Religious leader in Red nation

(An NC News Analysis)
By JERRY FILTEAU

Cracow, Poland—(NC)—For millions of Poles the visit of Pope John Paul II was "the greatest show on earth."
The pope, always a crowd-pleaser, was back home in his native Poland for nine days (June 2-10), and despite the omnipresent militia with their caravans of jeeps and trucks, a holiday atmosphere prevailed wherever he went.

Tens of thousands of students skipped school to see him, although orders were out that no class-cutting could be tolerated.

"My teacher told me he would look the other way," a youth in Warsaw said.
"If I had a different teacher or some other set of circumstances occurred, it could hurt my future to be here," added the youth.

The pope billed his visit as a "religious pilgrimage," and indeed it was.
The pilgrimage included visits to venerable Polish shrines, an act of consecration of the whole church to Mary, three-hour outdoor Masses before throngs of pilgrims, appeals for sanctity and strong family life.

But in Poland, where the practice of religion itself is often a political statement, political overtones were clear almost everywhere.
The pope, schooled for years in the hotbed of Poland's church-state conflicts, long ago learned the art of challenging government policies and programs by symbol, allusion and indirect reference rather than open confrontation.

One result was that every time the pope spoke he had journalists frantically taking notes or skimming through texts looking for the subtle political allusion.

For most of the more than 1,000 journalists covering the trip, the note-taking involved using an interpreter or watching closed-circuit television broadcasts with earphones for simultaneous translation. Almost none of the foreign journalists had a working knowledge of Polish.

If the allusions were subtle and often symbolic, that did not mean that they were unclear. In fact, by repeated use of the same symbols during his Poland trip, the pope made sure they would be understood by anyone who was unaware of them before.

Among these were:
- The state exists for the well-being of the nation. Poland's "baptism as a nation" was 1,000 years ago and Poland's culture, history, tradition and nationhood is fundamentally Christian. This means any of the Polish government's broad efforts to secularize society, restrict the church or hinder religious practice or teaching is not only an attack on the church but on Polish history and culture and on the nation itself.
  - "It is impossible without Christ to understand the history of the Polish nation," said the pope. "Without Christ..."
- St. Stanislaus is the "patron of the moral order" and was referred to often by the pope. The 11th-century patron saint of Poland, killed by King Boleslaus the Bold because he...
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Church sends food to Zaire

Catholic Relief Services is opening an emergency, short term food distribution project to help offset crop losses due to severe drought in the westernmost part of the African nation of Zaire.

Bishop Edwin B. Broderick, Executive Director of Catholic Relief Services, announced today the emergency feeding project will begin in June "to provide some immediate protein enriched rations for hundreds of thousands of people in the area who are faced with near starvation because of drought."

The project is expected to last for 4 to 6 months, the amount of time it is estimated necessary for local food crops to return to near normal production. CRS personnel in Zaire on temporary duty will oversee the monthly distribution of approximately 1,000 tons of cereal grains, milk and vegetable oil made available by the U.S. Food for Peace program to approximately 100,000 households in the Tshela and Lukula zones of Zaire's Bas Fleuve region.

Volunteers honored

Five St. Francis Hospital volunteers, with over 100 years of combined service were among the honorees receiving Certificates of Appreciation during a luncheon at the Omni Hotel by the Catholic Service Bureau of the Archdiocese of Miami.

Recognized for over 20 years each of volunteer work for Catholic Charities were; Helen Forgash, Jane Romansky, Catherine White, Helene Harris and Tina Schrader.

Host families wanted

Host families are sought for some 30 German students who will be studying in the Miami area this summer between June 23 and July 21. According to Debbie Slater, director of counseling at Immaculata-LaSalle High School and Miami coordinator for the Pacific American Institute the purpose of the program is to enable the 17-21 year-old students to experience life in the U.S. and share some of their customs with local families.

For information call 596-6798 in the evening.
Landmark abortion law approved

Landmark abortion legislation was adopted by the Florida Legislature shortly after midnight of the last day of the session, after the session had been extended by joint resolution.

The new law requires the consent of the parents of a minor girl or a court order, which may be entered ex parte, before the abortion is performed. Married women are required to give notice to their husbands of any proposed abortion, so that the husband may consult with his wife. Pursuant to Supreme Court decision, the husband cannot veto the wife's decision for abortion.

THE LAW FURTHER provides that where the parties are separated or estranged, the notice is not required. Physicians are required to report the life and health of a viable fetus. Fetal experimentation is prohibited; abortions may only be performed by physicians, and during the first trimester may only be done when two doctors have certified that it is necessary to preserve the woman's life or health.

The right of refusal of hospitals and medical personnel for part in abortions is continued in the law and abortions are required to be reported to the Bureau of Vital Statistics.

The law requires that the physician obtain an informed consent from every woman seeking an abortion, and continues to require abortion refer the counseling agencies to give a full and complete presentation of alternatives to abortion and the facts of abortion before any abortion is performed; and further prohibits kickbacks to any person in connection with abortions.

This abortion law replaces provisions in the Florida Statutes which had previously been declared unconstitutional by the U.S. Supreme Court. The new law is part of a complete rewrite of the Medical Practice Act, which had been automatically repealed under the Florida Sunset Law. Some 25 regulatory acts were suspended in 1979 and nearly all have been reenacted.

THE BATTLE TO KEEP the abortion language in the law was intense. The leadership in the House of Representatives sought to eliminate all abortion language from the statute, and kept the bill in committee until the last eight days of the session. Major conflicts involved in the Medical Practice Act and the nature of the practice of medicine in Florida. The bill was not brought up on the floor until Tuesday, May 29, at which time it was extensively amended.

The bill then went to the Senate, was referred to the Governmental Operations Committee and heard on Thursday, May 31, at which time the new language was stricken and the old language, already held unconstitutional by the U.S. Supreme Court, was reenacted in an amendment by Senator Myers. By the time the bill came to the floor on Friday, June 1, the votes to reject Senator Myers' amendment had been obtained, and when the bill was brought up on the floor, a substitute amendment, substantially similar to the House language, was adopted on a voice vote. The amendments were approved in both Houses and the bill now goes to the Governor.

The bill was vigorously supported by citizen contact throughout the state of Florida. The Florida State Right to Life Committee, the Florida Council of Catholic Women, various organizations of other denominations, and a number of independent citizens worked hard for many months in supporting this legislation. The American Civil Liberties Union, the National Organization of Women, Planned Parenthood and abortion clinic operators were extremely active in opposing it.

Fr. Timothy Hannon, center, has been elected president of the Priests Senate for the Archdiocese of Miami. Also elected were Fr. Vincent Kelly, treasurer; Fr. John Vareb, corresponding secretary; Fr. Angel Vizzarri, O.P., vice-president; and Fr. Paul Vufuro, recording secretary.

The new officers held their first meeting outlining plans for the coming year as emerged out of the clergy dialogue recently completed. Fr. Hannon, pastor of St. Malachi, Tamarac, and the other officers will serve for one year.

Rabbi praises Pope John Paul

“Rabbi's Tribute To The Pope” will be offered by Dr. Irving Lehrman during the weekday morning service June 16, at Temple Emanu-El of Greater Miami 1701 Washington Ave., Miami Beach.

Rabbi Lehrman has praised Pope John Paul II for his accomplishments during a nine-day visit to his native Poland.

“As one who came from an Iron Curtain country, the Pope pierced that curtain which challenges the world of religion. He proved that religion cannot be destroyed, and that no communist will not conquer.”

“Millions rallied to the Pope as he fostered human rights by words and deeds. The first visit by a pontiff to the site of the infamous Nazi death camp at Auschwitz symbolized his tribute to the Jewish people. He reminded the world that millions of Jews and millions of non-Jews because of bigotry and hatred.

