"I Come As A Servant"

By Jerry Filteau

VATICAN CITY—(NC)—Pope John Paul II officially opened his ministry as pontiff Oct. 22 with a plea to Christians: "Do not be afraid...Let Christ speak to man...He alone has words of life, yes, of eternal life."

A son of Poland and the first non-Italian pope since 1523, Pope John Paul compared himself to Peter, called to Rome in obedience to Christ. During the homily of his inaugural Mass, he pledged to make his pontificate one of service.

"MAKE ME be a servant," he prayed to Christ. "Indeed, the servant of your servants."

The more than three-hour service in St. Peter's Square inaugurating the ministry of Cardinal Karol Wojtyla as Pope John Paul II, started inside the basilica—out of the view of the hundreds of papal masters of ceremonies and Cardinals Pericle Felici and Silvio Oddi. The crowd applauded vigorously as he walked toward the altar. More than 300 bishops were seated on his right and some 500 dignitaries representing foreign nations were in the seats to his left.

Among representatives of other churches, seated with the bishops, were Anglican Archbishop Donald Coggan of Canterbury—the first Anglican primate to attend a papal installation since the Reformation—and Metropolitan Meliton of Chalcedon, representing the Ecumenical Orthodox Patriarchate of Constantinople.

The national delegations included Polish President Henryk Jablonski and King Juan Carlos of Spain. Heading the U.S. delegation were Speaker of the House Thomas J. "Tip" O'Neill and his wife and Polish-American Zbigniew Brzezinski, presidential assistant for national security affairs.

As he circled the altar before kneeling it, Pope John Paul waved to the hundreds of thousands in the square. The crowd included a large delegation of Poles located near the front to the left.

THE POPE RETURNED from the large altar to a chair atop the upper steps, directly in front of the basilica's central door, which was draped in crimson and featured a painting of Christ calling Peter to follow Him.

Once he was seated the formal but simple inauguration ceremony began. Cardinal Felici, the senior cardinal-deacon, draped a pallium over the new pope's shoulders. The pallium, a simple band or white wool with six black crosses, is worn by the pope in solemn liturgical rites as a symbol of his authority. It is also worn by archbishops who head provinces as a symbol of their unity with the pope.

As he circled the altar before kissing it, Pope John Paul rose as the 77-year-old Primate of Poland, Pope John Paul I, whose memory is so vivid in our hearts, did not wish to have the crown—nor does his successor wish it today. This is not the time to return to a ceremony and an object considered—perhaps wrongly—"to be a symbol of the temporal power of the popes."

While explaining the non-use of the tiara, he was repeatedly interrupted by applause.

Following the investiture with the pallium, each cardinal, beginning with the dean of the College of Cardinals, Cardinal Carlo Confalonieri, ascended the steps to the chair and pledged his obedience to the new pope.

In a break with normal ceremonial precedence, the second one to pledge obedience was Cardinal Stefan Wyszynski of Warsaw, Primate of Poland. Pope John Paul rose as the 77-year-old prelate approached. And when Cardinal Wyszynski knelt at his feet, the pope knelt also and held the cardinal in a strong embrace.

AFTER THE con-celebrating cardinals came two of three other cardinals who were not con-celebrating: 83-year-old Cardinal Paolo Marella and Cardinal Josep Pla. (Continued on Page 3)

Tall Pope John Paul II may not use throne

VATICAN CITY—(NC)—The height of the new pope may resolve the issue of whether the papal portable throne will continue in use. His predecessor, John Paul I, initially decided against using the throne, but then changed his mind because at 5 feet 5 inches tall, he could not be seen by enough people.

Vatican visitors complained to John Paul I that they could not see him when he walked into the general audience hall.

But Pope John II is a strapping 5 feet 11 inches, making him more visible should he decide to walk rather than be carried in the papal throne. So far, the new pope has not indicated his preference.

Pope Paul VI also decided to shun the throne but changed his mind when arthritis made walking very painful. Health, however, does not appear to be a problem with the new pope who packs his 180 pounds in a strong, athletic frame. John Paul II enjoys skiing and is used to hard physical labor.
IRS Proposal Endangers Catholic Schools

By JIM CASTELLI
WASHINGTON—(NC)—The U.S. Catholic Conference has accused the Internal Revenue Service of "unjustifiably intruding into the internal affairs of Catholic schools." George Reed, USCC general counsel, made the charge in written comments on proposed IRS anti-discrimination regulations.

REED SAID the USCC supports civil rights and is sympathetic to IRS efforts to prevent private schools from discriminating.

But, he said, the proposed regulations could force Catholic schools "to go outside their parish boundaries and affirmatively recruit minority students, whether or not Catholic to meet IRS-imposed standards."

The regulations could also force Catholic schools to change their hiring, financial assistance and governing policies, Reed said.

IRS said the proposed regulations on Aug. 22. It set a deadline of Oct. 23 for public comment, but has extended the deadline until Oct. 31. IRS has set a public hearing for Dec. 5 in Washington.

"THE REGULATIONS are aimed at "segregation academies," private schools established to subvert public schools' "right to receive financial assistance to minority students, actively recruits minority students, shows an increasing percentage of minority students, hires minority teachers or professional staff or has minority involvement in founding or running the school."

Reed said this would require changes in the policies of schools even when they do not discriminate.

"THE ALTERNATIVES of providing financial assistance to minority students, use of minority lay teachers instead of nuns and priests, sharing of control of church schools with minority lay persons and the like are completely inappropriate as applied to Catholic schools," he said.

Reed said the proposed regulations should be withdrawn or modified.

If modified, he said, the regulations should provide that tax-exempt schools which comply with existing IRS anti-discrimination policies would not be presumed to discriminate.

Under existing policy, Reed said, tax-exempt private schools must provide sufficient written notification in newspaper ads and school brochures--that the school does not discriminate.

SCHOOLS MUST also keep records on minority enrollment and hiring.

Reed said Catholic schools have received a special ruling under the existing regulations which allows a diocese to print its non-discrimination policy and a list of all schools complying with that policy in the diocesan newspaper.

Reed said Catholic schools have cooperated "extensively" in implementing the existing policy.

Reed said partial results of a national survey show 89 of the approximately 180 Catholic dioceses have "no safe haven" policies that parents do not enroll students in Catholic schools to avoid public school segregation.

"TO DATE," Reed said, "our office has not been informed of anyone else of any challenge having been made against the tax-exempt status of any Catholic school because of its failure to operate in a non-discriminatory manner."

While no such charges have been leveled against Catholic schools, civil rights groups charge that many segregation academies, particularly in the South, are run by other Christian churches.

Pope has been world traveler

ROME—(NC)—If Pope John Paul II, becoming world traveler, he will probably meet scores of old friends from his past visits around the world.

The Rome press office of the Polish Bishops' Conference said that Pope John Paul II, as Cardinal Karol Wojtylak, visited Australia, New Zealand, Canada, the U.S. and several European countries.

Cardinal Wojtylak visited cities in the U.S. and Canada on a 12-day trip to North America in 1969. He returned to the U.S. for about six weeks in the summer of 1978. He and other Polish bishops attended the International Eucharistic Congress in Philadelphia that featured a weeklong visit by large Polish populations.

The new pope visited French cities several times. His last trip to France was during the summer of 1977.

Wojtylak also visited West Germany where he received an honors cause deacon from the University of Mainz.

He returned to West Germany in September of this year for a two-day visit with Cardinal Stefan Wyszynski as a guest of the German bishops.

Family Life Ministry Plan Lauded By Delegate

WASHINGTON—(NC)—Terminating the U.S. bishops' pastoral plan for family ministry "an inspired development of the spirit of Vatican II," Archbishop Jean Jadot challenged participants in a national family life workshop to "you may be the ones to develop the world in making the parish "a community of families." "

The archbishop, apostolic delegate in the United States, was keynote speaker at the National Family Life Conference and Workshop, held Oct. 24-26 in Washington.

The archbishop said that "the grace of family living is a grace for the church's right—spelled out in the Civil Rights Act of 1964—gave preference to its members in hiring staff and enrolling students."

Reed also objected to the criteria for establishing "good faith on discrimination."

The proposed regulations say a school with an "insignificant" minority enrollment can prove it operates in good faith if it meets four of the following five criteria: it gives financial assistance to minority students, actively recruits minority students, shows an increasing percentage of minority students, hires minority teachers or professional staff or minority involvement in founding or running the school."

Reed said this would require changes in the policies of schools even when they do not discriminate.

"THE ALTERNATIVES of providing financial assistance to minority students, use of minority lay teachers instead of nuns and priests, sharing of control of church schools with minority lay persons and the like are completely inappropriate as applied to Catholic schools," he said.

Reed said the proposed regulations should be withdrawn or modified.

If modified, he said, the regulations should provide that tax-exempt schools which comply with existing IRS anti-discrimination policies would not be presumed to discriminate.

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The Gospel was read first in Latin and then in Greek as a sign of church universality. The Gospel was from St. John and recalled how Jesus told Peter to "feed my sheep." Speaking in a strong, vibrant voice in his half-hour homily, Pope John Paul stressed Peter's declaration to Jesus: "You are the Christ, the son of the living God." The pope asked believers, those seeking God and those tormented by doubt to listen to the words of Peter:

**POPE JOHN PAUL** was repeatedly applauded as he told the crowd in his excellent Italian: "To the See of Peter in Rome there succeeds today a bishop who is not a Roman. A bishop who is a son of Poland. But from this moment he too becomes a Roman. Yes—a Roman.

He also received long ovations when, toward the end of his homily, he switched from Italian to Polish to tell the hundreds of Poles in the crowd:

"What shall I say? Everything that I could say would fade into insignificance compared with what my heart feels, and your hearts feel, at this moment. So let us leave aside words. Let there remain just great silence before God, the silence that becomes prayer.

HE THEN greeted others in the crowd in French, English, German, Spanish, Portuguese, Lithuanian, Ukrainian, Serbo-Croat, and Slovak.

In English he said: "To all of you who speak English I offer in the name of Christ a cordial greeting. I count on the support of your prayers and your good will in carrying out my mission of service to the church and mankind. May Christ give you his grace and his peace, overturning the barriers of division and making all things one in Him."

As the Offertory prayers began 300 priests, many of them Americans, filled up in row after row behind the altar, carrying ciboriums filled with hosts to be consecrated and distributed to the throngs in the square.

Despite the length of the ceremony, the 58-year old pope still seemed strong as he prayed the Eucharistic Prayer and led the Kiss of Peace. He distributed Communion for nearly 10 minutes.

AFTER THE last blessing, the new pope went up and kissed the altar, then circled it and moved down the steps toward the barriers separating him from the huge crowds in the square.

He went to his left where a dozen newsmen, including two children, were seated in wheelchairs during the mass. He gave them a special blessing.

Someone from a group dressed in Polish costumes sitting just behind the barriers threw a bouquet of flowers over the barricade. A young woman, alleged through the barricade and brought it to the pope. He took it and kissed it, then tossed it to a child in his hands and to the audience.

"Viva el Papa!" ("Long live the pope"). Chanted the crowd as he trailed the last of the cardinals into St. Peter's Basilica. The ceremony inaugurating his ministry lasted three hours and 12 minutes.

ABOUT 20 MINUTES later he reappeared at his window overlooking the square and led those remaining in reciting the Sunday Angelus.

And then he urged them to return home, saying it was their luncheon "and the pope's too."
Visits reveal Pope's style to Americans

By STEPHENIE OVERMAN

Cardinal Karol Wojtyla of Cracow, Poland, could have left home without a American Express card even before he became Pope John Paul II. The new pope has visited so many U.S. cities that his name and face were recognized by Polish Americans throughout the country when he stepped out onto the balcony after his election Oct. 16.

