

The Voice

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Pope at UN: 'Peace, Justice'

By Jerry Filteau

UNITED NATIONS —(NC)— Peace, justice and human rights dominated the message of Pope John Paul II to the United Nations Oct. 2, the focal point of his 10-day trip that included tours of Ireland and the United States.

Especially strong was his defense of the principles laid down in the U.N. Declaration on Human Rights.

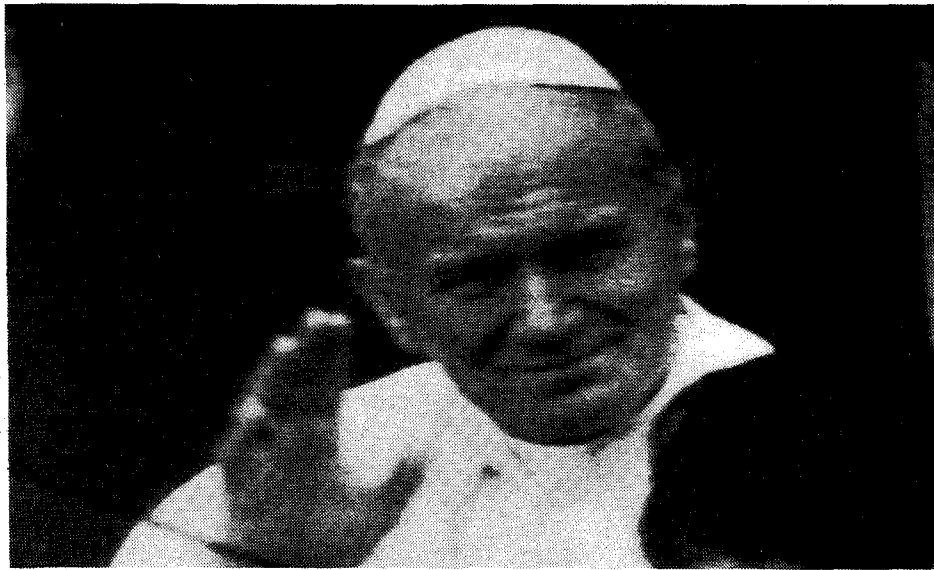
"If the truths and principles contained in this document were to be forgotten or ignored...then the noble purpose of the United Nations organization could be faced with the threat of a new destruction," he declared before the packed house of General Assembly members, distinguished guests, reporters and other visitors.

The only empty delegates seats in the house were those belonging to officially atheist Albania and those for South Africa, whose delegates have had their credentials withdrawn over the issue of apartheid. Even the South African representative was reportedly seated among the guests around the main floor, however.

The pope's speech lasted one hour and one minute even though he deleted large portions of the full prepared text which ran about one-quarter to one-third longer.

It was surprising that the pope's speech made no mention of the world population issue.

When Pope Paul VI made his precedent-setting trip to the United Nations almost exactly 14 years earlier, on Oct. 4, 1965, he issued an eloquent plea for "more bread on the banquet table of life" rather than limiting the number of people allowed to the table.



Pope John Paul II shown on T.V. at Battery Park, New York, Wednesday, where he spoke on American Democracy and its contributions to religious freedom.

THE POPE DREW an intimate link between peace and human rights and between the rights of individuals and those of nations.

He particularly defended the spiritual rights of man — "In his inner relationship with truth, in his conscience, in his most personal belief, in his view of the world, in his religious faith, and in the sphere of what are known as civil liberties."

He noted that "material goods do not have the unlimited capacity for satisfying the needs of man," and for this reason, he said, they "give rise to tension, dissension and division that will often even turn into open conflict."

"Spiritual goods, on the other hand, are open to unlimited enjoyment by many at the same time, without diminution of the goods themselves," he said.

Insisting that "all political

activity, whether national or international...comes from man, is exercised by man and is for man," the pontiff declared that "what justifies the existence of any political activity is service to man."

Politics that work for itself and not for men "can come to contradict humanity itself," he said.

That portion of his talk was not delivered aloud, but the pope said before he began that it was only because of time that he was not delivering the whole speech.

Another portion deleted from the oral delivery was a striking list of what the pope called "some of the most important human rights."

The written text enumerated: "The right to life, liberty and security of person; the right to food, clothing, housing, sufficient health care, rest and leisure; the right to freedom of expression, education and culture; the right to freedom of

thought, conscience and religion, and the right to manifest one's religion either individually or in community, in public or in private; the right to choose a state of life, to found a family and to enjoy all conditions necessary for family life; the right to property and work; to adequate working conditions and just wage; the right of assembly and association; the right to freedom of movement, to internal and external migration; the right to nationality and residence; the right to political participation and the right to participate in the free choice of the political system of the people to which one belongs."

While declaring the "primacy given to spiritual values" and "the progress of moral life" as the chief measures of human progress, the pope also insisted on new efforts at justice in the material field.

"It seems that in the modern world there are two main threats," he said. "Both concern human rights in the field of international relations and human rights within the individual states or societies."

"The first of these systematic threats against human rights is linked in an overall sense with the distribution of material goods."

"This distribution is frequently unjust both within individual societies on the planet as a whole."

He particularly attacked "the frightening disparities between excessively rich individuals and groups on the one hand, and on the other hand the majority made up of the poor or indeed of the destitute, who lack food and opportunities for work and education and are in great numbers condemned to hunger and disease."

HE CALLED the "abyss"
(Continued on Page 5)

Priest's Reflections on Respect Life

By Fr. Daniel Kubala
Respect Life Director

RESPECT LIFE! A phrase that has become more common in the language of our Church. In hearing these two particular words many thoughts go through the minds of all. I would like to share a few reflections on this topic, first in general and then in our Church.

Sometimes the most common things that we as human beings are faced with are the most difficult to speak or write about. The ancient Diogenes who you might recall walked through his city with a lantern looking for an honest man.

He certainly proved his point with

Respect - Life Mass

Archbishop Edward A. McCarthy will celebrate a Pontifical Mass marking the Respect Life theme on Sunday, Oct. 14 at 11 a.m. in St. Mary's Cathedral, Miami. Father Daniel I. Kubala, Archdiocesan Respect Life Director, will be the homilist, and Mr. Don Raymond, State Deputy of the Knights of Columbus, will be the lector. The Offertory procession will include a representative of each of the Emergency Pregnancy Services throughout the Archdiocese.

this blatant example of how bad things really must have been at that time. Could we not have a modern Diogenes walking through the city of the world looking for a respect for human life?

For a moment let us not consider or mention the 1.3 million unborn children in the United States and the millions in the world each year whose lives are snuffed out by abortion, but instead let us look at the born life that goes unrespected. Let us consider the many millions who are without the basic necessities of life who live with the constant pain of hunger. Let us

consider the "Boat People" (A name that we have so easily attached to them) and all the refugees of the world who live with the feeling of being unwanted. Let us consider the victims of racial injustice and the victims of human cruelty. They too feel the pain of life without love. Let us consider the 900 plus lives that were lost in Guyana because of the thoughts of one person.

The impact and meaning of the above for most of us is quickly forgotten after the evening news. We daily go our way to our abundant tables and comfortable life-styles

(Continued on Page 3)

Official - Appointment

The Chancery announces that Archbishop McCarthy has made the following appointments:

THE REV. SALVATORE PROFETA - to Associate Pastor, Sacred Heart Parish, Lake Worth, effective October 17, 1979.

THE REV. JUAN A. DE LA CALLE - to Associate Pastor, St. Clement Parish, Fort Lauderdale, effective October 1, 1979.

THE REV. CORNELIUS McGRATH - to Archdiocesan Priest Representative, Our Lady Queen of Heaven Cemetery, North Lauderdale, effective

September 27, 1979.

THE REV. THOMAS ENGBERS, V.E. - to Spiritual Director, Knights of Columbus Florida Chapter Number 1, Dade County, effective September 17, 1979.

THE REV. PETER LAMBERT - to Archdiocesan Priest Representative, Our Lady Queen of Peace Cemetery, West Palm Beach, effective September 27, 1979.

THE REV. JOHN O'HARA - to Archdiocesan Priest Representative, Our Lady of Mercy Cemetery, Miami, effective September 27, 1979.

THE REV. STEPHEN HILLEY - to Father Prior, Columbian Squires, Our Lady of Good Counsel Circle number 1223, Coral Gables, effective September 17, 1979.

THE REV. JOHN C. O'DONOVAN (newly ordained) - to Associate Pastor, St. Rose of Lima Parish, Miami Shores, effective September 13, 1979.

THE REV. THOMAS McGRADY, O.M.I. - to Associate Pastor, St. Stephen Parish, Miramar, effective September 1, 1979, upon nomination by his Provincial, the Very Reverend George Croft, O.M.I.

Official

Dear Friends in Christ:

October is the month when we recall in a special way the great value and beauty of human life. It was our Blessed Lord who told us, "I have come that you may have life and have it more abundantly." This applies to all of life, natural and supernatural, in time as well as in eternity.

Since the Church's very beginning we have faced unique challenges calling forth faith and courage. In our time and society, restoring respect for human life is both a challenge and an opportunity whereby the Church proclaims her commitment to Christ's teaching on human rights and the sanctity of the human person.

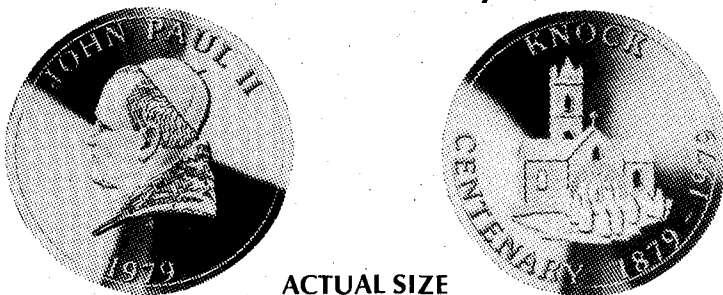
I encourage you to be more aware of the many dangerous forces that exist in our society today that are going against the highest level of God's creation, which is human life.

I am confident that our prayers and efforts will bring God's grace and peace into the hearts and homes of this restless world.

