

QUINLAN CASE

Death or life?

An NC News analysis

By GERALD M. COSTELLO

MORRISTOWN, N.J.—(NC)—The Roman Catholic faith of Joseph and Julia Quinlan has played a central, if at times confusing, role in the historic court hearing involving the fate of their 21-year-old daughter, Karen Ann.

The ethical and moral dimension of the dramatic hearing—in which the Quinlans are seeking to be appointed Karen Ann's guardians in order to turn off the respirator which has kept her alive, but comatose, for six months—has stirred sympathy, concern and debate from Catholics within the family's small Mount Arlington parish community all the way to the Vatican. If average church-goers have conflicting views on the merits of the case they are not alone; so do some leading theologians.

Nonetheless, the official position of the Church is clear—there is no requirement to
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All Saints, Nov. 1st.

Halloween and the Feast of All Saints come together for the children of St. Louis parish as they dress up in the costumes of their patron saints. Halloween means 'All Hallows Eve,' the vigil of the Feast of All Saints.



Catholics 'ride on back of the bus'

MILWAUKEE—(NC)—U.S. Supreme Court decisions denying government aid to parochial schools, parents and children have made Catholics "ride in the back of the bus" as blacks once had to do, a U.S. Catholic Conference (USCC) official said here.

In an address here to the convention of the Chief Administrators of Catholic Education, Eugene Krasicky, USCC general counsel, cited recent cases in which the Supreme Court ruled against

Bible reading in public schools; against loan of secular, neutral and non-ideological materials and equipment to non-public schools by public school districts; and against provision by public school personnel of special educational services for educationally disadvantaged children attending non-public schools.

KRASICKY told more than 200 diocesan superintendents of schools and

education directors from around the country that such decisions and their underlying rationale "say to me that parents and children who choose church-related non-public schools for their education are to be excluded from any meaningful public welfare benefits."

This is the price they have to pay for the exercise of their constitutional rights, he said.

"In effect," Krasicky contended, "the decisions say

to them: 'Ride in the back of the bus.' All of us know that for many, many years blacks were required by law in many parts of the country to ride only in the back of the bus.

"Blacks didn't like it and did something about it. Now they no longer ride in the back of the bus. What can we do about all this?"

HE EMPHASIZED: "There is absolutely nothing in the history of the First Amendment that would bar governmental aid to parents and children attending church-related non-public schools; nor does it support any conclusion that government may not provide assistance to non-public schools when they discharge their function of providing secular education."

Noting that the average Catholic is not aware of the implications of court decisions in school aid cases, Krasicky urged administrators and educators to:

Inform the Catholic community that Catholic schools are doing a good job and they perform a vital role in a society threatened with decay.

Make Catholics aware of

the injustice of the decisions denying them fair treatment from government in the education of their children.

"UNLESS EACH and every one of us is aware of the deprivation of his rights," he said, "we cannot expect any change. It is possible to ride in the back of the bus without knowing that you are compelled to ride there.

"Not only must we make our people aware of the injustice, but we have an

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Happiness is a new church

Children from San Isidro Mission make fiesta on the occasion of the blessing of their new church.

See story on page 5



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Vatican proposal affects U.S. seminaries

WASHINGTON—(NC)— A proposal by the Vatican's Congregation for Catholic Education could strike a severe blow at a number of U.S. seminaries, according to a top seminary official in this country.

Msgr. Robert E. Bacher, executive director of the

National Conference of Catholic Bishops Secretariat for Priestly Formation—the bishops' national office for seminary programs—told NC News that as many as half of the teachers at some U.S. seminaries would not be qualified to continue teaching if a proposed directive were to go into effect.

The directive, proposed as part of package to update Church laws governing Catholic colleges, seminaries and universities, states that teachers of the ecclesiastical sciences (such as theology and canon law) in graduate-level departments of such schools must have ecclesiastical

degrees rather than civil degrees.

"THERE ARE very few Catholic colleges and universities with a very large number of pontifical degrees (among their faculty members)," Msgr. Bacher said.

He said one seminary head had written to him concerning the Vatican proposal: "If we did this we'd have to fire more than half of the faculty."

A pontifical or ecclesiastical degree can be issued only by a pontifical institution or faculty. There are only about

70 of these throughout the world, many of them in Rome.

CURRENTLY pontifical degrees are not required of all seminary professors, but only of those who teach in pontifical schools or faculties.

The Vatican proposal that seminary teachers have pontifical degrees is one of a broad range of proposed new laws designed to update existing regulations, which were first drawn up in 1931 and partially revised on a provisional basis in 1968.



Pope Paul VI receives gifts from Stephen and Queenie Fox, representatives of a Blackfoot Indian confederacy from Canada, during the beatification of four missionaries Oct. 19 in St. Peter's Square.

'People hate to give money'

CINCINNATI —(NC)— "People hate to give money because, among other things, they hate to have money used as a measure of their concern and generosity," former Ohio Gov. John J. Gilligan told members of two Catholic charitable organizations here.

Addressing delegates at the joint general session of the National Conference of Catholic Charities (NCCC) and the Society of St. Vincent de Paul Oct. 19, the former governor said that asking people for "something more than their money" would provide a way for them to test their attitudes and commitments.

"I BELIEVE that if more were done in the way of innovative programs and projects, not just seeking the financial contributions of the members of the community, but their total involvement and commitment, the task of transforming the society and reorienting its system of values would be well under way," he said.

Gilligan said that if the Gospel imperatives of truth, love, justice and compassion

"are to be the revitalizing and regenerative principle in our society," the first signs ought to come from the Christian community.

But the Church's response to problems of poverty and injustice, he continued, "more frequently than not" is to take up a second collection.

Promote Catholic press, CPA head asks in talk

CINCINNATI—(NC)— The president of the Catholic Press Association (CPA) appealed here to the Catholic clergy and laity to become promoters of the Catholic press.

In an address to the Knights of Columbus Luncheon Club, Franciscan Father Jeremy Harrington, CPA president and editor of the St. Anthony Messenger, said that Catholic newspapers and magazines are not reaching the majority of Catholics in the United States and that the reason for this is lack of promotion of the Catholic press by priests and laity.

Using figures from the Catholic Press Directory, Father Harrington estimated that there are about 13.3 million readers of the diocesan

press and that, therefore, about 34 million Catholics do not read their diocesan newspaper.

The reason Catholics do not read Catholic books, magazines and newspapers, Father Harrington said, is that "the Catholic press is largely taken for granted and promoting it is seen by clergy and laity not as their responsibility but someone else's."

On the contrary, the priest contended, promoting Catholic reading is the responsibility of everyone. "The Catholic press is a vital communications link of the Body of Christ. Every member of that Body has to be concerned about good communication with his or her fellow members."

Farm Workers lead in Calif. balloting

SACRAMENTO—(NC)— The United Farm Workers of America (UFWA) has pulled ahead in its struggle with the Teamsters union to represent California's farm workers, according to figures issued by the State Agricultural Labor Relations Board (ALRB).

As of Oct. 27, the UFWA had won 136 elections with 15,792 votes (48 percent of the total); the Teamsters had won 90 elections with 8,987 votes (27 percent of the total). In 11 elections 5,227 votes were cast for no union (16 percent of the total). About 3,191 votes, representing nine percent of the total, are still being challenged.

HOWEVER, the figures show that in elections in which both the UFWA and the Teamsters have been on the ballot, the UFWA has won 45 and the Teamsters 56. To date there have been 272 elections involving 35,000 workers.

The rival unions were neck and neck through the first three weeks of September. The Teamsters gained a slight lead at the end of September, especially in the Salinas Valley produce area and in the grape

areas of the San Joaquin Valley. However, it failed to file petitions for most elections held in October, leaving the fields free for the UFWA.

In a quick trip to the San Joaquin Valley Oct. 19 and 20, Frank Fitzsimmons, president of the Teamsters union, said that his union's whole emphasis since the enactment of the California Agricultural Labor Relations Act (Aug. 29) has been to protect the contracts the Teamsters already held.

HE TOLD reporters that the Teamsters did not enter many of the other elections "in the hope of providing better contracts and service to our members—better than that which could be provided by the UFWA."

At the same time, James Hansen, an official of the Western Teamsters Conference, questioned whether the UFWA had enough staff and personnel to negotiate and service adequately the large number of elections the union has already won.

An official of the UFWA Marc Grossman, denied this.

All Souls Day Masses set for 3 cemeteries

All Souls Day Masses will be celebrated at 10 a.m., Monday in the three Catholic cemeteries of the Archdiocese of Miami.

The feast of All Souls will be observed in churches and chapels of South Florida on Sunday, Nov. 2. Plenary indulgences, applicable only to the souls in purgatory are granted to the faithful who visit a church and recite one Our

Father and the Creed, or who visit a cemetery and pray for the departed.

Monday's Masses will be celebrated in Miami, North Lauderdale, and West Palm Beach.

Father Fausto Fernandez, Blessed Trinity Church, Miami Springs, will offer the Mass in the chapel of the mausoleum at Our Lady of Mercy Cemetery, 11411 NW 25 St., Miami.

In Queen of Heaven Cemetery, Father Laurence Conway, V.F., pastor, St. Anthony Church, Fort Lauderdale, will celebrate Mass for the repose of souls in the mausoleum at 1500 State Rd. 7.

The newest Catholic cemetery, under the patronage of Our Lady Queen of Peace, will be the scene of Mass offered by Father Larkin Connolly, St. Luke Church, Lake Worth, at 10941 Southern Blvd.

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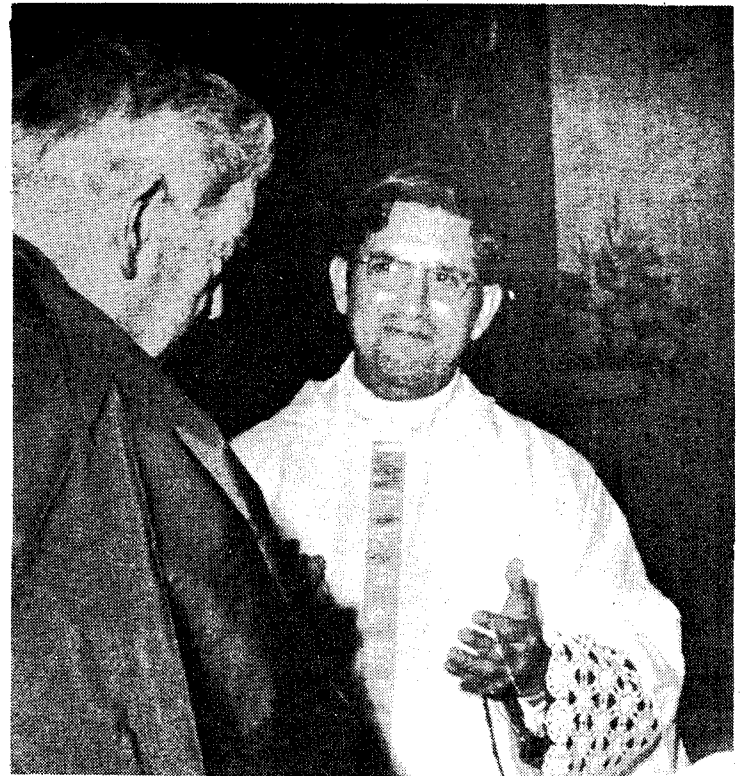
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FAREWELL...



Members of the Sisters Council present Bishop Gracida with a plaque after his last Mass in the Archdiocese of Miami as its auxiliary bishop.



Archbishop Carroll and his former Auxiliary Bishop greet each other warmly during Mass.

...TO DEPARTING BISHOP

"Lord have mercy," the voices boomed off the walls of the magnificent St. Raphael Chapel at St. John Vianney Minor Seminary.

Trumpets added grandeur to the vaulting sound of the chapel's huge organ tones, and seldom were so many people, from all parts of the Archdiocese, priests, nuns in burgundy and black and linen white habits, and lay people overflowing the building's capacity gathered for an occasion that had deep meaning for the Church in the whole state.



Bishop Gracida cuts the cake at his farewell dinner after Mass.

It was a time for then and now. The young and the old. The past and the future.

At the lectern stood a man who was the new. The man who would be the first bishop of a new diocese created in the state of Florida, Province of Miami.

Bishop Rene H. Gracida, Chief concelebrant of his departing Mass in this Archdiocese.

And to the left sat another man, a man who in 1958 had, himself, been the first bishop of a new diocese. And now as Archbishop, Coleman F. Carroll presided over the Mass while his Auxiliary spoke his final sermon to those who had come from all parts of the Archdiocese to honor him.

"I have seen the growth in prayer, the growth that the Spirit of God gives in this Archdiocese," said

the new bishop of Pensacola-Tallahassee to be installed Nov. 6.

"And now I go to the 'Third Florida,' an area different from all other areas of Florida, to meet a whole new challenge . . ."

And he spoke of the growth of the state and of the Church in the state, symbolized by the new diocese.

"And I ask you to pray for me. It is difficult to start from scratch, to make all things come into existence that must be for a new diocese . . ."

"I know that I leave this diocese with your prayers . . ."

Moments later, voices again rose to bound off the breath-taking panoramic mural, sweeping above the altar like a visual apocalypse, ". . . heaven and earth are full of your glory . . ." And then the crowd spilling out through the glass doors

forming a line that for a half hour wound past the departing Bishop, and being punctuated by hugging, handshaking and kissing. "God bless you, Bishop." "Come to see us." "I love you." (Flustered): "I'm sorry I forgot to say Amen when you gave me Communion because you said my name and I was surprised . . ."

Then at the dinner in his honor the Bishop's humor comes through.

"As the first Bishop of the Panhandle, I'm happy to come here, tonight and panhandle for my supper . . . But this is not the first time I've moved (the priestly audience chuckles). I've been moved 13 times in the parishes.

"It's a bitter-sweet occasion, but there are always new challenges.

"And I've never said 'good-by . . .'"

What others said

"It's wonderful to see a priest come into a diocese and in so short a time become a Bishop, and to adapt so quickly to a different area than he was used to and take on so many responsible jobs.

"He is symbolical of the unusual growth of the diocese in a fast growing state. It makes you proud of those who went before . . ."

— Msgr. James Walsh

"The turnout here tonight bespeaks the great love of everyone in the Diocese for him . . ."

— Msgr. John Nevins

"This takes you back to the beginnings of the Church in Florida. There was Msgr. James Enright by the altar tonight, who has been a priest for almost 50 years. He was here when there was only one diocese in the state and now he

is seeing off the Bishop of the fifth one . . ."

— Sister Therese Roberts, O.P.

"He is a very warmhearted person. He is willing to listen to your problems and is always available any time. He will answer your call; if it's a sick call he will go out at night . . . We are happy for him but sorry to see him go . . ."

— Theresita de Jesus Ortiz, 16 (receptionist at St. Kieran)

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QUINLAN CASE

Death or life...?

(continued from page 1)

use extraordinary means to sustain the life of a patient when there is no chance for recovery. The theologians generally hold that medical treatment is considered extraordinary if it is not readily available, is extremely expensive, would cause severe pain, or holds no hope for curing the patient.

The Paterson diocese and a spokesman for the office of Vatican's apostolic delegation in the United States made it clear that the Church's position has not changed, despite some confusing signals coming from Vatican communications sources.

Father Richard Pates, secretary to Archbishop Jean Jadot, apostolic delegate in the United States, spelled out specifically that the matter "falls within the competency of the bishop of Paterson."

Bishop Lawrence B. Casey of Paterson, who was released Oct. 27 from St. Joseph's Hospital, Paterson, where he was operated on earlier this month, had no direct comment on the case after the first week of hearings.

The Church's involvement with the Quinlan case began in a most natural fashion and the Quinlans felt they needed guidance on a critical moral question and turned to their parish priest, Father Thomas Trapasso.

WHEN KAREN Ann lapsed into a coma last April, Father Trapasso tried to comfort the family. As time went, the Quinlans became convinced by physicians that there were no chances for Karen's recovery, and sought his advice. Father Trapasso explained the teaching of the Church. He testified in the first week of hearings that he advised the Quinlans individually, and later together, that the Church does not consider it obligatory to continue using "extraordinary means" to sustain life when there is no hope for recovery.

Once the Quinlans had made their decision and a trial date was set, public discussion of the case increased rapidly. Partly in response, the Paterson diocese issued a statement Sept. 16 reaffirming traditional Church teaching on ordinary and extraordinary means of sustaining life.

Publicity attending the case reached worldwide proportions as the hearing got underway Oct. 20 and the first major suggestion of a possible division in Church position came then.

ON THAT evening, Vatican Radio broadcast an interview with a Rome physician, Dr. Corrado Manni, who said that removing life sustaining devices in a case such as Karen Ann Quinlan's "could be extremely dangerous" in a society pondering the rights and wrongs of mercy killing.

A news service erroneously reported that the interview constituted Vatican disapproval of the Quinlans course of action. Officials of the Paterson diocese hastily arranged a press conference to set the record straight.

Msgr. Frank J. Rodimer, Paterson diocesan chancellor, explained that the physician who made the comment over Vatican Radio was speaking in his professional capacity, his position seeming "to reflect the admirable commitment of the medical profession to preserve the life of every individual." Msgr. Rodimer's statement added, "he is not speaking as a theologian, nor as a pastor of souls."

In the question and answer session that followed, Msgr. Rodimer restated the "approval, sympathy and understanding" of the diocese for the Quinlans.

THE FOLLOWING day, however, some additional confusion was raised when L'Osservatore Romano, the Vatican daily newspaper, published an article by its religion section editor, Franciscan Father Gino Concetti. He maintained in the article that for moral reasons, Karen Quinlan should be kept alive.

In providing background for this arguments, Father Concetti ascribed to the Quinlans' pastor a statement which said that in her present state, Karen Quinlan "is not really a human being, but an appendage of a machine on which her movements and reactions solely depend."

The quotation deeply saddened Father Trapasso, who told the Beacon, Paterson diocesan newspaper, that "it's such a gross misstatement, I couldn't even call it a distortion."

"I have no idea where that came from," Father Trapasso said. "But I know Karen and her family so well I could never say it myself."

TWO LEADING moral theologians quickly took issue with Father Concetti's position which had been accorded special significance in the American press because of its appearance in the Vatican newspaper.

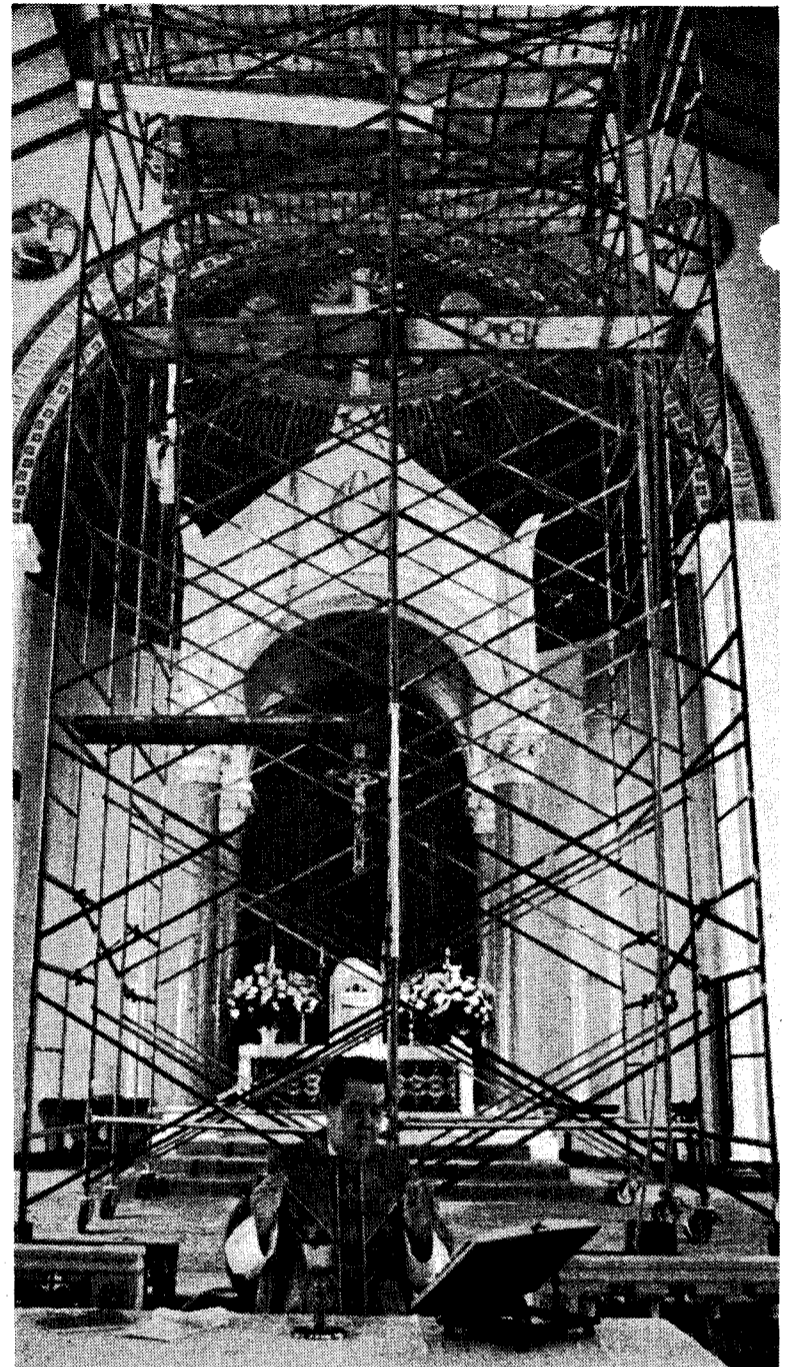
Irish Redemptorist Father Sean O'Riordan, professor of moral theology at Rome's Alfonsianum Academy, asserted that one of the principles laid down by Father Concetti "that all possible means of preserving life must be used to sustain life—" is "contrary to the unanimous moral tradition since the first half of the 17th century," which differentiates between ordinary and extraordinary means to sustain life.

"In the Quinlan case, according to press reports," Father O'Riordan said, "the means currently employed are all extraordinary as understood by moralists."

Another Rome theologian, Jesuit Father Domenico Grasso of the Pontifical Gregorian University, argued in an interview in La Stampa, Turin daily newspaper, that there is no moral responsibility to prolong the life of a person for whom there is no chance of recovery.

"IT'S NOT a case of killing her," he said in a direct reference to Karen Quinlan, "but of letting nature take its course."

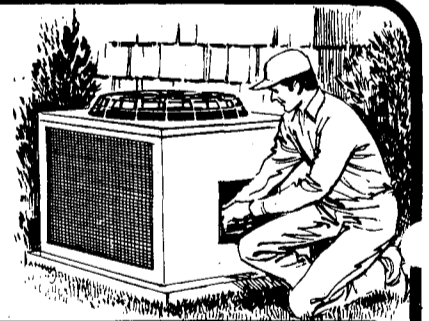
Asked about the possibility of a miracle, Father Grasso replied: "God is free to work miracles if and when He wants. Man, however, cannot insist on it nor make his own decisions based on such a possibility God has made laws of nature that man must follow."



Masses are being celebrated by Father Joseph Cronin, pastor, in the nave of St. Patrick Church, a Miami Beach landmark for almost 50 years, while renovations are in progress in the Romanesque-style church. Remodeling will include new ceiling, mahogany wainscoting, repainting, and refurbishing of pews. Honduras mahogany doors have already replaced the original doors of the church, one of South Florida's oldest.

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San Isidro Mission blessed

POMPANO BEACH— The Church in South Florida passed another milestone in its program of concern and assistance for agricultural farm workers when San Isidro Mission was blessed here last Saturday.

