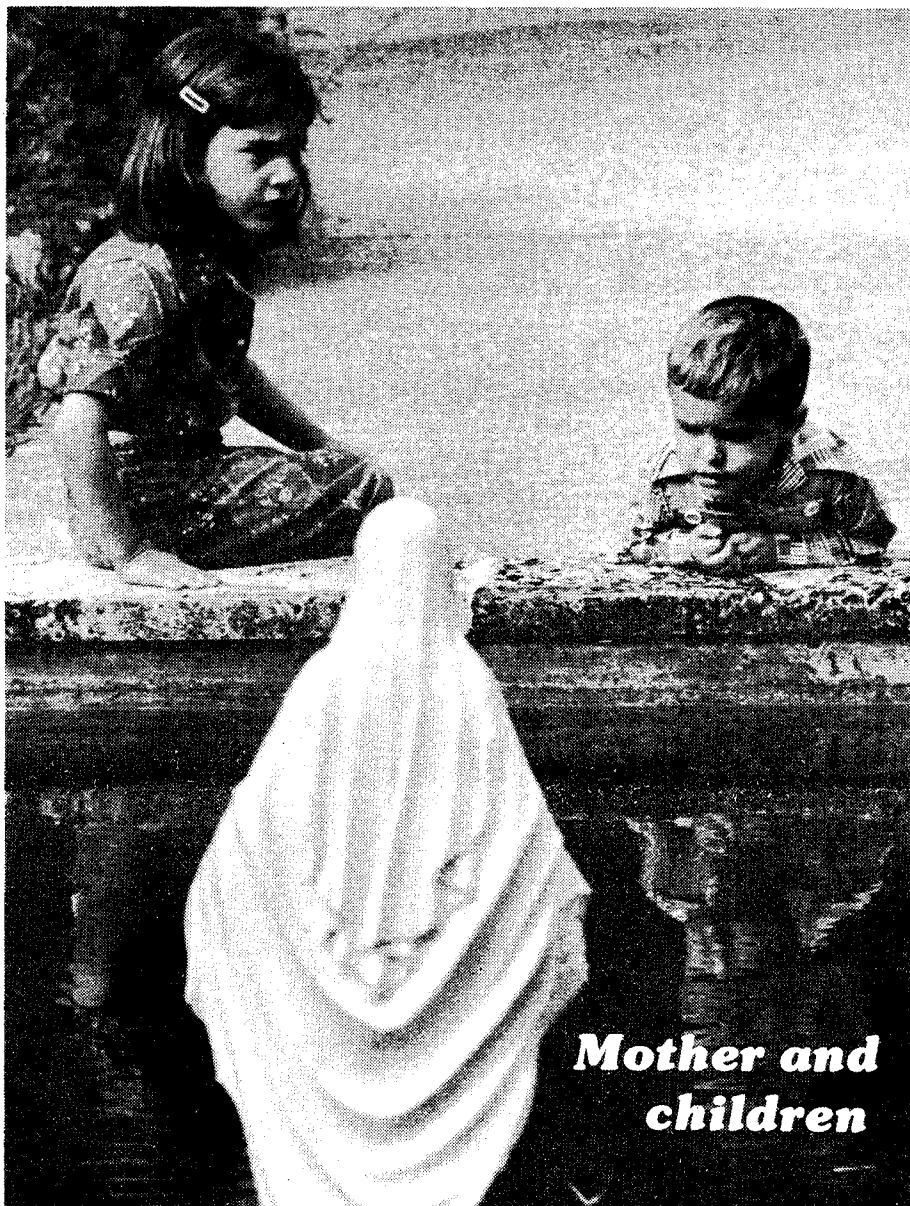
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VOL. XVII No. 33



Abp. Carroll greets Serrans

Reach out, Serrans told



Mother and children

Even children such as these seem more aware of Our Lady's presence at outdoor shrines as recitation of the Rosary highlights devotions during October in South Florida parishes.

'I'm eager to start,' says Bishop Gracida

"I'm eager to get started," said Bishop Rene H. Gracida, soon to be installed as the first bishop of the new Pensacola-Tallahassee Diocese.

Plans for the installation of Florida's newest Ordinary, who has served as Auxiliary Bishop to Archbishop Coleman F. Carroll for the past three years, are being rushed to completion in Pensacola.

Msgr. James Gallagher, pastor, St. John parish, in the See city, told The Voice this week that in order to accommodate a large number of guests at 8 p.m. (CST) on Thursday, Nov. 6 the installation will be conducted in the Pensacola

Municipal Auditorium where 3,000 persons are expected to participate. Sacred Heart Church in Pensacola, elevated to the rank of a Cathedral, only has a capacity for 800 people, he said. A reception will follow at Sheridan Inn.

Following the ceremonies of installation, at which Archbishop Carroll as Metropolitan of the Province of Miami will officiate, Bishop Gracida will be the principal celebrant of a Concelebrated Mass and will also preach the homily. All members of the hierarchy attending will concelebrate with him.

continued on page 5

NORTH PALM BEACH — A continuing effort to create vocations committees in every parish, and a revitalization of the organization's membership, were the main thrusts of the District 30 Serra International Convention last weekend at the Passionist Monastery of Our Lady of Florida.

Reaching out to members of the parish—not just high school boys, but also to college-age and older men, from whom many of today's vocations are coming—through parish committees, is the number one priority of the Serra Club, the presidents of the seven district clubs decided. Many parishes already have vocations committees, but more are needed, they said.

STRIVING to avoid being just a twice-a-month luncheon club, but rather using its membership as an active, working force to promote vocations, is another goal, said representatives of Serra Clubs in Kingston, Jamaica; Orlando; Indian River; Palm Beach; Broward; Miami and St. Petersburg.

continued on page 20

High school exams

Entrance examinations for the 1976-77 academic year will be held Nov. 22, 1975 at the following Catholic high schools:

Immaculata-La Salle High School, 3601 S. Miami Ave.

Our Lady of Lourdes Academy, 5525 SW 84 St.

Notre Dame Academy, 130 NE 62 St.

St. Brendan High School, 2900 SW 87 Ave.

According to Father Vincent Kelly, Acting Superintendent of Education, prospective students should contact the schools for applications.

Examination date for other high schools of the Archdiocese of Miami will be Feb. 7, 1976.

Know Your Faith Pgs. 11-13

Know Your Faith

Inside

Classified . . .	21
Editorial . . .	6
Gospel Truth 14	
Know Your Faith . . .	11
Movies . . .	10
News Briefs . . .	2
Pacesetter . . .	4
Prayer . . .	14
Question . . .	6
So. Fla. Scene 15	
Spanish . . .	22-24
TV . . .	9
Walsh . . .	6
Youth . . .	18

'Reforming' the criminal code

By JIM CASTELLI

The major focus of congressional attention in the criminal justice area today is a massive bill drafted in part, as the ecumenical weekly Christian Century put it, by "a convicted felon," former Attorney General John Mitchell.

The bill, S.1, often referred to as "Nixon's Revenge" or the "Watergate Memorial Act" is a complex, 753-page effort to "codify, revise and reform" the so-called federal criminal code—the Federal Rule of Criminal Procedure of the U.S. Code.

Legal experts have long favored the concept for updating and eliminating inconsistencies within the federal criminal code. But many leading legal groups and scholars oppose S. 1 as repressive and regressive.

S. 1 was drawn up largely by Senators John McClellan (D-Ark.) and Roman Hruska (R-Neb.) who were in the minority of a national commission that made progressive recommendations for revising the federal

criminal code. McClellan, Hruska and Mitchell largely ignored the recommendations of two national commissions in writing S. 1.

Death penalty: S. 1 would mandate the death penalty in a wide variety of circumstances, particularly for certain types of treason, espionage and sabotage.

the death penalty. Many legal experts also oppose mandatory sentences on principle because they give prosecutors too much power in the plea-bargaining process.

Sentencing: The American Bar Association and the National Advisory Commission on Criminal Justice Standards and Goals have urged limiting maximum sentences to five years, with up to 10 years for unusual cases and even longer in especially offensive cases.

S. 1 provides for a three-year maximum sentence for a Class E felony, the least serious felony, with seven years for Class D felonies, 15 years for Class C and 30 years for

Class B felonies. Class A felonies would receive either life imprisonment or the death penalty and Class C, D, and E felony sentences could be extended for "dangerous special offenders."

Parole: S. 1 would require longer time served before eligibility for parole and would place heavy burdens on a judge to justify parole. Similarly, S.1 would shift the burden on a judge justify probation, while most enlightened criminal justice experts believe incarceration should be used only as a last resort.

Two provisions in particular have earned S. 1 its association with Watergate. One would allow defendants to use as an acceptable defense for law-breaking "that the conduct charged was required or authorized by law to carry out the defendant's authority as a public servant or as a person acting at the direction of a public servant." That, critics charge, was the attempted defense of many of those convicted in Watergate-related activities.

The second major "Watergate" feature of S.1 would create a new felony—unauthorized disclosure of "classified" information.

Such a law, critics charge, would have greatly hampered press coverage—and uncovering—of Watergate.

S.1 has been reported out of a Senate Judiciary Committee subcommittee. The full committee will deal with it shortly and some major changes are expected. The House has not yet begun hearings on a bill identical to S.1, and final action by both Houses is certainly more than a year away.

But the question concerning S. 1 seems to be not whether it should be amended, but whether it is possible—physically as much as politically—to amend the bill enough to make it acceptable.

The American Civil Liberties Union, Ralph Nader's Congress-Watch and the National Committee Against Repressive Legislation are working on a "liberal alternative" to make S.1 acceptable; they found 2,600.



Inside the news—briefly

WITH ANALYSIS FROM VOICE EDITORS

HEW considering funding abortion

The Department of Health, Education and Welfare is considering allowing states the option of funding abortions through Medicaid, as a means of family planning. The proposal would reverse earlier proposed regulations which specifically excluded abortion from family planning coverage. The original HEW regulations, issued in December, 1974, allowed states to be reimbursed for abortions performed on Medicaid patients at the rate for medical services, between 50 and 78 percent, varying from state to state.

Holy Name Society to help New York

Members of the Holy Name Societies of New York have been urged by their regional vice president to petition the President and Congress to grant federal aid to ease New York City's fiscal crisis. "Failure on the part of the President to provide these funds may result in foreclosure of homes, business bankruptcies, and cause many big corporations and the financial district to move to other states, leaving behind many residents unemployed and making



Pope Paul recently celebrated a Holy Year Mass for sick and elderly persons in St. Peter's Square. He later walked among them, personally anointing 50 with holy oil.

New York a ghost city," said John P. Kilbride, national association vice president of the New York State Holy Name Societies.

Pope notes conflict in Christian life

Pope Paul VI posed to an audience of around 100,000 persons what he called "the practical and principal question of the Christian life" namely, how to be true to Christian faith and to human obligations if a conflict arises between the two? "Is there not a contrast, a conflict, a clash between

the concept of how a baptized person, an authentic child of the Church should live, and the concept of the no less authentic manner of life of a child of our century?"

Asks guarantee on employment

Terming the current high level of unemployment "unacceptable" and its social costs "intolerable," the chairman of the U.S. Catholic Conference Committee on Social Development and World Peace has called for "an effective national

commitment to full employment." The committee chairman, Bishop Joseph McNicholas of Springfield, Ill., made his comments in testimony at the first of a series of regional hearings on full employment conducted by the Joint Economic Committee of Congress. In addition to calling for full employment guarantees, Bishop McNicholas called for "a decent income policy" for those unable to work and efforts to prevent the "burden and hardship of these difficult times" from falling most heavily on the poor, the elderly, the unemployed, young people and workers of modest income.

MINI-BRIEFS

Fetus a person

The Catholic League for Religious and Civil Rights has criticized the U.S. Civil Rights Commission for holding that a fetus is not legally a person and therefore not protected by the 14th Amendment.

To get award

Archbishop Joseph L. Bernardin of Cincinnati will be honored by the Greater Cincinnati Anti-Defamation League Council of B'nai B'rith Oct. 29 at the Jewish Community Center. Archbishop Bernardin will be honored for his "outstanding work in the religious field as well as his strides in the field of ecumenism," according to Ken Baylen, president of the ADL council.

New missions

Maryknoll missionaries have undertaken commitments in four new areas, Bangladesh, Brazil, Sudan, and Western Samoa. Maryknoll currently has missions in 19 countries around the world. Volunteers from those already established missions will be used primarily to staff the missions in the new commitment areas.

Novitiate burned

The unused former novitiate of the Alexian Brothers here, which was occupied by militant Indians for 34 days earlier this year, has been severely damaged by fire, Alexian Brother Maurice Wilson said. He said he could give no estimate of the damage and did not know whether arson was involved.



Archdiocese of Miami Weekly Publication

Second-class postage paid at Miami, Florida. Subscription rates: \$7.50 a year, Foreign, \$10 a year. Single copy 25 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33136

Member: Southern Catholic Newspaper Group. 22 newspapers in 10 states. Over 1/2 million circulation. Available to advertisers on a 1 order basis. Phone: 305/754-2651 for details.

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

MAILING ADDRESS
P.O. Box 38-1059
Miami, Fla. 33138
TELEPHONES
Editorial — 758-0543
Advertising — 754-2651
Circulation — 754-2652
Fl. Lauderdale — 525-5157
W. Palm Bch. — 833-1951

Pete Sharkey — Broward Ad. Rep. 782-1858

Migrant church finds a home; dedication set for Saturday

By GLENDA WALKINSHAW
Voice Features Editor

The migrant church created to serve migrant people has finally come to rest.

After years of floating from kitchen to backyard to schoolhouse porch in the Pompano Labor Camp, San Isidro Mission has found a permanent home—a new church with a multi-purpose capacity, built in large part with the hands and hearts of the people whose spiritual needs it has been meeting since 1970.

The new church, located at 2310 Hammondville Rd., Pompano, will be dedicated by Archbishop Coleman F. Carroll Saturday, Oct. 25, at 11 a.m.

THE MISSION was created in March of 1970, with Father Jeremiah Singleton as administrator. But even before that, priests had been working among the farm laborers of the camp. It started with Father Jose Moreno, a Spanish priest who was an assistant pastor at St. Vincent parish, Margate, but who spent many hours every week in the migrant camp. He celebrated Mass in an old wooden schoolhouse.

By the time Father Moreno went home to Spain and Father (now Msgr.) John McMahon came to the camp in his capacity as Rural Life Bureau director in 1969, the schoolhouse was condemned. Father McMahon adopted the porch of the old building on which to celebrate Mass.

But in spite of the difficulties of bringing the Church to the people, they responded enthusiastically, according to Msgr. McMahon and Father

Singleton, and they have continued up to the present.

"ALTHOUGH I have only been here a short time, I can see that the people show a very naturally generous Christian spirit, and have been quite willing to help get involved in the work of the parish," Father Bernard Kirilin, new administrator, said. "They are very enthusiastic about the new church."

After the official establishment of the mission, the wandering church settled in the Pompano Knights of Columbus Hall, whatever rooms could be put to use in the homes of the parishioners, an old bowling alley, and St. Elizabeth Church. With the help of Sister Mary Rose Crowley, seminarians from St. Vincent de Paul Major Seminary, and Pace High School students and faculty, the children have continued to receive religious education.

Meanwhile, three acres of land had been purchased by the Archdiocese near the labor camp. Last year a wooden house was moved to the site for a rectory, and Saturday evening Masses were begun there.

THE BIG break for San Isidro Mission came when Father John Handrahan, S.J., administrator of Our Lady Queen of Peace Mission, from which San Isidro was administered, was preaching homilies at Assumption Church in Pompano Beach. It was during the Archbishop's Charities Drive and he was talking about the needs of the missions.

Carl E. Koch, an Assumption parishioner, was

Saturday evening vigil Mass is being celebrated by Father Bernard Kirilin in the rectory until the interior of the new church (below) is completed and dedicated Saturday. Sunday Masses are at St. Elizabeth Church.



Parish of the Week



impressed enough to want to help. He contacted Bishop Robert F. Joyce, retired bishop of Burlington, Vt., who resides during the winter at Assumption parish and was celebrating the Mass that day; Bishop Joyce arranged for Koch to meet with Father Handrahan. From this came \$50,000 donated by Koch for building a church, and the Archdiocese matched the contribution.

That started the ball rolling. A friend of Koch, Walter Laughran, decided to

donate the interior furnishings, including air conditioning. And later, George Hersch, a workman on the church building, donated the window sills. Frank Buckley, who has in his professional capacity erected the crosses on many Archdiocese churches, donated the cross for the new church. A concrete company donated materials for a walkway and activities patio.

But for the parishioners, many of whom have turned from farm labor to con-

struction, the work was just beginning. They contributed their own, volunteer time, using their construction skills to do much of the work on the building—the grading, painting, floors and other work.

So San Isidro Church, seating 250 people and adaptable to divide into five classrooms, is finished. A migrant church, built largely by the work and devotion of migrant people, has found a home.

Youngsters learn in school what Respect Life means

"We have to take care of plants, because when we grow up we might have children and we have to protect them just like the plants," says Juan Ortega, a fourth grader at St. Mary's Cathedral School.

Juan's newfound understanding of the mysteries of life comes from a program at his school which is being carried out throughout October, which is "Respect Life Month" in the Archdiocese of Miami.

"Plants are almost like you because they grow and you grow, too," Juan's classmate Aimel Gonzalez said.

"If you don't take care of plants they die. People are like that too," sixth grader Miguel Salom added.

It isn't coincidence that all these students are making the connection between plants and people. The program, under the direction of Father William Kreitner, includes growing plants from seed. The students are observing the growth of the plants and learning to respect their life.

"The plants are teaching us about human life, and about how things grow," sixth grader

Maria Lavernia said.

