

Death with dignity slogan confuses issues

By RUSSELL SHAW

Recent medical, legal and social developments have raised in an acute form some age-old questions about matters of life and death.

How far does the obligation to preserve life, one's own or someone else's, extend?

Is it ever permissible to hasten the death of a dying person?

Are some human lives of such reduced value that death should be permitted?

WHO HAS the right to make such decisions?

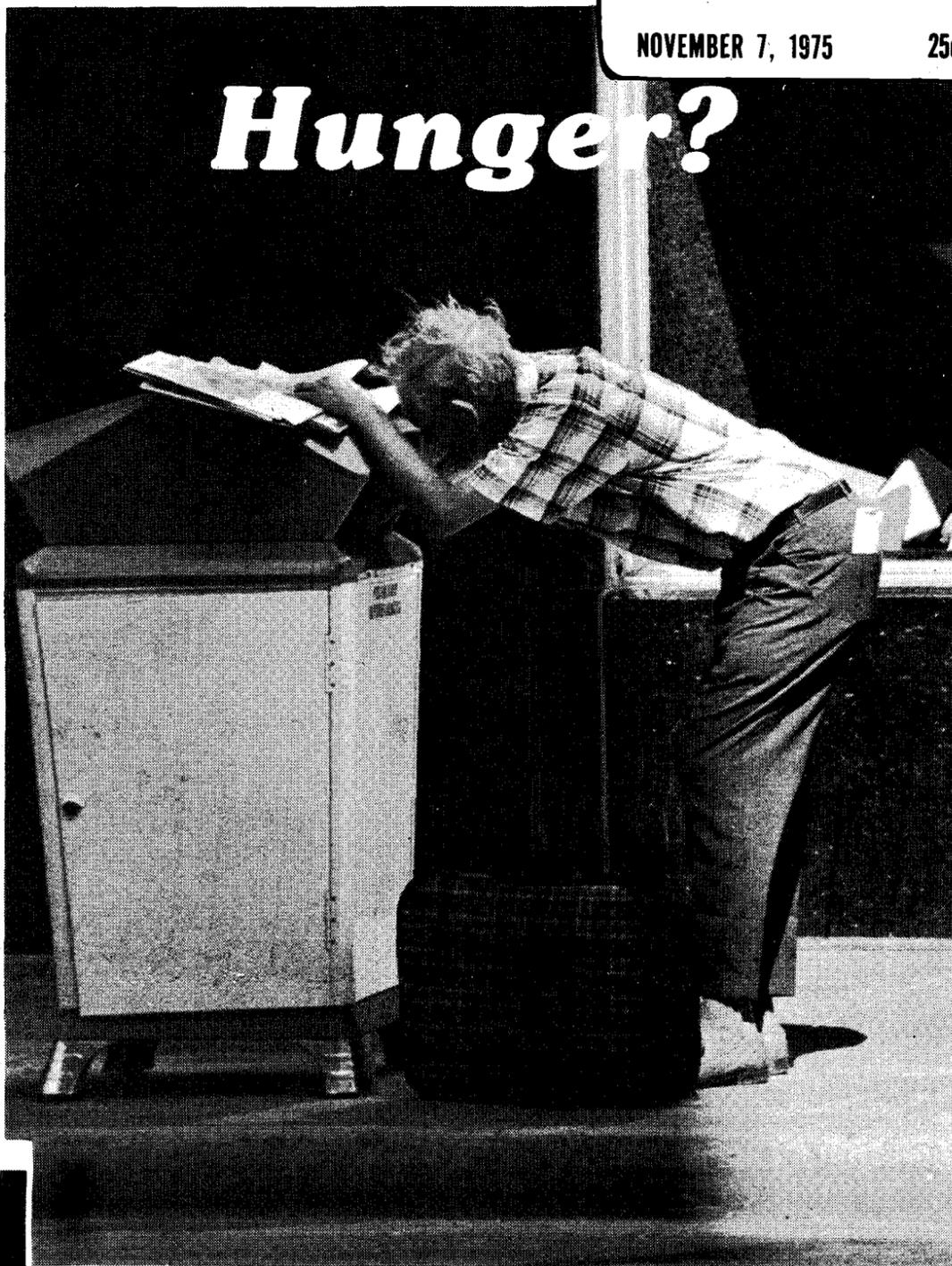
Does it do more harm than good to try to legislate difficult but crucially important ethical distinctions which touch on these matters—especially in light of the fact that advocates of mercy killing are seeking legal backing for their position?

These and related questions have been dramatized by the case of Karen Ann Quinlan, the 21-year-old New Jersey woman whose adoptive parents asked a court to authorize discontinuing the respirator which had kept her alive in a hospital since she lapsed into a coma in April.

But the heartrending Quinlan case has only served to focus attention in an especially dramatic way upon issues which have been of growing concern to doctors, lawyers and moralists for some time. The efforts under way in many states to win enactment of so-called "death with dignity" laws are particularly significant in this respect.

SORTING OUT and resolving the issues, nearly everyone agrees, is an enormously complicated task. For example, no one rejects the notion that there should be "death with dignity"—just as there should be life with dignity. The trouble is that the phrase itself is an astute, ambiguous slogan which confuses matters instead of clarifying them.

Continued on page 11



**It
still
stalks
our
streets**

In many forms, leaving young and old alike with poor and inadequate diet in a food-rich country. Story, pictures, Page 6.



**XIN
CHÚA
THƯƠNG
XÓT
CHÚNG
TÔI**

(Lord, hear us)

A tiny Vietnamese tot kneels during home Mass for her family and other natives of her country in St. Raymond parish. See story and pictures, Pages 4 and 5.

High school exams

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

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

Our Lady of Lourdes Academy, 5525 SW 84 St.

Notre Dame Academy, 130 NE 62 St.

St. Brendan High School, 2900 SW 87 Ave.

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

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

TERRORISM

... Miami tip of iceberg, P. 10

Installation in next issue

Full coverage of the installation of Bishop Rene H. Gracida as the First Bishop of the Diocese of Pensacola-Tallahassee will appear in next week's issue of The Voice. Ceremonies were scheduled for Thursday, Nov. 6 in Pensacola.

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On ordination of women

MILWAUKEE — (NC) — Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops (NCCB), said here his recent statement reaffirming the Church's ban on women priests was issued because the U.S. bishops did not want to "mislead" by remaining silent.

Among the factors leading to the statement were a conference scheduled for late November near Detroit on the question of women's ordination and the continuing controversy over women priests in the Episcopal Church, Archbishop Bernardin said at a press conference.

HE EXPLAINED that he did not issue the statement personally but acted at the request of the NCCB administrative committee.

Restating his belief that the current prohibition has valid theological roots and cannot be dismissed as cultural or sociological,

Archbishop Bernardin said: "That's really the basic issue. Is it (the ban) cultural or the will of Christ?" He said no evidence has been presented recently to show that the ban was mainly cultural.

He added, however, that further scriptural studies, theological examinations and an analysis of early Christian writings might possibly bring about a change in thinking.

(RESPONDING to questions later, the archbishop added this clarifying statement: "After stating the reasons why the Church's practice of not ordaining women would be continued, I was asked about the possibility of future developments in this area. My answer to this question was, in effect, a reference to the paragraph from the 1972 report of the Pastoral Research and Practices Committee quoted in my statement. This paragraph states in part: 'The well founded present

discipline will continue to have and to hold the entire field unless and until a contrary theological development takes place, leading ultimately to a clarifying statement from the magisterium.' I made it clear that I personally do not envision such a development taking place.")

Archbishop Bernardin said attention paid to the ordination issue obscured the positive emphasis upon women's rights contained in the same statement.

"More has to be done to bring women into the decision-making process at all levels, diocesan, national and international," he said.

Other topics touched upon by the archbishop included:

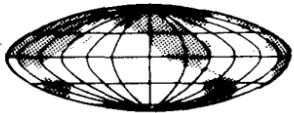
- Church and state: while partisan politics have no place in the pulpit, the Church must address itself to issues in the temporal order and thus cannot avoid becoming involved in the political sphere. The

Church has the "prophetic role" to bring the Gospel to bear upon political issues. Almost every political or social question has a moral dimension.

- Supreme Court rulings: no change in attitude toward separation of Church and state can be expected until composition of the court changes. The justices' reasoning in school aid cases implies that the Church should have no voice in any political or social debate because it might be "divisive."

- Religious vocations. There is some evidence that the downward trend has "bottomed out" and increases may be on the horizon.

- Decline in Mass attendance. He has not studied the most recent National Opinion Research Center survey, the archbishop said, but he would favor having a similar poll commissioned by the U.S. bishops. There are, however, no immediate plans for such an action.



Inside the news—briefly

WITH ANALYSIS FROM VOICE EDITORS

Bishops to meet, discuss vital issues

The Catholic bishops of the United States will meet in Washington, D.C. Nov. 17-20. Items they are to deal with include: a pastoral plan for pro-life activities; a pastoral response to the national housing crisis; revision of the training program for future priests; a statement on Catholic-Jewish relations. They will also be faced with a proposed resolution on U.S. economic problems, a pastoral statement on the International Eucharistic Congress in Philadelphia next year, and guidelines for men Religious who wish to become permanent deacons. In addition to proposals for action, the bishops will hear progress reports on the status of major national programs such as the development of the National Catechetical Directory, the Catholic observance of the bicentennial, and the USCC work in resettling Vietnamese refugees, as well as numerous other activities of the two national conferences.

Protestant group opposes abortion

More than 2,000 evangelical Protestant ministers and lay leaders meeting in St. Louis

at the Continental Congress on the Family endorsed a statement condemning the "free and easy practice of abortion." "We acknowledge that Christians differ in their view concerning the time when personhood begins," the statement said, "but we agree that God has admonished us to choose life instead of death, and has set penalties for those who would, even accidentally, cause a pregnant woman to be injured in such a way that an unborn child is harmed. We see no grounds on which Christians who are concerned for all human life and for the well-being of the family can condone the free and easy practice of abortion as it now exists in our society," the statement concluded.

'Revenue sharing has hurt poor'

The poor have "suffered" from the replacement of some funds for federal categorical programs — programs specifically aimed at human needs—by the General Revenue Sharing program, according to congressional testimony presented by the National Conference of Catholic Charities (NCCC). "Our own agencies and others who have monitored the program," NCCC officials testified, "have concluded that less than five

percent of the authorized General Revenue Sharing funds advanced to eligible governments has been spent for social services for the poor or aged." Mathew Ahmann, NCCC associate director, and Father Marvin Mottet, director of the Office of Social Action of the diocese of Davenport, Iowa, appeared before the House subcommittee on intergovernmental relations and human resources which is reviewing the General Revenue Sharing program.

Christians, Jews share views

Increased dialogue and a frank approach to theological, social and other sensitive issues dividing Christians and Jews were prescribed in Memphis Oct. 28-30 as necessary steps to improve relations between the two groups. The appeals were made to some 125 people who participated in the three-day national workshop on Jewish-Christian relations. Among those present were four Catholic bishops, several Protestant and Catholic clergymen and a number of rabbis and Jewish scholars. Msgr. George G. Higgins, secretary for research of the U.S. Catholic Conference, told Catholics to take the initiative "vigorously and without delay"

in the active promotion of better relations between themselves and Jews.

Life support centers backed

A broad range of witnesses appearing at a Senate hearing, including both opponents and supporters of legalized abortion, joined in backing federal funding of "life support centers" to provide alternatives to abortion for pregnant teenagers. The only dissent came from Administration spokesmen who opposed increased federal spending for such programs and said existing programs could adequately meet the needs of young girls with problem pregnancies. Senators, physicians, social workers and others testifying argued that existing programs are too poorly funded, too fragmented and too complicated to provide sufficient help. The hearings focused on two similar bills offered by Senators Birch Bayh (D-Ind.) and Edward Kennedy (D-Mass.). The bills would provide federal funds to encourage coordination and expansion by states of health, nutritional and social services to pregnant teenagers. Kennedy's bill asks \$30 million a year for life support centers.

MINI-BRIEFS

Takes no stand

Vatican spokesman Federico Alessandrini said Oct. 31 that the Vatican will take no official stand on the morality of disconnecting a respirator from Karen Ann Quinlan. "The Vatican cannot make pronouncements on individual cases of this nature," Alessandrini told NC News. "It is up to the local ecclesiastical jurisdiction to decide the merits of such a case."

Peace message

"Judicious disarming" and the updating and observance of treaties are prime "weapons of peace" against mounting symptoms of conflict, Pope Paul VI had declared in this 1976 message for the Day of Peace Jan. 1. In his message, the Pope asserted that "progress is being made by the idea of peace." He put "idea" in italics. "But unfortunately at the same time we see the manifestation of phenomena contrary to the content and purpose of peace," he said.

Important book

A new Catholic catechism for adults to be published this winter may be "the most important catechetical work since the (Second Vatican) Council," said one of the book's chief editors, Father Donald W. Wuerl, visiting professor of theology at the Angelicum University in Rome. Father Wuerl said that the new catechism, "The Teaching of Christ," is scheduled for publication next Jan. 1 by Our Sunday Visitor publishing house in Huntington, Ind.



Archdiocese of Miami Weekly Publication

Second-class postage paid at Miami, Florida. Subscription rates: \$7.50 a year, Foreign, \$10 a year. Single copy 25 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33138

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

MAILING ADDRESS

P.O. Box 38-1059
Miami, Fla. 33138

TELEPHONES

Editorial — 758-0543
Advertising — 754-2651
Circulation — 754-2652

Ft. Lauderdale — 525-5157
W. Palm Bch. — 833-1951

Pete Sharkey — Broward Ad. Rep. 782-1658

Future priests:

By ROBERT O'STEEN
Voice News Editor

The married couple look across the desk at the young priest and woman begins, nervously: "Father, I don't know what to do. We're constantly fighting with each other. John criticizes me and drinks too much. Our son is on drugs and needs help."

"No wonder I drink," John interrupts. "With your nagging I may go on drugs too. And your mother keeps knocking me."

"Don't you drag my mother into this!"

And the young priest desperately tries to think back to what he was taught at the Seminary. Should he quote Scripture? Should he lecture the couple? What should he say? The classroom is gone, but the conflict is real and right in front of him. And worst of all: the couple is already sensing his insecurity and losing confidence in him as he hesitates.

But that kind of scene was a few years ago, when priests had to learn much of the practical work through trial and error on their parishioners.

Now the seminarians at the Archdiocesan Major Seminary of St. Vincent de Paul get out into the real world and confront reality in a program called Pastoral Field Education.

Never again will priests come out of the seminaries full of theory and inexperience to be thrown among the wolves of mental illness, marital conflict, addiction and dozens of suddenly confusing parish problems.

"It's the best experience I could have," said Robert Tabbert, 22, of Cape Coral. Tabbert works once a week on Friday afternoons at Hollywood's Henderson Clinic for emotional problems.

"AT FIRST we held seminars

with the psychologists on counseling the kind of problems that are handled here, then we went into group therapy sessions with the patients," he said.

"A lot of them seem to have identity problems, especially the women who seem to have lost the meaning of what being a woman is, and this causes depression. Many of them have lost the respect they should have gotten at home."

Tabbert is not likely to ever be surprised at the problems he hears later on as a priest, after having seen



Seminarians meet at the Major Seminary periodically with Msgr. John McMahon (second from right) to discuss and reflect on their experiences in jobs at various service agencies around South Florida.

Out in the world, learning by serving

so many of the world's problems brought into the clinic and exposed openly.

"The thing I really appreciate the most at the sessions is seeing deeper the conditions of the world through real people. I can see that everyone is searching for something in life. The group I've been working with has had a hard time finding meaning," said Tabbert.

HE SEES this as an important experience for dealing later not only with emotional problems but in the broader area of appreciating individuals.

"This will help me a lot because even in a parish each person has a character and this helps me reach out to the people and see them for what they are. Then I can help them not only to know God but to know themselves," said Tabbert in an enthusiastic appraisal of his field education.

Director of the program is Msgr.

John McMahon, who in addition to his seminary role also deals in a lot of worldly reality as the Archdiocesan minister to migrants.

"What I hope happens to the men in the field education program is that they will be able to reflect on the pastoral experiences they have in terms of the gospel and the Christian message," he said.

"In other words, if a seminarian goes into hospital work in the program, while they may learn the proper hospital techniques, the important thing is that they learn to face death and sickness in real terms as priests."

"WE HAVE a varied program on the sick and aged, alcohol, counseling and other areas what this provides is a circumstance in which they can integrate in themselves their experiences and the formation they get in the seminary and then they can reflect on what is taking place in themselves," said Msgr. McMahon.

"What the people in parishes are looking for," he said, "is someone who comes across as a person who loves them because they are God's people."

The program is carefully planned, he pointed out, with each seminarian studied individually through interviews and staff conferences for his strongest and weakest areas so as to assign him the most valuable experience in the field, Msgr. McMahon said. It is a gradual program, increasing involvement as the student advances in years until the fourth year when he spends whole weekends in the rectory. And the men don't just go out to the field and forget about it. Rather, their experiences are aired and reflected upon in seminars and at the end of the year they fill out forms evaluating the program generally.

"THE MEN learn they are not always going to meet with success," said Msgr. McMahon. "They have to learn through failure as well as

success. It is not an ego builder but a process of learning about themselves.

"Take catechesis teaching, for instance. It is not just knowing all the latest books, not just knowing how to set up a program, not knowing how to teach — but having it come through that these catechetical ideas are a real motivating force in the priest's life because it is a living experience for him. This is the key point."

"Steve Hilley, 24, of Hollywood teaches religion at St. Thomas Aquinas High School in Fort Lauderdale every Thursday.

"I find this a valuable experience for a future priest because I see the priest's role as a teacher," said Hilley. "The 'teachingness' of a priest is an important area for anyone and I especially feel I have teaching ability and want to bring it into my priesthood."

"LAST WEEK I spoke on abortion and euthanasia. I told the students the reasons against abortion and also why people do it — because that's reality and they know it — and asked their reactions to it. And I found their reactions to be more enlightened than I expected."

One of the impressions that stands out in Hilley's mind is the acceptance of him as a seminarian, that is, another student like them, because he is not a priest yet who they would have to react to differently.

"I am glad I can see this so I can deal with it in a way that they will accept me with no barriers as a priest. I will get into the humanity of it, that when I am a priest I still share in their common humanity."

Benjamin Gorr of St. Petersburg is a grandfather and has already had a lot of experience. He was a civilian engineer for the Air Force before retirement. Now, as a widower, and future priest he is

(Continued on P. 8)



Counseling patients at the Henderson Clinic for emotional problems in Hollywood are seminarian Robert Tabbert and psychologist Joan Tarpin.

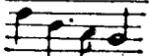
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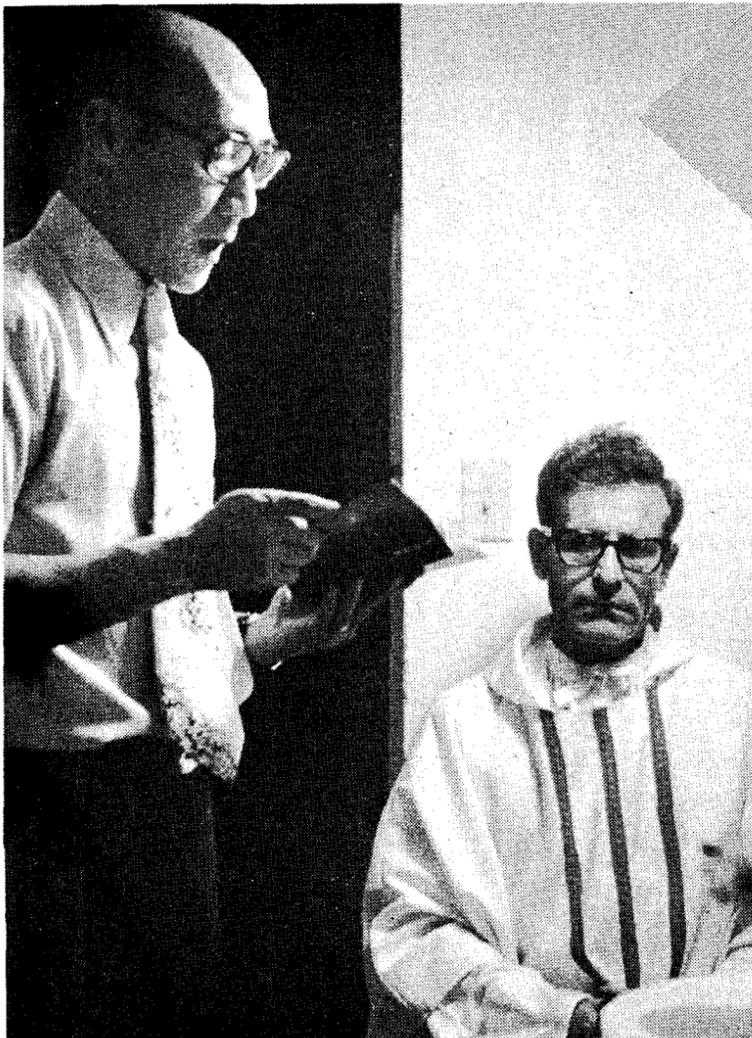
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Jesuit missionary listens to readings by lector during home Mass for Vietnamese.

