

# 'I Come As A Servant'

By JERRY FILTEAU

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

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

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

The more than three-hour service in St. Peter's Square inaugurating the ministry of Cardinal Karol Wojtyla as Pope John Paul II, started inside the basilica—out of the view of the hundreds of dignitaries and the more than 250,000 other people packed into the square and overflowing into nearby streets.

At 10 a.m. Rome time (5 a.m. EDT), the Sistine Choir began to sing "Veni Creator Spiritus" ("Come Holy Spirit" as the new pope, elected six days earlier, prayed at the tomb of Peter beneath the basilica's Altar of the Confession.

Then 112 cardinals, preceded by about two dozen

ceremonial assistants and deacons, filed out of St. Peter's, down the upper steps, and across the large, ornate red and gold carpet stretching from the upper steps to the altar platform 50 feet away.

FINALLY CAME Pope John Paul, flanked by his two papal masters of ceremonies and Cardinals Pericle Felici and Silvio Oddi. The crowd applauded vigorously as he walked toward the altar. More than 300 bishops were seated on his right and some 800 dignitaries representing foreign nations were in the seats to his left.

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

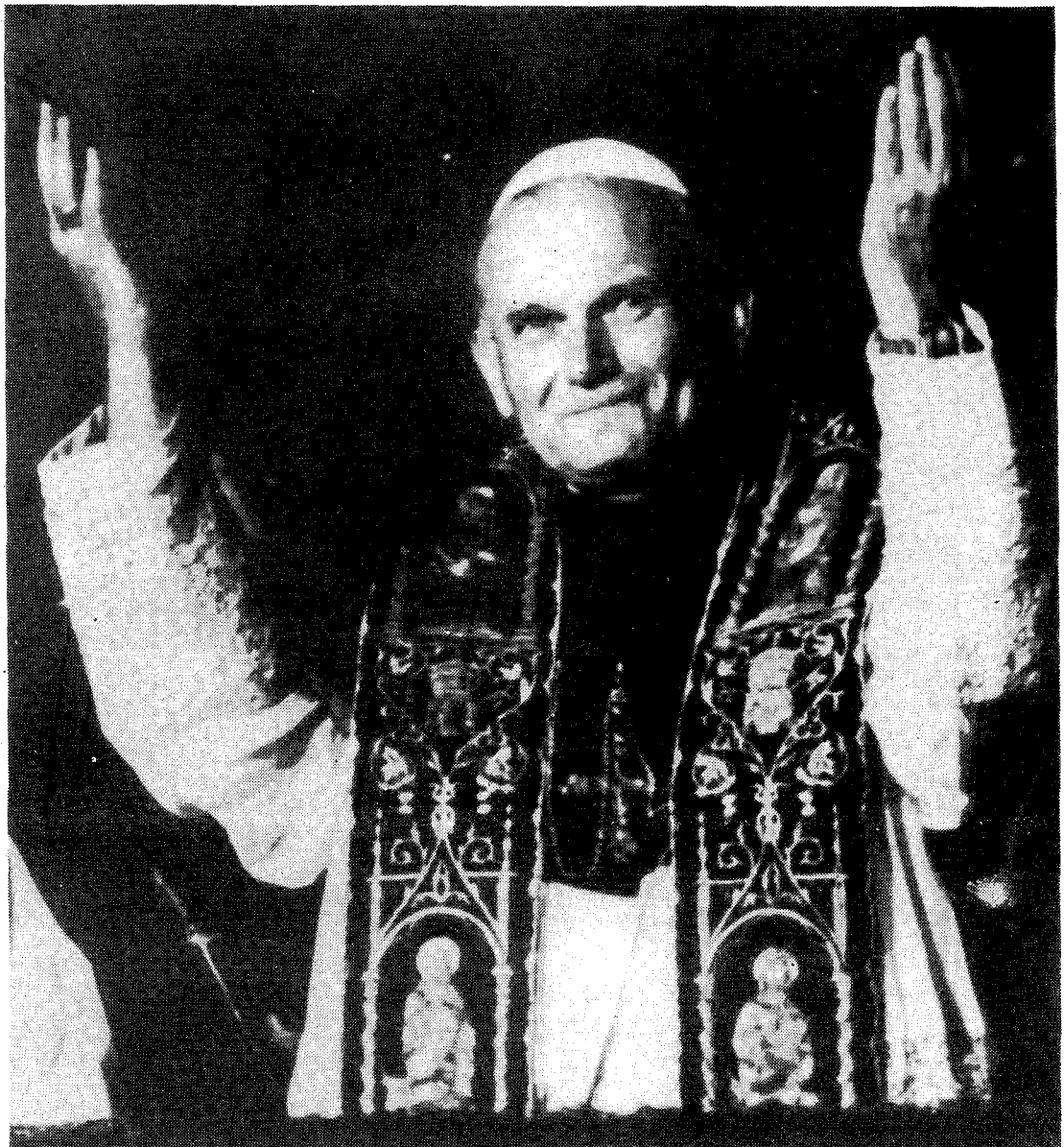
The national delegations included Polish President Henryk Jablonski and King Juan Carlos and Queen Sofia of Spain. Heading the U.S. delegation were Speaker of the House Thomas J. "Tip" O'Neil and his wife and Polish-American Zbigniew Brzezinski, presidential assistant for national security affairs.

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

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

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

As his predecessor John Paul I, Pope John Paul II did not follow the centuries-old tradition of being crowned with the papal tiara. He



Our new Supreme Pastor John Paul II.

referred to this later in his homily saying:

"The last pope to be crowned was Paul VI in 1963, but after the solemn coronation ceremony he never used the tiara and left his successors free to decide in this regard.

"POPE JOHN PAUL I, whose memory is so vivid in our hearts, did not wish to have the tiara—nor does his successor wish it today. This is not the time to return to a ceremony and an object considered—perhaps wrongly

—to be a symbol of the temporal power of the popes."

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

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

In a break with normal ceremonial precedence, the

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

AFTER THE concelebrating cardinals came two of three other cardinals who were not concelebrating: 83-year old Cardinal Paolo Marella and Cardinal Josip

(Continued on Page 3)



Colorful costumed Miamians of Polish extraction celebrate mass in honor of Pope John Paul II—see story and pictures on page 16.

## Tall Pope John Paul II may not use throne

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

Vatican visitors com-

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

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

preference.

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

# IRS Proposal Endangers Catholic Schools

By JIM CASTELLI  
WASHINGTON—(NC)—  
The U.S. Catholic Conference has accused the Internal Revenue Service of "unjustifiably intruding into the internal affairs of Catholic schools."

George Reed, USCC general counsel, made the charge in written comment on proposed IRS anti-discrimination regulations.

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

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

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

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

THE REGULATIONS are aimed at "segregation academies," private schools established to subvert public school desegregation programs.

The regulations would require private elementary and secondary schools established or greatly expanded at the time of public school desegregation

programs to prove they do not discriminate on the basis of race or to lose their tax-exempt status.

If a school loses its tax-exempt status, people who contribute to the school cannot claim their contributions as tax deductions.

A school can prove it does not discriminate, Reed said, if it follows the following procedure.

"THE PROCEDURE," Reed said, "sets the dividing line between significant and insignificant minority enrollment at the figure computed by multiplying the percentage of the minority school-age population in the community served by the school by 20 percent. No justification is given for this formula."

Reed criticized the definition of community in the regulations, which define community as the public schools district served by a private school and any other district from which the school draws five percent of its enrollment.

He said the definition means "a parish school will not be evaluated on the basis of its own geographical boundaries. It will be judged on the basis of public school boundaries which are totally different from those of the parish."

In many cases, such as Los Angeles, a public school district covers the entire city while a parish covers only a small area, Reed said.

HE SAID the proposed regulations do not consider the religious preference of the mi-

nority students involved or a church's right—spelled out in the Civil Rights Act of 1964—to give preference to its own members in hiring staff and enrolling students.

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

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

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

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

Reed said the proposed regulations should be withdrawn or modified.

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

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

SCHOOLS MUST also keep records on minority enrollment and hiring.

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

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

He said partial results of a

national survey show 89 of the approximately 160 Catholic dioceses have "no safe haven" policies to insure that parents do not enroll students in Catholic schools to avoid public school desegregation.

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

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

## Pope has been world traveler

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

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

Cardinal Wojtyla visited cities in the U.S. and Canada on a 12-day trip to North America in 1969.

He returned to the U.S. for about six weeks in the

summer of 1976. He and other Polish bishops attended the International Eucharistic Congress in Philadelphia and traveled to cities with large Polish populations.

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

That summer he also visited West Germany where he received an honoris causa degree from the University of Mainz.

He returned to West Germany in September of this year Polish primate Cardinal Stefan Wyszyński as a guest of the German bishops.

# Family Life Ministry Plan Lauded By Delegate

WASHINGTON—(NC)—Termining the U.S. bishops' pastoral plan for family ministry "an inspired development of the spirit of Vatican II, Archbishop Jean Jadot challenged participants in a national family life workshop to lead the way for

the world in making the parish "a community of families."

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

"A Vision and a Strategy."

ALTHOUGH HE conceded that "for those of you are just beginning, the task may seem insurmountable," Archbishop Jadot said the laity must take responsibility for family life programs.

"Families must realize that the diocesan and parish programs are truly their own, that much of the success of failure of improving the quality of family life depends on them," he said.

"It is not mainly a question of words and study," the archbishop added. "It is rather a question of the quality of our life, where an invisible presence is expressed by an atmosphere of peace, times of silence, traditional family celebrations, the exchange of gifts; in short, the signs and symbols of family life."

The U.S. bishops' Plan of Pastoral Action for Family Ministry, approved last November in Chicago, provides both "well researched observations about primary needs of our Catholic families of today" and "a pastoral theology that is at

one and the same time realistic and far reaching," Archbishop Jadot said. It calls for the celebration of a 1980 Family Year and for a decade of research and development in the family ministry field.

NOTHING THAT "the need for improved family life is almost universal," the archbishop said the U.S. church has a unique opportunity to perform "a prophetic role in formulating a creative response to problems of an international scope.

"The American bishops' plan suggests pastoral initiatives which may benefit families of other nations," he told the nearly 300 diocesan family life representatives attending the conference. "You may be the ones to demonstrate the viability of family-to-family ministry programs."

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News - 758-0543

Advertising - 754-2651

Circulation - 754-2652

Ft. Lauderdale - 525 5157

W. Palm Bch. - 833-1951

# 'I Come To Rome As A Servant'

(Continued from Page 1)

Slipyi, 86-year old exiled Ukrainian-Rite Archbishop of Lvov, Russia.

The third cardinal present but unable to concelebrate or ascend the steps to pay homage was U.S. Cardinal John Wright, 69, who was still in a wheelchair following recent leg surgery.

During the cardinals' procession, which lasted 45 minutes as the new pope spoke personally with each one, the Sistine Choir and the 250,000 people in the square alternated in signing a canticle of praise to God with the antiphon: "You are Peter and upon this rock I will build my church."

The first reading, read in English, came from the 52nd Chapter of Isaiah. It spoke of Jerusalem shouting for joy as it witnesses the return of the Lord, "consoling his people, redeeming Jerusalem."

**THE SECOND** reading, in Polish, came from the First Letter of St. Peter. It charged church authorities to rule by example and in love rather than as dictators or simply out of a sense of duty.

## John Paul Meets Press

By JOHN MUTHIG

**VATICAN CITY—**(NC)—Pope John Paul II held an unprecedented 45 minute "walking press conference" with nearly 1,000 journalists Oct. 21 in St. Peter's Basilica.

Walking from side to side down the center aisle of the Hall of Benedictions which runs along the facade of St. Peter's, Pope John Paul shook hands with hundreds of reporters and answered questions into microphones held by incredulous broadcasters.

"ARE WE GOING to Poland with you in May, Your Holiness?" asked an Italian reporter.

"Yes, if they let me go," answered the pope who responded to questions in Italian, English, French, German and Polish.

"I hope the American Catholic press will be kind to me and to the church," said the pope in a short English-language conversation with A.E.P. Wall, editor of the Chicago Catholic.



**REIGN BEGINS**—Cardinal Pericle Felici places a simple woolen pallium over the shoulders of Pope John Paul II during the installation Mass in St. Peter's Square. The pallium, symbol of the papal office, is similar to the one worn by the Pope's predecessor, John Paul I.

The Gospel was read first in Latin and then in Greek as a sign of church universality. The Gospel was from St. John

In this formal French talk, Pope John Paul II urged reporters to use freedom of the press well and not to fall into sensationalism, oversimplification or misinterpretation of church news.

"IT IS hard to present properly the church's true face," he said.

"The events are always difficult to interpret for oneself and for others, and they are almost always complex," he added.

"It is enough for one element to be forgotten inadvertently, omitted willfully, minimized or exaggerated to falsify contemporary facts or future developments," said the pope.

The pope said church events are especially hard to understand for those who view them "without the vision of faith" or who have to report them in terms which a mass audience can understand.

**YOU MUST** rouse the interest of your public," said the pope, "and your agencies demand often, and especially, sensational stories." He warned journalists against the

temptation of reporting human interest anecdotes which can sometimes be valuable but are sometimes irrelevant or not completely true.

The pope also cautioned journalists against trying to find a political significance in every action of the church.

"In this light things are often simpler than is imagined. I dare say my election was that way," he said.

"Use the freedom of the press well to discern the truth as closely as possible and introduce your readers, listeners and viewers to all that is 'true and noble, that is just and pure, and all that is worthy to be loved and honored.' In the words of St. Paul: all that will help them live in justice and brotherhood, discover the ultimate meaning of life and open to them the mystery of God," he said.

**THE POPE ASKED** reporters to try to understand the church's spiritual motivations when reporting religious news.

and recalled how Jesus told Peter to "feed my sheep."

Speaking in a strong, vibrant voice in his half-hour homily, Pope John Paul stressed Peter's declaration to Jesus: "You are the Christ, the son of the living God."

The pope asked believers, those seeking God and those tormented by doubt to listen to the words of Peter.

**POPE JOHN PAUL** was repeatedly applauded as he told the crowd in his excellent Italian:

"To the See of Peter in Rome there succeeds today a bishop who is not a Roman. A bishop who is a son of Poland. But from this moment he too becomes a Roman. Yes—a Roman."

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

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

**HE THEN** greeted others

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

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

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

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

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

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

Someone from a group dressed in Polish costumes sitting just behind the barriers threw a bouquet of flowers over the barricade. A young boy slipped through the barricade and brought it to the pope. He took it and gave the boy a hug and a pat on the head.

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

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

And then he urged them to return home, saying it was their lunchtime "and the pope's too."

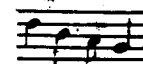
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# Visits reveal Pope's style to Americans

By **STEPHENIE  
OVERMAN**

Cardinal Karol Wojtyla of Cracow, Poland could leave home without a American Express card even before he became Pope John Paul II.

