

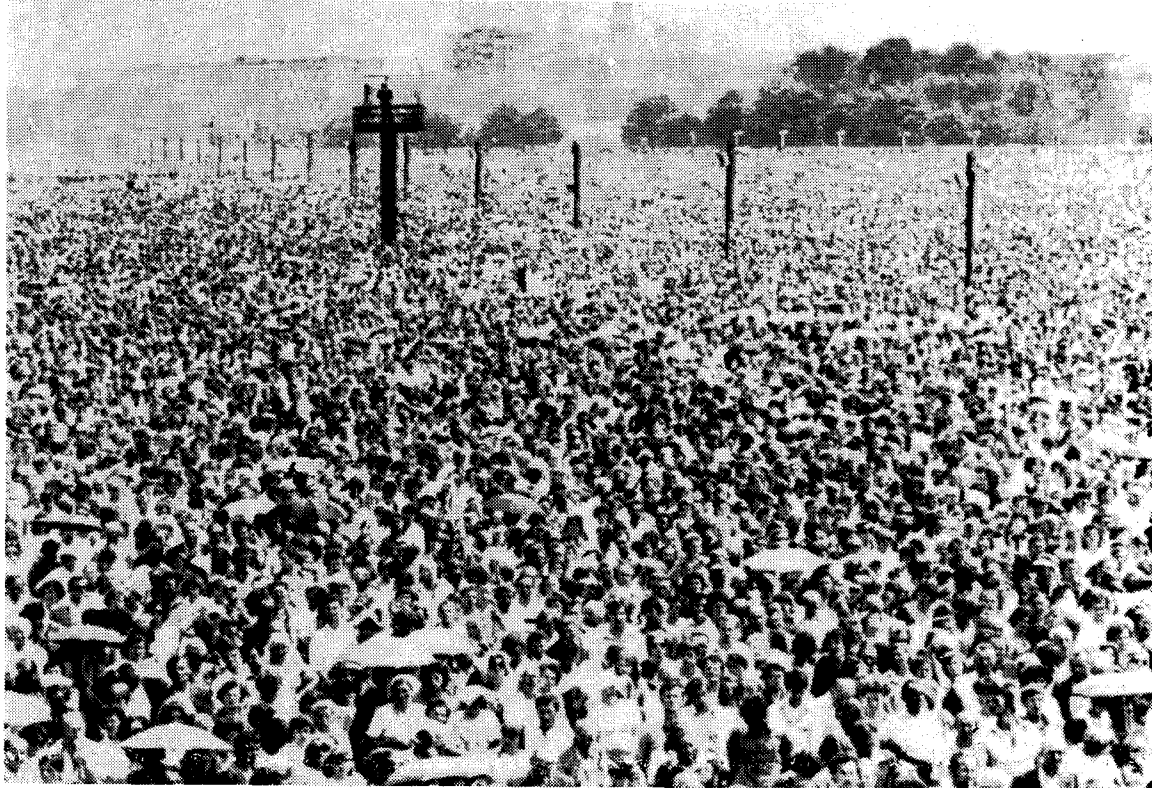
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# The Voice

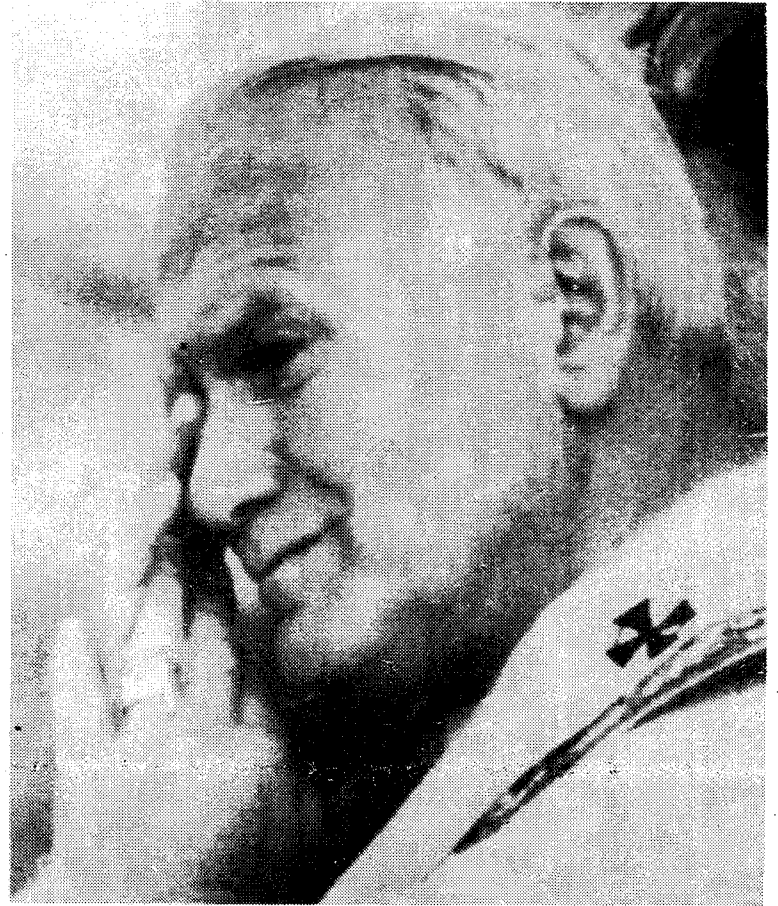
Volume XXI Number 16

June 15, 1979

Price 25c



Pope John Paul wipes a tear from his eye, overcome with emotion at Mass at Jansa Gora Monastery (right). Above, the largest crowd of people ever assembled, around two million, was at Mass in Cracow in honor of St. Stanislaus, patron saint of Poland, on the Pope's last day there.



## Religious leader in Red nation

(An NC News Analysis)  
By JERRY FILTEAU

Cracow, Poland —(NC)— For millions of Poles the visit of Pope John Paul II was "the greatest show on earth."

The pope, always a crowd-pleaser, was back home in his native Poland for nine days (June 2-10), and despite the omnipresent militia with their caravans of jeeps and trucks, a holiday atmosphere prevailed wherever he went.

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

"MY TEACHER told me he would look the other way," a youth in Warsaw said.

"If I had a different teacher or some other set of circumstances occurred, it could hurt my future to be here," added the youth.

The pope billed his visit as a "religious pilgrimage," and indeed it was.

The pilgrimage included visits to venerable Polish shrines, an act of consecration of the whole church to Mary, three-hour outdoor Masses before throngs of pilgrims, appeals for sanctity and strong family life.

But in Poland, where the

practice of religion itself is often a political statement, political overtones were clear almost everywhere.

The pope, schooled for years in the hotbed of Poland's church-state conflicts, long ago learned the art of challenging government policies and programs by symbol, allusion and indirect reference rather than open confrontation.

One result was that every time

the pope spoke he had journalists frantically taking notes or skimming through texts looking for the subtle political allusion.

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

working knowledge of Polish.

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

Among these were:

• The state exists for the well-being of the nation. Poland's "baptism as a nation" was 1,000 years ago and Poland's culture, history, tradition and nationhood is fundamentally Christian. This means any of the Polish government's broad efforts to secularize society, restrict the church or hinder religious practice or teaching is not only an attack on the church but on Polish history and culture and on the nation itself.

"It is impossible without Christ to understand the history of the Polish nation," said the pope the day he arrived, adding that without Christ man "cannot understand who he is, nor what his true dignity is."

• St. Stanislaus is the "patron of the moral order" and was referred to often by the pope. The 11th-century patron saint of Poland, killed by King Boleslaus the Bold because he

(Continued on Page 5)

### John Wayne became Catholic before he died

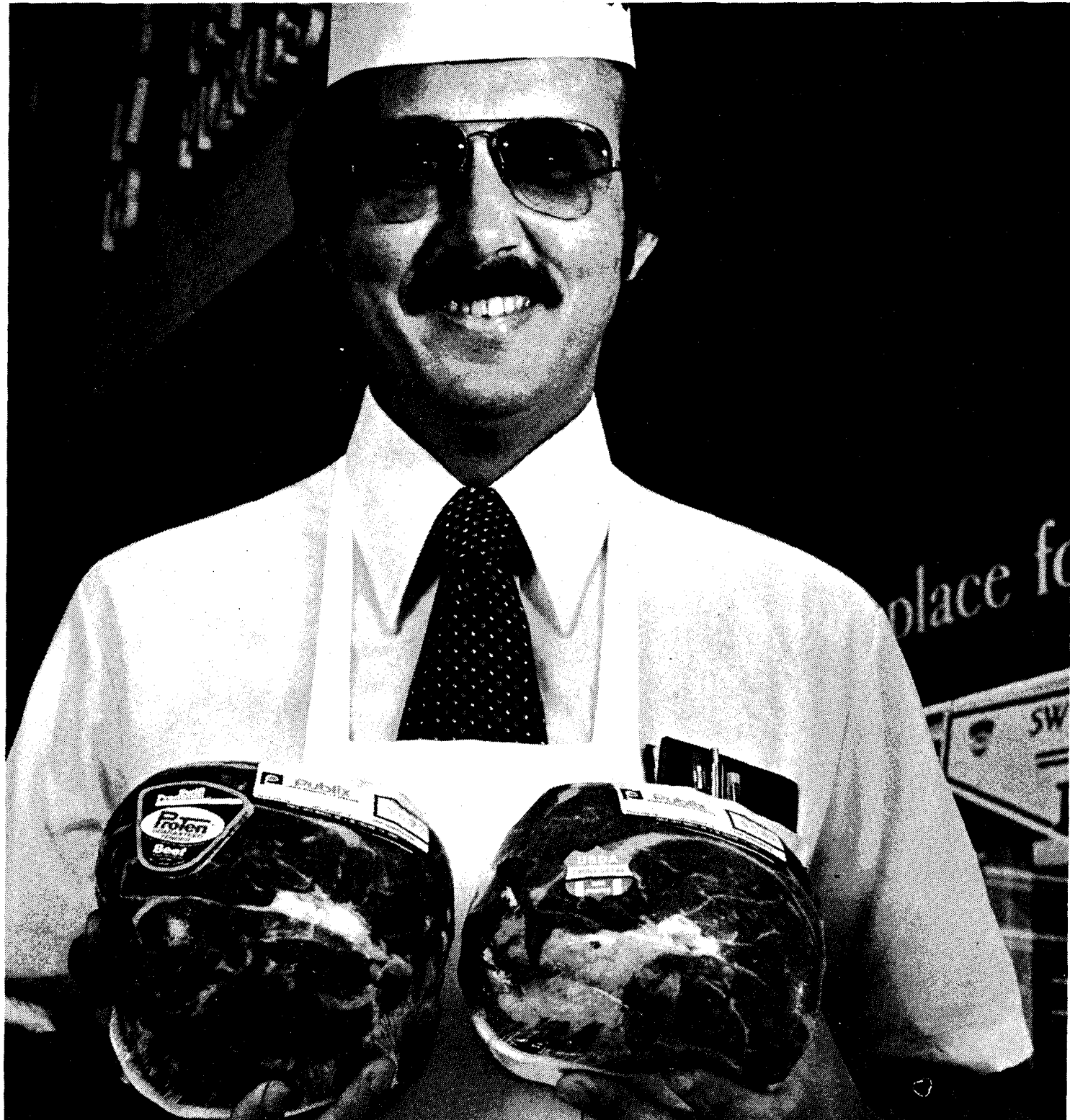
LOS ANGELES— Actor John Wayne was received into the Catholic Church, in the presence of his family, Sunday June 10, the day before he died, according to the Catholic Chaplain who performed the rites.