Expelled from Vietnam, he continues ministry

By GUSTAVO PENA
Voice Spanish Editor

When he was expelled from South Vietnam last month after serving for eleven years as a missionary there, Father Enrique San Pedro never dreamed he would find himself continuing his ministry to the Vietnamese people when he visited Miami.

But after arriving last week to visit his parents and sisters, members of St. Raymond parish, he discovered that some 300 Vietnamese refugees reside in the parish. He visited a group of the refugees, now living in an apartment complex, to offer Mass in the Vietnamese language and counsel the families, on the request of Father Francis X. Fenech, pastor of St. Raymond parish.

"THEIR FOREMOST need is to understand the deep cultural differences between their land and the United States," said Father San Pedro, who since entering the Jesuit novitiate had expressed the desire to become a missionary in Southeast Asia. He received

special training in the Vietnamese language, culture and history before joining the faculty at the Vietnam Interdiocesan Seminary at Dalat.

"I loved Vietnam and its people," he said, speaking of his work there. "It was sad when the new Communist regime ordered the expulsion of all foreign priests." The Cuban-born priest, the only one serving among French, Italian, Spanish, Belgian, Chinese and American clergy, was in Miami

on his way to Rome to report to his superiors.

Father San Pedro remained in Vietnam long after the refugees living in Miami escaped following the collapse of the South Vietnamese government. Having lived through many years of the war and its aftermath, and, having been a student of the past and present Asian situation, he reflected on the attitudes of the Vietnamese people and what

Will NCCW reverse stand on Equal Rights bill?

Is there a possibility that the National Council of Catholic Women will reverse its 37-year old stand against the Equal Rights Amendment?

This is the question being asked throughout the nation as the national federation announced plans for special hearings on the controversial ERA prior to the formal opening of its national convention today (Friday) at the Hilton Hotel in Portland, Ore. According to Miss Margaret Mealey, who is observing her 25th anniversary as executive director of the NCCW, it was decided to conduct the hearings to give everyone an opportunity to voice their approval or disapproval of the proposed amendment, the most controversial legislation introduced in many years.

"THE NCCW has reiterated its stand many times since 1938 and although statements opposing ratification of the Equal Rights Amendment have been made time and again by our board of directors it is felt that it should be considered again."

Meanwhile members of the Miami Archdiocesan Council of Catholic Women who have united in the Stop ERA movement with members of diocesan councils of Catholic Women throughout Florida point out that two pro-ERA

groups have recently become affiliated with the NCCW. They are the Leadership Conference of Women Religious and Network, both headquartered in Washington, D.C. It is anticipated that representatives of each group will speak in favor of the amendment at the hearings.

Mrs. Thomas F. Palmer, past president of the Miami ACCW and first president of the Florida Council of Catholic Women-Province of Miami, who is now serving as Stop ERA chairman of the Florida Council will be among those testifying against ratification of the measure. Others from the Archdiocese participating in the four-day convention sessions are Father Laurence Conway, V.F., pastor, St. Anthony Church, Fort Lauderdale, ACCW moderator; Mrs. Robert Ulseth, St. Juliana Parish, West Palm Beach, ACCW president; and Mrs. Arthur Harlan, St. Thomas the Apostle parish, ACCW vice president.

"SPIRITED WOMEN" is the theme of the convention where Archbishop Jean Jadot, Apostolic Delegate in the U. S. will preach on the subject, "Women's Role in Today's World" during a Concelebrated Mass Saturday.

Nationally known speakers will be heard during workshop sessions devoted to Family

Life, Education, and volunteerism. Among those speaking will be Medical Missionary and gynecologist, Hanna Klaus; Virginia Trotter, assistant secretary for education of the Dept. of Health, Education, and Welfare and Dr. Cynthia Wedel, a past president of the National Council of Churches.

Ratification of the Equal Rights Amendment will again be proposed when the Florida legislature convenes on April 6, 1976, through SCR No. 1 already filed by Sen. Lori Wilson and Sen. Sherman Wynn. The measure has failed to pass the legislature in past years and ratification by four more states is necessary before 1979 if the amendment is to be added to the U. S. Constitution.

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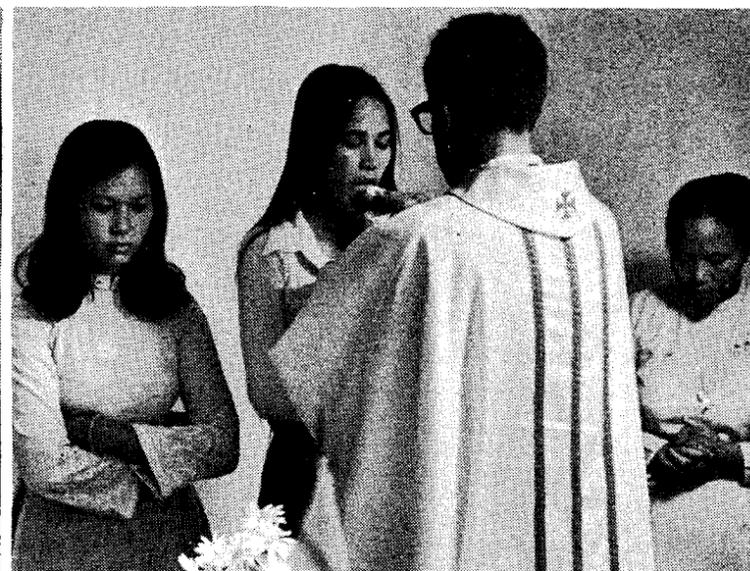
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Home Mass was celebrated for Vietnamese Catholics by Father San Pedro in the apartment of one of the families residing in St. Raymond parish. Father Francis Fenech, pastor, joined the refugees at Mass.



Young refugees receive Holy Communion from Jesuit priest who served in their native land.

the future holds for them.

THE AVERAGE man in South Vietnam sees the Communist victory as an open violation of the Paris treaty, he said, and the people feel that they were let down by their allies at the last minute.

The North had tremendous military superiority, he explained, with a constant supply of military goods flowing from Russia through China. The South was trained to fight but lacked the fuel, ammunition and other equipment to wage war against the well-supplied enemy.

Despite the aid from China, the Vietnamese—both North and South—clung to their desire for independence and refused direct Chinese military intervention; the North would not accept Red Chinese troops on their soil, and the South refused troops from Nationalist China.

"THE VIETNAMESE people are very individualistic and independent of foreign influence," he said. You cannot forget that for more than a century the Vietnamese have been fighting French and Japanese occupation; and even though many did not see it as an occupation, many others have resented the recent American presence in their country.

"But even before that, they suffered for centuries the influence of China as an imperialistic force. The Vietnamese will always look at China as the foreign, powerful

neighbor and will always look at it with suspicion."

In the immediate future, the Church will suffer in its efforts to spread the Gospel in Southeast Asia, Father San Pedro said. Although there has been no violent physical action, he said, there is subtle influence and discrimination against believers in any faith. He expects that the typical Marxist trend will take place, banning believers in religion from attending universities or holding positions in the government.

Despite the negative appearance of the present, Father San Pedro is optimistic about the long-range future of Vietnam.

"I believe that eventually, the Vietnamese people will find the way to liberty and stability in peace," he said.



Children and adults of St. Jude parish, Jupiter, recently participated in a pageant for peace, attired in the costumes of many nations. Christian Mothers and Women of St. Jude Confraternity sponsored the event to promote international understanding.

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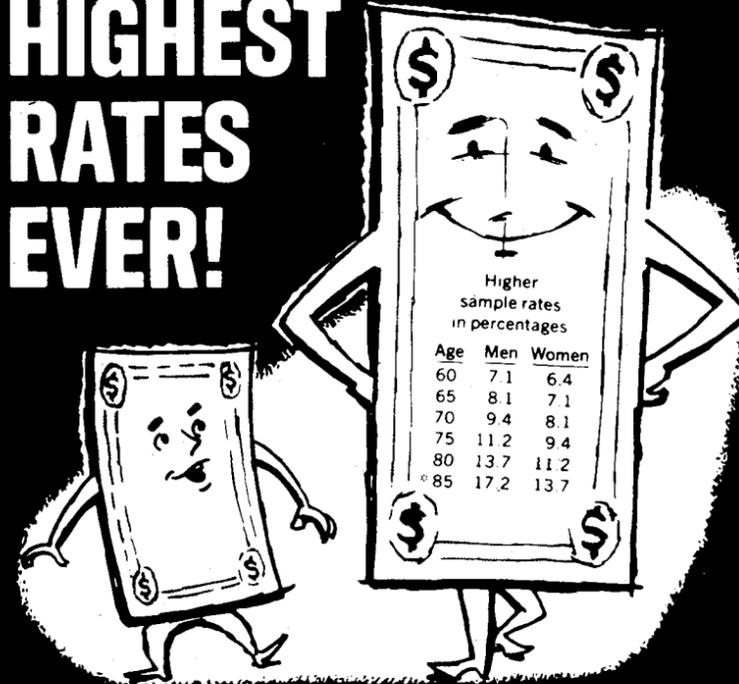
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Hunger? ... it still stalks our streets

By TOM TOBIN
Special to The Voice

Tonight—as on many nights—hunger slumps along the dark streets of downtown Miami and huddles in old clothes on bus stop benches.

This time she is an old woman in a ragged dress and sandals, her tinted blonde hair fixed in a semblance of fashion. She sits for hours on the Brickell Avenue bench, knitting and talking with other ragtag and hungry people. She carries all her possessions in a shopping bag and—because she has no bed—defies sleep for as long as she can. The hunger she carries for days and weeks is the same the better off people sometimes carry for hours or minutes. She is resigned to it, as a blind man might be to darkness.

HUNGER—as many sociologists and social scientists have pointed out—is a severe problem in the “other” America that inhabits the lower rung of the poverty ladder. Millions of Americans—most of whom have no families, jobs or future—occupy this pitiful stratum of the world’s most envied society. They exist to survive, and their worries are of the sort that rarely afflict the average American—where do I sleep, how do I eat?

The Ford administration—itsself claiming dire circumstances—recently proposed that the food stamp program be pared to eliminate, as the administration terms it, the wasteful issuance of food stamps to families in “subsistence-plus” income brackets—over \$6000. Some social service officials are afraid of such a law.

“IT’S GOING to cause chaos,” Roger Schwinghammer of the Archdiocesan Catholic Service Bureau said. “A good

number of the families we deal with are in this “middle” income bracket, and these are people who I feel genuinely need help. If they aren’t allowed to get food stamps, I see real problems ahead.”

One of the problems of a massive governmental system grappling with such an inherently human problem as hunger is the proven inability



Some people have to resort to panhandling to fill their needs.

of the government to instruct as well as assist; to promote, for example, food conservation as a social tool against waste and starvation.

“THAT’S THE social workers’ job,” one county welfare official said when asked if families were aided in budgeting their money. The notion that a poor family might

deplete its emergency rations before its food stamps arrive—which is often a month or longer—elicited little compassion. “That’s their fault,” she said.

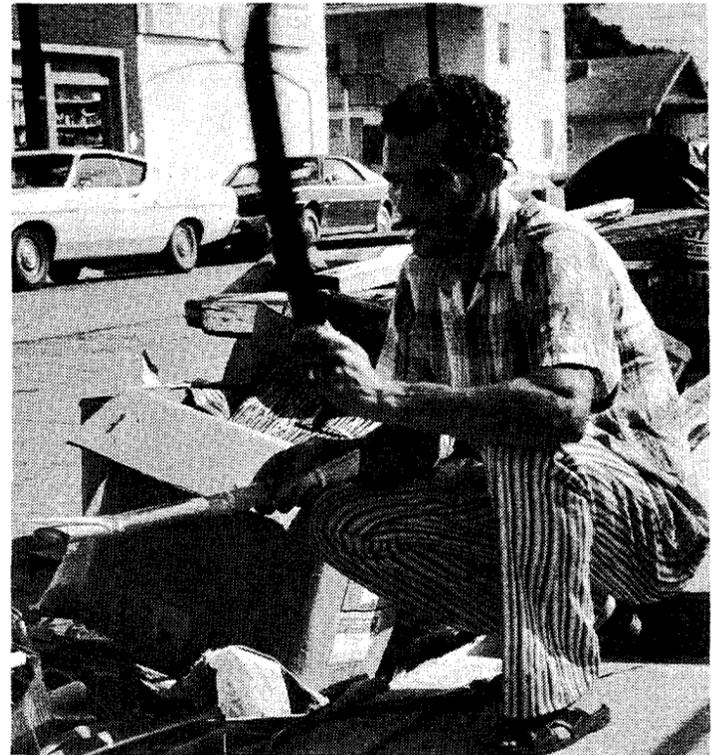
No government agency contacted—indeed no agency at all—spends money on a program to teach nutrition in a way that reflects modern shortages and to inveigh against waste, which accounts for the loss of millions of dollars worth of food each year.

For centuries, the Church has been a comforter to the poor. It has been a never-ending—and even ever-expanding—job, as Brother Lawrence of Miami’s Camillus House can attest.

“We had 485 people here for lunch today, and that’s about twice as many as last year,” Brother Lawrence said. Camillus House, located at 728 NE 1 St., serves one hot meal around noontime each day—featuring food donated mostly by local supermarkets—and free sandwiches in the evening. Rarely does any food go to waste.

“You don’t often see someone who is really malnourished, but that’s because there are places like this where they can get a meal now and then.”

Brother Lawrence—and others—feel that government benefits to the poor and elderly are inadequate. The people Camillus House feeds rush through their welfare and



Many tons of food are wasted in South Florida each year simply by being cast off. Here, one resourceful man is making the most of some thrown-away sugar cane.

Social Security checks—often for such things as alcohol—during the first week of the month. The rest of the month they literally scrounge for survival.

Most of the food he serves is supermarket excess.

“I GOT a load of strawberries today that were slightly discolored,” he said. “The market didn’t want to put

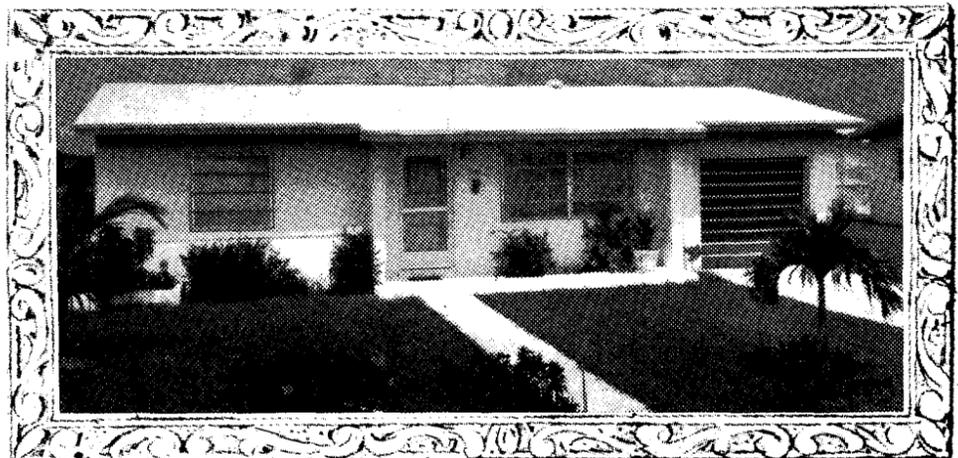
them out on the shelves so they gave them to me.” Presumably, there are many markets that cater to fussy shoppers by tossing bruised produce in the garbage.

This is the central paradox in America’s hunger dilemma—starving people on the streets and in the slums not far from where pounds of edible food are tossed away for good.



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Parish Pacesetters

By **MARJORIE L. FILLYAW**
Local News Editor

HALLANDALE—In St. Matthew parish Christian fellowship is not simply a phrase—it's an unending list of good deeds for fellow parishioners through a special committee headed by Mrs. Dorothy Nagle.

Her Christian Concern Committee actually got

St. Matthew parish

underway a year ago when Mrs. Nagle met with Father Ronald Brohamer, pastor; and Sister Margaret, I.H.M., coordinator of the parish Family Religious Education program, to discuss possibilities for assisting those in the area, particularly senior citizens. As a result Mrs. Nagle was appointed chairman and Sister serves as an assistant in planning and implementing programs.

Although the parish has an active Parent-Teachers Assn., Women's Club, Ushers Club, and just inaugurated a lectors group, the work of the Christian Concern Committee does not overlap the projects of the other groups, Mrs. Nagle emphasized.

A **RESIDENT** of South Florida who came here from Haddonfield, N.J. 26 years ago Mrs. Nagle and husband,

John, a parts manager for a local auto agency, are the parents of two daughters and a son including Mrs. Kathryn Deerlie of St. Pius X parish.

Anyone in need may call the rectory and in turn they are referred to Mrs. Nagle "any hour of the day or night" for assistance. A sub-committee known as the "Helping Hand Committee" are engaged in a wide

variety of projects at local homes for the aged, in private homes etc.

"One of our first projects," Mrs. Nagle recalls, "was to clean up the house of a man who had been 'burned out.' We even managed to get him some furniture to replace what had been lost." Some 20 parishioners, a number which fluctuates depending on the time of the year, are busy providing transportation to and from Sunday Masses for those who would otherwise be unable to attend, driving persons to and from hospitals, etc.

"**WE TAKE** hot meals to the homes of shut-ins who live alone and in some cases even stay and feed them," Mrs. Nagle said. "We have a convalescent home near the church where Mass is now offered every other week for

patients. We write letters for the residents, and have already made a large numbers of robes and shawls for them in the committee's sewing class conducted by a retired teacher."

Their newest project is providing gifts for youths at Boystown of Florida operated in South Dade County. "We have suitable items wrapped for birthdays with the age group indicated on the wrapper so that when each boy celebrates his birthday he receives a gift. "We heard that they are in need of shirts," Mrs. Nagle said, "So we're concentrating mostly on making those." They also plan to send gifts for Christmas to the teenagers.

LAST SUMMER the sewing committee visited the nearby Indian reservation and offered to teach the young Indian girls sewing but the project was short-lived since the Seminoles didn't seem to be interested.

The Christian Concern Committee is also concerned

with the importance of members of the parish community "knowing each other," Mrs. Nagle said and so last Easter sponsored an outdoor dinner which attracted more than 350 persons.

"Our facilities for this type of event are very limited at St. Matthew," Mrs. Nagle explained. "So we got the Boy Scouts to help us and they cooked three lambs on outdoor spits."

"The dinner was such a success that the committee now sponsors a covered-dish supper and square dance on the third Thursday of every month utilizing one of the portable classrooms from which the desks are removed.

"This month's social will be a dance only on Nov. 19," Mrs. Nagle pointed out. "But we're planning another dinner at Christmas time!"

Has Dorothy Nagle ever been awakened with an emergency call in the middle of the night? "Yes, but only once," she admitted, "and



MRS. DOROTHY NAGLE

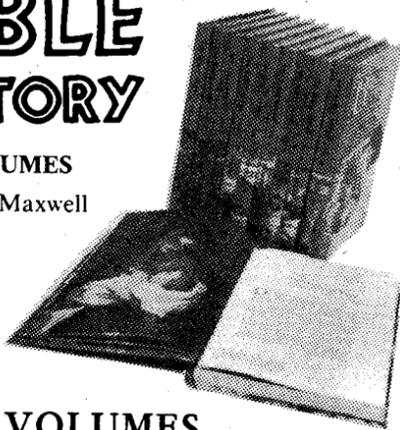
that was from a woman who had fallen. But I've had several early morning calls about 7 o'clock. I don't take care of all these myself, you know," she added, "I've got a great committee!"

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Bp. Gracida to take possession of co-cathedral on Sunday

TALLAHASSEE—In the eight years since it opened, St. Thomas More Church has opened its doors to many different kinds of people—students from all over the world, teachers of every subject imaginable, statesmen with a wide range of political beliefs, everyday families.