The new pope has visited so many U.S. cities that his name and face were recognized by Polish-Americans throughout the country when he stepped out onto the balcony after his election Oct. 16.

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

In 1976 he came to the Eucharistic Congress.

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

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

According to Father Majka, in September, 1969 Cardinal Wojtyla visited Buffalo, N.Y.; Hartford and New Britain, Conn.; Cleveland, Ohio; Detroit and Orchard Lake, Mich.; Boston;

Washington; Baltimore; St. Louis; Chicago; The National Shrine of Our Lady of Czestochowa in America, in Doylestown, Pa; and Brooklyn, N.Y.

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

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

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

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

FROM CANADA he visited Chicago, which has the largest community of Poles outside Warsaw, Poland. He visited Stevens Point, Wis.

and then returned to Chicago. From there we went to Boston; Los Angeles; Great Falls and Billings, Mont.; back to Chicago and then on to Cincinnati. His final stop was New York City.

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

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

"He is a very spiritual and prayerful person—reserved but with a strong personality," according to a Florida priest who was a classmate of the new pope.

Although he had not seen him for 28 years, Msgr. W. Thomas Larkin, of the Diocese of St. Petersburg, Florida, immediately recognized his college friend as soon as he saw him on television. "I lived in the same house with him; sat across the table from him at meals, I remember him as being a humble and reserved man, yet quite brilliant."

Commenting on the pope's reputation as a church leader who has experienced the tensions and difficulties of

leading his people under a communist government, Msgr. Larkin gave an insight into the character and commitment of Pope John Paul.

"I REMEMBER in 1948 when the communists in Poland had imprisoned some 700 priests. The then-Father Wojtyla decided that he would return to Poland from Rome. When I asked if he was afraid, he showed his faith and conviction when he said 'I am afraid, but my place is with my people.'"

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

"He always says he likes the openness of the American sisters," she said, commending the same openness in the new pope who has said he considers the Resurrection Sister provincialate in Rome "his second home."

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

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

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

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

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

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

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

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

## 'Pope Is Man Of Reasoned Faith'

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

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

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

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

The cardinal said critics of the church’s efforts to improve relations with communist-ruled countries of Eastern Europe “are flagging their own ignorance.” The pope does not believe you can isolate communists, he added.

“They are people to evangelize. He has a real fatherly love for them. We have to reach them, preach them the truth,” said the cardinal.

“CAN YOU preach to someone you’re not talking to?” asked Cardinal Krol.

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

“In Poland,” he said, “you have a lot of non-believing communists. They practice communism but don’t believe it. They call them ‘radish communists,’ red on the outside, white on the inside.”

These people help the church maintain itself in Poland, he said. They carry a communist party card to maintain their jobs and leak planned government restrictions on the church so that sermons opposing the projects can be preached arousing significant opposition to prevent approval, said the cardinal.

CARDINAL KROL said the new pope’s actions also show an independence of the Roman Curia bureaucracy.

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# Pastoral Ministry To 'Hurting' Families

Archbishop Edward A. McCarthy has wholeheartedly adopted and put into process the U.S. Bishops' Plan of Pastoral Action for Family Ministry.

One of the main areas of concern of pastoral ministry is to "hurting" families, and families wounded by divorce are hurting families.

**SISTER AGNES** Bernadette Gott, O.P., a Dominican Sister of the Congregation of St. Catherine De'Ricci, whose Motherhouse is in Media, PA, recently became a full time staff member at the FAMILY ENRICHMENT CENTER, as Associate Director for Family Life, Minister for Separated and Divorced Catholics of the Archdiocese.

Sister became involved in this ministry to be a visible



SISTER AGNES

and active sign of the Church's healing, caring presence for the members of broken families.

The goals of the ministry are:

- to support and heal
- to call to ministry (like-to-like and in the parish)

This is to be accomplished through:

- establishing support groups in parishes and/or regions for separated and divorced Catholic women and men;

- assisting and encouraging the support groups already established;

- in Leadership training for present and potential leaders of the groups;

- in Single Parenting Sessions.

**THE PURPOSE** will be to establish spiritual help and personal growth; emotional support and social sharing; educational and informational programs and referral or professional counselling if needed or wanted.

Sister Agnes said:

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

"I will always uphold the Church's teaching on the permanence and indissolubility of marriage, but recognize that not everyone can achieve this ideal, even though they, too, believe in it and want to live it. The

divorced are hurting and suffering and in need of acceptance and healing, so they can be helped to see themselves as whole persons, loving and lovable members of our parish families."

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

**PART OF THE** process is to effect an attitude change through information and education in the total parish community and school, especially with regard to the Church's teaching on the Sacraments and annulments. For example, just one area of

widespread misunderstanding is the number of Catholics who erroneously believe that a person who is divorced may not receive the Eucharist, even though they have not remarried.

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

## Auschwitz-martyred nun honored at Mass

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

Father Flannery spoke at a memorial Mass sponsored by the Edith Stein Guild in Our Lady of Victory Church, Manhattan. It followed the dedication of a burnished bronze plaque honoring Carmelite Sister Theresa

Benedict of the Cross (Edith Stein), who died in 1942 at the Auschwitz concentration camp because she was both a Christian and a Jew.

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

"We had better turn to Sister Theresa Benedict to help us give an account of ourselves, whether we are Christians or Jews.

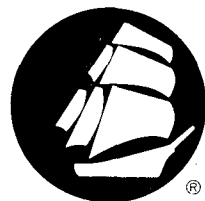
The plaque in the church vestibule was sculpted by Jacqueline Belfort-Chalat of Lemoyne College, Syracuse, N.Y. It shows the nun holding two children, with other concentration camp victims, at the foot of the cross of Calvary. It bears the inscription: "Her Calvary was Auschwitz."

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

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# Dignitaries Attend Inaugural Mass

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

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

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

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

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

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

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

The Orthodox Church in America was represented by Archbishop Sylvester.

Archbishop Marinus Kok, president of the Union of Utrecht, represented the Old Catholics.

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

and Uganda Bishop Misaeri Kauma.

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

**SECRETARY GENERAL** of the World Alliance of

Reformed Churches, Pastor Edmond Perret, also attended.

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

The World Council of Churches representative was Bishop Hans Heinrich Harms,

vice president of the executive committee.

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

**TWO REPRESENTATIVES**

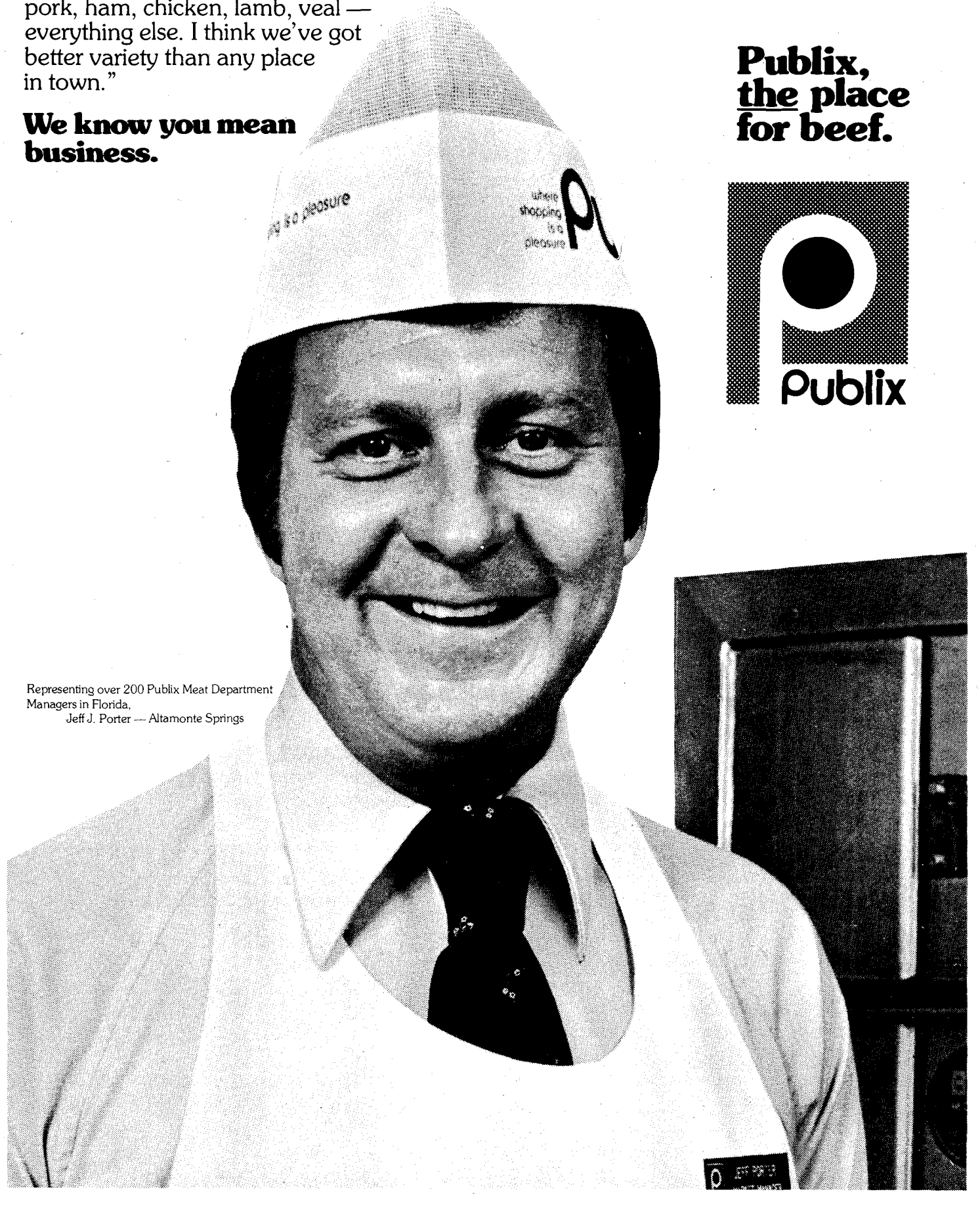
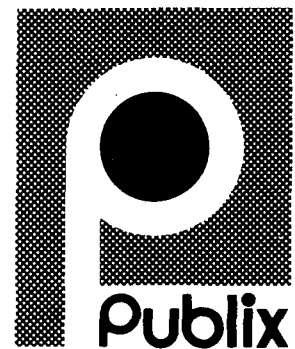
of the world Jewish community—Fritz Becker of the World Jewish Congress and Polish-born Joseph Lichten of the Anti-Defamation League of B'nai B'rith—were present. Canada's representative was Allan Maceachen, vice prime minister.

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## Editorial

### Travail Of Publishing

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

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

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

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

Some subsequent legal opinions have indicated that the IRS ruling does not apply to Catholic newspapers, even though it might cover parish bulletins and other non-profit newsletters. However, the Counsel of the Catholic Press Association of the U.S., has opined that the latest ruling of the IRS is still ambiguous and constitutes a

real danger for us to publish material which would threaten our tax exemption status.

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

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

For our part, we think the ruling is a threat to the freedom of the press. Still,

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

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

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

### Weighing The Issues

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

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

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

It is because of this statement by our bishops that we have constantly maintained the folly of casting one's vote based on a candidate's position on one issue alone. It is certainly something to think about—and one should weigh all the issues a candidate stands for before pulling the lever at election time.

## Letters to the Editor

**Editor:**

In reply to your casino story, I respectfully submit the following for your consideration.

In due honesty and sincerity it must be acknowledged that the great majority of the people in this country, and possibly in the world, gamble; for entertainment, to exhibit skill and match wits, and hopefully to win.

The prudent, temperate man finds wholesome enjoyment and entertainment in casino gaming. Our concern should be directed to the great percentage of the people who, do to our laws, gamble illegally and contribute to the support of the criminal element.

I support legal gaming; and, have faith in our police and legislators. Racket free gaming

is a reality today promoted by legitimate major business enterprise. Legal gaming protects the gambler; reduces corruption, and supports the economy, not the rackets.

**Frank J. Smith**  
Chairman  
Law Enforcement Committee  
Let's Help Florida

**Editor:**

By this time I pray and hope that all our Cuban priests have read Frank Soler's article that appeared on the Miami Herald Saturday, Oct. 14, 1978.

It was an open invitation to the Cuban clergy to act in behalf of the exile community and to help in the negotiations for the release of Cuban political prisoners.

As a Roman Catholic and as a

Cuban I firmly believe that any action taken by the priests to unite themselves and to aid in this worthy cause will be a sign to the world that the Spirit of God is living in the Church. Forgetting all differences and ideologies and not acting in a political move but in a humanitarian christian way they will come face to face with the suffering Christ living in our incarcerated brothers.

To enjoy the freedom, opportunities and comforts of this country and to forget our brothers deprived of even the most basic human rights is a negation of Gospel values and contradictory to what is preached from our pulpits.

Let us see some Christian love in action shown by the capacity to forget and to forgive, a most forgotten value in our

society today.

**Josefa Figueredo**  
Miami

**Editor:**

Several weeks ago you printed an article with the headline, "Sisters say new CBS series 'best vocation tool in decades.'" "This referred to the new T.V. program "In the Beginning," which is supposedly about a conservative priest working in an inner city project with a liberated nun.

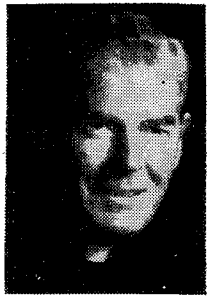
After watching three out of the first four episodes of this series, I find it very down grading to priests, nuns, and the Catholic religion in general. There is no respect shown toward the clergy and nuns, and the clergy and nuns themselves use bad

language, speak derogatorily against some of the Church's teachings, and make deals with each other which are not true to life. I have worked in CCD since 1968—, and in the Catholic School system since 1974, and I would say that "99-44/100%" of the priests and nuns I've been in contact with do not act like Sister Aggie and Father Cleary do on this program.

Protestant ministers, Rabbis, and other religious ministers are not portrayed in this manner on T.V., and it's about time we Catholics let the networks know we find this type of programming offensive to the members of the Catholic Faith.

**Judy Resta**  
Gainesville, Fla.





By Msgr.

James J. Walsh

# Getting Along for Christians

There is no danger of exaggerating the power of example in the Christian life. No one gets along quite so well when he is without the stimulus of inspiration to be found in the lives of others. By "getting along", I don't mean getting along in business and social contacts, watching a bank balance get fatter. The real business of getting along for Christians is an increase of faith, a growth in love of God, a break with sinful habits, big or little.

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

**NOT NECESSARILY** the great saints of the past, but the "little ones" whom the Church is spotlighting next Wednesday on All Saints Day.

In the midst of all the

evil, how easily we forget the earth is still peopled with holy men and women and children. And by habit we associate sanctity with extraordinary souls, the spiritual giants of the past, big Teresa and little Therese, Elizabeth Seton, Dom Bosco, and all the "starts" of Christian history.