Paulist Father Robert Curtis, Catholic chaplain at UCLA Medical Center and assistant pastor at St. Paul's Church, Westwood, L.A., disclosed the information in the following statement issued from his office:

"John Wayne was received into the Catholic Church the day before he died. Mr. Wayne was conscious at the time. We are not releasing any further information on the matter which is private between priest and penitent."

It was further disclosed that Mrs. Toni La-Clava, a daughter of Mr. Wayne, is a member of the family life bureau of the Archdiocese of Los Angeles. Burial services for Mr. Wayne were private.

Among many visitors to Wayne's hospital room during the past month was Archbishop Marcos McGrath of Panama. Wayne has backed the Panama Canal Treaties.



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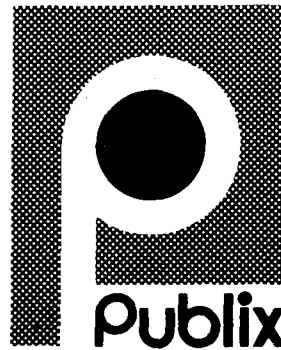
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## Church sends food to Zaire

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

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

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

## Volunteers honored

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

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

## Host families wanted

Host families are sought for some 30 German students who will be studying in the Miami area this summer, between June 23 and July 21.

According to Debbie Slater, director of counseling at Immaculata-LaSalle High School and Miami coordinator for the Pacific American Institute the purpose of the program is to enable the 17-21 year-old students to experience life in the U.S. and share some of their customs with local families.

For information call 596-6798 in the evening.

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Miami, Fla. 33138  
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News - 758-0543  
Advertising - 754-2651  
Classified - 754-2652  
Circulation - 754-2652  
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# Landmark abortion law approved

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

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

**THE LAW FURTHER** provides that where the parties are separated or estranged, the notice is not required. Physicians are required to protect the life and

health of a viable fetus. Fetal experimentation is prohibited; abortions may only be performed by physicians, and during the third trimester may only be done when two doctors have certified that it is necessary to preserve the woman's life or health.

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

The law requires that the physician obtain an informed consent from every woman seeking an abortion, and continues to require abortion referral and counseling agencies to give a full and complete presentation of alternatives to abortion and the effects of abortion before any abortion is performed;

and further prohibits kick-backs or rebates to any person in connection with abortions.

This abortion law replaces provisions in the Florida Statutes which had previously been declared unconstitutional by the U.S. Supreme Court. The new law is part of a complete rewrite of the Medical Practice Act, which had been automatically repealed under the Florida Sunset Law. Some 26 regulatory acts were sunsetted in 1979 and nearly all have been reenacted.

**THE BATTLE TO** keep the abortion language in the law was intense. The leadership in the House of Representatives sought to eliminate all abortion language from the statute, and kept the bill in committee until the last eight days of the

session. Major conflicts involved not only the abortion language, but the entire Medical Practice Act and the nature of the practice of medicine in Florida. The bill was not brought up on the floor until Tuesday, May 29, at which time it was extensively amended.

The bill then went to the Senate, was referred to the Governmental Operations Committee and heard on Thursday, May 31, at which time the new language was stricken and the old language, already held unconstitutional by the U.S. Supreme Court, was reenacted in an amendment by Senator Myers. By the time the bill came to the floor on Friday, June 1, the votes to reject Senator Myers' amendment had been obtained, and when the bill was

brought up on the floor, a substitute amendment, substantially similar to the House language, was adopted on a voice vote. The amendments were approved in both Houses and the bill now goes to the Governor.

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

## Nursing home groundbreaking slated in Broward

**FORT LAUDERDALE**— Ground will be broken for Broward County's first nursing facility under Catholic auspices at 12:15 p.m., Sunday, June 17 at NW 35th Ave. and W. Oakland Park Blvd.

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

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

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

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

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

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



Fr. Timothy Hannon, center, has been elected president of the Priests Senate for the Archdiocese of Miami. Also elected were Fr. Vincent Kelly, treasurer; Fr. John Vareb, corresponding sec'y; Fr. Angel Vizcarro, O.P., vice-president; and Fr. Paul Vuturo, recording sec'y. The new officers held their first meeting outlining plans for the coming year as emerged out of the clergy dialogue recently completed. Fr. Hannon, pastor of St. Malachy, Tamarac, and the other officers will serve for one year.

### Rabbi praises Pope John Paul

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

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

"As one who came from an Iron Curtain country, the Pope pierced that curtain

which challenges the world of religion. He proved that religion cannot be destroyed, and that the Communist will cannot conquer.

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

and hatred.

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

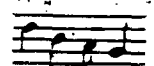
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## Women's Aglow to hear ex-moll

Women's Aglow luncheon at Holiday Inn, downtown Hollywood, June 21 at 11 a.m. will feature Sandy Fatow, former drug addict and gangster's girl. Bring a teen. Reservations, call Ann at 966-8126.

## Ex-Pace athlete wins award

Margie Wessel, a 1977 graduate of Pace High School, Silver Knight Athletics Winner, member of the first state H.S. Volleyball champions for the state of Florida was honored at the Florida State University Women's Athletic Banquet. She received the Most

Valuable Player Award for the 1979 volleyball team. The team ranked 21st in the nation, among 800 teams in the country, and received an invitation to the national tourney at the University of Alabama. Wessel is only a sophomore.

## Right-to-Life meet June 21

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

## Bishops named for Puerto Rico

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

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

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# Religious pilgrimage in Red nation

(Continued from Page 1)

opposed tyrannical policies, symbolizes the right of the church to object to policies of the state that it considers opposed to a higher law.

• The church seeks always the good of man. It seeks no privilege but only the right to fulfill its mission. Any government that is truly acting for the well-being of the people need not fear the church or restrict it. If the government restricts the church, it must be because the state's policies are opposed to the good of the people or the nation.

These were but some of the symbols or allusions used most frequently by the pope during his visit. He also spoke about owning land as a fundamental right, the right to a living family wage without both

parents working, the right to working conditions that allow a person time with his family, and the need for strong family life as a condition of a strong society and nation.

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

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

At Czestochowa, meeting with the nations' bishops, he strongly backed the Vatican policy of normalization of church-state relations that was begun in earnest by Pope Paul VI, while insisting that for true normalization the state must respect

human rights, including religious rights, of its citizens.

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

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

Despite that, at its roots the papal visit was a religious one. Time after time, especially in his days at the shrine to Our Lady of Czestochowa, a spiritual center for Polish Catholics, the pope urged the

people to a strong religious faith, deeply grounded in their national religious traditions but also facing contemporary challenges and the eternal challenges of human weakness and selfishness.

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

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

## Emotional moment at a death camp

By MSGR. JOHN P. FOLEY

BRZEZINKA, Poland — (NC)— The man bowed his head and shook with emotion. The man whose life was saved by the heroic action of Blessed Maximilian Kolbe bowed his head at the applause of 1 million people as Pope John Paul II said, "Father Maximilian voluntarily offered himself for death in a hunger bunker for a brother... This brother still lives today in the land of Poland."

The man is Franciszek Gajowniczek, who begged for his life in the Nazi death camp of Auschwitz (Oswiecim) 35 years ago and whose plea for his wife and family was heard by a follower of St. Francis, Father Maximilian Mary Kolbe, who offered his life for that of his brother.

At a Mass offered by Pope John Paul II on the site of the neighboring death camp, Auschwitz II, on June 7, Gajowniczek relived those long distant moments in his mind, shook with emotion as the pope mentioned the act of heroism which had saved his live and together with other survivors of Auschwitz and other death camps — received Communion from the hands of their brother, the first Polish pope.

It was a day for former prisoners at the camp, known during the war by the German name, Birkenau, but now called in Polish, Brzezinka. Most of the concelebrants of

the Mass were survivors of the concentration camps, where almost 5,000 Polish priests had perished. They were old and they were bent and crippled — some from the sufferings they endured almost four decades ago.

Why had they been imprisoned?

One said: "We were priests and we were Polish. That was enough."

ANOTHER PRIEST explained, "As priests and as educated men, we represented the spirit of the Polish people, a spirit of resistance. And so we were taken and imprisoned. Many were not; we don't know why. Many were killed and others were not; we don't know why."

Pope John Paul said it was a reminder of how far hatred can go.

The setting for the liturgy reflected the solemn tone of the day. Cloth the color of prisoners' striped uniforms adorned the front of the altar and was draped from a large cross down to the altar of sacrifice. A crown of thorns was nailed to the otherwise empty cross — symbolic of the fact that those who had suffered and died at Auschwitz had gone to eternal life and of the fact that nations crushed in war had risen again.

And Pope John Paul prayed: "Holy Immortal One, from plague, from famine, from fire and from war... deliver us, Lord."



### 'He's devil you're angel

CRACOW, Poland — (NC)— A woman employee of Cracow's leading hotel approached Msgr. Anthony Jaworowski of Philadelphia, who accompanied Cardinal John Krol during Pope John Paul's pilgrimage through Poland, and asked if he had any more pictures or medals of the pope.

"How did you remember that I was the

priest who had the medals?" he asked.

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

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

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

## Largest live audience in history

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

At 7 a.m. they were already filling the roadways all around the outskirts of Cracow. Parish groups — 300, 500, 1,000 strong — led by priests or altar boys, singing hymns or praying the rosary as they walked.

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

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

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

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

The Vatican press spokesman, Father Romeo Panciroli, said nothing had matched it in Pope Paul XI's trips to densely populated India or the Philippines.