On Sunday, Nov. 9, at 3 p.m., the church will officially begin a new phase of its life, welcoming yet another person—Bishop Rene H. Gracida, First Bishop of Pensacola-Tallahassee. At that time, he

will take possession of the co-cathedral of St. Thomas More.

Liturgical ceremonies, expected to be attended by nearly 1,000 people from the Panhandle area, will be followed by a reception.

Ceremonies will include the blessing of the people by the Bishop; processional entrance into the church by the Bishop and clergy; pledge of loyalty and fidelity by the clergy and laity representing each parish in the Eastern Deanery; and a Mass concelebrated by 11

concelebrants.

The choirs of St. Thomas More, Blessed Sacrament and Good Shepherd parishes, all in Tallahassee, will sing traditional and modern liturgical arrangements; and an honor guard of the Knights of Columbus will be present.

The co-cathedral was begun as a student center and chapel, a project conceived by Archbishop Joseph Hurley of St. Augustine in 1963. In 1965, construction was begun and Florida State University's student center and chapel was

blessed on Oct. 8, 1967—eight years to the day before it was elevated to the dignity of co-cathedral. Bishop Paul Tanner of St. Augustine raised the chapel to the status of student parish in 1970.

The windows of St. Thomas More co-cathedral were designed by Jean Barillet, the French artist who is responsible for care of the French Cathedral of Chartres. Among many colors and abstract designs in the glass is the Risen Christ as the center of Christian faith, the light of the world.

Abp. Sheen conducting retreat for priests

NORTH PALM BEACH—Archbishop Fulton J. Sheen will conduct retreat conferences for priests of the Archdiocese of Miami from Nov. 10 to 13 at Our Lady of Florida Retreat House.

Those participating will include Msgr. David Bushey, Msgr. William Dever, Msgr. Francis Dixon, Msgr. John J. Donnelly, Msgr. James F. Enright, Msgr. Noel Fogerty, Msgr. B. Hammerstein, Msgr. Jose M. Juaristi, Msgr. Edwin F. Murphy, Msgr. John J. McGee, Msgr. Bernard McGrehan, Msgr. John J. Nevins, Msgr. John O'Dowd, Msgr. John J. O'Looney, Msgr. Rowan T. Rastatter, Msgr. Peter Reilly, Msgr. Bryan O. Walsh, Msgr. James J. Walsh, Father Armando Balado, Father Martin Cassidy, Father Anthony J. Chepanis, Father Charles D. Clements, Father Joseph L. Cliff, Father Larkin F. Connolly, Father Joseph P. Cronin, Father Samuel J. Delaney, Father Patrick Farrell, Father Francis X. Fenech, Father Nelson Fernandez, Father Thomas Goggin and Father Miguel Goni.

Also Father Francis Guinan, Father Cyril M. Hudak, Father Jan Januszewski, Father Michael Licari, Father Jerome J. Martin, Father John C. Mulcahy, Father Frank McCann, Father John F. McKeown, Father William L. O'Dea, Father Dominic O'Dwyer, Father James E. Quinn, Father George Razutis, Father Paul Saghy, Father Christopher Stack, Father Casimir Stadalnikas, Father William F. Allen, Father Vincent Andriuska, Father Thaddeus Augustyn, Father Daniel Barrett, Father John H. Barry, C.P., Father Georges Beauregard, O.M.I.; Father Noel Bennett, Father Peter J.

Busch, T.O.R.; Father Leslie D. Cann, Father Paul A. Carberry, Father James Cleary, O.M.I., Father James Connelly, Father John F. Finnegan, Father Thomas Feeney, Father Eduardo Fernandez and Father Julian Fuente, C.M.

Also attending will be Father Frederick Fullen, C.S.Sp., Father Timothy Geary, Father Walter Hartnett, Father Louis McIntyre, T.O.R.; Father Vincent T. Kelly, Father Aloysius Lucking, Father Victor Lyczko, Father Theophane Maguire, C.P., Father Nicholas Maestrini, PIME; Father Edward Miley, Father Timothy Moffatt, T.O.R.; Father Donald O'Brien, O.M.I.; Father John Rathfon, Father Michael Reilly, Father Dominic Ruscetta, C.S.R.; Father Andrew Senkus, Father Patrick C. Slevin, Father Trevor Smith, Father James Sprada, Father Michael Tabit, Father John T. Tracy, O.M.I.; Father John C. Vann, Father John J. Vaughan, Father Angel Villaronga O.F.M., Father John J. Walsh, Father John Mendelis, and Father John King, C.M.

Seminarians learn by doing

(continued from page 3)

putting his communications experience to work in the field education program at the seminary preparing to open up a "ham" station and possibly a local on-campus radio station. He has several broadcast licenses.

"I HAVE also made contact with a local radio station and I hope to be able to tape programs with the boys here, religious shows and spot announcements," he said.

"I used to teach seminarians up north how to use radios for missionary work in Latin America. I also think we should be able to reach more people in this country through communications. It seems everyone wants to be entertained, so through the right programs we could reach people—old people who can't get out and young people who just need the right word to get started," said Gorr.

John Barrow, 25, of West Palm Beach works with the aged at the Catholic Service Bureau in Fort Lauderdale and has experienced seeing people in a completely different age bracket and has learned their different economic and social needs.

"ONE OF my main impressions is the people themselves, the amount of people in need. The program here does a lot of good and uses the aged people's talent to help each other. And through the work I've been exposed to many other agencies, hospitals and nursing homes. I've really observed how a lot of people

give to help a lot of other people," he said.

A lot of seminarians are learning not only how to handle human problems but are discovering things about themselves, all of which will make them more effective in dealing with people later on when they join that mysterious clan called the priesthood.

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Newman Center is revived with help of 'Flea Ladies'

LAKE WORTH — The "Flea Ladies" are here.

The improbably-named group of women volunteers, who joke among themselves about their name, are nearing their second month of work on a Flea Market which is contributing to the revival of the Newman Club Center at Palm Beach Junior College.

UNDER THE leadership of Mrs. Murrie Warnke, a Lake Worth resident and member of St. Thomas More parish in Boynton Beach, the ladies keep up a brisk business selling donated good from a building behind the renovated Newman Center Clubhouse on the edge of the PBJC campus.

Part of the money already raised by the Flea Market has gone toward paying for the little chapel where Father Leslie Cann celebrates a 10 a.m. Mass daily. Father Cann, who was Cardinal Newman High School's first administrative principal, is PBJC's recently appointed, first full-time chaplain.

Father Cann has done much of the work himself in remodeling, but he is receiving increasing help from friends and students in establishing the Newman Center.

John Henry Newman would have liked all this — the Mass center facing the campus; the intellectual discussions; the do-it-yourself work of its spiritual director, and the flea market helping provide funds. Newman was the great 19th century Oxford intellectual who became a convert, an Oratorian priest, and a Cardinal.

FOLLOWING his conversion, Newman retired from Oxford, and established himself in the leafy, quiet lanes of Old Oscott, in the county of Warwickshire, England, in an old house which he and some friends renovated. From there, among other things, he was instrumental in causing to be built the great St. Mary's College at nearby New Oscott, one of England's seminaries.

"You wouldn't imagine what different things people contribute," said Mrs. Warnke "Phonograph records from the forties; a kind man donated about 300 pairs of new shoes; books, clothes, china just about everything," she said.

Mrs. Warnke failed to mention that she makes herself

responsible for cleaning many of the clothes that are received.

As she was speaking, Father Cann drove up. He was bearing a cardboard box of items in one hand, and a glass jar in which two guppies were swimming, in the other. The guppies were taken into the clubhouse and emptied into one of the fish tanks there.

"I'M MORE or less running an orphanage for fish," said the Newman Club Center's director and college chaplain. He explained: "When I go and collect some donations, I sometimes find fish which are no longer wanted. I refuse nothing. I say, 'Don't kill them, but let me have them.'"

Father Cann is also starting a small kitchen garden. He has some tomato plants growing. "Today (last Saturday) I'm setting out some onions," he said.

The Newman Club Center and its adjacent Flea Market, is open from Monday through Saturday from 10 a.m. until 4 p.m. the phone number is 588-2545.

IT IS also open every Tuesday evening from 7 until about 10 p.m. for typical College rap sessions on religious and social justice subjects, spontaneously introduced by the students. Non-Catholics are among those beginning to find their way to the Center.

Father Cann is also receiving increasing help from students and older Catholic laypersons. One such friend of the Club is shortly going to supervise the construction of an Indian chickee in the backyard, for use as a coffee shop. Students plan to help build it.

Back in the Flea Market, Mrs. Warnke was intent on introducing Mrs. Lucille Eliason, of Holy Spirit Church, Lantana, who was helping her at that time. She began rattling off a roster of names of other volunteers: Mrs. Agnes Fonti, Mrs. Jeanette Wilson, Miss Ann Dolbec, Mrs. Mary Evans, Mrs. Peggy McKenna . . . there were others. "We need more volunteers, and more goods to sell," said Mrs. Warnke.

Also, the "Flea Ladies" make up parcels of adult and children's clothing and donate them to the needy migrant families.



In the Flea Market, customer Mrs. M. Ferrigno (left), a visitor from Long Island, purchases some items from 'Flea Lady' Mrs. Murrie Warnke.

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Terrorism — Miami just tip of iceberg?

Even terrorism has its moribund kind of nostalgia.

Ah, for the good ol' days when your run-of-the-mill American type terrorist whizzed by in a Chevy and tossed out a jar full of gasoline with a lit wick—a "cocktail." A good one might burn up your front porch or mess up your car, but that's about it.

But terrorism has become an increasing wave sweeping the globe, a major killer in Ireland, in the Middle East, in Latin America, and now it has swept up on the shores of the United States. It has become coordinated, sophisticated and deadly.

And there is reason to believe it consists of more than isolated gang rivalries and drug killings.

Two weeks ago police experts from San Francisco and other cities, testifying before a congressional committee, said that America would see a new kind of Bicentennial celebration next year—terrorist bombings. More than ever.

Three days after this testimony, on Oct. 27, ten coordinated bombs exploded in New York banks, in the U.S. Mission to the UN, in the In-

teramerican Development Agency in Washington and in the world's tallest building, the Sears Building, in Chicago. This is coordination. And the selection of targets has a clear anti-American message: Wall Street institutions, the State Department Mission, Big Business (Sears), all symbols of Americanism.

And the thing that brings all this chillingly close to home is the possible Cuban Connection that may underlie much of it.

Arleigh McRee, a Los Angeles police officer, told Congressional investigators he believed that among the terrorists in the U.S. some 2,500 were trained in Cuba "and they are going to work harder during the Bicentennial." Other testimony supported the idea that much of the terrorism in America is related one way or another to Cuba. And Miami police Captain Thomas Brodie cited fears of the Republican Convention as an upcoming target of terrorists.

In the past few years, several exile leaders have been killed in terrorist acts, including Elias de la Torre, an anti-Castro organizer, Luciano Nieves, a former Castroite-

turned-dissident and a few days ago, Rolando Masferrer also a former Communist who was blown up in his car by an apparently professional bombing.

The problem is getting larger, more coordinated and bolder. Mayor Maurice Ferre is right in seeking a coordinated effort by local and federal government agencies to come to grips with the problem that may conceal much more beneath the surface than a few wild-eye fanatics. We would assume that the CIA and FBI already are well into the problem and understand that Miami is just the tip of a much larger iceberg. (And these days, some people even raise the question of whether those agencies might be part of the problem.)

But the tangled and elusive threads of the underground world and its international intrigues are difficult to pin down, and if the FBI has been unable to wipe out the identifiable Mafia, how effective will it be against shadow-like terrorists.

The irony of terrorism is that historically it has been ineffective in obtaining any meaningful or lasting

goals. In Ireland the stalemate continues as both sides terrorize each other and cause further entrenchment on both sides. In the Mideast each side retaliates against the other, making genuine solutions all the harder.

You cannot stop capitalism by bombing an office or two on Wall Street. It would take tons of bombs in thousands of banks and industries. And that isn't terrorism. That is war.

But the terrorist is not motivated by humanitarian goals or real human understanding or any real expectation of solving a problem. He lives in his own mental world of justifications, lead on by his compulsions to destroy, whether women and children get in the way or not.

He believes that what he is bombing is evil and deserves to be chipped away at. Yes, Wall Street has its evils. So does communism and motherhood and too much chocolate.

The terrorist's main problem is his narrowness of vision.

He just hasn't learned to accept life's limitations and to live with what little love each of us is lucky enough to call his own.



By Msgr. James J. Walsh

What's become of Purgatory?

A college professor who keeps up with religion and its trends wrote in to ask "What's become of Purgatory?" He said he had the feeling this doctrine has been recycled back to the Middle Ages and didn't much interest modern man. He added, "Purgatory was barely mentioned in the Second Vatican Council."

This made me page through the Index of the Documents of Vatican II, and sure enough, Purgatory was absent.

HOWEVER, this did not make me feel I should start looking for a new religion. Vatican II was a pastoral council, not a doctrinal one. It was dealing primarily with the care of souls in this era, not with the definition of teachings.

Besides, Purgatory has already been subjected to the rigid kind of scrutiny which always precedes the solemn definition of Catholic teaching. Both the Council of Florence (1439) and Trent (1445) defined that there is a purgatory, some souls go there, and that they can be helped by the prayers of others.

THIS DOGMA, therefore, takes the question of souls dying in the state of grace and not entering into heaven immediately, out of the realm of speculation. The Church says definitely there is a "place" or a "time" of purification for some. How "long" it lasts, we don't

know because we cannot transfer our concept of time into the next world with its timeless life. What kind of suffering is endured by the souls in Purgatory in their process of purification, we do not know. This remains God's mystery.

However, it is easy to understand now, looking back in history, why both Catholics and Protestants had field days in wild speculations on the unknown elements of Purgatory. In the days of intense bigotry, it was widely believed that the payment of money for Masses for the dead succeeded very gradually in releasing an arm or a leg, and maybe if enough money was laid on the line, the whole person might get out. An amazing feat, since the arms and legs had been put to rest in the ground.

However, the idea of those on earth helping the souls in Purgatory has been strong in Christian history. This clearly implies that while the Scriptural proof of the existence of Purgatory is rather slim, the belief of the Church in the purification process of Purgatory is well established from early centuries.

EVEN BEFORE the Christian era began, Judas Maccabeus ordered sacrifices to be offered for his deceased soldiers. The Second Book of Maccabees says: "... if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death... it was a holy

and pious thought."

The catacombs in Rome have many inscriptions bearing witness to the belief that even the best among them may need prayers after death. A classic affirmation of this kind of faith came from St. Augustine's mother, Monica, who didn't care where or how they buried her, provided, "I pray you, (that you) think of me at the altar."

St. John Chrysostom in those early ages wrote: "Not by weeping but by prayer and almsgiving are the dead relieved."

IN THE Mass of Christian

death, these words occur: "Lord, for your faithful people life is changed, not ended." When we analyze exactly what that change is like, we bow to mystery.

But even so, the whole concept of Purgatory to a great many is as strong in common sense, as in the teaching of the Church. Granted that whoever is saved owes salvation entirely to the redeeming love of Jesus, we still must remember Calvary and the resurrection of the Lord did not deprive us of free will. The Dutch Catechism puts it all on a practical basis. Why is prayer offered for the dead? "It

is offered because there is still so much bad will, indifference and rebellion in man, even when he dies in grace. (Would any of us feel that he is ready to enter heaven just as he is?) There is still much ingrained egoism to be converted, cleansed away and purified. This takes place in death."

Finally, there must be many a person who harmed another in life and is immensely consoled and changed by the opportunity now to pray and work spiritually for the deceased. A kind of second chance to make up for evil done.

Do we 'water down' faith?

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

Q. Are we watering down our faith with all this talk concerning ecumenism? Are we not still "soldiers of Christ" through Confirmation?

A. Confirmation is the sacrament of Christian maturity. Confirmation perfects our Christian life by making it grow to spiritual adulthood, rendering us capable of bearing witness and of defending and confessing our faith.

Before we misinterpret the analogy of being "soldiers of Christ" and march off on another crusade, let us remember the greatest commandments which Christ gave us: to love God and to love one

another.

The "soldiers of Christ" are those who conquer the world through love and self-giving. Our only weapon is the Gospel. Perhaps we should use a new analogy to express our commitment though Confirmation.

Ecumenism is anything but watering down our faith. It is dialogue. Among Christian Churches, it is the discovery of the issues that unite us as well as those that separate us. Ecumenism is the realization that Christians today are divided and that Christ prayed "that all may be one."

A confirmed Catholic should strive to be an informed and educated Catholic. He should be able to explain what the Catholic Church believes and teaches. He is a witness of Christ in the world.

Confirmation prepares us for ecumenism because it gives us the responsibility of Christian adulthood and dialogue works best with adults.

Letters to the Editor

Twisted symbol

EDITOR: Newspaper photos have revealed an unlikely link between three Americans: an assassin, Lee Harvey Oswald; an abortionist, Dr. Kenneth Edelin and an urban terrorist, Patricia Hearst. Each has been photographed with the raised fist salute. What is the meaning of the fist? Does it reveal some deep bond between these three people who have never spoken to one another? What does it mean for our society?

The raised fist, that distortion of the human hand and spirit, symbolizes the most serious threat to human society and its progress that has ever gained sway over men's minds. It is the concept of violence as a legitimate human resource. We see this infection everywhere in the world today and the lesson is clear to anyone who raises his head above the deafening propaganda. Violence begets violence. Violence defends violence and those who use it for personal or ideologic goals are co-opted into its inevitable spiral. It is the master adhesive that holds together those states that first raised assassination, terror and abortion to the level of civic virtue. These states have not escaped its inevitable totalitarian consequences nor can we unless we face the problem squarely.

The infection cannot be controlled unless we reject it

completely. Totalitarian control over any individuals will eventually lead to slavery for all and the Supreme Court's decision to classify all unborn children as slaves subject to violent destruction by the medical profession represents a giant step toward a totalitarian state.

The court cannot raise the fist in one area without accepting it in others. If we are to insist on social progress, political change and national security measures free of violence, we cannot have millions degraded by a more sinister violence under the guise of personal privilege.

The human hand was designed to create, to care, to caress and to heal. Its power is crippled by the fist and individual creativity is trapped by its narrow uses; just as the real power in any society is stunted and corrupted by violence.

America has a mission in our time; a clear imperative to reverse the retrogressive trend in human affairs signified by the fist. It is our mission to show the world how to create, to heal, to caress and to care. First, let us restore the Constitution with a human life amendment, demonstrating our sensitivity for the defenseless and our absolute respect for individual human rights. Then our individual acts and national policy should be guided by the principle that every human life

should achieve its greatest potential. This goal is the burden of all free men.

Bart T. Heffernan, M.D.
Fort Lauderdale

Equality within

EDITOR: In this time of womans' fight for equality, her inner turmoil, her relentless quest to be ostensibly something she was not created to be; comes a peacefulness, a calm, a smile from heaven. The canonization of Mother Elizabeth Ann Seton.

Editorialists have said it all when they summarized the life of Mother Seton. Her womanliness was complete as a wife, mother, nun. There is a message for us here, ladies. Your equality is found within yourself - quality. Rise up to the potential of your feminine birth. When this has been fulfilled you have gained your equality—beside man, as he fulfills the potential within himself, as a man.

Mother Seton rose to the challenges before her. As a wife she nursed her ill husband. As a mother she cared and provided for her children. As a nun, she established a tradition that has had a profound influence upon the children of the Church. As a woman she used what potential God had given to her to the fullest and became a saint. Isn't that what we really should be striving for? The fullest use of

our God given nature to complement and work with man to attain heaven. And it can be attained, as woman; calmly, serenely, and with a smile from heaven.

Mrs. Arthur (Jean) Riggs
Miami

They deserve better

EDITOR: Don't our children deserve better than volunteer teachers to teach them their religion in CCD? I submit they need educated teachers who have studied in depth their faith, namely, priests, nuns and Brothers. Why can't we adopt the Canadian method of sending these good people around to the public schools once a week and let them teach our children? Let the lay teachers teach reading, writing and arithmetic. I think our children deserve better and not just a privileged few.

Sincerely,

P. S. Connolly
Miami, Fla.

Open the doors

EDITOR: It was brought to my attention recently by a Charismatic Protestant that the Catholic Church is now divided into three churches: The Catholic Church as the average lay person knows, The

Missionary Church, and the Charismatic Movement which is made up of Protestants, Catholics and Jews.

