

Religious leaders protest Zionism vote

See story, page 3, Editorial, page 6

Throng hail installation of Bishop in Pensacola

By GLENDA WALKINSHAW
Voice Features Editor

He took the crozier, the staff reminiscent of both the shepherd's crook and the scepter of governing; and in that moment shortly after 8 p.m., Thursday Nov. 6, in Pensacola's Municipal Auditorium, Bishop Rene H. Gracida became duly installed as the First Bishop of the Diocese of Pensacola-Tallahassee.

In this face were reflected the awe of the historical moment, the weight of his new responsibilities and his joy at the opportunity to further serve his Church. And the faces of the

See special section
pages 1A-20A.

New diocese gets \$75,000

Donations amounting to \$75,000 have been received by Bishop Rene H. Gracida to aid in the organization of the Diocese of Pensacola-Tallahassee.

Archbishop Coleman F. Carroll announced that as Metropolitan of the Province of Miami, \$25,000 has been forwarded to him by the Catholic Church Extension Society to be sent to Bishop Gracida for the newly established missionary diocese.

Further, the Archbishop announced that he would make available \$50,000 from the Archdiocese of Miami to assist the new diocese of Pensacola-Tallahassee.

Archbishop Carroll said he was delighted that these funds were being utilized to spread the Gospel in a missionary area. The Archbishop said that Vatican II reminded us all of the obligation of each diocese to reach out to assist the Church in struggling areas.

Miami's Archbishop pointed out the paradox that a State of such substantial secular resources should still have within its boundaries basic missionary areas. He took the occasion to urge all the Faithful to rededicate themselves to spread the Faith within the sphere of their own lives.

Father Joseph A. Cusack, president of the Extension Society, said in Chicago, "it is a real pleasure for us here at Extension to be able to reach out with this grant of \$25,000 to help form the Diocese of Pensacola-Tallahassee. Our best wishes to Bishop Gracida"

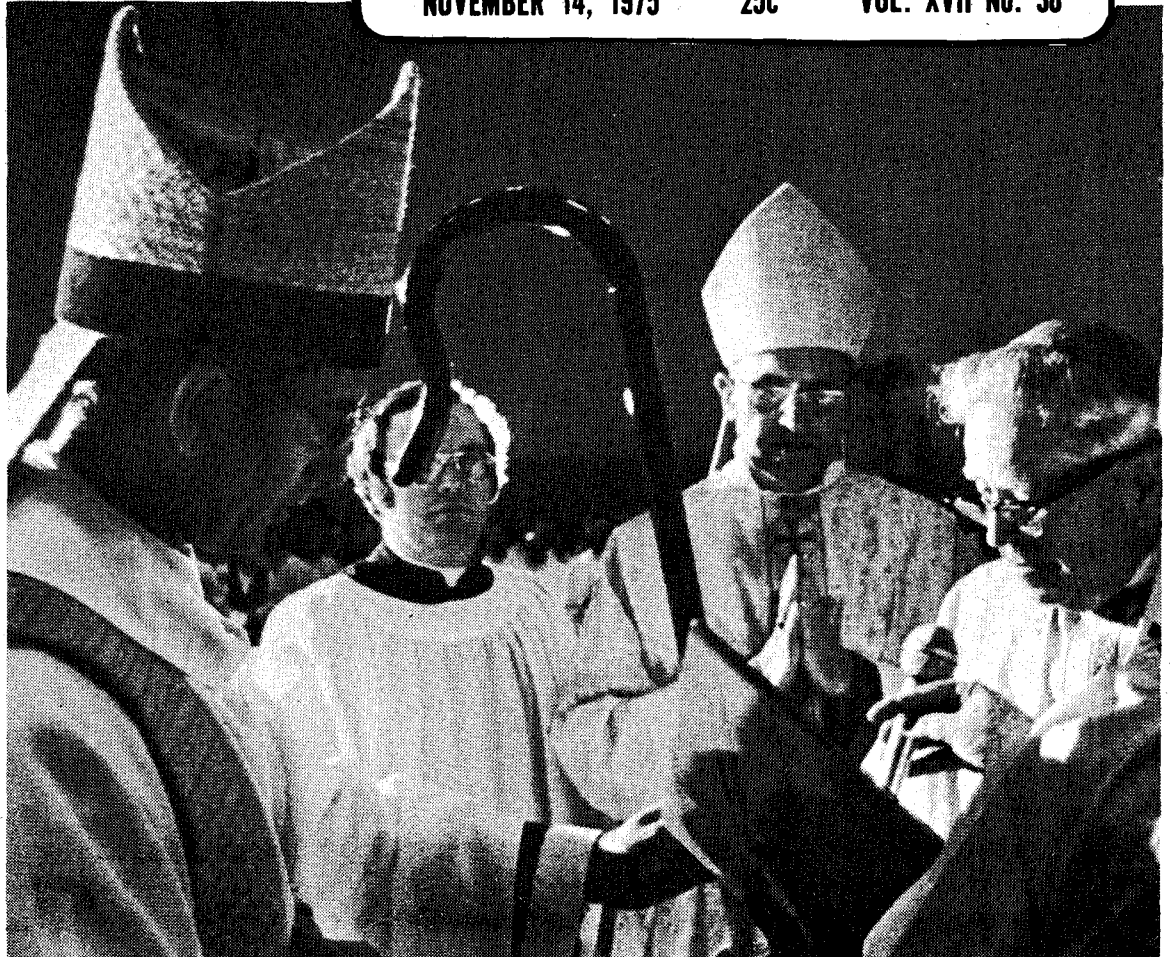
standing-room-only crowd, shone back with smiles and tears of happiness.

SHARING the moment with him during the Mass of Thanksgiving were the bishops of Florida—Archbishop Coleman F. Carroll of Miami, Bishop Paul Tanner of St. Augustine, Bishop Thomas J. Grady of Orlando and Bishop Charles B. McLaughlin of St. Petersburg. Also celebrating were Archbishop Jean Jadot, Apostolic Delegate in the United States; more than 50 priests of the Archdiocese of Miami; and the priests of his new diocese.

Only moments before, the documents establishing the new diocese and appointing Bishop Gracida to lead it, had been read.

"It has always been the constant concern of the Roman pontiffs to define the boundaries of Churches and to change the hierarchical order where circumstances insist it, the spiritual guidance of souls, and time and space demand," Msgr. James Gallagher, V.F., read from the letter of Archbishop Jadot.

"For these reasons . . . the Holy Father, Pope Paul VI, has established a new diocese, for the spiritual welfare of the faithful therein . . . Therefore,
Continued on page 3



Receiving his crozier at ceremonies in Pensacola on Nov. 6, Rene H. Gracida became First Bishop of Pensacola-Tallahassee as Archbishop Coleman F. Carroll told him: "This is the shepherd's staff; carry it with love."

Reactions to Quinlan decision mixed

WASHINGTON—(NC)—The decision to keep Karen Quinlan alive by mechanical means has drawn general approval from theologians as perhaps the best decision, legally speaking that could have been handed down under the circumstances. But the entire affair drew some stinging rebukes concerning the way it has been handled from the start.

The sharpest criticism of the case came from Dr. Andre Hellegers, director of the Kennedy Center for Bioethics at Georgetown University here, who said: "The losers in the case are Karen Quinlan and her parents. The machine is doing nothing for her; she is being used."

"I SUSPECT the judge could not have ruled otherwise, given New Jersey law," said Dr. Hellegers, who had harsh words for the doctors and hospital involved in the Karen Quinlan case.

The effect of the episode, according to Dr. Hellegers, will be "unwise legislation."

"Legislators will attempt to write laws covering all

possible situations," and these attempts will fail to achieve their purpose.

"THE DECISION may have been the best possible in law, but it is horrible in ethics," he said. "It takes the family out of the decision, and hands it over to the doctors."

Jesuit Father Richard A. McCormick, also of the Kennedy Center for Bioethics, told NC News: "I don't think the

case should have ever gotten to the courts. These things are handled thousands of times a day within the patient-doctor-family relationship. Bringing it to the courts makes it part of an impersonal process."

Although "no real good can come of such a decision," the Jesuit said, "I will say that the decision probably did the

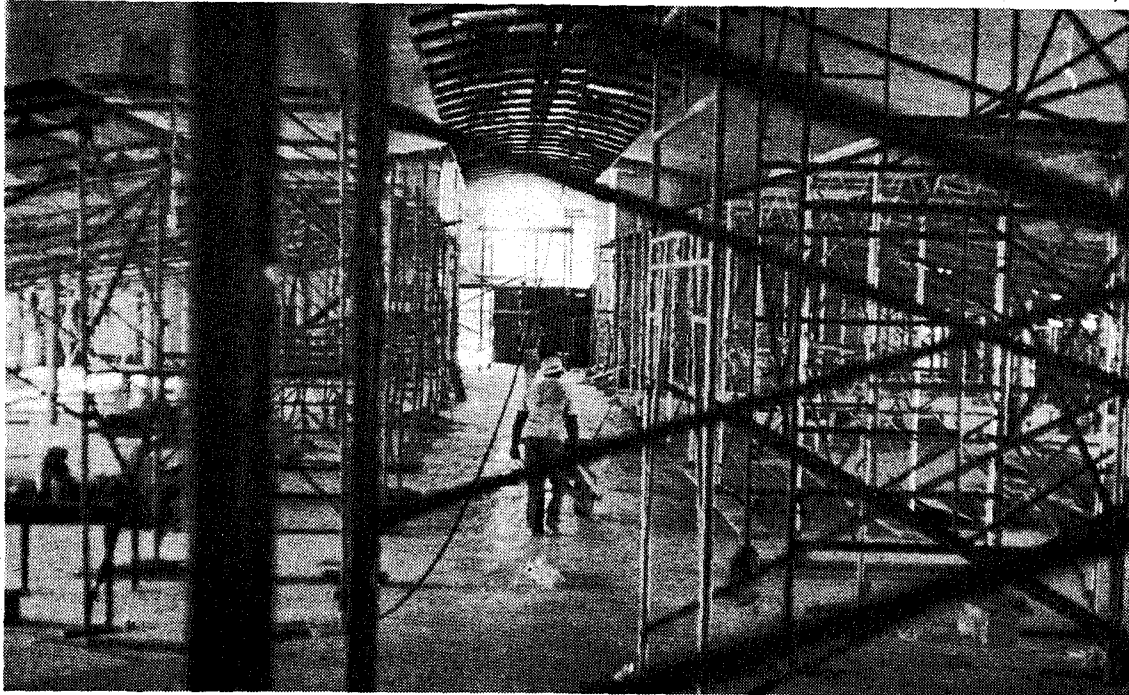
least amount of harm that it could have done once it went to court."

"With the decision as it is now, it could strike fear into doctors who wish to withdraw extraordinary means," said Father McCormick, "but had it gone the other way, it would be read as permitting euthanasia," he added.



Children joining hands together in solidarity symbolize the Campaign for Human Development's 1975 theme, "People Together . . . with Hope." See story, photos, page 4.





Epiphany Church, South Miami, is being completely remodeled while Masses are celebrated in the parish hall daily and on Sundays. The church was dedicated by the late Cardinal Samuel Stritch in 1956.

Priests in Archdiocese to be on retreat

NORTH PALM BEACH—The third in a series of retreats for priests in the Archdiocese of Miami begins Nov. 17 and concludes on Nov. 20 at Our Lady of Florida Retreat House.

Father Roy Rihn, pastor, St. Mary Church, San Antonio, Texas, will be the retreat master.

Participating will be Msgr. Dominic Barry, Msgr. James F. Nelan, Msgr. Patrick O'Donoghue, Msgr. Robert W. Schiefen, Father Thomas E. Barry, Father Frederick Brice, Father Kieran Darcy, Father Walter Dockerill, Father Brendan Grogan, Father Michael Keller, Father Bernard Kirilin, Father Robert Hostler, Father Paul Manning, Father Matthew Morgan, Father Xavier Morras, Father Patrick Murnane, Father Richard Murphy, Father Jose M. Paz, Father Ronald Pusak, Father David Russell, Father John Skehan, Father Leonard Stachura, Father Gary Steibel, Father Joseph Angelini, Father Daniel Babis, Father Jose Biain, O.F.M.; Father Alfredo Bove, Father Norman Bulanda, Father John Drew, M.M.; Father Robert E. Dunn, Father Paul Deyo, SS.CC.; Father Neil Doherty, and Father James Garrity, O.M.I.

Also Father Lamar Genovar, Father Thomas Hanly, Father Patrick Hannan, C.S.Sp., Father Joseph Huck, Father Patrick Hyland, SPS.; Father Thomas R. Kennedy,

Funeral is held for Sr. McGrath

Funeral services were held in Adrian, Mich., for Sister Matthew Ann McGrath, O.P., former principal of St. Anthony High School, Fort Lauderdale.

A member of the Adrian Dominican Sisters for 48 years, Sister was stationed at St. Anthony High School from 1940 to 1947, and had also taught at schools staffed by her congregation in Michigan, Tucson, Arizona, and Illinois. From 1973 to 1975 she was in pastoral ministry at St. Bernard parish, Holmes Beach, Fla.

Burial was at the Adrian Dominican Motherhouse cemetery.

Interns OK'd in non-public Fla. schools

Revised rules for teacher education which will permit teacher interns to be placed in parochial schools that are accredited by the Florida

Catholic Conference were adopted Tuesday by Governor Reuben Askew and the State Cabinet, sitting as the State Board of Education.

Formerly, teacher interns could only be assigned to public schools or private schools which were accredited by the Southern Association of Colleges and Schools. Although Catholic high schools are accredited by S.A.C.S., elementary schools are not.

The change in rules had been proposed by Thomas A. Horkan Jr., Executive Director of the Florida Catholic Conference, in 1974. Following a cabinet meeting in Aug 1975, the rules were re-referred to the Council on Teacher Education so that valid private accrediting agencies could be recognized.

Barry to mark 35th anniversary

Barry College will observe the 35th anniversary of its founding with a campus-wide

celebration today (Friday).

The college which opened for students in September, 1940 with 44 persons enrolled and a faculty of 14 instructors, was founded by Bishop Patrick Barry, fifth Bishop of St. Augustine; his brother, Msgr. William Barry, P.A., founding pastor of St. Patrick parish, Miami Beach; their sister, Mother Mary Gerald, O.P., long-time superior general of the Adrian Dominican Sisters and Miami attorney, John G. Thompson.

All of the founders will be remembered during a special Mass which will be celebrated at 11:40 a.m. today in Cor Jesu Chapel on the Miami Shores campus.

Eucharistic meet is theme

PLANTATION — The 1976 International Eucharistic Congress scheduled to be held in Philadelphia will be the theme of a one-week mission which opens Saturday, Nov. 15, in St. Gregory Church.

Father Charles Mallen, C.S.S.R., will conduct the mission which will conclude with the Forty Hours devotion on Nov. 21 during which Father Cyril Burke, O.P., Barry College, will preach.

Local layman to attend nat'l bishops meeting

A layman from the Archdiocese of Miami will be among those attending the general meeting of the U.S. bishop this month in Washington, D.C. according to an announcement from the general secretary of the National Conference of Catholic Bishops.

Coral Gables attorney, Robert M. Brake, a vice chairperson of the bishops' 60-member Advisory Council, and

a member of the board of directors of the Right to Life Crusade, will be among 24 representatives of priests, Religious and lay persons who will attend the meeting as official observers.

The bishops' general meeting will take place Nov. 17-20 at the Statler Hotel in Washington. The meetings have been open to official observers and the press since April 1972.

Can a 15-year-old wed?

(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. Can a 15 year old get married in the Church?

A. According to Canon Law, the minimum age required to receive the Sacrament of Matrimony in the Catholic Church is 14 years for women and 16 years for men. So it depends on what the 15 year old is.

There are other factors to be taken into consideration, obviously. The right to marry (at any age) does not imply the

ability to exercise that right.

According to statistics, the highest rate of divorce is among teenage marriages. In the eyes of the Church, marriage is a very sacred and very serious commitment.

Teenage marriages are a pastoral concern for the Church. A young man or a young woman is discovering his faith, his world and himself in the teenage years. Can they make a commitment for life?

What is your question?

The question has to be asked and answered in each individual case.

Waiting a year or two might make the difference

between a successful marriage and a divorce. Whatever requirements or procedures the Church demands have only one purpose: the spiritual welfare and human happiness of the couple.

Parents have a key role in this. It is unfortunate that some look at their children's marriage with a "get rid of" attitude. Parental guidance coupled with the priest's pastoral counseling will help our young people discover the true meaning of Christian marriage. (For more on Early Marriages, see Fr. Champlin's article on page 11, Know Your Faith).

OFFICIAL

Archdiocese of Miami

Upon nomination by the Very Reverend George Croft, O.M.I., Provincial of the Oblate Fathers in Boston, Massachusetts, Archbishop Carroll has made the following appointment, effective as of November 1, 1975:

THE REVEREND GARRETT BARRY, O.M.I.—to Assistant Pastor, St. George Church, Fort Lauderdale.

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Religious leaders dismayed at Zionism vote

WASHINGTON—(NC)—U.S. religious leaders expressed regret at the vote of the United Nations' General Assembly equating Zionism with racism and some said it would encourage anti-Semitism.

Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, issued a statement expressing "profound disagreement with, and great disappointment at" at the UN General Assembly vote.

The "substantive inadequacy" of the resolution, Archbishop Bernardin said, "both retards the necessary struggle against racism in the world and opens the door to harassment, discrimination and denial of basic rights to members of the Jewish community throughout the world."

Calling the work of the United Nations "vitally important in any conception of a just and peaceful world," the archbishop said: "Tragically, this resolution makes it easy for some critics of the United Nations to impugn the legitimacy of the institution itself, while it makes it more difficult for supporters of the United Nations to defend its crucial role in the world today."

While urging vigorous opposition by the United States to implementation of the resolution, Archbishop Bernardin said: "It would be unfortunate, unnecessary and unjust, however, simply to terminate or even to diminish U.S. support for essential United Nations activities. Any such intemperate action would compound the confusion and conflict generated by the

resolution."

Cardinal Terence Cooke of New York, in a statement read at a rally in New York City following the UN vote, recalled the declaration of the Second Vatican Council 10 years ago "which stated unequivocally that the Church decries hatreds, persecutions and manifestations anti-Semitism directed against Jews at any time and by anyone."

The cardinal added: "We must reject anti-Semitism just as much when clothed with seeming legality at the United Nations as when crudely exhibited on a neighborhood street corner."

In a statement on the vote, Father Edward H. Flannery, executive secretary of the U.S. bishops Secretariat for Catholic-Jewish Relations, described Zionism

as "that immemorial longing of the Jewish people for a homeland which runs like a golden thread through the Jewish Scriptures and liturgy."

"To label this longing 'racist' is a political ploy that perverts the clear meaning of Zionism and insults our common humanity," Father Flannery said.

He noted that the vote was taken on Nov. 10, the anniversary of "the Hitlerian bloodbath when fires were set all over Germany, synagogues burned to the ground and 30,000 Jews arrested and sent to concentration camps." Father Flannery continued: "The world peace organization, designed for a noble purpose, has celebrated this ugly anniversary in grim fashion, using its forum to publish a shocking endorsement of anti-Semitism."

England's Cdl. Heenan dies

LONDON—(C)— Cardinal John Carmel Heenan, archbishop of Westminster since 1963, died Nov. 7, at Westminster hospital here. He was 70.

The cardinal had been admitted to the hospital four days earlier following a mild heart attack. By Nov. 5 his condition had begun to deteriorate and he received the Sacrament of the Sick.

CARDINAL Heenan has suffered previous heart attacks in December of 1973 and

September of 1974. Later in 1974 he returned to the hospital with asthma. In 1967 he had been seriously ill.

The cardinal had publicly asked Catholics to think about his successor and make suggestions.

Cardinal Heenan was born Jan. 26, 1905, in Ilford, an eastern suburb of London. His parents were Irish immigrants. After studies in the English College in Rome he was ordained a priest in 1930.

IN 1936, at the height of

the Stalinist terror, he visited the Soviet Union incognito to learn first-hand what life under communism can be like. He presented himself to the Soviet authorities as a psychologist, and took advantage of the doctorate in philosophy he had earned in Rome to call himself doctor.

Before he became a bishop in 1951 he already had a considerable career behind him, as a writer, broadcaster and Catholic controversialist and also as a tireless pastoral priest

who had lived through the wartime bombings on London's East End.

The energy he showed as bishop of Leeds throughout his six years in that industrial city stood him in good stead when in 1957 he became archbishop of Liverpool. He very soon set to work at the construction of a cathedral which had been in abeyance for 30 years. He scrapped the highly ambitious design of one of England's foremost architects and obtained a new plan through

public competition. The cathedral he began was completed in 1967.

With his promotion to the archdiocese of Westminster in 1963 he assumed leadership at the national level of a church that had not been ready for the changes the Second Vatican Council was in the process of bringing about. To cope with that problem with full success would have been impossible, it is widely recognized, for any man. To the end he kept listening and kept talking.

Throngs hail Bp. Gracida at installation

Continued from page 1
we Jean Jadot, hereby decree the following; we separate the following counties from the Diocese of St. Augustine" (the 18 counties comprising the new diocese were then read); "and from it we erect a new and distinct diocese and so declare it now erected, and it shall be called the Diocese of Pensacola-Tallahassee."

FOLLOWING the reading of the full letter—which conferred upon the See cities of Pensacola and Tallahassee the rights and responsibilities of other See cities, ordered that the necessary papers be turned over from the St. Augustine diocese to the new diocese, and designated the clergy as priests of the new diocese—Archbishop Jadot cautioned against viewing the event in strictly legalistic terms.

"It would be a grave mistake to speak of this action in legal terms as though a diocese is merely a geographic

entity or an administrative unit of the vast worldwide organization called "the Church," he said in the French accent which seemed fitting in an area containing a large number of people of French descent.

"We should speak not of territory, but of people, of the men and women who form this community of faith, hope and love."

QUOTING teachings of the Second Vatican Council that the Church of Christ is present in all local legitimate congregations of the faithful, and that from these individual Churches comes the one Catholic Church, Archbishop Jadot pointed out that Northwest Florida now meets the qualifications for establishment of a new Church.

"You are a new Church, but one built upon the foundations laid down by the valiant men and women who first brought the faith to this



Archbishop Jean Jadot

region," he said. "In a special way, this is an occasion for giving thanks to Bishop Tanner and to all the Bishops and priests of the dioceses of Mobile and St. Augustine who contributed so much to the building up of the Body of Christ in the Florida Panhandle.

"IT REMAINS now for you to be given a Bishop who will gather you together in the Holy Spirit through the gospel and the Eucharist. As you welcome Bishop Gracida and pledge him your loyalty and cooperation, the Holy Father

prays for you and for him that together you will practice the truth in love and so grow in all things unto Christ, the Head of his body which is the Church," he concluded, quoting from Ephesians.

Msgr. Raymond Mullins, rector, Sacred Heart Cathedral, then read the Document of Appointment, in which Pope Paul, through Archbishop Jadot, granted "that the Most Excellent and Reverend Rene H. Gracida, can lawfully and validly take canonical possession of the Diocese of Pensacola-Tallahassee . . . and so he will give his best to the priests, Religious and laity, having taken the customary oath of fidelity and observing all things demanded by law, nothing to the contrary withstanding."

Archbishop Carroll, Metropolitan of the Province of Miami of which the new diocese is a part and the prelate under which Bishop Gracida has

served since his ordination presented the leader of the country's newest diocese with his crozier.

"THIS is the shepherd's staff; carry it with love," Archbishop Carroll told Bishop Gracida. "Recall that you care for the sheep in the name of Christ. The Master will return and you will be accountable for all He has entrusted to you."

As Bishop Gracida accepted the crozier and took his seat in the Presidential Chair, the hall was filled with the applause which welled up from the archbishops, bishops, abbots, priests, Religious and laity who had come to wish him well. Representatives of clergy, Religious and laity came forward to welcome their new bishop; and amidst joyful singing from the assembled choirs and congregation, the first Mass celebrated by the new Bishop of the new Diocese of Pensacola-Tallahassee was begun.

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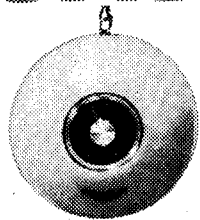
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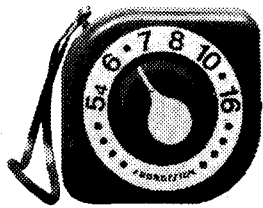
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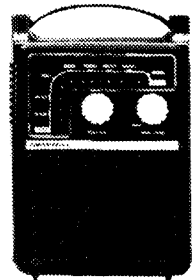
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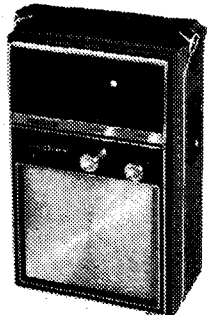
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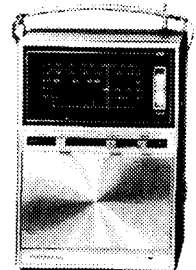
2. AM Pocket Radio



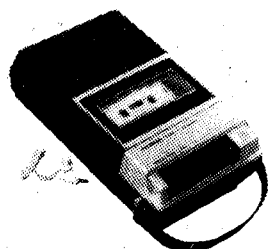
3. AM Portable Radio—3" Speaker



4. AM AC/DC Portable Radio



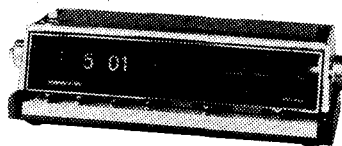
7. 4-Band two-way Portable Radio—AM, FM, Air, Police bands—3 1/2" Speaker—AC/DC



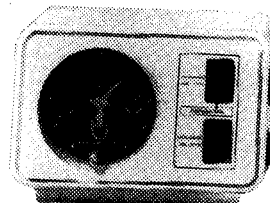
8. Cassette Recorder—Battery/Electric



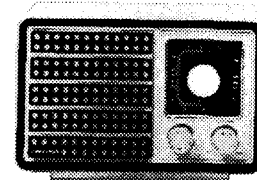
9. 5-Band two-way Deluxe Portable Radio—AM, FM, Shortwave, Air and Police plus weather.