Sincerely yours in Christ,
Edward A. McCarthy
Archbishop of Miami

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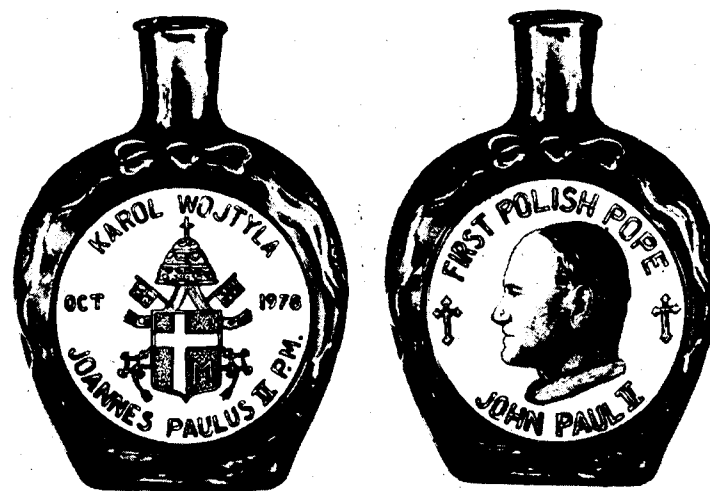
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Pope to Americans: End the Easy Life

NEW YORK (NC)—Pope John Paul II told American Catholics — one of the wealthiest Catholic populations anywhere in the world — to end their easy way of life and to give to the poor till it hurts.

The poor "are your brothers and sisters in Christ. You must never be content to leave them just the crumbs from the feast. You must take of your substance, and not just of your abundance, in order to help them," said the Pope at a Mass before about 80,000 Oct. 2 at New York's Yankee Stadium.

"It is not right that the standard of living of the rich countries should seek to maintain itself by draining off a great part of the reserves of energy and raw materials which are meant to serve the whole of humanity," he declared on the site where 14 years earlier Pope Paul VI also celebrated Mass.

The crowd — unlike most audiences or congregations on papal trips who repeatedly interrupt the pope with applause and cheers — was strangely silent through most of the homily.

In the beginning of the homily, the Pope spoke quietly of Christ as the giver of peace, as peace and justice itself, and the one who "perfects, restores and manifests in himself the unsurpassable dignity that God wishes to give to man from the beginning."

He reminded the overflow crowd at the late evening service that when Christians make Christ the center of their lives, "we are caught up in the movement of the Holy Spirit who visits the poor, calms fevered hearts, of the Holy Spirit who visits the poor, calms fevered hearts,

binds up wounded hearts, warms cold hearts, and gives us the fullness of his gifts."

He said that the task of the Christian in the modern world is an immense but "an enthralling one," and told them he was going to bring up "urgent priorities which your service to humanity ought to concentrate upon today."

The Pope reminded American Catholics of the needs of the poor, the suffering, the hungry, neglected, unemployed and desperate.

He softened the sting of the harsh words that would follow by recalling the traditional reputation of America and American Catholics for generosity to others, and the continuing value of the existing network of Catholic charitable works.

He spoke of the framework of charity, emphasizing that the recipient's dignity and freedom must be respected, and that poverty and misery must be attacked on the structural level as well as the individual level.

It was not until he was halfway through the homily that he began to raise serious challenges to the American life style.

In order to meet the challenges to Christians that he was speaking of, he said, "fresh spiritual and moral energy drawn from the inexhaustible divine source is needed. This energy does not develop easily. The life style of many of the members of our rich and permissive societies is easy, and so is the life style of increasing groups inside the poorer countries."

The Pope called for Christians to be "in the vanguard in favoring ways



Pope John Paul II greets cheering throngs with upraised hands.

of life that decisively break with a frenzy of consumerism, exhausting and joyless."

"It is not a question of slowing down progress," he said, "for there is no human progress when everything conspires to give full reign to the instincts of self-interests, sex and power."

"We must find a simple way of living."

He cited the parable of Lazarus and the rich man, commenting that the rich man was not condemned by God because he had riches, but

"because he did not pay attention to the other man."

God "pronounces very harsh words against those who use their possessions in a selfish way, without paying attention to the needs of others," the pope said.

The pope called on Americans to translate the Biblical parable "into contemporary terms, in terms of economy and politics, in terms of all human rights, in terms of relations between the 'First' 'Second' and 'Third World' "

Priest Reflects on Need to Respect Life

(Continued from Page 1)

and dismiss it without much thought. The question that we use to justify the above is "what can I do as one person?" When we look at world history doesn't it always begin with one person whether it be something good or evil? After all isn't it one Texas resident (Mrs. M. O'Hair) who is doing so much? Who was it who said that "evil triumphs when good men do nothing"? The church who from her very beginning has always tried to uphold the true worth of the human person and continues to be a voice. But this voice of Jesus is not always heard or heeded even by its very members.

Pope John Paul II whose presence we welcome to our land always has been a champion of human life. In his encyclical Redemptor Hominis, He writes:

"The church's fundamental function in every age and particularly in ours is to direct man's

gaze, to point the awareness and experience of the whole of humanity towards the mystery of God, to help all men to be familiar with the profundity of the redemption taking place in Christ Jesus. At the same time man's deepest sphere is involved — we mean the sphere of human hearts, consciences and events."

The Church must continue with the great love for all out of which it was founded. Respect for Life seems so obvious and yet we don't have to look far to see its neglect. The bishops of the United States saw it and established in 1972, activities that would promote a respect for life. They established October as Respect Life Month. In 1975 they wrote a pastoral plan which calls for each diocese to have an office for this work and each parish a committee. I can remember the first time I met with Archbishop McCarthy on this issue...my response then was I thought it a

scandal even on a human level that someone would actually be directing a program to respect life.. And now I still feel it is a scandal but I look forward to the day when we won't need such a director.

When someone .. hears those words RESPECT LIFE they immediately think of abortion and all the emphasis that the Church seems to place on this single issue. I think of the great doctor who once said, "when man loses respect for one aspect of humanity, he loses respect for all." The abortion and Euthanasia problems to me are like a yellow caution light in our world and how much longer can it burn?

FROM MY research and experience I believe that most Americans accept the fact that life begins at conception, even science tell us that. And didn't Jesus tell us that "Whatsoever you do to the least of my brethren you do to me"...then why can't we respond with his love? Are not the unborn ones certainly

the least? Why then is it so easy to forget the millions whose basic rights are being denied?

Why do we have in Washington, D.C. and New York City more abortions than live births? And I'm convinced of the same in our own city (the money is coming from somewhere for the 9 pages of abortion clinic ads in the yellow pages and daily advertisements in the newspapers not to mention the radio ads and bus benches). A modern Diogenes would have his lantern blown out here.

It goes without saying that this issue is complex to say the least. But again the conviction of our church's present leader when speaking about activities in behalf of life ring out "A question of mankind and, with such a stake, no one can shut himself or herself up in an attitude of resigned passivity without thereby abdicating as a human being."

LET US PRAY and act that that conviction will be ours.

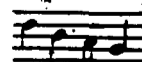
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Architectural Workshop Scheduled

The Art and Architecture Committee of the Worship and Spiritual Life Commission of the Archdiocese extends an invitation to all priests of the Archdiocese to attend a workshop on Oct. 25, 1979. It will begin at 10:00 a.m. and end at 3:00 p.m. at St. Joseph's Church parish hall on Miami

Beach. The registration fee is \$10.00 to cover the cost of the speaker and lunch.

THIS SHOULD prove to be a valuable day for all who are planning to build or remodel a church any time in the future within the Archdiocese. Main subject matter will be the Bishops' document on "Environment and Art"

and the procedures set up by Archbishop Edward A. McCarthy for the Art and Architecture Committee and the Building Commission. Local architects have also been invited to participate.

Instructor will be Father Richard Vosko, board member of the Inter-Faith Forum for Religion and the

Federation of Diocesan Liturgical Commissions, secretary of the Liturgical Conference, member of the North American Academy of Arts, etc.

THOSE INTERESTED in attending are asked to mail their registration request, together with the \$10.00 fee to Fr. David G. Russell, St. Louis Church, 7270 S.W. 120 St., Miami, Fla. 33156

OFFICIAL

In honor of Pope John Paul's visit to the U.S., Archbishop McCarthy has granted a free day to all Catholic Schools of the Archdiocese of Miami and this day will be taken on Friday, October 5.

The heavens declare the glory of God; and the firmament showeth his handiwork.

— PSALMS. XVIII, 10

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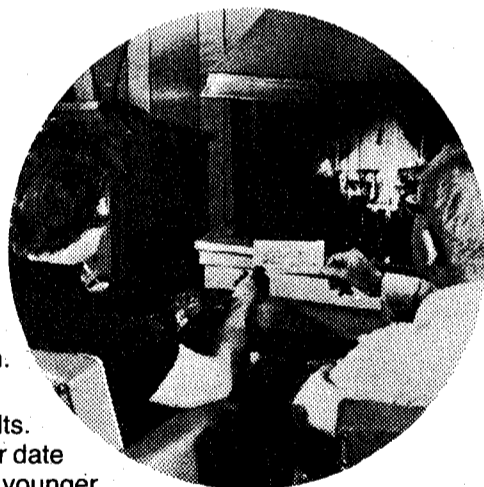
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Pope Pleads for Human Rights

(Continued from Page 1)

between the rich and poor within societies "a very grave symptom in the life of any society," but added: "This must also be said with even greater insistence with regard to the abyss separating countries and regions of the earth."

He called for steps to correct the "serious disparity" in material goods between various areas and regions of the world, but commented that the effectiveness of such steps will depend on "whether peaceful cooperation will avoid imposing conditions of exploitation and economic or political dependence, which would only be a form of neocolonialism."

The pope insisted that "the second systematic threat to man in his inalienable right in the modern world" is that of "the various forms of injustice in the field of the spirit."

He warned of "recurring threats and violations" against "the objective rights of the spirit, of human conscience and of human creativity, including man's relationship with God."

"It is a question of the highest importance that in internal social life, as well as in international life, all human beings in every nation and country should be able to enjoy their full rights under any political regime or system," the pope declared.

"Only the safeguarding of this real completeness of rights for every human being without discrimination can ensure peace at its very roots."

The pontiff made a special plea for "religious freedom, which I, as pope, am bound to have, particularly at heart."

But he insisted that in this area as well he was talking "precisely with a view to safeguarding peace."

Quoting from the Second Vatican Council's "Declaration on Religious Freedom," the pope told the General Assembly:

"THE PRACTICE of religion of its very nature consists primarily of those voluntary and free internal acts by which a human being directly sets his course towards God. No merely human power can either command or prohibit acts of this kind. But man's social nature itself requires that he give external expression to his internal acts of religion, that he communicate with others in religious matters and that he profess his religion in community."

The pope cited the words of the conciliar declaration as providing a way for "even the confrontation between the religious view of the world and the agnostic or even atheist view" to "preserve honest and respectful human dimensions without violating the essential rights of conscience of any man or woman living on earth."

The pope used the U.N. — sponsored International Year of the Child as a point of reference to appeal for an end to the \$400 billion-a-year world arms race.

"Are the children to receive the arms race from us as a necessary inheritance?" he asked. "How are we to explain this unbridled race?... can our age still really believe that the breathtaking spiral of armaments is the service of world peace?"