We need to remember the little saints, the ones whom the Church will never canonize, but who are crowned in heaven. It is much easier to identify with them, to see them in the neighborhood, doing our kind of work, experiencing the same frustrations and temptations.

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

IT SEEMS likely that some of the "passed over saints" may turn out in the strange ways of divine appraisal to be greater than those on the Church calendar.

No one suspects their greatness. Even the neighbors do not think of them as saints,

although they find in them something inspiring and different which makes others better just to be in their presence. They may describe them as "saints", but they don't really mean it. We don't expect real saints to be around.

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

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

IT'S TOO BAD these persons who provide encouragement and inspiration do not get a fraction of the attention so readily given to the bad example of others. What a pity, because the quiet, unassuming candidates for holiness are indeed numerous and would indeed counteract the rotten influence of the few who get the headlines and have heads buzzing. They mind God's business and their own and carry along with them the stragglers who need such

support.

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

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

"But in it all, God gives you the grace needed for strength and light not merely for each day, but for each hour, each moment. There is always the sacrament of the moment, giving you the special grace of God, as you need it. Do not be afraid. Do not lose heart. God is not

calling you to be a Francis of Assisi or a Pius X or a John Neumann. He is calling you to be one of the little saints, in the special way he has planned for you."

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

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

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

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

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

## Welcome aboard, Father Kubala!

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

Father Kubala graduated from Mt. St. Mary's Seminary in Maryland and came stright to Florida where he was assigned first as a Deacon at St. Vincent Ferrer parish in Delray Beach. The late Archbishop Coleman Carroll ordained him in 1976, and he went to Immaculate Conception in Hialeah and just recently to Visitation Church in North Miami, where he maintains the archdiocesan Respect Life office.

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

One of his first goals is the formation of an Advisory Board, whose purpose, as he puts it, is to "involve people from civic and church-related organizations—health care, education, legal, youth, religious—people who can bring their own talents to our effort and provide



Fr. Kubala.

links to many other groups throughout the archdiocese."

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

Following visits to several South Florida pro-life groups, he commented, "In some areas the local right to life committees have been carrying the ball for some time and doing a great job of it. Since they are not church-related, they draw support from people of many faiths. In Naples they are active on several

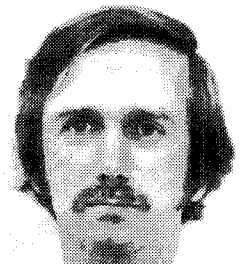
fronts—everything from TV ads to telephone surveys to a booth at the county fair and a parade float.

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

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

On education..."We need to teach the pro-life story to young people and others—unborn life, care of the retarded, the elderly, etc. There are some beautiful slides and movies available now, but so few people to do the teaching. For example, I'd like to make materials and training available the people like junior and senior high school teachers, as a start.

On legislation..."We are



By Dick Conklin

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

On personal involvement..."If we can retain the support of all the great people who have been involved up to now and pick up some of those who have been less involved, we can work wonders in this area. This is the civil rights, the human rights issue of the day. Unborn babies are dying and the same lack of respect for life is spilling over into the way we care for our old people, and others who require special care—the retarded, the handicapped. There is so much we can do. Our church has made its position very clear. The Scriptures say it in many ways. My favorite is John 10:10—"I came that you might have life, and have it to the full." "The rest is up to us."

# Bishop Fitzpatrick At Migrant Meet

By ARACELI CANTERO  
Voice Spanish Editor

ORLANDO, Fla. — "We the Church are the only ones who can bring the Christ dimension to our people. No government agency can do that," Bishop John J. Fitzpatrick of Brownsville, Tex. told some 70 people from across the country, in search for a national joint pastoral plan for the migrant workers.

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

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

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

He also took note of the questions raised and of the apparent dichotomy found by some, between the call to implement social justice and that of evangelizing.

For others, new in their ru-



Participants at the Migrant ministry workshop in Orlando, surprised Bishop John J. Fitzpatrick, of Brownsville, Tex., with a birthday cake and a song.

ral apostolate jobs, the dilemma seemed even more basic." "Where do we start?" they asked.

"We start by being what we are, and not with a program," Bishop Fitzpatrick told them in their talk.

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

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

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

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

"Before we get to preach of justice, we've got to preach of Christ himself," he said, adding that the "worth of the farmworker does not come

from his work, but from the Christ living within him. "So there is nothing better we can give to our people, than the awareness that Christ lives within him" he said.

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

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

"We should get away from the idea of trying to make this people christian...we don't ha-

ve to bring Christ to them. He is already there, we've got to discover Him. He is there as intimately as he is in our hearts," said the bishop.

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

"We have to bring the presence of the Church, and not programs or surveys...

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

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

"These days have been the beginning of a dialogue among the dioceses," said Father Mario Vizcaino Sch. P., Director of the Hispanic Apostolate South East Region, and organizer of the workshop.

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

## Pope John Paul Prays at Tombs

VATICAN CITY— (NC)— Pope John Paul II made a round of prayerful visits to Marian shrines, the tomb of St. Peter and the tombs of his predecessors in the Vatican crypt in St. Peter's Basilica Oct. 19.

Pope John Paul entered the crypt of the world's largest church in the evening after the vast visitors to the basilica had gone.

HE KNELT TO pray first at the chapel-tomb of Pope Paul VI.

The pope then stopped to pray at the sarcophagus of his predecessor, John Paul I.

In the chapel-tomb of John XXIII, John Paul knelt on a red pillow and rested his hands and head on the stone sarcophagus of the pontiff.

Afterwards the Polish pope prayed before the image

of the "Black Madonna" in the chapel dedicated to our Lady of Czestochowa.

After a prayer before the tomb of Pius XII, Pope John Paul kissed the threshold of the chapel where St. Peter's remains are believed to be.

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

Before returning to the Vatican palace, Pope John Paul prayed at the tomb of Pius XI.

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# Archbishop On Cuban Prisoners

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

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

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

As leader of the Catholic Church in Miami, let me express my joy and satisfaction at what has been accomplished by people of good will. The beginning has been made, but only a beginning. But this beginning has given thousands of families living in our mist a new hope. Many of them came to the Auditorium on Saturday not because they saw the name of a loved one on the list published by the newspapers, but in search of a miracle.

They came hoping that through some miracle their prisoner might be on the airplane. They stood and watched silently the tears of joy and they heard the shouts of recognition among those around them and they thought and they prayed for that father or mother, brother or sister still languishing in a Cuban jail. All this week our social agencies have received hundreds of telephone calls seeking help for getting political prisoners out of jail and out of Cuba.

On this Feast of St. Anthony Maria Claret, himself a champion of human rights for political prisoners, I want to express, as Archbishop of Miami, my full support of the

humanitarian efforts to free the political prisoners and to unite families. We of the Catholic Church of Miami are here to serve the people. For nineteen years we have shared the sufferings of the Cuban people who came into our mist.

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

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

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

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

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



Archbishop Edward McCarthy greets Eduardo Blanco, Sr., released Cuban prisoner and his wife who were rejoined with their sons, Eduardo, Jr., and Rudy whom they had not seen in 13 years. The boys who were sent over as youngsters had been in the care of the Archdiocesan refugee home for Cuban boys under Msgr. Bryan Walsh.

service, to be responsive to the opportunities offered.

**WE RECOGNIZE** the fears that someone that to talk about his humanitarian cause is to somehow surrender ones principles and ideals Let me assure you that the Church would not be part to any political deal, any commitment which goes beyond the stated agenda. The mission of the Church, our mission is that of Christ, as he expressed it on the day He

came to Nazareth- "The Spirit of the Lord is upon Me, therefore He has anointed Me. He has sent Me to proclaim liberty to the captives and release to the prisoners."

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

"The Charity of Christ Urges Us" was the motto on the code of arms of the Archdiocese of Cuba. "The

Charity of Christ Urges Us" is the motto on my code of arms also. Let us pray for charity at this time, here in this temple which is dedicated to the Mother of God under this beautiful advocacy. Charity explains everything. Charity inspires everything. Charity makes everything possible. It makes everything new. Charity "bears with us things, believes all things, hopes all things, endures all things." This is the hour of charity.

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# Faulty Anti-Catholicism Charge

By MSGR.  
GEORGE G. HIGGINS

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

Meanwhile I am concerned about the style or tone of some articles. Too many of

them fail to make the necessary distinction between anti-Catholicism on the one hand and legitimate differences of opinion on the other. I am also concerned about their selective indignation (as though Catholics were the only or principal victims of discrimination). I am concerned, too, by their unwillingness, because of their intense preoccupation with specific examples of anti-Catholicism, to admit there is a brighter side to the picture.

A FEW examples will illustrate these several concerns.



MONSIGNOR HIGGINS

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

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

More often than not, this comparison is made to look like a compliment to the Jewish community. I seriously doubt that American Jews, by and large, see it as such. I think they tend to see it—and with good reason—as a round-about way of exaggerating, however innocently or inadvertently, the

extent of alleged Jewish power or influence in the United States. They would feel this to be a gross underestimation of the extent of anti-Semitism in what is still, at least in name, a predominantly Christian country.

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

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

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

Hitchcock says, for example, that the position of Sen. Daniel Patrick Moynihan (D-N.Y.) on the

public policy aspects of the abortion issue is "as intellectually and morally bankrupt as any position imaginable," and then says that "the same politicians who loftily decline to hazard their prestige in the interest of the unborn tend also to be those who oppose government aid to parochial schools..." Taken in context, this means that Moynihan (a Catholic) is, in Hitchcock's opinion, guilty on anti-Catholicism.

I FIND this confusing. Both Moynihan and Sen. Robert Packwood (R-Ore.) are opposed to a constitutional amendment on the abortion issue but are the leading proponents in the Senate of aid to parochial schools.

Further to confuse the argument, Moynihan is now shouting from the housetops that many who disagree with him on the school aid question are anti-Catholic. This suggests to me that unless one has definite proof of anti-Catholicism, he would make a serious mistake to accuse someone of anti-Catholicism simply because of the position taken on a specific issue in the area of public policy. Disagreement is perfectly alright, but judging personal motives needs extreme care.

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

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

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

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May I beg you to make your Mission Sunday sacrifice truly reflect your love for the whole Family of Christ!

With sincere thanks, I am

Devotedly in Christ,

*Msgr. John J. Donnelly*

Director

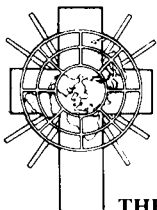


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# Mother or Baby problem

By FATHER JOHN DIETZEN

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

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

The history of medical science, biology, and moral theology on the subject is long and complicated, but to claim that a baby in the womb is an unjust aggressor in any moral sense of the word is out of the question. Certainly one has the right to defend oneself from an unjust attack by another. But to "aggress unjustly" requires far more knowledge and deliberation than a child in the womb is capable of.

Unfortunately, that term has been used sloppily on occasion in reference to other medical procedures possible

during a pregnancy, and which might (or certainly will) result in the death of the unborn child. A classic, tough somewhat unreal, example is a pregnant mother with a cancerous uterus, which her doctor feels should be removed immediately. Such surgery would be morally permissible, even though a non-viable fetus would surely die in the process.

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

★★★

**Q.** My Catholic nephew married a divorced woman, and therefore was not married in the church. His wife was married to a Catholic the first time by a judge.

The situation has disturbed my sister immensely. Since she is getting old, she would like to see her son back to the practice of his faith, and able to receive the sacraments.

My nephew and his wife go to Mass every Sunday, but

it hurts her, too, that he cannot receive Communion. I'm puzzled why some people who seem to be in the same situation can go to Communion and others cannot. (Md.)

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

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

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

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

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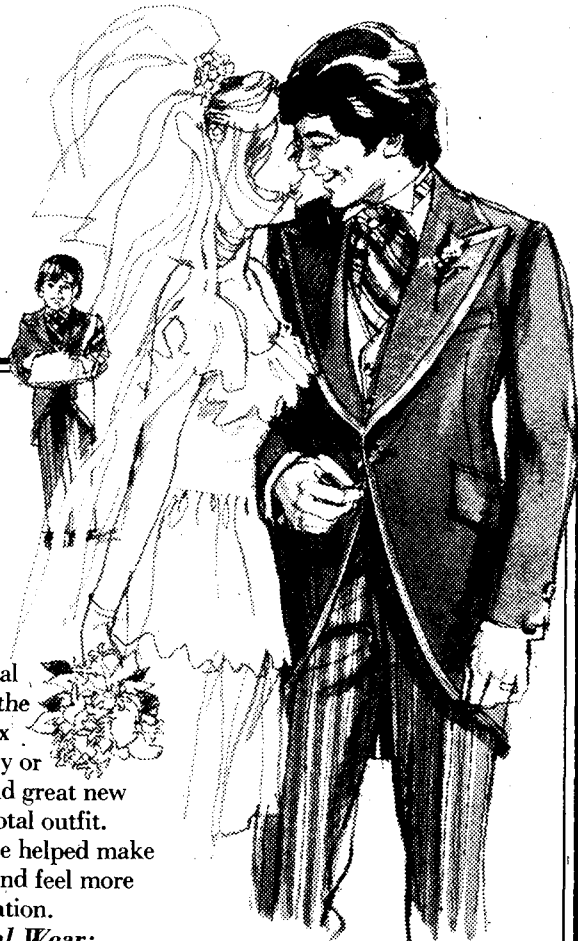
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# KNOW YOUR FAITH

## A joyful gift from the Lord

By FATHER  
JOSEPH M. CHAMPLIN

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

The letter read in part:

"If our own brother needed money for his family, we would give with a happy heart knowing that the Lord has provided us with enough to share and grateful that he chose us.

"Please give the enclosed money to one of our brothers or sisters in Africa and tell them it gives us great joy to share what little we can with them. Should someone in Africa ask you for money, please give it to them—no matter what religion or

faith or status they seem to be—I'm sure that the Lord will direct you to the right person."

The crisp, folded \$50 bill represented a sacrifice on their part as this postscript indicated:

"This is the money we have been saving for curtains. We've been looking at the same ones for almost seven years, but it just doesn't matter. The Lord finds a bigger need each time we get close to buying them. Perhaps some day he will deliver them personally."

It did not take long to dispose of the gift for one of Africa's hungry.

Only two days, but an ocean, two continents and nearly 10,000 miles later I discovered that African brother and sister in need.

On a Saturday evening in Nairobi, Kenya, I had dinner with

Jack Mathews, the Catholic Relief Services director of projects for that country and some nearby islands. In this quite modern, cosmopolitan city with its New York-like hotels one does not sense the poverty or struggle which exists just a few miles outside the urban limits. We ate, for example, on the 24th floor of a convention center in one of those revolving restaurants so popular within the United States.

At the end of the meal, however, I asked Jack if he might be in a position to distribute the gift from my Holy Family parishioners. He jumped at the opportunity and mentioned a person requiring immediate assistance, aid he was not able to supply from his official post.

