

THIS SUNDAY

1st U.S. native to be canonized

VATICAN CITY — (NC) — The 15,000 American ticketholders to Mother Elizabeth Seton's canonization Sept. 14 found a special edition of the Vatican newspaper L'Osservatore Romano devoted principally to her, as the first native-born citizen of the United States to be declared a saint.

The front page of L'Osservatore Romano's weekly English edition featured a photo of the new saint, a five-day schedule of events and ceremonies, and an account of the canonization itself. A biography of her filled the centerfold.

FATHER LAMBERT GREENAN, the Irish Dominican who edits the worldwide English-language weekly, observed: "While it

Masses to mark Canonization

Many churches throughout the Archdiocese of Miami will observe the canonization of Mother Elizabeth Ann Seton this Sunday.

Special Pontifical Mass honoring the first U.S. born saint will be celebrated by Archbishop Coleman F. Carroll at 11 a.m. Sunday Sept. 14, in the Cathedral of St. Mary, 7525 N.W. 2nd. Avenue.

is true that Mother Seton's canonization is of greatest interest in America, it is important to the English-speaking world at large."

Reserved sections in St. Peter's Square for the 9:30 a.m. ceremonies on Sunday Sept. 14, were set aside for ticketholders, mainly American. The rest of the huge square was left for the throngs of Romans, the hundreds of pilgrims from the north Italian city of Leghorn, where Mother Seton once lived with a devout Catholic family before her conversion, and Holy Year pilgrims from all over the world.

The American presence was dominant, with 78 U.S. bishops, U.S. Ambassador John Volpe, Presidential Envoy to Pope Paul VI Henry Cabot Lodge, Secretary of the Navy J. William Middendorf II, and a group of high-ranking naval officers.

THE NAVY officials were delegated because Mother Seton's two sons both served in the Navy, William as a Captain and Richard as a captain's clerk. In the party was Rear Admiral (Msgr.) John J. O'Connor, chief of chaplains of the Navy, who is a priest of the Philadelphia archdiocese.

A portrait of the new saint, an 18-by-12-foot painting, was commissioned to hang from the balcony from which the Pope traditionally imparts his blessing "Urbi et Orbi" (to the city and to

(Continued on page 22)



St. Elizabeth Seton, the first U.S.-born saint, is depicted by Sister Laura Bench of Seton Hill College. The canonization will take place Sunday, Sept. 14.

A people greet Patroness on Biscayne Bay at sunset

By ARACELI CANTERO
Voice Staff Writer

She had climbed atop one of the seats and was vigorously waving a white handkerchief and a rosary as the small statue of Our Lady of Charity passed by her through the crowd.

"Virgencita del Cobre, let me see my son again," she sobbed, leaning over to touch the Virgin's cloak. With tears in her eyes she followed the statue being carried further into the crowd.

FROM THE distance one could hear the people voicing their greetings as if speaking directly to Our Lady as the statue passed. Some spoke a word of thanks, others fervently whispered a long awaited petition. For still others, the only exchange possible with their patroness, was silent tears.

Many had come from far away places to the Miami Marine Stadium, just to see the statue's arrival as it approached by boat across Biscayne Bay from the Shrine of Our Lady of Charity of Cobre. And like Aymarash Damas, they had never dreamed of seeing the replica of Cuba's patroness so closely.

"I know she will take care of my son," Mrs. Damas said, wiping away her tears.

Darkness was approaching when the Mass began honoring Our Lady of Charity on her feast day.

THOUSANDS OF Cuban

refugees had gathered.

"Many have been waiting in the heat since four o'clock this afternoon," said a Marine Stadium policeman. "At least 15,000 people have gone by the stadium since the boat made its appearance in the distance," he added.

"Looking from the boat carrying the small statue across the bay, it was as if, suddenly, the whole stadium had turned white," someone commented, as a sea of white handkerchiefs waved from the grandstands.

"IT'S REALLY moving to see the love the people have for the Blessed Mother," Archbishop Coleman F. Carroll told Msgr. Agustin Roman, the Shrine chaplain, at the end of the ceremony.

Minutes earlier, the Archbishop of Miami who had presided over the concelebrated Mass, had addressed the crowd in English, encouraging all present to maintain and spread the devotion to the Mother of God.

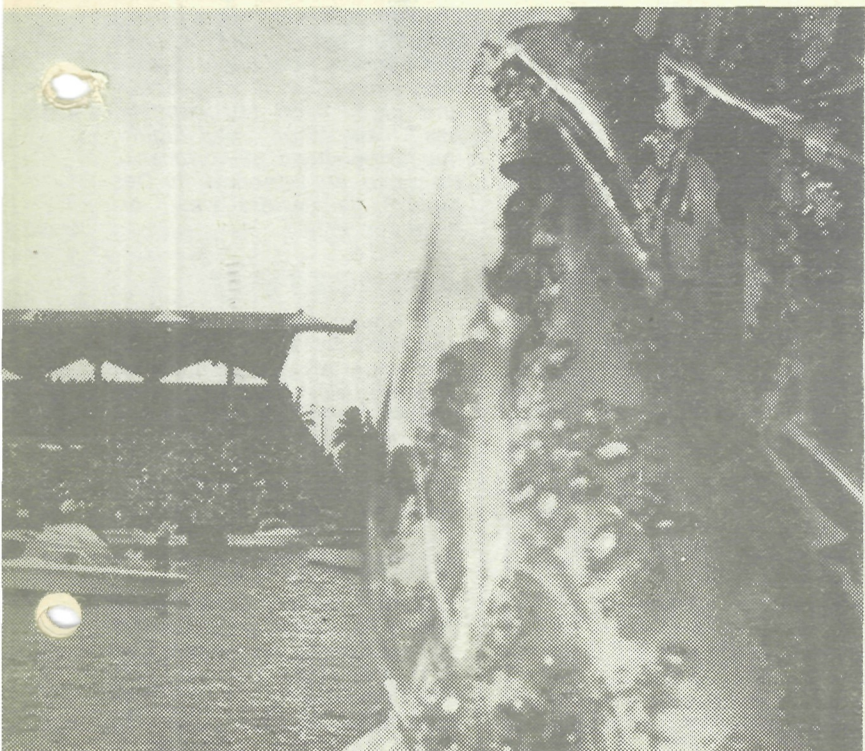
"We were very pleased to have been with some of you since the very beginning, when we first celebrated this event in 1961, and we urge you to continue with this devotion and to teach your children the importance of honoring the Mother of God under this title of your patroness, Our Lady of Charity," he said.

AS IT HAD been the custom for

several years, the statue had been brought to the stadium across Biscayne Bay, escorted by a flotilla of some 20 small boats, amidst the hymns of the people and the repeated sound of bells tolling in the distance.

"It was when I heard those bells that I realized what I was missing," an old lady commented. "I grew up in a little Cuban village where church bells were rung

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The statue of Our Lady of Charity of Cobre was carried from the Shrine to the Miami Marine Stadium, accompanied by a flotilla of boats, for the annual Mass Monday evening.

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OVERVIEW

On confronting euthanasia

Belief in a transcendent God and respect for the mystery of human life are needed in confronting the euthanasia issue, according to Father Paul McKeever, chairman of the theology department at St. John's University, Jamaica, N.Y., and editor of Priest magazine.

In an address to a joint meeting of the National Federation of Catholic Physicians' Guilds and the National Association of Catholic Chaplains, Father McKeever discussed the arguments of some theologians who contend that "rational consideration should lead us away from universal prohibition of euthanasia."

HE NOTED that the usual

arguments concern situations in which death is near, the patient and his family are suffering serious distress, and there is no discernible good in keeping the patient alive. "One could ask why, on principle, these restrictions are deemed necessary," Father McKeever said. "Why can't a person terminate his life when it has become a burden and a bore?"

The traditional Christian answer, he said, is that life is a gift of God and "to spurn that gift is an act of arrogance against God's will."

He continued: "If we accept that conclusion, and I think we must, then we must ask why and for what reasons can we set

boundary lines beyond which the obligation to preserve life from direct attack does not exist."

HE ANSWERED by saying: "For myself, and at this time, I think the Christian tradition which prohibits euthanasia centers around the mystery of life. Life includes many kinds of happiness and joy, but also includes the acceptance of sorrow, suffering and pain — emotional or physical. We used to speak of our 'allotted time' which was nothing more than our faith expressing the profound realization that is God who gives life and God who takes it away."

The Church considers it acceptable not to use extraordinary means to keep a person alive. But

what moralists call "positive euthanasia," the withdrawal of ordinary means to sustain life or the use of other positive actions to hasten or induce death, has consistently been condemned.

Father McKeever said theologians seeking to justify euthanasia ask others "to look closely at intention and proportionate reason."

HE WENT on to say that in most cases proportionate reason amounts to some good, usually the good of individuals. But, he added, if the good of individuals can justify the taking of the life of another, "so can a misconceived common good justify it. Once we allow as moral the act known as positive euthanasia for a so-

called proportionate good, it seems to me that we open up the possibility of allowing it for a misconceived common good.

"I have the dark suspicion that at least part of the thrust for pro-abortion laws was the obvious impact such laws would have on reducing the country's welfare load. Today our aged population has become an expensive problem for our nation. I wish I could be assured that the callousness shown to the unborn in recent legislation could never be directed to our aged. The argument could well be that the common good demands the elimination of certain of our aged people, despite their will in the matter."



Inside the news—briefly

WITH ANALYSIS FROM
VOICE EDITORS

Israel must stay, USCC head says

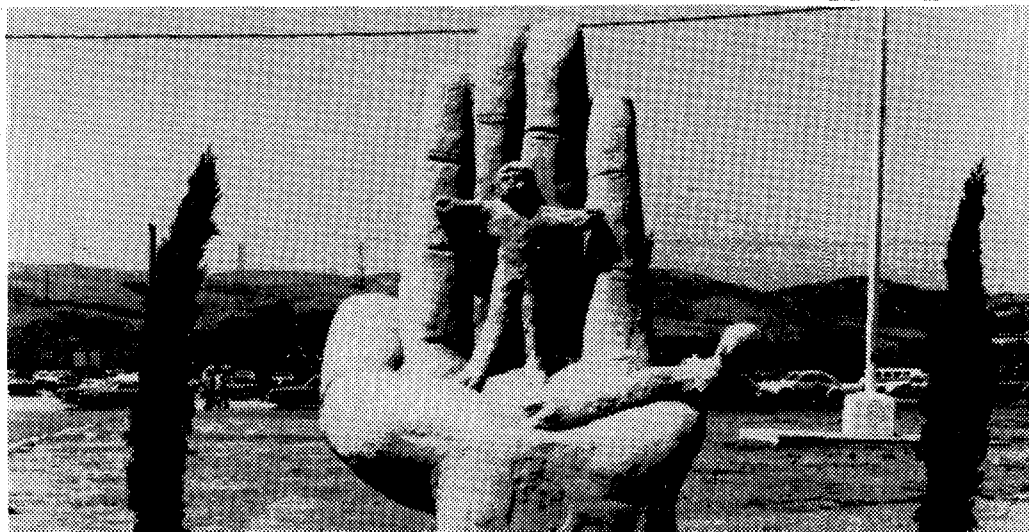
Israel must be allowed to remain in the United Nations if that organization is to survive as a viable institution, according to Archbishop Joseph Bernardin of Cincinnati, president of the U.S. Catholic Conference. Stressing the complexity of the Mideast situation and the validity of some claims on either side, he recalled the 1973 USCC statement acknowledging the legitimate claims of each party and emphasizing the right of Israel to exist. "Membership in the United Nations today is not so much a privilege as a necessary condition for



providing all nations with an instrument to deal with the global problems of interdependence," he said, pointing out that key issues among nations of the world must be clarified in public debate. Debate and discussion involving all interested parties "is a minimum requirement for a global community," he said.

Not Communist, says Peru leader

Denying that it is Communist-inspired, the new Peruvian government of Gen. Francisco Morales reassured the 15.4



This 10-foot concrete sculpture, "Hand of Hope," by Vietnamese refugee Luu Nguyen Dat, will remain to mark the site of the refugee center at Camp Pendleton, Calif., after the tent city is dismantled in October. The dedication reads: "A tribute to the United States of America for accepting, housing, and relocating more than 40,000 Vietnamese and Cambodian refugees at Marine Corps Base, Camp Pendleton, Calif., during the spring and summer of 1975."

million citizens of Peru that little will change in the revolutionary process that began seven years ago. Morales said its unchanged ideology and goals stem from social-minded leaders inspired by Christian values. Gen. Juan Velasco was overthrown because he was losing touch with the "revolutionary feelings of the Peruvian people," Morales said. He was speaking to delegates from 82 nonaligned nations meeting in Lima. Morales also called upon industrialized nations to close the growing chasm between rich and poor countries. Although there has been no comment from Church leaders, the Peruvian bishops are on record as critical of the Velasco government on certain issues. They have tried on several occasions to mediate

in conflicts between government officials and labor and student groups. Only time will tell what changes the new government will make and if they will be for better or worse.

Work is human, not just economic

Unemployment is too often viewed from the economic standpoint instead of as a



human dilemma, instead of from the Christian perspective, Archbishop Jean Jadot said

recently. The apostolic delegate in the United States quoted Vatican II documents: "It is ordinarily by his labor that one supports himself and his family and is joined to his fellow humans, and is enabled to exercise genuine charity and be a partner in bringing God's creation to perfection." He explained that we are all interdependent; for example, our use of electricity is dependent on the poor copper miner in Chile or the worker manning the dams. "Consequently, labor should be a school of human kindness. But, in reality, is it? Is it not too commonly an occasion for selfishness? We look upon it only as an opportunity for profit and material gain. This, however, is not the Christian perspective," he said.

MINI-BRIEFS

Will decide later

Pope Paul VI will decide at a later date about whether he will come to Philadelphia for the 41st International Eucharistic Congress next August. That was the message in a letter Cardinal John Krol of Philadelphia received recently from the papal secretary of state, Cardinal Jean Villot.

Nobel nominee

Mother Teresa of Calcutta, India, foundress of the Missionaries of Charity, has been nominated for the 1975 Nobel Peace Prize, according to the Stockholm daily Dagens Nyheter. Others cited by the newspaper as nominees for the prize are the British writer (and NC News columnist) Barbara Ward, known also as Lady Jackson, and U.S. Sen. Edward Kennedy.

Man 'a beggar'

"Man is a beggar sitting on a chair of gold. God gave us this beautiful planet, but we are still beggars. We could double food production if we properly and justly used our capabilities," said Msgr. Luigi Ligutti, the former head of Agrimissio. He gave an interview in Des Moines, Ia., where was ordained in 1917.

Amnesty?

A House subcommittee has approved by a 4-1 vote a bill that would provide amnesty for Vietnam war resisters, draft evaders and deserters who sign a sworn statement that their offenses were motivated by disapproval of the U.S. military involvement in Indochina.

Blasts Butz

Bishop Edward O'Rourke of Peoria has blasted the policies of Secretary of Agriculture Earl Butz in an editorial in the Catholic Post, the Peoria diocesan newspaper. Bishop O'Rourke called America's response to the world food crisis "a scandal to the world" and defended grain reserves.



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Archbishop Coleman F. Carroll
President, The Voice Publishing Co. Inc.

Father David Russell
Executive Vice-President

Msgr. James J. Walsh
Editorial Consultant

Father Jose Nickse
Consultant

George H. Monahan
Editor

VOICE STAFF

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Fred Priebe — Circulation Supt.
Robert O'Steen — News editor
Marjorie L. Lillyaw — Local news editor

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Your generosity can help children

My dear Friends:

Sometime or another every one of us has had the experience of seeing a picture or poster of a child with bloated stomach and sunken eyes, dying of starvation. None of us, I am sure, could turn away from the image of that child without being moved to pity and compassion.

Such a sight does not ordinarily meet our eyes in these United States. In comparison to other nations, we are indeed blessed with sufficient nourishment, health and shelter that give most of us a sense of security. Yet there are some in this nation, and in our Archdiocese, who, if it were not for your generosity, would be as desperate as that child we have seen. I speak of the children under our care in our institutions. They are happy children, safe, well-fed and secure because you support us in our charitable work.

I ask you to do so again this year in the Good Samaritan Collection which helps to defray the expenses our Archdiocese incurs in the care of our dependent children and teenagers . . . for " . . . of such is the Kingdom of Heaven."

Asking our Lord, Jesus Christ, to bless you and keep you in His care, I remain,

Very sincerely yours in Christ,

Coleman F. Carroll

Coleman F. Carroll
Archbishop of Miami



This ...



... or this

Inflation has also hurt the young

By MSGR. JOHN GLORIE

There's no need any more to talk about the ravages of inflation. All of us are feeling the dire effects upon our way of life . . . the hardships and deprivations it is causing.

But let us, you and I, reflect for a moment on our old but familiar nursery rhyme: "There was an old woman who lived in a shoe . . . she had so many children she didn't know what to do . . ."

YOU MAY have a family large or small and sometimes you, too, may say to yourself, "I just don't know what to do!"

Well, we — our Catholic Charities — face somewhat the same problem, though greatly magnified. Like the "old woman" we, too, have many children. But, unlike her, we know what to do . . . and it costs more money each year. There are dozens and dozens of children who depend upon us — and therefore upon you

for their housing, food, clothing and spiritual guidance.

Please bear in mind that these children are dependent children through no fault of their own. They are the result of neglect, broken marriages or misguided parents. Whether they be boys of Boystown of Florida, girls at the Bethany Residence, the youngsters at the Catholic Home for Children, or unwanted babies they all want, need and

deserve love, a sense of being wanted and respected, and a decent way of life. To satisfactorily accomplish these desirable goals requires a huge amount of time and dedicated effort on the part of devoted people.

PLEASE DON'T shrug off this appeal or turn aside when the second collection basket is passed before you on Good Samaritan Sunday, September 14th. An American slogan of

World War I is very apt today: "Give 'til it hurts." Your contribution to the Good Samaritan Collection won't hurt because it will help so many who would be hurting without your generosity.

Remember, the Good Samaritan Collection will be taken up at all the Masses on Sept. 14. So please come prepared to give for these desolate but wonderful children who need you. May God reward you!

State Right to Life meeting is scheduled

NAPLES — The Florida Right to Life convention will be held here, Oct. 10 and 11, at the Beach Club Hotel. The theme, "Reunite America for Life," is geared to the Bicentennial.

Keynote address will be given Saturday morning by Dr. Edward F. Lenoski, professor of pediatrics at the University of Southern California and father of four. He

believes that parents' negative ideas toward children result from not having a solid practical approach to child rearing.

Rep. James L. Oberstar (D-Minn.) will speak at the Bicentennial Banquet for Life Saturday night. Rep. Oberstar, chief sponsor of the Human Life Amendment that was developed by the NRLC legal advisory board, was responsible for hearings to begin this fall on the measure.

AS AN enriching part of the convention, workshops will be led by experts such as Dr. Matthew Bulfin of Fort Lauderdale, president of the American Association of Pro-life Obstetricians and Gynecologists; Dr. Bart Heffernan, internist and author of "The Early Biography of Everyman" in "Abortion and Social Justice"; Dr. Gloria Heffernan, author of "Abortion exploits Women"; and Thomas J. Horkan Jr., director of the Florida Catholic conference and expert on euthanasia proposals.

Registration is \$10 a person and banquet is \$12.

Interested persons can contact Michelle Hains, 3390 Sacramento Way, Naples, 33940 or in the Miami area, Tom Endter 271-8496.

Why has Mass changed?

Address all questions to Father Jose Nickse, c/o The Voice, P.O. Box 381059, Miami, Fla. 33138.

Q. Since the Mass has changed, in so many different ways, at different Catholic churches, my husband and I just can't find a Mass to worship God, like it used to be. Why does it have to be this way?

A. Referring to the Mass, the Second Vatican Council said:

"The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators. On the contrary, through a proper appreciation of the rites and prayers they should participate knowingly, devoutly, and actively."

In order to make these rites and prayers understandable to the faithful, the vernacular language

Most parishes offer a variety of Masses ranging from youth liturgies to Masses in which more traditional hymns are sung. This offers the faithful a better opportunity to participate actively in the liturgy of the Mass.

We meet in church and celebrate Mass to worship God.

But we do this as a family, the family of God. At Mass we are not just a group of "individuals" but truly a community of believers. Changes in the liturgy (like the Kiss of Peace) remind us that "If anyone says, 'I Love God' and hates his brothers, he is a liar." (1 Jn 4:20).

21 Named to committee on Eucharistic renewal

Twenty-one priests, Religious, and lay persons have been named to the committee which will implement a program of Eucharistic renewal in South Florida prior to the 41st International Eucharistic Congress scheduled next August in Philadelphia.

Father Charles Ward, Chancery Librarian, who was appointed two months ago by Archbishop Coleman F. Carroll as Archdiocesan Coordinator for the Congress, announced the names of committee members this week.

Serving are Msgr. James F. Enright, Father Frederick Brice, Father Ignatius Fabacher, S.J., Father Francis Fenech, Father Fausto Fernandez, Father Charles Mallen, C.S.S. R., Father James V. Vitucci and Father Paul Vuturo.

Sisters on the committee include Sister Carmella Therese De Costy, S.N.J.M.; Sister Florinda Bermudez (Religious of the Apostolate); Sister Marie Dorothy Heaven (Religious of the Assumption); Sister Mary Emmanuel O'Keefe, S.S.J.; and Sister Mary Francesca Cullen, R.S.M.

Members of the laity participating are Charles J. Coffin, Jr., Nicholas J. Costea, John Dobbins, Frank W. Schaefer, Mrs. Peter Buffone, Mrs. Leroy McLaughen, Miss Ann Marie Norton, and Mrs. Arthur Soares.

According to Father Ward, the committee will also be of assistance to those from the Archdiocese planning to participate in the Congress itself.

What is your question?

is used. All changes in the Mass have that purpose in mind.

OFFICIAL Archdiocese of Miami

The Chancery announces that upon nomination by the Very Reverend James C. Babb, S. J., Pastoral Vice Provincial of the New Orleans Province of the Society of Jesus, Archbishop Carroll has made the following appointments:

THE REVEREND JOHN H. EDWARDS, S.J. — to Pastor, Gesu Church, Miami, effective Sept. 21, 1975.

THE REVEREND E. CECIL LANG, S.J. — to Assistant Pastor, St. Ann Church, West Palm Beach, effective Aug. 18, 1975.

Letters to the Editor

Human dignity

EDITOR: Thank you for your editorial (8-22-75) re John McDevitt's Knights of Columbus address.

I'm grateful for your public rebuttal to a rather surprising, less than Christian view of Everyman's struggle for human dignity in this 20th century — expressed by one positioned high in U.S. lay leadership.

I wonder by what means Mr. McDevitt thinks modern man should work out his salvation in seeking the Kingdom of God? Father Hesburgh's "The Humane Imperative — A Challenge for the Year 2000" just might challenge Mr. McDevitt's spiritual perspective!

Mary Jane Ritzenthaler
Hialeah Gardens

Betty vs. Martha

EDITOR: What a wonderful,

wonderful editorial I have read and reread many times. I refer to the piece in your Aug. 15, 1975 issue of The Voice, headed, "We'd just as soon have Martha back."

Since reading that editorial I have also read many pieces in the press and on the air, supporting Mrs. Ford. Also, I have read messages from those who are opposed to Mrs. Ford's pronouncements.

My knowledge of Martha Mitchell's activities is limited to what I've read in the press and seen on T.V. Whatever her faults, her level of good taste is insurmountably higher than that of our so-called "First Lady."

I congratulate the editors of The Voice on this clear, lucid and incisive comment on the outpourings of Mrs. Ford.

Paraphrasing a quotation from Shakespeare's Julius Caesar — "Upon what meat doth this our Betty feed that she hath grown so

great" — morally.

Maxwell Forsyth
Lake Worth

Latin Mass

EDITOR: It was quite interesting to read Mr. Dale Francis' article "Latin Mass not the real point" in the last issue of the Voice since the day before, Friday August 29, I had the opportunity to hold a long distance telephone conversation with Dr. James F. Hitchcock, chairman of the Latin Liturgy Association. I will be joining the Association and work for it here in Miami.

While I know this is a development for long needed, that will please a lot of Catholics, it really is a matter that the Hierarchy and all of us, ought to think about very seriously.

Since I was a young Catholic boy, I always knew that the Catholic Church was composed of

people from all nations who had the peculiarity of being able to worship God in the same way, through the same unique liturgy and with the same language. We had the strongest monolith unity of worship in a world so well known to be disunited.