The Charismatics have left their churches in vast numbers to wait for the answer from The Lord as to where they are to go, which is similar to the Great Exodus of the Jews. In many regions of this country there are no Catholic Churches for them to turn and they are left entirely without leadership.

There has never been a time in our history when the need for the Catholic parishes to back the Missionary field has been so desperately needed. To keep a supply of their Mass Cards on hand for the parishoners would supply the food, clothing, shelter and Eucharistic needs for the young priests going into these areas and opening up the Catholic Churches that are so needed and desired by the Charismatics.

It is time for all Catholic Churches to open their doors to the Charismatic Movement so that Catholics, Jews and Protestants can worship God in the highest manner and thus turn these churches into a House of Worship.

The Charismatics are waiting to come Home. As Catholics let us open our doors and welcome them. Where there are no doors to be opened, let us make doors.

Pat Melrose
Plantation

Slogan confuses issue

Continued from page 1

Different people mean different things by "death with dignity." It can be interpreted to apply to everything from Pope Pius XII's thoroughly orthodox and now almost universally accepted teaching that there is no moral obligation to use "extraordinary" means to prolong the life of a dying person, to the euthanasia movement's advocacy of killing people—or helping them commit suicide—if they feel the time has come to end it all.

What—apart from highly publicized incidents like the Quinlan case—accounts for the upsurge of interest in these issues? There are many factors, but perhaps the most important is the enormous progress made in recent decades by medical techniques and technology.

FOR MANY this has proved a blessing. But for some dying persons and their families it has led to increased mental anguish, physical pain, and cost. In such cases an unavoidable question arises. At what point does prolonging

the life of a terminally ill patient stop making sense?

But there are other, even more complicated ethical questions. Some moralists believe, for example, that the argument for not prolonging life can be extended to cover cases where, if the patient recovers, he or she will lead a drastically impaired life. So one confronts such questions as whether it is morally permissible to withhold treatment from a severely retarded infant suffering from pneumonia.

Those who think it is generally rely on "quality of life" considerations to support their view. The 1974 Respect Life booklet published by the National Conference of Catholic Bishops remarked that the "quality of life" argument amounts to saying that "the lives of certain persons are . . . of interior quality because of some defect or disadvantage, because of the burden that such persons place on others, or because it is deemed too costly for society to provide care and sustenance to keep them alive."

As in the case of "death with dignity," it appears, one of the problems with "quality of life" is that it can be used or abused to cover too much.

For all these reasons responsible lawyers, legislators, medical specialists and moralists agree that it is imperative to seek clarification of the complex issues and difficult distinctions involved. In this effort slogans like "death with dignity" are more hindrance than help.

(*Russell Shaw is Secretary for Public Affairs, National Conference of Catholics Bishops and United States Catholic Conference.*)

Priests to meet

The Archdiocese of Miami Senate of Priests will meet at 11 a.m., Wednesday, Nov. 12 in the conference room of St. Mary Cathedral rectory.

Msgr. John Nevins, Senate president, has extended an invitation to all priests in the Archdiocese to attend.

Broward Right to Life holding 1 - day seminar

FORT LAUDERDALE — Florida Right to Life Committee; and Donald R. Niles, local attorney.

Dr. Irving R. Lang, obstetrician and gynecologist will discuss the "Medical Complications of Legal Abortions" during final sessions of the morning program.

When sessions resume after noon lunchbreak, Mrs. Ann Mody of Birthright of Fort Lauderdale and C.J. Rader, director of the Children's Home Society will outline "Alternatives to Abortion."

"The Retarded Person" will be the subject of Robert Ettinger, director, Broward Assn. for Retarded Citizens at 2 p.m.

Final speakers will be attorney Xavier Suarez, president, Spanish speaking Right to Life, Miami, who will explain "Legal Implications of the Supreme Court Abortion Decisions." Florida Rep. Van B. Poole, District 84, will discuss "Pro-Life Actions" before 4 p.m. adjournment.

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Aged find friends, fun at day care center

By MARY ELLEN VERDON
Special to The Voice

"I watched television, read and crotched a little. I managed even though my eyesight is so poor. I had to; if I didn't, I'd lose my mind."

This is how 91-year-old Bessie Adams spent her days until the St. George's Day Care Center recently opened its doors. By the second week the center was open, Mrs. Adams was spending her days with a group of friends making sand sculptures, painting, participating in daily exercise classes and enjoying the company and the numerous activities. It was a welcome relief from the isolation imposed on so many elderly and disabled people.

THE CENTER is housed on the grounds of St. George Church, 3640 NW 8th St., Fort Lauderdale. The Archdiocese of Miami is contributing 10 per cent of the total \$63,093 grant for the center's upkeep, obtained from the federal government through the Area Wide Council on Aging.

According to Tom Humold, Director of the Catholic Service Bureau for Broward County, "the fad of the Seventies, if there is to be a fad, is toward the organizing of day care centers for the elderly and a shift away from the nursing home concept, especially after the costs of each are compared."

"The type of client we are trying to reach," says Mrs. Amelia Scott, director of the center, "is the elderly person who is home alone, the shut-in who wants to get out but has no way to, and the frail and disabled man or woman who needs to have a reason for living and wanting to carry on with life."

THERE IS no fee for people using the center, which is open Monday through Friday from 7:30 to 5:30. If donations are made they are put into the fund for next year's operating costs. The center is open to all elderly people over 60 who meet the income level set by the center.

The center's own social worker, Pat Glasko, who is employed by the Outreach Program, goes out into homes to see if the participants are eligible to attend. She also visits nursing homes and hospitals to let them know that now there is an alternative in the Broward area.

As the senior citizens enjoyed a game of bowling from their seats, their 24-year-old activity director, Carol Wynn, explained some of the reasons for the success of this type of program.

"**MOST OF** these old people are left home by themselves all day, their family

has to work and there is no one to take care of them.

"Look at Bessie. She has had a stroke and it's very possible that she might fall and hurt herself, but no one would know until late afternoon or evening when they came home. It's just not safe for them to be home alone.

"I know what goes on in some of the nursing homes also because I used to work in one, and this is so much better for them. They can be with their friends in the daytime and still have their families to go home to at night.

"**BESSIE IS** so right about them having to keep active; we have a few records now but we need anything more people can give us, including any kind of games or puzzles. We had a television for them to watch when they want to rest but it was stolen from the center."

THE CENTER serves two snacks a day plus a hot noon meal to its clients. The meal is furnished through the Nutrition Program of Broward County and is delivered to the center daily.

"We try to get the families to call us when a client is coming for the day, so we can know how many meals will be needed," said Mrs. Scott. "Everybody comes here as needed; some come every day but others only come when they will be home alone or when they feel like it."

No transportation is supplied by the County at present, said Mrs. Scott. "We are hoping to get a county bus, but it would be even better if we could somehow get a bus of our own and trained driver. These people are frail and a lot of them need help getting on and off."

MISS WYNN added that with a bus they could take the participants to the beach and to the parks. "When I worked at one hospital we used to take them on an outing every week. We would take along hot dogs and potato salad and the people really liked it—it was fun. We have to work on the transportation problem and then we will be able to have more people come." The center is equipped to handle from 35 to 40 clients a day. They haven't had that many yet but, "we are new and it will take a while for people to know we are here," said Miss Wynn.

The activities at the center are continually changing so boredom does not set in. "We try to plan the activities to meet their needs," said Mrs. Scott. "It isn't that we want to push them, we just want them to socialize leisurely at their own pace."

The arts and crafts area at



Clients of the day care center for the elderly participate in activities adapted for them, such as sit-down bowling (above). Activity director Carol Wynn (above right) supervises and plans the activities. Amelia Scott (below, left), director of the center, checks the kitchen and prepares to mail a letter for a client.



the center included sand and sculptures, egg-carton flowers (which Miss Wynn admitted were taught to her by the residents) and decoupage plaques. "Once we have more people attending the center," added Miss Wynn, "we will be able to have more on the staff which will include someone with a specialty in arts and crafts so we can expand the program in that area. We have a piano now, but it's too discouraging to play since most of the keys don't work, so we need a lot of things to keep active."

Miss Wynn is quick to pick

up on the desires of the clients. When Mrs. Adams did not relish the idea of having her picture taken because, "my hair's a mess and I need a permanent," Miss Wynn decided that one day soon they would have a beauty parlor day during which she would bring in the curlers and nail polish to do the ladies hair and nails for them.

"That would be really fun," said Miss Wynn. "It's time people started realizing that the day care idea is not for kids only—it's great for older people."

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An ageless question:

By MARY E. MAHER

One of mankind's longest struggles has been that between the city and the country styles of living. Thoreau was not an innovator of this theme. It reaches back to Cain and Abel, and farther, to touch the ageless question: Does city "gathering" bring people into a setting which corrupts their integrity? Does rural life not offer a cleaner but less cultured type of existence? Yet, how can man but advance save by joining with others in larger units of civilization, cities? In times of meeting crises, people have either gone to cities for support or have left them for areas of less human congestion.

FORTUNATELY, Scripture does not offer any answer to the question. For surely both styles of living, urban and rural, are acceptable to man's spirit. The kingdom of God is called "a city" and yet shepherds and natural country imagery abound in Scripture; seed and soil and birds of the air.

The time of the Northern and Southern Kingdom witnessed this dialectic: should God's Kingdom be established in city terms? Did God not want a nomadic people instead of a people who had settled into urban life? Had Abel, symbolic of simpler life, not been killed by Cain, who represented a more urban (if one could use the word in reference to that time) life? The questions were around then, as now. Some believed that God wished His people to be in pilgrimage, that the Ark of the Covenant was to accompany a wandering people. Others saw that He wished a more permanent



style of worship: temples, buildings.

If we examine the witness our own hearts give to us, we see again in them this theme that characterized the time for the Northern and Southern Kingdoms. We know that we are pilgrims in this world; we feel it in moments of great joy which we cannot sustain for long periods of time. We feel our nature as "wanderers" when we lose loved ones or familiar ways of living, when mobility takes us far from our root territory. We long, too, for what the novelist John Updike called "a little earth to call our own." We desire to have the security of settling into patterns and friendships which will not be as Hopkins put in his poem, "as lanterns passing in the night." We long for permanence as we long for bread. Like characters in

Chaucer's "Canterbury Tales," we don't mind pilgrimage if loved ones and familiar places constantly appear with us.

There is little likelihood that the human heart will have to make an either/or choice on this theme. The history of literature is a long parade of the implications of this theme in human life. We long for simplicity and yet need complexity for our imaginative hopes to grow. It is very comforting that we need not make the choice, that Wisdom literature, which arises partially in the matrix of time of the two Kingdoms, stresses that wisdom comes with facing the full implications that this life which is ours is strong and fragile both for settling down and for the journey.

LIKE all Biblical themes, this one reaffirms the inner meaning we find in our own hearts. When we

touch the healing that faith offers, we know that we must keep moving like Moses with the staff in his hand. We know, too, that there is permanence in moving from the old, the sheltered, the tried and the true into the new, the open, the unknown and the uncertain. We find a

In the Creator's plan, society is a natural means which man can and must use to reach the destined end. Society exists for man and not man for society.
— Pope Pius XI, "Divini Redemptoris," March 19, 1937.

"He, the eternal, dwells concealed in the heart of all beings. Though himself devoid of all senses, he is the illuminator of all the senses, the source of their powers." — "The Mahanirvana Tantra," prior to sixth century B.C.



"Yet, how can man but advance save by joining with others in larger units of civilization, cities?" From article by Mary Maher.

A village across the Kidron Valley from the Old City of Jerusalem has become part of the city. Built over caves, it is near the road from Jerusalem to Bethany and Jericho (far right).

know your faith

Discussion points and questions

1. Read Chapters 12 through 22 in The First Book of Kings.
2. List the people in this section. Identify each.
3. Trace the events leading to the divided kingship after the death of Solomon.
4. What modern parallels do we have to the divided Jewish nation?
5. What can we learn from the faith of Moses?
6. Contrast city and country life styles for the living of a fuller Christian life.
7. How has America's mobile life style affected parish life?
8. Discuss how a knowledge of the history of the Church might influence our attitudes toward change in the Church.
9. Cite examples of recent "changes" in the Church which are in reality a return to earlier practice.
10. What does the phrase "the Word of God" mean to you?

MOSES:

From Egyptian prince to desert chief

By REV. ALFRED MCBRIDE, O. PRAEM

Moses walked with kings and never lost the common touch. He moved with crowds and retained his virtue. Born in the midst of a pogrom against Jewish males, he was saved by a ruse. Placing him in a small wicker boat waterproofed with tar, his mother floated this cradle near the bathing site of an Egyptian princess. Probably satisfying her longing for a son, the well-born lady ignored the law and adopted the baby.

SHE TRAINED him "in the wisdom of the Egyptians" (Acts 7:22). He studied Egyptian maxims, sun religion, the architectural engineering of the temples and pyramids, the secrets of magic and the discipline of writing both hieroglyphics as well as the primitive alphabet used by copper miners in the Sinai.

This training shaped his future leadership. At home in palaces, he could negotiate with the pharaoh with ease. As a cultivated man he knew how to cite Egyptian wisdom and match magic skills with the court wizards. Later in the Sinai he designed the shrine for the Ark of the Covenant and initiated the writing of the Torah.

His real family kept in touch during his growing years and nourished his sense of Hebrew identity. His conscience was roused by the injustices to his people. One day he witnessed the brutalizing of a Hebrew slave. He killed the Egyptian and hid the body in the sand. When he learned that his deed was witnessed, he fled Egypt.

He journeyed to the oasis of Midian where he accepted hospitality from the priest Jethro. Eventually Moses married Jethro's daughter, Zipporah, and adapted to the quiet life of a shepherd.

It was in this period that God called Moses to liberate the Hebrews. God delivered the mandate from the burning bush. Fully aware of the dangers, Moses argued against the possibility. God assured Moses it could be done. He would fill the heart of Moses with the necessary courage.

Moses asked the name of God. The Lord replied, "I

am who am." Medieval scholars pronounced that name Jehovah. Today's scholars believe it should be pronounced Yahweh. Pious Hebrews do not pronounce it at all. It is too holy.

Moses returned to Egypt and waged a battle of nerves with Pharaoh. The negotiations occurred in the maelstrom of the 10 plagues. During the last one, the killing of the first born, Moses instituted the Passover in which the future of Israel was saved by the blood of the lamb. Pharaoh capitulated. Moses led the Hebrews from tyranny to freedom across the Red Sea into the Sinai.

There God guided them as a pillar of fire by night and cloud by day. He fed them manna and quail to relieve their spartan desert diet. Eventually they came to Mount Sinai. God called Moses to the summit to seal a covenant with Israel.

God rooted the covenant in a charter of love. He had brought them there on eagle's wings, that is, he liberated them. They knew from historical experience about his love. Let their moral response, as indicated by the ethical principles of the 10 commandments and their worshipful commitment to the One God, solemnize their side of the covenant.

GOD PROMISED Moses was never to step on that holy earth, but he asked at least to see it before he died. "Go up on mount Nebo, and view the land of Canaan which I am giving to the Israelites as their possession." (Deut 32:29) There Moses glimpsed the grandeur that still thrills travelers today—an expanse descending to the Dead Sea up to Bethlehem and the towers of Jerusalem.

Moses' life as a leader was never easy. He faced both the intimidations of the Pharaoh and the fears and anxieties of the fledgling people he guided. To his credit he rode with his vision, trusted in the Lord and lived to see his covenant people take shape. His old eyes feasted on the Holy Land. Soon thereafter he died and was buried in Moab. The Bible says the people wept for 30 days thereafter.

"A new era dawned in the history of Israel and Judah with the reign of Omri (885-874) in the North . . . Omri built the fine capital city of Samaria, beautifully situated in a hill overlooking vast stretches of Valley." Ruins of ancient Samaria include the remains of a Roman basilica and the tribunal of Omri's palace.



DIVIDED

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

Solomon's son and successor, Rehoboam, could have preserved the unity of his realm if he had had even a grain of political sense. It would not have been easy, but it was within his power. Instead, his adolescent arrogance infuriated the northern tribes, and drove a wedge between them and Judah which was never to be withdrawn. The North formed its own kingdom under Jeroboam; it was known as the kingdom of Israel, or simply Ephraim, after its most prominent tribe. The southern Kingdom, still centered in Jerusalem, was called the kingdom of Judah.

AS KINGDOMS GO, the United Kingdom of Israel had been tiny—about the size of Vermont—but in its unity it had found strength. Now, split into two very unequal sections, it was vulnerable from without and torn by civil strife within. The northern kingdom was made up of 10 tribes and consequently far outstripped Judah in extent and population. But its very position was a constant danger. The Israelites' most formidable enemies usually came from the north, and so the new kingdom lay right in the path of savage and ambitious foreign armies, armies which would make the Philistines of old look like wooden soldiers. In-

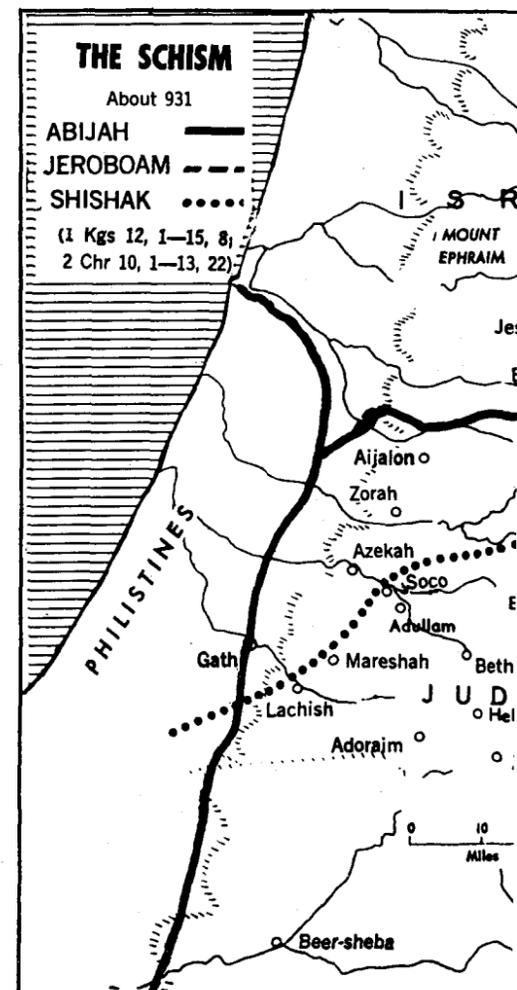
ternally, Israel lacked cohesion. Starting from scratch as it was, it had no stable dynasty, no religious center, and, for a long time, no capital city worthy of the name.

The southern kingdom, on the other hand, enjoyed the advantage of a smoothly organized administration. Its compact population lived under a glorious dynasty, the house of David, and was grouped about a capital which was at one and the same time strong and holy: Jerusalem.

As for external dangers, the kingdom of Israel acted as a buffer state between it and potential enemies to the north and east. Egypt posed somewhat of a threat to the south, but not a really serious one, since this once mighty power had been on the decline for the past three centuries. Pharaoh Shishak did plunder the temple and royal palace during the reign of Rehoboam, but this turned out to be an isolated foray. The only grave peril came from their own blood brothers, the Israelites of the northern kingdom.

This peril materialized more than once, and the

history of the Divided Kingdom was a dismal one for the first 50 years of its existence. It was a period of instability and uneasiness for the North. Three out of the five kings who came to the throne during this time were victims of as-



Map shows the division of the Israelites into two kingdoms.

"Grace builds upon nature . . . Without a good social order, man finds it increasingly difficult to save his soul."
— John F. Murphy, "Sanctity and Success in Marriage," 1956.

know your faith

Should we study history?

KINGSHIP

sassinations engineered by power-greedy rivals. Confident of its military superiority, the North often attacked the South, but without ever winning a decisive victory. These were dark and shameful days for God's People, these days

from 930 to 880.

A new era dawned in the history of Israel and Judah with the reign of Omri (885-874) in the North; his predecessor had had a startlingly brief reign of just seven days. Omri built the fine capital city of Samaria, beautifully situated on a hill overlooking vast stretches of valley. A former army general, he realized the futility of the constant attacks on Judah. For one thing, he could see Damascus looming more and more menacingly on the horizon and foresaw the day when Israel and Judah would have to put up a united front or be swept off the map. To strengthen his position still further, he concluded a treaty with the king of Tyre and married his son Ahab to the Tyrian princess Jezebel. This may have been astute foreign policy, but it turned out to be a domestic catastrophe. For Jezebel was an idolatrous pagan and managed to act the part very convincingly later on.