An acquaintance from Uganda had written earlier that week in dire straits. A well-to-do airline pilot, the

# Faith and Healing

By FATHER  
JOHN J. CASTELOT

The story of Jesus' cure of a paralytic in Mark (2:1-12) is fascinating from many points of view. As it stands, it seems to represent a combination of two originally separate narratives—a miracle story and a conflict story about Jesus', and the church's, power to forgive sin. The composition is quite uneven, actually awkward in spots, and the reaction of the bystanders, for instance, seems to have nothing to do with the man's sins having been forgiven. Matthew changed the conclusion to fit this, the main point of the story, for Christian readers.

THE NARRATIVE illustrates the close connection between faith and healing, both physical and moral. In the thinking of the day, there was an intimate tie-up between moral and physical evil. Jesus went along with this to a certain extent. While he refused to connect personal sin with personal suffering (see John 9:2-3), he recognized that the basic evil from which all other evils in some way flow is moral evil. And so, in answer to the unspoken request of the paralytic's friends for a cure, he bypassed the paralysis and said instead, to everyone's amazement: "My son, your sins are forgiven."

Notice that he didn't, strictly speaking, claim to be forgiving the man's sins himself, but this was how his enemies and, later, the Christian community, understood him.

THE SCENE is dramatic. Jesus was teaching in a house in Capernaum, and there wasn't even Standing Room Only. Along came a little group carrying a paralytic on a mat, hoping to represent him to Jesus. Unable to get past the door, they refused to give up. They went up on the roof, removed the thatching, and let the man down in front of Jesus—a relatively simple process, but ingenious, and one which must have caused a commotion. (Luke, with Greco-Roman houses in mind, complicated the process by having them remove the tiles; see Luke 5:19).

It is strange that the paralytic does not emerge as an identifiable personality. He says nothing, does nothing; he simply drops in, is healed, stands up and leaves with his mat under his arm. Even the faith which elicits Jesus' response is not

his own, but that of his friends: "When Jesus saw their faith, he said to the paralyzed man..." Of course, the latter could be included in the expression, but might we not see here also an intimation of the power of the community's faith to attract the attention and the saving power of Jesus?

JESUS GOES to the heart of the problem and strikes a blow at the radical source of all human ills. And how gentle is his address: "My son, your sins are forgiven." This statement provoked a controversy, one which was very real to the readers of the Gospel. With deep faith in the saving power of the risen Lord, they claimed that power was still active in the Christian community, the power to forgive sin.

It is true, as his adversaries objected, that God alone can forgive sin, but the Christians were convinced that the risen Lord still exercised divine power in the world. Their answer to their adversaries was the same as that of Jesus to his. There is no denying that anyone can say he forgives sin; that's easily said. But how prove it? By doing something else which only God can do, something they can all see, by curing the paralytic on the spot.

MANY NEW testament scholars feel

with good reason that the words of verse 10 were not addressed by Jesus to his immediate audience. Rather, they seem to be a sort of commentary on Mark's part, calling to the attention of his readers the real meaning of the miracle. He does not want them to miss the point, to get so excited about the physical cure as to overlook its profound significance, the power of the Lord and of the church to forgive sin.

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

NOTICE: "to men." In the story, Jesus alone exercised that authority, but as risen Lord, he had passed on that same authority to men in the Christian community (John 20:22-23). Thus do the evangelists assure their readers that if they approach the Lord in the community of believers with the same faith that animated the paralytic and his friends, they can be sure to hear, at least in the silence of their hearts, the same comforting words: "Have courage, son, your sins are forgiven" (Matthew 9:2).

### SYNOPSIS

Faith, love and wisdom—love always involves risks. When we freely give our love to another, we are vulnerable. The person to whom we give our love may be a husband or wife or a child. And we are asked, as Christians, to extend our love to community and beyond. Some are asked to spend their entire lives in a religious community where their love is extended to many. But our loving others, no matter how fully, does not assure uninterrupted happiness and physical comfort.

Yet love opens the door to life. The more fully we love, the stronger our faith and wisdom grow.

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

Father Champlin cites a sacrifice made by two people who care about people in another land whom they will never know personally. The "fire" that Yahweh kindles is at work throughout the world. No one is too small or insignificant to help keep it burning.

"Arise, and  
thy bed a

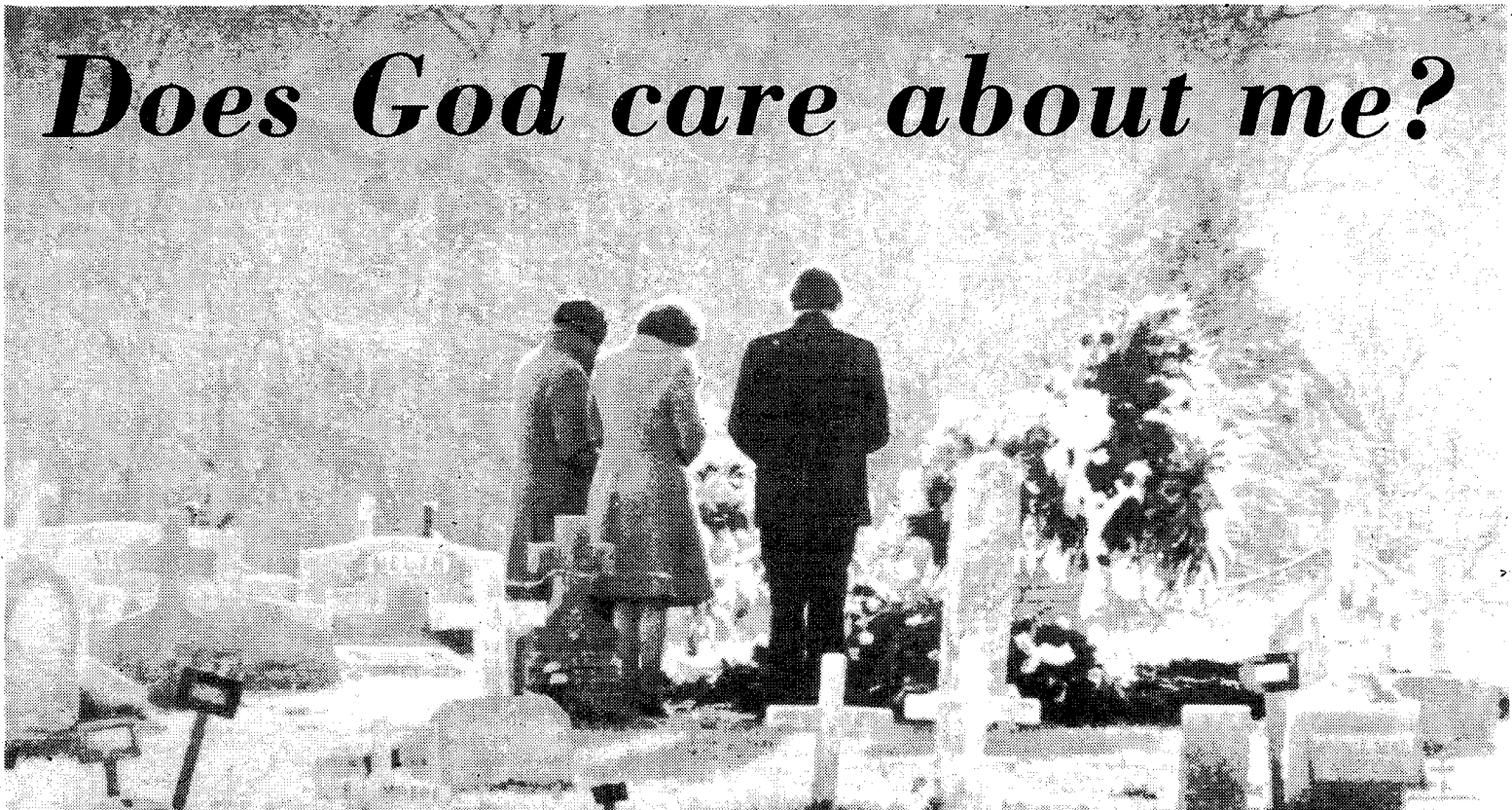


man had recently been forced to flee this troubled country with his wife and eight children. Kenya itself, it seems, is flooded with similar refugees, all Christians, all frightened, all fearful of their lives should they return to Uganda.

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

The \$50 would be like a personal gift from the Lord, an unexpected sign of God's intimate love and concern for this family.

In addition, the giving and the gift means an increase of joy for many—for the beleaguered Uganda refugees, for the deliverers of the money, for the messenger who carried it from America, and for the two friends of Jesus who may read about it here or in our parish bulletin.



# Does God care about me?

"...we may fear the full demands of life so much that we hang out in the shadow of non-growth and death. For it is very hard to grow well. What many of us do when we hang out in death-dealing settings is to cast blame upon God for his not caring

about us. God's care has never been an anesthetic against the necessary human wounds. Care of us by God is not a nurturing that smothers but a call that stretches..."

By MARY MAHER

In her novel "Final Payments," Mary Gordon tells the story of a 30-year-old woman who stands before her father's open grave and her own open, new life. For years she has cared for him, an invalid.

Within a few months she falls in love with a man who asks commitment of her. She panics, returns to find one of her father's old friends who is bedridden and decides to care for her. She finds choosing life more difficult than dealing with the death process in others.

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

We may, as this girl, fear the full demands of life so much that we hang out in the shadows of non-growth and death. For it is hard to grow well.

What many of us do when we hang out in death-dealing settings is to cast blame upon God for his not caring about us. Do not mistake what I say: God's active presence in humankind as a caring, compassionate Author of Life has suffered much real confusion in our day. Who does not wonder where the God of history was during the Holocaust? He seemed to be up against the problem of evil then as much as we are. But I am speaking of our daily wonderment at where God is in our lives.

**IN LIFE MANY** of us are called to be Mary Gordon's sort of character—to embrace the frightening task of embracing our own lives. When this happens the God-question comes up for grabs and we ask again: Who is God? Does he care

about my passage, my present pain? Tad W. Guzie says, "The process begins to take place, really and often painfully, as we come to terms with other persons as truly other. Grace and the risen life therefore acquire a new meaning, for it is at this stage that one begins to understand experientially and not just nationally the sense of life coming out of death... One has to work out the process of rising to new life by accepting responsibility for oneself as Jesus did." (pp. 140-141, "Jesus and the Eucharist," 1974, Paulist Press, New York).

God's care for us involves the full journey into human growth that life is. God's care has never been an anesthetic against the necessary human wounds (Jacob is named Israel, wounded unto healing). Care of us by God is not a nurturing that smothers but a call that stretches.

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

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

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

## A scholar and philosopher

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

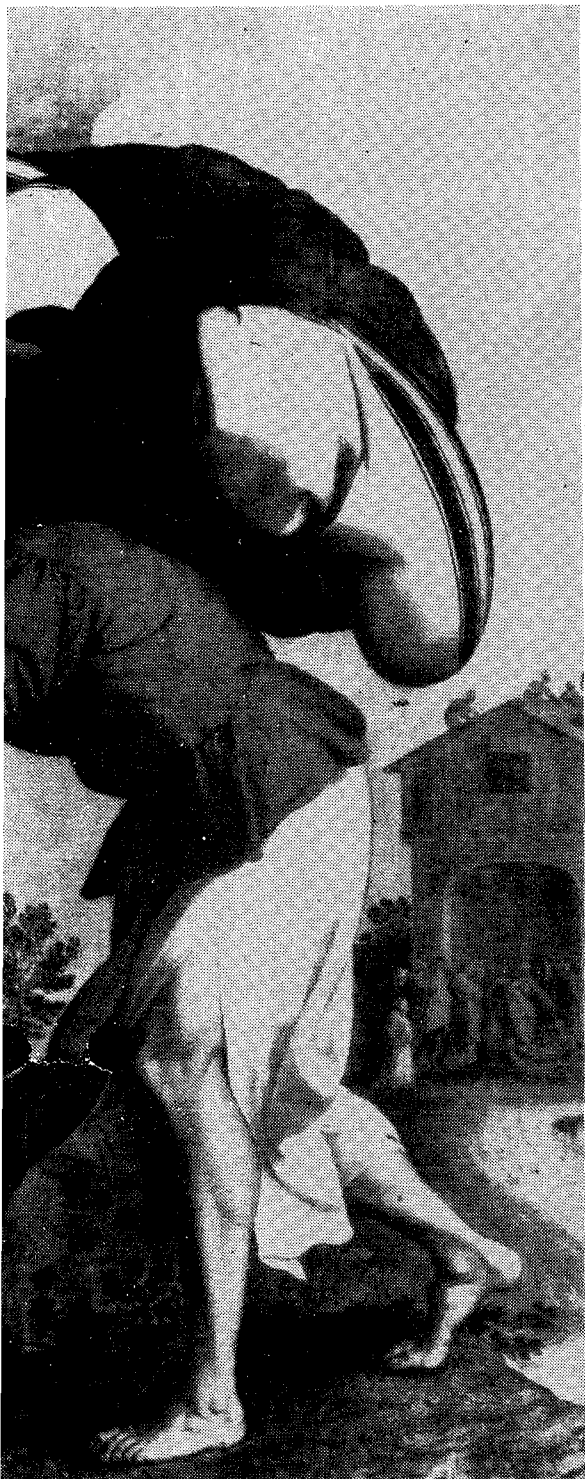
Heschel was never moderate in his response to God or other humans. He was a mystic, a passionate pursuer of truth who will be known for generations because of his powerful and poetic descriptions of the living, dynamic relationship between God and humanity.

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

### Next Issue

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

and take up  
and walk"



# Polish-Americans Mark New Pontificate



Young parishioners Ilona Mallinowski, 3 and friend Anna Bulski, 8, attentively listen to mass celebrated in Polish at St. Michaels, colorfully costumed.



Fr. Victor Lyczko leads processional into church

Polish Catholics throughout the Archdiocese attended special Masses honoring the first native of Poland to be elevated as Supreme Pastor of the Catholic Church.

There is an estimated 12,000 Polish Americans in the Archdiocese and last Sunday was a special day for them to honor Cardinal Karol Wojtyla, former Archbishop of Cracow, Poland, and now Pope John Paul II.

AT ONE SUCH celebration at St. Michael's in Miami, Father Victor Lyczko was the main celebrant and homilist, delivering in his native Polish language high praise for the new Pope.

"Pope John Paul II is a man who has suffered,

struggled and grown strong," Father Victor said. "He has the character and strength of a Moses, a man with the courage to demand, 'Let my people be free.'

"The election of a Pope from behind the Iron Curtain has planted a seed of new hope where people dared not to have hope before. Who knows what will happen when the seed begins to grow."

Father Victor reminisced on his meeting with Cardinal Wojtyla two years ago at the Eucharistic Congress in Philadelphia. He said, "the world needs someone like him, someone who knows what injustice and Communism mean."