Msgr. John McMahon, Archdiocesan Director of the Rural Life Bureau, blessed the new structure, recently completed at 2310 Hammondville Rd. through the cooperation, interest, and efforts of Spanish-speaking farm workers of Mexican and Puerto Rican heritage as well as English-speaking Catholics in nearby parishes.

Of contemporary design, the structure provides a small chapel to accommodate 30 persons for daily Mass and five

large classrooms separated by a folding partition. When the full multipurpose area is used for Sunday Masses almost 300 people will be accommodated.

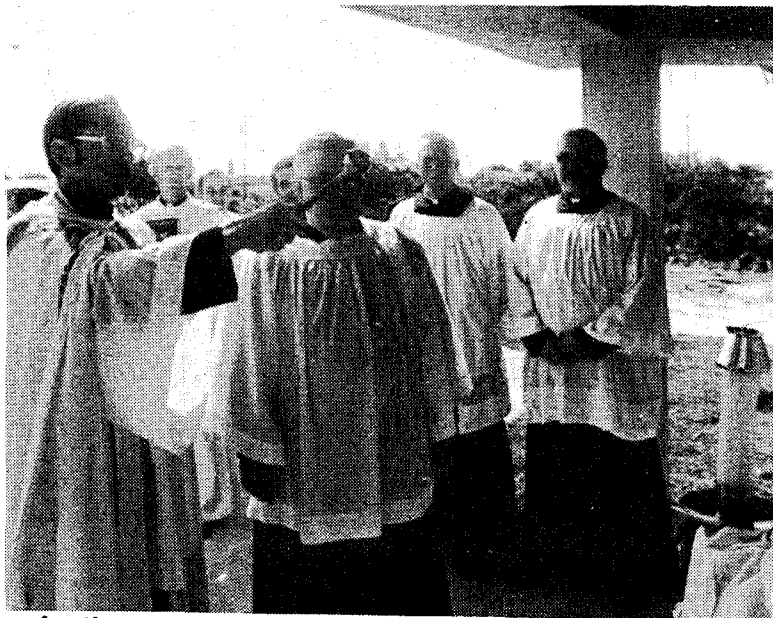
During his homily, Father Kirilin told the hundreds of mission parishioners and visitors participating in the Concelebrated Mass, that it is the responsibility of all of the faithful to reveal the presence of God to others "to let them see that God lives in us.

Father Kirilin, who was joined in the concelebration of Mass by several priests — including Father Jeremiah Singleton and Father John Handrahan, S.J., both former administrators of the mission, — spoke of the new long awaited mission church in two senses—one as a building

dedicated as a house of God and the other as the church formed by the faithful.

"We're not dedicating this church to a God whose name is Vengeance or a revengeful God, or to an old man with long white beard, nor to a computer-like God who weighs our good actions against our faults," he said.

"Rather we are dedicating this Church of San Isidro to the God Whose name is Love. He is a God Who celebrates with the people. He celebrates the birth of a child, the successes of our lives and the different moments of our happiness. Out of thankfulness and praise we dedicate today, this church, to the name of God," Father Kirilin declared.



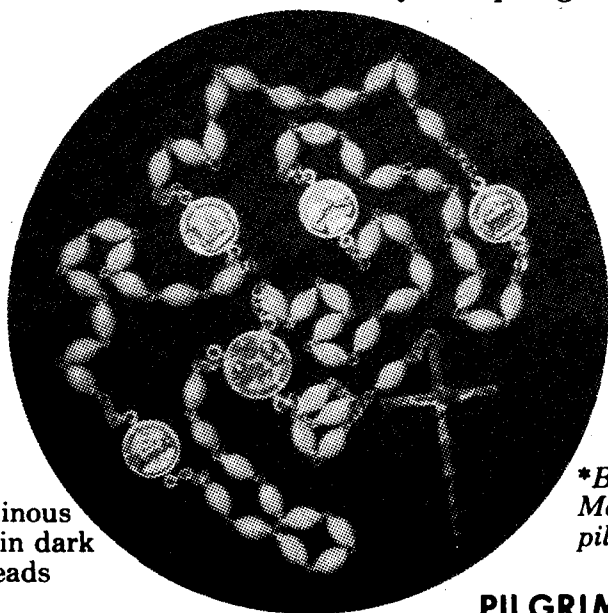
Another step forward in the history of South Florida's agricultural farm workers was taken last Saturday when Msgr. John McMahon blessed the new mission of San Isidro, Pompano Beach.

A lasting and useful

REMEMBRANCE OF THE HOLY YEAR

Are you satisfied with how you've spent the Holy Year so far? Few of us are!

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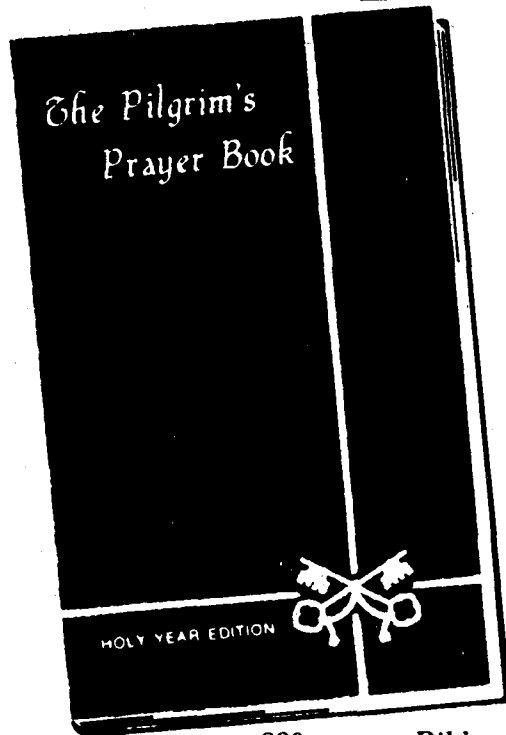
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They've had 218 children, honored for efforts

By GEOFFREY BIRT
Palm Beach County
Correspondent

WEST PALM BEACH—Mr. and Mrs. Karl Kroll have had 113 babies; Mr. and Mrs. George Frye have had 105.

It sounds impossible until it is explained that the 218 infants are all foster children, brought to the two families soon after birth and kept by them for an average of three to four months, until permanent adopting parents can be found.

THE KROLL and Frye families were singled for special recognition out at the recent Palm Beach Catholic Service

Bureau annual meeting by Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities.

Msgr. Walsh said their services as temporary foster parents should become well-known, and CSB Administrative Director Bill Vendric echoed his sentiments.

The two couples, both non-Catholic, have taken babies of all races and religions into their homes.

IN THE case of Catholic babies, the Archdiocese acts like the Good Shepherd in their religious regard, and sees, for example, that they are bap-

tized. Vendric pointed out that his agency sees to it that Catholic babies go to Catholic families for their permanent adoption.

"We never meet the natural mothers, and we never get to see the permanent adopting parents," said Mrs. Kroll.

Currently, the Krolls are caring for black infant twins, Danny and Donald. The Fryes have an exceptional case on their hands—a four year old boy, Terry. He's a sweet-tempered, charming child, but is being treated for an unusual health problem.

BOTH COUPLES have a photographic record of their past charges. "I can remember every one of my 'babies' and there's not one I don't have a picture of," said Mrs. Kroll.

Mrs. Frye has many of her photographs mounted and framed.

The Krolls came to Florida some years ago from Oconomowoc, near Milwaukee,



Playing with their newest children, twins Danny and Donald, are Karl and Mary Kroll, of Stuart.

Wis., and the Fryes originated from Battle Creek, Mich. Today, they live within 25 miles of each other.

Both the Krolls and the Fryes have been equally

blessed in their private lives, since both have three grown, healthy, happy children of their own, who have given their respective parents each six grandchildren.

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MASS TIMETABLE

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

The Sunday Mass schedule for the Cathedral of St. Mary, 7506 NW Second Ave. is as follows: 7:30, 9:30, 11 a.m., 12:30 (Spanish) 5:30 and 7 p.m. (Spanish) Saturday, 7:30 p.m.

BELLE GLADE
St. Philip Benizi:
8:30, 10:30 and 12 noon (Spanish) Saturday 6:30 p.m.

BOCA RATON
St. Joan of Arc:
7, 9, 10:30 a.m. and 12 noon, 6 p.m. Sat., 5:30 p.m.

Ascension:
8, 9:30, 11 a.m. 7 p.m. Saturday 5:30 p.m. 7171 N. Fed. Hwy.

BOYNTON BEACH
St. Mark:
8, 9:30, 11 a.m., Saturday 5:15 p.m.
St. Thomas More (St. Vincent De Paul Seminary)
8, 9:30, 11 a.m., 12:15 p.m. Saturday, 5 p.m.

CLEWISTON
St. Margaret:
8 and 12 (Spanish), Saturday 7 p.m.

COCONUT GROVE
St. Hugh:
7:30, 9, 10:30 a.m., 12 noon (Spanish) 5:30 p.m. Saturday 5:30 p.m.

CORAL GABLES
Little Flower:
7, 8, 9:15, 10:30, 11:45 a.m. 1 p.m. (Spanish) and 6 p.m. Saturday 7 p.m.

Melkite Mission:
340 Palermo Ave., 10:30 a.m.
St. Augustine:
7:30, 9, 10:30 a.m. 12: 5, 6 p.m. Saturday 5:30 p.m.

St. Raymond:
8:15 a.m. (Spanish) 9:30, 11 a.m. (Spanish), 12:30 p.m. 6 (Spanish), 7:30 p.m. (Spanish), Saturday, 6, 7:30 (Spanish).

CORAL SPRINGS
St. Andrew:
8:15, 9:30, 10:45, 12 noon, Saturday, 6:15 p.m.

DANIA
Resurrection:
8, 9:15, 10:30 a.m., 12: 6:30 p.m. Saturday, 6:30 p.m.

DAVIE
St. David:
8:45, 10, 11:15 a.m. Sat. 5, 6:30 p.m. 2395 SW 66 Ter. Ft. Laud.

DEERFIELD BEACH
St. Ambrose:
7:30, 9, 10:30, 12 noon, 5 p.m., Saturday 5 and 7 p.m.

DELRAY BEACH
St. Vincent:
8, 9:30, 11 a.m. 12:15, 5:30, Saturday 5, 6:15 Queen of Peace:
8, 11 a.m. Saturday 8 p.m.

FORT LAUDERDALE
St. Anthony:
7, 8, 9:15, 10:30 a.m., 12 and 5:30 p.m., Saturday, 7 p.m.

Blessed Sacrament:
8, 9:30, 11 a.m., 12:30, 7 p.m. Saturday, 7 p.m.
St. Clement:
7:30, 9, 10:30, 12 and 5:30 p.m. Saturday, 5:30 p.m.

Queen of Heaven:
8, 9:30, 11 a.m. Sat. 6 p.m. N. Laud. Elem. School.

St. George:
8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday 7 p.m.

St. Helen:
7:30, 9, 10, 11:15 a.m., 12:30, 5:30 p.m. Saturday 5:30 p.m.

St. Jerome:
8:30, 10, 11:30 a.m., 5:30 p.m. Saturday, 7:30 p.m.

St. John Baptist:
7:30, 9, 10:30 noon. Saturday, 5 p.m.
St. Maurice:
8:30, 10, 11:30 a.m., 7 p.m., Saturday, 7 p.m.

Queen of Martyrs:
6:30, 8, 9:30, 11 a.m. 6 p.m. Sat. 7 p.m., FORT LAUDERDALE BEACH

St. Pius X:
8, 9:30, 11 a.m., 12:30 p.m., 5:30 p.m., Saturday 5:30 p.m.

St. Matthew:
8:45, 10, 11:15 a.m., 6 p.m., Saturday, 5, 7 p.m.
St. Charles Borromeo:
9, 10:30, 12 noon. Sat. 6 p.m.

HIALEAH
Immaculate Conception:
6:30, 8, 9, (Spanish) 10:15, 11:30, 12:45, 6 p.m., 7:30 p.m. (Spanish), Sat. 6 p.m. 7:30 p.m. (Spanish)

St. Benedict (Palm Lakes Elem. School):
7:30, 9, 10:30 a.m., 12 noon, (Spanish) Sat. 6 p.m. (English)

St. Cecilia:
8, 9, 10:15, (English) 11:30 a.m., 1, 6:30, 7:30 p.m., Sat. 5, 7 p.m.

St. John the Apostle:
6, 7, 8, 9, (Spanish), 10:15, 11:30 a.m., 1 p.m., (Spanish), 5:30, 6:30 p.m. (Spanish) Saturday, 5 p.m.

HIGHLAND BEACH
St. Lucy:
8:30, 9:45, 11 a.m. Saturday, 5 p.m.

HOBE SOUND
St. Christopher:
7, 9, 10:30 a.m., Sat. 6:15 p.m.

HOLLYWOOD
Annunciation:
9, 10:15, 11:30 a.m., 7 p.m., Saturday 5:30 p.m.
Little Flower:
7, 8:15, 9:30, 10:45 a.m., 12, 5:30 p.m., Saturday 5:30 p.m.

Nativity:
7, 8, 9:15, 10:30, 11:45 a.m., 1, 5, 7 p.m., Saturday, 5, 7 p.m.

St. Bernadette:
7:30, 9, 10:30 a.m., 12, 6 p.m., Saturday 6 p.m.
St. Boniface:
7 p.m., Saturday (7651 Johnson St.), 8, 9, 11:30 a.m. (Pines Middle School).

HOMESTEAD
Sacred Heart:
8, 9:30, 11 a.m., 12:30, 6 p.m., Saturday, 6 p.m.

Lady of Guadalupe:
9, 10, 11 a.m. (Spanish)
INDIANTOWN
Holy Cross:
9 a.m., Saturday 6 p.m.

JENSEN BEACH
St. Martin:
7:45 a.m. - FIT chapel, 9, 11:30. Sat. 5:30 p.m. (Jensen Beach Community Church).

JUNO BEACH
St. Paul of the Cross:
7:30, 9, 10:30 a.m., 12 noon, 6 p.m., Sat. 5:30 p.m.

JUPITER
St. Jude:
8:30, 10:30 a.m., 5:30 p.m., Saturday, 7 p.m.

KEY BISCAYNE
St. Agnes:
8:30, 10, 11:15 a.m., 12:30 p.m. (Spanish) Saturday, 5:30 p.m.

LABELLE
Queen of Heaven:
9 a.m.

LAKE WORTH
St. Luke:
7, 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday 7 p.m.

LANTANA
Holy Spirit:
7:30, 9, 10:30 a.m., 12 noon, 6 p.m. Saturday, 5:30 p.m.

Holy Apostles (Byzantine) Cenacle Retreat House:
12 noon

LIGHTHOUSE POINT
St. Paul the Apostle:
7:30, 9, 10:30 a.m., 12 noon, Saturday, 5 p.m.

MARCO
San Marco:
8, 9:30, 11 a.m. Sat. 5:30 p.m., (Everglades City Hall Sun 5 p.m.)

MARGATE
St. Vincent:
8, 9, 10:30 a.m., Saturday, 6 p.m.

MIAMI
St. Agatha:
8:30, 9:45, 11, 12:15 p.m. (Spanish), 6:30 p.m. (Spanish) Miami Coral Park High

St. Brendan:
6:30, 8, 9:15, 10:30, 11:45 a.m., (Spanish) 1, 5:30, 6:45, (Spanish) and 8 p.m. Saturday 5:30 6:45 p.m. (Spanish)

Assumption of the Blessed Virgin, (Ukrainian):
8:30 and 10 a.m.

Corpus Christi:
7, 8, 9:15, 10:30 (Spanish), 11:30, 1 and 5 p.m. (Spanish), 5:30 (Spanish), 6:30 p.m. (French) Sat. 6 p.m.

Gesu:
6, 7, 8:30, 10 (Latin), 22:30, 1 and 5 p.m. (Spanish), Saturday, 5 p.m.

Holy Redeemer:
7, 10 a.m.

Our Lady of Divine Providence (9130 Fontainebleau Blvd.):
Sat. 6 p.m., 7 p.m. (Spanish); Sunday, 9:30, 11 a.m., 12 noon (Spanish).

St. Catherine:
7 and 10 a.m., Sat. 6 p.m.
St. Francis Xavier:
7, 8, 9:15, 10:30 a.m., 1 p.m. (Spanish) 6 and 7:30 p.m. (Spanish), Saturday, 6, 7:30 p.m. (Spanish).

St. John Bosco Mission, 1301 W. Flagler St.:
8:30, 11:30 a.m. (English) 7, 10, 1, 6, 7:30 p.m. (Spanish) Saturday 6 p.m. (English); 7 p.m. (Spanish).

St. Kevin:
9, 10:30, 12 (Spanish) 7:30 p.m. (Spanish), Saturday 7 p.m.

St. Kieran, (Assumption Academy):
7:30, 9:30, 10:45 a.m., 12 (Spanish) 5, 7 p.m. (Spanish) Sat. 6 p.m.

St. Martha, 11450 Biscayne Blvd.:
8:30, 10, 11:30 a.m., 12:30 p.m. (Spanish)

St. Mary Cathedral:
7, 8, 9:30, 11 a.m., 12:30, 4:15 (French) 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

St. Michael:
7, 8, 9, (Polish) 10, 11:15 a.m., (Spanish) 12:30, 6 and 7:15 (Spanish) Saturday 6:30, 8 p.m. (Spanish)

Sts. Peter and Paul:
7:30, 9:30, 11:30, 5:30 p.m. (English), 8:30, 10:30, 12:30, 6:30, 7:30 p.m. (Spanish) Saturday, 5 p.m. (English), 6 p.m. (Spanish)

St. Robert Bellarmine, 3405 NW 27th Ave.:
8 a.m. (English) 11 a.m., 1 and 7 p.m., (Spanish).

St. Timothy:
7, 8, 9, 10:30 a.m., 12 noon (Spanish) 6:30 p.m. Saturday 5 p.m. 6:30 (Spanish)

St. Thomas the Apostle:
7:30, 9, 10, 11 a.m., 12:15 and 6 p.m. Saturday 5:30 p.m.

St. Vincent de Paul, 2100 NW 103 St.:
9, 10:30, 12, 6 p.m. (Spanish), 7 p.m., Sat. 6:30, 8 p.m. (Spanish).

MIAMI BEACH
St. Francis de Sales:
7, 8, 9, 10:30, 11:45 a.m., 6 p.m. (Spanish) Saturday, 7, 8 p.m. (Spanish).

St. Joseph:
7, 8, 9:30, 11 a.m., 12:30, 5:30 p.m., 7 p.m. (French) Saturday 5:30 p.m.

St. Mary Magdalen:
8:30, 10, 11:15 a.m., 12:20, and 6 p.m. Saturday, 6 p.m.

St. Patrick:
8, 9, 10:30, 12, 6, 7 p.m. (Spanish) Saturday, 5:30, 7 p.m.

MIAMI LAKES
Our Lady of the Lakes:
7, 9, 10:30 a.m., 12 noon, 6 and 7:15 p.m. (Spanish) Saturday 5 p.m.

MIAMI SHORES
St. Rose of Lima:
7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m. Saturday, 7 p.m.

MIAMI SPRINGS
Blessed Trinity:
8, 9:15, 10:30 a.m., 12 noon, 5:30 and 7 p.m. (Spanish), Saturday 7 p.m.

MIRAMAR
St. Bartholomew:
7, 8:30, 9:45, 11, 12:15, 7 p.m. Saturday 5:30, 7 p.m.

MOOREHAVEN
St. Joseph:
10 a.m.

NAPLES
St. Ann:
6:30, 8, 9:30, 11 a.m., and 6 p.m. Saturday 5 p.m.

(Golden Gate Rec. Hall) 6:15 p.m. (Lely Presby Church).
St. William, (Seagate School):
8, 9:30, 11 a.m. Sat. 5:30 p.m.

NARANJA
St. Ann:
11 a.m., 1 p.m., (Spanish); 10 a.m. (English) Sat. 7 p.m. (Spanish).

NORTH MIAMI
Holy Family:
7:30, 9, 10:30, 12 noon, 6:30 p.m. Saturday, 6:30 p.m.

St. James:
6:30, 7:30, 9, 10:30, 12, 1 p.m. (Spanish) 5:30, 7 p.m. (Spanish) Saturday 5:30, 7 p.m.

Visitation:
7, 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday, 7:30 p.m.

NORTH MIAMI BEACH
St. Lawrence:
9, 11, 12:30, 6:30 p.m., Saturday 5:30 p.m.

St. Basil (Byzantine):
9 a.m. Sat. 6 p.m.

NORTH PALM BEACH
St. Clare:
7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m. Saturday, 5:30 p.m.

OPA LOCKA
Our Lady of Perpetual Help:
7, 8, 9:30, 11, 12:15 (Spanish) 6 p.m., Saturday 6 p.m., 7 p.m. (Spanish).

St. Philip (Bunche Park):
7, 9:30 a.m.

St. Monica:
8:30, 10:15, 11:30, 12:30 (Spanish) 6 p.m. Saturday, 6 p.m.

PAHOKEE
St. Mary:
11 a.m.

PALM BEACH
St. Edward:
7, 9, 10:30, 12, 5:30, Saturday, 5:30

PALM BEACH GARDENS
St. Ignatius:
8, 9, 11:45 a.m. Saturday 5:30 p.m.

PERRINE
8, 9:15, 10:30 a.m. and 12 noon, Saturday, 5 p.m.

Holy Rosary:
7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday, 7 p.m.

St. Richard, SW 144 St. and Old Cutler Rd.:
8:30 a.m., 12:30 and Saturday 6 p.m.

PLANTATION
St. Gregory:
8, 9:15, 10:30, 12 noon, Saturday 5, 7 p.m.

POMPANO BEACH
Assumption:
7, 8, 9:30, 12:15, 5:30 p.m., Saturday 5:30 p.m.

St. Coleman:
6:30, 8, 9:30, 11 a.m., and 12:30 and 6 p.m. Sat. 6 p.m.

St. Elizabeth:
7:30, 9:30, 11 a.m. and 12:30 and 5:30 p.m. Saturday, 7:30 p.m.

Experimental school — suddenly in trouble

By ROBERT O'STEEN

Voice News Editor

"If they push us out I don't know what I'll do..."

Constance Corbett spoke softly while about three dozen preschool children played with the blocks and letters and various toy-like devices that are part of the Montessori system. Some of the children are tuition-paying and some are funded by Title IV grants for underprivileged families.

Nestled in the peaceful shade of a big oak tree in a Coconut Grove residential area of modest homes, is the school which had been a day care center since 1954 and became the present Montessori facility in 1973.

FOUNDED and operated by Miss Corbett, Sibyl Devereaux and Virginia Buckley of St. Louis parish, the fully accredited school has run quietly for two years with its uniquely successful methods of drawing out the best in children of all backgrounds. Now the school is suddenly in trouble.

In need of a more modern facility, one of the two buildings on the site was torn down after the proper permits and a backer to fund a new building had been obtained. Then, with no hearing or notice, their building permit was suddenly revoked, forcing the 40 children into the remaining auxiliary building, which has no lights along with most of the materials from the demolished structure.

"It's a matter of justice," said Miss Corbett, "and now it's become a political thing."

"OUR OPERATION here continued for two years without one complaint from neighbors. The school serves children from a multi-racial, cultural and socio-economic background and is in fact reflective of the community in which it exists," she said.

Subsequent hearings before the Zoning Board and City Commissioners have left them in limbo until Nov. 6. They received unanimous approval from the Zoning Board this summer to go ahead. But the opposition appealed and in hearings before the City Commissioners issues became clouded, Miss



Older child reads about insects to younger children who listen more attentively than they might to an adult reader.

Corbett feels, and the commissioners who had initially voted "yes" ended up postponing the next hearing until Thursday, Nov. 6.

The school issue was featured on one local TV news show, in which neighbors were complaining property values would go down because of the school. But Miss Corbett feels the real issue, which hasn't come into the open, is racial fear that the school will expand and more non-whites will come in under Title IV funding. At present the school is mostly white.