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# MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shameful concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4:1-2)

## Parish membership essential

(Continued from last week)

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

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

But membership of the parish, which should be, after the family, the association to which the Catholic gives the fullest loyalty and devotion, demands nothing. It is easy to see how the particulars of parishioners might prove useful in the organization of the various activities of parish life or the sharing of its responsibilities. Moreover, in the ancient parish more closely knit geographically and socially, smaller in extent in which the parish priest knew intimately all his flock, and most of his flock knew intimately each fellow parishioner, this knowledge was common knowledge.

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

Yet, we should be very much aware that as self-supporting adults we are bound in conscience to contribute to the life of the parish, its priests and its works. This obligation is not confined to the check-book. It includes the spiritual, social and technical. From the Seven Sacraments down through all the ministrations of the Church, all her ceremonies, an outward sign accompanies the great outpouring of grace, or the prayer for it, or the inward determination, repentance, promise or vow, and membership of the parish should be accompanied by some such outward act and prayer.

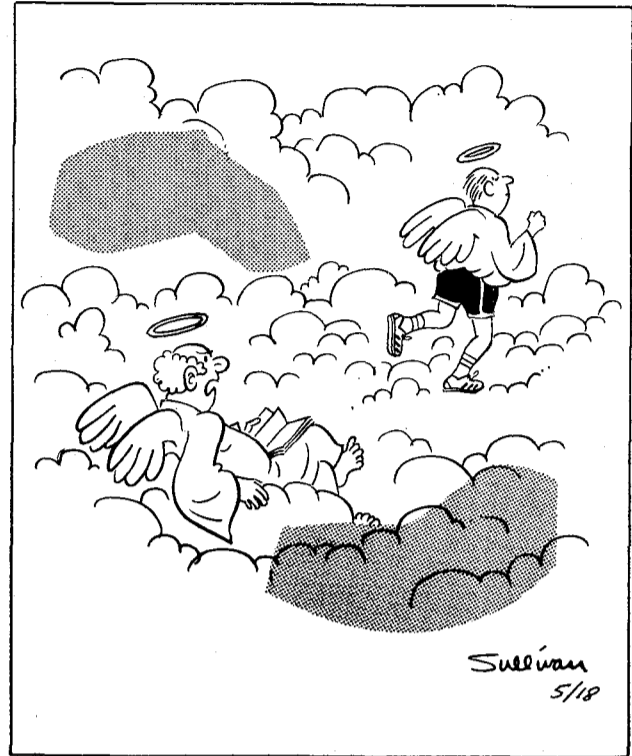
If we are really to be persuaded of the importance of bringing the Faith we hold firmly enough in our breasts out into the market place, the factory or business office, then we must openly and firmly

belong and declare our adherence to that parish community through which, in the first instance, we can most effectively act.

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

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

If this membership means simply the attendance at Sunday Mass and the narrow and selfish outlook of Confession and Communion once a year, then it has little, if any, impact on anyone. It is an acceptance of the bare minimum from the treasure house of God, and a denial of the apostolic ministry of the Church. This ministry is not confined to the clergy, nor is it confined to the pious few who



"OH, KNOCK IT OFF, WILL YOU, HUDDLESTON?"

frequently attend the services in the parish church; it is meant to be carried on by all the laity, under the guidance of the Bishops priests and religious.

(To be Continued).

## Letters to the Editor

### Sex education

To the Editor:

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

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

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

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

James F. Draper  
Fort Lauderdale

### Eucharistic "cookies"

To the Editor:

I found the article on children Eucharistic Ministers in the May 18 issue very distressing. The Sacred Body and Blood of Christ being handled like so many cookies. Why is everything being made so easy? It's no wonder there's a decline in vocations. Everyone and his uncle is invading the priestly realm. A priest is called by God, and he goes through extensive study, and preparation, but it seems to me, the good priest is fast becoming nothing more than a glorified errand boy for the various committee persons. Why can't we remain children of God, instead of all wanting to be prophets.

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

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

Mrs. Sara A. Quinn  
Palm Beach Gardens



## Church good requires use of talent

By REV. ANDREW M. GREELEY

Some reflections from the perspective of a silver jubilee in the priesthood:

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

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

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

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

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

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

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

They are offended that I write and that I am.

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

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

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

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



## No eulogy for my father...

By DOLORES CURRAN

*While we often read tributes to mothers, heartfelt tributes to dads in our culture are much rarer. Perhaps it is because we find it harder to sentimentalize dads in a society which presents the image of the successful male as strong rather than tender, leading rather than accompanying, and upward striving rather than accepting. (Yet most of us don't have dads in the image of society.)*

*It is my privilege to share with you a tribute to her father by a writer-friend of mine, Martha Popson. She wrote it last year for her diocesan paper, The Catholic Mirror in Des Moines, Iowa. I asked her if I could use it for this Father's Day column and she graciously agreed.*

I am determined that I will speak no eulogy for my father. What I have to say will be said now. He's in the hospital, not critical but sick enough to make all of his children stop and think. So here goes, Dad.

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

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

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

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

One thing I'll say for you, your

timing is good — picking Eastertime to get sick. You and Mom gave me my first New Life and have laid the foundations for my faith in the Life of the Resurrection.

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

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

Long before "social action" was an in word, you worked in politics, for retarded citizens, the people in the county home. Mom's patience

through so many crises and your honest carpentry work all around this area are monuments in themselves.

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

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

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

Hurry up and get well now. The fish are waiting. I'll furnish the worms, and the grandchildren to go over to the pond with you.

# Necessary and Unnecessary Problems

By STEVE LANDREGAN

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

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

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

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

To be truly open to another means to become vulnerable willingly. The nature of love and friendship leaves us open to be hurt. And it is inevitable that we will experience hurts, large and small, from some to whom we have extended our friendship and love. These hurts must always be weighed against the rewards. Most of us willingly accept the necessary problems of friendship, marriage and children as little enough to pay for the joys such relationships bring into our lives.

Then there are the unnecessary problems. They are unnecessary because we bring them upon ourselves through selfishness. These are the problems that sprout from the seedbed sewn with greed, deceit, cowardice, self-pity and fear, like the problems caused by thoughtlessly or deliberately stepping on others on our way up the ladder of life.

How are we as Christians to deal with problems? Basic to a Christian approach to life's problems is honesty. We must be honest with ourselves and others about our problems.

Necessary problems must be dealt with openly and with love. The support of a family and friends can reassure us at times when we are suffering for standing up for the



"WE MUST be honest with ourselves and with others about our problems," Steve Landregan writes. "Problems must be dealt with openly and with love. The support of a family and friends can reassure us in times when we are suffering for standing up for the truth. Only love can heal the wounds incurred occasionally in our relationships with family and friends."

truth. Only love can heal the wounds incurred occasionally in our relationships with family and friends. Necessary problems buried and ignored fester into unnecessary ones, fed by self-pity, resentment or just plain misunderstanding.

Openness and willingness to accept loving criticism from family and friends can enable us to identify and root out those unnecessary problems spawned by our own selfishness.

Equally important is the fact that bringing our problems into the open with those we love helps us to discern which are necessary and which are unnecessary. To put it another way, the help of loved ones makes it easier for us to distinguish between those problems we must learn to live with as creatively as

possible and those which are incompatible with Christian discipleship.

You may have other terminology than necessary and unnecessary for identifying your problems, but the important thing is that we recognize that some problems are opportunities for growth and creativity and others are destructive to our own lives, our relationships with others and our efforts to mold our lives to the Gospel.

The famous serenity prayer of Reinhold Niebuhr seems particularly apt for the Christian struggling with the problems of life.

"O God, give us serenity to accept what cannot be changed, courage to change what should be changed, and wisdom to distinguish the one from the other."

## Who are the divorced?

By FATHER JOSEPH CHAMPLIN

"Why are there so many divorces today?"

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

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

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

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

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

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

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

—**The feminist movement.** Stereotypes about men and women have been either challenged or shattered — "The man is head of the house." "A woman's place is in the home." A marriage begun with such deep-seated attitudes may not survive the shift in life styles which develop when these notions are questioned.

—**Working women.** Financially more independent and tasting the thrills in a career, the wife is less inclined to continue with an unhappy marriage situation or she may be

unwilling to remain confined as full-time housekeeper and child rearer.

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

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

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

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

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

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

Today's expectations among the engaged or newly married are astronomically high. An awareness of these cultural pressures may help those lovers survive them.

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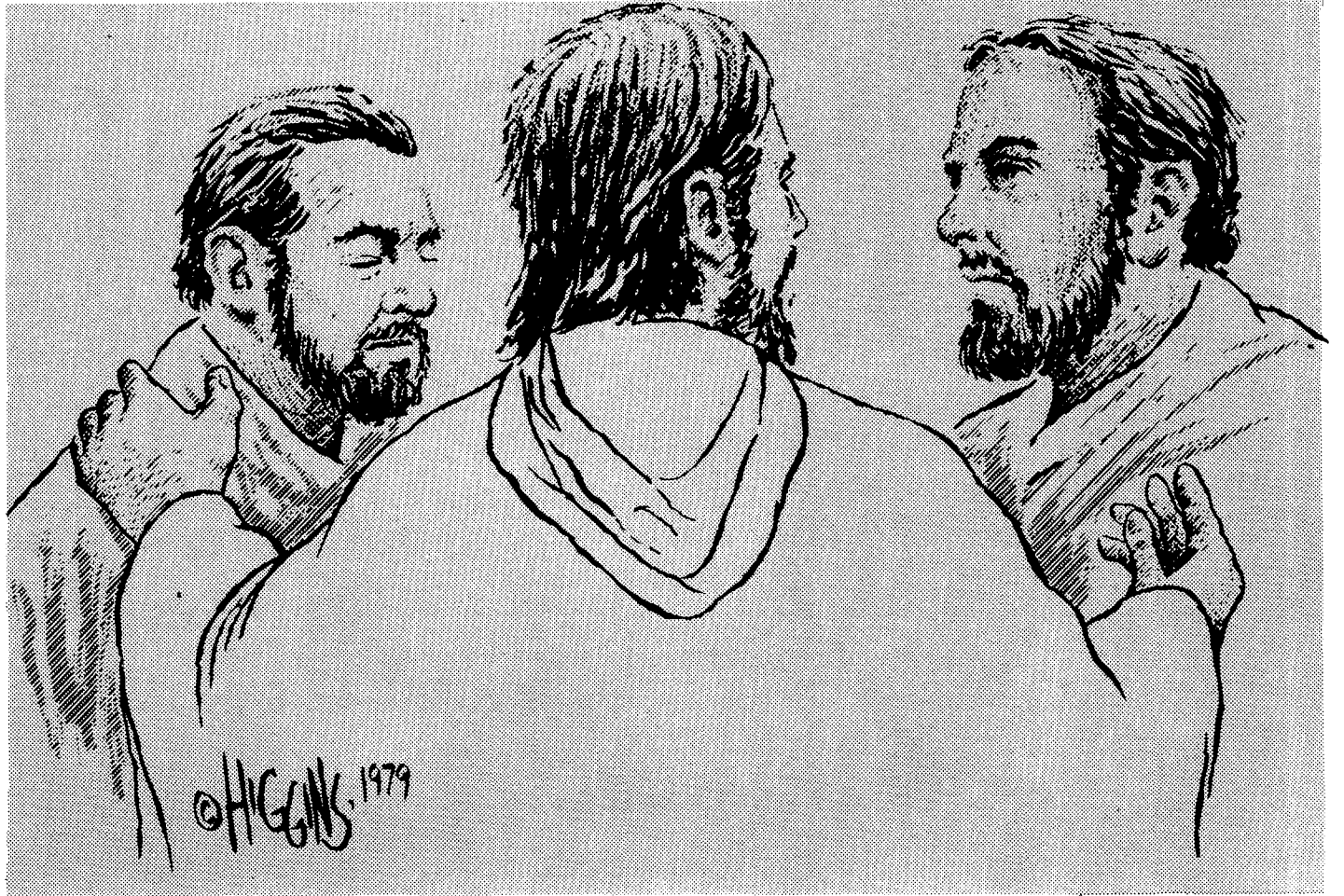
# Pretensions of James and John