"During your lifetime you shouldn't destroy anything because God made it and you should respect it," Marty Martinez, another sixth grader, commented.

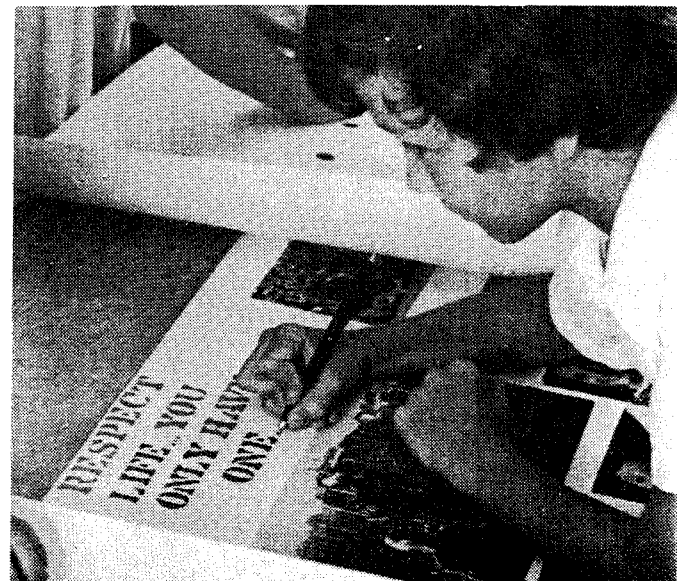
"We should respect life and not take it for granted," Pedro Luano said. "We are just

like everyone else. Sometimes we just push people aside because we don't like them, but that's wrong."

Growing plants is only part of the program at St. Mary's School. All projects are working toward a finish today (Friday), which the school has continued on page 20



Students Ignacio Hernandez, Lidia Correira and Edgar Pierre compare the growth of the plants they started as seeds at the beginning of Respect Life Month.



Putting the finishing touches on the poster he will enter in the school's contest is sixth grader Marty Martinez.

Marriage Tribunal

Church court—a question of law and compassion

By TOM TOBIN
Special to The Voice

Ideally, for Catholics leading a Christian life, marriage is an extremely important and sacred experience—the first time, perhaps, in a person's life that he is called upon to promise full commitment not only to God, but to another person as well.

For some, however, marriage is a troubling experience—one in which harsh realities often smother ideals, and love falls victim to time and misunderstanding. For such persons, the Church sometimes agrees to nullify the marriage—to say, in effect, that such a marriage so failed to meet the criteria for a holy matrimony that it, in fact, has never existed. This is called an annulment.

IN EVERY diocese and archdiocese, there is a tribunal of priests that serves as a court and decides cases of annulment. In the Miami archdiocese, the Tribunal, located in the Chancery building on Biscayne Boulevard, is made up of several priests: Msgr. Francis J. Fazzalaro, the "officialis" or chief justice of the Tribunal;

Father Jose Biain O.F.M., who is the "defender of the bond" or prosecutor; and either Father Ernesto Molano or Father Gary Steibel serving as advocate for a petitioner seeking annulment.

"There are many reasons an annulment may be granted," Msgr. Fazzalaro said. "One has to do with the nature of consent given at the moment of marriage. In some marriages, there is only a simulated consent given. One or both partners say the words of marriage, but internally withhold part or all of their pledges.

"One of the parties may be mentally ill, and unable to understand the requirements of the marriage union. Some persons are forced into marriage by one circumstance or another. For these Catholics, an annulment is possible under canon law."

VATICAN II, Msgr. Fazzalaro said, gave us a new understanding of marriage as a community of life and love in which both partners give of themselves totally and receive totally as well. This beautiful insight into the nature of the



Marriage Tribunal at work—interviewing a woman who has come to the tribunal for help are, (l. to r.) officialis, Msgr. Francis J. Fazzalaro; advocate, Father Gary Steibel; and defender of the bond, Father Jose Biain, O.F.M.

intimate personal relationship that must exist in marriage also opens up the possibility of an annulment of marriage on psychological grounds. Thus, if one of the parties is not able to accept and fulfill this total commitment, then the marriage is invalid.

Homosexuality and other serious personality disorders, psychological defects or

problems—all may be reasons a person may lack the capacity to assume and fulfill the requirements of marriage.

"Because of the new light Vatican II has shed on the interpersonal relationships in marriage, it now also becomes extremely important to determine before marriage if each party has the capacity to accept and fulfill the total

responsibilities of marriage. Pre-marital conferences and preparation have to be taken very seriously," Msgr. Fazzalaro said.

"IT IS evident that by the time young people have reached high school, they have already formed concepts about marriage, some of them rather false. The Church should be continued on page 20

Parish Pacesetters

St. Vincent Parish, Margate

By MARJORIE L. FILLIYAW

Local News Editor

"We had the most expensive garbage carrier in the United States," Alice Falconer laughed as she recalled the early days of St. Vincent parish, Margate, now 15 years old.

Specifically she was referring to the fact that when the parish was first established they could not afford to have garbage and trash picked up. So Alice, then a volunteer secretary, used to pile it up in her Cadillac and take it home to be picked up with her trash.

A NATIVE of East Orange, N.J., who came to South Florida in June, 1959, after being a bookkeeper and "chief cook and bottle washer" at St. Mary Hospital in Orange for 25 years, Alice, like many

other St. Vincent parishioners, drove 25 miles round trip to participate in Masses at St. Coleman parish, Pompano Beach.

When Msgr. Michael Fogarty received word that a new parish was to be founded he asked Alice if she would be parish secretary. Since the parish was yet nameless she set up an office in her home, just around the corner from the site of the present parish plant.

"About 110 families got together at the first meeting and not only took a census but started a building fund late in 1959," she explained. By early 1960 they had raised \$50,000 in pledges and Alice was already sending out bills. Next came the organization of a women's club, known then as Our Lady's Guild, now St.

Vincent Women's Club, and Alice served as treasurer.

WHEN FATHER Joseph Beaumont was appointed administrator of the new parish in 1960 he resided in St. Coleman rectory until Margate developer, Jack Marquette, gave him free use of an apartment for living quarters and an office. But the rectory office continued to be operated in Alice's home pending completion of a small rectory in the Fall of 1960.

"Until he got the apartment Father really was running back and forth," Alice pointed out. "He'd just get to one place when someone would want him in the other."

Alice's secretarial job continued until 1971 when she "formally retired." However she still works two days a week on the building fund

begun in 1974 to pay for the new CCD and parish center recently completed and dedicated.

THE REST of her time she devotes to hobbies which naturally are also related to her church work. Currently she's engaged in making ceramics which will be sold during the parish Christmas bazaar scheduled for the first week in December. "I don't have a kiln," she explained, "but I take them out to be fired."

That she has enjoyed her volunteer and later paid secretarial work is obvious. In addition Alice has made many devoted friends and is currently sharing her home with one, Mary Denkert, another parish pioneer, who only last year retired as church sacristan.



ALICE FALCONER

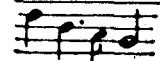
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'Eager to start' — Bp. Gracida

continued from page 1
Archbishop Jean Jadot, Apostolic Delegate in the United States, will examine the papal document creating the new diocese with Bishop Gracida as its First Bishop at the beginning of the ceremonies. The Papal Bull will then be read to the congregation.

A charter flight will leave Miami at 6 p.m., on the day of the installation for Pensacola and return that same evening. Dinner will be served aboard the Southern Airways plane.

(According to Msgr. John J. Donnelly, rector, St. Mary Cathedral, who is in charge of reservations a few seats are still available. Those who have already made reservations by contacting him at the Cathedral must send checks in the amount of \$89 to insure their flight.)

"THE PRIESTS and people of the Panhandle have been looking forward for many

years to the establishment of their own identity. This has created a tremendous reservoir of enthusiasm and zeal for the diocese," Bishop Gracida said.

The Bishop said that he had received many calls and letters and has spoken with many priests, Religious, and lay persons—"and they have all expressed the same thought, they can't wait to get started.

"This fills me with tremendous optimism," he said.

Bishop Gracida will stay temporarily in the rectory of St. Thomas More co-Cathedral in Tallahassee where Father William Kerr is pastor. He will later move to Pensacola where he will establish his chancery. The Bishop said that it is logical to have the office in Pensacola, since 55 per cent of the Catholic population and the majority of parishes are in that area.

Archbishop Thomas J.

Toolen, retired from Mobile, who was chief shepherd of the Florida panhandle Catholics, until that area was taken from Mobile and was given to the Diocese of St. Augustine in 1968, wrote a "very warm letter" to Bishop Gracida.

"He expressed his joy over the creation of the new diocese," Bishop Gracida said, "and he also said he realizes it is something that everyone has been waiting for so long, that it is going to unleash a tremendous wave of enthusiasm and zeal."

Bishop Gracida indicated that the military installations in the new Diocese of Pensacola-Tallahassee will be an important concern.

"MY IMPRESSION is that the military personnel of the Panhandle, which would include all the different bases of the United States Air Force and the Navy, constitute a very significant portion of the people of the new diocese.

"Therefore," he continued, "I have a direct and immediate responsibility for them. It's true, insofar as they live and work on the base that they come under Military Ordinariate which supplies chaplains in the services to meet their needs. Still, many of them live off base and their children attend our schools."

Bishop Gracida said that he sees his role "as one of close collaboration with the Military Ordinariate and the chaplains assigned to those bases, to make sure that together we meet all the needs of the significant number of military personnel living in the new diocese."



Hispanic Week was marked last week at Barry College by an exposition, including costumes such as the Pollera de Gala worn by Mariela Elela, who poses with Panamanian dolls. Mariela's headress is of gold comb and interwoven beads.

Noting that "it is not a big diocese, not a rich diocese with many institutions and agencies," Bishop Gracida said, "the priests and people are our biggest assets."

The greatest concern he stated, is an insufficient number of priests and Religious.

"The Bishop, by definition of Vatican Council II, and subsequent documents on the Church, as well as pre-conciliar documents, is the focal point of leadership. Obviously those men and women who work closely with him in sharing the

leadership of the diocese constitute the biggest need we have in terms of numbers."

HE CONTINUED: "With only 53 priests and the handful of Religious that we have, we are obviously limited in the amount of contact we can have with everyone in the Panhandle and so our biggest need, as I see it, is to acquire more priests and Religious so that we can extend the effectiveness of the Church's ministry in dealing with everyone, not only Catholics but the non-Catholic population as well."

Polish to mark the Bicentennial

Members of the Florida Division of the Polish American Congress will participate in the 11 a.m. Mass on Sunday, Oct. 26 in St. Mary Cathedral in observance of the Bicentennial Celebration and to honor the Sisters of the Holy Family of Nazareth.

The Sisters, who staff St. Brendan School, Miami; and St. Gregory School, Plantation, are currently observing the centennial of the founding of their congregation.

A catered luncheon will follow the Mass of Thanksgiving. Those wishing to attend should call 634-4279

for reservations no later than Oct. 19.

All Saints Day

The feast of All Saints, Saturday, Nov. 1, is a holy day of obligation and Sunday, Nov. 2, is also a day on which the faithful are obliged to participate in Mass.

According to a decision of the Vatican's Congregation for the Clergy in 1970 a Catholic cannot fulfill both obligations by attending Mass once on Saturday evening.

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We've come a long way in ecumenism

The relationships between Christian churches have changed dramatically in the last ten years. More and more the churches try to do together what they can do together. And increasingly it is realized that most of the crucial issues the churches face, whether they appear to be internal or not, have an ecumenical dimension—somehow, somewhere.

On the surface, this would seem to be a most welcome development. But it doesn't necessarily make life easier for the churches. A new type of accountability to each other may be emerging among the churches—or at least an awareness of a need for it. This adds a new level of consideration—and perhaps

to some extent it adds a burden—to efforts of individual churches to deal with pressing internal issues.

A case in point is the current effort of the Episcopal church to deal with the question of the unauthorized ordinations of a number of women. Roman Catholic authorities would like to see some consultation between the two churches about the way in which the Episcopal church ultimately deals with the situation. The particular nature of the international Roman Catholic-Anglican dialogue, which is seeking a path to organic unity, probably calls for consultation of some sort on an issue such as this.

It remains to be seen how

much ecumenical considerations will affect the direction to be taken by the Episcopal church on the issue of women's ordination. Of course, the street runs both ways. Whatever accounting Roman Catholic authorities ask from Episcopalians on this issue may be asked in return on this or another issue by the Episcopalians in the future.

Two members of the Episcopal delegation attending canonization ceremonies for Mother Elizabeth Seton in September have written a report on a conversation they had with Cardinal Jan Willebrands, head of the Vatican Secretariat for the Promotion of Christian Unity. The

conversation took place the day after the canonization. Among points made in the report by Bishop J. Stuart Wetmore, suffragan bishop of New York and Bishop David Leighton of Maryland:

● The cardinal denied he had ever said—as was reportedly rumored—that if the Anglican Communion ordains women to the priesthood and episcopate this would bring an end to the International Anglican-Roman Catholic Consultation.

● The cardinal expressed the opinion that if the Anglican Communion proceeded to ordain women this would create a serious new element in the dialogue on the nature of ministry.

● The cardinal reported that a few months ago he had

contacted the Archbishop of Canterbury concerning the impact of the question of the ordination of women on ecumenical relations. The cardinal said he had proposed establishment of an informal group for the exchange of views on this question.

There can be no doubt that within our day we are witnessing a maturation of ecumenism. We are moving on from the mere recognition of differences and the appreciation of shared beliefs, to ecumenical considerations of contemporary Church decisions. Some people thought ecumenism was dead. In fact, it has come a long way. The present ecumenical overtones to the possible ordination of women certainly are indicative of this.

By Msgr. James J. Walsh



Thomas Merton had the right idea

There have been a number of requests for information on the fundamentals of the spiritual life. It seems today that either people are seriously seeking God and the paths to Him or they are ignoring him, looking for substitutes in their daily life. The crowd in between is rather silent, just going along.

Several years ago, I reviewed what I think is one of the classic books on the spiritual life—Thomas Merton's "Life and Holiness." For those who have been requesting the kind of answers he provides, I am repeating my review.

This book is for those who are concerned about their personal relationship with God. Great numbers of Christians the past years have had to adjust to some degree to a different kind of spirituality, because of the reform of the liturgy and emphases on other aspects of Christian living and worship. Many now are reviewing their meagre education in religion and are searching for the essentials in the life of a Christian, for a better understanding of one's unchanging duties to God and neighbor.

A few years ago some interpreted the change in fast and abstinence regulations as meaning that the day of penance is over, and, in our times of liberation, may even be harmful as a form of repression. Others are shaken because of the increasing evidence that the "new morality" is gaining ground, that too many are

willing to accept the comforting guideline, "Nothing can of itself always be labeled as wrong."

Some find themselves made anxious because of the urgings in some areas of modern psychology not to suppress desires and instincts, unless one wishes to risk developing undesirable neuroses and other horrors—and they wonder now if Christian morality is justified in contradicting the viewpoints of psychoanalysis and depth psychology.

In this slim volume, Thomas Merton gets down to refreshing fundamentals of the spiritual life and clarifies anxieties. Don't let the fact that the author was a Trappist monk make you hesitate, because he did not write this for contemplatives. It's for the laymen in the modern world. Some of Merton's books can be heavy-going, but this one is written in a simple, practical, superbly clear style.

It's interesting to look back now and realize he wrote this book as the first session of the Vatican Council was getting underway in 1962. It is a tribute to him that many of the viewpoints later adopted by the Council on the role of the layman were already found in his treatment of the Christian life. He develops the "wholeness of man." He comes down firmly on his responsibilities, not only to himself, but to his neighbors in the community.

Merton says in the in-

roduction that "the book emphasizes what is at once the most common and mysterious aspect of Christian life—grace, the power and the light of God in us, purifying our hearts, transforming us in Christ, making us true sons of God, enabling us to act in the world as His instruments for the good of all men and for His glory."

He has little patience with those whose spirituality consists mainly in wrapping themselves in solitude away from the needs and concerns of others. On the other hand, he caricatures the do-gooders who have no time for spiritual realities as they plunge into all kinds of activities for neigh-

bors. Father Merton does not use the buckshot approach of firing away at random spiritual problems. His theme of grace in the Christian life unfolds delicately, as he treats of Christian ideals, the identity of the follower of Christ, the meaning of sin, the vocation of all men to sanctity, the new law, love and obedience, the life of faith. He is rough on phony holiness, artificial Christian practice of "virtue," the do-as-I-do way to perfection.

He stresses also that a Christian is lacking something essential in his makeup today if he is without deep concern for others in their spiritual and

social needs. Merton has an open mind in all his considerations, but he retains fully the Gospel principle of spirituality. He says: "Our seeking of God is not a matter of finding him by means of certain ascetic techniques. It is rather a quieting and ordering of our whole life by self denial, prayer and good works, so that God Himself, Who seeks us more than we seek Him, can 'find us,' and 'take possession of us.'" Someone commented on this book: "If you don't read another spiritual book this year or this decade, get, read and re-read 'Life and Holiness.'" (Paperback)

Who is truly worthy?

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

Q. I have a friend who, because she must repeat, in confession, a sin over and over again, feels so unworthy that she has decided not to go to confession and Communion. I am sure her sins are not serious. Who is truly worthy?

A. Before receiving Communion we always say "Lord, I am not worthy to receive you." In certain sense, the Eucharist also forgives our

sins, for it is through our union with Jesus in this daily or weekly Communion that we are

What is your question?

reconciled with the Father.

Six different times during the Easter cycle, the Church in the new sacramentary asks us in the "Prayer over the Gifts" to pray: "Make us worthy of your sacraments of love by granting us your forgiveness."

