By JOHN MUTHIG

VATICAN CITY (NC)—Millions will remember Pope John Paul I as the pope who smiled at the world.

His 34-day pontificate, despite its brevity, brought a revolutionary new atmosphere to the Vatican—a relaxed, joyful parish atmosphere.

From the moment Pope John Paul first appeared on the imposing central balcony of St. Peter's Basilica Aug. 26, he disarmed the world's 732 million Catholics by speaking on a human scale of everyday things as no other modern pope has done.

NEITHER the huge crowds nor the blinding television lights nor battalions of reporters who tailed the pontiff during his month-long reign discouraged him from speaking simply, or from admitting "I don't know anything about this job."

He ran the Vatican as a country pastor would his parish.

Up with the farmers at 5 a.m., the pope spent a half hour meditating and reading his Liturgy of the Hours in the morning quiet.

At his general audiences, he laughed, told stories and especially smiled. Twice he invited children up to the throne at the audience to "help out" in making a point on Christian living.

The pope, who ate like a canary and grew up eating polenta (corn bread grits) was mystified by the meals offered him in the Vatican. The day after his election Cardinal Jean Villot opened a bottle of precious Dom Perignon champagne in his honor, but the humble new pope did not know what it was.

Pomp and circumstance were the crosses of his life.

As he had in 1969 can-(Continued on Page 2)
Pope who smiled at the world

(Continued from Page 1)

Before his election as pope, John Paul reconfirmed Cardinal Vultur as papal secretary of state and all other cardinal-prelates, to the end of their current five-year terms.

On Aug. 30 he met with the cardinals and told them: "Have pity on the poor new pope, who really didn't expect to rise to this position. Try to help me. Let's give to the world together a show of unity — even by sacrificing things now and then. We will all be the losers if the world does not see us united."

The pope held meetings that first week with the papal diplomatic corps and journalists accredited for the conclave.

On Sept. 3 he presided over a solemn Mass in St. Peter's Square inaugurating his brief pontificate. He became the first pope in centuries not to be crowned. He was invested instead with a wool with black crosses signifying authority.

The outstanding moments of the pontificate, however, were John Paul's meetings with the common people.

At the audiences he told them stories about matrimony, family life and staying right with God. "MARRIAGE," he once said laughingly, "is like a golden bird cage. Those on the outside are dying to get in, while those on the inside are dying to get out."

In his three general audiences Pope John Paul gave four-page speeches on faith, hope and charity speeches which delivered from memory without the help of notes.

Often he spiced his talks with episodes from the kitchen, or with tales about his own mother.

He advised husbands to give concrete signs of appreciation to their wives. "The little things are what count," he said at one audience. "There is always someone at home who is expecting a compliment."

At a Sunday talk Sept. 10, he shook conservative Romans by asserting that God is "a father, but even more he is a mother." In his talks to the people, the pope never used the usual "we" form when referring to himself.

He dropped all papal titles, expect for "supreme pastor." His talks gave some clues to where his pontificate would have been directed.

Twice in his short reign Pope John Paul underlined the importance of obedience. As he took possession of the papal cathedral of St. John Lateran Sept. 23, the pope told the people. "One of the most important moments of my life was when I put my hands in those of my bishop and said "I promise." From then on I felt committed for all my life (to obedience)."

He also indicated that he would not tolerate liturgical abuses. And twice he spoke out against extreme forms of theology of liberation.

He told the Romans that the church of Rome will be a real Christian community only if it regards the poor as its "real treasure."

The only change in Vatican foreign policy engineered by this pope was to make a statement that the "security of Israel" was a prime factor, along with the fate of the Palestinians and the city of Jerusalem, in any peace settlement in the Middle East. The Vatican had not publicly alluded to Israel's security in previous Middle East comments.

The pope's folksy style carried over even to formal meetings.

On Sept. 21 pope John Paul astonished 55 American bishops received in a limina visit, when he threw open the meeting to questions.

And the people loved him. Their affection was well summarized in a comment made to the pope by Archbishop Roberto Sanchez of Santa Fe, N.M.

"Your Holiness," the archbishop, "your beautiful smile is a beautiful symbol of evangelisation."

Reluctant candidate at Miami airport

(Continued from Page 1)

I very much needed time to pray.

During the pre-conclave sessions he often escaped to St. Mary Major Basilica and spent a whole day in Aosta "where I tried to get St. Francis on my side."

His visits to Pope Paul VI tomb where also frequent during those days.

"If you still are my friend, please get me out of all this," he would pray to Paul the VI. "And he did," cardinal Pironio added with a smile, recalling his friendship with the Pope who made him a bishop.

The Cardinal described the late John Paul I as a simple man of God, and a very pastoral pontiff. He said that his style had helped break many barriers.

"A non-Italian had even attempted any of the same changes in protocol; he would have been crucified for it," he said.

"But he was an Italian, and he was able to get away with it," he added.

Yet he admitted that not everyone was in favor of the Pope's spontaneous style and the casual language, with which he compared God to a mother and the soul to gasoline.

In his last audience with John Paul I, Cardinal Pironio encouraged him to maintain his simple pastoral approach. But he heard from the Pope that others were telling him otherwise and that it "wasn't always easy to decide who to listen to."

Thinking of the days ahead, the Cardinal said he foresees a long, ongoing period "perhaps one with more possibilities for a non-Italian Pope."

He asked about the press comments in this country and frowned at hearing that his name was still in the papabile's list.

Nothing had been given too much publicity, but thank God, others have more following among the cardinals.

His remarks could have related to Father Francis X. Murphy's account of the Conclave in Newweek (Sept. 11) according to which, Cardinal Alisio Lorscheider, from Fortaleza, Brazil, got 2 votes at the first, ballot 12 at the second and 1 at the third, the vote of Albino Luciani himself.

"What kind of Pope do you think the Church needs now," I ventured to ask the Cardinal as he walked to the final checking point before his connecting flight.

He paused for a while answered "Someone simple and pastoral like John Paul I, but he must also have the theological depth and insight of Paul VI."

Time had run over and he had to say goodbye.

"Please pray hard during these coming days. Pray hard for all of us in Rome," he said.
Catholic Charismatics from throughout the Archdiocese of Miami gathered with Archbishop Edward A. McCarthy and clergy at Epiphany Church for a Night of Praise and a prayer vigil for the success of the Holy Year celebration at the Orange Bowl tonight (Friday). Following an hour of prayer and praise, Abp. McCarthy was the main celebrant of a Liturgy celebrated by the group.

Pope John Paul’s filmed Message to be shown at Orange Bowl

A filmed message from the late beloved Pope John Paul to South Florida Catholics will highlight the Archdiocese of Miami Holy Year Rally at 7 p.m., tonight (Friday), 6 in the Orange Bowl.

Archbishop Fulton J. Sheen, popular author and radio and TV personality, will preach to the throngs during one of the largest demonstrations of faith ever held in the U.S.

ARCHBISHOP Edward A. McCarthy of Miami, who inaugurated the first Holy Year ever sponsored by a U.S. diocese last Ash Wednesday, will be the principal celebrant of an outdoor Mass at an altar near the center of the gridiron. Concelebrating with him will be Florida Bishops Paul Tanner of St. Augustine; Charles B. McLaughlin of St. Petersburg; and Thomas J. Grady of Orlando; as well as Archbishop Sheen, Bishop Eduardo Dalmayu, retired bishop of Cienfuegos in Cuba; and Bishop Eduardo Boza Masvidal of Venezuela, former auxiliary bishop of Havana who was deported by Castro in 1959.

More than 400 priests, wearing vestments especially designed for the occasion, which also marks the 20th anniversary of the establishment of the diocese in 1958, will also concelebrate the Mass and hundreds of Special Ministers of the Eucharist will assist in giving Holy Communion to the Congregation.

Father James Vitucci, director of the Archdiocese of Miami Office for the Deaf will interpret ceremonies for the deaf in the congregation using the American Sign Language. According to Msgr. Bryan O. Walsh, director of Orange Bowl arrangements for the event, special seating will be provided for those in wheelchairs and other handicapped persons.

Although thousands of persons will arrive by chartered buses from the eight counties which comprise the Archdiocese of Miami, Metro buses will provide service in Dade County from two locations: Golden Glades Interchange and Fla. International University beginning at 6 p.m.

