A Year of Surprises

By Jerry Filteau

VATICAN CITY -(NC) — When the world’s cardinals elected the church’s first Polish pope in history a year ago, people knew things would be a bit different.

They didn’t realize how much.

In his one year in office since Cardinal Karol Wojtyla of Cracow became Pope John Paul II on Oct. 16, 1978, the new pope has:

• Made three major international trips, stopping in six countries and at the United Nations;
• Made more numerous trips to Rome parishes and to various parts of Italy in a single year than any other pope in recent memory;
• Wrote his first encyclical, “Redemptor Hominis” (Redeemer of Man), on human dignity;
• Intervened as a mediator in the territorial dispute between Chile and Argentina, the first such international papal mediation effort in this century;
• Put a halt to the easy laicization process by which about 2,000 priests a year had been freed of their priestly obligations;
• Called a special synod of the Dutch bishops, to be convened in Rome in January 1980;
• Called a special meeting of the world’s cardinals for reasons yet unpublished, to meet in Rome in November;
• Moved the Vatican away from its traditional involvement in Italian politics;
• Attracted such large groups at his weekly general audiences that in the winter he was forced to expand from one to two, and then to three audiences each week, and finally to move them outdoors, so that everyone could be accommodated in a single meeting. Rome officials were thrilled over the extra tourist income the popular new pope created, but they complained of the traffic jams he caused.

The Italian press, which usually treats the occupant of the See of Peter with a somewhat less than gentle pen, has delighted in the new Polish pope and lately taken to dubbing him with a series of complimentary nicknames. Among them are: “Cyclone Wojtyla” for his energy and whirlwind pace; “The John Travolta of the Holy Spirit” for his sudden mass popularity; and “God’s Athlete,” a play on his athletic abilities and his tireless preaching of God’s word.

He has drawn new attention around the world to the Catholic Church — more even than the Second Vatican Council.

A sign of this is his appearance on the cover of Newsweek five times in one year and on Time’s cover four times — not to mention the innumerable TV specials and live programs generated by his trips to Mexico, Poland, Ireland and the United States.

(Continued on Page 14)

Everybody Is Talking, But...

By STEPHENIE OVERMAN

NC News Service

The words “ordination of women” were not spoken at the National Shrine in Washington when Pope John Paul II attended a prayer service with women Religious but the subject has come up repeatedly in many quarters since then in connection with the pope’s address and Mercy Sister Theresa Kane’s greeting.

In her address to the pope, Sister Kane, president of the Leadership Conference of Women Religious, said the church must provide “the possibility of women as persons being included in all ministries in our church” and she urged the pope to respond to women who want to serve the church as “fully participating members.”

ALTHOUGH SHE did not specifically mention women priests, many interpreted her remarks to include the priestly ordination of women. Pope John Paul did not specifically reject the ordination of women in his talk to the women Religious — he had already done so several days earlier in an address in Philadelphia.

The pope’s address at the shrine re-emphasized the traditional role of nuns in the church and the role of Mary in salvation. He did refer to Mary’s absence at the Last Supper, when the priesthood was established.

Sister Kane was applauded by some women Religious at the shrine while others remained silent. They were not silent later — some women Religious rejected Sister Kane’s position and one order even placed a display advertisement in the Washington Post Oct. 12 to apologize to the pope for Sister Kane’s “public rudeness.”

Signed by Mother M. Sixtina, provincial superior of the Sisters of St. Francis of the Martyr St. George, the ad stated that “Sister Theresa was not only impertinent to the Holy Father, but she has also offended the millions of us who love him and gladly accept his teaching.”

Sister Kane’s statement met with the approval of some other religious leaders. Sister Clare Fitzgerald, vice president of the LCWR, said Sister Kane showed her the statement before she spoke at the shrine.

“She asked me: ‘Do you think it’s all right? Do you think I should delete something?’” Sister Fitzgerald said. “I read it quietly and prayerfully, and I thought it was fine.”

The Archdiocese of Washington Oct. 12 issued a statement saying that it had not seen Sister Kane’s talk in advance because “it had been understood” that the remarks would only be a brief greeting like many others given to the pope. In the week following her Oct. 7 remarks at the shrine, Sister Kane, the 48-year-old administrator general of the Sisters of Mercy of the Union, could not be reached at the congregation’s headquarters in Potomac, Md., a suburb of Washington.

SHE RELEASED a brief (Continued on Page 5)
Undocumented Workers

SAN DIEGO-(NC)—"The undocumented worker must be viewed not as a statistic or a problem but as a person," said a Mexican priest at a national convention in San Diego on ministry to illegal aliens. "The more you know the facts, the more you care," said the priest, Father Isidro Puente Ochoa of Tijuana, Mexico.

Private Schools Ruling

FRANKFORT, Ky.--(NC)--The Kentucky Supreme Court in a landmark ruling has limited the power of the state to regulate private schools. The seven-member court unanimously held that the state cannot require private schools to hold state accreditation, set standards for quality of instruction, require certification of private school teachers or force private schools to use state-approved textbooks.

O'Hair Tried But Failed

WASHINGTON-(NC)—Madalyn Murray O’Hair tried every legal means at her disposal but in the end simply ran out of time in her attempt to block Pope John Paul II from celebrating Mass on the Mall in Washington. Late in the afternoon of Oct. 5, the last working day before the Oct. 7 Mass, the U.S. Court of Appeals in Washington rejected her plea to block the Mass, leaving her no other recourse but to take her case to the U.S. Supreme Court.

Haiti Pastor Threatened

PORT-AU-PRINCE, Haiti--(NC)—The pastor of a poor parish in Port-de-Paix has left Haiti after being threatened with death by government groups opposed to his social work, said church sources. Father Franciyls Petithomme is now living in Canada.

Priest-Murder Protested

GEORGETOWN, Guyana--(NC)—The murder in July of Jesuit Father Bernard Darke, a Catholic journalist, is still drawing protests from local citizens and from groups in Europe and Africa. The Patriotic Front for the Liberation of Zimbabwe (Rhodesia) sent a message condemning the killing and other "repressive moves" by Guyana’s ruling People’s National Congress, a socialist party.

Vatican City-State Stamps

VATICAN CITY-(NC)—The Vatican Philatelic Office has issued a series of seven stamps commemorating the 50th anniversary of the foundation of the Vatican City State. The stamps, ranging in value from 50 lire (about 60 cents) to 450 lire (about 5.50 dollars), each bear a scroll with the dates 1929-1979.

Abortion Funding Compromise

WASHINGTON -(NC)—The House and Senate, pressured by the prospect of government workers going unpaid, reached a compromise Oct. 12 which tightened the conditions under which abortions can be funded by the federal government. The compromise, though, is only a temporary agreement which was reached to keep the government running until final approval can be given to several appropriations bills for the 1980 fiscal year still pending in Congress.
Carter Says
U.S. Planning
Family Unit

KANSAS CITY, Mo. (AP) - President Carter praised Catholic charity workers Oct. 15 and offered to take steps to help the American family, which he said is "in trouble."

Speaking to the National Conference of Catholic Charities, Carter said without voluntary action such as Catholic Charities provides, "we would live in a society without a soul."

About 1,000 Catholic social workers, parish-community workers, religious and clergy attended the 65th annual conference Oct. 11-17.

Carter also announced plans to form a new "Office for Families" within what has been called the Department of Health, Education and Welfare and said he is urging the government to cooperate with the objectives of a planned White House Conference on Families.

United Farm Workers of Florida held placards urging boycott of lettuce at SW 27th Ave., and S. Dixie, last Friday. According to Stephen Roberson, Director of the organization in Florida, the campaign has been very successful. Demonstrations have been held in major cities throughout Florida. Roberson says Iceburg lettuce sales are "markedly" down from a year ago at this time.

As you may know, the Catholic Church in the United States has also taken a very strong look at the needs and values of families, and this year undertakes a decade of pastoral action for family ministry. The Church has directed its attention to six areas of concern, and we believe that these six areas are worthy of the consideration of this White House Conference on Families. They are:

THE PRE-MARRIED and single people. This would involve the preparation for marriage and attempts to develop healthy attitudes and values concerning marriage and family life. Education must be directed to the formation of a person. It must be directed towards self-understanding and self-discipline, towards an integrated world view, towards the ability to relate well to other people. Education must include instruction in a set of values and must aim at the development of a moral person.

MARRIED COUPLES. Husbands and wives trying to live together in today's world face many problems of economics, communications, culture, sexuality. For the sake of the family, the State must combat such social ills which are inimical to good family life, such as inflation, inadequate housing, high rate of unemployment, poverty, discrimination, and injustice of every source. The State must make special provisions for minority groups and migrants. The obligation of the States in these matters is not peripheral, but is intrinsic to the well-being and future of the State.

THE PROBLEMS of parents, including widowed and other single parents, in their relationships with their children, and their children's relationships with the outside world. Special concern is needed for expectant parents and parents of children with learning disabilities.

DEVELOPING FAMILIES, those that are just beginning, those growing, those with adolescents. As children are born, as parents themselves mature, as children become adolescents, the circumstances of family life change. Parents must have a deep sense of respect for and a patient commitment to each other and their children. They also need skills in communication.

HURTING FAMILIES. Those would include families trying to deal with poverty, aging, alcoholism, drug abuse, homosexuality, divorce, the handicapped.

LASTLY, the Church is concerned for the development of leadership families and couples, who can minister to and help others in their community. Like those who minister to families, the Church is concerned for the development of leaders in the community. Like those who minister to families, the Church is concerned for the development of leaders in the community.

It is the family that gives strength to this nation, not the nation that gives strength to the family. The family is a flexible and resilient institution in which true personal growth thrives. Just as our future depends on our children, our children depend on their parents.