When, however, we have turned from God and the Church and live in a state of serious sin, then we are required to confess our sin to

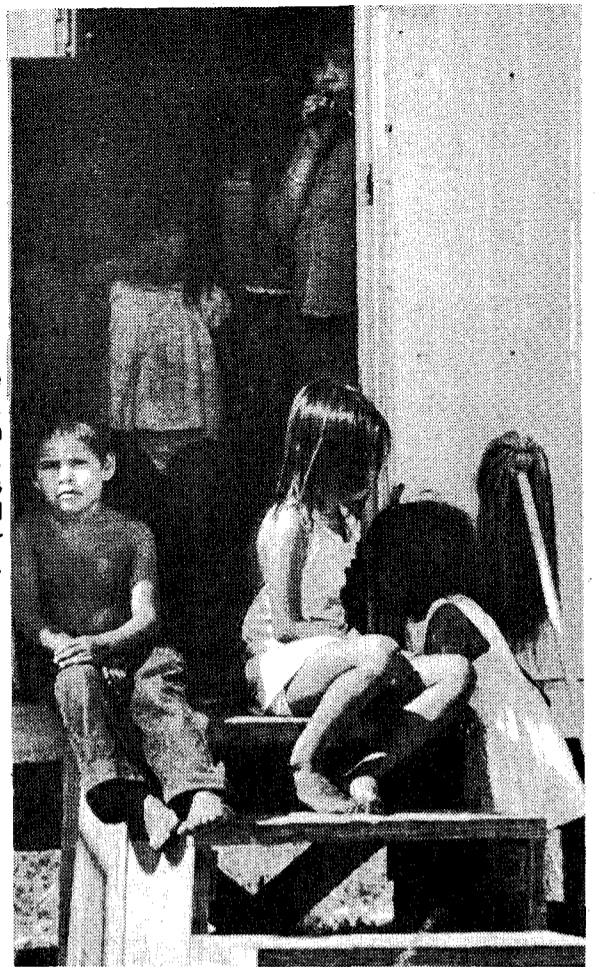
the Church and seek reconciliation with God and His Church through the sacrament of Penance.

There is always the danger of making our confession routine. A recent instruction from the Holy See calls for a completely new approach to this sacrament. Scripture readings are recommended. Greater dialogue between priest and penitent is encouraged to help the penitent understand better his or her spiritual problem and make useful decisions for improvement.

We can receive the sacraments because of God's infinite love for us.



Large families of migrants are coming back from the North as winter nears, crowded in cars and trailers and finding fewer jobs each year.



Many Migrants...

By TOM TOBIN

Special to the Voice

The migrants are returning.

"This is the first morning in many that a family hasn't been by to ask for food," said Sister Rosa Maria Orjoela of St. Ann's Mission in Homestead.

It is the time of year Florida's migrant laborers are on the move.

They are coming, hundreds and thousands strong from the corn and tomato fields of Michigan, Ohio and New York back to South Florida.

THE PLIGHT of the migrant laborer has been often told in novels, documentary films and newspaper articles. Still, though, the migrant laborer in Florida is not only disasterously underpaid and undereducated, he is also misunderstood. He is not just the Chicano, or the Mexican, or the black. Today's migrant is just as likely a white youth disillusioned with the bourgeois life, or a one-time farmer squeezed out of business by the economics of recession.

St. Ann's—with help of the Knights of Columbus and St. Louis and St. Richard's parishes—has stockpiled food and clothes for the migrant families and set aside time to

teach catechism to the youngsters. Once a week, a priest comes to each labor camp to celebrate Mass and hear confessions. But, Sister Orjoela says, there are some families too proud to come to a mission house for food and clothes.

"**THE SITUATION** is bad right now," said ex-farmer Gregory Rodriquez who is now a migrant.

"Many of the migrants have come back early because bad weather and drought up north has killed the crop. Other migrants—like those in Ohio—are going to stay up there longer because the work is good. Better than it is down here."

The problem in Florida, Rodriquez said, is not with the crop, but with economic pressures on the farmer.

"I've seen two or three farms close down since I've been working here simply because the farmer could not get a decent price for his products at the marketplace," Rodriquez said.

The average migrant laborer makes about \$2200 a year—money so hard-earned that his life expectancy is only 49 years. He is a field hand primarily, picking and planting fruit and vegetables for \$3 a row (a good worker can do four or five a day), or

\$2 an hour.

HE LIVES—often as a member of a large family—in low-cost housing provided either by the farmer or the government. In Dade County, there are mobile home parks in South Dade and the Everglades where many of the migrants stay from November to May for \$100 a month or less. That's a sizeable amount for a family living on a subsistence income, and some years—like this one—the farmer's business is so bad that the migrants do not work more than once or twice a week. That's when people start to go hungry.

And the U.S. government apparently is responding slowly to the emergency.

"Many of the people who come here for food qualify for food stamps," Sister Orjoela said. "But food stamps take three weeks to get. The families need food now. There is nothing for them in an emergency but us."

Rodriquez is one of those migrants who seems to defy the stereotype. At one time, he was a farmer in Texas, but, as he says now, he "couldn't keep up" with the large, corporate-sized farms in the South,

and left to migrate with his family. He works in Michigan in the summer and Florida in the winter. He is a sort of independent worker, who usually manages to find a job and who insists on staying in Florida until school is out in June.

"I've seen kids who would board the school bus at one stop and get out at the next and walk back into the fields to work," Rodriquez said. "Some of the kids are 10 years old, some younger."

THERE ARE federal laws prohibiting child labor, but they are only haphazardly enforced in Florida. In some states, Rodriquez said, the farmer posts notices of school openings, and insists that school-age children stay out of the fields.

"But it's hard thing to enforce," Rodriquez said. "They go looking in the fields for the kids, but they just hunch down in the rows and nobody can see them."

The migrant laborer will be with us as long as farming depends on manual work.

And migrant poverty will also be with us until the government or the people or the migrants themselves, through organization decide to change the system.



Only a Few Farmworkers Find Anything to do and That is Just a Few Days a Month.

The death peddlers sing a sweet song

(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 sounds so attractive. "Death with Dignity." Given the choice, each of us would select a peaceful, painless death at the end of a long and useful life.

SO WHEN we are told that our right to choose such a death depends on passing a new law, we are apt to look with favor upon such a law and its sponsors.

Beware. Like the salesman who "sells the sizzle instead of the steak," or the trickster who calls our attention to his right hand while his left hand picks our pockets, the proponents of such laws are trying to create an illusion to conceal some very dangerous proposals.

THERE ARE three separate ideas hiding under the name, "Death With Dignity."

The first is the idea of the Right to Reject Medical Treatment.

This is the law now — in every American jurisdiction.

A DOCTOR must obtain the informed consent of his patient before giving the patient any medical treatment.

If one is not legally competent to give consent — such as a child — then one's guardian or relatives must give consent.

If the doctor does not obtain such consent, then the doctor can be sued — for assault and battery in simple cases, and malpractice in more complex cases.

So the picture that the "Death With Dignity" proponents paint of a patient being kept alive against his wishes solely by the use of machinery is false.

Ironically, the "Living Will" proposed by these "Death Peddlers" would turn these rights upside down, and make it very likely that many people would be forced to endure a lingering death on such machines.

THE "LIVING WILL" they propose is a statement signed while a person is competent which rejects in advance the use of such machinery.

If the burden is on the patient to reject care, then the person who has not rejected it may be presumed to want it.

AND SINCE most people still do not have testamentary wills, much less "Living Wills," the chances are that a large number of people may face such an unwanted fate.

So the "Death With Dignity" law will, in reality, cause the very harm it purports to prevent.

The second idea hiding

under the name "Death With Dignity" is that of so-called "Mercy Killing."

"MERCY KILLING" is the deliberate killing, with the consent of the patient, of a human being who is ill or injured.

Florida's legislators who support "Death With Dignity" deny that this is their intent.

They acknowledge that present laws, ethics, and medical care allow us to relieve suffering, while leaving to God the choice of death or a recovery.

BUT SOME of their backers are more candid.

They are organized to support laws that will legally allow the destruction of human beings still living.

And they have publicly stated that if they cannot encourage legislatures to pass such laws, they will present test cases in courts in which they will assert a constitutional right to such killing.

These people are also

advocates of the third idea hiding behind the "Death With Dignity" — the "Death Selection."

Under this concept persons in authority would be allowed to decide who should live and who should die.

DR. ROBERT WILLIAMS, a leading American proponent of this idea, states to the Seattle, Washington Times on March 7, 1973, that such persons as "terminal patients . . . hopelessly criminal individuals . . . and potential suicides" should be killed.

Closer to home, Dade legislator Walter Sackett has stated publicly on several occasions that his "Death With Dignity" bill would allow doctors to withhold simple medicines from mongoloid children in our State institutions, so as to let an estimated 1,500 die.

The Death Peddlers don't like to be compared to Nazi Germany's mass murderers, but the parallels are chilling.

HITLER DIDN'T

originate Germany's "Death Selection" programs.

Germany's "best" medical and teaching scientists had written articles advocating Mercy Killing and Death Selection for more than a decade before World War II. Movies portraying Mercy Killing sympathetically were shown in German theaters.

Finally, as World War II began, these men got a one-line letter from Hitler authorizing them to "grant a mercy death . . . to patients who according to human judgment are incurably ill

according to the most critical evaluation of the state of their disease."

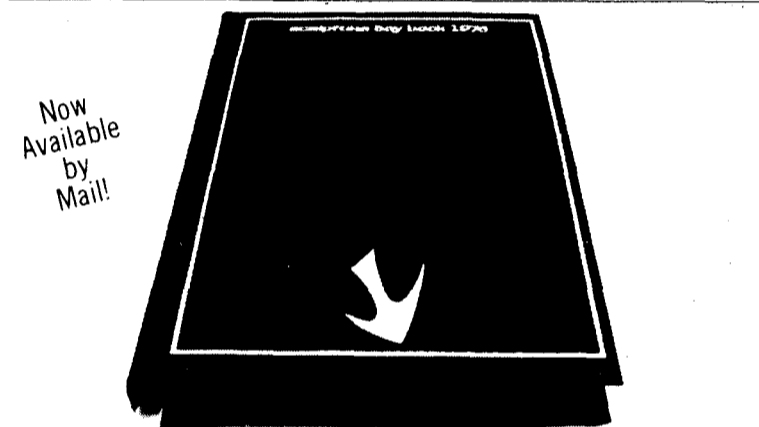
It can't happen here, you say?

The language of the proposed laws and the rhetoric of its sponsors mirror's Hitler's letter.

All Americans, not just Catholics, should oppose this legislation.

It violates the most basic of moral principles — "Thou shalt not kill."

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A Real family show

ALBANY, N.Y. — (NC) — The star of a popular family series on television wants his show to get people together to share emotions.

Michael Landon, who portrays Charles Ingalls in the popular NBC series "Little House on the Prairie," made his comments in a phone interview with The Evangelist, newspaper of the Albany diocese.

Landon, who also produces the program and occasionally writes and directs episodes, described one goal of his program as fostering closeness in families.

"I WOULD love to see people sitting in the same room watching television and being moved by something they see," he said. "Just so there is some emotion or laughter between children and adults, instead of each going off to their own rooms to watch what they like."

The results of such togetherness can be beneficial to the family, he added, giving as an example a letter he had received from a little boy who saw his father cry in front of him for the first

time watching the show.

The program, which centers around the life of a pioneer family, often deals with religion and faith. Landon, whose mother was a Catholic and father a Jew, has found writing such scripts produces in him a stronger religious feeling.

Such themes as the power of faith and the need for religious counsel constantly appear in the program, Landon said, because he feels that "one of our major problems today is that we have got away from them."

COUNTERING criticism that the family on the show is too good to be true, Landon said the books upon which the series are based (the autobiographical works of Laura Ingalls Wilder) portray the family as even nicer.

"Nothing upset Charles at all in the books. If his crops failed, he would sit in the house, sing and play the violin.

"Besides, there are an awful lot of people who do love each other, who do believe in God, who do their best day in and day out to be good people.

"I would hate to think that the entire country is made up of rapists and murderers," the standard characters in crime series, he said.



Michael Landon

television

2nd Chance to see 'Sounder'

FRIDAY, OCT. 24
8:00 p.m. (ABC) —
SOUNDER (1972) — Robert Radnitz, the award-winning producer of general audience films (as distinct from Children's films) finally found a property worth his energies and a director (Martin Ritt) to capture it perfectly. The story is that of a struggling black sharecropping family, set during the pre-Depression days in the Deep South. Basically, SOUNDER (the title refers to the family's tough hound dog) is a tale of survival against natural and human odds. The family's very existence is threatened when the father (Paul Winfield) is jailed for stealing a ham from a white farmer's smokehouse, and the mother (Cicely Tyson) and three young children (Kevin Hooks is the eldest) are left to crop the sugar cane on their own. The boy's subsequent odyssey

to find the labor camp where his father is being held provides additional drama. SOUNDER manages both to tell its very human story humanely and to evoke a fine, distanced sense of sleepy Southern ambience. The film is not afraid to work for a deep emotional response from the audience, however, and some who find themselves on the verge of sobbing might resent the heavy sentiment. Yet the story and its characters, including many local Louisianans who filled supporting roles, are real and believable. The film is a refreshing change from the current black exploitation fever, and, more, it provides a valid examination of the black experience in America. (A-I)

SATURDAY, OCT. 25
9:00 p.m. (NBC) —
THE MIDNIGHT MAN (1974) — Burt Lancaster, an

ex-cop (fired because of his brutal ways with suspects) now employed as a security chief in a sleepy little college campus somewhere in Mid-America, stumbles his way through a plot so full of numbing twists and inconsistencies that it would have thrown Knute Rockne for a ten-yard loss. The story sets Lancaster against, ultimately, just about everyone else in the film — including pretty co-ed Catherine Bache, whose nympho tactics get her murdered, Susan Clark as a bisexual youth counselor (!), Harris Yulin as a sheriff willing to overlook the niceties of law when it suits him, and on and on. The story is discouraging at best, morally warped at worst, and confused at all times. (B).

SUNDAY, OCT. 26
9:00 p.m. (ABC) — **THE**

MISSILES OF OCTOBER — Rebroadcast of a solid, engrossing drama based on the 1962 confrontation between the U.S. and the U.S.S.R. over Soviet missile bases in Cuba. William Devane, Martin Sheen star as

the Kennedys (Robert and President John F., respectively), and Howard da Silva, Ralph Bellamy and Nehemiah Persoff lend their experienced hands to the supporting cast. An excellent lesson in recent history.

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9 a.m. CHURCH AND THE WORLD TODAY — Ch. 7 WCKT. "Living the Gospel Part II," with Father McGrath and couples.	RADIO MARIAN HOUR — WSBK, 740 k.c., Boca Raton.
10:30 a.m. THE TV MASS — Ch. 10 WPLG. Fr. Brendan Collins	5:30 a.m. CROSSROADS — WJNO 1230 k.c., W. Palm Beach.
2 p.m. INSIGHT — (film) WINK Ch. 11.	8:35 p.m. GUIDELINES — WIOD, 610 k.c., Miami.

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DOG DAY AFTERNOON: *It just may win an Oscar, but theme may alienate some*

On one of the hottest days of summer, just before closing time, three young men entered a Brooklyn bank and held it up. Everything from then on went wrong; the youth who was to drive the getaway car decided not to go through with it and took the subway home; the bank's money had just been picked up and there was only about \$1,000 in cash; and before the pair could leave, the bank had been surrounded by the police and the entire community had gathered to watch the show. This was the beginning of a series of events that actually happened in 1972 and attracted national attention because as time passed, things became so bizarre that the media was to have a field day. And this is the series of events depicted in *Dog Day Afternoon*.



John Cazale (l.) and Al Pacino are an unlikely, ill-fated pair of bank robbers, in *DOG DAY AFTERNOON*, the gritty, gripping film from Sidney Lumet, a Warner Brothers release.

The material must have been irresistible for Sidney Lumet, whose major themes from *Twelve Angry Men* (1957) to *Serpico* (1973) have revolved around loners and outcasts condemned to perennial battle against "the system." For Lumet, the two gunmen, Sonny and Sal, were like found objects, being inept amateurs so alienated from their society that they had only a tenuous grip on reality. The script by Frank Pierson sticks pretty much to the facts as they

developed that day without attempting to provide a larger context to "explain" the significance of what happened. As it turns out, Sonny staged the hold-up in order to pay for a trans-sexual operation for his male lover. In the film's major mistake in judgment, Lumet breaks the unity of time and place in order to show us the reason for Sonny's homosexuality in exaggerated caricatures of his wife and mother.

Except for this, *Dog Day Afternoon* operates convincingly within the confines of the bank and the street outside. The film plays well with its odd twists and zany humor and it is this which gives the work its peculiar tension. These gunmen, holding their helpless victims as hostages, are in a state of desperation and even as we laugh at each strange turn of events, we know that at any moment they may go berserk,

shooting down everyone in sight. The film's achievement is its gradual tightening of the suspense which builds from beginning to inevitable conclusion.

Al Pacino as Sonny has a role offering him the chance to show his stuff which he does in a manner calculated to bring Academy Award nomination. It's a large-size performance ranging from clumsy tenderness to maniac ex-

hibitionism, pulling out all the stops in between. John Cazale as Sal, his catatonic buddy, is able to invest some humanity in a one-note role. The acting of the entire cast is of a uniformly high order, making it possible for us to become engrossed in the developing relationship between Sonny and his hostages (Penny Allen as the head teller is outstanding here), the police (Charles Durning's sympathetic cop is contrasted with James Broderick's coldly professional G-man), the media, and the crowd.

