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The Voice

VOLUME XX NUMBER 43 January 5, 1979

Price 25c

ABCD APPEAL

'Love has many faces'

By GERARD E. SHERRY

Love has many faces. So does pain, anguish, sickness, poverty, alienation and despair. Still overshadowing all can ease the pain, mitigate the anguish, cure the sickness, reduce the poverty, console the alienated and overcome the despair.

THIS IS WHAT the 19th annual Archbishop's Charities Drive is all about. It emphasizes love in people helping people. This year's Drive will be kicked off with a dinner at the OMNI International in Miami on Monday, January 8, at 7:30 p.m. Present will be the volunteers and others interested in making it a success.

It is not just a question of a goal to be achieved—rather, it is the nurturing of right attitudes among the People of God in order that the Archdiocese reach out to those in need; the emphasis being not merely on a quest for social justice, but on the broader framework of evangelization—a key program of the Archdiocese for the future.

Archbishop Edward A. McCarthy said: "The people of the Archdiocese have always responded generously to the ABCD Campaign. They are fully aware of the gigantic service to the needy through the Charity programs of the Archdiocese. I am confident that this year's response will be an expression of that same generosity by which our people are known."

Msgr. John O'Dowd, pastor of Epiphany Parish, is Coordinator of the Archdiocesan Development Office. The ABCD Drive will be under the direction of Msgr. Jude O'Doherty, pastor of Immaculate Conception Parish, Hialeah, assisted by the Rev. Jose P. Nickse, Director of Radio-TV and Co-Coordinator of the Development Office. Don Livingstone, a South Miami attorney from Epiphany, is Lay Chairman. The ABCD will involve the whole Archdiocese, and the fruits of the Drive will be shared among all.

SOME OF the programs to benefit from the Drive will include that of assistance to unwed mothers, senior citizens, migrant workers, dependent and retarded children, the handicapped, alcoholics, those with marriage problems and other families in distress.

The ABCD goal this year in $3 million, which works out to about $15 per family, if each family in the Archdiocese could be counted on to contribute. However, many families are in need and the more affluent always are expected to give more. Don Livingstone put it this way: "I have worked in ABCD for 14 years at every level from parish door to door solicitation to general chairman this year. I feel a little like the office boy who works his way up to general manager of the company. And what a company! Archbishop McCarthy is one of the greatest spiritual leaders of our day, and I particularly treasure the opportunity for close association with him, and the priests and laity who comprise the team. "We Catholics of the Archdiocese of Miami are a family, one body with Christ as its head. The ABCD is the powerful helping hand in our family that provides a vast array of services and programs to the needy and less fortunate member of our family. It accomplishes the impossible because no one however generous acting alone could deliver the quality services which ABCD provides for such groups as our senior citizens, dependent children, and the handicapped. Only by uniting our love and support in the name of Archbishop McCarthy can so much be accomplished for ourselves, our family, our neighbors and our community."

"EVERY CATHOLIC should thank God for both the ability and the opportunity to support the ABCD. The ability to contribute is God's gift to us. And if you really think about it, the opportunity to give is also a gift from God. Giving, especially giving to the ABCD, is loving your neighbor which every Christian has the right and the need to do. In a sense, the ABCD is the bottom line for Catholic. 'When everything is said and done, Lord, this is what our faith really means to us.'"

Love has many faces!

Archbishop's plea to Carter on Haitians

(The following letter was sent from Archbishop McCarthy to President Jimmy Carter this week.)

Dear Mr. President:

Our Nation is justifiably proud of its long history of refuge for those fleeing religious and civil persecution. Indeed, it can be argued strongly that the motivating force which brought our ancestors to these shores was more a love of liberty and a desire to live their lives free from oppression than the lack of economic opportunities.

It was, therefore, in keeping with our finest traditions that in 1946 this tradition of political asylum should be enshrined in the ratification of the United Nations Protocol and Convention on Refugees. The United States has lived up to this tradition in recent years by offering asylum to hundreds of thousands of East Europeans, Cubans and Southeast Asians. However, at the same time, our government has been most reluctant to grant this same treatment to a relatively small and insignificant number of refugees from the poorest and one of the most downtrodden peoples of this hemisphere, one of our closest neighbors, Haiti.

As a spiritual leader of people whose brotherhood transcends national boundaries and immigration legalities, I am making this appeal on behalf of some 7,500 Haitians who today are in South Florida under daily threat of deportation. Recognizing the legal difficulties involved and the limitations of discretion allowed government officials such as Immigration officers, I do not think that it is beyond the capacity of this Nation to absorb this relatively insignificant number of people.

From our study of the situation in South Florida, we believe action is needed by your Administration and, if necessary, the Congress on three fronts:

1. Laws and regulations of the United States regarding political asylum. While the right of political asylum is clearly recognized in United States law, because the United States is a
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“The Publix guarantee is our guarantee”

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We know you mean business.
Pope asks bold peace gestures

By JOHN MAHER

VATICAN CITY — (NC)— Pope John Paul II, in his first World Day of Peace message, urged statesmen to "make gestures of peace, even ridiculous ones, to break free from vicious circles and from the deadweight of passions inherited from history."

The pope also appealed to individuals and families to control passions and accept responsibility to be peacekeepers. He chose New Year's day as the World Day of Peace, a decision that was criticized by Peace Commission officials. The theme — "To Reach Peace, Teach Peace" — was said the content, however, was inherited from history.

"The daily spectacle of war, tension and division sows doubt and discouragement," he said. "In places the flames of discord and hatred even seem to be kindled artificially by some who do not have to pay the cost. And too often gestures of peace are ridiculously incapable of changing the course of events, even if they are not actually swept away and in the end taken over by the overhearing logic of exploitation and violence," he added. "TIMIDITY and the difficulty of carrying out needed reforms poison relations between human groups in spite of their being united by a long or exemplary common history. New desires for power suggest recourse to the overpowering influence of sheer numbers or to brute force in order to disentangle the situation," he said. The pope said poison is sometimes sold by other countries seeking to benefit from the conflict.

"Both the strongest and the weakest no longer place confidence in the patient procedures of peace," he said. "Fear of a precarious peace, military and political imperatives, and economic and commercial interests led to the establishment of arms stockpiles or to the sale of weapons capable of appalling destruction. The arms race then prevails over the work of peace," the pope said.

"Peace has become the slogan that reassures or is meant to beguile. In a sense, we do have something positive" "The public opinion of the nations would no longer tolerate the justifying of war or even taking the risk of an offensive," he said.

The pope listed several "firm principles" for peace: "A human affair must be dealt with humanely, not with violence."

- Tensions, rivalries and conflicts must be settled by reasonable negotiations and not by force.
- Oppressing ideologies must confront each other in a climate of dialogue and free discussion.
- The legitimate interests of particular groups must also take into account the legitimate interests of the other groups involved and of the demands of the higher common good.

The Archdiocese of Miami sponsors several programs to assist the Migrant Families in meeting their basic needs for survival. Under the direction of nine priests, twenty-two sisters and with the assistance of several other employees, the Archdiocese maintains day care centers, adult education programs and also offers food and housing assistance to needy families.

Dear Friends in Christ,

As we begin the New Year, I ask your continued support for the thousands of Migrant Families in South Florida who often live in squalor and poverty.