In his pleas for peace, the pontiff specifically offered a " fervent hope that a solution also to the



Strain of four catches up with Pope before one of his speeches.

Middle East crisis may draw nearer."

In this regard he insisted that any lasting peace must be "based on equitable recognition of the rights of all" and that this must include "the consideration and just settlement of the Palestinian question."

"CONNECTED WITH this question is that of the tranquility, independence and territorial integrity of Lebanon within the formula that has made it an example of peaceful and mutually fruitful coexistence between distinct communities, a formula that I hope will, in the common interest, be maintained, with the adjustments required by the developments of the situation," the pope said.

The pope's comments on the Lebanon formula and adjustments in

it seemed clearly to refer to the constitutional division of power along denominational lines, which had been effective for several decades before imbalances caused by population changes without parallel power transfers caused tensions that erupted into serious civil warfare in the 1970s.

He appeared to be calling for a continuation of the same kind of constitutional framework, but with the allocations of power changed to reflect current realities.

The pope also repeated the Holy See's desire for "special statute that, under international guarantees..., would respect the particular nature of Jerusalem, a heritage sacred to the veneration of millions of believers of the three great monotheistic religions, Judaism, Christianity and Islam."

In this statement the pope followed Pope Paul's policy in recent years of no longer asking for actual internationalization of Jerusalem, as the Vatican had done for many years.

At the same time, however, Pope John Paul in his Middle East comments made no mention of the right to secure borders that Israel claims as a necessary condition for any lasting peace in the area. Pope John Paul I, who reigned for barely more than a month last year, had backed that Israeli position during his short pontificate.

The 900-plus representatives of nations on the General Assembly floor, along with about 1,000 dignitaries, reporters and other invited guests in the assembly hall, gave Pope John Paul a minute-and-a-half standing ovation at the end of the speech.

A Damp Pope With Undampened Spirits

BOSTON (NC) — It rained on the pope's parade but not on his spirit as he arrived in Boston Oct. 1 for his seven-day visit to the United States. From the moment he landed, Pope John Paul II stressed his love for the United States and its people of all races, colors and creeds.

A light rain fell as the pope landed at Logan Airport a few minutes before 3 p.m. (EDT) and continued to fall as he addressed the airport crowd and travelled in an open-topped car to Holy Cross Cathedral and then to the Boston Common for his first Mass in the United States.

Although visibly tired from his whirlwind tour of Ireland, the pope smiled and waved to the crowds at the airport and along the motorcade route, where only his red broad-brimmed hat and red cape sheltered him from the steady drizzle.

In a brief airport speech, the pope said the words to "America the Beautiful" express his feelings for the American people. "America! America! God shed his grace on thee," the pope quoted, "and crown thy good with brotherhood, from sea to shining sea."

His recital of the American patriotic song came after he kissed the ground, a gesture which has become traditional on papal arrivals in a new country.

"It is a great joy for me to be in the United States of America, to begin my pastoral visit to the Catholic Church in this land, and at the same time to greet all the American people of every race, color and creed," he said.

About 400 special guests gathered on the tarmac in front of the international terminal to welcome the pope.

AFTER CARDINAL Humberto Medeiros of Boston and a U.S. protocol officer went into the plane to greet the pope, he emerged and slowly walked down the wet steps leading from the plane.

At the bottom of the steps, he was greeted by a crowd of national, state and local officials, along with about 50 red and purple robed cardinals and bishops.

He worked his way down the line of dignitaries, including Rosalynn Carter, House Speaker Thomas (Tip) O'Neill (D-Mass) and Sen. Edward M. Kennedy (D-Mass.).

Mrs. Carter welcomed the pope on behalf of her husband, President Jimmy Carter.

"This may be your first visit to our shores as pope," Mrs. Carter said, "but you do not arrive as a stranger. You have stirred the world

as few have ever done."

Thousands lined the city's narrow street as the motorcade drove from Logan Airport passing through neighborhoods that represent the ethnic diversity in the United States. However, the Secret Service changed part of the planned route to avoid a demonstration by about 1,000 persons protesting the shooting of a black high school youth several days before.

AT THE COMMON, Pope John Paul wowed a huge, predominantly young crowd, in a celebration that overcame the effects of the rain which turned into a downpour about two minutes before the long motorcade arrived at the site:

Although he had already put in at least a 16-hour day starting in Dublin, Ireland, that morning, he spoke with vigor and fervor in his half-hour homily.

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Late Pope Paul Wounded In 1970 Stabbing Incident

VATICAN CITY (NC)—Ending a nine-year silence on the incident, Pope Paul VI's personal secretary said that the late pope was "wounded in the chest" during a 1970 assassination attempt in the Philippines.

Msgr. Pasquale Macchi made the comment on a special commemorative program broadcast by Vatican Radio.

"If you ask me what the pope's most beautiful smile

was, it came during the attempt on his life in Manila," Msgr. Macchi said, "After I pushed back the attacker, who had wounded Paul in the chest, fortunately not lethally, I turned to look at the pope.

"I WILL never forget his sweet smile," he added. "And when he met my eyes it was as if he were somehow chastising me for the violence with which I pulled the assailant away to the police.

It was as if he were enjoying a moment of inspired joy."

Pope Paul, who continued with a full schedule of activities after the Nov. 27, 1970, incident, refused to discuss the episode during his lifetime, and the Vatican consistently denied he had been injured.

The attack was made by 35-year-old Bolivian painter Benjamin Mendoza y Amor, who shouted "death to superstition" before coming at the pope with a 13-inch dagger. Mendoza served a four-year prison term for attempted murder.

Msgr. Macchi revealed also that Pope Paul often wore a coarse sackcloth underneath his vestments during religious ceremonies.

"Many of those who watched the opening of ceremonies of the 1975 Holy Year...had compassion for the exhaustion with which the pope walked," he said. "No one could have possibly imagined that in addition to his chronic arthritis his sides were covered by the thorns of the sackcloth, some of which penetrated his flesh."

THE LATE pope, who died on Aug. 6, 1978, after a 15-year reign, had used the sackcloth "from the time of his youth," Msgr. Macchi said.

In an attempt to alter what he called Pope Paul's public image as a tormented "Hamlet-like" man, Msgr. Macchi read sections of the late pope's personal diary.

"My state of mind? Hamlet? Don Quixote? Leftist? Rightist?" one passage read. "I do not feel myself to have been discovered. Two things dominate: I am filled with consolation, pervaded by joy at every tribulation. Yes, certainty and joy."

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Holy Name Foundress Honored in Key West

KEY WEST — The Foundress of the Sisters of the Holy Names of Jesus and Mary was honored with a special Votive Mass at St. Mary Star of the Sea Church here on Friday.

Mother Marie Rose Durocher founded this Order of Nun Educators in 1843 and on July 13 of this year Pope John Paul II declared her "Venerable" — which means that her virtuous life had been affirmed and that the process leading to her possible Beatification and Canonization had been authorized by the Holy See.

Archbishop Edward A. McCarthy celebrated the Mass in the presence of many of the Sisters of the Holy Names and their friends from throughout South Florida. Father Louis Roberts of St. Thomas More, Boynton Beach, a native of Key West, gave the homily and the Sisters participated in the readings and the responses of the liturgy. Sister Theresa Cecelia Lowe spoke on the life of Mother Marie Rose before

Priests Senate

The Priests Senate will meet Wednesday Oct. 10 at the Cathedral Rectory from 10 to noon.

the liturgy commenced. She said:

"The praise of her life by the Church evidenced by granting her the title of 'Venerable,' now permits and encourages us to pray to her publicly. It is our earnest prayer that public devotion to her will now increase as we look more deeply into her life.

"As I talked to our students of Mother Marie Rose this week, I could see that they were wondering why the Church is today advancing the canonization of someone who was born in 1811.

Since it would be impossible in this short time to go through even the highlights of Mother Marie Rose's life, I would like merely to focus on those aspects which make her life relevant to us.

"As most of you know, Eulalie Durocher, for this was her name before she entered the convent, is the Foundress of our religious Congregation, which since its humble origins in 1843 grew to number 4,300 living members, and numbers even now, after the tumultuous 60's and 70's, some 3,000 religious women united under the banner of the Holy Names of Jesus and Mary. But it is not primarily for this that the Church recognized her as venerable. It is rather because she lived her life in a fully Christian manner — 32 years as a laywoman and only 6 as a religious."



Sr. Mary Rosalina, carrying a rose, and Sr. Carmella, carrying boat, at Mass, symbolize missionary work of Sisters who first went to Key West by boat in 1868.

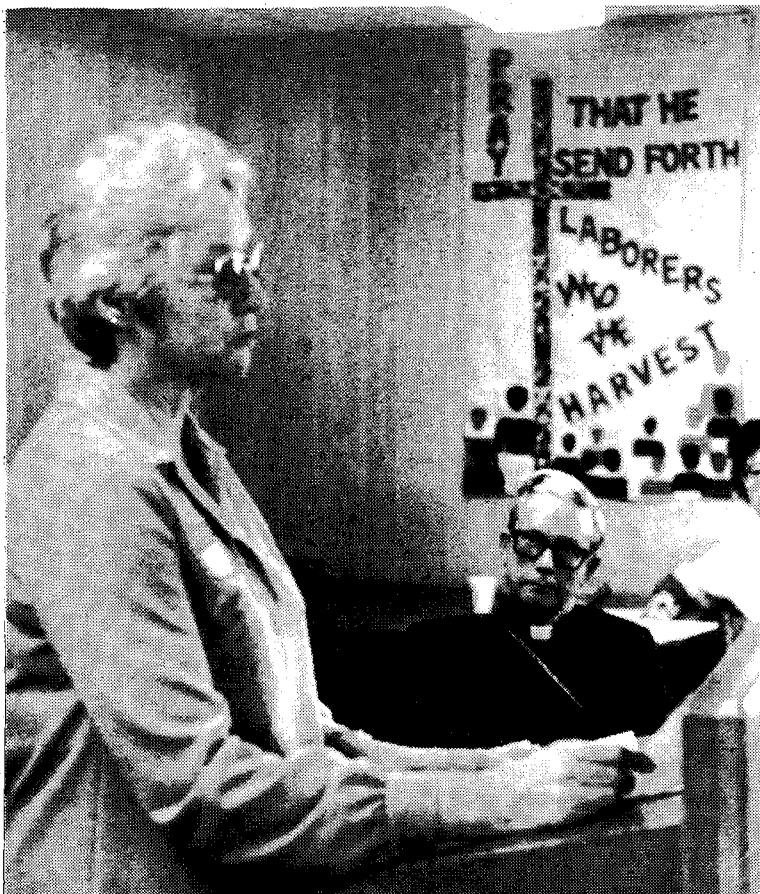
Sister Theresa spoke of her Foundress starting the first Women's Sodality in rural Canada in 1842. She said:

"Under her leadership a dynamic group of young women prayed together regularly and supported and challenged each other to live a radical Christian life. The sodality movement spread quickly to other parishes, and until the 1960's the Sodality of the Blessed Virgin Mary flourished in almost every Catholic High School in the United States and Canada. Its more contemporary format is the YCS (Young Christian

Students) and the CLC (Christian Life Communities) movement.