However one reads it, whether simply as a freak show or as a comment on the pathology of our times, *Dog Day Afternoon* is a disquieting film. The gun-happy police are more chilling than the criminals. The crowd seems to side with the bank robbers in the American tradition of making heroes out of our Dillingers. The film's sympathetic treatment of Sonny's bi-sexuality helps us understand a man coming apart at the seams but it will definitely alienate some viewers. Incidentally, the film's naturalism extends to a pervasive use of street language the nature of which may offend those who feel, as one of the characters says, "My ears aren't garbage cans." (A-IV)

Capsule reviews

Swept Away (Cinema V) The full title of this one is *Swept Away by an Unusual Destiny in the Blue Sea of*

August, and if you can make sense of that, you can probably tune in to this strange, twisted serio-comic morality tale from

Italian director Lina Wertmuller. The film isolates, thanks to a disaster at sea, an ill-matched couple on a desert island. Giancarlo Giannini plays a communist sailor of the serving class, and Mariangela Melato plays a reactionary society beauty. Before the yacht on which they were voyaging capsizes, Ms. Melato makes a point of making the steward squirm at her service. On the island, however, the tables are turned, and therein

lies the twist of this little tale — which Ms. Wertmuller wrings for all it is worth. The result is a study in politico-social manners and mores, underscored by the sharp performances of the principals. Unfortunately Wertmuller's talents as a director do not lie in her subtlety or restraint, and the excesses strain not only the viewer's credulity, but the movie's moral fabric as well. (B)

bassy) Menahem Golan's latest foray into the entertainment world is of more interest as an Israeli travelogue than as what it pretends to be, a feature-length jewel-heist caper. The deceit here has nothing whatsoever to do with the fictions inherent in the genre; rather it's a simple case of no talent, despite the presence of such names as Robert Shaw, Richard Roundtree, and Shelley Winters. (A-III)

Book explores problems of Jew-turned-Catholic

A JEW IS... H.H. Hirschhorn, Christopher Publishing House, N. Quincy, Mass. \$3.95.

This crystallized essence with no frills, camouflaged as a novel, is one of this Coral Gables author's recent books.

A JEW IS... is an in-depth study of the problem of a fusion of a culture, religion, and nationality in face of a conscientious conviction. This study, so gracefully and interestingly presented, cannot fail to stimulate the reader's thinking on a very interesting and delicate subject.

Despite some book reviews which indicate the author (a parishioner of Little Flower, Coral Gables) finds no solution to the question of whether a Jewish medical student who becomes a Catholic is still a Jew, the author does indeed offer positive action... he searches.

Mr. Hirschhorn, a trained anthropologist, perhaps gives more insight on this topic than many a reader could expect. (Reviewed by Father Francis X. Fenech, pastor of St. Raymond Church.)

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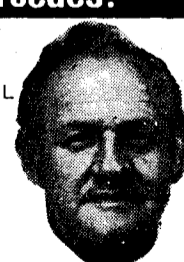
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People make the nation

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

What makes a nation great? Not magnificent buildings or monuments in the capital city. Not flourishing business operations at home or abroad. Not mighty armies or armaments. Not even high culture or arts. Only one thing makes a nation great—its people.

This is such a simple lesson and yet it has frequently been forgotten in history. As the story of Solomon and his kingship illustrates so well, an effort to make a nation great is doomed to failure if the most important resource, its people, is neglected.

WE NEED to apply this lesson here in the United States as we move toward celebrating the Bicentennial of our nation's Founding. We have become the nation we are today because of our people. Our future rests not with our economic prosperity nor our military might, but only with the character of the men and women who make up our citizen body.

The most noticeable feature about our people is our great diversity. The coins we carry in our pocket tell us this message very clearly: "e pluribus unum," from many, one. From many different sections of a continent, one unified country. From many different nationalities and racial backgrounds, one united people. But unity, of course, does not mean uniformity. And therefore we need to celebrate in a particular way the diversity of the various heritages which make up this nation of ours.

The majority of our people came to this country as immigrants from Europe. Besides descendants from the original French and English colonial settlers, we are Italian-Americans, German-Americans, Irish-Americans, Polish-Americans, and other Eastern European-Americans. Enriching us with many non-European traditions are many Asian-Americans. Black Americans from Africa, both as slaves and as free people, have enriched our economy and culture. Spanish-speaking Americans, long-time set-

tlers in the southwestern part of our country, are a growing part of our population. And of course the Native American, the Indian, was here long before any others came to these shores.

There is a sociological theory which refers to the United States as a great "melting pot." According to this theory, everyone gets thrown into the pot and comes out pretty much the same. All sharp distinctions, all unique characteristics, fade away. But as a matter of historical fact, this process has not occurred in the United States—and we can be thankful for that! The various ethnic and racial groups which make up the rich diversity of our nation have managed—often with great effort—to survive any "melting pot" operation. And in recent years, these groups have become increasingly aware and proud of their heritages. All of us need to recognize the special contributions which different groups have made and continue to make to our nation.

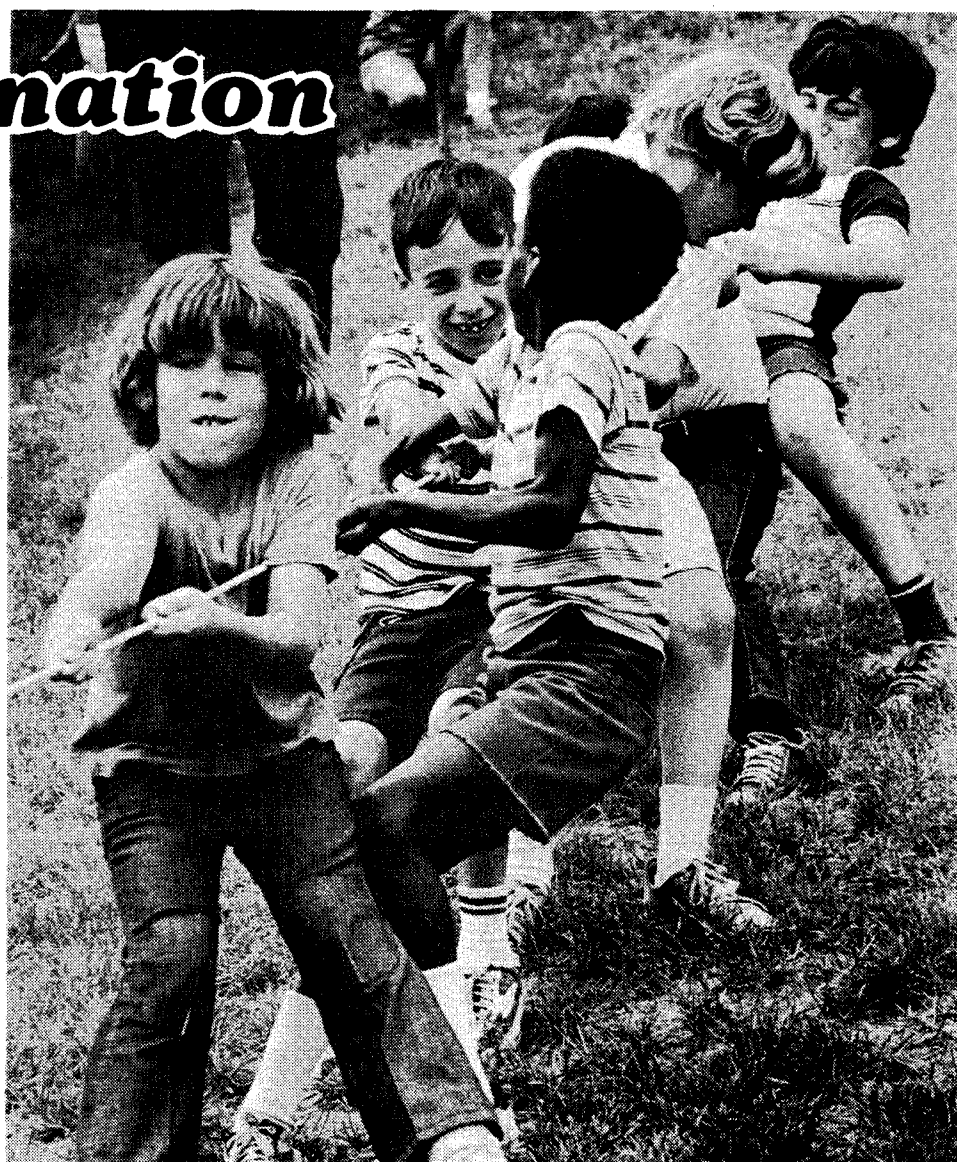
Yes, we have much to be proud of in the United States. But we cannot sit back complacently and overlook our own faults. There is some similarity in our time to Solomon's time. We, too, have grown rapidly. We have become a wealthy nation. But in the midst of our prosperous land, there are people who are desperately poor.

And modern technology has spread a picture of the entire world before us. In conscience, we must add the poor of the rest of the world to our own burden.

We have witnessed racial unrest, drugs, political corruption in our own country. Modern media informs us that these problems are worldwide. Added to this is a continued search for peace among the nations of the world.

Never has the call for Christian witness been more clear. How can we answer this call? What can you, one person, do alone?

YOU CAN begin by taking a good look in your own neighborhood and the areas surrounding you, in your parish. Do you see people in need?



"The most noticeable feature about our people is our great diversity. The coins we carry in our pocket tell us this message very clearly: 'e pluribus unum,' from many, one." From theme article by Father Peter Henriot.

You can search your own soul and answer a pertinent question: "Do I have prejudices against people who are different from myself?" If you do, the chances are that your prejudices spring from a lack of knowledge. This Bicentennial period is a good time to become more familiar with the true greatness of our people celebrating the rich diversity of our backgrounds and heritages. Some excellent information and resources can be obtained from the National center for Urban Ethnic Affairs (4408 Eight Street, N.E., Washington, D.C. 20017); the

National Office for Black Catholics, 734 15th Street, N.W., Washington, D.C. 20005; and the Spanish Secretariat of the U.S. Catholic Conference, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005.

You can take an active interest in politics. Know what a candidate stands for. Stand by your convictions and, if necessary, let your voice be heard.

The list of what you can do could go on and on. Only one question remains: Will you answer God's call?

MARRIAGE ENCOUNTER

By REV. JOSEPH M. CHAMPLIN

One of these weekends I probably will make a Marriage Encounter. With about 20 of our couples in the parish who have recently completed this obviously plus experience urging and praying me on, it will be difficult not to do so.

HOWEVER, I would like to share my pre-Marriage Encounter observations with readers who may have never heard of the movement or who are turned off by the "hugging and kissing" of encountered couples or who feel interested, but apprehensive about the 44-hour weekend event.

From what I have observed the encounter is to make good marriages better, not to save sour unions or work miracles for emotionally troubled persons; couples will not understand what the weekend is unless they experience it themselves; participants return almost universally positive and highly enthusiastic about their encountered couples manifest a sudden and profound growth in love for others, interest in the parish, joy in their hearts.

The latter points, particularly this new concern for others and willingness to serve, speak rather convincingly to me. Joy and a swift surge of emotional enthusiasm are, of course, good signs, but often they fade fast and lack staying power. Unselfish love, on the other hand, is a sure sign of God's presence in a person or movement.

IN THE PAST few years I have witnessed several remarkable incidents of that self-giving spirit among encountered couples.

• I met after 17 years the first couple whose marriage ceremony I had performed as a young priest. They were and are delightful persons, but the husband was never a particularly faithful Catholic nor the wife much of a practicing Protestant. Marriage encounter changed that and they drove 40 miles with their family on a Sunday afternoon to tell me this.

• On a trip to Philadelphia's Malvern Retreat House for a next day lecture, I stopped at a restaurant for a quick dinner alone. Several happy couples and a priest spotted the

unknown cleric sitting by himself and invited me over for dinner.

They had just concluded "giving" an encounter and, again, I heard testimony of persons alienated from the Church now reconciled and active in it. Afterwards (following the usual warm embraces) one couple, despite inconvenience, drove me to the retreat house and later wrote this columnist a beautiful letter about our meeting.

• At an information night in our parish, an out-of-town husband spoke quietly to me of how he made his first confession in eight years during a weekend encounter.

• One of our couples with 10 children were anxious to make an encounter, but understandingly concerned about care of the boys and girls for those Friday-Sunday hours.

No problem. An encountered couple from a nearby city with five of their own took the 10 and, aided by others, hosted them for the entire weekend.

LOVE begets love. Upon their return our newly encountered, visibly changed and highly enthusiastic

parents of 10, a few weekends later, hosted another family of youngsters while their dad and mom made the weekend.

• "Tom, have you noticed any difference in your parents since they made the weekend encounter?" My fifth-grade altar boy smiled, nodded yes, and replied they were much friendlier.

Archbishop Whealon of Hartford, following his own encounter weekend wrote: "Marriage Encounter is a powerful spiritual and human experience, deserving highest recommendation to couples of all ages, to priests and religious. It is also a force—I hope and pray—to be reckoned with in parish life of the future."

SOLOMON ASKED God only for an understanding heart. He received that from the Lord and much more besides.

Couples approaching a Marriage Encounter who make a similar request, apparently likewise receive that and much more besides.

Builder and Administrator

SOLOMON

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

David, the able warrior king, had succeeded in suppressing all of Israel's enemies. Solomon profited by the situation to build up his country from within. The first book of Kings opens with an account of his glittering reign. He was admirably fitted for the task which faced him. A wizard at administration, his astuteness in this regard won him an imperishable reputation for wisdom. Under his direction, a united Israel reached the peak of its glory. But for all his wisdom, he was limited in vision, and the means he employed to develop his country, while immediately and spectacularly successful, eventually boomeranged and brought about a situation which was little short of ruinous.

SOLOMON was not exactly a chip off the old block. He was not a soldier; fortunately for him, he did not have to be. He lacked his warm-hearted father's sincere feeling for his people; on the contrary, he alienated them slowly but surely. He was an administrator, a builder, and a businessman.

His own palace was the last word in oriental luxury, and the temple, which replaced the portable tabernacle, was the glory of Israel. It has been suggested, however, and with some probability, that the latter was meant to be a sort of "Royal Chapel," and adjunct to the palace. Be that as it may, it did actually become the center of Israel's religious life, the proud symbol of the true religion, the official locale for the worship of Yahweh. At the same time, however, he erected shrines to pagan gods for the convenience of his non-Israelite concubines.

On the administrative level, the king divided the country into 12 districts and appointed men to run them, thus giving birth to a bureaucracy. He established diplomatic relations with foreign countries — his marriage to the daughter of the Pharaoh of Egypt was a stroke of genius — and instituted a flourishing program of international trade. In the latter venture he entered into a partnership of sorts with Hiram, king, of Tyre, and important Mediterranean port.

Solomon's copper refineries at Ezion-Geber (at the head of the Gulf of Aqabah) were discovered in 1938. While there was little danger from foreign enemies during his reign, he was wise enough to carry out an extensive preparedness program. Cavalry and chariot detachments manned all the strategic spots, and the garrison at Megiddo, overlooking the vast Plain of

Megiddo, has been excavated and is remarkably intact: hitching posts, stalls, feed troughs are all there for the visitor to see.

Peace and prosperity, two camels in every garage — if you happened to belong to the moneyed aristocracy or bureaucracy. But of course very few did, and this made for restlessness and discontent. Things had changed too quickly: from tents to houses to estates. Overnight sharply disparate classes had sprung into being: a few rich and many poor, and the poor were understandably far from happy about the situation. To facilitate his far-flung building program, the king had conscripted forced labor — from all the tribes but Judah: a fatal error. Exorbitant taxes were necessary if he were to support himself and his huge harem in the style to which neighboring potentates were accustomed.

There is something sharply ironical in the picture of a king of Israel married to a daughter of the Pharaoh and imposing upon his own people the forced labor to which the building program of the pharaohs had subjected them, and from which they had escaped, two centuries before.

The smoldering resentment of the people was ready to blaze into a social crisis of fiery proportions. The old tribal rivalries were beginning to reassert themselves; the northerners, especially, balked at being practically enslaved by a Judean king who made no secret of his favoritism among members of his own tribe. Around the 24th year of his reign, an Ephraimite by the name of Jeroboam, with the backing of the prophet Ahijah, instigated a rebellion. It failed, but he managed to escape to Egypt, there to bide his time. This was a storm cloud on the horizon. It cast a disturbing shadow on the glitter of the capital of the United Kingdom, and the lighting which was soon to flash from it would split that kingdom in two and begin a process of disintegration destined to end in the ruin of both North and South. Solomon had brought Israel to the heights, but in such a way as to give it its initial push into the depths.

For all his pompous declarations of loyalty to Yahweh, for all his showy supplications for wisdom in the government of his people, he was not what one would call a godly king. The inspired authors who decommented his reign were reassuringly frank in their appraisal of his character, but they did give him credit for his material contributions to the growth of his realm.