10. AM/FM Digital Clock Radio—3 1/2" Speaker



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2.	AM Pocket Radio	2.95	Free	Free	4.95
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4.	AM AC/DC Portable Radio	9.45	6.45	\$ 2.45	10.45
5.	AM Clock Radio—3" speaker	14.45	11.45	7.45	15.95
6.	AM/FM Table Radio—3 1/2" speaker	15.45	12.45	8.45	16.95
7.	4-Band, two-way Portable radio: AM/FM/Air/Police bands—3 1/2" speaker—AC/DC	22.95	19.95	15.95	24.95
8.	Cassette Tape Recorder—Battery/electric	26.45	23.45	19.45	28.45
9.	5-Band, two-way, Deluxe Portable Radio: AM/FM Air/Police/Shortwave and Weather	30.95	27.95	23.95	32.95
10.	AM/FM Digital Clock Radio—3 1/2" speaker	30.95	27.95	23.95	32.95
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Per Year

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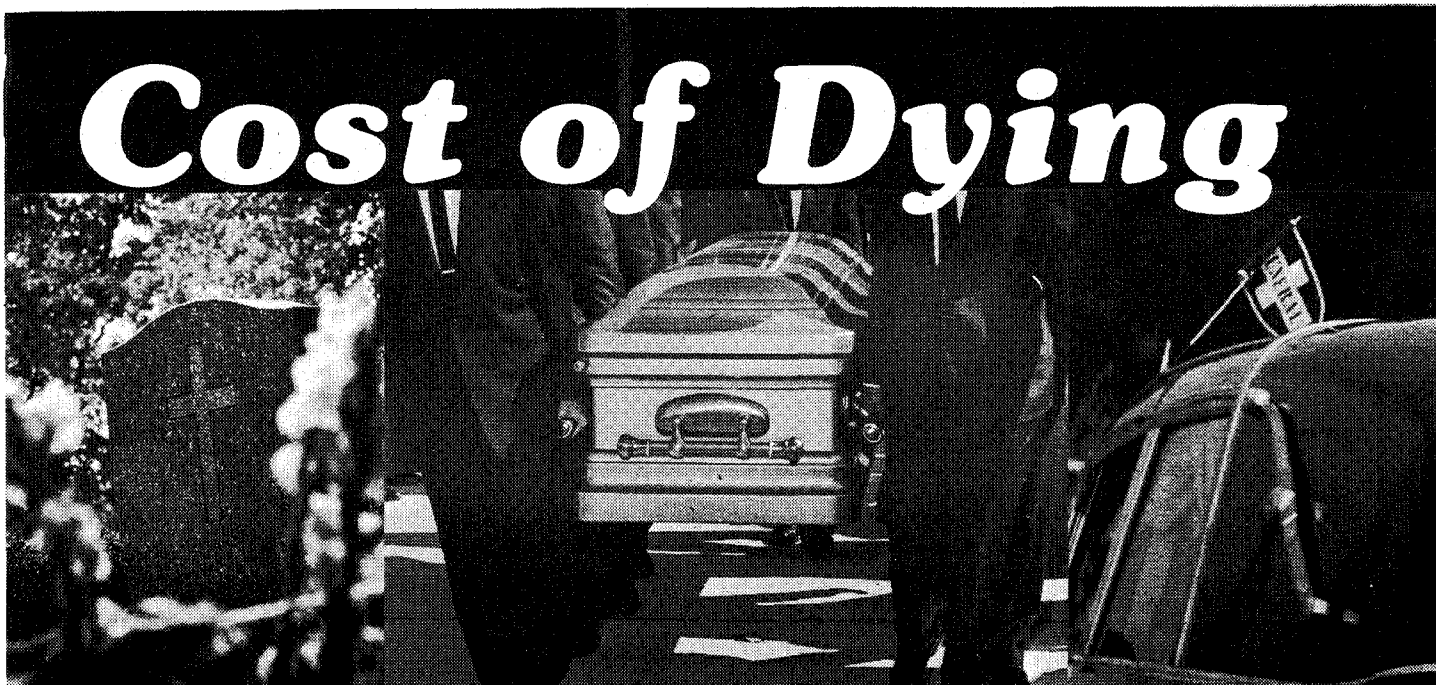
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The Cost of Dying

The passing of a loved one need not bring undue financial hardship if the family is aware of what is involved and pitfalls to avoid.



By ROBERT O'STEEN
Voice News Editor

"No one will read your article," said the funeral director and owner of several funeral parlors in South Florida. "This is a death-denying culture. People run away from death.

"But the younger people are turning away from that trend. Schools are beginning to give courses on death. And the experts are saying that you aren't ready to live until you are ready to die," he said.

Because death is an ending, an abrupt stopping point in human relationships, the event is clouded with emotions and confusion among the survivors. And often the loved ones who go on living are caught up in the social conventions and feelings of the moment without looking objectively at what has happened and what needs to be done.

A DEATH in the immediate family is often a first-time experience and they may not know the facts about funerals, Church and state laws or expenses. Sometimes the proper religious observances are bypassed. Often the family will spend more money on funeral arrangements than they can afford. Cultural differences can cause difficulties for ethnic groups such as Cubans living in America.

The important thing is to know the facts ahead of time and make realistic decisions.

One of the main problem areas that can lead to excessive spending, according to Henry Ware, a businessman whose father was a funeral director and who was one himself for several years in the Miami area, is the equating of money and love.

"You don't show love by throwing money away," he said. "You should have a proper Christian service but you should save money for the living. And if you have money, then save it anyway and give it to the poor.

"In our business," said Ware, "I always felt it was better if the customer spent less than he could afford than to come back later and say 'Hey, you talked me into spending too much money.'"

"WHEN THEY start telling you that you have to have these flowers and that expensive casket and this and that—that's hokum!" said Ware.

Funeral directors are businessmen like any other, some good, some not, but most will deal straight with the client and it is up to the client to know what he wants and to control the situation.

If a customer walks onto a car lot and asks for a Rolls-Royce, the salesman isn't going to suggest a Toyota. If a client asks a funeral director for a \$4,000 gilded casket that's what he will get.

But as one leading funeral director said, "A wooden box will do the job."

The main purpose of the more expensive caskets is psychological, he said. The client can go anywhere from a simple soft wood casket with cloth liner such as crepe, on up to water-tight metal, satin-lined caskets with ornate pall-bearer handles. The price range between the two runs from around \$400 to \$1,500.

At most funeral homes the price of the casket is the price of the whole funeral package. Someone choosing a less expensive casket should still expect to get all the necessary services: removal of the body, embalming, viewing, transportation to church and cemetery. The difference in money is the difference in casket, and the casket chosen should be based only on what the family feels

What to do

Basic things to remember in handling a death in the family:

- Call your parish priest.
- Have a friend or relative, not too emotionally distraught, to confer with the family and then help handle funeral arrangements.
- Remember, funeral homes are a business and vary in prices. Phone or visit more than one to find one whose prices and policies are to your liking.
- Don't make arrangements based on "what people might think," but on what the immediate family wants and can afford.
- Remember, if pressed for funds, you can get a Christian funeral with the usual features, embalming, decent casket, transportation, cemetery plot and marker, all for under \$1,000.

comfortable with in terms of appearance.

One way was cited by one funeral director to save money: buying your burial space from private individuals.

"EMBALMING is not a big price fact," he said. "We have embalmers on our staff who have to be paid whether they work or not. What you are paying for is the whole range of services. Often bargains can be found in the classified ads of people moving away and selling their sites cheaper than the current rate he said. As with funeral arrangements it is best to shop around and buy no more than is really needed in terms of grave location and grave marker.

THE BEST WAY to handle all this, said former funeral director Ware, is to have someone a friend of the family or uncle who is not too emotionally involved, to handle the arrangements with the funeral home. He can talk with the

family about what they want and what their financial situation is and deal with the arrangements in a businesslike way.

He should realize that funeral homes are a business, and he should not hesitate to contact several by telephone and inquire into their prices and services. If there is time he can go to the funeral home to make a final choice and the next of kin can go along to choose the coffin (and funeral price). But in the case of an unexpected death there often is no time to shop around in person and the phone is indispensable.

Some funeral homes may not want to give prices on the phone, but enough will that in-person visits can be avoided unless the client wants to make the visit.

The object is to find a funeral home which:

- Is conveniently located to the home and church.
- Will discuss in a straight-forward manner the prices and services and does not push for expensive trimmings out of "respect for the loved one."
- Offers full services in an affordable price range of caskets.
- Will cooperate fully with the family's priest and church.

The Federal Trade Commission is holding hearings this month on a series of proposed regulations covering various aspects of funeral home operations, including mandatory giving of prices by phone and so stating in all advertising.

But, according to one funeral director, the proposed regulations are excessive and would supercede state regulations and this, he said, is a constitutional test case that will be fought in the courts for a long time rather than give federal agencies the right to override state laws in all kinds of other areas as well.

Where does the Church come into all this?

BASICALLY, the Church asks that when a person dies the pastor be informed even if a different priest, a friend of the family, is going to handle the rites.

Spiritually, the fate of the deceased person's soul is already determined and what remains to be considered is a matter of helping that soul, through prayer and liturgy, and in upholding the dignity of all mankind by respect for the departed.

Usually the embalmed body is brought to the church for a Mass of Christian Burial and then is taken to the cemetery for burial unless it is to be transported out of town.

THE CUBAN population has a situation unique to its culture and tradition, involving old Cuban law, all-night vigil which requires Spanish funeral homes to stay open all night, use of rosary rather than Mass, pastors not being informed because of the funeral home dealing with a nearby priest and lack of knowledge by some Spanish-speaking who may not attend Mass regularly but desire church burial. (This will be dealt with more completely in the Spanish section of next week's Voice.)

"We are handling more Spanish families than we used to," said one funeral director. "They are finding the American way more to their liking rather than staying up all night and being emotionally exhausted the next day."

"You don't show love by throwing money away. You should have a proper Christian service but you should save money for the living."

So the UN General Assembly has decided that Zionism is racism.

We had thought, Gentlemen of the Assembly, that your function was to work for peace and solutions to problems rather than to slap labels around like angry children calling names.

For it would appear that, unable to cope with the Mideast problems, you have branded the whole thing with a dirty word, "racist," and tied it to the Israelis, like a Nazi tattoo, and have added this deed to the countless other historical oppressions of the Jewish people.

It is tiresome to go into the long history of Jewish oppression, which surely is well known to everyone, the slavery of the ancient Israelites under Egypt, the slaughter of Jews by the Romans (the 'final solution') in 73 A.D., the endless string of persecutions in so-called Christian countries over the centuries, the infamous forgery in 1897 of "The Protocols of the Elders of Zion" which opened season on Jews in the first half of this century, the systematic slaughter of nearly all the Jews in Europe, and the continuing oppression today of Jews in Russia—and now the ganging up of the nations of the world on this tiny group of people (one half of one per cent of humanity) in calling them a dirty word.

Yes, Gentlemen of the General

Assembly, we know you aren't actually against Jews. No one is ever against Jews. What you are against is Zionism!

Sorry, but that has a familiar sound to it.

Like the politicians of a few years past, here in America, who were not against blacks. Why, heaven forbid—that would be racism! What they were against was putting them in the same schools with whites, or letting them vote before they were "ready," or serving them fried chicken in certain Atlanta restaurants, or . . .

We know you are not against Jews, Gentlemen of the General Assembly, as long as they stay in their place. But what is their place? Away from the Middle East, presumably. Perhaps, someplace like Russia.

But the trouble with Jews is they don't know their place. They haven't been able to find one in 20 or 30 centuries. Every time they find one their national brothers turn against them, sooner or later. Jews tend to stand out in the arts, science, business, and that doesn't help any. If they would just stay simple and ordinary they might get along better. But on the other hand, even simple peasant Jews still have this maddening quality of being Jewish.

So where is their place, Gentlemen, where would you have them

go?

To Russia, where native-born Russians who happen to be Jewish are even now being persecuted for the sin primarily of continuing to be Jewish? Or America, where graffiti and bumper stickers proclaim "We Need Gas, Not Jews?"

Or, of course, they could always try Germany just once more . . .

The Palestinian Liberation Organization has made clear its place for the Jews is the bottom of the ocean.

So after centuries of harassment and holocaust the Jews decided to make a place for themselves. Small groups established settlements alongside the Arabs in Palestine under Turkish rule and later under British rule. There was no intention to establish a nation originally, but under growing persecution abroad culminating in Hitler's genocide, the movement grew. And attacks on the legal Jewish settlements in Palestine accelerated their need for a national defense.

But, you say, the Arabs were there first. Well, someone is always there first. It is a question of sharing. The Indians were in America first. But the persecuted Europeans had every right to come to this vast continent and share its riches with the relatively few Indians whose Asian ancestors arrived here earlier. Our sin was not that we came, but

that we didn't really share it.

Palestine, too, had room for more people, and no one would have squawked if more Arabs had been the ones to come. And unlike America, Palestine was hardly a plush productive land, though the Jews managed to develop it anyway.

And the Arabs who did cooperate and accept their Semitic brethren are part of a thriving nation rather than refugees, and are totally free to practice their religion and maintain their identity, unlike the Russian Jews. And there is no reason to believe that even if the refugee problem were solved the Arab nations would not find another reason to attack Israel.

It is reasonable to disagree with Israeli policies and criticize some of their actions, but when name-calling starts there are better places to begin.

Zionism is simply a last ditch effort by a tiny fraction of the world's people to have a place to survive in a world that has told them again and again that they must either stop being Jews or be killed.

To you, Gentlemen of the General Assembly, Zionism is racism.

To the Israelis, Zionism is their last chance to survive.

And it is those who voted in bad conscience for the resolution who are the racists.



By Msgr. James J. Walsh

Vatican II—Doomsayers proved wrong

The first in a series of articles reviewing the closing weeks of the Second Vatican Council ten years ago. (The Voice was represented at the Council by Msgr. James J. Walsh, who covered all sessions of the Council for The Voice.)

Exactly 10 years ago the Second Vatican Council was hastening through its fourth session. When the Council convened on Sept. 14, it was noticeable that the atmosphere was vastly different from the tense, uncertain tone of other years, notably the first two. There was a kind of quiet optimism that the goals gradually enunciated were clearly in view and that the enormous amount of material still to be voted on was manageable.

Bishops knew each other well now, no matter what part of the earth they called home. They had educated each other in the problems and peculiar needs of their own dioceses, information they never could have culled from books.

The great debates were just about over. A few last ditch stands remained to be witnessed, but the burning issues had been debated, almost endlessly, from every angle, amended in commission meetings, sent back again and again for further revision, until the final form for most

documents began to take shape in late October and November.

However, the mild optimism within the Council chamber was balanced outside St. Peter's Basilica with a certain uneasiness. News reports and the reflections of individuals on Vatican II had shaken the Church at large.

POPE PAUL during the summer of '65 had been especially sensitive to the reactions of Catholics to the many voices explaining what was right or wrong with the Council. He realized that many people were understandably disturbed; some felt essential doctrines were being changed and that the Church was so eager now to come to grips with the modern world, she was disposed to compromise.

His Wednesday talks to large audiences were gems of enlightenment and reassurance. On several occasions, he pleaded for confidence in the "Chair of Peter." He quoted St. Augustine: "God has placed true doctrine where the Chair of Unity is." He added: "Confidence is an attitude which guarantees the same truth, the same security, the same language yesterday, today and tomorrow."

He also talked much about authority, stressing that it must be exercised in the service of the faithful. And he did not hesitate to rebuke sternly those "who echo errors, both ancient and modern, already corrected

and condemned by the Church."

He clearly analysed the untenable position of those who made "man the center of every cult," who were altering the nature of sin and downgrading obedience.

THERE WAS one unanswered question which caused widespread concern. "What will happen after the Council is over and all the beautiful decrees are published? Will they, in effect, gather dust on Vatican archive shelves? Or will some kind of machinery be set up to implement the agreed-on views of all the bishops of the Catholic World.

There was at that time a very vocal group which insisted in speeches, interviews, articles and books that Pope Paul would block any such move. They were sure when the aula was dismantled and St. Peter's interior was restored to its usual magnificence, the Church would return "to its old normal ways."

Looking back now, it is astonishing to realize how much of the apprehension and uncertainty of those months was created by some priests and laymen who were enjoying a moment's honeymoon with the news media. Religion, strange as it seemed, had at long last become front page news.

John Cogley, for instance, a spokesman for the laity for years, filled nearly eight

columns of the New York Times on Sept. 18, a few days after the fourth session began. The headlines contain Cogley's full message to the world—"Papal Uncertainty Irks Progressives—Critics Feel Church has a Hamlet on its Hands—Paul seen as Failing to Live up to His Advance Billing."

AT THAT TIME, this was typical thinking of those who humbly indicated they were more infallible than the Pope and wiser than the Church. Paul could never please them, even though the records show he had accomplished far more in updating the Church and building the prestige of the Council than they had dreamed possible when Pope John died in June of '63. They couldn't forgive him for not doing it their way and on their timetable.

Cogley's article, coming as it did at a critical time in the Council, showed little respect for Paul as leader. Reading it again ten years later, it's somewhat pathetic to see how his prejudices against the Pope and his own personal desires for the Church, sincere as they likely were, warped his thinking. Most of the predictions he offered in that article have long since been contradicted by the Pope's implementation of the Council.

As a matter of fact, Cogley's piece seems to have been written but not published before Pope Paul's opening

speech on Sept. 14, during which he dropped a bomb, which proved to be a direct hit on many of his critics who were always expecting the worst. He made the historic announcement, the very first day of the last session, that he was creating the World Synod of bishops to share with him the responsibility of governing the universal church. Those who were sure the Pope would never allow such a representative body to exist, because "it would pose a threat to his authority," were thrown off balance by his timing. Some of them have not been heard from since.

This announcement intensified the optimism of the bishops. To them—and to many others involved—it meant that the concept of collegiality—the bishops sharing with the Pope the direction of the universal Church—was a reality, not merely a phrase in a Council document.

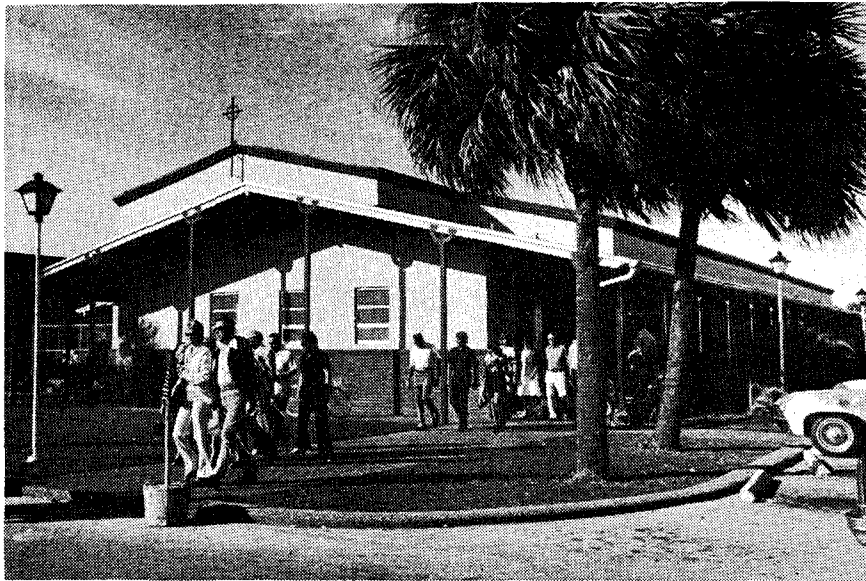
This, then, was the mood as the historic Second Vatican Council moved into its closing weeks. Eleven documents had yet to be voted on. The press and non-Catholics around the world were especially interested in three: Religious Liberty, a declaration on the relationship of the Church to non-Christians, and the much publicized Church in the Modern World.

(To be continued)

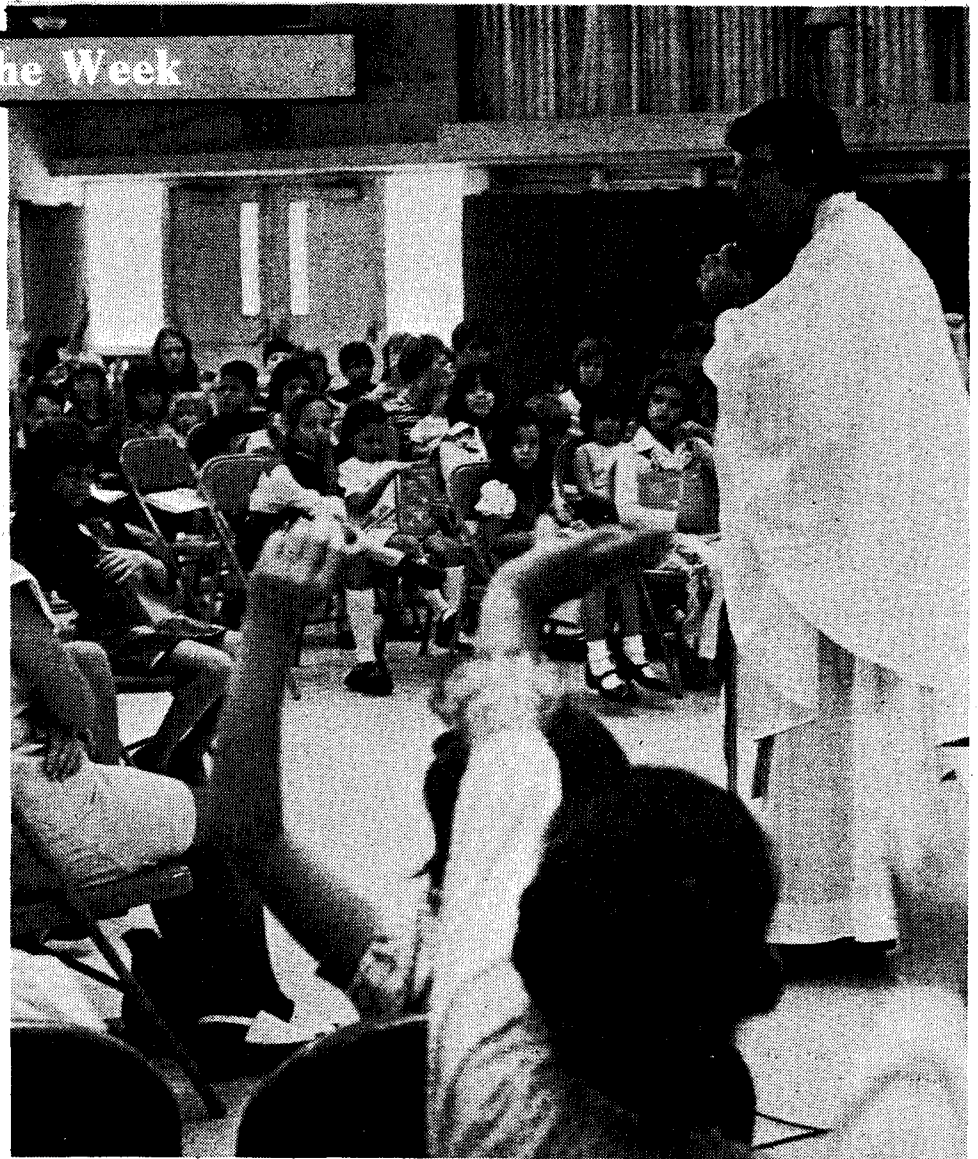
St. Brendan's

Parish of the Week

Gives Children an Early Start



Father Michael Greer gives homily geared to young minds during the Children's Mass (right) at St. Brendan Church in Miami.



By ARACELI CANTERO
Voice Staff Writer

Struggling over a microphone which was bigger than himself, and propped atop a stool behind the podium, eight-year-old Ray Bodee had finally succeeded in making his voice heard.

Seated in front of him, and ready to repeat the words of the responsorial psalm, were more than 100 children from St. Brendan parish, who as they do each Sunday were now participating in the parish Children's Mass.

"IT'S JUST a beginning, but I feel it's a step in the right direction," Msgr. David Bushey, Pastor of St. Brendan commented.

"So often, children

coming to grown-up Masses get bored not knowing what is going on. Something has to be done at their own level, and that is what we are trying," he said.

Msgr. Bushey has been pastor for five years at St. Brendan and he has witnessed a tremendous growing interest of parents in the religious instruction of their children.

"We spent a great deal of time emphasizing the importance of religious education. Parents themselves are experiencing the permissive attitudes that pervade our society," he explained.

"They have come to realize the need their children have for a strong moral base," he said.

CONCERNED for the

spiritual renewal of adults as well, the parish recently held a week mission, with the involvement of a good number of parishioners. Several preachers were invited, and discussion groups were organized in some 20 homes where parishioners ended the day program with participation in the liturgy.

"It is very important for the life of a parish, to provide some sort of formation programs for adults," said Mrs. Louise Bodee, a mother who helps plan the Children's Masses with the CCD Children. "Jesus didn't just limit his ministry to children, on the contrary he generally spoke to large crowds of adults," she said.

Mrs. Bodee tries to divide responsibilities so that all

classes may contribute with something.

"I'VE NOTICED a great improvement since we started. We are learning to let the children themselves use their creativity in developing the message and the theme of each mass," explained another of the mothers, Maria Gloria de Riveaux.

Her mother leads the choir at the 11:45 a.m. Spanish Mass and has great hopes for the increased participation of the congregation in the singing.

"Attendance is high, but we could use their voices a little more," she said.

Started in 1953 with Father Thomas O'Donovan as its first pastor, St. Brendan's parish building was inaugurated with the Midnight Mass of Christmas of 1956. The building was dedicated in February 1957 by Archbishop Hurley. It has a capacity of 1,200 people.

ACCORDING to the pastor, the parish is made up of 3,000 families, mostly young — a majority of them are Spanish speaking.

"They are very involved in parish projects, and I am very pleased with their growing participation, especially in the religious education program and the Parent Association in the school," the pastor said.

"Every day there is more participation of the laity in the life of the parish," Jorge Diaz, one of the parishioners involved in the Christian Family Movement, said. "Until recently only a few couples in the parish were involved; now

we have monthly meetings going on in several homes, with the participation of the priests of the parish," he said.

About 1400 children attending public schools participate in the parish Religious Education program and some 800 attend St. Brendan parochial school, which since its beginnings in 1954 has been run by the Sisters of the Holy Family of Nazareth.

Father Michael Greer, one of the parish assistants, works with both the Spanish and English speaking youth groups in the parish.

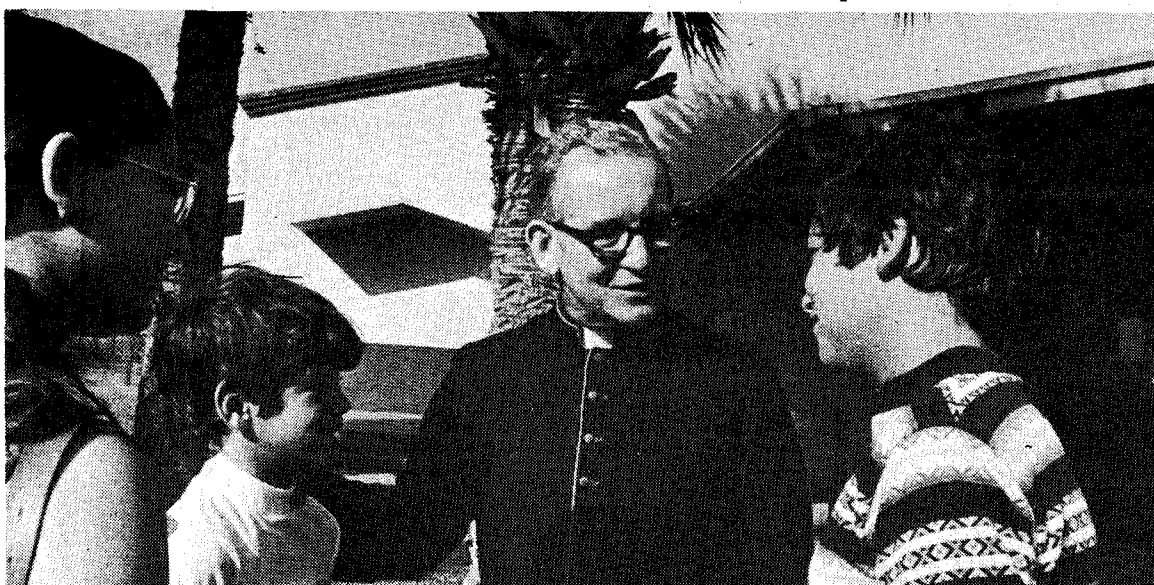
"WE HAVE a Service Club which tries to do things for the community. We visit the elderly or the children's homes and we have regular formation meetings," he said.

"His efforts at speaking Spanish are an inspiration to all of us," a parishioner commented. "He is getting better everyday."