Many Americans have personal stories to share and memories of the Polish cardinal’s visits to the United States in 1969 and again in 1976. In 1969 he was a representative of the Polish Primate, Cardinal Stefan Wyszyński, to thank the American people for their kindness to the Polish church.

In 1976 he came to the Eucharistic Congress.

THE NEW POPE “is a deeply spiritual man. He has a good smile, a good sense of humor, but he’s not anywhere visibly flamboyant in his actions,” according to the priests who gave him a tour of Washington, after the Eucharist Congress.

Father Philip Majka, who often arranged tours for visiting Polish hierarchy, “did the legwork” when 17 Polish bishops and Cardinal Wojtyla visited Washington in the summer of 1976. He also was with him when he visited the United States in 1969.

According to Father Majka, in September, 1969 Cardinal Wojtyla visited Buffalo, N.Y.; Hartford and New Britain, Conn.; Cleveland, Ohio; Detroit and Orchard Lake, Mich.; Boston; Washington; Baltimore; St. Louis; Chicago; The National Shrine of Our Lady of Czestochowa in America, in Doylestown, Pa.; and Brooklyn, N.Y.

His second visit during the Eucharistic Congress in 1976 lasted almost six weeks. Before the Congress Cardinal Wojtyla came to Washington and lectured at the Catholic University of America.

After the Congress in Philadelphia Father Majka said the delegation returned to the Baltimore-Washington area. In Washington Cardinal Wojtyla celebrated Mass at the National Shrine of the Immaculate Conception and the delegation toured Washington with Father Majka.

“His interest was very thorough,” Father Majka said of the tour. “I pointed out the space museum and he was very interested in technology, in the educational aspect.”

Father Majka gave the cardinal’s 1976 itinerary following the Washington tour. He again visited Detroit and Orchard Lake, where there is a Polish national seminary. After that he visited Boston; Buffalo and Niagara Falls, N.Y. and then went to Ontario, Canada.

FROM CANADA he visited Chicago, which has the largest community of Poles outside Warsaw, Poland. He visited Stevens Point, Wis. and then returned to Chicago. From there we went to Boston; Los Angeles; Great Falls and Billings, Mont.; back to Chicago and then on to Cincinnati. His final stop was New York City.

From his contacts with Cardinal Wojtyla, Father Majka said he feels the new pope “has a keen awareness— he’s aware of what you’re saying. He thinks on his feet, he has that ability. He tells it like it is,’ you don’t play politics with him. I wouldn’t dare, that’s not his style. His style is very Christlike.”

From his travels across the country, other Americans have also had the change to judge Pope John Paul’s style for themselves. Many recall his sharp intellect, strength, humility and sense of humor.

“He is a very spiritual and prayerful person—reserved but with a strong personality,” according to a Florida priest who was a classmate of the new pope. Although he had not seen him for 28 years, Msgr. W. Thomas Larkin, of the Diocese of St. Petersburg, Florida, immediately recognized his college friend as soon as he saw him on television. “I lived in the same house with him; sat across the table from him at meals. I remember him as being a humble and reserved man, yet quite brilliant.”

Commenting on the pope’s reputation as a church leader who has experienced the tensions and difficulties of leading his people under a communist government, Msgr. Larkin gave an insight into the character and commitment of Pope John Paul.

I REMEMBER in 1948 when the new pope was imprisoned some 700 priests. The then-Father Wojtyla decided he would not return to Poland from Rome. When I asked if he was afraid, he said the faith and conviction when he said ‘I am afraid, but my place is with my people.’”

Sister Athanasia, provincial superior of the U.S. eastern province of the Sisters of the Resurrection, said he was very excited by the election of the cardinal she was met on several occasions and who has expressed special regard for the American sisters.

“He always says he likes the American sisters,” she said, commenting the same openness in the American Church leaders. She said he considers the Resurrection Sister provincialate in Rome “his second home.”

Dr. Janina Fulton’s memories of the new pontiff are not of books and an extraordinary cleric but of a youth of 20 who even then showed great powers of leadership.

“As a serious boy eager to learn,” Dr. Fulton said, “he was always around books and had a fantastic memory. He was seldom involved in recreational activities except sports though there were few sports activities during the German occupation of Poland.”

Dr. Fulton admitted that as a youth herself in 1940 she was not alert to what the future might be for the youth with whom she spoke many times during the occupation. “When bombs are falling from the sky, you don’t think much of the future.”

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The Chancer announces that Archbishop McCarthy has made the following appointments, effective as of October 31, 1978:

THE REVEREND HARRY RINGENBERGER- to Assistant Pastor, Blessed Sacrament Parish, Fort Lauderdale.

THE REVEREND MICHAEL F. O’FLAHERTY- to Assistant Pastor, St. Catherine of Siena Parish, Miami.

THE REVEREND JULIAN FUENTE, C.M.- to Assistant Pastor, St. Bartholomew Parish, Miramar.

THE REVEREND RONALD LUKA, C.M.F.- to Assistant Pastor, St. Matthew Parish, Hallandale.

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'Pope Is Man Of Reasoned Faith'

ROME—(NC)—"The fundamental quality" of Pope John Paul II is "the depth of his faith, which is reasoned faith," said Cardinal John J. Krol of Philadelphia.

The new pope "not only believes, but can explain his belief," said Cardinal Krol, a Polish-American who has known Pope John Paul for over 15 years.

THE POPE has "a keen knowledge of philosophy, moral theology and ethics, the 68-year-old Philadelphia cardinal said in an interview Oct. 21 at Villa Stritch, the U.S. bishops' residence in Rome.

The pope "has overwhelming love for man, for every man, not excluding sinners and the errant," Cardinal Krol said. "And he's had to deal with them in Poland, even communists. He has never looked at them in any other way except as the image and likeness of God. While as of this moment they are in error, he never lets this color his obligation to teach them the truth. Even though they are card-carrying communists, he regards them as ours, as his children."

The cardinal said critics of the church's efforts to improve relations with communist-ruled countries of Eastern Europe "are flagging their own ignorance." The pope does not believe you can isolate communists, he added. "They are people to evangelize. He has a real fatherly love for them. We have to reach them, preach them the truth," said the cardinal.

"CAN YOU preach to someone you're not talking to?" asked Cardinal Krol.

The pope "knows he's dealing with an integrated philosophy that has as its stated goal—never renounced—world domination and the elimination of religion," said the cardinal.

"In Poland," he said, "you have a lot of non-believing communists. They practise communism but don't believe it. They call them 'radical communists,' red on the outside, white on the inside."

These people help the church maintain itself in Poland, he said. They carry a communist party card to maintain their jobs and leak the elimination of religion," philosophy that has as its dealing with an integrated

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Archbishop Edward A. McCarthy has wholeheartedly adopted and put into process the U.S. Bishops' Plan of Pastoral Action for Family Ministry. One of the main areas of concern of pastoral ministry is to "hurting" families, and families wounded by divorce are hurting families.

SISTER AGNES Bernadette Gott, O.P., a Dominican Sister of the Congregation of St. Catherine De Ricci, whose Motherhouse is in Media, PA, recently became a full time staff member at the FAMILY ENRICHMENT CENTER, as Associate Director for Family Life, Minister for Separated and Divorced Catholics of the Archdiocese. Sister became involved in this ministry to be a visible and active sign of the Church's healing, caring presence for the members of broken families.

The goals of the ministry are:
- to support and heal
- to call to ministry (like-to-like and in the parish)

This is to be accomplished through:
- establishing support groups in parishes and/or regions for separated and divorced Catholic women and men
- assisting and encouraging the support groups already established;
- Leadership training for present and potential leaders of the groups;
- in Single Parenting Sessions.

The purpose of the ministry is to establish spiritual help and personal growth: emotional support and social sharing; educational and informational programs and referral or professional counseling if needed or wanted.

Sister Agnes said: "Part of the process in establishing the ministry is the awareness or consciousness raising of the pain and suffering of the divorced Catholic and our contribution to it through our lack of understanding and acceptance.

"I will always uphold the Church's teaching on the permanence and indissolubility of marriage, but recognize that not everyone can accept this ideal, even though they, too, believe in it and want to live it. The divorced are hurting and suffering and in need of acceptance and healing, so they can be helped to see themselves as whole persons, loving and lovable members of our parish families."

On the Ministry to Separated and Divorced Catholics, Sister Agnes noted:

PART OF THE process is to effect an attitude change through information and education in the total parish community and school, especially with regard to the Church's teaching on the Sacraments and annulments. For example, just one area of widespread misunderstanding is the number of Catholics who erroneously believe that a person who is divorced may not receive the Eucharist, even though they have not remarried.

"We need the support of the priests and Sisters in this ministry, especially as it begins to grow and develop. We need the acceptance and understanding of everyone in the parish, but most of all we need the separated and divorced themselves, the wounded healers, to reach out as only they can, to support and heal one another."

Auschwitz-martyred nun honored at Mass

NEW YORK—(NC)—Both Christian and Jewish scholars who have examined the Holocaust at academic meetings have "failed to confront the problem" of Hitler's extermination of 6 million Jews, according to Father Edward H. Flannery, consultor to the Vatican secretariat for Catholic-Jewish relations.

Father Flannery spoke at a memorial Mass sponsored by the Edith Stein Guild in Our Lady of Victory Church, Manhattan. It followed the dedication of a burnished bronze plaque honoring Carmelite Sister Theresa Benedict of the Cross (Edith Stein), who died in 1942 at the Auschwitz concentration camp because she was both a Christian and a Jew.

"The explanations," he said, "seemed to make us a little more comfortable" rather than viewing the Holocaust from theological perspectives found in both Christianity and Judaism regarding "the survival of the human personality" in eternal life and the redemptive effects of suffering.

"We had better turn to Sister Theresa Benedict to help us give an account of ourselves, whether we are Christians or Jews. The plaque in the church vestibule was sculpted by Jacqueline Belfort-Chalat of Lemoine College, Syracuse, N.Y. It shows the nun holding two children, with other concentration camp victims, at the foot of the cross of Calvary. It bears the inscription: 'Her Calvary was Auschwitz.'"

At a reception after the Mass, Mary Eunice of Better World-Mary Productions, delivered a monologue and character study of Edith Stein. The actress was attired in the Carmelite habit of Sister Theresa Benedict's religious order.
Dignitaries Attend Inaugural Mass

VATICAN CITY - (NC) - The Archbishop of Canterbury, the president of Poland, the king and queen of Spain and high-ranking American delegation were among hundreds of civic and religious dignitaries who attended Pope John Paul II's inaugural Mass Oct. 22.

The presence of the Anglican Archbishop Donald Coggan of Canterbury marked the first time since the Reformation that a primate of the Church of England had attended the solemn beginning of a pontificate. Poland, too, sent a prestigious delegation led by President Henryk Jablonski.

KING JUAN CARLOS of Spain and his wife Queen Sofia sat in the first row and were greeted by warm applause as they entered the square.

President Carter was represented by Warsaw-born Zbigniew Brzezinski, assistant to the president for national security affairs. He and Rep. Thomas "Tip" O'Neill, Speaker of the House, waved to the tens of thousands in St. Peter's Square as they entered the first row to the right of the altar.

With them was Robert Wagner, newly appointed presidential envoy to Pope John Paul II, Maine Sen. Edmund Muskie, Lucie Nugent, the Catholic daughter of the late President Johnson, deputy envoy to the pope Peter Sarros and Msgr. Stanley Milewski, chancellor of the Polish-American seminary in Orchard Lake, Mich.

Other members of the American party included 13 congressmen, national, state and city officials, representatives of labor and Polish-American organizations and John Wojtylo, Detroit auto worker and cousin of the pope, who spells his name with a final "o" instead of an "a."