What went on for centuries, can not be radically changed in five nor in ten years. This is not a matter of theology but a matter of common sense.

I most certainly agree with Mr. Francis that the Mass is not better understood today; I do not blame the vernacular either; I blame those who have exaggerated the vernacular.

Let me recall the Vatican II

Decree on the Constitution on Sacred Liturgy:

Chapter I Numbers: — 14-22-30-34-36-37- and 54

Chapter VI Numbers: — 114-116-117 and 121

The vernacular was to be introduced, but Latin and Gregorian chants were to be preserved as the highest manifestation of the liturgy. Faithfuls were to be trained in how to recite in Latin the fixed parts of the Mass such as the Kyries, Gloria, Credo, Sanctus, Pater Noster, Agnus Dei, etc.

If Mr. Francis will be glad for a Latin Mass, let's get together and do something about it.

J.M. Liraldi
Miami

Archbishop to celebrate Mass at Slovak Ladies Convention

A Mass of Thanksgiving to formally open the 31st national convention of the First Catholic Slovak Ladies Association will be celebrated by Archbishop Coleman F. Carroll at 9 a.m., Monday, Sept. 15 at the Hotel Americana.

Some 800 delegates and guests

are expected to participate in the five-day sessions during which Bishop Andrew G. Grutka of Gary, Ind., and Abbot Jerome Koval of Cleveland will be among guest speakers.

Mrs. Robert Ulseth, president of the Miami Archdiocesan Council

of Catholic Women, will speak to delegates during a Recognition Banquet on Sunday evening, Sept. 14.

The association is a fraternal benefit insurance society with more than 101,000 members enrolled throughout the United States and Canada.

Senior Citizens Center at Gesu operating; planning open house

From throughout the downtown Miami area they come, spry or hobbling on canes, their aged faces heading toward one of the city's landmarks — Gesu Church.

The church has been a center for senior citizens in the downtown area for years, but a new facility is now opening there — the Downtown Senior Citizens Community Center, Inc.

AN OPEN HOUSE at the Center has been scheduled for Sunday and Monday, Sept. 21 and 22, from noon to 4 p.m. It is being held "to acquaint the people of Miami with the facilities available to the senior citizens in the downtown area," said Sister Maura Phillips, O.P., director of the Center.

A dedication program at 2 p.m. on Sunday, Sept. 21, is planned; Archbishop Coleman F. Carroll, as well as Metro Mayor Steve Clark and representatives of other city, county and state notables, is expected to attend.

"This is all being done through the inspiration of Archbishop Carroll, with his persistent reminders to me of the necessity of work among the senior citizens, especially in the downtown area," said Gesu pastor Father Ignatius Fabacher, S.J.

"IF HE HADN'T urged me to do this, we wouldn't have gone out on a limb like we have or continued to work for the Center," he added, pointing out that the county

estimates that there are 3,000 senior citizens in the downtown area, 500 of which are on Gesu's church rolls. The center is open to all senior citizens in the area.

Father Fabacher praised Sister Maura's efforts and devotion in her work among the elderly and in getting the Center on its feet.

"She has really worked miracles," he said.

Services available include hot

meals served Monday through Friday at 12:30 p.m.; supportive social services, including information, referrals and counseling; educational programs including classes, lectures and films and personal awareness; and recreational activities.

The Center is also the site of the county Impact program, which also serves the elderly in the downtown area.

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Parish Pacesetters

St. Mary Magdalen Parish, Sunny Isles

By MARJORIE L. FILLYAW
Voice Local News Editor

Bert Feldhake had never done any volunteer Church work until he retired in 1968. "I was literally drafted," he points out in reluctantly discussing the many jobs he does in St. Mary Magdalen parish, Sunny Isles.

A native of the "Buckeye" state who met and married his wife, Carolyn, in Chicago, where he was in the motel and hotel business for many years, Bert "does everything and anything we ask him," said Msgr. Patrick O'Donoghue, pastor.

A RESIDENT, with his wife, at Marian Towers for the past three years, Bert was "drafted" into the work to which he is now

dedicated by Arthur McKenna, another resident of Marian Towers.

The better part of Bert's Sundays are spent either in the parish church, where as president of the Ushers Club he feels that it's his duty to "fill in" for any usher who is unable to come for his designated Mass; or in the rectory where he puts the coins from the collection through the sorting machine and gets a deposit ready for the bank.

On Saturday evenings when game parties are held in the new parish center, Bert is responsible for turning on the air-conditioning and lights as well as turning them off and locking up the building when the party is over. He also gets involved in

conducting the games.

WITH THE weekend behind him, Bert has to be out early on Monday morning, which is trash-pickup time with trucks arriving about 8 a.m. Trash from both the auditorium and the rectory are bundled up and placed at curbside by Bert well before 8 a.m.

"We've recently planted some new trees on the grounds," he said, "And I keep them watered."

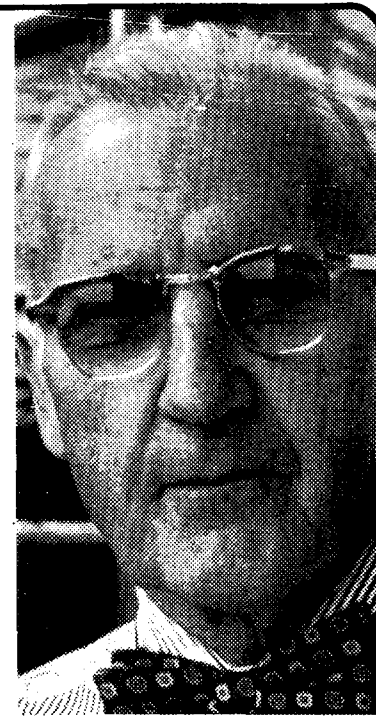
An electric welder on submarines during World War II, Bert and his wife had spent one winter in Miami in 1942 before they decided to come here to live. They are former members of the Cathedral and St. Rose of Lima parishes and will celebrate their 39th wedding anniversary next

month. The Feldhakes were among the group of South Floridians participating in the Archdiocese of Miami Holy Year Pilgrimage to Rome a few months ago.

Bert also does a little plumbing repair work from time to time which involves trips to hardware stores for new parts when needed; and he's done some electrical work around the parish plant. Although he hasn't much leisure time he recently joined the Miami Beach Council of the K. of C.

As a matter of fact, he does whatever Msgr. O'Donoghue asks him to do.

"Whatever happens he calls me!," Bert declared.



BERT FELDHAKE

Parish of the Week

Mass without a roof

On Christmas Eve, 1939, the "Moon Over Miami" shone brightly not only on South Florida but also on some 1,000 worshippers at Mass in the roofless SS. Peter and Paul Church.

Just 12 months before, plans had been announced for a new parish in the mushrooming southwest section of Miami formerly served by Gesu Church. Arrangements were made for Masses to be celebrated in a theater on SW Eighth St.

When the late Father Robert Brennan arrived on Oct. 1 that year as first pastor, he directed the construction of the present church of Romanesque style which was dedicated early in 1940 at 900 SW 26 Rd. A rectory was begun in May 1940 just across the street from the church and was completed five months later.

PARISHIONERS rallied to the support of the pastor in a fund-raising drive for a school and convent late in 1940 and by the Fall of 1941 Sisters of St. Joseph of St. Augustine welcomed students for the first eight grades. An additional grade was added each year until 1945 when the high school division was completed as well as an athletic field and basketball courts. In 1956 the high school was discontinued when two central Miami high schools were opened in the northeast section thereby making five additional classrooms available for elementary students which included a large number of Spanish-speaking youngsters. Three years later, after four new classrooms had been added, the enrollment was more than 1,000. To accommodate the large number of Cuban refugee children applying for admission, SS. Peter and Paul School became one of two Catholic schools to inaugurate double sessions in 1962. All classes were taught in English but bi-lingual teachers were engaged to assist in language barriers as they arose.

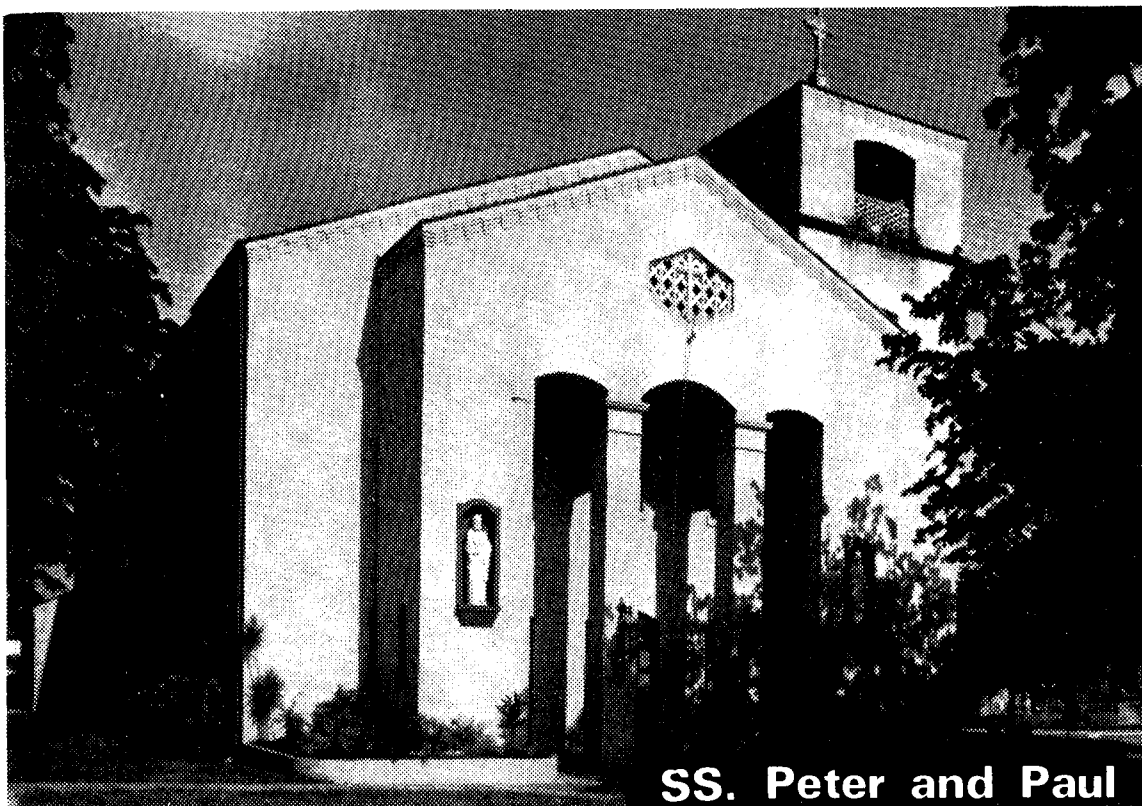
In the same year Archbishop Coleman F. Carroll designated the chapel of Assumption Academy as a chapel of ease where two Masses were offered on Sundays to supplement overcrowded facilities in the parish church.

A PARISH HALL completed in 1946 completes the parish plant which now serves some 1,500 families listed on the parish rolls. According to Father Juan de LaCalle, pastor, the parish probably serves about 2,000 families, 80 per cent of whom are Spanish-speaking.

Some 700 boys and girls are now enrolled in kindergarten through eighth grades of the school, he said. On Sundays three Masses are celebrated in English and four are offered in Spanish. Two Vigil Masses are provided on Saturday evenings, one in English and another in Spanish.

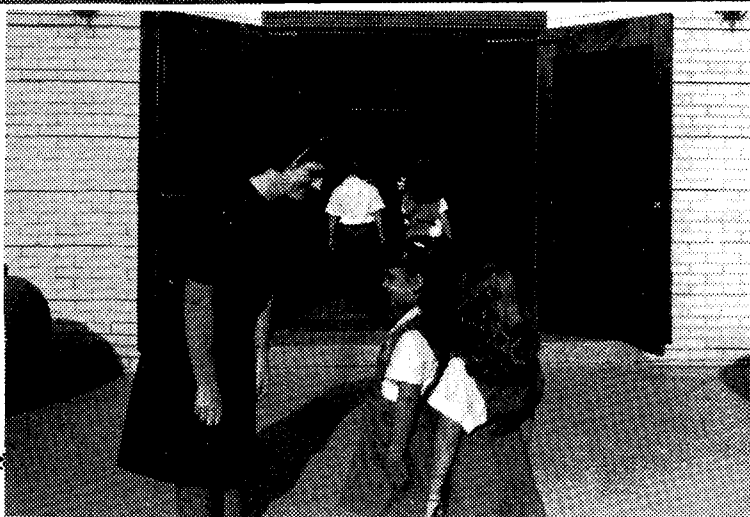
Members of the Cursillo Movement are active in the parish which also has units of the Legion of Mary, St. Vincent de Paul Society, and CCD as well as a Home and School Assn. and an Ushers Club, all of which include both English and Spanish-speaking parishioners.

Latest additions to the parish church are new murals in the sanctuary showing St. Peter and St. Paul with Christ. They were painted several years ago by Patrick and Olga Varady Doxrud.



SS. Peter and Paul

ALMOST 44 years ago SS. Peter and Paul Church in SW Miami had no roof as Christmas Eve Mass was celebrated prior to the building's completion. Today the parish flourishes, and its school Principal Sr. Mary Eleanor (right) greets some students.

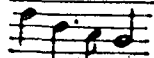


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ENCLOSURES

America's Saint, a total woman

Most Americans know very little about Elizabeth Ann Bayley Seton, and that is too bad.

The life of Saint Elizabeth of New York, as she will be called from this Sunday on, is highly interesting and rich in contrasts, sacrifice and inspiration.

To the average person Mother Seton's main accomplishment is being America's first native saint — which is getting the whole thing a bit backwards. Others know her primarily as a woman who founded an order of nuns and started the first Catholic school in America.

But to describe her life like that would be like describing Jesus' life as a man who started a Church.

A purely secular historian would search in vain to find anyone more American than Mother Seton in the very fabric of her life. This is no cloistered flower of niceness who is to be canonized this weekend. This is a woman who knew the highs and lows of real living and the harsh tribulations that we Americans are so proud of in our frontier

heritage.

She was a beautiful society belle and she was a nun. She was a Protestant and a Catholic Saint. She was married and was widowed. She had five children and two died young in her arms. She shook hands with George Washington and she held the hands of the dying. She was the grandmother of an Archbishop and the spiritual mother of 9,000 nuns now living and operating all manner of clinics, schools and centers.

In this day of luxury cars and air conditioning and relative comfort even for the working man, when we seem never to be satisfied with our lot in life, when we all seem to be groping after something other than what we have or what we are, the example of Elizabeth Seton is comforting, almost soothing in the realization that happiness is attainable from the inside even amid hardship, as was the case with Mother Seton.

But to realize all this one has to read in detail from a good biography the experiences of this woman, many of which are spoken in her own words from letters

or ledgers.

See her rocking in the bowels of a ship comforting her tubercular husband and then in the foul Italian "pest house," 79 days in confinement as he slowly weakened with her at his side: "... my husband on the cold bricks without fire, shivering and groaning, lifting his dim and sorrowful eyes with a fixed gaze in my face while his tears ran on his pillow without one word ..."

Or her daughter Rebecca dying in her arms: "Opening her eyes with weary smiles at me, she says 'I must die, that is clear; how will you live without me, Mother?'" And Elizabeth answers, "Mother will soon wear away and follow, darling."

To one of her nuns: "This is not a country for solitude, but for warfare and crucifixion."

An old nun writing about Mother Seton: "We had little to eat ... I sat beside Mother Seton at the table and many times she ate my crusts. O she was a lovely woman, dear!"

Writing about her inner conflicts, Mother Seton says:

"I am sick, but not dying, troubled on every side, but not despairing; afflicted but not forsaken, cast down but not destroyed; knowing the affliction of this life is but for a moment ..."

Father Leonard Feeney, in "Mother Seton, Saint Elizabeth of New York," (Ravengale Press) sums up her vocation this way: "From the time Mother Seton was appointed the temporary directress of the first religious community of nuns founded in America, every month, every week, every day, is an incessant march of labors and trials on to her death."

These are mere slivers of insight into the life of Mother Seton. You would have to read a volume to appreciate it fully. The point is to realize what sainthood really means. A "plastic saint" she isn't. A great American she is.

Elizabeth Seton was a total woman of depth and scope, of beauty internal and external, who radiated warmth and the vision of faith so brilliantly that all who came in contact with her were touched deeply.



By Msgr. James J. Walsh

Grace — aid to effort, not substitute

We have good reason to wonder how strongly we believe in the grace of God. There seems to be a powerful strain of self-dependence in all of us, so that even while we pray for help we have the conviction we are going to have to do the whole thing ourselves. And it's too much for us.

Our Lord seems to have used every means of trying to convince us that we cannot handle life by ourselves. He couldn't have been more blunt when he said: "Without Me, you can do nothing." And the Apostles during their training period blundered on to prove that conclusively. Time and again they failed to use the grace offered them, relied on themselves and came back to Christ shamefaced at their helplessness.

HE URGED us to seek grace constantly. "Seek and you shall find, knock and it shall be opened to you, ask and you shall receive ...

If you ask anything in My name, it

will be granted you ... " And so on and on.

Archbishop Shenn years ago at the height of his popularity on radio and television, when he was instructing notable potential converts was asked what he attributed his success to. He explained that some years before a community of contemplative nuns had promised his work would be a special object of their prayer-life every day. He said he was sure the grace won by those dedicated women was doing far more than his speaking talents could achieve.

When we receive grace from God, it is not a power which overwhelms us to the point that our freedom is impaired. It is not something that God produces despite us. There has to be cooperation. There has to be freedom, which is exercised first when we choose to pray to God for help.

HIS GRACE comes, however,

as assistance to our effort, not as a substitute. It is perhaps an enlightenment of the mind to see more clearly what we must do in a matter of love or justice or temperance. Perhaps it gives us a "taste" for doing good which was lacking. It may bolster a weak will and put a little steel in it. It may help us to see the folly of what we have been doing.

This assistance from God can be rejected, of course. All of us must have turned down countless such invitations from him in our lifetime, invitations to offer forgiveness to others, to be kind to one who is never kind, to refuse to criticize even the guilty, to be more generous in helping others, to pray more, etc.

It is especially dangerous to turn down the so-called little graces. A series of those may have had the purpose of preparing us for the "great grace" which we realize we need and for which we had been

praying without much confidence. A habit of small infidelities disposes us to turn down the greater helps God offers. God tests us with many seemingly unimportant invitations to do better.

WE NEVER know on what day God is offering us the kind of grace which will change our lives. St. Augustine, as you know, dated his conversion from the day he heard a child singing a Latin song, Tolle et Lege, take and read. On an impulse he looked in the New Testament, his eyes fell on a text which seemed a portrait of his own stubborn, dissolute self, and he turned to Christ.

A girl some years ago gave her fiancé the book, "The Man Who Got Even With God." It was the story of hot-headed Brother Andre whose temper nearly had him expelled from the Trappist Monastery, but who eventually grew tall in holiness. The book fascinated the man. He couldn't

find enough to read on the Cistercian life. In time, the girl got her book back, but lost a future husband, as he hustled to Gethsemani.

Perhaps most people do not associate their prayers with the obtaining of the grace of God. Many do not seem to be fully convinced that every time they receive Jesus in Holy Communion they are tapping the very source of grace. No time is more fruitful to be blessed with abundant grace of all kinds, for today and for the future, than when Christ comes into our being as the bread of life.

This is the time of spiritual growth. This is when faith can come alive, when our love can become more genuine, when we can really be learning the joy and challenge of the Christian life.

The saints and many zealous Christians found out by experiment that St. Paul was not exaggerating when he said: "I can do all things in Him Who strengthens me."



By Dale Francis

God is Father, not taskmaster

I could have wept for her.

She was so obviously a woman who loves God. But she said she was afraid. She found it difficult to pray but even more difficult to pray for others because she held herself so unworthy. I have confessed my sins but they were so great, she said, that when I try to pray I can only beg again forgiveness for the enormity of my own sins.

WHEN I answered her letter I told her I hoped she would never again think upon her sins. Whatever they were God has forgiven them. To return to them again and again, asking forgiveness when forgiveness has already been given, is to show a mistrust in God's mercy. The best thing to do would be to forget herself and let her prayers be for others.

I understand how she has felt though because I have learned that for many people God is seen by them as a judge, threatening them if they do not stay on a straight and narrow path. We should try to live according to His commandments but we must not think of God as a cruel and demanding taskmaster but as a loving Father.

Sometimes we fall into the fault of thinking of God as a judge, seeking to find reasons to condemn us. But when we do this we are not understanding.

GOD WANTS our salvation. He doesn't want to condemn us but

save us. He loved the world. He loved the world so much that He sent His only-begotten Son into the world to give us salvation, to open up the gates of Heaven for us.

The Gospel for Trinity Sunday says: God did not send the Son into the world to condemn the world, but that the world might be saved through Him.

This is our loving God, loving us, wanting only that we might be with Him through all eternity. Christ came to the world not to condemn it but to bring salvation to all.

THERE IS a condition. We must believe in Our Lord Jesus Christ. That same Gospel says, "Whoever believes in Him avoids condemnation but whoever does not believe is already condemned for not believing in the name of God's only Son." It is an easy condition, asking only our belief in Jesus Christ.

G.K. Chesterton once wrote that Christianity was not tried and found wanting but was found difficult and not tried. In one sense, there is truth in this. Being followers of Christ does make demands on us. We must live a moral life, we must serve others.

And yet we must be careful we do not make the mistake of thinking of our faith as being too difficult. If we do then we may be so overwhelmed we will be kept from trying.

THE TEACHINGS of the Gospel give us balance. We understand the truth that God loves us, that He wants only for us to gain salvation. For this Jesus

came into the world. He didn't come to criticize, to condemn. His life on earth showed most of all His love, His willingness to serve. His death showed He was willing even

to die for us.

So it is good, solid, healthy Catholic thinking to understand the first thing we must do is to believe in Him. Of course, it follows when



we believe we will act in accordance with His teachings. Our belief determines how we act in the world. It is not enough just to say we believe and then do nothing. That would only prove we didn't really believe.

If we believe Jesus Christ is True God and True Man then it follows we will follow His teachings. We live the good life, avoiding sin, every sin is finally an act of disbelief. We will serve others for we will remember Our Lord said that as we act towards the least of our brethren we act towards Him. All these are natural actions that follow from our belief.

BECAUSE WE are weak we are all sinners. Some sin more spectacularly than others but we all fall short of being as we should be. But again God is our loving Father who wants our salvation and He offers forgiveness for our sins.

So start thinking about God in the way Jesus told us we should. He is not some stern judge, just looking for us to do something wrong so we may be condemned. He loves us, He wants us to be with Him in eternity, He lifts us up when we fall.

When you understand this then you'll know that just as we are given love that what we can best offer in return is love. We need only believe. Then we cannot live frightened that we might sin, or pressed down by our sins of the past, but with the confidence our belief will direct us to act in love towards others and in fidelity to our Savior, Jesus Christ.



By Arthur McNally, C.P.

Technology may gratify us to death

For more than a year now, we have known that there may be no greater threat to world survival

ultraviolet rays. Without this ozone shield, man cannot survive.

EVEN AN immediate ban on

release these lethal gases. And their production is still growing by leaps and bounds. Du Pont, the world's largest manufacturer of fluorocarbons, is building a huge new plant in Texas that will double the company's output by 1980. "Better things for better living through chemistry."

So far, the government, like everyone else, is doing little about this threat. The Consumer Product Safety Commission thinks it may

Oceanic and Atmospheric Administration should see to it. And the Food and Drug Administration says no action can be taken until more information is available.

IN ONE way, the possibility that we might destroy ourselves and the world with aerosol sprays seems appropriate. Nothing could be less essential to human life than these sprays. They are creations of a technology increasingly

mind of the fairy tale about the fisherman and his wife. One day, the fisherman went down to the sea, and a fish told him that he and his wife could have whatever they might wish for. The Fisherman went home and told his wife. She sent him back to ask the fish to make them wealthy. The wish was granted. Then the wife sent him back to ask for power. The wish was granted. Then the wife sent him back to ask if she could be God. The fish responded by reducing them both to their original poverty.

It is a technology offering to gratify our every whim that has given us aerosol sprays, and perhaps by demanding of this technology unlimited power, wealth, and convenience, we too, will end with nothing at all.

Father Arthur is associate editor of Sign, national Catholic magazine published by the Passionists.

passionist  media



than aerosol sprays.

It sounds so ridiculous that I am almost embarrassed to make the statement. But it is true. A University of California chemistry professor named F. Sherwood Rowland stumbled upon the bizarre menace of aerosol sprays in early 1974. Scientific studies at Harvard, the University of Michigan, and the National Center for Atmospheric Research have independently confirmed Rowland's findings.