Father Greer also helps with the children's Mass every Sunday, and he shows interest in the growth of all the other apostolic groups already active in the parish.

"These are very important for the good of the whole community, for they exercise leadership and support parish projects with their active participation," Msgr. Bushey commented.

"That's one of the points of the Children's Mass," he said, "through it children get used to taking responsibility, and everyone in the parish is benefitting from the experience."



Greeting parishioners of St. Brendan parish after Mass is Msgr. David Bushey, pastor.



My dear friends:
Hard times bring people together. They learn to share, to encourage, to help, and to hope. Many of us, I am sure, can



remember the days of the Great Depression when wants, although simple, were intense. It was a time when supply was very limited.

For some, those Depression days threaten again as prices rise and the purchasing power of the dollar decreases. When poverty comes close to home, we have a better appreciation of the value of things and can also identify more easily with those who have been impoverished all their lives.

For hundreds of thousands of people in the United States, the hopelessness of being poor is due to the fact that no one really cares. The Campaign for Human Development has changed all of that for many thousands over the past five years. It is through the Campaign for Human Development that hundreds of projects have been funded. These have been self-help projects directed by and for people who are the victims of economic poverty or social injustices. But the Campaign has not only funded projects to make the poor economically independent, it has also concerned itself with educating Americans about the causes of poverty and what solutions lie within our grasp in the light of Christ's Gospel. It is the Campaign's objective to create links between poor and non-poor of all ages, races, and ethnic groups, to foster the ongoing movements of people joined together, working together . . . with hope.

The Campaign for Human Development has caught on. It has proven to be a successful way to combat the causes of poverty in this country. You and I have had a hand in this in the sense that the Bishops of the United States envisioned the Campaign as a new way to get to the roots of poverty, and you, the Catholic people of this great land of ours, have faithfully supported the work of the Campaign over these past five years. Though pressed with trying times in 1974, people opened their hearts more generously than ever before to the needs of others. The contributions you made to the Campaign for Human Development last year represented a dramatic increase of almost ten per cent over the previous year.

This annual collection which comes on the third Sunday in November is perhaps one of the most significant for the Church in the United States. Through our generosity we say we care—that we are a people united together with hope!

The Campaign is dedicated to the hope we share as God's children that, together, we can achieve dignity, opportunity, self-determination, and justice for all.

Hard times have not made hard hearts. It is my hope you will support the efforts of the Campaign with even increased generosity this year. May the God and Father of us all keep you in His goodness and reward you for your generosity.

Sincerely yours in Christ,

Edmund J. Conroy
Archbishop of Miami

What one does affects all

We have always believed in the Mystical Body of Christ. What one does affects all. But we've broadened our understandings. It's clearer now that the wound of one is a hurt in each. As long as a child cries to sleep hungry, my stomach hurts. And the healing of one is the healing—TOGETHER—of our wounds. We are a family of people. The Family of God.

What does all this have to do with the Campaign for Human Development in 1975? Hope for a "successful appeal" again this year? Partially—oh yes, sure. That would be tremendous because of the impact on those whose lives are

touched by the projects funded by the Campaign.

But the Campaign is supposed to be much more than an appeal, a fund, an educational effort about poverty and justice. As importantly, it is a symbol of a better, richer life for all of us. Some day, pray God, there won't be much need for a special collection of this kind, because we will have made the things which the Campaign for Human Development funds a part of our core values and budget.

In the meantime, we must keep open both sets of channels for justice and concern: the

Campaign on a national and diocesan level—and the other channels "at home" through which people can be TOGETHER—with hope.

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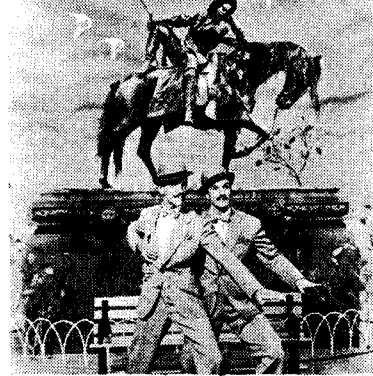
Special on Mary to be broadcast

This Sunday, Nov. 16 (5:30-6:30 p.m.), NBC will broadcast "Magnificat—Mary's Song of Liberation," (check local listings) a film biography of the Blessed Mother told through the music, art, and literature that have been the expression of both popular devotion and great artists over the centuries. The perspective of the program is the meaning that Mary has for us today gained from the reexamination of what she has meant for past generations.

The principal locations to be seen in this documentary include Chartres, Notre Dame, and Lourdes in France, Walsingham and Aylesford in England, the Hagia Sophia and Saviour in Chora Church in Istanbul, Guadalupe in Mexico, and the Shrine of the Immaculate Conception in Washington. The script, written by Philip J. Scharper, begins with the Gospel account of Mary's life and traces the spread of her veneration through the medieval Age of Faith, the survival of Marian devotion during the iconoclastic centuries following the Reformation, and its renewed vigor in our own times.

Through the stained glass windows of Chartres, the mosaics of the Virgin in the Hagia Sophia, from the classic art of Raphael and Michelangelo to the modern Pieta of DuBuffet and the ceramics of Kossowski, artists have continually tried their best to reflect Mary's inspiration. The

program is more than an exercise in cultural history because these examples of reverence for the Blessed Mother come from a tradition that continues to grow and give direction to the greater responsibilities being undertaken by women in the modern world.



Fred Astaire and Gene Kelly sing and dance (left) in "Ziegfeld Follies of 1946," a young Frank Sinatra joins Kelly in a sailor dance from "On the Town," and an older Sinatra and urbane Bing Crosby sing in "High Society," in three of the excerpts from nearly 100 musical movie classics featured in MGM's "That's Entertainment!," a three-hour special film presentation, Tuesday, Nov. 18 (8:00-11:00 p.m., ET) on WTVJ, Channel 4.

television

Glittering 'Gatsby' comes to the tube

SATURDAY, NOV. 15
8:00 p.m. (NBC)—**SARATH T.**—Made-for-television drama about teen-age alcoholism, starring Linda Blair in the title role. This is the fact-based but fictionalized story of a young high school girl who tries to overcome her shyness at a new school by seeking fortification from the bottle. Her little trick proves successful, and within a short time the girl is a full-fledged drunk. Much to the horror of

her mother and new stepfather, who simply get frantic about their daughter's problem. Peers for the most part prove little better at either understanding or helping. The film is generally a downer, although there is the standard ray of hope at the finale—but it's just a glimmer.

SUNDAY, NOV. 16
9:00 p.m. (ABC)—**THE GREAT GATSBY (1974)**—This production, lavish to the point of being bloated, is the studio's third try at the

cinematically elusive American classic by F. Scott Fitzgerald. Alas, this GATSBY is no masterpiece, although it is masterful in a number of important ways. It is well written in a faithful adaptation by that prolific young movie master, Francis Ford Coppola, and it is well acted by an extremely able cast. Robert Redford and Mia Farrow play Gatsby and his ladylove Daisy. As the fatally ill-matched and impossibly romantic lovers, they project

everything Fitzgerald could have wanted. Redford's Gatsby, especially, captures the sinister blend of corruption and naivete so basic to his obsessive dream of lost love regained. Bruce Dern acts the Tom Buchanan part, and if Dern is essentially miscast as Daisy's husband, the swaggering, spoiled rich boy from Chicago, he manages to inhabit the role with the inexplicable combination of charm and violence that makes the characterization such a

fascination. Against their collective lavishness with gilt, patent leather, and chiffon, the very literate and frequently literal Coppola screenplay is too often reduced to something ponderous and hopelessly pretentious. The power of the novel lies in the radiant shimmer of Fitzgerald's prose; the words defy being concretized on the screen and as a result wither the image and choke the speech. This is not to say that GATSBY isn't worth seeing. Indeed, few will want to miss it, especially those who want to share in a Hollywood happening that amounts to a rhinestone as big as the Ritz. (A-III)



Liza Minnelli, Dinah Shore and lyricist Fred Ebb sing "Cabaret" on the Dinah Show Friday, Nov. 14 at 4:30-6:00 on Channel 7.

RELIGIOUS PROGRAMS

SUNDAY
7 a.m.
THE CHRISTOPHERS—Ch. 11 WINK.
9 a.m.
CHURCH AND THE WORLD TODAY—Ch. 7 WCKT "Witness for Christ," Part II, Fr. Robert Palmer.
10:30 a.m.
THE TV MASS—Ch. 10 WPLG Fr. James Reynolds, St. James parish.
2 p.m.
INSIGHT—(film) WINK Ch. 11.
4:30 p.m.
THE TV MASS—(Spanish)—Ch. 23 WLTV.
RADIO
MARIAN HOUR—WSBR, 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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Jeff Bridges in conversation with Blythe Danner on the set of MGM-U.A.'s HEARTS OF THE WEST. (A-III)

Hearts of the West

A breath of fresh air -
winning, witty, intelligent

Hearts of the West is one of those old-fashioned narrative films that Hollywood used to turn out so effortlessly. Its story about a young man who gets sidetracked on his way to becoming a great writer is set in the 30s, an era far enough removed from our own that we can be charmed by its lack of sophistication. The youth,

movies

Lewis Tater by name, leaves his Iowa home to take up residence in a correspondence school of Western writing in Nevada. It turns out to be a confidence game run by a pair of bumbling crooks, from whom Lewis escapes into the desert with a satchel containing their loot. He is saved from perishing by

some cowboy extras who are on location for a B-grade Western movie.

As chance would have it, Lewis is hired out not to write scripts but to play a cowboy. While he is on his way to stardom as "Neddy Wales," he continues working on his novel, *Hearts of the West*, falls in love with a very competent script girl (Blythe Danner) and tries to stay clear of his pursuers who are after their bankroll. And so it goes, with twists and turns of plot and subplot, following the circuitous adventures of a would-be writer in the Hollywood hills.

This production appears as a breath of fresh air on the current movie scene. It's neither a simple-minded nostalgia trip nor a heavy-handed homage to films past. Instead, it is a very enjoyable comedy of character and situation played with winning style and constructed with intelligence and wit. Not that it does not have its flaws—the film occasionally loses direction straying too far from the main plot—but even its flaws are not at all that disagreeable. The film premiered at the New York Film Festival, and its pleasant amiability took everyone by surprise since most American entries shown there recently have been pretentious, flashy bores. Given these circumstances, the problem exists that one can overpraise the film's modest success and

thereby build up greater audience expectancy than the piece can sustain.

The acting is exceptional. Jeff Bridges is entirely right as the lad who is serious about becoming an author of "Western prose" in the Zane Grey vein. It is a great part, but there are few young actors who could have brought it off with the same elan. Alan Arkin has just a small role as a director of hack Westerns but he has made it one of the film's highlights and his best acting work in years. Andy Griffith as the tough old pro actor-writer and Blythe Danner as the brittle young career girl are both fine. But the measure of the acting is perhaps best expressed in the bit parts played by a company of sterling character actors like Marie Windsor, Anthony Holland, and Richard B. Shull, to name but a few.

Director Howard Zieff, whose only previous film was the uneven *Slither*, has done well in maintaining a consistent mood throughout the meandering plot. The essence of the story is the innocence of the young hero whose lack of experience makes it difficult for him to see through his illusions. Zieff is able to play off rather nicely Lewis' naive expectations with the reality of things as they are.

The tone of the film occasionally goes wildly askew, especially towards the end.

How can anyone be Catholic? Book gives one man's answer

SEARCHING FOR SENSE
(The Logic of Catholic Belief)
by Frank DeSiano of the
Paulist Fathers

"How can anyone be a Catholic?" We've all heard it, or probably will, at least once in our lifetime. This is the entry point of Father DeSiano's search for sense in religion in general and Catholicism in particular. He makes the complete circle, beginning with God and bringing us back to a fuller understanding of man's unique relationship with God, as viewed through the panvision of Catholicism.

If, as the author states, "the object of religion is to bring God and man together," then the chapters dealing with man and salvation are crucial. He establishes, without doubt, that man is a social being, mirroring "the ingrained strangeness and wonder of existing," and that man is worth saving. He views

salvation as transformation, a radical change incorporating three distinct elements: annihilation—"part of man's dilemma must be annihilated;" preservation—"the core of man's being must be preserved;" novelty—"the scope of man's life must be renewed."

Enter Jesus, the Transformer, the definitive, decisive moment for mankind. With the genius of a master weaver, Father DeSiano removes the cut ends and tangled threads, the knots and ravelings obscuring the mystery of Christ and reveals the golden strand of our identity with Christ: our humanity. The loom of life shocks us with an age-old truth: Jesus is the critical point where God and man touch. How we respond to that moment determines our destiny. If we believe in the "total transformation of man by God in Jesus Christ," we have reached the heart of the

Catholic Church. So states the author.

The ensuing chapters dealing with the Church, its teaching and actions, pull the reader into a remarkable experience, an adventure in apologetics that tumbles the walls of isolation to reveal a magnificent river, "the flowing faith of a community" bringing life and meaning to the whole of mankind.

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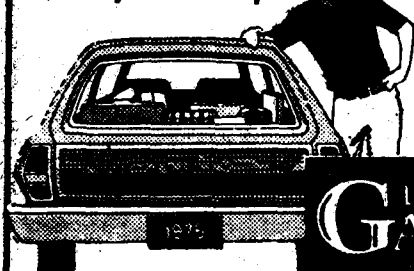
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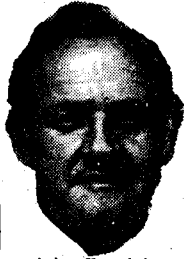
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Early marriages — How to avoid disasters

By REV. JOSEPH M. CHAMPLIN

"Father, I would like to make an appointment with you. Sam and I are having a little trouble in our marriage."

The caller is a pleasant woman in her early 20s, married to equally likeable Sam in a church ceremony two or three years earlier.

Priests (I presume ministers and rabbis as well) across the country have been swamped with similar telephone messages in the past decade. It is not a new experience—troubled couples often turned to their parish clergy for guidance and support long before the current marital crisis developed; but the increasing frequency of those pleas for help is a new and disturbing phenomenon.

THOSE CALLS, however, merely reflect national statistics which indicate an apparently vast amount of unhappiness in many marriages. This is particularly true of nuptial unions involving the very young.

The Family Life Division of our bishops' United States Catholic Conference reports that 50 percent of marriages involving teenagers end in failure and for those in which a pregnancy is part of the picture, the disaster rate zooms to 90 percent.

For starry-eyed young lovers or anxious parents of a pregnant teenage girl, those statistics do not carry much force. They respond: Our case is different; we are the exceptions; their love will last; marriage holds the only answer.

The prophets Elizah and Elisha, like prophets before and after, found it difficult to swim against the current, to stem the tide of paganism engulfing God's people in their day. Those who seek with good reason to delay a couple unwisely intent on marriage suffer a similar fate in today's world.

Nevertheless, the Church must, at times, speak forcefully and take strong steps even if those words and actions go contrary to the prevailing climate or culture.

Our diocese, (Syracuse, N.Y.) like many others in the nation, has recently established some quite specific directives in an effort to reduce the number of marital disasters, especially among the very young.

ALL COUPLES, for example, must contact the parish priest at least three months prior to the wedding date. This will provide ample time for interviews, discussion and pre-marriage instructions.

I, for one, certainly welcome such a diocesan level norm. It takes the local clergy off the hook, so to speak, when an engaged couple show up at the door and wish to be married within a week or two. Since all the other detailed arrangements have been completed, this prospective bride and groom obviously left to last the Church's and their spiritual preparation.

Publication of this regulation should in time make those con-

templating marriage aware that the Catholic Church considers matrimony a serious step requiring a certain amount of preliminary religious effort on the engaged couple's part.

The diocesan directives also bluntly states: Couples not allowed "to marry if one or the other or both are under 18."

It presumes such a young man and woman are not mature enough for marriage. Nevertheless, they do have recourse and if, after a complicated, but no longer than four-month counseling process, can convince the bishop of their maturity and readiness, he will grant permission for the ceremony.

The purpose of these directives is not, obviously, to make eager young couples miserable (although they probably will feel that way in the beginning), but to spare them later, permanent, more serious marital misery.

IN THE WORDS of our Bishop: "The essence of this policy is to express the concern of the Church for young people and to assure them the opportunity to prove to themselves that they are able to enter a marriage, the strength and permanence of which will reflect to their own good and the good of all the people of God."

There will still be calls from persons like Sam or his wife after this policy has been in operation, but perhaps they will not be as numerous or as frequent.

"The good world is not innocent. It does not ignore evil; it possesses and still conquers evil."—Josiah Royce, "Spirit of Modern Philosophy," 1892.

"If a man be weighted down with worldliness, he shall sink like an overladen boat in the world's ocean."—Amar Das, circa 1565, "The Sikh Religion," M.A. Macauliffe, I.

"As a man's desire is, so is his destiny. For as his desire is, so is his will; as his will is, so is his deed; and as his deed is, so is his reward, whether good or bad."—"Bhahadaranyaka Upanishad," prior to 400 B.C.

Can we learn from the Prophets?

By ANGELA M. SCHREIBER

"What real differences does it make?" Barry Gilbert asked. A blueprint on the center of the conference table was the focus of three men. "You know as well as I do that Joe Freeman designed this. What we're really talking about is stealing it from him," one of the men remarked.

GILBERT walked to the window, looked out for a moment, then turned to face his colleagues. "Gentlemen, what we are really talking about is a million dollars worth of business. If we give Freeman the design credit, we can write off at least a quarter of what we can realize—perhaps nearly a half. We've studied this question from a legal point of view and there's no way he can claim the design if we don't give the credit. Can we afford to give that money away?"

The discussion continued. Finally the decision was made to keep the design for their own. Too much money was involved.

Posters interspersed throughout the crowd read: **A WOMAN'S BODY IS HER OWN—WE WANT ABORTION LEGISLATION—DO YOU WANT TO BE CAUGHT IN THE BABY-TRAP?** The woman speaker held the attention of the people—"Choice is every person's undeniable right. And persons include women. Every child has the right to be wanted. Every woman has the right to choose whether or not she will go through a pregnancy. Yes, a woman's body is her own . . ."

AGNEW RESIGNS—U.S. PRESIDENT RESIGNS— newspaper headlines that shocked a nation. Indeed, they shocked the world. For a nation built on the highest moral principles, corruption at the highest level of government was almost unbelievable.

The last incident will be unforgettable for every American. The second happening is one that is repeated over and over. The first might have taken place today or yesterday. Or it may happen tomorrow. That conversation or others equally unjust are common occurrences throughout the nation—the world.

★★★

Whether we want to or not, we must look at this world where we live. We must recognize the good and the bad of it. Many among us strive wholeheartedly for justice. We raise our voices and demand to be heard. We bend whatever talents we have to accomplish justice. There are those among us who would resign our positions rather than be a party to unfair practice. Many of us hold active roles in the fight against the right to life. And many actively work for political integrity.

We're a vocal group of people. But we face the danger of growing tired. And we face the danger, too, of growing used to those other voices—so used to them that we might be tempted to give up the struggle. It's happened time and time again to generations of people who lived long before us. As we go back through the pages of history we read the same story over and over. The difference lies in the cast of characters.

The story reads something like this: The people were oppressed. They fought for justice; they won; they prospered. Things went well for a long time but gradually, they became immersed in the pleasures the world offered. Moral decadence predominated. Their nation fell.

This is what happened to ancient Greece, Rome and Israel.

Inside the pages of the Old Testament, the reasons why society failed when it became decadent is clearly spelled out. We see that when the Word of God is ignored, there is disaster. We see, too, that it is difficult to stand up and be heard when an unpopular view is expressed. And as we read, reflect upon, and absorb the Old Testament narratives, we gain valuable insights that continue to guide us today.

THE PROPHETS teach us that disobedience to God is disastrous. We learn, too, that standing up for obedience to God is worth the effort.

We share with the prophets of old the mission of seeing that our covenant with God is not broken.

Will we, like the prophets, be persistent?

By STEVE LANDREGAN

Unique in the history of Israel is the tradition of prophets who courageously if sometimes reluctantly called the Israelites to return to the observance of their covenant with God in the face of religious apathy and creeping paganism.

Isaiah, Jeremiah, Ezekiel and Amos are among those fiery spokesmen of Yahweh whose oracles and visions have been preserved in literary form by faithful disciples. They vividly attest to the fact that the measure of a prophet's success was not his acceptance and acclamation by those to whom he was sent but rather his faithfulness to God's call to proclaim His Word.

FREQUENTLY the prophets found themselves in opposition to ambitious kings whose intrigues led them to seek the security of political and military alliances with their pagan neighbors rather than rely on the promises of God.

Indeed the almost consistent response of Israel's kings to the siren call of power and wordly acclaim instead of the call to covenant loyalty marks the history of the monarchy from its establishment with Saul to its collapse with Zedekiah.

It was Samuel, prophet and judge, who spoke the words of rejection by Yahweh to King Saul (1 Sm 15:16-23) and then anointed David as his successor (1 Sm 16:1 ff).

As the army of Babylon pressed at the gates of Jerusalem five centuries later the Prophet Jeremiah spoke

the final oracle to King Zedekiah who steadfastly resisted the prophetic word of God and doomed himself and his city (Jer 38:14ff).

It is in the Northern Kingdom of Israel that we find Elijah and Elisha, the greatest of the early prophets of religious reform. When the northern tribes rejected the

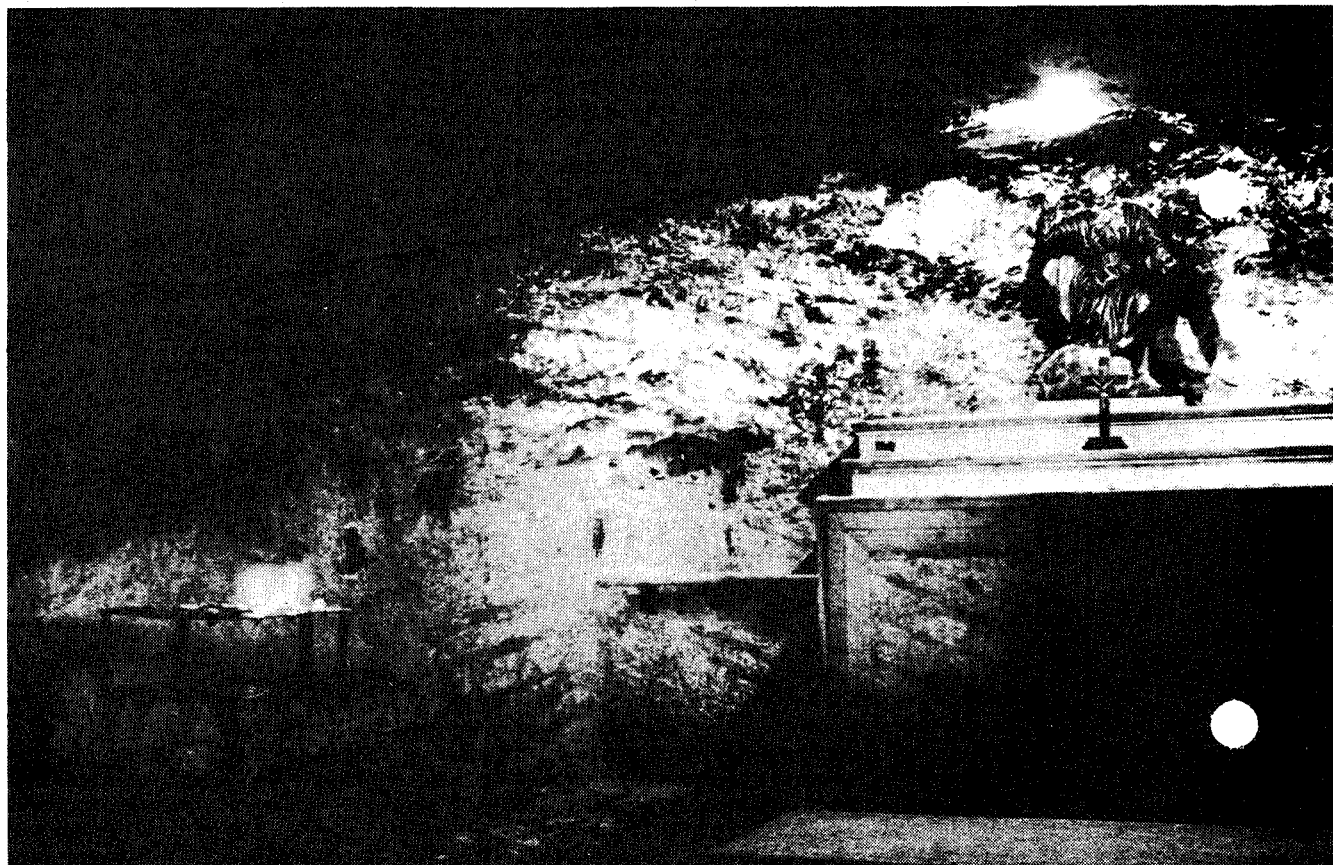
rule of King Solomon's successor and chose Jeroboam as first king of the Northern Kingdom of Israel, the new monarch made the schism religious as well as political by establishing sanctuaries at Dan and Bethel to rival Jerusalem.

Worship of the pagan gods Baal and Astarte with its

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"Elisha was chosen by God to succeed Elijah's spirit as the prophet was taken to by Steve Landregan."



Reading a whole Gospel

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



of God and recall Israel to faithfulness to her covenant with Yahweh.

ELIJAH'S proclamation of three years of drought for Israel (1 Kgs. 17:1) in the name of Yahweh, triggered a persecution of the worshippers of Yahweh and a frantic search for the prophet who hid first across the Jordan and then in Phoenicia.

Eventually Elijah confronted Jezebel's priests of Baal in a contest on Mount Carmel that resulted in a dramatic end to the drought through the power of Yahweh and the destruction of the priests of Baal.

Jezebel didn't take defeat gracefully and Elijah was forced to flee for his life. He found himself in the position of many of his prophetic brothers . . . cast out and rejected by his people for speaking the Word of God.

Reassured by Yahweh in an encounter on the Holy Mountain of Horeb (Sinai), Elijah returned again to condemn Ahab for violating the covenant by murdering Naboth and taking his vineyard (1 Kgs. 21:1ff).

Elisha was chosen by God to succeed Elijah. He asked for and received a double portion of Elijah's spirit as the prophet was taken up to heaven in a fiery chariot (2 Kgs. 2:7-13).

More of a worker of miracles than a prophet, Elisha nonetheless continued in the prophetic tradition of Elijah and proclaimed Jehu as the anointed of Yahweh to rule Israel (2 Kgs. 9:ff). Jehu overthrew and assassinated King Jehoram, and his mother Jezebel thus fulfilling Elijah's prophetic condemnation of Ahab that had been leveled upon his family when the king repented (1 Kgs. 21:27-29).

JEHU suppressed the worship of Baal in Israel and Elisha died (2 Kgs. 13:14ff) in an Israel free of the pagan Baalism but still suffering from the religious schism instituted by Jeroboam.

Elijah and Elisha, the greatest early prophets of religious reform, were legends in their own time and demonstrated the prophets' function as the conscience of Israel, reminding God's people that they had been chosen for responsibility, not for privilege.

"We don't like Jesus any more!" That's what they said. I was slightly stunned.

The week before, my Bible study group of five Catholic couples was excited about actually reading the Bible. Now they had read the Gospel according to Mark and found it disturbing. It seemed they were happier with Jesus before they read Mark's Gospel.

"WHY?" I ASKED. "What did Mark say that turned you off to Jesus?" They had a variety of answers. "Jesus got angry." "He practically snubbed his mother." "He talked with prostitutes." "Jesus seems so Jewish."