The Archdiocese of Miami sponsors several programs to assist the Migrant Families in meeting their basic needs for survival. Under the direction of nine priests, twenty-two sisters and with the assistance of several other employees, the Archdiocese maintains day care centers, adult education programs and also offers food and housing assistance to needy families.

Our love of God is measured by our love for others.

I ask your continued generosity to this Annual Appeal for our more nagging problem of Christ. The Migrant Mission Collection will be held throughout the Archdiocese on Sunday, January 14, 1979.

With my personal gratitude to you for your concern and love for the Poor, I am

Edward A. McCarthy
Archbishop of Miami
Anti-abortion doctors praised Inter-Faith group on Asian ‘boat people’

VATICAN CITY — Pope John Paul II attacked “the recent and sorrowful event of abortion legislation” in Italy during a meeting with representatives of the Italian Catholic Doctors Association Dec. 28.

He praised their defense of life and called the medical profession “a commitment which for its nobility, usefulness and idealism comes very close to the very vocation of the priest.”

THE POPE referred to the liberalized Italian abortion law which went into effect last June.

“I want to express my sincere admiration for all those health care workers who, following the dictates of right conscience, are daily resisting flattery, pressures, threats and at times even physical violence for not complying with actions in every way offensive to that sacred value which is human life,” he said.

The Italian law, which allows state-paid, virtually unrestricted abortion in the first three months of pregnancy, includes a clause allowing doctors and other health care personnel to refuse to participate in abortions for reasons of conscience. More than half the doctors in the country signed declarations of conscientious objection, including 78 percent of the obstetricians and gynecologists from the region.

Calling the right to life “the primordial presupposition of every other human right,” Pope John Paul favored developing ‘adequate operative structures that favor the joyful welcoming of nascent life, its effective promotion during development and maturation, its protection when it begins its decline and end in natural death.”

A joint statement has been issued by the Catholic, Jewish, and Protestant religious community depicting acts of inhumanity being perpetrated by several Southeast Asian countries in denying sanctuary to Vietnamese refugees languishing on boats anchored in Manila Bay, Hong Kong, and elsewhere. These acts have already resulted in the deaths of several hundred refugees.

THE STATEMENT was issued in the name of the Archdiocese of Miami by Archbishop Edward A. McCarthy; in the name of the Rabbinical Association of Greater Miami by its President, Rabbi Michael B. Eisenstat of Temple Judea and its Executive Vice President, Rabbi Solomon Schiff, Director of the Greater Miami Jewish Federation Chaplaincy; and in the name of the Metropolitan Fellowship of Churches of Southeast Florida by its President, Dr. Carroll L. Shuster of the First United Presbyterian Church in Coral Gables:

“... We see this as a replay of the shocking events of the Holocaust and the Nazi occupation of Europe that countless human lives can be spared from repeating it and will help proclaim mankind a family with all its members committed to the well being of one another.”

Mercy Hospital Exhibition Set

The Florida debut of the History of Medicine art collection commissioned by Parke, Davis & Co. & is slated Jan. 8 - Jan. 21 in the new lobby of the surgical pavilion wing at Mercy Hospital.

Part of a series of 46 oil paintings which serve as a tribute to the heritage of the medical profession, the art represents hundreds of hours
Pope's Mexico Visit Spotlights Issues

The January visit of Pope John Paul II to Mexico for the third general assembly of the Latin American bishops is expected to draw world attention to the pastoral and social issues in Latin America.

Some of the more pressing issues are:

- Democracy versus military dictatorship.
- Mass poverty amid wealth controlled by a few.
- Numerous violations of human rights, such as torture and killings of political opponents, in a region which is traditionally Catholic.
- Groups of socially active Christians opposed to a purely spiritual religion.

People expect decisive directives from the bishops who last met 10 years ago in Medellin, Colombia. At that time Pope Paul VI came to Colombia to open the general assembly.

THE THIRD assembly will begin Jan. 27 with a solemn Mass at the Mexico City shrine of Our Lady of Guadalupe. It will continue in the city of Puebla 70 miles. The assembly is scheduled to end Feb. 12. More than 300 delegates, advisers and observers will attend. The theme is evangelization in present-day Latin America.

Close to 700 persons in the print and electronic communications media are attending their equipment for coverage of the pope's visit and the assembly.

At the start of his pontificate, Pope John Paul had indicated a desire to attend the assembly. The church in Latin America has become important Vatican business, mostly because of implementation of the guidelines issued at Medellin which were an adaptation of Vatican II.

The intervening decade demonstrated that many among the People of God took the guidelines very seriously from bishops to members of small Christian communities. The flourishing of these small communities is evidence that a significant number of Catholics what the bishops to continue renewal started at Medellin.

LATIN AMERICANS are important to the universal church because of their sheer numbers. Of the 725 million Catholics in the world, some 325 million live in Latin America. They will number 400 million in five years. There are 630 dioceses in the hemisphere, with 21,000 parishes, 47,000 priests and 124,000 nuns. The number of men currently preparing for the priesthood is 3,900. At least half of the dioceses report an increase in seminarians. Added to this is a drop in the number of priests leaving the clergy.

Latin America also has a strong Catholic tradition. An invitation from a Guatemalan cardinal for the pope to tie his visit to the beatification cause of Brother Pedro de Bethancourt brings into focus some of that tradition. Brother Pedro, a 16th century monk, left a string of mission towns from California to Patagonia.

Further insight of what tradition means for pastoral programs is given in the working document prepared by the 22 bishops’ conferences participating in the Puebla assembly.

"Christ and Mary project their persons into the history of our continent, and this is seen in the popular devotion to the Eucharist and to Mary," the document says.

Papal Portrait By Local Rabbi

Archdiocese of Miami chancery employees received unusual gifts from Archbishop Edward A. McCarthy for Christmas — copies of a charcoal portrait of Pope John Paul II made by a rabbi.

The portraits presented personally by the archbishop to each employee were copies of a large original portrait of the pope sketched by Dr. Irving Lehman of Temple Emanu-El, Miami Beach, who had given the original to Archbishop McCarthy as a gift.

Rabbi Lehman, one of south Florida’s most prominent Jewish leaders, is a past president of the American Rabbinical Council and of the Miami Rabbinical Association, and recently resumed his hobby of sketching in charcoal which he began as a youth.

Schools pool resources

Have I got a deal for you! That’s what Notre Dame Academy and Archbishop Curley High School are saying, in effect, to teenagers and parents interested in Catholic education.

The two schools, located in the northeast part of Miami, are planning a venture in joint education, pooling resources in certain areas of education, social activities and spiritual programs, combining the best elements of both schools, according to Sister Joseph Marion, Notre Dame principal.

The two schools already have begun in a limited way. Sister Joseph said, with a joint Christmas Liturgy in the Curley gym last month.

In the future, joint classes will be held by busing students from one school to the other for certain classes during the day when one school is stronger than the other. For instance, Curley which is mostly male, is strong in math and science, while Notre Dame, all girl, is strong in art, music and languages.

Under the joint program, girls in Notre Dame could benefit in the Curley science labs, for instance, while Curley students could study Italian or join the Notre Dame 50 — member orchestra.

Combining students from both schools would allow new courses such as advanced college credit subjects to be created which would otherwise be impossible due to too few interested students from just one school to make such a class justified.

Both schools’ student councils also will meet to plan joint student programs, Sister Joseph said, such as musicals, charitable projects and socials.