What Rowland discovered is that the gases released by most aerosol sprays slowly rise miles above the earth, where, years later, they attack the ozone — the layer of the upper atmosphere that protects the earth from the sun's most lethal

aerosols would not save us from the catastrophic effects of the gases released. The millions of tons of fluorocarbons already sprayed cannot be removed from the atmosphere. These gases are already at work destroying the ozone and will continue to eat away at it as the years go by. Some scientists believe that the ultraviolet radiation which soon will begin to penetrate to the earth's surface will cause up to 150,000 cases of skin cancer each year and that the annual death toll from this will be 6,000. They also speculate that neither the ozone nor the death rate could return to normal for at least a century.

Almost all sprays, except shaving cream and food products,

be a matter for the Environmental Protection Agency. But EPA thinks the people in the National

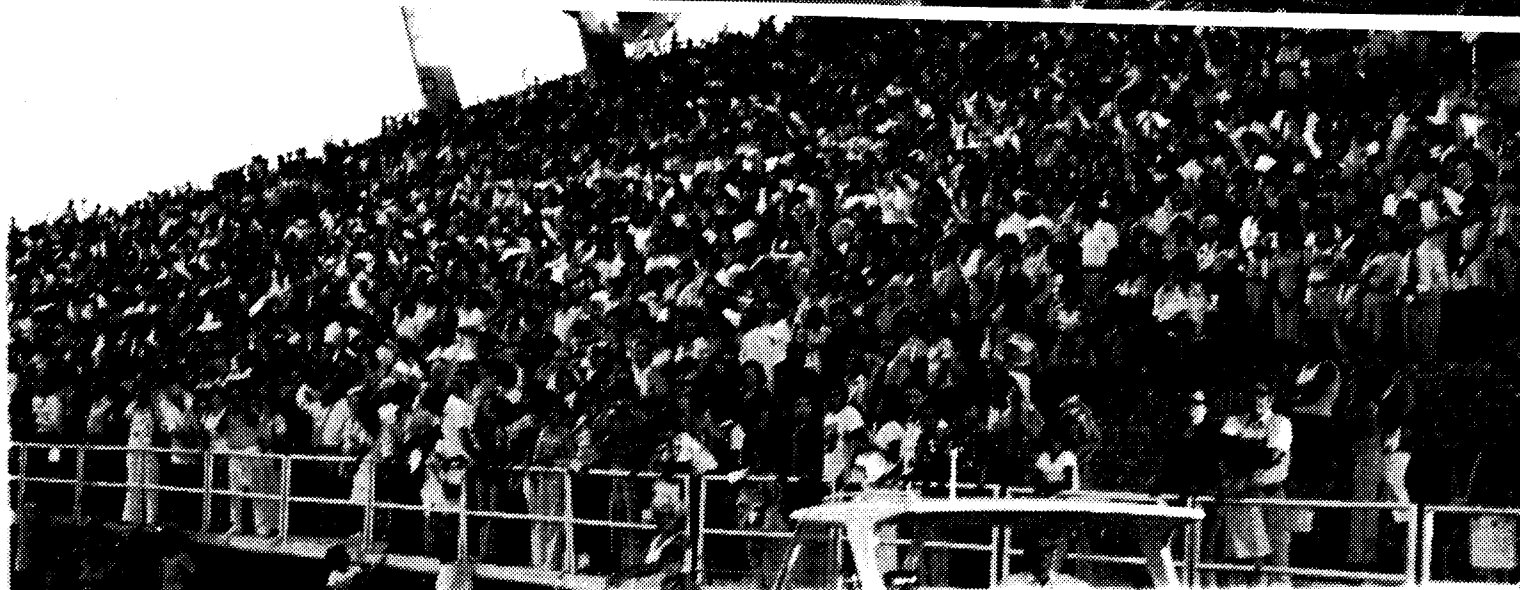
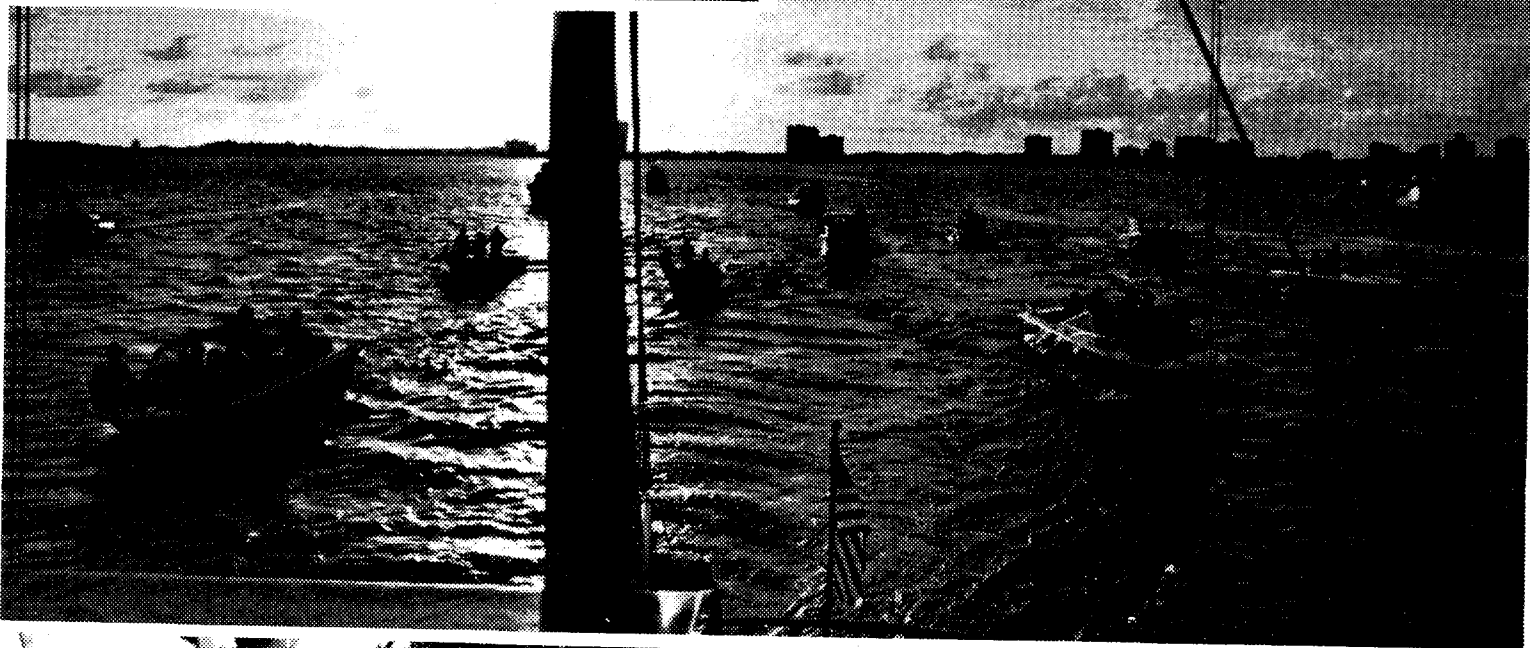
dedicated to our absolute convenience. The whole situation puts me in

'Perhaps by demanding of technology unlimited power, wealth and convenience, we, too, will end with nothing at all.'

A people honor their patroness



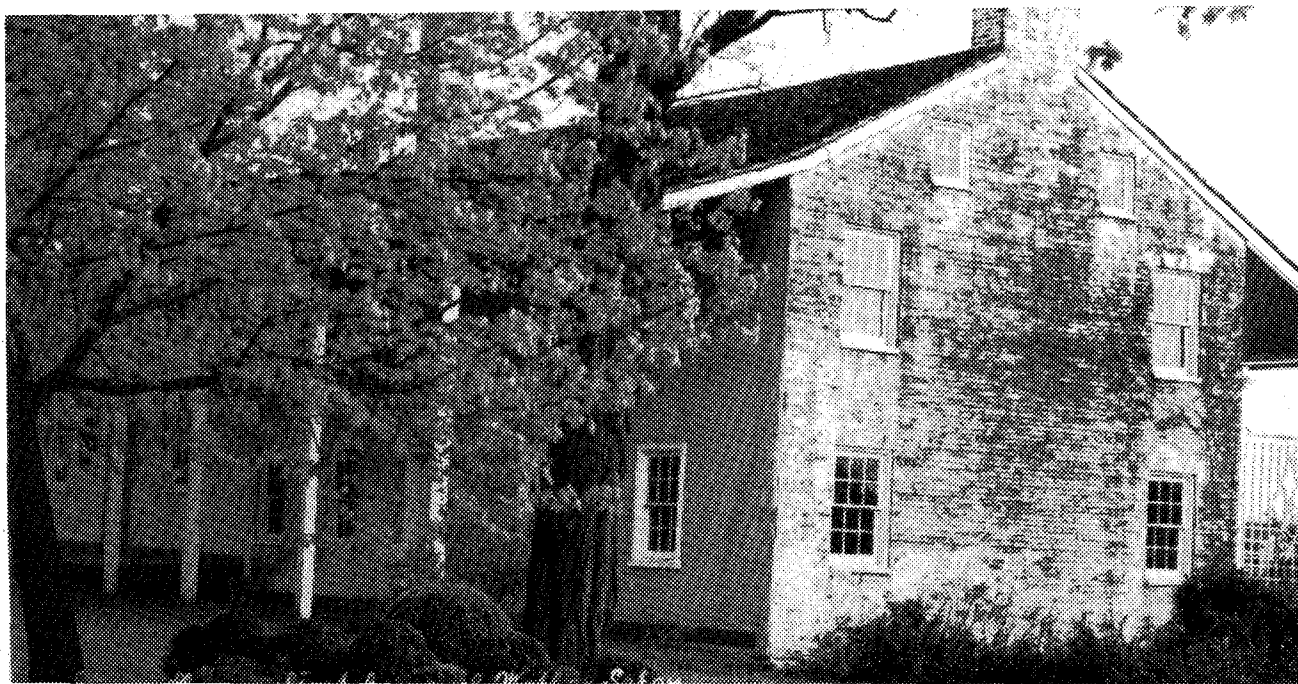
A THRONG gathers at the Shrine of Our Lady of Charity where the statue of the virgin is transported to a boat and from there across the waters of Biscayne Bay to the Marine Stadium accompanied by a flotilla of boats.



THOUSANDS at Marine Stadium await the arrival of the statue and the Mass in honor of Our Lady of Charity of Cobre, patroness of Cuba, presided over by Archbishop Coleman F. Carroll who began the annual Mass in 1961.

MOTHER SETON

"... The joy of my soul at the prospect of being able to assist the poor, visit the sick, comfort the sorrowful, clothe little innocents and teach them to love God!"



Stone House — the First Home of Mother Seton and Her Sisters, Emmitsburg, Md.

By FATHER JOSEPH I. DIRVIN, C.M.

Elizabeth Ann Bayley Seton was born Aug. 28, 1774, just a few days before the first Continental Congress met in Philadelphia to talk about social justice.

Her first lesson was the example of her grandfather, Father Richard Charlton, who as a young curate of New York's Trinity Episcopal Church was catechist to all the black slaves of the city and truly their friend. He was even an early practitioner of integration, instructing his black and white converts side by side in the same class.

THEN THERE was the example of her father, first health officer of New York, who tended the poor more than the rich and actually laid down his life for the sick poor, dying of yellow fever contracted from Irish immigrants.

In 1797 she founded, along with other charitable Protestant matrons, the Widows' Society in New York, to sew for and feed and nurse poor widows and orphans. She and her sister-in-law Rebecca Seton became so identified with good works that they were fondly and prophetically nicknamed "Protestant Sisters of Charity."

She had married William McGee Seton, a wealthy young merchant, in 1794, and had five children by him before he died in 1803. When Elizabeth's father-in-law died in 1798 she unhesitatingly added his six young orphan children to her own growing brood, and at times took in the large family of an ailing sister-in-law with a ne'er-do-well husband. When relatives or friends fell ill, Elizabeth was the first called. She sat long hours by many a sickbed, closed many a dying eye, prepared many a corpse for burial. Charity indeed began at home for her, a charity and compassion that would, in God's good time, reach out across the years to all.

SHE BECAME a Catholic in 1805, largely as a result of her contacts with the Filicchi family in Italy with whom she stayed for several months after her husband died.

Her first public social concern was with moral ignorance. The school she founded in Baltimore in 1808 was not just a refuge from the ostracism of New York because of her conversion, nor a means of livelihood for herself and her five fatherless children. She told her pupils that her object was "not to teach you how to be



Seton Hall University window

good nuns or Sisters of Charity but . . . to fit you for that world in which you are destined to live: to teach you how to be good . . . mothers of families."

The establishment of her religious community in Baltimore and later at Emmitsburg, Md., was the time-honored means for giving stability and permanence to this practical apostolate and to the others that called her. The scope of her compassionate vision was evident in a letter to a Philadelphia friend, Julia Scott: "To speak the joy of my soul at the prospect of being able to assist the poor, visit the sick, comfort the sorrowful, clothe little innocents and teach them to love God! There I must stop!"

It was not, therefore, by accident that Mother Seton adopted the rule of St. Vincent de Paul, the great Father of the Poor, for her infant community, since her ideals were truly Vincentian. The little knot of pupils who came daily from St. Joseph's parish in the village of Emmitsburg formed in reality the first free parochial school in the United States, the cell of the future far-flung parochial school system.

FROM THE beginning she had "the entire charge of the religious instruction of all the country round" and made sure that the sick were visited. In 1814 she sent three Sisters to take charge of an orphanage in Philadelphia, and three more to staff a second orphanage in New York in 1817. These were the only foundations made outside Emmitsburg in her lifetime, but they began the pattern of universality in charitable social works which she so much desired. From them sprang the bewildering network of hospitals, child care centers, homes for the aged, clinics, social welfare centers, mental institutions, etc., that her thousands of Religious daughters maintain today.

This universality of works is the reflection of Elizabeth Seton's universality of mind and soul. She strove like St. Paul to be all things to all men. Thus she could advise her son William: "Love your country, yet also all countries . . ." and, making a choice of Sisters for the New York orphanage: "So much must depend, as say the good gentlemen who write about it, on who is sent to my 'native city,' they say, not knowing that I am a citizen of the world." But the sincerity of her all-embracing love is perhaps best stated in a letter describing her daily life to her friend Eliza Sadler:

"YOU KNOW I am as a mother encompassed by many children of different disposition, not all equally amiable or congenial; but bound to love, instruct and provide for the happiness of all, to give the example of cheerfulness, peace, resignation, and consider individuals more as proceeding from the same origin and tending to the same end than in the different shades of merit and demerit."

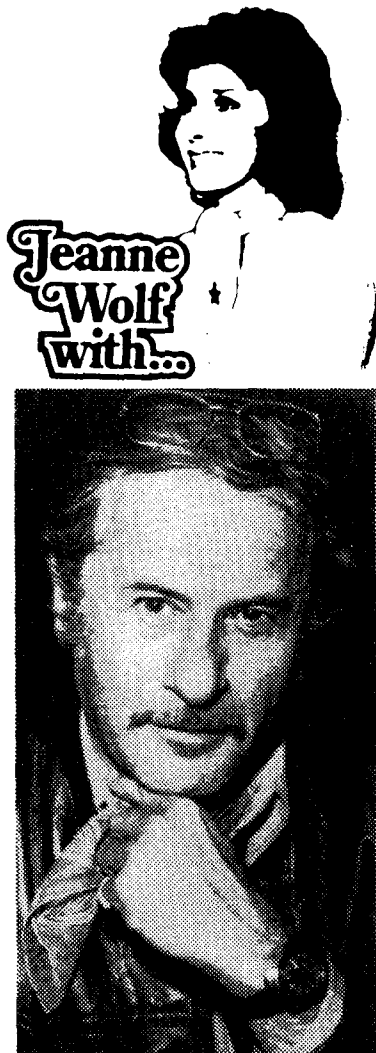
Such a universal love of neighbor, if widely practiced, would make social justice inevitable.



Superior General Sr. Hildegard examines Mother Seton memorabilia at motherhouse in Convent Station, N.J., consisting of medallion from daughter, picture of St. Catherine, and baretta and zucchetto of grandson Archbishop Robert Seton.



Mrs. Robert Hooe, 27, a "living miracle," was cured of leukemia at 4 through intercession of Mother Seton.



Eli Wallach

"When I was a kid, my bed was the Sahara, I was in the Foreign Legion — being shot in the arm — blankets were my tent. I lived in my own world. Everybody in my family were teachers and I was going to be a teacher.

"But I failed the teacher's exam and I thought, 'Thank God — there's a force up there saying — No — you be an actor.' That's what you want to do, do it," says Eli Wallach on JEANNE WOLF WITH... Sunday Sept. 14th at 10:30 p.m. on Channel 2.

That glint in Eli Wallach's eye has become famous in film and TV roles such as Oscar winner, BABY DOLL; THE MAGNIFICENT SEVEN; FOR WHOM THE BELL TOLLS and THE MISFITS, but his first love will always be the stage.

Off stage with Jeanne Wolf, Wallach doesn't just talk, he tells stories. He has delicious tales about working with Clark Gable (they were each in awe of the other when they met,) and Marilyn Monroe. (He was in the first play she ever saw.)

His humorous comments on his marriage to Anne Jackson explain what keeps that relationship going successfully if not smoothly. "She thinks she's better than I am and I think I'm better than she is. We both have healthy egos — we enjoy acting with one another and there's not the real sense of competition."

He's more serious on the subject of play reviews and the future of the theatre. "I don't think we have any good critics. None. N-O-N-E." But despite centuries of rumors, according to Eli, the theatre will never die. "I think the theatre is a good tonic and it will never, never die out. Nothing will replace it. Television, movies, radio — anything else — will not replace a live actor on the stage."

Eli Wallach has played many villains and many memorable character roles. JEANNE WOLF WITH ELI WALLACH, a half-hour of delightful yarn-spinning.

Bobby Vinton variety show

The man who according to Billboard Magazine has had more No. 1 hit records than any other male artist, Bobby Vinton, will host his own half-hour musical-variety show this Fall on WTVJ, Channel 4. Helping him kick off his first show of the season Sunday, Sept. 14 at 7:30 p.m. will be guest stars Ted Knight and Ruth Buzzi, along with Barbara Walters in a cameo appearance.

A madcap, fast-moving variety series, "The Bobby Vinton Show" will feature some of the brightest stars of television and the musical and variety fields each week — and, of course, the multi-talented Vinton himself. Vinton will sing favorite old songs "Roses Are Red" and "Blue Velvet" and new songs "My Melody of Love" and "Wooden Heart", as well as display his versatility on such instruments as the trumpet, trombone, saxophone, guitar, piano and drums.

Vinton will reveal his considerable comedy talent, too, in skits opposite Don Rickles, Loretta Swit, Frankie Vallie, Clifton Davis, Joey Heatherton, Tanya Tucker and Pat Paulsen.

In his performances across the country, Bobby Vinton's appeal has spanned audiences from 15 to over 50 years of age. His recent hit songs, "My Melody of Love" and "Wooden Heart", which were sung half in English and half in Polish, have created a whole new audience for him — America's Polish population, who now recognize the singer as a national ethnic hero. Vinton, who is of Polish descent, is delighted to be the cause of and the continuing supporter of the resulting uprise of "Polish Pride."

"The Bobby Vinton Show" is produced in Toronto by Allan Blye and Chris Bearde, in association with Chuck Barris Productions. Author and television producer Chuck Barris has created and/or produced other TV shows like "The Dating Game," "Your Hit Parade," and "The Cass Elliott Special." Bearde and Blye have long been regarded as masters of the variety format, credited with such TV fare as the original "Smothers Brothers Show," "The Andy Williams Show," and "The Sonny and Cher Show."



Bobby Vinton

television

Come to the Cabaret ol' chum

SUNDAY, SEPT. 14

9:00 p.m. (ABC) — CABARET (1971) — As bouncy Liza Minnelli asks when she tears into this adult musical's title song, "What good is sitting alone in your room . . . come to the Cabaret!" Heretofore hindered by her identification as Judy Garland's daughter, Miss (or Ms.) Minnelli emerges here as one of Hollywood's major stars, finally doing it on her own in a performance that absolutely captures the exploited and exploiting American showgirl named Sally Bowles, knocking them dead onstage in decadent Berlin, circa 1930. If the combination of a nation headed toward moral and political bankruptcy and a spirited musical format seems fiendishly ironic, it is meant to be. And thanks to the skill of director Bob Fosse, working with a script based on the Broadway musical of Jay Allen the movie (itself based on I AM A CAMERA and BERLIN STORIES by Christopher Isherwood), CABARET is a remarkable feat — entertaining yet operating on several levels of meaning and all with a bite. Themes of Nazi decadence, twisted sexual relationships, and a bizarre nightclub setting are for adults, but will reward those adults with fine, grown-up film fare. (A-III)

MONDAY, SEPT. 15

9:00 p.m. (NBC) — THE APRIL FOOLS (1969) — has made a questionable combination comedy-drama involving a New York stockbroker (Jack Lemmon) and a jet set beautiful person (Catherine Deneuve) whose twenty-four hour romance has them flying off to Paris and forsaking their own shallow previous marriages. The underlying seriousness of the film's healthy criticism of the 'good' life creates definite moral and credibility problems for its glib resolution, especially when set beside the film's slapstick routines (run-of-the-mill Lemmon) and the generally unlikely liaison between the bumbling character por-

trayed by Lemmon and Miss Deneuve's sophisticated New York woman role. The film's superficialities might have been entertaining as fantasy — Rosenberg's direction capitalizes on Hal Dresner's script, Burt Bacharach's music and Michel Hugo's competent camera, as well as the performances of a good supporting cast — but as a social critique THE APRIL FOOLS is no more successful than its lead spouses' first marriages. (B)

THURSDAY, SEPT. 18

9:00 p.m. (CBS) — RED SUN (1972) — "pasta" Western offers an absorbing premise, but it makes many more promises than it or director Terence Young is able to keep. The concept — or, if you prefer, gimmick — involves a hard-bitten cowboy (Charles Bronson) who joins up with an inscrutable Japanese Samurai (Toshiro Mifune) in order to track down an outlaw (Alain Delon) who double-crossed the cowboy and dishonored the Samurai. Ursula Andress, as the double-crosser's prostitute girl friend, is thrown in for superfluous decoration, and the film boils down to a contest between her and Bronson over who can remove his or her outer garments and expose his or her torso first. Bronson is the winner by half a reel. The real losers, though, are adults who expect more whimsical flair and less gore from this brand of fantasy-prone Western. (A-III)

RELIGIOUS PROGRAMS

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9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT
— "Catholic America the Ghetto Culture."
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Fr. Frank Cahill
2 p.m.
INSIGHT — (film) WINK Ch. 11.
4:30 p.m.
THE TV MASS — (Spanish) — Ch. 23 WLTU.
RADIO
MARIAN HOUR — WSB, 740 k.c., Boca Raton.
5:30 a.m.
SACRED HEART — WGBS, 760 k.c., Miami.

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LE CHAT

Bleak but positive statement on life

When love goes out of a marriage, can two people still be bound together just as inextricably? And if so, what is it that holds them? Hate? Habit? A mutual dependence that persists willy-nilly? Some combination of all of these — including perhaps a remnant of love?

Though *Le Chat* (the cat), a film adapted from a novel of the

movies

prolific Georges Simenon and directed by Pierre Granier-Deferre, will not answer these questions to anyone's satisfaction — nor does it even confront them in significant fashion — it nonetheless has the merit of raising them in the mind of the thoughtful viewer in an especially compelling way.

Simone Signoret (who won a best actress award at festivals in Berlin and Chicago for her role here) and Jean Gabin portray a couple in late middle age who have been married for 25 years. They loved each other passionately once, and they settled down in a pretty little house in a Paris suburb, intent on living happily ever after. Their ardor grew less over the years, however, especially the husband's, finally turning to hate on the occasion of a violent quarrel over a cat upon whom the husband had been lavishing all his affection. The husband vowed never to speak to his wife again, and he wrote her curt notes from then on whenever communication was unavoidable.

The wife's love persists, however, despite everything. And so does

his, the final turn of events leads us to believe, despite his vehement protests to the contrary.

Such a summary gives an impression of almost unrelieved bleakness, and indeed there is somewhat more of that to *Le Chat* than good art would allow. The character delineation is unsatisfactory. We are told something about the past (she was a circus acrobat; he was a printer) but such revelations tell us next to nothing about what they were like then.