“Pope John Paul II's concern that the world will not again stand by indifferently — that there will be no conspiracy of silence — when genocide threatens any people on earth. The world and religion must not be silent in the face of barbarism and evil, whether it comes from terrorists, extremists or surveys of barbarism and evil by any self-anointed label,” Rabbi Lehrman said.

Nursing home groundbreaking slated in Broward

FORT LAUDERDALE— Ground will be broken for Broward County's first nursing facility at 12:15 p.m., Sunday, June 17 at NW 55th Ave. and W. Oakland Park Blvd.

Archbishop Edward A. McCarthy will turn the first shovel of earth for the area's newest nursing home which will provide 180 beds when completed in about 15 months. Mass celebrated at 11:15 p.m. by the Archbishop in nearby St. Helen Church will precede the groundbreaking ceremonies.

THE FIRST phase of a complex which will be known as the Archbishop Carroll Life Center, named for the first Archbishop of Miami, will include Medicare patients who are covered by the Social Security Medicare program which provides up to 100 days of care in a nursing home for those required skilled nursing care after discharge from a hospital; and 60 beds for paying residents. St. Joseph Residence, a 40-bed congregate living facility at the already located on the seven-acre tract and a 108-unit low-cost apartment building for the senior citizens is planned for a later date.

Recognizing the need for extra nursing home beds in Broward County last March, the state issued a certificate of need and also qualified the project for Medicare and Medicaid payments for eligible residents.

JOSEPH SPINELLI, a veteran of 13 years in nursing home administration, including Villa Maria Nursing and Rehabilitation Center, North Miami, will direct operations at the new nursing facility. A graduate of Florida Atlantic University, Spinelli was former a member of the board of directors of the Health Systems Agency, Miami, and a vice president of the Catholic Health Systems Agency.

According toMgr. Bryan O'Walsh, Archdiocesan Director of the Catholic Service Bureau, priority for admission will be given to South Florida applicants.

Designed by Mendoza and Estvez, Miami Architects, the new nursing home will be built by Clarke Construction and will serve as a base for Catholic Service Bureau services to the elderly in their own homes and for the development of coordinated volunteer services in local Catholic parishes.
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Ex-Pace athlete wins award

Margie Wessel, a 1977 graduate of Pace High School, Silver Knight Athletics Winner, member of the first state H.S. Volleyball champions for the state of Florida was honored at the Florida State University Women's Athletic Banquet. She received the Most Valuable Player Award for the 1979 volleyball team. The team ranked 21st in the nation, among 600 teams in the country, and received and invitation to the national tourney at the University of Alabama. Wessel is only a sophomore.

Right-to-Life meet June 21

The Dade County Right To Life organization will meet Thursday, June 21, at 7:30 p.m. in the Jefferson Bank of Kendall, 9600 North Kendall Drive. New members are needed for various committee assignments. The public is invited to attend.

Bishops named for Puerto Rico

VATICAN CITY-(NC)- Pope John Paul II has appointed two auxiliary bishops for Cardinal Luis Aponte Martinez of San Juan, Puerto Rico.

They are Father Hector Manuel Rivera of the Diocese of Caguas, Puerto Rico, and Father Enrique Hernandez Rivera of the Diocese of Arecibo, Puerto Rico.

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Our Profit Goes To The Poor

Page 4 / Miami, Florida / THE VOICE / Friday, June 15, 1979
Emotional moment at a death camp

BY MSGR. JOHN P. FOLEY

BRZEZINKA, Poland — (NC) — The man bowed his head and shook with emotion. The man whose life was saved by Father Maximilian Mary Kolbe bowed himself for death in a hunger bunker for a brother...

Maximilian voluntarily offered his life for Father Kolbe, who begged for death in a death camp. He also spoke about owning a living family wage without both parents working, the right to working conditions that allow a person time with his family, and the need for strong family life as a condition of a strong society.

...On several occasions he also branched out to broader international themes.

AT GNIEZNO he issued a call for a new European unity based on the common Christian faith and spiritual values of Eastern and Western Europeans.

At Częstochowa, meeting with the presidents' bishops, he strongly backed the Vatican policy of normalization of church-state relations that was begun in earnest by Pope Paul VI, while insisting that for true normalization the state must respect human rights, including religious rights, of its citizens.

And in a moving, hour-long homily at the Nazi concentration camp of Birkenau he pleaded for an end to war, respect for the dignity of every person, and respect for the rights and sovereignty of every nation.

Most attention was paid to the controversial political implications of the pope's words and actions, and the tensions between church and state were evident before and during the trip.

Despite that, at its roots the papal visit was a religious one. Time after time, especially in his days at the Częstochowa, a spiritual center for Polish Catholics, the pope urged the people to a strong religious faith, deeply grounded in their national traditions, but also facing contemporary challenges and the eternal challenges of human weakness and selfishness.

It was also a joyful homecoming of a famous native son, intensified by both patriotic pride and religious fervor of an intensely patriotic and religious people.

The combined dimensions of patriotism, religion, and just plain love and popularity could be seen most clearly in the two songs most frequently sung by the hundreds of thousands who greeted him everywhere. They were "Sto-Lat," a traditional song wishing a loved one a long life 100 years, and "Boze Kos Polskie," meaning "God Bless Poland."

Largest live audience in history

CRACOW, Poland — (NC) — Nearly 2 million strong they came. From all over Poland. More than one-twentieth of the nation. All to one huge field near the center of Cracow.

At 7 a.m. they were already filling the roadways all around the outskirts of Cracow. Parish groups — 300, 300, 1,000 strong — led by priests or altar boys, singing hymns or praying the rosary as they walked.

Looking out over fields outside Cracow, one could see streams of human dots walking single file along paths between roads — all heading from distant parishes and towns to the dining center.

By 8:15, nearly two hours before the event, there were more than a million in the Cracow bleenie (field) and they were still converging at the rate of thousands every minute.

All were there for a final farewell to their most famous native son, Pope John Paul II, on the last day of his nine-day visit to Poland.

Veteran newsmen said they had never seen so many people in one place in all their years of covering world events.

On several occasions he also approached Msgr. Anthony Jaworowski of Philadelphia, who accompanied Cardinal John Krol during Pope John Paul's pilgrimage through Poland, and asked if he had any more pictures or medals of the pope.

"How did you remember that I was the priest who had the medals?" he asked.

"That was easy," the woman replied. "You have a brush haircut like Gierek," referring to the leader of the Polish Communist Party, Edward Gierek.

Then, how can you tell us apart?" Msgr. Jaworowski asked.

"That's easy, too," the woman said. "He's a devil and you're an angel."

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Parish membership essential

(Continued from last week)

Apart from the necessity of endeavoring to live even fuller Christian lives, there are things we could do here and now on the spiritual, human and organizational plane which would most notably contribute to the re-establishment of the parish as a living community, a fellowship in Christ to which we are proud to give our allegiance and support and in which we feel we "belong" in a sense second only to that in which we belong to our families.

Take parish membership—it is surely anomalous that membership of the parish should be of so accidental and tenuous a nature as it is. The parish is the ordinary human and divine instrument by which a person enters the Church, receives her sacraments, her teaching, her special instructions and where, by church law in some cases, she should fulfill his most obvious outward spiritual obligations. Yet, in point of fact, the average Catholic enters this community, becomes a member of the parish, willy-nilly, conscious or unconscious, by mere location or domicile.

But membership of the parish, which should be, after the family, the association of parishioners might prove useful in the organization of the various activities of parish life or the sharing of its responsibilities. Moreover, in the ancient parish more closely knit geographically and socially, smaller in extent in which the parish priest knew intimately each fellow parishioner, this knowledge was common knowledge.

It is all too clear that some members of the modern parish are for all practical purposes—and the parish has a secular and practical purpose as well as a spiritual one—not members at all.