"WE PRAY THAT having been rewarded with the gift of such a talented and saintly Po-

pe, we may prove worthy, and the whole world may know again that the Lord is God and God alone," Father Victor added.

Father Lyczko, 60, was born in the town of Bialystok, Poland. He has known suffering, for at age 17, he was sent along with 400 other Polish students from his native land to Siberia where he spent two

years suffering persecution in the labor camps. He said that only he and six others survived the experience.

After the service at St. Michael's, the Polish American Club at Miami was the site of a traditional Polish Feast at which was served a typical Polish meal of Kielbasy and Babka. Many wore traditional Polish clothing adorned with co-

lored ribbons and special headdress.

There was the dancing of Polkas, Polish music and a leisurely watching of the new Pope's installation on a large Television screen.

The events at St. Michael's were typical of other parishes in the Archdiocese with large groups of Catholics of Polish ancestry.

## Pope's Relations With Jews

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

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

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

He recalled the cardinal's 1971 visit to the Cracow synagogue for a Friday night Sabbath service, and said he had been "both sympathetic

and helpful" when the Jewish community was having difficulty securing kosher meat.

"Over the years, we know of no case where Cardinal

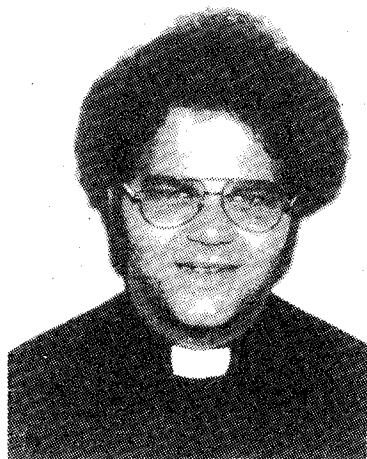
Wojtyla or the Cracow church was associated with any instance of anti-Semitic or other prejudicial statements or actions regarding the Jewish people," Jakubowicz added.

## Ordination of Deacon

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

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

Last May, he received a Master of Divinity degree from St. Vincent de Paul Major Seminary in Boynton



ROBERT CHRISTMAN

Beach. He has two brothers, William Christman of Cooper City and Charles Christman of Boynton Beach..

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# Catholic MDs urged to define death

NEW ORLEANS—(NC)—“Dying is a process and death is a moment—and it took an American Bar Association committee two-and-a-half years to arrive at this,” a doctor-lawyer told a recent meeting of the National Federation of Catholic Physicians Guilds in New Orleans.

Dr. McCarthy DeMere, who is both a physician and an attorney, outlined the ABA committee's efforts to come up with an acceptable definition of death and concluded that “we desperately need” a good definition.

“THE LEGAL profession has been struggling for 70 years to come up with a legal definition of death, and up until 20 years ago, the cessation of breath and heartbeat were the commonly accepted signs of death,” he said.

After a long struggle, the ABA committee defined death as “the irreversible cessation of total brain function.” And so it came as a shock to the committee, Dr. DeMere said, when the bar association adopted the wording, “cessation of meaningful activity of the brain.”

“That is too open to interpretation, too broad a definition,” he contended. “Take Karen Quinlan, for instance. Is Karen Quinlan dead? No, she is not. But by that definition she most certainly is.”

Urging those who oppose abortion to take involved in the battle to achieve a good definition of death, Dr. DeMere said he had “almost begged and pleaded” the U.S. bishops to issue a statement on the legal definition of death as the irreversible cessation of total brain function, but had received no response.

He criticized recent state laws which allow for “living wills,” documents stating a prospective patient's wish not to receive extraordinary treatment if he or she is terminally ill, and which promote “death with dignity.”

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

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

## Cables Thanks To Communists

VATICAN CITY—(NC)—Pope John Paul II sent a telegram of thanks to Polish officials for their messages of congratulations upon his election.

The telegram, addressed to Communist Party Secretary Edward Gierek,

## First TV Mass For Poland

VATICAN CITY—(NC)—The Mass inaugurating the pontificate Pope John Paul II Oct. 22 marked the first time that a Vatican religious ceremony has been transmitted live and in full to Poland.

POLAND WAS one of 16 European, four African, 22 Latin American and two Asian nations to transmit the ceremony live.

The three U.S. networks chose to air delayed broadcasts of the Mass which began at 10 a.m. Rome time (5 a.m. EDT).

In Poland, the streets were nearly deserted as people gathered around television sets to watch the inaugural ceremonies.



sanctity of life should fight it.”

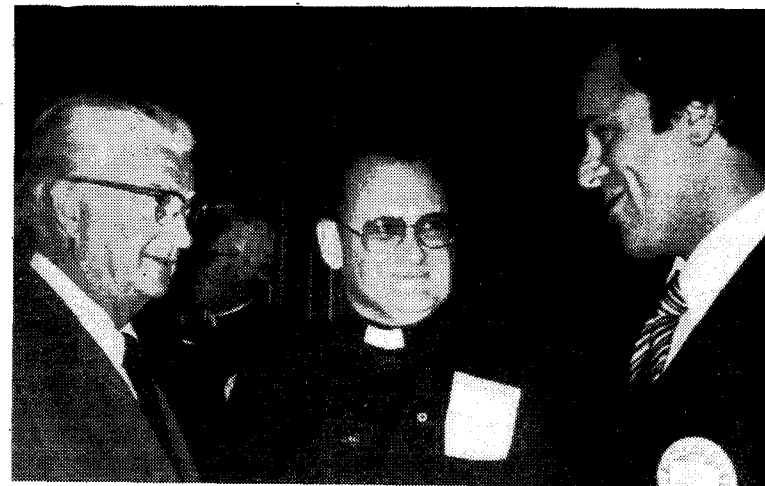
Acknowledging that it will probably be an uphill fight all the way, he concluded by saying: “I have always believed that one on God's side is a majority.”

President of the Council of State Henryk Jablonski, and Prime Minister Pjotr Jaroszewicz, said:

“With particular pleasure I received the congratulations and best wishes, full of courtesy and cordiality, sent to me by the supreme authorities of the Polish People's Republic on the occasion of the election of a son of the Polish nation to the Chair of Peter.

“I am with beloved Poland with all my heart—the fatherland of all Poles. I wish with fervor that she develop spiritually and materially in peace, justice and respect for men. With the spirit of dialogue begun by my predecessors whose names I bear, I want with the help of God to do all that will work for the good of my beloved nation whose thousand-year history is tied with the mission and service of the Catholic Church.”

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



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# Polish-Americans: From Stan The Man...

WASHINGTON — (NC)—The "Statistical Abstract of the U.S." prepared by the Bureau of the Census reports that there were just under 3.7 million Polish-Americans in the United States by the mid-1970s.

The number may rise sharply now that the former Cardinal Karol Wojtyla of Cracow, Poland, is reigning as Pope John Paul II. People a generation or two removed from their Polish surnames may decide to reclaim their heritage.

ONE WASHINGTON-BASED consultant of Polish extraction insists that there are a minimum of seven million Americans with some Polish ancestry—and perhaps more than 10 million.

Whatever their numbers, the Poles have distinguished themselves in a variety of disciplines both in their homeland and in the United States.

It was a Polish astronomer, Nicolaus Copernicus (1473-1543), who posited the movement of the planets around the sun and the earth's rotation about its axis.

Most Americans know of the Revolutionary War exploits of Poland's Tadeusz Kosciuszko and Casimir Pulaski—who gave his life for the new country at the age of 31 and is known as the Father of the American Cavalry. At least 1,000 other Poles served the new country in that war.

POLISH IMMIGRATION was confined mainly to political refugees for the first century of the United States' existence. The flow picked up as Poles sought economic opportunities and freedom, and in the peak period of 1912-1913, Poles entered the United States at the rate of 174,000 a year.

Religion has played an



Children greet Cardinal John Krol of Philadelphia as he visits his fathers home in Siekierzyna, Poland in 1972. Next to Cardinal Krol is Cardinal Karol Wojtyla, now Pope John Paul II.

important role in the Polish-American experience. Polish parishes have flourished and still survive in the large cities, and many Polish fraternal and cultural organizations are church-related.

Poles erected huge parishes. St. Stanislaus Kostka in Chicago had 50,000 parishioners, while St. Stanislaus in Buffalo had

30,000.

But some Polish Catholics were dissatisfied with the largely Irish and German hierarchy. The Polish National Catholic Church of the United States was founded in Scranton, Pa., in 1897 as a result of the dissatisfaction.

THE SECT HAS more than 250,000 adherents, and maintains ties with the Episcopal Church by which members of each church are admitted to the other's

sacraments.

But by far the vast majority of Polish-Americans remained faithful to Catholicism. (There is of course a significant number of Polish Jews who have taken up residence in the United States, but there are very few non-Catholic Polish Christians other than those who joined the Scranton-based church.)

While many Polish-Americans live quietly in blue-collar neighborhoods of the big cities such as Chicago, where there are more Poles (12 million) than in any other city except Warsaw, others live under public scrutiny.

Presidential adviser Zbigniew Brzezinski is one of the more prominent Polish-Americans. Others include Sen. Edmund Muskie (D-Me.); Rep. Clement Zablocki (D-Wis.); chairman of the House International Relations Committee; Rep. Edward J. Derwinski (R-Ill.); Rep. Lucien Nedzi (D-Mich.); Rep. Henry J. Nowak (D-N.Y.); Rep. Barbara Mikulski (D-Md.); and Rep. Dan Rostenkowski (D-Ill.), among others.

POLES HAVE provided North America with some of its most gifted athletes. In baseball, such current stars as Phillies' slugger Greg Luzinski and Carl Yazdzemski of the Boston Red Sox seem destined to be remembered with former greats Stan (the Man) Musial, Al Simmons and Stan Coveleski, all members of the Baseball Hall of Fame.

Other great Polish-American ballplayers of the past include Ted Kluszewski, Whitey Kurowski, Ed Lopat, Hank Majeski, Andy Seminick, Ed Stanky, Tony Kubek and a host of others.

Polish-Americans have distinguished themselves on the gridiron as well as on the diamond. Some of the most famous football players of all time trace their ancestry to Poland, among them Johnny Lujack, Chuch Bednarik, brothers Dick and Ray Modzelewski, Alex Wojciechowicz and Bill Swiacki.

Two of the greatest middleweight champion

prizefighters of all time were Stanley Ketchel who held the title during the early part of the century, and Tony Zale, who dominated the division just after World War II.

POLES HAVE also become highly successful performers and musicians. Singer Bobby Vinton, actresses Loretta Swit and Stephanie Powers, actor Ted Knight and mentalist The Amazing Kreskin are all of Polish extraction.

Contemporary composer Krzystof Penderecki is Polish. He takes his place in a long line of musically-gifted fellow Poles, among them statesman-composer-conductor-pianist Ignace Paderewski, who was president of Poland and who is buried in Arlington Cemetery. Others include Pianist Artur Rubinstein and the late conductor Leopold Stokowski.

Jazz drummer Gene Krupa was Polish as was harpsichordist Wanda Landowska. Pianist Liberace is of Polish descent on his mother's side.

The recent Nobel Prize winner for literature, Isaac Bashevis Singer, is a Polish-born Jew, whose work, although entirely in Yiddish, deals with life in the country of his birth.

THE GIFTED ARTIST John De Rosen, who has executed some of the finest recent church mosaics and other pieces of art, is also Polish-born.

Polish-Americans have established a series of Polish-language periodicals since coming to the United States. Among those currently publishing are Narod Polski, published in Polish and English semi-monthly in Chicago by the Polish Roman Catholic Union of America; the monthly Polish American Journal, published in English at Scranton, Pa.; Miesiecznik Franciszkanski, issued monthly in Polish at Pulaski, Wis.; Roze Maryi, a monthly published in Stockbridge, Mass.; and Sodalis Polonia, issued in Polish nine times a year by SS. Cyril and Methodious Seminary, Orchard Lake, Mich.

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# Lutheran-Catholic Study On Infallibility

NEW YORK—(NC)—Catholic and Lutheran theologians from the United States have issued a document on papal infallibility which concludes that ultimately, Christians trust in Christ, not in scriptural, ecclesiastical or papal infallibility.

The document was released by a Lutheran-Catholic dialogue group which has been studying papal infallibility since 1974 under sponsorship of the U.S. Bishop's Committee on Ecumenical and Interreligious Affairs and Lutheran World Ministries.

DIFFERENCES remain between the Catholic and Lutheran understanding of papal infallibility, the theologians said, but "need not, of themselves, preclude a closer union than now exists between the two churches."

The 9,000 word statement, "Teaching Authority and Infallibility in the Church," emphasized what it said are similarities

between the Lutheran doctrine of the "indefectibility" of the church and the Catholic doctrine of papal infallibility.

Because of their belief in defectibility—their certainty "that God will keep firm the supreme authority of the Gospel and consider conciliar and papal infallibility as being subordinate to it."

But this does not constitute "full agreement," the document noted. "Catholics as well as many Lutherans, regret the absence in Lutheranism of a universal magisterium (I.E., of effective means of speaking to and for the whole church), while Lutherans, as well as many Catholics, believe that the doctrine and practice of papal teaching authority and infallibility are not yet sufficiently protected against abuses.

"CATHOLICS LOOK upon the papacy, in view of its high responsibilities and the promises given to Peter, as especially assisted by the Holy Spirit. Lutherans think

the Catholics have overconfidently identified the locus of the work of the Spirit with a particular person or office," the document goes on.

"Nevertheless," it continues, "each side finds itself compelled to recognize that the other seeks to be faithful to the Gospel. Further, given the convergence on the wider questions of authority and certainty in the church, it becomes possible to hope that the two communions will be able to enter into further degrees of fellowship, while continuing to develop together their respective positions on infallibility."

The document suggests the two churches employ what it calls "magisterial mutuality" in formulating doctrine. "Should we not listen to each other in formulating teaching, share each other's concerns and ultimately develop a more unified voice for Christian witness in the world?"

Also released simultaneously were two accompanying documents drafted by both sides.

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

The separate document prepared by the Catholic side concluded with several recommendations, among them, "that Catholic leaders invite Lutheran church authorities to participate in the formulation of Catholic doctrine, in a consultative capacity, seeking to follow

and even to go beyond the precedent set by the participation of non-Catholic observers at Vatican Council II."

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

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

striven to show that their teaching in infallibility is not intended as an assertion of superior wisdom or of overriding doctrinal jurisdiction by the Catholic Church over all others. Rather it is an expression of hope and confidence that because of the promise he made the Lord will in specific instances protect the pastoral teachers of the church, the pope and the college of bishops, from teaching doctrinal errors in opposition to his Gospel."

## Plenary Indulgence

VATICAN CITY—(NC)—Pope John Paul II granted a plenary indulgence—total remission of the punishment due to

sin—to all who attended his Oct. 22 inaugural Mass or followed it on radio or television.