As the Carnegie Council on Children recently pointed out in its report, entitled, All Our Children: The American Family Under Pressure:

If parents are to function in this role with confidence, we must address ourselves less to the criticism and reform of parents themselves than to the criticism and reform of the institutions that sap their self-esteem and power.

It is not the reeducation of parents that is needed, but rather the improvement of parents to become effective advocates in society for (Continued on Page 12)
Priests Senate Writes Pope

The following message was sent to Pope John Paul II by the Senate of Priests of the Archdiocese of Miami:

"Your Holiness:

“We the priests of the Archdiocese of Miami, in the midst of our society which so desperately longs for spiritual values,”

Wills—Bequests Seminars Set

To assist parishes in organizing a Wills and Bequests program, the Development Office of the Archdiocese has arranged a series of seminars to be held for parish Wills and Bequests Committees.

The dates and locales for the meetings are:

Monday, Oct. 22, 1979, Epiphany, S. Miami
Tuesday, Oct. 23, 1979, St. Edward, Palm Beach
Wednesday, October 24, 1979, St. Anthony, Ft. Lauderdale
Thursday, October 25, 1979, St. Mary’s Cathedral, Miami.

All seminars held from 7:30 p.m. to 9:00 p.m.

It is suggested that three to five members of each parish attend one of the seminars. The meetings will provide basic know-how and materials needed to start a Wills and Bequests program in each parish.

Women’s Guild

St. Henry’s women’s Guild will hold their monthly meeting on Thursday, Oct. 25, at 7:30 p.m., in the Church Hall at 1500 N. Andrews Extension, in Pompano. Following the meeting, the Irish Cottage will present a program.

St. Henry’s monthly card party will take place on Friday, Oct. 26, at 12:30 p.m. in the Church Hall. Desert and coffee will be served. Tickets may be purchased at the door for $1.25.

Marriage Encounter Head to be Keynote Speaker

Sunday, October 21, 1979, Father Gabriel Calvo, founder of Marriage Encounter will be the keynote speaker at Broward Community College. The theme for the day will be, “A Day of Love, A Time for Family.” Father Calvo will speak on Marriage Encounter, past and present and vision for the future. Couples are encouraged to bring children 11 years and older, because much of what Fr. Calvo will speak on is directed toward the family unit.

The day will begin at 10:00 a.m. to 4:00 p.m., at Broward College, Building No. 50, Davie. Couples should bring a picnic lunch for themselves and a snack to share with the group. Coffee and Punch will be provided.

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Women's Ordination--Everybody's Talking

(Continued from Page 1)

statement Oct. 8 reaffirming "my respect for and fidelity to the Holy Father.

"I appreciated the opportunity to greet the Holy Father and it was his openness that encouraged me to express a concern experienced by me and many other women across the country. It is my hope that such opportunities will increase when women can dialogue further with the Holy Father about such concerns as I expressed yesterday," she said in the statement given by the Sisters of Mercy communications office. The office said many reporters had been trying to contact Sister Kane but that she did not want to comment further on her remarks at the shrine.

Sister Kane's desire "to dialogue further with the Holy Father" could be realized when she and other delegates from the Leadership Conference of Women Religious meet in Rome in November. The conference, made up of more than 5,000 nuns, has asked for an audience with Pope John Paul but nothing had been scheduled by mid-October.

POPE JOHN PAUL has not responded directly to the appeal in Sister Kane's greeting. In fact, the Washington Post speculated that because of the church's acoustics, he may not have heard clearly what she said. However, some interpreted his remarks Oct. 10 to be directed toward her statement on the role of women in ministry.

He chided women Religious who become "irritated or embittered for nothing" at his first general audience after returning from his U.S. visit. At first, journalists interpreted these comments to Italian superiors general as a criticism of Sister Kane but other Vatican observers saw it simply as a sign of the pope's continual interest in women's role in the church.

Earlier that same day, in a talk to participants in the General Assembly to the Pontifical Council for Laity, Pope John Paul made a point of mentioning the role of women in the church.

"Women in particular must find exactly the roles that are their due in the church and make use of all their resources of faith and of charity," he said.

The two references led to the speculation that the pope—although firm in his stand against the ordination of women to the priesthood—wants to make increasingly clear his support for the contributions of women to the church.

Not all nuns or women's groups opposed the papal stand on women priests. A superior general of the Congregation of the Sisters of St. Joseph of St. Augustine, Fla., welcomed the pope's position. The superior, Sister Mary Christine Zimorski, who heard the pope speak in Chicago and in Washington, said Pope John Paul "kept insisting that we look at the uniqueness and roots of our own lifestyle as women Religious. His address at the National Shrine was so right in holding religious women to their own charism through their vows."

Notre Dame Sister Helen Gallagher said standing at the shrine, "was a symbolic gesture to show not only loyalty to the church but also the pain and frustration of being excluded from significant church roles and not having women's experiences taken seriously."

She said the shrine group was calling the church to examine its entire treatment of women at all institutional levels: "its exclusive language, liturgy, theology, decision-making structures and sacramental ministries."

The group had delivered a letter to the pope at the Apostolic Delegate's residence Oct. 8 asking that he "listen to the particular concerns of Catholic women in the United States."

"SADDENED, BUT not disheartened" was the response of Priests for Equality to the pope's reaffirmation of the traditional church exclusion of women from the priesthood. The pope had said in Philadelphia that confining the priesthood to men was the way "God has chosen to shepherd his flock."

"We are deeply conscious of the pain his words brought women who offer their rich gifts for service to the ministry of the church," said Jesuit Father William Callahan, national secretary. "We had hoped that a pope who speaks so powerfully of human rights might have courageously applied those words to the life of the church at this time."

Catholic Advocates for Equality, and ad hoc coalition, had stated during the pope's visit to the United States that, "We are embarrassed by the institutional church which calls others to justice while it acts out injustice toward its own people. We are saddened by the scandal of sexism in Christ's body and see it as a tragic flaw underpinning its great mission. We are compelled to reject the church's sexism, indeed, to name it sin."

Papal Texts

Official texts of all speeches and homilies of Pope John Paul II while in the United States will be available through The Voice as published in the next three issues of the NCNewsService Document, Origins.

The issues containing over 70 official texts can be ordered through The Voice for $5.00 postage paid. Orders should be addressed to The Voice, Post Office Box 38-1099, Miami, Florida 33138. Orders of over ten copies or more of the Papal texts will be $4.00 postage paid.

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Religious News Service Photo

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Role, Function of Voice

At a time when the communication of values and ideas has become in some ways as important as the substance of those values and ideas, the diocesan newspaper is in a unique position to help the average Catholic better understand his Church.

The Church as it is today, not just the Church he knew in his own childhood (when his formal religious education probably came to an end). As the Church grapples more and more to apply the Gospel message to pressing social problems, it needs the regular and frequent explanation of principles that can be afforded preeminently by the Catholic newspaper.

Questions like abortion, race relations, farm labor, women in the Church, evangelization—these are all "now" issues. The actions of bishops in making applications of moral principles exists almost in a vacuum unless the Catholic newspaper has kept the people informed as to the facts of the issue and prepared them to see these issues in the light of Christian morality.

Similarly with changes within the Church: liturgical changes, changes in canon law, and changes in other aspects of Catholic life are the news in which the diocesan paper deals. Without such an agency, the people have little access to the "why" of change as well as to the actual mechanics of the change itself.

But the Church is more than just the bishops and just the magisterium—it is people. The diocesan newspaper reports the doings of the people who make up the Church. We report on programs that one parish has found to be effective so that others may also try them. At our best, we discover unmet needs and move people to satisfy those needs.

We provide a forum for new ideas, and also for the measurement of those ideas in the light of experience and against the benchmark of the magisterium. We help create unity in a diverse but the linking together of urban and rural areas, young and old, liberal and conservative, with an awareness of their membership not only in a parish, but in a diocese of people with different capabilities and different needs. We help the mission of the Church by reporting the diversity that is possible within the ambit of orthodoxy.

And we speak not only to Catholics; we speak to the community as a whole. Frequently the diocesan paper is the only formal contact which the Church has with people who are not regular in their participa-

cipation in parish life or even in liturgical worship. This is especially true of young adults and young married people, whose continued participation in the Church is of such concern to all. The paper is often the only contact such unstructured people have with the Church community.

We also communicate with people who are not Catholics at all. Other churches and the community as a whole get much of their information about the activities of the Church by reading the diocesan newspaper. The paper is the primary informational tool of the secular media in reporting the activity of the Church in the local community.

Frequently we provide the only ongoing adult education in religious matters available to the people in a parish—devoting great amounts of talent and funds—appropriately, in many instances—to the education of the young.

Despite all this, the tragic truth is that few people on all levels within the Church seem able to grasp the real function of The Voice. Catholic newspapers must reflect the lives of the people they serve—their hopes, their joys, their sorrows and their problems. A Catholic newspaper which shows no concern for the swiftly unfolding events of the day is doomed to failure.

Archbishop Vrs. Greeley

To the Editor:

All the Catholics in Miami today must be so proud and so happy with the magnificent letter in which our beloved Archbishop Edward A. McCarthy responded to the damaging, unjust, criticism of our priests by Fr. Andrew Greeley. Archbishop McCarthy is already famous in our midst by his unfailing kindness, his ability to work things out, his integrity and the courageous directness with which he helps every one of his priests and the faithful. Communists imprison or destroy "dissidents" immediately. They well know the power of the written word. As concerned priests, and priests who are not priests, and for the people who are not priests but who are the Church, we want these poisonous articles against the Holy Father, basic, Catholic dogmas like the celibacy of the priest, and priesthood as an institution. Let Greeley fade into oblivion, and the Voice free itself of an enemy of the Church, the Papacy, and the priests.

James L. Abbot

More Archbishop

To the Editor:

Thank God for Archbishop McCarthy’s reply to Fr. Greeley’s column “Sickness of an Institution.”