THE SCHOOL administrators feel the surrounding property values would go up, not down, with the new building on the block of modest houses.

"They also say a school isn't necessary here," Miss Corbett said. "Yet part of our testimony to the commission was a letter from Msgr. John Glorie, (pastor, St. Hugh parish) who is a member of St. Alban's day care school board which is the next nearest preschool facility to us. And they have a waiting list."

Msgr. Glorie's letter says in part: "I can assure you of the need since St. Alban's has a waiting list of close to 100 alone..."

And Miss Corbett adds, "There was a day care center

located here since 1954 without any complaints, and most of the people bought their houses after that, fully aware there was a facility here. And now, ironically, after we've torn down our main building, and are trying to improve the property there is this sudden opposition to us.

"WE ARE trained to teach. We are training kids who are a part of the growth and reflection of what the community is and if they push us out, I don't know what we'll do."

As she spoke the children were quietly playing or manipulating the objects set about the room or outside in the playground, with low key guidance from the teachers.

"The term Montessori is not copyrighted," she said, "so anybody can open up a school and use that term without being genuine at all."

The three women, educators who operated the Montessori school at Assumption Academy from 1970 to 1973, are accredited teachers and trainer-examiners of the Association

Montessori Internationale which was established in 1929 in Italy, by Dr. Maria Montessori.

Montessori education, said Miss Corbett, is based on the principle that children tend to teach themselves if the right environment is provided and is considered an ongoing experiment. The classroom is "prepared environment" so that everything the child does is purposeful. It is a "children's house," with small furniture, pictures at child's eye-level, a small kitchen sink, plants to be watered and a great deal of sensory material.

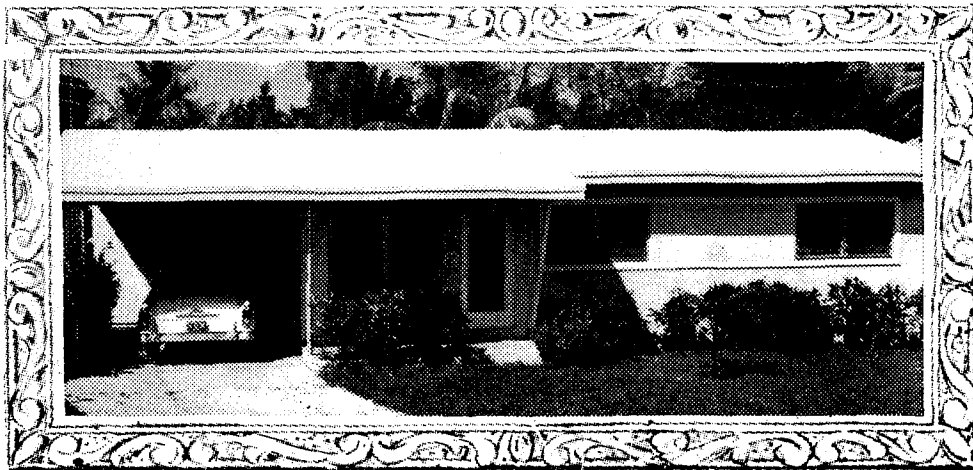
"IT IS ALL based on the child's needs", said Miss Corbett, "so each child can develop whatever potential God has given him. He has that right and it should be fulfilled. It is a process of self discovery.

"We utilize all the senses." She pointed to a small child putting round cylinders of varied sizes into holes, learning to distinguish size and also learning that she can succeed at this self-desired task. She pointed to a child playing with letters that are covered with sandpaper "so he will learn through the joy of touch. Academics is a natural byproduct of exploring the senses," she said, without ego deflating competition with other children.

"Here the older children teach the younger ones and

(continued on page 23)

Kool - Tite "Home of the Week"



Kool-Tite Gravel Coating Has An Exclusive Sealing Process

WHEN KOOL-TITE coats a gravel roof, it can be cleaned (even after several years) with more than 3,000 lbs. of water pressure! This is the startling statement of Jesse J. Scatzo of Kool-Tite, Inc. Pictured above is the Robertson Home at 172 Cherokee St., Miami Springs, after Kool-Tite applied the exclusive sealing process.

This is the Kool-Tite gravel roof process.

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

(3) "Following these two applications, a third and final Kool-Tite acrylic, fungicided finish coating is then applied — also by hydraulic pressure — completely sealing in the entire area and applied the next day, following the inner-locking coating and again done only on a dry surface.

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

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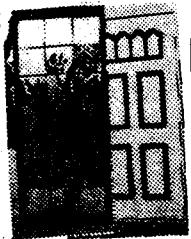
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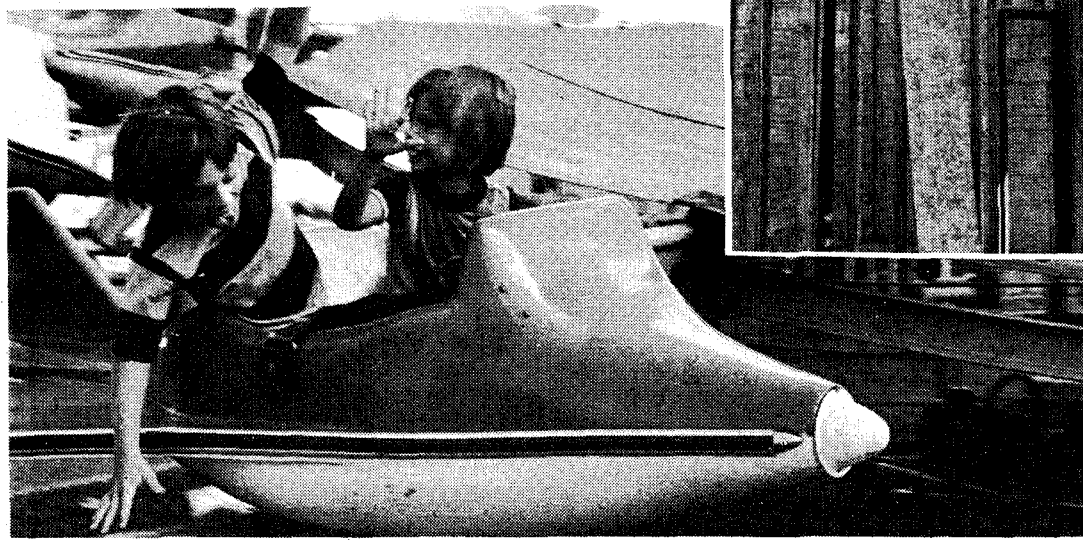


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Parish of the Week



"Look, Ma, no hands," one exuberant youth seems to be saying at the St. Boniface fund raising carnival. But there is also no church and that's what the carnival is for—to help pay for the church being built (above) with the carnival seen through the window in the distance.

Young St. Boniface parish thrives on community spirit

By ARACELI CANTERO
Voice Staff Writer

PEMBROKE PINES—They were having a ball at the parish carnival, yet only months ago they felt almost like the Israelites wandering in the desert.

"We held Masses and meetings in school cafeterias, local churches and homes. Now we feel about to cross the Jordan and enter the Promised Land," said Father Michael J. Eivers, pastor of St. Boniface Church, pointing to the half finished parish center building which was standing like a fortress in the midst of all the carnival booths.

THERE WERE people everywhere, children and adults, whole families who had come to the grounds of the future church building, where the four-day parish carnival was taking place. According to the pastor it was an event that brought together a great number of the 1,200 families in the parish.

"More than 250 volunteers have helped with the carnival," Father Eivers commented. "This common effort has brought the community together and it will also help in raising the funds needed for the parish multi-purpose building," he said.

Carved out of St. Bartholomew, Nativity and St. Bernadette parishes, St. Boniface parish was established by Archbishop Coleman F. Carroll in 1971, to better serve Catholics in the West Broward community of Pembroke Pines.

THE NEW parish had

Father Jack Totty as its first administrator, who served until the appointment of Father Eivers in 1973. It was under him that groundbreaking for the new parish center took place, in July of this year.

"I've the good fortune of being the pastor of a young parish which is vibrantly alive and on the move," he said.

"I see a strong sense of community growth in the spirit on all sides," he commented as he described the different areas of apostolic involvement of the laity in the parish.

"AWARE of the importance of their children's religious education, the parents themselves are active collaborators in our program," the pastor explained. "Almost 60 adults are involved in the religious education of the youngsters, under Miss Thea Eroes.

"Some 73 men and women have expressed their desire in making a "Cursillo" —a mini course in Christianity, as it is often described— and there is a spreading enthusiasm for the Marriage Encounter," he said.

Father Eivers is convinced of the importance of laity involvement in apostolic groups, and he often invites their leaders to speak to the whole Sunday congregation.

"THESE people come to experience Christ through programs such as Cursillo or Marriage Encounters, and then become real apostles in the parish community," he commented.

"We have regular renewal programs for the couples who

have made an Encounter," said Perry and Rosalie Vitale, Marriage Encounter sponsors for the Pembroke area, which includes four other parishes. Vitale is the first man in the parish to have made a Cursillo. He is also responsible for the parish music.

"I believe that music is essential for good worship," he says "It creates a warm atmosphere that facilitates the understanding of what is going on in the liturgy."

He sees a tremendous potential at St. Boniface. "We have a number of very vital parish groups who have been "spontaneously born out of the people's desire to serve."

According to Vitale, the pastor has played a very positive role in the parish growth. "He has kept his home open to all. Hardly a night goes by without it being invaded by

this or the other committee, and he has never put any obstacle to our meeting there."

SO FAR, parish groups active at St. Boniface include the Women's Club under Lois Purcell, and the Legion of Mary which counts on the spiritual direction of Father Austin Gogarty.

Tom Hayes has revived the Men's Club and Len Oswald is the newly appointed Director of Cursillo.

Every week, Deacon Vincent Clemente comes down from Saint Vincent de Paul Seminary and helps with the hospital and home visitation.

"We are very happy to have him," the pastor says. "He is also a good help in working with the youth of the parish."

The new parish multi purpose building will not be finished for at least six more months, but until then St.

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DATE OF BIRTH: Month Day Year Sex

She cheers the Dolphins in field and in hospital

By GLENDA WALKINSHAW

Voice Features Editor

All she has to do is walk into a room on a Monday following a Dolphin game, and immediately talk turns to the Miami football team.

"Hey Sister, what did you think of the game yesterday?" "Wasn't that a great play in the third quarter?" "Your friends really know how to win

'She is probably one of the most compassionate people I have ever met. She is more interested in the player as a person than as a personality.'

— Nick Buoniconti

a game!"

EVERYONE at Mercy Hospital knows that for Sister Kieran O'Keefe, S.S.J., who introduces herself as "The one who plays with the Dolphins," the Miami team is an important part of life. Not only does she attend every home game and watch every away game on television, but she has visited their training camp and she knows most of the players personally.

As part of her duties in pastoral care at the hospital where all injured Dolphins stay, she visits the players in their rooms and tries to cheer them up.

"It's pitiful when they know they'll be out for the season or for several games," she said with she trace of brogue she still carries from her childhood in Ireland.

"I JUST go in and tell them that the good Lord will take care of it. But there really is nothing you can do or say to them when they are in that situation."

Yet with her joking manner, her bouncy style and her genuine interest in football, she manages to endear herself to the players so that they look forward to her visits.

When Bill Stanfill, one of Sister Kieran's favorites, was hospitalized during the summer, the teasing flew back and forth between them. He would ask her for chewing tobacco and she would lecture him on the perils of staining his teeth.

AND WHEN sportscaster Bob Sheridan spent time at Mercy several years ago, Sister Kieran would drop by every day to talk sports. They have been close friends ever since.

It isn't all one way, though, with all the cheer going from Sister Kieran to the injured players. Nothing delights

her more than to be able to watch a game or "talk shop" with a Dolphin, although she is quick to stress that she would prefer that no one be injured. She commented that she hated to see Marv Fleming leave the team because he used to explain what she didn't understand about the game.

"I pray for the Dolphins—first that they will come home safe, and second that they will win," she said. She was delighted that the team moved into first place after a recent victory over Buffalo, but concerned over the injury of player Jim McFarland. She had never met this particular player, but was eagerly awaiting his recovery from surgery so she could visit him.

BUT HER favorite, she said unabashedly, is Nick Buoniconti, who has an extra point in his favor because he graduated from Notre Dame, Sister Kieran's favorite school. She spent several years there in advanced studies after graduation from Barry College, and it was there that she first fell in love with American football.

The admiration is mutual—Buoniconti, who was tended by Sister Kieran earlier this year after a hand injury, speaks of her enthusiastically.

"She is probably one of the most compassionate people I have ever met," he said. "She is more interested in the player as a person than as a personality."

"She is always asking what she can do for you, always smiling, always ready to give of herself."

HE CHUCKLED as he recalled how the little nun, "who looks so conservative," as he says, would come into his room and talk about betting on the Irish dogs at the race track.

Sister Kieran's faithfulness to the Dolphins does not waver like that of some fans who supported the team when it was riding the crest of a victory wave and turned away when the winning streak was broken. She was a loyal supporter before it was popular to be one, and she sticks with her team.

She rarely misses an opportunity to go to the airport to welcome them back, whether they have won or lost.

But lest anyone think Sister Kieran treats injured Dolphins differently from any of the other Mercy Hospital patients, she explains that all patient receive equal care.

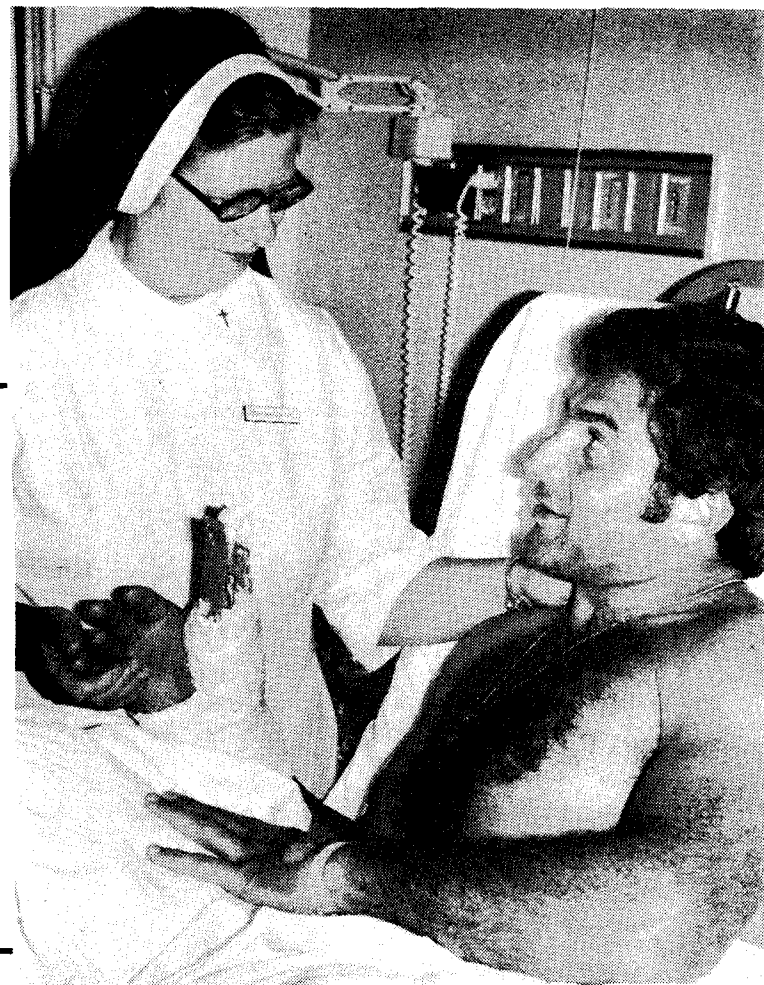
"I TREAT them all the same—as human beings, with dignity."

She is quick to admit that she loves all football, but the Dolphins hold a special place in her heart. When she first returned to Miami from Notre Dame in 1969, she was recuperating from an illness and passed the time listening to Dolphins games on the radio.

"They entertained me

when I was sick, so then I turned around and now I help them."

Comforting favorite Dolphin Nick Buoniconti after a hand injury which deactivated him for the year, Sister Kieran offers a gentle touch and a tease about his beard. Although she says she treats all patients equally, visiting Dolphin team members is a special treat for the ardent football fan.



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In a strongly worded statement, Archbishop Thomas A. Donnellan of Atlanta denounced a resolution of a committee of the United Nations which linked Zionism with racism.

Archbishop Donnellan said that "Such a recommendation is not in accord with the facts, and is productive of much harm." He also warned that the resolution places the work of the United Nations in jeopardy.

The Social, Humanitarian and Cultural Committee of the United Nations adopted a resolution of Oct. 17th that would have the General Assembly declare "that Zionism is a form of racism and racial discrimination."

It seems ironic that if we page through the brief history of the United Nations we find that on Nov. 29, 1947, the General Assembly adopted the partition plan that

finally brought about the creation of the State of Israel, which was proclaimed on May 14, 1948.

Reacting to the anti-Zionist resolution, Rabbi Marc Tanenbaum, national director of the inter-religious affairs department of the American Jewish Committee, declared that "The United Nations has become the single greatest purveyor of 'verbal violence' not only against Israel, but against the Jewish religion and the Jewish people as well."

The question of the existence of Israel is a complex and explosive question indeed. When emotions run high logical thinking and facts run low.

Zionism, more than being defended or attacked, needs to be defined. The First Zionist Congress, which took place in Basel, Switzerland, in 1897, formulated the program of the Zionist movement

this way: "Zionism seeks to create for the Jewish people a publicly recognized, legally secure home in Palestine."

The road leading to the establishment of the Jewish state was long, hazardous and violent.

But are Zionism and Judaism equivalent? Is this a case of mixing religion and politics?

The political question of Zionism was solved by the United Nations with the creation of Israel in 1947. Other political problems remain, among them the Palestinian situation.

The United Nations' creation of Israel in 1947 gave the Zionists' dream of a homeland a certain legal basis but did not solve the centuries-old human and emotional conflicts of Arab and Jew, and the Palestinian displacement problem is just the focal point of that conflict. And there

are other problems as well, such as the various terrorist factions with a fanatical momentum of their own.

It is just as unfair to use the issue of Zionism as a channel for anti-Semitic prejudices as it is to use the anti-Semitic shield to avoid the Zionist issue.

Catholics have never been particularly comfortable with granting the State of Israel a divine right to exist. Its legal foundation is enough to demand our support.

Regarding anti-Semitism, Vatican II teaches that "the Church repudiates all persecutions against any man. She deplores the hated, persecutions, and displays of anti-Semitism directed against the Jews at any time and from any source."

Archbishop Donnellan is to be praised for declaring that "anti-Semitism is evil, and should be denounced and repudiated wherever it rears its head."



By Msgr. James J. Walsh

God dreams, and so must we

In this space the past year we have mentioned often how strongly many young people are turning to God, faith and prayer. What follows below was written by a young lady, who wishes to remain anonymous. Her thoughts, however, reflect the convictions of a growing number of youth. Her article seems appropriate for All Saints Day.

★★★

"If these men and women could do it, why can't I?"

With these words Pope Paul VI on Oct. 16, 1974, very simply presented to all of us the ringing question of All Saints Day: "Why can't we be saints?" Do you believe in the power and the love of our heavenly Father? Can you believe that an all-good God would want anything less than the best for His children? And don't we have the promise of Christ that God knows how to give His Spirit to those who ask Him (for such a prayer cannot but please Him)?

Yes, we have the promise of Christ, and more: His command, "Be perfect, even as your heavenly Father is perfect." (Mt. 5:48) Perfect? Yes. For we cannot see God, much less be united with Him, while we are yet imperfect. But we can approach Him more nearly in this life, if we refuse to be satisfied; that is, if we continually search for a "more" to be and to do.

In another general audience in September, 1974, Pope Paul said to the eager Christians gathered before him that "We must 'do more.'" And this past July 9 he reiterated this call to holiness. What is our Holy Father trying to tell us lately? It is becoming more

and more clear as he stresses over and over "what the Church needs." She needs saints. She needs strong men. She needs action. She urges us to study the lives of the saints.

The saints were men and women like South Floridians, who had temptations, problems and, yes, even sins. Some of the greatest saints in history—Augustine, Francis of Assisi, and Paul—were first the most wretched of sinners, the most set against God. Many others were not so dramatically converted—Maria Goretti and Therese—but yet all of these had something in common. This common element is the only one that keeps a man faithful, heart, soul and spirit; the only force that overcomes evil; the only energy that always wins no matter what the obstacles, the fire that purifies all motives and draws man surely and swiftly to God: Love. Love, not something beyond our reach, but an act of the faculty of man's will, a will that our Father in the honor in which He holds us has made an integral part of our being, so that we could be the exercisers of a divine act.

How is it that we have been unaware of our dignity as children of God? Perhaps the ideas of "humanism" are so strong today that we have decided it's O.K. just to be human and even to take pride in our failings. What could be more in direct opposition to the spirit of the Gospel? This kind of attitude stifles any thought of rising above what we have been in order to be more, to act like God's children.

Children know how to do a very beautiful thing. They know how to dream. They are very close to their Father in this, for in a sense He dreams,

too. He dreams of us as saints. Of course He does. How could He conceive of anything less in creating us? From all eternity He has an idea of you and an idea of me. His dream is that we realize (make real) this idea, that we live up to it.

A child dreams of what he will become. If he loses that dream, he cannot become what he has dreamed, but rather lives only an illusion.

Hasn't that happened to many Christians?

Unless we become like little children and learn to dream again, we shall be living a shadow. Why is the story of Don Quixote so inspiring, so attractive? Because, completely unaware of the illusion of age, ugliness, etc., the Knight of the Woeful Countenance continued to dream, and his dreams had such power—that power of creative, transforming love—that they became reality. His dream was nearly destroyed when he was forced to look at an illusion, an illusion that was forced upon him and crushed his childlike spirit. But the power of love was proved when "Aldonza" at the end recognizes who she really is (something that Quixote saw all along) and in the most touching moment resurrects the standard, the dream, as she says to Sancho: "My name is Dulcinea!"

If such a man can be conceived of by a human author, so inspiring and powerful in the merely human aspect, how much more can God conceive of us, and how much we are capable of if we but believe, and dream with Him, and surrender our meager five-loaves-and-two-fishes selves to His will!

Yes, we can be saints. Not only that. We must be saints.

For sainthood is the vocation of every human being, every child of God who is ever conceived. There are no valid excuses for not becoming a saint. Look at the lives (not the plaster statues!) of those whom we recognize as having gained that crown. Never thinking of themselves as holy but rather as sinners, they nevertheless

have triumphed with Christ, and are eager for us to follow. Yes, "the world awaits the march-past of the saints." This is a new era, the age of sanctity, the age of being-more, the time for the army of the saints—yes, you! and yes, I!—to march forth to triumph with the First of many brothers.

Letters to the Editor

On Quinlan case

EDITOR: I was taken aback at the stand a Catholic priest exercised in the Quinlan case. It seems the Church accepts "extraordinary means" as a measure to end a person's life. I consider this contradictory to the Catholic teaching that you hang onto life regardless. The phrase "extraordinary means" covers a multitude of sins. Our life is in the hand of God.

The Church should encourage the parents to keep faith—pray for strength—not help the parents to decide. This is their decision and how much easier (for them) to give up further anguish. It's understandable. They are emotionally involved and would rather stave off further suffering. The Church has no right to play God. I was in a similar situation and my only hope was that God might perform a miracle. Don't be guilty of taking that hope away.

It was my Catholic upbringing that kept me going and praying, when I lost loved ones I took care of. Their perseverance is clouded when the Church gives them an "out." It causes me to wonder

on laxity in our Church. I can see making way for change in Church ritual but basic standards should remain for the sake of our belief. You teach God is merciful. I sincerely believe that.