A five-year program of evangelization in South Florida will be outlined by Archbishop McCarthy as the conclusion to the evening program. Reports based on town-meeting style parish meetings held during the past seven months in which Catholics discussed their needs in the areas of faith, prayer, love, community and vocations, are serving as a basis for the five-year program.

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“Serving South Florida Over 30 Years”
Most CCD programs not run by laity

WASHINGTON — (NC) — Nearly two-thirds of parish catechetical programs are directed by priests and Religious, many over the age of 50, according to a national study conducted by the U.S. Catholic Conference Department of Education. The study focused on ministrations within parishes and the support systems that enable directors and catechetical ministries to operate.

Father Eugene F. Hemrick, coordinator of the office of research policy and program development in the USCC Department of Education, directed the study.

HE SAID it seems to have raised some troubling questions. “Assuming that parish catechetical programs will be administered predominantly by lay persons in the future, are recruitment policies, budget planning and preparation of a mentality underway that will accept and encourage a lay administration?” Father Hemrick asked. “And who will replace the over-50 sisters and priests if vocations continue to fall short of the needs of the Catholic population.”

Father Hemrick said that since the inventory is the first attempt to draw a national portrait, projections could not be made at this time. However, he added: “we hope it will cause deeper reflection on the present status of catechetics, and assist those in diocesan offices in planning better for the future.”

The study indicated that many religious education directors seem to have a sense of job insecurity. Only 51 percent report having a job description and salaries are in general low. Only 51 percent of those directors think that they earn a salary and 80 percent of those earn $500 or less a month. Only seven percent earn a monthly salary of $991 or more. Sisters lead in the category of those who receive some salary; 50 percent of lay directors are volunteers.

During one interview a full-time youth minister said, “I am 36 years old, married and have a family. When I took on this work my father was very opposed to it. He asked me to think for a minute about the future. When you are 40,” he said, “and perhaps don’t want youth ministry any more, where do you go within your profession for an alternative? And furthermore, what retirement and health benefits will you have?”

Another director said, “I am in my early 40s, have been on the job for six years as a favor to the pastor, and am just about ready to call it quits.” She told of going to a coordinators’ meeting and seeing other coordinators who, as she described them looked “burned-out.” She said she prayed God would give her the wisdom to get out before she reached that stage.

PLANNING curricula and catechetical programs are providing most time-consuming task a director undertakes. Teaching religion, providing catechetical materials and coordinating in-service training ranked equally close for the second most time-consuming tasks they perform.

The study found that family ministry, while widely recognized on the diocesan level, has not yet sifted down to the parish level. Almost three-fourths of the parishes which responded said they had no programs which address family living and sex education, natural family planning, and the needs of the divorced and separated.

Family campout slated Nov. 3-5

The Family Enrichment Center has scheduled its third fourth family campout retreat for the weekend of Nov. 3-5 at John Prince Park in Lake Worth.

The theme of the weekend will be The World’s Standards and Our Lord’s Standards for our Family. Registrations are now open for the weekend but space is limited. Reservations may be made through Stan and Natalie Shkolinsky in Fort Lauderdale at 971-7728. Fee is $15 per family; this includes camping fee. Reservations may be mailed to the Shkolinskys at 3335 NW 69 Ct., Ft. Lauderdale, 33309. Deadline is Oct. 27. This weekend will be directed by Fr. Ron Luka of the PEC staff.

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<td>$144.00 Initial Deductible. and for your first 3 pints of blood.</td>
<td>$144.00 Initial Deductible.</td>
<td>$36.00 a day while you use up your Lifetime Reserve. We pay you this amount for every covered day you’re hospitalized during the entire 60-day period — totaling $4,320.00.</td>
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Dominicans set variety of retreats

The Dominican Retreat House, 7275 SW 124 St., Kendall, has scheduled a variety of programs for October which include:

Butterfly Encounter for Women Living Alone Saturday, Oct. 14, from 1 to 9 p.m. Contact Alice Wehnman, 238-2711.


Charismatic Renewal Evening Tuesday, Oct. 17, 7:30 to 10:30 p.m. Msgr. William McKee speaking on "First Fervor—Deepening in the Life of the Spirit. Contact Sister Carol Ann.

Refresher Day for Young Local Brother in pilot project Brother Augustine P. Lowe of North Palm Beach is among 40 Religious Brothers from 20 states and Bolivia participating in a two-week program at Aquinas Institute of Theology, Dubuque, Iowa. The pilot program, called "Oh Brother," is sponsored by the Aquinas Institute and the Religious Life Division of the National Organization for Continuing Education of Roman Catholic Clergy.

Mothers Wednesday, Oct. 18, 9 a.m. to 2 p.m. Babysitting available. Father Paul Vuturo speaking on "Sacraments Alive—Penance and Eucharist." Contact Sister Peggy.


Encounter for Boys—Columbus and Chaminade High Schools, Oct. 22-23, Contact Sister Peggy.


Youth Encounter for Girls—Lourdes Academy, Oct. 30 to Nov. 2. Contact Sister Peggy.

New officers at St. Joseph's New officers for St. Joseph Women's Club, Miami Beach, are: Ann Hughes, president; Peg Bryant, first vice-president; Violet Tamas, second vice-president; Eleanor Rahl, recording secretary; Marilyn Charles, corresponding secretary; and Marge Maher, treasurer.

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<td>2. Porto Fino Key Case—Black</td>
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<td>3. Pouches Eyeglass Case—Rust</td>
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<td>4. Porto Fino Director—Black</td>
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<td>5. Spritely French Purse—Blue</td>
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<td>6. Galaxy French Purse—Carmel</td>
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Miami, Florida / THE VOICE / Friday, October 6, 1978 / Page 7
A short vibrant reign

After a short 34-day vibrant reign, Pope John Paul died suddenly last week. A shocked Church is again in mourning for its Supreme Pastor and the ancient procedures for the election of a new Pope will again be used in the Conclave.

By Wednesday of this week, over 600,000 persons had filed past the bier on which the body of Pope John Paul lay at the Vatican—a tremendous outpouring of love and affection for a man who had so little time, but who electrified the whole of Christendom with his openness and charity.

Everyone talks about his smile—and it certainly was a winning one. But there was more to John Paul than his smile—it was his whole approach to the Papacy. He was above all else a pastor of souls. He was close to the people and they were close to him. It was what the Church needed and it is what will need in the new Pope if we are to be a real community; if we are to reclaim the unchurched; if we are to become the Genuine Evangelists of the Twentieth Century.

We cannot envy the awesome task of the Cardinals in Conclave as they meet to choose a successor. It is said that there are no politics in the selection of a Supreme Pontiff and certainly the quick choice of John Paul denoted the intervention of the Holy Spirit.

We would, therefore, do well to storm the heavens with prayer that whoever is chosen to head the Church reflects the personal style of the humble man who died last week. His may have been a short reign, but his pastoral, loving approach to the People of God will remain an indelible mark in Church history.

Where goes Lebanon?

The continued strife in Lebanon may not appear important in the global search for peace in the Middle East. Still, the systematic shelling and bombardment of Christian areas of Beirut by Syrian Military forces aggravates the situation and must bring strong reaction from all people of good will.

The tragedy of Lebanon is that for centuries Christians and Muslims have lived side by side. Only recently has the country seen this division of the Lebanese people caused by the influx of some quarter of a million Palestinian refugees.

Lebanon is technically an independent sovereign state, but it appears now to have no future. It is in danger of being carved up by outside forces originally brought in to create peace and stability.

Both Christians and Arabs are dying daily amidst some of the most savage fighting of recent times.

We call upon the United Nations to intervene; to establish peace, and to help rehabilitate the economic and political life of what was once the gem of that part of the Mediterranean.

Clergy tremble at Judgment Day

Editor:

In regard to the September 15th issue of "The Voice", Mary C. Maher is implying in her garbled essay, "How Can I Nourish My Spiritual Life?", that all Catholics should be receiving Communion in the hand.

I sincerely wish that Catholics throughout the world would "Take and Read", instead of following questionable leadership in this Communion in the hand controversy.

Many of the cardinals, bishops, priests and religious in this world ought to tremble at the thought of Judgment Day.

Driver, Mrs. C. R. Meyers
Lighthouse Point, Fla.

U.S. Cardinals: another John Paul

Pope John Paul brightened the whole world with his smile and goodness," said Cardinal Manning.