NOTED REPRESENTATIVES from other Christian churches included Metropolitan Meliton, who is in charge of ecumenical affairs for the patriarchate of Constantinople, Metropolitan Juvenaly of the Moscow patriarchate, and representatives of the Orthodox Church from Rumania, Bulgaria, Cyprus, Georgia (in the Soviet Union), Greece and Egypt.

The Orthodox Church in America was represented by Archbishop Sychovskii, who Archbishop Marinus Kok, president of the Union of Utrecht, represented the Old Catholics.

Joining Archbishop Coggan in the Anglican delegation were Bishop John Howe, general secretary of the Anglican Consultative Council, Bishop Richard Millard, who represented the American Episcopal Church and Uganda Bishop Misseri Kauma.

The World Lutheran Federation delegation was led by Bishop Johannes Hornsleth, federation vice president.

SECRETARY GENERAL of the World Alliance of Reformed Churches, Pastor Edmund Perrett, also attended.

The World Methodist Council sent its president, Dr. Kenneth Street, and general secretary, Dr. Joe Hale.

The World Council of Churches representative was Bishop Hans Heinrich Harms, vice president of the executive committee.

The moderator of the assembly of the Scottish Presbyterian Church, Dr. Peter Brodie also attended, as did a delegation from the ecumenical community of Taize in France.

TWO REPRESENTATIVES of the world Jewish community - Fritz Becker of the World Jewish Congress and Polish-born Joseph Lichten of the Anti-Defamation League of B'nai B'rith - were present. Canada's representative was Allan MacEachen, vice prime minister.

"Every customer's different. It keeps me on my toes."

"I make sure there's a big variety of sizes and cuts out there in the beef case — both U.S.D.A. Choice and ProTen. But not all my customers are big beef eaters, so I'm just as concerned with our pork, ham, chicken, lamb, veal — everything else. I think we've got better variety than any place in town."

We know you mean business.

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We know you mean business.
Several Pro-Life and other groups within the Archdiocese have continued to make requests that The Voice publish their surveys on political candidates' views in relation to abortion, as a human rights amendment, tax tuition credits, and a few other issues. Several of the surveys concern only the one issue of abortion.

We have informed these groups that we would be of a mind to publish a survey of candidates which covered all the major Pro-Life issues, including abortion and pertinent social justice concerns. However, there are certain legal ramifications which make it impossible for us to comply at this time.

Earlier this year, the Internal Revenue Service issued a ruling which said that non-profit groups, such as The Voice, could not publish surveys of candidates without losing their tax exempt status. The ruling was unfair and unjust, and the loss of our tax exemption would make it financially impossible to continue to publish.

After many protests from tax exempt groups, both religious and secular, the IRS in June issued another ruling which seemed to say that it would be possible for us to publish candidates' views on a wide range of issues as long as we did not have any editorial bias or comment on any one issue in relation to the candidate. The IRS declared it was unacceptable to use a one-sided questionnaire or to publish voting records on a single issue.

Some subsequent legal opinions have indicated that the IRS ruling does not apply to Catholic newspapers, even though it might cover parish bulletins and other non-profit newsletters. However, the Counsel of the Catholic Press Association of the U.S., has opined that the latest ruling of the IRS is still ambiguous and constitutes a real danger for us to publish material which would threaten our tax exemption status.

We are impressed also by another legal opinion, that of the United States Catholic Conference, which explained the IRS ruling on quite a number of matters affecting tax exemption for parishes and other organizations within the Church. It warned that the distribution of political tracts in church bulletins or on church property could make a local parish vulnerable and subject its tax exemption to challenge.

The Catholic Press Association has asked the IRS to clarify the impact of its ruling—especially in relation to election education. It has joined in this request by Labor Union papers and others such as the Council of Churches—which has advised its publications to stay clear of printing candidates' views.

For our part, we think the ruling is a threat to the freedom of the press. Still, until we get clarification, we are following the advice not only of the Catholic Press Association Counsel, but also of our local attorneys. And, for those organizations who keep on insisting that we should publish their surveys anyhow, we can only point to one very telling fact:

Last week our post office mailing charges were $1,229.54. If we lost our non-profit, tax exemption, we would have to pay twice that amount. It would not be long before we would be out of business, unable to give the vital news and the ongoing coverage and information on these very organizations. In fact, it is true to say that without the Catholic Press the Pro-Life Movement and many other social justice organizations would never have got off the ground.

Hence, our failure to publish surveys covering the views of candidates is through circumstances beyond our control. We wish it were otherwise.

Weighing The Issues

The Voice, as it is clear from the above editorial, does not endorse any candidate for public office. We simply invite our readers to fulfill the meaning of citizenship by exercising their vote. It is hardly cricket to bemoan the results of an election if we don't even bother to participate in it.

We are reminded of a statement issued by the Administrative Board of the United States Catholic Conference in February of 1976 wherein they said that Catholics should examine the position of candidates for public office "on a wide range of issues including abortion, education, the economy, health care, and human rights in foreign policy."

The statement also said that voters should "avoid choosing candidates simply on the personal basis of self-interest. Rather, we hope voters will examine the position of candidates on the full range of issues as well as the person's integrity, philosophy and performance."

It is because of this statement by our bishops that we have constantly maintained the folly of casting one's vote based on a candidate's position on one issue alone. It is certainly something to think about—and one should weigh all the issues a candidate stands for before pulling the lever at election time.
There is no danger of exaggerating the power of example in the Christian life. No one gets along quite so well when he is without the stimulus of inspiration to be found in the life of others. By "getting along," I don't mean getting along in business and social contacts, watching a bank balance get fatter. The real business of getting along for Christians is an increase of faith, a growth in love of God, a break with sinful habits, big or little.

To make progress here it helps considerably to see others grasping successfully with the same problems we have. There's more than a little hero-worship trait in each of us. That's why the lives of the saints are fascinating and inspiring.

NOT NECESSARILY

the great saints of the past, but the "little ones" whom the Church is spotlighting next Wednesday on All Saints Day.

in the midst of all the evil, how easily we forget the earth is still peopled with holy men and women and children. And by habit we associate sanctity with extraordinary souls, the spiritual giants of the past, big Teresa and little Therese, Elizabeth Seton, Dom Bosco, and all the "starts" of Christian history. What we need to remember is the little saints, the ones whom the Church will never canonize, but who are crowded in heaven. It is much easier to identify with them, to see them in the neighborhood, doing our kind of work, experiencing the same frustrations and temptations.

There number is legion. Only a few have been publicly declared saints. Now and then God picks someone and lets his or her holiness shine through to the dreaminess of a sinful world. And often as not someone who selects someone or ordinarily may have been left unnoticed. The life of St. Louis is a prime example.

IT SEEMS likely that some of the "passed over saints" may turn out in the strange ways of divine appraisal to be greater than those on the Church calendar. No one suspects their greatness. Even the neighbors do not think of them such saints, although they find in them something inspiring and different which makes others better just to be near them. They may describe them as "saints," but they don't really mean it. We can expect real saints to be around.

But these are the ones whom fidelity to the Christian way of life exerts a powerful influence on others, an influence of which they are usually unaware.

Chances are that every parish has some of these dear persons whose example has been a means of lifting others a little higher, urging them unconsciously to a little more generosity in serving the Lord and others.

IT'S TOO BAD these persons who provide encouragement and inspiration do not get a fraction of the attention so readily given to the bad example of others.

 Utility, because the quiet, unassumining candidates for holiness are indeed numerous and would indeed counteract the rotten influence of the few who get the headlines and have heads buzzing. They mind God's business and their own and carry along with them the stranglers who need such support.

Let's face it with humility—we are meant to be little saints. We have entered into a contract with the Lord. There's no way out of the promise to reject Satan and seek Christ in all his truths and supernatural helps. There are no ways out, unless we no longer want peace and security of soul.

The Church is calling us this holy day, next Wednesday, "Listen again. You have only one purpose in life, namely, to believe in God and neighbor and to pass through the door of death with love in your heart. You will be tempted in many ways, some unexpected. You will have pain and suffering of mind and body. You will be disappointed because some will take their love from you. There will be days when you are so confused you scarcely can remember why God created you.

"But in it all, God gives you the grace needed for strength and light not merely for each day, but for each hour, each moment. There is always the sacrament of the moment, giving you the special grace of God, as you need it. Do not be afraid. Do not lose heart, God is not calling you to be a Francis of Assisi or a Pius X or a John Neumann. He is calling you to be one of the little saints, in the special way he has planned for you."

WE NEED a reminder along these lines. By nature we may feel in generous moments that we could do more, be more, in another place or century or among different people. Greener pastures again!

Holiness is where you are—in the work you do, in the life you lead, in the family you possess, in the neighborhood you know. But there are two constant requirements that must be met.

First, live in the state of grace. Do not put off a good confession.

Secondly, be aware that every day you are getting little invitations from God to love him and neighbor a little more. Not big things. But little impulses to pray a little more, or a little better, to make little sacrifices, to be a little more at the service of others. Everyone of these invitations is there to grow us a little bit in holiness.

Watching those "little saints" around us helps a great deal.

Fr. Kubala.

Welcome aboard, Father Kubala!

Earlier this year Father Dan Kubala was appointed to the position of Respect Life Director for the Archdiocese of Miami. For those who know him, the appointment came as no surprise—Fr. Kubala has been concerned about pro-life issues since he arrived in South Florida, and has already given the cause the time, ideas, and encouragement. For those of you who don't know him, an introduction in order.

Father Kubala graduated from Mt. St. Mary's Seminary in Maryland and came straight to Florida where he was assigned first as a Deacon at St. Vincent Ferrer parish in Delray Beach. The late Archbishop Coleman Carroll ordained him in 1976, and he went to Immaculate Conception in Hialeah and just as a Deacon at St. Vincent Ferrer in 1976, and he went to Immaculate Conception in Hialeah and just

He shares his time between parish work and his new role as Respect Life Director. He is a product of the position created by the Church's 1975 Pastoral Plan.

One of his first goals is the formation of an Advisory Board, whose purpose, as he puts it, is to "involve people from civic and church groups—health care, education, legal, youth, religious—who can bring their own talents to our effort and provide links to many other groups that often work together.

He is encouraged by the variety of activities that are already underway among many parish schools and other groups, and hopes to spark new involvement by offering a range of ways for people to get involved.

Following visits to several South Florida pro-life groups, he commented: "In some areas the local right to life committees have been carrying the ball for some time and doing a good job of it. Since they are not church-related, they drew support from people of many faiths. In Naples they are active on several fronts—everything from TV ads to telephone surveys to a booth at the county fair and a parade float.

"In Palm Beach County I attended a Congressional District Action Committee (CDAC) meeting and nearly every parish was represented. Dade has some terrific pro-life leadership but needs to get more people involved. Broward is very politically aware and the people get involved by doing volunteer duty for the candidates they feel will best represent their interests."

Each year the church devotes a Sunday in October to a renewal of our commitment for life, but this year the various Holy Year activities required an alternate date, as Fr. Kubala explains, "This year we are calling it Human Rights Sunday. It will be on December 3. It is a time for prayer, commitment, and growth."

On education..."We need to teach the pro-life story to young people. We need to teach them..."unborn children, the retarded, the elderly, etc. There are some beautiful slides and movies to show, but not enough people to do the teaching. For example, I'd like to make materials and training kits for the people like myself and senior high school teachers, as a start.

On legislation..."We are working closely with the National Committee for a Human Life Amendment in Washington and their Florida representative, Buddy Gooker. Each congressional district has an action committee which alerts local and church pro-life people of important bills in Congress. A good communications network can keep the politicians aware of what is going on, so they can write or visit their elected representatives."

On personal involvement..."If we can retain the support of all the great people who have been involved up to now and pick up some of those who have been less involved, we can work wonders in this area. This is the civil rights, the human rights issue of the day. Unborn babies are dying and the same lack of respect for life is spilling over into the way we care for our old people, and others who require special care—the retarded, the handicapped, the dying. We do not have to do so much to help them, and yet we do not do enough."