By FATHER JOHN J. CASTELOT

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

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

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



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

The narrative goes on to tell that "the other 10, on hearing this, became indignant at James and John." One is strongly tempted to suspect that their indignation caused not so much by the brothers' presumption and lack of understanding as by the fact that these two had beat them to the draw in asking for privileged positions.

That may be why Jesus gathered them all together for his ensuing instruction. People in authority in this world's societies, he told them, Lord it over their subordinates. They pull rank, insist on privilege, indulge in all sorts of power plays, use every possible means to stay on top. But God's reign is not a power structure, a multinational corporation, a "kingdom" in the usual sense of the term. It is, at bottom, a mysterious force, God's saving love at work in the hearts and souls of people. It cannot be described in a complex diagram or a series of flow-charts.

Consequently: "It cannot be like that with you. Anyone among you who aspires to greatness must serve the rest, whoever wants to rank first among you must serve the needs of all" (Mark 10, 43-44). What a

revolutionary concept of authority. No wonder the disciples found it difficult to grasp. It ran counter to everything in their experience of societies, great or small. But Jesus was not out to confirm them in their preconceived notions. Quite the contrary; he had the difficult task of radically changing those ideas. They needed a new model of authority and he gave them one: himself. "The Son of Man has not come to be served but to serve — to give his life in ransom for the many."

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

## Little Children --- a story for children

By JANAAN MANTERNACH

One day Jesus and his disciples were sitting by the roadside resting. They were tired after teaching and helping people all day. It was good to sit down and rest a bit before going into the next town.

People from the nearby town noticed Jesus and his friends sitting near the city gate. A small crowd came out from the village to see Jesus. They brought their children. Some of the children were small babies. All of them were little.

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

As the crowd drew near, Jesus' disciples were annoyed. They felt Jesus — and themselves — deserved some peace and quiet. They especially did not want Jesus bothered by a lot of small children.

So Jesus' friends tried to stop the parents. They told them to let Jesus alone. "Can't you see he is tired," they scolded. "He shouldn't be

bothered at a time like this. This is no time to bring your children to him. Maybe some other time."

The parents were disappointed and hurt. Some of them turned around and started walking back home. Jesus noticed what was going on. He heard the disciples' harsh words and became very upset with his friends.

"Let the children come to me," he said angrily. "Don't try to keep them away from me."

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

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

Jesus took the children into his arms, one after the other. He hugged them and talked with them. He blessed each one. He placed his hands on the head of each child and asked God to give him or her health, happiness and a long life.

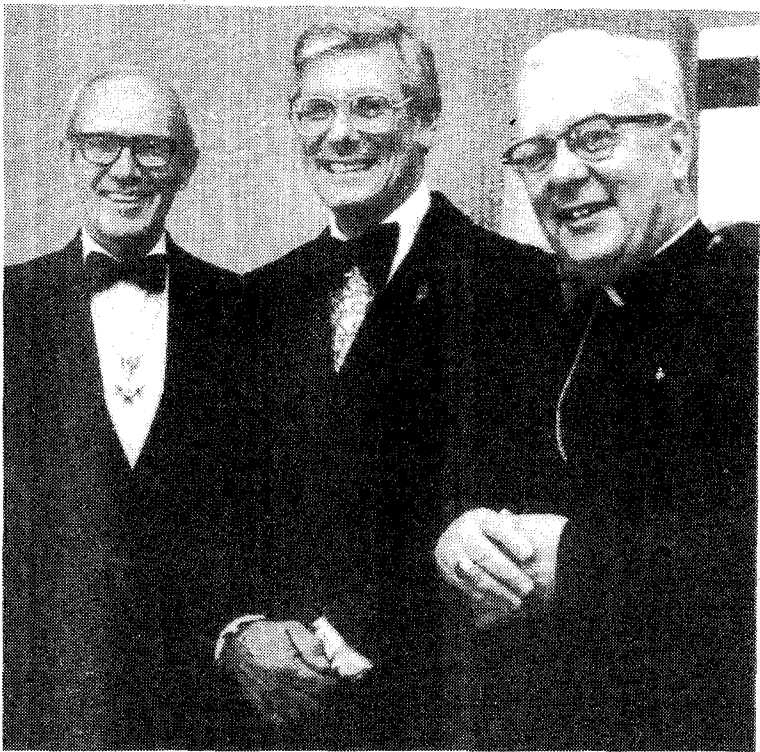
Still holding one of the babies in his arms, Jesus turned again to his disciples. In a gentle

voice, but loud enough for the parents to hear as well, he said to his friends, "God's kingdom belongs to people who are like these children. Whoever does not accept God's love like a little child, shall not share in it."

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

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

Never again did they try to keep children away from Jesus. They had learned how special children were to Jesus.



Donald E. Raymond of Hialeah, center, State Deputy-elect was congratulated by Knights of Columbus Supreme Director T.A. Eason, Sr., left, and Right Rev. Fidelis Dunlap, Abbott of St. Leo Abbey, the KC State Chaplain. Raymond will assume office July 1st.

## Hialeah Knight is elected State Deputy at convention

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

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

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

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

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

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

Grants totaling \$1500 for vocations were awarded to each of the Dioceses in the

Florida Metropolitan Jurisdiction. Fr. Michael McNally, former Dean of Students, St. John Vianney College Seminary, represented Archbishop Edward McCarthy at the ceremonies.

## Rummage Sale at Boystown

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

The annual sale is for the benefit of Boystown, an Archdiocesan non-profit residence for dependent teenage boys. Additional items for the rummage will be welcome. For additional information call 279-1722, Boystown of Florida.

## how do you keep up with them?



That's a question missionaries often ponder.

How do you keep up with growing appetites—

growing minds—  
growing interests—

growing hungers of  
mind and body?

It is true, "God will provide"—but it is people like us whom God uses to further His work around the world. Please be His "providing" instrument—help support His missionaries—as they try to keep up with growing needs—and the growing search for God!

Yes, I want to be God's instrument of help for missionaries. I enclose

\$1,000  \$500  \$200  \$100  \$50  \$20  \$10  \$5  Other \$ \_\_\_\_\_

Name \_\_\_\_\_

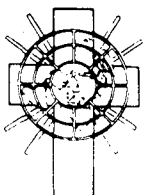
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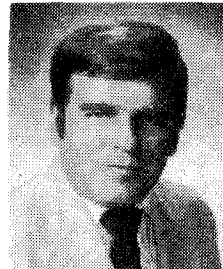
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# They came to Florida with only their faith

By CHARLES C. STARR

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

The arrival of Cecelia and her husband Dave in Okeechobee on that Thursday night in December 1917 begins a chapter in Florida Church history. She and her husband had come down to Florida to run her brother Dan's grocery store while he fought on the battlefields of France. They never returned to Omaha. Dan came home from the war, started work as a plumber, and turned the grocery store over to his sister and brother-in-law.

"FOR THE FIRST six years we didn't have a resident priest, but Father Gabriel used to come over from Ft. Pierce once a month to say Mass in the back of the store," The 94-year-old Florida pioneer remembers. "We used my dresser for an altar. It was always the big joke to call our place 'McCarthy's Church'."

About 12 parishioners used to attend 'McCarthy's Church' back in 1917; half of them were from the Clemon's family. And it was among these "first" families of Okeechobee that Father Gabriel made his pastoral rounds, first on a horse and later in a Stanley Steamer. The Swiss born priest made

## Fr. James Grady dies at age 88

Funeral liturgy was celebrated in St. George Church, Ft. Lauderdale, for Fr. James Grady who died June 2 following a long illness. Fr. Grady, who was 88, came to the Archdiocese of Miami from the Diocese of Boise (Idaho) in 1958 and served in various assignments. Interment was at Our Lady Queen of Heaven cemetery, Pompano.

stops in Melbourne, Vero Beach, Stuart, Belle Glade and Pahokee.

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

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

"The non-Catholics in the area helped us a lot and Father Gabriel was good friends with the local leader of the Masonic Lodge. We even had Mass there for a while. They were great friends and got along real well.

"WHEN WE STARTED thinking about building our own Church, my sister-in-law and I started a rummage shop in an empty room in her house. We would make anywhere from \$3 to \$30 a week. The church, Sacred Heart, is real nice now, but it took a long time to get there."

Cecelia sold her home and for the past two years has been living in the Darcy Nursing Home in Palm Beach. The day I visited it took a

while to find her. She wasn't in her room and couldn't be seen wheeling through the halls. We finally did catch up with her, and, naturally, she was in the chapel at Mass.

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

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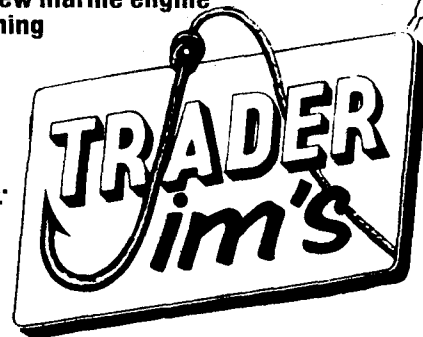
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# It's a Date

## BROWARD COUNTY

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

St. Matthew Women's Club recently installed new

officers during Sunday Mass, with Mrs. Irene Belariger president.

St. Charles Borromeo Women's Club will hold a Father's Day bake sale after all Masses on Sunday, June 17.