Cardinals Medeiros and Manning arrived Oct. 1. "In 34 days he probably said what he had to say, that is, that this world has need for humility and simplicity. He gave mankind that joy and warmth that it needed so much," said Cardinal Manning.

"Our return to Rome after such a short time comes in a really unexpected way. But as Job said, the Lord gave and the Lord has taken away. I think the Lord gave us a most beautiful present in the person of John Paul and now we will pray to him to help us in the choice of a successor," said Cardinal Medeiros.
Is humility weakness or strength?

By Msgr. James Walsh

One virtue unknown to the "splendid page" of saintly history is humility. However learned or upright in character, they looked upon a "humble man" as a low, ignoble creature who had nothing in himself worthy of praise, and consequently deserved to be despised.

It never occurred to them that the human personality lacked an essential quality when humility was missing. Not really being able to appreciate the greatness of God, it is no wonder they could not estimate the smallness of man.

Humility was humble. However revolution in thinking and appraising was in this area. Far from being a shameful trait in a person, humility is stated by St. Paul to be a very important part of a Christian's makeup.

It had to be. The Lord himself said, "Learn of me for I am gentle and humble of heart; and you will find rest for your souls." (Mt 11:29)

STILL THE pagans of today agree with their ancestors to some degree that humility is a disagreeable, unmagnanimous attitude which makes them uncomfortable. That's to be expected of non-believers, but how about the Christians who suspect that humility is something soft and goopy in the spiritual life?

There is much confusion about this heroic virtue. Some associate it with spinelessness, indifference, persons who are afraid to defend their own rights or to speak up when the occasion demands it. Some feel it is a kind of self-deception one must practice in order to gain his or her good qualities, when he knows he possesses such praiseworthy things.

Part of the confusion is due to a misunderstanding of the meaning of humility. And another part to the sad fact that all of us carry too much pride and too little humility in our spiritual baggage.

St. Benedict states the meaning of humility in his crisp way, "It is the virtue whereby man through a true knowledge of himself becomes despicable in his eyes." The word "despicable" sounds rough to us who have been taught to develop a good self image. Benedict meant that any person in contrast to God's goodness and holiness is deserving of being despised. Such an attitude does not hurt the good self image of being called to be a child of God with intelligence and free will.

It is absurd long ago that humility is truth. The truth about ourselves and the truth about God.

It is no small job to discover and release the truth about ourselves. Perhaps many go through a lifetime without ever accomplishing that feat. It is difficult to know ourselves just as we are, not as we imagine ourselves to be or as we would like to be. The first step in humility covers a lot of ground and is beclouded with much emotional pressure.

It's rather common to find that people new to the religious life or entering more deeply into the spiritual life are bewildered to find out how little they knew about themselves. This is why they often grow discouraged, after trying hard some time, in learning that they actually seem worse than before. They are not, of course, but they are just beginning to see what has always been there, what is just now coming to light.

Self-knowledge devises everything in us into two groups: the things which came from God and the things which come from ourselves. And the truth of all this is that we are forced to see, usually to our astonishment, that whatever is good has come from God and whatever is evil or shameful has come from ourselves or our damaged human nature.

IT IS NO PART of genuine humility to deny one's talents or good qualities. But humility hammers home the truth that these are gifts from God and causes us to praise him for them. Whoever has known intelligence or beauty or resourcefulness or good health, a generous nature or a kindly disposition can thank the Lord for the favor.

HUMILITY is denied and pride is exalted when we take credit for the gifts which God has placed in us. As we move much deeper and uncloud the depths of the soul, we come to realize that the only things for which we are directly and entirely responsible are the abuse of these gifts, the body and soul, the deliberate misuse of divine grace. In a word, we are responsible of ours. No one else is.

So humility lines us these two facts: that all the praiseworthy things in us are due to God, the evil to ourselves. Then humble takes us one step further and tells us to live in the acknowledgment of this truth. That is, we must give to God, not ourselves, the credit for all the pleasing things we possess, and by the same just decision look down on ourselves with honest shame for the evil in us.

This much is the beginning of humility, but only the beginning.

(To be continued)

Church position on death and dying

Death with Dignity. Extraordinary means. Mercy Killing. Euthanasia. The Living Will. These are all terms that pop up in the news from time to time.

First there were the controversial statements made by theologians (e.g., the late Msgr. Walter Sackett of Miami). Then there was the Karen Ann Quinlan case. Then came scattered attempts by legislators to set a legal definition pinpointing the end of a person's life.

We hear arguments from opponents of such positions. "What if a child were to be saved by allowing them to die. The Living Will. These are all terms..."

Some excerpts...

ON "VEGETABLES"

Some people have referred to comatose persons as "vegetables" in an attempt to deny their humanity and thus make the termination of life more palatable. Witness the Karen Ann Quinlan case was a little more tactful. He called her a "subject who remains with the capacity to maintain the vegetative parts of neurological function but who no longer has any cognitive function."

WHEN DOES DEATH OCCUR?

Pope Pius XII once said that the verification of death does not fall within the competence of the Church. "It remains for the doctor, and especially the anesthesiologist, to give a clear and precise definition of 'death' and the 'moment of death' of a patient who passes away in a state of unconsciousness." It seems clear that only the verification of total and irreversible cessation of all brain functions can indicate to real death of a person. To use law to legislate death for comatose persons represents a distinct step in the direction of the social engineering of death control.

MERCY KILLING

The position of the Church is that "euthanasia or mercy killing is incompatible with respect for the sacredness of life."

We have an affirmative obligation to use whatever medicines, treatments, and operations which prolong death, especially if intense suffering cannot be avoided. Another example is a comatose person with no medical hope of regaining consciousness, who is being kept alive by artificial means.

DEATH AND ISOLATION

We can help counteract the suffering and loneliness of a dying person by our physical presence and sympathetic listening, but most of all through prayer, Scripture reading, discussion and the sacraments of Penance, Anointing, and the Eucharist.

Father McCarthy highly praises the Hospice facilities which originated in England, and are now springing up in the United States. Hospices offer pleasant surroundings, the latest in modern methods of pain control, and unlimited visiting hours. The costs are one-half to two-thirds of regular hospital care.

The Hospice program is the out-patient program and its home care team which helps dying persons remain in their family surroundings as much as possible.

For those who will be attending the Florida Right to Life Convention in Orlando next weekend, there will be an opportunity to learn about Hospice Options, which is concerned about this important subject there is Father McCarthy's booklet who is available from the Committee for Pro-Life Activities, National Conference of Catholic Bishops, 1112 Massachusetts Avenue, N.W., Washington, DC 20005. The cost is $1.00. Miami, Florida / THE VOICE / Friday, October 6, 1978 / Page 9
Renew society from within, lay leaders told

By ARACELI CANTERO
Voice Spanish Editor

All of us here and those we represent have been in the business of evangelizing for years," said Father John Vaughan, management assistant to the Archbishop.

That's why evangelization as the response to God's call and said its efforts must reach various groups of people.

HE TALKED about the evangelization of the precisely-catholic, of those who don't practice, of the unchurched about 90 million in this country and the evangelization of culture.

"But we cannot evangelize unless we are evangelized ourselves," he said, stressing that the Church cannot become a "private club for just a few, and that catholics should penetrate the structures of society, renewing them from within." Father Vaughan commented on the five year plan of evangelization about to be launched in the Archdiocese, and of the Archbishops desire that all apostolic movements, organizations and parishes examine their goals and projects in order to contribute to the Archdiocesan plan.

"Everyone must come to feel that the general plan of the Archdiocese is their own, something they helped create. Thus, they will feel committed to carry it out," he said.

Father Vaughan invited the apostolic movements to promote the spiritual growth of their members and to seek new ones.

"Always center your efforts on the individuals, seeking their renewal from within," he said.

Earlier in the day, participants listened to Father Donald Connolly, Holy Year Coordinator, who spoke about the Catholic Church in the United States and the Archdiocesan Holy Year.

During the final general session, participants presented the reflection done in the small groups and affirmed the need for:

• Adopting a prudently aggressive attitude to present the God News of the Gospel in a secularized society like ours.
• Encouraging more unity and mutual knowledge among the various apostolic groups.
• Raising awareness to the fact that the apostolic movements have been for years the evangelizing arms of the Archdiocese, and not in opposition to the work of the parishes.

Continue the cooperation with parishes.

The participants also said its efforts must reach various groups of people.