Our Church has made its position very clear. The Scriptures say, 'Love your enemies.' My favorite is John 10:10—"I came that you might have life, and have it to the full."

The rest is up to us.

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Bishop Fitzpatrick At Migrant Meet

By ARACELI CANTERO

Voice Spanish Editor

ORLANDO, Fla. — "We know the Church are the only ones who can bring the Christ dimension to our people. No government agency can do that," Bishop John J. Fitzpatrick of Brownsville, Tex., told some 100 people from across the country, in search for a national joint pastoral plan for the migrant workers.

The first of its kind, the meeting gathered participants from as far as Saginaw, Mich., who came to the Epicenter, in Orlando, Fla., to share with others diocese experiences and programs on behalf of the ministry to the migrant workers.

WITH THEM during the 3-day workshop was Bishop Fitzpatrick, who, as head of a diocese in its majority made up of migrant workers, has for many years taken interest in the issue.

Like every participant, the prelate listened to speakers who talked about farm worker's unions and boycotts, labor-management, undocumented workers and the position of the Church in all those matters.

He also took note of the questions raised and of the apparent dichotomy found by so many workshops that migrant workers, our ideas, between the call to implement social justice and that of being social workers, or reformers, he said.

"They want us prayerful when we talk, and not with a program," Bishop Fitzpatrick told them in their talk.

"AND IF we are priests, our people want us to be priests, and not social workers, or reformers, he said.

"They want us prayerful people, they want us to preach the Gospel, which they can't hear from anybody else," he added, pointing out that his words were also addressed to sisters and committed lay people.

"You were not ordained to be social workers, or to unionize...but to preach the Gospel, and, as a consequence of that, you'll get into unionizing, and reforming and social work," he said.

In his opinion the struggle for justice is a constitutive element of the apostolate of the Church, but not the only one.

"Before we get to preach of justice, we've got to preach of Christ herself," he said, adding that "the worth of the farmer worker does not come from his work, but from the Christ living within him. "So there is nothing better we can give to our people, than the awareness that Christ lives within him" he said.

THROUGH his experience, the bishop said that he has found that "we often impose migrant workers, our ideas of what it means to be a good catholic."

"I think that's a mistake," he added.

"We should get away from the idea of trying to make this people christian...we don't have to bring, Christ to them. He is already there; we've got to discover Him. He is there as intimately as he is in our hearts," he said.

"I think our job is to go in and have the Christs in each other's midst."

We have to bring the presence of the Church, and not programs," he concluded.

"WE HAVE to show interest in them, pray with them, help them think God for their wonderful family, never precluding to them or saving" I want to see you in Church next Sunday..." he added.

After the sharing of programs among the various dioceses, Father Ivan Ruvira, of Brownsville, singled out common elements in them, and Father Edgar Beltran of the USCC/NCCB Office of Hispanic Affairs pointed out pastoral factors for the elaboration of a future pastoral plan.

"These days have been the beginning of a dialogue among the dioceses," said Father Ruvira.

He pointed out the meetings that had highlighted two tendencies among participants one with emphasis on the sacramental, and the other giving more importance to social justice issues.

VATICAN CITY — (NO) — Pope Paul VI on Sunday, Oct. 21, made a round of prayerful visits to Marian shrines, the tomb of St. Peter and the tombs of his predecessors in the Vatican crypt in St. Peter's Basilica Oct. 19.

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THE NEW pope stopped at the chapel containing the icon of Our Lady of Lithuania. He then prayed at the chapel of Cardinal Beran, archbishop of Prague, Czechoslovakia, who died in exile in Rome.

Before returning to the Vatican palace, Pope Paul VI prayed at the tomb of Pius XI.
Archbishop On Cuban Prisoners

I have come to celebrate with you the feast of Saint Anthony Maria Claret, Archbishop of Cuba. I wished to pray with you in this temple where, for the past ten years you have prayed every day for the freedom of the Cuban political prisoners using the prayer composed by Bishop Eduardo Blanco Marín, of Miami.

From the beginning of their exile, the Archdiocese of Miami has shared the sorrow of the Cuban people because of the separation of the families and has also shared their joys. Today we could not forget you in the feast of your holy bishop who was a defender of human rights, the bishop who raised his voice in 1851 in behalf of the prisoners who had fought for the freedom of Cuba. Only one thing prompted Archbishop Claret in his defense of those prisoners—to act as a true shepherd for his flock. This is the same motivation which prompts me to talk to you today.

ON SATURDAY evening last we were filled with joy experienced by forty-six Cuban political prisoners, when they and their immediate relatives were reunited with families and friends at Dade County Auditorium. In that moment the long years of separation, the sufferings of imprisonment were swept away and through tears of joy people sought to discern the features of loved ones. They searched for signs of recognition, touching and clinging to each other.

As leader of the Catholic Church in Miami, let me express my joy and satisfaction at what has been accomplished by people of good will. The beginning has been made, but only a beginning. But this beginning has given thousands of families living in our midst a new hope. Many of them came to the Auditorium on Saturday not because they saw the name of a loved one on the list published by the newspapers, but in search of a miracle. They came hoping that through some miracle their prisoner might be on the airplane. They stood and watched silently the tears of joy and they heard the shouts of recognition among those around them and they thought that they praisd for that father or mother, brother or sister still languishing in a Cuban jail.

All this week our social agencies have received hundreds of telephone calls seeking help for getting political prisoners out of jail and out of Cuba.

On this Feast of St. Anthony Maria Claret, himself a champion of human rights for political prisoners, I want to express, as Archbishop of Miami, my full support of the humanitarian efforts to free the political prisoners and to unite families. We of the Catholic Church of Miami are here to serve the people. For nineteen years we have shared the sufferings of the Cuban people who came into our mist.

WE COME, therefore, not as strangers to a new cause, but as concerned brothers and sisters in Christ to do what we have so often done in the past, to render help when and where the opportunity offers. Our only motivation is that of the Gospel, to help our brothers and sisters in their hour of need.

WE COME, therefore, not as strangers to a new cause, but as concerned brothers and sisters in Christ to do what we have so often done in the past, to render help when and where the opportunity offers. Our only motivation is that of the Gospel, to help our brothers and sisters in their hour of need.

Last Friday Pope John Paul II expressed it beautifully when he said "As a Christian, we are witnesses of universal love, having the same good will towards all, especially towards those who are suffering tragic..."

Our new Holy Father went on to say something that is particularly appropriate to our situations in Miami today. Speaking of governmental contacts, such efforts do not mean, in the words of the Pope, "approval on our part of this or that regime—that is none of our business nor approval of fall the deeds of a government." The Holy Father went on to express the hope for more contacts with governments to help them carry out their humanitarian roles.

In the case of Cuba, the door to such contacts has been opened. I hope and pray that the Cuban community of Miami can come together for this purpose to secure the freedom of the prisoners and to reunite families. The Cuban community of Miami can be assured of our full support and of our anxiety to be of assistance. We urge responsible leaders to come together and in mutual clarity to work together for this noble purpose. In this effort the Church does not seek to lead, but to encourage, to be of service, to be responsive to the opportunities offered.

WE RECOGNIZE the fears that some have that to talk about his humanitarian cause is to somehow surrender one principles and ideals. Let me assure you that the Church would not be part to any political deal, any commitment which goes beyond the stated agenda. The mission of the Church, our mission is that of Christ, as he expressed it on the day he came to Nazareth—"The Spirit of the Lord is upon Me, therefore He has anointed Me. He has sent Me to proclaim liberty to the captives and release to the prisoners."

Let us work together so that soon we may say "Today this Scripture is fulfilled in your hearing."

"The Charity of Christ Urges Us" was the motto on the code of arms of the Archbishop of Cuba. "The Charity of Christ Urges Us" is the motto on my code of arms also. Let us pray for charity at this time, here in this temple which is dedicated to the Mother of God under this beautiful devotional. Charity explains everything. Charity inspires everything. Charity makes everything possible. It makes everything new.Charity carries us to the hour of hope. All things hopes all things endures all thing. This is the hour of charity.
Faulty Anti-Catholicism Charge

By MSGR. GEORGE G. HIGGINS

There has never been a serious sociological study of anti-Catholicism in the United States—the kind of sophisticated, scientific empirical study that the national Opinion Research Center has carried on successfully on a variety of other controversial issues. Until such a study is completed, it is a mistake either to minimize or exaggerate the extent of anti-Catholicism.

Meanwhile I am concerned about the style or tone of some articles. Too many of them fail to make the necessary distinction between anti-Catholicism on the one hand and legitimate differences of opinion on the other. I am also concerned about their selective indignation (as though Catholics were the only or principal victims of discrimination). I am concerned, too, by their unwillingness, because of their intense association with specific examples of anti-Catholicism, to admit there is a brighter side to the picture. A few examples will illustrate these several concerns.

Monsignor Higgins

First, I seriously question whether, in discussing the issue of anti-Catholicism, it is either prudent or just to keep playing Catholics off against Jews, or vice versa, as so many of these writers are almost compulsively wont to do.

Many anti-Catholic articles that have come to my attention have left the impression that whereas the 50 or 60 million Catholics in this country are being seriously put upon, the nation’s give or six million Jews are not. This is allegedly because, in contrast to their excessively timid or chicken-hearted Catholic fellow citizens, the Jews have had enough gumption to organize an effective counterattack.

More often than not, this comparison is made to look like a compliment to the Jewish community. I seriously doubt that American Jews, by and large, see it as such. I think they tend to see it—and with good reason—as a specious way of exaggerating, however innocently or inadvertently, the extent of alleged Jewish power or influence in the United States. They would feel this to be a gross understimation of the extent of anti-Semitism in what is still, at least in name, a predominantly Christian country.

Jewish people have had long experience with this kind of reverse flattery. They don’t like it. They are frightened by it—for reasons which anyone the least bit familiar with their tragic history will readily understand. I strongly recommend, therefore, that those who are writing about anti-Catholicism leave the Jews out of it.

Secondly, I think it is a mistake to accuse a particular politician of being anti-Catholic because he disagrees with the Catholic position on a specific matter of public policy—aid to parochial schools, for example, or a constitutional amendment on the abortion issue. Not every politician who is opposed to tax credits or to a constitutional amendment on the abortion issue is necessarily anti-Catholic.

Nor is every politician who is in favor of tax credits and in favor of a constitutional amendment necessarily well disposed towards Catholicism. To pretend otherwise, as James Hitchcock comes close to doing in his booklet "On the present Position of Catholics in America," is a serious mistake and one which is calculated to aggravate rather than relieve or resolve the problem of anti-Catholicism.

Hitchcock says, for example, that the position of Sen. Daniel Patrick Moynihan (D-N.Y.) on the abortion issue is a serious side to the coin.

Further to confuse the argument, Moynihan is now shouting from the housetops about the politicians who do not who disagree with him on the school aid question are anti-Catholic. This suggests to me that unless one has definite proof of anti-Catholicism, he would make a serious mistake to accuse someone of anti-Catholicism simply because of the position taken on a specific issue in the area of public policy. Disagreement is perfectly alright, but judging personal motives needs extreme care.

Finally, one does a great disservice to his fellow-Catholics by making it appear that specific examples of anti-Catholicism while, at the same time, refusing to admit, there is another side to the coin.

Take the case of the media. While it may be necessary at times to criticize, even to berate, a given television network or newspaper for its shoddy treatment of specific Catholic issues or personalities, it would be a mistake to jump to the conclusion that, because of occasional lapses, the media are necessarily anti-Catholic.

I think it would be equally serious mistake to be grudging in our praise of the media when praise is merited, for it frequently is.