Fr. Greeley’s implications regarding priests were both insensitive and uncharitable. His catch phrases such as “institutional racism,” and his controversial writings have made him the mass media favorite.

During the week of our Holy Father’s visit to the U.S., Fr. Greeley’s remarks made on national television were not conducive to the peace and unity of our church.

Fr. Greeley referred to His Holiness as a canny, astute, political operator who dealt ineptly with and offended women religious by being patronizing. He blamed this on the American church hierarchy briefed on issues concerning the American Catholic church.

Speaking of women religious, Fr. Greeley must have realized that Sister Theressa Kane’s challenge was badly prepared in advance and because of the language barrier. His Holiness referred only to his prepared talk, disregarding Sister Thereasa’s ill-timed remarks. Like the good spiritual father he is, he bestowed his blessing on the Sister. I wonder how Fr. Greeley would have reacted under similar circumstances?

Mrs. Argus Leidy

Herald Always Will

To the Editor:

Your charges that The Miami Herald “is always very careful not to attack any other major religious group” and “obviously considers us fair game for libel and slander” is just that: obvious. And when you add that the Herald “feels free to mock our religious customs” and “suspects that somehow it will always get away with it.” I ask: Why should they expect otherwise? They always have gotten away with it and, if past is prologue, they will continue to get away with it, and, if they base their expectations on experience, as some people do, they would have to be feeble minded to conclude the contrary.

It is not accidental that the Herald chose the most historic Sunday in the history of American Catholicism to publish their latest outrage but it certainly would have been accidental if a single priest in this Archdiocese had mounted his pulpit that morning to nail this obscenity for what it is. Nor have we heard of even a murmur of protest to the Herald from the assortment of politicians, judges, insurance salesmen and apostates from the Faith who recently discovered that they were Catholics after all, just in time to squeal like a group of starved ducks over invitations to hover around the Holy Father in Washington. They have vanished like flies off a dead dog and we won’t hear from them again until they want our votes, our recommendations to senators, our money or what in the days when we were still not ashamed to describe Catholic things with Catholic names we called the “last rites.”

Paul Collins

Miami
Pope's 'Hard Line' Makes Sense

By MSGR. JAMES J. WALSH

Like everyone else, I have some after-thoughts on the visit of Pope John Paul II.

No doubt about it, his "hard line" on current moral problems troubled off the broad explosion of speculation among both Catholics and non-Catholics. The immediate reaction was that the Church was going to suffer a loss of communicants and would be the weaker by far because of the pope's reaffirmation of very unpopular teachings.

The Miami Herald in an editorial, which should gain journalist's prize for the most inexcusable piece of writing for the year, scolded the pope by warning him, "A fresh, smiling face could forever compensate for the unbending policies that have alienated so many Catholics." Imagine the Herald weeping over our loss of people!

The alternative implied by many was that the church should be prepared now to march to the beat of the crowd, to get in line with the modern world in morality, to get those Gallup poll figures sky high and avoid embarrassing everyone.

However, these days after his talks and those first reactions, it was apparent that many, many people, notably non-Catholics, who have been dismayed at the curbs-level of American morality these past years, were full of inspiration for his openness and firmness. It seemed to me this was especially noticeable among news analysts who admitted that the double talk and shadings of other leaders in the world made the Pope's positive, forthright stand refreshing and stimulating, whether you agreed or not.

It reminds you of a generation ago when Christian groups first began making moral exceptions and doctrinal compromises to keep the pews full. Birth control was a heated issue in the 30's and 40's in many Protestant groups.

Divorce tore church synods apart more firmly than the question of ordaining women today. A little opening was made, then a larger one, and then the Dutch boy pulled his finger completely out of the hole. And the Flood of low morality was uncontainable.

AT THAT TIME, the Catholic Church took its usual "hard line" on moral questions. Instead of losing, it gained. Converts in great numbers came in the church, others to the kind of firm, clear teaching which gave them a sense of security in faith.

These were not just the neighborhood folk who married a Catholic and wanted to safeguard peace in the family by converting.

Some giants in the literary world looked hard at the "unchanging church" unchanging where morality is concerned. Gilbert Chesterton made a tremendous impression in England and America. Arnold Lunn, son of a Methodist Bishop and famed as a writer and became an ardent leader in the Church. Clare Booth Luce and Greta Palmer, Frances Parkinson Keyes entered the Church, and used their considerable talents to express their joy in their faith. And many others who have left their mark on Christian history to one degree or another.

During those years, it seemed Christian groups were faltering. New philosophies of life offered very comfortable religions — without sin and penance and rigidity. Attractive slogans summed up their thrust, "It doesn't matter what you believe as long as you do right." "I can't believe a good God who loves me can send me to hell." "God understands me better than people — he doesn't really mind what I do.

This was tied into the Gospel teaching or attitude of Jesus. He was an extremely "hard line" person, extremely intolerant when it came to his truth and law. When the disciples rebelled at his teaching on the Holy Eucharist (John VII) and said "This is a hard saying — who can bear it?" he let them go away, rather than compromise or change. He had boundless mercy for the sinner, if he was sorry and admitted he had sin. If he denied his sin, there was no forgiveness.

Senator Muskie said on the radio, "The pope is in a position of great credibility in the world." He went on to describe how rare it is that a gift is today and predicted that people in the future will listen to him. He added, "Political leaders of the world should take note."

Many people are going to listen, it seems obvious now. People of no religion, of a confused religion, people of a Church which has been losing ground. They are listened to because it seems to be coming home again that the truth and standards of Jesus can never in any generation be lowered to meet the carnal, selfish demands of a materialistic society.

INSTEAD His Church which could put his truth and morals, must lift us up to the standards of the Lord; It is a painful lifting. It goes against our natural inclinations. It happens always, and sometimes. If this life were our only life, these moral restrictions would make no sense. Abortion, euthanasia, birth control, would be sensible measures.

But since "this is not a lasting city," and we are pilgrims to another kingdom, the "hard line" makes a great deal of sense.
Catholic teaching has always shown a preference for promoting marriages between Catholics. The reasoning is straightforward. The 1970 motu proprio on marriage, for example, states that the church considers most dismal that Catholics be able to witness the perfect union of minds and full communion of life.

That is, marriage tends toward oneanother of the spirit. And the church, on practical grounds, recognizes that differences of basic spiritual beliefs can cause real difficulties between husband and wife.

The fruitfulness of ecumenical relations of recent years has also taught Catholics that the process of dialogue can lead to particular forms of spiritual enrichment for those engaged in them. As this process of deepened understanding has gone on, the church has mitigated the requirements for marriage between Catholics and Non-Catholics. (The rules differ slightly from place to place, so it is best to consult early your local priest who can guide you through the steps)

Marriages between baptized Christians are seen by the church not only as valid (since marriage is a natural right, the church recognizes most marriages as valid which follow local custom and regulations), but also as sacramental. This means that a marriage between a Catholic and, for example, an Anglican or a Lutheran can be a sign of the union between Christ and the whole church, tragically divided but striving for a deeper unity.

From this point of view, the very term "mixed marriage" strikes the ear today as somewhat anachronistic. Perhaps "ecumenical marriage" or "dialogical marriage" would be more appropriate. For, given certain conditions, a marriage between two people of different faiths can be a union blessed with a unique sense of understanding and growth. Married Christians who come together out of different denominational backgrounds.

"In dealing with Christian interfaith marriages," Father Donald Conroy writes, "the distinction can be made between those in which the couple have entered into marriage without much in-depth thought — this may be still legitimately called "mixed marriage" — and those marriages where each spouse deeply feels a vocation to Christianity marriage and the need to remain faithful to each other and their own Christian denomination — a truly "ecumenical marriage."

Interfaith marriage — once called mixed marriage — is increasingly common experience between Christians of different denominational backgrounds. More than 50 percent of the new marriages in some Catholic dioceses in the United States are interfaith marriages. Many people are considering the questions it raises and that it brings to the surface.

In his celebrated message, "Evangelization in the Modern World," Pope Paul VI pointed out the importance of the evangelizing family. He then was quick to add that the preparation from mixed marriage also have the duty of proclaiming Christ to the children of fullness of the consequences of a common baptism: They have, moreover, the difficult task of becoming builders of unity.

This statement is challenging since it raises the ideal of an "ecumenical marriage." Such a marriage between the two baptized practicing Christians, one of whom is Catholic, the other another Christian church, is rarely ministered to after the wedding day in any extensive manner. The question of Catholic-Jewish or Catholic-Buddhist or Catholic-Muslim marriages is another question and deserves treatment, too.

Today, we shall focus on Christian interfaith marriages. In Christian interfaith marriages, the distinction can be made between those in which the couple have entered without much in-depth thought — this may be still legitimately called "mixed marriage" — and those marriages in which each spouse deeply feels a vocation to Christian marriage and the need to remain faithful to his partner and his own faith tradition — truly "ecumenical marriage."

True, Catholic marriage preparation programs often deal with the questions involved. The papal decree on mixed marriage, issued in 1970, dealt with the church's dispensation from a Catholic ceremony and the form of the professed union. In many dioceses have included in their own common policies for marriage preparation a further treatment of ecumenical questions.

Yet while the preparation and wedding ceremony often go well, the couple finds a need for continuing ministry, which they experience as sporadic at best. Based on the Roman document, the United States bishops issued a statement on mixed marriages in 1971. This declares that there should be "appropriate diocesan informational programs arranged in order to explain both the reasons for and the nature of these marriages and the positive spiritual values to be sought in such marriages when permitted."

This, along with the more recently approved Plan of Pastoral Action for Family Ministry, brings up the whole topic of ministry to ecumenically married couples throughout their married years. Many couples wish for such a ministry in their parish or diocese. Many experience both the joys and the tensions of their special vocation as a sign of that unity Christians are searching for.