The problem with stress is not how to get rid of it. It's a part of life. And it's not even all bad. The real problem with stress is how to recognize it and control it. So it doesn't control you.

Your body reacts to stressful situations with its nerves, glands and hormones. And because these systems function throughout the body, what affects them can affect other parts of your body that may be vulnerable at the time.

Stress is a factor in many people's heart attacks, hypertension, ulcers, asthma, possibly even cancers, and probably many other ailments. That's also why, in these times of many stresses, it's a major factor in increasingly costly health care.


The key to handling stress is learning. Learning to air your feelings in constructive ways, to train your body to relax, to repair a lifestyle before you're faced with expensive medical repairs. You have to learn what your stresses are and the best ways for you to deal with them.

But they must be dealt with.

Because the longer you remain in the grip of stress, the more crushing — and costly — its effects.

Stress can squeeze years off your life if you don't know how to handle it.

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To learn more about stress and preventive health care, write Liberty National, Communication Department, P.O. Box 2612, Birmingham, Alabama 35202.

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Some human angles on the Holy Year

By Father Donald Connolly
Coordinator of the Holy Year

Now that the climax of the Holy Year is upon us, the celebration at the Orange Bowl on the evening of October 6, one has memories of the past ten months...

The morning before Ash Wednesday, when a big Mac truck arrived at Saint Mary’s Cathedral with 750 cartons of Holy Year printed materials to be unloaded. They weighed forty pounds apiece. And the thirty laymen who were to help with the task has the job all to himself and halfway through knew that he would never make it. But he did. He still hasn’t recovered.

Mr. Dick Roach of the Orange Bowl fixed our idea of having thousands of people on the Orange Bowl grass during the October 6 celebration. “We have to keep the grass as nice as possible for a nationally televised football game on the following Monday,” he explained. Do you know who is playing the Dolphins? Cincinnati, the hometown of Archbishop McCarthy!

Sending out four separate packet mailings to all parishes, over a period of three months, clearly outlining what parishes were asked to do during Lent and Pentecost—only to have the

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ABSENT FROM
TRES JOLIE
1776 W.
By FR. JOSEPH M. CHAMPLIN

Harry Williamson spent the last month or so of his life in a hospital bed. America’s most dreaded disease had attacked and crippled the 75-year-old man’s body, despite his strong heart and his many devoted loving wife, caring children and grandchildren.

During that lengthy period, however, Harry never was alone. A loving couple and grandchildren together with other relations kept a round-the-clock vigil by his side. They would hold Harry’s hand or pray with him or stroke his forehead or sometimes silently sit at the foot of his bed until they were worn out. When he slipped into sleep or unconsciousness.

By their hours and weeks of compassion, the Williamsons perfectly fulfilled these ideals expressed in the revised prayer Anointing and Pastoral Care of the Sick:

“If one member suffers in the body of Christ, all the members suffer...” (No. 32).

“The family and friends of the sick and those who take care of them have a special share in this ministry of comfort. It is their task to strengthen the sick with words of faith and by praying with them, to commend them to the Lord who suffered and is glorified, and to urge the sick to unite themselves willingly with the passion and death of Christ for the good of God’s people.” (No. 33–34).

But in the case of Harry Williamson and his family found comfort in the church’s anointing rite. “This sacrament provides the sick person with the same expression in describing Jesus’ stilling of the storm on the lake in 4:39, for hostile phenomena such as these were considered to be caused by demons also.

WE ARE NOT TOLD of the reaction of the liberated man, but it was left to surmise that he, too, was now quiet and grateful at peace. The reaction of the bystanders, however, is eloquent.

They recognize in Jesus someone unique, hitherto unheard of, someone who actually has power to vanquish evil. And he was to demonstrate this power repeatedly. He offered no philosophical or theological solution to the problem of evil. It is still a baffling question. But it no longer need be a maddening one. For we know that in whatever guise evil enters our lives—and it certainly does—we have the key, not to a theoretical solution, but to very practical victory by reason of our union with him who “gives orders to unclean spirits and they obey” (Mark 1:27), with him who conquered evil and empowers us to do the same.

Part of something greater

By FR. JOHN J. CASTELLOT

Jesus’ conflict with evil

One of the most perplexing problems confronting humanity is that of evil: physical evil, historic evil, moral evil, and finally, the inescapable evil forces that bedevil our own lives and make us constant stragglers. Theologians still wrestle with what is called the “God-problem,” and basic to it is precisely the problem of evil.

How can one square even the existence of evil with the premise of an all-good, all-knowing Creator and universal Cause? All of the world’s great religions have dealt with this question and proposed various answers or, in some cases, non-answers.

THE EARLY BOOKS of the Old Testament quite unashamedly and uncritically attributed everything, good and bad, to God. The “reason” and explanation in the Yahwist story of the Temptation and Fall, but even here the author pt a question on the prior existence of an evil force that could tempt the first humans.

Later works, like Job, introduced a personalization of evil which came to be known variously as Satan or the devil. Eventually, under the influence of Hellenistic ideas, the Jewish thought-world became peopled by a whole host of spirits, good and evil, angels and demons.

THIS WAS PRETTY much the climate in Jesus’ day. It was a culture in which can be described as pre-scientific, a culture in which we know next to nothing and cared even less about secondary natural causes, and this was an attitude which persisted well into our own Middle Ages. In the area of disease, people were faced with mystery. And the more spectacular the manifestations of disease, as in epilepsy and certain neurones and psychoses, the more baffled and frightened people were. These terrifying phenomena just had to be the work of demons. What other explanation was possible?

At the present time it would be a bit hazardous to say with certainty that Jesus did or did not share these ideas. Whether he did or did not, he apparently did nothing to correct them. The first three Gospels contain several accounts of exorcisms, and of cures described in terms of the expulsion of demons. (Interestingly, the Gospel of John contains not a single such account.)

AT ANY RATE, this outlook was made to order for the communication and receipt of Jesus’ essential message, namely, that he had come to establish the “reign of God” in the world. This complex notion involved the inauguration of an era of justice and peace, of well-being and understanding and love. Negatively, it called for the defeat of the forces of evil, however those forces might be conceived.

Since they were conceived as personal, demonic powers in his day, Jesus’ curing of human ills, whatever form they were in, impressed upon his audiences the inescapable conclusion that he had the authority and ability to conquer evil.

IT IS NOTEWORTHY that the first miracle recorded in the first Gospel is an exorcism (Mark 1:23–28). A man appears in the synagogue with an unclean spirit that shrieks: “What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!” Thus the stage is set for the conflict from which Jesus, after apparent defeat, will emerge victorious: the struggle with the forces of evil.

The demon’s question, “Have you come here to destroy us?” is a fine bit of dramatic irony. That is precisely why he has come, and he is recognized as one whose possession is shared and empowers to do so. Unhesitatingly he attacks, renews the spirit sharply and reduces it to silence and impotence. (Significantly, Mark uses the same expressions in describing Jesus’ calming of the storm on the lake in 4:39, for hostile phenomena such as these were considered to be caused by demons also).

WE ARE NOT TOLD of the reaction of the liberated man, but it was left to surmise that he, too, was now quiet and grateful at peace. The reaction of the bystanders, however, is eloquent. They recognize in Jesus someone unique, hitherto unheard of, someone who actually has power to vanquish evil. And he was to demonstrate this power repeatedly. He offered no philosophical or theological solution to the problem of evil. It is still a baffling question. But it no longer need be a maddening one. For we know that in whatever guise evil enters our lives—and it certainly does—we have the key, not to a theoretical solution, but to very practical victory by reason of our union with him who “gives orders to unclean spirits and they obey” (Mark 1:27), with him who conquered evil and empowers us to do the same.

How

The Public Mind

SYNOPSIS

Wisdom, Understanding, Faith—They are not tangible, yet they can be seen as objects difficult to understand. The Holocaust as a profound event is to be understood.

Many of us today give a simple definition to search much deeper than that. What is the difference between the two? When we encounter evil, outside of ourselves, we should try to understand evil. We recognize the possibility to do evil within ourselves, and it is into fuller life, and it is to do that well. Recognition of evil in any form is to do that well, and in order to come this far, we must understand.

Father Castellot says, “One of the forms of humanity is that of evil: the evil which bedevils our own struggle.” There is no full explanation of evil.