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Mother or Baby problem

By FATHER JOHN DIETZEN

Q. This question deals with abortion. In my college ethics classes a thousand years ago, I understood that if there were a question of the mother or baby, the mother’s life must be sacrificed as the baby was an unjust aggressor. What’s the real opinion? (Washington, D.C.)

A. While my college and seminary days were somewhat less than a thousand years ago, I doubt that I’m that much younger than you. The only thing I remember about that “mother or baby” problem is that it is not, was not, and will not be taught as even remotely applicable to a medical dilemma during pregnancy—but there have been, and probably always will be, people who think that’s what the church believes.

The history of medical science, biology, and moral theology on the subject is long and complicated, but to claim that a baby in the womb is an unjust aggressor in any moral sense of the word is out of the question. Certainly one has the right to defend oneself from an unjust attack by another. But to “aggress unjustly” requires far more knowledge and deliberation than a child in the womb is capable of. Unfortunately, that term has been used sloppily on occasion in reference to other medical procedures possible during a pregnancy, and which might (or certainly will) result in the death of the unborn child. A classic, tough somewhat unreal, example is a pregnant mother with a cancerous uterus, which her doctor feels should be removed immediately. Such surgery would be morally permissible, even though a non-viable fetus would surely die in the process.

I say it is a rather unreal example because this situation, as well as all those other “mother or child” problems, rarely if ever exist in modern medicine. Medical skills and routines provide a wide set of options today. After conversing with or listening to hundreds of physicians, including those in the largest obstetrics hospitals in the country, I have yet to find one who feels he has ever had to make a personal final choice to kill either the mother or the child.

Q. My Catholic nephew married a divorced woman, and therefore was not married in the church. His wife was married to a Catholic the first time by a judge. The situation has disturbed my sister immensely. Since she is getting old, she would like to see her son back to the practice of his faith, and able to receive the sacraments.

My nephew and his wife go to Mass every Sunday, but it hurts her, too, that he cannot receive Communion. I’m puzzled why some people who seem to be in the same situation can go to Communion and others cannot. (Md.)

A. Your letter left out many details essential for a complete answer. But one detail you do give is very important, and should be followed up on if you are sure it is true.

You say that the wife’s first husband was Catholic, and they were married before a justice of the peace. If that is true, the chance is good that her first marriage was not valid in the eyes of the church, for the simple reason that a Catholic must normally be married before a priest to be validly married.

Are you sure the priest in the parish knows this background? Assuming this was the only marriage the woman had entered before she married your nephew, or that there are no other significant elements in the situation of which you are perhaps unaware, your nephew and his wife might well be able to have the marriage validated in the Catholic Church, and he could return to the sacraments.

(Questions) for this column should be sent to Father Dietzen: 1113 W. Bradley; Peoria, Ill. 61607.

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Miami, Florida / THE VOICE / October 27, 1978 / Page 15
**A joyful gift from the Lord**

**Faith and Healing**

By FATHER JOSEPH M. CHAMPLIN

Upon my departure for last summer’s six-week lecture tour South Africa and Rhodesia, I carried with me a handwritten note signed anonymously, “Just two friends of Jesus.”

The letter read in part: “If our own brother needed money for his family, we would give with a happy heart knowing that the Lord has provided us with enough to share and grateful that he chose us. Please give the enclosed to one of our brothers or sisters in Africa and tell them it gives us great joy to share what little we can with them. Should someone in Africa ask you for money, please give it to them—no matter what religion or faith or status they seem to be—I’m sure that the Lord will direct you to the right person.”

The crisp, folded $50 bill represented a sacrifice on their part, calling to the attention of the readers the real meaning of the miracle. He does not want them to miss the point, to get so excited about the physical cure as to overlook its profound significance, the power of the Lord and of the church to forgive sin.

Matthew’s version spells this out even more clearly: “To help you realize that the Son of Man has authority on earth to forgive sins...” (Matthew 9:6). And after the miracle, according to Matthew 9:8, “At the sight, a feeling of awe came over the crowd, and they praised God for giving such authority to men.”

**NOTICE:** “to men.” In the story, Jesus alone exercised that authority, but as risen Lord, he had passed on that same authority to men in the Christian community (John 20:22-23). Thus do the evangelists assure their readers that if they approach the Lord in community of believers with the same faith that animated the paralytic and his friends, they can be sure to hear at least in the silence of their hearts, the comforting words: “Have courage, son, your sins are forgiven” (Matthew 9:5).

SYNOPSIS

Faith, love and wisdom—love always involves risks. When we freely give our love to another, we are vulnerable. The person to whom we give our love may be a husband or wife or a child. And we are asked, as Christians, to extend our love to community and beyond. Some are asked to spend their entire lives in a religious community there their love is extended to many. But how fully, does one not assure uninterrupted happiness and physical comfort.

Yet love opens the door to life. The more fully we love, the stronger our faith and wisdom grow. Jesus showed how much he cared about people during his entire public ministry. In the story of the paralytic, he shows us his power to heal both the body and the spirit. But the greatest healing is the healing of the spirit. The wounds of the spirit (sin) long for forgiveness which only God can grant. Jesus made it clear that his forgiveness was easily granted as long as we have faith. And his love knew no limits. Love and forgiveness, as they grow in our lives, help us grow more in his likeness.

Father Champlain cites a sacrifice made by two people who care about people in another land whom they will never know personally. The “fire” that Yahweh kindles is at work throughout the world. No one is too small or insignificant to help keep it burning.
Some man had recently been forced to flee this troubled country with his wife and eight children. Kenya itself, it seems, is flooded with similar refugees, all Christians, all frightened, all fearful of their lives should they return to Uganda.

The pilot and his family were crowded into one room. He had no job, no money, no funds for rent or food.

The $50 would be like a personal gift from the Lord, an unexpected gift from the Lord, an unexpected gift to the beleaguered Uganda refugees, for the deliverers of the money, for the messenger who carried it from America, and for the two friends of Jesus who may read about it here or in our parish bulletin.

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And take up and walk”

By MARY MAHER

In her novel “Final Payments,” Mary Gordon tells the story of a 30-year-old woman who stands before her father’s open grave and her own open, new life. For years she has cared for him, an invalid. Within a few months she falls in love with a man who asks commitment of her. She panics, returns to find one of her father’s old friends who is bedridden and decides to care for her. She finds the thought of life more difficult than dealing with the death process in others.

But she resolves her crisis: “That night I thought of what I had come here to get away from. I had promised Margaret I would stay with her as an acknowledgment of my own dying. If I called Eleanor, if I wrote to Hugh, if I sang at the piano with Father Mulcahy, I was susceptible to all that loss. It came to me that life was monstrous: What you loved you were always in danger of losing. The greatest love meant only, finally, the greatest danger...But it was life I wanted. Not Margaret. Margaret’s unloveliness rendered her incapable of inflicting permanent pain. She could decay the soul, but she could not destroy it. Only love could do that, and the accidents of life. And it was life I wanted. Life and love.” (p. 295, “Final Payments,” 1978, Random House, New York)

We may, as this girl, fear the full demands of life so much that we hang out in death-dealing settings is to cast blame upon God for his not caring about us. God’s care has never been an anesthetic against the necessary human wounds. Care of us by God is not a nurturing that smothers but a call that stretches.”

“IT IS A strange thing but, as humans, we often call out to God to save us from what he gave us: rich, growth-full, possible life. We want protection and insulation from defeat; we want grace to repress those feelings of anxiety necessary to tell us where we humanly are: we want comfort more than care. Because—if we see the characters in Scripture at all—God’s care often seems to be little comfort. No Eden reversed do we get; instead, a world in the 1970s struggling with nuclear power and its own future. But a world, too, which reaches out to offer innumerable possibilities for us to look more like the creatures God made—offered to us now in the behavioral sciences in new and vital ways.

God’s care is not the comfort of familiar patterns which offer no life. God’s care asks the journey of heroes through the necessary confrontation with the dark aspects of our human personalities and their integration (not destruction) into our lighter side. Like Mary Gordon’s character, it is a costly gift to understand how God cares for us—it asks so much stepping out of death into life.

But God insisted that we would need to be a people in order to live the arduous call to be cared for by him. To choose the life he gave we will need a good deal of support and much understanding and tenderness from our human brothers and sisters.

A scholar and philosopher

Abraham Joshua Heschel, called by many Catholic priest-friends their beloved “Father Abraham,” was one of this century’s finest scholars and philosophers of religion. Three years before his death in 1972, Rabbi Heschel spoke these words which were also very autobiographical: “To be moderate in the face of God would be a profanation. The goal is not accommodation but a transformation. A mediocre response to immensity is offensive to eternity.”

Heschel was never moderate in his response to God or other humans. He was a mystic, a passionate pursuer of truth who will be known for generations because of his powerful and poetic descriptions of the living, dynamic relationship between God and humanity.

Abraham Heschel was born in Europe, studied and taught in Berlin through and appointment of Martin Buber, was expelled by the Nazis in 1938 and migrated to England and later to America. Here in the United States he taught at Hebrew Union College in Cincinnati and later at the Jewish Theological Seminary. He lectured widely and wrote many volumes valuable to both Jews and the Jewish-Christian dialogue.

Next Issue

I say prayers for those less fortunate than myself and fulfill my sacramental and church obligations, isn’t that enough?

Miami, Florida | THE VOICE | Friday, October 27, 1978 / Page 15
Polish-Americans Mark New Pontificate

Ordination of Deacon

Mr. Robert Christman will be ordained a deacon by Archbishop McCarthy on November 4, 1978 at 6:30 p.m. at St. Mark Church in Boynton Beach, Fl.

Son of Germaine Christman and the late Charles Christman, he was born in West Palm Beach, Florida and baptized at St. Juliana Church in West Palm Beach. He attended public and parochial schools in South Palm Beach County. After completing the eighth grade at St. Mark School in Boynton Beach, he entered St. John Vianney Minor Seminary where he went to high school and junior college.

Last May, he received a Master of Divinity degree from St. Vincent de Paul Major Seminary in Boynton Beach. He has two brothers, William Christman of Cooper City and Charles Christman of Boynton Beach.

Pope's Relations With Jews

NEW YORK—(NC)—An American Jewish leader has praised the track record of Cardinal Karol Wojtyla in dealing with Polish Jewry, quoting a Polish leader who said the cardinal "was always approachable by Jews."

Rabbi Marc Tanenbaum, national interreligious affairs director of the American Jewish Committee and the only rabbi present at the Second Vatican Council, said he made the assessment from conversations with a Polish Catholic priest and with Jewish leaders in Poland.

"THROUGHOUT HIS years as bishop of Cracow, Karol Wojtyla was always approachable by Jews, and periodically, he used to inquire what was happening to the Jews, particularly in relation to their religious life and their religious institutions," Maciej Jakubowicz, president of the Jewish Committee and the Jewish religious communities in Poland told Rabbi Tanenbaum.

He recalled the cardinal's 1971 visit to the Cracow synagogue for a Friday night Sabbath service, and said he had been "both sympathetic and helpful" when the Jewish community was having difficulty securing kosher meat.

"Over the years, we know of no case where Cardinal Wojtyla or the Cracow church was associated with any instance of anti-Semitic or other prejudicial statements or actions regarding the Jewish people," Jakubowicz added.
Catholic MDs urged to define death

"In law, there is no such thing as a living will," Dr. DeMere said. And although the latter legislation says everyone shall have the right to die with dignity, he commented: "Where is that right? There is no right to die. The Lord reserves that to himself."

DR. DEMERE called on the physicians at the meeting to work for the adoption of a correct definition of death, saying that "good people have to fight for it. The wording adopted by the bar association will be accepted by most states, but it's wrong and people who believe in the sanctity of life should fight it."

Acknowledging that it will probably be an uphill fight all the way, he concluded by saying: "I have always believed that one on God's side is a majority."