The two schools’ total capacity is about 1200 students, and another attractive feature is the fact that both institutions have a few openings at a time when many students are being turned away from other Catholic schools that are filled. Sister Joseph said students come to the schools from as many as 35 parishes.

Extracurricular exams for next semester are Jan. 13. Interested persons should call the schools, Notre Dame 764-4305. Curley 751-8367.

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How many times have you heard about families who thought they had enough hospital insurance, only to discover that they didn’t when the bills began to come in? The fact is that inflation has had a serious impact on the cost of hospitalization and on the benefits that most hospital insurance policies provide. That’s why you and your family may need this protection... the kind of protection that CNA is now making available in South Florida. Find out now how you can take advantage of level premiums that give you extra protection for your family at lower cost.

A National Family Life Workshop will be held at Barry College January 8-12. Under the theme of “Family Ministry”, the workshop is hosted by the Archdiocese of Miami under the direction of Terry and Mimi Reilly, Archdiocesan Family Life Directors.

A major paper on “Family Life and Plan for Pastoral Action” will be given by Auxiliary Bishop J. Francis Stafford of Baltimore, Chairman of the USCC Commission on Marriage and Family Life. Bishop Stafford will speak on Tuesday, January 9, at 7:30 p.m.


The workshop will open on Monday, January 8, with ordination and a welcome by Terry and Mimi Reilly, followed by Rev. Donald Koorey, Family Life Representative of the USCC, who will speak on the current status of Family Life Ministry.

Archbishop Edward A. McCarthy will be the principal celebrant at the closing Mass Friday, January 12 at 11 a.m. The workshop is one of several being held around the country furthering the Pastoral Plan on Family Life sponsored by the U.S. Bishops.
Funeral for Piarist Fr. Galofre

A Mass of Christian Burial was concelebrated on Dec. 27 in St. John Bosco Church for Piarist Father Modesto Galofre who died on Christmas Day at Mercy Hospital.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass for the Spanish-born priest who had served as an assistant in St. John Bosco parish for the past 13 years. He was 82.

Born in Taragona Spain and ordained to the priesthood for the Piarist Fathers in 1919, Father Galofre went to Cuba in 1922 where he was principal and faculty member at the school administered by his order at Guanabacoa.

From 1955 to 1958 Father Galofre, who had a doctorate in Natural Science and Education from the University of Havana and a BA degree in Education from the University of Barcelona, served as Vicar Provincial of his order in Cuba. In 1960 he was transferred as a special delegate from his order to Mexico and then to Los Angeles.

In 1961 he returned to Spain as principal of a Piarist school in Sarria. Four years later he came to Miami and was in residence at St. John Bosco parish where he directed the after school program and the Escuela Civico Religiosa. He served as chaplain of K. of C. Council 5110.

Burial was in Our Lady of Mercy Cemetery.

$59 Million To Missions

VATICAN CITY — In the past year, the Pontifical Society for the Propagation of the Faith distributed $59 million to missions in 92 countries, Vatican Radio reported.

Of this total, $8 million were allocated for the formation of catechists.

The total included aid for various emergencies such as aid to Indian dioceses affected by floods and cyclones.

Geographically, the aid was distributed as follows:
- Africa: $24.5 million.
- Asia: $19 million.
- Latin America: $4.5 million.
- Oceania: $2 million.

Another $7 million was given to the Society of St. Peter the Apostle for the construction and maintenance of seminaries in mission countries and $2.5 million was given to Eastern-Rite Catholic missions.

Hurry in for your gift. It's your last chance to take your choice from a wide range of gifts from our big family.

How about a cute 21" Korky the Clown doll? In a choice of stripes or polka-dots in bright colors. He sits. He smiles. And you'll love him.

Then there are famous-name blankets, irons, tote bags, shavers, glassware—something for everyone.

Depending on the amount you deposit, get your choice as a gift or buy it at a big savings. (Only one gift per account, and deposits for gifts must remain at least 60 days. No mail or phone requests, please.)

And no matter which gift you choose, you'll earn high interest and enjoy the added security of saving with the South's largest Federal.

Offer ends January 12th and some quantities are limited, so don't wait. After all, everybody loves a carnival. Especially with great gifts like these.

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MATTER OF OPINION

Introducing new faces

This week The Voice introduces some new faces as columnists, all competently representing the various legitimate diversities within the Church.

Our regular columnists, Msgr. James Watkins, Dick Conklin and Terry and Mimi Reilly, will continue to appear in The Voice every other week. We shall be experimenting with new columnists, awaiting reader reaction.

Being introduced this week are Father Andrew Greeley, an admitted controversial sociologist, writer and author; Mrs. Dolores Curran, whose theme for the next year is on the family. (Mrs. Curran, an expert on parish religious education, is also in demand as a speaker on such matters and late last year spoke in the Archdiocesan area); and the Rev., Mr. Dick Hilliard, who will apply liturgical themes to family life.

Another new columnist is Mr. Charles Martin who will appear on the youth page giving insights on new music and records aimed at young people.

We think the introduction of these new columnists will be of great service to our readers and assist them in the living of their everyday life. We would like to hear from our subscribers to get their opinion on the changes in The Voice.

Readership survey

During the past several months we have instituted changes in the looks and content of The Voice in an effort to make it more service to our readers—priests, Religious and laity.

In a further effort to find out how the readers feel about The Voice and what they expect of it, we have hired a professional organization to do an in-depth survey with samplings from every sector of our readership. It will be as comprehensive a study as possible, and we have asked for a report to be completed by the end of February.

We urge all those who will be contacted by the research group to respond totally and as promptly as possible this in order that we get a genuine picture of how The Voice looks from the other side of the editorial desk.

We will never know who has been contacted, and all replies will be treated as confidential. Those contacted for information and reaction will not have to sign their name or address, in order that their privacy be respected.

So, again we ask for the cooperation of those who are included in the sampling to be taken within the next several weeks.

Is Living Together Acceptable?

Q. I have accepted most of the changes in the Catholic Church, and feel they were for the betterment of all concerned.

However, something has recently occurred in our church which is beyond comprehension. A Catholic young lady and a Catholic man, living together for at least the last eight months, finally decided to marry. Banns were published in the church bulletin, and they were married in a Catholic church on Saturday evening with all the church’s matrimonial services. They lived together up to the time of the marriage.

A. A marriage has to be completed by the end of February.

Q. We hardly ever hear about Purgatory any more, even at funerals. Is this another part of our faith that has gone by the wayside?

A. What, if anything, are we supposed to believe about it as Catholics? (Texas).

Q. Does the Catholic Church believe in sayings of soothsayers or prophets concerning who will be elected pope, and how long the popes will live?

A. A prophet said we would have three popes after John Paul I, and the other said four popes. How true are these prophecies? (Texas).

Q. The so-called prophecies of Nostradamus and St. Malachy have long been discredited. At least they were written long after some popes they claimed to foretell. Early “predictions” are relatively plain. But later ones get fuzzy.

A. The daily newspaper horoscopes we can read almost anything into them if we want to.

(Question for this column should be sent to Father Dietzen, 1113 W. Bradley, Peoria, Ill. 61606)

By REV. JOHN DIETZEN.
My Letter To The New Pope

By REV. ANDREW M. GREENEY

Dear Jan Pawla II:

Nyen bine povalny Jesus Christus!