The fruit of this unholy union, Athaliah by name, was then given in marriage to Jehoram, king of Judah. This move drew still tighter the bonds between north and south and the civil war was a thing of the past. The resultant peace brought increased prosperity. The economic situation was sound and the living was easy, at least for the

privileged and moneyed classes. But the latter lived luxuriously and scandalously, and not the least scandalous aspect of their behavior was the way they flouted elementary social justice and ground the poor under heel . . . In a word, God's own people were becoming as worldly and vicious as the pagans whose civilization they were trying so earnestly to ape. Commercial and social relations with foreigners were becoming commonplace, and along with the latter's merchandise and women came the false gods which should have been an abomination to the worshippers of the one true God.

THIS SITUATION continued, with complicated variations, until the days of bloody anarchy which preceded the invasion of the Assyrians and the annihilation of the kingdom of Israel in 722.

In the southern kingdom of Judah the picture was pretty much the same; a different cast of characters, but just about the same plot. In spite of the efforts of good kings like Hezekiah and Josiah and the preaching of great prophets like Isaiah and Jeremiah, the people went on to destruction and exile. The Babylonians sacked Jerusalem in 587 and the south, too, was lost, at least for several decades—but that is another story.

By REV. JOSEPH M. CHAMPLIN

History scholars and instructors in the United States are worried. The teaching of that subject throughout our public schools is, according to a recent study, "in crisis."

Their anxiety flows from a detailed survey conducted and published by the Organization of American Historians, a 12,000-member society composed mainly of U.S. teachers and scholars working in this field.

The research paper, as noted in an August 12, 1975 front page New York Times story, reports:

"CONFIDENCE and interest in history are not nearly as widespread and strong, among students, educational administrators and politicians as they were only a few years ago."

"Doubts about its usefulness for the individual and for society now exert a large influence on attitudes and decisions."

There exists a widespread "assumption that it is not a practical subject."

A feeling prevails in Oklahoma, for example, that "students have no time to study the past."

Substitution of courses in economics, consumer economics, career education, etc. have led to a weakening of history teaching and, in the view of this report, fosters "presentism" which takes current events out of their historical perspective.

Failure to learn from the past is not solely a contemporary or secular phenomenon. The kings and nations of Old Testament days too frequently forgot God's previous loving care of his people and ignored the sad mistakes of earlier ages. Much pain and many disasters could have been avoided had they done so.

In somewhat similar fashion, ignorance of Church history or neglect of its use in catechesis has, over the decade since Vatican II, caused irritations and

misunderstandings which might otherwise have been diminished or eliminated.

This is hardly the fault of official texts from Rome. All of the revised rituals have, in their introductions, carefully documented the gradual development of new workshop forms, even if in typically abbreviated Vatican style. Popularizing those historical references and fleshing them out with further details, however, requires extra effort, but work which can bear much fruit.

Parishioners, to illustrate, who rebel against the practice of lay ministers for Communion and Communion received standing or in the hand or under both kinds may feel the same way after viewing the fourth filmstrip of Alpha's "Understanding the Liturgy" series. But they will realize these procedures were standard in early Christian days and enjoy sound, solid theological bases.

So too, an explanation which describes the varied historical background involved with anointing of the sick will accelerate and facilitate both the acceptance of this "new-old" approach and the removal of a "last rites" attitude.

FINALLY, as we enter a phase implementing the new Rite of Penance, Catholics may find the changes suggested easier to assimilate if they have seen "Sinner Sam." History, through this Franciscan Communications Center filmstrip will reveal to them that "devotional confessions" date back in general only to the Celtic monks of the fifth to seventh centuries and the confessional screen, but to the time of St. Charles Borromeo in the 1500's.

The late President John F. Kennedy aroused in U.S. citizens a greater interest in the study of our secular history. Perhaps we need someone similar to give U.S. Catholics an increased awareness of Church history.

"While man does not live by bread alone, an unjust social order can place many obstacles in the way of virtue. Destitution and oppression stimulate a spirit of revolt against society." — John F. Cronin, "Communism," 1947.



Sharing a laugh about having been called child stars are Petula Clark, Dinah Shore and Lucie Arnaz on the Dinah! show Monday, Nov. 10 at 4:30 on Channel 7 Miami.

Films on TV

'Sugarland Express' 'Eric'

FRIDAY NOV. 7

8:00 p.m. (ABC)—THE NEW ORIGINAL WONDER WOMAN— Truly inane entertainment based on the popular comic-book character of the Forties and Fifties and given an artificial "Women's Lib" glossing for the Seventies. Lyle Waggoner is an Air Force glamor boy who gets in a tight spot, and Lynda Carter, as the athletic wonder woman, gets him out of it. Strictly a time-waster.

9:30 p.m. (ABC)—HEY, I'M ALIVE— Made for television. This is a TV adaptation of a true-life near-tragedy. A young woman and a bush pilot crash land their small aircraft in the wastes of the Yukon territory. With virtually no provisions or medical equipment, they attempt to survive in the deadly, wintry wilderness that will kill them in short order. Think about it—could you survive in the Arctic wastes for almost 50 days, with the thermometer hitting -45 degrees at times? Ed

Easter special on King David

Jane Seymour, Susan Hampshire and Barry Morse are among the stars in the "ABC Theatre" dramatization of "The Story of David", which completed filming in Spain last week. The two-part, four-hour Easter Season offering to be seen on the ABC Television Network stars Timothy Bottoms, Keith Michell and Anthony Quayle.

The special traces the tumultuous life of the Biblical King David of Israel from his youth when he slew Goliath to the end of his 30-year reign. Filming began in Israel on July 22 and was completed in Spain on Oct. 21.

Jane Seymour, who is known to American audiences for her performance in the television special "Doctor Frankenstein," portrays the beautiful Bathsheba, coveted by David. Susan Hampshire, of "The Forsythe Saga" fame, will be seen as Princess Michal, David's first wife. In the role of Jehosephat, King David's friend, is Barry Morse, currently starring in the television series, "Space 1999."

Timothy Bottoms portrays David as a young man and warrior while Keith Michell plays David as the King. Anthony Quayle is seen as King Saul, David's predecessor and adversary.

Asner and Sally Struthers play the pair who did.

SATURDAY NOV. 8

9:00 p.m. (NBC)—THE SUGARLAND EXPRESS (1974) — This is another film based on fact, or as close to it as Hollywood ever gets. A young wife breaks her smalltime criminal hubby out of a Texas jail and helps him steal a State trooper's car (holding the cop hostage). The three then head across the state to "rescue" the couple's little child, who is living with court appointed foster parents. The adventure quickly turns to mis-adventure, as the unlikely trio pick up a following of local constables, marshalls and other state law officers. The picture was quite gripping and fast-paced on the large screen — how well it holds up on your TV set is in question. Not in question, though, is the fine acting of Goldie Hawn and William Atherton as the emotionally immature young couple, and Michael Saks as their reluctant rider (A-III)

MONDAY, NOV. 10

9:00 p.m. (NBC) — ERIC — Made-for-television adaptation of the best-selling book by Doris Lund, which detailed the heroic struggle of her son to fight the leukemia he and his family knew would kill him. In real life, Eric was seventeen when doctors diagnosed his terminal illness and gave him six or eight months to live. Eric took up the challenge — he simply refused to die — and went through seven remissions over the course of five years before he could fight no more. The experience told in Mrs. Lund's book is at once heart-breaking and inspiring. The film, however, injects far too much romanticism in the story and glosses over too many of the harsh details of Eric's struggle. For example, we see very little of the ravages on Eric of the program of chemotherapy he underwent — submitting to drug after powerful drug, each with generally awful side effects, to combat the cancer in him. We do see, however, much of the love he shared with a nurse who was part of the team treating him in the last years. This is a fact rendered nearly meaningless by being overdone in the TV production.

On balance, however, the story is one of a young man's courage and determination, and the struggle of his family, especially his wise, knowing mother, to support his effort to look death squarely in the eye.



Flip Wilson, as the irrepressible Geraldine, turns Wave for guest stars Bob Hope and George Carlin on "The Flip Wilson Comedy Special," second of Wilson's specials for CBS to be broadcast Tuesday, Nov. 11 (9:00-10:00 p.m., ET) on WTVJ, Ch. 4.

RELIGIOUS PROGRAMS

SUNDAY

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

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10:30 A.M. — Ch. 10
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Rooster Cogburn is a spin-off of the great Western epic True Grit, with John Wayne returning in the title role as the slightly drunken but nonetheless very tough itinerant U.S. marshal. The film is rather ordinary in scope and in its achievements—Cogburn is on the trail of mean hombres—but what makes it worth your time is the grand appearance of Wayne's co-star, Katharine Hepburn. In a role very reminiscent of one of her own earlier triumphs. (the God-fearing spinster in AFRICAN QUEEN), Kate very nearly eclipses the Duke—and watching them both on screen is almost mind-boggling. Settle back and have fun with this pair. (A-II)



Capsule reviews

Walking Tall Part II (AIP), a sequel far more restrained and low key than its violent predecessor, relates the further career of Sheriff Buford Pusser as he attempts to enforce the law in McNairy County, Tennessee, while warding off repeated assassination attempts by the criminals responsible for the ambush depicted at the end of the first film, which killed his wife and left him seriously wounded. Pusser doggedly pursues every lead that comes his way, and, at the end of the film, one of the two surviving assailants is in prison and the other dead, though the man behind the ambush is still at liberty and beyond legal

sanctions. The principal virtue of this sequel is Bo Svenson, who here replaces Joe Don Baker in the Pusser role. Svenson brings sensitivity as well as strength to his portrayal and his credibility, despite the melodramatic events, makes a strong claim for the sympathy of the viewer. Robert Doqui is strong in support as a loyal black deputy. The main difficulty under which the film labors is a lack of the focus so necessary to drama. Buford Pusser, alive and victorious at the end of this film, was killed in a car crash in August of 1974, something which the movie strongly implies, in an epilog, was not an accident. (A-III)

movies

'Hungers' explores man's need for God

Is there a Jekyll-Hyde mentality among many professing Christians? What's professed on Sunday is often forgotten on Monday.

Critics of organized religion call it hypocrisy. It becomes a rationale for shunning traditional church structures and sleeping in Sunday mornings.

A NEW film by the 41st International Eucharistic Congress dramatically calls on Christians to make their daily lives reflect their Sunday devotions.

The Congress is a spiritual assembly of Catholics and other Christians gathering in Philadelphia Aug. 1-8, 1976. The 15-minute film, "The Hungers of the Human Family," is being distributed to every diocese in the country in an effort to prepare people spiritually for the Congress next year.

"Hungers" makes its statement through five individuals brought together in a wedding reception and later at

a Sunday Mass. The viewer is introduced to a self-centered, 10-year-old girl who balks at visiting her grandmother in a nursing home.

WE ALSO meet a teenager who becomes an accomplice in a petty theft, a married man entering an extra-marital affair, a business executive who prefers covering up to telling the truth and a neighborhood gossip.

The inner hungers of these people are not easily recognized. Their lives don't measure up to what they say they believe. The stop-action technique of the camera emphasizes the key elements of the movie: man's basic hungers, his search for God, his imperfect nature. And an off camera voice drives it home clearly:

"When we receive the Holy Eucharist we answer 'Amen'. Yes, Lord, I believe. But do we really? Do we really believe just who it is we receive? And what He is asking us and what it is we are

agreeing to?"

THE UNSEEN conscience prods: "How can we show indifference to those we love? Why aren't we faithful to our commitment? Do we really understand what the Eucharist means when we slander and destroy people? When truth is something we use to our own advantage? We say we recognize Christ and we do. But do we recognize Him the way He wants us to."

The scene shifts back nearly 2000 years, when two of Jesus' disciples on the road to Emmaus fail to recognize Him after His crucifixion. We, too, fail to recognize Christ, "Hungers" tells us, when we fail to feed the hungry and starving, welcome the stranger, comfort the ill, the lonely, the frightened and confused.

"Hungers" was produced by the Rev. Leo J. McKenzie, director of the Delaware Valley Catholic Office for Television and Radio, a unique operation serving five dioceses in a three-state area.

"THE STATEMENT we are making here," says Father McKenzie, "is that until we recognize our hunger for God, we can't expect to find solutions to our own problems."

Father McKenzie and his staff scripted and directed "Hungers" and selected its cast of some 200 Delaware Valley actors and extras, most coming from little theater and college productions.

The lead is played by the Rev. Arthur Chappell, an Augustinian priest based at Villanova University. Father McKenzie said professional actors were initially considered for the key role of the priest. Then, 150 priests were con-

sidered and 20 were auditioned before Father Chappell was given the nod. Father McKenzie says the priest brings to the role a sense of realism that professional actors who auditioned for the part were unable to achieve. The "sour-faced" little girl in the movie is played by Ceci Connolly, a 10-year-old Broomall, Pa. youngster who has been acting since age four.

Filming, says Father McKenzie, took a week the locations throughout the Philadelphia area. The scene depicting Jesus and his disciples on the road to Emmaus was filmed on the grounds of the St. Charles Seminary.

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It's a Date

Collier County

A "Fall Festival for Life Christmas Boutique" will be sponsored by the Collier County **RIGHT TO LIFE COUNCIL** on Saturday, Nov. 8 at the Church of God, 1074-10 St. N., Naples, between 9 a.m. and noon. Featured will be ornaments and one-of-a-kind items. The Council is also selling holiday cards which may be ordered by calling 261-3885.

Palm Beach County

A Fall dance and get-together for members and friends of **HOLY SPIRIT** parish, Lantana, is slated to begin at 8:30 p.m., Saturday, Nov. 15 in the parish hall. Dancing to the music of Bob Vrooman and his five-piece band.

CATHOLIC DAUGHTERS of America, Court Palm Beach, meets at 2 p.m., Saturday, Nov. 8 in their hall, 537 Pine Terrace, West Palm Beach. On Thursday, Nov. 13 members will participate in a Memorial Mass for deceased Catholic Daughters at 10:30 a.m. in St. Juliana Church.

Home and School Assn. of **CARDINAL NEWMAN** high school, West Palm Beach, will sponsor their annual dance on Saturday, Nov. 8 at 9 p.m. in the K. of C. hall. Music will be provided by Cliff Hall. For reservations call 793-1674.

Members of **SACRED HEART** Holy Name Society, Lake Worth, will observe a Corporate Communion during the 9:30 a.m. Mass, Sunday, Nov. 9. Breakfast will follow at Madonna Hall.

ST. JOHN FISHER Women's Guild meets at 7:30 p.m., Monday, Nov. 10 in the parish hall, West Palm Beach. Watson B. Duncan, III, Palm Beach Junior College, will give a book review.

HOLY SPIRIT Women's Guild will sponsor a card party and social at 12:30 p.m. today (Friday) in the social hall, Lantana. Men and women planning to attend should take their own cards.

A dance featuring music of the 20's, 30's, and 40's will be sponsored by the **LADIES AUXILIARY** of the K. of C., Boynton Beach, Saturday, Nov. 8. Reservations may be made by calling 732-2181 or 737-8639.

Broward County

A "Serendippity Boutique" under the auspices of **HOLY CROSS** Hospital Women's Auxiliary is scheduled for Nov. 14 and 15 beginning at 10 a.m. in the hospital's Dye Auditorium. A large variety of items including handmade articles, foods, and Christmas decorations will be available.

Their annual card party will be sponsored by the Ladies Auxiliary of **K. OF C. COUNCIL 6032**, Hollywood at 7:30 p.m., Thursday, Nov. 13 in St. Stephen parish social hall, 2000 S. State Rd. 7 Refreshments will be served.

Members of **ST. ANTHONY** Young at Heart Club will sponsor a two-day trip to

Disney World or Sanibel Island on Nov. 20 and 21. For further information call 524-4990 or 523-0679.

A Membership tea will be sponsored by **ST. SEBASTIAN** Council of Women from 2 to 4 p.m., Friday, Nov. 14 at the home of Mrs. Sebastian Adamo, 2124 SE 19 St., Fort Lauderdale.

"Fall Follies" will be staged by members of **ST. HENRY** Church, Pompano Beach, at 8 p.m. today (Friday) in **ST. CLEMENT** parish hall, 2975 N. Andrews Ave., Fort Lauderdale. Dancing to a live band will follow.

ST. BARTHOLOMEW Women's Club will sponsor a card and games party at 8 p.m., Thursday, Nov. 13 in the parish hall, Miramar. Tickets may be obtained by calling 989-6059.

The **YOUNG AT HEART** Club in St. Elizabeth Gardens, 801 NE 33 St., Pompano Beach, will sponsor a games and dessert card party at noon, Saturday, Nov. 8.

(continued on page 19)

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Festivals and carnivals roll on in parishes

Fall festivals and carnivals continue to highlight activities in several areas of South Florida.

Their annual parish carnival sponsored by parishioners of St. Lawrence Church, N. Miami Beach, opens today (Friday) and continues through Sunday on the grounds at 2200 NE 191 St. where games and entertainment for all ages will be featured.

More than 8,000 plants of various kinds and species will be displayed in a large tent during St. Timothy's parish carnival which opens Friday, Nov. 14, and continues Saturday and Sunday, Nov. 15 and 16 from 1 p.m. to 11 p.m. on the grounds at 5400 SW 102 Ave.

A variety of booths including toys and games for all ages will also be included.

In St. Bernard parish, Sunrise, Nov. 13, 14, 15, and 16, have been designated as "Fun Festival Time" when festivities will be held on the parish

grounds at University Dr. and Sunset Strip.

Featured will be rides, country store, Christmas boutique, white elephant, and refreshments.

A Fall festival and barbecue under the auspices of the Mothers Guild of Our Lady of Lourdes Academy beings at 1 p.m. and continues to 6 p.m. on Sunday, Nov. 16 on the grounds at 5525 SW 84 St.

A Christmas bazaar will be sponsored in St. Jerome parish, 2533 SW Ninth Ave., Fort Lauderdale on Saturday and 9 a.m. on Sunday.

Gifts, toys, holiday decorations, games and refreshments will be featured as well as an appearance by "Santa" and a special flag ceremony with a bicentennial color guard to open the bazaar Saturday.

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It's a Date

(continued from page 18)

The Mens Club of **ST. VIVIANITY** parish, Hollywood, will meet at 8 p.m., Friday, Nov. 14 in the parish hall. A representative of Southern Bell will speak on the topic, "Down to Business in the Ocean."

A dessert card party under the auspices of **ST. ANTHONY** Woman's Club begins at noon in the parish club rooms on Tuesday, Nov. 11. Guests are welcome.

Father J. Chester Schwab, O.M.I., assistant pastor, St. Stephen parish, Hollywood, will be welcomed as chaplain of **COURT INFANT OF PRAGUE**, Catholic Daughters of America, during a meeting at 8 p.m., Wednesday, Nov. 12 at Nativity parish hall, 700 W. Chaminade Dr. Members will make contributions to a Thanksgiving basket for a needy family.

A **MARRIAGE ENCOUNTER** "Information Party" begins at 8 p.m., Sunday, Nov. 16 at the home of Tom and Jo Parks, 7701 NW Eighth St., Pembroke Pines. For additional information call 966-2015.

A pancake breakfast will be served on Sunday, Nov. 9 in **ST. MAURICE** parish, 2851 Stirling Rd., Fort Lauderdale, after the 8:30 and 10 a.m. Masses. Women of the parish will meet at 7:30 p.m., Monday, Nov. 10 in the church.

OUR LADY QUEEN OF MARTYRS Women's Club meets at 8 p.m., Monday, Nov. 10 in the parish cafeteria. Program will include "John Robert Powers Total Look" during which grooming, make-up, and general appearance will be discussed. All women in the parish are invited. The club will sponsor a Country Western dance and auction at 8 p.m., Friday, Nov. 14 in the cafeteria.

Trade County

A garage and plant sale under the auspices of **BARRY COLLEGE** Alumni Assn. begins at 9 a.m., Saturday, Nov. 8 in Weber Hall on the Miami Shores campus, 11300 NE Second Ave...

HOLY FAMILY parish will conduct a campaign to replenish the parish blood bank on Sunday, Nov. 9 in the parish hall, 14500 NE 11 Ave., North Miami, after the Masses.

A luncheon and fashion show with a "Black and White" theme will be sponsored by **ST. ROSE OF LIMA** Mothers Club at 11 a.m., Tuesday, Nov. 18 at La Gorce Country Club. Reservations must be made by calling 751-6445 or 895-3727.

The **MEMORARE SOCIETY** a social club for widows and widowers meets at 8 p.m., Friday, Nov. 14 at St. Louis parish center. For further information call 274-0244.