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PALM BEACH SERRANS launched a new program to stimulate vocations in the parish level, with a dinner for area pastors. Special committees will be named to work towards increasing interest in vocations within their parishes. Sam D'Anna, former national president, and chairman of the program, chats with Fr. Christopher Stack, Sacred Heart; Fr. Larkin Connolly, St. Luke's and Fr. Walter Dockerill, St. Marks. In the picture below, Angelo Schiralli, right, president, Palm Beach Serrans is shown with Bob Balfe and Fr. Charles Sullivan of St. John the Cross.
Polish-Americans: From Stan The Man...
Lutheran-Catholic Study On Infallibility

NEW YORK—(NC)—Catholic and Lutheran theologians from the United States have issued a document on papal infallibility which concludes that ultimately Catholics must trust in Christ, not in scriptural, ecclesiastical or papal infallibility. The document was released by a Lutheran-Catholic dialogue group which has been studying papal infallibility since 1974 under sponsorship of the U.S. Bishop's Committees on Ecumenical and Interreligious Affairs and Lutheran World Ministries.

DIFFERENCES remain between the Catholic and Lutheran view of papal infallibility, the theologians said, but "need not, of themselves, preclude a mutuality" in formulating doctrine and practice of papal infallibility as well as many Lutherans, resist the absence in Roman Catholicism of a universal magisterium (i.e., of effective means of speaking to and for the whole church), while Lutherans, as well as many Catholics, believe that the doctrine and practice of papal teaching authority and infallibility are not yet sufficiently protected against abuses.

"CATHOLICS LOOK upon the papacy, in view of its high responsibilities and the promises given to Peter, as especially assisted by the Holy Spirit. Lutherans think the Catholics have overconfidently focused the locus of the work of the Spirit with a particular person or office," the document goes on. "Nevertheless," it continues, "such an attitude finds itself compelled to recognize that the other seeks to be faithful to the Gospel. Further, given the convergence on the wider questions of authority and government in church, it becomes possible to hope that the two communions will be able to enter into further degrees of fellowship, while continuing to develop together their respective positions on infallibility."

The document suggests that one strategy adopted by both sides is to call for "magisterial mutuality" in formulating doctrine. "Should we not listen to each other in formulating teaching, share each other's concerns and ultimately develop a more unified voice for Christian witness in the world?"

In their own document, the Lutherans said, in part: "Although our accord on infallibility is not complete, the convergences we have traced are of great significance. To agree on the primacy of the Gospel is more than a change of climate. It calls for 'magisterial mutuality,' for cooperation with Catholics in the teaching function of the church."

The separate document prepared by the Catholic side concluded with several recommendations among them, "that Catholic leaders invite Lutheran church authorities to participate in the formulation of Catholic doctrine, in a consultative capacity, seeking to follow and even go beyond the precedent set by the participation of non-Catholic observers at Vatican Council II."

The Catholics also suggested joint pastoral letters issued by "Catholic bishops and their Lutheran counterparts."

Father John Hotchkin, executive director of the Bishops' Committee on Ecumenical and Interreligious Affairs and a participant in the talks, said "Catholics have

Archbishop's Statement

Statement of Archbishop Edward A. McCarthy on the question of casino gambling in the State of Florida.

IT IS NOT within the competence of the Church to become involved in strictly political or economic affairs. But it is the responsibility of the Church to offer guidance for people of faith and conscience, who are rightly concerned about the moral environment in which they live and in which their children will grow.

SOME FORMS of waging may be innocent recreation when only recreation money is used. However, in casino gambling the very life savings and family possessions of the gambler are endangered. In addition, crushing debts may be incurred. The visit to the casinos—especially for the compulsive gambler—may spell lifetime disaster not only for the individual but for the spouse and children as well.

UNDER THIS light, I express alarm over the impact which I fear casino gambling will have on our community. THE CASINO atmosphere invites unsavory companions—open prostitution, loan sharking, increase of alcohol and drug abuse, and opportunities for Crime Syndicates to flourish.

THE VERY tactics used by Pro-Casino forces in our State create uneasiness for exaggerated promises are made of prosperity and tax savings. That casinos are objectionable to people of faith and conscience, who are rightly concerned about the moral environment in which they live and in which their children will grow.

Mother Angelica

A program featuring Mother Angelica, is seen on Channel 53 every Tuesday morning at 10:30, not on Friday as previously announced.

Plenary Indulgence

VATICAN CITY—(NC)—Pope John Paul II granted a plenary indulgence—total remission of the punishment due to sin—to all who attended his Oct. 22 inaugural Mass or followed it on radio or television.

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S. Florida Scene

Sharing Ideas

A series of evening for parents of all ages has been inaugurated in St. Rose of Lima parish, Miami Shores.

Programs, during which participants share and exchange ideas and experiences will begin at 8 p.m. in the parish hall, 1069 NE Fifth Ave. Those interested may register by calling the rectory at 758-0539.

Jazz Festival

A Jazz Festival begins at 2 p.m., Saturday on the grounds at Biscayne College. 14640 NW 32 Ave.

The more than nine-hour tribute to jazz will feature local and nationally known artists as well as disc jockeys China Valley, WTMI, Stu Grant, WINZ, and Ed Bell, WLRN.

Between band entertainment will be provided by comedian Frankie Mann, Pace High School Players; magician by Bill Crane and clowns and jugglers. Micossekin Indians will have a handicrafts booth. Refreshments will be available throughout the afternoon and evening.

Reelected

Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities, has been reelected chairman of the Board of Trustees of the Public Health

Trust of Dade County, which operates Jackson Mem-

ber for the Archdiocesan Catholic Service

Home Nursing

Two seminars are slated at Mercy Hospital for the general public to learn the basic principles of home nursing and of dental hygiene.

During a two-hour class at 2 p.m. on Monday, Oct. 30 nurses will share pointers with those attending on caring for sick persons at home.

On Wednesday, Oct. 4, Dr. J. A. F. Flinn, D.D.S. and Harvey Wiener, D.D.S. will discuss and demonstrate dental care at a 90-minute session beginning at 7:30 p.m. at the conference center.

Reservations for either or both sessions may be made by calling 854-4400. Ext. 2633.

Blood Drive

Students and faculty members at Barry College will conduct a blood drive from 9 a.m. to 3 p.m., Monday, Oct. 30 in the social work lounge of Thompson Hall on the Miami Shores campus, 11000 NE Second Ave.

BLOOD DRIVE

Two locations to better serve you

Sunday, Oct. 29

RESTAURANT AND LOUNGE

It's a Date

HOLLYWOOD — "Exploratio Dominicae" — the Legion of Mary response to the Archdiocesan five-year plan for evangelization — will be conducted by the Broward Curia under the direction of the Rev. John Fink on Sunday Oct. 29.

Legionnaires will spend the day going from one home to another, proclaiming the Gospel. All members interested will meet at 9 a.m. Sunday, at St. Bernadette Church, 7650 Stirling Rd., Hollywood.

HOLLYWOOD — The Fall meeting of the South Broward Deansery of the Miami ACCW begins at 9 a.m. Monday, Oct. 30 in Nativity Church.

Registration and business meeting will be followed by Mass at 11 a.m. with Carol Farrell, a member of the staff at the Archdiocesan Enrichment Center, will be the guest speaker at luncheon at Valise's Restaurant, Hallandale Beach Blvd.

It's a Date

St. Lawrence Women's Council square dance, Saturday, Oct. 28 in parish hall. Reservations 595-0025.

Christ the King Women's Guild, 8:15 p.m. Wednesday, at the church annex, Suzanne Tindell, Information Officer, Dade Public Safety Dept.; speaker.

St. Benedict parish dance, Saturday, Nov. 4, K. C. Hall, Red Rd. and 50th St., Hialeah. Reservations 558-2449. Halloween dance, Saturday, Oct. 31, 9 p.m., parish center.

Sacred Heart Women's Club, 7:30 p.m., Parish Hall, Hollywood. Registration and business meeting will be followed by Mass at 11 a.m. Carol Farrell, a member of the staff at the Archdiocesan Enrichment Center, will be the guest speaker at luncheon at Valise's Restaurant, Hallandale Beach Blvd.
All Souls day at Cemeteries

Masses for the repose of those buried or entombed in the Archdiocese of Miami cemeteries will be celebrated at 10 a.m. Thursday, Nov. 2, feast of All Souls.

The Rev. Charles Mallon, C.S.S.R., pastor, Our Lady of Perpetual Help Church, will celebrate the Mass at Our Lady of Mercy Cemetery, 11411 NW 25th St.

In Our Lady Queen of Heaven Cemetery, 1500 S. State Rd. No. 7, the Rev. Timothy G. Hannon, pastor, St. Malachy Church, will be the celebrant.

Mrs. B. Bernard McGrenahan, V.F., pastor, St. Edward Church, Palm Beach, will celebrate Mass at Our Lady of Peace Cemetery, 10941 Southern Blvd, West Palm Beach.

Relatives of those buried or entombed in the cemeteries are invited to participate in the Masses.

Pope Calls Youth 'Hope Of Church'

VATICAN CITY—Pope John Paul II ended his inauguration ceremonies Oct. 22 with a special greeting to youth. Speaking from his apartment window overlooking St. Peter's Square, the pope said he wanted to give special recognition to young people. "YOU ARE THE FUTURE"

Scout Program At Palm Beach

The Catholic Committee on Scouting will present its Scouter Development Program Saturday, Nov. 4, registration begins at 8 a.m. at Saint John Fisher Catholic Church 1439-40th Street, West Palm Beach, Florida phone #842-1224.

The morning session will focus on personal commitment to Scouting, while the afternoon session will be workshops on all Religious Award Emblems. All Religious Counselors must be certified to counsel with scouts this year. A fee of $5.00 will be charged to each participant which will cover materials and lunch.

Lourdes Academy Student To Vie For State Award

MISSY ALLMAN

"Missy K. Allman has won the Century III Leaders Scholarship competition at Our Lady of Lourdes Academy," announced Sr. Joanne Mary, Principal.

The 17-year-old senior is now eligible to compete with other high school seniors throughout Florida for two $1,000 scholarships, two $500 scholarships, and also for a $10,000 national scholarship that will be awarded in a conference of state winners in historic Colonial Williamburg, Virginia.

MISSY TRIUMPHED in the local phase of the Century III Leaders program, a scholarship competition which emphasizes the future concerns of America. Students were judged on the basis of their leadership abilities, community involvement and score on a current events examination. To compete at the state level, she must now write a brief projection outlining what she thinks is one of America's future challenges and how it should be met.

An "A" student at Lourdes, Missy's reaction to the news of her success was: "I'm thrilled! Winning this honor shows that today's young people really do care about our country and that we're not all the 'Me Generation' that some people have branded us." And she is a very involved person both at her school where she has been active in Forensics for four years, on the newspaper staff for three, a member of the Student Council, and belongs to the Spanish National Honor Society.

In her community, she works as a Candy Stripper at the South Miami Hospital and is a guitarist at her parish church.

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Miami, Florida / THE VOICE - Friday, December 27, 1979 / Page 71
By T. FABRE

NEW YORK—(NC)—Last month CBS News announced that it had begun planning for a revised format of morning news programming that will include a 90-minute Sunday morning edition—the first of its kind in network television history. The Monday-through-Friday format in the 7-8 a.m. (ET) time period on the CBS network television network will also be restructured.

The new six-day-a-week broadcast will have the overall title “Morning,” with each individual day of the week adding its own name. Thus, the Sunday edition will be called “Sunday Morning.” Its content will be somewhat like a Sunday newspaper, featuring reports in the cultural, entertainment, religious and public affairs areas.

“SUNDAY MORNING,” which is scheduled to be aired from 10-11:30 a.m., beginning in mid-January 1979, will replace “Lamp Unto My Feet,” “The Church and ‘The World Today,” “Camera Three” and “Look” over the years have been and why they did not promote viewership of “Lamp” and “Look” over the years and thereby encourage local stations to clear these network series on a regular basis.