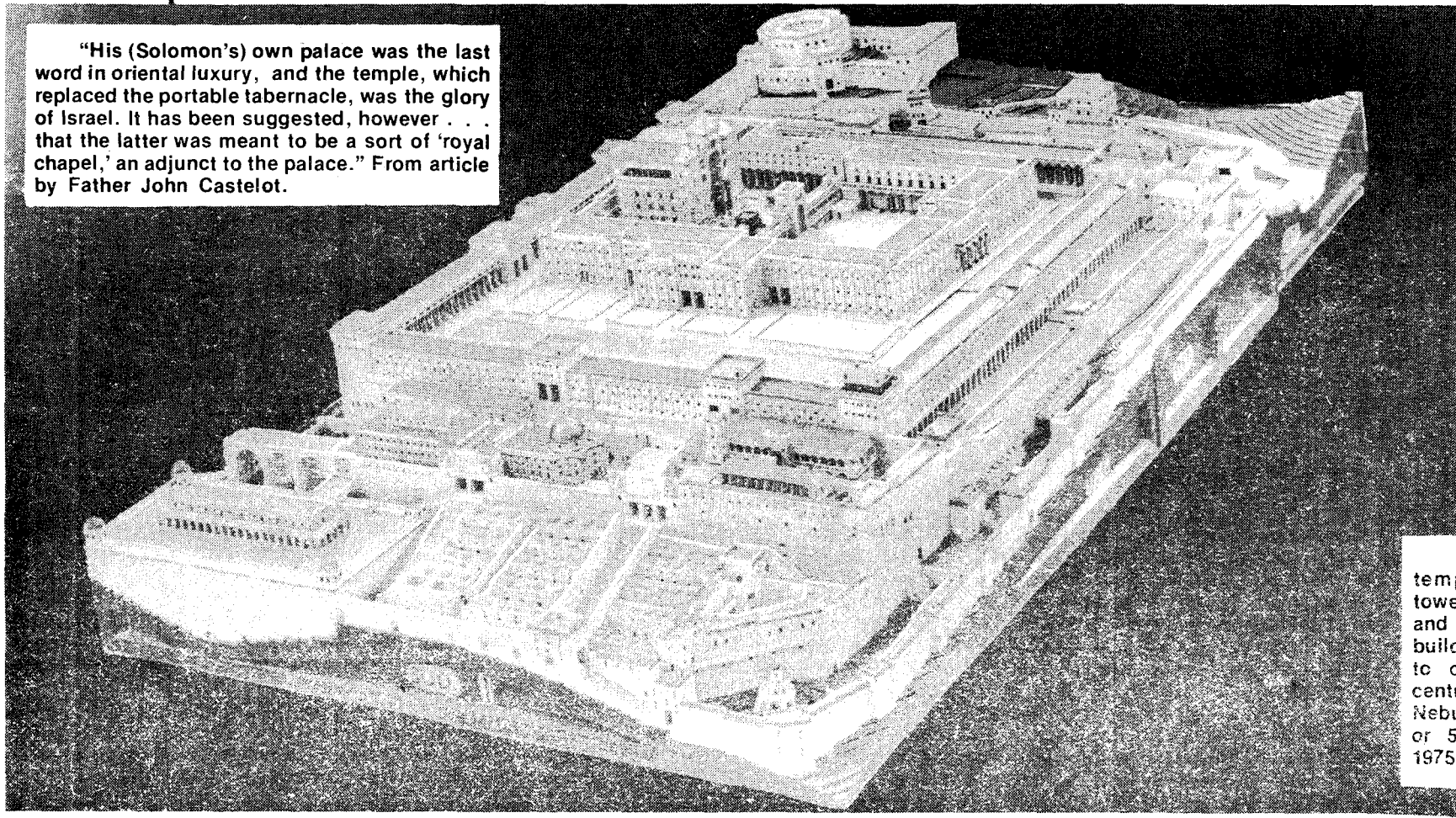
"The first book of Kings opens admirably fitted for the task which regard won him an imperishable re

The best two women w Gustave Dore

"Our Jewish Bible has implanted itself in the table-talk and household life of every man and woman in the European and American nations." — Ralph Waldo Emerson, "Representative Menx: Plato," 1845.

A model shows the splendid temple of Solomon (triple-towered structure left center) and its environs. The majestic buildings, which took 7½ years to complete, stood for three centuries until burned down by Nebuchanezzar's soldiers in 587 or 586 B.C. (Photo copyright 1975 by Matson Photo Service)

Soldifying Kingship



"His (Solomon's) own palace was the last word in oriental luxury, and the temple, which replaced the portable tabernacle, was the glory of Israel. It has been suggested, however . . . that the latter was meant to be a sort of 'royal chapel,' an adjunct to the palace." From article by Father John Castelot.

The Bible and life

By REV. CARL J. PFEIFER, S.J.

Joan lay paralyzed in a hospital bed that looked more like an instrument of torture. Her head was pulled back by heavily weighted ropes. Her legs were stretched with other weights. Young, bright, pretty, she lay motionless, aware that she would probably never be able to move again.

When I met Joan on my rounds as temporary hospital chaplain, she had been paralyzed for over three months. About 10 weeks before, her small car was demolished in a serious accident on an Illinois highway. She was rushed to the closest hospital. That is where I came to know her.

JOAN had been married hardly a year. She and her husband had an apartment in New Jersey where they both worked. When it became clear the extent and seriousness of her injuries, her husband quit his job, moved to Illinois, found a room near the hospital and a part-time job.

George spent every evening at the hospital. When I came by each evening, the two were always close together. George sat on a chair by the bed and held his wife's hand as he read to her. I noticed that he was always reading the same book of the Bible, the letter of Paul to the Romans.

I was touched by their love, by the constancy of George's affection for a lovely young woman whose accident had paralyzed her body and their lives. I was touched by how the two of them were coping with a terrifying tragedy. I was moved by Joan's peace in the midst of what must have been a dreadful daily torture.

One evening George and I ate supper together in the hospital cafeteria. He told me how hard the whole experience was for him. He confided that if it were not for the Bible, he could not find reason or courage to go on. It was the nightly sharing with Joan the profound words of St. Paul in the eighth chapter of the Letter to the Romans that they both found hope. Paul's words of hope, his expressions of total confidence that nothing could separate one from God's love, helped George and Joan make

some sense out of what seemed so senseless a situation. The Bible helped them find a way to live in what appeared a death-dealing experience.

Those two young people taught me something I've never forgotten, something that has helped me in my own life as well as in my work as a religious educator. They showed me that the Bible must be read in relation to one's life. They taught me that the Bible is really about the mystery of daily experience. It is not a book of theories, it is a book about experience. It needs to be read as it was written, as an interpretation of life's meaning in the light of God's reality.

FOR JOAN and George, St. Paul was talking about their lives and what sense there can be in a senseless, tragic accident. Paul was helping them discover the hand of a caring God present to help them face the results of an awful accident. As they read each evening the two found meaning, courage, hope because of Paul's words. They also began to understand the Bible in a new way because of their suffering.

So the Bible is meant to be read and understood. Day-to-day experiences—sorrow, joy, birth, death, suffering, pleasure, work, play, love, hate, freedom, sin—can help us grasp the meaning of the Bible because the Bible is about day-to-day living. Familiarity with the Bible, read in relation to life, can be a great help in finding one's way through the confusing, shadowy paths of life.

For example, the story of Abraham is about MY faith, that of Moses and the exodus is about OUR struggle for freedom. The story of David's sin is about sin in all of our lives. Adam and Eve are you and me. What Jesus says about blindness is about my own lack of vision and insight.

Therefore the key to understanding the Bible is to approach it in direct relation to daily life. Life helps us grasp the meaning of the Bible. The Bible helps us penetrate the mystery of life. For that awareness I thank a young paralyzed woman and her faithful husband.



Kings opens with an account of his (Solomon's) glittering reign. He was task which faced him. A wizard at administration, his astuteness in this ishable reputation for wisdom." From article by Father John Castelot.

The best known example of the wisdom of Solomon, his decision in the dispute between the women who both claimed the same baby, is recorded in this 19th century engraving from Paul Dore's The Bible, Illustrated.

know your faith

Discussion points and questions

1. Read Chapters 1 through 11 in The First Book of Kings.
2. List the important events during Solomon's reign.
3. What were the strengths and weaknesses of Solomon as a ruler of Israel? Relate these to some modern statesmen.
4. Discuss the material contributions Solomon made to the kingdom of Israel.
5. What makes a nation great? Discuss your response as it relates to our own country.
6. Discuss some of the limitations to the description of America as a "melting pot."
7. What is your definition of "justice"? How does this term fit into the life of a Christian? Discuss.
8. Discuss the parallels between today's people and the people during Solomon's time.
9. Do you think we can learn from the experiences related about Solomon and the people who made up his kingdom?
10. Discuss some of the advantages of taking part in the Encounter weekend.
11. Investigate a local Encounter group which is active.



Prayer of the Faithful

30TH SUNDAY OF THE YEAR
Oct. 26, 1975

CELEBRANT: Father, we come to You as Your people. We bring our fears and our hopes; our anxieties and our dreams. Listen to us and hear our prayers.

LECTOR: The response for today will be: Father, hear us.

LECTOR: That America will be guided by sound leaders and honest government as we draw closer to our third century, we pray:

PEOPLE: Father, hear us.

LECTOR: That we may take our Faith seriously and learn to live its challenges, we pray:

PEOPLE: Father, hear us.

LECTOR: That a lasting peace may one day silence the fighting in Northern Ireland, we pray:

PEOPLE: Father, hear us.

LECTOR: That injustices against the migrants, the poor and especially the unborn may soon end, we pray:

PEOPLE: Father, hear us.

LECTOR: That we may learn to talk about our differences rather than fight about them, we pray:

PEOPLE: Father, hear us.

LECTOR: That our love for God may be rooted in the concern and the love we have for each other, we pray:

PEOPLE: Father, hear us.

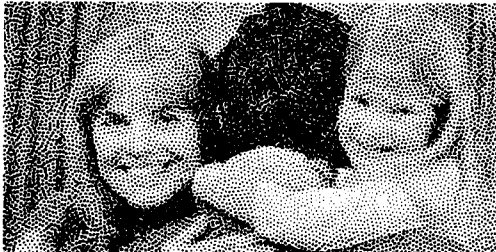
CELEBRANT: Father, in the name of the compassion we must show one another, in the name of the peace our love can give and in the name of the fellowship we must strive to build, we thank You, Father, for hearing us. Help us to make these things come alive in us. We seek these things in the name of Jesus Christ, Your Son, Our Lord.

PEOPLE: Amen.

★★★

"Human society . . . their rights and fulfill their ought to be regarded above all duties, and are inspired to as a spiritual reality in which strive for moral good." — men communicate knowledge Pope John XXIII, "Pacem in to each other in the light of Terris," April 1963. truth, in which they can enjoy

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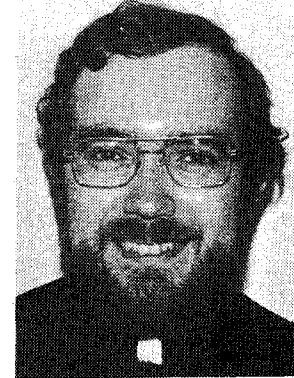
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The GOSPEL Truth

This Sunday's Gospel as interpreted
by an Archdiocesan priest

30th Sunday
of the Year
Oct. 26, 1975



Father Stearns

Reading I, Ex 22:21-27
Reading II, I Th 1: 5-10
Gospel, Mt. 22: 3 4-40

Love God and neighbor

By FATHER JOSEPH STEARNS
Little Flower Church, Coral Gables

What do we do with Jesus' words?

There are certain passages in the gospel that we really don't know what to do with . . . They're usually statements which make great demands on the way that we live. If we ever should take them seriously some drastic changes would have to be made.

We have such a passage in this Sunday's gospel. We are told what the greatest commandment is. You shall love God with all your heart and the second is like it: You shall love your neighbor as yourself.

There is no problem with the first half of the statement. Christians have been attempting to love God through the centuries. We believe that our God is one of love and that we should love our neighbor. But are we to take seriously that we should love our neighbor as we love ourselves? Certainly, we feel, Jesus must have been exaggerating, or speaking figuratively. He couldn't be serious. It's hard enough just to love our neighbor, never mind having to love him in the same way that we love ourselves.

Perhaps it could have understood this way if this passage were unique to the New Testament. However, the New Testament is full of references to this gospel command.

John tells us in no uncertain terms that if a man claims to love God and at the same time hates his neighbor he is a liar. Who can forget the judgement scene in Matthew. Whatever you do to the least of your brothers you do to Christ. James clearly brings the point home when he says that it is of no use to wish our brothers the peace of God unless we are willing to feed and clothe them when they are in need.

The passage in this Sunday's gospel is so much part of the "good news" that it is impossible to rationalize away. To make matters even more difficult for us, Jesus puts both commands on equal footing. The command to love our neighbor is just like and just as important as the command to love God. If we are to really love God then we must love our neighbor, and we must love this neighbor as we love ourselves.

How do we love ourselves? If we are honest about it, we would have to say that we love ourselves by trying to obtain those things in life which we believe will bring us happiness or at least set up the conditions by which fulfillment and peace can be found. Such conditions would include adequate food, gainful employment, decent housing, and educational opportunities.

So it would seem that if we are to really love God then we must not only do anything to hinder our neighbor from attaining these things, but if we really love our neighbor as ourselves then we must actively seek these conditions for all men. If we take this command seriously, it is easily seen that many of our attitudes will have to change. This command is full of social implications.

Jesus spoke these words to a hostile group of people. As they are spoken to us in the Liturgy of the word during the Mass we hope that they fall upon more understanding ears. After all, we have come to love God and discover his presence in our lives. Perhaps this gospel is just the thing that is needed to shake our complacency. If we are to find God and love him, then we must find and love him in our fellow man.

It's a Date

Dade County

Members of the **CATHOLIC ALUMNI CLUB** of Miami, have set a Hallowe'en party complete with costumes at the home of Wally Smith, 4520 SW 83 Ave. at 8:30 p.m., Saturday, Oct. 25.

★★★

A Hallowe'en dance sponsored by the social committee of **ST. VINCENT DE PAUL** parish begins at 9 p.m., Saturday, Oct. 24 in the parish hall, 2000 NW 103 St. A live band will provide music for dancing.

★★★

The first in a series of Sunday evening celebrations which will include Mass at 6 p.m. followed by a pot luck dinner is planned in **ST. LOUIS** parish for Oct. 26.

★★★

ST. KEVIN parish will sponsor their Fall festival, including games, rides, refreshments, etc. beginning today (Friday) and continuing through Saturday and Sunday on the grounds at Bird Rd. and SW 125 Ave.

★★★

A "Harvest Card Party" sponsored by the Woman's Club of **ST. JOSEPH** parish, Surfside, begins at 1 p.m., Monday, Oct. 27 in the parish center. The Club sponsors arts and crafts workshops every Wednesday at 1 p.m.

★★★

A Hallowe'en party sponsored by the Fifty Plus Club in **LITTLE FLOWER** parish, Coral Gables, begins at 2 p.m., Sunday, Oct. 26 in the school cafeteria. Entertainment will be provided. Father Joseph Stearns is the club moderator. All parishioners over 50 years of age are invited to attend and enroll as members.

★★★

A "Flea Market" sponsored by the Athletic Assn. of **IMMACULATA LASALLE** High School begins at 10 a.m. and continues until 4 p.m. on Sunday, Oct. 26 at 3601 S. Miami Ave. in the school cafeteria.

★★★

Family picnic for parishioners of **ST. CATHERINE OF SIENA** Church is scheduled for Sunday, Oct. 26. Each family is expected to bring their own food to the grounds of the parish center.

★★★

ST. AGATHA parish will

sponsor a dance beginning at 9 p.m., Saturday, Oct. 25 in St. Brendan school cafeteria, 8725 SW 32 St. Live music will be provided and tickets will be available at the door.

★★★

Trip to Disney World for senior citizens 55 or over is being sponsored by **ST. MARTHA** parish. Deadline for reservations is Saturday, Oct. 25. Chartered buses will leave **ST. MARTHA** parking lot at 7 a.m. on Nov. 12 and return at 10 p.m. For complete details call 891-3379 after 10 a.m.

★★★

"White Elephant" sale in **ST. JAMES** parish, North Miami, begins at 7 a.m. and continues until 2 p.m., Sunday, Oct. 26 on the church grounds, 540 NW 132 St.

★★★

A Hallowe'en dance is slated to begin at 9 p.m., Saturday, Oct. 25, at **ST. DOMINIC** parish hall, 5909 NW Seventh St. Costumes are optional. Prizes will be made for best attire.

Palm Beach County

A dessert card party under the auspices of **SACRED HEART** Ladies Guild begins at 12:30 p.m., Saturday, Oct. 25 in Madonna Hall, 430 N. "M" St., Lake Worth. Guests must bring cards.

★★★

MAURAWOOD RESIDENCE will benefit from a luncheon and fashion show at 12:30 p.m., Saturday, Oct. 25 at the Hotel Colonades, Singer Island, W. Palm Beach.

★★★

An outdoor Christmas bazaar will be sponsored by the Volunteer Auxiliary of **LOURDES RESIDENCE** from 10 a.m. to 4 p.m. on Saturday, Oct. 25 on the grounds of the residence at Fern St. and Flagler Dr., West Palm Beach.

★★★

ST. PAUL OF THE CROSS parish will sponsor its annual spaghetti dinner from 4 p.m. to 8 p.m., Sunday Oct. 26 at the parish center, 10970 State Rd. 703, adjacent to Lost Tree Village.

★★★

A "Back to School" Hallowe'en party under the auspices of **COURT PALM BEACH, CDA** begins at 2 p.m., Saturday, Oct. 25 in the Court hall, 537 Pine Terrace, West Palm Beach. Guests are invited.

Villa Maria plans Christmas bazaar

Started your Christmas shopping yet?

If you haven't, the first week in November is an ideal time to start when a Bicentennial Christmas Bazaar will be sponsored by the Women's Auxiliary of Villa Maria Nursing and Rehabilitation Center, North Miami.

Beginning at 10 a.m. on Saturday and Sunday, Nov. 1-2, a wide range of gift-giving items will be available, including books, toys, wearing apparel, home baked pastries, jewelry, ceramics, household items.

A buffet luncheon will be served in the Villa dining room at 1 p.m. Reservations are necessary and should be made by calling 891-8850.

Proceeds benefit the Villa Maria staffed by the Sisters of Bon Secours who have 180 residents under care at the present time at 1050 NE 125 St., North Miami.



St. Maurice Country Fair poster contest was won by Debi Mortemore. Her entry is held by Mrs. Mary Eldridge as other youngsters lend a hand.