The foundation of the Sisters of the Holy Names cannot be separated from the success of that first sodality. Recognizing the influence of the group in the parish, Eulalie believed that small local schools could transform the lives of the girls and women of her area. With the encouragement and assistance of the Oblates of Mary Immaculate and with the approval and enthusiastic support of Bishop Bourget of Montreal, Eulalie was persuaded to found the

Conference Hears Talks on Changing Church



Sr. Thomas McGoldrick addresses conference.

St. Augustine Gets Brooklyn Bishop

Pope John Paul II has named Auxiliary Bishop John J. Snyder of Brooklyn, N.Y., to be bishop of St. Augustine, Fla.

The announcement was made in Washington by Archbishop Jean Jadot, apostolic delegate in the United States.

Bishop Snyder, 53, has been an auxiliary to Bishop Francis J. Mugavero of Brooklyn since 1972.

BORN IN New York City on Oct. 25, 1925, Bishop Snyder studied at Catholic elementary and secondary schools, Cathedral College in Brooklyn, and Immaculate Conception Seminary, Huntington, N.Y.

Ordained June 9, 1951, he served as a curate in Flushing, N.Y., until 1957, when he was named assistant secretary to the bishop of Brooklyn. He was named secretary in 1960, and in 1972 was named vicar general and

auxiliary bishop.

In St. Augustine he replaces Bishop Paul F. Tanner, 74, who retired in April.

IN A STATEMENT of welcome on behalf of the bishops, priests, Religious and laymen of Florida, Archbishop Edward McCarthy of Miami, said:

"Bishop Snyder will be the shepherd of a revered and historic See where the seeds of the faith were first sown in our nation over 400 years ago. He will walk in the distinguished footsteps of Bishop Paul Tanner and the other dedicated prelates who have served the church of St. Augustine over the long years. I am sure that his dynamic zeal, his experience and his genial pastoral personality will win the hearts of the devoted and willing faithful who have now become his people."

Congregation of the Sisters of the Holy Names of Jesus and Mary for the education of children and young girls.

"It is difficult to summarize the life and work of Mother Marie Rose in a few words. Before she founded the community, she had lived an intense prayer life and had practiced the most rigorous penance and self-abnegation which prepared her to live as a dedicated, selfless, lay person, deeply involved in the ministry of Christian formation in the parish, especially through the sodality. Through her leadership others came to share her view of the ministry needs of the Church. Many of

those who came under her gentle influence later joined her in religious life. Her constant concern was for the poor and disadvantaged. From her earliest years her prayer life fostered her spiritual growth so that she was able to live the mystery of the Cross in her life during her final days."

Mother Marie Rose died on her 38th birthday, October 6, 1849, after only six years as Superior of the new-found community, leaving, Sister Theresa explained, "all of us a precious heritage and a challenge — both to those of us in religious communities as well as those who are not."

Southern Region of the Sisters Formation Conference sponsored a workshop on The Changing Church in Florida last Saturday at St. Stephen Parish Hall in Miramar.

The principal speaker for the occasion, Sister Thomas Joseph McGoldrick, S.S.J. outlined the heroic efforts of the pioneer missionary bishops, priests, and sisters who strove to make the Land of Flowers, a sanctuary of the faith.

Using the biblical account of Abraham's obedience to the divine call, Sister pointed out the need for today's Catholics to follow the Lord with like confidence in His promise: "I will be with you."

A panel of speakers responded to the challenge from various aspects of the Church in South Florida. Archbishop McCarthy summarized the plan for evangelization in the Archdiocese and emphasized the need for total involvement of clergy, religious and laity in this work of vital significance

for the faith. Bishop Nevins spoke of the importance of vocations to priestly and religious life among the youth today, if we are to continue the missionary work of our predecessors.

Sister Mary Mullins addressed the Sisters from the standpoint of Pope John Paul's recent encyclical on Christ as Redeemer of the Human Race and repeated his challenge for them to strive by their very lives to assist the Church in her mission "to point the awareness and experience of all humanity to the mystery of God."

Miss Rosemary Kamke, Principal of Immaculata High School, underlined the need for the education of contemporary youth in the many areas where the laity are called to leadership in the Church of today. The Conference closed with the Eucharistic liturgy celebrated by Archbishop McCarthy with the other Bishops present at the conference.

MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced 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)

Pope's New York Arrival Text

The following is the official text of the remarks of Pope John Paul II upon arrival October 2 at New York's La Guardia Airport.

Mr. Secretary General, Ladies and Gentlemen:

I reply with deep gratitude to the greetings of the Secretary General of the United Nations Organization. I have looked forward to this moment since the day he extended to me, immediately after the beginning of my Pontificate, the invitation to address the 34th General Assembly.

Your kind initiative, that honors me greatly, has thus at the basis of the journey that has taken me first to Ireland and that I shall continue in the United States of America.

Your organization has a special significance for the whole world, for in it the needs and the aspirations of all the people of our planet come together. The supreme international forum that it is, brings together the efforts and the determination of all men and women of good will, who have resolved to honor the pledge that the founders of the United Nations made 34 years ago and inscribed in the first article of the Charter: to work together to harmonize the actions of the nations in the attainment of international peace and security, to develop friendly relations among nations, to achieve international cooperation, and to promote respect for human rights and for fundamental freedoms for all, without distinction as to race, sex, language or religion.

The very first day after the solemn beginning of my ministry as supreme pastor of the Catholic Church, in addressing the representatives of the States and the international organizations, I took the opportunity to express my esteem for the important role of the international organizations, and of the United Nations in particular.

Here I wish to state again how greatly I value your institution. For as I stated on that other occasion: "You are the first to be convinced that there can be no true human progress or lasting peace without the courageous, loyal and disinterested pursuit of growing cooperation and unity among peoples." (23 October 1978)

Yes, the conviction that unites us in this common service of humanity is that, at the basis of all efforts, there must be "the dignity and worth of the human person—every individual—who must make the aims of your organization come true

in the concrete realities of friendly relations, of tolerance, of freedom and harmony for all. Decisions and resolutions can be adopted by the representatives of the nations, but their true embodiment will have to be brought about by the people.

Through you then, Mr. Secretary General and distinguished ladies and gentlemen, at the beginning of my visit to the United Nations, I greet all the men, women and children of the countries that are represented at the United Nations.

May the hopes that they place in the efforts and in the solidarity that link us all never be disappointed. May experience in the achievements of the United Nations the fact that there is only one world, and that it is the home of all.

Thank you and may God sustain you in your high ideals.



Gospel for today

LETTERS TO THE EDITOR

Archbishop Replies

To Fr. Greeley

To the Editor:

I feel I should personally respond to the column of Father Andrew M. Greeley entitled the "Sickness of an Institution" which appeared in the September 28th issue of *The Voice*. The *Voice* carries comments of Father Greeley because it is interested in free and open discussion for the good of the Church and it hopefully is understood that Father Greeley's thoughts are not necessarily the official position of the Archdiocese, or of its people. Yet, I do think an effort must be made to undo pastoral damage or injustice when it is done by publishing opinions such as those of Father Greeley. In the case of his most recent article, I believe an impression is created which is incorrect and unfair to the priests of the Archdiocese of Miami.

God knows none of us are perfect and none of us are, or really can be, worthy of our high calling. It is true that some priests do deserve the criticism of Father Greeley. But Father's generalizations are, in my mind, totally uncalled for.

Father Greeley implies priests are indifferent to excellence in ministry. That is not borne out by the reaction of our priests during the nine clergy evangelization conferences held this Spring. Nine of their top ten priorities for effective evangelization dealt with improving their own lives and ministry in the service of their people.

Father Greeley implies that priests are not interested in professional growth. The top priority voted by our priests was continuing education and, in response, we have set up a commission to plan and provide programs of

intellectual and spiritual development. Father Greeley suggests that priests are negative to achievement and esteem mediocrity.

I do not feel this description can be applied to priests of the Archdiocese of Miami — who proportionately serve twice as many people as those in other parts of the nation, who in many cases have left their native lands, even as exiles, to serve their people.

Our priests, who often find themselves in frustrating circumstances, need affirmation and encouragement rather than such depressing and exaggerated criticism.

Edward A. McCarthy
Archbishop of Miami

Hits Pope T-Shirt

To the Editor:

Concern for the corruption brought about by the materialism of the rich nations has been a major concern of the Holy Father. He has consistently warned us not to accept the values heaved upon us by our consumer society but, rather, to center on Jesus Christ in this light, it seems inappropriate to depict the pope on your front page stamped on a T-shirt: Consumer Society's response to his visit.

Not that I am condemning the T-shirt, but where are your priorities? If you do not educate the people on the true values the pope wishes to convey for our growth in The Spirit, who will?

And speaking of consumerism and its corrosive effect on our spirit, religious medals are not magic tokens. It is ludicrous to use them for animals, and more ludicrous for a Catholic paper to advertise such thing. Ask the people to use the money to propagate the gospel or feed a hungry child. St. Francis would be delighted.

Jorge Rivero S.
Boynton Beach



Salute Campaign for Human Development

By REV. GEORGE G. HIGGINS

By MSGR. GEORGE G. HIGGINS

The Campaign for Human Development (CHD), the national agency through which the church in America makes grants amounting to several million dollars a year in support of self-help or self-determination projects for the poor and the underprivileged, by happy coincidence, celebrated its 10th anniversary during the week of Pope John Paul II's visit to the United States. Appropriately, the holy father met with the CHD directors at their anniversary meeting and addressed them briefly at the site of a CHD-funded project in Chicago.

THERE IS a section in the late Pope Paul VI's apostolic letter, "Octogesima Adveniens," which neatly summarizes the philosophy underlying the work of CHD. Pope Paul pointed out that two aspirations make themselves known in today's world: "the aspiration to equality and the aspiration to participation." He looked upon this two-pronged development as a clear sign of hope for mankind in these anxious and troubled times.