Where is this idea of believing in miracles? In the rubbish heap? How can the Church demean this quality of hope, when we have religious shrines? We argue about the destruction of fetuses and turn around and O.K. another type of extinction. Sad.

I'm pleased to hear the doctors are clinging to their moral obligation of saving lives.

The Church should take a stand-off policy—just stand by to encourage and leave life in the hands of God. He has a way of cushioning our hurts at their utmost—either we black out or go into a state of shock to ease the pain—then there are doctors who administer to our needs.

God is responsible for their knowledge. I just had to voice my opinion, I know the Church has to keep up with the times. This stand is untimely and destructive to our beliefs.

Unsigned



By Robert Brake

Pandora's Box of abortion must be closed

(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.)

form (even tax money not related to abortion) must perform abortions at the request of any patient. They have persuaded some courts elsewhere in the country to order hospitals to perform abortions against the wishes of the hospital trustees. Some nurses in Dade County have been ordered to participate in the expulsion phase of saline abortions on penalty of being fired. And a suit has been filed in Tallahassee to prohibit some doctors from trying to persuade their colleagues to stop performing abortions.

Freedom of Education. I know of at least two medical schools that have asked prospective students how they felt about abortion. Are only abortionists to be allowed to get a medical education?

Fetal Experimentation. Babies in the later stages of pregnancy, particularly after the 20th week of pregnancy, often live several hours after the abortion procedure. Many of them have been used for medical experiments, including the removal of vital organs without anesthesia while the baby was still living.

Rights of Parent or Husband. Both under man's law and God's law, when a man and woman marry, they promise to share their lives together, including the begetting and rearing of children. Until recently, man's laws tried to strengthen the

family unity by making divorce difficult and by forbidding abortion.

Now our statutes give either party a divorce at will, and our courts have given a wife the right to abort her husband's child without his consent. When the court was reminded of the public policy of strengthening marriage through man's laws, the court suggested that the husband divorce his wife if he was displeased with her decision.

Likewise, parents are duty bound to the best of their ability to provide material care, and education for their children. However, the Florida court has held that parents are not competent to decide for a minor daughter whether or not that daughter shall have an abortion (although they are still required to pay for any medical complications that may ensue).

Use of Tax Monies. Even those of us who oppose abortions find our tax monies being used to provide abortions through Medicaid and our public hospitals. In addition, social welfare workers, paid for by our tax dollars, are pressuring poor women to have abortions.

Use of Insurance Funds. The Federal Department of Health, Education and Welfare has adopted regulations requiring all Federal contractors to provide abortion as one of the medical benefits in the health insurance offered

their employees. Since payment of these abortions comes from the pool of funds obtained by premium payments, many opponents of abortions find themselves paying for abortions through their insurance premiums.

None of these are as drastic as the proposals now being seriously advocated by the same people who brought us abortion on demand. They are turning to such things as:

Involuntary Abortions. This was advocated in a Fortune magazine article in September, 1974.

Killing Infants After Birth. California Senate Bill 544 provided that for a "significant defect" the life of a newborn baby might be taken. Fortunately it hasn't passed yet.

Involuntary Sterilization. Our country has seen proposals in the past to sterilize criminals or the feeble minded. Recently news articles have reported cases of involuntary sterilization of the poor (and black) by doctors in Alabama, South Carolina, and Fort Myers, Florida, to name a few places.

But sterilization of the well—and well to do—has also been proposed in bills introduced in the Hawaii and Ohio legislatures. They would compel a doctor to sterilize a woman while she is on the delivery table giving birth to her second child.

Involuntary Behavior Modification and Control. Use of drugs and other techniques has already been tried on the elderly in mental hospitals, old age nursing homes, and on children in schools. In January, 1973, two days before the abortion decision was handed down, the prestigious American Law Institute held a seminar on this subject in New York.

Genetic Manipulation. We have discovered the chemical code of chromosomes and genes—those elements that control our body development and the physical inheritance we pass on to our children. The same American Law Institute that discussed behavior modification also considered genetic manipulation—changing the characteristics we pass on to our children.

A lid must be placed on this Pandora's box of troubles. The only really effective lid is a Human Rights Amendment to the United States Constitution.

Such an Amendment has been killed for this session of Congress by Presidential candidate Senator Birch Bayh and his committee.

But the Amendment can be reconsidered next year.

Tell your friends, your congressmen and senators, your newspaper editors, of your concern.

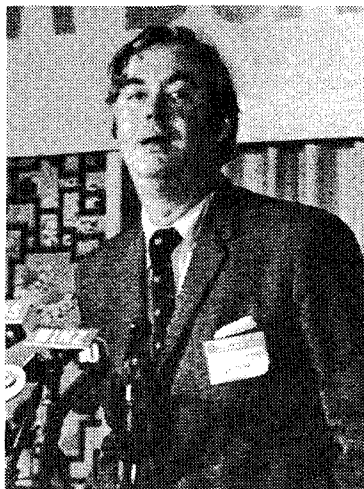
Pray for a change of heart on their part.

Let's all ask God to bless America—with the right to life.

By Michael Novak



Moynihan — a real fighting Irishman



DANIEL MOYNIHAN

One of my favorite Americans is Daniel Patrick Moynihan, with his brilliant speech, unruly shock of gracefully whitening hair, and ability to speak the harsh, brave truth.

A couple of weeks ago, I was cheered by Moynihan when he quoted publicly what the New York Times said of General Amin of Uganda: the latter's remarks to the United Nations were those of a "racist murderer." The General, who is variously reported to have had between 25,000 and 250,000 of his own Ugandan people murdered, had called at the UN for the "extinction" of Israel.

GENERAL Amin is something of a clown. He is an embarrassment to many of the black leaders of Africa. To want to extinguish the Israelis is a mad and immoral cry, by any standard, fraught with memories of World War II.

We have heard much in recent years about the Third

World. There are few of us, having visited impoverished countries or seen some of the pictures therefrom, who are not deeply touched by the suffering of our brothers and sisters there. Still, what is most disturbing about the Third World is the instability of its political, social, and economic institutions.

We in the United States have often benefited by the products we import from parts of the Third World: oil, tin, coffee, bananas, hemp, etc. On the other hand, without the advances and the productivity of our own society, the situation of the Third World today would be as parlous as it was hundreds of years ago. Many of the products now of value to them would have little value. Without our industry, even oil would have no use.

THE DISEASES, poverty, and oppressive governments of the Third World are not worse than they were centuries ago. Before the intervention of modern medicines, millions died far earlier than they now do. If overpopulation threatens to swamp some nations, it is in large part because so many who used to die now live.

Even the notions of "liberation" and "social justice" which now inspire the

Third World arose in Western traditions.

What Moynihan has perceived more clearly than others is that the United States has been taking an unfair propaganda beating. Many officers of our government, both in the State Department and at the UN have acquiesced, in self-flagellation. There are many highly advantaged Americans who despise the American people, who have disdain for the high accomplishments of our society.

THERE ARE in the world today barely two dozen nations that are truly democratic. The rest of the 142 nations in the world are ruled by tyrannies of various sorts. Some of these authoritarian states are allied with us. They are, in one sense, an embarrassment. Most of them are not our allies.

It is foolish to believe that we can establish democracies wherever we will; it is hard enough to keep and to deepen

our own. It would be good if we could reinforce and help those democratic individuals and groups in every nation that aspire to genuine democracy. Often, we have made mistakes in not doing so. Meddling in unstable political situations requires the wisdom of Solomon.

Moynihan has made liberty the flag he intends to fly. He has said the U.S. will take seriously the universal hunger for justice and liberty—and call out clearly every abuse he discerns, in the colonies of Eastern Europe, in the Third World, and in every other place. No longer will the enemies of freedom be allowed to wave that flag hypocritically.

Under Moynihan, the U.S. will not be passive at the UN, but intellectually on the attack. It is a development to cheer. General Amin asked for the first salvo. He got it. Good for Mr. Moynihan!

Polish origin Sisters honored

Sisters of the Holy Family of Nazareth whose first members were of Polish origin and who staff two schools in the Archdiocese of Miami, were honored Sunday in St. Mary Cathedral on the occasion of the centennial of the founding of their congregation.

Members of the Florida Division of the Polish American Congress also participated in the Mass to honor the nuns and to observe the Bicentennial Celebration.

Msgr. John J. Donnelly, Cathedral rector, was the principal celebrant of the Mass concelebrating with Msgr. David Bushey, pastor, St. Brendan Church; Father Martin Cassidy, pastor, St. Gregory Church, Plantation; Father James Kreitner, assistant pastor, the Cathedral; and Father Victor Lyczko, assistant pastor, St. Michael the Archangel Church.

In his homily Msgr. Bushey, who is the Vicar for Religious in the Archdiocese, reminded the congregation that



Sisters of the Holy Family of Nazareth Receive Communion from Msgr. David Bushey and Father James Kreitner (left).

"a true Religious is an exemplary follower of Christ, identifiable by publicly vowed evangelical consecration, accepted in the name of the Church, and which conditions and disposes the totality of human existence to self-denial and sacrifice in the pursuit of the excellence of the Christian life."

"It is not simply for her own sanctification that a Religious becomes poor, chaste,

and obedient, but for the glory of God and the sanctification of others as well," Msgr. Bushey continued. "Consequently, chastity, poverty and obedience are lived out within the compass of the religious community, so that from within that religious community the fruits of religious consecration may radiate to the world at large."

Revealing that 11 of the Sisters of the Holy Family of Nazareth, who were founded in

Rome in 1875 by a native of Poland, had offered their lives for the deliverance of prisoners condemned by the Nazis, Msgr. Bushey emphasized that the service of the Sisters is indelibly marked with a kind of evangelical immediacy in a manner particularly typical of the Holy Family's hidden life at Nazareth, responding with love to the needs of time and place.

Msgr. Bushey also stressed that the Church has helped to preserve the in-

dividuality of the various national strains while at the same time trying to build them up into a compact Catholic and American body.

"Catholic Americans—like other Americans, whether Protestants or Jews or of no religion—are all brothers," he recalled. "We have a common ideology, but perhaps of greater importance for practical purpose: we treat all as one with ourselves, expecting the same treatment from them."

Parish Pacesetters

By MARJORIE L. FILLYAW

Local News Editor

POMPANO BEACH—

A former pastor of Assumption Church once told Mrs. Elaine Gallagher, "You do everything around here except hear confessions," and according to other long-time members of the parish, he was right.

A beachside resident here since 1940 when she came to South Florida to take advantage of the education at a special school here for her daughter, who is a victim of cerebral palsy, Mrs. Gallagher is still active in parish community activities pointing out, "I can't get out of it."

AS FIRST president of the parish women's Guild, a position which she subsequently held 11 times since the parish was established in 1950 with Father John Cotter as first pastor, Mrs. Gallagher's recollections of the "early days" in the area are vivid.

"In those days," she recalls, "we had Mass in the Elks Club and the women met in homes of members. We had



MRS. ELAINE GALLAGHER

bake sales for years to raise money for altar linens and flowers." During her first tenure as women's Guild prexy for six years, and for an addition of two years afterwards, she devoted every Sunday to bake sales. "A Hollywood bakery made them overnight and we picked them up fresh for the sale early Sunday," she explained. "I also used to make about 100 jars of seagrape jelly," she added. "It's entirely different from any other jelly, you know."

However, as she pointed out, the once-small seagrape trees on her ocean property soon got too high for her to

reach the grapes and she had to discontinue that activity. But there still remained plenty of other things to be done since the small Guild did all the laundry for the altar and the altar boys. During those same pioneer years Mrs. Gallagher routinely sent her gardener out in Holy Week to cut native palms. "On Good Friday evening some of the other women and I got together and cut and stripped all the palms for Palm Sunday," she said.

AS MORE northerners moved into the community, Mrs. Gallagher opened a small religious articles and gift shop on the parish property and

operated it for seven years as another fund-raising project.

When South Florida was included in the Diocese of St. Augustine she served two terms as vice president of the East Coast Deanery of the St. Augustine DCCW, and as present parliamentarian and member of Assumption Guild is now a Miami ACCW member.

AT 82, Mrs. Gallagher has no objection to people knowing her age—"I'm glad to still be here," she laughs and then changing to a more serious mood wants everyone to know that she feels that she has been particularly blessed through the number of non-

Catholic friends she has made while serving as a volunteer in Assumption parish.

Although she realizes that the local community associates her closely with Assumption parish since for years the police department referred any questions about it to her, Mrs. Gallagher was recently surprised when a Right to Life group in Jacksonville contacted her saying that the Diocese of St. Augustine Chancery had given them her name.

"I've never been able to say 'no' to anything," she laughed.

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Liturgy of Word and Sacrament

know
your
faith

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

The Greek word "liturgy" conveys the meaning of the Hebrew word for the public worship celebrated in the temple of Jerusalem. Literally, the word liturgy means the work of the people or community, a public works project in which everyone has an assigned and proper task. The building of walls to protect the city state, the building of ships to promote the trade of coastal cities, the building of Solomon's temple in which to celebrate a liturgy were all liturgical works in the secular meaning of the word.

B E F O R E the Israelites settled in Canaan, they were a wandering people who pitched their tents in the desert. They had no time to build a temple to house their God. But Yahweh, the God of Isarel, was more than content to live in a tent, so long as the worship of the people was "worthy" or appreciative of God's worth.

The absence of a temple did not mean that the Israelite had to worship in the privacy of his own soul. Man is not only an individual, he is a member of a community. Again, man is not a disembodied spirit, he is a spirit en-fleshed. Accordingly, "to worship God in spirit and in truth" meant to celebrate the great feasts of the year in procession and dance, in sacred song, in psalm or hymn, accompanied by stringed instruments and punctuated by trumpets and the clash of cymbals.

Liturgical or public worship also meant for the Israelites the offering of gifts to God, not that God needed them but because man needed to show his gratitude. Sacrifices of thanksgiving were offered, the first fruits of the harvest; peace-offerings and sacrifices of atonement were offered by which the people were made one with God in God's acceptance of their gifts.

Before the Israelites settled in the land of Canaan, the patriarch or head of the family was the recognized liturgist. He kept alive the memory of God's past favors towards his people and offered sacrifice in their name. Even after the building of the temple and the transfer of priestly functions to the Levitical priest, the family liturgy of the Sabbath meal and the

Passover of "Seder" continued to be celebrated, as it is today, by the head of the Jewish family.

It is important to note that liturgy embraces more than the liturgy of sacrifice. "Every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins" (Heb. 5:1). But even the Levitical priest was more than a liturgist of sacrifice; he was also a liturgist of the Word.

T H E P R I E S T S of Levi were called upon "to put incense before Thee and a whole burnt offering upon Thy altar." But they also "shall teach Jacob Thy ordinances, and Israel Thy law" (Deut. 33:9, 10). It was only after the destruction of Herod's temple that the synagogue liturgy of the Word was completely divorced from the liturgy of sacrifice, with the role of liturgist taken over by the rabbi or teacher instead of the Jewish priest.

For a short time the early Christian community celebrated a separate liturgy of the Word, modeled on the synagogue service of the Jews, with an opening greeting, the reading of the Law and the Prophets, the chanting of psalms, a homily and a dismissal. But quite early the liturgy of the Word became an integral part, along with the liturgy of the Eucharist, of the Sunday service.

St. Justin Martyr of Rome (c. 150) describes the liturgy of the Word, in which "the memoirs of the Apostles or the writings of the Prophets are read" (The First Apology, 67). But the Sunday service of Christians continued with "the Eucharist of the bread and the chalice, which are offered by us Christians in every part of the world, and which are pleasing to Him" ("Dialogue with Trypho," 117).

True, the writers of the New Testament do not call the liturgists of the Word and the Eucharist priests. The term "priest" is reserved to Christ, our High Priest who is "the liturgist in the sanctuary and the true tent which is set up not by man but by God" (Heb. 8:2). But early Christian reflection on the sacred ministry or liturgy of the Apostle Paul and the Twelve led the Church to see in those whom she came to call priests the continuation of Christ's own ministry of the Twelve led the Church to see in those



"Even after the building of the temple and the transfer of priestly functions to the Levitical priest, the family liturgy of the Sabbath meal and the Passover or Seder continued to be celebrated, as it is today, by the head of the Jewish family." From article by Father Paul Palmer.

whom she came to call priests the continuation of Christ's own ministry of teaching, of preaching, of offering a sacrifice for sin and of forgiving sins in what will come to be called

the sacrament of Penance.

I N H I S L E T T E R to the Romans, the Apostle Paul refers to himself as "the liturgist of Christ Jesus to the Gentiles in the priestly service of the

gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit" (15:16).

But the proclamation of the Gospel or Good News is not restricted to the word preached or homilized. At the Last Supper Jesus told the Apostles: "Do this in remembrance of me . . . For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes" (1 Cor. 11:25, 26). The priest is called upon to be a minister or liturgist of the Word, but he is preeminently and most effectively so when he gives sacramental and sacrificial proclamation to the death and resurrection and coming again in glory of the risen Lord, "the mystery of faith."

"The Scriptures of the Old Israel remained the Scriptures of the 'New,' for they contained the Revelation of God which He had vindicated and fulfilled. They 'testified' of Him." —Gregory Dix, "Jew and Greek," 1953.

"Never did there exist a full faith in the Divine Word (by whom light as well as immortality, was brought into the world), which did not expand the intellect, while it purified the heart." —Samuel Taylor Coleridge, "Aids to Reflection," 18 25.

Five P's and the Bible

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

"Not to know Scripture is not to know Christ," wrote St. Jerome 25 centuries ago. That's a strong statement. One worth pondering.

But if it is true, Jerome's conviction is our challenge. How do you get to know the Bible? It seems such a difficult book. Where do you begin? How can you be sure you are understanding it right?

These are very real questions. They have no simple answers. Rather, there are many ways of getting to know the Bible. One approach may appeal to you; another may appeal more to someone else. But recently a friend shared with me a way that you might also find helpful. It is the way of the five P's.

Take a Bible passage, - e.g., from Sunday's readings at the liturgy, from your children's religion lesson for the week, or from the KNOW YOUR FAITH columns. Then follow the five P's in trying to come to grips with God's word in that Bible passage as it relates to your life.

PREPARE: Put your work and worries aside for a few moments. Still your mind and quiet your heart. It may help to find a quiet place inside or outdoors. Recall that God is present with you and wants to speak to you. Ask His help in hearing His Word.

PONDER: Once you are somewhat quiet, read the passage through. Then go back and read it more slowly. Focus on particular words, phrases that strike you. Notice how it makes you feel. What ideas strike you most? What questions does it give rise to? What does it seem to mean? Does it make sense? What does it say to you? What does it mean in terms of daily life? If you are so inclined, you might like to read something about it by an expert, like in the KNOW YOUR FAITH columns, or in the "Jerome Biblical Commentary." Really ponder the passage.

PICTURE: Next try to picture what the passage talks about. Use your imagination. See what the people are doing. Hear what they are saying. Imagine the scene, the place, the situation. Here you may find works of sacred art helpful. Some Bibles contain many good reproductions of great Christian art. There are many books of Christian art available in most bookstores, usually at reduced prices! You need really look no further than your own imagination. Cyril of Jerusalem, one of the great Christian educators in the early Church, taught that faith comes more from seeing than from hearing. So picture the passage.

PRAY: Then enter more fully into relationship with God who speaks through the Scriptures. Pray. Open yourself to His presence. Allow your thoughts and feelings to bring you into relationship with a loving, caring God who is present with you. Be silent. In your heart and mind. Listen with your real self, that core of you that is really you. As the Psalm urges in God's name: "Be still, and know the Lord, your God." The Scriptures are not magic. They provide few panaceas. But through them God tries hard to reach our hearts. Prayer is relaxing enough in His presence to allow Him to help us respond to Him.

PROMISE: And, finally, promise to do something about what you have pondered, pictured, and prayed over. Make God's word your own by translating it into a concrete action or attitude. God's word to us through the Bible is always an invitation, a call, a challenge. It is not just theory or abstraction. God wants to communicate with us in order to help us discover life's meaning. He wants to help us find our way toward a fuller, richer life. His Word is a word of wisdom, of practical knowledge about life. Such knowledge is learned only as it filters into our lives, touches our basic attitudes, challenges our goals, makes us question our values, sparks actions that are deeply human, Christian. We need to respond, to promise.

Take up your Bible. Try the way of the five P's: **PREPARE, PONDER, PICTURE, PRAY, PROMISE.** It may not be easy. But it will be rewarding and enriching. Try it. You may like it.

Liturgy in Israel

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

After the descendants of Jacob escaped from Egypt and made their way back to the land of the patriarchs, many sacred shrines came into prominence. During the Exodus, however, the Israelites had a portable sanctuary: the Tabernacle or Tent. In the earliest traditions, it was a place where Moses consulted Yahweh to learn His will (Ex 33:7, 11; Nm 12:8). This role appears in the later tradition as well, but there a new word is used in preference to the ordinary word for tent. This new term (mishkan) emphasizes the abiding presence of Yahweh among His people. The two traditions vary also on the matter of the location of the Tent. In the earlier texts it was outside the camp; in the later it was in the center of the encampment.

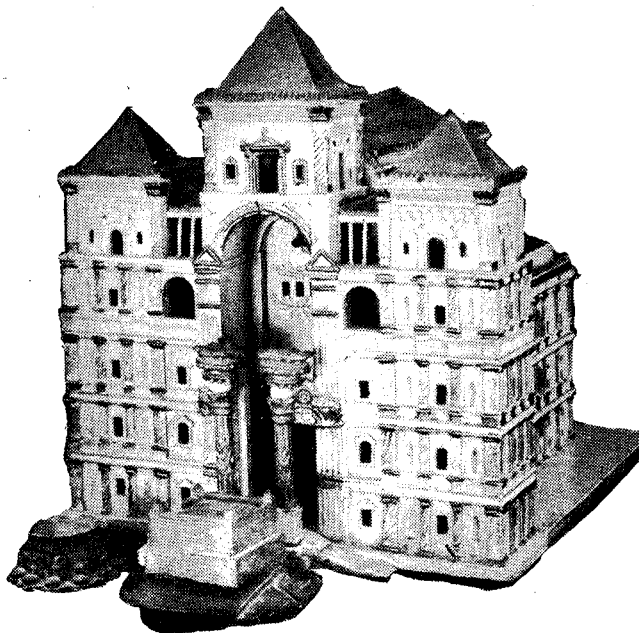
IT IS VERY difficult to say, with any degree of assurance, just what the desert Tent looked like, for the oldest traditions offer no information. The latest tradition (P) seems to give an idealized reconstruction, making the Tent a sort of portable scale model of the Temple of Solomon, which was the center of worship when this tradition was on its way to definitive formulation. On two occasions the P editors describe the Tent in detail: first, when Yahweh gives the specifications for its construction (Ex 26) and again, when Moses has it built (36:8-38). It is significant that the dimensions of the Tent as reconstructed by the P editors are exactly half of those of the Temple. This fact, plus the evidently idealistic elements of the descriptions, points to the conclusion that the Tent (as conceived by the Priestly editors) was reconstructed with the Temple as a model rather than vice versa.

In spite of all these conflicting data, one basic truth stands out: There was a Tent that served as a center of worship during the sojourn in the desert. God's people lived around their God; He was the center of their existence. From parallels discovered by biblical archeologists as well as from the constant biblical traditions themselves, it is very probable that the movable sanctuary of Israel's desert wanderings was fashioned like their own tents. The last clear mention of it occurs in Nm 25:6, which tells of the Tent's being put up in the plans of Moab, the last stop before the invasion of Canaan. Once the Israelites had settled in the promised land and were no longer living in tent themselves, the Ark, too, would have been housed in a more permanent adobe. The sanctuary of Shiloh was a building of some sort (1 Sm 1:7, 9; 3:15) and later traditions that speak of the "Tent" of Shiloh do so by a sort of poetic archaism. When David brought the Ark to Jerusalem, he housed it in a tent, but this was not THE Tent. It was a temporary arrangement, meant to recall the days of wandering in the desert (2 Sm 6:17).