"Please Father, STOP THE PAIN!"

This plaintive plea from a child in Bangladesh, tears at the heart-strings of the missionary.... for he knows only too well the persistent pain of sickness and starvation.

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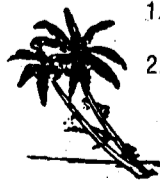
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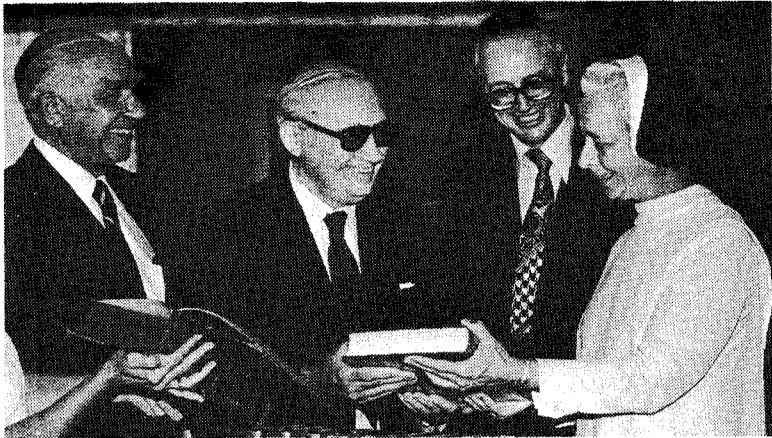
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New York, New York 10001

OR:

Msgr. John J. Donnelly
Archdiocesan Director
6301 Biscayne Boulevard
Miami, Florida 33138



Barry College president Sister M. Trinita Flood, O.P., receives a new 16-volume edition of Judaica encyclopedias from Dr. George Wise (center), founding president of Tel-Aviv University. Looking on in the Barry library are Shepard Broad, (left) a Barry trustee and catalyst of the relationship, and Dr. Haim Ben-Shahar, president of Tel-Aviv U. In foreground is Barry's 1901 edition of the Judaic encyclopedia.

Christmas card Contest set

FORT LAUDERDALE — Its annual Fine Arts Christmas Competition to find an appropriate work by a local artist for reproduction as the official greeting card for Holy Cross Hospital and the Sisters of Mercy is now in progress.

The winning artist will receive \$250 for his or her work which will be added to the permanent fine arts display which includes former winners.

Entry blanks may be obtained through local art centers or supply stores or at the hospital public relations office. Entries must be received no later than Nov. 1.

Pre-holiday festivals slated next 2 weeks

Pre-holiday festivals with a variety of themes will highlight activities in Dade, Broward, and Palm Beach Counties during the next two weeks.

A Bicentennial theme has been chosen by St. Maurice parish for their annual Country Fair which opens Thursday, Oct. 30 and continues through Sunday, Nov. 2, on the grounds at 2851 Stirling Rd., Fort Lauderdale.

The American anniversary theme will dominate decorations in booths and workers' costumes between 1 and 11 p.m. daily as visitors are guided back through history spanning the time between 1776 and 1975.

American and Spanish delicacies will be featured at St. Dominic parish carnival at 5909 NW Seventh St. beginning Oct. 31 and concluding on Sunday,

Nov. 2.

Rides, games, and variety booths will be featured for adults and children and proceeds will benefit the athletic and educational programs for more than 1,000 youngsters sponsored by the parish.

"The Spirit of St. Mark" will be theme of the annual carnival sponsored by the Home and School Assn. of St. Mark parish, Boynton Beach on Sunday, Nov. 2.

Games, pony rides, a white elephant sale, booths, and refreshments will highlight the one-day event from 10 a.m. until 4 p.m. on the grounds at 620 NE Sixth St., Boynton Beach.

It's a Date

Broward County

ST. JOHN the BAPTIST Women's Guild, Fort Lauderdale, will welcome 44 new members during a coffee at 10 a.m., Wednesday, Oct. 29, at the home of Mrs. Edward J. Horejs, 4150 NE 22 Ave.

A sale of home baked foods will be sponsored on Sunday, Oct. 26, at the rear of **ST. SEBASTIAN CHURCH**, Fort Lauderdale, by members of the parish Council of Catholic Women. Donations will be accepted Saturday and Sunday by Mrs. Russell Sullivan.

ST. CHARLES BORROMEO Women's Club will sponsor a rummage sale on Monday and Tuesday, Oct. 27 and 28, in the parish center, NW Sixth Ave. and Hallandale Beach Blvd., Hallandale. The sale will be in progress from 9 a.m. to 4 p.m. each day.

*** Their annual covered dish luncheon will be sponsored by **ST. ANTHONY Young at Heart Club** at 12:45 p.m., Thursday, Oct. 30, in the parish club rooms.

*** A "Harvest Moon" dance under the auspices of **NATIVITY Guild**, Hollywood begins at 9 p.m. today (Friday) in the parish hall.

*** **ST. STEPHEN Council of Catholic Women** have announced a rummage sale beginning at 8 a.m., Saturday, Oct. 25, and continuing after Sunday Masses in the parish recreation hall, Hollywood.

*** A "German Night" will be observed in **ST. BERNARD parish**, Sunrise, at 8 p.m., Saturday, Oct. 25 in the parish center. German cuisine plus entertainment and dancing will be featured. For tickets call 733-9858.

Annual carnival opens today (Friday) and continues through Saturday and Sunday on the grounds of **OUR LADY QUEEN OF MARTYRS parish**, 1100 SW 27 Ave., Fort Lauderdale.

*** "Fall Follies" of **ST. HENRY PARISH**, Pompano Beach, originally scheduled for tonight (Friday) in St. Clement parish, Fort Lauderdale, have been postponed until Nov. 7 at the same location.

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Students to compete in poster contest

Pupils in schools of the Archdiocese of Miami will join students in parochial schools throughout the nation in participating in the poster contest sponsored by the 41st International Eucharistic Congress.

"The Eucharist and the Hungers of the Human Family," theme of the Congress will be the subject for posters of pupils in the fifth through 12th grades. Winners will be chosen in two categories from the fifth to eighth and ninth to 12th grades and grand prizes include all-expense paid trips to Philadelphia and the Congress for two winners and their parents.

Winners will also be honored at a special ceremony following the Youth Dade Children's Mass. Congress

Ex-Gibbons High priest is dead

Funeral services were held in Los Angeles for Father Victor M. Forteza, Sch. P., formerly a member of the faculty at Cardinal Gibbons High School.

A native of Spain who was ordained in 1954 Father Forteza died at the age of 45 while serving as assistant pastor at Our Lady Help of Christians Church in Los Angeles.

While stationed at Cardinal Gibbons High School for a period of eight years he taught French and choral music.

judges will also select eight runners-up for special recognition.

Contestants, whose entries must be submitted to school principals no later than Oct. 31, must portray one of the eight hungers embraced by the Congress theme which includes mankind's physical and social hungers for bread, freedom and justice, truth, understanding, and peace. They also include the more basic hungers of the soul for God, the Spirit, and Jesus, the Bread of Life.

Individual school principals will conduct preliminary judging on the basis of originality, relevance and artistic execution. Each school will submit one entry in two groups to their school superintendent who will, with his selected committee, choose one poster in each group from the Archdiocese to be entered in the national competition. Judging at the Archdiocesan level is Nov. 7.

National winners will be selected from a panel of judges representing the arts and graphics fields.

Father Charles Ward is the Archdiocese of Miami Coordinator for next summer's Congress.

Memorial Mass for priests' father

KEY WEST—A memorial Mass for Denis Dalton, father of two Archdiocese of Miami priests, will be concelebrated at 11 a.m. Saturday, Oct. 25 at St. Mary Star of the Sea Church.

The father of Father

ACCW unit to meet

BOYNTON BEACH —

Affiliations of the Palm Beach Deanery of the Miami Archdiocesan Council of Catholic Women will convene for their annual Fall meeting on Thursday, Oct. 30.

Mass celebrated at 9:15 a.m. in St. Vincent Ferrer Church, Delray Beach, by the pastor, Father John Skehan, deanery moderator, will open the one-day meeting.

Business sessions open at 10:15 a.m. at Paoletti's Restaurant, 2404 S. Federal Hwy. where Mrs. Frank O'Donnell, president, St. Vincent Rosary-Altar Society will welcome members.

A special presentation by the International Affairs Commission will highlight the meeting where members will also hear Mrs. Henry Doumar, legislative chairman; and Mrs. Robert Ulseth, ACCW president.

Guest speaker during noon luncheon will be Jesuit Father John B. Handrahan, administrator, Our Lady Queen of Peace Mission, Delray Beach, and formerly a member of the faculty at Holy Cross College, Worcester, Mass.

Reservations must be made no later than Oct. 27 by contacting Mrs. Peter Costello at 278-0977.

Peace pageant at St. Jude

JUPITER — A "Peace

Pageant" to encourage international understanding will be presented at 2 p.m., Sunday, Oct. 26 at St. Jude Church.

More than 30 children bearing flags of different countries will lead the presentation which will star 10 members of the Christian Mothers and Women of St. Jude Confraternity as well as 20 high school girls in native costumes of as many world

nations. Music will be provided by children of the CCD classes under direction of Mrs. Jack Misenti. Accompaniment at the organ will be provided by Chris DeHayes. Narrators will be Mrs. George Lake and Kathy Kloiber.

Msgr. J. Jerome Reddy will be honored on the occasion of his 90th birthday immediately following the pageant.

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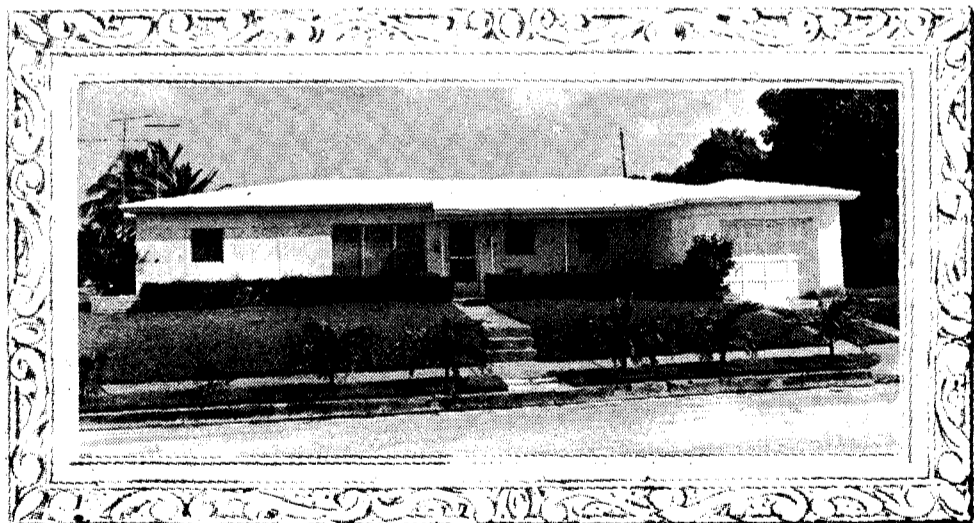
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MORE REPEAT BUSINESS from satisfied customers than any other roof cleaning, sealing, and coating firm is the claim of Kool-Tite, Inc. The tile roof on the Cesarini Home, 7421 N.E. 8th Ave., Miami was cleaned, sealed and coated by Kool-Tite six years ago. In May, 1972, they contracted with Kool-Tite to clean, give a free brush seal and give one coat of paint to the tile. The exclusive coating Kool-Tite uses stays brilliantly white for years. In fact, the Kool-Tite coating is much whiter than the paper this photo is printed on. "Not only is the roof still free of mold and fungus," states Jesse Scalzo, of Kool-Tite, "but the roof still is brilliantly white as you can see in this recent photo. The exclusive Kool-Tite process takes four days to complete. On the first day, the flat tile roof was cleaned; the second day we brush sealed the roof free of charge; on the third and fourth days, lasting Kool-Tite coatings are applied. The sealing and coating is applied only to a dry surface to insure a perfect bond. Our men are not just 'put to work,' they first are thoroughly trained in the application of the Kool-Tite process at our factory. We guarantee all work unconditionally for 18 mos. and give you a five year warranty. We also coat gravel, flat tile asbestos shingle and slate roofs. The white coating we use is formulated in our own plant exclusively for Kool-Tite's Dade County customers. Free estimates may be secured with no obligation by calling Kool-Tite at 754-5481 in Miami. Scalzo explained. "Do not accept a substitute! The material used by Kool-Tite, Inc., is exclusive with us. . . it is not available in any stores or from any other roof cleaning firm. Kool-Tite specializes only in the finest roof cleaning, sealing and coating" Financing available.

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Many CYO's plan Halloween 'horrors'

By ELAINE SCHENK

So you thought you were too old for that Halloween stuff? Heck no! It's more fun than ever now, as shown by all the different youth groups' spooky activities:

● **Holy Family Parish** this

Your Corner

Sunday night, 7:30-10—Scorpio provides the sound effects at a Halloween dance

● **St. Benedict CYO** sponsors a Haunted House for children 12 and under, Oct. 30 from 7:30-9 p.m. at West 8th Ave. and 78th St. in Hialeah

● **St. Rose CYO** presents the new traditional Spook House at the children's fun-filled Halloween party, sponsored by the parish Mothers Club. Starts at 7:30 p.m. Oct. 31, in the auditorium

● **St. Luke's Parish Youth Group** sponsors a costume dance at Madonna Hall (Sacred Heart Parish) in Lake Worth, Nov. 1 from 8-12 p.m. You don't have to wear a costume, but it'll be cheaper if you do; and you might even win a prize! There's also a Spook House and live music

And any time between now and Halloween, Your CYO can participate in the UNICEF campaign; call Mrs. Hill at 854-1995.

● **SCOUT NEWS:** Come on out to **St. Rose of Lima Parish** tonight for the Scouting Expo, beginning at 7:30. Scouts and their leaders have worked hard to put together this Expo so you can see what scouting is all about. Door prizes! Bring the whole family! And remember the second annual **Scouter Development Program** for all adults working with Scouts. That's tomorrow, Oct. 25 at St. James Parish, 9 a.m. to 5 p.m.

● **Food, outdoor recreation, fun, friends**—that sounds like a picnic! Dreher Park is the place this Sunday, Oct. 26, 11 a.m. to 4 p.m. for CYO-ers. Transportation provided from Holy Spirit Church at 10:30 a.m. For more info, call Judy Quartullo at 582-7781.

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● **Junior Daughters of Isabella**—ever hear of them? Catholic girls between the ages of 12 and 18 are invited to find out about this organization. There's a meeting Wednesday, Oct. 29, at 8 p.m. at the home of president Lisa Lotierzo, 9689 SW 35th St. Call Lisa at 221-9365 for more information.

● **Our Lady of the Lakes CYO** has a recipe of hydrogen hydroxide, carbon products and elbow grease that's guaranteed to render any dirty automobile sparkling clean this Saturday from 8 a.m. to 3 p.m. at the parish center. Help make a happier Thanksgiving for the South Florida migrant worker's children by being a good customer of this worthy car wash.

● **Holy Family CYO** is sailing bakes during the morning Masses this Sunday! Pick up some goodies and support the youth of the parish.

Area teens, adults plan active role at CYO meet

More than 60 delegates from the Archdiocese of Miami will be attending the 13th biennial National CYO convention in San Antonio, Oct. 30-Nov. 2.

The four-day convention is one in which the Archdiocese of Miami will be involved more than ever before. The highlight of participation centers on the elections and closing liturgy. For the third straight convention, Miami is running a candidate for the National Council. Peggy Moran, from St. Timothy parish and current member of the national Board, is running for re-election. She is one of four elected officers on the eight-member board and also serves as convention secretary.

AT THE closing Liturgy, Bishop Rene Gracida, newly appointed to be first Bishop of the Diocese of Pensacola-Tallahassee, will deliver the homily.

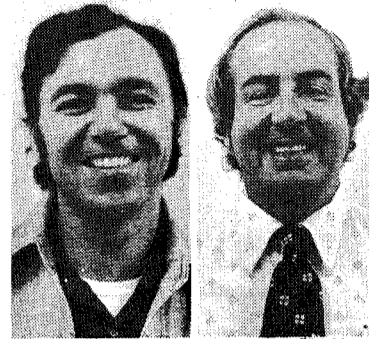
Bob Preziosi, former Arch-

diocesan executive director of CYO and currently project director of Ozanam House for ex-offenders; and Dick Moran, executive assistant to Dr. Ben Sheppard at the Miami Bridge for runaways and the father of Peggy, will be conducting workshops at the convention. Sister Jovanna, O.P. was scheduled to conduct a workshop but will be unable to do so due to illness.

Preziosi will lead a problem-solving clinic for adult leaders, in which selected problems from the participants will be solved using models presented by Preziosi.

"Most of the input will be from the participants, and the problems will basically be parish and parish-diocese problems," he said.

HE WILL also be a process facilitator for an action workshop on The Human Environment, leading the process which will lead to the final draft of a position paper



BOB PREZIOSI DICK MORAN which will go to the U.S. Bishops as a recommendation for action. Six such position papers have been drawn up by various dioceses, including one on Catholic schools by the Archdiocese of Miami.

Moran's workshop, for CYO members, is on Career Planning. "More than actual careers, we will center on what kind of person you are, and what you want to be; the goals you want for yourself and the community and what kinds of jobs are in tune with these goals," Moran explained. The former adviser for St. Timothy CYO plans a slide presentation to go with the discussion, showing people in various careers.

Two members of the Archdiocesan CYO Board, Chris Gagne and Eileen Hoeck, will be facilitating workshops; and two other members, Mark Troppe and Barb Mills, will give a summary of the Archdiocese's position paper on schools. The paper is based on a survey of students at Catholic and public schools.