For the first time in their lives they were encountering Jesus as Mark's Gospel portrays him in all his humanness. It was a shock. Although everyone of them had gone through at least 12 years of Catholic education, none had ever before read a Gospel from beginning to end.

Their idea of Jesus had been shaped by many sources, but not by reading even one of the four Gospels all the way through. No doubt pictures of Jesus had helped form their image of Him. So had the constant emphasis on Jesus' divinity—from pulpit and catechism. They had heard many Gospel stories, but always out of the actual biblical context, and usually slanted to make a particular moral point. Meeting Mark's Jesus was a shock.

But they had another shock coming. The next week we all read Luke's Gospel from start to finish. They liked Luke's presentation of Jesus—strong but gentle, compassionate, remarkably sensitive to women. But they were amazed that Luke's picture of Jesus seemed somewhat different from Mark's. This raised questions. How could that be? What was Jesus really like?

PREVIOUSLY they had heard episodes from the four Gospels at Mass each Sunday. But the episodes were not connected with what went before or after in each Gospel. They quite naturally grew up thinking there was only one Catholic way to look at Jesus. They were very surprised to find that the four Gospels present four different impressions of Jesus.

All of this raised questions for them, but led to deeper insights and to a more vital faith in Jesus and the Church. That experience highlights for me the importance of sitting down and reading the Gospels and reading them one by one from start to finish. It seems to me almost impossible to grasp the orthodox, traditional understanding of doctrinal development in the Church and of legitimate differences within the Church without some first hand acquaintance with development and differences in the Gospels themselves.

As part of adult religious education, or as a part of personal spiritual growth I strongly suggest taking a look at the Bible—not just commentaries, not just the articles in KNOW YOUR FAITH, but the Bible itself. Sit down and read Mark's Gospel. It was written before the other three. Read it from beginning to end. It will take hardly more than an hour, and probably less.

LATER READ Luke's Gospel, and Matthew's and John's. Notice the feelings each causes in you, the images of Jesus they suggest to you. Take note of the problems and issues Jesus seems to be taken up with in each. Try to figure out what each writer is trying to say about Jesus, about life as a follower of Jesus. Try to guess who each might be writing for—Jews who know the Scriptures, Greeks who are unfamiliar with Jewish practices.

Commentaries can then be helpful. But do not be afraid to dig into the Gospels themselves. They can not only show you much about yourself and about Jesus Christ but also about the issues and crises within the Church today.

seed Elijah. He asked for and received a double portion of his spirit as the prophet was taken up to heaven in a fiery chariot." From article

fertility rites and sacred prostitution by the Canaanites in their midst had always exerted a strong influence upon the Israelites. In the Northern Kingdom the practice of Baalism increased and flourished in the atmosphere of religious apathy. It reached its height with the politically expedient marriage

of King Ahab to Jezebel, princess of Tyre. Ahab worshipped Baal at a temple built in the capital city of Samaria and Jezebel maintained in retinue of 450 priests of Baal.

It was to the court of Ahab and Jezebel that Elijah the Tishbite was sent to proclaim the prophetic Word

Eventually Elijah confronted Jezebel's priest of Baal in a contest on Mount Carmel . . . Jezebel didn't take defeat gracefully and Elijah was forced to flee for his life."

Elijah's statue stands above an altar in the Franciscan monastery on Mount Carmel, inside a dark recess marked as the prophet's cave.

Discussion points and questions

1. Read The Second Book of Kings.
2. List the kings and briefly identify each.
3. Trace the events leading to the collapse of Jerusalem during Zedekiah's reign.
4. Discuss the term "religious reform." What role did the prophets take?
5. Discuss the value of reading the Bible itself. Have you found that this expands your knowledge read in conjunction with the KNOW YOUR FAITH articles?
6. Why do you think the Gospels each depict a different aspect of Jesus? How do they relate to the issues and crises within the Church today?
7. What is good about today's world? What is bad about it?
8. Discuss how the Old Testament prepared the world for the coming of Christ.
9. What can we learn from the past? From the prophets?
10. What can you do to make the world better? Reflect upon this and discuss it.
11. Discuss the difficulty of going against a prevailing climate or culture.
12. Discuss the statement: Couples are not allowed "to marry if one or the other or both are under 18." Then examine the value of a counseling period that may last as long as four months for those under the age of 18.

Prayer of the Faithful

33rd SUNDAY OF THE YEAR
Nov. 16, 1975

Priest: God, our Father, amidst the noise and bustle of life, we wish to speak to you. Listen to us now and give us the strength to carry your word into ourselves, into our homes and into our jobs.

Lector: The response for today will be: Lord, we ask you, hear our prayer.

Lector: That husbands may always cherish their wives and fill them with much happiness in the good times and stand beside them in the difficult times, we pray:

PEOPLE: Lord, we ask you, hear our prayer.

Lector: That we may never lose faith in people but have respect for the aged and hope for our youth, we pray:

PEOPLE: Lord, we ask you, hear our prayer.

Lector: That all people will learn to use their talents for improving the quality of life and for the growth of all mankind, we pray:

PEOPLE: Lord, we ask you, hear our prayer.

Lector: That religious educators will always show their students a God who will always love them, a God who wants to share His life with them, we pray:

PEOPLE: Lord, we ask you, hear our prayer.

Lector: That our love may never become shortsighted but always seek to embrace even those who refuse to give us love, we pray:

PEOPLE: Lord, we ask you, hear our prayer.

Priest: Father, you have entrusted us with your word. Do not let us squander that treasure but use that Word as our guide to life. So that, one day you may call us to share in your life, to live in Your Kingdom. We make this prayer in the name of Jesus, Your Son, our Lord.

PEOPLE: Amen.



"His master said to him, 'Well done! You are an industrious and reliable servant. Since you were dependable in a small matter I will put you in charge of larger affairs. Come, share your master's joy!'" Mt. 25:14-30

THE GOSPEL TRUTH

Have we 'account-ability?'

Thirty-third Sunday of the Year
Nov. 16, 1975
Reading I, Prv. 31:10-13,19-20,30-31
Reading II, I 5: 1-6
Gospel: Mt 25:14-30

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

By **FATHER PEDRO JOVE**
Our Lady of Guadalupe
Church, Immokalee

In the hit musical "Man of la Mancha," Don Quixote sings to his audience about the quest he has embarked upon. Like him, our society seems to be in quest of something, and that something is most often identified with the quest which the individual man or woman make of their personhood.

As a group, we are very conscious of the deep-seated need each one of us has of becoming a person in the fullest sense of the word. Even our everyday language seems to reflect this existential need. We often talk of "making it on my own merits," or we might listen to someone who tells us, "I've got to be me."

While we can all identify with this human need for "personal becoming," and while none of us would intend to achieve this end at someone else's expense; it is still true that our quest, at times, can lead us into disagreeable and painful situations.

Today's successful businessman might have to look back on a long trail of competitors whom he ruthlessly put out of business. Some give their all to their careers and have to live through the painful breakup of their long-ignored families. Still others, have acquired financial independence and power but have had to renounce the vulnerability and dependence demanded by love.

It is in this overall context that Jesus throws out at us a two-pronged question: Are you really happy and fulfilled? Don't you think that you are accountable to someone other than yourself?

Accountability, then, is the key thrust behind this Sunday's gospel. What is this accountability and what does it entail?

While there is no clear-cut indication that Jesus did not have in mind our accountability to each other, it is also clear from the words He says, that He was more centrally concerned with our accountability to God.

The first reading and the responsorial psalm give us a good cue when they use the phrase "the fear of the Lord." Those who fear the Lord are called "happy" and they are considered "worthy of praise."

This so-called "fear of the Lord" is far from being a withdrawal in the face of a



FATHER JOVE

punishing God, nor are we to consider it a cowering away in the presence of a God we do not know.

Jesus seems to imply as much when He finds the third servant in the gospel parable at fault. He has also told us that we have a loving Father in heaven, who cares for each one of us individually because He knows our needs (Mt. 6:24-34).

Fear of the Lord, we would be forced to conclude, entails a realistic appraisal of who we are and of the limitations we have. This self-appraisal, if done in all honesty, should lead us to see God as the One who alone can give meaning and depth to our lives.

Man can only "become" his true self, when he seeks the Lord with a sincere heart. As Jesus Himself tells us on countless occasions throughout the gospels, to seek the Lord (to believe in the value of that "quest") is to "do the will of the Father."

Like the Lord, then, we too have been commissioned by the Spirit to preach the good news of the Kingdom. Like Jesus, we too must be aware that the words we speak are not our own but of Him who sent us. The actions we perform are not ours but His.

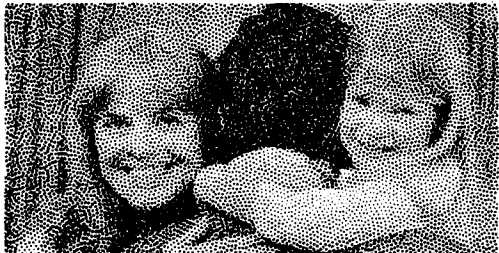
We are accountable to the Father for the manner in which we have dared to "become" His living presence to our fellow men.

As we gather with our friends and neighbors this Sunday around the table of the Lord, let us reflect on these thoughts.

Do we truly believe that we are indeed accountable to God?

Have we "account-ability?"

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Sister Joseph Ellen called 'woman of the Church'

'Woman of the times'

When you part from a friend you grieve not; for that which you love most in him may be clearer in his absence as the mountain to the climber is clearer from the plain—Kahlil Gibran.

Touching the lives of all she meets, Sister Joseph Ellen, I.H.M., has spent eight years in the Archdiocese of Miami devoting herself to the Religious life, to education and to people.

As she left this week to return to the motherhouse of her order in Monroe, Mich., some of the people who have known her well spoke of how she has affected their lives. Others, equally close to her, were unable to be reached for comment.

"MY FIRST impression of her was that she was an extraordinarily poised, competent, self-assured, warm person who would be both easy and difficult to work with," Bishop Rene H. Gracida of Pensacola-Tallahassee said, recalling that she arrived at Nativity parish, where he was pastor, on the Feast of the Assumption, Aug. 15, 1967. "Easy, in the sense that she knew her profession (she was to be principal of Nativity

School) and was very competent.

"Difficult, and here I am joking, in that she was remarkably candid, never hesitating to express herself, sometimes with a directness that would leave me speechless," he laughed.

He explained that in 1969 when he was asked about her qualifications to become assistant superintendent of education for the Archdiocese, he gave her a high recommendation; and that he was "overjoyed" in 1973 when he became superintendent of education and had the chance to work closely with her again.

"I DON'T want to sound like I am canonizing her," he said, "but I can't help but recall that the canonical definition of sanctity describes a 'servant of God' as one who performed the duties attached to his or her state of life with heroic virtue.

"Surely to a large degree that can be said about Sister

Personality of the week

Joseph Ellen. I join all those who regret to see her leave the Archdiocese, and I join with all those who offer to her their prayers, love and affection as she returns to Monroe to continue her heroic struggle in her illness."

Sister Joseph Ellen has quietly been battling with cancer for five years and has recently undergone several operations.

TO SISTER Dorothy Bushnell, O.S.F., language arts consultant for the Archdiocese, Sister Joseph Ellen is a "valiant woman" whose leadership has encouraged and guided many of us over 'troubled waters.' It is with sincere sorrow that we say goodbye to a friend, a leader, a valiant woman who has touched many as she worked with and gave of herself to upgrade Catholic education in

the Archdiocese."

In the midst of all the words of praise about her dedication and selflessness, her friends have not forgotten her sense of humor.

"I admire her ingenuity to create situations in which we could all laugh together," Pilar Aurensanz, Archdiocese foreign language consultant, said.

"ANY TIME there was a birthday in the office, she would bring a cake with funny things on it. Or if she couldn't bring a cake, she would bring in funny children's stories—little things that in context would make sense," she said, recalling how, when Bishop Gracida received his pilot's license, she brought him a toy airplane.

Father Gerard LaCerra, Archdiocese CCD director, called her "a model of what the 20th Century Religious should be."



SISTER JOSEPH ELLEN

"She allows God to manifest Himself through her work and her devotion to total education," he said.

"SHE SEES that the highest calling of a person is to share your life with God and your fellow man, and she sees everything in her work with education as a contribution to that aim."

He pointed to her (continued on page 18)

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It's a Date

BROWARD COUNTY

OUR LADY QUEEN OF HEAVEN Thrift Shop is open today and every Friday between the hours of 10 a.m. and 4 p.m. at the Tivoli Clubhouse, State Rd. No. 7, North Lauderdale. Those wishing to donate saleable items should contact Dotty Riccardo at 972-7065.

★★★

Members of **ST. HELEN** Women's Club will sponsor a holiday booth during Charity Bazaar Day at Coral Ridge Mall on Saturday, Nov. 15.

★★★

Christmas bazaar of **ST. MATTHEW** Catholic Women's Club will be held Saturday and Sunday, Nov. 15 and 16 at the school. All donations should be brought to the school on Nov. 15.

★★★

A Country Western dance and auction will be sponsored by **OUR LADY QUEEN OF MARTYRS** Women's Club at 8 p.m. today (Friday) in the parish cafeteria, 2731 SW 11 Ct., Fort Lauderdale.

★★★

Their annual festival is being sponsored by parishioners of **ST. BERNARD CHURCH** Sunrise today (Friday), Saturday, and Sunday on the grounds at University Dr. and Sunset Strip.

★★★

A holiday bazaar will be sponsored in **ST. JEROME** parish, 2533 SW Ninth Ave., Fort Lauderdale, Saturday and Sunday, Nov. 15 and 16.

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Dye auditorium is the scene of a "Serendipity Boutique" today (Friday) and Saturday under the auspices of the women's auxiliary.

★★★

Prospective members of **ST. SEBASTIAN** Council of Women are invited to a tea between 2 and 4 p.m. today (Friday) at the home of Mrs. Sebastian Adamo, 2124 SE 19 St., Fort Lauderdale.

★★★

NATIVITY Men's Club meets at 8 p.m. today (Friday) in the parish hall.

★★★

Members of **ST. BARTHOLOMEW** Women's Club meet Thursday, Nov. 20 in the parish hall following 7:15 p.m. Mass in the church. "Holiday Cake Decorating" will be discussed by Sue Robinson. Donations are being collected of institutional sized cans of food for Camillus House.

★★★

New officers of the Men's Club in **OUR LADY QUEEN OF HEAVEN** parish, North Lauderdale, are William Hottel, president; Robert McLaughlin, vice president; Cuck Marturano, treasurer; and Richard Zich, secretary.

★★★

ST. GREGORY Women's Club meets at 8 p.m., Tuesday, Nov. 18 at St. Thomas Aquinas High School cafeteria, 2801 SW 12 St., Fort Lauderdale. Square dancing will be taught by the Sunrise Squares and refreshments will be served.

★★★

The Stables Singles at **ST. MAURICE** parish, Fort Lauderdale, invite those between the ages of 18 and 32 who are single to join them (continued on page 17)

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ICHE director, Dr. S. Thomas Greenburg, New York, is shown with Bishop David Maloney and Bishop Richard Ackerman, left; and Bishop Leo Pursley and Bishop Jerome Hastrich, Gallup, N. Mexico.

Church, colleges discussed

"The relationship of the Catholic College to the teaching office of the Church and the path through which an institute of learning can remain a Catholic College," was the subject of a recent conference of the Institute of Catholic Higher Education held at Biscayne College.

More than 20 college administrators and four bishops participated in the sessions conducted from Oct. 31 to Nov. 2.

Among those attending were Bishop Leo A. Pursley, Fort Wayne, Ind.; Bishop Richard Ackerman, C.S.Sp., Covington, Ky.; Bishop Jerome J. Hastrich, Gallup, N. Mexico; and Bishop David M. Maloney, Wichita, Kan.

According to Father Charles Laferty, O.S.A., Biscayne College vice president for academic affairs, the

conference had two specific purposes: to make and send recommendations concerning ecclesiastical studies, as related to the Catholic institution of higher education and the Church, to the Congregation for Catholic Education in Rome; and to form a national organization related to ICHE as a continuing liaison with Rome.

★★★

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It's a Date

(continued from page 16)
from 1 to 5 p.m., Sunday, Nov. 16 for a "Pic-Nic Pool Party" on the church grounds, 2851 Stirling Rd.

★★★
Members of the **CATHOLIC WIDOWS and WIDOWERS CLUB** of Broward County meet at 8 p.m., Monday, Nov. 17 at Blessed Sacrament Church, 1701 E. Oakland Park Blvd. For additional information call 772-3079.

★★★
A slide presentation on "Peace Plan from Heaven" (based on the message of Our Lady of Fatima) will be sponsored by the **CHILDREN'S CRUSADE for PRAYER, INC.** at 7:30 p.m., Nov. 25 at the Lord Bldg., 1971 E. Commercial Blvd., Fort Lauderdale. All interested persons are invited to attend.

PALM BEACH COUNTY

The Adult Discussion Club in **ST. ANN** parish, West Palm Beach, meets between 2 and 4 p.m., Wednesday, Nov. 19 in the parish hall.

★★★
Pre-Cana Conferences for couples planning to be married are now being conducted on Wednesday evenings in **ST. JULIANA** parish, West Palm Beach.

★★★
Parishioners of **HOLY SPIRIT CHURCH**, Lantana, will sponsor a Fall dance and social at 8:30 p.m., Saturday, Nov. 15, in the parish hall. Bob Vrooman and his band will provide music for dancing.

★★★
ST. JOHN FISHER Women's Guild members are participating in an arts and

crafts show through Saturday at the Palm Beach Mall. Proceeds will benefit the parish building fund and Christmas orphan project. The Guild will sponsor their annual fashion show luncheon on Saturday, Nov. 22 at the K. of C. Hall, Marine Dr., West Palm Beach. For reservations call 842-0822.

★★★
A luncheon and card party to benefit **LOURDES RESIDENCE** will be sponsored by Mrs. Joseph F. Murphy at the Beach Club in Palm Beach on Wednesday, Nov. 19. Reservations may be made by calling the residence for the aged at 655-8544 or Mrs. Murphy at 655-6104.

★★★
"Christmas Carousel," a bazaar sponsored by the **ASCENSION** Woman's Club, Boca Raton, will be held Nov. 21 and 22. Many special booths will be included.

★★★
A retreat for men and women opens at 6:30 p.m. supper, Friday, Nov. 21 at the **CENACLE RETREAT HOUSE**, 1400 S. Dixie Hwy., Lantana; and continues through Sunday, Nov. 23. Reservations may be made by calling 582-2534.

★★★
The **SHAMROCK CLUB** of Palm Beach County meets at 8 p.m. today (Friday) at the French Hall, corner of Lake Ave. and "H" St., Lake Worth.

★★★
The annual membership tea of **ST. JOAN OF ARC** Guild, Boca Raton, will be held from 3 to 5 p.m., Wednesday, Nov. 19 at the home of Mrs. George Witherspoon, 1311 Royal Palm Way. All prospective members are invited to attend the tea during which past presidents will pour.



Among guests at the recent cocktail buffet of the Marian Center Auxiliary at the home of Mrs. Mary Ann Coe were Mrs. Stephan Zachar, Jr., chairman; the Louis Badamis and Mrs. William McBain (above). At left Mrs. W.J. Fowler, co-chairman, welcomes the Gene Marks, Mrs. Frank J. Rooney, and Mrs. Sara Marks.



★★★
"Annie Get Your Gun" will be presented by **ROSARIAN ACADEMY**, West Palm Beach at 8 p.m. today (Friday) and again on Nov. 15, Nov. 16, 21, 22. Reservations may be made by calling 832-5131 or at the school office between 9 a.m. and 3 p.m.

DADE COUNTY

★★★
MERCY HOSPITAL AUXILIARY meets at 10 a.m., Wednesday, Nov. 19 at the hospital where Mrs. Joseph Binson will present slides and commentary on Villa Vizcaya.

★★★
An arts and crafts sale sponsored by **ST. LOUIS** Woman's Club begins at 9 a.m. and continues through 5 p.m. on Sunday, Nov. 16 at the

parish site, 7270 SW 120 St. Original works will be sold and displayed.

★★★
Members of the **CATHOLIC ALUMNI CLUB** will attend a performance "The Music Man" at Dade County Auditorium on Thursday, Nov. 20 meeting in the outer lobby at 7:30 p.m.

★★★
ST. FRANCIS HOSPITAL Auxiliary bazaar opens at 11 a.m. and continues until 6 p.m. on Friday, Nov. 21 in the hospital Wiegand Auditorium. A unique assortment of hand-made articles suitable for gift-giving will be featured.

★★★
A garage sale will be sponsored by **ST. VICENT DE**

PAUL Ladies Auxiliary on Saturday, Nov. 15 on the parish grounds, 2000 NW 103 St.

★★★
Their annual Christmas Boutique and cake sale will be conducted by **ST. HUGH GUILD**, Coconut Grove on Sunday, Nov. 16 at the parish house. A wide variety of gifts, floral arrangements, and the new parish cookbook will be featured.

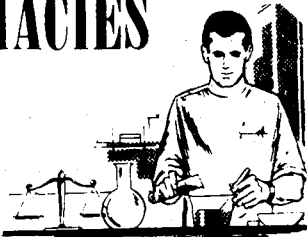
★★★
Sister Mary Mullins, O.P., Associate Vicar for Religious in the Archdiocese of Miami, will speak during the Adult Religious Education program slated at 2 p.m., Sunday, Nov. 16 at **MARIAN TOWERS**, Sunny Isles, Miami Beach.

(continued on page 18)

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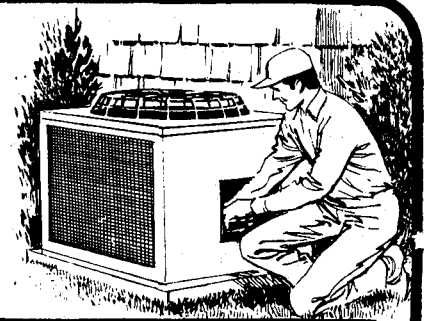
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It's a Date

(continued from page 17)

ST. TIMOTHY parish carnival opens today (Friday) and continues through Sunday from 1 p.m. to 11 p.m. on the grounds 5400 SW 102 Ave.

★★★

The Mothers Guild of **OUR LADY OF LOURDES ACADEMY** will sponsor a festival and barbecue from 1 to 6 p.m., Sunday, Nov. 16 on the school grounds at 5525 SW 84 St.

★★★

Fashions from the Black and White Shop, Bal Harbor, will be featured during a luncheon sponsored by **ST. ROSE OF LIMA** Mothers Club at 11 a.m., Tuesday, Nov. 18 at La Gorce Country Club. For reservations call 751-6445 or 895-3727.

★★★

MSGR. EDWARD PACE Parents Guild and Booster Club will sponsor a dance Saturday, Nov. 15. For reservations call 685-1002 or 685-1852.

The **THIRD ORDER** of St. Francis meets at 2 p.m., Sunday, Nov. 16 at St. Francis Hospital, Miami Beach, Mass will be celebrated at 3 p.m.

★★★

CAMILLUS HOUSE will benefit from a pantry shower sponsored by **ST. LAWRENCE** Council of Catholic Women at 8 p.m., Monday, Nov. 17 in the school, NE 22 Ave. and 191 St.

★★★

FLORIDA CHAPTER I of the K. of C. meets at 8 p.m. in the Coral Gables Council hall, on Monday, Nov. 17.

★★★

A Day of Recollection under the auspices of **ST. MARY CATHEDRAL** Women's Guild is planned for Saturday, Nov. 22 at Our Lady of Cobre Shrine. Participants are expected to bring box lunches. Reservations must be

made before Wednesday, Nov. 20 by calling 757-6339. Transportation may also be arranged by calling the same number.

★★★

The Patrician Club in **ST. PATRICK** parish, Miami Beach, meets at noon, Tuesday, Nov. 18 in the clubrooms.

★★★

ST. ROSE OF LIMA Mothers Club will welcome new members during an 11:30 a.m. meeting on Thursday, Nov. 28 in the school auditorium, 10690 NE Fifth Ave. A workshop on Christmas decorations will highlight the meeting.

★★★

Their annual "Glenn Miller Dance" will be sponsored by **VISITATION PARISH** on Saturday, Nov. 22 in Bayfront Park Auditorium in downtown Miami beginning at 9 p.m. Fred Shannon Smith and the Clubmen will provide music for dancing. Tickets may be purchased at the door or in advance by calling 652-0467 or 624-4162.

★★★

"Something for Everyone" will be featured during a one day Boutique Bazaar which **ST. JOSEPH** Women's Club will sponsor on Saturday, Nov. 22 in the new parish center, 8670 Byron Ave., Miami Beach.

★★★

A card party under the auspices of the Residents Club at **MARIAN TOWERS**, 17505 N. Bay Rd., Sunny Isles, begins at noon, Thursday, Nov. 20. Tickets may be obtained by calling 932-2340 or at the door.

★★★

Monthly fish fry of the **CORAL GABLES COUNCIL** of K. of C. begins at 6 p.m., today (Friday) in the Council Hall, 270 Catalonia Ave., Coral Gables. The monthly birthday party begins at 8:30 p.m. with music and dancing plus a movie for children.

St. Lawrence has seniors group

A newly formed Senior Citizens Club in St. Lawrence parish, North Miami, Beach already has more than 100 members who meet every first Friday of the month to participate in Mass followed by luncheon.

Emil Helliker is the first

president; Maurice Meyvis and Fred Erichsen, vice presidents; Jo Helliker, secretary; and Rita Meyvis, treasurer.

The first evening social of the new organization is a square dance planned for Dec. 6. They're also scheduling a Thanksgiving dinner.

'Woman of the times'

(continued from page 15)

organizing the recent Florida Administrators' Conference, mostly from her hospital bed, as symbolic of the kind of person she is.

"She serves as a unifier, reaching out and taking that extra step to help people."

Sister Joyce LaVoy, O.P., Archdiocesan director of the Liturgical Music Commission, concurred with Father LaCerra in describing Sister Joseph Ellen as an excellent example of the Religious woman of the 20th Century.

"AS A leader in the archdiocese, she has probably touched and affected more people than any other woman in the archdiocese," she said.

"These people are better because she touched their lives."

Sister Dorothy Thomas, O.P., who has worked with Sister Joseph Ellen on the Sisters' Council and now serves as its president, spoke of her as "a tremendous woman of the Church and of the times."

"SHE IS humble but strong, and has given of herself

in a tremendous number of ways," she said.

"I know she will continue to support the archdiocese and the Sisters in her prayers."

Myrna Gallagher, director of religious education at St. Louis parish, pointed to Sister Joseph Ellen's work in the right-to-life movement and in women's prisons, as well as her education work, as examples of her selflessness.

"ONE OF the greatest compliments I could pay her is to say she allows her life to be used by the Lord. Because of this, she has been the 'sacred spaces' in which I have found Jesus," she said.

"Her influence in the educational programs of the archdiocese are immeasurable, and she personally has been a model for me in my work as a DRE.

"She was always telling me to 'be prudent,'" Miss Gallagher laughed. "I'll miss the prudence she always tried

to give me and the smile she always readily shared.

"But because she made Christ visibly present to me, I know the ground between us will be holy ground because she has traveled it."

Different words, from different people—but they all say, in their own way, "Sister Joseph Ellen, we love you and we will miss you."

Mercy Hospital benefit slated

The 25th annual dinner and ball to benefit Mercy Hospital will be held Saturday, Nov. 22 at the Doral Country Club.