Yet, we should be very much aware that as self-supporting adults we are bound in conscience to contribute to the life of the parish, its priests and its works. This obligation is not confined to the check-book. It includes the spiritual, social and technical. From the Seven Sacraments the correspondence of the Church, her ceremonies, an outward sign ministers the Church, all her ceremonies, an outward sign

Signs accompany the great outpouring of grace, or the prayer for it, or the inward determination, repentance, promise or vow, and membership of the parish should be accompanied by some such outward act and prayer.

If we are really to be persuaded of the importance of bringing the Faith we hold firmly enough in our breasts out into the market place, the factory or business office, then we must openly and firmly belong and declare our adherence to that parish community through which, in the first instance, we can most effectively act.

We have spoken of the need for a fuller membership in the parish by which the feeling of "belonging" to it is encouraged and fostered. And also that with this membership falls monetary dues as well as spiritual, physical and material dues.

But the most important part of this membership in the parish is its impact on the individual, the family, the house or apartment, the street, the neighborhood, the town or city, and in the long run, the nation.

If this membership means simply the attendance at Sunday Mass and the narrow and selfish outlook of Confession and Communion once a year, then it has little, if any, impact on anyone. It is an acceptance of the bare minimum from the treasure house of God, and a denial of the apostolic ministry of the Church. This ministry is not confined to the clergy, nor is it confined to the pious few who frequently attend the services in the parish church; it is meant to be carried on by all the laity, under the guidance of the Bishops and religious.

(To be Continued).

Letters to the Editor

Sex education

To the Editor:

In a recent Editorial The Miami Herald supported the program of Sex Education in Public Schools and commented the "Public Schools therefore have not only the right, but the responsibility to give each student accurate information about his body and its normal functions. Only with full information can a youth be expected to make responsible decisions on how to behave."

The question is will the proposed program give accurate information? Will it give accurate information on the nature and dignity of human love and relationships? Will it give accurate information on the nature and dignity of marriage and family? Will it give accurate information on the conception and development of human being?

Or will it rather give false information by declaring that the developing human being in the womb is merely a blob of tissue which can be removed and thrown away? Will the program give accurate information on the true nature of abortion? Will it show pictures of aborted fetuses or will it simply avoid the real facts, on the plea of "emotionalism?" Will it present a true picture of the tragic emotional consequences when sex is just to be enjoyed "provided one does not get caught? Will it present homosexuality of simply an acceptable "alternative expression of sexual love?" Will it dismiss Christian values as "puritanical and unrealistic?"

Sex education is not like the teaching of math or science. As Archbishop McCarthy pointed out, it involves values...

James F. Draper
Fort Lauderdale

Eucharistic "cookies"

To the Editor:

I found the article on children Eucharistic Ministers in the May 18 issue very distressing. The Sacred Body and Blood of Christ being handled like so many cookies. Why is everything being made so easy? It's no wonder there's a decline in vocations. Everyone and his uncle is invading the priestly realm. A priest is called by God, and he goes through extensive study, and preparation, but it seems to me, the good priest is fast becoming nothing more than a glorified errand boy for the various committee persons.

There has never been a limit on the age when good works start or finish. If the young are standing idly by, there's something wrong with the training they are receiving. We were taught from the age of reason to live according to the Commandments, and the Golden Rule. We were taught to obey, respect our elders. Now it seems it's the other way around. We must do what pleases the young.

It's time for more spirituality, and less sociality. Our church is the house of God, so take away the superficial dressing, and put back the reverence. When I want counseling, I want it from my priest, not from Susie or Joe. When I want Communion, I want it from my priest, not from Josie, or the newsboy. There's an old saying, "Too many cooks spoil the broth." Well it's time we told God He comes first in our lives.

MRS. SARA A. QUINN
Palm Beach Gardens

Mrs. Sara A. Quinn
Some reflections from the perspective of a silver jubilee in the priesthood:

1) THE CHURCH has been a surprise, much more of a surprise than I could have imagined a quarter of a century ago. I suppose the biggest surprise was the Second Vatican Council and the astonishing changes it wrought (and the second biggest was the election of a Polish pope). But the more fundamental surprise is the one that makes these two and others of lesser moment possible. The secret of Catholicism is that it is a pluralism, it contains within itself a pluralism — one might almost say a hodgepodge — of traditions and dynamics which given half a chance are going to surprise you time and time again.

During the Counter-reformation era, for reasons which are still debatable, this variety was suppressed, though not eliminated. By the end of World War II, the mechanisms inhibiting the eruption of surprise were no longer very effective (they had almost been wiped out at the end of the last century). The Second Vatican Council was more the result of the unleashing of the pluralistic energies of the Catholic tradition than the cause.

James Joyce once said that Catholicism means here comes everybody. To be Catholic (and I use the small "c" deliberately) means not only to be open to everyone but to find room for everyone’s tradition and special contributions. The dynamic variety of the church is an affront to those who wish to re-impose order and discipline and thus budget the Holy Spirit’s time for Him / Her.

But in its normal state Catholicism is a messy, turbulent, diverse institution: the garrison church of the Counter-Reformation, with its veneer of order, was a historical exception.

That’s over now, no matter how much the current vital passionate mess may daub the faint of heart.

2) THE PRIESTHOOD is more important than it ever was...and that’s one of the biggest surprises. I am baffled by those who leave the priesthood or withdraw from active involvement because they see no important contribution that a priest makes to human life or because, as they say, slipping into the jargon, the priesthood is irrelevant. We did not need the Peoples Temple to remind us that most humans still desperately want religious truth by which to live and a religious leader who proclaims and practices such truth. The “identity crisis” of the priesthood — real enough for many. God knows — is based either on a failure to read the signs of the times or a failure of nervetor faith). Maybe one needs the perspective one gets from spending most of one’s time away from the ecclesiastical institution to see it, but religious leadership is critically important in our era, even if so many of our religious leaders are afraid to lead (and hide behind a phony theory of lay initiative to justify their fear).

3) MY THIRD comment is more somber. Most of the suffering I’ve had in my quarter-century in the priesthood has come not from bigots in the academy or the press, not from hierarchical leadership, not from pushy laity, but from other priests. Even though I have in this column and on many other platforms given bishops a hard time, many of them have become close and loyal personal friends — in part, I suspect, precisely because I give them a hard time. Yet most priests, I think, dislike me, not because of what I write or who I am. (They don’t read what I write and they don’t know who I am.)

They are offended that I write and that I am. I make this observation without self-pity. On balance I can afford to laugh at priestly animosity. If the boys need an inhabit to cope with their personality problems, then be my guest. I am somewhat troubled when those who are from my own diocese or my classmates or my friends join in the clerical culture nastiness especially when some of those friends were the ones who got me into what I am doing and people who relate everyday that this is the way of life, and personally I have no complaints.

Yet it ought not to be so. If a priest has modest amount of talent and/or luck and gets some public attentions, he ought not to be cast out into the exterior darkness by his priestly colleagues. I make the assertion with a purpose, not as an ethical or spiritual dictum, but as an organizational one. The church cannot afford to have such sanctions imposed on its trained professionals.

I know of many priests with much greater gifts than those given to me who do not use them because of the punishment clerical culture would impose upon them if they dared do anything different. Indeed, in violation of the gospel injunction, they bury their talents convinced in good faith that it is morally and spiritually the proper thing to do.

The old argument was that such a burial was a sacrifice for the good of the church. In truth, however, the good of the church requires more talent than less. One of the major tasks in the years ahead is to train a clergy supportive of those who have special talents but modest ones so that the surprises will continue and so that there may be adequate response to the demands of the laity for religious leadership.

No eulogy for my father...

By DOLORES CURRAN.

While we often read tributes to mothers, heartfelt tributes to dads in the image of society.