Hope, however, is on the horizon. Some couples find that a shared prayer and church support is group helpful. Often with the help of a clergyman couple can enter a truly blessed like-to-like ministry network, which gives them much practical help and inspiration.

"We'll let the children decide themselves," for this can put a child in the impossible situation of virtually having to choose which parent he loves more.

Real difficulties exist in dialogical marriages. But so does the potential for rich rewards. The decision deserves serious mutual reflection and prayer. The outline of this "ecumenical marriage" should not be underestimated. It must be a process of true dialogue not simply a melting-down of the beliefs of either to some sort of least common denominator. Dialogue strains for shared meaning, not consensus. It requires, for ruin and delights in difference. It is not a matter of compromise but of deep sharing and respect.

Such dialogue is not easy, but it can be fun. It is not easy because marriage is never simply a relationship between two individuals. But coming together of two families and the communities they represent. With us we bring our aunts, uncles and the past tragedies and present hurts that divide the communities out of which we come, and in which our very being has been defined and shaped.

The process of dialogue then must begin before the wedding; so that the joint study of each other's religious beliefs and practices may begin to strengthen the spiritual union between the parties and to respect differences.

The need for study is particularly acute in Catholic-Jewish marriages, since the communal divisions

By EUGENE AND CATHERINE FISHER

This story is challenging since it raises the difficulties among the communities, as the ecumenical guidelines of the Detroit Archdiocese state, "are able to give to each other the riches of their respective traditions." To the extent that they are able to reach beyond their ecclesial separateness, they can share gifts of the one Spirit of Christ in their life together.

In this sense, ecumenical marriages offer hope for all of us today.

Yet the challenge runs so deep and the historical conditions are so widely held. The Christian partner, for example, should not presume that he is free of anti-Semitism. The odds are against such a happy eventuality.

A GOOD BOOK to start with, which should be discussed together and with your priest, is Samuel Sandmel's When A Jew and Christian Marry (Fortress, 1977, $3.25). This outlines what each should know about the other's tradition, and puts into good perspective why the Jewish community generally tends to oppose such marriages. For Jews it is not a question of religious traditionalism, but more radically of the very survival of the Jewish community. Such difficulties need to be understood before the decision to marry is made and dealt with maturely throughout the process.

Finally, the crunch question involves possible children. In which tradition will they be raised? This cannot be left to the last minute or dodged by saying, "We'll let the children decide themselves," for this can put a child in the impossible situation of virtually having to choose which parent he loves more.

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By FATHER DONALD CONROY

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With the rise in the numbers of couples in religiously mixed marriages grows constantly, the topic becomes increasingly relevant. Pastors, parents, leaders in pre-marriage programs and ecumenically married couples themselves all have a deep stake in this area of family ministry.
God of earth, that you will not procure a wife for my son from the daughters of the Canaanites among whom I live, but that you will go to my own land and to my kindred to get a wife for my son Isaac.”

Two short notices later on show that the biblical attitude towards mixed marriages outside the "family" were based on pride of race rather than on a conviction of religious purity: "When Esau was 40 years old, he married Judith, daughter of Beeri the Hittite, and Basemath, daughter of Elong the Hivite. But they became a source of embarrassment to Isaac and Rebekah" (Genesis 26,34,35). "Rebekah said to Isaac: 'I am disgusted with life because of the Hittite women. If Jacob should also marry a Hittite woman, a native of the land, like these women, what good would life be to me?'" (Genesis 27,46).

IT WAS THIS sort of uneasiness, occasioned by worries about contaminating ethnic purity, that seems to be the very vehement denunciation of mixed marriages after the return from the Babylonian exile (6th-5th cent. B.C.). The situation here is somewhat complicated. It has long been recognized that such marriages not only tainted Israel's blood, but also endangered its religious faith (1 Kings 11,4). The disaster brought about by Ahab's marriage to Jezebel is notorious, and eventually such unions were forbidden by law (exodus 34,15,16; Deuteronomy 7, 3, 4). This law, however, was honored more in the breach than in the observance, and even the community which returned from the exile continued to contract mixed marriages (Malachi 2,11,12).

This was a very strange state of affairs. The Samaritans, having been rebuffed by the reptarities, became actively and aggressively hostile, doing everything in their power to sabotage the work of reconstruction. Even before this they had been in utter contempt as half-breeds by the Israelites, who had become increasingly conscious of their uniqueness, their "holiness," during the exile. All through that period they had been in a position where they simply had to emphasize their otherness in order to preserve their identity in an alien, pagan culture. But now, in spite of all that, they were entering into mixed marriages of all sorts, even with Samaritan girls — and to such an extent that the reformer, Ezra and Nehemiah, had to take drastic steps (Ezra 9,10; Nehemiah 10,13; 13,25,27).

Drastic though the measures were, they do not seem to have been impressively effective.

IT IS INTERESTING that Samaritans are singled out by Jesus for special and strictly favorable notice. There is the story of the cure of the 10 lepers in Luke 17, 12-19. After the parable of the Good Samaritan, which he told precisely to illustrate the compassion and love which a Samaritan showed his neighbor, Jesus told a parable with the much-married Samaritan woman in John, chapter 4. Paul, for his part, saw no difficulty in a marriage between a Christian and a pagan as long as they should live together in harmony (1 Corinthians 7, 12,19).

It was Jesus left us, if one can call it a law, that was of mutual love (John 13,34,35; 15,12,17). If people really wanted to, they should be able to respect each other's convictions with understanding and mutual acceptance. Differences are inevitable; mixed marriages there will always be. Love does the work. This is not the biblical answer to the problem: even to understand that. It was irresponsibly simplistic. But the attitudes we find everywhere are realistic. The marriage could and should be taken into practical account in living with this complex question, especially in individual cases.

By HELEN N. SZABLYA

The most recent of the Lincoln family in church together was a year ago, longer than ever occurred to me that Susan's father was not a Catholic.

SOON AFTER THAT, the Lincoln drove to Spokane, Wash., to have medical tests done on their daughter who had developed problems with her vision. They did not suspect how serious their problem was until the father, Jim, a veterinarian, was shown the x-rays of Susan's skull. They were seven-year-old daughter had a brain tumor. Mary-Ann's forehead wrinkled as she looked at her husband's face searching for the answer. What she saw there did not ease her thoughts.

"The rest of the time was confusing," says Mary-Ann today, two years later. "The grandparents and their friends did what they could, but it was hard. I was worried because I did not know what was happening. I was tired and frightened.

SURGERY FOLLOWED that determined the inoperable. Although, if we had removed it, Susan would have been completely blind. She was born with these cells. Now we have to stop them from growing," was the doctor's opinion.

After two weeks in the hospital Susan had to be driven 28 times to Spokane, 80 grueling miles each way, to receive radiation treatments along with the medication she was taking. The growth was halted. Susan had to get used to a life in complete darkness before her eyes slowly recuperated to an eternal fog.

Mary-Ann's eyes were often filled with tears while she guided Susan's hands over the flowers in the garden or when she wanted to "see" something.

What happiness it was for the whole family when she could finally walk around without stumbling.

DURING HER hospital stay several priests came to talk with the family, and they brought Communion to Susan. Jim's strong supportive figure was always around when Mary-Ann needed him. He, too, cherished the spiritual help given them, the prayers offered for Susan.

How has their marriage affected their lives and beliefs?

"Jim grew up in the Methodist Church, but we always respected each other's integrity," says Mary-Ann. "As a matter of fact, we met several times before we ever talked about religion.

"It seems to me that Catholics are more relaxed in these ways, more open. They don't emphasize vices as much as Protestant churches do." That's Jim's opinion. "I was raised to avoid contact with Catholics. That made me want to find out about them."" THE LINCOLNS met at a "gambling hall" set up for the 4th of July in Mary-Ann's home town. Both of them watched the crap shooting and finally started talking. After three weeks of dating, they became engaged. Then Mary-Ann had to go to North Dakota where she taught English and business. Jim, who had just come out of the Navy, started pre-med on his GI Bill right after they married, five months after their engagement. Eight of their 10 married years were spent in school. They needed each other's love and support.

Mary-Ann and Jim agree that their lives are stronger and better because they have found each other; the perfect person to bring out the best in them. Jim agrees that the qualities he likes in Mary-Ann are the same ones that make her a good Christian. He was rewarded for his curiosity about the "untouchable" Catholics. He had to sign a paper before they married that they would bring up his children as Catholics but he would not want to change that.

ECUMENISM AT THE grassroots level is a physical reality in their home. Jim says that they called out to one another to "wake up" and see their parents' lives as examples that are worth imitating. There is but one Christianity. However, both of them find that it will take some doing to bring all the Christian flock together.

"It will take a tremendous leader to accomplish this," says Jim. He thanks Pope John Paul II might be one of the pioneers. He recognizes the efforts that are being made. In the meantime, the Lincoln's opinion is that the grassroots approach—showing examples to their children through their lives, through daily prayer, respecting one another's belief—will lead to the best results.

"See you tonight at church," I called out as I reached the car door.
Bp. Grady Testifies on Family Concerns

(Continued from Page 12)

healthy family life. We need a process that would require every piece of legislation, every governmental action, to be measured against its impact on the stability and well-being of the American family. This White House Conference is a major step in that direction.

The Second Vatican Council, in its Pastoral Constitution on the Church in the Modern World, described the obligation of organized society as follows:

Thus the family is the foundation of society. All those, therefore, who exercise influence over communities and social groups should work efficiently for the welfare of marriage and the family. Public authority should regard it as a sacred duty...to shield public morality and to favor the prosperity of home life.

The right of parents to beget and educate their children in the bosom of a loving and united family is safeguarded. Children too who unhappy lack the blessing of a family, should be protected by prudent legislation...