A one and one-half hour film on "The Life of St. Ignatius Loyola" will be shown at 7:30 p.m. Wednesday, Nov. 12, in the new **ST. MARY MAGDALEN** Social Center, Sunny Isles. Tickets may be obtained at door.

An "Evening of Appreciation" for parishioners of **ST. JAMES CHURCH**, North Miami, will be sponsored by the parish priests at 9 p.m. Saturday, Nov. 15. Music for dancing will be provided by Mark Trail and his orchestra.

"An 'Autumn in Miami' dance under the auspices of **MSGR. EDWARD PACE** high school Parents Guild and Booster Club is slated for Saturday, Nov. 15 where the "Swingables" will provide music for dancing. Only 250 tickets are available and reservations may be made by calling 685-1002 or 685-1852.

Miami's **DOWNTOWN CHRISTIAN BUSINESSMEN** will participate in noon Mass today (Friday) at Gesu Church. Luncheon will follow at 12:30 p.m.

Bike riding has been scheduled by the **CATHOLIC ALUMNI CLUB** of Miami for Saturday, Nov. 8, when members will meet at 3043 Grand Ave., Coconut Grove, at 1 p.m. For reservations call 858-0600. The club will sponsor a fishing trip aboard the "Popeye" at 8 p.m. Saturday, Nov. 15. Reservations at 891-6186 close on Thursday, Nov. 13.

Forever Young Club of **ST. JAMES** parish meets at 2 p.m., Wednesday, Nov. 12, for a square dance. Jack Lasky, professional caller will be present and guests are invited. Those needing transportation should call 688-4236 or 685-1852.

LEGION OF MARY members will participate in a retreat at the Dominican Retreat House, Kendall, Nov. 21-23. Reservations must be made no later than Nov. 10. Retreat master will be Father John A. Cantwell.



IN APPRECIATION for her assistance in the education of their son, Garth, now at Chaminade High School, Sister Joan Marie, O.P., principal, St. James School, receives a plaque from the Hartman Gibsons, who are Episcopalians and teachers in the public schools.

Art, craft sale at St. Louis

The first annual Art and Craft sale by St. Louis Woman's Club will be between 9 a.m. and 5 p.m. on Nov. 16 at the parish site, 7270 S.W. 120 St.

Professional and amateur artists and sculptors will display and sell their original works which will include decoupage, macrame, jeweled eggs, wood craft, ceramics, and planters.

Mrs. Earl Welbaum is chairman of arrangements assisted by Mrs. Joseph F. McAloon. Those wishing to exhibit should contact Mrs. Welbaum at 235-8090. Nominal entry fees are tax deductible.

A Chinese Auction will highlight the monthly meeting of **ST. ROSE OF LIMA** Guild at 11 a.m., Monday, Nov. 10 at the Miami Shores Community Center, Park Dr. and NE 96 St.

LITTLE FLOWER Holy Name Society, Coral Gables, will observe a Corporate Communion during the 8 a.m. Mass Sunday, Nov. 9. Guest speaker at the breakfast which will follow is Sir Etienne Dupuch, editor of the Tribune, Nassau, Bahamas, who will discuss the "Story of the Bahama Missionaries." All parishioners are invited to attend.

A Corporate Communion will be observed by members of the **PATRICIAN CLUB** of St. Patrick parish, Miami Beach, during the 10:30 a.m. Mass, Sunday, Nov. 9.

Saleable items are being collected by **ST. VINCENT DE PAUL** Ladies Auxiliary for a garage sale on the church grounds on Saturday, Nov. 15. Those wishing to donate should leave items at the rectory, 2000 NW 103 St.

Sisters' retreat

KENDALL—A one-day retreat for Sisters in the Archdiocese of Miami has been scheduled at the Dominican Retreat House, 7275 S.W. 124 St. on Sunday, Nov. 30.

Father Richard Sudlik, O.M.I., assistant pastor, St. Stephen parish, Hollywood, will conduct the conferences which begin at 9:30 a.m. Silence will be observed throughout the day which will include a buffet luncheon and Mass at 2:30 p.m.

The Dominican Sisters who conduct the retreat house have also announced plans for Sisters Triduum from Dec. 28-31.



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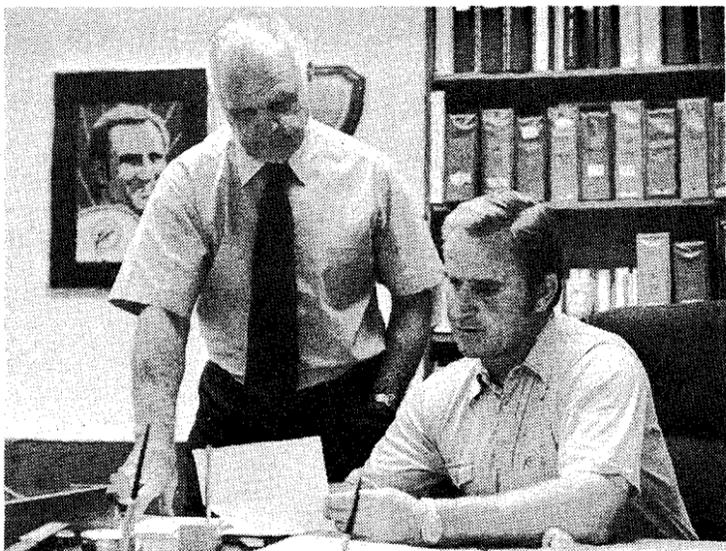
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Reviewing curriculum guidelines for the Biscayne College baccalaureate degree program in Sports Management are (left) Al Twitchell, new Director of the Division of Sports Administration, and (right) Don Shula, Dolphin Head Coach. This unusual four-year course of studies prepares for careers in professional, collegiate, secondary school, or recreational sports.

Sports Scene

Volleyball meet Sun homecomers happy

By GEORGE FORNASH

Eight volleyball teams representing four divisions of the Catholic Athletic League meet in a Cross Section Tournament Sunday, Nov. 16 at St. Rose Gym, 418 NE 105 St., Miami Shores.

Divisional champs from West Palm Beach, Broward and Dade will furnish the competition beginning at noon.

MANY THINK this brand of volleyball is not on a par with the local high schools due to the lack of Varsity and J.V. players, but I assure you the quality of play and coaching could compete with any league in this age bracket. For confirmation of this statement, drop in on the tournament and see for yourselves.

Oh, by the way, coaches, now that the season has ended and would not conflict with any high school association rules, why not challenge the winners if you dare?

Meanwhile, in the C.A.L. 8th Grade Basketball competition—pre-season play does not always tell the tale but in this instance it looks like the Holy Family team could repeat last years honors by going undefeated. In three games of pre-season play, Holy Family easily ran over all opposition.

BILL CAPEECE made sure Chaminade High School had a very happy homecoming last weekend. The Lions' running back was a one-man wrecking crew in leading Chaminade to a 37-14 romp over St. Thomas Aquinas High.

Capeece rushed for 163 yards and three touchdowns, kicked four extra points and added a field goal. He personally accounted for 25 points. The victory was doubly sweet for the Lions. It was their first win of the year and they picked Homecoming to do it. Aquinas drops to 6-2.

Another team getting a rare taste of sweet victory was Curley High. The Knights won their second game of the year and in doing so knocked LaSalle from the ranks of the unbeaten.

JIM LAWSON gave Curley the early lead by throwing an 81-yard TD bomb to John Patnik. However it was the Royals leading 12-6 in the fourth quarter when Lawson produced again. He scored on two short touchdown runs and the Knights' defense held. Curley amassed 300 yards offense against the respected LaSalle defense.

Another team that had to rally for victory was Columbus High. They did it in grand fashion, overcoming a 20-7 Southwest High lead in the fourth quarter and rolling to a 28-19 win over the eagles. Quarterback Lew Pagley and running back Mike Reilly supplied the offensive punch when the Explorers needed it.

It was a happy week for Belen as they too, like Chaminade, notched their first win of the year, a 16-0 victory over St. Andrews of Boca Raton. Belen was sparked by their tough defense which scored one touchdown on a fumble recovery and kept St. Andrews off the scoreboard.

With a few seconds remaining on the clock, it looked like Pace and Cardinal Gibbons were headed for a tiebreaker with the score at 6-6. Pace's only win this season came on a tiebreaker against Curley. But this time the Spartans never got that far. Gibbons' Fran Schmoltdt kicked a 28-yard field goal with seven seconds remaining in regulation time to give the Redskins a 9-6 victory. Gibbons' record is now 3-5, while Pace is 1-7.

Retreats, food, car washes interest Archdiocese youths

By ELAINE SCHENK

● Calling all Catholic Scouts! The first overnight Girl Scout Retreat has tentatively been set for Nov. 22-23 at 9360 SW 164 St. in South Miami. The annual Boy Scout Retreat is tentatively scheduled for Jan. 16-18 at St. Vincent de Paul Major Seminary in Boynton Beach. Be in touch

Your Corner

with the Youth Activities Office for firm dates, applications, and other info: 757-6241 (Dade), 525-5157 (Ft. Laud.), or 833-1951 (Palm Beach).

All Catholic Boy Scouts interested in the Ad Altare Dei or Pope Pius XII emblems, are invited to attend a question and answer session this Saturday, Nov. 8, at St. Brendan Church,

8725 SW 32nd St., at 8 p.m. Call Bill Foti at 221-9207 for more info.

● Pizza! Holy Spirit CYO in Lantana plans a pizza party (mamma mia!) after the general meeting Sunday, 7:30 p.m. in the Parish Hall.

● As long as we're talking about food, why don't we do something about it? You know some people can't distinguish Thanksgiving Day from any other day of the year. . . . But the CYO-ers of St. Rose of Lima Parish are placing baskets at the doors of the school cafeteria for a canned goods collection on Sundays preceding Thanksgiving. The food will be delivered to needy families for their Turkey Day.

● Get your car doused and dried this weekend — you've got two opportunities: Saturday at St. Catherine of

Siena Parish, 10 a.m. to 3 p.m., or at St. John Bosco Parish on Sunday, from 9 a.m. to 7 p.m. Support the CYO and "el grupo juvenil."

● Catholic Young Adults, are you aware of the club for your age group at St. Rose of Lima Parish? They're going to Disneyworld this weekend. If you're interested in such a club, it meets in the school cafeteria the second and fourth Sundays of each month at 7:30 p.m. Thanksgiving and Christmas projects are in the making now; drop in on the next meeting and see what other young people are up to.

● Weekend reminders: A. C. E. sock hop Saturday in St. Clare Parish Hall. . . . Youth leadership training program at St. Edward Parish Sat. and Sun., 9-5. Adult advisors meet Sunday, 1-5 p.m.

Why does He let it happen?

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,

A few days ago I went to a home for retarded children to volunteer my help with the kids. It was so sad. These kids couldn't do anything for themselves. I know that God is good but I can't understand why He would let these terrible things happen? Jeff

Dear Jeff,

I am sure that you had an

eye-opening experience. We don't usually get to see children who are that helpless. I'm sure it shook you up a bit. But I'm very glad that after that experience you can still say that you know God is good. That takes a lot of faith. It is easy to believe in the goodness of God when everything is beautiful and healthy. I think God at times allows pain and suffering to give us the opportunity to profess our faith in Him when it isn't easy.

I hope you can also see this situation as an opportunity to grow as a person. Many times

we can think too much of ourselves and become very self centered. But when we are confronted with those who are so in need we are called upon to show a great amount of generosity. We have to give of ourselves. Some of the most beautiful people I have ever met were those who found hardship in their lives and overcame through love.

Why does God allow these things? I can't say for certain. But if you have tried to understand God and yourself more because of your experience, that might be the reason.

Father Dave Punch was a man of the world.

Father Dave Punch is one of those busy men to whom they keep giving more jobs. He's pastor of St. Clement's, Fort Lauderdale, and director of the Archdiocesan Commission on Aging.

As a young Marine Dave Punch was wounded on Guadalcanal. As a State Department official he travelled the world implementing economic assistance programs. He came late to the priesthood.

"I never really appreciated the church until I became a priest," Father Punch says. "Now I see its relevance. It's part of the world." How relevant is it to you?

Come consult with the Director of Vocations, 6301 Biscayne Blvd. Miami 33138. Call 757-6241 first. If you've been thinking it's a small world, wait till you see how big God's world really is.

The Miami Archdiocesan Priest. God knows what he does for a living.



youth

Miami group active at CYO convention

Peggy Moran of the Archdiocese of Miami won reelection to the Executive Council of the National CYO Federation at their convention in San Antonio last week.

This marked the third consecutive national convention at which a representative of the Archdiocese of Miami was voted to the Board.

SIXTY delegates from the Archdiocese of Miami attended the convention, which saw nearly 3,000 teens and adults from across the country, Canada and Mexico come together to share and to learn.

The participants were treated to inspiring performances the first night. First was a presentation of song, dance and slides on the Bicentennial by youth from the Dioceses of Cincinnati and Buffalo. Following that was a performance by the Dameans, a group of four priests from Louisiana who have been writing and sharing their feelings in song since their seminary days.

Everyone joined in singing along with many of the popular religious folk numbers. By the end of the first night, everyone felt no more as strangers in a crowd, but as part of a building community.

THE NEXT day, the participants hungrily consumed ideas and thoughts presented in numerous workshops dealing with such topics as women in today's world, responsibilities in a community, future planning, relating to people through music, active liturgy involvement, career planning, social justice, prayer, leadership, schools, parent-teen relationships and youth ministry. In addition, the afternoon saw youth come together to formulate concrete suggestions to present to the Bishops' Bicentennial Hearings in the areas of Family, Rights of Personhood, Ministry, Schools, Human Environment and Christian Witness.

Following a chance to listen to all the candidates who were running for National Council speak, a Halloween Dance gave the teens a chance to unwind. The evening ended

with a communal Penance Service and Masses held for each region in the country.

Saturday was the day for the big elections.

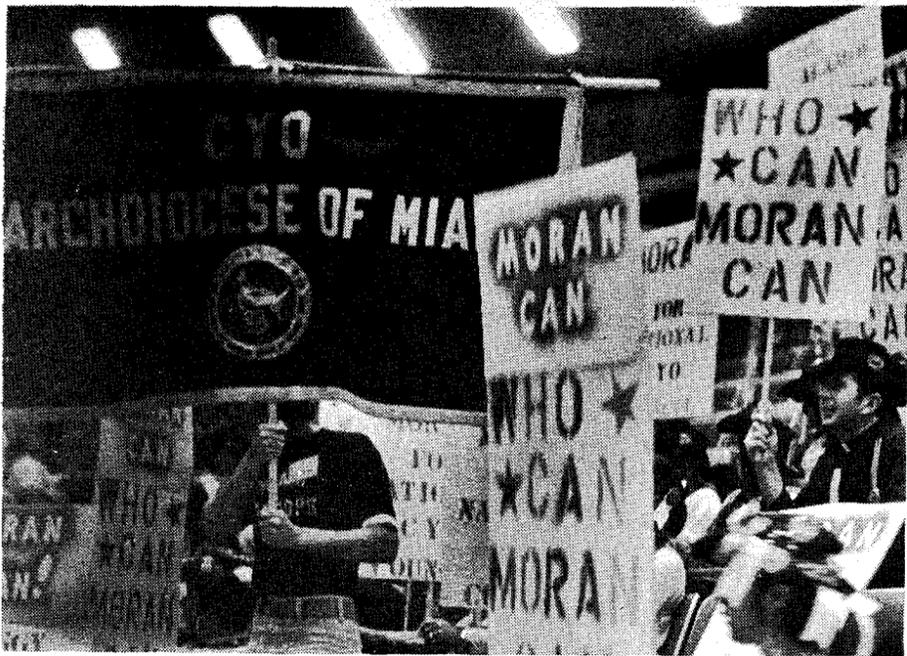
IN THE afternoon, a panel headed by Bishop John Cummins, Auxiliary Bishop of Sacramento, listened to the suggestions that came forth from the action workshops on the six topics.

That evening was the Gold Ticket Banquet, which, to focus concern on those millions who suffer hunger because of the food shortage, was a "hunger meal." Only half of the delegates were served meals and they shared with those next to them. The money saved will go to help the world food crisis. Miss Jane Blewett of the Center of Concern, a group in Washington, D.C., which focuses on issues of social justice, presented the banquet address. She eloquently brought home to the delegates the fact that while social programs around in the world, hope is still a strong force, and today's teenagers are those that can turn this hope into constructive action in the future.

Singer Vikki Carr was the recipient of the "For God and Youth" Award. Miss Carr, always mindful of her own beginnings as a Mexican-American youth, has established a scholarship fund that in the past four years has enabled over 50 Mexican-American youths to attend college who otherwise would be unable to do so.

THE HIGHLIGHT of the convention was the closing Mass Sunday morning. It brought together all the delegates who in three days developed a community of young people united by a common bond and common purpose. Bishop Rene H. Gracida, former Auxiliary Bishop of Miami and now Bishop of Pensacola Tallahassee, delivered the homily.

He called all the youth to action, reminding them of the resolutions set forth by delegates to the National Convention four years ago and saying that the problems faced then are still present today and



Miami delegation, including Msgr. William Dever (far right) campaigned for local delegate Peggy Moran, who won reelection to the national CYO board.



Joining the other candidates for national board positions at a panel discussion was Miami delegate Peggy Moran.

need to be addressed by today's youth acting with the power of God's love.

The Mass concluded with hands clasped together and 3,000 voices raised to the Battle Hymn of the Republic. Many new friends across the country were made and although tears of joy and sadness marked the end of the convention, the friendships and fond remembrances will not end.

Whether from Miami or Maine, San Francisco or Memphis, Texas or Canada, for four days 3,000 people were as one.

REACTIONS of those attending from South Florida

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

were enthusiastic.

"The high point was all the enthusiasm and goodwill shared," Stu Dornan of St. Vincent parish commented.

"Listening to the youth of the nation share similar feelings and make new friends" impressed Sister Pat McManus from Immaculate Conception parish. "Teenagers have leadership and so much to give—there are so many ways

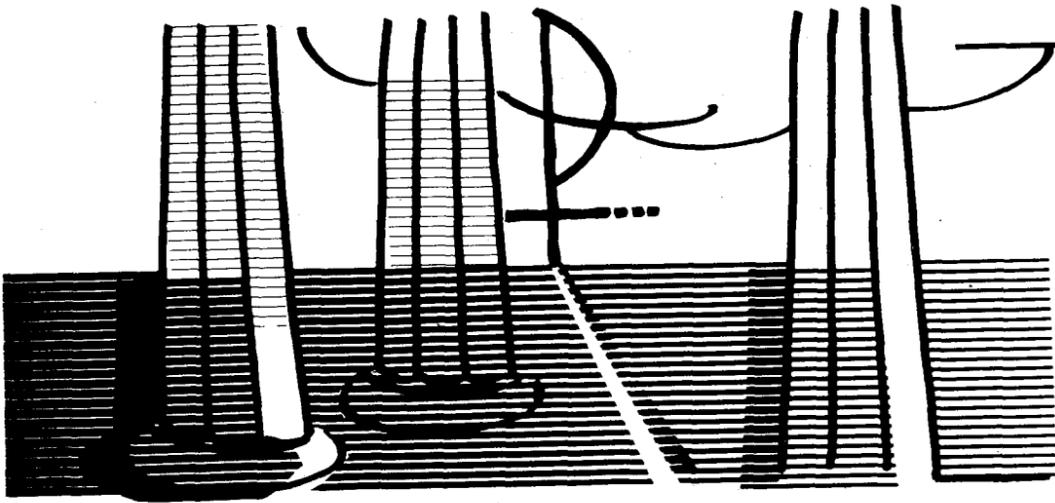
to develop leadership and channel this talent in the right direction," she said.

St. Louis CYO adviser Magge Bleser commented on the "constant love and friendship felt throughout the Miami group," and one of the CYO members remarked on the "closeness shared by everyone. God's greatest commandment, 'to love one another,' was greatly exemplified by all involved."

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"You form a building which rises on the foundation of the apostles and prophets, with Jesus Christ himself as the capstone . . ." — Ephesians

Reading I, I Kgs. 8:22-23, 27-30
 Reading II, Eph. 2: 19-22
 Gospel Mt. 5:23-24

Be at peace with brother before worship

(Sunday's Readings as interpreted by an Archdiocese priest).

By **FATHER GUSTAVO MIYARES**

Saint John Bosco Parish

As we sit in Church this Sunday it might do us some good to ask ourselves a few questions.

Are we really with the celebration, or are we wondering about the person that took our parking space just before we arrived?