In spite of all theintellectualizing going on, my gut reaction to seeing you in that hospital bed was, "but my daddy isn’t supposed to get sick!" You are the man who was always there, and I assumed, would be forever and ever, my world without end. Tremors of mortality.

I have been doing reading on aging and have worked with the elderly, but somehow that had nothing to do with you. For one thing, you are just approaching your 65th birthday and with each day, that sounds younger and younger to me.

For another, you act like you’re still thirty, and work more than many people (myself included) Slow down, Dad, it’s okay.

Besides — like accidents, serious illness is supposed to happen only to someone else’s family.

Owning I’ll say for you, your timing is good — picking Easertime to get sick. You and Mom gave me my first New Life and have laid the foundations for my faith in the Life of the Resurrection.

Even on those days when we seem to disagree on everything, I love you deeply. And I know you do me. Even when you tell me that my jeans are too tight. I deciphered that language long ago.

One of the major areas we don’t see eye to eye on is formal theological notions. But, for all the changes now, you and Mom were the two primary religious educations for all of us children. The Saturdays that we managed to get to CCD had far less impact on our lives than living with the two of you.

Long before "social action" was an in word, you worked in politics, for retarded citizens, the people in the county home. Mom’s patience through so many crises and your honest carpentry work all around this area are monuments in themselves.

You always taught us to stand up for what we believed in, no matter how unpopular. We have tried to do just that. Many of the times the causes are not the ones you’d prefer. I guess you forgot to teach us to mold ourselves in your image.

Remember the definition from the Baltimore Catechism: "an outward sign instituted by Christ to give grace?" Well, you and Mom were my first sacrament. Thank you.

By now I can hear you muttering about my writing “this damn nonsense.” Hang on, Dad, I’m almost done.

Hurry up and get well now. The fresh air will suit you. I’ll furnish the worms, and the grandchildren to go over to the pond with you.
Necessary and Unnecessary Problems

By STEVE LANDREGAN

Problems are part of the human condition. To be alive is to have problems. The only way to avoid problems is to cease to exist. Even then, while the problems of life may be over for the deceased, his demise creates problems for others.

Problems come in many sizes and shapes. There are big ones, little ones, job problems, family problems, neighbor problems, world problems, necessary problems, and unnecessary problems, and un-necessary problems.

Necessary problems? That's right. Some problems are necessary. That is to say, they are unavoidable in normal lives. A necessary problem could be caused by standing up for the truth, having the courage of one's convictions. Such a problem can cause pain and suffering for us and for those around us, but necessary problems seldom diminish us as a person. On the contrary they strengthen and build us up. To dodge such a problem can be diminishing experience, one that erodes our self-esteem and gives the example of moral weakness to those around us.

Other necessary problems result from the vulnerability that is always associated with friendship and love.

To be truly open to another means to be vulnerable. Willingly. The nature of love and friendship leaves us open to be hurt. And it is in this open state of hurt, large and small, from some to whom we have extended our friendship and love. These hurts must always be a four-year process against the rewards. Most of us willingly accept the necessary problems of friendship, marriage and children as little enough to pay for the joys such relationships bring into our lives. Mortally then there are the unnecessary problems. They are unnecessary because we bring them upon ourselves through selfishness. These are the problems that result from the seedbed sown with greed, deceit, cowardice, self-pity and fear, like the problems caused by those in love or deliberately stepping on others on our way up the ladder of life. Are we as Christians to deal with problems? Basic to a Christian approach to life's problems is honesty. We must be honest with ourselves and others about our problems.

Necessary problems must be dealt with openly and with love. The support of a family and friends can reassure us at times when we are suffering for standing up for the truth. Only love can heal the wounds incurred occasionally in our relationships with family and friends.

“WE MUST be honest with ourselves and with others about our problems.”

Steve Landregan writes. “Problems must be dealt with openly and with love. The support of a family and friends can reassure us at times when we are suffering for standing up for the truth. Only love can heal the wounds incurred occasionally in our relationships with family and friends.”

Who are the divorced?

By FATHER JOSEPH CHAMPLIN

“Why are there so many divorces today?”

The question came from the lips of a late-middle-aged Lutheran farmer from a small town in western Minnesota. It arose during one of those short conversations which occasionally happens between strangers on vacation.

Many have raised that issue before, but I never took the time to sort out my reflections and prepare a reasonably comprehensive answer.

Sister Paula Ripple has done so in a practical, easy-to-read paperback recently published by Ave Maria Press at Notre Dame. “The Pain and the Possibility.” subtitled, “Divorce and Separation among Catholics,” is described as “an affirming and healing guide for the divorced and separated, their parents and relatives.”

Formerly a high school teacher, a college dean and a parish minister, Sister Ripple now serves as executive director for the North American Conference of Separated and Divorced Catholics in Boston.

In a chapter — “Who are the Divorced?” — she summarizes some of the cultural pressures on marriage today, factors causing tensions and often splitting spouses.

The headings listed below are mostly hers, with the explanations of them either mine or a synthesis of Sister Ripple’s comments.

— The Mobility of our society. The average American family now moves every four years, averaging four changes residence each year and half live more than 1,000 miles from their original home. While this may be convenient to solve in-law difficulties, it deprives a couple of support formerly forthcoming from family and friends.

— The feminist movement. Stereotypes about men and women have been either challenged or shattered — “The man is head of the house.” “A woman’s place is in the home.” A marriage between two people deep-seated attitudes may not survive the shift in life styles which develop when these notions are questioned.

— Working women. Financially more independent and tiring the thrills in a career, the wife is less inclined to continue with an unhappy marriage situation or she may be unwilling to remain confined as full-time housewife and child rearer.

— Longer life spans. More and more couples reach the 40s and 50s, discover themselves alone, the children gone, only each other to sustain their relationship, and 20-30 years still ahead of them. In our culture we dispose of and throw away almost everything. Young people, raised in that environment, may thus find the notion of a permanent, life-long commitment difficult to understand or accept.

— No postponed pleasures. “Buy now, pay later” not only stands as the motto for our credit-oriented commercial practices, but carries over into other life activities. There seems today less toleration of pain, less willingness to sacrifice for a higher deferred goal and less ability to put up with temporary difficulties. Couples encountering disillusionment or distress thus may be inclined too swiftly to give up rather than reach down and give more or forgive.

— Loose living and sexual arrangements. Living together before or without marriage, spouse swapping and sharing, situations now more commonly known and accepted, weaken the notion of fidelity and commitment.

— More open communication. Pop psychology, sex books, various communication experiences and general cultural encouragement to be “up front,” honest, forthcoming with our feelings produces better relationships, but likewise eliminates the long-suffering spouse who held on regardless of inner resentment.

— Easier and more frequent divorces. Spouses in destructive marriages more easily today get out of such harmful circumstances. Conversely, however, the ease of a legal break leads some to separate who with greater effort might have worked things out, grown in the process and found a different, but happier marriage in their marriage.

— Pressure on the young to marry. When mom and dad, friends and relatives urge their hands and worry that the youthful man or woman is not married nor even contemplating the steps, pressure builds. To relieve the burden, some may prematurely leap into a relationship, with permanent harm the result.

Today’s expectations among the engaged or newly married are astronomically high. An awareness of these cultural pressures may help those lovers survive them.
They told them to let Jesus alone. "Can't you see natural for these parents to want him to bless their blessing on their children. Since Jesus was admired deserved some peace and quiet. They especially did parents to bring their children to the rabbis to be brought their children. Some of the children were small babies. All of them were little.

As the crowd drew near, Jesus' disciples were trying to stop the parents. They approached him. "Teacher, we want you to grant our request." "What is it?" he asked. They replied, "See to it that we sit, one at your right and the other at your left, when you come into your glory" (Mark 19, 35-37). Their impertinence proved too much for Matthew, who changed the script so as to have their mother make the request for them. Luke omitted it. Matthew's version is not without its humor, at least in our day, when a favorite theme of Jewish comedians is that of the Jewish mother — the type so determined that her twin baby boys are going to be successful that she glowingly introduces them (in the playpen yet) as "the doctor" and "the lawyer.