In November 1971 the third world Synod of Bishops in Rome

made reference to this same phenomenon in the introduction to its final statement on "Justice in the World." While noting that there are "serious injustices which are building around the world of men a network of domination, oppression and abuses which stifle freedom and which keep the greater part of humanity from sharing in the building up and enjoyment of a more just and more fraternal world," the synod document pointed out with satisfaction that there is a new stirring of justice "moving the world in its depths."

Like Pope Paul XI, the synodal delegates — some 200 bishops representing all of the various national conferences of Catholic bishops throughout the world — saw this new social awareness, this new movement toward the complete liberation of the human person, as an encouraging sign of hope, "hope in a better world and a will to change whatever has become intolerable."

It is this same spirit of hope for the future that has characterized the work of CHD.

The phenomenon referred to in Pope Paul's apostolic letter and in the synodal statement on "Justice in the World" — a new stirring of justice

characterized by an ever-increasing aspiration to equality and participation and by the will to change whatever has become intolerable — is not limited to particular countries or regions of the world, but is common to all mankind, and this because widespread social and economic injustice, in varying degrees, is well nigh universal in today's world and knows no national boundaries.

These problems are so widespread and of such a complex nature that there is a real danger that mankind will despair of ever being able to solve them. On the other hand, as Pope Paul pointed out, we can take hope from the fact that "from all sides there rises a yearning for more justice and a desire for a better guaranteed peace in mutual respect among individuals and peoples." He saw in this phenomenon the working of the Holy Spirit.

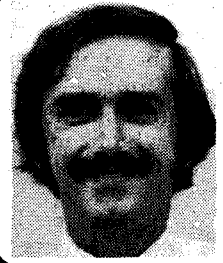
"It is with confidence," he said, "that we see the Spirit of the Lord pursuing his work in the hearts of men and in every place gathering together Christian communities conscious of their responsibilities. On all continents, among all races, nations and cultures, and under all conditions the Lord continues to

raise up authentic apostles of the Gospel."

THE CHURCH, as a structured religious institution, does not and should not pretend to have direct competence in the temporal order. Neither does it have the political authority, the economic means or the specific competence necessary for governing the temporal order. Nevertheless, as a religious institution the church must work for justice — but in ways and by means consonant with her own nature and her own specific mission.

The church can and must promote justice by the constant proclamation of the Gospel, by denouncing violations of justice, by education, by forming the faithful to take part in political action aimed at achieving justice, and by organizing programs or projects aimed at helping the poor, the weak and the oppressed in all parts of the world.

CHD has made a significant contribution in this regard. It is appropriate, then, to salute the campaign on its 10th anniversary and to extend congratulations to its directors and staff with the prayerful best wishes for the continued success of their important work.



Boat People Have A Friend in Student

By DICK CONKLIN

Last spring we helped publicize an effort organized by the National Youth Pro-Life Coalition, a summer "internship" program for college students willing to spend their vacations in Washington, DC. The idea was to train new lobbyists for pro-life legislation on Capitol Hill while giving them a first hand look at the Congress in action.

One of the young volunteers answering our plea was David Cory, a sophomore at the University of South Florida in Tampa. Dave's mother, a volunteer with the S.O.L.V.E. emergency pregnancy service in his home town of Brandon, Florida, urged him to apply.

UPON ARRIVING in Washington in June, Dave was assigned as the leader of a Task Force on Refugees, made up of other students from Kentucky, South Dakota and Oregon, where pro-life groups already are coordinating efforts to help the Indochinese "boat people". According to him, the

purpose of his five-member group included "education of Members of Congress and their Legislative Assistants, many of whom don't know exactly what's going on with the refugee problem in Southeast Asia" as well as to "drum up support" for the helpless boat people.

The group started off by doing research on the refugee crisis, according to Cory, who felt "it was extremely important to educate ourselves completely on the issue." They learned a lot by talking to people from the Immigration and Refugee Services of the U. S. Catholic Conference, the American Public Welfare Association, Department of State, and the Intergovernmental Committee for European Migration.

NEXT, "WE HAD to assess the problem for what it is and decide what actions to take to be of help to the refugees." His group then briefed the others in the NYPLC internship program, assigning each person approximately 36 members

of Congress to lobby.

Persistence paid off, and they managed to visit each senator and representative (535!) — or a legislative aide — at least once. They reviewed with them the current legislation, and stressed the need for funding required to reach the new quota of 14,000 refugees per month, as well as additional aid for those still living at sea.

Dave's group kept a tally on which legislators were willing to help the refugees, and left behind an information packet. They followed up later to answer open questions. He added, "The L.A.'s (Legislative Assistants) were glad we had information and facts for them." He said that they were particularly important during the August recess, when most members of Congress go home and the pace is more relaxed.

The interns received support from known pro-life legislators as well as some from the opposition. Dave personally visited Florida

congressmen Bill Nelson, Earl Hutto, and Andy Ireland, as well as several from other states. He also participated in the NYPLC lobbying efforts to stop abortion funding the (Hyde Amendment) and test tube baby research that creates then destroys human life.

Did the experience leave an impression on him? "Up to now I've been registered at USF as 'undeclared' but now I'm thinking of switching to political science", he said. "And I'm planning on starting a pro-life group this year at the university."

★★★

High school and college students who would like to learn more about the National Youth Pro-Life Coalition and its many programs for dealing with world hunger, capital punishment, the unborn, refugees, child abuse, and problems of the retarded and elderly, are urged to write to P. O. Box 67, Newport, KY 41072. The Coalition publishes The New Human newspaper.

Openness to New Life

By REBECCA CHRISTIAN

Seven weeks ago, I held a baby in my arms for the first time. It was my own.

Never to have changed a diaper or powdered a tiny back made taking Kate home from the hospital almost as terrifying as it was exhilarating. I have no younger brothers or sisters, no nieces or nephews. What cousins there are at least a time zone away.

Granted, my family is small. Yet it seemed an apt commentary on modern attitudes toward child-bearing that I had never held an infant until I was myself a mother at 26.

When my husband and I told friends and co-workers we were expecting a child, we were baffled by the responses. Mingled in with heartfelt cries of congratulations were:

"But you're so young!"

"You've only been married a year!"

"What about your career?"

"Not an accident, I hope."

What was so singular about two happily married 25-year-olds starting a family, we asked them. "Plenty," they answered, "when you're used to the designer clothes, ski weekends, trips to Europe and dinners out that go along with freedom from responsibility and two solid incomes."

"You won't be alone together for the next 18 years," warned a frazzled mother of four.

"What's the rush? You're still on your honeymoon," another friend chimed in.

Our friends had a point. Sociologists note that as couples marry later, women become more career minded and children become ever more expensive to raise, many people forego parenthood. Some postpone it until the fourth decade of life, only to be faced by worries about chromosomal defects that more often plague babies born to mothers over 35.

The statistics speak for themselves. In a special study last year, researchers learned that to 900

women who were graduated in the five previous years from Ivy League sister schools, only three children had been born.

To make the finding even more dramatic, recent surveys show that twice as many 20 to 30-year-olds are childless now as in 1960. Researchers speculate that as many as a quarter of these women will never have children.

The news makes government economists shudder. The President's Commission on Pension Policy recently learned that by the year 2035, the number of people over 65 may increase as much as 120 percent. But by the same time, the labor force of younger workers — which has traditionally supported the elderly — is expected to grow by only six percent.

Of course, we didn't have Katie to buoy up the Social Security Administration in the 21st century. Nor would we limit our family size to oblige the statistical department of the U.N.

We had her because we wanted her, because having her seemed to validate our marriage vows. As a childless member my carpool observed with a hint of trepidation, "Having a kid really puts a seal on the marriage. After that, you're stuck."

Just like the old saying little girls used to taunt each other with at recess, expressing our love in the form of a third human being was part of a natural progression.

"First comes love, then comes marriage, then comes (blank) in a baby carriage!" they'd shriek, filling the blank with the name of their victim's heart throb.

While eventual motherhood may still be assumed on the playground, it is elsewhere out of vogue. Having a baby, some of our acquaintances hinted, would not only cramp our style but annihilate it. One friend was only half joking when she eyed my protruding belly at a picnic and asked, "Is it contagious?"

True, we eat more tuna casserole and less fresh shrimp. We play more Monopoly games and see fewer movies. I turn out fewer ar-



Rebecca Christian writes, we had our baby because we wanted her, "because having her seemed to validate our marriage vows. As a childless member of my carpool observed with a hint of trepidation, 'Having a kid really puts a seal on the marriage. After that, you're stuck.'"

ticles and more laundry. Jeff rides his bike to work and I clip coupons. For the first time in my life, I've missed a deadline. It was hard convincing an impatient editor that the group was to blame. And the only place we can go on the spur of the moment is to the bathroom.

At the same time, we have forged the strongest bond a man and a woman can have between us. Our eyes have met in the ragged breathing of a labor room and in the happy chatter outside the nursery window. They'll meet again over our daughter's high fevers, broken curfews and first loves.

When I fold my baby's tiny T-shirts and the thought of her makes

my breasts tingle with milk, I marvel at a God who can wed emotion and metabolism to fulfill a child's needs.

The challenge of helping our Kate to become a strong, useful, loving person makes the quest for job promotions and career satisfactions seem piddling in comparison.

Still, we wish our childless acquaintances well. Sometimes, stained with spit-up and frazzled from midnight wailing, we will probably envy them.

But deep in the place reserved for God and each other, we echo the poet and father, Carl Sandburg: "A baby is God's opinion that the world should continue."

By FATHER JOHN J. CASTELOT

When the author of Psalm 128 was looking for a way to describe the blessings that would come to the man who strove to live a good life, the following thoughts came readily to mind and to expression:

Happy shall you be, and favored.
Your wife shall be like a fruitful vine
In the recesses of your home;
Your children like olive plants
around your table...

The Lord bless you from Zion...
May you see your children's children.
Peace be upon Israel! (Psalm 128 :
2b, 3, 5a, 6).

HIS ENTHUSIASM reflects the attitude of all the sacred authors toward children. They were a blessing, a sign of God's favor; their absence was a curse, a reproach.

Children are a Blessing

Beginning with the providential birth of Isaac to the aged and childless Abraham and Sarah, this theme runs throughout the Bible. Luke picked it up and used it to good effect in his birth narrative, wherein he parallels, in contrasting panels, the births of John the Baptist and Jesus.

HE INTRODUCES John's parents as follows: "They were childless, for Elizabeth was sterile; moreover, both were advanced in years" (Luke 1, 7). But God intervenes and sends an angelic messenger to tell Zechariah: "Your prayer has been heard. Your wife

Elizabeth shall bear a son whom you shall name John. Joy and gladness will be yours, and many will rejoice at his birth" (1, 13-14). And Elizabeth's reaction is significant: "In these days the Lord is acting on my behalf; he has seen fit to remove my reproach among men" (1, 25).