In conclusion, the values of family life cannot be better stated than in the words of Our Holy Father, Pope John Paul II. He said at the Mass on the Mall in Washington, on Oct. 7, 1979:

"...when the sacredness of life before birth is attacked, we will stand up and proclaim that no one ever has the authority to destroy unborn life...we will stand up and insist that every child is a unique and unrepeatable gift of God, with the right to a loving and united family. When the institution of marriage is abandoned to human selfishness or reduced to a temporary, conditional arrangement that can easily be terminated, we will stand up and affirm the in-dissolubility of the marriage bond. When the value of the family is threatened because of social and economic pressures, we will stand up and reafirm that the family is "necessary not only for the private good of every person, but also for the common good of every society, nation and state."

Teachers to Hear Fordham

Dean Speak

Dr. Elinor R. Ford, Dean, Fordham School of Education will be the keynote speaker on Professional Day, Oct. 26, 1979.

The second in a series of three Professional Days for educators and administrators will be held at Lourdes-Epiphany Campus, S. Dade. Dr. Ford's Theme will be, "Education in the Eighties" - a reason for Hoping and Living.

Dr. Ford has a distinguished career in education. She holds an Ed. D. from Teacher's College, Columbia University; and LHD from LaMoyne College, Syracuse, N.Y.; an LL.D. from Marymount Manhattan College, N.Y.; M.S. and M. Ed. and BS. Ed. from Fordham.

Dean Ford is also Vice President of W.H. Sadlier Publishing Company, and Program Director for their New Basic Mathematics Program.

The Professional Day will start at 8:00 a.m. and workshops will be conducted throughout the day. Exhibits of publishers and audio-visual displays of firms will be available for viewing.

The final Professional Day will be held on November 1979, at Cardinal Newman High School in Palm Beach with Fr. Vincent T. Kelly, superintendent of School as keynote speaker. His topic will be announced later.

Prayer Retreats

The Pilgrim Center of St. Leo Abbey, St. Leo, Fla., is offering three Prayer Retreats on the theme of "Getting to Know Jesus and Letting Jesus Know You.

The weekend will explore the concept of prayer in the New Testament. The first part of the weekend (Getting to Know Jesus) will be devoted to exploring prayer in the Synoptic Gospels and the Gospel of St. John. The second part of the weekend (Leaving Jesus Know You) will be devoted to a practical application of Christ's word and example of prayer.

Full weekend with five meals and accommodation - $40.00 per person. For further information write: The Pilgrim Center, St. Leo Abbey, P. O. Drawer "L", St. Leo, Fl. 33574, or phone (904) 558-2009.

The new Media Center building of St. Clement Church, Ft. Lauderdale, was blessed by Archbishop Edward M. McCarthy last week, followed by a concelebrated Mass. The new center will complement the educational facilities of the parish with a broad learning resources area of "communication," noted the Archbishop. Dinner in the parish hall climaxed the day's activities.

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On his trip to Mexico in January — symbolically a trip to all of Latin America, since it was for a meeting at Puebla of the Latin American bishops — he confronted liberation theology, one of the most controversial issues in the Latin American church. While declaring himself in accord with the most fundamental tenet of liberation theology, that Christ is the true liberator of men, he sharply warned against tying the Christian message to any political ideology and against priests and nuns usurping the laity's role as social and political leaders.

He also did a graceful little minuet around Mexico's constitutional secularism and anti-clerical laws. Some observers said he laid the groundwork for eventual restoration of Vatican-Mexican diplomatic relations.

In his native Poland in June he pressed the issue of church rights and human rights in general, and stated his basic position on the Holy See's policy of detente with Eastern European nations. He backed a commitment to progress in this field, but warned communist governments that full relations could be established only if the church's rights are guaranteed.

In Ireland at the end of September he bluntly and repeatedly declared that violence is opposed to Christianity and rejected any interpretation of the evil war in Northern Ireland as a religious war.

In the United States he called for "a simple way of living." He attacked materialism and consumerism and told Americans that their abundance of material goods gives them a special responsibility to share their wealth with the world's poor. "You must take of your substance, and not just of your abundance, in order to help them," he said at Yankee Stadium Oct. 3.

Earlier that same day at the United Nations he had pleaded for an end to the arms race, redistribution of wealth, human rights and peace. Peace is not possible unless human rights, especially the spiritual rights of man, are protected and supported, he said.

His few appointees so far in the Roman Curia, the church's central administration, have continued the internationalization of that body and have included promotions of some of Pope Paul's key policy-makers.

He has continued Pope Paul's policy of increasing Vatican diplomatic contacts and meetings with world figures. If anything, he has taken a more activist role in international affairs than Pope Paul.

Pope Paul traveled frequently in the early years of his papacy, before age and health, prevented it. Pope John Paul is doing the same, but with far greater frequency. In one year he is a third of the way toward Pope Paul's record of nine papal trips abroad. Trips to the Philippines and Brazil next year are already in the works, and there are rumors of a visit to the Holy Land and several other places in the near future as well.

Like Pope Paul, Pope John Paul has firmly and bluntly upheld traditional church teachings on moral issues such as homosexuality, divorce, artificial contraception and abortion, as well as traditional church disciplines in areas such as priestly celibacy and intercommunication.

He constantly and clearly invokes the Gospel messages of human dignity and love in his calls for justice in international relations.

Recently the Washington Post, commenting on the pope's U.S. trip, called him the "best friend" and "best spokesman" of the Third World.

"That is not just because the competition is so thin," the Post editorial commented. "Rather, it is because this pope conveys so much certainty and conviction and such unwillingness to be deflected on the subject of world health and world poverty, personal luxury and personal suffering."

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Cold Morning, Warm Hearts... and the Pope

By ANA M. RODRIGUEZ

They call it morning, but at 4:30 a.m. it was still pitch dark in Iowa. No cars, no people moved in the streets. Only shadows, silence and the cold. Yet, perhaps, looking back on it, there was a certain feeling, an aura of expectation.

It was to be a "historical" day for the state, the radio said. And an unforgettable experience for the 350,000 pilgrims, including myself, who had begun their journey at 4:30 a.m. it was still pitch cold. Yet, perhaps, looking ahead, an aura of expectation. Feeling, an aura of excitement.

By 8:00 a.m. 150,000 were settling in for the long wait on the slopes of that natural museum. By noon, the many-colored coats and banners of the pilgrims completely covered the once green fields.

The "heartland of America" passed its time that day eating, sleeping, playing cards, but mostly trying to hide from the cold October wind. When coats and blankets seemed insufficient, vendors who could not give away soft drinks and frosted malts turned to the five profitable business of selling plastic garbage bags which people wrapped around themselves to keep out the 50 degree chill. One family even built a tent with the bags.

While children ran around "exploring," parents and grandparents sat and talked, slept or listened to the radio. Meanwhile, classical music was piped through the speakers, impromptu choirs sprang up out of nowhere and died just as suddenly and, at various intervals, a man with a trumpet played "As the Saints Go Marching In."

EVERYONE ate at least once, the abundance of food was apparent but soon the cups of hot coffee took their toll—and most, sooner or later, had to make another trek, this one to the bright yellow portable toilets grouped miles back where, to their dismay, they found they weren't the only ones whom nature had called.

Finally, at 3:30 p.m., after what seemed an eternity punctuated with reports that the Pope would be an hour late, the green combat helicopter now dubbed Angel 1 appeared on the horizon. The radio announcer said it was indeed the Pope. The crowd cheered, pictures snapped, everyone surged towards the front, trying to get nearer to the wooden fences, closer to the altar which now was much too far away and few could see without obstruction.

The excitement was palpable. People asked, "Can you see him?"

"Yes, I see him. Here."

Circus Festival

A Circus World Fall Festival will be held at Our Lady Queen of Martyrs Church, 2781 SW 11th Ct., Ft. Lauderdale, on Oct. 26, 27 and 28th, 1979.

POPE'S Commemorative Medallions

from Knock, Co. Mayo, Ireland

ACTUAL SIZE

Minted in Platinum, Gold and Silver.

These exquisitely produced dual medallions, commemorating Pope John Paul II visit to Ireland and the Centenary of KNOCK. Designed by Irishman John Roche, well known for his exclusive designs from New York to Paris, in his article in Ireland's largest daily newspaper, columnist Desmond Rushe said "if simplicity, taste, elegance and clarity are elements to be treasured, it has them in full measure... the end product is the type of memento which should appreciate considerably in value, both because of it's intrinsic worth and the fact that it will become a collectors item"

"We were there. And so was he."

A FAMILY AFFAIR

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CARNIVAL

THURSDAY TO SUNDAY

OCTOBER 18 OCTOBER 21

8300 JOHNSON STREET PEMBROKE PINES

Come one, come all!

FAMILY DINNERS SERVED SATURDAY AND SUNDAY DRAWING SUNDAY, OCTOBER 21

ONE QUALITY OF SERVICE

We offer only one quality of service - the best we know how to provide-and which we think is unequalled in quantity or quality in this area. Throughout our 54 year history in Miami we have always given full attention to the needs of every family regardless of the complete funeral selected.

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Large Catholic Staff

including three of our managers
By GEORGE KEMON

The current offering at the Oakland West Dinner Theatre is a winner — in fact, the whole evening is a winner.

"Catch Me If You Can" — a comedy-mystery is a fast-paced, close knit super-thriller expertly staged and played by a cast who knows what theatre is about.

EVEN FATHER Kelleher, the Catholic priest in the play, is believable, albeit abit pre-Vatican Two in his approach to his "parishioners". Tim Bennett handles the part well.

By any standards the lead is a tough role. Brian Smith does a masterful job in building the tension and furthering the cause as he meets crisis after crisis in pursuit of his innocence.

Inspector Levine is a gem. Bernie Friedkin should play this part all the time. He is a natural.

Jan McArt, who is on stage almost as much as Brian Smith turns in an extremely creditable performance. Her beauty, coupled with a fine stage presence make her the ideal opposite for Brian Smith in this hilarious mystery farce, playing through Oct. 28.