But whether it was Mama who wanted to make sure that her boys got into the front office or they made the request themselves, it set the scene for some extremely important Gospel teaching. Jesus told them: "You do not know what you are asking. Can you drink the cup I shall drink or be baptized in the same bath of pain as I?" "We can," they told him. Jesus said in reply: "See to it that the cup I drink of you shall drink, the bath I am immersed in you shall share. But as for sitting at my right or my left, that is not mine to give; it is for those to whom it has been reserved" (Mark 10,38-40); and Matthew adds "by my Father" (20,23).

It is not for Jesus to hand out political plums to his friends in a kingdom of their earth-bound imagining. It is for him to do his Father's will, to suffer and even die if need be, and to leave the rest in God's hands. And if anyone would share his mission, his destiny, that is the path he must follow. too. Mark's Gospel is the Gospel of the cross, not unpromising, but uncompromising, challenging, demanding.

The narrative goes on to tell that "the other 10, on hearing this, became indignant at James and John." One is strongly tempted to suspect that their indignation caused not so much by the brothers' presumption and lack of understanding as by the fact that these two had beat them to the draw in asking for privileged positions. That may be why Jesus put them all together for his ensuing instruction. People in authority in this world's societies, he told them, Lord it over their subordinates. They pull rank, insist on privilege, indulge in all sorts of power plays, use every possible means to stay on top. But God's reign is not a power structure, a multinational corporation, a "kingdom" in the usual sense of the term. It is, at bottom, a mysterious force, God's saving love at work in the hearts and souls of people. It cannot be described in a complex diagram or a series of flow-charts.

Consequently: "It cannot be like that with you. Anyone among you who aspires to greatness must serve the rest, whoever wants to rank first among you must serve the needs of all" (Mark 10,43-44). What a revolutionary concept of authority. No wonder the disciples found it difficult to grasp. It ran counter to everything in their experience of societies, great or small. But Jesus was not out to confirm them in their preconceived notions. Quite the contrary; he had the difficult task of radically changing those ideas. They needed a new model of authority and he gave them one: himself. "The Son of Man has not come to be served but to serve — to give his life in ransom for the many."

Not only was he instructing his immediate disciples in the Christian concept of authority; he was telling everyone that following him was often going to entail the relinquishing of long-cherished ideas, something people find difficult in the extreme. But that is the way of discipleship, the way of the cross.

Pretensions of James and John
By FATHER JOHN J. CASTELOT

The first disciples of Jesus do not get very flattering attention in the synoptic Gospels, especially in Mark. Three predictions of the passion are used to subdivide the second part of this Gospel, and each one is followed by an indication of the serious misunderstanding of his follower. Peter's reaction to the first prediction earned him a sharp reprimand, and now, after the third, it is the turn of the other two in the inner circle, James and John, to show their naive, but understandable, incomprenhension.

Zebedee's sons, James and John, approached him. "Teacher, we want you to grant our request." "What is it?" he asked. They replied, "See to it that we sit, one at your right and the other at your left, when you come into your glory" (Mark 19, 35-37). Their impertinence proved too much for Matthew, who changed the script so as to have their mother make the request for them. Luke omitted it. Matthew's version is not without its humor, at least in our day, when a favorite theme of Jewish comedians is that of the Jewish mother — the type so determined that her twin baby boys are going to be successful that she glowingly introduces them (in the playpen yet) as "the doctor" and "the lawyer.

Little Children
By JANAAN MANTERNACH

One day Jesus and his disciples were sitting by the roadside resting. They were tired after teaching and helping people all day. It was good to sit down and rest a bit before going into the next town. People from the nearby town noticed Jesus and his friends sitting near the city gate. A small crowd came out from the village to see Jesus. They brought their children. Some of the children were small babies. All of them were little.

It must have been a custom in those days for parents to bring their children to the rabbis to be blessed by them. They saw this as a sign of God's blessing on their children. Since Jesus was admired as a rabbi, a religious teacher and leader, it was natural for these parents to want him to bless their children.

As the crowd drew near, Jesus' disciples were annoyed. They felt Jesus — and themselves — deserved some peace and quiet. They especially did not want Jesus bothered by a lot of small children. So Jesus' friends tried to stop the parents. They told them to let Jesus alone. "Can't you see he is tired," they scolded. 'He shouldn't be bothered at a time like this. This is no time to bring your children to him. Maybe some other time."

The parents were disappointed and hurt. Some of them turned around and started walking back home. Jesus noticed what was going on. He heard the disciples' harsh words and became very upset with his friends. "Let the children come to me," he said angrily. "Don't try to keep them away from me.

His friends felt bad. They were sorry they had angered Jesus. They were just trying to see that he got some needed rest. They didn't seem to know how much Jesus loved children. They stepped back and let the parents take their children to him.

The children who were old enough to walk ran to Jesus. They felt very safe near him. They liked him very much and they could feel he liked them, too. The mothers and fathers held out the smaller babies to Jesus.

Jesus took the children into his arms, one after the other. He hugged them and talked with them. He blessed each one. He placed his hands on the head of each child and asked God to give him or her health, happiness and a long life. Still holding one of the babies in his arms, Jesus turned again to his disciples. In a gentle voice, but loud enough for the parents to hear as well, he said to his friends, "God's kingdom belongs to people who are like these children. Whoever does not accept God's love like a little child, shall not share in it."

Then Jesus gave the child back to its mother and father. The crowd quickly broke up. The children and their parents went back to their homes happy. Jesus was happy, too. His disciples told Jesus they were sorry they had upset him.

They remembered that day for a very long time. Jesus' disciples thought often about what Jesus said about becoming like a child. They slowly realized what Jesus meant. He was telling them to trust God the way a child trusts its father and mother. They needed to depend on God in everything the way a small child depends on its parents for everything. They needed God as much as an infant needs parents. They could not earn God's love. They could just accept it with thanksgiving, the way a child accepts love from its father or mother.

Never again did they try to keep children away from Jesus. They had learned how special children were to Jesus.
Hialeah Knight is elected State Deputy at convention

Delegates of the Florida State Council, Knights of Columbus, elected Donald E. Raymond of Hialeah to State Deputy at their 75th Annual meeting held in Daytona Beach.

Raymond has served as Past Grand Knight of Council 4772; Faithful Navigator of the Fr. Andrew Brown Assembly, District Deputy, State Advocate, State Treasurer and General Program Director.

ALSO ELECTED as state officers from the Archdiocese of Miami were Joseph W. Masserella, Boca Raton, State Secretary and Richard E. Inserna, North Lauderdale, Advocate. Other officers included Clyde W. King, Jacksonville, re-elected Treasurer and Leon P. Roco, Cocoa, State Warden.

KC Supreme Director T. A. Eason, Sr., the principal speaker at the closing banquet addressed the question of declining morality, attributed to abdication of family authority.

“One area of the weakening of the family structure,” he said “is the proliferation of pornography. The Knights can do something about it. First by personal appeal to the sellers of this material and then by boycotting these establishments.”

THE ANNUAL State Council Awards were presented with Largo (Fla) Council 4892 taking five trophies for Council of the Year, Vocations, Public Relations, Scrapbook and Log Pictures in the class of 251 and over membership.

Grants totaling $1500 for vocations were awarded to each of the Dioceses in the Florida Metropolitan Jurisdiction. Fr. Michael McNally, former Dean of Students, St. John Vianney College Seminary, represented Archbishop Edward McCarthy at the ceremonies.

Rummage Sale at Boystown

A rummage sale which will include boats, pool tables and a trampoline will be held at Boystown of Florida, 11400 S.W. 137 Ave., Sat., June 23, from 9:30 a.m. to 3:30 p.m.