WHATEVER the complete story may be, the fall-off in local affiliate acceptance of “Lamp” and “Look” compelled network management to consider other approaches to its Sunday morning schedule.

As CBS management works to complete the planning for “Sunday Morning,” one hopes that they will carry forward and incorporate into the new approach the quality and depth of programming that was characteristic of “Lamp” and “Look.”

For Roman Catholics, for example, “Look Up and Live” has provided the only television documentary coverage of some of the most significant events in the life of the church during the last decades, such as Pope Paul VI’s visit to Colombia in 1968, the historic Medellín conference of the bishops of Latin America, the last three synods of bishops on Latin America, and the 41st International Eucharistic Congress in Philadelphia.

Since the early 60’s, “Lamp” and “Look” have documented with unique consistency the involvement of the churches in the life and social conditions of the poor, particularly in the Third World. Documentaries have been done about Brazil, Chile, Peru, Colombia, Africa.

Audiences have watched insightful programs on the stormy social and religious conflicts in the Middle East.

Religious leaders have sat down before “Lamp” and “Look” cameras not only to discuss the issues that commonly challenges all religious people but also to confront, in a spirit of interfaith and ecumenical encounter, the issues that continue to divide peoples of different religious traditions.

90-Minute religious show set by network

By T. FABRE

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Couples not trying hard enough?

By Fr.
Ron Luka, CMF

I would like to devote this article to sharing with you some thoughts contained in an article by Father John Catoir, a priest with many years of experience in the Marriage Counselling of the Diocese of Paterson, N.J. The article ran in the Apr. 8 issue of a.d. Correspondence published by Ave Maria Press.

The divorce rate has doubled in the last 10 years; one out of every three school children lives in a single parent home. Imagine the emotional pain on children & adults these figures reflect! We can expect this cycle to be repeated and intensified by children as they grow into adulthood.

Rather than blaming outside pressures for this rising divorce rate, the cause seems to be 'couple not trying hard enough to stay together.' There is a widespread epidemic of people unwilling or unable to endure hardship and pain for any length of time.

A consciousness of the terrible wound divorce inflicts on children might help couples make greater efforts to make their marriage work. Problems arise when one partner puts himself or herself ahead of the relationship and the family. Even many "religious" people have been spoiled in making their own satisfaction of supreme importance even over God's will. In disregarding the owner's manual, no wonder individuals and relationships break down.

The next two causes include a failure to teach children how to be good husbands and wives and materialism in modern life. Many people getting married are not really adults, knowing little about the moral laws of survival. They can't grow up overnight.

Ashley Montagu, chairman of Rutgers Anthropology Dept., claims that most people don't know anything about love and can't communicate it to their offspring; he observed, "The American family is an institution for the production of mental illness in each of its members, and what's being produced is a generation of mono-maniacal egomaniacs who must succeed at all costs. They're dead to everyone else."

Our system of marriage is precariously based on romantic love. In the world today the young do not have the independent right to select the spouse, precisely because their judgment is not seen as mature enough in this important decision. Their success in marriage is satistically far better than crucial. Much can and must be done before a young person "falls in love."

YOUNG PEOPLE, before they understand their own sexuality, are "falling in love" and being drawn to making the most important decision in their lives. Their deep fears are making them postpone marriage and enter into relationships at odds with our values system. They know they have to be careful, but don't know how.

Young people have a great capacity to learn, but we haven't developed a method of teaching them to know to knowledge in the areas of personal interaction, human communication, psychology, homemaking, and child rearing. Self-acceptance must proceed acceptance of another. Families and Church need to live and teach others how to love. Schools must develop more than sex education courses; courses designed to educate to the fundamental values of life relating to a happy love relationship; a knowledge of man and female psychology is crucial here. Much can and must be done before a young person "falls in love."

The fast pace of living and the deteriorated moral climate accepting promiscuity and infidelity also contribute to the disintegration of marriages.

Managing money, the ability to bear discomfort and to cope with boredom, and the difficulties of relationships according to the varied talents of husband and wife are skills which must be taught. Education is not a panacea. But if tied with an experience of parents who love each other and relatives who care for one another school training in mental health could make a big difference. We need to refocus our attention from peripheral ideas to the central meaning of life, the joy and blessing of real love, but be careful of overinflated expectations of marriage.

There's a wealth of material for reflection in this article. But much of it might be summed up in the formula for JOY: Jesus, Others, Yourself.

John Paul expected to revamp Curia

VATICAN CITY — (NC)—Pope John Paul II is expected to have little trouble learning to govern the Roman Curia or directing the Holy See's vast network of diplomatic activity.

Unlike Pope John Paul I who suffered openly that he didn't know anybody at the Curia, Pope John Paul II is well acquainted with the functioning of the church's central offices.

He showed that in his first days as pope by indicating that high Curia officials would not be automatically confirmed as they had been under Pope John Paul I.

Vatican sources said that the new pope wanted to meet with officials before deciding who would stay and who would go.

The papal election reforms of Pope Paul VI may have terms of top Curia officials automatically expire when the pope dies.

After Pope John Paul II names or renews the heads of Vatican congregations, commissions and secretariats, he is expected to have much trouble dealing with them.

As a cardinal, the new pope served on the Vatican Congregations for Oriental Churches, for the Clergy, for Sacraments and Divine Worship and for Catholic Education.

He has also been a consultant for years to the Pontifical Council for the laity.

Pope John Paul II attended all the world Synods of Bishops and worked with key Vatican officials during those month-long sessions.

SYNOD participants elected the Polish cardinal to serve on the synod's permanent council.

He is a member of various curial bodies, Cardinal Wojtyla had to make-frequent trips to Rome for plenary assemblies. He also received a constant stream of letters from Vatican offices to keep him abreast of major issues within the congregations on which he served.

During his sojourns in Rome, Cardinal Wojtyla lived with the Polish Curia officials and heard about their work.

The new pope has never served in a papal nunciature, but in Poland he received firsthand experience in one of the most delicate diplomatic activities in which the Holy See is engaged.

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Miami, Florida THE VOICE / Friday, October 27, 1978 / Page 23
VATICAN CITY—(NC)—“Words can’t express it,” people repeated con-
stantly when asked their reaction to the inauguration of Pope John Paul II.
Many of those among the over 230,000 in St. Peter’s Square Oct. 22 for the Mass at the begin-
ing of the new pope’s ministry said they couldn’t imagine a non-
Italian pope a sign of church universality. The crowd included people from many
nations.
“I CAN’T EVEN say how I feel,” said Father Paul
Honkis, pastor of a Polish parish in London. “Such a
tremendous enthusiasm. We brought 120 people. We’re
all crying for joy. We can’t believe it.”
Father Honkis said he studied in Poland at the universities of Lublin and
Warsaw and became best after World War II. Kazimierz
Kakol, the Polish Minister for Church-State Affairs, and
were in the same platoon during the Polish Minister for Church-State Affairs, and
he were in the same platoon during the Polish
underground uprising against the Germans in Warsaw in 1944, the
priest-said.
“We remain friends,” he added, “though on opposite
sides.”
Father Honkis said the London Polish community was
happy with the new pope’s message at the Mass
“was as we wanted it, not narrow, a move to the whole
world, very open.”
THE PRIEST continued: “We hope he will try to united mankind as one family, that
he will introduce new at-
titudes which are human and
normal.”
The pope “is a strong
man, experienced in combat
for God. I think he’s a good
man, because he’s Polish and he’s young.”
His daughter, Agnes, com-
municating on the pope’s remarks to young people in the
Angelus, said: “I think it’s good if young people are
happy with the new pope and the pope works for the young. I hope the
churches in the East will have more chance to live without oppression.”
“It’S THE MOST
marvelous thing that’s happened in the church,” said
Sister Maureen Murphy, a member of the Sisters of St.
Joseph from Albany, N.Y. She is studying psychology at
Rome’s Gregorian University.
“It shows great
university—openness to all—and centrality—a focus on Christ and the cross,” said
Sister Murphy.
A Norwegian woman studying architecture in
Rome said she thought the new pope would be able to do
something to bring Church
and other churches together “by acting as he’s doing now.”
“He’s a strong
personality, a man of faith
because of the church from which he comes,” said Silvano Fonti of Rimini, Italy.
“We will help the
church to be a witness in the world of Christ’s resurrection.
In the church there are not
only Italians and non-
Italians,” Fonti added.
“Not a foreign pope.
The pope is universal,” said an Italian policeman in
Bologna, saying the new pope would be able to do
something to bring Church
and other churches together “by acting as he’s doing now.”
“We must have a pope
that’s clearly a person who doesn’t just sit up in his
offices, who moves, travels. He seems like the right man at the right time in the church,”
said Giovanna Verati of Turin, Italy. “We’re very happy also
for the sign of Poland.”
MR. AND MRS. ROBERT Dargon from Lees,
England, said they had come to Rome just for the inaugural Mass. “I don’t think you can describe the feeling,” Mrs.
Dargon said.
“The ceremony was worth the trip,” her husband
said.
“Words cannot express how I feel,” said Anna
Yashchinovskiy, a Polish-American from Linden, N.J. She was part of a group that
arrived with Father Vincent
Bukowski, pastor of St.
Teresa of the Child Jesus
parish in Linden.
“I’m very, very happy,”
said Joseph Bukowski, whose parents came from Torun, Poland. “He’s an intelligent
person. God has chosen a good
pope. He always remembers the
Blessed Mother.”
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Buscan pastoral nacional para trabajadores agrícolas

Por ARACELICANO

ORLANDO, Fl.—Al son de las mañanitas, el obispo John J. Fitzpatrick de Brownsville, Tejas, apagó de un soplo las velas sobre su pastel de cumpleaños, mientras unas 60 personas comprometidas en el ministerio a los trabajadores agrícolas migratorios de la nación, rompían en aplauso.

Antes de escuchar al Obispo los oyentes apuraron a expertos que presentaron la historia de los sindicatos entre los trabajadores agrícolas de los Estados Unidos y también a Monseñor Salvador Vizcaíto, de la Conferencia Nacional de Obispos, quien habló de la postura de la Iglesia ante el derecho de los trabajadores a organizarse.

Las diócesis presentes intercambiaron modelos de pastoral y el padre Edgar Beltrán, de la Oficina Nacional de Asuntos Hispánicos, fue recogiendo elementos comunes y elaborando decisiones para una pastoral de conjunto.

"¿Cuál es el objetivo de nuestra pasión?" preguntaron.

Porque sí se trata de dar de comer, entonces se justifican todos los sacrificios de los que siempre participan.

"Pero si la labor pastoral es otra, podemos intentar descubriendo elementos de 'Iglesias'," dijo Beltrán.

El obispo Fitzpatrick apaga de un soplo las velas sobre su pastel de cumpleaños que le prepararon por sorpresa durante las reuniones. Más de 60 le cantaron las mañanitas.

"Antes de predicar la justicia tenemos que predicar a Cristo y su Evangelio y como consecuencia trabajaremos en organizar sindicatos y lograr reformas y como, trabajadores sociales..." Obispo John J. Fitzpatrick.

"Para nosotros los trabajadores agrícolas, hablar delante de mucha gente no es fácil. Pero yo ya he aprendido," dijo Corina Hernandez, de Naples, durante las reuniones en Orlando.

"Creo que hemos logrado un nuevo Santo Padre continuó diciendo algo que, nuevos en la tarea se resultaba aún más básico, ya que estamos sirviendo, respondió el obispo John J. Fitzpatrick, y que ellos mismos participen y se ayuden a si mismos", dijo.

"En el diálogo hemos llegado a una visión más unitaria donde lo sacramental sigue siendo válido pero no exclusivo, y donde la justicia social es consecuencia de la evangelización integral de toda la persona," dijo.