Yet Jesus did not come to define evil, but to venerate over this wider dimension of Baptism and its celebration. Some, however, coming from a life-long tradition of individualism within the church, object strongly to these communal practices. They present being forced to participate at the Baptism during Sunday Mass of a child totally unknown to them or they simply don’t like having their child baptized with several other infants.

Renewal in the church takes time—like a few generations.

KNOW YOUR NEXT ISSUE

The Church
In Jesus' power

One day Jesus was taking a walk with his three friends, Peter, James and John. At a street corner they noticed a large crowd. The people were having a lively discussion.

When the crowd saw Jesus, they became very quiet for a moment. Then they ran up to "say hello" to him. They were glad to see him, and he was happy to see them, too. He wondered what they had been talking about, so he asked, "What were you discussing with such much interest?"

One of the men in the crowd spoke up. "Teacher," he said, "my son is possessed of an evil spirit. He cannot speak or hear. The spirit makes him foam at the mouth and grind his teeth. At times he makes him rigid like a board. I brought my son to your disciples, but they could not help him."

Jesus understood now what they were talking about, and why they were excited. They were wondering what was wrong with the boy and why Jesus' disciples could not cure him. They were afraid of the evil spirit's power.

The boy's father thought evil spirits caused sicknesses like his son had. So did the crowd. Perhaps Jesus did, too. This happened long before scientists discovered germs and bacteria and viruses that cause sickness.

Jesus said to the man, "Bring your boy to me." As the boy came near Jesus, he was thrown into convulsions. He fell to the ground and began to roll around. He was foaming at the mouth.

"How long has this been happening to him?"

"From childhood," the man answered. "The evil spirit often comes upon him and makes him fall into the fire and the water. Your would think it would kill him."

Jesus was filled with compassion for the man and his suffering child. The man sensed that Jesus cared about them. "If out of the kindness of your heart; the evil spirit cannot do anything to help us, please do it."

Jesus noticed that the man said, "If your will." Even though the man brought his son to Jesus for help, he still had some doubts. He wanted to trust Jesus, but he did not know what anyone could do for his son. Who could overcome so powerful and evil spirit? Surely, no one.

The crowd was growing larger all the time Jesus and the man were talking. People were curious. Then Jesus looked directly at the boy. He spoke firmly to the spirit they believed was causing the boy such pain. "Mute and deaf spirit, I command you to come out of him and never enter him again!"

The boy immediately went into convulsions again, worse than before. He rolled around wildly on the ground. Suddenly he became very still. He did not move at all. People said to one another, "He is dead."

Jesus reached down to the boy. He took him by the hand and said to him, "He is not dead, but asleep."
The crowd was amazed and puzzled. Who was Jesus, if he could bring a child back to life? They hugged their father. They were both very happy, and thanked Jesus. The crowd was amazed and puzzled. Who was Jesus, if he could bring a child back to life?

The father's words to Jesus have come down to us as a short act of faith and trust. People say it often. "Lord, I do believe! Help me lack of trust!"

How can I find meaningful religious experience?

- Centurion and his faith in Jesus' power
Have you blessed your child today?

BY CAROL FARRELL

Twenty-one years ago when I was preparing for marriage, there were some liturgical practices in use that seemed to have been lost along the way. I'm happy to hear rumblings that some of them are being resurrected. One of them took the form of a formal engagement service in Church, witnessed by a priest...We had such a ceremony. It was beautiful, and I never experienced or witnessed an engagement service in the way. I'm happy to hear of the biblical custom of blessing the children. It was actually a patriarchal perogative, the father's blessing. It sounded formal and a little "churchy". My husband, Pat, felt uncomfortable with it and turned it aside at the time. I imagine he had visions of Esau and Jacob kneeling before Isaac and thought "It's just not my style!" But it seemed significant and important to me so I decided that I would try to incorporate it in some way in our family life.

I remember vividly bringing Kathy from the hospital. That night as I put her into her bassinet and prepared to tuck her in for the night I laid my right hand lightly on the top of her head and with my thumb traced the sign of the cross on her forehead and said "God bless you." At that moment I promised myself to bless her that way each night of her life with us. The promise was similar made to each of the children as they came into our lives. I have never not blessed them, I know that I have never asked them about it and do not remember them commenting on it or acknowledging it.

When the children were little, the day closed with blessing the children. There were no liturgical practices in use that had been formal leave-taking symbolic of the change in our relationship as well as a seal on the new life and love which will take precedence over that of the family that nurtured them. I know that I will want to bless my sons, too.

Perhaps the concept of blessing the children comes easily to me because it has always been a part of our lives. Before our first child was born I had heard of the biblical custom of blessing the children. It was actualy a patriarchal perogative, the father's blessing. It sounded formal and a little "churchy". My husband, Pat, felt uncomfortable with it and turned it aside at the time. I imagine he had visions of Esau and Jacob kneeling before Isaac and thought "It's just not my style!" But it seemed significant and important to me so I decided that I would try to incorporate it in some way in our family life.

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New pastor to promote lay apostolate

Twenty four years after his arrival to the county that taught him his first words of English, Father Xavier Morras returned to West Palm Beach as Pastor of St. Juliana Parish.

Last Sunday he was officially installed by Archbishop Edward A. McCarthy as shepherd of that community.

During the months before his installation as pastor, Father Morras had already come to know his community, and said he found an open vibrant community of some 1,600 families. “There are many young families and we have about 500 students in the parochial school,” he added.

He said the Archbishop is very interested in promoting all the lay apostolate in the area and the ministry to the Spanish speaking. “But it will not interfere in any way with the fine work already being performed by all the parish organizations,” he said.

These include the Cursillo movement, Women’s Club, and a Visitation Committee which serves the needs of the elderly and retired in their homes. Also a Charismatic prayer group, the Legion of Mary, youth groups, lectors, commentators and some 69 Parent-Coordinators who serve as advisers for matters related to the parochial school.

Born in the Basque country of Spain, Father Morras is a priest of the OSHA (Hispanic American Priestly Cooperation) and came to this country in 1954. Since then he has served as assistant Pastor in Holy Name, West Palm Beach and St. Michael, Miami, and as Pastor in Clewiston, St. Charles Borromeo, Port Charles, Sacred Heart, West Palm Beach and St. Michael’s Miami.

Fr. Neil Fager dies in Orlando

ORLANDO—Father Neil Fager, 50, died here Wednesday, Oct. 4, at 10 a.m., after a year’s bout with cancer.

Services will be held for Father Fager, pastor of Good Shepherd Church, Orlando, today (Friday) at 8 p.m. Funeral Mass will be con-celebrated Saturday, Oct. 7, at 11 a.m., in Good Shepherd Church.

Nick De Martino

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Cenacle retreats

Separated, divorced and widowed men and women are invited to attend a meeting at the Cenacle Retreat House, LaZania, Sunday, Oct. 8, from 3 to 6 p.m. The group meets from October through May. The Cenacle is also accepting reservations for two weekend retreats for women: Oct. 15-16, directed by Father Robert Bueter, S.J., from Chicago; and Oct. 27-29, directed by Jesuit Father William Russell Of Portland, Maine. For information call Sister Muriel Brown, 582-2584.

International Rosary

The fifth semi-annual international Rosary will be held at St. Joan of Arc Church, Boca Raton, Sunday, Oct. 8, at 3 p.m. The event is a world-wide prayer effort for peace in the world and will be held at the same hour around the world. For information call Sam Cricchiola, 392-1826.

Deanery meeting

The North Dade Deanery annual Fall meeting will be at St. Joseph parish hall, 8670 Byron Ave., Miami Beach, Saturday, Oct. 14. Mass will be celebrated by Father Noel Bennett, pastor, at 9 a.m. following the meeting. Luncheon will be at the Holiday Inn, Surfside. For information call Mrs. Frey, 887-5084.

Get acquainted

A Get Acquainted Sunday will be held at St. John Fisher Church, West Palm Beach, Sunday, Oct. 8, following all of the Masses, including the Saturday vigil, to help parishioners get to know each other. A parish picnic will culminate the event at noon in Dubois Park. Games will begin at 2:30 p.m., and the Men’s Club will provide cooking facilities.

S. Florida Scene

St. Rose of Lima Women’s Guild, Miami Shores, meeting Monday, Oct. 9, at 11 a.m., in auditorium. Child abuse is program topic.

Sacred Heart Women’s Club, Homestead, meeting at Patrina Hall Tuesday, Oct. 10, at 1 p.m.