The annual sale is for the benefit of Boystown, an Archdiocesan non-profit residence for dependent teenage boys.

Additional items for the rummage will be welcome. For additional information call 279-1722, Boystown of Florida.

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They came to Florida with only their faith

By CHARLES C. STARR

“We left Omaha on Sunday night and when we arrived in Florida on Thursday night, the only thing we had was our Catholic faith. That’s all we had to go on,” explained Cecelia McCarthy.

The arrival of Cecelia and her husband Dave in Okeechobee on that Thursday night in 1917 begins a chapter in Florida Church history. She and her husband had come down to Florida to run her brother Dan’s grocery store while he fought on the battlefields of France. They had returned to Omaha. Dan came home from the war, started work as a plumber, and turned the grocery store over to his sister and brother-in-law.

“FOR THE FIRST six years we didn’t have a resident priest, but Father Gabriel used to come over from Ft. Pierce once a month to say Mass in the back of the store,” The 94-year-old Florida pioneer remembers.

“We used my dresser for an altar. It was always the big joke to call our place ‘McCarthy’s Church’ back in 1917; half of the people were Catholics and Father Gabriel was good friends with the local leaders of the Masonic Lodge. We even had Mass there for a while. They were great friends and gave us real help.”

“When we started thinking about building our church, my sister-in-law and I started a rummage shop in an empty room in her house. We would make do anywhere from $2 to $30 a week. The church, Sacred Heart, is real nice now, but it took a long time to get there.”

Cecelia sold her home and the Non-Catholics in the town were great friends and gave us real help.

“Ween we started thinking about building our church, my sister-in-law and I started a rummage shop in an empty room in her house. We would make do anywhere from $2 to $30 a week. The church, Sacred Heart, is real nice now, but it took a long time to get there.”

Father Gabriel made his pastoral rounds, first on a horse and later in a Stanley Steamer. The Swiss born priest made stops in Melbourne, Vero Beach, Stuart, Belle Glade and Pahokee.

Besides being the ones “everybody depended on” to announce when Father Gabriel was coming to say Mass and to maintain the Church, the McCarthy’s delivered groceries in a wheelbarrow and starting having “more business than we knew what to do with.”

They soon moved into a new home and one of the first rooms to be furnished was a chapel. “Everybody donated most of the furnishings and so round everybody up when Father Gabriel could make it. When he couldn’t, we would make the two hour, 37-mile drive to Ft. Pierce to hear Mass.”

“The non-Catholics in the area helped us a lot and Father Gabriel was good friends with the local leaders of the Masonic Lodge. We even had Mass there for a while. They were great friends and gave us real help.”

“ENGLISH is the only language I understand,” she told me right after Mass, “so, of course I love the change from the Latin.”

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It's a Date

BROWARD COUNTY

Catholic Widows & Widowers Club meeting June 18 at 8 p.m. at KC Hall, 3571 N. Andrews Ave. For information call 733-4274.

St. Matthew Women’s Club recently installed new officers during Sunday Mass, with Mrs. Irene Belanger present.

St. Charles Borromeo Women’s Club will hold a Father’s Day bake sale after all Masses on Sunday, June 17. CDA Court Maria Regia invites public to luncheon-card party noon June 20 at KC Hall 333 SW 25 St., Ft. Lauderdale. Prizes. Donation $1.50.

Serra Club meeting June 20 at Imperial House in Pompano Beach at noon, for rest of summer meetings will be on 3rd Wednesday, July 18, Aug. 15 and Sept. 19.

CDA Court Holy Spirit, Pompano Beach dessert pokemo-card party June 23 at noon, St. Elizabeth Gardens. Public invited, $1.25.

DADE COUNTY

Secular Franciscan Order meeting June 17 at 1:15 p.m., St. Francis de Sales Church, 621 Alton Rd., Miami Beach.

Holy Rosary CYO summer dance at St. Richard’s social center, 7500 SW 152 St., June 22 at 7:30. Music by Unit III. Tickets, $3, deadline June 20.

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Sisters to sponsor evangelization meet

Father Alvin A. Illig, C.S.P. will conduct an all-day conference on evangelization at Barry College on Saturday, Aug. 25. Arranged by the Sisters Council, the day will provide an extraordinary opportunity for participants to deepen their understanding of evangelization as well as practical assistance in carrying out that mission.

THE CONFERENCE, beginning at 10:00 a.m., will include four major presentations by Father Illig. The topics to be considered are:

• What is Evangelization?
• Who is Enriched by Evangelization?
• Models of Contemporary Evangelization in America Today

Packet of material will be available to participants at a cost of $1.00.

All priests, sisters, and interested laity of the diocese are invited. Mark your calendars now for Saturday, Aug. 25. Please indicate your intention of attending the conference by returning the tear-off to Archdiocesan Sisters Council, 8301 Biscayne Boulevard, Miami, Florida 33138.

Conference on Evangelization

• I will attend the Conference on Evangelization at Barry College, Saturday, August 25, 1979.

• I will purchase the packet of material costing $1.00.

• I will be interested in purchasing a box lunch.

Name:

Address:

SUNDAY

5:30 - 6:30 p.m.

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Name:

Address:

Deerfield Beach Facility for Special Needs, Inc., 900 NE 38th Ave., Deerfield Beach, Florida 33441.

The dome is the first National Sanctuary to be designated as a National Sanctuary.

The conference is sponsored by the National Sanctuary of Our Lady of Fatima in Fatima, Portugal.

The purpose of the conference is to discuss the role of the laity in the Church and to provide a forum for the exchange of ideas and experiences among laypeople from different parts of the country.

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Women's Guild helps students

The St. Joan of Arc Women's Guild announces the following Scholarship Awards for the 1979/80 school year. The recipients will attend the University of Miami.

- Laura Hatton, daughter of Edward and Nancy Hatton: Michael Magi, son of Mary Immaculate Church, W. Palm Beach.

M.E. weekends scheduled

The following Marriage Encounter Weekend have been planned during June, July and August:

June 29 - Passionist Monastery, North Palm Beach
July 6 - Passionist Monastery, North Palm Beach

Youth group visiting elderly

The Youth Group of Mary immaculate Church, W. Palm Beach, has been visiting the Palm Beach County Home and Darcy Hall Nursing Home to entertain the elderly. "Our visits have made us aware," said Mary Pat Hoffman, president, "of the elderly's needs and willingness to communicate with today's youth. We welcome those who wish to attend with us."

For further information call the church rectory 686-8126 or visit 237 Porter Pl., W. Palm Beach.

Barry elects new Trustees

Four new members of the Barry College Board of Trustees were elected and will be seated during the first meeting of the new school term next fall. The new trustees are Jorge J. Bosch, Sister Thomas James Burns, O.P., Ellen Whiteside McDonnell and Dan Paul.

Gables KC officers

The Coral Gables Knights of Columbus Council 3274 has elected new officers for the coming year:


We implore those who oppose our pro-life views to refrain from appeals to religious bigotry. Such appeals release an unpredictable and destructive force, designed to intimidate and splinter the pro-life movement. Such attempts will fail. Not only do they anger Catholics, they also anger other Christians, Orthodox Jews, and agnostic humanitarians, who work in defense of human life.

Deaf Association backs captions

The association, based in Silver Spring, Md., said the closed captioning project was devised in late 1979. The captioning process will be used on television sets with special adapters which can print words on the bottom of the screen as well as receive audio and video signals.

As we approach the end of the century, the old canards about the problems of deafness should be given the attention they deserve. As the World Wide Web expands the reach of the deaf, it is the deaf themselves who should be in charge of their destiny.

Jane and Edward Magi $800 Merit Scholarship for one year renewable for second year:

Joe Waters, son of Ruth and Edward Wate, Marsha Bauman, daughter of Joan and Joseph Bauman.