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invites public to luncheon-card party noon June 20 at KC Hall 333 SW 25 St., Ft. Lauderdale. Prizes. Donation \$1.50.

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

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

## DADE COUNTY

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

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

## Sisters to sponsor evangelization meet

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



Father Illig

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

- What is Evangelization?
- Who is Enriched by Evangelization?
- Basic Principles to Help You Design Your Program of Evangelization
- Models of Contemporary Evangelization in America Today

Packets of material will be available to participants at a cost of \$1.00

All priests, sisters, and interested laity of the diocese are invited. Mark your calendars now for Saturday, Aug. 25. Please indicate your intention of attending the conference by returning the tear-off to Archdiocesan Sisters Council, 6301 Biscayne Boulevard, Miami, Florida 33138.

### Conference on Evangelization

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

- I will purchase the packet of material costing \$1.00

- I will be interested in purchasing a box lunch.

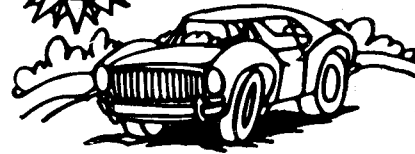
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The TV Mass for Shut-Ins

8:30 A.M. - Ch. 10

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# Anti-Catholicism hits on talk show

By JUDY GLOCKER  
Florida Right to Life

In Miami, a few nights ago, Jean Doyle, Executive Director of Florida Right to Life, Tom Endter, former President of Dade County Right to Life, and I participated in a radio talk show on the abortion issue.

The calls began to come in: "What's your religion?"; "Are you Catholic?"; "Why won't you answer?"; "Are you Catholic?"

Jean Doyle responded by saying that since abortion is not a religious issue she did not believe her religion was pertinent. As the callers persisted she said, "I will

answer your question, but why do you ask?" Finally, the moderator stepped in and said that she herself was a Protestant who did not believe in the destruction of unborn children and she did not understand the line of questioning.

Because of our long pro-life involvement the three of us on the panel understood the line of questioning very well. It is part of an increasingly vindictive attack on the Catholic Church for its pro-life stand.

As a further example of such attacks, the National Organization of Women distributed a circular to the members of the Florida

legislature which stated: "In 1974, Cardinal Krol said, 'We wish to make it clear we are seeking to impose the Catholic moral teaching regarding abortion on the country.'"

This was a gross distortion of the Cardinal's statement which, in fact, said, "We reject any suggestion that we are seeking to impose 'our' morality on others."

SUCH ATTACKS are designed to intimidate Catholics and to splinter the pro-life movement. Such attempts will fail. Not only do they anger Catholics, they also anger other Christians, Orthodox Jews, and agnostic humanitarians, who work in defense of human life.

We implore those who oppose our pro-life views to refrain from appeals to religious bigotry. Such appeals release an unpredictable and destructive force, damaging to all and difficult to retrieve. Men and women of good will, of every religion and of no religion, deplore such tactics.

In a more subtle effort to silence pro-life views, the American Civil Liberties Union, Planned Parenthood, and the National Organization of Women state that attempts to change the abortion law violate the principle of separation of church and state. This needs clarification. Separation of church and state

means simply that there is no state religion here, as there is in England; as in Catholic Spain; as in Lutheran Norway. My own forbears came to this country to escape religious persecution by the state. They were English Protestants driven from their homeland by other English Protestants.

## I BELIEVE

passionately in separation of church and state, but that does not mean that those with religious convictions should not speak in the public arena. This would leave politics the exclusive domain of atheists. Hardly the intent of the Founding Fathers.

Although the religious attacks on the radio show, which prompted this letter, were disconcerting, the vast majority of response to the program was heartwarmingly pro-life.

Toward its close, a distinctly Jewish voice called in: "Where are the Daniels?", she asked. "Where are the prophets who should be shouting from the street corners, 'Stop these atrocities?'" Wherever that lady is — God bless her.

## Women's Guild helps students

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

Full tuition for one year renewable for second year: Laura Hatton, daughter of Edward and Nancy Hatton; Michael Magi, son of Mary

Jane and Edward Magi \$500 Merit Scholarship for one year renewable for second year:

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

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

## Deaf Association backs captions

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

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

president.

The association, based in Silver Spring, Md., said the closed captioning process should be in operation by early 1980. Closed captions would be seen only on television sets equipped with a special decoding device.

Approximately 20 hours of prime-time captioned television will appear on the Public Broadcasting Service and the commercial networks by the end of 1980, according to O'Brien.

## M.E. weekends scheduled

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

June 29 - Passionist Monastery, North Palm Beach

July 6 - Passionist

Monastery, North Palm Beach

August 17 - Cenacle Retreat House, Lantana

August 24 - Cenacle Retreat House, Lantana.

For further information, please call 253-9258

## Youth group visiting elderly

The Youth Group of Mary Immaculate Church, W. Palm Beach, has been visiting the Palm Beach County Home and Darcy Hall Nursing Home to entertain the elderly.

"Our visits have made us aware," said Mary Pat Hoffman, president, "of the

elderly's needs and willingness to communicate with today's youth. We welcome those who wish to attend with us."

For further information call the church rectory 686-8128 or visit 237 Porter Pl., W. Palm Beach.

## Barry elects new Trustees

Four new members of the Barry College Board of Trustees were elected and will

## Gables KC officers

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

Grand Knight, Vincent Constantino; Deputy G.K., Andy Leone, PGK; Chancellor, Pete DiPietro.



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be seated during the first meeting of the new school term next fall. The new trustees are Jorge J. Bosch, Sister Thomas James Burns, O.P., Ellen Whiteside McDonnell and Dan Paul.

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# Archdiocese teens convene in Boca

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

## Pope pleads to youth: Let me get some sleep

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

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

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

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

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

"They cheered and cried out, "Yes, yes." "If you do," the pope replied, "then I have to keep my health and get plenty of rest. So why don't you go home and let me get some sleep."

The crowd laughed, applauded — then quietly went away so that their pope could rest.

They came from all corners of our Archdiocese. The Highlight of Friday Night was the keynote address given by Tim Foley, known to many as No. 25 of the Miami Dolphins. Stressing the unlimited power of God's Spirit within each of us, Tim challenged everyone to be the person God was calling them to be.

Saturday morning was the morning for serious study with a series of 12 workshops on various aspects of Youth Ministry.

Archbishop McCarthy attended Saturday afternoon for a 2-hour rap session with the delegates. His genuine concern for the youth of the Archdiocese was very evident and gratifying to the delegates.

The Convention Banquet had its usual exciting atmosphere with the following awards being distributed:

Outstanding teenager in our Archdiocese: Anne LeBlanc, Palm Beach Federation.

Padres of the Year: Father Timothy Lynch, St. Lawrence; Father Seamus O'Shaughnessey, Christ the King.

Mr. Richard Anderson

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

Parishes recognized for their contribution to Total Youth Ministry were: Christ the King, St. Louis, St. Catherine of Siena, St. Lawrence, St. Margaret.



### HAPPY FATHER'S DAY

¡¡FELIZ DIA PAPA!!

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Carlos, Dolores y Bernie

Peggy, Don & Mike

Happy Father's Day Papito

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## Juan Pablo II se despide de Polonia

# “No pierdan la fe, la libertad espiritual”

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

Durante una Misa celebrando el noveno centenario de la muerte de San Estanislao, patrón de Polonia, el Papa llamó a cerca de dos millones de fieles concentrados en la vasta explanada de las afueras de Cracovia, a vivir vidas profundamente cristianas y profundamente católicas.

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

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

Resultaba obvio el orgullo de los polacos ante el “hijo de la tierra”, hoy Obispo de la Iglesia universal. Policías, camareros, dependientes en los comercios y hasta oficiales públicos, no dejaban de mostrar su entusiasmo por recibir fotos o medallas del Papa.

Pero un gobierno comunista no puede mostrar entusiasmo ante un líder religioso — especialmente tratándose de

un líder católico, que ya había resultado algo incomodo como Arzobispo de Cracovia.

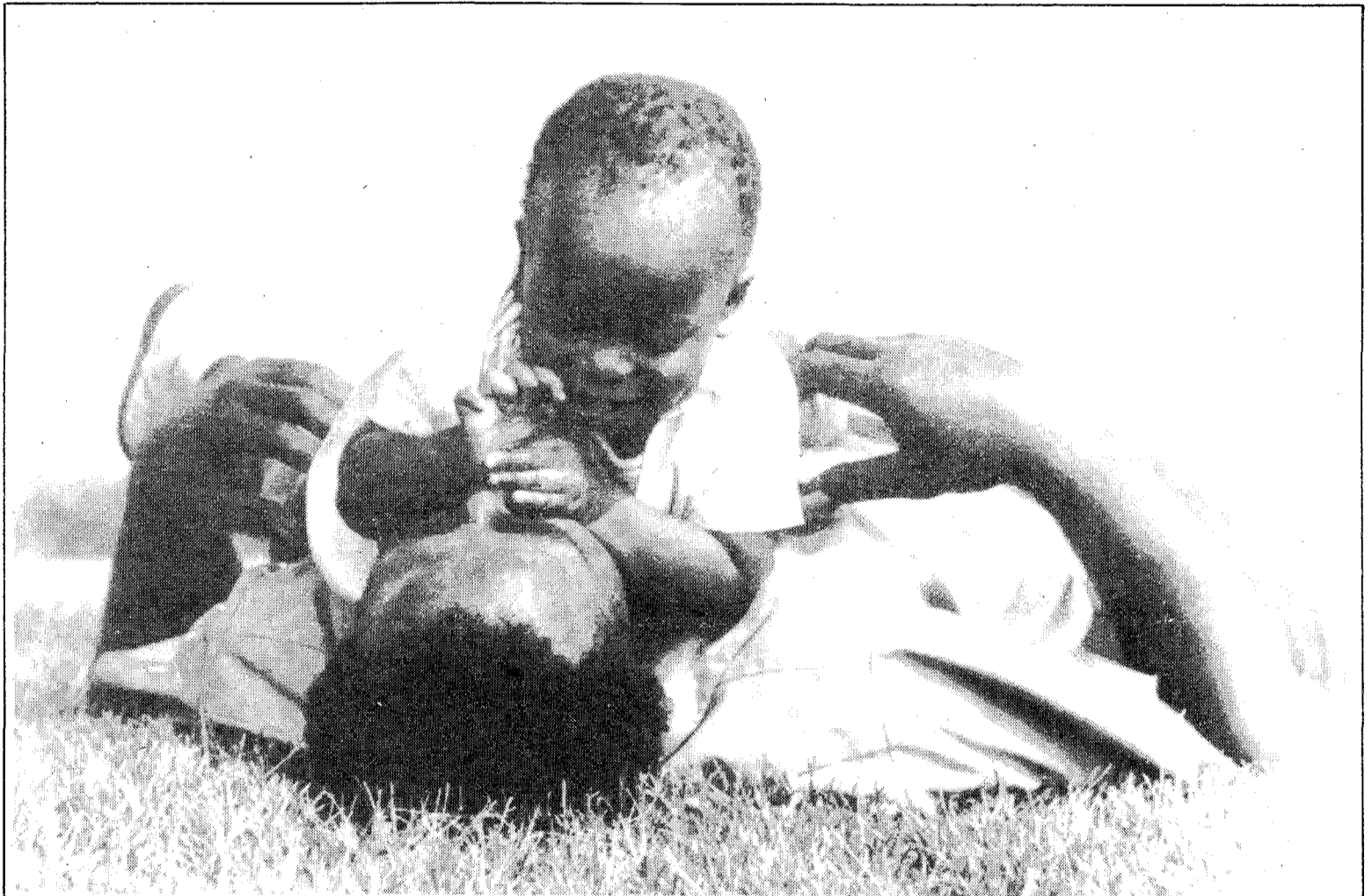
Y ¿qué hizo el gobierno?