The Silver Anniversary Ball arrangements are under the direction of Dr. and Mrs. James R. Jude and Dr. and Mrs. Alfredo Pereira, chairmen.

Legionaries spend summer abroad

Nineteen members of the Legion of Mary in the Archdiocese of Miami spent their summer vacations in Ireland, England and Scotland for further training in Peregrination Pro Christo work and on assignments with Irish Legionaries.

Lillian M. Fimiani, Miami Regia president, worked one week in Nottingham, England, accompanied by Mildred Perry, Mary Cilligan, Mary Silver, Edward Walsh, Barbara Dotson and Mary Schlusing before traveling to Rome for the canonization of St. Elizabeth Seton.

Legionaries working in Scotland included Mary Mooney, Florence Stefl, Sonda Kedziora, Bill Sullivan, Mary Rose Buckland, Julie Mahlbacher, Susan Fernandez, Mary Rile, Andrew Buckland, Florence Proulx, Ann Pascucci and Charles Fairbanks.

All of the legionaries, who pay their own expenses to participate, in the program attended a Concilium meeting in Dublin where they heard world-wide reports.

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Msgr. John McMahon is not a very good mechanic.

Monsignor John McMahon can't fix tractors, but he sure can keep people together. Seven of his nine years in the priesthood he has worked with migrant laborers.

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He's director of the Rural Life Bureau, but he also teaches sociology at the major seminary and works with future priests in pastoral education. We use good men many ways.

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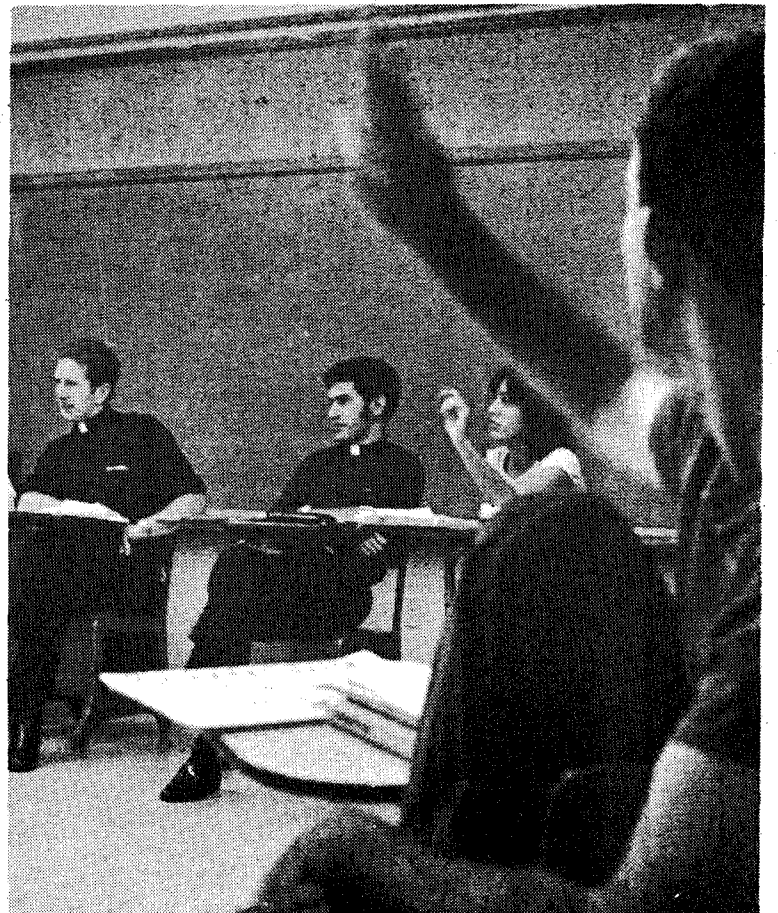
The Miami Archdiocesan Priest. God knows what he does for a living

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youth



Leaders of CYO groups participate in a session conducted by Sister Immaculata and Mike McInerney of St. Joan of Arc parish during a two-day Leadership Training session held at St. Edward parish, West Palm Beach. More than 130 teens and 40 adults attended the session.



Spanish youth leaders from some 15 parishes met with Archdiocese youth director Msgr. William Dever and newly appointed assistant director, Father Gustavo Miyares, at St. John Bosco parish last week to map out future plans.

Straight Talk

Why not use new music?

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

Dear Father,

I go to the folk Mass in our parish. I really enjoy the music but I wish sometimes they would play more modern things. There are new songs out on the radio that I think would be really great at Mass. I suggested this to the leader of the folk group once but he said it couldn't be done. Why not?

Pam

Dear Pam,

We have music during the Mass for a very important reason. We do not use music simply to make the service pretty, or enjoyable. Music is another form of prayer. It should say something about our relationship with God. It should be a recognition of His goodness to us. It should be a pledge of our love toward one another because we are brothers and sisters in the Lord. There are very few popular songs that can fulfill this. Many of them have beautiful words and pleasing music, but they don't really fit into the category of prayer.

The liturgy should be an expression of who we are as believers. Every action, word and even the setting should be a means used by all of us to cement our relationship with God and each other. Music is too important a tool to be used simply on the basis that it is nice. The meaning is so very important.

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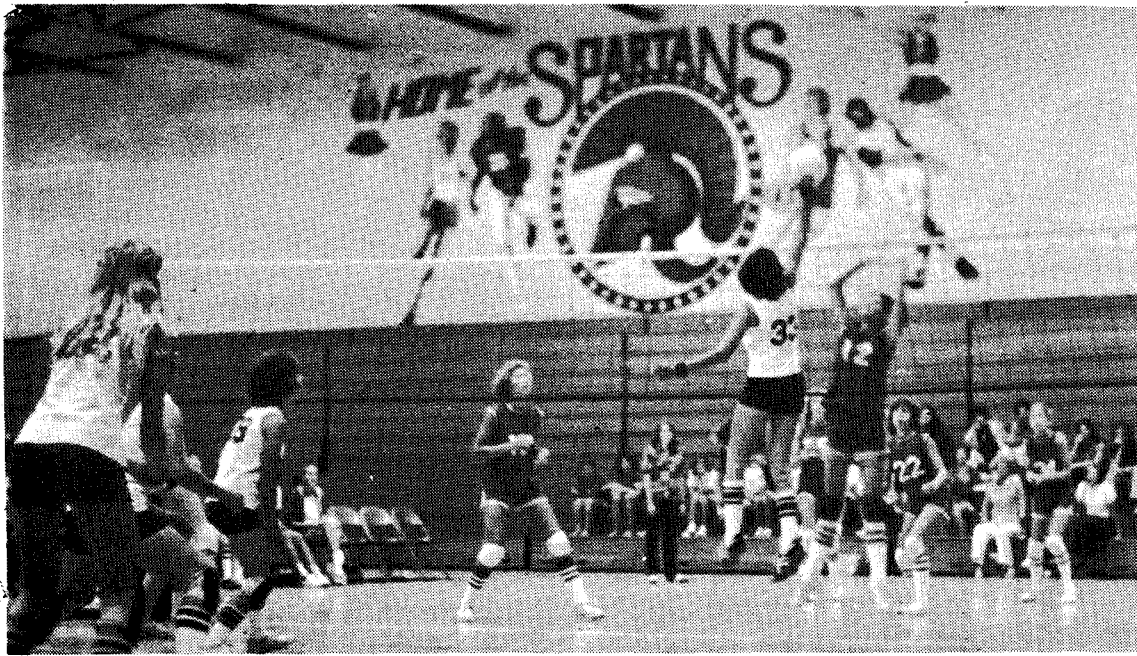
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Volleyball team of Cardinal Gibbons High defeats Pace to win the District 8AAA championship. The school also took top honors in Cross Country.

Sports Scene

Volley tourney Sun.

By GEORGE FORNASH

Anything goes this Sunday at St. Rose Gym, 418 NE 105 St., when the cream of the crop in volleyball meet for the title of Archdiocese champ in CYO competition.

Maggie Bleser, coach of the St. Louis team, informed us that in the South Dade division there now is a three way tie, as her team knocked off the defending champs, St. Timothy, who by the way have won the title the last four years. Now we have the problem of pre-playoff berths.

Teams representing divisions are: Central Dade—St. Rose and Holy Redeemer; Broward County—Nativity and St. Stephen; South Dade—St. Timothy, St. Louis or Epiphany. West Palm's South and North divisions will have two teams from each. They have not been decided yet as they complete their schedule this week.

Play starts at noon and will continue until a champ is crowned.

★★★

Columbus High's football team is forming a very happy habit—knocking off undefeated football teams. For the second time this year the Explorers performed this feat. This time the victim was Palmetto, the seventh ranked team in the state. The score was 10-0.

The Explorer defense led by Mike Whittington was the key, forcing seven Palmetto turnovers and holding the explosive Panther defense to 155 total yards. Columbus is now 5-2.

Chaminade won their second in a row and again Bill Capepee was their main man. His field goal was the only score in the Lions' 3-0 win over Nova.

Cardinal Gibbons followed suit as they used a stubborn defense in beating Naples High by the identical score of 3-0. La Salle got back to their winning ways in beating Westminster Christian, 24-17. Tim Brown raced for 194 yards on the ground to lead a powerful Royals rushing attack. St. Thomas (6-2) totally dominated winless Coral Shores in a 43-0 Homecoming victory.

Aquinas gained 394 yards total offense while their defense smothered Coral Shores to a minus 57 yards offense. Cardinal Newman's offense could not get untracked as they were defeated by Suncoast, 12-0. Jupiter returned two intercepted passes for touchdowns en route to a 32-7 victory over Pace. Pace's touchdown came on a 13 yard run by Glenn Nash.

Mary Immaculate gave Northwest Christian all they could handle, but came up a touchdown short as they lost to the Eagles, 22-16. Curley also just fell short, losing a close game to Southwest High, 19-14. Belen ran up against a stiff Miami Christian defense in losing to them, 19-0.

Things are picking up

By ELAINE SCHENK

● Looks like next weekend starts a big picking up in activities for youth of the Archdiocese. Here are the briefs:

● **Girl Scout retreat** begins Saturday, Nov. 22, at 9 a.m. and ends Sunday at noon. The location is 9360 SW 164th St., South Miami. Get in touch with the Youth Activities Office for details (757-6241; 525-5157 in Ft. Laud., 833-1951 in Palm Beach.)

● **Curley High** celebrates Homecoming with a Saturday night game (Nov. 22) against Martin County. Good luck, fellas!

● Looking ahead a bit, here's a schedule of December Searches:

St. Thomas Aquinas H.S., Dec.

5-7;
Curley H.S., Dec. 5-7;
Pace H.S., Dec. 12-14

Your Corner

(The Search previously scheduled for next weekend at St. Clement Parish has been changed to St. Thomas Aquinas High, Dec. 5-7.)

● A couple dances commin' up, too: O.L.P.H. parish, for all CYO-ers, Dec. 6, 8-12, with Rapid Transit; and a Christmas (already?) dance at St. Timothy Parish, Dec. 21 from 7:30 to 11:30. Dress casual for that last one, ok? We'll remind you again in a few weeks.

● **Girls Volleyball playoffs** are hosted by St. Rose of Lima

CYO this Sunday in the Parish gym. Come early and have your car washed! Refreshments will be available in the cafeteria during the playoffs. The St. Rose CYO-ers will cap their busy day with a movie at 7 p.m. in the auditorium (after the business meeting).

● CYO-ers will celebrate Thanksgiving together with Padre Jove next weekend. The celebration of the Eucharist takes place in St. Rose of Lima Church, Sunday evening, Nov. 23. Bring your parents, your whole family. Reception and social afterwards. And remember all those canned goods being collected on Sundays this month? They'll be presented to Father Jove for the migrants during the Mass.

● A reminder to remember not to forget **Operation S.I.G.N.** Call the YA Office for details.

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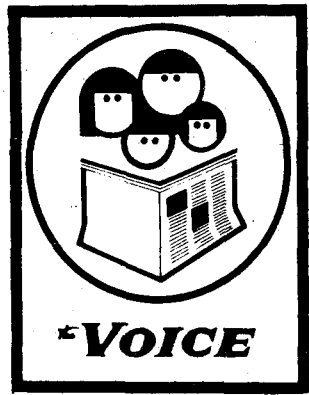
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11-7 11-14 11-21 11-28

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11-Help Wanted Female

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Housekeeper, cook, 10 a.m. - 6 p.m. Tues., Thurs., Fri. N. Dade Sec. Ref. required. Write The Voice Box No. 202 Miami, Fla. 33138.

11-Help wanted Female

Kindly woman who needs a good home, live in own room to help care for elderly lady light housework. Pref. Catholic 922-0702

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13-Help Wanted Male-Female

Wanted: Qualified Liturgical Music director for North Broward parish. Applications stating qualifications and experience, if any to, The Voice, 6201 Biscayne Blvd., Box 188, Miami, Fla. 33138.

Has Jesus called you to Christian Community life? Call Sister Helen 758-8389.

14-Positions Wanted

Reasonable. Woman willing to do light housework, care for elderly or sick. Good references. days only. West Miami, Sweetwater area. 223-9840.

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14-Position Wanted Female

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Por el Rev. JOSE P. NICKSE

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Cada cual recibe algún talento "según su capacidad." Nuestra misión es ponerlo en práctica.

Como cristianos estamos llamados a utilizar nuestros talentos para el bien de nuestra comunidad. Recordemos que San Pablo nos habla del Cuerpo de Cristo. Cada parte tiene una función específica. Pero cada célula funciona para el bien del cuerpo en general.

SI BIEN no tenemos ningún talento excepcional: no somos grandes cantantes o científicos o deportistas, tenemos un consuelo. Tenemos un talento que Dios nos regala con nuestra fe: el talento de servir.

Desde nuestro punto de vista cristiano, un talento que no se use para el servicio de los demás, es un talento enterrado. ¿Será más que una coincidencia que aquellas personalidades que usan sus maravillosos talentos para servir a los demás son las más felices?

Cristo con su vida nos enseñó que servir es el talento más importante.

ORACION DE LOS FIELES

TRIGESIMO TERCER DOMINGO DEL AÑO
Noviembre 16 de 1975

CELEBRANTE: Padre Nuestro, queremos escucharte en medio de los ruidos y las distracciones de nuestro mundo. Danos tu fortaleza para vivir siempre nuestra fe.

LECTOR: La respuesta de hoy será: "Padre Santo, escúchanos". Por la Iglesia universal, por nuestro papa y nuestros obispos, para que nuestra fe ilumine nuestros pasos por la vida, oremos al Señor.

PUEBLO: Padre Santo, escúchanos

LECTOR: Para que los hombres aprendan a vivir en paz y hermandad, oremos al Señor.

PUEBLO: Padre Santo, escúchanos.

LECTOR: Por los matrimonios cristianos, para que perseveren en su amor y fidelidad, oremos al Señor.

PUEBLO: Padre Santo, escúchanos.

LECTOR: Para que pongamos los talentos que Dios nos da al servicio de nuestra comunidad, oremos al Señor.

PUEBLO: Padre Santo, escúchanos.

LECTOR: Para que los educadores religiosos lleven a sus alumnos a conocer el amor y la acción salvadora de nuestro Dios, oremos al Señor.

PUEBLO: Padre Santo, Escúchanos.

LECTOR: Por los niños no-nacidos y por los ancianos, para que respetemos la dignidad de sus vidas, oremos al Señor.

PUEBLO: Padre Santo, escúchanos.

CELEBRANTE: Padre, confiamos en tu palabra. Es nuestro tesoro y nuestra esperanza. Sabemos que un día viviremos la plenitud de tu Reino, en Cristo Nuestro Señor.

PUEBLO: Amén.

El pueblo pide rey

Versión en Español

Padre JUAN J. SOSA

En la historia del pueblo de Israel aparecen muchos personajes importantes que juegan un papel primordial como mensajeros del Señor. Uno de estos personajes es Samuel, cuya historia surge y se desarrolla en el período de los Jueces.

Samuel crece bajo el servicio de los sacerdotes de Silo. Su reputación es extensa. Es un hombre de Dios, un verdadero profeta, un mensajero del Señor para todas las épocas. No obstante, la contribución más patente de Samuel consiste en su predicación sobre el nacionalismo religioso de Israel. En sí, Samuel concibe la unidad nacional de un pueblo formado por tribus separadas.

Es durante este período de formación en el que el pueblo pide un Rey. Samuel está consciente de esta necesidad para promover la unidad en la nación. Igualmente se ve forzado a predicar un concepto doctrinal básico para los Israelitas: ¡Dios es la Suprema Autoridad; sólo Dios es Rey. Todo Rey que fuera escogido para esta misión tenía que someterse a la Palabra del Señor: no podía existir un Rey que fuera la única autoridad en el reino. Este es el gran conflicto que Samuel tiene que resolver.

LOS PRIMEROS REYES DE ISRAEL

Dios ayuda a Samuel a resolver este conflicto. Aprueba la elección del primer rey, Saúl. Al comienzo de su reinado, Saúl sabía su misión y la cumplía con dignidad y justicia. Fue después cuando comenzó a deteriorarse como persona y a desintegrarse como Rey.

Igualmente sucede con su sucesor David. Realmente David se convirtió para el pueblo en un ideal imperecedero. Muchas de las generaciones que le sucedieron miraban hacia el pasado y encontraban en el Rey David el héroe incomparable. Tal fue así, que cuando los escritores sagrados comenzaron a promover la llegada del Mesías la imagen que utilizaron fue la de David: ¡el Mesías sería un nuevo David! David mereció tanto prestigio.

Después de la muerte de Saúl, Samuel escogió a David para sucederlo. Los miembros de su propia tribu, la tribu de Judá lo proclamaron Rey de Hebrón. Como era de comprender, muchas tribus del norte no pudieron aceptar a David como Rey inmediatamente. No obstante, después de siete años, el Rey pudo ganarse la confianza y la lealtad de estas tribus sin muchos problemas.

A raíz de la derrota de los Filistinos, David y el pueblo pudieron capturar la ciudad de Jerusalén que se convirtió en la ciudad de David y la Ciudad de Dios. En una ceremonia litúrgica espectacular, David hizo traer a esta ciudad el Arca de la Alianza. Jerusalén se convirtió desde este momento en el centro religioso y político de la nación. A pesar de los varios centros de adoración que existían dispersados, poco a poco se convirtió Jerusalén en el

Conoce tu fe

centro de adoración a Yavé; por lo menos era el centro de mayor importancia.

EL FRACASO DE DAVID

Israel en esta forma maduró como pueblo y como nación. El símbolo de unidad era el Rey, mientras dicho Rey mantuviera una relación espiritual y auténtica con Yavé, el Señor. Cuando esta relación comenzara a fallar, la situación cambiaría. ¡Y así sucedió!

La segunda parte del reinado de David se caracterizó por una serie de desgracias mezcladas con la debilidad del Rey y las ambiciones de sus hijos. El fracaso comenzó con su adulterio con Betsabé, esposa de Urías (2 Samuel 11). No obstante, cuando el profeta Natán señaló el pecado, David no se resistió al arrepentimiento y buscó el

perdón.

A pesar de estos problemas que continuaron a debilitarle como Rey, David es considerado como el Rey más importante de Israel. Fue un soldado victorioso, un gran político, pero más aún, un siervo de Yavé que contribuyó al desarrollo del culto y de la liturgia del pueblo hacia Dios. Muchos reclaman su sabiduría y la expresan en los Salmos a los que el Rey David añadió mucho de su personalidad.

El fracaso de David se convierte en un modelo para el resto de los Reyes. Es el fracaso de cada hombre que, manteniendo una relación auténtica con Dios, se enfría en esa relación y coloca su personalidad en el centro de su vida, desplazando a la del Señor que da cauce y orientación a todos los que viven en Él.

Salomón

un gran administrador

David, el gran guerrero, había podido controlar las fuerzas militares de la nación. Salomón, su hijo, comenzó su reinado con la idea de construir sobre lo que su padre había logrado. El primer libro de los Reyes comienza con una descripción espectacular del Reino de Israel bajo su dominio. Con su dirección y orientación, el Reino se convierte en ejemplo para todas las naciones. Salomón le ofrece a la nación una gloria que ningún otro Rey podrá brindarle. Sin embargo, a pesar de tanta administración y tanta sabiduría, su visión es corta y limitada.

SALOMON no era un soldado como su padre. Más aún, carecía el Rey de un corazón sensible hacia las necesidades del pueblo. Se convirtió en un gran administrador, un gran negociante, pero a su vez alienó al pueblo de su lado.

Construyó el gran Templo de Jerusalén, obra maestra que sustituyó el Arca de la Alianza. Pero a la vez construyó ermitas pequeñas dirigidas a los dioses paganos para que los no-Israelitas pudieran practicar su religión.

El Rey dividió la nación en 12 secciones y asignó a distintos hombres a gobernar cada sección. Estableció relaciones diplomáticas con naciones extranjeras, lo cual dio un auge tremendo al comercio. Su matrimonio con la hija del Faraón de Egipto resultó ser una gran estrategia diplomática y política.

En este Reinado que prosperaba a cada minuto sin embargo, lo inevitable sucedió: los ricos se hicieron más ricos y los pobres continuaron como pobres. Los impuestos subieron increíblemente para mantener todo el programa de construcción que el Rey había comenzado. Igualmente, para acelerar la construcción de estas obras, el Rey se vio obligado a reclutar a miles de hombres de todas las tribus de Israel, excepto la tribu de Judá. Este favoritismo con la tribu del Sur y la injusticia del trabajo forzado causó una ola de resentimiento que llevó al Rey a una imagen pública bastante deteriorada.

Las rivalidades de las tribus surgieron de nuevo. Los del norte clamaban con ira por encontrarse prácticamente como esclavos de un Rey del Sur. En el año vigésimo cuarto del reinado de Salomón un hijo de la tribu de Efraín, Jeroboam, instigó una rebelión que fracasó y que le obligó a exilarse a Egipto hasta que llegara el momento apropiado.

EL PELIGRO era inmediato e inminente. La unidad forjada por Samuel años ha peligraba en tal forma que el Reino iba a sufrir una catástrofe imperecedera. Con buenas intenciones Salomón llevó a su pueblo un prestigio inigualable pero a su vez le lanzó hacia la ruina y la desintegración total. Su crédito yace en la contribución material que le dio a la nación más que en la contribución espiritual que pudiera ofrecerle con su orientación.

Como era de esperarse, de acuerdo con la Alianza, cuando los Reyes fallaban, el pueblo fallaba también ante los ojos de Yavé, Quien, misericordioso, mantenía ayudándoles y perdonándoles, enviándoles su mensaje de amor por medio de los profetas...

Música Litúrgica

Por ARACELI CANTERO

Más de 100 hispanos, representantes de las parroquias de Hialeah y sus alrededores, participaron en un seminario de música litúrgica que tuvo lugar en la parroquia de Santa Cecilia.

Organizado por la Oficina Diocesana que dirige la Hermana Joyce La Voy, O.P. y con la colaboración del Padre Juan Sosa y la hermana Antonia Pérez, la reunión se proponía una puesta al día sobre el sentido de la música en las celebraciones litúrgicas, así como un intercambio de ideas y experiencias entre encargados de música y los coros de las distintas parroquias vecinas. "Creo que ha sido una experiencia muy positiva," comentó el padre Juan Sosa. "Esto ha sido un comienzo en la profundización de las posibilidades de nuestra música local."

"Juntos hemos experimentado que una liturgia bien preparada y cantada es de hecho oración que abarca toda la persona y llega más al corazón."

Al comienzo de la reunión, el padre Sosa desarrolló una pequeña charla sobre el papel de la música en las distintas partes de la Eucaristía, enfatizando la importancia de realzar con la música aquellas partes más importantes.

"Cuano una comunidad está comenzando, debería empezar por cantar el Salmo responsorial, el Alleluia antes del Evangelio, el Sanctus, la aclamación después de la Consagración y el gran Amén," dijo el padre.

"No se trata de contentarse con tener cuatro canciones que mantengan entretenidas a la gente, sino de hacerles participar en los momentos que lo pide la celebración," añadió, al explicar cómo a veces la participación de los fieles se realiza con su silencio

y su escucha, por ejemplo, durante un canto de meditación después de la Comunión . . .

"Vine casi por curiosidad -creyendo que lo sabía todo, y sin embargo me voy con ideas nuevas," comentaba una de las participantes al terminar la sesión. "Ojala que siempre pudieran ser así las Eucaristías de los Domingos, pero no siempre se cuenta con el tiempo para tanta preparación," decía Juanita Silva, una de las representantes de la Parroquia de San Juan Apóstol.

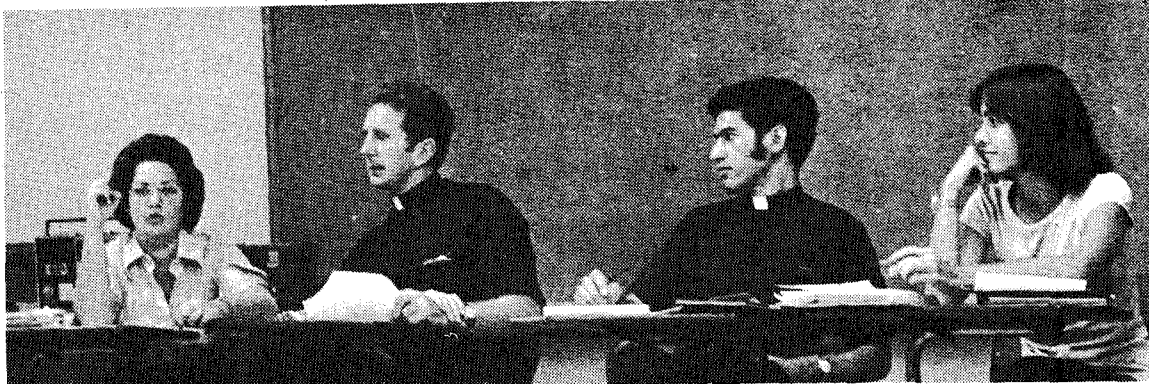
Sonia Diez acudió a la reunión con varias personas de la Coral de la Parroquia de la Inmaculada. "Vine con inquietud de encontrar algo nuevo. Creo que será bueno continuar y tener otras reuniones con demostraciones de distintos tipos de canciones. A veces no sabemos, qué tipo de música es más apropiada para adviento, o Cuaresma . . ." dijo Sonia.

"Sería fantástico que pudieran venir los sacerdotes," comentó otro de los participantes. "A veces son ellos los que ponen dificultades por falta de formación musical."

La reunión terminó con una celebración Eucarística en la que se utilizaron distintos tipos de música con la participación del pueblo y la dirección de Sister Antonia y el coro de Santa Cecilia.

"Quedé muy impresionada por el espíritu de hermandad que se respiraba entre todos. Resultaba obvio el interés que se había puesto en planificar la reunión y en invitar a las parroquias vecinas," comentó Sister Joyce, al terminar."

El próximo seminario de música tendrá lugar el jueves 19 de noviembre en la parroquia de St. Louis, 7270 S.W. Calle 120."



Los padres William Dever y Gustavo Miyares, directores de la oficina Diocesana de Juventud, presiden sobre una de las reuniones de los representantes juveniles hispanos de más de 15 parroquias de Miami.

Juventud hispana

planifica su pastoral

"Si tenemos unas 6,000 familias en la parroquia, y solo son 15 los jóvenes que vienen a nuestras reuniones, no estamos cumpliendo la finalidad para la que somos grupo, que es ser fermento . . ."

"No estamos haciendo mucho si somos siempre los mismo 15 los que nos reunimos, y los mismos 15 los que crecemos y profundizamos en la fe. Tenemos que pensar seriamente como atraer más jóvenes, porque el grupo parroquial juvenil existe para prestar un servicio a la gran masa de la juventud . . ."