The burden lies upon Gabin and Miss Signoret, especially the latter. They come through magnificently, and this is what saves *Le Chat* and gives it a rich human dimension. Highly imperfect though husband and wife both are, they go on with their

lives, stubbornly human and individualistic. As the house that once signified their love is about to be swallowed up by a monstrous housing project (the inhumane, anonymous face of modern society, the same in Tokyo and in New York as in Paris), the very rancor that they feel towards each other gives

them the energy to go on. And while they do go on, fueled by hate, they sometimes remember love. Bleak though *Le Chat* is, therefore, it has something more positive to say about life — thanks primarily to Gabin and Miss Signoret — than the vast majority of recent films. (A-III)



Portraying a bitter, middle-aged couple in 'Le Chat' are Simone Signoret and Jean Gabin.

Capsule reviews

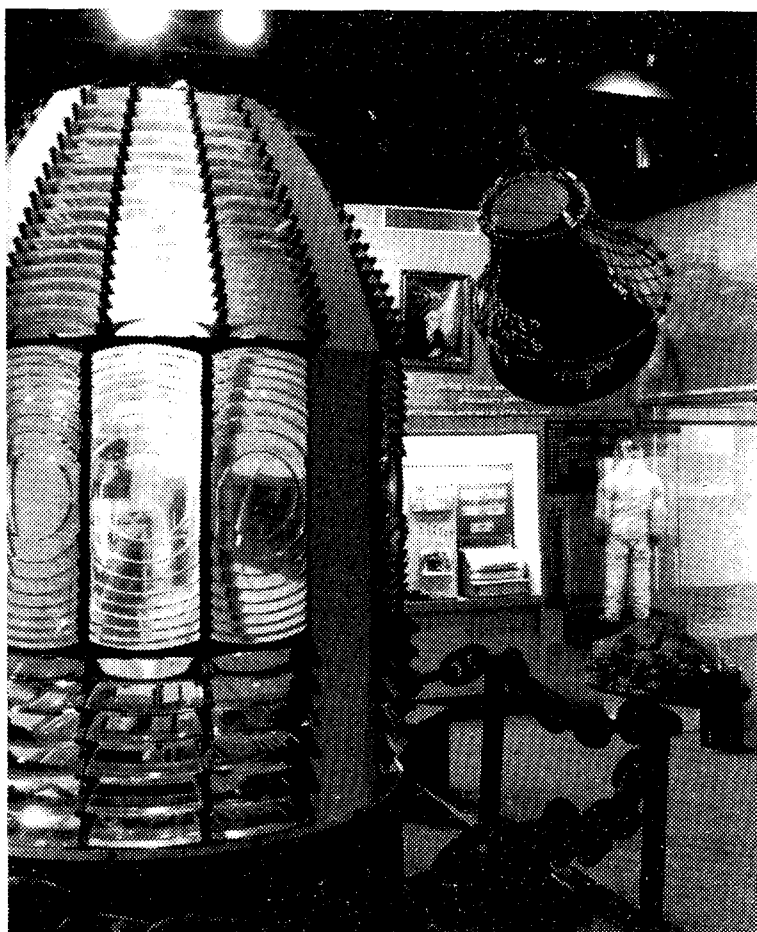
Brother, Can You Spare a Dime? (Dimension) is a slapped-together documentary supposedly dealing with the hard times of the Depression but which, in fact, throws in all of World War II in three minutes or so just for the heck of it and, with the frenetic abandon that characterizes it, finishes with fleeting glimpses of Nixon and Ford on television. In evaluating something like this, one has to distinguish between matter and form, or to put it in Biblical rather than scholastic fashion, one should be wary of swine bearing pearls. There is an abundance of good things in *Brother, Can You Spare a Dime?* but, to paraphrase Truman Capote on Mickey Spillane ("That's not writing. It's typing?"), the film is not so much edited as spliced. One reviewer has noted that it catches perfectly the "vulgarity" of the Thirties. Is this the message that we are supposed to take from a scene of the *Hindenburg* cruising over New York City while Bing Crosby croons "When the Blue of the Night Meets the Gold of the Day"? Then there is a scene in which Dillinger's father — a rawboned farmer slobbered up for the camera

in touching, pathetic fashion, wearing a tie with his work shirt — tells us John was always a good boy and how sorry he was that it had to end this way. And while the grief-stricken old man is talking, our filmmakers are gleefully intercutting stills of Dillinger with pistol and machine gun, of headlines proclaiming his crimes, and then of his bullet-riddled body on a slab at the morgue. The vulgarity captured in *Brother, Can You Spare a Dime?* belongs not to the Thirties but to the people who produced it. See it by all means, if for nothing more than the old newsreels of Franklin D. Roosevelt. But if you can afford to, wait until a filmmaker of taste and insight takes up the same material. (A-II)

The Return of The Streetfighter (New Line) This is a Japanese karate-action flick obviously very quickly dubbed into English — with the sort of *What's Up Tiger Lily* results that suggest that the movie was bought by a U.S. distributor and dubbed through a grant from the Woody Allen Foundation. Just kidding, folks. Actually, this is a distantly related sequel to the phenomenally

popular (and phenomenally awful) feature, *The Streetfighter*, which you may recall drew its claim to fame because it was the first motion picture to be X-rated for violence alone. In *Return of the Streetfighter*, the violence is much more restrained, but, aside from the often hilarious English dubbing, is the movie's only reason for being. The plot has something to do with an American arch-villain who rules the roosts for the Oriental branch office of the Mafia. His eventual downfall at the chop-socking hands (and feet, and other parts of the body that are used for weapons) of the assorted local good guys comes atop an exploding fuel tank truck — and how's that for symbolism? It's all in the eye of the beholder, and definitely a matter of poor taste. (B)

The Candy Tangerine Man (Marvin) is a black exploitation film that follows in the footsteps of the vicious and immensely harmful *Superfly* in making a hero out of the black procurer. It serves up the standard sex and violence made more reprehensible by an imaginative twist or two, imaginative, that is, by the feeble standards of the genre. (C)



From Buck Rogers to John Glenn? Actually, the object at left is not an old-time space capsule, but the lens from the Carysford Reef Lighthouse which was built in 1857 and was in use until 1962. At right is the net used in recoveries in NASA's Project Mercury, the first manned orbital program. Both exhibits and more, telling of man's life through the years in Florida, are housed at the Historical Museum of South Florida, open daily.

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

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

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

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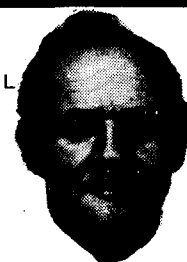
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The Voice of the Holy Father



'God is love . . . this is the ultimate revelation'

'God is Father'

The Church is still announcing that God is Father in an age that has proclaimed God is dead, Pope Paul VI said Sept. 3.

Pope Paul told about 60,000 people in St. Peter's Square for his outdoor general audience: "God is Father. This announcement is repeated today to an age such as ours which has dared to proclaim that very stupid denial of God's existence: 'God is dead.'"

He told his listeners that the God-is-dead thinkers drew their conclusion "not from the reality of things and of life, but from negative and subjective irreligiosity of modern man."

Faced with man's irreligiosity, Jesus "infuses in us the indisputable certainty about God — the certainty that He is, that He is the absolute and the necessary one. That He is the creator . . . the one who keeps creatures in existence . . . and that He is father."

According to Pope Paul, the Key to Christ's doctrine and the focal point of His teaching is that God is Father and that God is love.

"God is love: this is the ultimate revelation on God, the revelation which appears in the night of denial and hopelessness, in the clouds of ignorance and doubt, in the flashes of fear and of the awesomeness of God the judge and avenger."

During the audience the Pope welcomed to Rome a group of 38 U.S. seminarians from 35 dioceses and urged them to cultivate prayer and discipline during their years at Rome's North American College.

Selfishness defeats

Pope Paul VI in his customary Sunday Angelus talk told about 8,000 visitors here that though the world has plenty of organizations for justice and peace, human selfishness defeats them.

"There are enough organizations, laws for justice and peace," the Pope said Aug. 31 at his summer home here.

"WE HAVE the impression that lofty and praiseworthy purposes lack a unifying, inspiring and efficacious idealism. Each one thinks of himself. Each strives to gain personal advantage quickly. There is lacking a truly fraternal democracy, and a respect for the needs and rights of others."

Recalling that renewal, the first intention of the current Holy Year, applies chiefly to the interior life of each individual person, the

Pope commented on the second intention of the Holy Year, which is reconciliation.

"Reconciliation, of its very nature, applies to interpersonal and social relations, to external peace between individuals, classes and nations."

BECAUSE THE ties binding men together are under severe strain, the Pope said, he is constrained to speak of peace.

"The whole network of effective ties is weakening. Relations among men everywhere are under great tension and dangerous stresses."

The Pope noted that cordial family relations are on the decline.

"ALMOST NO one speaks of patriotism, which, apart from deplorable nationalistic and antagonistic excesses, is always a good and valid binding force for giving people awareness, strength and unity," he declared.

The Pope deplored the armed struggles arising throughout the world which can lead to greater and more widespread conflicts. He also cited the increase of armed antigovernment coups in which force prevails over lawful change.

The increase of collective selfishness, the Pope said, is due to a lack of love.

"There is a lack of the love that gives, and gives itself. There is a lack of the love that pardons and redeems, a lack of the charity taught by Christ which remains both obligatory and possible for us."

Greets seminarians

At his regular weekly general audience Pope Paul VI warmly greeted 38 new seminarians from 35 U.S. dioceses who had arrived in Rome that day to begin their studies at the North American College.

"We know that you have just arrived today, and we are happy that you have wanted your first visit to be one of deference to us as vicar of Christ," the Pope told the seminarians Sept. 3.

FOR THE second time in the 116-year history of the North American College, the group included identical twins. They are James and Michael Hannan from the Brooklyn N.Y. diocese.

Also for the second time, the group arrived by plane. Formerly they came by ship, which used to be cheaper and which gave them almost a week to get acquainted. This year, there are no more North Atlantic liners to Italy.

Led to the audience by Msgr. Harry D'Arcy, rector of the North American College, the seminarians heard the Pope say to them:

"**TODAY**, Christ is asking for your full collaboration. But to be a worthy collaborator of Christ in the mystery of salvation, you must be men of deep prayer and personal discipline.

"Prayer and discipline are closely linked to your ministry. They are a measure of your authenticity and an expression of your love."

Commenting on the new arrivals, Msgr. D'Arcy told NC News, "This year we do not have a

scattering of Ph.D.s or other specialists as we have had before. But our first impressions are that we have a group of serious, intelligent seminarians who are eager to take advantage of Rome's opportunities, and who will serve the Church well."

Mid-East accord

Pope Paul VI told a group of Egyptian Holy Year pilgrims Sept. 3 that he rejoiced with them over the interim Israeli-Egyptian Sinai accord.

"We rejoice with you," the Pope said. "We have received

news that peace seems to be declared in your country. This will finally end that abnormal state of conflict with countries near yours.

"We are praying for your country, your prosperity, your peace, your unity and also for your Christian faith, which we know is very well established in your country."

The Pope was speaking at his general audience.

The U.S.-sponsored pact governing disengagement in the Sinai Peninsula was signed in Geneva Sept. 4. It is only an interim agreement, and does not formally make peace between the two nations.

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The formation of a people

By STEVE LANDREGAN

Salvation history, the description of how God reached out in word and deed to make it possible for man to be reconciled with his Creator, begins with the call of Abraham (Gen 12).

The remainder of Genesis reveals the manner in which God works to fulfill His promise that He will make a great nation of Abraham.

THE STORIES of the Patriarchs found in the latter chapters of Genesis are truly unique in that they depict the fathers of the Israelites not in an idealized manner, but as real people with a generous share of faults and weaknesses.

Patriarch is a term applied to many figures in the Old Testament, but it is used especially to refer to Abraham, Isaac, Jacob and his 12 sons.

Abraham is shown to be a man of great faith, but also as a man who succumbs to the temptation to give God a hand in bringing about what He had promised.

Certain that his sterile wife, Sara, could not be the instrument by which God would provide the childless Patriarch with descendants "more numerous than the stars," Abraham invokes an ancient legal privilege and, with the permission of his wife, conceives a child by her maidservant Hagar (Gen 16).

Ishmael is born to Hagar and Abraham is convinced he is doing what God wants of him. But alas, God reveals to Abraham that He has something else in mind. Sara would indeed bear him a son despite her 90 years and barren womb (Gen 17).

Abraham's effort to expedite God's plan by giving it a little boost on his own is reflected in his children, the Israelites, throughout their history. One thousand years later, through the Prophet Isaiah, God reminds His people that "... My thoughts are not your thoughts, nor are your ways My ways ..." (Is 55:8).

Isaac is a rather lackluster character compared to his father Abraham and his son Jacob. The few stories about him seem to reflect incidents in the life of Abraham.

JACOB, on the other hand, grabs the imagination of all just as he grabbed the heel of his older twin Esau at birth (Gen 25:26). His deception of the blind and aged Isaac in order to usurp his brother's firstborn blessing (Gen 27) and his

unscrupulous trick to make Esau agree to trade his birthright for a bowl of stew (Gen 25:27ff) illustrate the unwillingness of Scripture writers to whitewash their ancestors, but more importantly they reveal the fact that God works His plan in spite of the weaknesses of men.

From Abraham to Peter, Scripture is replete with imperfect and unlikely instruments used by God to bring about the fulfillment of His providential designs.

Another interesting instance is found in the story of Jacob's son Joseph who, because of the envy and hatred of his brothers, is sold into slavery in Egypt (Gen 37). Once there, he overcomes deception and imprisonment to rise to a position of influence that enables him to bring the embryonic clan of Jacob to the land where it is destined to grow into a nation.

Even the political situation that resulted in the Semitic Hyksos Pharaohs being in power in Egypt at the time of Joseph was instrumental in the forming of the Hebrew nation.

When the Theban Pharaohs overthrew the non-Egyptian Hyksos and established the New Kingdom, the status of the Israelites changed from that of welcome, even honored guests to that of distrusted and ultimately enslaved foreigners.

Father Peter Ellis, C.S.S.R., a respected Old Testament scholar, writes in "The Men and Message of the Old Testament" that "The foundation of a nation requires among other things a group consciousness among the people, some great unifying experience, a system of government, and a homeland ..."

We would add to this one additional element ... a charismatic leader.

THE FIRST of these requirements for nationhood, a group consciousness, was provided the Israelites by the tradition of the Patriarchs to whom God had revealed Himself and made and renewed His promises.

The great unifying experience was found in their enslavement and suffering in Egypt, and the homeland is part of God's promise.

As Scripture reveals God carefully forming His chosen people, two things are lacking to complete their formation into a nation ... a system of government and a charismatic leader. Both will be provided in that event that is the central fact of the Old Testament ... the Exodus.



"Patriarch is a term applied to many figures in the Old Testament but it is used especially to refer to Abraham, Isaac, Jacob and his 12 sons." From article by Steve Landregan. Abraham embraces his son, Isaac, is this modern sculpture by the Rev. John S. Otey of Lubbock, Tex., part of a display featured at the American Bible Society headquarters in New York City.

The composition of the Bible

(Part One)

By REV. JOSEPH JENSEN

Modern technology tends to obscure for us the complexity of the Bible. Today almost any printed edition of the Bible can easily be held in the hand, and we tend to think of it as a book much like others we are familiar with. But the Bible is much more complex in its origins than any other book we could mention. If we think back to the time before the invention of printing, to the ponderous volumes copied out by hand, some of the simplicity disappears. But we really need to go back to the day before the codex (i.e., the bound volume) that we are so familiar with and think of a Bible whose portions were written out on individual scrolls; it would have consisted not of a single bound volume but of a whole collection of scrolls. For example, at Qumran a scroll 24.5 feet long was needed just to hold the 66 chapters of Isaiah.

TO THINK of earlier centuries when the Bible would have been a whole basketful of scrolls helps us understand its complexity, but this is only to scratch the surface. The Bible has with some truth been called a small library. The Old Testament contains the writings

Israel thought most worth saving from a period of more than a thousand years and the New Testament took almost a century to produce.

Religious faith sees in these writings the Word of God. Throughout the history of Israel and the founding of the Church, God revealed Himself and willed that these documents become the record of that revelation; to this end He guided and inspired the men responsible for producing them. Thus they are the work of both God and man; or, as has often been said, the Word of God in the words of men. The analogy of the Incarnation is appropriate here: Just as Jesus, God's incarnate Word, reveals God to us through His human nature, so God's word in Scripture comes to us embodied in the words of men. We understand the divine Word through understanding the human words, and no other way.

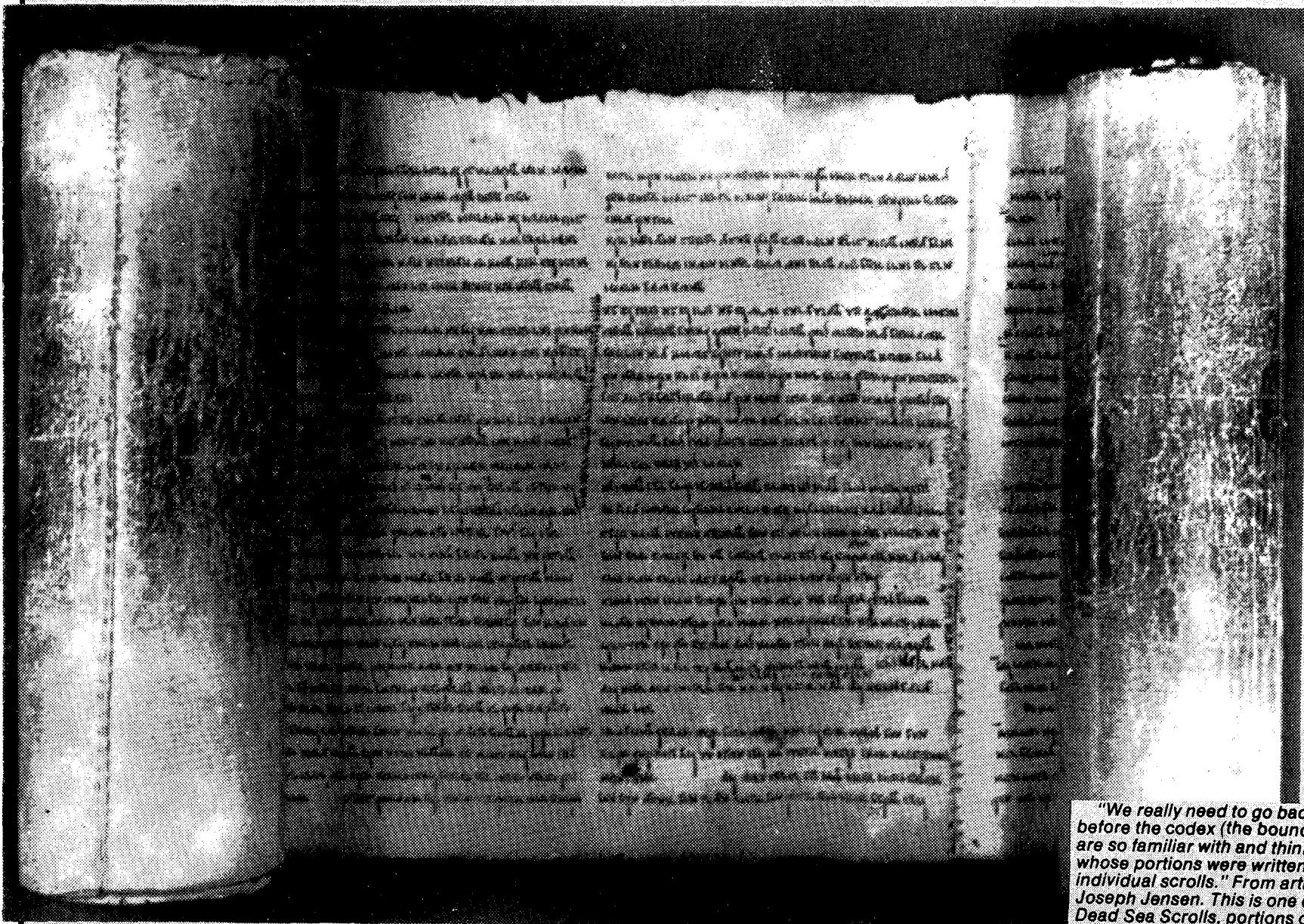
For this reason it is important to understand the human dimension of the Bible, for our comprehension of this human dimension will certainly condition our understanding of its message. For example, if we are aware of the many who contributed to it over so

many centuries, we are not surprised at the variety of approaches in it, and we see these as an indication of the richness it contains. The long process of development will help us understand the progressive nature of revelation; it was a long, slow progress from Abraham's first attempt to grasp the meaning of the God who revealed Himself to him to the manifestation of the Father that we see in Jesus Christ. So also only gradually did God's full moral demands make themselves known. Early Israel could think that God willed them to devastate whole cities with all the people in them, while Jesus commands us to love our enemies.

A LITTLE reflection will make this objective advance in revelation understandable. Revelation involves a sort of dialogue between God and His covenant partner: God does not speak into a vacuum but to Israel. Israel must hear and respond; what has been said must be assimilated and put into practice before a new Word will be understood.

Before discussing individual compositions, we must say a few words about literary criticism.

Literary criticism is simply an attempt to study a composition in a detailed and scientific manner in order to learn all we can about its author, time of composition, literary form, sources, purpose, etc. This approach to Scripture (which needs, of course, to be complemented by many other approaches) is in no way opposed to faith in Scripture as the Word of God; it is employed precisely that we may understand the human dimension of the Bible better and, in so doing, better grasp what God has willed to say to us. This type of study has been fully approved by the Church. For example, there is the 1943 encyclical, "Divino Afflante Spiritu," which urges the interpreter to "endeavor to determine the peculiar character and circumstances of the sacred writer, the age in which he lived, the sources written and oral to which he had recourse and the forms of expression he employed" (par. 33). An extended section on the importance of literary forms is given (par. 35-39), along with the insistence "that this part of his office cannot be neglected without serious detriment to Catholic exegesis" (par. 38).



"We really need to go back to the days before the codex (the bound volume) that we are so familiar with and think of a Bible whose portions were written out on individual scrolls." From article by Father Joseph Jensen. This is one of the famed Dead Sea Scrolls, portions of the Bible which contributed greatly to scripture scholarship.

know your faith

Joseph and his brothers are who we are

BY MARY E. MAHER

Carl Jung wrote of learning to love "the dark brother" who dwells within each one of us. That seems to some a contradiction, to love what is dark, weak and blind. Should not such a brother be cast out to leave "the brother of light"? For the latter is good, strong and intelligent, insightful.

THE ACCOUNT of Joseph is about good and evil which moves men, all of us, to act. Joseph is good. It is blantly clear that his brothers are really rascals. Such clarity of distinguishing good from evil in such clear-cut terms is harder in our time (perhaps the writer of the Joseph account was more sure than history allows?) It took months of Watergate to sift out the evil from the innocent. And this recent history of Watergate has heightened darkness in public figures. That seems to leave us, the American public, as the maligned good follows who can celebrate bicentennial with political virginity. We are used to the reversal of the Joseph theme. Joseph was one good man in the midst of much corruption. Our modern themes are few bad men in the midst of countless guideless citizens.

Now none of us quibbles with the fact that evil and good are real forces, and opposing ones. Sometimes it seems that only "Sesame Street" is kind enough to avoid our obsession with that theme on television. Does it indeed take a certain number of bad guys to turn up the one good guy? Would Joseph have seemed so good if he were not an object of a family subversion, a scapegoat? He is, indeed, in classical terms, the mythical hero, abused, yet faithful to good. Therefore, he triumphs in the end. We today may tend to be a bit more cynical of the triumph of good, having lived in the century of holocaust and wars waged through a paranoia of ideologies.

Darkness and light are not so clear to us. We tend to see more through the lens of a Bergman movie which plays dark and light in subtle mixtures of shadow, brilliance and utter black. Much about evil and good is ambiguous, unclear. We know objectively through the Commandments and precepts what is right and what is wrong. But the mysterious use of power to heal and destroy is not that clear. We are carried beyond our own understandings to hurt those we most love! That remains a hard mystery to say Amen to. Many

cannot face that they are capable of great hurt, of great alienation and so lose the chance to know how strong they are to heal and to strengthen those they love. We know that life was a gift through our parents and yet how many of us wage our wars of adjusting to them at 20, 30, 40 years of age when the possibility of our hurting others hits us so poignantly? We know that we spawn our anger and ill-will on those we most love and we wonder why such a strange phenomenon. Why is our hurt usually directed towards those we love most?