PEOPLE ARE saying that you’re the most gifted pope we’ve ever had. I’ve gone through the history books about the last 500 years and I think they’re right. Philosophers we’ve had before, but not philosophers with enough published articles to guarantee a faculty position at almost any university in the world. Poets we’ve had; your predecessor Leo XIII wrote lovely sonnets (and any number of other things about which the Catholic history books are rather silent).

A man of great public presence we’ve had before, but in the nature of things, never a man who sparred with the press, kissed babies, and spoke on world television in 11 languages. Heroes of the faith we’ve had before, and those aplenty, but you’re the first one who ever really risked his life to save Jews from anti-Semitic murderers. In your modesty you would doubtless laugh it off but the change of life that is the most gifted pope in history seems on the record to be irrefutable.

Nor, since you emerged on the balcony of St. Peter’s on that gorgeous moonlight evening in October, have you made any wrong moves. From the first “praised by Jesus Christ” in Italian to a befuddled Roman citizen, you have with you in your elegant and elegant done just exactly the right thing to express in American terms, pleasing the readers of both the “Sunday Visitor” and “Commonweal,” the left and the right, almost without exception.

It is the “honeymoon” time of course, the beginning of a new administration when the press and public are enthused automatically about everything a new leader does. This time will not last; and you can expect the sniping criticisms to begin soon. You have tough decisions to make in the days ahead as to how the organization of the Roman Curia, about the acute financial problems the church faces, about the power of the World Synod of Bishops and the various national hierarchies, and about human sexuality. Doubtless you will make these decisions, as you have made all the decisions in your life as a church leader, through consultation, study, prayer and a life lived in the truth. It is not, however, about these issues that I am writing.

IT IS RATHER about the humanity of the papacy that I am putting these words on paper. Those momentary fits of anger by the bey of the few monsignors hemmed in and harassed your holy predecessor in his public appearances did not delight the throngs that brush them off. We were pleased and touched by your reported visit in a black suite to your close friend Bishop Andre Diskur in a Roman hospital. The informality with churchmen, reporters and the ordinary people has captured the imagination of much of the world.

My plea to you in this letter is: Don’t let them do to you what they do to “they” are ill-intentioned men. They do their job as they see it. They do their job as they see it. Their job is to create. They do not want to make too much of this, nor do they want to speak for millions of other Catholics around the world— is don’t let them get to you. Keep on climbing the mountains, canoeing the rivers, and the ski slopes and they are good; the pope’s enjoyment of them merely reflects God’s goodness and makes the whole papacy more luminous rather than dark.

Continue to write your poetry, sing your folk songs, play your guitar and even write your philosophical articles. What a terrible comment on the church it would be if it forced its leader to shed some of his most admirable and appealing characteristics.

In fact, you might even think about sometime singing your religious folk songs on world television (a suggestion which will give many of the little monsignors just the right twist). That suggestion of singing pope would shock so many people (and I’m sure it will) merely that “they” are ill-intentioned men. I do not want to make too much of this, nor do they want to dismiss Catholic Christianity after something like that.

Don’t let them get to you. Holy Father. Don’t let them get to you. With respect and prayers.

Andrew M. Greeneey.

On the fragmented Famly

By DOLORES CARRAN

One of the quiet pleasures of my past year was rereading Anne Morrow Lindbergh’s A Gift from the Sea and finding so much more in it than I did when I read it fifteen years ago. One again, I recognized the validity of Clifton Fadiman’s statement, “When you reread a classic you do not see more in the book than you did before; you see more in you than there was before.”

I am considerably more familiar now with the fragmented life so well described by Mrs. Lindbergh than I was in quieter times, both of my life and in our culture. The pace of life in our global village quickens yearly. Even young children are asked “just summer vacation already?” and their parents, who remember waiting endlessly for summer vacation, are asked about parenting these children whose world is so much smaller and faster.

Daily we see the paradox of increased technology in our lives. We need leaders in our world and homes who have time to reflect before they act, yet technology diminishes the opportunities to sit and think. With freeways and jetways we can schedule more meetings closer together demanding more results, yet preparation time shrinks.

I flew with a gentleman who had a morning meeting in Cincinnati, an afternoon meeting in Denver, and an evening meeting in Los Angeles. Because it was essential that he be there, there was no time available there, his associate from L.A. flew to Denver so the two of them could confer on the flight back to L.A. Technology both usurped and compensated for his reflection time. He had about one hour of flight or a 36 hour train ride.

In simpler ways, we face the same dilemma in the home. Children are transistorized so that it is never quiet where they are. Distructions become a way of life. Indeed, some become acutely uncomfortable in quiet and non-distracting environments. As a teacher years ago, I ran into many students who couldn’t study without the TV on. They watched it all day, always on.

A study on the television-addicted child showed marked withdrawal when deprived of television. The study was taken away: irritability, sense of dignity instead of joy and hope. I do not want to make too much of this humorous suggestion. I use it as an illustration.

Still, it would be one of the most powerful sermons that the world has ever heard in its long history—a song-fest of religious joy and hope in 11 languages presided over by a pope! No one would dare to dismiss Catholic Christianity after something like that.

Don’t let them get to you, Holy Father. Don’t let them get to you. With respect and prayers.

Dolores Carran.
Judging the behavior of others

"The measure with which you measure will be used to measure you"

(Matthew 7,1-4)

By WILLIAM RYAN

When you are 20, goes the saying, you judge other people. When you are 30, you judge them less severely. And when you are 40 you understand how the poor devils got to be that way and wonder why you didn’t turn out as decently as they did.

UNfortunately, the old saying is not always correct. It is true that with the passage of time there generally comes a certain insight and compassion for the behavior of others. But it is also true that there remains a persistent, nagging tendency throughout all of one’s life, probably up to the moment of death, to render judgments of varying degrees of severity on the rest of the human race. It’s a problem. After all, did not Our Lord say, “If you want to avoid judgment, stop passing judgment.” Those are strong words. And he added: “Your verdict on others will be the verdict passed on you. Why look at the speck in your brother’s eye when you miss the plank in your own? How can you say to your brother, “Let me take that speck out of your eye,” while all the time the plank remains in your own?”

(Matthew 7,1-4).

It’s a tall order but we must strive both to understand it and live up to it. It may help, though, to put matters into perspective by first considering what it is, and what it is not, that we are trying to avoid. To begin with, a certain amount of judging others— at least in the sense of making an appraisal of them— is surely an indispensable part of life.

The employer must make a decision about the person he is going to hire. His choice usually involves a much broader range of questions about the prospective employee than merely the matter of the skill needed for the job. Usually his thinking will pertain to such vital questions as basic honesty and reliability, as well as how he can be determined to do such questions as these and many more call for some sort of judgment. No one would suggest, nor do the Scriptures, that such questions be left to the toss of a coin.

Life has chaos enough without adding to it by failing to use a vital faculty. At any rate, the emphasis in the Old Testament concept of judgment is not, as we might have it, on punishing the wrong-doer, but on the vindication of those who are righteous (2 Samuel 18, 31). When the prophet Isaiah scorns Israel, the emphasis is on Yahweh’s vindication rather than on the punishment of Israel. And in the New Testament judgment is seen as a result of rejecting the life offered by Jesus, for with the ultimate loss comes the ultimate judgment (John 3,18; 5,24).