Eventually, David's son and successor, Solomon, built the Temple, the solid Tent which was to house the Ark of the Covenant and to become the more or less abiding symbol of Yahweh's presence in the midst of His people.

Here, in the course of time, a very rich liturgy

"The latest tradition seems to give an idealized reconstruction, making the Tent a sort of portable scale model of the Temple of Solomon, which was the center of worship when this tradition was on its way to definitive formulation . . . It is significant that the dimensions of the Tent . . . are exactly half of those of the Temple." From article by Father John Castelot.



developed, involving various types of music. This music (the psalms) expressed sentiments of religion, the noblest of which is the consciousness of being God's people, the Israelites, with Him as their King. Here, for example, are strophes of Ps 99:

*The Lord is king, the people tremble
he is throned upon the cherubim
the earth quakes.*

*The Lord in Zion is great,
he is high above the peoples.*

*Let them praise your great and awesome
holy is he!*

*The King in his might loves justice
you have established equity;*

*justice and judgment in Jacob you
extol the LORD, our God,
and worship at his footstool;*

holy is he!

Of course, one must remember that the psalms are essentially poetic, and that their descriptions taken literally. They are human attempts to describe the indescribable, to describe the unexpressible, to describe the unexpressible. It would be Ps 97, which extols the Lord's creation:

*The LORD is king; let the earth rejoice
let the many isles be glad.*

*Clouds and darkness are round about
justice and judgment are the foundation
Fire goes before him*

*and consumes his foes round about
His lightnings illumine the world;
the earth sees and trembles.*

*The mountains melt like wax before
before the Lord of all the earth.*

*The heavens proclaim his justice,
and all peoples see his glory (Ps 97)*

A multi

By REV. JOSEPH M. CHAMPLIN

"How lovely is your dwelling place, O Lord of hosts! My soul yearns and pines for the courts of the Lord. My heart and my flesh cry out for the living God."

For centuries believers have prayed those phrases of Psalm 84. Parishioners and visitors to the new Church of the Resurrection in Solon, Ohio do so today with special enthusiasm. This multi-purpose church structure is indeed a lovely dwelling place both for the Lord of hosts and for God's pilgrim people.

Despite the multi-purpose arrangement and modern architectural style, its huge, contemporary tower and lofty cross clearly tell those who view the exterior from near or far that this is primarily a church. A magnificent black and white photo of that roof, tower and cross against a cloudy sky and dark foreground evokes thoughts of Calvary and Jesus' words: "If I be lifted up I will draw all men to myself."

Inside the main entrance a visitor notices office spaces on either side and a small chapel directly in front. The latter contains the Blessed Sacrament, thus reserved in an area apart from the place where Mass is celebrated, and two reconciliation rooms for the sacrament of Penance in which penitents have the option of sitting face-to-face with the priest or kneeling behind the traditional screen.

Behind and beyond this section is the main worship area. Upholstered, color-coordinated chairs, placed in a fan-shaped arrangement, provide

rael

types of sacrifice and sacred songs expressed in song all the best of which is that of praise. The Israelites loved to extol the Lord as the king of all

tremble
rubim

and awesome name;

justice
; cob you have wrought.
ol;

Remember that the psalms are rare descriptions are rarely to be made. An attempt to express the indescribable. A case in point is the Lord as the king of all

earth rejoice;

and about him,
foundation of his throne.

and about
world;
before the LORD,
earth.
justice,
y (Ps 97:1-6).

*"The Lord is king; let the earth rejoice;
Let the many isles be glad.
Clouds and darkness are round about him,
justice and judgment are the foundation of his throne."*



Multi-purpose church

"Wisdom precedes, religion follows; for the knowledge of God comes first, His worship is the result of knowledge." — Lactantius, "Divine Institutes," circa 310.

IN seating capacity for 600 with no person more than 50 feet from the altar. These comfortable seats, easily rearranged or compactly stored in corner rooms, likewise offer parish leaders the possibility of using that space for other purposes.

A folding, wooden, floor-to-ceiling door can close off a smaller unit around the sanctuary, reducing it to a space with seating for 200 — much more suitable for wedding, funerals, special Masses, etc., in which a fewer number of worshipers will participate.

Wheeled 6 feet by 8 feet partitions can further divide the outer area into units suitable for meetings, instruction classes, discussion groups and the like.

This handsome Parish Center of the Church of the Resurrection is not the proud accomplishment of a single individual nor the lasting monument erected by an energetic, forward-thinking pastor. Rather it represents the fruit of many parishioners' planning and cooperation under the leadership of a pastoral team which includes Sisters of St. Joseph Rosemary Kuhns, Mary Lou Misciasci, and Patricia Ross together with Fathers William Plato and Louis Trivison.

Their efforts were seasoned by prayer, especially on Thursday or "Prayer Night." No meetings or parish events are scheduled for that evening. Families are encouraged to participate in Mass then join with the pastoral team in prayer as the Blessed Sacrament is exposed until 10:00 p.m.

Why such a "multi-purpose

church?" In a foreword to the dedication booklet entitled, "The People Are the Church," the parish leaders explain the philosophy behind that concept:

"The term 'multi-purpose church' refers to a building planned to permit diverse uses of the same space or area; it does not mean 'all purpose.' For example, a multi-purpose church might serve as a parish educational center, as well as for parish or community meetings, but not as a gymnasium. It does not mean a room designed primarily as a gym or auditorium that is also used for Mass. The first consideration should be a proper setting for the church's worship."

The multi-purpose church allows what is now used for a few hours a week to be used triple that time and more. The same space can be converted into classroom areas, used for parish or community socials, serve as a gathering place for the elderly or for youth, and become a lecture hall or simple theater.

Another important consideration is the responsibility to use money sparingly in parish building programs. This is not simply an economic consideration, but a religious one. In a day when society looks to the Church to show concern for the masses of underprivileged people, it is not wrong to build churches but they must be artistic signs of the Church's mission to build a people, to call them together in order to nourish their faith in all the ways needed, not only through worship but through talks, discussions, plays, formal teaching. . . ."

"The liturgy does not say 'I' but 'We,' . . . The liturgy is not celebrated by the individual, but by the body of the faithful." — Romano Guardini, "The Spirit of the Liturgy," 1935.

Discussion points and questions

1. Read Exodus, Chapter 33, verses 7 through 11; Exodus, Chapter 26; Chapter 36, verses 8 through 38, Numbers, Chapter 12, verses 1 through 8; Numbers, Chapter 25, verse 6; First Book of Samuel, Chapter 1, verses 1 through 9, First Book of Samuel, Chapter 3, verse 15; Second Book of Samuel, Chapter 6, verse 17.
2. Discuss the role of the Tabernacle or Tent in the Book of Exodus.
3. Cite quotations from the Psalms to justify the following description: "The psalms are essentially poetic. . . human attempts to express the inexpressible, to describe the indescribable."
4. Discuss the statement: "Not to know Scripture is not to know Christ."
5. Take the passages for reading cited above and apply the five P's suggested by Father Pfeifer: Prepare, Ponder, Picture, Pray and Promise. Has this approach to Bible study had relevance for you?
6. What is the derivation of the word "liturgy?"
7. Trace the development of the liturgy in the Jewish tradition.
8. How was liturgy celebrated in the very early Christian Church?
9. Discuss this statement: "The priest is called upon to be a minister or liturgist of the Word, but he is preeminently and most effectively so when he gives sacramental and sacrificial proclamation to the death and resurrection and coming again in glory of the risen Lord, 'the mystery of faith.'"
10. Discuss the virtues and the limitations of the "multi-purpose Church."

television



The Top Ten from music to sports is saluted by Dinah Shore and her guests: Barbara Eden, Rev. Billy Graham, (Dinah), Baseball star Willie Mays and Andy Griffith on Nov. 5, 4:30-6:00 p.m. on Channel 7.



The Hudson Brothers, Brett and Mark (top, left to right) and Bill (seated, right), join "Captain Kangaroo" (Bob Keeshan) in a comedy sketch on the award-winning children's series, Monday, Nov. 3 (8:00-9:00 a.m., ET) on WTVJ, Channel 4.

Orson Welles' Martian show returns

FRIDAY, OCT. 31
9:00 p.m. (ABC)—**THE NIGHT THAT PANICKED AMERICA**—Some of us remember that night on October 30, 1938, when a mischievous young radio actor named Orson Welles read a story about a Martian invasion that was taking place right there in New Jersey, folks! The broadcast, intended as a joke, literally panicked listening America—it was ten times as real as today's "eyewitness" news, and only half as corny. The movie here is a TV adaptation of that famous milestone in the budding career of Orson Welles—how he and his fellow actors on a weekly radio drama hour cooked up the

scheme, how they carried it off with great and increasing glee, and how Americans went crazy, some of them packing up their kids and belongings and driving off for the border. Could be fun to watch, but that old radio magic is gone.

SATURDAY, NOV. 1
9:00 p.m. (NBC)—**THE ABSENT-MINDED PROFESSOR** (1961)—Amusing Disney pap involving Fred MacMurray as a daffy science professor who discovers a potion that lets people and objects defy gravity. Pretty soon, he has the whole town up in the air with his tricks. (A-1)

SUNDAY, NOV. 2
9:00 p.m. (ABC)—**YOU ONLY LIVE TWICE**

(1967)—Surefire hit James Bond adventure. Sean Connery is the definitive 007, as he proves in this crackling, sly, slightly off-color secret agent adventure. In this caper, Bond pursues (or is it the other way around?) a nemesis named Blofeld (Donald Pleasance), who has stolen a few space ships and capsules in an effort to promote international war on a large scale. (A-III)

MONDAY, NOV. 3
9:00 p.m. (NBC)—**THE OWL AND THE PUSSYCAT** (1971)—Barbra Streisand and George Segal try their best as the oddest of odd couples in this needlessly extravagant film adaptation of the Broadway play (that starred Alan Alda and the late Diana Sands). Basically, the story is one of two totally incompatible New York types hitting it off in spite of everything. She is a suspicious yet brassy feather-brain and part-time call girl, he is a studious bookworm. Naturally, they fall in love.

Some adult entertainment lurks within, but you'll have to be patient to find it. (B)

THURSDAY, NOV. 6
9:00 p.m. (CBS)—**MR. MAJESTYK** (1974)—Charles Bronson plays a Colorado melon grower beset with mob-related labor problems, and in terms of emotional projection, it is hard to tell the supercool Bronson from his crop. Those luscious fruit of the vine, in fact, steal the movie's best moment—when a frustrated gang shoots up a storehouse full of them, in lieu of the intended human targets. Chief among the mobsters—and it is never too clear just what the connection is between gangster and melon grower—

is snarling Al Lettieri, who should be taken aside and told to stop chewing the scenery. As Bronson and Lettieri move inexorably toward their rendezvous with violent death (and guess who is going to walk calmly away from it all?), director Richard Fleischer thankfully includes some nifty location shots in the scenic Colorado hills and desert areas, and he orchestrates the obligatory car chase masterfully. Otherwise, the story of a tough-but-honest man being forced to take the law into his own hands is too familiar, especially as a Bronson vehicle. Some rough stuff and language make this adult fare. (A-III)

RELIGIOUS PROGRAMS

SUNDAY
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK.
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT. Book of Month - "New Seeds of Contemplation," with Patricia Kolski, Fr. John Cahill.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG. Fr. William Allen
2 p.m.
INSIGHT — (film) WINK Ch. 11.
4:30 p.m.
THE TV MASS — (Spanish) — Ch. 23 WLTV.

RADIO
MARIAN HOUR — WSRB, 740 k.c., Boca Raton.
5:30 a.m.
CROSSROADS — WJNO 1230 k.c. W. Palm Beach
8:35 p.m.
GUIDELINES — WIOD, 610 k.c., Miami.

BEST TV THIS SUNDAY

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

10:30 A.M. — Ch. 10
The TV Mass for Shut-Ins.

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V AMUSEMENTS

MOVIES-TV-RADIO

Film Ratings: National Catholic Office for Motion Pictures

Animals Are Beautiful People (A-1)
Aloha, Bobby and Rose (A-3)
And Now My Love (A-3)
Andy Warhol's Dracula (C)
Apple Dumpling Gang (A-1)
At Long Last Love (A-3)

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

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

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

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

French Connection II (A-4)

Four Musketeers (A-3)
Four Deuces (B)
Framed (C)
Funny Lady (A-3)
Fortune, The (A-3)
Farewell My Lovely (A-3)

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

Hearts and Minds (A-4)
Hell (B)
Hennessy (A-3)
Happy Hooker (B)
Huckleberry Finn (A-1)
Hard Times (A-3)
Hester Street (A-3)
Hound of the Baskervilles (A-2)
House of Whipcord (C)
Hollywood Horror House (B)

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

Jacques Brel is Alive and Well and Living in Paris (A-3)
Jacqueline Susann's Once is Not Enough (B)
Jaws (A-3)
Janis (A-3)
Just Before Nightfall (A-4)

King, Queen, Knave (B)
Kamouraska (A-4)
Ladies and Gentlemen, the Rolling Stones (A-3)

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

Love and Death (A-3)
Lies My Father Told Me (A-3)
Little Prince (A-1)
Lepke (B)
Le Chat (A-3)

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

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

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

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

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

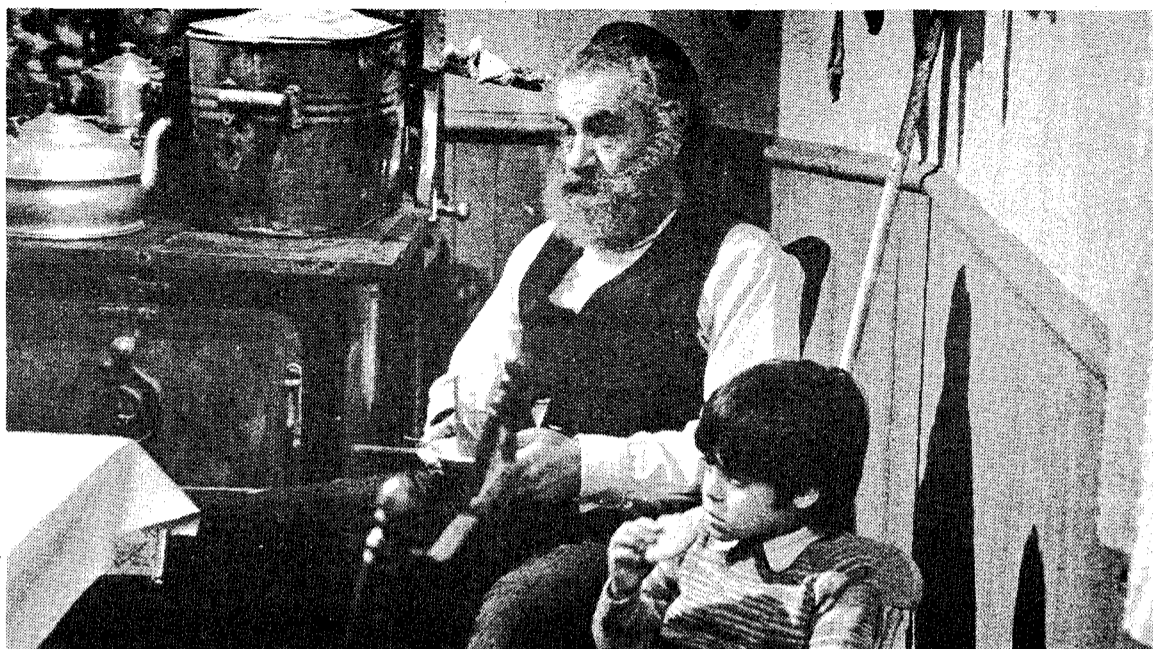
Texas Chainsaw Massacre (C)
That'll Be Day (A-3)
Three Stooges Follies (A-1)
Towering Inferno (A-3)
Trial of Billy Jack (A-4)
Ten Little Indians (A-2)
Tommy (A-4)
Touch and Go (A-3)
This Time I'll Make You Rich (A-3)
Terrorists (A-3)
They Call Her One-Eye (C)
Together Brothers (A-3)
Tough (A-3)
Taking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

Unholy Rollers (C)
Up The Sandbox (A-4)
Undercovers Hero (B)
Visit to a Chief's Son (A-2)

Wind and the Lion (A-3)
Woman Under the Influence (A-3)
White Line Fever (A-3)
Widow Couderc (A-4)
Wilby Conspiracy (B)
WW and the Dixie Dancekings (A-3)

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

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



A small Jewish boy and his doting grandfather share life and love in Jan Kadar's tender, expressive new film, **LIES MY FATHER TOLD ME**, released by Columbia Pictures.

'Lies:' deep but delightful

From the second the wind reverberates on the soundtrack and the snow-encrusted landscape fills the screen to the final nostalgic shot of a long-lost spring, **Lies My Father Told Me** is the rarest of cinematic treats, an accomplished film achievement, entertaining and engrossing enough to hold the attention of the fidgety, yet intelligent and sensitive enough to satisfy the most mature and discriminating adult.

Lies My Father Told Me cunningly combines a taut narrative of one young boy's adventures in Montreal's Jewish ghetto with a careful exploration of the mores of this ritualistic culture. As it involves the viewer in one family's problems, it carefully limns the whole social scene. **Lies My Father Told Me** is both sympathetic and analytic; it bares the deepest problems of characters without ever stripping them of their basic humanity. It is a delicate poem about being Jewish, and at the same time, about being human.

Lies My Father Told Me is a film by Jan Kadar, a Czech director working in Canada under a grant from the Canadian Film Development Corporation. Kadar already has one Academy Award for his sensitive treatment of Jewish life in another ghetto, **The Shop on Main Street**, and this year he has been invited to be

filmmaker-in-residence for the American Film Institute's Center for Advanced Film Studies.

Lies My Father Told Me may well be Kadar's best film;

movies

his craftsmanship literally sparkles as he turns a rather routine story into a film packed with revelations and insights. The basic plot premise of a young boy clinging to his grandfather, a junk dealer with a horse-drawn cart and rather overabundant Talmudic wisdom, while he is buffeted by his father, a young Jew anxious to be modern and rich, might, in the hands of a lesser director, have degenerated into maudlin melodrama. Kadar keeps things under control, though, and used this simple canvas as the backdrop for a major portrait of life in flux.

Change and movement are at the center of **Lies My Father Told Me**. Kadar never lets the action drag. When things are filmed in a constricted area, his camera is constantly tracking, constantly searching out the one detail that explains everything, be it the twinkle of grandfather's eye, the exasperation in the face of Mother, or the crumpled slacks and ruined dreams of Father.

When the film moves into

larger contexts, the screen comes alive with the diversity of a closed community: the neighborhood scold bellows, the community Marxist conspires, and the prostitute solicits. Each of these minor figures influences the boy David's growth, as he puzzles through the nature of truth, the mechanics of sex, and importance of integrity and dreams.

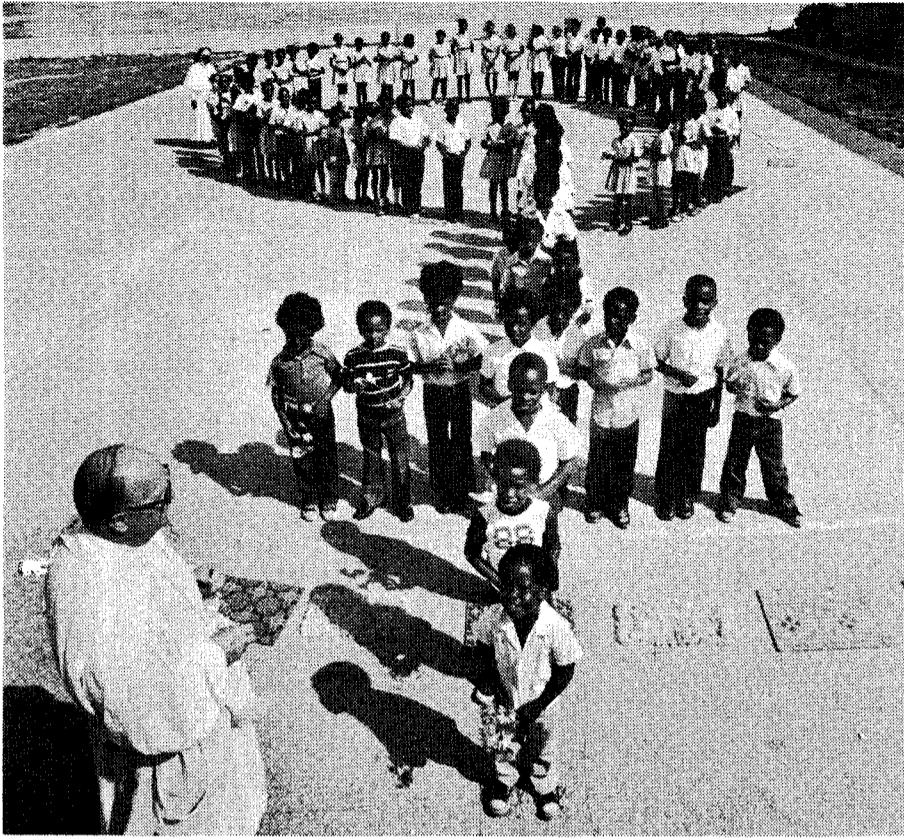
Scene after scene strikes just the right chord in this quiet symphony. Everyone will recognize a little of themselves in David's hatred for rainy days, his dreams of flying with his horse, his jealousy of his baby brother, and his frantic attempts to escape the reality of death. The lies he is told open new vistas on essential human truths. Like his grandfather's little parables, they suggest much larger questions.

Lies My Father Told Me probes more deeply into the elemental questions every human faces. Kadar refuses to simplify or trivialize in **Lies My Father Told Me**; the world David inhabits is, as his grandfather reminds him, awaiting the transformation of love. Only then will "the Messiah reveal himself."

In the meantime, things will be troubling, and if one cannot believe in miracles, one must, the old man asserts, "rely on them." (A-III)

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	670-15	6	27.60	25.85	L78-16	5*	44.80	42.00
	700-15	6	32.25	30.25	10-15	4	43.25	41.35
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SEVERAL IN STORE SPECIALS



Living Rosary performed by boys and girls of St. Francis Xavier School, marked the close of the month devoted to Our Lady of the Holy Rosary. Father Samuel J. Delaney, pastor, leads the youngsters in the outdoor recitation of the Rosary.

Many Spanish - speaking priests to be on retreat

NORTH PALM BEACH—A large number of Spanish-speaking priests serving in the Archdiocese of Miami will participate in retreat conferences beginning Monday, Nov. 3, and concluding next Thursday at Our Lady of Florida Retreat House.

Father Juan Montalvo, S.J., Director of Novices for the Antilles Province of the Society of Jesus and a retreat master of wide experience will conduct the conferences.

Retreatants will include Msgr. Calixto Garcia, Msgr. Orlando Fernandez, Msgr. Agustin Roman, Father Ernesto Garcia Rubio, Father Fausto Fernandez, Father Gilberto Fernandez, Father Juan M. Lopez, Father Ignacio Morras, Father Paul M. Saghy, Father Wendel Schenley, Father Wadih P. Tayah, Father Francisco Acosta, Father Rafael Bernal, C.M., Father Luis Casabon, Father Miguel Fernandez, Father Manuel G. Fidalgo, Father Candido Garcia, C.M., Father Avelino Gonzalez, O.P. and Father Mario Gonzalez.