"Y una vez que los tengamos, no podemos quedarnos ahí. Tenemos que saber darles una dimensión cristiana."

La inquietud era patente y las iniciativas se iban sucediendo conforme se iba calentando el ambiente de la reunión.

Estaban presentes los dirigentes de los grupos juveniles



Durante la reunión de los representantes parroquiales de la Juventud hispana, los jóvenes evalúan y planifican para el futuro.

hispanos de unas 15 parroquias, presididos por Mons. William Dever, Director de la Oficina Archidiocesana de Pastoral Juvenil, y el Padre Gustavo Miyares, recientemente nombrado director asociado para la juventud hispana.

Como todos los meses en reuniones similares, los representantes de las distintas parroquias habían acabado de reportar sobre la situación y actividades de su grupo, expresando al mismo tiempo las dificultades y las inquietudes vividas y la necesidad de ayuda de otros grupos parroquiales mas fuertes.

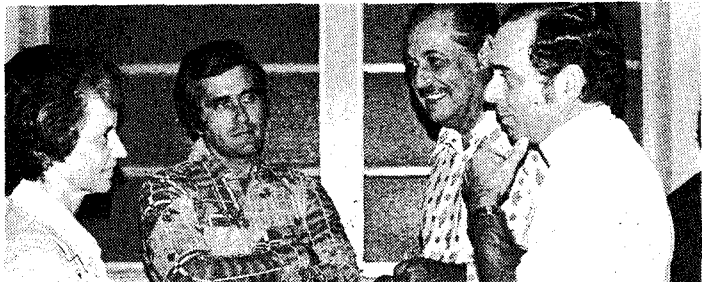
"Los problemas de una parroquia no se pueden solucionar importando gente de afuera," les había dicho el padre Miyares, "Es necesario detectar a los líderes y personas interesadas, organizarse poco a poco y crear una directiva a nivel parroquial. Solo después se puede pensar en tener liturgias maravillosas. Porque la solución no está en lograr una Misa bonita con muchos instrumentos."

El padre Miyares enfatizó la importancia de que el grupo juvenil parroquial colabore como grupo en los proyectos de la parroquia. "Es una ayuda a la identidad del mismo grupo, y a que el grupo se acepte por toda la comunidad. No podemos permanecer al margen de toda la parroquia, tenemos obligación de colaborar," dijo el padre.

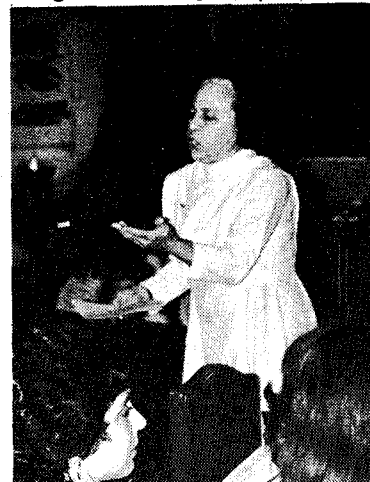
Consciente de la importancia

de crear mas unidad entre grupos juveniles de parroquias vecinas. el padre explicó el proyecto de dividir la pastoral juvenil hispana en varias regiones. "Se organizarán actividades a escala diocesana, pero también habrá jornadas de intercambios entre grupos de una misma región. De esta manera se facilita que charlistas o expertos en una materia colaboren con distintas regiones, o que un grupo fuera de esa región ayude en la preparación de la jornada."

"Reconozco y respeto las diferencias culturales entre vosotros y los grupos de habla inglesa," les dijo Mons. Dever durante el curso de la reunión "pero sé que también hay mucho que tenemos en común."



Conversando con Sister Joyce La Voy, O.P. Paulino Nuñez, (Izq.) Orencio García y el Padre Luis Pérez, Párroco de Santa Cecilia.



La hermana Antonia Pérez, dirigiendo los cantos durante la celebración Eucarística.



El Padre Juan Sosa habló a los participantes en el Seminario de música, sobre el papel de esta en las celebraciones litúrgicas.

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LA CAMPAÑA PARA EL DESARROLLO HUMANO

CONFERENCIA CATÓLICA DE LOS ESTADOS UNIDOS

Mensaje del Arzobispo

UNIDOS...
EN LA
ESPERANZA

Los tiempos difíciles tienden a unir a las personas. Se aprende a compartir, animar, a ayudar y a tener esperanza. Muchos de nosotros, estoy seguro, podemos recordar los días de la Gran Depresión cuando nos era tan difícil complacer nuestros más simples deseos; tiempos de escaseces y de dificultades económicas.

PARA ALGUNOS, esos tiempos de Depresión amenazan otra vez al subir los precios y disminuir el poder adquisitivo del dólar. Cuando tenemos cerca la pobreza apreciamos mejor el valor de las cosas y nos podemos identificar más con los que han sufrido la pobreza toda su vida.

Para centenares de millares de personas en Estados Unidos la angustia de la pobreza se debe a que nadie se preocupa realmente. La Campaña para el Desarrollo Humano ha podido cambiar esa situación para varios millares de personas en los últimos cinco años. A través de esa Campaña se han fundado centenares de programas dirigidos por y para las mismas gentes que son víctimas de la pobreza económica o la injusticia social. Pero la Campaña se ha empeñado también en educar al pueblo americano sobre las causas de la pobreza y las soluciones que tenemos a nuestro alcance a la luz del Evangelio de Cristo. Es objetivo de la Campaña el tender lazos de unión entre los pobres y los no pobres de todas las edades, razas, grupos étnicos, fomentando movimientos dinámicos de personas unidas en la esperanza, trabajando juntas . . . con esperanza.

La Campaña para el Desarrollo Humano ha demostrado ser una forma exitosa de combatir las causas de la pobreza en nuestra nación. Usted y yo hemos puesto nuestro grano de arena en esta Campaña, ya que los Obispos de Estados Unidos vislumbramos la Campaña como una nueva vía, de llegar a las raíces de la pobreza, y usted, como miembro del pueblo católico de esta gran nación, ha ayudado fielmente esta obra durante los últimos cinco años. Aunque sintiendo la presión de momentos de prueba en 1974, el pueblo abrió sus corazones más generosamente que nunca antes frente a las necesidades de los demás. La contribución que usted ofreció a la Campaña de Desarrollo Humano el año pasado representó un considerable aumento de casi el diez por ciento por encima del año anterior.

Esta colecta anual que se realiza el tercer domingo de noviembre es quizás una de las de mayor significación para la Iglesia en Estados Unidos. A través de nuestra generosidad expresamos nuestra preocupación, ¡somos un pueblo unido en la esperanza!

La Campaña está dedicada a la esperanza que compartimos como hijos de Dios, de que, juntos, podemos alcanzar dignidad, oportunidades, motivación y justicia para todos.

Los momentos duros no han endurecido nuestros corazones. Tengo la esperanza cierta de que usted apoyará los esfuerzos de la Campaña con una generosidad aun mayor que el año pasado. Que el Dios y Padre de todos nosotros le tenga en su bondad y le premie su generosidad.

Sinceramente en Cristo,

Coleman F. Carroll

Coleman F. Carroll
ARZOBISPO DE MIAMI



Fuerza
somos todos

LA VOZ

La Ley es igual para todos; todos tenemos los mismos derechos y podemos disfrutar de las mismas oportunidades. Entonces . . . ¿por qué sigue existiendo injusticia? ¿Por qué hay quienes tienen y quienes no tienen? ¿Por qué algunos progresan y otros no?

Porque hay quienes conocen la Ley y quienes no la conocen; algunos están conscientes de sus derechos y otros no . . . y, lo más importante, mientras unos no hacen nada, otros entran en acción. Actúan en la comunidad, para crear trabajos, dar educación, mejorar la salud y la vivienda, desarrollar empresas comerciales e industriales y asegurar que las leyes sean justas.

¿Y Usted? ¿Cuál es SU participación dentro de su comunidad? Hay muchas campañas que necesitan de su talento, sus ideas, su esfuerzo para lograr los cambios que produzcan una sociedad más justa para todos.

La Campaña para el desarrollo Humano, de la Conferencia Católica de los Estados Unidos canaliza sus sugerencias y su ayuda.

España ora por Franco

Al momento en que esta edición entra en prensa el Generalísimo Francisco Franco, Jefe de Estado de España, se debate entre la vida y la muerte, después de varias semanas de gravedad.

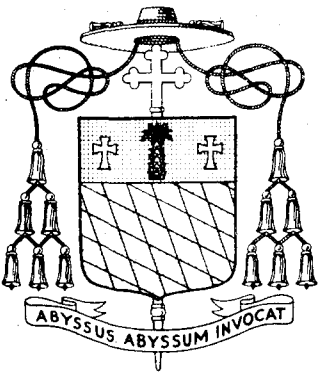
Durante esta gravedad Franco recibió un cable del Papa Paulo VI en el que le bendecía y le ofrecía "fervientes plegarias", a lo cual el estadista y soldado contestó que el gesto le había conmovido y consolado profundamente. Poco antes el Arzobispo de Zaragoza, Mons. Pedro Cantero, colocó en su lecho de enfermo un manto de la Virgen del Pilar, patrona de España y de la cual Franco es muy devoto. El capellán de la familia, P. José M. Bulard, le administró el sacramento de la unción de los enfermos y varias veces la comunión durante la misa que celebra regularmente junto al ilustre enfermo. El Cardenal Vicente Enrique Tarancón, Arzobispo de Madrid y - Presidente de la Conferencia Episcopal pidió a los fieles oraciones por Franco.

La nueva diócesis

La Florida tiene ya una nueva diócesis, para organizar el cuidado pastoral del extremo noroeste, que incluya las playas del Golfo de México y la Capital del Estado. The Voice ofrece hoy un amplio suplemento gráfico en inglés sobre la solemne ceremonia de investidura del Obispo René H. Gracida como ordinario de la nueva sede.

Quienes han tenido la oportunidad de conocer el celo apostólico del prelado que durante cuatro años fue Obispo Auxiliar de Miami, saben que la nueva diócesis, la más amplia en territorio, la menor en población católica, sentirá el influjo de este obispo que tiene vocación de servir a su grey.

Es de destacar que sólo unas horas antes de partir a su nueva sede el Obispo Gracida recibió un tributo de la colonia hispana de Miami en un acto organizado por el Consejo Hispano-Americano de la Florida. En ese acto los señores Armando A. Alejandro, Horacio Aguirre y Manuel Marifías perfilaron la hoja de servicios de este sacerdote que tanto afecto deja en Miami. Es simbólico que un sacerdote de antepasados españoles haya sido investido para conducir los destinos de la nueva diócesis en territorios que desde hace más de 400 años recibieron la semilla de la fe, cuando el Padre Pedro de Feria ofició allí la primera misa con los colonizadores de Tristan de Luna y que más tarde, en 1874, tuvo la presencia del Obispo de Cuba, Gabriel Díaz Vara y Calderón, que desde su sede en Santiago de Cuba velaba por todos estos territorios de lo que hoy es el Sur de los Estados Unidos.



It was a celebration of love

Rain pelted down as busloads of South Floridians neared the Pensacola Municipal Auditorium.

A large sign highlighted the front of the huge red brick building standing at the edge of Pensacola Bay.

It read:

**Coming Attractions
 Nov. 6**

**Diocese of Pensacola-
 Tallahassee**

**Welcome:
 Bishop Rene Gracida**

The sign seemed to capsule the feelings of all of the people of the small Panhandle city, Catholic and non-Catholic alike.

"**THIS** is the biggest thing to hit this town since Reubin Askew was elected governor," a cab driver said.

And as the tempo of the rain increased, people crowded into the Auditorium where Bishop Gracida was soon to be installed as the first Bishop of this new diocese.

Women in evening gowns covered their newly coiffed hairdos with newspapers as they dashed into the stage entrance. They were members of the choirs which would sing during the ceremony. In the background was heard the tuning of myriads of musical instruments.

AS THE Miami contingent, which had flown in on a special chartered plane to the Panhandle city, entered the auditorium, they saw other

South Floridians among the packed congregation of more than 3,000.

A sea of visiting priests vested in amices and albs surrounded the platform on which the ceremonies would take place. Television and newspaper photographers jockeyed for the best vantage points.

A hush fell over the huge congregation as the opening notes signaled the start of the procession. More than 50 prelates, many from foreign countries, took part in this largest gathering of hierarchy in the history of West Florida. Guest rabbis and ministers were given seats of honor for the impressive ceremony.

ARCHBISHOP Jean Jadot's French accent, as the Apostolic Delegate announced

the establishment of the new diocese, seemed fitting in an area populated by many people of French descent.

When Archbishop Coleman F. Carroll, Metropolitan of the Province of Miami, presented the wooden crozier, symbol of Bishop Gracida's authority over the State's newest flock, an electric surge of joy spread through the auditorium. The people finally had their own diocese and their first bishop.

At the Presentation of the Gifts during the concelebrated Mass, Mrs. Mathilde D. Gracida, the Bishop's mother, was one of eight gift bearers who presented the offerings to Bishop Gracida, principal celebrant. Among the gifts were a pine tree in sand, symbolizing the ecology of the

land and blessings through nature; a Bible, a reminder of His message of love; a book of sermons, signifying the Bishop's responsibility to preach the word of God; and the Bread and Wine, God's gift to all taking part in the celebration of Mass.

When Bishop Gracida finished speaking to his people for the first time, a spontaneous burst of applause rocked the arena as many stood to pay tribute to their new bishop.

First, he shook hands with and personally greeted each of his 53 priests; then received representatives of selected groups of religious and laity with a word for each as they passed.

A DINNER and reception sponsored by Religious, civic and political leaders had preceded the ceremonies, and another reception was held later at the Sheraton Hotel. Hundreds crammed the hotel lobby and inched their way in line down a long corridor and into a packed reception room while the Bishop, very tired by now, patiently greeted each person.

A little nun who had silently waited for more than an hour to see the Bishop, seemed to summarize the feelings of many as she said—seemingly to no one in particular—"I've never seen such joy in a Catholic population because they have a bishop of their own."



During the ceremonies Bishop Gracida received representative members of the clergy, Religious orders and laity .

Ad Multos Annos

We extend best wishes to
Rene H. Gracida, newly installed
Bishop of Pensacola-Tallahassee Diocese.

St. Gabriel Church
POMPANO BEACH

*St. John the Baptist Church,
Ft. Lauderdale extend their*
BEST WISHES
*to Rene H. Gracida upon his
installation as the first Bishop
of the*
Pensacola-Tallahassee Diocese

Best Wishes

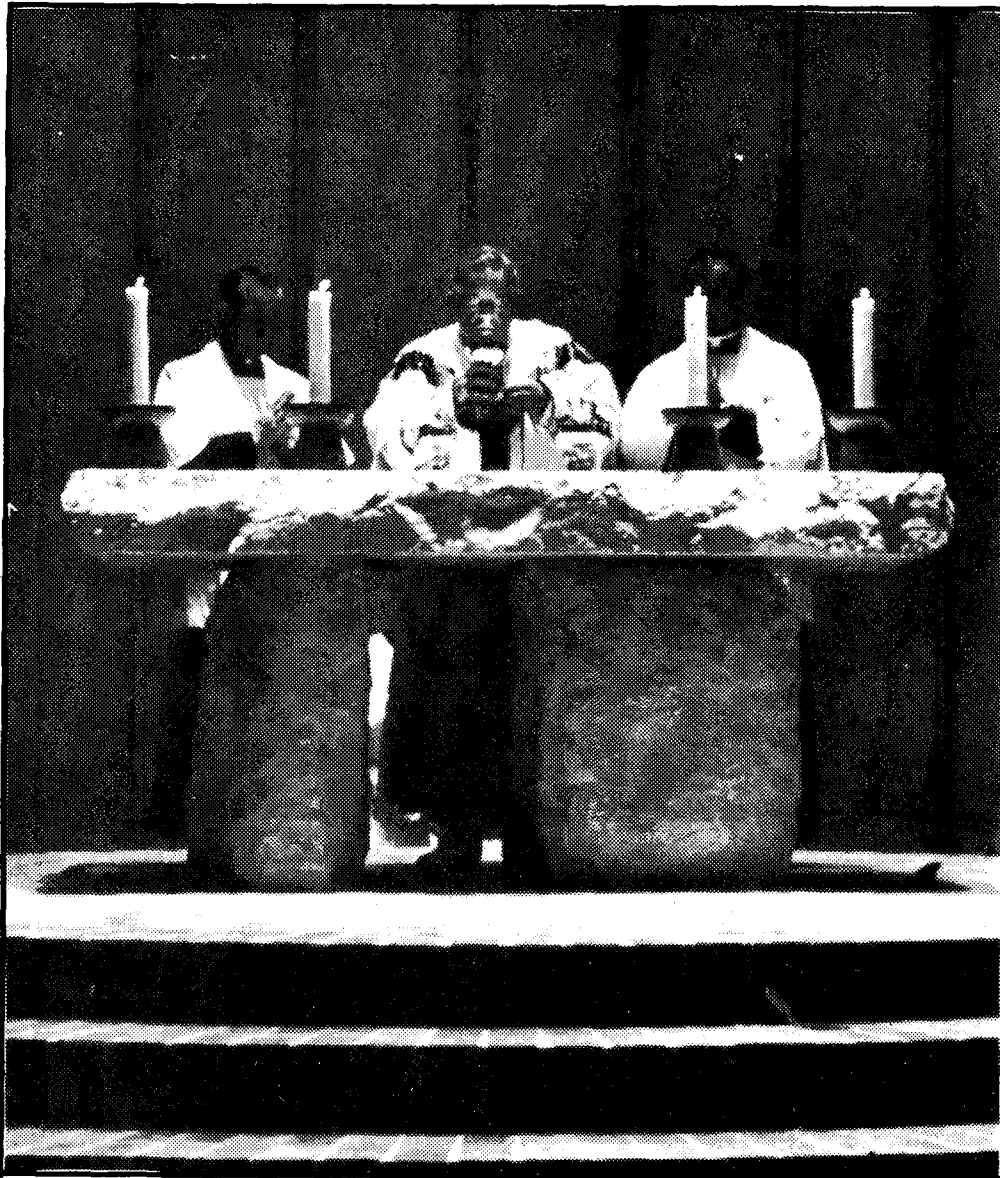
Rene H. Gracida, D.D.
*as first Bishop of the
Pensacola - Tallahassee Diocese*

from the parishioners of
St. Sebastian Church,
Ft. Lauderdale

Congratulations

*to Bishop Rene H. Gracida
Diocese of Pensacola - Tallahassee*

Best wishes from the
priests and parishioners of
**RESURRECTION CHURCH,
DANIA**



"Whoever is sent by the Master to run His house we ought to receive him as we would the Master Himself. It is obvious, therefore, that we ought to regard the bishop as we would the Lord Himself."

*St. Ignatius of Antioch
Letter to the Ephesians (2nd Cent.)*

Sincere Congratulations and Prayerful
good wishes to our former assistant,
His Excellency
Bishop Rene H. Gracida

Holy Family Church

NORTH MIAMI

Monsignor John W. Delaney, Priests and Parishioners

Packed co-cathedral greets new Bishop

TALLAHASSEE— The exuberant, warm reception received by Bishop Rene H. Gracida at his installation a Bishop of Pensacola-Tallahassee Thursday night in Pensacola was repeated here Sunday afternoon as he took canonical possession of the co-cathedral of St. Thomas More.

Almost 1,200 people including Gov. Reubin Askew, Sen. Richard Stone, other state and local civic officials, and Protestant and Jewish leaders—crowded the 900-seat co-cathedral for the ceremonies.

Father William Kerr, rector of St. Thomas More, met Bishop Gracida at the entrance and formally presented the church to the bishop, who then blessed the people as the procession into the new co-cathedral began.

WHILE THE 50-voice combined choirs of St. Thomas More, Blessed Sacrament and Good Shepherd parishes sang "Behold a Great Priest," a Knights of Columbus Honor Guard escorted the procession of priests of the eastern deanery of the new diocese, laity representing each parish, and Bishop Gracida into the co-cathedral.

The entire congregation thundered their approval with sustained applause after Father Kerr read the two letters, written by Apostolic Delegate Archbishop Jean Jadot, which created the diocese and appointed Bishop Gracida to head it.

All joined in a prayer for the new bishop, which in part read:

"LORD OUR God, you have chosen your servant Rene to be a shepherd of your flock in the tradition of the apostles . . . By governing with fidelity those entrusted to his care, may he build your church as a sign of salvation for the world."

Then, as he had done at the Pensacola ceremony, Bishop Gracida received representatives of the clergy, Religious and laity of the diocese, who, in the name of all the faithful of the diocese, offered the Bishop their pledge of loyalty and cooperation.

In the Mass that followed, Bishop Gracida was the principal celebrant with 14 concelebrants.

His homily, similar to the one he gave in Pensacola, reflected upon the historical antecedents to the ceremony taking place, both in Florida and in the entire history of the Church.

BISHOP Gracida, who had explained last month at the announcement of his appointment that the new diocese was rare in that it spanned two time zones, was caught in that tricky time trap Saturday on his way to Tallahassee from Pensacola.

An accomplished pilot, he was flying a private plane to the capital Airport to be honored at 1 p.m. by a red carpet reception. Over Crestview—just a few miles outside Pensacola—he realized that because of the difference in time zones, he was due into Tallahassee in ten minutes, not an hour and ten minutes as his watch told him.

He quickly contacted the FAA in Crestview and asked them to relay the message to Tallahassee that he would be late, and speeded up the plane. He reached the airport at 1:45 p.m. to be greeted by the mayor and a large group of Tallahasseeans, and to receive the key to the city.

He opened his speech with a joke about his mistake, laughing with the crowd who warmly received him into the city.



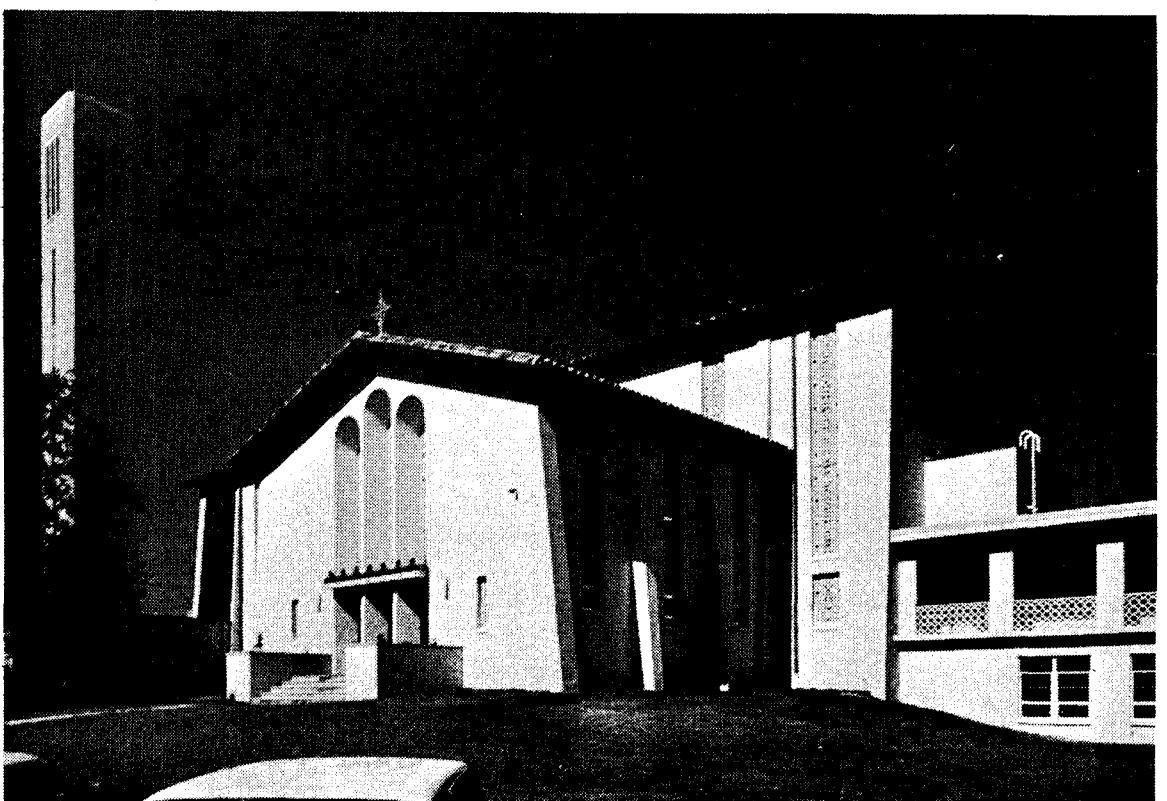
At the reception following ceremonies at St. Thomas More Co-cathedral in Tallahassee, Bishop Gracida greeted Sen. and Mrs. Richard Stone and Gov. and Mrs. Reubin Askew. The Senator and Governor and their families also attended the ceremonies.



Bishop Gracida proceeds into the co-cathedral to take canonical possession of it, led by priests of the Eastern Deanery of the Diocese of Pensacola-Tallahassee.



Sacred Heart Cathedral, Pensacola



St. Thomas More Co-Cathedral, Tallahassee

*The prayers, congratulations and
best wishes of the priests and
people of St. Maurice Parish — the Family of
the Stable — in Fort Lauderdale, go with
Bishop Rene H. Gracida
as he leaves us for his new diocese in
Pensacola-Tallahassee.*

Congratulations

To Rene H. Gracida, D.D.
Bishop of
PENSACOLA-TALLAHASSEE DIOCESE
ST. CHARLES BORROMEO CHURCH,
HALLANDALE

Our Lady Queen of Peace
Delray Beach

**Felicidades a Su Excelencia,
Rene H. Gracida, D.D.**

*Con sincera gratitud por lo que
ha hecho y oraciones por lo que hara.*

Best Wishes

Rene H. Gracida, D.D.

**First Bishop of the
Pensacola-Tallahassee Diocese**

from

**St. Vincent Ferrer Church
Delray Beach**

Nuestra sincera felicitación a
Monseñor René H. Gracida
Primer Obispo de Pensacola-Tallahassee.

Compartimos su alegría y le recordamos
en nuestras oraciones.

La Parroquia de San Juan Bosco

"We walk with Jesus Christ, we share the work of the found-
ers of the Faith; we are happy to suffer as they for the same
cause, and especially to offer, as they did, a frail existence
into the hands of Him who gave it to us."

— Bishop Michael Portier of the
Vicariate of Florida and Alabama,
1827.

Christ the King Parish
PERRINE

The Priests and People of
ST. FRANCIS OF ASSISI PARISH
Riviera Beach

**Extend their Personal Best Wishes
to**

MOST REVEREND RENE H. GRACIDA, D. D.
The First Bishop of the New Diocese of
Pensacola - Tallahassee

Congratulations to His Excellency
Archbishop Coleman F. Carroll

*Metropolitan of the Province of Miami
on the creation of
Florida's fifth diocese:*

THE DIOCESE OF PENSACOLA-TALLAHASSEE

The Parish of St. Edward, Palm Beach

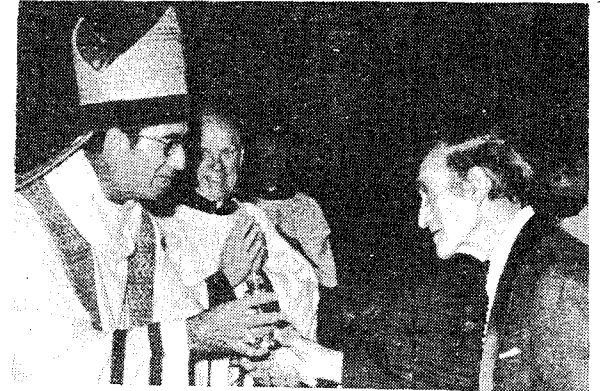
Monsignor Bernard McGrenahan, V.F., Pastor



Chalices and ciboria were consecrated by Bishop Gracida and other concelebrants before priests stationed themselves throughout the hall to distribute Communion to the congregation.