Ya había negado permiso a Pablo VI para visitar Polonia, pero no pudo negar al Papa polaco la entrada en su tierra. Sin

embargo, el gobierno no quiso permitir que tal visita coincidiera con el 900 aniversario del martirio de San Estanislao, el

13 de mayo. Juan Pablo II aceptó las fechas del gobierno, pero después anunció que el

(Pasa a la Pág.4A)



**Un día con papi** correteando por el campo y disfrutando de su cariño. Un buen modo de celebrar el Día del Padre, este domingo, para experimentar de nuevo la alegría de la paternidad y el saberse protección, modelo y guía de los hijos, que orgullosos repiten “yo voy a ser como papi.”

## En Managua

# Obispos deploran tácticas terroristas

MANAGUA, Nicaragua (NC)— Mientras las batallas entre guerrilleros sandinistas

y tropas del gobierno continuaban en Nicaragua, en los púlpitos de las iglesias se leía

una declaración de los obispos nicaragüenses criticando al gobierno del General Anastasio

Somoza.

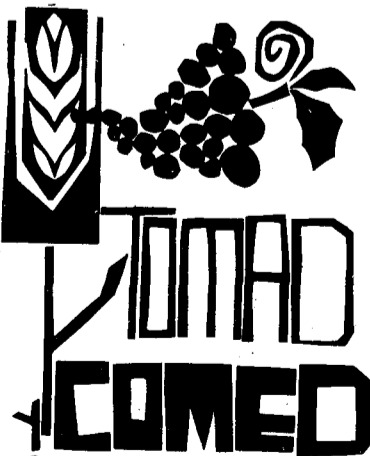
La declaración tuvo que ser leída y pasada de mano en

mano ya que le censura gubernamental prohíbe que la prensa

(Pasa a la Pág.2A)

## Corpus Christi el domingo

Con Misa, procesión y un pequeño festejo la Iglesia de Corpus Christi celebrará este domingo la fiesta del mismo nombre. La Misa, en inglés y español, comenzará a las 10:30 a.m. y será celebrada por el Obispo John Nevins. Seguirá la procesión con el Santísimo, y picnic con comida y atracciones para que las familias disfruten. Según la hermana Carmen Alvarez, Directora de Educación Religiosa de Corpus Christi, la parroquia no pudo ser mejor nombrada, ya que está compuesta de personas de “todas las razas, colores y nacionalidades” unidas



Este es mi Cuerpo...

por “el Cuerpo de Cristo que nos une a todos.” (Corpus Christi está situada en el 3220 N.W.7 Avenida).

# Inaugurado Instituto Pastoral con Padre Virgilio Elizondo

Por ARACELI CANTERO

“Hoy iniciamos una aventura, vivimos un momento histórico para toda la nación,” dijo el padre Mario Vizcaino, Sch. P. al inaugurar el Instituto Pastoral de la Región Sureste el pasado lunes.

“Nos embarcamos en una aventura que busca proporcionar a nuestro pueblo los medios para la evangelización,” dijo el sacerdote cubano ante unas 70 personas de varios estados del sureste—los primeros estudiantes del Instituto

Pastoral que se inauguraba.

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

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

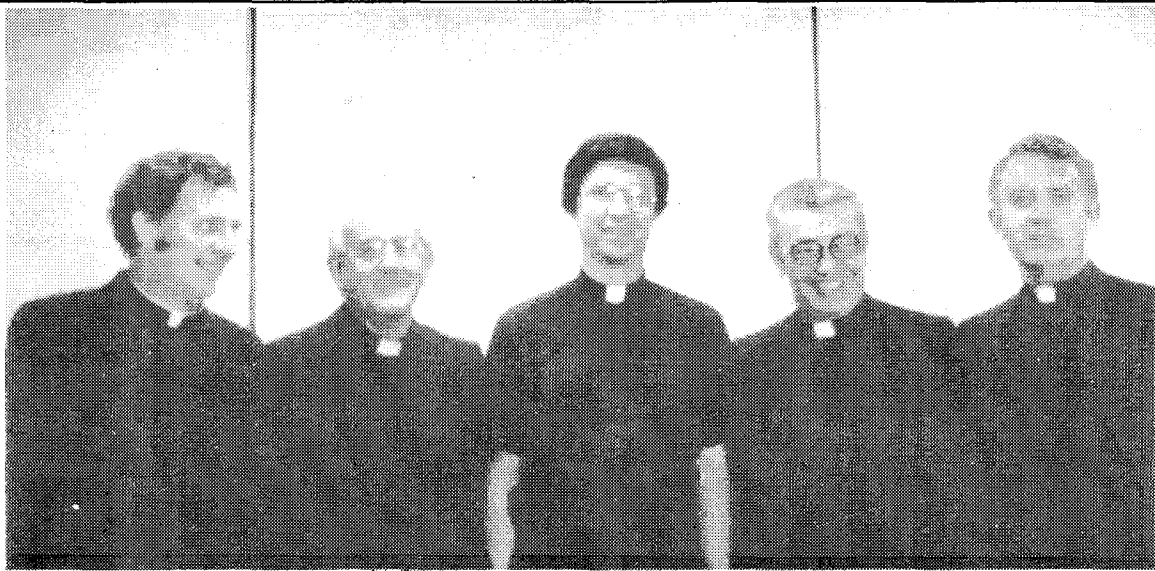
“Tenemos mucho que ofrecer, si no lo perdemos y creo que lo mantendremos vivo mientras existan grupos como éste que toman el tiempo para reflexionar sobre el significado de nuestra fe,” añadió.

El padre Elizondo ha reflexionado seriamente y escrito sobre religiosidad y cultura, y en su charla el lunes señaló que la fe no es algo abstracto “sino que nos ha venido a través de una cultura—para nosotros la cultura latinoamericana—. Es una fe

(Pasa a la Pág.3A)

# Nueva directiva a Senado Sacerdotal

El Senado Sacerdotal de la Archidiócesis eligió nueva directiva para el próximo año. En la foto desde la izquierda el padre Timothy Hannon, presidente, el padre Angel Vizcarra O.P. Vice-presidente; los padres Paul Vuturo, y John Vereb, secretarios y el padre Vincent Kelly, tesorero.



## • Aumentan creyentes de denominaciones evangélicas.

NUEVA YORK (NC) — El Anuario de Iglesias en Estados Unidos y Canadá para 1979 muestra que las denominaciones evangélicas van a la cabeza en aumento de creyentes y que la católica y los bautistas sureños crecen más rápido que la población en general.

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

El promedio por fiel subió de \$150 en 1976 a \$160 en 1977. Las cifras recogidas entre 222 grupos religiosos muestra un total de 132,812,470 miembros, con 13 millones de la Convención Bautista del Sur como la mayor entre los protestantes, y 49,836,176 de católicos.

## • Protestan pescadores

WASHINGTON (NC)— Mons. Antulio Parrilla, un obispo sin cargo y muy activo en acción social desde sus días con el movimiento obrero, fue arrestado en San Juan, P.R. junto con otras 20 personas que invadieron un patio de la Marina de Guerra de Estados Unidos en la Isla de Vieques para protestar contra las prácticas de tiro y desembarque armado en sus playas. Poco después fueron puestos en libertad bajo fianza. Los 10,000 habitantes, pescadores y agricultores, se quejan en una demanda judicial que la Marina bloquee su desarrollo y pone en peligro su modo de subsistencia. El gobernador Carlos Romero ha planteado recurso para detener los bombardeos, bajo leyes de conservación del ambiente.

## • Protestarán ante Carter

SAN ANTONIO, Texas (NC)—Unas 1,500 familias descendientes de Mexicanos que dicen haber perdido tierras heredadas de España, por culpa de incumplimiento del tratado de Guadalupe Hidalgo (que en 1848 cedió 26 millones de acres a Estados Unidos entre el Río Grande y el Río Nueces), anuncian que harán una manifestación de protesta cuando se reúnan en junio los presidentes José López Portillo de México y Jimmy Carter de Estados Unidos. "El tratado protegía nuestros derechos", dice el abogado Robert Salazar, de Denver, "pero no fue así. Colonos anglosajones ocuparon las tierras", y los gobiernos no han hecho nada por compensarnos.

## • Ahorren energía.

BOSTON (NC)—La Oficina de Combustible de Massachusetts reparte entre organizaciones religiosas un folleto con estos consejos para reducir el gasto en sus edificios: refuerce puertas y ventanas, y cubren hendijas, mejore las calderas; ponga lámparas fluorescentes (las incandescentes gastan más energía); regule el calentamiento de agua; instale controles automáticos de temperatura; apague luces, ventiladores y otros aparatos cuando no se necesiten.

# Obispos deploran terrorismo en Managua

(Viene de la Pag. 1A)

sa publique comentarios o noticias acerca del conflicto.

Los obispos, en su crítica más fuerte hasta el momento, deploraron los excesos de la insurrección armada, pero dijeron que existe una justificación moral para ella debido a la larga historia de abusos tiránicos contra los derechos humanos en Nicaragua.

"No podemos endosar sistemas y estructuras sociales que esconden y fomentan se-

rias y opresivas desigualdades entre las clases sociales", dijeron los obispos.

Los obispos también criticaron a los guerrilleros del Frente de Liberación Sandinista por utilizar tácticas de terror para hacer que el pueblo se someta a los fines rebeldes.