Visitiation Church lecture by Father Roger Radloff Wednesday, Oct. 11, at 7:30 p.m. Topic is, “Why Your Child Needs Your Faith.”

Memorare Society, a social club for Catholic widows and widowers, meeting at St. Louis Church Thursday, Oct. 12, at 8 p.m.

Villa Maria Auxiliary meeting Friday, Oct. 13, at 11 a.m. Edwina Stewart to preside.

PALM BEACH

St. Juliana Women’s Club, West Palm Beach, fashion show and luncheon Saturday, Oct. 7, at 11:30 a.m., in Ramada Inn-on-the-Beach, W. Palm Beach. Fashions by Norman’s.

Blue Army get-together at St. Julian Church Saturday, Oct. 7, after the 10:30 a.m. Mass.

Holy Spirit Friendship Club, LaZania, first meeting of the season Tuesday, Oct. 10, at 1 p.m., in the social hall.

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A Parents’ Day at St. Boniface Church, Pembroke Pines, turned into two days and became a one-to-one situation when 260 parishioners worked on presenting a program to 275 parents of children enrolled in the parish CCD program.

Originally scheduled to be Friday, Oct. 6, the response from parents was so great that the group had to be split and the program repeated the following Sunday, Oct. 7, to handle the overflow.

While 40 people serve on the parish family enrichment team, headed by Perry and Rosalie Vitale, the actual program involved 40 people each week babysitting for the parents during the 1 to 9 p.m. sessions; between 75 and 100 praying in front of the Blessed Sacrament in the chapel for the program as it was going on in the parish hall, about 20 people cooking and making the bread, while another 25 served the meals along with coffee and passing out supplies.

"Our goal," said Perry Vitale, "was for people to experience a serving community actually serving each other as family. It was an opportunity to see the community alive."

Patterned on Evenings for Parents, the program was adapted for a two-day experience by the Vitale's.

"The big advantage was we had continuity," Vitale said. "We didn't have people trying to fit in one evening a week over a period of time which so often results in 50 parents coming the first week, 45 the second, 40 the third and maybe 50 the last. It happens!

People's schedules get tied up and one week they have a Tuesday night free but the next week they don't. We felt that for us here at St. Boniface, a whole day experience would be the best."

For a parent who signed-up for the program, the feeling of being pampered came easy.

First, the parent was contacted with the name of someone who had offered to babysit during the nine hours.

Second, the parent who arrived at the parish hall simply had to raise his hand to bring someone with coffee, a sharp pencil, a cold drink—whatever. The service wasn't simply to impress people but to really free people to be open and available to the program. It was a program concerning how parents and children interact but at the core of the program was the need each has for God to have some place within the individual family and each person's life.

"THE DAYS were fantastic," said Vitale. "People who were very negative, but felt obliged to come, ended the day by saying it was one of the finest days they had ever had. Many had never had a spiritual experience like the Cursillo or Marriage Encounter or Baptism in the Spirit so the day was a powerful spiritual experience for them.

Father Michael Elvers, pastor, spent both days with the parents and was very pleased with the results.

"We hoped," Father Elvers said, "that the program would not only be helpful in developing and nurturing family life but highlight the need we all have of last but the Lord in our lives, of having a personal relationship with the Lord. As Father of this community, I'm proud of what we have accomplished, of seeing our growth, of being part of this community, this family, in developing a deeper spirituality.

The parish family enrichment team is planning similar days in the future as well as family days which include the children as well as the parents in special programs and activities.

"The important thing," Vitale said, "is that here at St. Boniface we have to fit the program to the needs of our people; there is a need for people to be a constant growth factor in spirituality as well as in family life. We'll be looking at a variety of family life programs already in existence but always with the view of how this helps us to grow spiritually as well."

**Egyptian bishop: peace essential**

DENVER — (NC) — A Midwest peace agreement is essential because “There will be no social and economic development in Egypt as long as there is a state of war,” according to an Egyptian bishop visiting the Denver Archdiocese.

Bishop Antonios Naguib of Minia, a member of the Coptic rite, said the agreement reached between Egypt’s Anwar Sadat and Israel’s Menachem Begin at the Camp David summit “is a step forward for us the greatest event in this century...perhaps in all our history.”

Although the late Egyptian President Gamal Abdul Nasser tried to stir up hatred for Israel and depict the Egyptian-Israel conflict as a “religious war,” most Egyptians have no hatred for Israel now, the bishop said. “Most Egyptians have the attitude that Israel is a fact, that the Israelis are our neighbors, that we must get along with them. Citizens of both countries are “weary of war...of fighting” and “afraid of what war means for the future of their children,” said Bishop Naguib, who was in the United States to visit relatives and to raise money for the poor of his diocese. “I hope this agreement will result in peace and the development of Egypt,” he added.

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The Christophers launch 27th radio, TV season

The Christophers launched their 27th season of weekly television and radio broadcasts with an in-depth interview of the organization's new director, Father John Catoir, over WCIX/Channel 6, SATURDAY, OCT. 7, at 9 a.m.

The Christophers, founded in 1945 by the late Father Joseph Harte, is based on the simple ideas of "There's nobody like you" and "You can make a difference." The weekly radio and television programs began in 1982.

Mother Angelica series to begin on Channel 51

Mother Angelica uses devotional materials from the New Testament writings of Paul and Peter to answer nitty gritty questions for people today. She has a unique gift of being homey on TV and getting herself invited into the viewers' homes and hearts.

The program deals with such problems as how parents and children can relate to each other, how to accept people as they are, how to respond to your neighbor, and how to find God's peace in people around you.

Local parishes and prayer groups should take the initiative to invite people to watch the program and follow up with invitations to participate in the Sacramental life," Lee said.

Two hours of Orange Bowl to be aired on Channel 23

WLTV / Channel 23, Miami, will broadcast a two-hour special on the Holy Year Mass at the Orange Bowl Saturday, Oct. 7, from 11:30 a.m. to 1:30 p.m.

The coverage is a combined effort of Channel 23, Video Arts Production, and the Radio and Television Office of the Archdiocese of Miami. Serra Club International working with local businesses is underwriting production costs for the special presentation.

Bilingual commentaries for the telecast will be provided by Father Donald P. X. Connolly, director of Community Relations, for the English-speaking audience, and Father Jose P. Nickse, director of Radio and Television, for the Spanish-speaking viewers.

Channel 23 covers South Florida from Key West to Stuart and west to Naples, with almost 90,000 cable systems subscribers. The station is part of Spanish International Network, the only Spanish-speaking network in the United States. Their flagship station is in San Antonio, Tex.

Mother Angelica, Abbess of Our Lady of Angels Monastery, Birmingham, Ala., will preside at a series to be aired over WKID / Channel 51, starting today (Friday) at 9 a.m.

The program is an outgrowth of Mother Angelica's ministry through the media which includes books, pamphlets, tracts, tapes and TV shows. Her ministry is channeled through her own evangelistic organization, the Catholic Family Missionary Alliance.

Ron Lee, guardian of the Alliance, and Father James Lee, director of the TV series and explained that, "Mother Angelica uses devotional materials from the New Testament writings of Paul and Peter to answer nitty gritty questions for people today. She has a unique gift of being homey on TV and getting herself invited into the viewers' homes and hearts."

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Local parishes and prayer groups should take the initiative to invite people to watch the program and follow up with invitations to participate in the Sacramental life," Lee said.

EMMY Nominee Award: "USO Girl," with Sissy Spacek in the title role, is a humorous, but touching show about an entertainer with the troops during World War II. The Paul Gabor story encore Wednesday, Oct. 11, at 9 p.m. on P B S — Channel 2.
Editor tells Catholic women don't judge press selectively

MIAMI, Fla. — There are too many clergy and laity judging the competency of the Catholic Press “from the angle of Selective Truth rather than from the principle of legitimate diversity,” a Catholic editor told the General Assembly of the National Council of Catholic Women meeting here.

Gerard J. Sherry, Executive Editor of The Voice newspaper of the Archdiocese of Miami, said there was too much “negative criticism involving generalizations, rather than particulars, in many judgments of diocesan newspapers.”

“EVEN SOME leaders are not immune from the temptation of applying Selective Truth in relation to the Catholic Press.” Sherry said. “Futhermore, there is a tendency to expect a Catholic editor to be a combination of theologian, sociologist, psychiatrist and psychologist.