Also Father Alvaro Guichard, Father Jose L. Hernando, Father Jose Hualde, Father Miguel Iguaran, O.F.M., Father Jose Morillo, Father Juan O'Farrill, Father Emiliano Ordax, Father Rafael Pedroso, S.D.B.; Father

Maximiliano Perez, Father Clemente Seoane, Father Manuel Rodriguez, Father Balbino Torres and Father Daniel Sanchez, Father Francisco Villaverde, O.P.

Marian students to hold sale

An annual pre-Christmas sale will be conducted by the students enrolled at Miami's Marian Center and the Sisters of St. Joseph Cottolengo on Nov. 7, 8, and 9 for the benefit of the school for mentally retarded.

A variety of colorful ceramics, glassware, hand-made items, plants and clothing featuring work of the children themselves will be featured during the sale which begins at 6:30 p.m. next Friday and continues until 10 p.m. at the Center, 15701 NW 37 Ave. On Saturday and Sunday the sale will be in progress from 10 a.m. to 6 p.m.

Luncheon refreshments will include hot dogs, sandwiches, fruit juices, soft drinks etc.

Hunger is theme of ACCW meet

PLANTATION— "Hunger on Space Ship Earth" will be the theme of the South Broward Deanery ACCW Fall meeting on Wednesday, Nov. 5 in St. Gregory parish.

Registration for the one day sessions begins at 8:45 a.m. and concludes about 1:15 p.m.

Affiliation members are

urged to bring a "brown bag lunch" and beverages and dessert will be provided by the hostess affiliations. Baby-sitting services will also be provided.

For further information call Mrs. Gerri Chambliss, 792-0483, or Mrs. Nonnie Carroll at 792-1887.

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Bible discussion slated on Christian community

The second in a series of Bible discussions on the theme, "Building Our Christian Community" begins at 7:30 p.m., Tuesday, Nov. 4 in St. Brendan High School, 2900 SW 87 Ave.

Sponsored by members of St. Agatha parish, the discussion will feature English and Spanish-speaking lecturers speaking to the topic of the "Gospel Concept of Community."

Father Florentino Azcoitia, S.J., a member of the faculty at Belen Preparatory School, will conduct session for the Spanish-speaking. Sister Mary Mullins, O.P., chairman of the Barry College Dept. of Religious Studies, will lecture in English.

"The Bible Study Series will provide for all who attend

an opportunity of deep insight into the living pages of the Word of God to mankind," Father William L. O'Dea, pastor, pointed out.

"As people walk through its pages, God's Spirit will also at the same time enliven their man-made eyes to begin focusing on what is more important in their lives, namely their divine image that too often people keep enclosed and this is sad to see in so many people today," he emphasized.

The next program in the series is planned for early in December and plans will be announced in a few weeks.

Elderly voters get ride to polls

Transportation to voting polls for senior citizens wishing to cast their vote in the City of Miami election, Tuesday, Nov. 4 is being offered in the area of St. Mary Cathedral by members of the parish Women's Guild.

Those needing transportation should call 757-6339.

Prophecy series at the Cathedral

"Prophecy—Yesterday and Today" is the theme of a series of lectures sponsored by St. Mary Cathedral Adult Education program beginning Tuesday, Nov. 4 at 8 p.m. in the Archdiocesan Hall adjoining the parish school, 7525 NW Second Ave.

"Thus Says the Lord" will be the subject of the first lecture which will be given in English by Father Michael McNally, a member of the faculty at St. John Vianney Seminary. The same topic will be discussed in Spanish by Father Eduardo Alvarez, S.J., Belen Preparatory School.

Subsequent lectures are scheduled in both English and Spanish on Nov. 11 when Father Arthur Dennison, assistant pastor, St. Patrick Church, and Father Jose L. Hernando, Director of Curillos, will speak on Prophets of Liberation and Hope.

Buffet to help Marian Center

A cocktail buffet sponsored by the Marian Center Auxiliary will be on Friday, Nov. 7 at the home of Mrs. Mary Ann Coe at 8 p.m.

Mrs. Stefan Zachar, Jr. is chairman of arrangements for the benefit assisted by Mrs. W.J. Fowler, Mrs. Richard Doyle, Mrs. Robert Stoneberger and Mrs. Gene Marks.

Moonlight dancing will be accompanied by the music of the Don Burns Trio.

Reservations may be made by calling Mrs. Doyle at 758-8883.

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CLOSED MONDAY

It's a Date

Broward County

A luncheon and card party sponsored by **ST. JEROME Women's Club** begins at 12:30 p.m., Tuesday, Nov. 4 in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

ST. BARTHOLOMEW Women's Club will conduct an "Economy Sale" on Saturday, Sunday, and Monday, Nov. 1, 2, and 3 in the parish hall, 8001 Miramar Pkwy. The sale is from 9 a.m. to 8 p.m. on Saturday and Sunday and from 9 a.m. to noon Monday.

The Young at Heart Club of **ST. ANTHONY** parish, Fort Lauderdale, is planning a two-day trip either to Disney World or Sanibel Island late in November. For further information call 524-4990 or 523-0679.

Parishioners of **ST. HENRY** Church, Pompano Beach, will present Fall Follies at 8 p.m., Friday, Nov. 7 in St. Clement parish hall, 2975 N. Andrews Ave. Dancing to a live band will follow.

Monthly meeting of **ST. BONIFACE Women's Club** is scheduled for 8 p.m. at Fletcher Park, Pembroke Pines. A Tupperware party will follow. Guests are welcome.

First Friday meeting of **ST. SEBASTIAN** Council of Catholic Women will follow 8 a.m. Mass on Friday, Nov. 7 in the parish hall, Fort Lauderdale. Guest speaker will be Myrna Gallagher, deanery vice chairman for migrants.

Their annual bazaar will be sponsored by **ST. PIUS X Women's Club** at 10 a.m., Thursday, Nov. 6 in the parish hall, 2605 NE 33rd Ave., Fort Lauderdale. Handmade gifts, baked goods, books and white elephant articles will be available.

Members of the **CATHOLIC WIDOWS AND WIDOWERS CLUB** meet at 8 p.m., Monday, Nov. 3 at Blessed Sacrament parish, 1701 E. Oakland Park Blvd., Fort Lauderdale. Reservations are being accepted for a three-day tour of Bush Gardens on Nov. 7, 8, and 9. Call 772-3079.

Dade County

Miami's **CATHOLIC ALUMNI** Club members will enjoy dinner aboard the Paddlewheel Queen leaving Fort Lauderdale, Saturday, Nov. 1. For complete details call 279-2370 or 893-4876.

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A rummage sale under the auspices of **CATHOLIC DAUGHTERS OF AMERICA**, Court Miami 262, will be held in Gesu parish center on Saturday, Nov. 1 from 9 a.m. to 5 p.m.; and from 9 a.m. to 1 p.m. on Sunday, Nov. 2. Refreshments will be available.

The second in a series of Adult Religious Education programs for senior citizens is scheduled at 2 p.m., Sunday, Nov. 16 at **MARIAN TOWERS**, 17505 N. Bay Rd., Sunny Isles. Guest speaker will be Sister Mary Mullins, O.P., chairman, Dept. of Religious, Barry College.

ST. HUGH parish, Coconut Grove, will sponsor its annual picnic at Boystown, 11400 SW 137 Ave., from 12:30 to 5 p.m., Sunday, Nov. 2. For tickets call 444-8363 or 856-6485.

LAY CARMELITES meet at 2:30 p.m., Saturday, Nov. 1 at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami.

A campaign to replenish **ST. AGATHA PARISH** blood bank will be conducted from 9 a.m. to 1 p.m., Sunday, Nov. 2 in the auditorium of Miami Coral Park High where Masses are offered.

Palm Beach County

Members of **ST. JOAN OF ARC** Guild, Boca Raton, meet Wednesday, Nov. 5 in Manning Hall. Mass at 12:30 p.m. will precede the business session. Guest speaker will be Father John Rathfon on "St. Elizabeth Seton."

ST. LUCY Women's Guild meets during luncheon at noon, Monday, Nov. 3 at the Boca Raton Country Club. William A. Mullen, editor of the Sun Sentinel will speak on current events. Reservations are being taken at 276-2202 or 278-2528.

Members of the Women's Auxiliary of the **CATHOLIC SERVICE BUREAU** of Palm Beach County will meet at 7:30 p.m., Tuesday, Nov. 4 at the First Federal Savings Bldg., 2701 Okeechobee Blvd., West Palm Beach. Guests and prospective members are invited to attend.

ST. CLARE Women's Club will sponsor an ERA debate at 8 p.m., Wednesday, Nov. 5 in the parish hall, 821 Prosperity Farms Rd., North Palm Beach.

Madonna Guild **ST. THOMAS MORE** parish, Boynton Beach, meets Friday, Nov. 7 at the K. of C. Hall, Boynton Beach, following 8:30 a.m. Mass. A Continental breakfast will be served. All ladies in the parish are invited to attend.

Carnivals and festivals throughout Archdiocese

Carnivals and festivals, indoor and outside, continue to highlight activities in South Florida parishes.

A "Star-Spangled Carnival" opens in St. Lawrence parish, one block north of Greynolds Park, North Miami Beach, at noon on Nov. 7 and

continues through Nov. 9 on the grounds at NE 22nd Ave. and 191 St.

Games, amusements, rummage sales, entertainment, etc., will be featured.

Their annual carnival has been scheduled by St. Timothy parish on Nov. 14, 15 and 16.

A large tent will feature more than 8,000 plants of various kinds and species.

St. Dominic parish carnival opens today (Friday) at 5909 NW Seventh St. and continues through Sunday, Nov. 2, featuring both American and Spanish refreshments.

In Boynton Beach the "Spirit of St. Mark" will be theme of the annual carnival sponsored by the Home and School Assn. of St. Mark parish.

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

The American Bicentennial theme permeates the annual Country Fair already underway in St. Maurice parish, 2851 Stirling Rd., Fort Lauderdale.

Activities continue through Nov. 2 on the grounds. Skipper Chuck will be on hand Saturday afternoon to visit with the young set.

Interfaith forum set this week

HOLLYWOOD— Father Edward Moan, O.M.I., assistant pastor, St. Stephen Church, will be among those participating in a "Town Hall Forum" sponsored by the Inter-Faith Council of South Broward, at 7:30 p.m., Monday, Nov. 3 in Temple Solel, 5100 Sheridan St.

Also discussing the topic, "Understanding Your Neighbors! . . . What is a Protestant? What is a Jew? What is a Catholic?" will be Rev. Bill Vasseý, First Presbyterian Church; and Rabbi Robert Frazin, Temple Solel.

Charity ball set

Reservations are now being accepted for the 25th annual Mercy Hospital Charity Ball which will be an event of Saturday, Nov. 22, at the Doral Country Club.

Additional information may be obtained by contacting Margaret Wood at Mercy Hospital.

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Little Johnny Dean, who wandered into a rehearsal for St. Benedict CYO's Haunted House, got a scary preview from Mike Pare as Dracula and Mike Matuson as Frankenstein's monster. The Hialeah parish is holding one of several Spook Houses and other Halloween events around the Archdiocese.



A little early Trick-or-Treating? No, these teenagers from St. Louis, St. Stephen, Holy Family and Our Lady or Perpetual Help CYO's were participating in a beach clean-up sponsored by the City of Miami beach and a local radio station last weekend.

Halloween goodies tonight, lots of other things on tap

By ELAINE SCHENK

● I'll bet most of you know about ACE's Monday night "conversations." It's the Association for Christian Enlightenment, a youth club at St. Clare Parish in North Palm Beach. Anyone ages 14-18 is more than welcome to join them from 7-8 p.m. on Mondays. The topic? Jesus. (Could anyone think of a better topic than that?) Call Celia Izzo at 848-4872 if interested, or come along to the school on any Monday night.

UPCOMING STUFF DEPT:

● Hallowe'en is for kids—yeah, little kids and big kids. Like sixth-graders and younger at St. Paul of the Cross Parish with a party in the Parish Center tomorrow (Saturday) from 1:30 to 4 p.m.; and youngsters at St. Rose of Lima Parish tonight (Friday) beginning at 7:30. Heh heh, watch out for those sheets—they're only CYO-ers spicing up the children's spook house!

In a more serious vein, big and little kids are going trick-or-treating for UNICEF, the United Nations' children's fund. Remember, CYO-ers, your group can get involved in helping other young people in this way. Call Mrs. Hill at 854-1995 for the "how-to" info.

And here's a reminder about the Hallowe'en dance

sponsored by St. Luke Youth Group, at Sacred Heart's Madonna Hall in Lake Worth. Live music, spook house, prizes for the best costume. Come for an evening of fun, tomorrow from eight to midnight.

● Youth leaders in Palm Beach — Don't forget the leadership training program at St. Edward Church, Nov. 8-9, 9 a.m. - 5 p.m. Adult advisors will have their own session on Sunday afternoon, Nov. 9, from 1-5

● SEARCH schedule:
Nov. 7-9: Pace H.S.
Nov. 14-16: Cardinal Newman H.S.
Nov. 21-24: St. Clement Parish, Ft. Laud.

Search is open to 11th- and 12th-graders and Young Adults. Call Youth Activities Office (757-6241 in Miami 525-5157, Ft. Laud.; and 833-1951 in Palm Beach) for info and applications.

● ACE socks will be hopping next weekend at St. Clare Parish Hall. It's a Saturday night sock hop sponsored by the youth club. By the way, ACE's general meetings are held the third Sunday of every month. Why not tune in and see what's goin' on?

STUDENT NEWS:
● Notre Dame Academy's winner in the Bicentennial Seniors scholarship com-

petition is Miss Griselda Lopez. Runnersup are Graciela Penas, Teresita Martinez and Georgina Bravo. Griselda will now compete with

Your Corner

other high school winners throughout Florida for a scholarship and a trip to Williamsburg, Va. in January to attend seminars on educational and social issues and to be on hand for the selection of the national winner, whose "Bicentennial Minute" will be presented on CBS.

● New students this fall at Belmont Abbey College in North Carolina are Maureen P. Callahan of Miramar; Daniel A. Dubois of Hollywood; John B. Harris, Jr., of Fort Lauderdale; and Rose Marie Lococo and Irene M. McGinnis of Miami.

● And a little bit closer to home, at Catholic University in Washington, D.C., Michael Concannon of Hialeah is one of thirty eight seniors who have been named to Who's Who Among Students in American Universities and Colleges.

VARIOUS AND SUNDRY:

● New CYO officers

(pro tem) at St. Maurice Parish are: President, Janet Jeffrey; vice president, Chad Dorsey; Secretary, Michele Pusateri; treasurer, Tara Daniels; Chairman of the By-Laws Committee, Chris Mueller; Chairman of the Ways and Means Committee, Kristi Lackore. All students attending public and parochial schools, grades 9-12, are invited to attend the meetings every Sunday evening following the 7 o'clock Mass. Current project: people dunking. The Country Fair should be a great success with these CYO'ers manning the dunking booth.

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Sports Scene

South wins net war; grid players picked

By GEORGE FORNASH

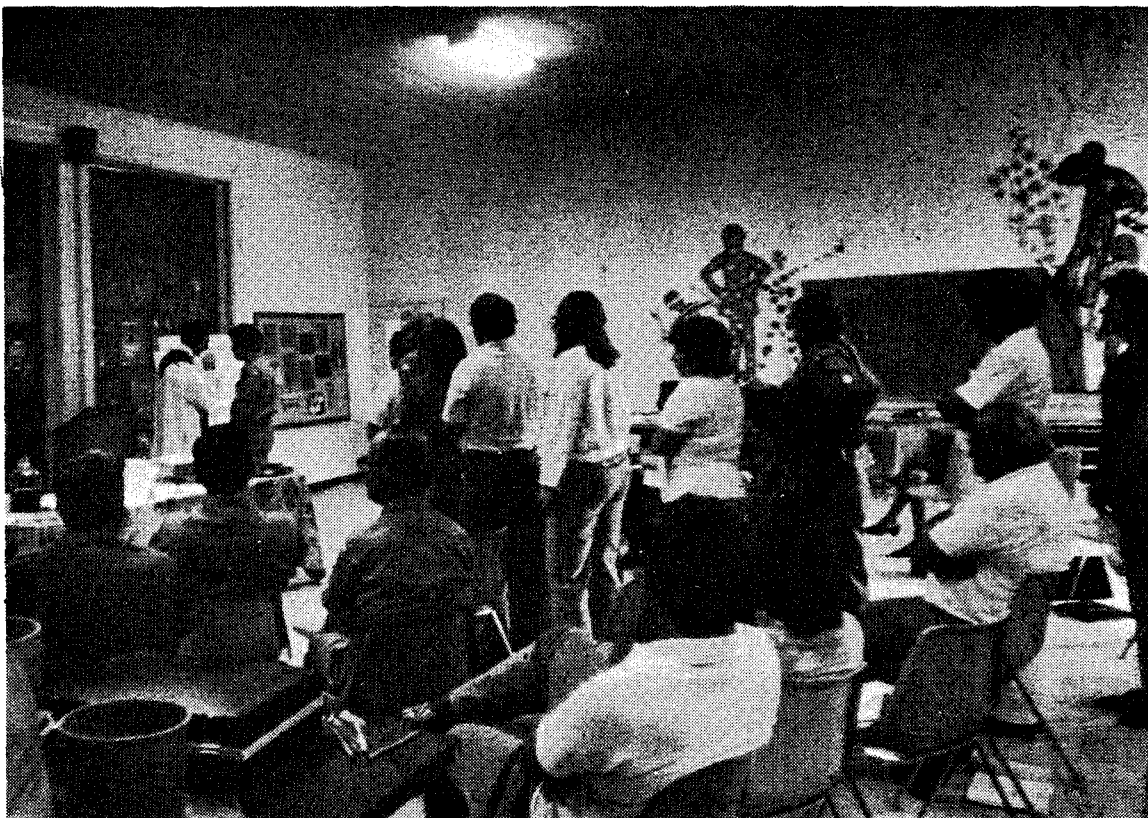
Kevin McCutcheon poured in 14 points to lead St. Theresa school to an easy 36-26 victory over Immaculate Conception in the Catholic Athletic League Sixth Grade Basketball Championship. Both teams played on even terms the first half but then the South's St. Theresa rose to the occasion and totally dominated the game with excellent ball control and a devastating full court press that left only a second place finish for a very scrappy dissappointed I.C. team.

The Pan American girls volleyball team went all the way to win the C.A.L. 8th grade volleyball tournament. They had no trouble as they went undefeated, beating each team in a one game set. Which brings to mind a point of concern—I cannot quite go along with the thinking of the tournament's directors. How can one game determine a true champion? As we all know, volleyball is played in a three game set, with the winner taking two of the three games. We would like to see next season a tournament played as it should be by the book. St. Lawrence school looked very strong, finishing second with St. Monica following third. A salute is in order for the following players and their schools: St. Theresa—Mary Jo Onuska, Marie Bletchan; Immaculate Conception—Cindy Meyer, Nancy Calabrose.

St. Thomas Aquinas football team had to rally behind their vaunted passing game in the second half to beat Curley last week, 21-14. Aquinas, with the leading passing attack in Broward County, had a running game to match it against the Knights, but found themselves trailing 14-6 in the third quarter. Dan Pompei scored for St. Thomas on a short run in the third quarter and the Raiders tied it with a key two point conversion. Aquinas pushed across the winning score with four minutes left in the game. Curley had used a 60-yard pass for a touchdown in forging their 14-6 lead. This was St. Thomas' fifth win in six games. Curley is 1-6.

Lou Pagley of Columbus is one of the top quarterbacks in the state, but it was Killian who put on the aerial show to cut down the Explorers, 15-13. Killian hit for 208 yards passing and held Pagley to just 67 yards through the air. Pagley and linebacker Mike Whittington of Columbus were given special recognition as both were picked among the top 10 college football prospects in the state. The list was compiled largely by the scouts for the three major football colleges in the state, Univ. of Miami, F.S.U. and Univ. of Florida.

In other high school action: After venturing down to Key West the week before, Pace High turned the other way, traveling to West Palm Beach to play Cardinal Newman this past week. Newman prevailed, shutting out the Spartans, 27-0. Mary Immaculate High and Cardinal Gibbons also got the goose egg last week. Marathon topped MIHS, 26-0, and Gibbons fell to Northeast High, 20-0. Winless Belen gave Palmer Prep a struggle before succumbing, 20-13.



'Ministering to the Minister' was the thrust of the recent Leadership Development Program, sponsored by the Department of Youth Activities, for men and women engaged in ministering to Scouts. Shown is Msgr. William Dever, Scout chaplain, administering the Sacrament of Reconciliation to climax the day's activities.

Straight Talk

Why do my parents fight?

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,

I am very upset. My mother and father seem to be going out of their way to hurt each other. Our house is one big battle field. There are times I don't even want to be there. I love them both but I don't want to take sides. I want to do something but I don't know what. How can people who are married be so cruel?

Joan

Dear Joan,

When the love that married people have turns to hatred it can be as you say

very cruel. Maybe it is so bitter because the people involved remember what once was. It is not a pretty thing. It is especially hard for you because you are caught in the middle. I'm sure that you are being pulled both ways. What you do for one of your parents might be considered a sign of disloyalty by the other.

It is because of your difficult position that I suggest you try to get your parents to a third party. Try to get them to see someone who can be objective. Suggest that they go and see your parish priest for

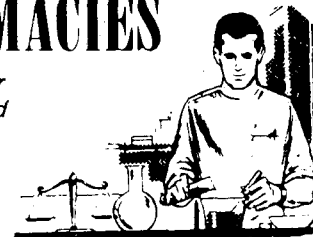
their sake as well as yours. He might be able to help them himself or refer them to someone else. Many times people are so emotionally involved with their problems that they can't see the answer. An outsider might be just what they need.

This is a time when it is important that you don't forget the power of prayer. It is necessary that you believe that the Lord will give your parents the help they need to solve their problems. I'm sure all the readers of this column will be praying for the same thing.

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One Number Reaches All Chapels

Prayer of the Faithful

FEAST OF ALL SAINTS
Nov. 1, 1975

CELEBRANT: Father, today we remember those people who had a unique vision of your kingdom. People whose lives constantly challenge us to seek that kingdom. Today we honor your saints.

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

LECTOR: Jesus has called each of us to a life of holiness. That we may never be afraid to answer that call we pray:

PEOPLE: Father, hear our prayer.

LECTOR: On the mountain, Christ taught His disciples to be merciful, to be just and to make peace. That we may go and do the same in our lives, we pray:

PEOPLE: Father, hear our prayer.

LECTOR: The word of God nourishes our life of faith. That we find more time to read the Scriptures, we pray:

PEOPLE: Father, hear our prayer.

LECTOR: Spiritual growth needs direction. That the Holy Spirit may fill our religious leaders with enthusiasm for the Gospel and concern for their people, we pray:

PEOPLE: Father, hear our prayer.

LECTOR: To those who are filled with sorrow, to whose dreams are as dust, Jesus promises consolation. That we may bring that consolation, that comfort to our friends, we pray:

PEOPLE: Father hear our prayer.

CELEBRANT: Father the road to your kingdom is not easy. Many have found it though, and we honor them today. Through these prayers, help us to be like those Holy Ones by making our faith come alive in us. This we ask through Jesus your Son.

PEOPLE: Amen.

Prayer of the Faithful

ALL SOULS DAY
Nov. 2, 1975

CELEBRANT: Father, life is your gift to us. Today, we call to mind those who were baptized into a life of faith and who are now at the threshold of your Kingdom. Hear us, Father, as we pray for them.

LECTOR: The response will be: Lord, hear us.

LECTOR: The souls of the just are in God's hand. That we may strive to be just and merciful all the days of our lives, we pray:

PEOPLE: Lord, hear us.

LECTOR: If someone dies loving his God, then the Kingdom of God is open to him. That we may find our hope and our joy in this promise, we pray:

PEOPLE: Lord, hear us.