LUKE DIDN'T have to search hard to find models on which to construct this situation. There was the story of Abraham and Sarah, but he was familiar also with the touching tale of Elkanah and Hannah. Hannah, too, was childless, and heartbroken because of it. On their annual pilgrimages to the

shrine at Shiloh, she would be desolate, unable to eat. And her husband would ask her, in an effort to comfort her: "Hannah, why do you weep, and why do you refuse to eat? Why do you grieve? Am I not more to you than 10 sons?" (1 Samuel 1,8). Through her tears she poured out her heart to God: "O Lord of hosts, if you look with pity on the misery of your handmaid, if you remember me and do not forget me, if you give your handmaid a male child, I will give him to the Lord for as long as he lives" (1,11).

THE LORD heard her prayer,

Children Nurture Spiritual Growth

By STEVE LANDREGAN

A wise priest friend once told us that of the challenges parents face in rearing children, one of the most difficult is adjusting their relationship to a growing child from paternal to fraternal. He meant that as a child matures into an adult, parents must be able to accept their child as a brother or sister, free and responsible in the eyes of God.

OUR FIVE CHILDREN range from 20 to 26 years old. One is married. Two are still in college and two are single and pursuing careers. During the past eight years, my wife, Ginger, and I have learned a lot about the challenge of living creatively with the evolution of our children from adolescence to adulthood. It has been a time filled alternately with joys and frustrations, satisfaction and disappointment.

IN RETROSPECT, we realize it has been a time of growth for us as well as our children. We have learned a great deal about loving and caring from our own children. We have learned the truth that relationships in life are never stagnant, they are always dynamic, always changing. They either improve and grow richer or they deteriorate.

We have discovered that our children were absorbing everything we said and did as they grew up. Seeds we planted in the fertile soil of their young minds have rooted and borne some surprising fruit. The simple fact is that our children are living out many of the ideals we talked about, even advocated but never had the faith or courage to attempt.

WE TRIED to instill in our children a sense of values that included the simple but often overlooked principle that people are more important than things. Yet, we never really succeeded in detaching ourselves from things, even today. We enjoy nice cars, interesting trips, a comfortable home with a few luxuries.

Our own failure to practice what we taught our children was brought home to us when we discovered that our married daughter and her husband had given away many of their wedding gifts. They were living in a mobile home; he was driving a county school bus and working as a

youth minister in a small parish while he completed his studies for a master of religious education degree. There was not a life of luxury or abundance, yet they had given many of their wedding gifts away to families in their parish whom they felt were in greater need than they.

We learned what it meant to live out the principle that people are more important than things.

WE TAUGHT our children to be generous with whatever they had. We learned much about generosity from our student nurse daughter who had been saving up from her part-time job in order to buy contact lenses for herself. We learned what generosity is when we found out she had taken her contact lens money to buy round-trip airline tickets for her grandparents so that they might attend a grand nephew's wedding in Denver. She is still saving for her contact lenses.

Our eldest daughter has taught

us what it means to live lovingly with a spirit of detachment. In spite of having a good job, she lives simply and gives deeply of herself. At one period of her life she gave up her independence to live with a nearly blind friend in order to give her friend greater independence. We have also learned from her how true it is that a person can accomplish anything they really want to do. In her young life she has mastered several different artistic media and had several one-woman shows; she has fulfilled a youthful ambition to be an automobile mechanic by succeeding at that difficult job in a man's field; and is currently working as a cartographer and illustrator, utilizing her art degree while pursuing a degree in engineering, her other love.

THIS MORNING I was talking to another daughter on the phone. As I sounded off about a friend whose zeal for Christ often makes him overbearing and obnoxious, she

counseled me: "Be patient, Dad. Remember he has suffered a lot and has much to give." This is the same daughter who finds time in a busy schedule to take two elderly friends, both widows, out for an occasional luncheon and shopping trip.

Recently we have learned patience from our youngest as he lived with a compound fracture of his arm that first refused to heal and now has healed improperly.

THE LORD has always spoken to us through our children. It has been difficult to change our relationships with them and give them the freedom that is theirs as children of God. But we have tried and our reward has been to discover that in exercising their freedom as Christian adults they are nurturing our spiritual growth by living out many of the Christian ideals we believed in but somehow never succeeded in fully living out in our lives.



Rebecca Christian writes, we had our baby because we wanted her, "because having her seemed to validate our marriage vows. As a childless member of my carpool ob-

served with a hint of trepidation, 'Having a kid really puts a seal on the marriage. After that, you're stuck.'"

A Sign of God's Favor

and after the birth of Samuel and the fulfillment of her promise to dedicate him to God's service, she burst into song in a canticle which became one of the sources of Mary's Magnificat. It began: "My heart exults in the Lord, my horn is exalted in my God" (1 Samuel 2,1; see Luke 1,46-47).

IN ALL OF these instances God's creative power was seen to be at work, producing life where there was no life, not even any hope of life. It was the same spirit that was pictured as hovering over the dark, watery chaos at the beginning of

time and calling the universe out of nothingness. Luke gave sublime expression to this idea when he had the angel announce to Mary: "The Holy Spirit will come upon you and the power of the Most High will overshadow you; hence, the holy offspring to be born will be called Son of God. Know that Elizabeth your kinswoman has conceived a son in her old age; she who was thought to be sterile is now in her sixth month, for nothing is impossible with God" (Luke 1, 35-37).

GOD COULD and did reverse the lifelessness of both sterility and virginity and, by his creative

power, make them both fruitful. And Mary's song could quite appropriately echo the songs of so many predecessors:

**My being proclaims the greatness of the Lord,
My spirit finds joy in God my savior,
For he has looked upon his servant in her lowliness;
All ages to come shall call me blessed.
God who is mighty has done great things for me,
Holy is his name (Luke 1, 46-49.)**

THOUSANDS of childless

couples can identify with these yearnings, these prayers, and with the joy of having them answered. How strange it is that thousands of others look upon children as a threat to their independence and enjoyment of life. It is true that the Bible reflects a culture vastly different from ours. But it reflects the same human nature, and it is a paradoxical law of that nature that egocentricity and selfishness are in fact destructive of self and productive of crabbed misery. Men and women grow as authentic persons and in self-fulfillment through the unselfish nurturing of new persons, through the creative fashioning of new personalities, an activity in which they realize their full dignity as sharers in the creative image of God.

KNOW YOUR FAITH

Parents and Sex Education in the Schools

By CAROL A. FARRELL
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I believe that the educational systems probably feel some of the same reluctance and hesitancy that we as individuals feel. After all, speaking naturally and knowledgeably about a subject that has been taboo isn't particularly easy. There are few good role models to follow for either parents or school systems.

At any rate, I am sure that no school administrator

is jumping for joy at the prospect of initiating a program in human sexuality. Every administrator is alert to the dangers and difficulties, and to the inevitability of the attack that is surely going to come from some quarter. Some of it will be justified, legitimate, educated protest, and some of it will be pure emotion.

The fact is, that schools wouldn't have the job at all if we parents were doing the job that we were supposed to do. And until we do, the schools will be forced to step in and fill the gaps created by our lack of preparedness and willingness. It doesn't have to be that way. But for the moment, that is how it is.

As parents we are going to have to quit acting like ostriches and sticking our heads in the sand and pretending that what we do not see does not exist. We parents want to think that our children know only what we teach them about life. Yes, the schools teach the academic subjects, but we teach them about life. Oh, if only that were so! Yes, they learn at home but they also learn at school — both inside and outside the classroom. They also learn from newspapers and magazines, from TV and radio. (Have you listened to song lyrics lately?) They learn from bathroom walls and friends, from comic books as well as encyclopedias. They learn from what is said and what is not said, and from HOW something is or isn't said. In spite of ourselves, they learn and we learn, and sometimes what we learn, we would

rather not know.

I've been learning somethings lately that I'd rather not know: that some people enjoy cursing the darkness rather than lighting a candle; that some adults judge without facts, and condemn without trials; that there are people who claim to know everything and, therefore, are closed to learning anything. And all of this revolves around sex education, and is done in the name of the Lord. With any controversial issue there are people who generate heat and those who create light. Let us choose to be people of the light.

Sex education in the schools is inevitable — it's here now or on its way. Given that fact, what can we do?

NUMBER ONE: We parents can be there first. By that I mean that if we take the time to explain the facts to our children before someone else does, we can be sure that what they know is both accurate and beautiful and will be a guide for them to test all the other knowledge that comes their way from other sources. They won't hesitate to come to us with the "facts" that don't fit, match or make sense.

A couple I respect recently told me how they finally forced themselves to sit down with their eleven-year old daughter to explain intercourse to her. It was difficult but the real pay-off came at the end when she said, "Thank you for telling me! I will never be afraid to ask you anything!" It's a moment that will bind them together forever.

For some of us it is too late to be first. But we can still begin with our child at whatever age or stage he or she presently is. After all, growth in sexuality is a lifelong process.

NUMBER TWO: When your child's school announces the beginning of a sex education program, be there. Public schools in Dade County will announce the program and invite the parents in to become acquainted with the curriculum and see the materials. Catholic schools,

too, usually have a parent orientation program before beginning. Don't close your mind to the program and condemn it out of hand. Learn what will be taught and who will teach it. Ask to see the materials. Listen to the teacher. Judge after you have all the facts. Support the program if you judge it to be lacking in some way. If you, the parent, are still not satisfied, your final option is to withdraw your child from the program.

The public schools face the almost impossible challenge of meeting everyone's needs, violating no one's rights, and resisting the pressure brought to bear from a variety of interest groups. That is a reality.

We recognize the limitations imposed on the public schools that prevent them from teaching our moral code. But they can acknowledge to their students, our children, that decisions involving their sexuality are affected by their moral code, and that these values and morals are formed with the valued input of their family and church. This is a legitimate aspect of sex education that we should expect to be honored by the public school systems. No person lives without a code of ethics. It governs his actions with and toward his fellowman, and reflects the respect or lack of respect that he feels for himself. Obviously, the code shapes the person in his sexual identity and activity.

NUMBER THREE: If this issue really hits us where it hurts, maybe its saying some very personal things to us. It could be that we are frightened because we haven't done a very good job so far — either within ourselves or for our children. And then go to the library or bookstore, or consult with a respected teacher, counselor or friend to recommend some books that will help you to be better informed and able to do the job that we as parents can do best for our children. Because we love them.

(Next column: Information on parent education in human sexuality).

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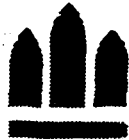
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Polish Editor and Friend Of the Pope Visits Miami

By GEORGE KEMON

Jerzy Turowicz visited Miami last week. He came to visit the American Institute of Polish Culture.