None of us can ever expect to be so talented. Still, it would be advantageous to the Church to accept the professionalism of the majority of Catholic editors, giving them the moral support service in their very essential task as communicators in the printed word.

“This is especially true in relation to lay editors who despite their competence are constantly being challenged as to their theological orthodoxy and loyalty to the Church. We find this suspicious attitude at all levels of Church communication, from some Bishop publishers down to the readers.

“Yet educated Catholics must be aware of the need of a strong diocesan press, which is willing to take stands on the many pressing issues of the day. They have to gauge our output, judging it not from the standards of their personal opinions, but basically through the teachings of the Church. The Catholic Press is especially concerned with the Selective Truth applied in relation to Social Justice issues.”

Sherry said there seems to be a great fear on the part of many “that somehow the Church has suddenly discovered Social Justice.”

“They see it as a threat to the growing influence and comfortable living of a vast proportion of our American society,” Sherry said. “It has become standard practice to blame the Catholic Press for stirring people up. It seems many of our fellow Catholics are happy only when we emphasize duties rather than rights, whether in the Church or in the civic areas.

“We ARE told that the religious press should stick pious matters and forget social issues as if somehow religion can be divorced from life and its problems. We are told that the moral law applies only to sex, abortion, or euthanasia, and that it has a little relevance to a just wage, decent housing, aid to the aged, the poor, the unemployed and so on.

“Significantly, the late lamented Pope John Paul I spent most of his short, vibrant reign emphasizing the concern we must have in relation to the poor and the lowly. Alas, it is such concern, expressed by Catholic editors, that gets them into the most trouble from all levels of Church life. The Catholic newspaper sometimes is a very lonely forum expounding social problems and in encourage constructive and charitable debate on them.”

Sherry said Catholic newspapers have an obligation “to serve Truth and to take stands on issues of the Church history.

“But outside of faith and dogma, how many agree with the teachings of the Church.” Sherry said. “They ought to ask ‘Why were you not the Moses?’ Rather, we will be asked ‘Who were you the Moses?’”

“Like the ancient Hebrew prophet, I have been asked to think alike, then obviously nobody thinks at all.

“There are some Catholic laity who cancel their subscriptions from the diocesan press simply because it disagrees with their point of view. They ought to ask ‘What is the fault of the subscriber whose disagreement may not be with the paper, but with a fundamental teaching. Often a Catholic editor is made the scapegoat for a reader’s collision with the Church.

“Those who oppose the Church’s entry into the world, and the Catholic Press entry into the realm of Social Justice, do so because they do not yet understand ministry or prophecy. The whole body of Christ is called to be witnesses—what to what? He is to His was he has revealed it. The NCCW and the Catholic Press, therefore, have to open for our members and their readers this fact. Otherwise, we become not communicators, but simply tabulators of Church history.

“I SOMETIMES wonder whether Catholic women along with the rest of the Catholic laity, whatever professional business they belong to, have the knowledge, the will, or the understanding to share with us of the printed ministry the basic translating or evangelizing of the Gospel message. Still, it must be attempted,” Sherry said.

“Like the ancient Hebrew sage of Hannapolis we will not be happy, were you not Moses?” Rather, we will be asked ‘Why were you not the Evangelists of the 20th Century?’”

Carrollton sets workshops on parent-child relations


The program is designed to inform parents of options they have in taking responsibility for their children’s growth and education. It is sponsored, in part, by a grant from the educational development fund of the Society of the Sacred Heart.

Virginia Shippy, a family therapist associated with Children’s Psychiatric Center will direct the workshop with Sister Ann Jablonski, director of guidance at Carrollton.

Topics include, Perspectives on human development (Oct. 9); financial goals (Oct. 16); common problem areas for children and families (Oct.30); setting limits for and with children (Nov. 6); parental anxieties and where they origi in (Nov. 13); and developing personal values and communicating them to children (Nov. 20).

Meetings will be from 9:30 to 11 a.m. Cost is $20 and reservations may be made by calling 446-6675, ext. 7.

Mother Anna Joseph dies at age 83

ST. AUGUSTINE, Fla. — Funeral services will be held here Thursday (Oct. 5) for Mother Anna Joseph, Superior of the Sisters of St. Joseph of St. Augustine from 1946 to 1953.

The former principal of St. Mary Cathedral School, Miami, and St. Theresa School, Coral Gables, died on Oct. 3 following a long illness at Lourdes Hall at St. Joseph Convent. She was 83.

A native of Jacksonville, Mother Anna Joseph entered the community on Sept. 8, 1923 and was professed July 2, 1926. From 1925 to 1928 she was a member of the faculty at Geu School, known then as St. Catherine Academy, and was also a member of the original faculty which opened St. Mary Cathedral School.

In addition, she served in schools staffed by her order in St. Augustine and Jacksonville before retiring in 1973.

Mass of the Resurrection was concelebrated in the Basilica Cathedral and burial followed in San Lorenzo Cemetery.

Carrollton School for Girls, Miami, Florida I THE VOICE / Friday, October 6, 1978 / Page 19
Migrant pastoral teams to convene in Orlando

ORLANDO—Priests and deacons will meet here Monday, Oct. 9, for a workshop at the headquarters of the diocese for migrant workers. Bishop John J. Fitzpatrick, who heads the diocese, will lead the teams.

The workshop will be held at the Bishop John J. Fitzpatrick Education Center. For more information, contact the diocesan migrant ministries office at 424-3333.

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Sacred Heart Home and School Association, first annual dinner dance was held at the Officers Club of Hometown Air Force Base. Pictured above are, from left, Father Vincent Andruskiewicz, assistant pastor, Judith Wurst, dinner-dance, chairman, Terry Knox, associate president, Mary Lannon, principal, and Father Gilberto Fernandez, pastor.

North Dade workshop set

An Information Workshop, sponsored by the North Dade Deansery of the Miami Archdiocesan Council of Catholic Women (MCCW), will be held at St. John the Apostle parish hall, 451 E St., Hialeah, Monday, Oct. 9, at 7:30 p.m. Theme will be "Topics of Concern in Today's World," and Mrs. Gloria Evans is workshop coordinator. For information call 857-3961.
Jóvenes deciden evangelizar a jóvenes

Durante una de las sesiones de los jóvenes en Atlanta, Juan Silva de la oficina de Pastoral Juvenil de la Diócesis de Miami (a la izquierda) durante una de sus intervenciones. Arriba la presidencia durante otra sesión.

"...si algo pareció ser urgente en el Encuentro fue el establecer conciencia en la juventud hispana de que a nosotros nos toca ser ministros evangelizadores de otros jóvenes hispanos." Pedro R. García Casals.

Clausura del Año Santo, será transmitida el sábado en canal 23

La emisora de televisión WLTV, Canal 23 de Miami, presenta el sábado 7, un especial de dos horas sobre la celebración del vigésimo aniversario de la Archidiócesis en el Orange Bowl.

El programa comenzará a las 11:30 a.m. del sábado 7 y será esfuerzo de la colaboración entre el Canal 23 y la Oficina de Radio y Televisión de la Archidiócesis de Miami. El Club Internacional Serra en cooperación con negocios locales costeará los gastos de la producción.

El programa incluiría comentarios en español por el padre José Pablo Nickse, director de Relaciones Comunitarias para la Archidiócesis.

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John J. McMahon, director de la Oficina de Ministro Rural en la Región Sureste y el padre McMahon, director de la oficina, fue invitado a subir al presbiterio para continuar creando comunidad en St. Michael.

**Recibido en St. Michael nuevo párraro**

Ante una Iglesia repleta de fieles, el padre Jose Paz fue instalado oficialmente por el Arzobispo Edward A. McCarthy como párraro de St. Michael en Miami.

La ceremonia tuvo lugar el pasado domingo primero de octubre y durante ella, el padre Paz invito a subir al presbiterio del templo representante de las diversas organizaciones parroquiales para que sirvieran de testigos del acto.

El arzobispo entregó al nuevo párraro símbolos de su ministerio: la llave del sagrario, la Biblia y la estola.

A su vez, el padre Paz renovó delante de la comunidad su compromiso de servicio y de obediencia al obispo. También pidió la ayuda de sus hermanos en el sacerdocio y de los fieles para continuar creando comunidad en St. Michael.

**Región discutirá ministerio a trabajadores agrícolas**

El Apostolado Hispano de la Región Sureste organizó para el próximo 9 de octubre una serie de talleres sobre el ministerio a los trabajadores agrícolas.