LECTOR: Death is not always easy to accept. That we may take comfort in Jesus, who assured us that He is our resurrection and our life, we pray:

PEOPLE: Lord, hear us.

LECTOR: Anyone who believes in Christ, shall inherit His Father's Kingdom. That we may go and live each day in preparation for that Kingdom, we pray:

PEOPLE: Lord, hear us.

LECTOR: The Father will not forget those who love His word. That He may welcome those faithful ones and give them eternal peace and eternal life, we pray:

PEOPLE: Lord, hear us.

CELEBRANT: Father, happy are those who have died loving your word and loving your Son. They can be at rest now for their good deeds go with them. Welcome them into your Kingdom, Father, welcome them home. This we ask through Jesus, your Son:

PEOPLE: Amen.

The GOSPEL Truth

This Sunday's Gospel as interpreted
by an Archdiocesan priest

Feast of All Saints

Nov. 1st, 1975



FATHER FELIPE ESTEVEZ

Reading I-Rev. 7: 2-4, 9-14

Reading II 1 John 1-3

Gospel Mt. 5: 1-12

Heroes of Christianity

By FATHER FELIPE ESTEVEZ
Saint Vincent de Paul Seminary

We live in a time when society is becoming increasingly concerned about the moral effects of its permissiveness and, more than ever the young are looking for real people on whom they can model their lives.

That is why the feast of All Saints comes as a response to a pressing need of ours. We celebrate the heroes of Christianity and we become reaffirmed in our vision of what being fully human means.

This is a celebration that reminds all of us—People of God—that holiness is possible. Vatican II had said it explicitly: "Thus it is evident to everyone that all of the faithful of Christ of whatever rank or status are called to the fullness of the Christian life and to the perfection of charity."

It's the same grace of baptism that made us children of the Father, that enables us to be realistic about our desire of achieving sanctity. In the canonization of the first American born saint, Elizabeth Ann Seton, we have an example of christian heroism, in the midst of the ordinary things of life.

And this is what sanctity really is. It is allowing the spirit of the Beatitudes to become a reality in our lives. It is an acceptance of the message of Christ who demands from us an attitude of daily conversion, so we may be citizens of His Kingdom.

"Blessed are the poor . . ." Jesus says, and we become poor when we accept our own limitations and search for God and for the support of our brothers.

We need to admit that we are poor, so that in our poverty we may come to experience the joy of being rich in Jesus. As Saint Paul says, "remember how generous the Lord Jesus was: he was rich, but he became poor for your sake, to make you rich out of his poverty."

And if we admit that we need Him, He will fill us with the secrets of His Kingdom. He speaks to us when we make space for His Word in prayer, and when we thirst for His presence amidst our everyday tasks and in the people we meet and try to serve. It is then that we live the spirit of "those who thirst for what is right . . . and are satisfied."

But conversion also demands fidelity in spite of difficulties. Jesus told us that the Children of the Kingdom are to suffer persecutions and calumnies, and we should not forget this when we feel the temptation of giving up doing good.

It was with deep insight of our human reality, that Vatican II reminded Christians about their duty of accepting martyrdom when it said, ". . . though few are presented with such an opportunity, nevertheless all must be prepared to confess Christ before men, and to follow Him along the way of the cross through the persecutions which the Church will never fail to suffer."

Only the love for Jesus, our Master, can give us strength to rejoice in time of persecution. Only His love can strengthen us so we may really be salt of the earth and light of the world. Only His love can strengthen us in our earthly pilgrimage towards our home, the Celestial Jerusalem.

Catholics in back of education bus?

(continued from page 1)

obligation to inform others outside our community of the injustices suffered. When the rights of some are denied the rights of all are imperiled."

Krasicky said he believes there is a great deal of good will in the general community and it is necessary "that we communicate with them about our grievances."

"As citizens of this country during the year of the bicentennial," he emphasized, "we must have greater consciousness of our rights and dignity as children of God and our rights as citizens of this land."

"Those rights are spelled out in the constitution and

they have been afforded to each minority group that has demanded its rights. You cannot demand anything unless you are first aware of the deprivation of it.

"IT WILL be necessary for actions to be brought in courts throughout the land to seek a vindication of the rights. The decisions which I have reviewed for you are not hopeful but should be no cause for discouragement."

"In my judgment, they will be ultimately overruled because fundamentally they are unsound in history, in logic and in law."

In response to Krasicky's plea, one administrator called

for stronger support from U.S. bishops— "they must realize this is very serious."

Another said he thought parents of Catholic school pupils were not as supportive as they could be; and he noted that strong opposition often comes from Catholic parents of public school children.

Krasicky was asked if the bishops were formulating any plan of action. He said a national plan was premature and urged his audience to "be patient," evoking an undertone of moans and groans.

"BLACKS DIDN'T change things overnight," he said. "People don't know the injustices being suffered and

they must be informed."

Msgr. Olin Murdick, secretary for education of the USCC, informed administrators that the Catholic conference is working on a plan that would:

Focus on a public relations program to deal specifically with federal aid to nonpublic schools;

Develop political action.

Msgr. Murdick said the possibility of forming a new organization to carry out the plan is being studied by a task force representing the USCC and the National Catholic Educational Association.

He noted, however, that a basic problem is funding to make such an organization viable.

Krasicky reaffirmed that the possibility of organizing an action group is being something we've debated for some time and now we're doing it publicly," he said. "But the country is aware we don't have the political clout we used to."

"God's Word is not simply a communication or an objective statement, but a positive command which does not permit man to assume the attitude of a spectator or to enjoy mere disinterested research." — Adolph Keller, "Religion and the European Mind," 1934.

Experimental school in trouble

(continued from page 7)

both benefit greatly from it, she said. In the middle of a room an older boy read about insects to a group of younger children who sat quietly and listened intently and then answered questions of the teacher ("How many body parts does a spider have?" "One." "No, Two" "An insect has three.")

INSTEAD of an open playground full of noise and chaos, there are physical objects you have to use to get anything out of them, a balance beam, a kitchen-like table, homey looking things.

Studies show Montessori kids not only learn reading and math more quickly but perform daily functions such as tying shoes, cleaning tables, sweeping, and not interrupting sooner than other children, she said.

Barry continuing male admissions

Barry College has announced the extension of its policy to admit male students to include all undergraduate departments of the college.

Since 1954 both men and women have been enrolled in graduate programs. In 1971 the Board of Trustees approved an extension of this policy to undergraduate programs in the fine arts and allied health areas.

New vocations assistant attracts youths to service in priesthood

"A new appointment is not a promotion, it is rather an invitation to service in a particular area," says Father Felipe Estevez, recently named Archdiocesan Assistant for Vocations.

Now a faculty member at St. Vincent de Paul Major Seminary, Boynton Beach, Father Estevez admits coming to the new job with an attitude of service, "not only to the Spanish-speaking, but to everyone interested."

"The Church calls itself a 'servant of humanity,'" he explains, "and it needs people who may want—as part of the Church—to be of service to others."

"On the other hand, more than ever, young people are discovering that life is only worth living when it is lived in service, and we need to help these youths so they may find their place (as servants) in the Church."

That is why Father Estevez sees his work of fostering vocations as vital to the essence of Christianity. He has already started to create his plan of thought and action.

"First I would like to listen. I come with an attitude of dialogue, for I feel I have much to learn from the leaders of the community, the Archbishop, the priests and the laity. "I'll be in close contact with those in youth activities and with the parishes," he says.

He has formed a vocations

team, which will help him carry most of the planning and activities, "so that this important work may not rest on the priest alone. It's a way of securing continuity in the task," he says.

Through his personal contacts and the visits to the parishes on Sundays—when he or other priests preach on vocations—Father Estevez has established contact with 14 youths who are already seriously considering entering the priesthood.

With them he has already started regular meetings and

short retreats. "It's a way of creating companionship and community among people with the same ideals," he says.

Father Estevez believes that the task of fostering vocations is not just that of a director of vocations, or the Seminary... rather, "... it's the responsibility of the whole community."

His conviction is backed by practical experience, for he was Director of Vocations for the Archdiocese of Tegucigalpa, Honduras, where he worked before coming to Miami.

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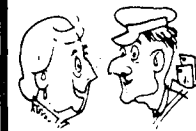
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LA ALIANZA

Conoce tu fe

El concepto y la realidad de la Alianza de Dios con su pueblo es básico para cualquier estudio del Antiguo Testamento. En verdad, este concepto representa la raíz del desarrollo teológico y pastoral del Nuevo Testamento.

En el Monte Sinaí la promesa que Dios le hizo a Abraham por fin se convirtió en un 'convenio,' una alianza. Antiguamente la alianza era un acuerdo entre dos personas, un contrato oral que era sellado usualmente por medio de un rito solemne. Ambas personas se veían obligadas a cumplirlo. En el capítulo 15 del libro del Génesis vemos un ejemplo claro; la alianza del Señor y de Abrahám es sellada ritualmente.

"Aquel día, Yavé, firmó una alianza con Abrahám diciendo: A tu descendencia daré esta tierra desde el torrente de Egipto, al sur, hasta el gran río Eufrates, al norte."

Dios no necesita de ningún acuerdo o alianza. El responde a las necesidades del hombre para revelar Su Presencia en el mundo, para ser Puesto de misericordia y de amor (Génesis 20:6).

Un sistema de Leyes

En la misma forma en que Moisés se convirtió en un líder imprescindible para llevar a su pueblo a la tierra prometida, en esa forma la alianza del Sinaí se convierte en un acuerdo del pueblo con la Ley de Dios.

El pueblo acepta cumplir una serie de leyes y obligaciones a cambio de la asistencia de Yavé. La ley más importante encierra el problema crucial de estos pueblos nómadas: **no se puede adorar a otro dios que no sea Yavé.** El es el centro de sus vidas; de El emergen una serie de costumbres y prescripciones que ejercen una gran influencia en la vida moral del pueblo.

Esta relación dinámica establecida por la alianza es una relación de amor y afecto, de lealtad y fidelidad. La describe la relación amorosa entre parientes de sangre. En este 'hesed' se basa la iniciativa de Dios. Los Diez Mandamientos (Capítulo 20 del Exodo) y el resto del Código de la Alianza (Levítico y Deuteronomio) definen **humanamente** las limitaciones de esta relación. La Ley, representada por numerosas prescripciones, es la expresión mínima de la relación. El Amor de Dios está por encima de la Ley.

El ritual en el Monte Sinaí

La nación que nace de esta Alianza es única en la historia de la época. En realidad, es la alianza la que añade esta dimensión especial. Dios ha escogido a un pueblo para entregarles una misión, no por capricho. Este Dios no es un Dios caprichoso como resultaban ser los dioses paganos. Es un Dios que invita a una relación

personal en un acuerdo de corazones entregados a seguirle fielmente. Dios escoge a Israel no por ningún mérito del pueblo, sino para cumplir Su designio. Yavé ha escogido libremente a este pueblo de fe.

El ritual de la Alianza se encuentra en el capítulo 24 del libro del Exodo.

Al pie de la montaña Moisés construye un altar; es la misma montaña donde el

Señor reveló Su nombre a Moisés por medio de la voz que surgía de la famosa zarza ardiente. Doce pilares, representando las doce tribus de Israel, aparecen rodeando el altar.

Después de los sacrificios de animales, Moisés toma la mitad de la sangre y la vierte sobre el altar que representa a Yavé, el Señor. Procede Moisés a leer los términos de la alianza a su pueblo, quienes

responden positivamente a lo que han escuchado. Es en este momento cuando Moisés derrama el resto de la sangre sobre los Israeítas diciendo: "Esta es la sangre de la alianza que Yavé ha hecho con ustedes, conforme a todos estos compromisos."

Así como la Alianza de Abram fue repetida por Issac y por Jacob la Alianza de Moisés fue renovada bajo Josué después de entrar en la

tierra prometida que Moisés nunca pudo disfrutar, (Josué - 24). Desde aquel momento, el concepto de Liberación y de Salvación fue asociado siempre con la Alianza del Pueblo con Yavé. El Señor nunca olvidaría Su Promesa, pero el Pueblo pecó a menudo, rompiendo la alianza, adorando a otros dioses... aunque Dios siempre les perdonó.

La Nueva Alianza

P. Juan J. Sosa

LA NUEVA ALIANZA

Promesas rotas, alianzas prometidas, pero después **ignoras** y olvidadas... esta es la historia del pueblo de Israel... y es la nuestra también.

En nuestro mundo moderno nosotros también rompemos nuestra alianza con el Señor por el pecado; lo interesante y lo dinámico es que el Señor siempre nos espera para perdonarnos, ya que Su amor, Su eterno 'hesed' es incalculable.

Los cristianos nos reunimos los domingos para celebrar ritualmente la Presencia del Señor Resucitado entre nosotros, la Iglesia. Nos reunimos para renovar nuestras vidas por Su Palabra, para alimentar nuestros corazones por la Eucaristía, para recobrar fuerzas y ser testigos de Su Nombre en el ambiente en que vivimos. No obstante, en muchas ocasiones no tomamos en serio esta reunión comunitaria.

Cada vez que se celebra la Liturgia, la Santa Misa, las mismas palabras son repetidas, palabras que nos recuerdan un pasado histórico y que nos atan a un futuro dinámico que podemos construir junto al Señor:

"Tomad y Comed todos de El porque esto es mi cuerpo... Tomad y Bebed todos de él porque éste es el Cáliz de mi Sangre, Sangre de la Alianza nueva y eterna que será derramada por vosotros y por todos los hombres para el perdón de los pecados... Haced esto en conmemoración mía".

En esto consiste la nueva alianza, una alianza sellada por la sangre de Cristo, quien desde el Calvario derramó Su Vida para hacer que otros vivieran. Es la alianza repetida ritualmente en la Misa pero que encierra en sí un llamado para todos los cristianos. Este es el llamado al amor, el llamado que exige que imitemos al Señor y demos nuestra vida por los demás. Solamente así podremos ayudar a construir un Mundo diferente donde vibren la Paz y el Perdón.

Desde esta Alianza nueva,

se acabó la Antigua. Ya no hay necesidad de ofrecer sacrificios de animales, para Dios. Cristo es el "Cordero" que ofreció Su Vida para sellar nuestra relación dinámica con el Padre. Ya no hay necesidad de cumplir más de seiscientos prescripciones que el Israelita encontraba en la Ley. Hay un mandamiento principal que abarca los demás: "Amarás a tu Dios con toda tu alma, con todo tu

ser, con todo tu corazón... y al prójimo como a ti mismo".

Cristo hizo posible este mandamiento del amor. Ya no hay necesidad de medir nuestra relación con Dios por los Diez Mandamientos solamente, como si fueran ellos la única base de nuestra fe. Cristo nos invita a vivir un mandamiento más dinámico y más exigente que los demás.

Es el mandamiento de aquél que se olvida de sí mismo para entregarse a sus hermanos en el dolor y el sufrimiento, en la alegría y la esperanza. Es el mandamiento de la Iglesia que pretende construir un mundo mejor. Es el mandamiento que requiere un compromiso inigualable, una alianza escrita en el corazón de aquéllos que se abren a Dios y al prójimo.

Una noche de Discusión Bíblica "Edificando Nuestra Comunidad Cristiana" se ofrecerá el martes, 4 de noviembre, de 7:30 a 10 p.m. en el St. Brendan High School, 2900 S.W. 87 Ave.

El tema "Concepto Evangélico de Comunidad" será desarrollado por el Padre Florentino Azcoitia, S.J., del Colegio de Belén, en idioma español y por Sister Mary Mullen, del Barry College, en inglés.

Los grupos de inglés y español participarán de las discusiones en dos aulas separadas, reuniéndose todos al final en la cafetería para café y camaradería. Las charlas son auspiciadas por la parroquia de Santa Agueda.

Conoce tu fe

Charlas Bíblicas

Coincidiendo con la serie de temas bíblicos "Conoce tu fe" que está ofreciendo La Voz, la Catequista de St. Mary ofrecerá una serie de conferencias "Los profetas ayer y hoy" durante todos los martes de noviembre a las 8 p.m. en el salón de Calle 75 y Primera Court, al costado de la iglesia Catedral, de acuerdo al siguiente programa:

Nov. 4.— "Dice el Señor", la profecía de la Biblia, por el Padre Eduardo Alvarez, S.J.

Nov. 11.— "Profetas de liberación y esperanza: Moisés y Ezequiel", por el Padre J. L. Hernando.

Nov. 18.— "Profetas ante un pueblo en crisis: Isaías y Jeremías", por el Padre Florentino Azcoitia, S.J.

Nov. 25.— "Profetas del Nuevo Reino: Juan Bautista, Jesús y nosotros", por el Padre Mario Vizcaino.

CINE GUIA

FRENCH CONNECTION No. 2 — Interpretada por Gene Hackman, Bernard Presson y el actor español Fernando Rey. Película de aguda tensión sobre el problema actual de las drogas desarrollada en escenarios naturales en la ciudad de Marsella. Hay una especie de duelo entre el policía francés y el norteamericano, desempeñándose este último con una magnífica actuación. En esta segunda parte, que tiene un ritmo ágil y mantiene el interés, se retorna a la lucha por apresar al poderoso traficante de drogas que logró escapar en el primer film. Mientras "FRENCH CONNECTION No. 2" se sigue proyectando en los teatros la original "FRENCH CONNECTION" debida o indebidamente cortada, está lista

para ser vista en televisión.

CLASIFICACION MORAL: A-4 (Moralmente no objetable para adultos, pero con reservas)

EMMANUELLE Director: Just Jaeckin. Interprete: Sylvia Kristel. Con la excusa de que se ha realizado una película donde se ha combinado la osadía con la "inocencia" y la "dulce criatura" que es la protagonista descubre el amor pasito a pasito, se ha filmado una película sobre las aventuras de una joven que llega a Tailandia para reunirse con su marido —un diplomático— y perfecciona su iniciación amorosa. Comercialización e infiltración —en teatros para familia— del erotismo en gran escala.

CLASIFICACION MORAL: C — Prohibida.

"EL ESPADACHIN DEL DIABLO" A colores, interpretada por Tomisaburo Wakiyama. Película de acción, de rapidez y como de costumbre, de violencia también. El film está lleno de violentos duelos a espadas y su argumento está basado en un samurai, que llevando con él a un niño pequeño, hace su viaje por un río, perseguido por sus adversarios.

"EIGER SANCTION" Un filme simplemente inmoral no sólo por su explotación de la promiscuidad sexual, la brutalidad y la violencia, sino más aún por la forma perversa y arrogante en que trata de justificar esas actitudes. Clasificación moral: C (Prohibida).

Recuerda el Papa a los que sufren opresión por la fe

¿Puede un cristiano que quiera ser fiel a su fe católica sumergirse al mismo tiempo "en el mar potente y tempestuoso de la vida moderna?"

Esa pregunta se hizo el Papa Paulo VI ante millares de peregrinos del Año Santo en Roma, respondiendo que esa interrogante se remonta al Evangelio, "el cual, por una parte profesa una adaptabilidad abierta a todas las naciones y civilizaciones: ('Id, dijo Cristo a sus discípulos, y a sus apóstoles, id a todas las gentes') y por otra parte no disimula una irreductible diversidad y antagonismo entre quien quiere ser discípulo de Cristo y aquél que no lo es o es lo contrario".

El Papa recordó las muchas veces que Cristo advirtió a sus seguidores la persecución que encontrarían en el mundo: "Os envío como ovejas en medio de lobos", "sereis perseguidos; vuestra vida se hará dura y difícil; incluso dentro de una misma familia podrá surgir la división". "Cuantos cristianos, todavía hoy, por el hecho de ser cristianos,

de ser católicos, viven sofocados por una opresión sistemática. El drama de la fidelidad a Cristo y de la libertad religiosa, aunque enmascarado por afirmaciones en favor de los derechos humanos, sigue existiendo".

El Papa pidió oraciones por esos católicos que sufren en los países donde no existe libertad de religión y exhortó a todos al "intento de conseguir también para ellos justicia, paz y libertad en la profesión civil de sus sentimientos religiosos".

Exhortó el Papa a los peregrinos a que asuman una "actitud crítica y moral respecto a expresiones ideológicas y morales que con frecuencia se hacen con-

vencionales en la opinión pública y encuentran apoyo en la aquiescencia colectiva de un estilo de vida decadente"... "No os dejéis seducir por el oportunismo de moda o por la parcial prioridad sociológica o política dada a veces a las cuestiones de religión y de conciencia".

Terminó advirtiendo que no basta con "defendernos del contagio del mal", sino también promover el bien, sostenerlo, testimoniarlo y multiplicarlo.

"El cristianismo posee tantos recursos de bien que debemos quizás atribuirnos a nosotros mismos el que el mundo vaya mal por nuestras necedad, pereza y vileza".

Sacerdotes hispanos en retiro espiritual

Varios sacerdotes de habla hispana estarán participando en un retiro espiritual en la Casa de Ejercicios Nuestra Señora de la Florida, en North Palm Beach,

bajo la dirección del Padre Juan Montalvo, S.J., director de los novicios de la Provincia de las Antillas de la Sociedad de Jesús y con una larga experiencia en la dirección de retiros espirituales.

Entre los sacerdotes que participarán en este retiro figuran:

Los monseñores Calixto García, Orlando Fernández y Agustín Román y los padres Ernesto García Rubio, Fausto Fernández, Gilberto Fernández, Juan M. López, Ignacio Morrás, Paul M. Saghy, Wendel Schenly, Wadih P. Tayah, Francisco Acosta, Rafael Bernal, Luis Casabón, Miguel Fernández, Manuel G. Fidalgo, Cándido García, Avelino González, Mario González.

También los padres Alvaro Guichard, José L. Hernando, José I. Hualde, Miguel Iguarán, José Morillo, Juan O'Farrill, Emiliano Ordax, Rafael Pedroso, Maximiliano Pérez, Angel Villaronga, Daniel Sánchez, Clemente Seoane, Balbino Torres, Francisco Villaverde y William R. Grass, C.M.

Festival en St. Timothy

La parroquia de St. Timothy prepara su Carnaval Anual para los días 14, 15 y 16 de noviembre en los terrenos de la iglesia, 5400 S.W. 102 Ave.

Festival en St. Dominic

La Parroquia de St. Dominic, situada en el 5909 N.W. 7 St., celebrará su Festival Anual los días 31 de octubre, 1 y 2 de noviembre.

Durante la tarde y la noche de estos tres días, niños, jóvenes y adultos podrán disfrutar de juegos y entretenimientos típicos en estos festivales, entre ellos una cafetería con comida criolla, americana e italiana, rifas, juegos, bingo, etc.

El viernes 31, a las 9:30 de la noche, se sorteará un gran premio entre todos los niños que asistan usando sus disfraces de Halloween y se les obsequiará con caramelos.

LA VOZ

Comentarios Evangélicos

Yo soy la Resurrección y la Vida

Por el REV. JOSE P. NICKSE

Dijo Marta a Jesús: "Señor, si hubieras estado aquí no habría muerto mi hermano. Pero ahora sé que todo lo que pidas a Dios, Dios te lo concederá." Jesús le dijo: "Tu hermano resucitará." Marta respondió: "Sé que resucitará en la resurrección del último día." Jesús le dice: "Yo soy la resurrección y la vida: el que cree en mí, aunque haya muerto vivirá; y el que está vivo y cree en mí, no morirá para siempre."

Juan 11:17-27

Este domingo celebramos la Conmemoración de Todos los Fieles Difuntos. Este domingo recordamos a nuestros hermanos y hermanas que han abandonado este mundo.

TAMBIEN recordamos el carácter finito de nuestra existencia en este mundo, y el regalo de la vida eterna con Dios. Cristo es la resurrección y la vida.