Kiss of Peace was a special moment for Mrs. Mathilde Gracida, who was greeted by her son, the new Bishop of Pensacola-Tallahassee.



Carlos Gracida Carrizosa took part in the offertory, being one of eight people who brought gifts to his nephew.

FELICITATIONS, BISHOP GRACIDA!

JAMES G. THOMPSON, INC.
general contractors

St. Philip Benizi Church
BELLE GLADE
Fr. Paul Saghy and Parishioners

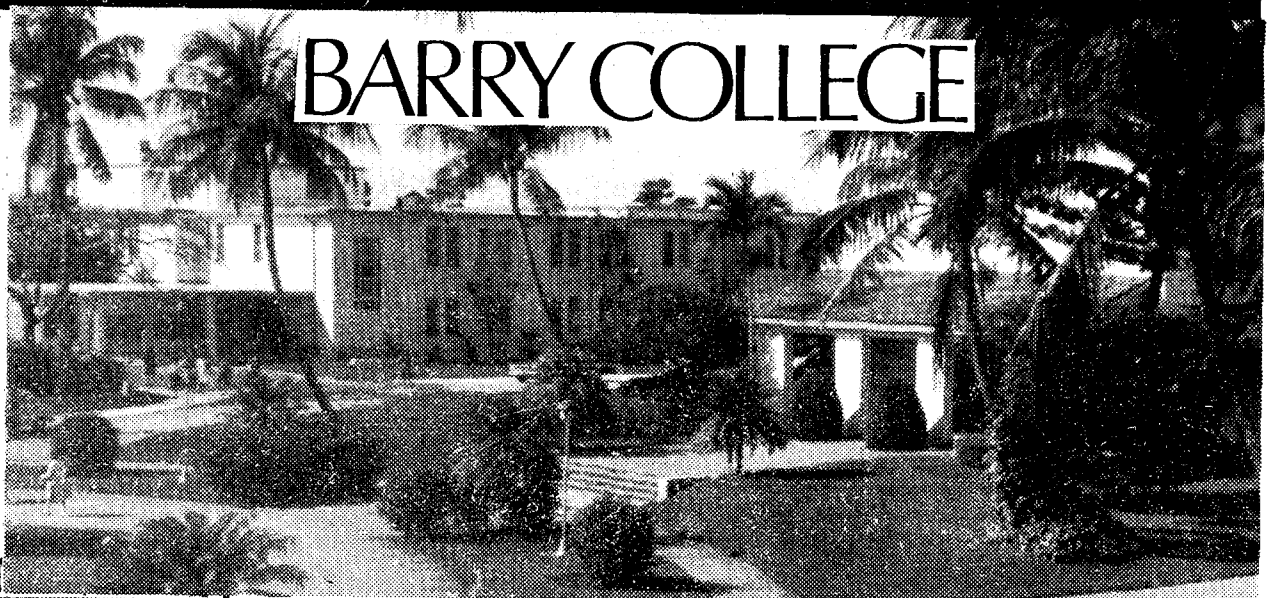
Father Armando Balado and Parishioners
ST. MARGARET CHURCH
Clewiston

Father Jeremiah Singleton
Father Pedro J. Jove
OUR LADY OF GUADALUPE
Immokalee

HOLY CROSS CHURCH
Indiantown
ST. MARY'S MISSION
Pahokee

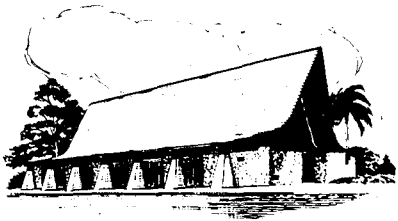
**AD
MULTOS
ANNOS!**

BARRY COLLEGE



**The Barry and Biscayne
College communities extend
prayerful best wishes
to His Excellency
Bishop Rene H. Gracida**





**Congratulations to Bishop Gracida
from the People of St. Hugh Parish**

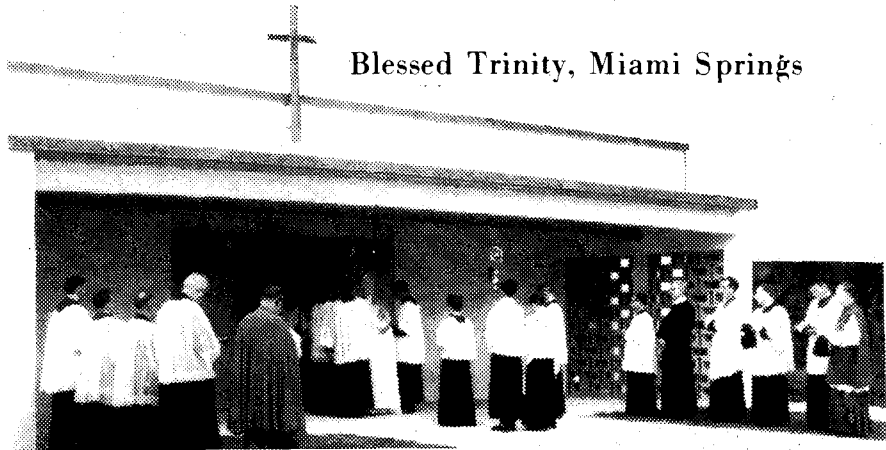
CHURCH OF SAINT HUGH
3455 ROYAL ROAD
MIAMI, FLORIDA 33133

*The Priests and the Faithful of
ST. HELEN CHURCH, Lauderdale Lakes
share the joy of
ARCHBISHOP COLEMAN F. CARROLL
and
BISHOP RENE H. GRACIDA
in the birth of the new Diocese of
Pensacola - Tallahassee*



*Congratulations to Archbishop Coleman F. Carroll on
the creation of a new diocese in Florida:
PENSACOLA - TALLAHASSEE*

Blessed Trinity, Miami Springs

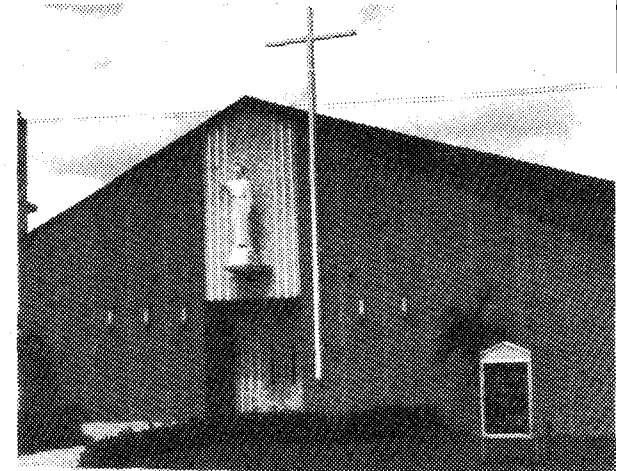


**Holy Redeemer Church and School
Congratulations and All Good Wishes**

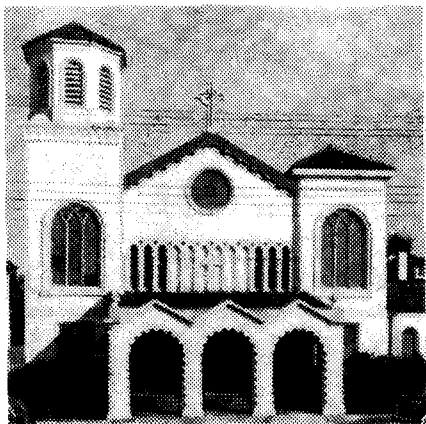
Oblate Sisters
of Providence

John Lennon, S.S.J.
Pastor

"Where Everyone
is Somebody"



Congratulations, Bishop Gracida



St. Ann's Parish
WEST PALM BEACH



**The family of St. Martin de Porres,
Jensen Beach, offers its prayers
and best wishes to
Bishop Rene H. Gracida
on the occasion of his installation
as Bishop of Pensacola-Tallahassee**

"A bishop who is himself holy will most certainly have a following of holy priests, whose holiness will in turn redound to the religious perfection of the whole diocese."

— Most Reverend Paul J. Hallinan
(Introduction to the Decree on
the Bishops' Pastoral Office,
"Christus Dominus".)



CHURCH

DOWNTOWN MIAMI

"We walk with Jesus Christ, we share the work of the founders of the Faith; we are happy to suffer as they for the same cause, and especially to offer, as they did, a frail existence into the hands of Him who gave it to us."

-- Bishop Michael Portier of the
Vicariate of Florida and Alabama,
1827.

ST. BENEDICT PARISH

HIALEAH

Installation mirrors history, Bp. says

The scene had been repeated many thousands of times before—the sharing of the Body and Blood of Christ with the gathered faithful; a new Bishop greeting his eager flock; a priest coming into Northwest Florida and bringing with him new unity.

Bishop Rene H. Gracida, mindful of all that has preceded him as a priest, a bishop, and the spiritual leader of 18 counties of Northwest Florida, spoke of this legacy in his homily at the Mass during which he was installed as First Bishop of Pensacola-Tallahassee.

“EVERY valid liturgy reveals its antecedents. That is, the act of worship of a Christian community should always clearly reveal through its constituent elements to those participating in that act of worship that what they are doing at that moment has a clear and unmistakable link with what their forefathers did when they worshiped God,” he began, quoting Protestant theologian, Dr. Harvey Cox.

“Surely the antecedents of this liturgical action here tonight in this municipal auditorium here on the edge of Pensacola Bay in this historic city are clearly perceived by all of us who have even a slight acquaintance with the history of Florida and, more specifically, with the history of Northwest Florida.

“Surely we are conscious

of the fact that this Mass of Thanksgiving which we celebrate here tonight is essentially the same act of worship which all of those venerable bishops and priests celebrated with their people back through the past four and a half centuries in this northwestern part of Florida,” he said.

CITING Masses celebrated by Father Pedro de Feria for the colonists of Tristan de Luna in Pensacola in 1559 and those celebrated by Bishop Gabriel Diaz Vara y Calderon of Santiago de Cuba at missions in the Tallahassee area in 1674, Bishop Gracida explained the relationships to the celebration taking place.

“Each such Eucharistic celebration marked a new and important phase in the history of Florida and its peoples. Each such celebration had great significance not only for the participants but also for future generations. And this is true of our celebration here tonight.”

Not only are antecedents to be found in the new world, but they are also present throughout the history of the Church, in places such as Ephesus, Colossae, Antioch and Corinth, he said.

“WHEREVER the apostles established a new Church, and this was especially true of the apostle Paul, presbyter-bishops were appointed by them to remain and to guide and care for that new

Church. And we can rightly assume that the transfer of authority from apostle to presbyter-bishop was accomplished by—was usually situated within the most solemn act of worship known to the Church: the Eucharistic sacrifice-banquet,” he explained.

“All of which brings us to the ultimate antecedent of our celebration tonight: the action of our Lord Jesus Christ Himself, who, on the eve of his perfect act of redemption of all men and women who will to be saved, took bread in His hands and blessed it, broke it and gave it to his disciples saying: ‘This is my body.’ And after they had eaten He took the cup filled with wine and blessed it and gave it to them to drink, saying: ‘This is my blood.’ His words, ‘Do this in memory of me’ give the true meaning to our celebration here tonight.”

Calling each new diocese an image of the primitive Christian congregation described in the Acts of the Apostles, he spelled out the ways in which the Diocese of Pensacola-Tallahassee will fit that description: as a “community of faith” continually being taught by the word of God; as a “community of grace,” in which the Eucharistic sacrifice is celebrated, the sacraments are administered and unremitting prayer is made to God; as a “community of love,” flowing

from the Eucharist as its source; as a “community of apostolate,” in which everyone is called to spread the treasures of Christ; and as a “hierarchical community,” in which direction is entrusted to selected lay leaders, Religious men and women, deacons, priests and a bishop.

“AND WHAT can we say of the office of bishop?” he asked.

“Paul said it first. He describes the bishop as a member of the Church and as one who functions as head and pastor of the Christian people. As one who should combine in himself qualities of both a brother and a father, of a disciple of Christ and of a teacher of the faith, of a son of the Church and, in a certain way, as father of the Church, for he ministers the spiritual birth of Christians.”

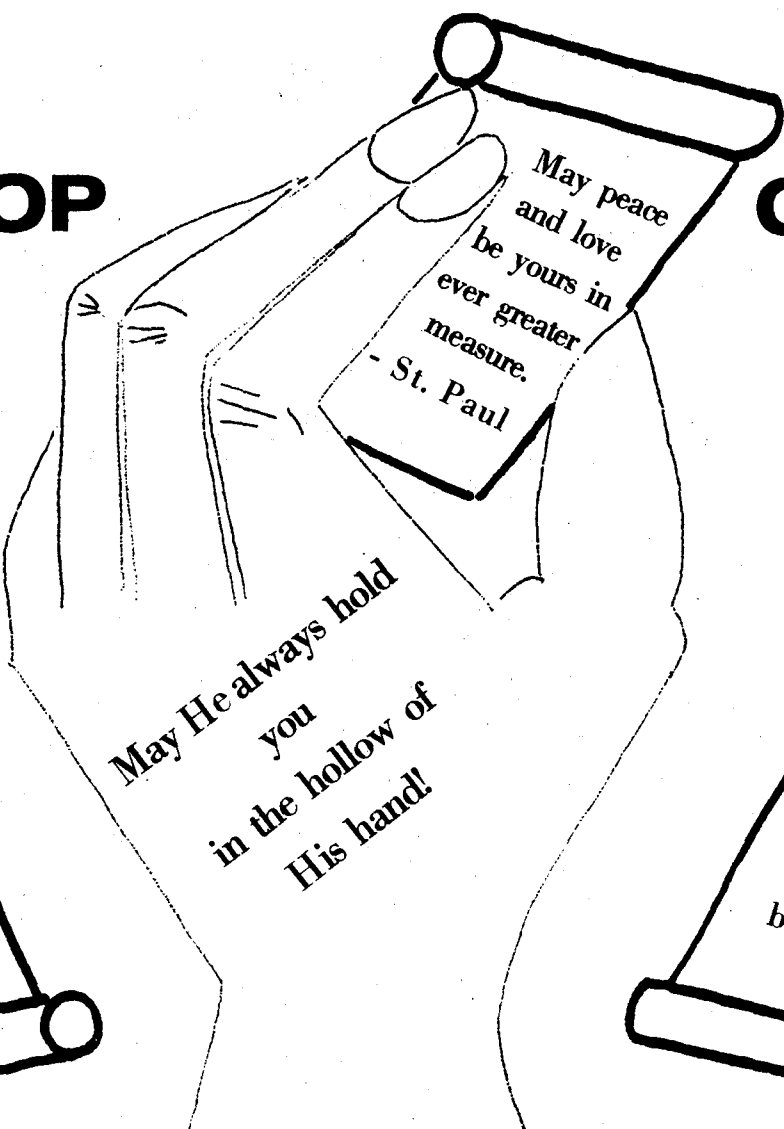
HE CONCLUDED by thanking Archbishop Jean Jadot, Apostolic Delegate in the United States, and through him Pope Paul VI; Archbishop Coleman F. Carroll, “not only my gratitude for his having installed me tonight but also for the 22 years of formation and training which he has given me by word and deed;” Archbishop Thomas J. Toolen, retired Archbishop of Mobile-Birmingham, and Bishop Paul Tanner of St. Augustine, and their predecessors, for their work as spiritual leaders of the area in the past; to all the



BISHOP GRACIDA

people in attendance; and to his family, especially his mother, who during the offertory presented a gift of a pine tree in sand, symbolizing blessings through nature.

As waves of spontaneous applause burst out, a distinct feeling hung in the air: a pride and happiness among the people in the fact that although this celebration was linked inextricably with the past, here was something new and fresh—the creation of a brand new diocese for the faithful of the area, and with it the leadership of a warm, dynamic young prelate, Bishop Rene H. Gracida.

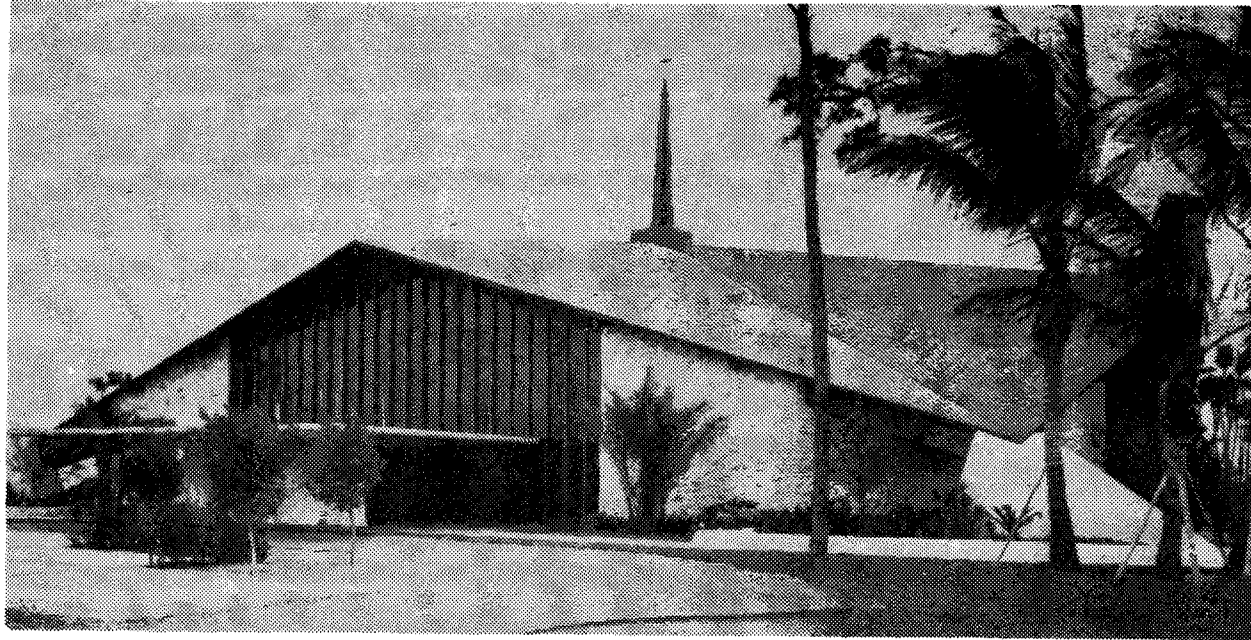
BISHOP

GRACIDA

Buena suerte!
Buena salud!
Dios lo bendiga!

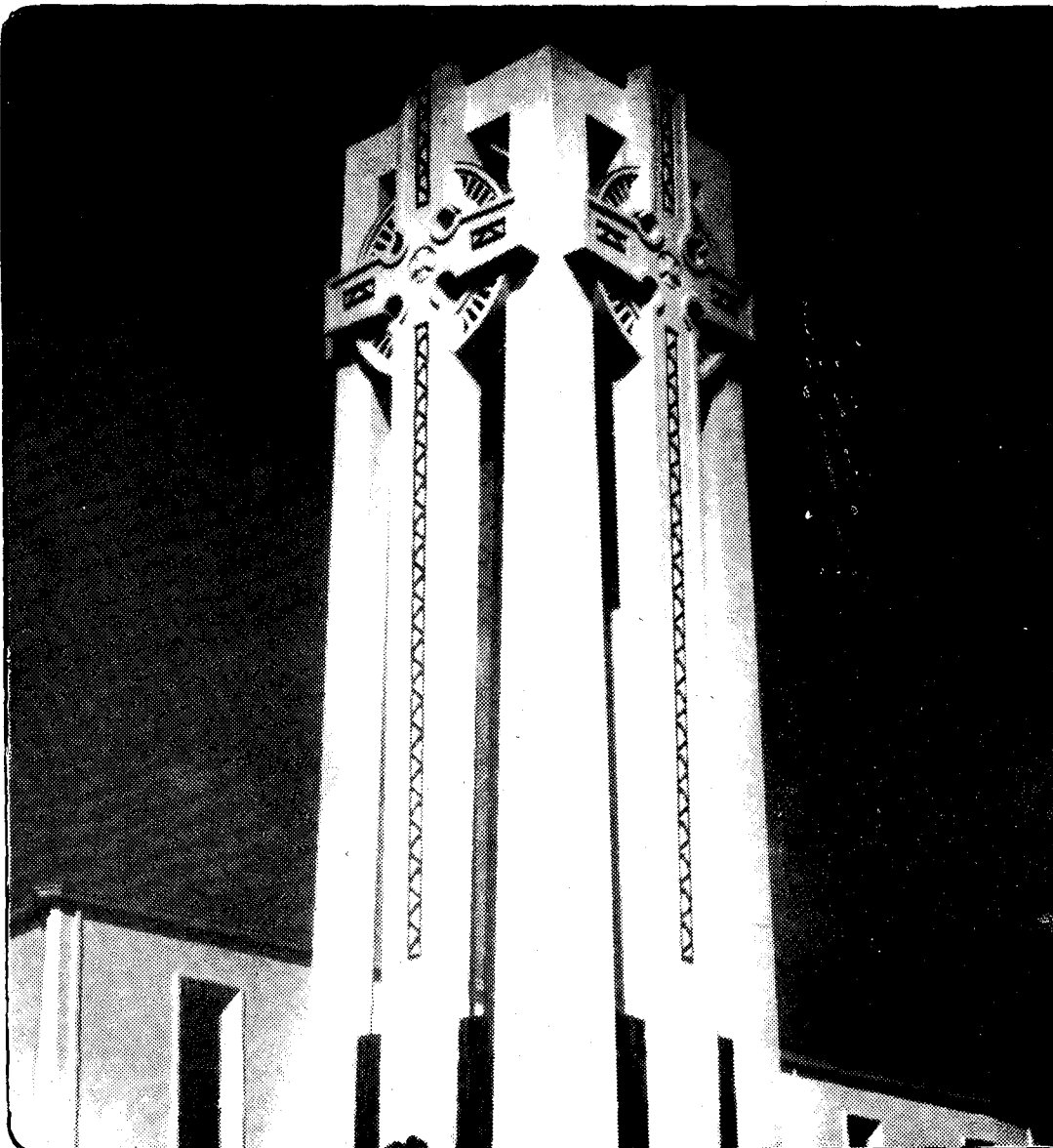
May He always hold
you
in the hollow of
His hand!

Go neirigd an
bothair leat!
Sláinte agus
beannacht ort!

From: The Priests, Sisters and People of Immaculate Conception Parish



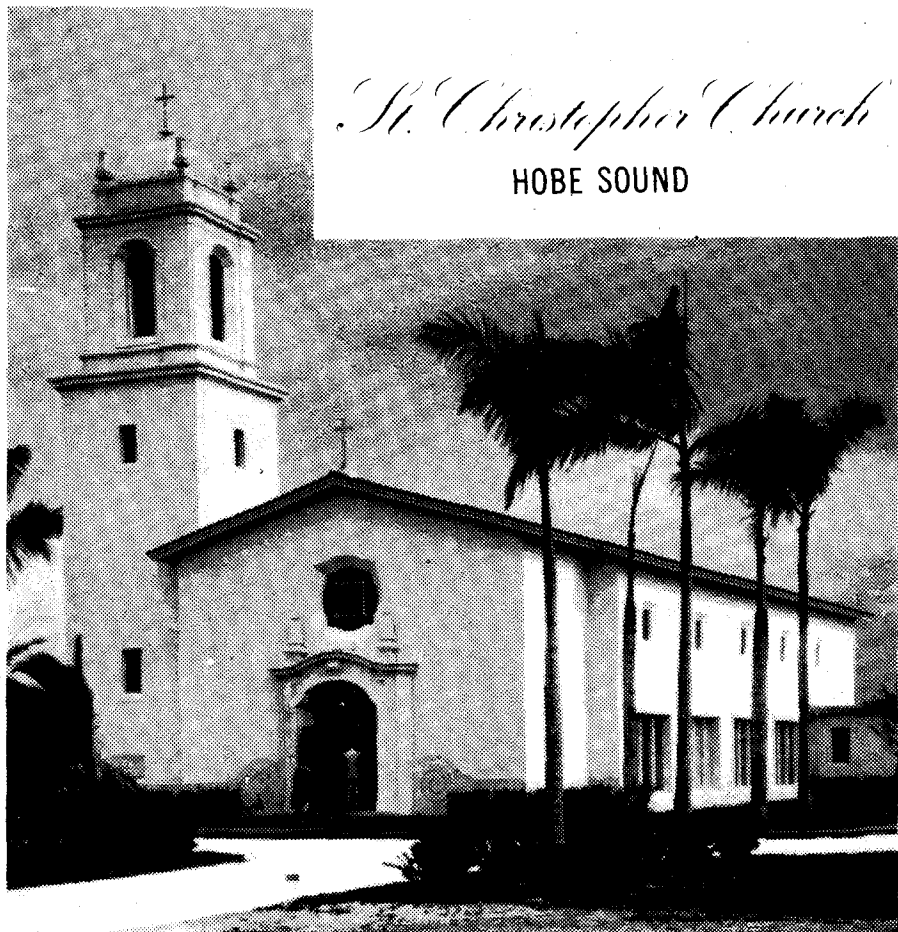
**Priests, Sisters and Parishioners
of
Nativity Church, Hollywood
Congratulate
*Bishop Rene H. Gracida***



Congratulations and
Prayerful Best Wishes
to
Bishop Rene H. Gracida
First Bishop of
Pensacola-Tallahassee
from
The Priests
Sisters
Parishioners
of
ST. ROSE OF LIMA
Miami Shores

"Keep watch over yourselves, and over the whole flock the Holy Spirit has given you to guard. Shepherd the church of God, which he has acquired at the price of his own blood. I commend you now to the Lord, and to that gracious word of his which can enlarge you, and give you a share among all who are consecrated to him."
-- Acts, 20:28, 32.

Via con Dios, Bishop Gracida.

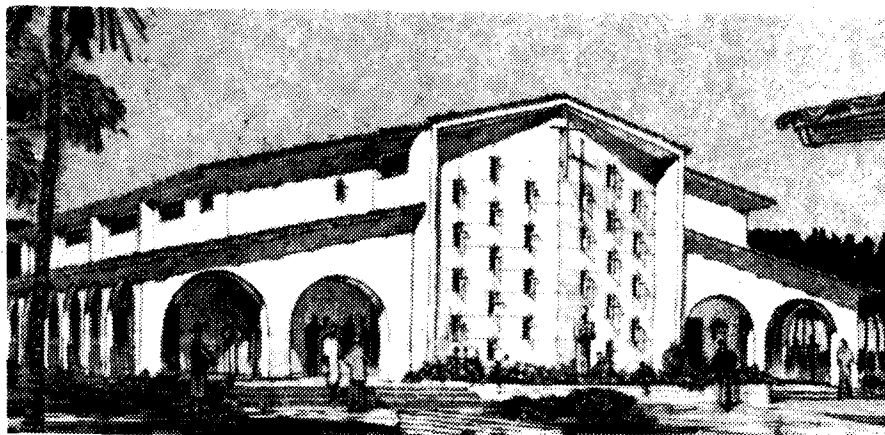


St. Christopher Church

HOBE SOUND

We wish God's abundant
blessing upon the people of God in
the new diocese and upon
their spiritual leader,
Bishop Rene H. Gracida.