As for the dinner, it was excellent. Chef Forest Collier, Jr., deserves a rave for his contribution to the evening. The only fault, and it is a minor one is that yesterday's dinner rolls simply do not taste like today's even with water added and reheated. You can't fool us dinner roll experts, Forest.

All in all, a very enjoyable evening, with good food and good theatre — wellworth the price of the evening, which is reasonable.

And God, help Daddy. He didn't know what he was doing.

Sometimes a frightening burden is placed on a child. By a father, a mother, or both. What happens is abuse. It happens when a child is less than the object of a parent's affection, caring, and comfort. And more the object of a parent's discontent, frustrations, and needs.

Physical, emotional, sexual abuse and neglect scar a child and a family—for life. And abused children often leave their scars on their own children.

When does the hand of correction become the hand of belittlement? And the much needed show of affection become twisted overt sexual use? There are no simple answers.

What does your child mean to you? The object of your affection? Or the victim of your needs? If the answer is a deep, dark secret, get help—through Parents Anonymous, United Way, Family Counseling Services, or the Child Welfare Department in your area. And write for a free booklet on child abuse. Liberty National, Dept. A. Parents should know what they're doing.

Lives depend on it.
Halloween Parties
The Sacred Heart Ladies Guild will hold a Halloween Card Party, Oct. 27, 1979, at Madonna Hall, 430 "M" St., Lake Worth, from 12:30 p.m. to 4:00 p.m. Dessert, Door prizes, Table prizes. Donation $2.00 bring your own cards.

A Halloween Dinner - Dance sponsored by St. Helen's Women's Guild will be held Sat., Oct. 27, at 9:00 p.m., in the Parish Hall, 334 D W. Oakland Park Blvd., Lauderdale Lakes. Music by the Personal Touch, with midnight buffet. Costume contest and door prizes. Tickets $5.00 per person. Call 771-2663.

St. Bartholomew's Women's Club will meet on Thursday, Oct. 18, 1979. Music by W. Oakland Park Blvd., Helen's Women's Guild will hold a Halloween Dinner - new members welcome. Tickets $2.00 bring your own cards. There will be a contest for the best costume. All youth of the parish will wear their robes. All are invited.

There will be a Youth Halloween Costume Party at Christ the King Parish, 16000 SW 12 Ave. in Perrine, Oct. 27, at 6510 N.E. 21 Lane, Ft. Lauderdale (Off. Fed. Highway & 62nd St.).

The Sacred Heart Ladies Guild will hold a rummage sale on Oct. 27, at 6610 N.E. 21 Lane, Ft. Lauderdale. Admission $1.50. Refreshments, Games. For information call Fr. James O'Shaughnessy at 288-2485 or Pete Sienna, 233-8682.

St. Therese Social Club of the Church of the Little Flower, 1270 Anastasia, Coral Gables, Fla., is having a Halloween Party, Oct. 28, at 2:30 p.m. in the school cafeteria. Refreshments, Games, Songfest, Door Prizes. $2.50 Also Membership Day - new members welcome.

Lunch/Card Party
St. Charles Borromeo Women's Club will hold a Calendar Luncheon and card party, Tuesday, Oct. 30, at 8:00 p.m. in the parish hall. Costumes optional.

Rummage Sales
St. Joseph's Home and School Assn., will hold their annual Rummage, Bake, and Plant Sale, at St. Joseph School, East 10th St., Stuart, Fl., on Oct. 20, from 9:00 a.m. to 4:00 p.m.

The Separated and Divorced Men and Women's Group of St. Coleman's will hold a rummage sale on Oct. 27, at 6610 N.E. 21 Lane, Ft. Lauderdale (Off. Fed. Highway & 62nd St.).

The installation of officers of the Ascension Women's Club of Ascension parish in Boca Raton, took place with Fr. Richard Murphy officiating recently at the church. The officers are: Mille Szabo, President; Abbe Friddell, Vice Pres.; Wilma Ham, Secretary; Ann Cousic, Treasurer. A Luncheon followed at Palm Captain's Table Restaurant.

Patient at Home
Learn how to take care of a patient at home in a free two-hour class at Mercy Hospital, 3663 S. Miami Ave., Nurses will demonstrate how to bathe, move, and all aspects of care of the patient in the home. This special program on TLC - whether you have a person sick for a day or a chronic invalid, will be held at 2 p.m., Oct. 18. For more information and reservations please phone 654-4600, ext. 2663.

National CD Day
National Catholic Daughters Day will be observed by Court Palm Beach No. 780, at St. Juliana's parish, on Sunday, Oct. 21, at the 8:00 a.m. Mass. Officers will wear their robes. All are asked to join in this Mass and Observance. Applications for new members will be accepted at that time. Please phone one of the following: 656-1809; 666-1721, or 833-6800.
Jaselli, 101, believed to be made Monsignor in 1935, and his retirement in 1948. Msgr. Jaselli was ordained in Rome in 1901, was named pastor of Our Lady of the River, Md., from 1914 until

A concelebrated funeral liturgy was held on Tuesday at Villa Maria Chapel. Burial in Our Lady of Mercy Cemetery.

Do you know anyone who has cancer?

We do, and they're all children! Our Lady of Lourdes Children's Cancer Foundation, Inc., a non-profit organization, provided financial assistance to the families of children suffering from this catastrophic disease. Your help is needed. Please send your tax-deductible contribution now. Call or write the Foundation for additional information:


Our Lady of Lourdes Children's Cancer Foundation, Inc.
LEOAL NOTICE OF ADMINISTRATION

DEMANDS AGAINST THE ABOVE ESTATE

this estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the personal representative a copy of the claim or demand against the estate, stating the nature and amount of the claim or demand, the name and address of the claimant or demandant, the name and address of the personal representative, or the venue or jurisdiction of the court in which the claim or demand is being asserted, and the manner in which the claim or demand has been asserted. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant or demandant must deliver sufficient copies of the claim or demand to the personal representative to enable the personal representative to set forth the claim or demand as at least one copy to each personal representative.

All persons having claims or demands against the estate are required to give notice of the same, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to the personal representative of the estate hereinafter named.

EGNE F. MAGEE, VICE PRES.

73 West Flagler Street, #1209

11051377-4531 10/12/79 10/1979

19 W. Flagler Street, #1209

Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130

The personal representative of this estate is MARYS TESA MAGAY, whose address is 1145 Quail Avenue, Miami Springs, Florida 33166, the same and which address is set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the personal representative a copy of the claim or demand against the estate, stating the nature and amount of the claim or demand, the name and address of the claimant or demandant, the name and address of the personal representative, or the venue or jurisdiction of the court in which the claim or demand is being asserted, and the manner in which the claim or demand has been asserted. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant or demandant must deliver sufficient copies of the claim or demand to the personal representative to enable the personal representative to set forth the claim or demand as at least one copy to each personal representative.

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NORTHEAST: 8380 N.E. 2nd Ave./9640 N.E. 2nd Ave./900 N.E. 125th St./18301 Biscayne Blvd.
CENTRAL: 1400 N.W. 17th Ave.
NORTHWEST: 16407 N.W. 67th Ave., Miami Lakes.
HIALEAH: Weslynd Mall
MIAMI BEACH: 17395 N. Bay Rd. at Winston Towers/1025 71st St./900 Alton Rd.
SOUTH: 2750 Coral Way/Dadeland Mall/13701 M. Kendall Dr./15101 S. Dixie Hwy.
HOMESTEAD: 28875 S. Federal Hwy.
BROWARD COUNTY: 3201 N. Federal Hwy., Oakland Park/Loehmanns Plaza at Palm-Aire, Pompano Beach/Venetian Isle Shopping Center.

To celebrate First Federal of Miami's new name, we have a great choice of gifts for savers.

This is your last chance for a gift at AmeriFirst Federal. So hurry in.

Just deposit $500 or more in a new or existing AmeriFirst Federal savings account and take
your choice of a gift or buy it at a big savings.

You'll find a great selection of fine appliances, pen & pencil sets, casseroles, clocks, and more.

Offer ends November 2nd and some gift quantities are limited, so don't wait. Help us celebrate
our new name with a great gift. Now.

Hurry. Offer ends November 2.
Los Padres y la Educación Sexual

Por CAROL A. FARRELL
Del Family Enrichment Center

Yo creo que el sistema educacional siente, probablemente, un poco las mismas dudas y el disgusto que nosotros mismos sentimos. Después de todo, hablar con naturalidad e inteligencia acerca de un tema señalado "taboo" no es particularmente fácil. En cualquier caso, estoy plenamente segura de que ninguna parte, parte de ellas críticas que han de llegar de algunas partes. Parte de ellas justificadas, legítimas, protes tas razonables y otras movidas por la emoción. Lo cierto es que las escuelas no tendrían este trabajo si nosotros, los padres, hicieramos lo que se supone debamos hacer. Y hasta que hagamos las tarea que debemos hacer, las escuelas darán un paso adelante para llenar la brecha creada por nuestra falta de preparación, o de voluntad. No debiera tener que ser así pero por el momento, así es como va a ser.

Como padres, tenemos que dejar de actuar como avestruces, hundiendo la cabeza en la arena pensando que lo que no se ve no existe. Nos contemplamos pensando que a nuestros hijos les basta saber de la vida lo que les enseñamos; de que nuestros hijos aprendan de las paredes de los otros que crean luz. Permitámonos escuchar ser de los que dan luz.

La educación sexual en las escuelas es, al parecer, inevitable. Cuando se hable de los amigos, y de los libros, hay gentes que gozan maldivamente de que se diga y de lo que no se diga. Lo que se dice y de lo que no se dice y, de cómo se dice o no se diga. Hay personas que no aprendemos cosas porque hay personas que no aprenden, y nosotras también; y algunas veces, que aprendemos preferimos no saberlo.