THEME FOR the convention is "Revolution '76 . . . Youth Shaping a Human Future."

Straight Talk

Friend's mother dying

— what can I do to help?

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

Dear Father,

My best friend's mother is dying of cancer. I feel really bad, and I want to help my girl friend. I just don't know what to say. Could you help?

Debbie

Dear Debbie,

Of all the things a person must face, death is probably the most difficult. When death involves someone we know and love it is all the more difficult. I know you must feel a great deal of pain yourself. I wish I could give you something to say. I

wish I could give you a magic thought to make everything all right. But I can't.

I can tell you, however, that it is very important that you stay close to her during this time. Just your presence will mean a lot to her. You will show her that you love her; that you want to share what she is going through. That doesn't take away the pain but it makes it a lot easier to bear. Your actions will speak louder than any words you can say.

If your faith is strong that will help a great deal. A Christian does not fear death because of the resurrection of Jesus. He has given us eternal life. I'm sure your friend will sense this. You might pray with her. You'd be surprised how much good that can do.

You might be saying to yourself that you wish you didn't have to go through this. Don't we all. But try to see this as opportunity to fulfill the Lord's command, "Love one another."

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Sports Scene

LaSalle clinches AA championship

By TOM FILIPPELLI
and
GEORGE FORNASH

Undefeated LaSalle High with their rock-hard defense at its best, shut out Pine Crest 13-0 for their 6th straight victory and clinched the District 15 AA championship. The Royals' defense allowed Pine Crest a mere 89 yards total offense and forced five turnovers in the game.

St. Thomas Aquinas rolled to their fourth victory in five tries this year with a 41-12 trouncing of Hallandale High. Aquinas' only loss came at the hands of district rival Dillard High. It was Cardinal Gibbons' turn this past week to match up against the steadily improving Dillard team. The Redskins' fate, unfortunately, was no different. Gibbons fell, 26-10.

IT WAS successful week for Mary Immaculate High of Key West as they chalked up another victory. This one was a 26-6 win over Colonial.

Chaminade displayed their best performance of the season in an overtime loss to South Plantation High. Chaminade was ahead 14-7 before the Paladins rallied to tie up and send it into overtime. South Plantation won the penetration tiebreaker and emerged with the 15-14 win.

Curley, Pace, Belen and Cardinal Newman all had a difficult time getting their offenses cranked up. Curley had one of those games where nothing seemed to go right. So Dade routed the Knights 55-0. Pace traveled to Key West for a game against the Conchs. Not many schools venture into that snake pit and emerge victorious. The Spartans had no better luck, losing, 16-0. Belen was blanked by Dade Christian, 24-0 and Newman's one touchdown was not enough to stop Delray Atlantic. The final was 27-6.

Some 26 teams representing 14 schools, met head on in a winner-take-all Catholic Athletic League Volleyball tournament this weekend.

Teams and schools represented were:

Immaculate Conception, host and a very gracious one; Our Lady of Perpetual Help; St. John; Holy Redeemer; St. James; St. Theresa; Holy Family; St. Rose; St. Monica; St. Hugh; St. Lawrence; Centro Mater; Pan American; S S. Peter and Paul.

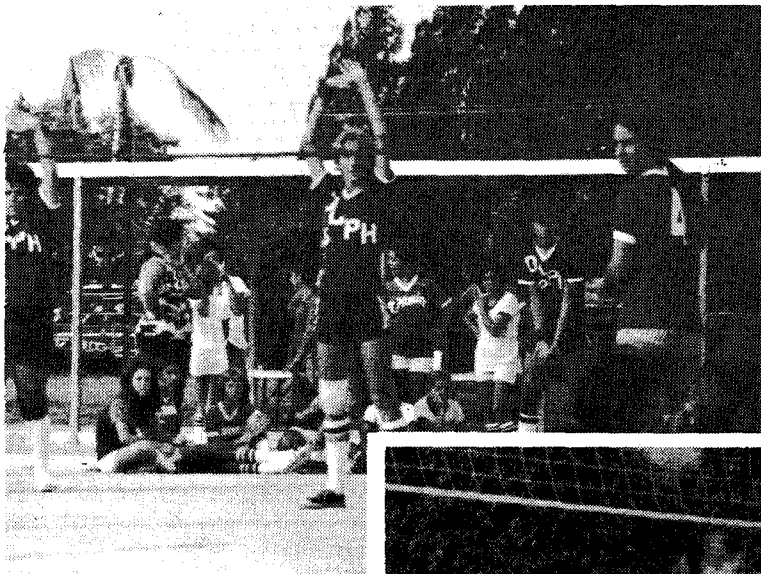
OPENING rounds started at approximately 9:30 a.m. with a blowing wind of about 25 m.p.h. and it is needless to say what that can do to a volleyball served 20 feet in the air. In one of the closer games St. James and O.L.P.H. played to a 16-14 finish with O.L.P.H. winning.

Coach Mary Kindelan said she contributed the victory to the fine play of Theresa O'Brien and Stephanie Zopfi, and there were many outstanding individuals to name a few. St. Johns-Lorraine Fernandez, and Dieane McAlpin; Holy Redeemer—Cheria Cobb and Kim Kelly; St. James—Rochelle Fornash and Sylvia Tollis.

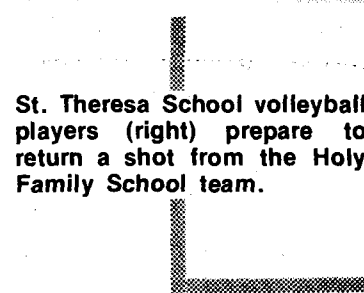
To single out everyone who displayed such talent would take forever, so may I say viewing these games made this writer realize the amount of athletic ability each of these young ladies expound.

Oct. 25, at 8 p.m. at Deerborne Gym, 311 Sevilla Ave., Coral Gables.

We are going with the South to win by six points.



Girls from Our Lady of Perpetual Help and St. Monica Schools (left) battled at the Catholic Athletic league tournament this weekend.



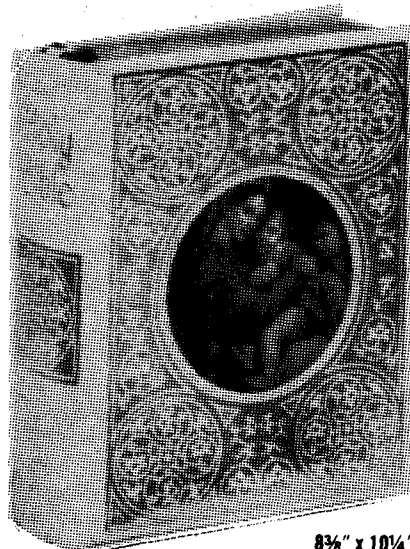
St. Theresa School volleyball players (right) prepare to return a shot from the Holy Family School team.



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

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Chatting with Bishop Rene Gracida (third from left) during a break in the Serra District 30 Convention are (l. to r.) Frank J. Carlin, president of the Palm Beach Serra Club; Michael Perri, governor of District 30; and Gordon Hartman, international trustee from New Orleans.

Serrans convene

continued from page 1

During the weekend, talks were given by State Sen. Phil Lewis; Father John McGrath, Archdiocese of Miami director of vocations; Paul Schaefer, Miami Serra Club president; Msgr. James J. Walsh, spiritual director at St. Vincent de Paul Major Seminary; and Gordon Hartman, Serra International Trustee from New Orleans.

At a banquet Saturday evening, Archbishop Coleman F. Carroll thanked the Serrans for their continuing efforts to foster vocations to the Religious and priestly life, and reminded them of the pressing need in the growing Church for more priests and Religious men and women.

SPEAKING on where the Church is today and where it is headed in the future, Bishop Rene H. Gracida compared a 1963 pre-Vatican II national survey with a new one just released by Father Andrew Greeley's National Opinion Research Center.

Pointing out the decrease in the number of Catholics polled who said they attend Mass weekly, he stressed the encouraging side—the increase in the number of people receiving Holy Communion weekly. He cited a possible change in evaluation of what represents serious sin, "so that their conscience makes it easier to go to Communion each week," in reconciling the seeming conflict in statistics.

"This seems to be the explanation," he said, "especially when we note that the number of monthly confessions is down."

THE SURVEY, he said, showed general acceptance of use of English in the Mass and the handshake or kiss of peace; and a smaller degree of acceptance of guitar Masses and authorization of laymen to handle the Eucharist.

Bishop Gracida told the Serrans that the poll also indicated that many felt that the priesthood was a "poor vocation," and that therefore the Serrans should recognize that this represents a challenge to be overcome in their recruiting programs.

Hartman, at an earlier session, spoke of Serra as a bridge between priest and parishioners, helping to im-

prove communication and aiding the priest in his role as primary recruiter for vocations.

SERRANS must emphasize their availability to priests and parishioners, volunteering their services rather than waiting to be asked, he said.

"We must realize that the ethnic and moral overtones of society are crying for reconciliation between laity and priest," he said, adding that the subject would be a good one for discussion in Serra Club meetings.

As for membership, Hartman said that if the quality is high, the quantity of members will also increase, and that Serrans must strive to attract as members men of all age groups.

"**WE MUST** resort to greater prayer and spiritual life, and examine our own conscience in the face of the extreme liberalism so dangerous to effective prayer today," he added.

Lewis, a former international trustee, past district governor and past president of the Palm Beach Serra Club, spoke of the serious moral problems of the day, urging Serrans to grapple with dishonesty in government and everyday life. He appealed to them to sympathize with the suffering and to help their fellow man by visiting the sick, infirm and imprisoned.

Msgr. Walsh, speaking on the priesthood in 1975, discussed the current status of the priesthood and the difficulties being experienced. But he ended on a note of optimism, speaking of the parish vocations committees as a new outlet for encouraging vocations and commenting that people are realizing their own responsibility is to encourage vocations.

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Law, compassion join hands in Marriage Tribunal

continued from page 3

prepared early to promote the ideals of a Christian marriage."

For those Catholics whose marriage has failed and seek annulment, the steps are these:

- Contact a priest—preferably at the parish level—to discuss the marriage informally and possible grounds for annulment. "The Church emphasizes this sort of pastoral counseling as a way to help a person at a time when his faith is critically tested," Msgr. Fazzalero said.

- The formal stage of annulment begins with the petition—in the form of a long narration—in which the person seeking annulment alleges the grounds for annulment, describes the marriage and names witnesses who may be called to testify about the marriage. If the petitioner has been divorced or his marriage declared null in a civil court, a copy of that decision should be included with the petition.

- The formal hearing before the Tribunal. At this hearing, the petitioner presents evidence—medical records, public documents—and witnesses to support the annulment petition. The burden of proof is on the petitioner, and he will usually be represented by an advocate who will argue in favor of annulment. Witnesses called to the Tribunal should have a close familiarity with the couple and the marriage in question. The spouse, or former spouse, should be contacted also, though it is not always necessary that he or she appear

continued from page 3

designated "Respect Life Day." Among other activities, younger students have been working on a "Book of Life" composed of original drawings, poems and pictures clipped from magazines; older students are making posters to enter into a contest.

Academic subjects are being geared to Respect Life Month, with teachers picking

appropriate areas of concentration during the month.

And through it all, students at all levels are gaining an understanding of what it means to be alive.

"Life grows in different ways — some taller, some shorter," said Anna Santana.

But most important according to Alina Orozco, "We should respect everything, because everything is a gift from God."

at the hearing.

IN CASES where sexual impotence or psychological incapacity are at issue, the opinion of a medical expert is normally required. Another priest—the defender of the bond—will argue for the validity of the marriage. The official—or judge—will make the final, and binding, decision.

"Previously, a decision favoring annulment had to be appealed before another Tribunal in another diocese and another affirmative decision given there before annulment would be final. This mandatory appeal step may in some cases be eliminated," Msgr. Fazzalero said.

An annulment—from the first stage to the formal hearing—normally takes from

six to eight months, and there is a nominal fee to cover the clerical work involved.

Funeral for priest's nephew

WEST PALM BEACH — The Funeral Liturgy was celebrated in St. John Fisher Church for Patrick Redington, whose uncle is a priest of the Archdiocese of Miami.

Father Brian Redington, St. Elizabeth Church, Pompano Beach, offered the Mass for his 21-year-old nephew who died last week after a prolonged illness.

The youth is also survived by his parents, Mr. and Mrs. Joseph Redington, two brothers, Joseph and John; and two sisters, Linda and Nancy.

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El mandamiento más importante

por el REV. JOSE P. NICKSE

Los fariseos preguntaron a Jesús: "Maestro, ¿cuál es el mandamiento más importante de la Ley?" Jesús les respondió: "Amarás al Señor tu Dios con todo tu corazón, con toda tu alma y con toda tu mente. Este es el primero y más importante de los mandamientos. El segundo es semejante a éste: Amarás a tu prójimo como a ti mismo. Estos dos mandamientos resumen toda la Ley y los Profetas."

Mt. 22:34-40

Hoy es el momento de amar.

Una vez un mendigo ciego extendió su mano suplicante a dos viajeros en un apartado camino. Un viajero puso una moneda en la mano del mendigo. El otro lo ignoró. Entonces apareció el Ángel de la Muerte. Les dijo:

"El que dio la moneda al mendigo tendrá cincuenta años más de vida. El otro ahora morirá."

"¿Puedo regresar y dar una moneda al mendigo?" preguntó el viajero condenado.

"No," replicó el Ángel de la Muerte, "un barco se examina y se repara cuando aún está en tierra, no cuando está en alta mar."

Nuestra vida de cristianos nos llama al amor. Amor a Dios y a nuestros hermanos. Amando en esta vida nos estamos preparando para el encuentro final con Dios, que es Amor.

Dice una canción Amar es entregarse. Nuestra vida cristiana es una entrega a los demás. Hoy el mundo necesita madres y padres entregados a sus hijos; maestros entregados a sus alumnos; políticos entregados a sus pueblos; cristianos entregados a sus hermanos. Entrega es sacrificio. Entrega es estar dispuesto a sacrificar la misma vida por nuestros hermanos.

Todas las leyes de nuestra religión se resumen en esa palabra: Amor. Nuestro amor es la llave del Cielo. Seguimos las leyes de Dios porque lo amamos. Seguimos las leyes de la Iglesia porque amamos a Cristo. Vivimos una vida cristiana por amor. Ser católico no es solamente asistir a Misa el domingo. Es vivir esa Misa cada día de la semana.

No podemos amar a Dios sin amar al prójimo. Como cristianos, cuando amamos al prójimo estamos amando a Dios. En el pobre, el anciano, el desamparado, el enfermo, en cada uno de ellos encontramos la presencia de Dios.

En la Vigilia Pascual del Sábado Santo se enciende el Cirio Pascual. Poco a poco la luz del Cirio se va compartiendo y la luz de Cristo conquista la oscuridad. La vida cristiana es igual. Vamos compartiendo con nuestros hermanos la luz de nuestra fe. Todos juntos, hermanados por la fe y el amor, brillamos en la luz de Cristo.

Recordemos el viejo proverbio persa:

"Busqué a Dios y no lo pude ver.

Busqué mi alma y no la pude agarrar.

Busqué a mi prójimo y encontré los tres."

Nueva Iglesia de San Isidro Labrador

La nueva iglesia de San Isidro Labrador será inaugurada y dedicada mañana sábado, 25 de octubre, a las 11 a.m. en 2310

Hammondville Road, Pompano Beach, en ceremonia que oficiará el Arzobispo Coleman F. Carroll. La nueva iglesia fue anteriormente la Misión de Nuestra Señora Reina de la Paz, de Delray Beach. La mayor parte de los feligreses son agricultores de origen mexicano. El párroco, Padre Bernard Kirlin, estudió en México y lleva años en el apostolado en español.

FULL O PART TIME
Trabaje por su cuenta.

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Recientemente ordenado al sacerdocio en Nuevo México, el Padre cubano Fernando Rubio Boitel, celebró su primera Misa en la Ermita de Nuestra Señora de la Caridad, con asistencia de numerosos seminaristas y familiares.

Nueva ola de mortandad infantil

Por Mons. Eduardo Boza Masvidal

No puedo olvidar la tremenda y desagradable impresión que recibí cuando estando de viaje por unos días recientemente en Estados Unidos, al poner el radio por la noche antes de acostarme, oigo que anunciaban una clínica de abortos, invitando a acudir a ella donde todo era muy económico y seguro, y además confidencial. ¡Me vinieron a la mente tantas cosas en ese momento! Me preguntaba ¿cómo es posible que hayamos llegado a ese punto tan bajo de degradación moral? Me venía a la mente la matanza de los niños inocentes de la que nos habla el Evangelio de San Mateo, pero con la diferencia de que aquella matanza no se anunciaba a bombo y platillos y había sido siempre como un crimen monstruoso, producto de la vanidad de un rey perverso, a pesar de que alcanzaría sólo a treinta o cuarenta niños, dado lo pequeña de la ciudad de Belén y ahora en nuestro supercivilizado mundo está teniendo lugar cada día esa enorme matanza de inocentes, con la aprobación y legalización de gobiernos y legisladores.

En otra ocasión se hablaba en una reunión de los adelantos de la medicina y el progreso de las condiciones de vida que han reducido casi a cero la mortalidad infantil en los países desarrollados. Y entonces alguien hizo este comentario que, con toda su crudeza, debe hacernos reflexionar: "Sí. Ahora los matan antes de nacer." Y decía una gran verdad: nunca ha habido una mortalidad infantil tan tremenda como ahora. Se

calcula que el número de vidas de niños segadas por el aborto en un año es mayor que el de todos los muertos de las dos guerras mundiales del presente siglo.