Bishop Rene H. Gracida of Pensacola-Tallahassee diocese met with Cardinal Karol Wojtyla in Krakow, Poland, Sept. 29, two weeks prior to the cardinal's election as Pope John Paul II. The cardinal and Bishop Gracida, chairman of the U.S. Bishop's Committee on Migration and Refugee Services, discussed the needs of Polish immigrants in the United States. Bishop Gracida said the new Pope is "very warm and very humble."

## Archbishop's Statement

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

★★★

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

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

UNDER THIS light, I express alarm over the impact which I fear casino gambling will have on our community.

THE CASINO atmosphere invites unsavory companions—open Prostitution, Loan Sharking, increase of alcohol and drug abuse, and opportunities for Crime Syndicates to flourish.

THE VERY tactics used by Pro-Casino forces in our State create uneasiness for exaggerated promises are made of prosperity and tax savings. That casinos are objectionable in the localities where they are located, is implicitly admitted by those who assure citizens in other parts of the State that they will not be adversely affected by casinos in Dade and Broward County.

I REAFFIRM the position of the Catholic Bishops of Florida, who jointly issued a letter in June of this year opposing casino gambling in our beloved State of Florida.

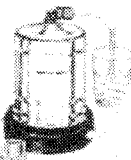
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ARCHBISHOP OF MIAMI

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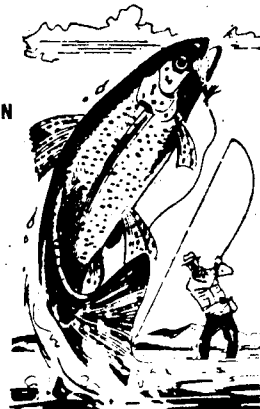
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# S. Florida Scene

## Sharing Ideas

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

Programs, during which participants share and exchange ideas and experiences will begin at 8 p.m. in the parish hall, 10690 NE Fifth Ave. on Those interested may register by calling the rectory at 758-0539.

## Jazz Festival

A Jazz Festival begins at 2 p.m., Saturday on the grounds at Biscayne College, 16400 NW 32 Avenue.

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

Between band entertainment will be provided by comedian Frankie Mann, Pace High School Players; magic by Bill Crane and clowns and jugglers. Miccosukee Indians will have a handcrafts booth.

Refreshments will be available throughout the afternoon and evening.

## Reelected

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

Trust of Dade County, which operates Jackson Memorial Hospital.

The first clergyman to hold the post in the community, Msgr. Walsh is also the director of the Archdiocesan Catholic Service Bureau.

## Home Nursing

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

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

On Wednesday, Nov. 1, Edward A. Fellows, D.D.S. and Harvey Wiener, D.D.S. will discuss and demonstrate dental care at a 90-minute session beginning at 7:30 p.m. in the conference center.

Reservations for either or both sessions may be made by calling 854-4400. Ext. 2683.

## Blood Drive

Students and faculty members at Barry College will conduct a blood drive from 9 a.m. to 3 p.m., Monday, Oct. 30 in the social work lounge of Thompson Hall on the Miami Shores campus, 11300 NE Second Ave.

Blood will be donated to Mt. Sinai Medical Center Blood Bank.

## South Dade

KENDALL—An evening of renewal for women living alone and a refresher day for young mothers

are scheduled at the Dominican Retreat House early in November.

"An Evening of Fellowship and Sharing" will be the theme of the program for women living alone from 7:30 to 10:30 p.m. on Monday, Nov. 6.

Babysitting services for young mothers will be provided on Wednesday, Nov. 8 when young mothers meet at 9 a.m.

The Rev. Francis Lechiara, pastor, St. Augustine Church, will speak on "Christian Personality Development."

Additional information may be obtained by calling the retreat house at 238-2711.

A "Halloween Haunted House" sponsored and designed by the youth of St. Timothy Church will be open on Tuesday evening, Oct. 31 Attt SW 102 Ave. and 55th St.

Community youth are invited to attend.

## South Broward

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

Legionaries will spent the day going from home to home proclaiming the Gospel. All members interested will meet at 9 a.m. Sunday, at St. Bernadette Church, 7450 Stirling Rd., Hollywood.

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

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

## PALM BEACH

Holy Spirit Women's Guild, Lantana, card party and mini luncheon, noon, Monday, Nov. 6, social hall. Reser-

## FLEA MARKET Sunday, Oct. 29

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St. Lucy Women's Guild, Highland Beach, luncheon meeting, Monday, Nov. 6, Dolphin Bay Restaurant, Delray Beach. Reservations 391-0039.

Daughters of Isabella, Queen of Haven Circle, card party, Saturday, Nov. 4, St. Vincent Ferrer parish hall, Delray Beach. 7:30 p.m. Information 276-3673.

Sacred Heart Ladies Guild card party, 12:30 p.m., Saturday, Oct. 28, Madonna Hall, Lake Worth. Guests bring cards.

St. Vincent Ferrer Rosary Altar Society Halloween card party, Oct. 29, parish hall, Delray Beach. Monthly meeting, Friday, Nov. 3, parish hall.

St. John Fisher parish youth group, trip to Disney World, Friday, Nov. 12 for ages between 13 and 18. Information call 848-2844.

## It's a Date

Cardinal Newman Home and School luncheon and fashion show, Saturday, Oct. 28, Hotel Breakers, Palm Beach.

St. Clare Women's Guild barn dance, Saturday, Nov. 4, 9 p.m., parish hall, North Palm Beach. Reservations 626-7533.

## BROWARD

St. Coleman Young at Heart Club, Pompano Beach, plans a trip to Disney World, Orlando, Nov. 8 and 9. Those interested call 942-1615 for information.

Fr. M.F. Monahan KC Council Corporate Communion, 9 a.m. Mass, Annunciation Church, West Hollywood. Breakfast at Council Hall.

Lauderdale Singles Club miniature golf party, Castle Golf, 8 p.m. today (Friday). Halloween party, Saturday, Oct. 28, 3280 NW 108 Dr., Coral Springs, Costumes suggested. For information 753-1124.

St. Matthew Church, Hallandale, 7:30 p.m. Thursdays, Mass and Charismatic prayer meeting.

St. Malachy parish carnival today (Friday) and Saturday, Oct. 28, 9:30 a.m.—5:30 p.m. 6200 University Dr., Tamarac.

St. Bernadette Golden Years Club meeting, Friday, Nov. 3. Noon Mass followed by business session.

CDA Court Holy Spirit, Pompano Beach, dessert game party, noon, Saturday, Oct. 28, St. Elizabeth Gardens.

St. Bernard Women's Guild, Sunrise, participates in charity bazaar, Lauderhill Mall, Monday, Oct. 30, 10 a.m.—9 p.m.; Tuesday, Oct. 31, 10 a.m.—1 p.m. Hand made items available. Card party, Oct. 31, 1 p.m., parish center.

Nativity Women's Guild meeting, Wednesday, Nov. 1, parish hall, Hollywood.

Ancient Order of Hibernians social featuring Irish and American dancing, 8:30 p.m., Saturday, Nov. 4, 300 SW 25th St., Ft. Lauderdale.

St. Bartholomew blood drive, Thursday, Nov. 2, 6:30 to 8:30 p.m., parish hall, Miramar.

Our Lady Queen of Martyrs will hold their Country Western Fall Festival October 27, 28, and 29th. Rides, Games, Bingo, Food. From 2 to 11 on Fri. and 12 to 11 on Saturday and Sunday.

## Poland primate: 'I kiss your face'

VATICAN CITY—(NC)—"I kiss your face, brother, friend of labor and of the battle for the church of Christ in Poland," said Cardinal Stefan Wyszynski of Warsaw, Poland in a Vatican Radio interview following the election of his compatriot, Cardinal Karol Wojtyla, as Pope John Paul II.

"And in obedience I place at your feet, already turned on new paths, the kiss of the

bishop and primate of Poland," continued the new pope's former leader in the Polish Bishops' Conference.

In the interview Oct. 18 Cardinal Wyszynski particularly praised the new pope's "lively faith, deep prayerfulness and pastoral solicitude."

He said it was difficult for the cardinals to break with more than four centuries of tradition by choosing a non-Italian.

## DADE

St. Lawrence Women's Council square dance, Saturday, Oct. 28 in parish hall. Reservations 945-0237.

Christ the King Women's Guild meeting, 8:15 p.m. Wednesday, Nov. 1, church annex. Suzanne Tindell, Information Officer, Dade Public Safety Dept. is speaker.

St. Benedict parish dance, Saturday, Nov. 4, K. of C. Hall, Red Rd. and 50th St., Hialeah. Reservations 558-3591. Halloween dance, Saturday, Oct. 28, 9 p.m., parish center.

Sacred Heart Women's Club, Homestead, fashion show, 1 p.m., Saturday, Oct. 28, Patrina Hall. Refreshments.

St. Vincent de Paul parish Halloween dance, 9 p.m., Saturday, Oct. 28, parish outdoor pavilion.

St. Lawrence Senior Club Thanksgiving dinner, 12:30 p.m., Friday Nov. 3 at Williamson's Restaurant. Dania. Reservations 932-7618.

Corpus Christi parish "flea market", 9 a.m. to 2 p.m., Sunday, Oct. 29, 3220 NW Seventh Ave.

St. Kieran's Parish, adjacent to Mercy Hospital is holding a garage sale on Saturday and Sunday, Oct. 28-29 from 9 a.m. to 3 p.m.

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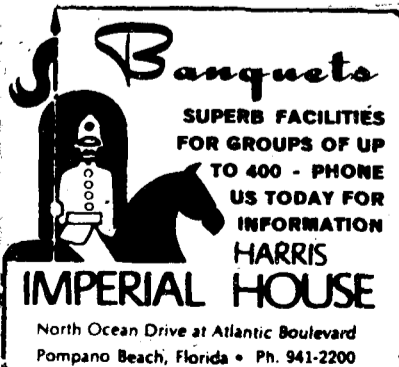
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## All Souls day at Cemeteries

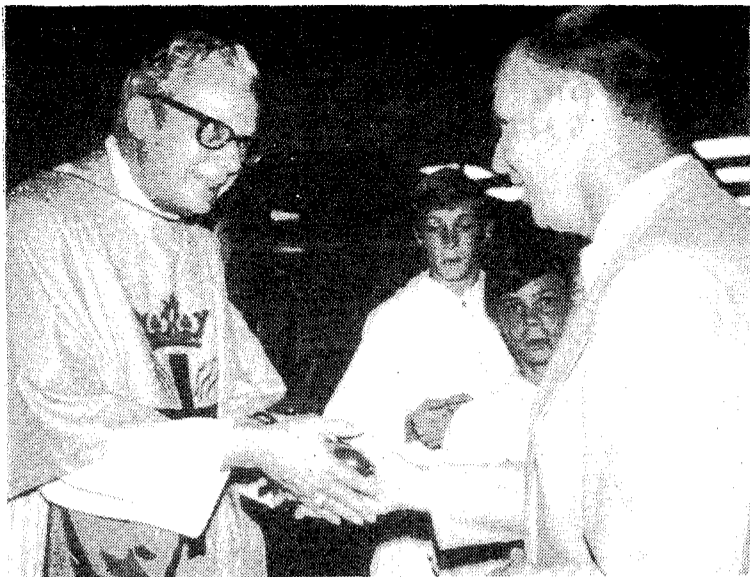
Masses for the repose of those buried or entombed in Archdiocese of Miami cemeteries will be celebrated at 10 a.m., Thursday, Nov. 2, feast of All Souls.

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

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

M s g r. Bernard McGrehan, V.F., pastor, St. Edward Church, Palm Beach, will celebrate Mass at Our Lady Queen of Peace Cemetery, 10941 Southern Blvd., West Palm Beach.

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



The feast of All Saints will be observed as a holyday of obligation on Wednesday, Nov. 1. The Archdiocese of Miami Chancery will be closed on that day and the faithful are urged to consult their respective parish bulletins for times of Masses in parish churches.



## Feast of St. Luke

Catholic physicians and their wives from around the Archdiocese attended a concelebrated mass commemorating the Feast of St. Luke at St. Helen's Church in Ft. Lauderdale. Archbishop Edward McCarthy, principal celebrant, is shown receiving gifts from Dr. Thomas E. Murphy, W. Palm Beach during the offertory procession. A highlight of the mass was the singing of the entire student body of St. Helen's school, under the direction of Pat DeFluneri. For their effort a pleased Archbishop gave them a day off school.

## Pope Calls Youth 'Hope Of Church'

VATICAN CITY—(NC)—Pope John Paul II ended inauguration ceremonies Oct. 22 with a special greeting to youth.

Speaking from his apartment window overlooking St. Peter's Square, the pope said he wanted to give special recognition to young people.

"YOU ARE THE future

of the world, you are the hope of the church, you are my hope," he said.

The pope's words, which came after the three-and-a-half hour solemn Mass in the square, were enthusiastically applauded by thousands of onlookers.

After the new pope gave a greeting in Polish, he shouted: "We have to stop now. We have to stop because it is lunchtime for you and for the pope, too."

Just before, the pope had recited the Angelus with the crowds, as his predecessors had done at noontime on Sundays.

IN A BRIEF speech in Italian, he spoke of the Incarnation as the moment when "the history of salvation reaches its high point."

"At that moment the church was practically conceived," he said.

In the Incarnation "we embrace once again the entire past of Christianity and of the church which made Rome its center," he said.

"In it we seek to embrace the future of this pontificate, of the People of God and of all the human family because the family begins upon the will of the Father, but it is always conceived within the heart of the mother," said the pope.

## Scout Program At Palm Beach

The Catholic Committee on Scouting will present its Scouter Development Program Saturday, Nov. 4, registration with 8:30 a.m. at Saint John Fisher Catholic Church 1439 -40th Street, West Palm Beach, Florida phone #842-1224.

The morning session will focus on personal commitment to Scouting, while the afternoon session will be workshops on all Religious Award Emblems.

Mass will be celebrated at the conclusion of the program. All Religious Counselors must be certified to counsel with scouts this year. A fee of \$5.00 will be charged to each participant which will cover materials and lunch.

## Lourdes Academy Student To Vie For State Award

MISSY ALLMAN

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

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

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

challenges and how it should be met.

An "A" student at Lourdes, Missy's reaction to the news of her success was: "I'm thrilled! Winning this honor shows that today's young people really do care about our country and that we're not all the 'Me Generation' that some people have branded us." And she is

a very involved person both at her school where she has been active in Forensics for four years, on the newspaper staff for three, a member of the Student Council, and belongs to the Spanish National Honor Society.

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

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# 90-Minute religious show set by network

By T. FABRE

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

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

"SUNDAY MORNING," which is scheduled to be aired from 10-11:30 a.m., beginning in mid-January 1979, will replace "Lamp Unto My Feet," "Look Up and Live" and "Camera Three" which have occupied this 90-minute broadcast period on the CBS network for many years. "Camera Three" has been CBS' cultural series while "Lamp Unto My Feet"

and "Look Up and Live" have been dedicated to religion.