The scholarships are awarded on the basis of academic and general excellence.

Silver Spring, Md. — The International Catholic Deaf Association has endorsed the closed-captioning project, in which television sets with special adapters could print words on the bottom of the screen as well as receive audio and video signals.

"We are excited that this service will be available to us deaf people and the hearing impaired community," said John G. O'Brien, association president.

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YOU ARE HEREBY NOTIFIED that the administration of the estate of HARRY LEHMAN, deceased, at 3rd Dade Street Court, the address of which is 3rd Street & Biscayne Blvd, the address of which is Miami, Florida, 33137, the name and address of the personal representative of the estate of HARRY LEHMAN, deceased, at the office of the Circuit Court of the Eleventh Judicial Circuit in and for Miami-Dade County, Florida, Matthew F. Legler, Attorney at law, 501 S. Biscayne Blvd., Miami, Florida 33132, the name and address of the personal representative's attorney are set forth below.

1-LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR MIAMI-DADE COUNTY, FLORIDA

Circuit Court of the Eleventh Judicial Circuit in and for Miami-Dade County, Florida

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1-LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR MIAMI-DADE COUNTY, FLORIDA

Circuit Court of the Eleventh Judicial Circuit in and for Miami-Dade County, Florida

IN THE CIRCUIT COURT FOR THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR MIAMI-DADE COUNTY, FLORIDA

YOU ARE HEREBY NOTIFIED that the administration of the estate of HARRY LEHMAN, deceased, at 3rd Dade Street Court, the address of which is 3rd Street & Biscayne Blvd, the address of which is Miami, Florida, 33137, the name and address of the personal representative of the estate of HARRY LEHMAN, deceased, at the office of the Circuit Court of the Eleventh Judicial Circuit in and for Miami-Dade County, Florida, Matthew F. Legler, Attorney at law, 501 S. Biscayne Blvd., Miami, Florida 33132, the name and address of the personal representative's attorney are set forth below.

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Archdiocese teens convene in Boca

More than 300 teenagers and their advisers met in Convention at the College of Boca Raton, recently.

They came from all corners of our Archdiocese. The Highlight of Friday Night was the keynote ad-

Pope pleads to youth: Let me get some sleep

CRACOW, Poland — (NC) — The people of Cracow — especially the young ones — didn’t want to let Pope John Paul II out of their sight for a minute.

On June 7, after the pope had returned from his historic visit to the former Nazi concentration camp at Auschwitz (Oswiecim, in Polish), crowds of students gathered under his window at the archbishop’s residence and sang a parody of a Polish hymn.

The hymn — which roughly translates "Dear Lord, let us see a miracle" — became in parody "Holy Father, let your children see you." After about an hour of the an
d/oration but noisy invitation, Pope John Paul took the unprecedented step of going to the window in his shirt-sleeves.

The crowd went wild and began singing the traditional Polish salutation, “Sto lat,” “May you live 100 years.”

Pope John Paul held up his hands to silence the crowd, and then he asked: “Do you really want the pope to live for 100 years?”

They cheered and cried out, “Yes, yes.”

“If you do,” the pope replied, “then I have to keep my promise away so that their pope could rest.

The Convention Banquet had its usual exciting at-mosphere with the following awards being distributed:

- Outstanding teen in our Archdiocese: Anne LaBlanc, Palm Beach Federation.
- Parish of the Year: Father Timothy Lynch, St. Lawrence; Father Seanus D’Souzhyess, Christ the King.

Mr. Richard Anderson was recognized for his 12 years of service to the youth of St. Gabriel Parish and Mrs. Pat Kelly for her years of service to St. Catherine of Siena Parish.

Parishes recognized for their contribution to Total Youth Ministry were: Christ the King, St. Louis, St. Caroline of Siena, St. Lawrence, St. Margaret.
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From European Craftsmen To You, From Coral Gables Federal... First Time Ever Offered In South Florida!

Exquisite, Full Lead Gorham Crystal... Free for Saving at CGF!

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These fine pieces can be yours, FREE, or at low CGF saver's prices with a qualifying deposit at Coral Gables Federal.

Make Your Crystal Selection Early

This exclusive CGF offer can't last forever and supplies are limited—visit the CGF office nearest you soon to make your selection.

**CHOOSE FROM THESE SUPERB GORHAM ITEMS!**

<table>
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<th>Item</th>
<th>Price with 2000 Deposit</th>
<th>Price with 1000 Deposit</th>
<th>Price with 500 Deposit</th>
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**CGF savings plans...featuring the highest rates allowed by law**

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<td>5.92%</td>
<td>5.75% per year</td>
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<td>6.72%</td>
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<td>6.98%</td>
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<td>8.06%</td>
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<tr>
<td>8.33%</td>
<td>8.00% per year</td>
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5-Month "Money Market" Certificates of Deposit. Subject to availability.
Juan Pablo II se despede de Polonia

"No pierdan la fe, la libertad espiritual"

CRACOVIA (NC)—El Papa Juan Pablo II convocó su visita a Polonia exhortando a sus compatriotas a ser "fueres con la fuerza de la fe" y a no perder su "libertad espiritual".

Durante una Misa celebrando el novecientos cuarenta y primer cumpleaños de la muerte de San Estanislao, patrono de Polonia, el Papa llamó a cerca de dos millones de fieles concentrados en la vasta explanada de la afueras de Cracovia, a vivir vidas profundamente cristianas y profundamente católicas.

Aunque las palabras del Papa eran dirigidas directamente a los fieles polacos allí congregados, también tenían significado para los dirigentes del gobierno comunista de Polonia, quienes el Papa ha constantemente criticado durante su visita por impedir la práctica de la religión.

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Por parte del gobierno comunista de Polonia, se ha desarrollado la pasada semana en aquella nación una relación que la prensa ha calificado de "de amor y odio" hacia Juan Pablo II.

Resultaba obvio el orgullo de los polacos ante el "hijo de la tierra", hoy Obispo de la Iglesia universal. Policias, camioneros, dependientes en los comercios y hasta oficiales de policía, fueron a recibir los papeles de fidalgos y medallas de plata.

Con Misa, procesión y un pequeño festejo la Iglesia de Corpus Christi celebraba este domingo la fiesta del mismo nombre. La Misa, en inglés y español, comenzará a las 10:30 a.m. y será celebrada por el Obispo John Nevins. Seguirá la procesión con el Santísimo Sacramento, que se iniciará en Miami.

"Tenemos mucho que ofrecer, si no lo perdemos y creo que lo mantendremos vivo mientras existan grupos como éste que toman el tiempo para reflexionar sobre el significado de nuestra fe," añadió.

El padre Elizondo ha reflexionado seriamente y escrito sobre religiosidad y cultura, y en su charla el lunes señaló que la fe no es algo abstracto, sino que nos une a todos.

Inaugurado Instituto Pastoral con Padre Virgilio Elizondo

"Hoy iniciamos una aventura, vivimos un momento histórico para toda la nación," dijo el padre Mario Vizcaino, Sch.P., al inaugurar el Instituto Pastoral de la Región Sureste. "Nos embancamos en una aventura que busca proporcionar a nuestro pueblo los medios para la evangelización." dijo el sacerdote cubano ante unas 70 personas de varios estamentos del suroeste—los primeros estudiantes del Instituto Pastoral que se inauguraba.

Durante su charla, el padre Virgilio Elizondo, pastoralista de fama mundial, Presidente del MACC (Centro Cultural México-Americano), de San Antonio, Texas, miembro de la junta de directores de la revista Concielium, subrayó la importancia de cursos como el que se iniciaba en Miami.

"Nuestro pueblo hispano en Estados Unidos está verdaderamente buscando no sólo cómo recibir sino también cómo aportar su fe," dijo.