Confieso que últimamente he aprendido algunas cosas que preferiría no saber: que hay gentes que gozan maldiciendo la oscuridad pero no hacen nada para encender una vela; que hay adultos que juzgan a los niños, condenan sin hacer un juicio; que hay quienes alegan saberlo todo y se cierran, por lo tanto, a aprender algo. Y todo esto alrededor de la educación sexual y se hace invocando el nombre del Señor. Como en todo tópico controvertido, hay gentes que tienen calor y otros que crean luz. Permitámonos escuchar ser de los que dan luz.

La educación sexual en las escuelas en la prensa, en la radio y en el viernes pasado una acto que resultó brillante y muy consecuente, también tuvo como principal homenajeado a Su Excelencia el Arzobispo de Miami, Edward McCarthy.

El evento comenzó exactamente a las 8 y 46 de la noche, ante una excelente concurrencia de más de trescientas personas.

El programa que resultó muy interesante, comenzó con los Himnos de los Estados Unidos y Cuba y la Invocación que hizo el propio Arzobispo McCarthy. A continuación, el Sr. Aurelio Torren te brindó un recital de sus composiciones australes al 10 de Octubre, que fue muy aplaudi do. Seguidamente se presentó el Conjunto de Guitarras que dirigió la Dra. Esperantina Rodriguez Walling. El Sr. Dr. Fernando Mendi guita, Secretario de la YMCA, ofreció unas palabras de saludo a los visitantes. El Dr. Raúl Martinez, hizo la presentación del orador invitado y el Dr. Tulio Diaz Rivera, dictó una elegía sobre el 10 de Octubre, terminando el evento con las notas del Himno Inmortal del Arzobispo McCarthy.

Al conmemorar la fecha patriótica cubana, del 10 de Octubre de 1968, la Y.M.C.A Internacional José Martí, ofreció el viernes pasado un acto que resultó brillante y muy consecuente, también tuvo como principal homenajeador a Su Excelencia el Arzobispo de Miami, Edward McCarthy.

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La Frialdad Fanática y el Prejuicio de un Medio

Nuestro Papa Juan Pablo II ya está de regreso, pero el impacto de su presencia entre nosotros permanecerá por muchos años en el futuro. Gentes de todas las creencias le dieron la bienvenida, le mostraron su afecto y le respondieron, muy a tono con lo que representa, no como un político o un jefe de estado, sino como un pastor de almas.

Por esta razón es que nos quedamos pasmados, y sorprendidos ante la arrogancia ignorante del editorialista del Miami Herald quien, el Domingo 7 de Octubre, llamó al Papa, casi literalmente, malagradecido y deshonesto. El nombre del Papa es, a los ojos del Herald, es que el predicó la pluralidad de la doctrina católica en claro e inequívoco lenguaje.

Esto, aparentemente, no debió esperarse porque, como dijo el Herald, el pueblo americano lo recibió con calor y amor. ¿Cómo respondió el Papa? Él reiteró la enseñanza Católica sobre interconversión, control de la natalidad, aborto, divorcio, celibato y la limitación del sarcerdocio sólo para los hombres. Según el Herald, esto fue un terrible error porque la firme ley moral de la Iglesia es imparable y la posición del Papa enajena aun mas a algunos católicos.

¿Y qué? ¿Qué más podía decir el mentor de la Iglesia Católica? Después de todo, nosotros esperábamos que él, y nuestros obispos dirijan el espíritu de la iglesia. Pero el editorialista del Herald no está de acuerdo con esto y no tiene significación alguna. En verdad, la reafirmación de las enseñanzas morales de la Iglesia es algo que todos necesitamos que se nos repita a menudo, aunque muchos en este mundo rebuñados de la Iglesia Católica.

Mirando al mundo de hoy, cualquier persona honesta solo puede lamentar el hecho de que está en un terrible estado de confusión, borroso y desorden de generación de los estados Helénico y Romano de tiempos pasados.

Pudieran quizás ignorar las expresiones de fanatismo hipócrita y el editorialismo que el editorial del Herald si no hubiese estado mezclado con el ofensivo cartón de Morín del Martes 9 de Octubre. En el se caricatureaba a un sacerdote predicando con un semblante de profesor con un hombre del pasado detrás de la reja. El texto decía: “Padre, perdóname. Yo he pecado, para comenzar debo decir que soy mujer...” Es obvio que el caricaturista trabajó de manera que las mujeres no tienen importancia en la Iglesia Católica y que, en verdad, son consideradas inferiores.

El editorial y la caricatura, en una sola masa, solo pueden ser consideradas una vilicia, una difamación y una calumnia contra la Iglesia Católica. Debe señalarse que ellos son muy cuidadosos en no atacar a ningún otro de los grupos religiosos principales. Sin duda nos crean fácilmente para su difamación y calumnias, y piensan que de alguna manera siempre se van de salir con la suya. Se sienten libres para mofarse de nuestras costumbres religiosas y hay evidencia de esto en el reciente pasado y pretenden usurpar la dirección moral de nuestra comunidad. Los temas de la visita del Papa Juan Pablo II fueron amenazas de libertad y hermandad y ecumenismo. Y estos temas, por una nación ya cansada y enferma de un superficialismo exceso de las drogas, la pornografía, el culto a la belleza y otros similares. La vasta mayoría de los Americanos de cualquier credo o raza acogieron calidamente la refrescante y firme posición del Papa Juan Pablo II.

Pero el Miami Herald no quiere ser anulado. Quizás el Papa haya ratificado su conciencia y quieran demostrar que ellos no saben más de la Iglesia Católica que el mismo Papa.

Su editorial, y su caricaturita, revelan, no solamente la grandeza de su ignorancia, sino también el odio manifiesto contra católicos y prejuicio. Es penoso porque el Herald hizo un trabajo encomiable reportando la visita del Papa. Es difícil conciliar esta cobertura de los eventos con el difamatorio de los católicos y de su guía, el Papa Juan Pablo II.

OFICIAL

La Cancillería anuncia que el Sr. Arzobispo McCarthy ha hecho el siguiente nombramiento:

El Rdo. Sergio García Miró como pastor Asociado para la Parroquia de San José, Miami Beach, efectivo desde el 12 de Octubre de 1979.

Sacerdote Español Beatificado

CIUDAD VATICANA – (INCI) – El Papa Juan Pablo II proclamó Beato al sacerdote español del siglo pasado, Enrico de Osso y Cervello, en solemnidad de la Orden del Ángel de San Pedro, el pasado Domingo 14 de Octubre.

El nuevo Beato Enrico, quien falleció en 1896 a la edad de 55 años, fue el fundador de las Hermanas de Santa Teresa de Avila, orden de monjas educadoras que cuenta con más de 2,000 miembros.

Además, el Padre Enrico fue un notable predicador y un pionero en el estudio de métodos catequísticos.

En su homilía el Papa dijo que el Beato Enrico “fue uno de los más grandes catequistas del siglo XIX y muy actual en este momento para toda la Iglesia.”

Poco después de la Misa, el Papa apareció en la ventana de su salón y antes de dirigir las oraciones del Angelus, expresó “que la Orden fundada por Beato Enrico se encuentra en memoria de Santa Teresa de Avila”, cuya espiritualidad evocó especialmente marcada por una profunda vida de oración. La espiritualidad Teresa es sobre todo profunda oración, que es la fuerza de toda apostolado, y así es también el Beato Enrico. La oración era el alma de su sacerdocio y de su apostolado.

¿Buscas algo que hacer?

Seguir la huella de Cristo, caminar paso a paso con Él, esa es en realidad nuestra meta. Buscarlo dondequiera que haya un corazón capaz de amar, servirle en las grandes ciudades y en los lugares más apartados. Allí donde almas ocultas y sencillas luchen por triunfar en la vida, allí donde almas valientes y esforzadas trabajan por un mundo mejor, allí está Cristo.

El Cristo emigrante, representado en tantos obreros pobres y humildes de quienes muchas veces se abusa... El Cristo desamparado que vive en tantos – infelices que día a día tocan a nuestra puerta... En los niños desorientados y sin infancia, desde su niñez tienen que enfrentarse a la rudeza de la vida... ES AQUI DONDE NOS NECESITA CRISTO!

El Cristo que vive en los hombres y mujeres desesperados, arrastrados por el vicio y el pecado, el Cristo que gime ahogado en el interior de los hombres que buscan únicamente la carne y el poder, la comodidad... El Cristo que sufre en los abandonados, en los ancianos... ES AQUI DONDE NOS LLAMA Y NECESITA!

Es por esta razón que aquí en la Florida, en las Hermanas Guadalupanas del Espíritu Santo rezan los labos apostólicos tan arduos para que la Iglesia Católica de esta ciudad contenga de ella...

En Miami trabajan en dos parroquias: St. Raymond y Gesu. En la primera se coordina la educación religiosa infantil, se – promueve la literatura y se asocia la catequesis juvenil y de adultos. En la última, se colabora en la educación religiosa y se promueve la formación de las comunidades cristianas donde reciben la Palabra de Dios los ancianos y los retirados.

Todos somos testigos vivientes de la necesidad urgente que el mundo tiene de Dios, necesidad que muchas personas no pueden soportar porque no hay quienes les ayuden. ¡TU PUEDES SER ESA AYUDA! Quizás Dios ha puesto en ti la capacidad de ser ANA para que El llegue a otros.

Siempre ha habido quien cede parte de su tiempo trabajando para que Dios llegue a cada corazón pero, como en todo trabajo, los que quieren personas que se unan a TIEMPO COMPLETO (FULL TIME), quienes MISIONERAS abnegadas y entregadas que les ayuden a curar las llagas del pecado que llenan el mundo.