So we see that the kind of judgment which we are to avoid pertains to something altogether different from holding an opinion of others, even a severe one. We all make judgments about other persons and we must. What we must not do is to pretend to see into their souls. Never judge a man until you have walked a mile in his moccasins, goes the Indian adage, and it’s a thoroughly Christian sentiment as well. “He was well aware of what was in man’s heart.” St. John says of Jesus (John 2,26). But we are not.

When we are worried about the judgments we have made about others; or worried over how we can avoid doing so again in the future, there is probably no better meditation than the last Judgment as depicted for us by St. Matthew (Matthew 25,31-46). Those who fed the hungry, gave drink to the thirsty, welcomed the stranger, clothed the naked, comforted the sick and visited the confined are rewarded because they welcome the Lord. Those who rejected him. It is a startling scene: at one and the same time a reminder of the confined are the ultimate loss of the confined are the ultimate loss of.

Interfaith dialogue is...

By MARY C. MAHER

Interfaith dialogue is a welcome breath of hope in our day. Since Vatican Council II and various meetings of the World Council of Churches, ecumenical dialogue is being more earnestly pursued.

Interfaith dialogue between Jews and Christians is now also characterized by a fragile, but firm hope, that it will grow stronger and take into account deeper issues like the future of Israel and Christian responsibility in the Holocaust. Eastern religions are also now on the American scene, offering many people a fuller life and deeper ways of spiritual growth.

To some, all this dialogue is a threat. It is a source of fear that the truths that people were taught all their lives about the validity of only their religion no longer holds. It recalls my youth in Minnesota and the prohibition many of us received against attending courses in comparative religion at that state’s university. It was as if exposure to traditions other than one’s own courted loss of faith.

Of course, a faith that fragile would not withstand much human life anyway. Besides, in a world as mobile as ours, one needed to be a non-reader, or better, a non-thinker, not to confront what the media were saying to and about religion of all traditions.

Ecumenical and interfaith sharing are here to stay. This sharing is not a religious delicacy for the intellectually inclined, but is for all of us. It is a sign of growth.

Genuine ecumenical and interfaith dialogue actually supports one’s own tradition. This dialogue does not rule out all other traditions as genuine expressions of God’s concern for man or man’s approach to the divine. Only a badly constructed ideology of negativism seeks to reduce all traditions into their lowest common denominator and to call that residue “unity.”

Interfaith dialogue is a kind of tough intellectualism that specializes in understanding rather than polemics, in acceptance of others’ traditions as authentic and valid for them.
Facing the irreversible disaster

By FATHER DON McCARTHY

After a gala New Year’s Eve party at which he had more than enough to drink, a certain individual got on a bus in San Francisco heading for New York City. He lurched up the aisle from his rear seat to ask the driver, “Say, how far is it from San Francisco to New York?”

“Twelve-nine hundred miles, he was told.

Later he lurched the aisle again to inquire, “Say, how far is it from New York to San Francisco?”

“Listen,” the driver replied, “It’s 2,500 miles either way you go, it makes no difference.”

“Don’t be so darn sure of yourself,” the passenger said after a pause. “It’s only a week from Christmas to New Year, but it’s a whole darn year from New Year to Christmas!”

The moral of this story is that one’s point of view can make a radical difference. Faith in God’s loving providence and the saving grace of Jesus provide a point of view on human suffering and tragedy which is radically different from the world’s.

AS THE NEW YEAR of 1979 unfolds, it will re-enact the old story of human tragedy all over again. Thousands of Americans will contract cancer; other thousands will be seriously injured in auto accidents; perhaps a million couples will suffer the agony of divorce; thousands will be widowed or lose the company of a beloved parent or child; thousands of others will fail in business or in school.

Perhaps the single most helpful Christian insight on these tragedies and disasters of human life is overlooked because it is so obvious: Every tragedy teaches the same lesson—humans do not control this world no matter how many wonder drugs we discover or how many new sources of energy.

The temptations Jesus experienced after his 40 days fast in the desert continue today to tempt us with visions of controlling our world and our environment (Cf. Matthew 4:1-11). We would like to turn stones into bread—transform the world to our liking. We would like to cast ourselves down from heights without injury—be exempt from the risks of disease, pollution, and high-speed travel. And we would like to possess the kingdoms of this world—enjoy total security of wealth, power and prestige.

Jesus resisted these temptations and instead subjected himself to the experience of human helplessness which every one of our human tragedies dramatizes.

Why did he not simply outlaw all further suffering and tragedies through a redemptive miracle? The clearest answer is that we human beings have a fallen human nature and hence we readily make false claims of self-sufficiency and mastery to conceal our inner weakness. The elimination of suffering and tragedy would not have overcome that weakness. Jesus offers his redeeming grace instead. With that grace and the faith that accompanies it, his people can turn suffering and tragedy into occasions of growth and holiness.

EACH NEW tragedy and each new loss we experience can speak a wordless language to us. It can tell us that nothing in this world is completely permanent and secure, that every human good we enjoy only reflects in a fleeting and transitory way the real final Good to whom we are called.

This viewpoint was implied by St. Paul writing to the early Roman Christians: “We know that God makes all things work together for the good of those who have been called according to his decree” (Romans, 8:28).

OPTEN suffering and tragedy befall innocent and virtuous people. But the Bible teaches us the concept of corporate personality whereby one person can, as it were, efficaciously represent others and suffer for their sins because of the union among the members of the covenant group.

“Each new tragedy and each new loss we experience can speak a wordless language to us.” “It can tell us that nothing in this world is completely permanent and secure.” A woman is comforted by a neighbor as she watches a fire which claimed the life of her two-year-old grandson.

A good analogy can be drawn from the area of human relationships. Two people who are friends never blend into one. Friendship maximizes the possibility for each to be truly who he is. Good human relationships, like good religious sharings, do not end with the loss of integral, distinguishing features of each party involved.

If faith in one’s tradition is lost by exposure to that of another, the chances of its being stunted in the first place were pretty slim. Learning one’s own tradition is not inoculation from everyone else’s—what assumes only health in one’s own camp. There are exceptions to that remark on today’s scene: The Unification Church, for example, and others like it tend to posit their teaching at the point of greatest vulnerability for rejection of one’s learned tradition, that is, in the time of transitional youth’s breaking from parental bounds. Likewise, the Church for Jesus are not many marvelous sect that leads into new ecumenical areas. They offend both Christianity and Judaism by understanding neither.

In the days to come, only understanding which bears translation into and out of human life will keep people in any tradition. And, especially in this sense, churches have a good deal to hope for together as they search out in contemporary terms the basic assertion of both: that God acts in history.

We have moved in recent times through the ‘hands off’ policy toward other traditions; that is, no contact, no contamination. Often it was replaced with coffee-times. We have now moved through those times to the beginning of serious dialogue. Perhaps it is the present time that would have more rejoiced the heart of the church’s Pope John XXIII, who assembled an ecumenical council and, likewise, begged pardon for all the Christian blindness toward Jews through the centuries. His spirit, like that of his favorite, Francis of Assisi, was one of struggle for truth at a depth where it is wed with compassion and affirmation of those different from oneself— not lesser brothers, by far, for their distinguishing characteristics.

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By REV. MR. DICK HILLIARD

Few biblical events are as familiar to our ears and memories as the tale of the Magi's journey to Bethlehem. Sunday's gospel announces this final segment of the cherished Christmas story of Jesus' birth. It captures not only the hearts of children, but the fantasy of adults as well.