Cuando nos encontramos en un funeral, o cuando recordamos a los Fieles Difuntos, nos damos cuenta de la realidad brutal que lo único que vale en este mundo es nuestra fe, nuestra esperanza, nuestro amor.

Tanto luchamos por bienes materiales. Tanto luchamos por posiciones en nuestra sociedad (y el exilio parece habernos enseñado poco). Tanto adoramos el dinero. Y un día todo lo dejamos atrás. Quizás para que lo disfrute quien menos hubiéramos pensado.

Somos peregrinos en esta tierra.

Y ¿quién es el peregrino? Aquél que está en marcha. Que camina por la vida con fe. Que no se deja amarrar por nada de este mundo.

CELEBREMOS este día la conmemoración de los Fieles Difuntos no con desesperación sino con esperanza. La esperanza cristiana de esa reunión en la vida eterna.

"El que cree en mí, aunque haya muerto vivirá." ¡Qué epitafio tan bello para el cristiano!

Sólo el trabajo supera

Por el DR. MANOLO REYES

El trabajo ennoblece a los seres humanos, mientras el ocio los envilece.

En los pocos años de edad de una vida, cuando los caracteres están moldeándose para el futuro, hay que aprender que sólo el esfuerzo personal hará lograr mejores cosas cuando se crezca y se convierta uno en adulto.

Aún en los primeros años de la vida, nadie puede estudiar por otro, nadie puede mejorar en las asignaturas por los otros, sino precisamente cada cual puede lograr esos adelantos a través del trabajo y el esfuerzo.

Y para los que logran copiar un examen de otro o copian de un libro, dígame que se están haciendo un gran daño a sí mismos. Primero se están engañando aparentando saber una cosa que no conocen porque no han estudiado, y además cuando la vida los obligue a hacer uso de esas enseñanzas, se verán perdididos porque cuando debieron estudiarla no lo hicieron y pasaron el examen de capacitación copiando.

¡Y hay que creer que la vida es inflexible!

Muchas veces ataca por donde menos se ha aprendido.

La moraleja de este escrito se encierra en que la enseñanza, el estudio, la preparación para la vida, su superación y las cosas mejores, no se obtienen con facilidad, sino con perseverancia, con esfuerzo y trabajo.

Cuando las cosas se obtienen fácilmente, éstas nunca estimulan y muy pocas veces sirven para mejorar.

Las que más se aprecian, las que nunca se olvidan y siempre nos hacen mejores son las obtenidas con tenacidad y trabajo.

El hombre nació para trabajar. Y se empieza desde los primeros años.

El hábito del estudio y el trabajo se adquieren desde pequeños. ¡Cuántos grandes hombres comenzaron sus vidas vendiendo periódicos siendo niños!

Recuérdese la frase Bíblica: "Mediante el sudor de tu rostro comerás el pan, hasta que vuelvas a confundirte con la tierra que fuiste formado... puesto que polvo eres y a ser polvo tornarás."

ORACION DE LOS FIELES

FESTIVIDAD DE TODOS LOS SANTOS

Noviembre 1ro. 1975

CELEBRANTE: Padre, hoy recordamos a aquéllos que dedicaron sus vidas a buscar tu reino. Aquéllos que nos enseñaron con su ejemplo el camino de la fe. Hoy celebramos la fiesta de todos los santos.

LECTOR: La respuesta de hoy será: "Padre Santo, escúchanos." Jesús nos llama a una vida de santidad. Para que siempre respondamos a su llamada, oremos al Señor.

PUEBLO: Padre Santo, escúchanos.

LECTOR: En el sermón de la montaña Cristo enseñó a sus discípulos a ser justos y compasivos. Para que sigamos su ejemplo en nuestras vidas, oremos al Señor.

PUEBLO: Padre Santo, escúchanos.

LECTOR: La Palabra de Dios alimenta nuestra vida de fe. Para que la vivamos día a día, oremos al Señor.

PUEBLO: Padre Santo, escúchanos.

LECTOR: Para que el Espíritu Santo nos guíe en nuestro desarrollo espiritual viviendo el evangelio, oremos al Señor.

PUEBLO: Padre Santo, escúchanos.

LECTOR: Jesús es el consuelo de los que sufren. Para que con nuestro ejemplo llevemos a los que sufren a Cristo, oremos al Señor.

PUEBLO: Padre Santo, escúchanos.

CELEBRANTE: Ser santo es vivir en Cristo. Padre Santo, ayúdanos con tu gracia a vivir siempre la vida de la fe en santidad, y te lo pedimos por Cristo nuestro Señor.

PUEBLO: Amén.

CONMEMORACION DE LOS FIELES DIFUNTOS

Noviembre 2, 1975

CELEBRANTE: Padre, la vida es tu regalo. Hoy recordamos a los que habiendo sido bautizados en la vida de la fe, ahora se encuentran en la antecámara del reino eterno.

LECTOR: Nuestra respuesta será: "Escúchanos, Señor."

Las almas de los fieles difuntos están en las manos de Dios. Para que nuestra vida sea la preparación de nuestra entrada en el Reino de Dios, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: El amor cristiano es la llave del reino. Para que vivamos compartiendo el amor de Dios con los demás, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Para que Cristo sea nuestra fortaleza y consuelo cuando nos sentimos afligidos por la muerte, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Cristo es la resurrección y la vida. Para que siempre vivamos nuestra fe, con amor y esperanza, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Para que los Fieles Difuntos descansen en la paz y en el amor de Cristo, oremos al Señor.

PUEBLO: Escúchanos, Señor.

CELEBRANTE: Padre Santo, felices aquellos que mueren amando tu Palabra de Vida Eterna. Sus corazones ahora descansan en Ti. Recíbelos en tu Reino de Amor y Paz, te lo pedimos por Cristo nuestro Señor.

PUEBLO: Amén.

Una polémica de vida o muerte

El caso de Karen Ann Quinlan, la joven de 21 años que se debate entre la vida y la muerte en un hospital de New Jersey, y cuyos padres han pedido a la corte que se le desconecten los equipos de respiración que la mantienen artificialmente viva, ha despertado el interés del mundo entero, ya que la decisión sobre la continuación de una vida humana está ahora en la corte que tendrá que decidir quién tiene la última palabra sobre la vida humana: Los médicos, los abogados o los padres de la enferma.

LOS PADRES han pedido que se les haga responsables de la vida de su hija que desde hace seis meses se encuentra en estado comatoso y los médicos la mantienen viva a través de equipos de respiración artificial.

La familia Quinlan es católica y antes de tomar la dramática decisión sobre la vida de su hija consultaron a su párroco quien les ofreció consejo basado en las enseñanzas de la Iglesia.

Precisamente el tema del respeto a la vida humana estaba ya de actualidad en Estados Unidos a raíz de las leyes de aborto y los proyectos de leyes en favor de la eutanasia (muerte por misericordia).

Nadie, ni los padres, ni los médicos, ni el estado tienen derecho a determinar la muerte de una persona inocente por conveniencias individuales o sociales. Eso se refiere a toda persona concebida, ya antes o después del nacimiento. El feto, el niño o el adulto tienen una vida natural y nadie tiene derecho a quitar una vida que se está desarrollando por métodos naturales. La Iglesia se opone a la eutanasia cuando alguien pretende decidir sobre una vida que se sustenta en forma natural o con la ayuda de métodos médicos ordinarios. En la mayoría de los casos los que favorecen ese tipo de eutanasia lo que pretenden es decidir sobre vidas de personas que consideran una carga para la sociedad: retardados, enfermos "incurables", personas que no son útiles física o mentalmente, de acuerdo con la opinión de quienes pretenden abrogarse el derecho a decidir sobre quién vive o no al estilo nazi. La Iglesia siempre ha repudiado esa corriente.

Sin embargo, la posición oficial de la Iglesia es clara: no es necesario, no es requisito usar métodos extraordinarios para mantener viva a una persona cuando no hay posibilidad de recuperación. Los teólogos consideran extraordinario un tratamiento médico cuando el mismo no está razonablemente disponible, es extremadamente costoso, causa severos dolores o sufrimientos al paciente, o no ofrece esperanzas de curación.

CUANDO los padres de la joven llegaron al convencimiento de que no existía oportunidad de recuperación para su hija, acudieron a su párroco, el Padre Trapasso quien les explicó las enseñanzas de la Iglesia al respecto. Más tarde, ante la corte, el sacerdote sostuvo que había instruido a los padres angustiados sobre la posición moral de la Iglesia: No es obligatorio continuar usando "Métodos extraordinarios" para sostener una vida cuando no existen esperanzas de recuperación.

Algunos médicos y teólogos católicos han expresado discrepancias con la opinión del confesor de la familia Quinlan. Entre otros, el Padre Gino Conccetti, redactor de L'Osservatore Romano en un artículo en el que abogaba porque se usaran todos los medios posibles para preservar y sustentar la vida.

Al Padre Conccetti respondió el Padre Sean O'Riordan, profesor de Teología Moral del Colegio Alfonsianum diciendo que "los métodos empleados son todos extraordinarios según los moralistas." Y el sacerdote jesuita Domenico Grasso manifestó que no existe responsabilidad moral de prolongar la vida de una persona para la que no existe posibilidad de recuperación: "No es el caso de matarla," dijo en una referencia directa al caso Quinlan, sino "dejar que la naturaleza siga su curso."

PREGUNTADO sobre la posibilidad de un milagro, el Padre Grasso respondió: "Dios puede hacer milagros a su voluntad. El hombre, sin embargo, no puede insistir en ello a tomar decisiones basado en tal posibilidad. Dios ha establecido leyes naturales que el hombre debe seguir."

Las cortes dirán la última palabra sobre el equipo de respiración artificial que sostiene viva a una joven mujer desde hace seis meses y sobre la que médicos han expresado que no existen esperanzas. Entre tanto, teólogos, médicos y abogados seguirán estudiando el caso de una joven que agoniza y unos padres que se resienten ante esa vida artificial de su hija.

Despedida al Padre Azcón

Los feligreses de la parroquia de San Juan Bosco tributaron una cariñosa despedida al Padre José Azcón, quien por once años ha estado en esa parroquia y regresa a la Arquidiócesis de Valencia, España. Le ofrecieron una misa y una recepción.

"Yo me sentía muy malita y tenía puesta la máscara de oxígeno y el suero cuando me visitó el sacerdote.

Me había traído la Comunión por la mañana, y ahora me preguntó si quería rezar con el un poquito, lo que hice encantada. Pero cuando le vi sacar la cajita de los santos óleos, me asusté mucho y grité: ¡Ay, no, no! Yo no me quiero morir."

La reacción era normal, porque como tantos otros católicos, Otilia Fernández asociaba este Sacramento con la muerte, recordando, quizás, todo lo aprendido en su juventud sobre 'Extrema Unción' y sin poder apartar de la memoria a familiares que lo habían recibido minutos antes de morir o incluso ya muertos.

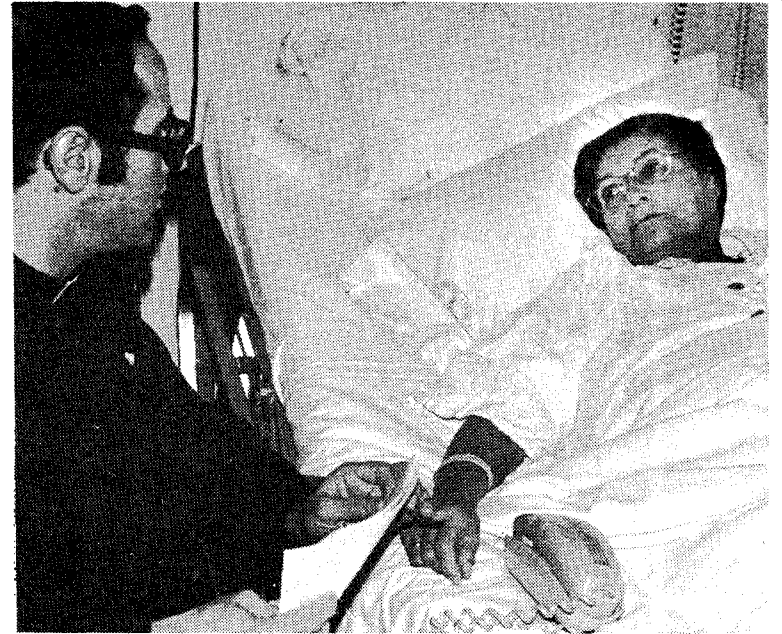
Pero ahora era distinto. Otilia estaba ya buena y con cierta picardía nos describía la sonrisa del sacerdote al ver su susto, días antes, y el cariño con que le había explicado todo lo referente al nuevo rito del sacramento.

"No hija, esto no es para morirse," le había dicho el Padre, "sino para ayudar en la enfermedad. Esto se hace ahora con las personas mayores y con los enfermos."

Así es. En la Constitución Apostólica sobre el Sacramento de la Unción de los enfermos — ya no se llama Extrema Unción —, promulgada en noviembre de 1972, y entrada en vigor en 1974, el Santo Padre afirmaba la enseñanza de la Iglesia sobre este Sacramento instituido por Cristo, y recordaba las palabras del Apóstol Santiago, "¿Algún entre vosotros está enfermo? Haga llamar a los sacerdotes de la Iglesia para que oren por él, después de haberle ungido con óleo en el nombre del Señor. Y la oración hecha con fe salvará al enfermo, y el Señor hará que se levante, y si hubiera cometido pecados, le serán perdonados." (St. 5,14-15)

Aunque a través de los siglos este Sacramento había venido a considerarse como sacramento de moribundos, el Concilio Vaticano II definió claramente que "la Extrema Unción", que más apropiadamente debe llamarse 'unción de los enfermos', no es un Sacramento sólo para los que están a punto de morir. Por tanto, el tiempo oportuno para recibirlo comienza cuando el cristiano ya empieza a estar en peligro, por enfermedad o vejez."

Por otro lado, este Sacramento que en el pasado se daba con frecuencia como un hecho aislado, hoy la Iglesia lo considera parte de todo un ministerio hacia las personas mayores y enfermos. Se subraya la importancia de las visitas a sus casas y la distribución



"A mí me hizo mucho bien la visita del sacerdote y el sacramento que él me puso," dice Otilia Fernández, ya repuesta de su enfermedad y dispuesta a dejar el Hospital Mercy. Minutos antes Otilia conversaba con el Padre Cándido García, uno de los capellanes.



asustar al paciente, y esto sabiendo yo que él deseaba verme."

El Padre piensa que mientras no se realice una verdadera catequesis sobre el nuevo sentido del Sacramento de la Unción, serán muchas las personas que se vean privadas de esta ayuda espiritual y corporal que la Iglesia ofrece a quienes la necesitan.

"Yo también lo creo así," dijo Otilia Fernández, "nunca se me habría ocurrido pedir el Sacramento, pero ahora voy a hablar de ello con varias personas ancianas.

"Cuando el Padre me lo explicó, yo lo recibí muy contenta, y le pedí a Jesucristo que me diese fortaleza para continuar... Al otro día me sentí mejor y he seguido mejorando. Tanto que mañana me voy a casa. Además recibí mucha paz." Otilia tiene a su esposo en Cuba, y también a una hija que es médico allí. Todos los días le pide a Dios poderla ver antes de morir, y no pierde las esperanzas.

"Pero ahora estoy deseando llegar a casa donde me esperan mi hijo y seis nietos," dice.

"Me voy muy contenta, y a cualquiera que me pregunte le voy a decir, 'Mira, a mí me hizo mucho bien la visita del Sacerdote y el Sacramento que él me puso... no tengas miedo, quien sabe si a ti te ponga bien también. . .'"

de los Sacramentos de la Confesión y Comunión. En esta tarea se atribuye un papel importante a toda la comunidad parroquial, "ya que la presencia de los seglares, puede en muchos casos ser fuente de fortaleza para ellos."

"No siempre resulta fácil convencer a los familiares de un enfermo, de que la presencia del sacerdote y la recepción del Sacramento es beneficiosa," comentaba el Padre Manuel Moreno, capellán del Hospital de Mercy. "Más de una vez me han pedido marcharme, para no

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'La juventud quiere servir — Tenemos que ayudarla'

"Recibir un nombramiento no significa ser elevado de categoría, sino más bien ser invitado a aceptar un llamado del Espíritu a servir," dice el padre Felipe Estévez, nombrado recientemente director asociado de la oficina Archidiocesana para Fomento de Vocaciones.

Actualmente profesor del seminario Mayor de San Vicente de Paul, en Boynton Beach, el padre Estévez afirmó haber recibido el nombramiento en mentalidad de servicio "no sólo a los hispanos aunque principalmente a ellos."

"Es un servicio con dos vertientes," agregó, "porque por un lado, la Iglesia que es servidora de la humanidad, necesita constantemente que se le busquen agentes de servicio. Pero además, la juventud de hoy tiene un llamado muy fuerte a servir. Va descubriendo que la vida

ESTADISTICAS (1974-1975)	
Seminaristas Diocesanos.....	10,849
Seminaristas Religiosos	4 883
Seminaristas Independientes	783
Total de Seminaristas en E.U.....	16,515
Seminaristas Hispanos en E.U.....	733

merece la pena ser vivida cuando se sirve . . . Y tenemos que hacer algo para que los jóvenes encuentren su lugar de servidores, en la Iglesia."

Por eso el padre Estévez concibe la labor de la oficina de vocaciones, como indispensable para la Iglesia, y para los jóvenes que quieren en ella, ser servidores de sus hermanos.

Aunque apenas acaba de recibir su nombramiento, el padre Estévez ya ha comenzado a elaborar

directivas de pensamiento y de acción.

"Ante todo quisiera escuchar mucho," dice, "quisiera detectar qué es lo que la comunidad espera. Mi plan de acción va todo orientado en mentalidad de diálogo, con el Arzobispo, con los responsables de los seminarios, con los sacerdotes y los seglares.

También quisiera trabajar en relación muy estrecha con la pastoral juvenil."

Además de la consulta permanente con la comunidad, el padre ya tiene casi formado un equipo vocacional que lleve la responsabilidad de gran parte de la labor a realizar. "De este modo se evita que una labor tan importante, como es el fomento de vocaciones, quede relegada sólo a una persona. Es un modo de asegurar una cierta continuidad," comentó el Padre.

"El equipo trabajará en colaboración con la pastoral juvenil, siempre en contacto con las parroquias y las escuelas, públicas y privadas, organizando sesiones, retiros, jornadas de espiritualidad y promoviendo toda una teología vocacional de largo alcance.

"Primero trataremos de inquietar y formar conciencia a nivel parroquial, a través de la predicación dominical por medio de sacerdotes que se brinden a



El Codirector de Vocaciones, Padre Felipe Estévez, (de pie, izquierda) profesor del Seminario St. Vincent De Paul de la Arquidiócesis de Miami, cambia impresiones con un grupo de seminaristas hispanos: Jorge Sardiñas, de pie, derecha, y José Rodríguez y Jesús Crespo, sentados en el comedor del seminario.

ello," — labor que él mismo ya ha comenzado.

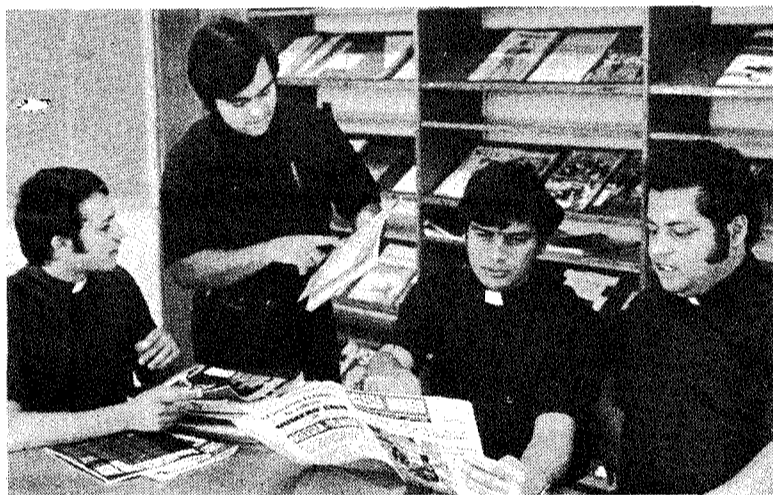
A través de sus contactos con los líderes de la juventud, el Padre ya ha detectado 14 jóvenes con inquietud seria de servicio en la Iglesia.

Con ellos ha comenzado la labor de profundización por medio del contacto personal y las reuniones en grupo.

Antes de recibir el nombramiento, el Padre Estévez había mostrado interés en esta tarea. Durante una de las

sesiones de la Escuela de Vida Cristiana, del Movimiento de Cursillos, dedicada a este tema, el Padre había manifestado su convicción de que "el fomento de vocaciones, es responsabilidad de toda la comunidad."

Su convicción tiene el respaldo de experiencias concretas, ya que el Padre Felipe Estévez fue director de la Pastoral Vocacional en la Arquidiócesis de Tegucigalpa, Honduras, donde trabajó antes de llegar a Miami.



Los seminaristas reciben instrucción en inglés y español. Cuentan con una biblioteca bien surtida tanto en inglés como español. De izquierda a derecha los seminaristas Angel López, Jesús López, José Rodríguez y Joaquín Rivera revisan publicaciones en español.

SEMINARISTAS PARA MIAMI	ANGLOS	HISPANOS
Educados en Escuela Pública	12	2
Educados en Escuela Parroquial Privada	42	6
TOTAL	54	8

Sacerdote y cantante

Predica con la guitarra

Terminó la Liturgia y allí mismo, con casulla y todo, el celebrante agarró la guitarra y se puso a cantar.

Era un mensaje de despedida, pues el padre Juan Matas volvía a su diócesis de los Angeles, California, después de pasar unos días en Miami con antiguos conocidos.

Visitó la Escuela de Vida Cristiana con interés de intercambiar ideas, ya que él es uno de los cuatro sacerdotes que colaboran con los cursillos en su diócesis.

"Nuestra labor crece al calor y apoyo del Cardenal Timothy Manning que nos cede el Seminario Menor para las actividades. El mismo participa y a veces hasta nos

sirve el desayuno," dijo.

El padre Matas trabaja en los equipos de educación de adultos y en la Escuela de Dirigentes de Cursillos de la diócesis, pudiendo aportar su experiencia de más de 10 años con los Cursillos en Mallorca, lugar donde comenzó este tipo de apostolado.

"Creo que allí los Cursillos eran más intelectuales . . . Aunque el movimiento es básicamente el mismo, he encontrado en Los Angeles un bonísimo equilibrio, y las charlas no sólo llegan a la cabeza sino también al corazón."

Según explicó el padre, más de 180 personas participan semanalmente de la

Escuela de Dirigentes, donde él enseña.

"Siempre partimos de situaciones concretas y estudiamos no para saber, sino para vivir como cristianos," dijo.

Aunque lleva poco tiempo en Estados Unidos, el padre Matas se ha dedicado al intenso estudio de la lengua para poder también ayudar en los cursillos en Inglés.

En Mallorca había estudiado piano y antes de venir ya se había hecho famoso por sus actuaciones en la radio y la televisión.

Sólo en Barcelona actuó en unos 10 lugares, con los jóvenes con quien formaba un conjunto musical "el pequeño grupo."

Tenía la aprobación de su Obispo y el apoyo de Información y Turismo, que le proporcionó la oportunidad de viajar por toda España, y cantar en unos 90 lugares en sólo año y medio. Actualmente ya tiene en el mercado varios discos, con sus canciones.

Pero no siente nostalgia de aquellos éxitos por su tierra y dice, "Estaba demasiado bien y tenía miedo a instalarme. Párroco y con amigos por todas partes, era demasiado fácil, porque la vida es cuestión de caminar . . ."

Fue por eso por lo que el Padre Juan Matas dejó todo y vino a California y parece que no se arrepiente.



PADRE JUAN MATAS