The CBS News announcement states that a regular section of "Sunday Morning" will be devoted to cultural affairs and religious news and that several times a year the entire 90 minutes will be pre-empted for important religious specials.

"Lamp Unto My Feet," CBS' own religious program series, has been a distinguished network feature for the past 30 years. Not far behind in terms of continuous years of uninterrupted programming service has been the companion Sunday religious series "Look Up and Live" which CBS News produces in consultation with the major faith groups. For the U.S. Catholic Conference, its Office for Film and Broadcasting serves as the consulting agency.

Those who have followed "Lamp" and "Look" over the years are worried by the CBS News announcement. They wonder why network management would want to replace its prestigious and long-established religious series in the first place.

They are also concerned that the introduction of "Sunday Morning" really means a gradual but definite retreat by CBS from its traditional commitment to quality religious programming.

How justified these worries and concerns are is impossible to determinate at this time because all the facts are not yet in. What is beyond question, however, is that fewer and fewer CBS affiliate stations have been broadcasting the "Lamp and "Look" series in recent years.

IN SOME CASES local CBS television stations have reserved Sunday morning to serve local religious and other community needs. Yet other stations have found it possible both to sell Sunday morning broadcast time to independent religious producers, thereby making a profit on air time they were previously giving away free, and at the same time to look good at license renewal time before the Federal Communications Commission by being able to point to religious program-

ming in the weekly log, the FCC not being interested in the fact that the religious airtime involved was sold rather than donated.

In passing, one has to wonder where the constituencies of the major faiths have been and why they did not promote viewership of "Lamp" and "Look" over the years and thereby encourage local stations to clear these network series on a regular basis.

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

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

For Roman Catholics, for example, "Look Up and Live" has provided the only television documentary coverage of some of the most significant events in the life of the church during the last decade, such as Pope Paul VI's visit to Colombia in 1968, the historic Medellin con-



OH NO YOU DON'T—Father Cleary (McLean Stevenson) and Sister Agnes (Priscilla Lopez) seem to have a difficult time seeing eye to eye on most things—except helping others on "IN THE BEGINNING" on the CBS Television Network. The show has generated some controversy over its depiction of priests and nuns, some people finding it warm and human, some finding it irreverent.

ference of the bishops of Latin America, the last three synods of bishops in Rome, and the 41st International Eucharistic Congress in Philadelphia.

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

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

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

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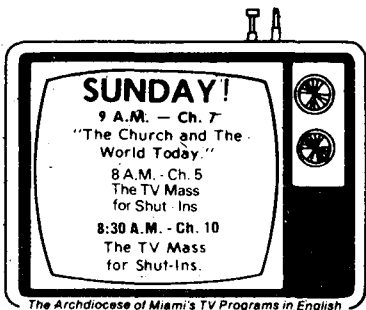
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# Couples not trying hard enough?

By Fr.

**Ron Luka, CMF**

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

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

**RATHER THAN** blaming outside pressures for this rising divorce rate, the cause seems to be "couples

not trying hard enough to stay together." There is a widespread epidemic of people unwilling or unable to endure hardship and pain for any length of time.

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

The next two causes include a failure to teach children how to be good husbands and wives and

materialism in modern life. Many people getting married are not really adults, knowing little about the moral laws of survival. They can't grow up overnight.

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

Our system of marriage is precariously based on romantic love. In half the word today the young do not have the independent right to select their spouse, precisely because their judgment is not seen as mature enough in this important decision. Their success in marriage is statistically far better than ours.

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

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

must be done before a young person "falls in love."

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

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

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

## John Paul expected to revamp Curia

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

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

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

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

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

After Pope John Paul II names or renews the heads of Vatican congregations, commissions and secretariats, he is not expected to have much trouble dealing with them.

As a cardinal, the new

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

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

Pope John Paul II attended all the world Synods of Bishops and worked with key Vatican officials during those

month-long sessions.

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

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

which he served.

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

The new pope has never

served in a papal nunciature, but in Poland he received firsthand experience in one of the most delicate diplomatic activities in which the Holy See is engaged.

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# Aclaim For Non-Italian Pontiff

VATICAN CITY—(NC)—“Words can't express it,” people repeated constantly when asked their reaction to the inauguration of Pope John Paul II.

Many of those among the over 250,000 in St. Peter's Square Oct. 22 for the Mass at the beginning of the new pope's ministry said they considered the election of a non-Italian pope a sign of church universality. The crowd included people from many nations.

“I CAN'T EVEN say how I feel,” said Father Paul Honkisz, pastor of a Polish parish in London. “Such a tremendous enthusiasm. We brought 120 people. They're all crying for joy. We can't believe it.”

Father Honkisz said he studied in Poland at the universities of Lublin and Warsaw and became a priest after World War II. Kazimier Kakol, the Polish Minister for Church-State Affairs, and he were in the same platoon during the Polish Minister for Church-State Affairs, and he were in the same platoon during the Polish un-

derground uprising against the Germans in Warsaw in 1944, the priest said.

“We remain friends,” he added, “though on opposite sides.”

Father Honkisz said the London Polish community was happy that the new pope's message at the Mass “was as we wanted it, not narrow, but a message to the whole world, very open.”

THE PRIEST continued: “We hope he will try to united mankind as one family, that he will introduce new attitudes which are human and not so formal.”

The pope “is a strong man, experienced in combat for God,” the priest said.

Eberhard Fischer, a Protestant from Freiburg, West Germany, said he thought the new pope was “a good choice, because he's Polish and because he's young.”

His daughter, Agnes, commenting on the pope's remarks to young people at the Angelus, said: “I think it's good if young people are recognized by the pope and he works for the young. I hope

the churches in the East will have more chance to live without oppression.”

“IT'S THE MOST marvelous thing that's happened in the church,” said Sister Maureen Murphy, a member of the Sisters of St. Joseph from Albany, N.Y. She is studying psychology at Rome's Gregorian University.

“It shows great university—openness to all—and centrality—a focus on Christ and the cross,” said Sister Murphy.

A Norwegian Lutheran woman studying architecture in Rome said she thought the pope would be able to do something to bring Christian churches together “by acting as he's doing now.”

“He's a strong personality, a man of faith because of the church from which he comes,” said Silvano Fonti of Rimini, Italy.

“HE WILL help the church be a witness in the world of Christ's resurrection. In the church there are not Italians and non-Italians,” Fonti added.

“He's not a foreign pope.

The pope is universal,” said an Italian policeman in civilian clothes who was part of the security force.

“It's a complete change,” said Mrs. Ian Corbett of Oxford, England.

“He seems to us a further internationalization in the move started with Pope John XXIII, said her husband, a psysicist.

“I WOULD LIKE to see the decentralization he's already hinted at continue,” Corbett said, “to make it clear to people that we are very much a part of the organization of this church.”

Corbett said he hoped three would be “no more bombshells” like “Humanae Vitae,” (“On Human Life”) the encyclical of 1968 by Paul VI reaffirming the church's opposition to artificial birth control.

Collegial government with the other bishops and consultation of the clergy and laity should mark the new pope's reign, Corbett said.

“We must have a pope who's clearly a good Catholic, who doesn't just sit up in his

offices, who moves, travels. He seems like the right man at the right time in the church,” said Giovanna Verari of Turin, Italy. “We're very happy also for the prophetic sign that Poland is.”

MR. AND MRS. ROBERT Dargan from Leeds, England, said they had come to Rome just for the inaugural Mass. “I don't think you can describe the feeling,” Mrs. Dargan said.

“The ceremony was worth” the trip, her husband said.

“Words cannot express how I feel,” said Anna Yashinovitz, a Polish-American from Linden, N.J. She was part of a group that arrived with Father Vincent Bukowski, pastor of St. Teresa of the Child Jesus parish in Linden.

“I'm very, very happy,” said Father Bukowski, whose parents came from Torun, Poland. “He's an intelligent person. God has chosen a good pope. He always mentions the Blessed Mother.”

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# Buscan pastoral nacional para trabajadores agrícolas

Por ARACELI CANTERO

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

Era prácticamente uno de los pocos ratos de descanso durante las jornadas de intercambio entre diócesis de toda la nación, para la puesta al día en su ministerio y la búsqueda común de un plan pastoral nacional para los trabajadores agrícolas.

Las reuniones tuvieron lugar en el Epicenter de Orlando, y el obispo Fitzpatrick fue uno más de los participantes, y el único de la jerarquía.

Como todos, fue escuchando a los participantes de diversas diócesis que expusieron programas y compartieron experiencias. También fue tomando nota de las preguntas que fueron surgiendo y el dilema, más de una vez planteado, entre la llamada a resolver para el migrante cuestiones de justicia social, o atender meramente sus necesidades espirituales.

Para algunos, el dilema resultaba aún más básico, ya que, nuevos en la tarea se preguntaban, "¿Cómo se empieza esta labor?"

"Se empieza siendo lo que somos", respondió el obispo Fitzpatrick durante su charla.

"No se empieza con grandes programas, sino ante todo siendo lo que somos. Y pienso que, si somos sacerdotes, nuestra gente nos quiere sacerdotes, y no trabajadores sociales, o reformadores," dijo.

"Nos quiere gente de oración, y predicadores del Evangelio. Porque nadie más puede darles a Jesús... y esto se aplica también a las religiosas o a los laicos dedicados a esta misión pastoral," añadió.

El obispo Fitzpatrick, es cabeza de una diócesis donde la mayoría de sus fieles son trabajadores agrícolas migratorios.

En su opinión, la lucha por la justicia es un elemento constitutivo del apostolado de la Iglesia, pero no el único.

"Antes de predicar la justicia tenemos que predicar al mismo Cristo y su Evangelio y como consecuencia trabajaremos en organizar sindicatos y reformas y como trabajadores sociales, dijo.

Para el Obispo, el valor del trabajador agrícola no es consecuencia de su labor en el campo, sino que radica en tener a Cristo dentro.

"Y lo mejor que podemos hacer por nuestra gente es hacerles conscientes de que Cristo vive dentro de ellos", añadió.

"Porque nosotros que somos Iglesia, somos los únicos que podemos dar a nuestra gente la dimensión cristiana. Esto no lo puede hacer ninguna agencia del gobierno. Y si no comenzamos por eso, sería mejor dejar nuestro trabajo," dijo con-

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

vencido.

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

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

¿Cuál es el objeto de nuestra pastoral? preguntó.

Porque si se trata de dar de comer, entonces se justifican todas las agencias.

"Pero si la labor pastoral es otra, hemos de ir descubriendo elementos de Iglesia", dijo.

Beltrán señaló que tanto en el trabajo social como en la labor pastoral lo importante es tratar de crear procesos personalizantes que contribuyan al crecimiento de los individuos y a su educación integral "para que ellos mismos sean agentes de su futuro".

"No se trata de repartir ropa sino de preparar a la gente para



"Para nosotros los trabajadores agrícolas, hablar delante de mucha gente no es fácil. Pero yo ya he aprendido," dijo Corina Hernández, de Naples, Fla. durante las reuniones en Orlando. Arriba, Alicia Marill de Miami aplaude y la Hna. Francisca Olvera sonríe, mientras el obispo John J. Fitzpatrick apaga de un soplo las velas del pastel de cumpleaños que le prepararon por sorpresa durante las reuniones. Más de 60 le cantaron las mañanitas.

que ellos mismos participen y se ayuden a sí mismos," dijo.

"Creo que hemos logrado un inicio de diálogo entre iglesias de envío e iglesias de acogida de trabajadores agrícolas migratorios," dijo el padre Mario Vizcaino Sch. P., Director de la Región Sureste, que organizó las reuniones en el Epicenter de Orlando.

Señaló Vizcaino que durante las reuniones habían quedado patentes dos tendencias: una

mu y sacramentalista preocupada por la distribución de sacramentos, y otra que da más importancia al enfoque de justicia social para los trabajadores.

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

Los participantes en las

reuniones elaboraron una síntesis de su trabajo señalando las prioridades que han de fundamentar una futura pastoral de conjunto para los migrantes. Entre ellas citan: Subrayar la importancia de la persona; apoyar la formación, entre los migrantes, de pequeños grupos concientizadores y evangelizadores; fomentar la comunicación, cooperación e información entre las diócesis, y realizar una investigación de la realidad total del migrante.

## Investigan 'atrocidades' en Managua

MANAGUA, Nicaragua (NC)— Un equipo enviado por la Organización de Estados Americanos para investigar supuestas atrocidades de la Guardia Nacional al reprimir la insurrección popular de Agosto y Septiembre en barrios de Managua y en las ciudades de León, Masaya, Matagalpa, Granada, Jinotepe, Di-

riamba, Chinandega y Estelí se ha entrevistado con sacerdotes, monjas y líderes seculares para documentarse, puesto que esta gente de iglesia fue testigo de las batallas cuando llevaba auxilios a combatientes y civiles.

El Comité Católico de Emergencia ya había reunido en un informe general muchos testimo-

nios, que mencionan bombardeos y ametrallamientos contra hogares y centros cívicos, ataques de tanques y pelotones contra la población civil, incluso los refugiados en centros de la Cruz Roja y escuelas y templos católicos, y ejecución sumarisima (sin previa investigación) de muchos jóvenes, hombres, y algunas muje-

res y niños.

El equipo entrevistó varias veces al arzobispo de Managua, Mons. Miguel Obando Bravo, quien en varias ocasiones ha actuado para solucionar el conflicto entre la amplia oposición y el gobierno del Gen. Anastasio Somoza.

## Apoya Arz. McCarthy liberación de presos

(Viene de la Pág. 28)

aquellos que sufren tribulaciones". Nuestro nuevo Santo Padre continuó diciendo algo que es particularmente apropiado a nuestra situación en Miami hoy. Hablando de contactos gubernamentales, dichos esfuerzos no quieren decir, en las palabras del Santo Padre, que haya "aprobación de nuestra parte de este o aquel régimen, eso no es asunto nuestro, ni significa que aprobamos todos los hechos de tal gobierno". El Santo Padre continuó expresando su esperanza de que haya más contactos con los gobiernos para ayudarlos a poner en efecto sus fines humanitarios.

En el caso de Cuba, la puerta para tales contactos ha sido abierta. Ruego al Señor que la comunidad Cubana en Miami pueda unirse con el propósito de obtener la libertad de los presos políticos y reunir a las familias. La comunidad Cubana de Miami puede estar segura de nuestro apoyo total y de nuestros deseos de ayudarla. Urgimos a los líderes responsables para que se unan y con caridad mutua trabajen juntos por este noble

propósito. En este esfuerzo, la Iglesia Católica no busca dirigir, sino animar, servir, responder a la oportunidad ofrecida.

Reconocemos los temores que algunos tienen de que hablar de esta causa humanitaria es casi traicionar nuestros principios e ideales. Quiero asegurarles que la Iglesia nunca sería parte de ningún trato político, de ningún acuerdo que vaya más allá de la agenda estipulada.