This popular account of the journey of the Wise Men is as rich in imagery as are the parables of Jesus' own preaching. The evangelist employs the clever images of star, Eastern astrologers and gifts of gold, frankincense and myrrh to express a piercing message about the Lord's revelation to humankind.

Matthew's story of the Magi affirms our belief that Jesus is the Messiah, the long-awaited King, who is recognized and welcomed not by his own people but by "the others", the Gentiles. Thus, Matthew seeks to remind his reading audience that Jesus was not only the possession of the early Jewish community, but of all people for all time.

When your family assembles to hear and celebrate God's Word for the Feast of the Epiphany, begin with a procession through your house in journey to your Christmas creche. The traditional "We Three Kings of Orient Are" would be a fitting musical accompaniment to your travel from room to room.

When everyone has reached the destination, allow the children to tell the story of the first Epiphany in their spontaneous and un/rehearsed wording. When they have finished, if they are too young to remember the events to announce this tale, one of the parents should read Matthew's account (2:1-12) from the family bible or from a popular translation such as "The Secret of the Star" (Arch Books). If the wise men are a part of your Christmas crib set, the youngest child could place them close to the manger as the story is told.

A brief discussion of the star over Bethlehem could follow by pointing out its role of marking the way to the birthplace of Jesus. Each family member should be given a sheet of construction paper from which a five-pointed star can be cut with safety scissors. The participant's name should be printed on the paper star with crayons or markers. As the stars are being designed, everyone could sing "Follow the Star" (Hilliard-RPB). When the stars are complete, each participant should take a turn as the "star leader" of the ages-old game of "Follow the Leader." The twist to this version of the sport is that the "Star Leader" must exhibit a simple way of leading others to Jesus! By pantomiming an act of charity, the game's leaders can demonstrate effective ways of bringing others to know Jesus. Everyone should be given several chances as the leader.

This activity might be concluded by writing a family list of the various examples exhibited during the game. Attach each family member's star to the list and post it in the family room or kitchen. When the family members repeat these charitable acts during the coming week, a gummed star can be attached to their construction paper stars. Which star will shine the brightest in your family?
Archbishop's plea to Carter on Haitians

(Continued from Page 1)

signatory of the United Nations Convention, the difficulties faced by the Haitian refugees and United States Immigration officials indicate weaknesses in the enabling legislation. In contrast to the hundreds of thousands of other nationalities granted asylum since the end of World War II, the Haitians are unique in that for them the United States is the country of first asylum. With the exception of some 10,000 Cubans who arrived in small boats during the last 20 years, all other refugees were admitted to the United States in a well organized process, with proper documentation. Even the small boat arrival is treated differently because of a provision in United States law which provides special treatment for refugees fleeing a Communist dictatorship. Unfortunately, the oppression from which the Haitian is fleeing is that of a right wing dictatorship which enjoys good relations with the United States. There are no clear guidelines or processes to determine whether the refugee is a political or an economic refugee, nor has the allegation been dealt with. The Service deported back to Haiti will be persecuted. Only recently, while the United States Department of Immigration office in Miami was deeply involved with attempting to exclude or deport Haitians, a Cuban who arrived in a small raft was speedily processed and given indefinite voluntary departure status which in two years would make him eligible for permanent United States residence and, in five years from date of arrival, for United States citizenship. Haitians who arrive at the same time and under similar circumstances are incarcerated and in five years may still be pleading their cases in court, if they have not already been deported.

We think that new legislation is needed to fully implement the intention of the United Nations Convention and Protocol on Refugees. This should spell out equal treatment under the law for all refugees who seek to enter the United States as a right of asylum. In order to accomplish the intention of the United Nations Convention, it may be necessary to separate this process from the Immigration and Naturalization Service. It is really a police force and can hardly be expected to exercise a human rights advocacy role.


At the present time, some 7,500 Haitians aliens seeking refugee status are believed by the Immigration and Naturalization Service to be in South Florida, mostly in Dade County. While the number is insignificant when compared to the total number of refugees admitted to the United States in any one year, the impact on both public and voluntary social services in South Florida is very great. The local community is faced with the prospect that, under present government processes and policies, it will take years to resolve the Haitian plea for asylum. Meanwhile, he exists in a no man's land of being prevented by law from taking employment. The price of claiming political asylum is very great in terms of human suffering and deprivation. The local community, our community, finds itself as a result of national policy and or lack of it in the unfair process to exercise a human rights advocacy role.

(Continued on Page 16)
Orange Bowl Choirs Mass at Cathedral

The Choirs which performed at the Orange Bowl Celebration last October will sing at a special Mass honoring the Feast of the Epiphany at St. Mary's Cathedral Sunday, January 7, at 3:30 p.m.

Archbishop Edward A. McCarthy will be the Chief Concelebrant at this Mass. The choir will sing the same music as provided in the Orange Bowl Closing of the Archdiocesan Holy Year.

There will be a choir rehearsal in the Cathedral Hall at 4:30 p.m.

Renewal Evening

KENDALL—A Renewal Evening for women living alone will be held at the Dominican Retreat House, 7275 W.S. 154 St., at 7:30 p.m., Monday, Jan. 15.

Riva Wisean, A.C.S.W., will be the guest speaker. A Refresh Day for Mothers is scheduled from 9 a.m. to 5 p.m. on Tuesday, Jan. 16. Father James Somma, chaplain at Homestead Air Force Base, will conduct the sessions.

A Renewal Evening for charismatics begins at 7:30 p.m., on Wednesday, Jan. 17 with Father Don Doyle as the speaker.

Cursillo Meet Set January 7

FORT LAUDERDALE—Cursillo members will participate in an Ultrea at 8 p.m., Sunday Jan. 7 in St. Clement parish.

Father Robert Palmer, spiritual director, will celebrate the Mass.

Broward Serra Meeting Set

FORT LAUDERDALE—The Broward County Serra Club meets Wednesday, Jan. 10 at noon in the Harris Imperial House Restaurant, Pompano Beach.

Msgr. Enright ‘Man of Year’

MIAMI SHORES—Msgr. James F. Enright, pastor emeritus, St. Rose of Lima Church, has been named “Man of the Year” by the local Chamber of Commerce, which will honor him at a dinner on Jan. 20.

Active in community activities since he came here in 1949, Msgr. Enright directed the building of the existing parish plant. The newest structure, now being built, is the Msgr. Enright Memorial Library.

Additional information on the dinner at the Miami Shores Country Club may be obtained by calling 754-8381 or 754-0381.

St. Clement mortgage

FORT LAUDERDALE—St. Clement parish will sponsor a "mortgage burning" party from 8 to 11 p.m., Saturday, Jan. 6 in the parish hall.

Dancing will be included in the celebration.

Maurawood

Residence benefit

WEST PALM BEACH—A fashion show and luncheon to benefit Maurawood Residence for unwed mothers is slated at noon, Saturday, Jan. 20 in the Venetian Ballroom of the Hotel Breakers.

Reservations may be made by calling 852-6900 or 842-2748 or later than Jan. 13.

Bereaved Parents

Bereaved Parents, those who have lost a child through death, will meet from 2 to 5 p.m., Sunday, Jan. 7 at the Family Center.

It's a Date


St. Joseph Friendship Club meets 8 p.m., Jan. 9, parish center. Installation of officers and mini luncheon. Club meets second and fourth Tuesdays of each month.