Are we paying too much attention to the person sitting in front or behind us? We probably think they have a terrible voice, and wonder how we could stop their singing.

And what about all the things we still have to do. If at least we could leave the Church without having to stop to say hello to anyone . . .

We may find these things trivial, yet these are the things that too often crowd our minds while our bodies outwardly try to praise the Lord. Today's Gospel addresses itself to these trivial questions when it tells us to be at peace with our brother before coming to worship.

It's a Gospel that reminds us of the importance of Christian worship

and its relationship to our daily lives.

The Church has to be a visible symbol of the message of Christ it preaches. We are the Church and when we gather to celebrate the Eucharist we must bring our lives into the celebration.

Worship and life cannot be separated, less we become like the Pharisees who only fulfilled the law outwardly.

As Christ tells us in the verses preceding the Gospel, our love mercy and compassion have to surpass the mere requirements of the old law. We, as Christians, are expected to do more. We have to love more deeply, show greater compassion, mercy and forgiveness.

Church buildings are important in so far as they provide us with a place where we can celebrate our daily living, and where we can share with one another the mercy and compassion we have shown to our brothers.

Our sharing of the Body of Christ is then a true sign of the unity that prevails in our community.



FATHER MIYARES

Like the early Christians we must be known for the love and concern we have for one another.

It is then that our Sunday celebration of the Eucharist will be a true sign of our being Christian.

Find your own spirituality

By **REV. JOHN T. CATOIR**

Prayer is not necessarily one particular thing. Millions of people have subscribed to different forms of prayer, and all of them pray. If there could be one definition of prayer, perhaps the best one would be this: prayer is living with God. Spirituality is responding to God from moment to moment.

Think about that. If spirituality is responding to God in a personal way from moment to moment, then spirituality is a unique experience. The spiritual life of a person can never be exactly duplicated. Some people who follow the saints have tried simply to copy their unique response to God and they have failed because of it. We cannot copy. We can only live our own personal life with God.

In a certain sense there is no such thing as a Franciscan or Dominican spirituality; or any other kind of spirituality. St. Francis didn't follow Franciscan spirituality; he was Francis. St. Dominic wasn't a Dominican; he was Dominic. Each followed the Lord in their own beautiful way.

You can admire these great

spiritual leaders, but you ought not presume that the Lord is leading you in the same way He led them. You are different, and you are beautiful in your own distinctive way. Try not to copy anyone. Copying loses freshness, originality and spontaneity. You must be yourself, and if you fail to be yourself, you become a counterfeit of someone else.

Now being yourself is not so easy. Anyone even slightly familiar with the study of psychology knows that our conscious awareness of self is only the tip of the iceberg. We have deep unconscious drives which are also part of "self." So it is not simply a matter of telling someone they ought to have a good opinion of themselves. They won't be able to have a good opinion of themselves if down deep they have an unconscious loathing of their sexuality or their spirit of self-assertion. Nevertheless, the foundation of the spiritual life is a well-formed self-concept.

The greatest thing you can do for yourself or others is to help them see their own inner goodness. Anyone who believes they are "no good" has ac-

cepted a lie, and is in need of help. For instance, a person may have done a few bad things in their life, and still be a good person. But he or she may have a damaged self-image. A poor self-concept is only an opinion. It is not a fact. Serious sins may have been committed, but once repented, the past should not affect your present opinion of yourself. The fact that you have failed at times has no bearing on the fact that you are a creature of love and joy, the fruit of God's goodness. He made the world and all the creatures in it, and He saw that it was good.

The opinion you have of yourself is all important in the spiritual life, and you must block those negative opinions which distort your own reality.

No one who has been damaged by his parents or teachers, or himself, ("You're no good," "You'll never amount anything") can hope to become "spiritual" until they learn to love and respect themselves. Certainly they can't do it by attempting to become a copy of St. Francis, or any other saint.

Prayer of the Faithful

32ND SUNDAY OF THE YEAR
Nov. 9, 1975

Celebrant: Father, we have come from our homes and our jobs to meet You here. We have gathered in your Temple, in our church. Please listen, now, as we search our hearts for our needs.

Lector: The response will be: Father, hear our prayer.

Lector: That we may give our worship of God meaning by putting His Gospel to work in our lives, we pray:

PEOPLE: Father, hear our prayer.

Lector: That political prisoners may not lose the hope of returning home to their loved ones, we pray:

PEOPLE: Father, hear our prayer.

Lector: That we may learn to love each member of God's family and fill them with joy and with peace, we pray:

PEOPLE: Father, hear our prayer.

Lector: That we may place ourselves in the presence of God by spending some quiet time with Him in prayer, we pray:

PEOPLE: Father, hear our prayer.

Lector: That we may all grant the right of life to all unborn children so they may have the chance to know the beauty of God and the splendor of creation, we pray:

PEOPLE: Father, hear our prayer.

Celebrant: Father, we are your Church, we are your people. Help us to support one another in this life, by our presence, by our patience and by our care. We ask this and all things through Jesus, your Son.

PEOPLE: Amen.

At Saint Martin de Porres

People made the place

By ARACELI CANTERO
Voice Staff Writer

JENSEN BEACH —

People make the place," so the saying goes, and that is the way it is at Saint Martin Parish here.

"We are a small community of some 600 families, and there is an almost natural sense of belonging," says the pastor, Father Michael P. Sullivan.

"Since Jensen is itself a small place, there are less distractions from the outside, and we all have more time for parish activities," he adds.

"I LOVE IT," says Carol Tschudi as she gathers books and crayons lying on the small desks of her first graders. She teaches CCD after the 9 a.m. "Family" Mass on Sunday and feels really at home in a small parish community like Saint Martin.

"There is more personal contact this way, and more things seem to be going on for us," she adds.

Michael Tschudi serves as cantor at all the Masses. He does it because he likes singing but he also knows that "every congregation needs a leader."

Formerly a newspaperman with the Palm Beach Post, Mike had to interview Father Sullivan on the establishment of the parish. Being one of his parishioners, he now works closely with him and with the Parish Liturgical Committee in charge of the improvement of all parish worship.

HE BELIEVES the pastor is responsible for the unity that exists in the community. "He takes the first steps in projects, and then lets others take over the responsibility, but he is always there," the cantor explained.

"It's a challenge," Father Sullivan comments. "We are a young community quickly grown into a family and we don't want to become self-serving."

"There is nothing wrong with that," he quickly adds, "but we have to look beyond ourselves into the community we try to serve."

That is why he considers the "the good works" parish committee at the heart of everything.

Formed right at the start, this 15 member group has tried

Parish of the Week

to look at the local community and to its needs. It constantly carries on a program of family and hospital visitation, it seeks to comfort the sick and it also provides transportation for the elderly and those in need, as the pastor explained.

Still without a building of its own, St. Martin became the fourth parish in Martin County in 1973, and when completed its church building will be the Archdiocese's northernmost parish.

PARISHIONERS now gather for worship, at the chapel of what was formerly Saint Joseph's College in Jensen (now Florida Institute of Technology), where for several hours on Sundays, the small college buildings are invaded by children of all ages, and not only children, but parents and old folks as well, for there is always something for everyone.

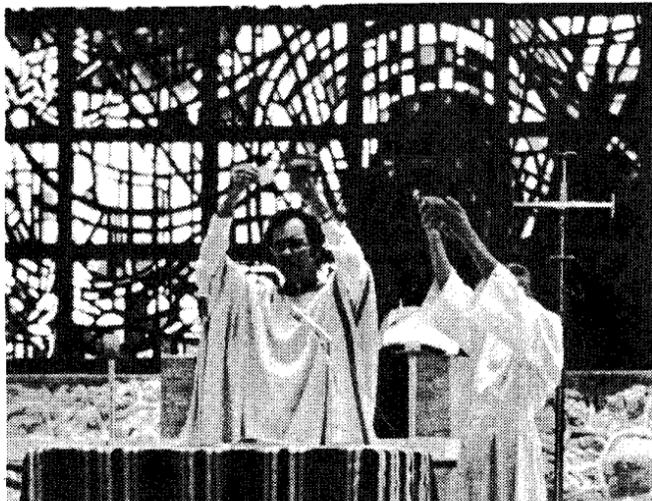
The program starts every Sunday after the Family Mass when children present at the Liturgy, are solemnly dismissed to their classes, before the final blessing.

Regular Scripture courses for the adults, are also held at this time under Father Gerald Morris, faculty member at Saint Vincent de Paul Seminary, who helps at St. Martin during the weekends.

The high school program is led by a team of college students, under close supervision and with the involvement of the pastor.

WHILE CHILDREN and grown ups attend religious instruction, Father Sullivan, Father Morris and some 30 men, weekly hold a choir practice, under the direction of Tom Wise.

"Its but one step in the development of our music program," the pastor comments. "Good music is an obvious help in developing a prayerful community. It contributes to a liturgical experience that speaks to the whole person, and is in itself prayer."



Father Sullivan firmly believes that the Liturgy is expressive of the life of the parish.

"We are grateful," he says, "but so far we have been guests of the place where we have gathered for worship. We cannot expect to remain forever as guests. The growing needs of the community require space for activities beyond the Sunday celebration."

Consultation with architects is already under way for a multi-purpose building which would suit the needs of this parish mainly composed of part-time winter residents, retired folks and working

persons with moderate incomes.

As the pastor says, "in a building of our own we will be better able to open our doors to the needy and expand our programs. In branching out we will be better able to 'let our light shine before men . . .'"

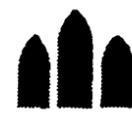
And until then, at Saint Martin "it's the people who make the place."

Several generations come together at St. Martin for the Sunday celebration. While parents participate in the Liturgy, small kids play in the nursery (above).

After the family Mass, everyone gets a chance to greet the pastor (below) while older kids receive religious instruction.



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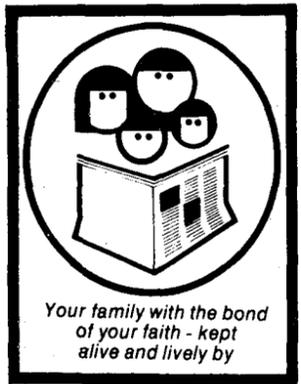
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Letrán y nuestra comunidad

Por el REV. JOSE P. NICKSE

En aquel tiempo se acercaba la Pascua de los judíos y Jesús subió a Jerusalén. Y encontró en el templo a los vendedores de bueyes, ovejas y palomas, y a los cambistas sentados; y, haciendo un azote de cordeles, los echó a todos del templo; y a los cambistas les esparció las monedas y les volcó las mesas; y a los que vendían palomas les dijo: "Quiten esto de aquí; no conviertan en un mercado la casa de mi Padre." Juan 2:13-22

Este domingo celebramos la dedicación de San Juan de Letrán, catedral de Roma. El emperador Constantino la fundó en el siglo IV, durante el papado de Silvestre I. Su primer nombre fue: La Basílica del Salvador.

Esta celebración primeramente nos recuerda la universalidad y unidad de la Iglesia Católica. Desde los primeros días del cristianismo los cristianos han visto a Roma como centro de fe y corazón palpitante de la Iglesia.

Roma es la encrucijada de nuestra fe.

En este Año Santo millones de peregrinos han visitado la Roma milenaria para honrar la memoria de los apóstoles Pedro y Pablo y elevar una oración al cielo ante sus tumbas.

Peregrinos de todas partes del mundo han visitado Roma con una esperanza: ver y escuchar al sucesor de Pedro.

La celebración de la Basílica de Letrán nos recuerda que somos una iglesia universal y que todos formamos el Cuerpo de Cristo.

El único valor de la estructura exterior de una iglesia es la fe, la esperanza y el amor que vivan sus feligreses. La Basílica de Letrán nos recuerda la larga historia de nuestra Iglesia Católica y nos lanza una interrogante: ¿estamos viviendo nuestra fe a plenitud?

Cada cristiano es una célula viva en la unidad orgánica que es la Iglesia. Cuando un cristiano falla en su compromiso de fe, sufre la Iglesia universal. Todos somos piedras vivas en el templo de Dios.

En medio de tanta confusión y tanta violencia en nuestro Miami, tenemos que dar un testimonio claro y firme de Cristo. Tenemos que ser y hacer Iglesia.

Por eso, al recordar este domingo la dedicación de San Juan de Letrán en Roma, debemos examinar nuestra comunidad de Iglesia y renovar nuestro compromiso con el evangelio de Cristo. Este Año Santo en año de renovación y reconciliación. Que nuestra Iglesia sea símbolo de fe y fraternidad ante la humanidad.

ORACION DE LOS FIELES

DEDICACION DE LA BASILICA
DE SAN JUAN DE LETRAN
Noviembre 9 de 1975

CELEBRANTE: Padre, nos reunimos en nombre de Cristo en la iglesia. Como familia parroquial, nos reunimos en Tu casa para darte gracias por tus muchas bendiciones, escucha con amor paternal las peticiones de tus hijos.

LECTOR: La respuesta de hoy será: Padre, escucha nuestra oración. Que nuestra celebración de la Eucaristía nos lleva a vivir el evangelio día a día, oremos al Señor.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Por los que sufren prisión por luchar por la libertad, para que no pierdan la esperanza de la liberación, oremos al Señor.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Para que nuestra familia parroquial crezca en amor fraternal, oremos al Señor.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Para que en este Año Santo renovemos nuestra vida de oración recordando siempre la presencia de Dios en nuestras vidas, oremos al Señor.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Para que los niños que aún no han nacido puedan disfrutar del derecho a la vida, oremos al Señor.

PUEBLO: Padre, escucha nuestra oración.

CELEBRANTE: Padre Santo, somos tu Iglesia. Ayúdanos con tu gracia a seguir los pasos de Tu Hijo, Nuestro Señor Jesucristo, quien vive y reina por los siglos de los siglos.

PUEBLO: Amén

"Por los Caminos de Dios" tempranito los domingos

Durante más de cinco años el Padre José Luis Hernando ha acudido a su cita semanal con la radio.

Sin conocerle quizás, miles de oyentes se han acostumbrado a despertar, la mañana del domingo, con su mensaje de alegría y esperanza.

"Quisiera que los oyentes se acostumbraran a descubrir a Jesús como compañero de camino," dice el Padre al describir la finalidad de este programa radiado por WQBA los domingos a las 8 de la mañana.

"Empezamos con la música del 'Peregrino de Emaús' que sirve de pequeña meditación, y después se trata un tema específico que concluye con un rato de música en la misma línea.

"También hay tiempo para lanzar algunas ideas, durante un corto espacio que llamamos 'tiempo para pensar,'" dice el padre.

"En realidad es sólo una sencilla orientación, algo así



Todas las semanas, con la ayuda de Manuel Muñoz Repliso, locutor de la Cubanísima, el Padre José Luis Hernando se dirige a miles de personas en su programa, "Los Caminos de Dios."

como una brújula que orienta el caminar de cada día."

Este programa de 15 minutos, titulado "Los caminos de Dios" tiene oyentes desde Belle Glade y West Palm Beach hasta la parte sur de la Florida, pues de vez en cuando el Padre Hernando recibe cartas de

agradecimiento de aquellos lugares.

Después de más de cinco años, a la escucha ya todos reconocen la voz que semanalmente despide a cada uno con el mismo consejo, "Ojalá que tu caminar por la vida, coincida con los caminos de Dios."



Nuestro mundo

¿Hasta cuándo el exterminio?

En Argentina...

—Ante el creciente número de muertos—ya pasan de 540 este año—víctimas de la violencia entre guerrillas y el ejército o la policía, los obispos de Argentina repitieron su invitación a la paz, diciendo: "¿Hasta cuándo va a durar esta guerra de exterminio? ¿Es que no hay un camino de recon-

ciliación entre los argentinos, como hijos de Dios y hermanos entre sí? ... La violencia es anticristiana."

...y en El Salvador

—Los obispos de El Salvador han pedido que se detenga la ola de violencia, que "nos hace retroceder a la ley de la selva." Desde noviembre han muerto 33

personas—policías, soldados, estudiantes, campesinos, y un diputado—víctimas de atentados y balaceras o por disputas de tierras o por conflictos políticos. El presidente coronel Arturo A. Molina dice que son los comunistas y sus aliados los instigadores, pero varios clérigos y líderes campesinos atribuyen los brotes a la injusticia social en que viven la mayoría de los salvadoreños.

Sakharov y la amenaza nuclear

—Radio Vaticana alabó los esfuerzos del hombre de ciencia ruso Andrei Sakharov, inventor de la bomba atómica en su patria, por sus campañas en favor de que esta arma de guerra se prohíba. Sakharov, quien acaba de recibir el Premio Nobel de la Paz, en opinión de la Radio, "mejor que nadie conoce y mide la tremenda amenaza de las armas nucleares," cuya amenaza sobre la humanidad jamás podrá contribuir "a la causa de la verdadera paz."

—Un estudio de la Academia Nacional de Ciencias sobre los efectos mundiales de estallidos atómicos, afirma que tanto naciones beligerantes como neutrales sufrirían por generaciones sus destructivos efectos en la atmósfera, la vegetación, la vida animal y humana, y ciertas zonas climáticas. Por ejemplo, cita que la destrucción de los cultivos de granos en Canadá y Estados Unidos causaría una peste de hambruna en muchos otros pueblos, sin contar los efectos inmediatos del pánico ante otras posibles consecuencias de los estallidos: tras la masacre, los estratos de ozono que protegen de las radiaciones dañinas del sol quedarían destruidos en gran parte, aumentarían los defectos genéticos en los nacimientos por generaciones, así como el cáncer de la piel, daños a la agricultura de naciones distantes, prolongados por 20 o 30 años. "Es lo que deben contemplar cuidadosamente los gobiernos que hoy poseen armas atómicas," dice el estudio.

Optimismo en las vocaciones

SAN ANTONIO, Texas—(NC)—Es posible que no disminuyan más las vocaciones religiosas en este país, opina Mons. John R. Roach, arzobispo de St. Paul y Minneapolis, director de vocaciones de la Conferencia Nacional de Obispos. Al citar la opinión de directores diocesanos de vocaciones, el prelado dijo que miraba al futuro con esperanza; anunció un estudio sobre el llamado al ministerio y la teología de las vocaciones, como preludeo a un programa activo pro vocaciones religiosas en todo el país.

Cine porno:

pecado colectivo

—El obispo de Rennes Francia, cardenal Paul Gouyon, declaró que asistir a cines que exhiben películas pornográficas es un "pecado colectivo" que contribuye a "la degradación moral" de la sociedad y los individuos, pues el precio de su entrada "enriquece y alienta" a los promotores de la pornografía. "Esta no avanza sino por los millones que la mantienen."

otro colectivo:

Transito descuidado

—Los accidentes de tránsito han causado más víctimas que todas las guerras de este siglo, dice un artículo de L'Osservatore della Domenica: 25 millones de muertos por accidentes de vehículos, 23.5 millones por guerras en todo el mundo.

Josue

Antes de analizar la entrada del pueblo en la tierra de Caná, cuna original de Abraham y su descendencia, es importante considerar situación política de la época.

Políticamente todo estaba a favor de Israel. Hacia el Este, Babilonia iba aminorando su poder y Asiria no había surgido como una potencia amenazante.

El Imperio de Egipto inclusive dejaba mucho que desear; y por lo tanto, su dominio sobre Siria y la tierra de Caná era ínfimo. Los habitantes nativos de esta tierra hubieran podido resistir al pueblo peregrino si hubieran estado unidos, pero no lo estaban. Por el contrario, se encontraban dispersos y distribuidos en estados pequeños, del tamaño de una aldea moderna. Eventualmente iban a ser oprimidos y dominados por alguna otra potencia.

Por la costa del Mediterráneo, los Filistinos iban apoderándose de centros de fortaleza e iban constituyendo una potencia bien organizada.

La batalla de Jericó

Esta era la situación política a la que se enfrentaba la estrategia de Josué con el pueblo. De inmediato era necesario capturar una serie de fortalezas, de las cuales la clave yacía en la fortaleza de Jericó. Con la ayuda de Yavé, Josué cruzó el Jordán y por fin pudo pisar la tierra de sus antepasados, la tierra que Jacob y sus hijos habían abandonado hacía más de 500 años. Se encontraba en la Tierra Prometida, pero el resto de la conquista no iba a ser fácil.

Esta batalla de Jericó se encuentra en el libro de Josué que está dividido casi exactamente en dos secciones claras. Desde el capítulo 1 hasta el capítulo 12 el escritor sagrado narra la invasión y la conquista de la tierra de Caná, y desde el capítulo 13 al 24 dicho escritor hace un recuento de la distribución de la tierra entre las 12 tribus de Israel.