WHEN WE learn a little bit about ourselves and the dark and light brothers that live together in each of our spirits, our judgment on Joseph's brothers is softened in mercy. They were no theological desperados, waiting to slay the innocent. We are not sure, but life being what it is, we know that Joseph had to learn the most difficult lesson of all: mercy. Time may have natured him into the realization that there is alloy in all persons and the glory of becoming tender brothers of a common God is

learning that the darkness and light that we see in others is also at home in our own breasts.

Some saints leaned on this long, old Biblical lesson: All have sinned, all. I was struck when I was younger, 24, how false a gesture it was that Francis of Assisi should go about claiming to be a sinner. That seemed such a contradiction. Yet years later I now see what he spoke of — he knew himself — that he could hurt, alienate, divide.

I do not know what Francis thought of on his mountain, LaVerna.

I once was there and walked it long hours in an effort to understand why he felt himself so capable of hurting his brothers. I did not find out then. He wept there; he praised there and perhaps there he "passed over" to some wisdom. Maybe there the good and evil which sweeps every human spirit swept his and he cried out for mercy for himself, for all those he loved. But the mystery of Francis' sense of sin has only come later as I have learned the power I have to choose myself more than those I love. The paradox is

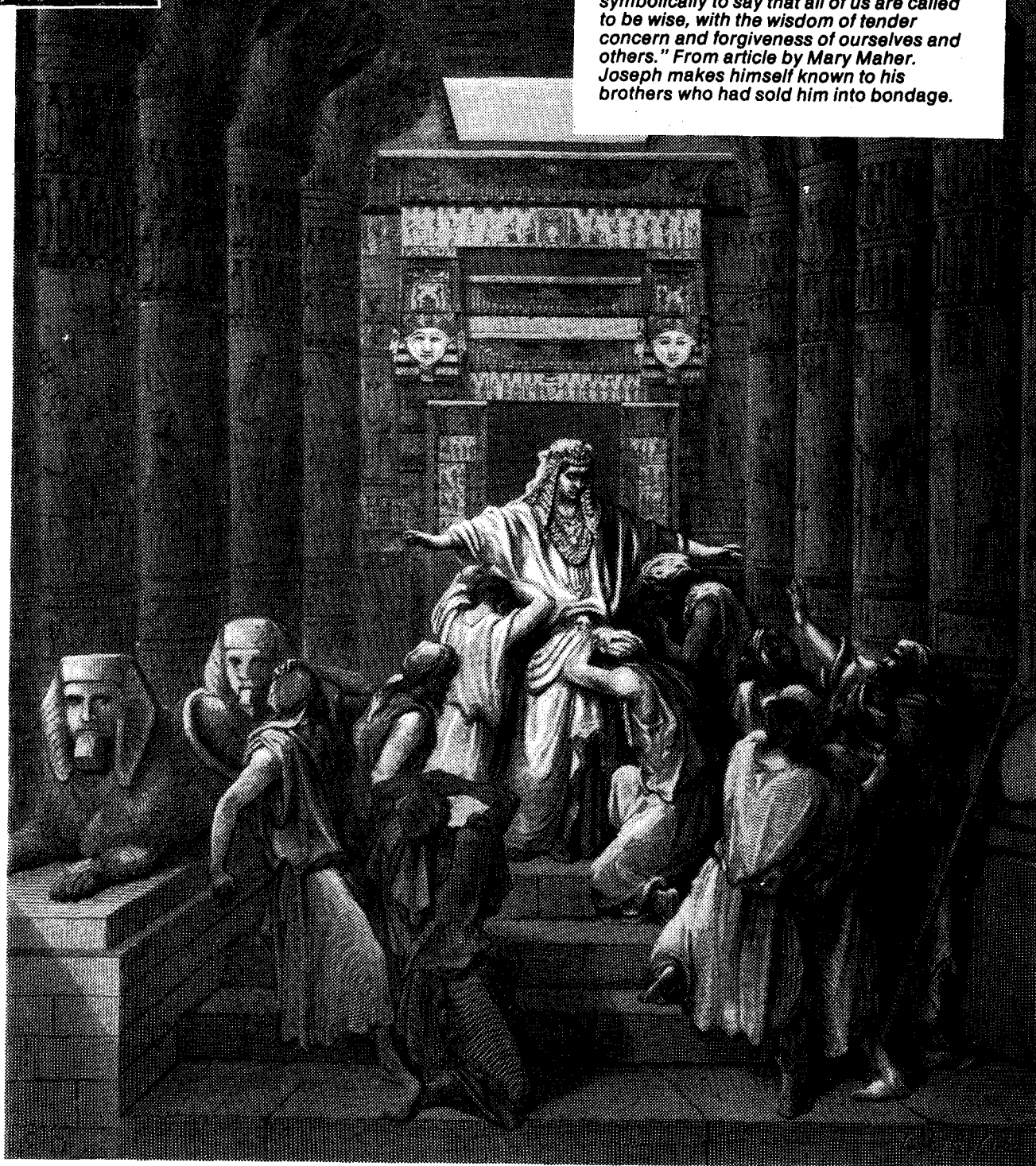
strange for to know that power is to love friends more tenderly than ever I dreamed.

WE ARE NOT sure of the outcome of Joseph's long struggle: He was merciful to his brothers, that we know. One can only guess at the process that lead to that action. He could have grown disillusioned, bitter, cruel. He did not. For whatever reason it was he did not sweep away love with betrayal of his own tenderness. God made of his person a leader for a people — HIS people.

Whatever way it all happened, one thing is sure — the mercy of God made of 12 rather unlikely men a people that he yet guards in the shadows of irrational evil and unifying hope. For each of us, the clearer we see the possibility of the good we can do, the more likely is our vision of the capability for doing disunity.

And mercifully so, the opposite is true. Joseph stands symbolically to say that all of us are called to be wise, with the wisdom of tender concern and forgiveness of ourselves and others.

"We are not sure of the outcome of Joseph's long struggle. He was merciful to his brothers, that we know ... Joseph stands symbolically to say that all of us are called to be wise, with the wisdom of tender concern and forgiveness of ourselves and others." From article by Mary Maher. Joseph makes himself known to his brothers who had sold him into bondage.



Liturgy and the hours

By REV. JOSEPH CHAMPLIN

I like to begin my normal days in the parish with a half hour of personal prayer. A priest hardly needs to justify spending those 30 minutes of "prime time" for this purpose. Jesus' words and example do that for him.

WE READ in Scripture how Christ on several occasions went off into the desert to pray, stepped aside from the crowds for a night of prayer, withdrew in the Garden of Gethsemane; a stone's throw from his three closest followers to ponder prayerfully the painful prospects of Good Friday.

What the Lord Himself did, He commands us to do. "Pray," "ask," "seek," speak to the Father in my name, use those words when you pray — those are familiar instructions given to His listeners and to us.

My faithful associates during these morning sessions for the past several years have been two texts produced by the Federation of Diocesan Liturgical Commissions and Catholic Book Publishing Company in New York: "Prayer of Christians," and "American Interim Breviary," and its multi-volume paperback companion, "Christian Readings."

Nearly 100,000 other Catholic Christians in the United States, mostly priests and religious, but many lay persons also, have discovered as I did that the psalms, prayers and readings in those books prove very helpful for individual and communal prayer.

Catholic Book has now published the first of a four-volume "Liturgy of the Hours," the more permanent divine office according to the Roman Rite as revised by Vatican experts. I have found the 2,016 page, \$19.95 book equivalent to and an improvement over the interim "Prayer of Christians."

Those familiar with that earlier, temporary text can swiftly and easily adjust to the "Liturgy of the Hours." It is similar, but richer in content and much more convenient because of the location of all items in one book.

ONE PORTION, the Office of Readings, has become a regular part of my morning prayer session. Its function is well described by paragraph 55 in the "General Instruction of the Liturgy of Hours":

The purpose of the Office of Readings is to present a wider selection of Scripture and of the best works of spiritual writers. It seeks to present this wider selection to all God's people, but especially to those who have publicly committed themselves to God in a special way. Although the Scripture readings at Mass are nowadays more varied than before, the Office of Readings can offer still more of the treasures of revelation and Church tradition, and thus it can help greatly in the spiritual life. Priests especially

should plumb the depths of these riches, for in this way they will be better able to teach everyone the Word of God which they have received and to make their doctrine "the food of the people of God."

Recent biblical excerpts in the Office of Readings, for example, included passages from Exodus and Deuteronomy while such stories as the call of Abraham, the deliverance from Egyptian bondage and the kingship of David occur during the year.

The spiritual writers appearing in this new breviary range from early Christian fathers like St. Augustine and St. Cyprian to more contemporary writers like Pope Pius XII and St. Thomas More.

I have heard a few grumblings about the expense involved with this book. However, at less than a penny a page, the publication seems, for these days, extremely reasonable. Moreover, the volume has been designed for daily use over many years — a factor to be considered when evaluating the cost.

NEVERTHELESS, we do need a relatively inexpensive text containing morning and evening prayers from the "Liturgy of the Hours" for use by typical lay persons of a parish.

One of the priests and a dozen or so parishioners gather daily before the 7:00 Mass in the Baton Rouge Cathedral to sing and say morning prayer. They employ "Prayer of Christians" for the text, but will, I am sure, soon wish to replace that with the "Liturgy of the Hours." To do so will, from a practical, dollars and cents viewpoint, require smaller, considerably cheaper publications containing those morning and evening excerpts.

Thankfully, liturgical publishers have already been urged to come out with just this type of book to meet this need.

"A chosen people is really a choosing people. Not idly does Talmudical legend assert that the Law was offered first to all other nations and only Israel accepted the yoke." — Israel Zangeill, "Menorah Journal," IV, 1918.

"As in Paradise, God walks in the Holy Scriptures, seeking man. When a sinner reads these Scriptures, he hears God's voice saying, 'Adam, where art thou?'" — St. Ambrose, "de Paradiso," c. 390.

"The Old Testament is the story of how God educated mankind to be able to receive the gifts He destined for them." — Jean Danielou, "Advent," 1950.

QUESTIONS AND DISCUSSION POINTS

1. Read Genesis, Chapters 23 through 36. List the important events. List the people in this section and their blood relationship.
2. Read Genesis, Chapters 37 through 50. List the important events. List the people in this section and their blood relationship.
3. Summarize the events portrayed in the Book of Genesis, Chapters 23 through 50.
4. What does the term "salvation history" mean? Discuss.
5. Why is the Bible so unique among books published through the centuries?
6. Discuss the human dimension of the Bible.
7. Discuss the meaning of the term "literary criticism" as applied to the Bible.
8. Discuss the good that exists in the world today and the evil that exists.
9. Examine yourself with regard to the good and the evil within you. Set aside an hour each week as a time to contemplate — a time to use for examination of conscience and a time to plan how to combat those things in your nature that are bad.
10. Read the life of your favorite saint.
11. What does prayer mean to you? Reflect on a real prayerful experience that you have had.
12. Discuss the value of the use of the "liturgy of the Hours" as a method of prayer.

(Questions and discussion points were prepared by Bro. Richard Kerressy, C.F.X., a religious education specialist at the U.S. Catholic Conference).

know your faith



By Father Eugene H. Maly

REFLECTIONS on the Sunday Gospel

GOSPEL (Triumph of the Cross; September 15, 1975). Numbers 21:4-9; Philippians 2:6-11; John 3:13-17.

Sacred Scripture makes it clear that salvation comes to mankind in two complementary ways: through the cross and through the resurrection. "The message of the cross is complete absurdity to those who are headed for ruin, but to us who are experiencing salvation it is the power of God" (1 Corinthians 1:18). Jesus was "raised up for our justification" (Romans 4:25). The same Paul wrote both those sentences.

Salvation through the cross is referred to as a theology of the cross. Salvation through resurrection is referred to as a theology of glory. But both are essential to God's plan. Both are part of the same movement of man back to God. On this Sunday the emphasis is placed on the theology of the cross.

THE EARLIEST Christian confession of faith was most likely "Jesus is Lord!" This credal formula was a result of the ex-

perience of the resurrection. Jesus' victory was seen as constituted in being raised from the dead. Only by such a release could He exercise lordship over the whole world.

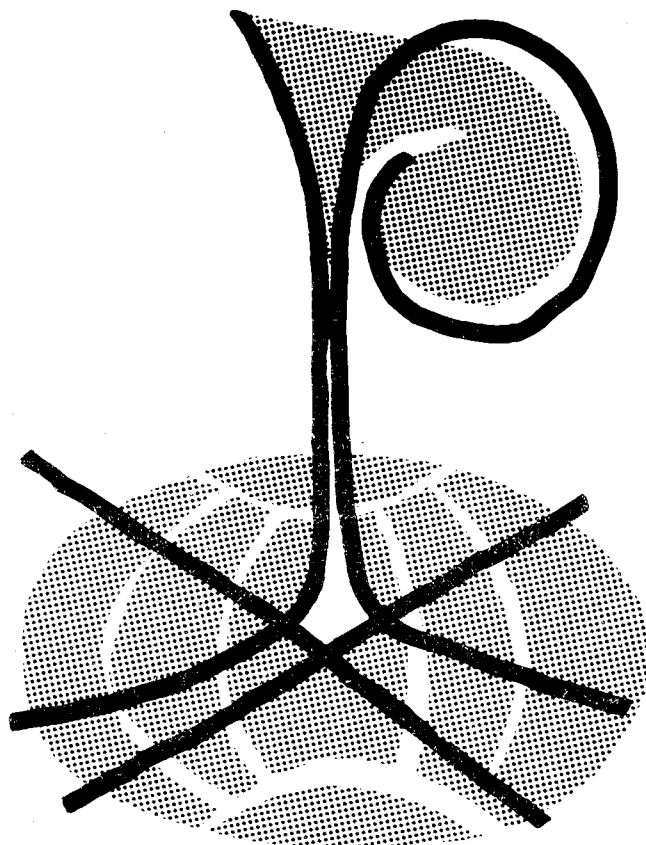
But the early Church had, almost immediately, to face the reality of Jesus' suffering and ignominious death. The truly remarkable thing is that she never tried to conceal it, to explain it away, to apologize for it. From the beginning she recognized it as also contributing to man's salvation.

The many statements of Jesus in the Gospels about the necessity of taking up the cross are a witness to this recognition. "If a man wishes to come after me, he must deny his very self, take up his cross, and follow in my steps" (Mark 8:34). "... unless the grain of wheat falls to the earth and dies, it remains just a grain of wheat. But if it dies, it produces much fruit" (John 12:24).

THE CHURCH also saw the necessity of suffering and death presented in Old Testament passages. The suffering servant of Yahweh, described in the book of Isaiah, was one figure whom they saw fulfilled in Christ. The servant had been "crushed for our sins" (Isaiah 53:5). Jesus, too, was "handed over to death for our offenses" (Romans 4:25).

The Bible sees the crucifixion of Jesus in two distinct ways. In the

first it is the climax of a downward movement that will be paralleled by an upward movement of resurrection and glorification. This is the way it is seen in our second reading from Philippians. Notice



that there are stages in the self emptying of Christ, the final stage being that of death, even "death on a cross." The hymn then continues with the exaltation of Jesus, the parallel movement. Both movements are essential to the concluding affirmation of lordship.

John, on the other hand, sees the crucifixion as part of the upward movement. For him the downward movement climaxes in the incarnation, the taking on of human flesh at the time of Jesus' conception in Mary's womb. From that moment Jesus begins His return to the Father. And His being raised up on the cross is the first stage of His being raised up in resurrection and ascension. This the Gospel reading brings out.

THAT IS THE reason why the bronze serpent story, referred to in the Gospel, is given as the first reading. Whatever may have been the original meaning of the story, the Old Testament author sees it and uses it as a symbol of God's will to save His people. And salvation comes through the lifting up of a bronze serpent on a pole.

This is the meaning that John, too, sees present in the story. Jesus, like the serpent, must be lifted up on the pole of the cross, and whoever looks to Him in faith will be saved. That is why the Church can speak, in all truth, of the triumph of the cross.

By Father John Catoir



Justification is what Jesus did for us

One day we will stand before God, and do you know: because of Christ's saving love it will be just-as-if-we-had-never-sinned. That's what the word 'justification' means.

Christ died for you and me. He laid down His life freely to justify us, to bring us to full healing. We are already bathed in the redemptive waters which flowed from His side. We are justified now and forever. We need only claim that healing. Is there

any wonder why the Church spends its time praising the Lord for His saving love?

We praise God from whom all blessings flow. Isn't it a pity this truth does not shine forth from us with power in all the circumstances of our life? Unfortunately, there are long intervals when we do not see it clearly; discouragement, blue moods, self-doubt and, for some, even despair, cloud the mind.

But then there are bright spots too, when it all becomes radiantly clear: we are justified in Christ's blood; it is just-as-if-we-had-never-sinned.

There are moments in life when the human intellect has a flash of understanding, deeper and purer than anything ever experienced before. It often happens that truths which come to us through revelation, and which we honestly believe, do little to stir the heart or the imagination until they are illuminated, made vividly clear, by some mysterious inner light, which we call either actual or mystical grace.

For example, all Catholics know about God's love. At least we hope they do. It's a teaching so familiar, it has almost become a cliché. But there is knowing — and there is knowing.

On rare occasions, the knowledge of God's love has come to some believers so powerfully that their entire personality dissolves in the wonder of it — like a drop of water exposed to the noonday sun, evaporating in its heat. The sun takes over. So too with God when He sends a mystical grace.

Why God gives these gifts to us so rarely in life is a mystery in itself. Perhaps we could not survive if He over-powered us too often. Experiences like these happen to sinners as well as saints, adults as well as children, and they happen more than once in most lifetimes. But they happen more commonly than most people might believe.

God's love for us is more reckless and passionate than anyone has ever imagined. We are justified in His love; it is just-as-if-we-had-never-sinned.

The most extreme expression of one's love is giving to the beloved his most precious possession. The Lord God gave His only begotten Son. The Son, Jesus, who is the image of the Father, freely laid down His life for us. Only love does such things.

Prayer of the Faithful

FEAST OF THE TRIUMPH OF THE CROSS
24th Sunday of the Year
Sept. 14, 1975

CELEBRANT: God so loved the world that He gave His only Son, that whoever believes in Him may not die but may have eternal life. Through His Cross and Resurrection He has set us free.

LECTOR: The response to today's petitions is: "Lord, hear our prayer."

COMMENTATOR: That God may grant to our Holy Father, the bishops, priests, religious and laity a desire to share in the Cross of Christ, we pray:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we may all grow in the understanding of the life and holiness of St. Elizabeth Ann Seton, the first canonized saint born in the United States, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we too might share in the penitential spirit of our Jewish brothers on their feast of Yom Kippur, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the jobless may soon find good employment, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we may all grow in appreciation of the holy sacrifice of the Mass as a memorial of the passion, death, and resurrection of the Savior, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

CELEBRANT: Heavenly Father, the suffering and death of Your Son brought life to the world. Grant that we may feel the power of His for each one of us on this the feast of the Triumph of the Cross. We ask this through Christ the Lord.

PEOPLE: Amen.

Priest was 1st pioneer in hurricane forecasting

By GUS PENA

The first hurricane to be scientifically forecast wasn't named "Abby" or "Aida," but records show that just 100 years ago, yesterday, Sept. 11, 1875, a priest in Cuba accurately predicted her course off the coast of Florida, according to José Fernández-Partagás, a meteorologist at the University of Miami.

Nowadays, with sophisticated instruments and satellite tracing, the ways used by Fr. Benito Viñes, S. J., to forecast hurricanes is outdated.

But he is considered a pioneer establishing the basic scientific laws in the movement of hurricanes in the Caribbean. As such, the University of Miami will pay tribute to him Friday, Sept. 29, 8 p.m. at Koubek Center, 2705 S.W. 3rd. St. Dr. Neil Frank, director of the National Hurricane Center, will be the main speaker, said Fernández-Partagás.

FR. VINES was in 1875 director of the Magnetic and Meteorological Observatory of the Real Colegio de Belén. For many years the observatory at Belén School in Havana was considered one of the most reliable sources of information on meteorological conditions in the whole Caribbean area. Fidel Castro, himself a graduate of Belén School, closed the school and the observatory few months after taking over the government in Cuba. Many of the priests were forced into exile and Belén School now operates in Miami, Staffed by Cuban Jesuits.

Indicative of his scientific achievement were the honors granted to him. As soon as a year after his first forecasting of a hurricane he was granted the gold medal of the Philadelphia Exposition, 1876. In 1878 he was honored by Paris and Barcelona.

The meteorological work of Fr.

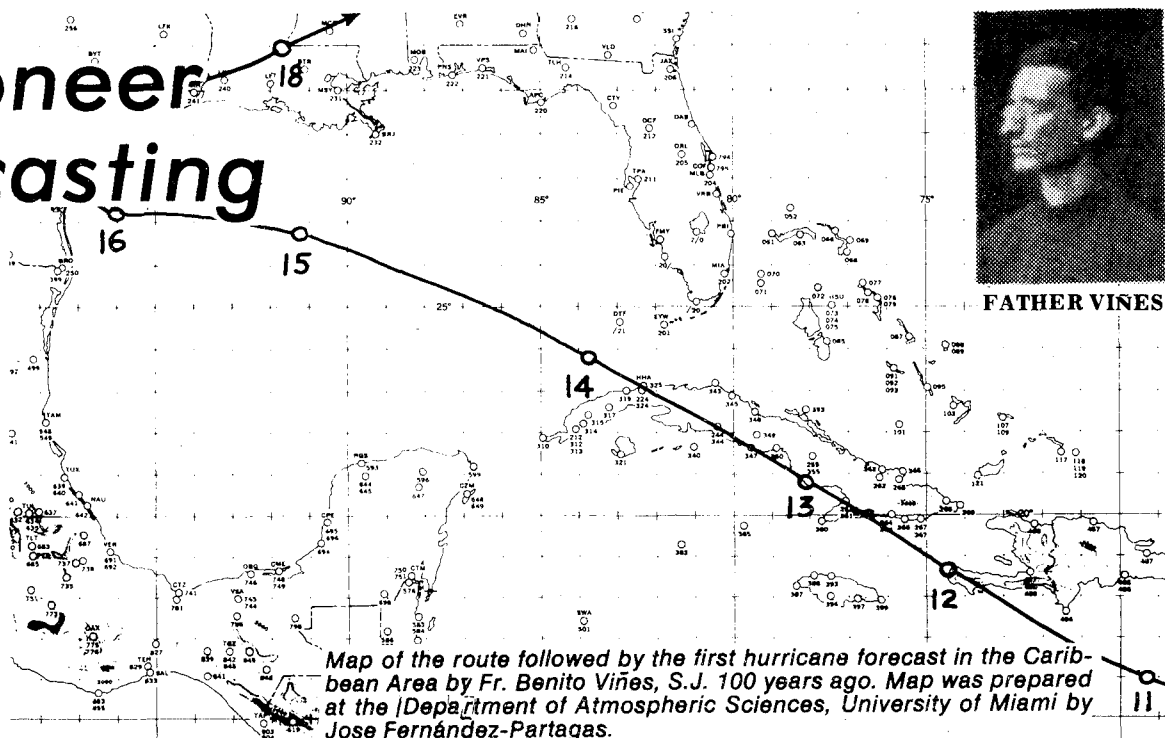
Viñes has been praised by scientists of many countries, including the United States. Meteorologist Everett Hayden, who was sent by the U. S. Government to Havana in 1888 to consult and work with Fr. Viñes on tropical hurricanes said that, in order to honor the priest, hurricanes in the Caribbean should be named after him, said Fernández-Partagás.

WALTER L. MOORE, Chief of the U. S. Weather Bureau, referring to Fr. Viñes in 1900, wrote: "Probably the Reverend Benito Viñes produced a more intelligent study than that of any other scientist in the investigation of tropical hurricanes."

The book "Atlantic Hurricanes," published in 1960 by noted meteorologists Gordon E. Dunn and Banner I. Miller, stated: "For several decades . . . the influence of Viñes was predominant. If there was evidence of a tropical cyclone, its localization with respect to the observer was based on the surface winds and the direction of clouds, in agreement with Viñes ideas."

"If we consider the limited resources of his day, we must admit that the contributions to science made by Fr. Viñes were highly worthy and surprising," said Fernández-Partagás, a Cuban meteorologist now working with the Physical Oceanography Department at the University of Miami and one of the organizers of the tribute to Fr. Viñes next Friday.

"Father Viñes used mostly the variation in atmospheric pressure and the appearance and movement of the clouds as his means of detecting hurricanes, and the most probable path of the storms — according to the month — as his fundamental means of forecasting," explains Fernández-Partagás.