Mr. Turowicz is the editor in chief of *Tłgodnik Powszechny* (The Universal Weekly). It is the largest Catholic publication extant in Poland.

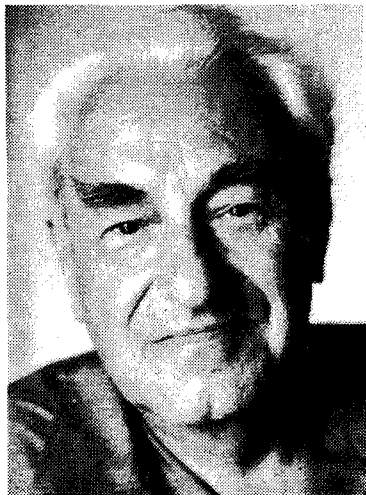
The 67-year-old editor is a kindly man, soft-spoken, with a fine command of English. He is known as the leading spokesman on Church-State relations in Poland and is a recognized authority on the current status of political and religious problems in Poland.

He is also a long-time friend and confidant of Pope John Paul II, whom he knew as Cardinal Wojtyla for a long time before his elevation to Pope.

We asked Mr. Turowicz about things in Poland these days. We wanted to know, in particular the attitude of the Government toward the Church since the Pope's recent visit.

Puffing on a Camel and choosing his words carefully he replied, softly, "Nothing has really changed. We hope for some liberalization, some easing, and it may come, but, it will take time.

"We still have government control and censorship. We receive many publications from the Western world, and we even get American publications occasionally. Most come from Germany, Italy and France. Some are withheld, issues are missed, but, by and



Jerzy Turowicz

large we receive most of them."

MR. TUROWICZ has been editor of his paper since 1945. Prior to World War II he was editor for a short time of the *Krakow Evening News*. World War II came along and he went into the countryside to wait out the war with his wife. They lived with in-laws and he did some teaching of Catholic doctrine, but, mainly he wrote — not for open consumption, but for the underground Government. He wrote many articles for the underground newspapers.

Asked if he had ever been arrested he said he had been arrested on one occasion. He was held by the Germans for 24 hours. He said his brother spoke excellent German and that got them freed after 24 hours. He has a philosophy that has seen him and his paper through much crisis and turmoil.

Told that the pictures

shown here on TV of the tremendous crowds which witnessed the Pope's recent trip must have made an impression on the government, the editor replied that "you know, with all the pictures taken by Polish and government photographers during the Pope's visit — none of them showed the crowds! Only the Pope and the people immediately around him.

Mr. Turowicz was especially pleased with the response to the Pope's visit by those other than Catholics. He said it was impossible not to be impressed — non-Catholics, Jews, any other religions, even atheists, responded to the warmth and kindness that filled the air during the days of the Pope's visit.

Asked about his cir-

ulation, Mr. Turowicz said that they were permitted to publish 40,000 copies of the paper — he would like to see about 200,000 published. But he said, "we are grateful we can print that many copies". He does not see any loosening of this restriction in the foreseeable future.

MR. TUROWICZ is married, has three daughters and five grandchildren. He is a member of the Polish Writer's Union, Pen International, Polish Journalists Union, Catholic Intellectuals Association, World Conference on Religion and Peace, Pax Romana, and Phi Kappa Theta Journalism Fraternity (USA).

The Polish journalist speaks English, Italian, French and German. He took part in the 1976 Eucharistic

Congress in Philadelphia and recently completed a series of conferences at Princeton in connection with the World Catholic Intellectuals Movement.

We assumed he was here because of the Pope's imminent visit. Mr. Turowicz told us his trip had been planned for some time before he knew the Pope was coming. He is overjoyed that the Pope is here at the same time, and that perhaps he will have an opportunity to see him.

The Catholic editor plans to remain in this country for about 2 months — winding up his stay with a lecture tour of the Midwest.

We would say that the leading Catholic publication in the Pope's homeland is in fine hands.

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Abp. McCarthy speaks to nuns at meeting in Major Seminary at Boynton Beach.

O'Donoghue Heads CSB in Collier

E. James O'Donoghue has been appointed Administrative Director of the Catholic Service Bureau, Collier Region, one of the oldest licensed Family and Child Welfare agencies in South Florida, organized in 1935. The Collier County Regional Office located at 3196 Davis Boulevard, serving Collier, Hendry and Glades Counties was established in 1970.

In presenting his plans for the coming year, Mr. O'Donoghue said "I see an immediate need for further expansion of counseling Services to include Personal, Marriage, Financial Counseling and a program on Natural Family Planning. Low and middle income housing must move from the talking stage to the active stage of definite plans for both the People of Wisdom (our senior citizens) and the young married couples who make up a large percentage of the population." To achieve these goals working committees headed by Board members will recruit lawyers to provide legal advise to persons unable to afford legal counsel, Doctors, each a specialist in his field to provide free medical service. The Family Housing committee will need the services of an architect, a Real Estate Broker, a Lawyer to handle county and /or City ordinances and an M.D. to work with Naples Community Hospital

Bishops Meet with Superiors and Nuns

On September 20th, at St. John Vianney College Seminary there was a meeting of the Bishops of South Florida and the Women Religious Major Superiors and their representatives.

The meeting began with the celebration of the Mass; it was presided over by Archbishop McCarthy and con-celebrated by Bishops Gracida, Tallahassee, Larkin, St. Petersburg,

Nevins, Miami, O'Grady, Orlando, and Roman, Miami.

"We are co-workers in the local Church" said, Archbishop McCarthy. The meeting was very fruitful and there was a climax of fraternal discussion.

Several subjects were discussed. Suggestions were made in order to implement the communication between the Religious Communities

and the Dioceses as well as the need of having some guidelines or politics from each Diocese. "It is important to implement the communication between the Bishops and the Major Superiors" said Bishop Larkin.

How can the Religious Communities implement the Catholic School system? Bishop Roman said "Do not hesitate to be involved in the Catholic Schools. You are

seeding the faith, sometime, somewhere it will spring"

It was emphasized that ministry in Catholic School is only one ministry, thus it is not fair to present it as the only ministry for Religious Women. The Holy See is urging Sisters to attend the poor and the alienated; those who nobody cares for. This is the great reason why Sisters are taking other ministries in the Church, to serve better the People of God.



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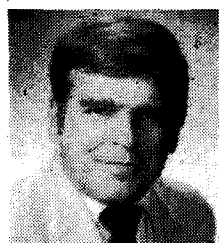


Msgr. John McMahon, speaks on the Christian mission to help "strangers," a reference to aliens who need help. This was a workshop for agency workers on how to help aliens with forms.

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Python Film Gets Condemned Rating

By T. Fabre

NEW YORK (NC) -- In their insatiable quest to ridicule anything that moves on the human landscape, the Monty Python BBC goons have turned their lunatic comedy to spoofing biblical movies in "Life of Brian," a Warner Brothers-Orion Pictures release.

Done in the troupe's usual style of harebrained nihilism, this Monty Python comedy has as its hero a hapless and invincible dense Englishman named Brian who has been born on Christmas Eve in a stable neighboring the one sheltering the Holy Family, grown up to become involved in the People's Liberation Front of Judea, finds himself mistaken for the Messiah by an idiotic crowd that pursues him and is finally crucified by the Romans under a lisping faggish Pontius Pilate.

Though Brian is never presented as Jesus, many elements and parallels to biblical incidents from the life of Jesus are employed throughout. For example, the film opens before the credits with the Magi visiting Brian's crib, adoring him and leaving their traditional gifts only to return frantically to retrieve them once they have learned their error.

From time to time various well-known words of the Gospels are put into the mouths of the crowd or Brian. The former, for example, salute Brian's mother as "blessed are you among women" and Brian himself uses words and concepts from Christ's parables.

And then there is the Crucifixion finale with its clear parallels to the release of Barabbas, the Via Dolorosa and other Gospel elements.

The sophomoric, anything-for-a-

laugh comedy approach that is the essence of Python nonsense and has always been in questionable taste, employs in this film obscene language and graphic nudity as well.

Shortly after its opening in New York, "Life of Brian" came under attack by religious groups and some critics. Three Jewish organizations, representing some 1,000 rabbis, denounced the film as "blasphemous" and "a crime against religion." The communications department of the Archdiocese of New York has expressed concern for the mockery of Christ's life that this movie represents.

In his "Cinema Sound" radio review Robert E. A. Lee of the Lutheran Council in the USA stated that "if blasphemy is still an operative word in our society, we must apply it to the outrageous Monty Python film satire, 'Life of Brian.'"

In a statement issued on behalf of themselves Warner Brothers said: "It was never our intention to offend anyone's beliefs and we certainly regret having done so. The film is a satire; it is a spoof, and it should be viewed in that context."

The Motion Picture Association of America issued an R rating to the film ("Restricted, under 17 requires accompanying parent or adult guardian"). Such a rating also allows the film to display the MPAA code seal of approval.

MPAA's former "standards for production," which until relatively recently governed whether a film would qualify for the code seal of approval, required that "religion shall not be demeaned." If the spirit at least of that standard were to have guided the MPAA, "Life of Brian" would have been given an X rating and denied a code seal.

The Office for Film and Broadcasting of the U.S. Catholic Conference has issued a C (Condemned) rating and in its commentary states that "the final Crucifixion scene, with its clear parallels to the Gospel story, plays as a mocking parody of the cross and redemption of Christ."

At this writing it is rather clear that Warner Brothers, though acknowledging the serious offense the film will give to Jews and Christians, does not intend to alter its distribution plans for it.

Columbus Day Parade Planned

The Knights of Columbus and other public spirited civic, ethnic, and fraternal organizations will participate in Christopher Columbus Observance Day, October 13 and 14, 1979.

TWO BANDS and three ships, The Nina, Pinta, and Santa Maria, will participate in the ceremonies to be held in Miami and starting with a Columbus Day Concelebrated Mass at Gesu Church at 10:30 a.m. with principal concelebrant Bishop

Augustin Roman assisted by the K of C 4th Degree Color Corps.

Following the Mass the parade will form at Bayfront Auditorium East Parking Lot. The march will start at 11:30 a.m., move to Biscayne Blvd., to Center Parking area lane, South to the Miami Public Library, then East to Bayfront Park Center Mall, with all units converging at the foot of Columbus statue. The ships will land Columbus, padre and crew, at the bulwerk on the bay.