Palm Beach

St. Thomas More Madonna Academy begins Morning of Recollection today (Friday) during the 8:30 a.m. Mass. Sister Muriel Brown, R.C., Cenacle Retreat House, will conduct the sessions.

St. Lucy's Women's Guild theatre party, 8:30 p.m., Jan. 10, at the Dawn Club, 600 N. Federal Hwy., Pompano Beach. Tennis is slated for 7:30 p.m. Tuesday, Corner Bayview Dr. and E. Sunrise Blvd. For information about club call 565-8739 or 581-1184.

Ancient Order of Hibernians Social for Gracious Dining at The Organ.

Broward

St. Brendan Golden Years Club covered dish dinner on Jan. 20.

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St. Borromeo parishioners celebrate triple dedication

A development program 10 years in the making was climaxed Christmas week with the blessing and dedication of a parish center, a rectory building and solemn rites of consecration of the Altar of the refurbished church of St. Borromeo in Hallandale by Archbishop Edward A. McCarthy.

Rev. John J. Vereb, pastor, in his remarks following dedication ceremonies, noted the many sacrifices by the parishioners in providing for the needs of all in their love of God. "This is a beautiful Christmas gift for all of us", he concluded.

The parish was established in October, 1968. In April, 1971 the first multi-purpose building was dedicated by the late Archbishop Coleman F. Carroll. The structure served the initial 700 families as a church, auditorium and parish center.

Archbishop McCarthy congratulated the people of the parish and said that "nothing gives me greater joy than to participated in the dedication of a house of worship in thanksgiving to God."

Looking for good beef? Turn to Publix, page 2.

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CITY STATE
Archbishop urges Carter act on Haitians

We realize that Immigration procedures are a necessity, but we feel that since the long period required for this process to be fully executed may extend for several years, it is incumbent upon the Government to see that the applicants in their exercise of due process are treated with humanity and dignity. The issue here is the granting of work permits pending final resolution of the application and appeals process. We believe that the Haitians want to earn their keep and have provided themselves most willing by accepting the most menial jobs, which Americans are unwilling to perform. We do not believe that the granting of work permits to Haitians in South Florida will have any significant effect on the labor market and that it will reduce the need for financial services and assistance. This community and the Haitians are most confused by the “on again, off again” policy of United States Immigration and Naturalization Service in this matter.

3. Action with the Government of Haiti and the Government of the Bahamas. We are aware of the policy issues faced by the United States Government in seeking a solution to the Haitian Refugee. Beyond the need for financial services and assistance. This community and the Haitians currently in the Bahamas and the United States Immigration and Naturalization Service in this matter.

We urge the Government of the United States to extend its efforts to improve the economy of Haiti and, at the same time, seek for the liberalization of the governing regime. Press reports indicate that the United States is considering increasing its foreign aid from 12½ million to 25 million a year for the next five years. We support this, provided it is tied to social reform and real economic improvement and that the aid reaches the poor who need it. We think that Haiti offers the United States, by reason of its closeness and its very low level of economic development, an extraordinary opportunity to give the world a model of how economic opportunity tied to human rights can be improved by foreign aid. We believe that the United States Government has a real challenge here and that the solving of it would be the ultimate solution to the problem of the Haitian fleeing to South Florida. Certainly, we cannot expect the Bahamas, a new nation still struggling with its own development, to do more than the United States of America with its vast resources is willing to undertake. We do think that some cooperative effort, perhaps an orderly resettlement program, would do much to relieve the situation and save lives. The death and drowning of some 30 Haitians attempting to sail from the Bahamas to Florida should be preventable in the future. Nothing will be accomplished by closing our eyes to the 20,000 already in the Bahamas who are unwilling to return to Haiti.

In conclusion, we believe that unless significant steps are taken to remove the causes of the problem, whether economic or political, the problem will continue and the ultimate cost in human suffering and government expense will be very great. We, therefore, call upon you, Mr. President, and the United States Congress to appoint a high level commission charged with developing a national policy along the lines presented above.

At this time, we renew our commitment to human rights and fully support you from that regard. All we ask is that our Nation be true to its proud ideals in relating to our Haitian brothers.

Very respectfully yours,

Edward A. McCarthy
Archbishop of Miami

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- the call to the transient poor;
- the call to the physically and mentally handicapped;
- and to the few lawyers who are retained;
- the call to the Bahamian’s need for financial services and assistance.

The call of the Lord is a call to offer spiritual and temporal assistance to the poor, a call to social reform and real economic improvement and that the aid reaches the poor who need it. We think that Haiti offers the United States, by reason of its closeness and its very low level of economic development, an extraordinary opportunity to give the world a model of how economic opportunity tied to human rights can be improved by foreign aid. We believe that the United States Government has a real challenge here and that the solving of it would be the ultimate solution to the problem of the Haitian fleeing to South Florida. Certainly, we cannot expect the Bahamas, a new nation still struggling with its own development, to do more than the United States of America with its vast resources is willing to undertake. We do think that some cooperative effort, perhaps an orderly resettlement program, would do much to relieve the situation and save lives. The death and drowning of some 30 Haitians attempting to sail from the Bahamas to Florida should be preventable in the future. Nothing will be accomplished by closing our eyes to the 20,000 already in the Bahamas who are unwilling to return to Haiti.

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At this time, we renew our commitment to human rights and fully support you from that regard. All we ask is that our Nation be true to its proud ideals in relating to our Haitian brothers.

Very respectfully yours,

Edward A. McCarthy
Archbishop of Miami
Honesty Is Such A Lonely Word

By CHARLIE MARTIN

If you search for tenderness
It isn’t hard to find
You can have the love you need to live
But if you look for truthfulness
You might as well be blind
It always seems so hard to give

CHORUS
Honesty is such a lonely word
Everyone is so untrue
Honesty is hardly ever heard
And mostly what I need from you
If I can always find someone
To say they sympathize
If I wear my heart out on my sleeve
But I don’t want some pretty face
To tell me pretty lies
All I want is someone to believe

REPEAT CHORUS
I can find a lover
I can find a friend
I can have security
Until the bitter end
Anyone can comfort me
With promises again
I know, I know
When I’m deep inside of me
Don’t be too concerned
Tell me where else can I turn
Because you’re the one I turn

I won’t ask for nothing while
Tell me — but if you love me
If you search for tenderness
You might as well be blind
It always seems so hard to give

DENVER — (NC) — The following letter from the 16-year-old girl who said she plans to leave the church was published in the Denver Catholic Register, which cited it as an example of the church’s problem regarding young people today.

I am writing this letter in regard to your article in (the) Register on “Religious Cults.” I am 16 years old and a junior in high school. I have been raised in a wonderful Catholic home by the greatest parents in the world.

My parents have set very strict guidelines in my upbringing — discipline, guidance and lots of love. I attend Mass every Sunday, and my parents have never told me, “You can join whatever religion you want.” Yet when I am old enough to leave my parents’ home I will also leave the Catholic Church. I am not planning to join any “cult.”

I was not shocked to learn that between 30 and 40 percent of Unification Church members (“Moonies”) are Catholics. I did not have to come to realize how

Entrance Examination

The annual entrance and placement examinations for those wishing to enroll in Catholic high schools in Broward County will be given at the schools on Saturday, Jan. 13. Applicants should contact the school of their choice for further information. Entrance exams will be administered in BROWARD and Palm Beach Counties on Feb. 3.