Por su parte en Estados Unidos el Presidente de la Conferencia de Obispos Católicos, el Arzobispo John Quinn de San Francisco afirmó que el

Presidente Carter debería comunicarle al Presidente Anastasio Somoza, la "oposición del pueblo americano por las acciones de su gobierno... y el horror y disgusto de nuestra nación por el terror que reina en el pueblo de Nicaragua".

Haciéndose eco de múltiples declaraciones de los obispos de Nicaragua, el arzobispo Quinn dijo que "el pueblo norteamericano no ha captado la profundidad de la tragedia", y señaló que la "voz de nuestros hermanos obispos en Nicaragua nos recuerda la

creciente interdependencia del hemisferio, y las múltiples relaciones que nos unen".

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

# Nuevos obispos en Puerto Rico

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

Nacido en Naranjito, Puerto Rico, el 15 de marzo de 1933, el Padre Rivera estudió en los Estados Unidos, Argentina y la República Dominicana. Ordenado en 1966, obtuvo un licenciado en sociología pastoral en Roma.

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

El Padre Hernández nació en Camuy, Puerto Rico el 12 de agosto de 1938. Estudió en los seminarios de San Ildefonso en Aibonito, Puerto Rico, y Notre Dame en Nuevo Orleans. En 1973 fue hecho Canciller de la Diócesis de Arecibo. También

ha sido Consultante Diocesano e Instructor de Filosofía y Teología en la extensión de Arecibo de la Universidad Católica de Ponce.

## John Wayne católico antes de morir

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

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

Una de las hijas de John Wayne, la Sra. Toni La Clava trabaja en el Buró de la Familia, de la Archidiócesis de Los Angeles.

# "Milagros y Parabolas" en Santa Agatha

Los milagros y las parábolas de Jesús, son el tema de las clases de Biblia que tienen lugar todos los lunes a las 7:30 p.m. en la parroquia de Sta. Agatha (1111 S.W. 107 Ave.) frente a la Universidad FIU.

Las clases en español las dirige el sacerdote cubano Jorge García, graduado de la Universidad Católica en Washington D.C. y de la Unión Teológica de Berkeley, California.

# Religiosa celebra Bodas de Oro

La religiosa de la Caridad Ester Hernández, celebrará el próximo viernes 22 de junio sus bodas de oro en la vida re-

ligiosa. La religiosa cubana, que trabaja en Puerto Rico, estará en Miami para el acto homenaje que tendrá lugar en la Ermita de la Caridad el día 22 a las 8 p.m. con una Eucaristía celebrada por el obispo Agustín Román. Familiares y amigos podrán saludar a Sor Ester, durante una recepción en la Ermita desde las 5:30 p.m., del mismo día.

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Participantes de varios estados del Sureste, escucharon el pasado lunes al padre Virgilio Elizondo, durante la charla de inauguración del Instituto Pastoral del Sureste.



El padre Virgilio Elizondo habló sobre las tensiones entre el Evangelio y las culturas.

## Inaugurado Instituto Pastoral en Miami

(Viene de la Pag. 1A)

que nos viene por el Cristo, el Dios hecho hombre que escogió comunicarse a través de la cultura de la humanidad," añadió.

Dijo que la cultura es un don de Dios y comentó sobre la finalidad de sus clases en Miami, "profundizar sobre nuestra rica herencia latina y nuestra misión como hispanos en Estados Unidos, portadores del Evangelio." Para ello situó la problemática hispana dentro de la trayectoria histórica de la Iglesia, analizando especialmente en ella la encarnación del Evangelio en las diversas culturas—judía, griega, romana, europea...para desde dentro ir confrontándolas y purificándolas...

Durante la oración de apertura del curso, el lunes, el padre Vizcaíno, director de la región del Sureste y del nuevo Instituto Pastoral, pidió "luz y fuerza para seguir, y ayuda para asimilar, para que todo esto no se quede en meras ideas sino que se traduzca en servicio."

El sacerdote compartió también su optimismo sobre las

posibilidades de lo que se iniciaba aquella noche y dijo que soñaba con un Instituto Pastoral que pudiera mantenerse no sólo los veranos sino todo el año con cursos diversos y hasta una casa donde compartir la

oración, la reflexión y la vida.

La creación del Instituto es fruto del II Encuentro Nacional de Pastoral Hispana hace dos años, cuando el pueblo pidió la creación de centros de

formación. El Instituto del Sureste cuenta con la aprobación y apoyo de las 15 diócesis de la región.

Durante curso el depastoral en español, enseñarán también el padre Mario Vizcaíno y Ca-

siano Floristan, profesor del Instituto Superior de Pastoral de Madrid. El 30 de julio, el Instituto ofrecerá otro curso intensivo de cultura y lengua hispana para estudiantes anglos.

### Cardenal Lorscheider a Caritas

## Libertad y promoción humana se exigen

ROMA — (NC) — Existe estrecha conexión entre la promoción humana y la libertad, afirmó el Cardenal Aloisio Lorscheider, de Fortaleza, Brasil, ante la Asamblea General de Caritas Internacional.

Fundada en 1950, la Caritas Internacional es una federación de organizaciones de católicas de caridad que opera en todo el mundo y a la que pertenece el Servicio de Socorro Católico de los Estados Unidos. Más de 300 delegados asistieron a la Asamblea General en Roma, representando a 108 países.

El tema de las reuniones fue "el servicio de las comunidades locales para la promoción humana en los años 80".

Durante su alocución, el Cardenal Lorscheider discutió el papel, la función y la responsabilidad de las comunidades cristianas en la promoción humana. También comentó sobre las estrategias capaces de garantizar una presencia cristiana pluralista y coordinada en el futuro del desarrollo humano.

"Promover al hombre y a la mujer es darle la oportunidad de llevar a cabo su vocación fundamental, por la creación de las condiciones indispensables para su desarrollo," dijo. "De ahí la estrecha conexión que existe entre la promoción humana y la libertad.

Han de abolirse la domina-

ción y la opresión porque solo con la justicia es posible realizar la verdadera promoción humana," añadió. Es clara la necesidad de hacer accesibles a todos los elementos de una verdadera vida humana, incluidos el derecho a elegir su estado de vida y fundar una familia, el derecho al alimento, al hogar, la educación, el respeto, la información, privacidad y libertad, añadió.

El Cardenal dijo que en la promoción humana el papel de la comunidad cristiana es crítico y profético.

Dijo que la comunidad cristiana tiene la tarea de proclamar lo que es bueno y denunciar lo que es malo. "De hecho, el profeta es ante todo

un ser humano —persona— y signo de la presencia de Dios entre los hombres y las mujeres."

"Cada iglesia y la Iglesia de cada país ha de organizar su actividad socio-pastoral por medio de estructuras permanentes que mantengan y estimulen a la comunidad y aseguren la necesaria coordinación de iniciativas, en continuo diálogo con todos los miembros de la comunidad eclesial", añadió.

"Por lo tanto, la tarea de Caritas, no es meramente la de organizar los servicios, sino también la de animar a la comunidad para el ejercicio de la caridad."

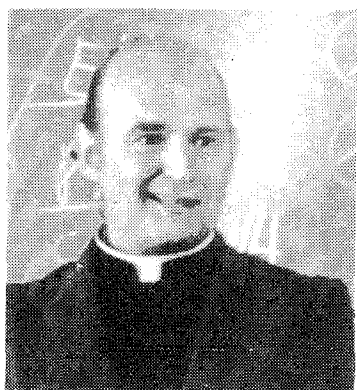
## Espiritismo y Consecuencias en América

Por OSCAR GONZALEZ QUEVEDO, S.J.

El misterio es algo siempre presente: Adivinaciones, hechicerías, curas no médicas, trances, estigmas, casas "encantadas" con sus movimientos de objetos, ruidos, fantasmas y toda clase de fenómenos. De esta variadísima fenomenología se ha hablado en todas las épocas y en todas las civilizaciones. Constituye la llamada "fenomenología parapsicológica".

Fenomenología real o legendaria, pero que no puede ser afirmada o negada sin previo estudio. Sobre ella el científico debe responder innumerables preguntas y aclarar a la opinión pública.

En América Latina el ambiente "ocultista" es muy intenso. La fenomenología parapsicológica se manifiesta extraordinariamente en el Continente. Se atribuyen al



El Padre Oscar González Quevedo, es un sacerdote jesuita que ha dedicado toda su vida al apostolado a través de la ciencia. Director del Centro Latinoamericano de Parasitología (CLAP), del Brasil, centro que cuenta con el apoyo de los obispos católicos de allí, el padre Quevedo también ha visitado Miami en múltiples ocasiones para dar charlas sobre parasitología. Durante varias semanas ofrecemos una serie de reflexiones del padre Quevedo S.J. sobre el espiritismo y sus implicaciones sociales, psicomédicas y religiosas.

"más allá", a los espíritus de los muertos, toda clase de hechos de apariencia misteriosa. Otras interpretaciones alcanzan también enorme suceso. Pero el Espiritismo es la interpretación más en boga.

El espiritismo, sea de "Umbanda", "Kardecista", "Macumba", "Quimbanda", "Cadomblé", "Xangó", "Banto", "Gegé-nagó", etc. se pre-

senta en innumerables modalidades y combinaciones doctrinarias, ritualísticas y terapéuticas, pero con marcadas analogías entre sí. Se puede hablar de una unidad fundamental en el Espiritismo latinoamericano.

Brasil se destaca como la nación de todo el mundo con más espiritistas. El Espiritis-

mo crece arrolladoramente y de Brasil, irradia su influjo por América Latina. Más de 30 millones de brasileños se declaran espiritistas y se calcula que 95% de los que no se confiesan espiritistas, no lo hacen por pertenecer a otras religiones, o por ser personas sin religión, aunque están influenciados en menor o mayor grado por las prácticas, teorías o doctrinas espiritistas.

Hacer una estadística exacta del espiritismo brasileño es sumamente difícil. Muchos considerados "cristianos", no tienen valor o suficiente claridad de conceptos para declararse espiritistas.

Sólo en la ciudad de Sao Paulo existen 18 hospitales "mediúnicos". Se calcula que sólo en 1950 las publicaciones de la Federación Espiritista Brasileña (que se niega a dar datos oficiales) habían llegado al millón de ejemplares. Sola-

mente del libro fundamental de Allan Kardec (codificador del Espiritismo latino), "El Libro de los Espíritus", una sola editorial había lanzado en 1950 los 4 millones de ejemplares. Más de 100 periódicos y 150 revistas se publican en Brasil bajo orientación espiritista. Actualmente el aumento del espiritismo es de enorme proporción y alcanza todas las regiones.

Encuéntrense con frecuencia colegios de 1ra. y 2da. enseñanza dirigidos e influenciados por espiritistas. Fundaron y controlan asociaciones deportivas, clubs, reuniones de todos los tipos, con la consiguiente influencia doctrinaria. Así se estimula la fenomenología "misteriosa" y su interpretación espiritista.