Para ti, Joven, es este llamado. Dios te pide que te trabajes a tiempo completo, que seas su MISIONERA; Tu salario: El ciento por ciento. Buscarlo dondequiera que este en tu corazón, a ti se te llama. Si te interesa, puedes escribir a las Hermanas Guadalupanas del Espíritu Santo, 24 S.W. 4th Street, Miami, Florida, 33135
San Antonio Maria Clarét

Evangelizador de los Cubanos

Proclamar el Evangelio es la misión y la razón de ser de la Iglesia. La Iglesia existe en orden a la evangelización y es ella quien confía esta misión a todos los bautizados. En ella, el Espíritu Santo toma a algunos de sus hijos e hijas para enviarlos a la gran misión de evangelizar los pueblos.

San Antonio María Clarét tuvo el gran honor de ser el Apóstol de Cuba, su primer Arzobispo. El 18 de Febrero de 1845 tomaba posesión de la sede en la Catedral. En sus palabras de saludo dijo al pueblo cubano: “La verdadera fe, da ser la Virgen Santísima. La forma de gobierno la que Ella me inspire”.

San Antonio María Clarét vivió con el pueblo cubano, sintió con él, sufrió con él, gozó con él, buscó fortalecerlo en la fe recibida, obra la justicia y lucró por ella, hasta el punto de llegar a derramar su sangre, como en efecto hizo en el atentado de que fue objeto, la sangre, como en efecto hizo, la que lo pegaba donde más nos duele, como en efecto hizo.

Folletos Sobre Cáncer en Español

El Instituto Nacional del Cáncer ofrece al público un folleto bilingüe, que responde a las preguntas sobre el cáncer, las causas ambientales del cáncer, y en especial enfasis en la previsión y en las formas de descubrirlo a tiempo y tratarlo de inmediato. El folleto también incluye números telefónicos de los Servicios de Información sobre el Cáncer, a los que puede llamarse, sin costo alguno, para hacer preguntas adicionales sobre esta enfermedad.

Para obtener ejemplares gratis de este folleto sírvase escribir a la siguiente dirección: Office of Cancer Communications National Cancer Institute, Bethesda, Maryland 20205

Primera Piedra Parque San Juan

La Primera Piedra del Parque Deportivo y de Recreación “San Juan de Puerto Rico” será colocada el día 27 de Octubre, en la esquina de la 125 y la 144 NW de la calle 26. A este acto invitan sus patrocinadores, las Damas Asociadas de la Divina Providencia y las Hermanas Marianitas. El parque San Juan viene a satisfacer con una nueva comunidad en esa área de la ciudad.

La Unión de Trabajadores de Granjas de la Florida llevó a cabo una manifestación urgindo el boicot a las lechugas, que tuvo lugar en SW 27th Ave. y Ruta número 1 el pasado Viernes por la noche. Stephen Roberston, Director de la organización en la Flori-
da, asegura que fue muy provechosa. Iguales actos se llevaron a cabo en otras provincias del estado. También dijo Roberson, que las ventas de lechugas Iceberg bajaron mucho en relación con las del año pasado.

Los Padres y la Educación

(Viene de la Pág. 1 A)

El 24 de Octubre todos los que hemos tenido en su casa a un apóstol, los que recibimos aquella semilla, celebraremos su nacimiento. En esa celebración de acción de gracias al Señor, Recuerden el día 24 de Octubre, miércoles, en la Ermita a las 8:00 de la noche.

Igualmente actos se llevaron a cabo en las principales ciudades del estado. También dijo Roberson, que las ventas de lechugas Iceberg bajaron mucho en relación con las del año pasado.

San Antonio María Clarét dejó una profunda huella en el corazón del pueblo cubano. Con el deseo de la salvación de las almas, promovió la renovación del clero. Buscó la colaboración activa de los laicos, fundó las religiosas de María Immaculada y las Misioneras Claraianas; sembró la semilla de la fe, la esperanza y el amor. Hoy recordamos sus frutos.

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Segundo: El día 24 de Octubre, miércoles, en la Ermita a las 8:00 de la noche.

Tercero: Si este tema nos pega donde mas nos duele, quizás sea que nos está revelando algo muy personal. Puede ser que tengamos miedo de que hasta ahora no hemos hecho un buen trabajo, sea dentro de nosotros mismos o en lo que atañe a nuestros hijos. Si es así, corra a la iglesia. No se deje llevar por los dictados del mundo y entienda que no hay nada que se pueda enfrentar a trabajo que como padres podemos realizar mejor que nadie por nuestros hijos. Por que nadie ama a nuestros hijos como nosotros.

(La próxima vez trataremos de la educación en el campo de la sexualidad humana.)

Los Padres y la Educación

(Viene de la Pág. 1 A)

acuerdo con la regla que les dieron.

Una pareja, por quien sientan gran respeto, me contó recientemente como ellos hicieron un gran esfuerzo de voluntad para al fin, sentarse con su hija de once años y explicarle a la niña lo que era la relación sexual. Para ellos fue una difícil tarea pero los dividió los recibieron. Un niño cuando la niña les dijo: “Gracias por decirmelo eso! Nunca más tendré tiempo de preguntarles algo. Ya se que ustedes comprenden”. Aquel momento los unió a ella para siempre. Para algunos de nosotros es tarde para ser los primeros. Pero de todas maneras podemos comenzar en este momento, cualquiera sea la edad de la niña, y le decimos los derechos y los deberes, en materia sexual, es un proceso de toda la vida.

Los niños son de sus hijos, los jóvenes son de sus hijos, las religiosas de María Immaculada, Misioneras Clarianas, las Damas Auxiliares, las Damas de Nuestra Señora de la Caridad, y las Damas de Nuestra Señora de la Caridad, con la ayuda de su hija de once años y explicarle a la niña lo que era la relación sexual. Para ellos fue una difícil tarea pero los dividió los recibieron. Un niño cuando la niña les dijo: “Gracias por decirmelo eso! Nunca más tendré tiempo de preguntarles algo. Ya se que ustedes comprenden”. Aquel momento los unió a ella para siempre. Para algunos de nosotros es tarde para ser los primeros. Pero de todas maneras podemos comenzar en este momento, cualquiera sea la edad de la niña, y le decimos los derechos y los deberes, en materia sexual, es un proceso de toda la vida. Se deben tomar en cuenta los temores, el miedo, la vergüenza, la duda, y el abuso. Se debe tomar en cuenta los temores, el miedo, la vergüenza, la duda, y el abuso.

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Taller Socio-Pastoral

La Oficina Regional del Sureste para Asuntos Hispa- nos ha preparado un taller de Programación y Evaluación en La Acción Pastoral, presenta- do como un servicio para los dirigentes de la Pastoral Hispa- nos en los Movimientos y en las parroquias. La programación y la evaluación son ele- mentos básicos para el dirigente que tenga a su cargo cual- quier tipo de apostolado.

El director de este Taller es el Dr. Ricardo Puerta, li- cenciado Cooperativismo en la Universidad de Puerto Rico, y doctorado en Sociología del Desarrollo en la Universidad de Cornell.

Las sesiones tendrán lugar en el Seminario St. John Vian- ney, comenzando el Viernes 26 de Octubre y finalizando el De- mingo 28. Para más detalles llame al teléfono 223-3711.

El Día de la Familia en Gesu

El próximo domingo, día 21 de Octubre habrá una gran reunión de familias de la comu- nidad hispana en los salones de la Iglesia Gesu, con motivo del Día de la Familia. Nadie se quiere perder el suculento menú criollo que se anunció. Es fantástico. Se servirá desde las 11 AM hasta las 3PM.

Liturgistas Hispanos se Reúnen en Chicago

CHICAGO — El recién formado Instituto de Liturgia Hispana celebró una reunión de los 7 de septiembre en la ciudad de Chicago para comen- zar a desarrollar textos litú- rgicos que sean más apro- piados para los hispanos que viven en los Estados Unidos.

“Durante demasiado tiempo, los hispanos de los EEUU han sido considerados como una masa homogénea, uniforme, sin individualidades, sin personalidades; como un conjunto de personas que hablan español, que forma una masa homogénea, uniforme, que no tiene identidad propia”, declaró el Padre Roberto Torres, director de la comunidad de Gesu, y presidente del Instituto. “Por lo tanto, ya es hora de que la Iglesia examine más de cerca nuestro pluralismo y comience a verlo como un regalo más que los hispanos ofrecen a la Iglesia. Este pluralismo debe ser visto como elemento creativo, no como un obstáculo. Y en el caso de los hispanos de Chicago, estoy seguro de que podrían insertarse en la vida de la Iglesia, en las parroquias, en los grupos de estudios bíblicos, etc., etc.”

Entre los asistentes se en- contraban líderes laicos y reli- giosos hispanos. Pero, más importante, se traba- jaron activamente en el campo de la lucha por los hispanos de los EEUU.

El Padre Torres afirmó lo ya expresado por el Padre Eli- zondo, que “la fuerza más po- derosa que nos puede unir co- mo humanos es el amor”. Los hispanos de los EEUU son el establecer más cla- romente nuestra identidad como hispanos y como católicos, no como elementos de una cultura en la que hablamos español.

El Instituto de Liturgia Hispana ha aceptado el reto de trabajar arduamente para pro- mover, engrandecer y purificar los símbolos religiosos populares de los hispanos. Con sus facilidades, experiencia mi- nisterial, y conocimientos li- túrgicos, este Instituto concentrará sus for- uezos en incorporar estas símbolos en una forma más relevante para los his- tóricos de las liturgias del pueblo.

No todos los participantes es- tán convencidos de que al lle- var a cabo esta tarea, estemos haciendo lo correcto, ya que requieren las reco- mendaciones de los Padres Juan Pablo II en su discurso a los Obispos Latinoamericanos en Puebla.

Para más información sobre el Instituto de Liturgia Hispana, comuníquense con el, en: 2500 North Nikey St., Little Rock. Ar. 72207.