El programa formático para 'escuela' organizado por el Comité Católico de Scouts, el sábado 4 de noviembre. La cita será en el aeropuerto de Opalocka, Florida. Para la jornada de estudio y reflexión, que se realizará a las 3 p.m. para la información 822-1168 y 756-7612.
Señala trayectoria de Card. Wojtyla

"El hombre—nuestra gran preocupación"

A través de sus viajes en Estados Unidos, el entonces cardenal de Cracovia fue dejando en los que le conocieron semillas de su estilo de vida y de su profundo interés por las personas y los acontecimientos.

Fueroz muchos también los que pudieron saludar a su antiguo compañero en los estudios, el seminario o la labor pastoral y constatar que no había perdido su profundo humanidad, amor a la naturaleza, y sensibilidad para descubrir a Dios en el mundo.

"Si interesa por todo profundamente," dijo el padre Philip Majka, que le acompañó durante su visita por la nación en 1969.

"Posee una profunda sensibilidad para la paz, lo que uno quiere comunicarle. Sabe pensar por sí mismo y dice lo que quiere decir. Con él no vale el político. Su estilo es realmente cristiano."

El padre Gieseler Zielinski de la parroquia de St. Peter en Steves Point, señaló que "su sencillez y humildad hacen que uno se sienta atraído", y el padre Wladyslaw Pyclick, capitán de un hogar de descanso en Calletown, N.Y., piensa que "no existe hoy en el mundo católico mejor pensador o filósofo" que el nuevo Papa.

El padre Pyclick conoció al Papa durante 30 años, como predicador de retiros y profesor del seminario y dice de él que "hasta integra la Palabra de Dios y la naturaleza.

"En cierta ocasión," dijo el sacerdote, "durante un retiro decidió abandonar la capilla y se llevó a sus dirigentes a descargar una montaña. En la cumbre les habló de Dios, combinando la Sagrada Escritura con la inspiración del paisaje", añadió.

"Con frecuencia se llevaba consigo a los miembros de las monjas para esquiar solo," dijo el sacerdote Polaco. "Le gusta la selva donde puede pensar a solas y también marchar a los lagos, lejos de la civilización, para explorar las alegrías ocultas."

Pero aunque al Papa le gusta pensar a solas, el padre Pyclick dice que ésta profundamente interesado en las personas. "En cierta ocasión en el nuevo Papa comentó: 'Vivimos en un mundo cósmico. Podemos llegar a la luna y pronto viajaremos a otros planetas, pero hagamos lo que hagamos o lleguemos a donde lleguemos, nuestra gran preocupación debe ser el hombre'."

Nunca oírás esta joven de la parroquia de San Estanislao de Kosta, en Staten Island, N.Y., el beso que recibió del entonces cardenal Wojtyla, cuando ella y sus compañeras le recibieron en 1976 en el aeropuerto de La Guardia en Nueva York. El cardenal es hoy el primer Paco polaco en la historia.

Avanzar hacia la unidad

**A representantes de Iglesias y organizaciones civiles**

"Vuélvenos presencia aquí nuestro de interés común por establecer relaciones más cercanas entre nosotros y vencer las divisiones heredadas del pasado,... las cuales son escandalosamente intolerante y obstáculo a la proclamación de Buena Noticia de salvación concedida en Jesucristo.

"En este nuestro primer encuentro, insistimos en deciros nuestro firme intenso de avanzar en el camino hacia la unidad..."

**Cooperar con naciones**

**A dignatarios de 163 países, (23 de octubre)**

"El verdadero progreso humano y la paz verdadera no pueden alcanzarse sin la valentía, fiemos y recursos, que son el impulso necesario de búsqueda de cooperación y unidad entre las gentes. Los dirigentes de las naciones necesitan" claridad, tenacidad, apertura y respeto hacia los derechos fundamentales del hombre."

**Formar conciencias Exigir derechos**

**A diplomáticos acreditados ante el Vaticano, (20 de octubre)**

"La Iglesia siempre desea comprender su mundo en el desarrollo de los pueblos y las naciones. La Iglesia ha recibido su fuerza para vivir en la diversidad y pluralidad de sus culturas, sus historias, sus lenguas. En muchos casos la Iglesia ha jugado su parte en la formación de tales culturas. La Iglesia ha creído y continúa creyendo que en situaciones internacionales, es necesario respetar los derechos de cada nación.

Para Nos, llamado desde una de estas naciones, al Apóstol Pedro en el servicio de la Iglesia universal y de todas las naciones, estamos determinados a manifestar a cada una, el testimonio de un hacer que no es evidente. Como cristiano, y más aún como Papa, somos y seremos testigos de amor universal. Tenemos para todas la misma buena voluntad, pero especialmente, a aquellos que pasan tribulación.

"Hablar de relaciones diplomáticas es hablar de relaciones mutuas y estables, llevadas a cabo con cortesía, discreción y sinceridad. Con esa unión de cooperación, son relaciones que manifestán por nuestra parte, no la necesidad de la aprobar de este o aquel régimen —lo que no siempre es la misma—, tampoco pero evidentemente la aprobación de todas sus acciones en el ejercicio de los poderes, sino más bien el aprecio de los valores temporales positivos, el deseo del diálogo con todos los, que tienen legítimamente la responsabilidad del bien común de la sociedad.

"Esto se lleva a cabo a veces por intervención directa, pero sobre todo por la formación de las conciencias, una contribución específica a la justicia y la paz a escala internacional. Al hacer esto, la Santa Sede no desea apartarse de su papel pastoral: deseo de llevar a cabo la preocupación de Cristo en la preparación de la salvación eterna de los seres humanos.

"La Santa Sede no busca nada para sí misma, sino trabajar en unión con los episcopados locales, en favor de los cristianos y de los creyentes que viven en vuestros países, para que, sin privilegios especiales, pero siendo los que puedan nutrir su fe, tener la garantía de culto religioso y ser permitidos, como ciudadanos leales, la participación total en la vida social..."

Dios Primado de Polonia al Papa

"Beso tu rostro, hermano..."

CIUDAD DEL VATICANO—(NC)—"Beso tu rostro, hermano..."

Stefan Wyszyński de Varsovia, Polonia, durante una entrevista con la Radio Vaticana después de la elección al papado de su compatriota el cardenal Karol Wojtyla.

Con estas palabras dirigidas al nuevo Papa Juan Pablo II, se expresó el Cardenal Wyszynski de Varsovia, Polonia, durante una entrevista reciente en la Radio Vaticana después de su asunción como Papa.

El Papa fue obispo de Auschwitz

Auschwitz, o como se dice en polaco Oswiecim, es una ciudad de unos 8,000 habitantes dentro de la arquidiócesis de Cracovia. El cardenal Wojtyla visitó muchas veces la ciudad y el antiguo campo de concentración, acompañando a visitantes eclesiásticos de todos los continentes.

El Papa a periodistas

Motiven a sus lectores

**CIUDAD DEL VATICANO—(NC)—**

Durante 45 minutos y recorriendo el pasillo central del Salón de Bendediciones a la entrada de la Basílica de San Pedro, Juan Pablo II conversó con más de 1,000 periodistas de todo el mundo, respondiéndolos en su misma lengua.

"Santo Padre, ¿creemos en la fe católica en Polonia?", preguntó un periodista italiano...

"Sí, sí me dejan ir a mi", respondió el Papa.

"Espero que la prensa católica en USA se porte bien..."

"Porque no me dejan ir a mi", dijo con expresión de cariño.

"Teneis que motivar los lectores..."

Después del inicio oficial de su pontificado el pasado domingo 29, Juan Pablo II ha ido recibiendo en audiencias especiales a diferentes grupos civiles y religiosos.

**Avanzar hacia la unidad**

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Miami, Florida / THE vULCE / Friday, October 27, 1978 / Page 27
**Vengo de Polonia... como servidor**

CIUDAD DEL VATICANO (ANSA) — El Papa Juan Pablo II abrió oficialmente su pontificado el pasado 25 de octubre con una llamada a los cristianos a no tener miedo.

"Dejad que Cristo hable al hombre... sólo El tiene palabras de vida, si, de vida eterna" afirmó durante su homilía ante cerca de 300,000 fieles congregados en la Plaza de San Pedro.

Venido a Roma tan sólo seis semanas antes de su dioecesis de Cracovia, en Polonia, el nuevo Papa nunca llegó a despedirse de sus fieles. Lo hizo ya en Roma, y desde la villa de Pedro, al dirigirse a ellos en su lengua nativa: "Qué puedo decir a vosotros que habéis venido desde mi Cracovia..." le dijo.

"Todo lo que podría decir..." insinuó antes de continuar con lo que siente más cercano a su corazón.

Dejamos las palabras a un lado," continuó y "permansencemos en silencio ante Dios, el silencio que se hace oír.

"Os pido: Permanece conmigo en Jaana Gora, (Collina de Luz, donde se venera la imagen de Nuestra Señora de Czestochowa) y en todo lugar. No dejéis de estar con el Papa que hoy reza con las palabras del poeta, 'Madre de Dios, ti que defendes la luminosa Czestochowa y eríllas en Ortobrana'.

A los católicos de habla hispana les pidió que continuaran distinguiéndose por su conocida fidelidad al Santo Padre y su característico amor a la Madre de Dios.

**La VOZ**

PERIODICO CATOLICO

OCTUBRE 27, 1978

Cristo, hámme ser y permanecer, el servidor de tu único poder, el servidor de tu dulce poder, el servidor de tu poder que no conoce atardecer. Hámme verdaderamente el servidor de tus servidores.

Juan Pablo II, durante la homilía de inauguración de su ministerio papal.

Esta reproducción de la Madona de Czestochowa—Virgen negra de los polacos, se venera en el santuario nacional de la Inmaculada, en Washington, D.C.

**Apoya Arz. McCarthy liberación de presos**

"Ruego al Señor que la comunidad cubana de Miami pueda unirse con el propósito de obtener la libertad de los presos políticos y reunirse a las familias," dijo el Arzobispo Edward A. McCarthy durante una Eucaristía en la Ermita de la Caridad en Miami, el pasado martes 24.

Recordando la memoria del arzobispo de Cuba quien durante el siglo pasado se distinguió por su conocida fidelidad al Santo Padre y su característico amor a la Madre de Dios, el pasado martes 24 se celebró el 1851 en defensa de los prisioneros que habían luchado por la libertad de los presos políticos Cubanos al reunirse con sus familiares y amigos en el Dade County Auditorium. En esos momentos los largos años de separación y los sufrimientos de la familia se desvanecieron mientras, a través de un milagro su prisionero pudiera experimentar por cuarenta y seis años de separación y los sufrimientos de la conciencia de los que por el sacrificio de su vida expresaron que el país no volvería a ser el mismo mientras el pueblo continuase al lado de su patria.

**Sin decidir aún fechas para Puebla '78**

Cesada automáticamente la III Conferencia General del Episcopado Latinoamericano, con la muerte de Juan Pablo I, se espera ahora la nueva convocatoria de Juan Pablo II.

Oficiales del CELAM (Consejo Episcopal Latinoamericano) se encuentran en Roma esperando la primera ocasión para presentar al Santo Padre el Documento de Trabajo para la Conferencia y conseguir su reconvocación.

Observadores vaticanos opinan que el Papa querrá tomar alguna posición con respecto a la Cumbre en noviembre de este año que será la primera de las conferencias de la Conferencia de América Latina, la CELAM.

Después de una Eucaristía de acción de gracias en la Ermita por la liberación de los presos, el Arz. McCarthy y Monsefior Bryan Walsh saludan a Eduardo Blanco Sr. que después de 13 años se reunió con su esposa y dos hijos. Estos estuvieron en Miami, donde se reunieron con otros 12 presos político cubanos.