Obispos deploran tácticas terroristas

Uno de los obispos nicaragüenses criticando al gobierno del General Anastasio Somoza. La declaración tuvo que ser leída y pasada de mano en mano ya que la censura gubernamental prohibe que la prensa. (Pasa a la Pág. 2A)
Obispos dejan el territorio en Managua

(Viene de la Pza. 1A) La pugna que comentaron las noticias acerca del conflicto. Los obispos, en su crítica más fuerte hasta el momento, deploraron los excesos de la insurrección armada; pero dijeron que existe una justificación moral para ella debido a la larga historia de abusos tiránicos contra los derechos humanos en Nicaragua.

"No podemos endosar sistemas y estructuras sociales que escunden y fomentan secciones y opresivas desigualdades entre las clases sociales", dijeron los obispos.

Los obispos también criticaron a los guerrilleros del Frente de Liberación Sandinista por utilizar tácticas de terror para hacer que el pueblo se someta a los fieles rebeldes. Por su parte en Estados Unidos el Presidente de la Conferencia de Obispos Católicos, el Arzobispo John Quinn de San Francisco afirmó que el presidente Carter debería comunicarle al Presidente Anastasio Somoza, la "oposición del pueblo americano por las acciones de su gobierno... y el horror y disgusto de nuestra nación por el terror que reina en el pueblo de Nicaragua".

Haciéndose eco de múltiples declaraciones de los obispos de Nicaragua, el arzobispo Quinn dijo que "el pueblo latinoamericano no ha captado la profundidad de la tragedia", y señaló que la "vez de nuestros hermanos obispos en Nicaragua nos recuerda la creciente interdependencia del hemisferio, y las múltiples relaciones que nos unen".

"Por otra parte, hemos sido parte del problema, por nuestra política intervencionista, la cual nos involucró en la determinación del destino de Nicaragua durante este siglo," dijo el Arzobispo, añadiendo que este es el momento de mostrar nuestro desacuerdo sobre las condiciones que describen los obispos de Nicaragua y que incluyen "interminables matanzas y ruina económica".

Religiosa celebra Bodas de Oro

La religiosa de la Caridad Ester Hernández, celebrará el próximo viernes 22 de junio sus bodas de oro en la vida religiosa. La religiosa cubana, que trabaja en Puerto Rico, estará en Miami para el acto homenaje que tendrá lugar en la Ermita de la Caridad el día 22 a las 6 p.m. con una Eucaristí a celebrada por el obispo Agustín Román. Familiares y amigos podrán saludar a Sor Ester durante una recepción en la Ermita desde las 5:30 p.m. del mismo día.

Nuevos obispos en Puerto Rico

CIUDAD VATICANA (NC) - El Papa Juan Pablo II nombró a los padres Héctor Manuel Rivera, de la Diócesis de Caguas, y Enrique Hernández Rivera, de la Diócesis de Arecibo, obispos auxiliares para el cardenal Luis Aponte Martínez, de San Juan, Puerto Rico.


Trabajo en la Diócesis de Caguas como pastor de Alburrito y Gurabo. Desde 1975, trabaja en la Arquidiócesis de San Juan, donde ha sido Vicario Arquidiocesano para Actividades Pastorales y Coordinador Catroigucional Regional.


John Wayne católico antes de morir

LOS ÁNGELES El día antes de morir el actor de cine John Wayne fue recibido en la Iglesia Católica.

El sacerdote paulista Robert Curtis, capellán del Centro Médico de UCLA, y párroco asistente de St. Paul, Westwood en Los Ángeles, hizo pública la información diciendo simplemente: "John Wayne fue recibido en la Iglesia Católica antes de morir. Estaba consciente de sus actos. No hacíamos publica más información sobre el hecho, por tratarse de algo privado entre el sacerdote y el enfermo."

Una de las hijas de John Wayne, la Sra. Toni Lo Clava trabajaba en el Buro de la Familia, de la Archidiócesis de Los Ángeles.

Nación

Aumentan creyentes de diferentes denominaciones

NUEVA YORK (NC) - El Anuario de Iglesias en Estados Unidos y Canadá para 1978 muestra que las denominaciones evangélicas van a la cabeza en el crecimiento de creyentes y que la católica y los bautistas sureños crecen más rápido que las protestantes en general.

Según datos de 1977, un 41 por ciento de la población afirma existir a servicios religiosos cada semana. Señala además que a pesar de un aumento en sus contribuciones, los presupuestos eclesiásticos se ven agobiados por la inflación.

El promedio por fieles subió de $156 en 1976 a $160 en 1977. Las cifras ascendidas a grupos religiosos muestra un total de 132.812.470 miembros, con 13 millones de la Convenión Bautista del Sur como la mayor entre los protestantes, y 49.836.176 de católicos.
En America Latina el ambiente "ocultista" es muy intenso. La fenomenología "misteriosa" y sus implicaciones sociales, psicosomáticas y religiosas.

"mas allá", a los espíritus de los muertos, toda clase de hechos de aparición misteriosa. Otras interpretaciones alcanzan enorme aceptación, pero el Espiritismo es la interpretación más boga.

El espíritismo, sea de "Umbanda", "Kardecista", "Macumba", "Quimbanda", "Cadomblé", "Xango", "Bantu", "Gegê-nagô", etc. se presenta en innumerables modalidades y combinaciones doctrinarias, ritualísticas y terapéuticas, pero con marcadas analogías entre si. Se puede hablar de una unidad fundamental del Espiritismo latinoamericano.

Brasil se destaca como la nación de todo el mundo con más espiritistas. El Espiritismo crece arrolladoramente y de Brasil irradiía su influjo por América Latina. Más de 30 millones de brasileños se declaran espiritistas y se calcula que 95% de los que no se confiesan espiritistas, no lo hacen por pertenecer a otras religiones o por ser personas sin religión, aunque están influenciados en menor o mayor grado por las prácticas, teorías o doctrinas espiritistas.

Hacer una estadística exacta del espíritismo brasileño es sumamente difícil. Muchos considerados "cristianos", no tienen valor o suficiente clara- con, como una consecuencia de la interpretación espiritista. Actualmente el aumento del espiritismo es de enorme proporción y alcanza todas las regiones.

Encuentranse con frecuencia colegios de I. a. y 2da. en el centro de las ciudades, con la consiguiente influencia doctrinaria. Así se estima la fenomenología "misteriosa" y su interpretación espiritista.

En estos últimos años la campaña publicitaria y propaganda del espiritismo es inmensa, sin añorar medios, muy bien organizada y eficaz.

(Continúa la próxima semana)
En visita a Polonia y diálogo con trabajadores, el Papa:

**Denuncia el Papa degradación por el trabajo**

Mogila, Polonia (NC) — El Papa Juan Pablo II atacó sistemas de trabajo que víctimas de Alemania nazi el pasado mes de junio al visitar el cementerio. "No pierdan la Fe".

El Papa dijo que los seres humanos pueden perderse fácilmente en las cosas de este mundo. "Dejad que Él os encuentre," dijo el Papa. "Dejad que Él os encuentre, señores, y que Él os encuentre, señoras."

El Papa dijo que el trabajo debe ayudar a la mejora del hombre y la mujer. "Deberemos preservar nuestra unidad con el Dios Amigo que se llama Jesucristo. Deberemos cooperar con Él", dijo el Papa.

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El mañana es de los jóvenes

Cracovia, Polonia (NC) — Durante una reunión de más de dos horas con casi 65,000 estudiantes universitarios, el Papa Juan Pablo II les pidió a los jóvenes que trabajen "la dignidad del hombre", y que "el trabajo debe ayudar a la mejora del hombre y la mujer. "Deberemos preservar nuestra unidad con el Dios Amigo que se llama Jesucristo. Deberemos cooperar con Él", dijo el Papa.