Estas dos experiencias, al parecer intrascendentes, deben llevarnos a una profunda reflexión. Es un hecho evidente que cuando una sociedad llega a prescindir de principios morales fundamentales e inviolables y sólo acepta como norma de conducta la conveniencia, la comodidad, el gusto, el placer, es capaz de llegar a las mayores aberraciones. Y esto es lo que nos está sucediendo. Puestos en ese plano, la vida humana, como cualquier otro derecho humano, está desvalorizada, y se ha mirado como algo de lo que puede disponerse por mayoría de votos. Pero no es así: aunque todos los gobernantes y todas las Cámaras Legislativas y todos los Tribunales Supremos del mundo dijeran: SÍ, Dios diría: NO. Hay algo por encima del hombre, eterno e inviolable, que todos los hombres juntos no pueden echar abajo. Y si no es así son papel mojado todas las Declaraciones de los Derechos Humanos y sólo

sirven para echarlas en el cesto de la basura. Porque nadie puede negar que un niño no nacido es una vida humana, y si es malo discriminar la vida humana por motivo de raza, de religión, de ideología, también lo es por motivo de edad, de tiempo de existencia. Por eso en nuestras democracias hay una gran falta de coherencia en las ideas cuando se hacen las defensoras de los derechos humanos frente a los países comunistas. Ellos al menos son coherentes con su manera de pensar.

Creo que también es digno de reflexionar que con todo esto estamos arruinando a la juventud. Solemos quejarnos mucho de los jóvenes, pero nadie recoge sino lo que siembra. Debemos preguntarnos: ¿Qué valores y qué ejemplos reciben de los adultos? Porque son adultos los que aprueban las leyes del aborto que menosprecian la vida; son adultos los que producen y dirigen y exhiben las películas pornográficas que destruyen la familia y todo sentido noble del amor y las que exaltan la violencia; son adultos los que ponen el dinero como supremo valor de la vida. Yo creo sinceramente que los jóvenes son demasiado buenos para como debían ser con el bombardeo que están recibiendo todos los días en nuestra sociedad. El mal no ha llegado todavía a toda la juventud. Aún quedan bastantes jóvenes idealistas, nobles, generosos. Pero es tiempo de poner un dique a esa ola que arrasa con todo. Y eso es labor de todos. Nadie puede permanecer indiferente.



EDUARDO BOZA MASVIDAL

Curso de Música Litúrgica

"¿Qué Hay de Nuevo en Música Litúrgica en Español?" Ese es el tema de la serie de Seminarios que esta ofreciendo el Departamento de Música Litúrgica en distintas parroquias de Miami.

La serie comenzó anoche (jueves) en St. Dominic y continuará el jueves próximo, 30 de octubre, en St. Kieran, 2355 S.W. Miami Avenue. Se han escogido seis puntos distintos para facilitar la asistencia.

Se invita al seminario a los párrocos, directores de música litúrgica miembros de las corales parroquiales, lectores y cualquier otra persona interesada en música litúrgica.

Todas las sesiones comienzan a las 8:30 p.m. con la celebración eucarística y continúan a las 9:15 p.m. con discusión, preguntas y fuentes de música litúrgica.

Han trabajado en la organización de los seminarios Sor Joyce LaVoy, Sor Antonia

Pérez y los padres José Yoldi y Juan Sosa.

Otros cuatro seminarios se ofrecerán durante el próximo mes en cuatro puntos distintos según el siguiente programa:

En noviembre: miércoles, 5, St. Cecilia, 1040 W. 29th St., Hialeah; jueves 6, St. John Vianney (capilla), 2900 S.W. 87th Ave; miércoles, 12, St. Mary Cathedral (salón), 7525 N.W. 2nd Ave.; jueves, 19, St. Louis, 7270 S.W. 120th St.

know your faith

Conoce tu fe

Moisés y el éxodo

Por el P. JUAN J. SOSA

En el Antiguo Testamento descubrimos la gran fe en un Dios que interviene en la historia de un pueblo. Este concepto en sí se convierte en un anticipo de la realidad del Nuevo Testamento. Ya que el Señor volverá a intervenir por medio de Su Hijo Jesús para completar el anuncio de los profetas y anunciar un Reino nuevo y un Pueblo nuevo.

Si el primer libro de la Biblia, el libro del Génesis, nos presenta el 'cómo' y el 'por qué', de la Historia de Salvación, es esencialmente en el segundo libro, el libro del Exodo, donde encontramos la acción salvadora de Dios en su pueblo.

La historia del pueblo judío, pues, se arraiga básicamente en la intervención de Dios por medio del Exodo de Egipto. El Señor rescató a los Israelitas de Egipto donde habían sido esclavos por largo tiempo para que Su Promesa se hiciera realidad. Esa promesa comenzó en Abraham y su descendencia, pero tomó forma activa y dinámica en Moisés, el instrumento de Dios para esta misión.

El libro del Deuteronomio, capítulo 26, versículos 5 al 8, capta en síntesis la gran fe del Israelita:

"Mi padre era un arameo errante que bajó a Egipto y fue a refugiarse allí, siendo pocos aún; pero se hizo una nación grande y poderosa. Los egipcios nos maltrataron, nos oprimieron y nos impusieron dura servidumbre. Llamamos entonces a Yavé, Dios de nuestros padres, y Yavé el Señor escuchó nuestra voz, vio nuestra miseria, nuestras penalidades y nuestra opresión. Yavé nos sacó de Egipto con mano fuerte y tenso brazo, en medio de gran terror, señales y prodigios."

La historia del Exodo

En el Exodo el Israelita encuentra las raíces de su fe y el porqué de su nacionalismo religioso:

Moisés, un niño judío, es rescatado de la muerte y criado por una princesa egipcia, la hija del Faraón (Exodo 2). Aquel niño crece en un ambiente noble pero no soporta la injusticia que un egipcio ejerce sobre un hermano judío. Al intervenir en este acto injusto, Moisés tiene que huir al desierto. Es en el desierto donde Moisés recibe la llamada del Señor en la famosa escena de la "zarza" ardiente.

Moisés escucha la voz del Señor que se revela como el Dios de Abraham, el Dios de Isaac, y el Dios de Jacob, un

Dios consciente de su alianza con los Patriarcas. Y este Dios escoge a Moisés para una misión muy especial: liberar al pueblo de Israel, ayudarlos a salir de Egipto, orientarlos a la tierra prometida.

Como todo profeta, Moisés rehúsa esta misión, pero Dios insiste. Le revela su nombre, nombre que proviene de un verbo judío antiguo que expresa un dinamismo increíble Yavé significa 'el que es' o 'el que no cesa de ser', 'el que causa'. Es Yavé el Pastor que interviene en la vida de su pueblo, que no le abandona. En esta revelación del nombre del Señor, Moisés descubre el carácter de Dios.

El Faraón se resiste a dejar que sus trabajadores se marchen del país. Su intransigencia siempre se mantiene paralela a una serie de plagas o maldiciones que por medio de Moisés Dios envía a este pueblo. Son señales del Señor para que el Faraón cambie de actitud y deje que Su pueblo marche a la libertad.

La Última plaga

Por fin en el capítulo 11 el escritor sagrado describe la última plaga. Esta es el anuncio de la muerte del primer hijo varón de los Egipcios. A la muerte de su único hijo, el Faraón en desespero deja marchar al pueblo. En cierta forma reconoce el poder del Dios de los Patriarcas.

Aún así, poco tiempo

después, el Faraón envía a sus soldados detrás del pueblo peregrino. Le motiva la rabia de saber que les ha dejado ir. Le ciega el propósito de atacarlos y traerlos de nuevo a Egipto. Dios, sin embargo, debe seguir su plan. Después que el pueblo de Israel cruza el Mar Rojo, el Señor los protege abriendo las aguas del mar y dejando que los egipcios penetren en él para luego hacer que las aguas les cubran. De nuevo el Señor protege a su pueblo y les salva en medio de la crisis que les agobiaba. (Exodo 14:21).

El Dios Salvador

Los Israelitas nunca habrían de olvidar la intervención del Señor en la historia de su pueblo. Todos los años recordarían este evento tan importante con la celebración de la **Pacua Judía**, una fiesta que recuerda la liberación del pueblo de Israel de las manos egipcias, el nacimiento de un pueblo escogido para ser 'luz entre las naciones'.

En el Exodo, pues, Moisés guía el pueblo hasta el Monte Sinaí donde confirmó la alianza que el Señor mantiene con su pueblo. Esta es la vieja alianza, pero la alianza que clama una respuesta de lealtad y de fe por parte del pueblo; es la alianza de un Dios Salvador que hizo a un pueblo de un hombre (Abraham) para anunciar Su Presencia y Su Acción Salvífica a todas las naciones.



VERSION AL ESPAÑOL:
PADRE JUAN SOSA

El pueblo se queja . . .

Llenos del entusiasmo que nace de la experiencia de la liberación, el pueblo de Israel marcha hacia la tierra prometida. Cuenta el escritor sagrado que los Israelitas estuvieron cuarenta años peregrinando por el desierto. El lector comienza a darse cuenta que los números usados en la Biblia expresan una realidad simbólica más que una certitud numérica. Cuarenta años representa un largo tiempo, y un largo tiempo demoró esta peregrinación que, sin embargo, sufrió diferentes experiencias.

Una de estas experiencias ha caracterizado al pueblo de Israel incluso después de haberse situado en la tierra que Dios prometió. Es la experiencia de la 'queja'.

La alegría de la liberación poco a poco dio paso a una actitud negativa y amarga. La encontramos retratada por el autor sagrado en el capítulo 16, versículo 3:

"Ojalá hubiéramos muerto

por mano de Yavé, en Egipto, cuando nos sentábamos junto a las ollas de carne y comíamos pan en abundancia. Ustedes, en cambio, nos han traído a este desierto en que todo ese gentío morirá de hambre".

La comida escaseaba; el agua estaba muy limitada. Pero más que lo material en la vida de este pueblo, se había enfriado lo más importante: la fe y la esperanza de saber que Dios seguía acompañándoles por aquel desierto.

Si Moisés y su hermano, Aarón, mostraron por medio de las plagas en Egipto el poder del Señor en tierras extranjeras, tuvieron que hacer lo mismo para el propio pueblo que el Señor había escogido para su misión. Pan en forma de maná es el alimento que el Señor les envía. De una piedra brotará agua para saciar las gargantas incrédulas de aquellos que claman con el estómago y no con el corazón. Pero la forma más trágica

en que esta 'queja' se manifestó ocurrió más adelante. Moisés había ido a buscar el mensaje del Señor a la montaña. El pueblo se cansa y construye un becerro de oro, un ídolo, al que adoran y se entregan plenamente. Ante la ira de Moisés, el pueblo se arrepiente, en especial los de la tribu de Leví. Muchos otros perecen por su falta de fe ante la justicia de Dios, (Capítulo 32).

Las leyes del Señor, captadas en el capítulo 20, anuncian la necesidad de seguir el mandato del Señor. Son expresiones mínimas de una relación dinámica, pero expresiones necesarias para un pueblo sin freno. No será hasta la llegada de Jesús que la Ley o leyes del pueblo serán completadas. Jesús anuncia un nuevo mandamiento, el mandamiento del amor. La relación entre Su Padre y el pueblo no será a base de leyes, sino de corazones transformados por la fe. El que viva en esta forma nunca

morirá. Por el momento, sin embargo, para un pueblo peregrino y débil, las leyes son una necesidad. En el libro del Levítico se encontrarán alrededor de 626 leyes que componen la vida del Israelita.

Entre la alegría de la libertad y el desespero de la peregrinación, Moisés celebra ritualmente la Santa Alianza que había comenzado el Señor con Abraham (Capítulo 24). Es la alianza del Monte Sinaí, la alianza que romperá el pueblo seguidamente, pero que Dios cumple en todo momento. En esta expresión litúrgica se completa la realidad de una promesa que será repetida por los profetas y sellada por Jesús. La sangre del cordero que Moisés roció sobre el pueblo y sobre el altar como señal de unidad, es una prefiguración de la Sangre de Jesús que desde una Cruz purifica un mundo desequilibrado y anuncia una vida nueva en un mundo mejor.

Juventud hispana

Una masa que busca respuesta a sus inquietudes
Un plan de acción para llevar esa respuesta

El Padre Gustavo Miyares tiene ahora una responsabilidad de millares. Millares de jóvenes de habla hispana. El joven sacerdote ha sido designado para dirigir el apostolado de la juventud de habla hispana. Si su responsabilidad se redujera a estadísticas, el Padre Miyares tendría que estar contando millares.

Por ejemplo, él cuenta con unos 600 muchachos que han pasado por los encuentros juveniles y alrededor de un millar de jóvenes que trabajan en los 20 grupos de juventud católica en las parroquias de Dade. La mayoría de esos jóvenes estudian en high schools y colleges de Miami. Es con ese contingente de jóvenes llenos de inquietudes apostólicas que pretende acudir a la masa juvenil de origen hispano. La tarea es todo un reto.

En este momento hay estudiando en los 'high schools' públicos del Condado Dade un total de 14,693 jóvenes en 'Senior High' (grados 9 al 12) y 18,252 en 'junior high' (grados 7 y 8). Total, unos 33,000 hispanos en los high schools públicos. En los high school católicos hay unos 3,300 jóvenes. Pero tenemos un sector sobre el que no hay estadísticas: El número de jóvenes que después de cumplir los 16 años dejan la escuela y se van a trabajar, o simplemente deja los estudios.

Solamente de esa masa de más de 33,000 jóvenes hispanos en las escuelas superiores del Condado Dade ¿cuántos habrá que nunca han escuchado una palabra del Evangelio, cuántos que apenas han recibido una instrucción religiosa para la primera comunión, cuántos que filtrados por la frivolidad que promueve la sociedad consumista que los rodea no tienen la menor inquietud no, ya religiosa, sino aunque sea humanista?

La mentablemente — reconoce el Padre Miyares — la proporción, aunque no hay datos concretos, es evidentemente elevada.



El Padre Gustavo Miyares director de Apostolado Juvenil en Español.

A todos ellos, sin embargo, pretende llegar el programa de pastoral juvenil que está esbozando el Padre Miyares. Pero poco a poco. Gradualmente.

"Primero quiero conocer bien cómo trabajan los elementos con los que ya contamos: Encuentros juveniles, grupos parroquiales de juventud católica, el aporte que pueda ofrecer la Agrupación Católica Universitaria, el aporte de los jóvenes envueltos en los Encuentros Familiares y en el Movimiento Familiar Cristiano, así como los jóvenes hispanos que trabajan en los grupos de CYO en inglés o en otros movimientos de apostolado como la Legión de María, donde también hay varios muchachos, o los escuderos de Colón en Español."

Entonces, con todos ellos, en una forma organizada, vamos a penetrar el ambiente juvenil, especialmente a través del contacto personal, pero también a través de técnicas de comunicación de masas, desde el mitin relámpago a cursillos de formación, volantes, hojas impresas, columnas en los periódicos, conferencias, círculos de estudio, lo que sea con tal de poder llevar un mensaje cristiano a esa juventud.

"Aunque la veamos con una capa de aparente frivolidad e indiferencia, esta juventud nuestra tiene inquietudes y busca una respuesta a esas inquietudes. Se pregunta hacia dónde va el mundo como lo vemos y qué significa vivir y cuál es el papel de ellos en el mundo. Esas inquietudes nos dan la posibilidad de ofrecerles una respuesta como Iglesia demostrándole que el valor de la persona humana es infinito y que cuenta para algo y que encontrando a Cristo se encuentran a sí mismos y la respuesta a todas sus inquietudes."

Ahora mismo, el Padre Miyares y el Padre Felipe Estévez trabajan en la organización del próximo encuentro juvenil para hombres los días 21, 22 y 23 de noviembre. Eso forma parte del 'empezar con lo que ya tenemos para lanzarse después a penetrar todo el ambiente juvenil hispano.'

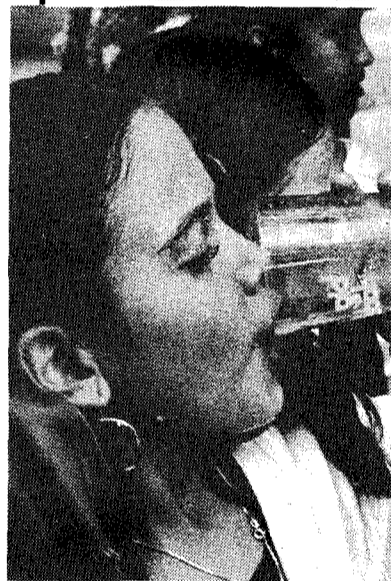
Y como en los boletines radiales de noticias:

"Seguiremos informando."

Día de Precepto

El sábado, primero de noviembre es la festividad de Todos los Santos, día de precepto. Como son dos días continuos de obligación de oír misa, la Congregación del Clero ha dispuesto que un católico no cumple con las dos obligaciones con sólo participar en la misa de la vigilia dominical el sábado por la noche, sino que debe oírse misa el sábado en la mañana o la tarde, y además participar en la liturgia dominical.

De los muchos actos de la Semana de la Hispanidad, los que más hondo calado tuvieron fueron los organizados para mantener vivas en la juventud y la niñez las tradiciones y los valores de la cultura hispana. En la composición arriba, derecha, Mariela Eleta, de Panamá, exhibe su 'pollera de gala' en la fiesta hispana del Barry College. Abajo las jovencitas del Centro Máter, en la 'Pequeña Habana' reviven la música y el baile de España y Cuba.



En primer plano Marta González y María Solas.

Cristina Masbueno toma guarapo



El alcalde Mauricio Ferré habla a los niños y jóvenes de Centro Máter sobre el orgullo de la tradición hispana y cristiana. Beth Novas y María Alvarez se preparan para la escena.



LA VOZ