FATHER VINES

BASING his forecast on the drop in atmospheric pressure in Havana on September 11, 1875, as compared to high pressures on previous days, Father Viñes indicated to the city's press his fears about the hurricane, which at that moment was approaching Cuba from the Lower Antilles.

Upon more direct study of the September, 1875 hurricane which he forecast for the first time, Father Viñes tells us that the center of divergence of the cirrus clouds appeared exactly to the east-southeast on the afternoon of the 12th. By the appearance, form and structure of the cirrus he deduced that the storm was of large diameter. And at that time the eye of the storm was in the western part of the island of Santo Domingo about 550 miles to the east-southeast of Havana.

Father Viñes deduced that Havana should find itself either in

the path of the storm or very close to it. He pointed out that the normal direction of the path for that date and for latitudes of 18 to 23 degrees is approximately west-northwest. Since the storm was to the east-southeast, and would probably move in their direction, he surmised it would come directly towards Havana or its environs.

His predictions were verified by the actions of the storm, which bore all along the island of Cuba from Pico Turquino to Havana. On the night of the 13th it passed through the Capital, and launched itself off into the Gulf with increasing velocity, towards Texas.

MUCH MORE than for having produced the first hurricane forecast, the fame of Father Viñes rests on his having defined the basic laws of the circulation and

movement of Caribbean hurricanes. These definitions were the product of close investigation which ended only upon the death of Father Viñes in July, 1893. In one of his laws on cyclonic circulation, Father Viñes established—for the first time in meteorology—the structure of the hurricane in the different levels of the atmosphere; that is, in three dimensions. The structure pointed out by Viñes in the last century is close to that known to science today.

Father Viñes' abilities were recognized by his membership in the Academy of Medical, Physical and Natural Sciences of Havana, and by the fact that he was also a member of the Scientific Society of Brussels and other intellectual institutions of Germany and France.

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It's a Date

Palm Beach County

A rummage sale under the auspices of **ST. JOHN FISHER** Women's Guild will be held between 8:30 a.m. and 4 p.m. on Friday and Saturday, Sept. 19 and 20 in the parish hall, 4301 N. Shore Dr., West Palm Beach.

★★★

Women in **ST. JULIANA** parish are invited to a get-acquainted tea Saturday, Sept. 13, at 1 p.m. in the school cafeteria. A mini-Chinese auction will also be held.

★★★

The **SHAMROCK CLUB** of Palm Beach County will hold its monthly meeting tonight (Friday) at 8 p.m. in the American Legion Hall, 212 No. J St., Lake Worth. The club will also hold a Buffet Dinner Dance Sept. 20 at the Ramada Inn on the Green. Call 585-4265 for reservations.

★★★

A social will be sponsored by the Women of **ST. CLARE** Sunday, Sept. 14, from 3 to 5 p.m. in the parish hall. All parents and teachers of St. Clare School are invited.

★★★

The Holy Name Society and CYO of **SACRED HEART** parish, Lake Worth, are jointly sponsoring a breakfast in Madonna Hall Sunday, Sept. 14, after the 9 a.m. Mass. All parishioners are invited to the breakfast, at which a guest speaker will discuss the Cursillo movement.

Dade County

The Women's Club of **ST. BARTHOLOMEW** parish will hold its get-acquainted meeting and party Thursday, Sept. 18, following the 7 p.m. Mass.

★★★

A "Meet the Faculty Night" will be held by the **LITTLE FLOWER** Home and School Association Tuesday, Sept. 16, at 8 p.m. in the parish auditorium. Parents of second graders will provide and serve refreshments.

★★★

The **MEMORARE SOCIETY** for widows and widowers meets Friday, Sept. 12 at 8 p.m. in the St. Louis parish center, 7270 SW 120 St. Call 274-0244 for details.

OUR LADY OF THE LAKES parish will present their annual Christmas pageant on Dec. 21. Those involved will meet at 9 p.m., Monday, Sept. 15 in the parish center. Singers, dancers, actors, stage hands, set designers, etc. are urgently needed. All interested are urged to attend.

★★★

The next meeting of the **CATHOLIC WIDOWS AND WIDOWERS CLUB** will be held at Blessed Sacrament Church, 1701 E. Oakland Park Boulevard Monday, Sept. 15 at 8 p.m. For information, call 772-3079 or 565-3149.

★★★

Their annual Mother-Daughter Breakfast will be held by the **ST. LAWRENCE** Council of Catholic Women Sunday, Sept. 21. Mass will be at 9 a.m. followed by breakfast and a fashion show at the Country Club of Miami. If you sew and would like to model your creation, or for further information, call 947-7598 or 947-0708.

★★★

St. Patrick parish hall will be the location of the monthly meeting of Florida Chapter One of the **KNIGHTS OF COLUMBUS**, at 8 p.m. Monday, Sept. 15. Hosts are Miami Beach Council No. 3270. Volunteers are needed to serve food and refreshments.

★★★

A trip to the Laserium at the Carib Theater of Miami Beach is set for the **CATHOLIC ALUMNI CLUB** of Miami Saturday, Sept. 13. The psychedelic light show begins at 8:30 p.m., so members will meet in the lobby at 8:15.

★★★

A Square Dance and Dinner will be sponsored by the **HOLY FAMILY** Women's Club Saturday, Sept. 20 from 7 p.m. to 12:30 a.m. in the parish hall, 14500 NE 11 Ave. Tickets may be purchased by Sept. 14 by calling Toni Yuhasm 947-7676.

★★★

A meeting of the **SOUTH DADE DEANERY** of the Archdiocesan Council of Catholic Women will be held at the Dominican Retreat House Wednesday, Sept. 17, beginning with a Liturgy Service in the chapel at 9 a.m. Included in the meeting will be a Team Training Institute. All affiliation presidents, vice-presidents and commission chairmen are urged to attend.



Senior citizens from north Dade County attended an Hour of Reflection followed by lunch at St. Rose of Lima Church last Friday. Above, Father David Punch, who is Archdiocesan director of the Commission for the Aging, greets participants at lunch. At left, Mrs. Joachim Beary receives communion from Father Punch, who celebrated the Mass.

Broward County

A parish picnic sponsored by the Men's Club of **ST. HELEN** parish is scheduled to begin at 10 a.m. at Holiday Park, Fort Lauderdale, on Sunday, Sept. 14. Parishioners will bring food but the club will provide charcoal, soft drinks, and games for all ages.

★★★

A card party under the auspices of **ST. HENRY** Women's Guild begins at noon on Thursday, Sept. 18 in the parish hall, Pompano Beach. For reservations call 772-8435.

★★★

ST. GREGORY Women's Guild, Plantation, will host a membership tea in the new clubrooms, 200 University Dr., after all of the Masses on Sunday, Sept. 14.

★★★

Parents, friends and faculty of **CHAMINADE** high School are invited to the Second Annual Chaminade Parents Club Mixer, Saturday, Sept. 20 at the school at 500 Chaminade Dr., Hollywood. Hors d'Oeuvres will be served at the evening of dance and friendship. For more information call 652-2058.

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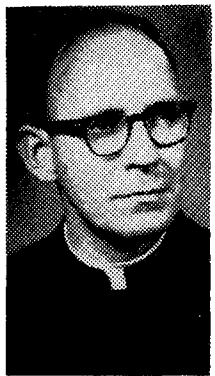
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BISHOP VEROT:

Defender of the South's blacks

By MSGR. MICHAEL V. GANNON

On Jan. 3, 1870, during the course of the First Vatican Council, a stocky, five-foot-two bishop who presided over the Church in Georgia and Florida, mounted the speaker's platform in front of the assembled bishops of the world to deliver an impassioned defense of the black population in the American South. His name was Augustin Verot. French-born, he had taught as a member of the Society of St.



Msgr. Gannon is a professor of history and religion at the University of Florida and pastor of St. Augustine Parish, the student center, in Gainesville, Fla.

Sulpice at St. Mary's College in Baltimore, Md., from 1830 to 1858, when he was consecrated bishop and appointed vicar-apostolic of Florida. Georgia as well as Florida would come under his jurisdiction during the difficult years of the Civil War.

Now, five years after the close of that conflict, he had something to say to the other Fathers of Vatican I. "I come from a diocese," he said, "in which there are many Negroes, more than a half-million Negroes, in fact. . . . We condemn the inept error of those who dare to assert that Negroes do not belong to the human family, or that they are not endowed with spiritual and immortal souls." He went on to observe that "errors of this kind are more deserving of condemnation" than are the abstract doctrines of obscure theologians.

AMONG HIS own people, Bishop Verot had practiced what he preached, providing priests, Sisters and schools for the freed black populations of Georgia and Florida. In fact, he took the part of the Freedmen, as they were called, with a vigor and eloquence that was unmatched elsewhere in the southern Church. It would be difficult to point to a southerner of any persuasion, religious or political, in the post-war years, who interested himself as deeply in the moral, intellectual and material welfare of the blacks — in the necessity, as Bishop Verot said, of "enlightening, civilizing, and ennobling a race that has suddenly emerged from bondage to the enjoyment of civil rights and the

blessings of liberty."

Yet, just a few years before, Bishop Verot had been one of the staunchest Southern voices raised in the defense and vindication of the institution of slavery. On Jan. 4, 1861, for example, a day set aside by President James Buchanan "for humiliation, fasting and prayer," Bishop Verot mounted another speaker's platform, the pulpit of the parish church of St. Augustine, Fla., to deliver a sermon excoriating the "false and unjust principles of abolitionism," the movement in northern states to emancipate the slaves. The institution of slavery, he said, did not offend any of the sanctions of natural law, divine positive law, ecclesiastical law, or civil law. Nowhere in the Bible could there be found any condemnation of it; indeed, the New Testament books, especially the writings of St. Paul, contain, "on the contrary, plain and evident approbations of it."

In this position, the reader may be surprised to learn, Bishop Verot did not differ from the other U.S. bishops, North or South, before the Civil War. The classic Catholic argument was that the state of involuntary servitude was not necessarily evil, and that it ought to be tolerated until a better social order could be secured. Wherever circumstances permitted the slave to achieve better conditions on his own, the Church encouraged manumission (setting him free). But the institution itself ought to be abolished gradually, the bishops maintained, by careful stages, as feudalism had been abolished in Europe.

BISHOP VEROT went further in the defense of slavery, however,

than did any of his colleagues in the episcopacy. He asserted that it was no worse a form of life than that of the average wage earner in the industries of the North. "It is truly remarkable how gay, cheerful and sprightly are the slaves of the South. I do not hesitate to say that they seem to be better contented than their masters; assuredly more so than the sullen and gloomy population found in the work shops and factories of large cities." What particularly nettled Bishop Verot was the fact that many of the abolitionist voices belonged to bigoted members of the Know-Nothing party, whose "unholy attacks" had only recently been directed toward the Catholic Church. "But the South," the bishop warned, "has not been, and will not, as a nation, be as patient as the Catholic Church." These words electrified his audience, and were afterwards published and disseminated throughout the South as a Confederate tract. In the North they earned for Bishop Verot the opprobrium of being a "rebel bishop."

What very few noticed then, either in the North or in the South, was the second half of that sermon. By 1865, less sure of the moral grounds on which the Confederacy fought, Southern newspapers would be quoting the second half rather than the first. For Bishop Verot had gone on to say that slaveholders had certain duties as well as rights, and that not all had observed those duties. Some masters had cruelly abused their slaves, treating them as animals instead of as their fellow human beings. Thus they had proven themselves unworthy of their own rights. He gave a number of

examples, in the course of which he declared:

"I am a sincere and devoted friend of the South, to which Divine Providence sent me, and I am ready to undergo any hardship — to make any sacrifice — for the true welfare of the people among whom I live; still I must say it for conscience sake. . . . The Southern Confederacy, if it should exist, must rest on morality and justice, and it could never be entitled to a special protection from above, unless it professes to surround slavery with the guarantees that will secure its morality and virtue."

IN THIS connection, Bishop Verot argued that to deny blacks religious instruction "would be the sure way to render slavery an untenable and ruinous institution, deserving the contempt of men, and the malediction of God."

This was the first such code

governing slavery proposed in the South. As the Civil War ran its course, similar demands for slavery reform were heard in other quarters of the Confederacy.

By the time of his death, in 1876, the one-time "rebel bishop" had proven his pro-black convictions in many and ample ways. School enrollment figures show the extent to which he succeeded in assisting young Florida blacks, Catholic and non-Catholic — often in the face of strong white opposition. Six black schools were in operation: at St. Augustine, Jacksonville, Fernandina, Palatka, Mandarin and Key West. No other Southern diocese put forth so great an effort, and none enjoyed the same success. True, the number of blacks under instruction in the immediate post-war years was small by comparison with the school systems sanctioned by federal bureaus and religious agencies endowed from the North.



Bishop Augustin Verot, whose See included Georgia and Florida in the 19th century, was an eloquent defender of black people. The French-born Sulpician spoke in defense of Southern blacks at the First Vatican Council.

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Jesuit Father James Fleck gets set for a filming session on a moveola crab, while University of Detroit Jesuit High School freshman Matt Naud, star of the priest's first film, looks on. The film, "7-Mile High," is expected to be the first in a series of films on the 100-year-old school. Father Fleck is head of a new Jesuit-sponsored company, Jeskor Creative Services, which will do photography, recordings, theater and advertising in addition to films.

P.B. college gets full-time campus minister, at last

By GEOFFREY BIRT
Palm Beach County correspondent

LAKE WORTH — There will be a full-time campus ministry — formerly known as a chaplaincy — at Palm Beach Junior College this year, as its 7,000 students resume studies this month.

It will be the first time during its 40-year history that PBJC has had a priest attached full-time to its staff. Until now, the college has been served from Sacred Heart parish, Lake Worth.

Appointed to the new position is Father Leslie Cann, who was the first supervising principal at Cardinal Newman High School, 1961-1970.

In addition to his regular campus ministry, Father Cann will be responsible for the Newman Club, which is located in a house on South Congress Avenue, opposite the main entrance to the campus.

Father Cann is already on the job at the Newman Club house, often wearing a sweatshirt and wielding tools, as he goes about the task of reconstructing its interior and renovating its exterior. Meanwhile, he is seeking advice on how best to organize and operate a modern day Newman Club, to meet the needs and preferences of today's students.

College administrators are preparing an office for this campus ministry, and including Father Cann in their overall program planning for the 1975-76 college year. "I have received a warm welcome and promises of cooperation from (PBJC

president) Dr. Harold Maner, and Dean (Paul) Glynn, among others," he said.

The college no longer maintains records showing the religious beliefs of its students, but in 1964 a questionnaire disclosed there were, at that time, more Catholics on the campus than there were adherents to any non-Catholic denomination.

As for the reorganization and reconstruction underway at the Newman Club, Father Cann says he recognizes that the organizational structure of the University of Florida Newman Club, when he was its president there in 1951, may not be acceptable today. "Students are getting away from the president and team of officers type of structure," he noted.

Meanwhile, as he seeks advice on this subject, he is tending towards an organization which will result in an information center and club for both Catholics and non-Catholics; have a chapel where Mass is regularly celebrated; provide a religious library — for which he is currently collecting books — and encourage a one-to-one relationship between the students and himself.

To make this possible, some walls are coming down, and others are going up at the club house. Plumbing and electrical fixtures are being modernized — and items are being collected for a rummage sale "in a few weeks time" to help pay for the "face-lifting" job and reorganization.

Weekend programs are coming up for all

By ELAINE SCHENK

● Something for everyone, whether CYO-ers or Young Adults. Two weeks ago we promised you more info about a series of weekend retreats for young adults. There are two weekends open: Oct. 17-19, and Oct. 24-26. It can be a time of spiritual renewal, of

Your Corner

figuring out just where you've got to go in God's plan, of prayer, and individual and common reflection. Come along and meet other young adults who are looking for the way to get in on the Lord's work Contact Louis "Sonny" Gaudet at 757-4951.

● Searches will be going on again this year, of course, for high school juniors and seniors. The first is scheduled for Sept. 19-21 at St. Clement Parish in Ft. Lauderdale, with the second at Pace High School in Miami, Oct. 10-12. Contact the Youth Activities Dept. (757-6241, Ext. 260) for info and applications.

● Meanwhile, high school freshmen and sophomores can get in on the Insight program, beginning with a weekend at St. Thomas Aquinas High School in Ft. Lauderdale, Oct. 4-5.

● And no matter what age you are, you should be able to find

"your bag" in the preparations for the Christmas (yes, already!) Pageant to be presented in December by Our Lady of the Lakes Parish. They need singers, dancers, actors, light men, electricians, choreographers, musicians, ushers carpenters, set designers, costume designers, seamstresses, animals . . .

In order to get things rolling, the parish is sponsoring an Open House Monday evening, Sept. 15, at 9 o'clock. Lots of enthusiasm is bubbling up plans, assignments — even refreshments! Call George Dyer at 558-2202 and talk it over.

● We'd like to remind all CYO presidents that your parish affiliation fees are due and payable to the Dept. of Youth Activities. Any CYO paying these dues by Oct. 1 will receive 10 participation points. The fees go toward affiliating the Archdiocese of Miami CYO with the National CYO Federation. Remember, you've got to pay the affiliation dues to be eligible to participate in diocesan functions. You wouldn't want to miss out on all the exciting activities (e.g., potty race, sports, etc.), would you?

● Don't forget the Back-to-School Dance tomorrow night, hosted by your friendly neighborhood Archdiocesan CYO Board. Dress casual; come and enjoy Hemlock from 8 - 12 p.m. at Holy Family Parish Hall, NE 145 St. and 11 Ave in North Miami.

● And Young Adults have their own dance tomorrow night at St. Timothy Parish, this one sponsored by St. Timothy Young Adult Group. Begins at 8 p.m., and refreshments will be handy.

Straight Talk

Is following my horoscope wrong?

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

Dear Father,

I know that the Church teaches that it is a sin to be into astrology. I just don't see how it can be wrong for me to read my horoscope in the morning. Is that really hurting God?

A Libra

Dear Libra,

There are many people each morning who turn to their horoscope and out of curiosity or amusement see what astrologers say the stars have in store for them that day. That is really harmless. It is harmless because it isn't taken seriously. What the Church condemns are those people who live by their signs, who consult the stars before making decisions, who explain happenings in their lives by the stars, etc.

The reason the Church feels so strongly about this is a very important one; man is free and responsible for his own actions. If we feel that our destiny is determined by the way two planets line up, life becomes a game. If we

believe in the stars there is no sense worrying too much about the future for we can do nothing about it, and there is no sense worrying about the past because it wasn't really our fault. Everything is in the stars.

God has told us that each man and woman will one day stand before Him and be judged on good and evil in that individual's life. God is not going to want to hear from us, "It was in the stars".

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A people greet patroness at Biscayne Bay Sunset

(Continued from page 1)

constantly.

"Today, hearing the bells and seeing the statue, has made me experience, in but an instant, the best moments of years gone by — happy years."

"Let us not forget that we are here above all to worship God, our Lord, and that only because of Him we honor His mother and our patroness the Virgin of Charity," Father Luis Perez told the crowd as he began the recitation of the rosary prior to the celebration of the Eucharist.

THE CONCELEBRATED Mass was presided over by Archbishop Carroll and was con-celebrated by Spanish-speaking priests, with Msgr. Roman as principal celebrant. Many other priests remained outside the main part of the stadium among the people, hearing confessions during the early part of the Mass. They also distributed communion to thousands for almost half an hour.

"It is really a moving scene to

see so many of you have come to honor our Patroness," Msgr. Roman said during the homily. "Many of you perhaps have come full of tears and sorrow because of so much suffering in your lives . . . but tonight I dare ask you to rejoice, yes, be joyful, for Mary is the cause of our joy, since it is through her that we have received our salvation which is Jesus."

"I came all the way from Tampa, hoping to see the statue of Our Lady," said Amy Pelaez who was listening to Msgr. Roman from outside the stadium. "But I know she hears my prayers anyway. She always has," and she recalled her visits to the Shrine of Cobre, in Oriente Province, Cuba, where the small statue found in the waters of the Nipe Bay, in northeastern Cuba, is venerated.

AFTER 300 YEARS of devotion to Our Lady of Charity, Pope Benedict XV proclaimed her Cuba's Patroness in 1916. In 1951 a replica of the original statue was

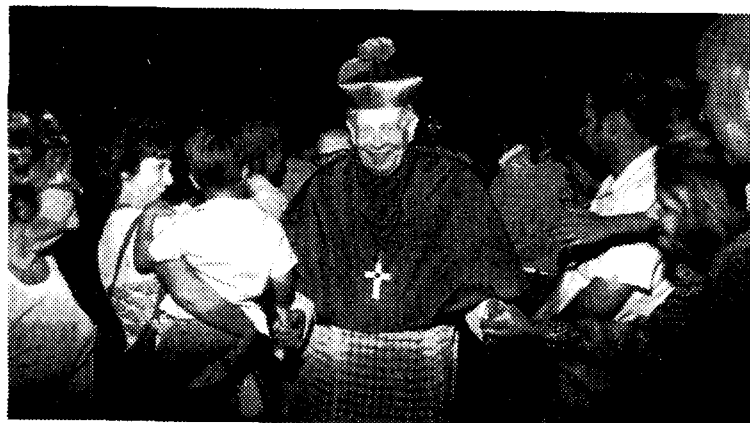
taken to every part of the island in observance of the fiftieth anniversary of Cuban Independence. This is the same statue that arrived in Miami on Sept. 8, 1961, through the efforts of the Panamanian Embassy, and which now receives, yearly, homage of over 350,000 Cuban exiles.

Following the ceremony at the stadium and after a special Papal blessing, imparted by Archbishop Carroll, the small statue was taken in procession and then by car back to the Shrine on Biscayne Bay, adjacent to Mercy Hospital. In spite of the hour, hundreds of persons still waited.

"The flow of pilgrims to the Shrine has been continuous even during the stadium Mass. So many were unable to get in," Sister Francisca Jauregui, D.C. said. During this time, the crowds recited the rosary and were given more than 20,000 pieces of instructional literature.

"THIS YEAR'S celebration has been the best attended so far," said Gaston Cantens, one of the leaders of the Confraternity of Our Lady of Charity. "It has shown that in spite of the 15 years that have gone by, Cubans are still united in prayer and in hope."

He and his wife Teresita, together with five other couples representing the six Cuban Provinces, have been responsible for most of the activities at the Shrine and part of the organization



Throngs Greet Archbishop Carroll at the Marine Stadium

of the program in the stadium. They also took turns in keeping watch at the Shrine which remained open all throughout the night of the 7th.

"We may have to find a larger place to hold next year's celebration," said Juan Sanchez, another of the coordinators. "More people come each year from out of state for the occasion. They all try to plan their vacations so they can be here for Sept. 8th."

"I've already received many calls from humble people who just want to express their thanks for the

ceremony," Msgr. Roman said. "There are also those who ask how it was possible for so many to gather on a working day. Many just don't understand that people may come simply out of love for Our Lady, their mother, and there is no other explanation."

"I've just talked to one of the men who worked all day setting up the electrical work necessary at the stadium," Msgr. Roman explained. "He was coming to return his check. For him, it had been an honor, in his own way, to serve La Virgencita de la Caridad."

Seton canonization U.S. day in Rome

(Continued from page 1)

the world) on Christmas and Easter.

NBC scheduled a special hour-long telecast of the canonization, entitled "A Saint for America" the day of the canonization at 2 p.m. New York time. This was a joint enterprise with the U.S. Catholic Conference. ABC and CBS made arrangements to pick up parts of the canonization broadcast: ABC for its "Directions" series from 1 to 1:30 p.m. and CBS for "Lamp Unto My Feet" from 10 to 10:30 a.m., both on the day of the canonization. (Check local listings for time of broadcast in your area).

TWENTY-SEVEN of the American bishops at the canonization were already in temporary residence at the graduate house of North American College for a month-long consultation with leading theologians, philosophers and experts in Scripture.

Mother Seton's canonization was officially characterized as the Vatican's special celebration of "International Women's Year," paying tribute to a woman who passed through every possible state of life, including marriage, motherhood, widowhood and the Religious life.

Mother Seton's Episcopalian background lent a special ecumenical dimension to the canonization. Bishop John Allin, presiding bishop of the Episcopal Church in America, sent two bishops and one clergyman as an official delegation.

POPE JOHN XXIII, at Mother Seton's beatification in March of 1963, called her entry into the Church an "enriching of the treasure she already possessed".

Invited to the canonization were two people whose otherwise inexplicable cures from serious diseases were admitted as miracles wrought through the intercession of Mother Seton.