Josué se estableció, pues, en Gilgal, cerca de tres millas de Jericó. Gracias a la intervención de Yavé esta fortaleza tan importante cedió al paso de las fuerzas israelitas quienes lograron conquistar el resto del territorio sin mayor problema.

Bajo el liderazgo de Josué el pueblo de Israel sostiene entre sus manos la tierra que el Señor había prometido. Gilgal se convirtió en un centro religioso como recuerdo de aquel momento en que se decidieron avanzar hacia Jericó. No obstante la conquista no había terminado. Parte del territorio aún pertenecía a grupos de nativos. Con la repartición de la tierra entre las tribus de Israel y la muerte de Josué comenzó a peligrar la unidad del pueblo.

Más que la posible debilidad política que aconteció a la muerte de Josué, peligró la fe del pueblo. Debido a la variedad de creencias pseudo-religiosas entre los habitantes de Caná, la fe pura y personal del pueblo hacia Yavé comenzó a decaer repetidamente.

Conoce tu fe

Hacia la Tierra Prometida

El viaje hacia la tierra soñada por el pueblo y prometida en la Alianza no resultó ser el éxito esperado. En muchas ocasiones el pueblo se quejó amargamente por haber perdido la seguridad en Egipto a pesar de la esclavitud:

"¿Por que Yavé nos lleva a esa tierra? Nos van a matar y se llevarán nuestros hijos y mujeres. ¿No sería mejor volver a Egipto?" Y se decían unos a otros: "Elijamos a un jefe y volvamos a Egipto" (Números 14:3-4)

La peregrinación del pueblo de Israel fue una mezcla de blasfemias y bendiciones. Más de una vez se arrepentía el pueblo de haberse marchado de la tierra del Faraón; más de una vez probaron su infidelidad ante el Dios que les salvó de la esclavitud; y más de una vez Moisés tuvo que interceder con el Señor pidiendo perdón por su pueblo: "Perdona, pues, el pecado de este pueblo con tu gran misericordia, como desde Egipto hasta aquí lo has soportado", (Números 14:19)

Es precisamente el perdón concedido lo que asombra a cualquier espectador ajeno a la fe y a la alianza de Dios con los hombres. El Señor continuamente manifiesta su 'hesed,' su amor y su promesa de ayudar y apoyar al pueblo que libertó.

A pesar de las explicaciones de Josué, el enviado por Moisés para investigar la tierra de Caná, el pueblo se rinde al miedo y al pánico ante la inseguridad del futuro. Saben que tienen que luchar por conseguir el territorio. Les falta la fuerza suficiente para emprender esta lucha; más aún, les falta la confianza y la fe en el Dios que les acompaña.

El Señor perdona pero en la mentalidad judía también castiga. Este es un concepto de justicia y no de maldición. Aquellos que se quejan de su condición y resisten entrar en la tierra prometida realmente no lo harán. Solamente Caleb y

Josué llegarán a ver este momento tan ansiado. La tierra será de la nueva generación, criada en el desierto y alimentada por la promesa de Dios que Moisés proclamó continuamente.

Moisés mismo no llegará a

ver la tierra prometida. Lleva a los Israelitas a la planicie de Moab, más allá del Río Jordán. Y es aquí donde les habla por última vez presentando ante sus vidas una opción exacta y decisiva que clamaba una respuesta de fe:

"Ten en cuenta que yo pongo hoy ante ti el bien y la vida por una parte, y por otra el mal y la muerte. Si escuchas los mandamientos de Yavé, tu Dios, que yo te prescribo hoy, si le amas, si sigues sus caminos y respetas sus mandamientos, preceptos y leyes, vivirás y te multiplicarás. Entonces Yavé, tu Dios, te bendecirá en la tierra que vas a poseer. Pero si tu corazón se desvía y no escuchas sino que te dejas arrastrar y te postras ante otros dioses para servirles, yo declaro hoy que perecerás sin remedio. No durarás largo tiempo en el país que vas a ocupar al otro lado del Jordán.

Pongo hoy por testigos frente a ustedes al cielo y a la tierra: te pongo delante la vida o la muerte, la bendición o la maldición.

Escoge, pues, la vida para que vivas tu y tu descendencia, amando a Yavé, escuchando su voz, uniéndote a El. En eso está tu vida y la duración de tus días, mientras habites en la tierra que Yavé juró dar a tus padres, Abraham, Isaac y Jacob." (Deuteronomio 30:15-20)

Después de bendecir a las tribus y de imponer sus manos en Josué, escogido por Dios para continuar esta misión, Moisés observó al pueblo en marcha, descansó y fue enterrado en Moab. Durante 30 días los Israelitas lloraron la muerte de Moisés mientras esperaban las instrucciones de Josué para llegar a la tierra prometida.

Versión por el Padre Juan Sosa

TIENES FE

... y le das gracias a Dios
Porque esa fe te da dimensión a tu vida
Porque esa fe te ha ayudado en momentos de prueba.
Porque esa fe te compromete a amar y ayudar a tus hermanos.
Pero...

¿Conoces tu fe?

¿Estás firme en tus principios y tus convicciones?
La fe hay que madurarla y alimentarla para que sea sólida ante los embates del mundo.

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Ahora **VOICE** te ofrece una serie de artículos ('Know Your Faith' - Conoce Tu fe) en inglés y español para que todos en la familia y en la parroquia puedan compartir en el estudio de los puntos fundamentales de nuestra fe y crecer unidos en la vivencia de nuestro ser cristiano.

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CINE GUIA

Por ALBERTO CERDELLE

"BAMBI Y SUPERDAD". Este doble programa, de los estudios de Walt Disney, es un oasis donde la familia puede disfrutar el fenómeno cinematográfico desde uno de sus fines: el sano entretenimiento. Es verdad que el cine debe y tiene que ser más que entretenimiento; pero por favor no puede ser limitado sólo a la presentación de sexo, violencia y crítica social y política mal dirigida, donde se le ha querido encerrar. Al menos los anteriores ingredientes son los que priman en las películas que se proyectan en los teatros dirigidos hacia la comunidad latina. Cuando se "marcan" las películas para estos cines, se dice que se exhibe lo que el público pide; pero tengan en cuenta que es el viejo círculo vicioso que mientras más se le envilezca el gusto a un público menos estarán capacitados, no sólo para exigir buen cine, sino también para disfrutarlo. El cine no es sólo dinero y en este caso bastante burdo. Los directores y productores inteligentes -que han existido y existen- son los que han ligado el arte con la taquilla.

"Bambi" fue uno de los iniciales proyectos de Walt Disney, sobre todo en el color, que sigue encantando, no sólo a los niños, sino también a los adultos por la pureza de su técnica. "Superdad" es un film interesante, aunque no de dibujos animados, pero envuelto en un ambiente juvenil y con un mensaje: en esta vida las cosas simples, que emergen mientras tratamos de torcer los hechos a nuestra conveniencia, son las que valen.

PARA TODA LA FAMILIA A-1
"LA PANDILLA DE LAS MUJERES AUDACES" (The Female Bunch). Intérpretes: Lon Chaney, Rus Tamblin. Una película sobre una banda femenina del Oeste. Crueldad orgía, desnudos y vulgaridad. Da pena ver actores como Rus Tamblin (7 Novias para Siete Hermanos, West Side Story) envuelto en esto.
CLASIFICACION MORAL: PROHIBIDA (c)

SHAMPOO. A pesar de la cantidad de talento envuelto en la producción de esta película - Warren Beatty, Julie Christie, Goldie Hawn, Lee Grant- que es una sátira social sobre la década del '60 en Estados Unidos, todo enmarcado en las operaciones de un salón de belleza, su resultado final es defraudante. "Shampoo" no está sólo escaso de inteligencia; sino que carece de agudeza, gusto, humanidad, energía y arte. Su protagonista no tiene alma; sus amores son puras relaciones animales; sus aventuras no tienen razón ni emoción. Lo más lamentable es la debilidad del guión debido a Robert Towne -cuyos excelentes trabajos en "Chinatown" y "El Ultimo Detalle"- hacían esperar una cosa mejor.

CLASIFICACION MORAL: C-Prohibida.

Piden Voluntarios

El departamento de salud y rehabilitación del estado de la Florida está reclutando voluntarios para poder servir mejor a los residentes de los condados de Dade y Monroe. Si usted está interesado en trabajar con niños, adultos, incapacitados, reclusos, etc., puede comunicarse con Mrs. Marie W. Poitier en inglés o con Mrs. Margarita E. Seixas, en español, al 642-7900 en días laborables. Se les informará sobre el programa y áreas de su interés.

También pueden ofrecerse de voluntarios grupos de todas clases, clubs, fraternidades, etc. "Por favor, necesitamos de ustedes", expresa la Sra. Seixas.

Carrera de Bicicletas

El Club Ciclista de Coconut Grove está organizando dos carreras de bicicletas, una el sábado 8 a las 6:30 a.m. en Rickembaker Causeway y otra el domingo 9 de noviembre, a las 8 a.m. en el 'downtown' de Coconut Grove. Los hispanos interesados en el ciclismo pueden obtener mayor información llamando después de las 6 a.m. al 443-9631.

Cien años de vida dan mucho de sí y Angelita de la Pezuela los ha aprovechado bien.

No sólo ha presenciado el paso de cinco papas, dos guerras mundiales, el invento del teléfono y la lámpara eléctrica, sino que Angelita nació antes de Hitler y Charles Chaplin cuando aún no existía ni la bicicleta ni el automóvil, y cuando aún se podía pasar la tarde tranquilamente sin escuchar la radio o ver la televisión.

Pero hay algo más significativo, y es que en su casa se hospedó un santo español muy querido de los cubanos, San Antonio María Claret.

Angelita no lo conoció personalmente, pues nació a los cinco años de su muerte, pero la presencia y los ejemplos del santo se mantuvieron siempre en el recuerdo de aquella familia, según la misma Angelita comentó recientemente, con motivo de una pequeña fiesta de cumpleaños celebrada en su honor, al cumplir 100 años.

Angelita nació en Santiago de Cuba en 1875 y lleva ya varios años en Miami, donde vive con sus dos hijas, Lucilla y Emilia, en un sencillo apartamento cerca de la parroquia de Epifany.



Nuestra América necesita tranquilidad

Por MANOLO REYES

El Continente Americano está necesitado de tranquilidad. Los pueblos del Hemisferio Occidental están buscando afanosamente períodos de paz en los cuales desenvolverse más y superar sus respectivos países.

Es tiempo ya que muchos millones de dólares y pesos que podrían servir para combatir efectivamente el analfabetismo, la pobreza, las enfermedades, la escasez de alimentos y medicinas, presupuestos grandes que podrían servir para desarrollar nuevas y mejores industrias, tengan que ser forzosamente distraídos en las inversiones de seguridad.

Y tiene que ser así para que las naciones no sucumban entre las garras de los hijos del mal.

Pero es que todo un Continente necesita un período de convalecencia, de armonía para poder mirar con tranquilidad hacia el futuro de nuestros hijos... y los hijos de nuestros hijos.

Hace más de 15 años... allá en enero de 1959... cuando Fidel Castro se robó el poder en Cuba, el Continente Americano entró en un curso de agitación,

nuevos delitos internacionales y convulsiones intestinas.

Todo espoleado por el odio entre hermanos.

Jamás la doctrina del amor fue enarbolada por Castro y sus jefes del comunismo internacional.

Sólo la revancha, la reserva mental acumulada y multiplicada por años, la frustración de los que quieren ser sin poder serlo, la venganza la ambición desmedida de los que no valen por sí solos y tienen que buscar el apoyo de minorías llenas de recelos... han desatado el Apocalipsis del odio en ciertas capas del Hemisferio Occidental.

Y ello sólo trae por consecuencia sangre, muerte, destrucción, ruina, pérdida de valores religiosos, espirituales y morales... un materialismo desenfrenado de vivir hoy nada más... drogas ablandando la voluntad de las juventudes... el aborto siendo legalizado... y fundamentalmente, la violación de todos los derechos humanos al desaparecer la libertad.

Es que la libertad jamás nació del odio.

Cuando el régimen nefasto de Fidel Castro llegó a gobernar a Cuba, cientos y miles de cubanos fueron ejecutados en el ignominioso paredón. La dignísima madre cubana lloró sola su inmenso dolor. ¡Y alertó!

Hoy, desafortunadamente, la madre cubana no está sola en su dolor. Hoy está acompañada en su dolor por dignísimas madres

en diferentes latitudes del Continente Americano, que hoy lloran como ella, la pérdida irreparable del hijo amado, asesinado por las balas traídas por el odio entre hermanos.

América es un continente nuevo y pujante que no necesita de la entronización de pseudo-doctrinas foráneas a nuestras tierras para solucionar sus problemas.

Claro que el Continente Americano tiene males... males endémicos de siglos. Pero en la misma forma en que llegaron a través de años... en esa misma forma... también a través de períodos de paz y superación... pueden ser eliminados.

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A menos de dos meses de terminarse el Año Santo, los peregrinos siguen llegando en número y devoción extraordinarios a Roma. La cuenta pasa ya de los ocho millones, procedentes de todas partes del mundo. Miami mandó varios centenares de

peregrinos, ya individuales o en grupos como el que dirigió el Padre J.M. Dorta Duque, director de la Asociación de Antiguos Alumnos del Colegio de Belén, que aparece en la foto durante su peregrinación.

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LA VOZ

Vietnam: Un misionero cubano relata su experiencia

Por GUSTAVO PENA MONTE

Cuando Enrique San Pedro abrazó la vocación sacerdotal, quiso hacerse misionero. Fue entrenado para trabajar en Viet Nam y allí sirvió durante once años hasta que hace poco más de un mes el nuevo régimen comunista lo expulsó del país con todos los demás sacerdotes extranjeros.

Después de once años viviendo en Dalat, el Padre San Pedro estaba plenamente identificado con el pueblo vietnamita. Quería a Viet Nam y le dolió la expulsión. Le dolía también la situación en que dejaba a su querido Viet Nam.

Pero en su camino a Roma, después de reportar a sus superiores, decidió venir a Miami a visitar a sus padres y hermanos que viven aquí y que habían seguido con angustia y sobresalto todo el proceso de la larga guerra en el Sudeste asiático.

Lo que menos se imaginaba el Padre San Pedro es que al venir a Miami iba a tener la oportunidad de continuar su ministerio con el pueblo vietnamita. Cuando llegó aquí se encontró que en el mismo barrio donde residen sus padres, viven unos 300 refugiados vietnamitas. El Padre Francis X. Fenech, párroco de St. Raymond organizó de inmediato una misión especial y con el misionero jesuita se fue a los apartamentos de Coral Garden o — "Pastorita", como los llaman los cubanos y allí han establecido un programa de asistencia espiritual a los nuevos vecinos.

Refiriéndose a esos refugiados, el Padre San Pedro dijo que "su mayor necesidad en este momento es llegar a comprender y asimilar las grandes diferencias culturales entre su tierra y Estados Unidos." El les está sirviendo como consejero, y teniendo lazos con otros católicos del área de St. Raymond. Aunque no todos los refugiados son católicos — la mayoría no lo son — todos han recibido con cariño al sacerdote que llega con noticias más frescas de su tierra. Ellos escaparon en las horas inmediatas al derrumbe de Saigón, él se quedó por más de un mes bajo la ocupación roja y se hubiera quedado aun más de no haber sido expulsado.

Los refugiados encuentran en él al amigo que habla perfectamente su idioma y los conoce a fondo, entendiéndoles sus inquietudes y preocupaciones y al mismo tiempo habla inglés y español, tendiéndoles nuevos puentes con amistades cubanas y norteamericanas.

Cuando el Padre San Pedro abrazó el sacerdocio en la Compañía de Jesús, pidió que lo mandaran a un territorio de misión. Se le asignó a Viet Nam y

durante dos o tres años antes de enviarlo al país se le entrenó especialmente para ese servicio. Estudió el idioma, la historia, la cultura, las costumbres y las tradiciones de ese pueblo. Después compartió con ellos durante más de una década, como profesor del Seminario



Padre Enrique San Pedro, S. J.

Interdiocesano de Dalat.

Aunque los católicos eran todavía una minoría en el área, el auge era cada vez mayor y la devoción del pueblo vietnamita es profunda y acendrada. Una prueba de ello es el alto número de vocaciones nativas. Afortunadamente el número de sacerdotes extranjeros era mínimo y el Seminario de Dalat contaba con más de un centenar de seminaristas.

El Padre San Pedro teme, sin



El Párroco de St. Raymond, Fr. Francis X. Fenech, organizó la misión especial para los vietnamitas que residen en esa parroquia, en el edificio Coral Gardens.



Jóvenes vietnamitas se acercan con devoción a recibir la comunión durante la misa ofrecida por el Padre Enrique San Pedro, misionero jesuita cubano que durante once años trabajó en Vietnam.

Expulsado de Vietnam, Vino a Miami a servir a los vietnamitas

embargo, que los sacerdotes, seminaristas y demás católicos que quedaron en el país sufrirán mucho bajo el nuevo régimen. Aunque mientras él estuvo allí no se produjeron persecuciones violentas ni agresiones físicas a los católicos, sí era evidente ya la típica propaganda atea del comunismo y la corriente de discriminación contra todo creyente. Una de las primeras medidas fue la expulsión de todos los sacerdotes extranjeros (franceses, españoles, belgas, italianos.)

¿Cómo Recibió el pueblo de Vietnam del Sur la victoria del ejército rojo de Viet Nam del Norte?

"Con pavor fueron recibiendo las poblaciones el avance comunista. Por ejemplo, en Dalat más del 70 por ciento escapó sin saber a donde. El pueblo se sentía cansado de una larga guerra y al final vio cómo se pisoteaba impunemente el

Tratado de París y se dejaba que el Norte violara todos los puntos de ese tratado, mientras el Sur no tenía ya fuerzas para responder a la agresión. Los ejércitos del Sur habían sido entrenados para librar una guerra que al final no podían realizar, porque carecían del combustible las municiones y los equipos para la misma. Sin embargo, el norte recibía constantes suministros desde Rusia a través del territorio chino."

El Sudeste de Asia está llamado a vivir años difíciles en opinión del misionero que conoce a fondo ese territorio. Pero él cree también que en las tradiciones históricas y culturales del pueblo están los elementos para augurar que eventualmente Vietnam encontrará su camino definitivo. Durante más de un siglo Viet Nam ha padecido la presencia extranjera de Francia y Japón y en esta última guerra la influencia Ruso-China por un lado y la norteamericana por el otro. El vietnamita en general, incluso el comunista, ve con recelo al

gigante vecino, China, y teme a sus ambiciones imperialistas. Por siglos, aun antes de las ocupaciones francesa y japonesa, los vietnamitas han padecido la influencia china sobre su territorio. Y siempre se han mostrado recelosos hacia sus vecinos. Una prueba de ello es que ninguno de los dos bandos permitió nunca la presencia de tropas chinas en su territorio. China Nacionalista (Formosa) ofreció en varias ocasiones ayuda de tropas a Viet Nam del Sur. Esa ayuda siempre fue rechazada. Y aunque el norte recibió constantemente ayuda en suministros y pertrechos, jamás admitió la presencia de tropas chinas en su frente.

Aunque Viet Nam ha vivido años muy difíciles y le esperan años difíciles el Padre San Pedro tiene fe en el futuro del país a largo plazo. "Creo que eventualmente el pueblo vietnamita encontrará el camino de la libertad y la estabilidad en la paz."

Jóvenes por la Unidad

Todos los jóvenes de las parroquias de Hialeah quedan invitados a celebrar una "Jornada de la Unidad" el próximo sábado 15 de noviembre. (Información, Lourdes Nieto, 822-1352). La Jornada forma parte de las actividades de la Pastoral Juvenil hispana y se

propone promover la unidad y el intercambio entre los jóvenes de parroquias vecinas.

Jornadas similares tendrán lugar próximamente en otras áreas, bajo el impulso de la Oficina de Pastoral Juvenil Hispana que dirige el Padre Gustavo Miyares.

Convivencia Juvenil

Abierta a todos los jóvenes tendrá lugar este sábado 8 de noviembre de 9:00 a.m. a 5:00 p.m., en la Ermita de la Caridad, una Convivencia Juvenil de Renovación.

La convivencia forma parte de las actividades de la Pastoral Juvenil hispana, y se propone ofrecer un tiempo para pensar, dialogar y fortalecer el impulso apostólico de los jóvenes.

ENCUENTROS
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