ST. AGNES PARISH
KEY BISCAWAYNE



Congratulations

Bishop Rene H. Gracida

First Bishop of Pensacola - Tallahassee

ST. JOSEPH CHURCH
MIAMI BEACH

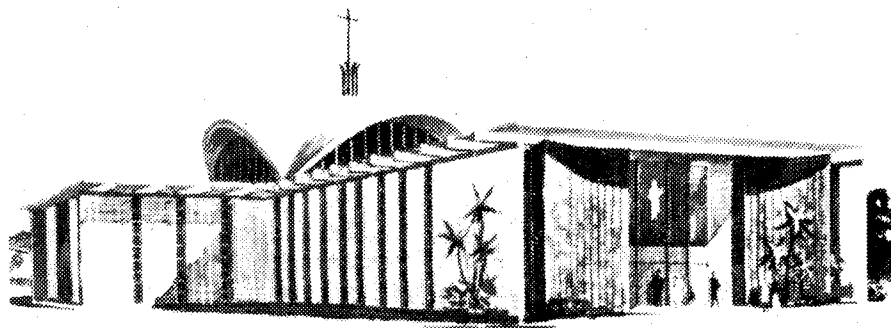


Congratulations

— to Archbishop Coleman F. Carroll
upon the birth of a fifth diocese in
Florida's Province of Miami

— and to Bishop Rene H. Gracida
upon his installation as first
Bishop of Pensacola - Tallahassee

St. John the Apostle Church
HIALEAH

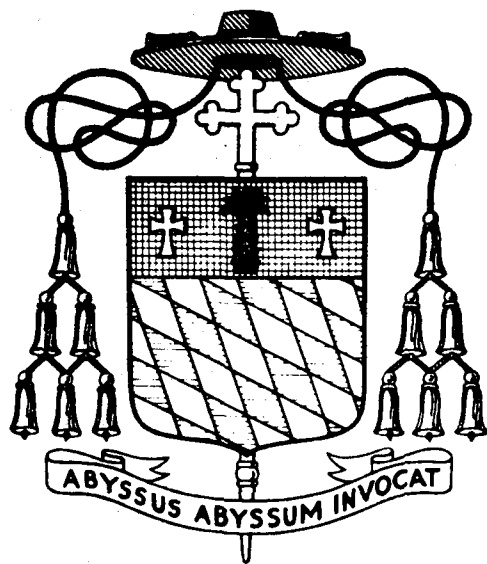


Church's history . . .

- 1559 First Mass. Spanish colonists, accompanied by five Dominican priests and a lay brother, arrived at Pensacola on August 14. Mass was celebrated the following day. The Dominicans' superior was Pedro de Feria. The settlement was abandoned two years later when priests and people returned to Mexico and Cuba.
- 1674 Visitation by Gabriel Diaz Vara Calderon, Bishop of Santiago de Cuba. Bishop Calderon visited Franciscan missions in present-day Madison, Jefferson, and Leon counties, and along the Apalachicola river. He administered the Sacrament of Confirmation to Indian converts.
- 1693 Resettlement of Pensacola by Spain.
- 1763 Treaty of Paris. An exodus of Spanish Catholics took place during the British occupation of Florida.
- 1781 First parish. Spain captured Pensacola, and the Church's presence was restored when Father Pedro Velez was sent to minister at the Spanish garrison. St. Michael's Church was established, and has served continuously since, although the parish can trace its origin to the settlers of 1559.
- 1787 Formation of the Diocese of San Cristobal de Havana. Bishop Jose de Trespalacios y Verdeja assumed episcopal jurisdiction of Cuba and the territories of Louisiana and the Floridas.
- 1791 Auxiliary Bishop's visit. At Pensacola, Bishop Cyril de Barcelona found 254 Catholics among 572 residents.
- 1795 Diocese of Louisiana. East and West Florida were placed in the new diocese, whose see was at New Orleans. Luis Penalver y Cardenas, vicar general of Havana, became bishop. Penalver visited Pensacola in 1798.
- 1823 Incorporation of St. Michael's parish. The congregation at Pensacola was incorporated under the territorial laws of Florida, newly a possession of the United States. Each year, they elected a board of wardens as legal representatives.
- 1829 Diocese of Mobile. The new diocese embraced both Alabama and Florida; Bishop Michael Portier was its first ordinary. Bishop Portier previously had traveled



More than 400 years of Church history in Northwest Florida are reflected in this photograph.



Congratulations

to Bishop Rene H. Gracida on the occasion of his installation as Bishop of Pensacola - Tallahassee Diocese

We remember with great happiness his visits to our parish.

Our Lady Queen of Martyrs offer him our prayers for much spiritual success in his new apostolate.

The priests, Sisters, and people of

Our Lady Queen of Martyrs, Ft. Lauderdale

. . . in Northwest Fla.

from Pensacola to Tallahassee and St. Augustine and back, despite hardship and hostility, seeking to strengthen the Church.

1837 First School. Bishop Portier directed that a class of boys be instructed at Pensacola. Spanish authorities had mandated a parish school as early as 1796. By 1870, 100 pupils were enrolled in the school and academy at St. Michael's.

1850 Diocese of Savannah. All of Florida east of the Apalachicola river was transferred to the jurisdiction of Bishop Francis X. Gartland, while the ten western counties remained in the Diocese of Mobile.

1851 New parishes. St. John's Parish was formed at Warrington near the Pensacola Navy Yard, and St. Patrick's at Apalachicola, a cotton export center.

1861 The Daughters of Charity at the request of the Confederate General arrive and for four years staff an infirmary. They returned in 1915 when Sacred Heart Hospital was established.

1870 Diocese of St. Augustine. Eastern Florida was placed under Bishop Augustin Verot.

1877 The Sisters of Mercy staff St. Michael's School and in the following year St. John's School, Warrington is started.

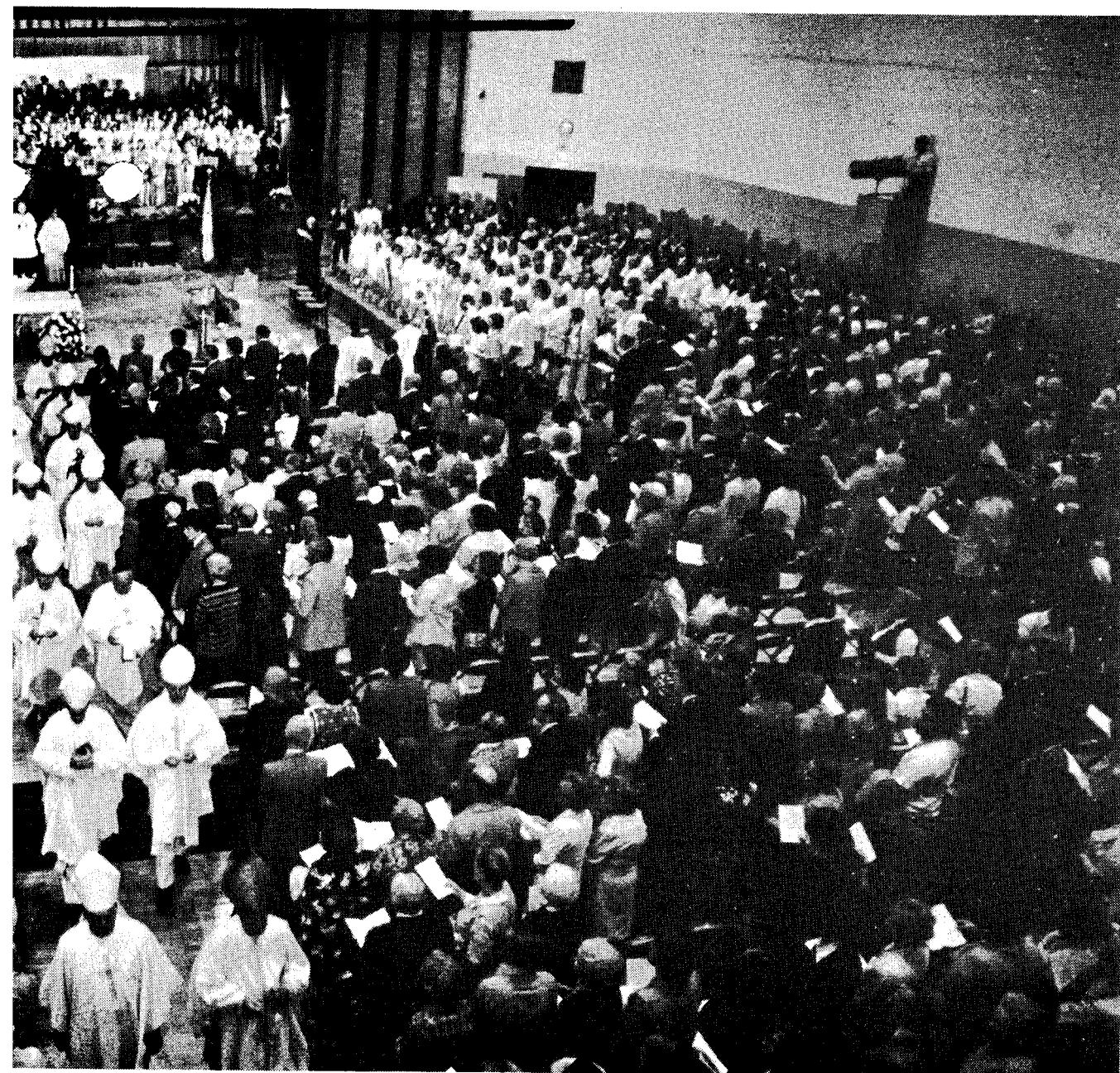
1885 Dedication of the present St. Michael's Church.

1927 Thomas J. Toolen became the sixth Bishop of Mobile. Bishop Toolen guided the church in West Florida for more than forty years and established many parishes and schools.

1967 Dedication of the present Sacred Heart Church, Pensacola. St. Thomas More Church, Tallahassee, was dedicated the same year.

1968 Transfer of Northwest Florida to the Diocese of St. Augustine. Bishop Paul F. Tanner assumed episcopal leadership of all of North Florida.

1975 Diocese of Pensacola-Tallahassee. Rene H. Gracida, auxiliary bishop of Miami, was named to head the new see.



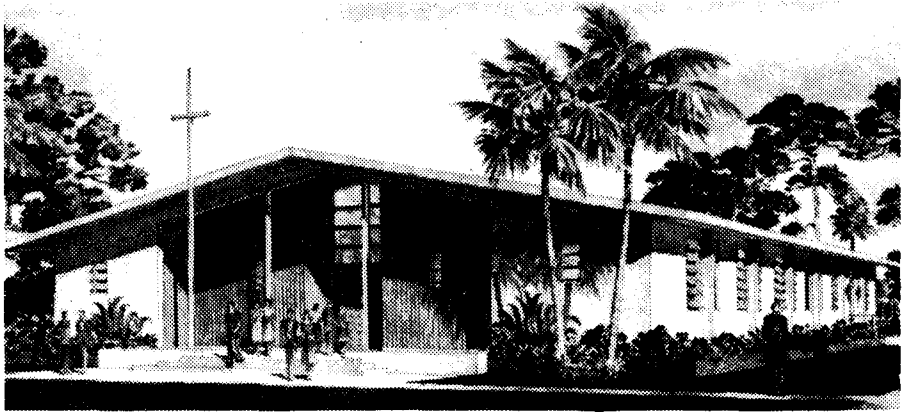
are reflected in this ceremony, Bishop Gracida said in his homily.

The parishioners of
St. Andrew's, Coral Springs extend
Congratulations

Bishop Rene H. Gracida

upon his installation as Shepherd
of the new Pensacola - Tallahassee Diocese

*We wish him every blessing
in his future work*



"Keeep watch over yourselves, and over the whole flock the Holy Spirit has given you to guard. Shepherd the church of God, which He has acquired at the price of His own blood. I commend you now to the Lord, and to that gracious word of His which can enlarge you, and give you a share among all who are consecrated to Him."

-- Acts, 20:28,32.

Visitation Church

Father James A. Quinn, V.E. and Parishioners

NORTH MIAMI BEACH

Our Sincere Congratulations

to

Bishop Rene H. Gracida, D. D.

on his Installation as

First Bishop of Pensacola - Tallahassee



CONSTRUCTION, INC.

GENERAL CONTRACTORS

7720 N.W. 53rd Street
Miami, Fla. 33166
592-3520

ROBERT M. ALTMAN
DONALD W. MYERS

Christ Our Lord is here through the apostolic ministry entrusted to each of us, and through the collegial relationship that joins us together. We, the successors of the Apostles and the pastors of the Church of God, are invested with the power not only of representing Christ, but also of making present on earth and in time His voice and His saving action.

— Paul VI, address to Assembly of Asian Bishops, Nov. 28, 1970

Msgr. David E. Bushey, Priests, Religious and People of

ST. BRENDAN CHURCH

MIAMI



Best Wishes

We extend our congratulations
and fervent prayers
for success to

Rene H. Gracida

upon the occasion of his
installation as Bishop of the
PENSACOLA-TALLAHASSEE
Diocese

from the parishioners and priests of

St. Clement Church

FT. LAUDERDALE

Congratulations and Best Wishes

Bishop Rene H. Gracida, D.D.

**On the occasion of his installation as
First Bishop of Pensacola-Tallahassee**

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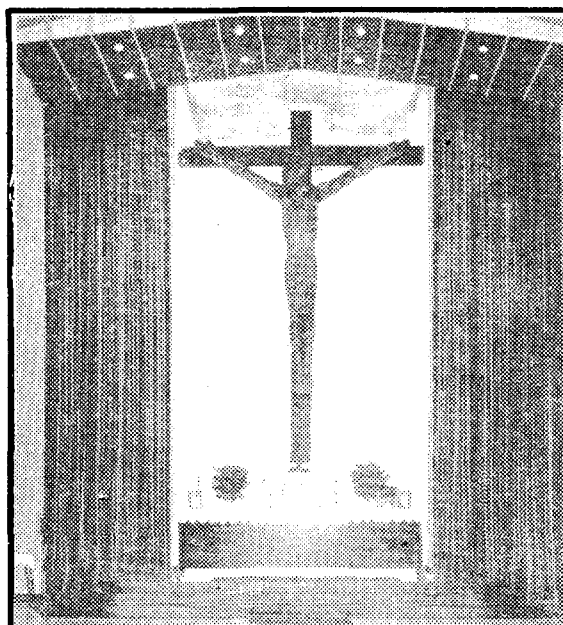
The Priests, Religious and Parishioners of **EPIPHANY CHURCH**

South Red Road, Miami

*Extend Sincere Congratulations to His Excellency, Archbishop Coleman F. Carroll,
Metropolitan of the Province of Miami, on the Creation of Florida's Fifth Diocese:
PENSACOLA — TALLAHASSEE*



**Prayerful
Greetings!**
to **Bishop Rene H. Gracida**
*in his apostolate as Shepherd of the
Pensacola - Tallahassee Diocese*
St. Bartholomew
MIRAMAR



Congratulations
to
Archbishop
Coleman F. Carroll
Metropolitan of the Province of Miami
May the new Diocese of
PENSACOLA-TALLAHASSEE
grow in joy and glory forever
**Corpus Christi
Church**
MIAMI

The priests and parishioners of
ST. FRANCIS DE SALES
CHURCH MIAMI BEACH
*Extend Most Cordial
Congratulations*
to *Bishop Rene H. Gracida*
Newly-installed Bishop of Pensacola-Tallahassee

Everything suffers by translation
except a bishop
All hail the first Bishop of
PENSACOLA-TALLAHASSEE
BISHOP RENE H. GRACIDA
ST. JOACHIM PARISH
PERRINE

"I must proclaim the Good News of the kingdom of God to the
other towns too, because that is what I was sent to do."
— Lk. 4:43 (Jerusalem Bible)
Congratulations, Bishop Gracida!
ST. AGATHA CHURCH
MIAMI
Father William L. O'Dea and Parishioners

"Where the bishop appears, there let the
people be, just as where Jesus Christ is,
there is the Catholic Church."
— *St. Ignatius the Martyr*
Letter to the Church at Smyrna,
1st century
ST. MARY'S CATHEDRAL
PARISH
MIAMI

Congratulations, Your Excellency,
Bishop Rene H. Gracida
First Bishop of
PENSACOLA - TALLAHASSEE
The Redemptorists
Our Lady of Perpetual Help Church
OPA LOCKA

Heartiest Congratulations,
Bishop Gracida!
ST. CECILIA CHURCH
Father Pedro Luis Pérez and parishioners
HIALEAH

'Body of Christ'

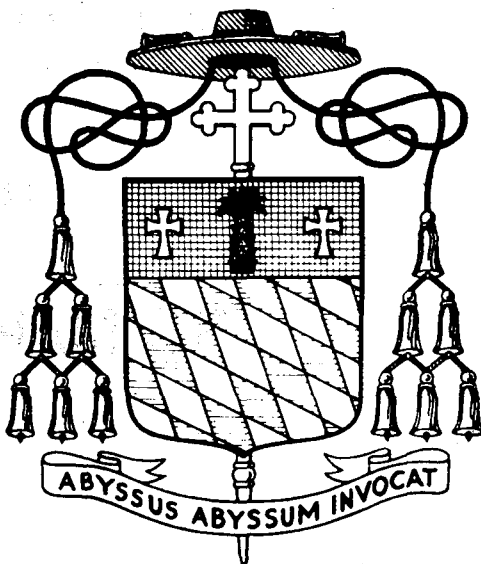


Bishop Paul Tanner of St. Augustine, the diocese from which the new diocese was carved, was one of many bishops and priests distributing Communion at the Mass following the installation.



Greeting well-wishers at the reception following his installation, Bishop Gracida was literally backed into a corner by the eager crowd. Shown above right is the Bishop chatting with Miamians Leonard Usina (top); Sister Jovanna Stein and Sister Joyce LaVoy (center); and Mr. and Mrs. Armando Alejandro (bottom).

God's



Blessings...

Bishop Rene H. Gracida

upon your installation as the first Shepherd of
PENSACOLA - TALLAHASSEE DIOCESE

from the Parishioners of St. Paul's Church

LIGHTHOUSE POINT, FLORIDA

The
Catholic
community of
St. Vincent, Margate
sends

*Prayerful
Greetings*

to
**BISHOP
RENE H. GRACIDA**

Best Wishes

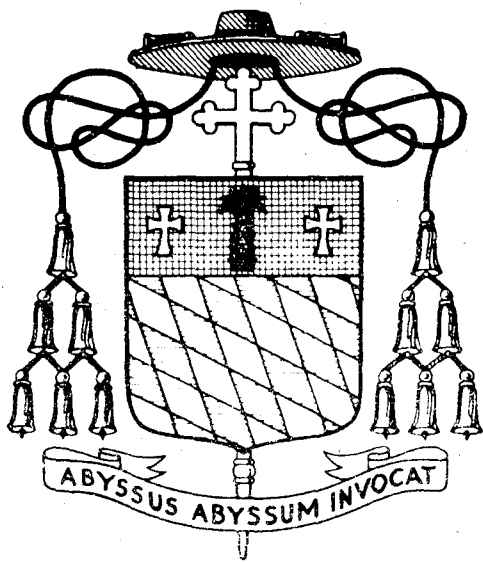
We are especially elated
at the appointment of

Rene H. Gracida

as the first Bishop of the new
PENSACOLA-TALLAHASSEE
DIOCESE



Many years of good health and blessings
Father Neil McGrath and parishioners of
Our Lady Queen of Heaven
MARGATE, FLA.



Congratulations

Best wishes for success
in your new apostolate
as Bishop of

**PENSACOLA - TALLAHASSEE
DIOCESE**

St. Malachy, Tamarac, Fla.

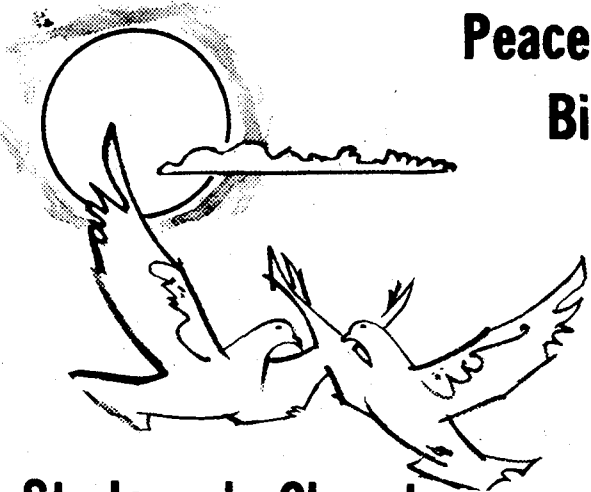
*The people and priests
and Sisters of*
St. Anthony Church,
FT. LAUDERDALE

Congratulate

**Bishop
Rene H. Gracida**

Pensacola - Tallahassee Diocese

We extend to him our
continued prayers for
success in his
new apostolate



Peace be with you,
Bishop Gracida.

Fr. Matthew A. Morgan
and Parishioners



St. Joseph Church
STUART

BEST WISHES

to

Bishop Rene H. Gracida, D.D.

From the people of

ST. JEROME, FT. LAUDERDALE

Best Wishes

to the Most Reverend

Rene H. Gracida

Bishop of the Diocese of Pensacola - Tallahassee
from the Franciscan Fathers, Third Order Regular,

Annunciation Church,

WEST HOLLYWOOD,
FLORIDA

Congratulations

God's choicest blessings and our fervent
prayers for success on the occasion of
the installation of Bishop Rene H. Gracida

**Little Flower Church
HOLLYWOOD, FLORIDA**

Congratulations and Felicitations

Most Reverend Rene H. Gracida

FIRST BISHOP OF PENSACOLA-TALLAHASSEE



The Priests and People of

OUR LADY OF THE HOLY ROSARY ★ PERRINE

Prayerful Greetings!

to the
Diocese of Pensacola - Tallahassee
and its first Shepherd

Bishop Rene H. Gracida

from the clergy, religious, and
laity of

St. Coleman Church, Pompano Beach

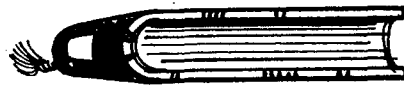
Ad Multos Annos

The Priests
and
Parishioners of
**ST. CLARE
CHURCH**
North Palm Beach



Share the joy of
ARCHBISHOP COLEMAN F. CARROLL
Metropolitan of the Province of Miami
and
BISHOP RENE H. GRACIDA
in the birth of the
**Diocese of
Pensacola - Tallahassee**

November 6, 1975



God's Choicest Blessings...

Congratulations

Bishop Rene H. Gracida, D.D.

*on his installation as the first
bishop of the Diocese of
Pensacola - Tallahassee*

**St. Joan of Arc Parish
Boca Raton, Florida**

BEST wishes

To the Most Reverend
BISHOP RENE H. GRACIDA
**BISHOP of
Pensacola-Tallahassee Diocese**

from your former parishioners at

ST. AMBROSE
DEERFIELD BEACH



The priests and people of **holy spirit church**
Lantana

extend heartfelt and sincere congratulations to

**THE MOST REVEREND ARCHBISHOP
COLEMAN F. CARROLL**

as Metropolitan, and to

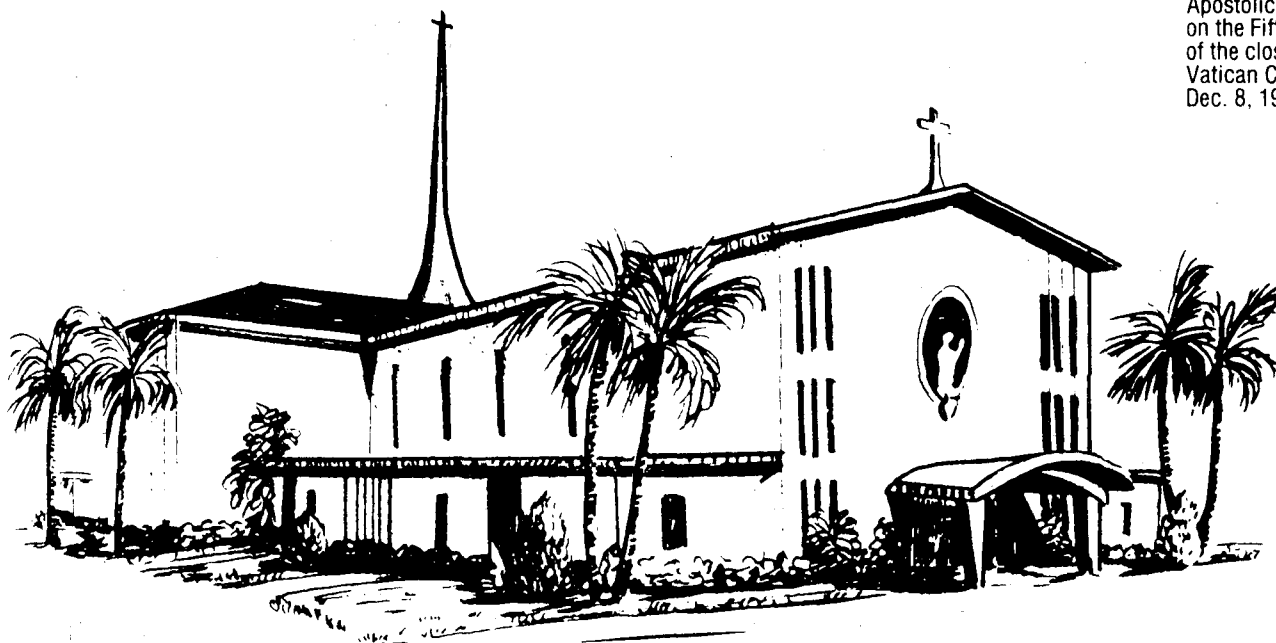
**THE MOST REVEREND BISHOP
RENE H. GRACIDA**

As first Ordinary,

on the establishment of the new Diocese of Pensacola - Tallahassee

"Certainly, faith is always an assent given because of the authority of God himself. But the teaching office of the bishop is for the believer the sign and channel which enable him to receive and recognize the word of God. Each bishop, in his diocese, is united by his office with the episcopal college which, in succession to the apostolic college, has been entrusted with the charge of watching over the purity of faith and the unity of the Church."

Paul VI
Apostolic Exhortation
on the Fifth Anniversary
of the close of the Second
Vatican Council
Dec. 8, 1970



st. James church NORTH MIAMI

ALEJANDRE CONSTRUCTION

GENERAL CONTRACTORS

CONGRATULATES

THE MOST REVEREND
RENE H. GRACIDA, D.D.

UPON HIS INSTALLATION AS
BISHOP OF PENSACOLA - TALLAHASSEE

WITH BEST WISHES IN THE FUTURE

ALBERTO A. ALEJANDRE

ARMANDO ALEJANDRE JR.

GONZALO GONZALEZ LABARGA

PRESIDENT

VICE PRESIDENT

GENERAL MANAGER



**GREETINGS to the people of the New
DIOCESE OF
PENSACOLA - TALLAHASSEE**

Let THE VOICE help you keep up with your changing Church!

THE VOICE, P.O. Box 1059
Miami, Florida 33138
Here's my \$7.50. Please send me THE VOICE every week for one year.

NAME

ADDRESS

..... ZIP

PARISH

**SUBSCRIBE
TODAY!**

Read this issue well. Isn't this a wonderful way of keeping informed on Catholic happenings everywhere, of being inspired by fresh view points?