One is Mrs. Anne O'Neill Hooe, now the mother of five children, who was cured of leukemia in the early 1960s. The other is Carl

Kalin, who was cured of a complication of encephalitis and red measles in the early 1970s. Kalin entered the Church last Christmas. He was not a Catholic at the time of his cure.

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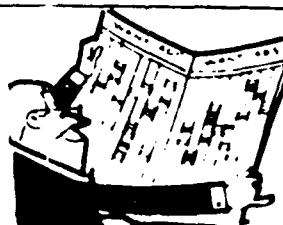
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Assumption, Pompano Beach	381.00	St. George, Fort Laud.	253.00
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Blessed Trinity, Miami Springs	90.00	St. Helen, Fort Laud.	312.00
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Epiphany, Miami	000.00	St. Ignatius Loyola, Palm Bch. Gard.	101.00
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Little Flower, Hollywood	351.00	St. Joseph, Miami Beach	280.00
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St. Boniface, W. Hollywood	75.00	St. Raymond, Miami	154.50
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St. Catherine of Siena, Miami	268.50	St. Rose of Lima, Miami Shores	975.00
St. Cecilia, Hialeah	90.00	St. Sebastian, Fort Laud.	1,250.00
St. Chas. Borromeo, Hallandale	204.85	St. Stephen, West Hollywood	1,018.00
St. Christopher, Hobe Sound	119.00	St. Thomas the Apostle, Miami	61.00
St. Clare, No. Palm Beach	339.00	St. Thomas More, Boynton Beach	433.00
St. Clement, Ft. Laud.	375.00	St. Timothy, Miami	312.12
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St. Dominic, Miami	259.00	St. Vincent Ferrer, Delray Beach	582.00
St. Edward, Palm Beach	000.00	Visitation, Miami	137.00
St. Elizabeth, Pompano Beach	664.13	St. William, Naples	000.00
St. Francis of Assisi, Riv. Beach	200.50	St. Eliz. Seton	18.57
St. Francis de Sales, M. Beach	000.00		

N. Palm Pre-Cana sessions continue

JUNO BEACH — Pre-Cana conferences began last week at St. Paul of the Cross parish for couples planning to marry from several North Palm Beach County parishes.

Sessions will continue on Thursday evenings at 8 p.m. for those from the parishes of St. Francis of Assisi, Riviera Beach;

St. Clare, North Palm Beach; St. Ignatius Loyola, Palm Beach Gardens; St. Paul of the Cross, and St. Jude, Jupiter.

Speakers well-qualified in various fields will lecture at the sessions. This course will not be given in this area again until Spring.

S. Broward Pre-Cana Conference set for Oct.

Couples from parishes in the South Broward Deanery planning to marry in coming months will be able to attend the pre-Cana Conference scheduled to begin Oct. 12 in St. Gregory Church, Plantation.

Sessions will be held in the

parish's clubroom from 8 to 10 p.m. on Sunday, Oct. 12; Wednesday, Oct. 15; and Sunday, Oct. 19. The conference will include six lectures given by priests, psychiatrists, psychologists, a family doctor and a young couple.

Volunteers needed to learn counseling

Finding yourself pregnant with an unwanted child is a difficult

Marian School benefit dance

CORAL GABLES — "An Evening in Paris" is the theme of this year's benefit for the Marian Day School for Exceptional Children sponsored by the Daughters of Isabella.

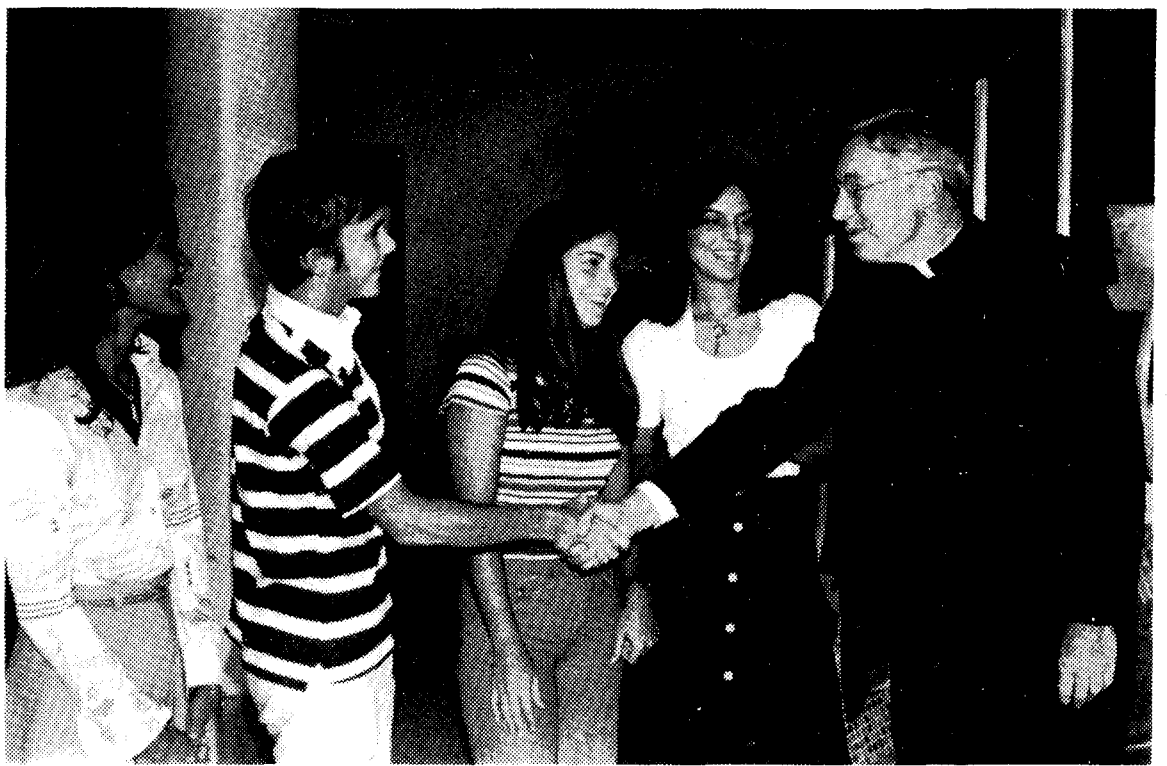
A dinner and dance will be held Saturday, Sept. 20 at Christopher Columbus High School, 3000 SW 87 Ave.

Reservations may be made by calling 667-8754.

situation, one that can often be resolved only after counseling by a conscientious woman concerned about human life.

The Palm Beach County Right to Life League will be starting a course this month for women who are interested in volunteering their time to help other women with unwanted pregnancies. Participants will be trained in telephone counseling techniques.

Interested women may call 622-3394 or 842-4621 to make arrangements for taking the course.

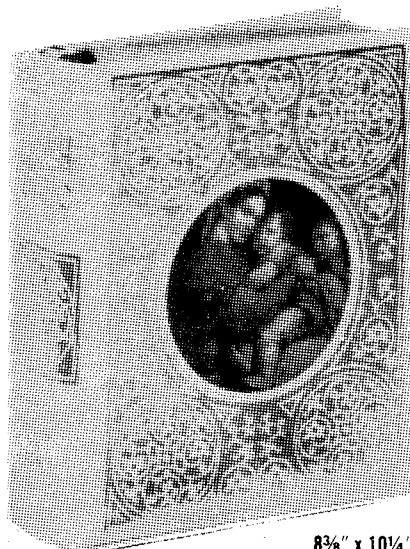


BISHOP THOMAS GRADY of Orlando greets students at Barry College last Thursday after concelebrating a special Mass with faculty priests which traditionally opens the school year. The ceremony was ecumenical and a Bicentennial theme was chosen by Fr. Neal McDermott, college chaplain.

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

The New American Bible translation of this edition used in the officially designated readings of the new revised Roman Rite of the Mass is reproduced in a style for easy reading. The quoted words of Christ are printed in red. Other features, including the Second Vatican Council's statement on the Scriptures, make this beautiful and distinctive Bible a basic resource for today's Catholic.

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SINAI: Acuerdo hacia la paz

El acuerdo sobre el Sinaí firmado entre Egipto e Israel con la mediación de Estados Unidos, "es un paso hacia la paz en el Oriente Medio, pero no es la paz todavía," escribe en L'Osservatore Romano el periodista vaticano Federico Alessandrini, quien además indica que queda aún pendiente el conflicto entre Israel y Siria sobre los Altos de Golan. Alessandrini critica la carrera de armamentos en esa región cuyo costo "impone privaciones en millones de seres que de otro modo tendrían la oportunidad de vivir más dignamente."

ARGENTINA: Crisis política y moral

En medio de la crisis política y económica de Argentina, varios obispos piden esfuerzos positivos y optimistas para sacar al país de sus violentos conflictos y postración. De otro modo, advierte Mons. Octavio Derisi, rector de la Universidad Católica, caeremos gradualmente "en brazos del materialismo ateo." Mons. Eduardo Pironio, obispo de Mar del Plata, lamentó el efecto que la crisis tiene en los hogares: "tristeza, ansiedad y privaciones; por eso todo esfuerzo de recuperación debe comenzar con la familia." Mons. Adolfo Tortolo, arzobispo de Paraná, atribuye la crisis general "al derrumbe de la ley moral en los actos de los hombres." Al clamor se unió la Iglesia Metodista, diciendo que "se necesitan disciplina, trabajo y sacrificio para reformar toda la sociedad y ayudar a los pobres."

PANAMA: En pos de un tratado justo

Los obispos de Panamá han declarado que el nuevo tratado con Estados Unidos sobre el Canal de Panamá ha de ser "una piedra angular de justicia internacional y no piedra de escándalo de las naciones." En su reunión anual aquí expresaron preocupación por la lentitud de las generaciones (trabas son: cuánto más ha de durar la administración norteamericana del Canal, qué tierras e instalaciones son imprescindibles a su defensa, y cuánto toca de los ingresos a Panamá). Lamentan "la falta de información y de visión histórica de algunos, incluso altos legisladores en los Estados Unidos", y agregan que un "tratado justo redundará en bien de ambas naciones."

PERU: ¿Cambios o no?

El nuevo presidente del Perú Gen. Francisco Morales, dijo al país que no espera hacer cambios en la Revolución de hace siete años (cuando los militares derrocaron un gobierno civilista), y que continuará una acción inspirada en los valores del cristianismo. El régimen, antes representado por el Gen. Juan Velasco Alvarado, es más bien izquierdista y ha hecho reformas, algunas criticadas, en tenencia de tierras, comunicaciones sociales, minas, banca y sindicatos. En el pasado hubo conflictos con periodistas, la misma policía y los obreros de minas y fábricas. El nuevo Jefe, sin embargo, ha comenzado a restituir algunas libertades cercenadas por Velasco. Se ha permitido, entre otras cosas el retorno de exiliados y se ha prometido un gradual de democratización. Los observadores dicen que Bermúdez es hombre moderado que viene a atajar actos demagógicos de su predecesor.

ORACION DE LOS FIELES

VIGESIMO CUARTO DOMINGO DEL AÑO
SEPTIEMBRE 14 DE 1975

CELEBRANTE: Dios tanto amó al Mundo que nos envió a Cristo para enseñarnos el camino de la salvación. Por su cruz y resurrección nos ha liberado del pecado.

LECTOR: La respuesta de hoy será: "Escúchanos, Señor." Por el Santo Padre, los obispos y la Iglesia universal para que siempre encontremos en la cruz de Cristo nuestra salvación, oremos al Señor

PUEBLO: Escúchanos, Señor.

LECTOR: Para que la vida y santidad de Mother Seton, primera santa de los Estados Unidos, nos sirva de ejemplo en nuestra vida cristiana, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Para que el pueblo cristiano se una al espíritu penitencial del pueblo judío en su celebración del Yom Kippur, oremos al Señor.

PUEBLO: Escúchanos, Señor

LECTOR: Por un aumento en las vocaciones religiosas en nuestra comunidad latina, oremos al Señor.

PUEBLO: Escúchanos, Señor

LECTOR: Para que siempre recordemos en la Santa Misa el sacrificio salvador de Cristo, oremos al Señor.

PUEBLO: Escúchanos, Señor

CELEBRANTE Padre Santo, el triunfo de la cruz es el triunfo del amor sobre la misma muerte. Ayúdanos a construir un mundo de paz y hermandad y te lo pedimos por Cristo Nuestro Señor.

PUEBLO: Amén.

ELIZABETH SETON:

Primera Santa en Estados Unidos

Por

ELENA SCHENK

"¿Santo? ¿Yo? Pero ¿cómo puede una persona ser santa en nuestros tiempos?"

El joven respondía como tantos norteamericanos con esa pregunta: ¿Cómo?

En Elizabeth Ann Bayley Seton tenemos una respuesta categórica. Una mujer bella tanto en el alma como físicamente, y nacida casi en el mismo momento que vio nacer este joven país moderno, la fundadora de las Hijas de la Caridad en Estados Unidos fue antes de su conversión a la fe católica miembro de la flor y nata de la sociedad neoyorquina. Se casó con William Seton antes de cumplir 20 años, y dio a luz a cinco hijos. Pero esta familia tuvo que pasar muchas pruebas de todo tipo a pesar de su posición y riqueza. Antes de cumplir 30 años, Elizabeth quedó viuda y tenía la preocupación de criar a sus hijos habiendo perdido los fondos económicos de que dependía.

Fue un momento de crisis para Elizabeth — pero no tanto crisis económica como espiritual. A los ojos del mundo fue el peor momento para tomar una decisión de entrar en la Iglesia. ¿Qué pensarían sus amigos, sus parientes, su pastor?

Los datos de la vida de la Madre Seton no son tan importantes como el hecho de que ella es santa. ¿Por qué es santa? Sí; debemos hacernos esta pregunta, porque si es cierto que el hecho de haber santos tiene importancia, también es importante que sepamos el por qué de un santo. O, lo que es lo mismo, tenemos que aprender, ¿qué es la santidad?

Estados Unidos, tan joven que su historia entera es moderna, hasta el domingo, 14 de Septiembre, no ha sido suelo de ningún santo canonizado. Algunos de los estadounidenses no se han dado cuenta, por ello, de que su tierra es capaz de dar santos. "¿Los santos? — te dirán — Ah, magníficos! Pero pertenecen a otras épocas, no a la nuestra — y a otras tierras. Nuestra sociedad es demasiado materialista, moderna ¿Yo? ¿Santo? No, hijo mío; busca en otro lugar."

Si hubiera dicho esto Elizabeth Bayley Seton, miembro de esa sociedad elegida de sus tiempos, jamás tendríamos la alegría de llamar nuestra a una mujer santa, que al darse cuenta de lo que fuera la voluntad divina, siempre dijo sí; y siempre iba buscando esa voluntad aunque le costó sus amigos, parientes, su posición en la sociedad de New York, y todo el apoyo económico que pudieran haberle ofrecido, cuando al entrar en la Iglesia católica aquellos se volvieron espaldas hacia ella.

¿Por qué es santa? — preguntamos de la Madre Seton. ¿Por qué fundó una congregación religiosa? En el cielo están muchos

Más de 13,500 norteamericanos esperan asistir el 14 de septiembre en la mañana a las ceremonias con que el Papa Paulo VI declara santa a la Madre Ann Elizabeth Seton, la primera compatriota que llega a los altares. Tras convertirse al catolicismo se consagró a obras de educación y caridad. Vivió de 1774 a 1820. Las ceremonias serán transmitidas por televisión a Estados Unidos.



Habiendo pasado casi cinco meses en Italia, donde murió su esposo William en 1803, Elizabeth Seton se muestra vestida al estilo de una viuda italiana. Fue este vestido que adoptaron ella y sus primeras hermanas para el hábito de la congregación de las Hijas de la Caridad en Estados Unidos, que ella fundó.

El edificio de piedra fue la primera residencia de la Madre Seton y sus hermanas en St. Joseph's, Emmitsburg, Maryland.

santos que no han fundado ninguna congregación religiosa. O ¿será porque sufrió mucho? ¿Cuántos hombres y mujeres hay que han sufrido enormemente, y que no son por ello santos? Es cierto que Elizabeth sufrió ¡tanto! y de tantas maneras. Pero su sufrimiento no constituye su santidad. ¿Será porque ella ayudó a los pobres y enfermos? Incluso hacen esto los gobiernos políticos. O, ¿puede ser porque Dios la escogió, desde toda la eternidad, para ser un alma insigne, ejemplo exquisito para brillar cual las estrellas que sirven de guía a la Iglesia militante que atraviesa los siglos con pasos tan firmes en medio de tantos líos y tumultos? Y si es para guiarnos, ¿no es para qué nos identifiquemos con ella también? Si es esto el por qué, entonces ¿no podemos todos ser santos? Si nuestro Padre, desde toda la eternidad, concibiera a Elizabeth santa, ¿no nos ha concebido a todos Sus hijos santos también? O ¿es que El no nos quiere unidos a Sí

Mismo completamente? ¿Se puede imaginar a un padre que no desee lo mejor para todos sus hijos? Pues bien, hay que responder a este deseo divino, como respondiera Elizabeth con ese espíritu de búsqueda y de inquietud con el cual no se dejó descansar hasta que no encontró aquello al que su Padre la llamaba: la entrega total a Su voluntad.

Vemos en sus diarios y cartas el progreso infructuoso de un alma que ejerce continuamente su voluntad con esa libertad que es potestad, al decir "¡Sí!" al Dios que la llama, "¡Sí!" a todo lo bueno, lo bello, lo verdadero — que se queda como roca ante todo lo contrario. Es cierto que Elizabeth recibió grandes gracias. Lo que le destaca (porque todos tenemos la misma gracia y el mismo mandato de ser santos) es que ella, como María, respondió con un Sí. Fue un Sí que dejó que esas gracias tuvieran consecuencias en su vida, efecto eterno en su alma y en su espíritu.

Curso de Educación Religiosa en FIU

Un curso de Educación Religiosa en Español a nivel universitario comenzará a ofrecerse el jueves, 25 de septiembre, a las 7:30 p.m. en el salón parroquial de St. Michael.

El curso es ofrecido por el Departamento de Educación Religiosa de la Arquidiócesis de Miami en cooperación con la Florida International University (FIU), con clases todos los jueves a la misma hora.

Manifestaciones Religiosas Populares es el nombre del curso que será dictado por el Padre Juan Sosa. Este primer semestre se extenderá hasta el mes de diciembre y otorga tres créditos de nivel universitario.

Un segundo semestre se anuncia para comenzar en enero, dictado por el Padre José Leonardo Vázquez, O.P. sobre los Hechos de los Apóstoles y un tercer semestre en primavera por el Padre Luis Casabón sobre teología pastoral. Oportunamente se ofrecerá mayor información. Para más detalles llamar a Sister Ada Sierra, 371-7122 y 371-2950.

Comentarios Evangélicos

Tanto amó Dios al mundo ...

Por el REV. JOSE P. NICKSE

Así como Moisés levantó la serpiente en el desierto, así también es necesario que el Hijo del Hombre sea levantado en alto, para que todo aquel que crea en El tenga la Vida Eterna. Sí, tanto amó Dios al mundo que le dio su Hijo Unico, para que todo el que crea en El no se pierda, sino que tenga la Vida Eterna. Dios no mandó a su Hijo a este mundo a condenarlo sino para salvarlo. Jn 3:13-17

Cuando se ama se entrega hasta la misma vida. Hay una antigua leyenda india que nos enseña hasta donde puede llevar el amor.

Según las tradiciones de esta tribu india, todos los años se ofrecía una joven de la tribu como sacrificio a los dioses. Los sacerdotes escogían la joven al azar. Un año le tocó a la hija del jefe de la tribu.

EL JEFE sintió su corazón desgarrado. Como jefe, tenía que obedecer las tradiciones y costumbres de la tribu. Como padre, tenía que sacrificar a su propia hija. El día del sacrificio, que consistía en lanzar a la joven en una canoa sobre las cataratas, el jefe desapareció.

Al atardecer, con el jefe ausente por primera vez, los sacerdotes prepararon el sacrificio. Salió la canoa con su ofrenda, y cuando se aproximaba ya a la caída de agua, salió de la margen opuesta otra canoa. Aquellos allí presentes, juraron ver, en la contraluz del sol poniente, la figura del jefe indio que junto a su hija se enfrentaba a la muerte.

Nuestro Dios no es un Dios indiferente. Es un Dios que comparte la suerte de los hombres. Nuestro Dios, como nos dice San Juan, es amor.

Dios quiere compartir nuestras vidas. Dios envía a Cristo al mundo para participar así plenamente en los destinos de la humanidad. Desde el momento de la Encarnación Dios se hace presente entre nosotros en la persona de Cristo.

Nuestra salvación nos viene por la cruz de Cristo. En el desierto, Moisés levantó la serpiente de bronce para salvar a su pueblo. Dios levantó a su Hijo en alto para que todos los hombres vieran en El la salvación del mundo.

TODO AQUEL que pone su fe en Cristo tiene ya la salvación eterna. Cristo viene a traernos vida abundante. Los sacramentos de la Iglesia nos comunican esta vida. La Palabra de Dios nos prepara para recibir esta vida.

Dios siempre nos acompaña. Como el jefe indio, se enfrenta a la muerte con nosotros, pero también nos da la vida Eterna. En la cruz de Cristo aprendemos que el amor de Dios es más fuerte que la misma muerte.

Si Dios tanto amó a los hombres que nos envió a su Unico Hijo, nosotros que nos llamamos hijos de Dios tenemos que ser el amor de Dios activo en el mundo. Tenemos que llevar el mundo a Cristo.

Amor con amor se paga.

21 de septiembre: Domingo Catequético

La Catequesis: ¿Cosa de niños?

Por GUSTAVO PENA MONTE

"La educación religiosa ... Eso es cosa de niños."

Así era (y es) la silenciosa actitud de muchas personas en la Iglesia.

El Padre Juan Sosa y el equipo que con él trabaja en la coordinación y planificación del Departamento de Educación Religiosa de la Arquidiócesis de Miami opinan que esa declaración es correcta ... hasta cierto punto. Es cosa de niños, sí ... y de adultos ... y de jóvenes ... y de ancianos.

El 21 de septiembre, ha sido designado como Domingo Catequístico en toda la nación y el Padre Sosa, co-director del DER, destaca la necesidad de comprender la importancia de la educación religiosa — la catequesis — a nivel familiar y parroquial.

Es precisamente en estos últimos días de septiembre y primeros días de octubre que casi todas las parroquias comienzan sus clases de educación religiosa, la catequesis, para los niños en edad escolar.

Las distintas parroquias de la Arquidiócesis están avisando el inicio de estas clases de catecismo y exhortando a los padres de familia a que matriculen a sus hijos. Muchas de ellas tienen programas en español y en muchas, también, los programas no son sólo para los niños, sino también para los adultos.

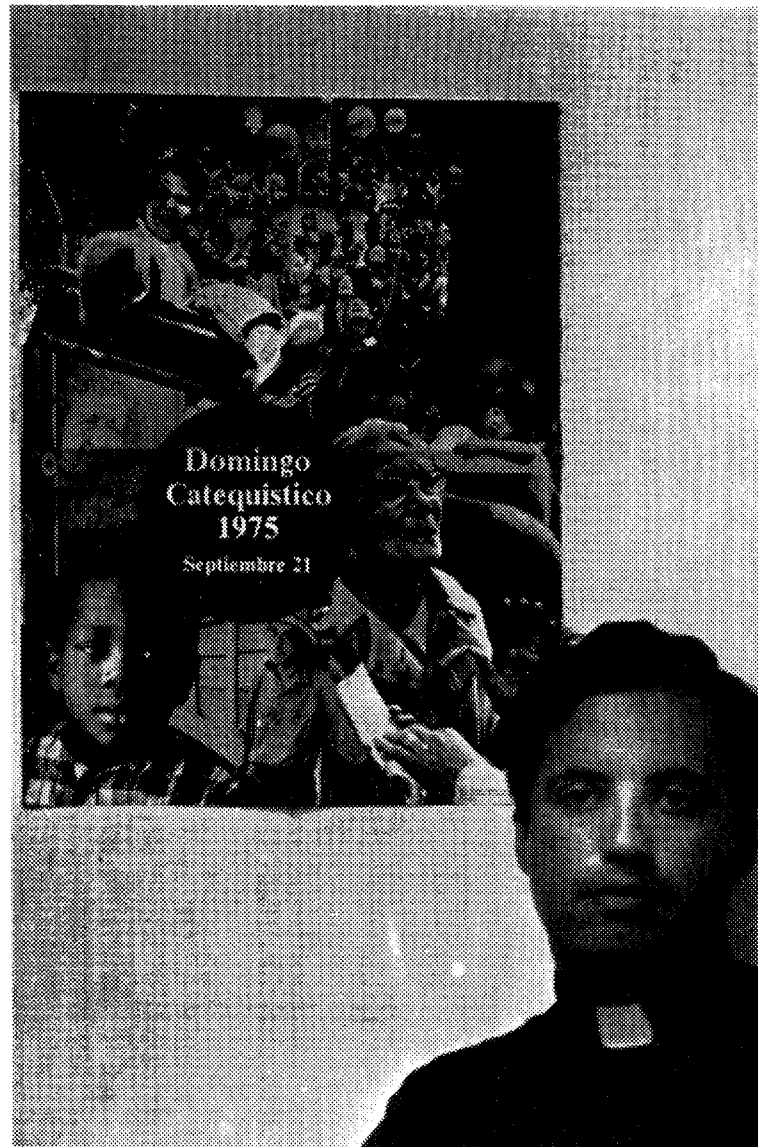
Un coordinador nacional de educación religiosa destacaba: "Hemos descubierto que ayuda muy poco a los niños el participar en programas de educación religiosa en la escuela o la parroquia, si lo que aprenden, experimentan y hacen no es confirmado por las palabras y las acciones en el hogar. En otras palabras, no hay un punto final o una edad en la cual uno pueda decir que ha alcanzado ya la completa madurez cristiana y entienda y viva todo lo que significa ser cristiano."