La misión de la Iglesia, la misión de

Cristo es como El la expresó el día que vino a Nazaret: "El Espíritu del Señor está Sobre Mí, porque El me ha ungió. Me ha enviado para dar la buena noticia a los pobres, para anunciar a los cautivos la libertad, para dar libertad a los oprimidos".

Trabajamos juntos para que pronto podamos decir: "Hoy se cumple esta Escritura que acabáis de oír."

"La Caridad de Cristo Nos Apremia" era el lema que se leía en el escudo del

Arzobispo de Cuba. "La Caridad de Cristo Nos Apremia" es el lema que se lee en mi escudo también. Pidamos la caridad en estos momentos, en esta casa dedicada a la Madre de Dios bajo esa hermosa advocación. La caridad lo explica todo. La caridad lo inspira todo. La caridad todo lo hace posible. Todo lo renueva. La caridad "todo lo excusa, todo lo cree, todo lo espera, todo lo tolera." Esta es la hora de la caridad.

### Comunidad

●Ex-alumnas de la Inmaculada (de la Habana), se reúnen el domingo 5 de noviembre. La cita será en el salón de actos del Colegio de Belén, calle 8 y 7 avenida S.W., a las 3 p.m. Para información 822-1158 y 756-7612.

●Jornadas de estudio y reflexión para representantes de la juventud hispana, en Emaus, el sábado 28 y domingo 29. Toda la juventud de la arquidiócesis está invitada para la clausura el domingo a las 6 p.m. en Emaus, Edificio 67 del Aeropuerto de Opa Locka.

●Programa formativo para 'scouts', organizado por el Comité Católico de Scouts, el sábado 4 de noviembre. La jornada dará comienzo a las 8:30 a.m. en la Parroquia de St. John Fisher, 1439-40 calle, West Palm Beach (842-1224). El día acabará con una Eucaristía.

Señala trayectoria de Card. Wojtyla

# "El hombre— nuestra gran preocupación"

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

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

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

"Posee una profunda sensibilidad para captar lo que uno quiere comunicarle. Sabe pensar por sí mismo y dice lo que quiere directamente, sin rodeos. Con él, no vale el politiquero. Su estilo es realmente cristiano".

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

El padre Pyclik conoció al Papa durante 20 años, como predicador de retiros y profesor del seminario y dice de él que "le gusta integrar la Palabra de Dios y la naturaleza.

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

"Con frecuencia se llevaba comida y marchaba a las montañas para esquiar solo," dijo el sacerdote polaco. "Le gusta la selva donde puede pensar a solas y también marchar a los lagos, lejos de la civilización, para explorar las aguas en canoa".

Pero aunque al Papa le gusta pensar a solas, el padre Pyclik dice que ésta profundamente interesado en las personas.

En cierta ocasión el nuevo Papa comentó: "Vivimos en un mundo cósmico. Podemos llegar a la luna y pronto viajaremos a otros planetas, pero hagamos lo que hagamos o lleguemos a donde lleguemos, nuestra gran preocupación debe ser el hombre".



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

## Dice Primado de Polonia al Papa

# 'Beso tu rostro, hermano...'

CIUDAD DEL VATICANO—(NC)—"Beso tu rostro, hermano, amigo en el trabajo y en la batalla por la Iglesia de Cristo en Polonia."

Con estas palabras dirigidas al nuevo Papa Juan Pablo II, se expresó el Cardenal

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

El primado de Polonia continuó diciéndole: "Y en obediencia, coloco a tus pies,

encaminados ya hacia nuevos senderos, el beso del obispo y primado de Polonia."

Durante la entrevista el pasado 18 de octubre, el cardenal Wyszynski elogió la "viva fe, profundo espíritu de oración y solicitud pastoral" del nuevo Papa.

# El Papa fué obispo de Auschwitz

CIUDAD DEL VATICANO—(NC)—Cuando era arzobispo de Cracovia, Juan Pablo II fue "obispo de Auschwitz" el campo de concentración nazi donde murieron 4 millones de personas durante la segunda guerra mundial.

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

tinentes.

Durante las visitas, el cardenal y sus acompañantes recorrían el lugar rezaban en la celda del hoy Beato Maximiliano Kolbe, y pasaban después a la parroquia de Oswiecim donde les homenajeara la juventud.

## El Papa a periodistas

# Motiven a sus lectores

CIUDAD DEL VATICANO (NC)— Durante 45 minutos y recorriendo el pasillo central del Salón de Bendiciones a la entrada de la Basílica de San Pedro, Juan Pablo II conversó con más de 1,000 periodistas de todo el mundo, respondiéndoles en su misma lengua.

"Santo Padre, ¿iremos con Usted a Polonia en Mayo?", le preguntó un periodista italiano. "Sí, si me dejan ir a mí," respondió el Papa.

"Espero que la prensa católica en USA se porte bien

conmigo y con la Iglesia," le dijo en inglés el Papa, al editor del Chicago Catholic, A.E.P. Wall.

En su discurso a los periodistas el Papa les pidió usar bien la libertad de prensa y no caer en el sensacionalismo, oversimplificación o mala interpretación de las noticias de la Iglesia.

Juan Pablo II dijo que los acontecimientos de la Iglesia son difíciles de entender especialmente para quienes los miran sin visión de fe.

"Tenéis que motivar el in-

terés del público," les dijo, "y vuestras agencias piden con frecuencia historias sensacionalistas..."

El Papa les avisó contra la búsqueda de motivaciones políticas en cada acción de la Iglesia. "Con ese enfoque las cosas se oversimplifican... y me atrevo a decir que esto sucedió con mi elección," dijo pidiéndoles que al informar sobre las noticias religiosas traten de entender la motivación espiritual de la Iglesia.

Después del inicio oficial de su pontificado el pasado domingo 29, Juan Pablo II ha ido recibiendo en audiencias especiales a delegaciones y grupos civiles y religiosos. Resumimos parte de su mensaje a cada grupo.

## Avanzar hacia la unidad

● A representantes de Iglesias y organizaciones cristianas:

"Vuestra presencia aquí es testimonio de nuestro interés común por establecer relaciones más cercanas entre nosotros y vencer las divisiones heredadas del pasado... las cuales son escándalo intolerable y obstáculo a la proclamación de la Buena Noticia de salvación concedida en Jesucristo.

"En este nuestro primer encuentro, insistimos en decirnos nuestro firme intento de avanzar en el camino hacia la unidad según el espíritu del Concilio Vaticano II y el ejemplo de nuestros predecesores... Sea la Virgen María para nosotros, ejemplo de la docilidad del Espíritu Santo que es fuente esencial de la actitud ecuménica..."

## Cooperar con naciones

● A dignatarios de 103 países, (23 de octubre)

"El verdadero progreso humano y la paz verdadera no pueden alcanzarse sin la valiente, fiel y desinteresada búsqueda de cooperación y unidad entre las gentes. Los

dirigentes de las naciones necesitan" claridad, tenacidad, apertura y respeto hacia los derechos fundamentales del hombre".

● A la juventud el (22 de octubre)

"Sois el futuro del mundo, sois la esperanza de la Iglesia, sois mi esperanza".

## Formar conciencias Exigir derechos

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

"... La Iglesia siempre desea compartir en la vida así como en el desarrollo de los pueblos y las naciones. La Iglesia siempre ha reconocido especial riqueza en la diversidad y pluralidad de sus culturas, sus historias, sus lenguas. En muchos casos la Iglesia específicamente ha jugado su parte en la formación de tales culturas. La Iglesia ha creído y continua creyendo que en situaciones internacionales, es necesario respetar los derechos de cada nación.

Para Nos, llamado desde una de estas naciones a suceder al Apóstol Pedro en el servicio de la Iglesia universal y de todas las naciones, estamos determinados a manifestarle a cada una, la estima que tienen derecho a esperar... Como cristiano, y más aún como Papa, somos y seremos testimonio de amor universal. Tenemos para todos la misma buena voluntad, pero especialmente para aquellos que pasan tribulación.

"Hablar de relaciones diplomáticas es hablar de relaciones mutuas y estables, llevadas a cabo con cortesía, discreción y lealtad. Sin confusión de competencias. Son relaciones que manifiestan por nuestra parte, no necesariamente la aprobación de este o aquel régimen —lo que no es asunto nuestro—, tampoco y evidentemente la aprobación de todas sus acciones en la ejecución de los asuntos públicos, sino más bien el aprecio de los valores temporales positivos, el deseo del diálogo con todos los que tienen legítimamente la responsabilidad del bien común de la sociedad.

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

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

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# Vengo de Polonia... como servidor

CIUDAD DEL VATICANO (NC)— El Papa Juan Pablo II abrió oficialmente su pontificado el pasado 22 de octubre con una llamada a los cristianos a no tener miedo.

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

Venido a Roma tan sólo semanas antes desde su diócesis de Cracovia, en Polonia, el nuevo Papa nunca llegó a despedirse de sus fieles. Lo hizo ya en Roma, y desde la silla de Pedro, al dirigirse a ellos en su lengua nativa:

"Qué puedo decirlos a vosotros que habéis venido desde mi Cracovia..." les dijo

"Todo lo que podría decirlos sería insignificante comparado con lo que siente mi corazón en este momento.

"Dejemos las palabras a un lado," continuó. "Y permanezcamos en silencio ante Dios, el silencio que se hace oración.

"Os pido: Permaneced conmigo en Jasna Gora, (Colina de Luz, donde se venera la imagen de Nuestra Señora de Czestochowa) y en todo lugar. No dejéis de estar con el Papa que hoy reza con las palabras del poeta, 'Madre de Dios, tú que defiendes la luminosa Czestochowa y brillas en Ortobra.'"

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

La **VOZ** PERIODICO CATOLICO  
OCTUBRE 27, 1978

*Cristo, hízme ser  
y permanecer,  
el el servidor  
de tu único poder,  
el servidor  
de tu dulce poder,  
el servidor de tu  
poder  
que no conoce  
atardecer.  
Hízme  
verdaderamente  
el servidor  
de tus servidores."*



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



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

## Apoya Arz. McCarthy liberación de presos

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

Recordando la memoria del arzobispo de Cuba quien durante el siglo pasado se distinguió por su defensa de los presos que habían luchado por la libertad de la Patria (1851) el arzobispo de Miami, se pronunció en completo apoyo de los "esfuerzos humani-

tarios para liberar a los presos políticos cubanos y para reunir las familias.

"Durante 19 años hemos compartido los sufrimientos del pueblo cubano que ha venido a vivir entre nosotros," dijo el Arzobispo.

"Venimos por lo tanto, no como extraños a una nueva causa, sino como hermanos en Cristo, para hacer lo que tantas veces hemos hecho en el pasado... nuestra única motivación es el Evangelio," añadió.

A continuación el texto

completo de las palabras del arzobispo McCarthy:

La festividad de San Antonio María Claret, Arzobispo de Cuba, me ha traído a este templo. He querido rezar con ustedes en este lugar donde por diez años se ha orado cada día por la libertad de los presos políticos cubanos con la sentida plegaria de Monseñor Eduardo Boza Masvidal.

Desde el comienzo del exilio, la Arquidiócesis de Miami ha acompañado a los Cubanos en el dolor de sus separaciones y ha gozado con sus alegrías.

Hoy no podemos olvidarlos en la festividad de su obispo santo, defensor de los derechos humanos, el obispo que levantó su voz en 1851 en defensa de los prisioneros que habían luchado por la libertad de la Patria.

Un solo motivo llevó al Obispo Claret a hacer sus gestiones por aquellos presos: el de ser un verdadero pastor de la grey. Ese es el mismo motivo que me impulsa a hablarles esta noche.

En la noche del Sábado pasado

cárcel se desvanecieron mientras, a través de lágrimas de alegría, los congregados allí trataban de alcanzar a ver y reconocer a sus seres queridos.

Como líder de la Iglesia Católica en Miami, quiero expresar mi alegría y mi

### TODOS LOS SANTOS NOV. 1 Fiesta de precepto

presenciamos por televisión la alegría experimentada por cuarenta y seis presos políticos cubanos al reunirse con sus familiares y amigos en el Dade County Auditorium. En esos momentos los largos años de separación y los sufrimientos de la

satisfacción por lo que personas de buena voluntad han obtenido. Se ha hecho un comienzo, solamente un comienzo, pero este comienzo ha dado una nueva esperanza a miles de familias que viven entre nosotros. Muchas de estas familias fueron al Auditorium el Sábado, no porque vieron el nombre de un ser querido en la lista publicada en el periódico, sino en busca de un milagro. Fueron con la esperanza de que a través de un milagro su prisionero pudiera haber llegado en el avión. Silenciosamente veían las lágrimas de alegría y oían los gritos de reconocimiento entre las personas que los rodeaban y rogaron por aquel padre o aquella madre, hermano o hermana que aún permanece en una cárcel cubana.

Durante toda esta semana nuestras agencias Católicas han recibido cientos de llamadas telefónicas pidiendo ayuda para sacar a un preso político de la cárcel y sacarlo de Cuba. Hoy, en la festividad de San Antonio María Claret, campeón de los derechos humanos de los presos políticos, quiero expresar, como Arzobispo de Miami, mi completo apoyo a los esfuerzos humanitarios para liberar a los presos políticos cubanos y para reunir a las familias. Nosotros, la Iglesia Católica de Miami, estamos aquí para servir al pueblo. Durante 19 años, hemos compartido los sufrimientos del pueblo cubano que ha venido a vivir entre nosotros. Venimos por lo tanto, no como extraños a una nueva causa, sino como hermanos en Cristo para hacer lo que tantas veces hemos hecho en el pasado, para prestar nuestro servicio cuando y donde la oportunidad se ofrezca. Nuestra única motivación es la del Evangelio: ayudar a nuestros hermanos en su hora de angustia.

El Viernes pasado nuestro Santo Padre Juan Pablo II se expresó bellamente cuando dijo "Como cristianos somos testigos del amor universal. Teniendo la misma buena voluntad para todos, especialmente para (Pasa a la Pág. 26)

## Sin decidir aún fechas para Puebla '78

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

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

Observadores vaticanos opinan que el Papa querrá

tomarse algún tiempo para familiarizarse con los detalles de la Conferencia antes de tomar decisiones. También se comenta que cardenales de México esperan ver al Papa para invitarle a participar.

Aunque se rumora la posibilidad de convocar las reuniones para noviembre, las fechas presentan dificultades de viajes. Fuentes informadas atribuyen al cardenal Aloisio Lorscheider, presidente del CELAM, la sugerencia de que la Conferencia tenga lugar en enero o febrero.



Después de una Eucaristía de acción de gracias en la Ermita por la liberación de los presos, el Arz. McCarthy y Monseñor Bryan Walsh saludan a Eduardo Blanco Sr. que después de 13 años se reunió con su esposa y dos hijos. Estos estuvieron en Miami, desde chiquitos, bajo el programa de Mons. Walsh para muchachos refugiados cubanos.