Se espera acudirán al Episcopant en Orlando, lugar de las reuniones, que concluirán el día 1o.

Las representantes de todas las diócesis de la región, en vuelos en el ministerio a los trabajadores agrícolas.

Entre las conferenciantes para las sesiones estará el obispo John J. Fitzpatrick, de Brownville, Texas, Monseñor George Higgins de la Conferencia Nacional de Obispos, el padre Mario Vizcaino Sch. P., director de la Región Sureste y el padre Edgar Beltran, pastoralista del Secretariado Nacional Hispano.

También Monsér John McMahon, director de la Oficina de Ministerio Rural en la Archidiócesis.

**Hacen llamado a la paz obispos de Argentina y Chile**

**SANTIAGO, Chile** — (NC) — Los peregrinos de Argentina y Chile han redoblado su llamado al pueblo para que recen por la paz, pues continúa una disputa a nivel de gobiernos sobre las islas semi-congeladas del canal de Beagle.

**Mundo**

**Continúa devoción a Padre Pío**

SAN GIOVANNI ROTONDO, Italia (NC) — El Padre Pío, famoso estigmatizado que murió en 1968, sigue atrayendo peregrinos en forma similar a Lourdes y Fátima, donde por más de 80 años, siguen las protestas de grupos que acusan a la Iglesia de mantener cautivos sus relicarios.

**Protestan religiosos en Managua**

MANAGUA (NC) — Dirigentes religiosos han protestado contra las actividades cometidas por la Guardia Nacional contra el pueblo y las instituciones internacionales como la Cruz Roja y la misma Iglesia, cuando reprimía brotes de protesta en Managua, Masaya, León, Chinandega, Esteli y otras ciudades en septiembre. En un nuevo giro de la oposición, se queja de aplicación de la "genocidio," los militares fueron acusados de allanar templos y hospitales, además de hogares, de arrestar por simple sospecha y ejecutar a hombres y mujeres, de golpear y secuestrar a sacerdotes, amenazándolos de muerte, y de disparar indiscriminadamente contra la población indefensa. Barrios enteros fueron destruidos. Las agencias de socorro piden que les envíen del interior medicinas, alimentos y ropa.

**Sábado Santa abre a 2 millones**

TURÍN, Italia (NC) — Más de 2.2 millones de personas han acudido a la exhibición de la Sábaba Santa, que se considera cubrió el cuerpo de Jesús en el sepulcro, dicen funcionarios de la arquidiócesis, por lo cual continúan las nuevas extensiones del 8 de octubre.

**Libertad por intercesión del Papa**

NUOVO, Italia (NC) — Quienes mantuvieron secuestrados por más de dos meses al niña Luca Lecchi, en la isla de Sardina lo lograron cuando el Papa Juan Pablo II lo mencionó en una audiencia dominical como ejemplo de la violencia que azota a Italia. Los padres pagaron casi medio millón de dólares de rescate. La madre expresó su gratitud al Papa por "haber pedido a los peregrinos que rezaran en respuesta a este amargo drama".

**Protestan falta de obispos hispanos**

SAN BERNARDINO, Calif. (NC) — "Los hispanos, grupo de mil personas; la mayoría hispanos, hicieron una manifestación de protesta en frente de la casa de Nűñez por la falta de suficientes obispos hispanos en Estados Unidos, y lo llamamos historia de opresión" que abruma a los hispanos no italianos en el mundo... con sus heridas la Iglesia," le preguntó, al cardenal Pironio, de la oficina, le dijeron, pero gracias a Dios con una madre y al alma con la gasolina.

"Si una parroquia tienen un buen programa de confirmación, otras parroquias cercanas pueden beneficiarse, y concentrar sus esfuerzos en otro programa," dijo.

"Nuestra labor es una de coordinación, servicio de recursos, preparación de programas y evaluación," añadió.

"También colaboramos con la pastoral juvenil y otros departamentos dijo.

**Para que puedas decir que estuviste en Miami un páraro**

"Escribe lo que quieras, si no es como el Padre Pío," dijo el cardenal Pironio. "Si todavía eres mi amigo, "le anfino a que continuase su trabajo, "cuz lo decían lo contrario, y que no era fácil saber a quien escuchar," comentó.

"Ahora creo que nos espera un conclave largo, y quizás no todos los cardenales regresen a Roma," comentó, indicando que veía más posibilidades para un Papa no italiano.

"Así, el cardenal Pironio le animó a que continuase su actitud sencilla y pastoral.

"Pero el Papa me dijo que muchos otros cardenales le decían lo contrario, y que no era fácil saber a quien escuchar," comentó.
En Miami, el Cardenal Pironio dijo sobre Juan Pablo I

"Su papado abrió nuevos caminos"

Por ARACELI CANTERO

"Reza, reza mucho estos días," me dijo el cardenal Eduardo Pironio a su paso por Miami el viernes 28 y de regreso a Roma desde México para el conclave. Lucía cantada y pensativa y también triste por la repentina muerte de Juan Pablo I, que le había colocado a él de nuevo en la lista de los "papables." En el aeropuerto, su presencia no pasó desapercibida ni los batallones de periodistas que constantemente le asediaban, lograron disuadirle de su estilo sencillo y de reconocer, como repetidamente expresó en público "yo no sé nada sobre este trabajo".

Y fue así que el sonriente Papa llevó el Vaticano como un párroco lleva su parroquia. Pero las cargas de la administración, la diplomacia y el liderazgo de la Iglesia Universal, quizás comenzaban a pesar demasiado sobre los hombros del nuevo Papa, que falleció durante la noche del pasado jueves 26 de Septiembre.

Durante su solemne Misa de su entierro celebrada el miércoles en la Plaza de San Pedro, Juan Pablo I recibió el homenaje de miles de personas, de toda raza y condición, que acudieron a decir adiós al hombre sencillo que les supo sonreír.

Juan Pablo I quedará sepultado en el Criptico de San Pedro, próximo a sus antecesores Juan XIII y Pablo VI.

Aún no se sabe si dejará testamento escrito aunque en conversaciones recientes con su secretario el padre Diego Lorrenz, el Papa había comentado que su testamento no pasaría de 14 o 15 renglones.

Con la muerte del Papa quedó cancelada la Conferencia General del Episcopado Latinoamericano que habría comenzado en Puebla de los Ángeles, México, el 11 de octubre.

Por su parte la Curia Romana informó que el Conclave para la elección del nuevo Papa dará comienzo el próximo domingo 17 de octubre.

En Miami, el arzobispo Edward A. McCarthy manifestó en conferencia de prensa el dolor de la Archidiócesis por la pérdida del carismático Supremo Pastor, que ya había manifestado su simpatía hacia los católicos del Sur de Florida, enviando un mensaje filmado para su proyección durante la clausura del Año Santo en el Orange Bowl, hoy viernes 6.

El mensaje hace también alusión al pueblo hispano, a su profunda tradición y su devoción a la Virgen.

Homenaje a Juan Pablo I será parte del acto en el Orange Bowl

Durante una conferencia de prensa con ocasión de la muerte del Papa Juan Pablo I, el arzobispo Edward McCarthy expresó el dolor de los católicos por la pérdida del Supremo Pastor de la Iglesia. También confirmó la celebración del 20 aniversario de la Archidiócesis en el Orange Bowl, hoy viernes 6. A continuación el texto de su declaración:

"Nos sentimos tristes y sorprendidos por la muerte inesperada de nuestro nuevo Supremo Pastor, Juan Pablo I. "

"Nos sentimos tristes y sorprendidos por la muerte inesperada de nuestro nuevo Supremo Pastor, Juan Pablo I. Su carácter acogedor, carismático y lleno de fe había ganado inmediatamente los corazones de todo el mundo. Su deseo de compartir plenamente la condición humana se hizo realidad al compartir la cruz de la muerte inesperada.

"Lloramos al recordar una esperanza irrealizada. Pero renovamos nuestra fe, oramos y confiamos para que el mismo Señor nos dé la gracia de deleitarnos con el espíritu de Juan Pablo I.

"Dijo que durante ellas con frecuencia se escapaba a la Basílica de Santa María la Mayor, a "estar con la Virgen," y también a Asia, donde pasó todo un día diciéndole a San Francisco, "mira que yo no valgo para estas cosas." Su mensaje recuerda la visión de los "papables.""