Para acentuar esto, la Iglesia, en el 'Directorio General Catequístico' dijo que la educación religiosa de adultos es "la forma principal de catequesis para nosotros los católicos."

Y ése es el concepto que está guiando al Padre Sosa y a las Hermanas Ada Sierra, María Soledad Galerón, Providencia Pérez y Ernestina Hernández Losada, que trabajan en el DER.

Como Co-director, el Padre Sosa comparte las responsabilidades del Departamento de Educación Religiosa con el Director, Padre Gerald La Cerra, pero especialmente en lo que se refiere a la población de habla hispana y los programas en español.

El DER funciona como un centro de información y coordinación para los programas catequísticos de las parroquias



El padre Juan Sosa habla sobre el concepto de la catequesis en la familia.

"Queremos ofrecer la mayor ayuda posible a las parroquias y al mismo tiempo queremos recibir sus sugerencias e ideas." Una de las funciones de información y coordinación son los cursos de formación de catequistas. Uno de los planes inmediatos es la creación de una biblioteca catequística con materiales de España y Latinoamérica. El DER quiere ofrecerles también ayuda a todos los movimientos de apostolado que funcionan en la arquidiócesis.

Muchas parroquias tienen programas de catequesis en inglés y español. Existen casos en que el niño hispano prefiere recibir la instrucción religiosa en inglés, en otros casos los padres de familia prefieren que ésta se les ofrezca en español para que tengan más oportunidad de practicar su lengua de origen.

En los programas de educación adulta, igualmente, la mayoría de las parroquias están ofreciendo los programas en inglés y español.

El Padre Sosa destaca una situación especial de la comunidad cubana de Miami:

"La mayoría de los cubanos que viven ahora en Miami salieron de Cuba antes del Concilio Vaticano II. Tienen una visión teológica pre-vaticano que siempre es necesario madurar."

"El cubano llegó a una tierra extraña y se vio en la necesidad de sobrevivir. No había oportunidad de estudiar religión. Había que buscar la subsistencia y no había tiempo para más. Ahora yo creo que sí hay la posibilidad. Es más, se nota la receptibilidad. Cada vez que una parroquia anuncia un curso para adultos en español el público acude. Existe el interés."

El Padre Sosa insiste: "Al prepararnos a celebrar el día 21 el Domingo Catequístico, al comenzar casi todas las parroquias sus programas de catequesis, tenemos que convencernos: la catequesis no es un cosa de niños solamente. Es necesario participar en familia. Comprender que cada parroquia se está empeñando en ofrecer programas de educación religiosa a nivel familiar. Pero que sin tu participación y compromiso como católico responsable, nuestros esfuerzos serán incompletos."

Buen Samaritano

Creo que todos hemos pasado alguna vez por la experiencia de ver la fotografía de un niño desnutrido, con el vientre hinchado y los ojos hundidos, un niño que lentamente se muere de hambre. Estoy seguro que ninguno de nosotros podría alejar de sí la imagen de ese niño sin sentirse profundamente conmovido de lástima y compasión.

No es muy común en los Estados Unidos encontrarse con un niño en esas condiciones. En comparación con otras naciones, la mayoría de la población de este país es verdaderamente afortunada de tener salud, vivienda y suficientes alimentos, lo que nos proporciona un sentimiento de seguridad. Sin embargo, hay algunos niños en este país y en nuestra propia Arquidiócesis que, si no fuera por la generosidad de cada uno de ustedes, se encontrarían en situación tan desesperada como esos niños de otros países que hemos visto en fotografías. Me refiero a los niños que tenemos bajo nuestra protección en nuestras instituciones. Estos niños viven contentos, están protegidos de todo peligro, bien alimentados y seguros gracias a la ayuda que ustedes nos ofrecen para nuestras obras de caridad.

Les ruego que este año vuelvan a ser generosos en la Colecta del Buen Samaritano que se efectuará el domingo 14 de septiembre. De esa colecta depende una buena parte de los fondos necesarios para atender al cuidado de nuestros niños y adolescentes necesitados. Al dar nuestra ofrenda a esa colecta para los niños recordemos que "de ellos," según las palabras de Jesús, "es el Reino de los Cielos."

Rogando a Nuestro Señor Jesucristo que los bendiga a todos ustedes y los mantenga bajo su protección, soy

Su afmo. en Cristo,

Coleman F. Carroll

Coleman F. Carroll
Arzobispo de Miami



Por ALBERTO CARDELLE.

TEATRO ESSEX "FUNNY LADY". Interpretada por Omar Sharif y Barbara Streissand. Esta realización surge como una continuación o como para darle un fin a "FUNNY GIRL", aunque menos completa que la primera. En esta película otra vez Barbara Streissand demuestra no solo su personalidad, sino el poder que le imparte a sus canciones. En ocasiones luce como la heredera de Judy Garland. El filme es interesante por su argumento y sus números musicales, pero también demuestra que muchas veces el talento del egipcio Omar Sharif no es aprovechable totalmente por el cine norteamericano. **CLASIFICACION MORAL: A-3 (Para Mayores).**

"MC KENNA'S GOLD". Pretenciosa película del oeste interpretada por Gregory Peck, Omar Sharif, Camilla Sparv y los brillantes actores Lee J. Cobb y el inglés Antony Quayle. Esta película ha sido realizada con la combinación de Carl Foreman como productor y J. Lee Thompson como director; la misma pareja que produjo aquel excelente filme de guerra llamado "Los Cañones de Navarone". Gregory Peck personifica a un marshall que conoce donde un tesoro se esconde y Sharif es el villano que quiere conseguir también el oro. Durante las 2 horas que dura el filme todos batallan por lograr el botín hasta que sólo quedan algunos vivos para la confrontación final. **B (Parcialmente objetable).**

"DIRTY HARRY" y **"MAGNUN FORCE".** Programa de violencia por partida doble interpretadas ambas películas por Clint Eastwood. La primera película es dirigida por Don Siegel y la segunda por Ted Post.

CLASIFICACION MORAL DE DIRTY HARRIS: C (Prohibida)

CLASIFICACION MORAL DE MAGNUN FORCE: C (Prohibida)

TEATRO TRAIL: "EMMANUELLE". Interpretada por la actriz holandesa Sylvia Kristel. Con la excusa que se ha realizado un filme donde se ha combinado la osadía de la inocencia y que la "dulce criatura" que es la protagonista descubre el amor pasito a pasito, ha servido para que se construya una película sobre las aventuras de una prostituta en París. No solo la película, sino también el libro donde el filme se basa pasó por una serie de peripecias que fueron desde su prohibición por el gobierno del fallecido De Gaulle hasta fuertes multas impuestas al director y montador de la película. Gobiernos posteriores a De Gaulle levantaron la prohibición al libro y se convirtió el mismo en un éxito de librería. **CLASIFICACION MORAL: C — (Prohibida).**

Convivencias

Comienzan el próximo domingo 14 las convivencias anuales del movimiento de curules, que son, como dice el Padre Hernando "algo así como una comida en familia. Un día al que todos acuden a compartir el vivir y las experiencias diarias y de donde salen renovados con nueva gracia

y nueva fuerza."

Las convivencias comienzan a las 9 de la mañana tienen lugar en Emaus, durante cinco domingos consecutivos. La del próximo domingo día 14 reunirá a los feligreses de las parroquias de St. Michael, St. Dominic, St. Raymond y Sts. Peter and Paul.

Dar hasta que duela

Por MONSEÑOR
JOHN W. GLORIE

Ya no es necesario hablar acerca de los estragos de la inflación. Todos sentimos sus horrendos efectos sobre nuestra manera de vivir... las aflicciones y privaciones que está causando.

Pero vamos, usted y yo, a meditar un momento sobre una antigua rima infantil del folklore inglés: "Había una señora mayor que vivía en un zapato... tenía tantos niños que no sabía qué hacer..."

Usted quizás tenga una familia grande o pequeña y a veces usted, también, pensará, "¡Yo no sé qué voy a hacer!"

Bueno, nosotros, nuestro Catholic Charities, nos enfrentamos con más o menos el mismo problema, aunque muy ampliado. Como la "señora mayor" nosotros, también, tenemos muchos niños. Pero, a diferencia de ella, nosotros sí sabemos qué hacer... y esto cuesta más y más dinero cada año. Existen docenas y docenas de niños que dependen de nosotros — y por consiguiente dependen de usted para su vivienda, comida, ropa y dirección espiritual.

Por favor tenga en cuenta que estos niños no tienen la culpa de ser niños abandonados. Son el resultado del abandono, de matrimonios disueltos o de padres mal orientados. Ya sean los muchachos de Boystown of Florida, las muchachas de Bethany Residence, los niños y niñas del Catholic Home for Children, o los bebés que no son deseados por sus madres solteras — todos quieren, necesitan y merecen amor, sentirse queridos y respetados y una manera decente de vivir. Lograr satisfactoriamente estas metas necesarias requiere una suma enorme de tiempo y esfuerzos por parte de personas dedicadas... y DINERO!

Por favor no ignore esta súplica ni sea indiferente cuando la cesta de la segunda colecta pase por delante de usted el domingo del Buen Samaritano, el 14 de septiembre. Un lema americano de la Primera Guerra Mundial es pertinente ahora: "Dé hasta que duela." Su contribución a la Colecta del Buen Samaritano no le dolerá porque ayudará a muchos que sufrirían sin su generosidad.

Recuerde, la Colecta del Buen Samaritano tendrá lugar en todas

las misas el 14 de septiembre. Así que por favor venga preparado a contribuir en nombre de estos

niños desolados pero maravillosos que necesitan de usted.

¡Que Dios se lo pague!

Cubano hace votos en carrera misional



Un joven cubano que participó activamente en la vida pública en el estado de New Jersey, llegando a ser candidato a representante a la cámara de Estados Unidos, hizo la profesión de sus votos de pobreza, castidad y obediencia como parte de su formación para ser sacerdote misionero de la Sociedad Misionera Consolata.

Raúl E. L. Comesañes, de Elizabeth, New Jersey tomó sus votos en ceremonia efectuada el pasado 30 de agosto en la Capilla Consolata, Buffalo, New York, después de haber terminado sus estudios de teología y su noviciado.

Nacido en La Habana, Comesañes vino de niño a Estados Unidos donde estudió en la escuela parroquial St. Michael y el St. Mary High School, ambos en Elizabeth. Cursó estudios universitarios en Seton Hall University, graduándose en historia e idiomas; St. John University, especializándose en Historia Africana. Este año estudiará en el Canisius College, en pos de un M.A. en Educación Religiosa.

Su padres ya fallecidos, vivieron en La Habana hasta venir a E.U. Allí, su padre, Raúl Felipe Comesañes fue intendente del frontón Habana-Madrid y jugador profesional de jai-alai.

El joven Comesañes fue profesor del colegio Union Catholic, Scotch Plains, N.J. y del Montclair State College. En 1970 fue nombrado co-director del National Advisory Committee on the Education of Spanish-speaking and Mexican Americans y en ese mismo año fue el primer candidato cubano a la Cámara de Estados Unidos en una reñida carrera política. Editó los periódicos El Espacio, El Clarín y La Nación Americana de New Jersey. En la actualidad es colaborador de El Visitante, La Tribuna de New Jersey y Ultima Hora, de New York.

Respondiendo a una pregunta de La Voz, Comesañes explica por qué abrazó la vocación de sacerdote misionero:

"Deseaba el Sacerdocio desde niño (nunca se lo comuniqué a nadie aunque mis padres lo sospechaban.) Habiendo ganado en bachillerato una beca para la Universidad Católica de Seton Hall, vino el proceso de Castro y junto a mis padres nos dedicamos a ayudar a miles de compatriotas que llegaban de Cuba. Fundamos

el Centro de Refugiados en Elizabeth de donde por varios años junto al periódico "El Clarín" prestamos ayuda a más de 19,000 compatriotas, especialmente durante la era de Camarioca. En esos años siendo el único hijo y por tener mi padre ya en 1968 herido de muerte (cáncer) no podía abandonar mi casa. Tampoco quería abandonar a los cubanos que en esos momentos pasaban grandes dificultades tanto con el nuevo ambiente como con la situación de su Patria y sus familiares en Cuba. Después de perder a mis padres; 1968 y 1970, decidí entrar en la orden Misionera de la Consolata convencido por la experiencia, tanto en la vida pública, en las luchas revolucionarias por la Liberación de Cuba, en la política, en los programas de ayuda a personas necesitadas, que únicamente Cristo sería la respuesta a un mundo que iba en dirección de la confusión, el ateísmo, la dictadura y el totalitarismo. La respuesta mía fue algo que siempre tenía en mente hasta que por fin me decidí: diciéndole al Señor: Sí acepto Tu voluntad."

Caminando juntos hacia Dios

Más de 150 jóvenes hispanos de diversas parroquias de Miami caminarán hoy Viernes, Sept. 12, desde la Academia de la Asunción hasta la Ermita de la Virgen de la Caridad en espíritu de reconciliación.

La marcha, que es un esfuerzo conjunto de los grupos juveniles de más de 15 parroquias está siendo coordinada por el Padre Pedro J. Jove, con el fin de "concientizar a las juventudes de Miami a las realidades de que toda la Iglesia está viviendo en Año Santo."

Los jóvenes se reunirán a las 7:00 p.m. en la Academia de la Asunción, 1517 Brickell Avenue, para comenzar la caminata y "experimentar como grupo la reconciliación con Dios y la Iglesia."

La marcha concluirá con una celebración penitencial en la Ermita, a las 9 de la noche. Todos los jóvenes quedan invitados.

Aniversario de Ideal

La Revista IDEAL que celebra su cuarto aniversario el próximo día 26, invita a sus colaboradores y amigos a una Eucaristía de acción de gracias que tendrá lugar a las 8:30 de ese mismo día en la parroquia de San Miguel, 2987 W. Flagler St.

Concelebrarán 15 sacerdotes, y se presentarán durante el ofertorio todas las revistas producidas durante el año.

zapatos COMODOS de mujer

Barefoot Freedom

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AAAAA a EEEEE
POR ENCARGOS.

ARNO Comfort SHOES

ENNA JETTICK Y DR. SCHOLL
ZAPATOS Y SANDALIAS 8228 N.E. 2 AVE.

No sólo Vendemos. Buscamos que el calzado le sirva"

Sacerdotes cocielbrantes en la misa del Marine Stadium. Desde la izquierda, los padres J.L. Vázquez, José Zubieta, Fausto Fernández, Pedro Jove, Agustín Román, Modesto Galofré, Luis Ripoll y Enrique Moreno.



Un pueblo renueva su devoción a la Caridad

LA VOZ

Suplemento en Español de **VOICE**

Por ARACELI CANTERO

Con el rosario en la mano y subida en uno de los asientos, Aymarah Damas agitaba incansable su pañuelo blanco hacia la pequeña imagen que se acercaba sobre los hombros de un grupo de cofrades.

"Virgencita de la Caridad, haz que pueda ver a mi hijo otra vez," repetía entre sollozos mientras inclinándose intentaba tocar el manto de la Virgen que pasaba junto a ella entre el griterío de la gente.

Unos le daban las gracias y otros le pedían por algún ser querido aún en Cuba, pero nadie podía contener las lágrimas que se asomaban a los ojos como testimonio del amor a su patrona.

Muchos habían venido desde Nueva York y Washington, sólo por ver la llegada de la imagen por el mar, y como Aymarah nadie había soñado con poder verla tan de cerca. Ahora marchaban seguros de que la Virgencita atendería sus deseos.

"Yo sé que Ella cuidará de mi hijo," iba diciendo la Señora Damas, mientras se enjugaba las lágrimas y doblaba cuidadosamente su pañuelo blanco.

Aunque era ya tarde cuando los miles de cubanos reunidos en el Marine Stadium el pasado lunes 8, comenzaron el regreso hacia sus hogares, se les veía contentos de haber honrado a su Patrona, la Virgencita de la Caridad.

"Muchos ya estaban aquí desde las cuatro de la tarde," dijo uno de los policías del Stadium, asombrado ante el orden con que se había desarrollado todo.

"Cerca de 15,000 personas han ido circulando por aquí desde que el barco hizo su aparición en la bahía," comentó.

"Mirando desde la bahía, era como si de repente todo el Stadium se hubiera vuelto blanco," dijo un niño que había llegado en uno de

los barcos. "Seguro que la Virgen se puso bien contenta al ver tantos pañuelos al aire."

"Es impresionante ver la devoción de este pueblo por la Madre de Dios," comentó el Señor Arzobispo de Miami, Coleman F. Carroll al final de la ceremonia cuando intercambiaba unas palabras con Mons. Agustín Román, capellán de la Ermita.

Minutos antes, el Sr. Arzobispo, que había presidido durante toda la ceremonia, se dirigió al pueblo cubano en inglés, animándole a mantener la devoción a la Santísima Virgen.

"Nos alegramos de haber podido estar con muchos de vosotros desde el año 1961, cuando por primera vez se celebraba esta fiesta a vuestra patrona en Miami. Nos gusta ver vuestra devoción a la Madre de Dios y os encarecemos a que enseñéis a vuestros hijos y propaguéis en vuestras parroquias la devoción a la Virgen de la Caridad," les dijo.

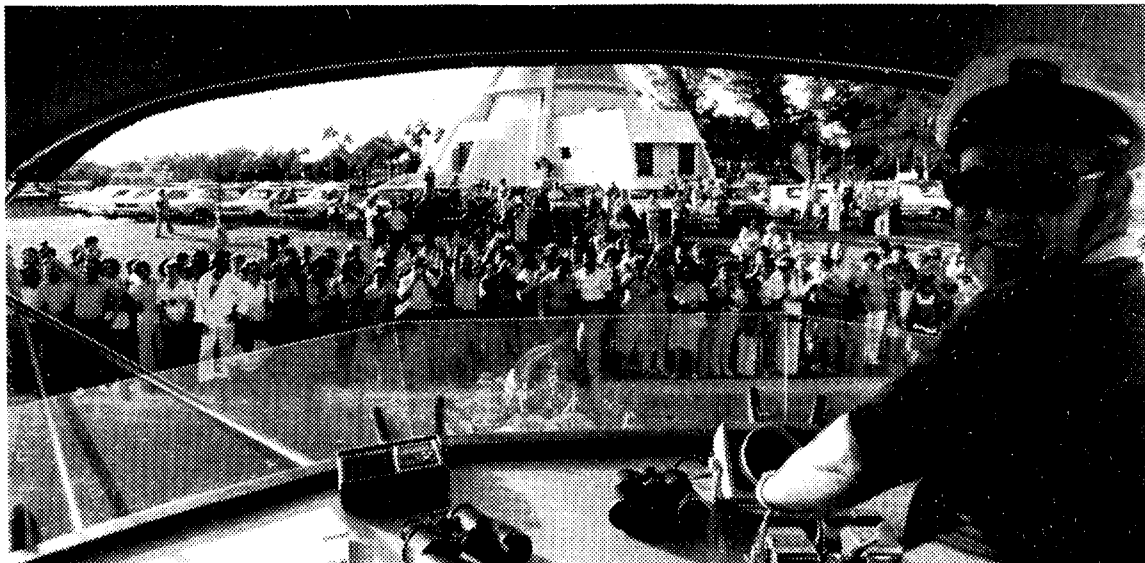
Como de costumbre la imagen de la Virgen, escoltada por una flotilla de unos 20 barcos, hizo su entrada en la bahía entre los cánticos de la gente y un constante repicar de campanas en los altavoces.

"Fué entonces que descubrí lo que me estaba faltando en el exilio," dijo una anciana toda emocionada al recordar las campanas de su pueblecito en Cuba. "Ver a la Virgen y oír las campanas han revivido los mejores recuerdos de mi vida."

Durante la homilía de la Misa que fue concelebrada por ocho sacerdotes hispanos, Mons. Román exhortó a todos los presentes a vivir como María en la alegría que da el Espíritu Santo.

"Es impresionante ver a esta multitud de personas que se han acercado al altar de Dios, aquí en este destierro," les dijo.

"Muchos venís con lágrimas en los ojos y angustia en el corazón,



La procesión marítima parte de la Ermita de la Bahía, en el Marine Stadium, otra multitud de más de 15 mil personas aguardaban la llegada de la procesión. En la Ermita, una multitud despide a la Virgen, al otro lado de la

pues lleváis con vosotros el dolor de los presos, de los que murieron en los paredones, y de todos los que no pueden estar ahora con nosotros celebrando a nuestra Patrona. Y a pesar de ese dolor que lleváis dentro, hoy que es también aniversario de la primera Misa celebrada en la Florida, yo me atrevo a deciros la palabra que le dijo el ángel a la Virgen: Alégrate. Porque hay alegría cuando hay salvación. Y es alegría no como la que da el mundo, sino la alegría que da el Señor cuando santifica nuestras almas."

"La Virgen es la causa de nuestra alegría porque es la que nos trae la salvación, que es Jesús, dejándose empapar del Espíritu Santo. Si hacemos como Ella, nosotros llegaremos a ser libres y alegres como tantos personajes de nuestra historia cubana, Dña. Panchita y el Padre Félix Varela que en sus últimos años de exilado en San Agustín, ya con tres enfermedades, salía a la calle con el violín para alegrar a los niños con su música."

Al terminar la ceremonia y después de la bendición papal impartida por el Sr. Arzobispo, la pequeña imagen fue llevada en andas por entre la gente, hasta llegar al automóvil que la transportaría a la Ermita, en los terrenos adyacentes al Hospital de Mercy, donde cientos de personas la aguardaban para rendirle honores.

"Pensábamos que nos quedaríamos solos, al marchar la imagen al estadio, pero esto ha sido un reguero constante," dijo la hermana Francisca Jauregui, H.D.C. que atendió a los peregrinos en la Ermita.

"Ha sido el año más numeroso," dijo Gastón Cantens, uno de los consejeros de la

Cofradía de la Virgen, "lo que indica que a pesar de 15 años transcurridos los cubanos siguen unidos en la oración y en la esperanza por la patria."

Cantens y su esposa Teresita, con otros cinco matrimonios del Consejo de la Cofradía, han sido los responsables, con la ayuda de cientos de personas, de la coordinación de todas las actividades en la Ermita y en el Marine Stadium.

"Tendremos que ir pensando en un local mayor para otros años," comentaba Juan Sánchez al evaluar la realidad del día ocho.

Cada año hay más gente de fuera que viene, haciendo coincidir la fiesta con sus vacaciones."

El martes, Mons. Román ya había recibido muchas llamadas de gratitud por la fiesta. "No faltan quienes preguntan como hacemos para reunir a tanta gente en un día de trabajo. No entienden lo que puede, el amor desinteresado por la Virgen" y en sus manos mostraba el cheque que acababa de devolverle uno de los obreros del Estadio, mientras comentaba "Para él ha sido un honor trabajar un día por la Virgencita de la Caridad."



Centenares de cubanos dan la bienvenida al Arzobispo Carroll al Marine Stadium.



La estatua de Nuestra Señora de la Caridad del Cobre fue trasladada al Marine Stadium de Miami acompañada por una flotilla de botes, para la misa anual, el lunes por la noche.