The readers and ushers are always adults. Children do not participate in any way unless you happen to be a boy and have the chance to be an altar boy.

There seems to be no place for the young in the Catholic adult religion. So, as

The young people of today are the future Catholic Church of tomorrow. Yet

plans to leave Church

The Catholic Church has

a cult.

They are always adults. Children do not participate in any way unless you happen to be a boy and have the chance to be an altar boy.

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LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR Dade COUNTY, FLORIDA

PROBATE DIVISION 02

RE: ESTATE OF
SUGAR D. NEILL

1-LEGAL NOTICE OF ADMINISTRATION

TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ESTATE OF VIRGINIA D. NEILL, Dec'd.

You are hereby notified that the administration of the estate of VIRGINIA D. NEILL, Dec'd., late of Dade County, Florida, deceased, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 777 Southeast 5th Street, Miami, Florida 33131. The personal representatives of the estate is S. HAROLD SKOLNICK, Attorney for Applicant, 12122 SW 7 Ave, Miami, Florida 33161.

Awards of value of any nature of uncertain amount claimed. If the claim is not yet due, the creditor or his agent or attorney, and the claim must be in writing and must indicate the nature of the uncertainty shall be stated. If the claim is contingent or unliquidated, the creditor or his agent or attorney and the claimant shall deliver sufficient copies of the claim to the clerk of the above styled court to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTIC FURTHER NOTICE OF PUBLICATION OF THIS NOTICE, to file any claim or demand against the estate of VIRGINIA D. NEILL, Dec'd., defective, defective, defective. The claimant shall deliver sufficient copies of the claim to the clerk of the above styled court to enable the clerk to mail one copy to each personal representative.

STOP SMOKING BY THE TELEPHONE!

We can help you pass your Social Security Exam.

23-MUSICAL INSTRUMENTS

нуюна музыкальные инструменты for sale

24-MUSICALE INSTRUMENTS FOR SALE

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Here's where Catholics over 65 find out... too late... that they need more than Medicare...

Now you can have the Medicare Supplement Plan that pays all the In-Hospital Deductibles that Medicare doesn't pay! Don't wait until it's too late... enroll today!

Presented by the United Catholic Group Insurance Trust... A Group Devoted to the Insurance Needs of Catholics

Union Fidelity Life Insurance Company

FREE two gifts for you—Absolutely Free!

If you enroll or mail your request by January 31, 1979, the United Catholic Group Insurance Trust will give you a beautiful, inspiring, metallic Pope Paul VI Commemorative Prayer Plaque and our standard Medicare Reference Card giveaway.

READ EXACTLY WHAT MEDICARE DOES NOT PAY... AND WHAT THIS PLAN DOES PAY

<table>
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<tr>
<th>DAYS</th>
<th>WHAT IN-HOSPITAL MEDICARE PAYS...</th>
<th>AND WHAT YOU MUST PAY</th>
<th>WHAT THIS SUPPLEMENT PAYS YOU</th>
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<tr>
<td>1-60</td>
<td>MEDICARE PAYS all covered hospital expenses (room, board operating room, etc.) except the $160.00 Initial Deductible and the first 3 pints of blood.</td>
<td>YOU MUST PAY the $160.00 Initial Deductible and for your first 3 pints of blood.</td>
<td>WE PAY YOU the $160.00 Initial Deductible. We also pay you for your first 3 pints of blood, up to $35.00 per pint.</td>
</tr>
<tr>
<td>61-90</td>
<td>MEDICARE PAYS all but $40.00 a day of the hospital charges.</td>
<td>YOU MUST PAY the $40.00 a day, totaling $1,200.00 for the entire 30-day period of hospitalization.</td>
<td>WE PAY YOU the $40.00 a day. We pay you this amount for every covered day you're hospitalized during the entire 30-day period, a total of $1,200.00.</td>
</tr>
<tr>
<td>91-150</td>
<td>MEDICARE COVERAGE ENDS unless you use your Lifetime Reserve (a back-up period of 60 days) during the entire 60-day period. You may use up to $80.00 per day while using your Lifetime Reserve.</td>
<td>YOU MUST PAY $80.00 a day while using up your Lifetime Reserve... totaling $4,800.00 for the entire 60-day period.</td>
<td>WE PAY YOU the $80.00 a day while you use up your Lifetime Reserve. We pay you this amount every covered day you're hospitalized during the entire 60-day period—totaling $4,800.00.</td>
</tr>
<tr>
<td>151 and after</td>
<td>MEDICARE PAYS NOTHING — your hospital benefits run out.</td>
<td>YOU MUST PAY your entire hospital bill yourself.</td>
<td>WE PAY YOU 100% of all your eligible hospital charges up to $1,600.00 per day, up to $50,000.00. We even pay for a private room if approved by Medicare and medically necessary.</td>
</tr>
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</table>

Medicare Supplement Benefit Period begins with the first day you are hospitalized and it continues for 60 days after you've been released. This Medicare Supplement (Number A96860) pays the above deductibles which Medicare doesn't. It is not connected with the U.S. Government or Federal Medicare Program.

Here's How To Enroll: 1) Fill in the Enrollment Form. 2) Send no money but mail today.

Mail To: United Catholic Group Insurance Trust
UNION FIDELITY LIFE INSURANCE COMPANY
MR. JOSEPH H. RABB, LICENSED RESIDENT AGENT
3947 PONCE DE LEON AVENUE, JACKSONVILLE, FL 32217

Can you afford to be hospitalized for sickness or accident? What will happen when you discover that Medicare just won't pay all your hospital bills? Will you have enough cash to pay the bills Medicare doesn't pay? CASH HELP is what this Medicare Supplement is all about... we will pay until you reach the $50,000.00 lifetime maximum.

Cash Paid Direct To You Even Before Medicare Coverage Starts

Coverage begins as soon as you're hospitalized. We pay the initial $160.00 deductible that Medicare doesn't pay! All cash benefits are paid direct to you or anyone you choose. You are covered immediately for any new sickness or accident, even if you are hospitalized on the very day your coverage is effective.

One Low Group Rate For All Ages... $6.40 A MONTH PER PERSON

Your rate does not increase as you get older. Union Fidelity guarantees never to single you out for a sickness, accident or body malfunction; medical or surgical fees. Expenses compensated by State or Federal legislation, custodial confinement; convalescent, nursing or rest homes; extended care or rehabilitative facilities; drug, alcohol or mental institutions or sanitariums. Care in a D.C. or State-owned or operated institution primarily for treatment of tuberculosis or mental disorders. Intoxicants or narcotics unless administered on the advice of a doctor. Pre-existing conditions (those for which you were medically advised or treated prior to the effective date) are not covered for the first 6 months.

Send No Money Now! No Obligation Guarantee for First 60 Days

Send no money now. We'll mail your actual Insurance Certificate to you fast. Take up to 21 full days to decide if this is exactly what you want... then put your coverage in force on the effective date by sending your first premium. If you decide not to take this coverage, you owe nothing, and you'll have no coverage. Even after you've paid your premium, you still have 30 days to return your Certificate and get a full refund of any money you have paid.

Even if you've had a medical problem within the last 60 days, mail your Enrollment Form today. Tell us when you were hospitalized, and 60 days after your discharge, if you are treatment-free, we will issue your coverage.

Here's where Catholics over 65 find out... too late... that they need more than Medicare...