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

(Continúa la semana próxima)

En visita a Polonia y diálogo con trabajadores, el Papa:

# Denuncia el Papa degradación por el trabajo

MOGILA, POLONIA (NC) — El Papa Juan Pablo II atacó sistemas de trabajo que degradan a los trabajadores, durante su visita a una ermita cerca de la ciudad industrializada de Nowa Huta, escena de uno de sus mayores triunfos cuando era arzobispo de Cracovia.

Al visitar a la ermita de la Cruz, en Mogila, el Papa unió la reliquia de la cruz de Cristo allí presente con "la nueva cruz de madera... levantada no lejos de aquí" en Nowa Huta.

El gobierno comunista de Polonia había diseñado la ciudad sin una iglesia, aunque el 80 por ciento de sus habitan-

tes eran católicos practicantes. Después de una batalla contra el gobierno que duró 15 años, se construyó la iglesia, que fue dedicada por el entonces Cardenal Karol Wojtyla, y reconocida mundialmente como el símbolo del poder de la Iglesia Católica en Polonia.

Refiriéndose a la industria de acero que le da nombre a la ciudad, el Papa dijo, "la ley de la cruz está grabada en el trabajo del hombre. La cruz no se puede separar del trabajo del hombre. Cristo no se puede separar del trabajo del hombre."

Declaró que el "Cristianismo y la Iglesia no le tienen ningún miedo al mundo

del trabajo" o al "sistema basado en el trabajo," y anotó que él mismo había sido trabajador en Zakrzówek y Borek

Falecki.

Dijo que los problemas básicos del trabajo hoy en día no son tecnológicos o económicos,

sino de "la dignidad del trabajo... la dignidad del hombre."

Continuó: "Acuérdense de esto: Cristo nunca aprobaría que el hombre sea considerado meramente un medio de producción; o que fuera apreciado, estimado y valuado de acuerdo con ese principio. Dirigiéndose a los mineros y obreros de Silesia y Zagłębie Dabrowskie, el Papa volvió a elogiar el valor del trabajo, "en sus variadas formas, intelectual y manual, necesario para que el ser humano cumpla la misión magnífica de ser creador."

"El trabajo debe ayudar a la mejora del hombre y la mujer. A hacerles más maduros espiritualmente, más responsables, más capaces de realizar su vocación en la tierra, como personas irrepetibles y en comunidad con otras, especialmente en la comunidad humana que constituye la familia," dijo el Papa.

Juan Pablo II dijo que la familia ha de ser un factor fundamental en determinar la economía y la política del trabajo. "Estas preservan su sentido ético cuando tienen en consideración las necesidades y los derechos de la familia," dijo, señalando que la verdadera estima por el trabajo lleva consigo la debida estima por la maternidad — el trabajo de la mujer en dar a luz, alimentar y educar — tarea de la que depende la salud moral de toda sociedad."

## "No pierdan la Fe"

(Viene de la Pag. 1A)

aniversario de San Estanislao se celebraría el 10 de junio, coincidiendo con su visita.

El Papa fue recibido en Polonia no como líder espiritual sino como Jefe del Estado Vaticano, y por ello aunque llegaba como peregrino de paz, se vio en la inocua posición de tener que pasar revista a las tropas en un aeropuerto militar.

Durante la homilía que marcaba el 900 aniversario del Patrono de Polonia, el Papa volvió a recordar la historia polaca y la tradición cristiana del país, la cual "no es un factor que limita sino un tesoro, una riqueza espiritual," dijo.

Anteriormente en uno de sus más directos ataques contra los sistemas y actitudes materialistas, el Papa preguntó retóricamente, "¿Podría ser que a lo mejor todo lo del ser humano consiste solamente en lo que se construye, se conquista y se disfruta en este mundo?... ¿nada más le espera a la persona humana?"

La fe cristiana y el bautismo son señales de la llamada de Dios al hombre, que llegando más allá de las cosas de este mundo es "una afirmación irremplazable de la dignidad de cada persona humana," dijo el Papa.

El Papa terminó pidiendo que los polacos no se olvidarán de sus raíces; permanecieran fieles a Dios y no perdieran su libertad espiritual, temas que había enfocado durante los nueve días que duró la visita a su tierra natal.

Además, a lo largo de su estancia el Papa critica sistemas políticos que "degradan la dignidad del hombre", defendió la libertad religiosa, la familia y la dignidad humana en el mundo del trabajo.

Insistió que "es imposible sin Cristo entender esta nación (Polonia)" y pidió a sus compatriotas que continuaran su devoción a María, a Nuestra Señora de Czestochowa.

Aunque muchos de estos temas tienen repercusiones políticas, el Papa les hablaba más bien a todos los polacos, pidiéndoles que continuaran viviendo el cristianismo cualesquiera que fueran las estructuras o sistemas políticos bajo los que estaban vi-

viendo.

La visita del Papa había empezado el 2 de Junio.

A su llegada a Roma, el día 10 aunque visiblemente cansado y con una fuerte tos, el Papa todavía encontró energía para desviarse del protocolo formal y saludar a un grupo de niños que habían trepado una cerca para verlo.

Luego, conversó con el Primer Ministro italiano, Giulio Andreotti, quien lo recibió en el aeropuerto, y le dijo que había hecho una oración especial "por el destino de Italia" durante su visita a la Virgen de Czestochowa.

El Papa dijo estar contento de haber podido regresar a su tierra natal, pero que también estaba a gusto en Roma "donde mi espíritu quiere hacer su hogar e identificarse diariamente con la misión universal que se me ha encargado".

## El mañana es de los jóvenes

CRACOVIA, Polonia—(NC)—Durante una reunión de más de dos horas con casi 65,000 estudiantes universitarios, el Papa Juan Pablo II les pidió a los jóvenes que trataran de "conocer a Cristo" y dejaran que Cristo los conociera. "Dejad que El os encuentre," dijo.

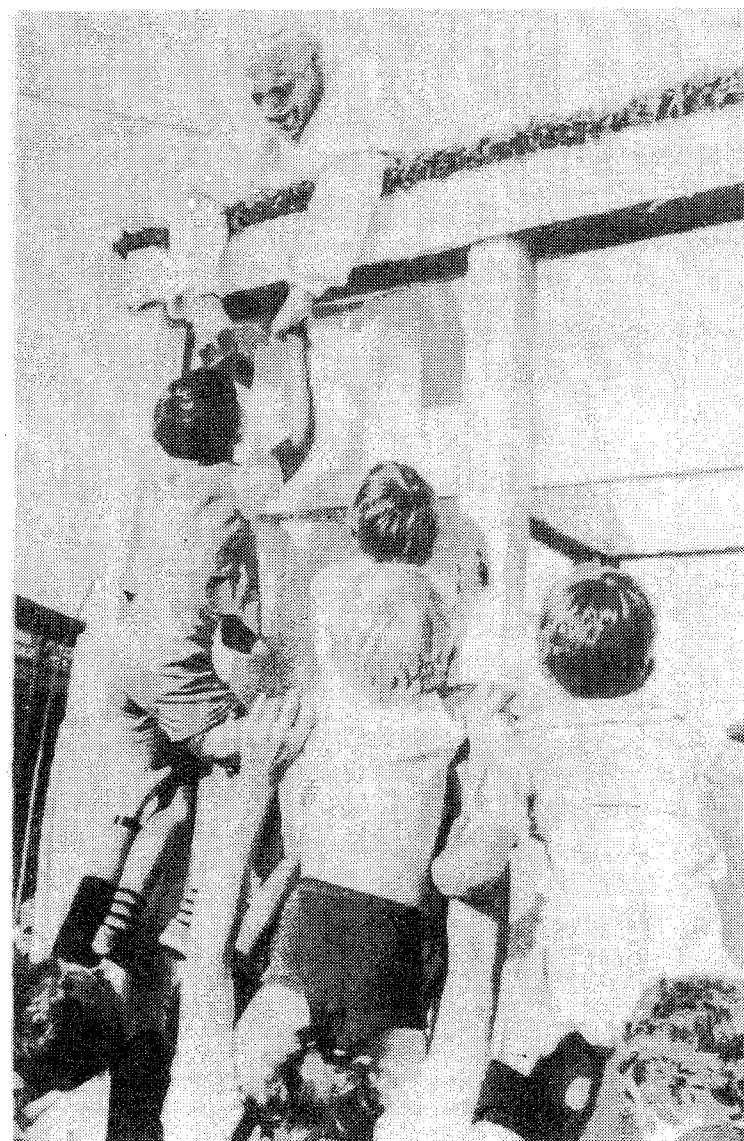
El Papa dijo que los seres humanos pueden perderse fácilmente en ellos mismos o en el mundo alrededor, y necesitan un guía, un buen amigo.

"Debemos preservar nuestra unidad con el Divino Amigo que se llama Jesucristo. Debemos cooperar con El", dijo el Papa.

"El mañana depende de ustedes," continuó, pero dijo que para poder crear un "futuro mejor" tendrían que trabajar duramente y ser "libres de espíritu y firmes en sus convicciones."



Vistiendo los uniformes que los Nazi les forzaban a ponerse, tres ex-prisioneros de campos de concentración conversan con el Papa después de una Misa celebrada en el monasterio de Jasna Gora.



Los niños de Polonia se encaraman para ser bendecidos por "su Papa" durante el recorrido de éste por Czestochowa.

## "Dejenme dormir un poco"

CRACOVIA, Polonia—(NC)—Las gentes de Cracovia—especialmente los jovencitos—no querían perder de vista al Papa Juan Pablo II ni por un minuto.

El 7 de junio, después de su visita al campo de concentración de Auschwitz, muchedumbres de estudiantes se agruparon bajo su ventana en la residencia del arzobispo y cantaron una parodia de un himno polaco.

El himno—que más o menos quiere decir "Dios mío, déjanos ver un milagro"—se convirtió en "Santo Padre, deja que tus hijos te vean." Después de media hora de canto, el Papa inesperadamente salió a la ventana en mangas de camisa.

La muchedumbre, loca de contento, comenzó a cantar el saludo tradicional polaco. "Sto lat," "Que vivas 100 años."

El Papa levantó sus manos pidiendo silencio, y preguntó: "¿De verdad quieren que el Papa viva 100 años?"

Ellos gritaron, "Sí, sí." "Entonces," dijo el Papa, "tengo que mantener mi salud y descansar mucho. Así que ¿por que no vuelven a casa y me dejan dormir un poco?"

La muchedumbre se rió, aplaudió—y calladamente se fue, para que su Papa pudiera descansar.