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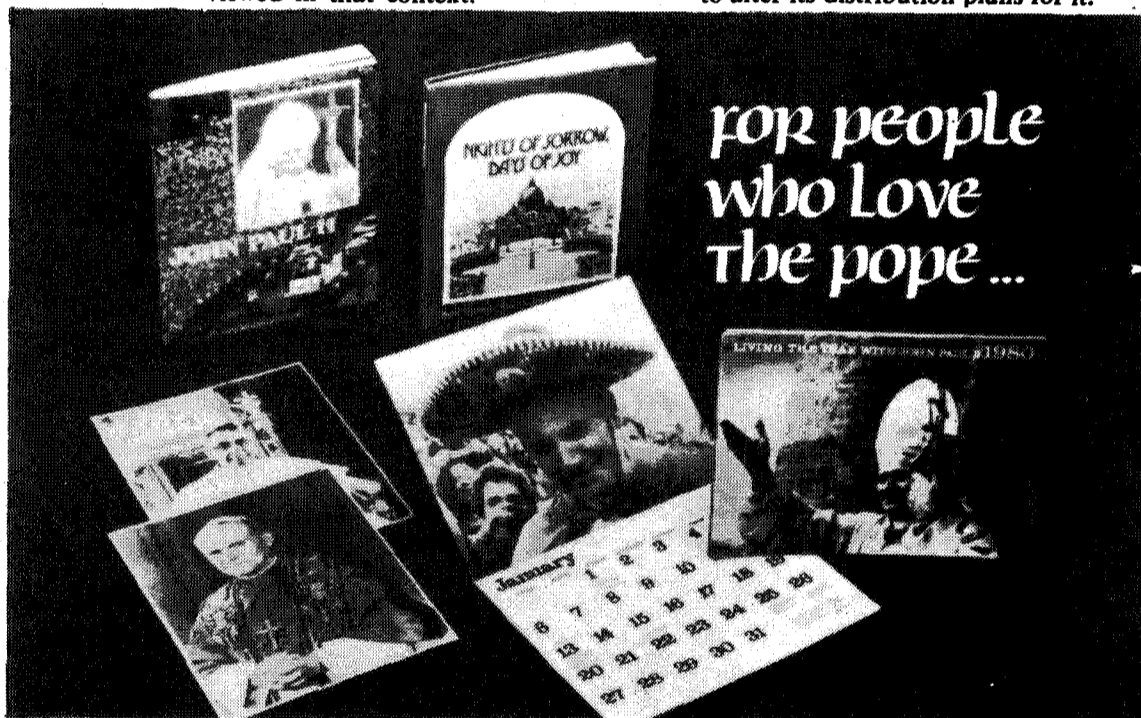
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Mother/ Daughter Luncheon

St. Lawrence Council of Catholic Women will sponsor its 7th annual Mother and Daughter Communion Breakfast at the Holiday Inn, 11190 Biscayne Blvd., Sunday Oct. 7, at 9:00 a.m. All ladies invited. Tickets \$5.50 (all ages) sold after all Masses. For reservations call 949-4973.

NFP Classes

Natural Family Planning classes will be offered at the Family Enrichment Center, October 9, 1979, from 8:00 am to 10:30 pm, by Pat and

S. Florida Scene

Kathy Gent.

For registration call the Family Enrichment Center, 651-0280, or Pat and Kathy Gent, at 473-1046 Davie, Fl.

Women's Guild

St. Bernard's Women's Guild, will hold their regular monthly meeting in the parish center at 8371 NW 24th St., Sunrise, Fl. on October 9, 1979, at 8:00 p.m. Also, Officers and commissioners will meet on October 2, 1979.

Women Meet

The South Dade Deanery of the Archdiocese Council of Catholic Women will hold their Fall Deanery Meeting at Christ the King Church, 16000 S.W. 112 Ave., Perrine, on October 16, from 9:00 a.m. to 2:00 p.m. Dr. Mercedes Scopette, Director of Lay Ministries will speak following a short business meeting.

A concelebrated Mass will be offered at 11:30 a.m. The principal celebrant will

be Archbishop Edward A. McCarthy. Luncheon will follow in the Church Hall.

Dinner/Dance

The Annual Freedom For All Ireland Dinner and Dance sponsored by the Ancient Order of Hibernians will be held Saturday, Oct. 13, at the Crystal Lago Country Club, Crystal Lake Drive, Pompano Beach. Dinner at 7:30 p.m., Irish and American dancing follows. Reservations necessary, Call 752-7303 or 735-34 66. Tickets \$6.00 per person.

Ascension Features "The Witness"

Ascension Church, 7250 No. Federal Highway, Boca Raton, will host singers from St. Juliana parish in West Palm Beach, who will present the Christian Musical, "The

Witness," on Sunday, October 7, at 7:00 p.m., An invitation is extended to all neighboring parishes.

CDA Court Holy Spirit

Catholic Daughters of America, Court Holy Spirit number 1912, Pompano Beach, will hold a business meeting at St. Elizabeth's Gardens, Pompano Beach, Fl., on Friday, October 12, 1979, at 1:00 p.m. Anyone desiring to transfer or to become a member is asked to call 946-4581.

Bereaved Parents Meet

A gathering of Bereaved Parents meets at the Family Enrichment Center, the first Sunday of each month, from 2:00 to 4:00 p.m., at 18330 N. W. 12th Ave., Miami, Fl. Call the Center at 651-0280, for further information. Spanish Group call Julia Mas at 448-2577. Next meeting is October 7, 1979.

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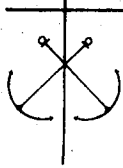
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Youth Group

The newly formed Youth Group of Mary Immaculate, 512 Spencer Drive, West Palm Beach, will meet on October 9th. New members between the ages of 12 and 18 are welcome. Meeting is to be held in the rectory at 7:45 p.m.

White Mass

The Annual White Mass commemorating the Feast of St. Jude will be offered at St. James, North Miami, Thursday, Oct. 18, at 7:00 p.m. All Catholic physicians and their spouses as well as Catholic nurses are invited.

Eucharistic Rite

St. Rita's the new parish in West Boca Raton, is adding a Eucharistic celebration to its schedule at a new time and in a new place. Every Saturday evening at 5:00 p.m. The Eucharistic will be celebrated in the chapel of St. Andrew's School. This is in addition to the 8:00, 9:15 and 11:30 a.m. Sunday morning Masses at the College of Boca Raton.

Rummage

The annual Rummage sale for St. Jude's, 204 U. S. 1, Tequesta, Fl., will be held Oct. 11, 12, and 13, 1979, from 9:00 a.m. to 5:00 p.m. For information call Sophia Trimble, 746-3731.

Cake Sale

A cake Sale will be sponsored by the Cathedral Women's Guild at St. Mary's Cathedral on October 14,

Night in Poland

A "Night in Poland" will be held at St. Charles Borromeo, 600 N.W. 1st St., Hallandale, starting at 7:00 p.m. The event sponsored by the Women's Club, includes a dance to the music of Paul Brownstein assisted by

Frances Dinney. Call Peggy Danilowicz at 466-3470, or Marie Albana, 457-8 149, for information and reservations.

Scout Workshop

Scout Awards Workshop Training for religious emblems, for girl and boy scout leaders will be held Saturday, Oct. 14, 1979, 10 to 12:30 a.m. at Queen of Martyrs Church, Ft. Lauderdale. Participation in these workshops will certify leaders to teach religious awards for the Archdiocese.

Bible Study

There will be a Bible Study Seminar conducted by Dr. William Lynch, prominent theologian at St. Vincent Parish Center, 6400 N.W. 18th Street, Margate, Sundays from 1:00 to 4:00 p.m., beginning October 7 and lasting five weeks. \$5.00 registration fee per person. For registration please call 972-0434 All are welcome.

Divorced Support Group

The next regular meeting of the Separated and Divorced Support Group will be held on Oct. 16, 1979 at St. Vincent's Parish Center, Margate, Fl. Guest speaker will be Fr. Tom Barry from the Catholic Service Bureau. His topic will be, "Liking Yourself." For further information call Sue at 721-7244

MACCW Meet at Holy Family

There will be a meeting of the North Dade Deanery (MACCW) at Holy Family Parish, 14500 N.E. 12th Ave., on Saturday, Oct. 13, 1979, from 9:00 a.m. to 2:30 p.m. Speakers will be Dr. Mercedes Scopetta and Janet



New officers of the Youth Group, Christ the King Parish, Perrine, were installed at a celebrated Mass recently Fr. Seamus O'Shaughnessy administered the oath to the following young people: President Peter Scianna, Vice President, Teresa Emery, Treasurer, Anne Hendriks, Secretaries, Joan Taylor and Susan Zebrowsky, Scrapbook, Patty Conroy, Director of Activities Janice Taylor, Photographer, Marta Negron, and Sports, Chris Colangelo.

Reno. Danish and coffee will be served at 8:45 a.m. and lunch at 12 Noon. Tickets \$4 per person. Theme is "The Greater Honor and Glory of God."

Singles Meet

The Catholic Singles Club of the Palm Beaches (18-40) is an opportunity for Catholics to meet each other from parishes all over Palm Beach County. 3-4 events a week. Call Glenda 832-7691 or Roger at 683-3800.

Widow(ers) Group Meets

The Widow and Widower's group (over 60 group) will meet at St. Maurice Church, 2851 Stirling Rd., Ft. Lauderdale, Friday, Oct. 12, at 8:00 p.m. For details call 983-3670 or 962-4518.

Third O.

St. Dominics Meet

The Third Order of St. Dominic, Dominican Laity, will meet on Sunday, October 7, 1979, at Barry College. Instructions for Novices begins at 10:00 a.m., in the Board Room of Thompson Hall. The rosary will be recited at 11:30 a.m. in Cor Jesu Chapel followed by Mass. Friends and visitors are invited to attend.

St. Charles Barronero Women

The regular meeting of the Women's Club of St.

Charles Borromeo will be held on Tuesday, Oct. 9, 1979 at 7:45 p.m. Speaker will be Mildred Gerstein of the Commission on the Status of Women who will speak on the topic, "Rights and Needs of Older Women."

Rosary Society St. Michael's

Induction into the Rosary Society will be held at the monthly meeting of St. Michael's Council of Women, Sunday Oct. 7, at 8:00 a.m. Mass. Officers of the Council, will be introduced at breakfast and general meeting following Mass. Ms. Mary Anne Wiley, is president.

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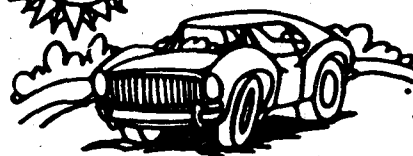
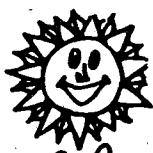


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17. 12-pc. Corning Ware Set	17.95	15.95	10.95	22.95
18. G.E. AM/FM Clock Radio	27.95	25.95	20.95	32.95
19. 5-pc. Luggage Set (Blue or Tan)	47.95	45.95	40.95	52.95
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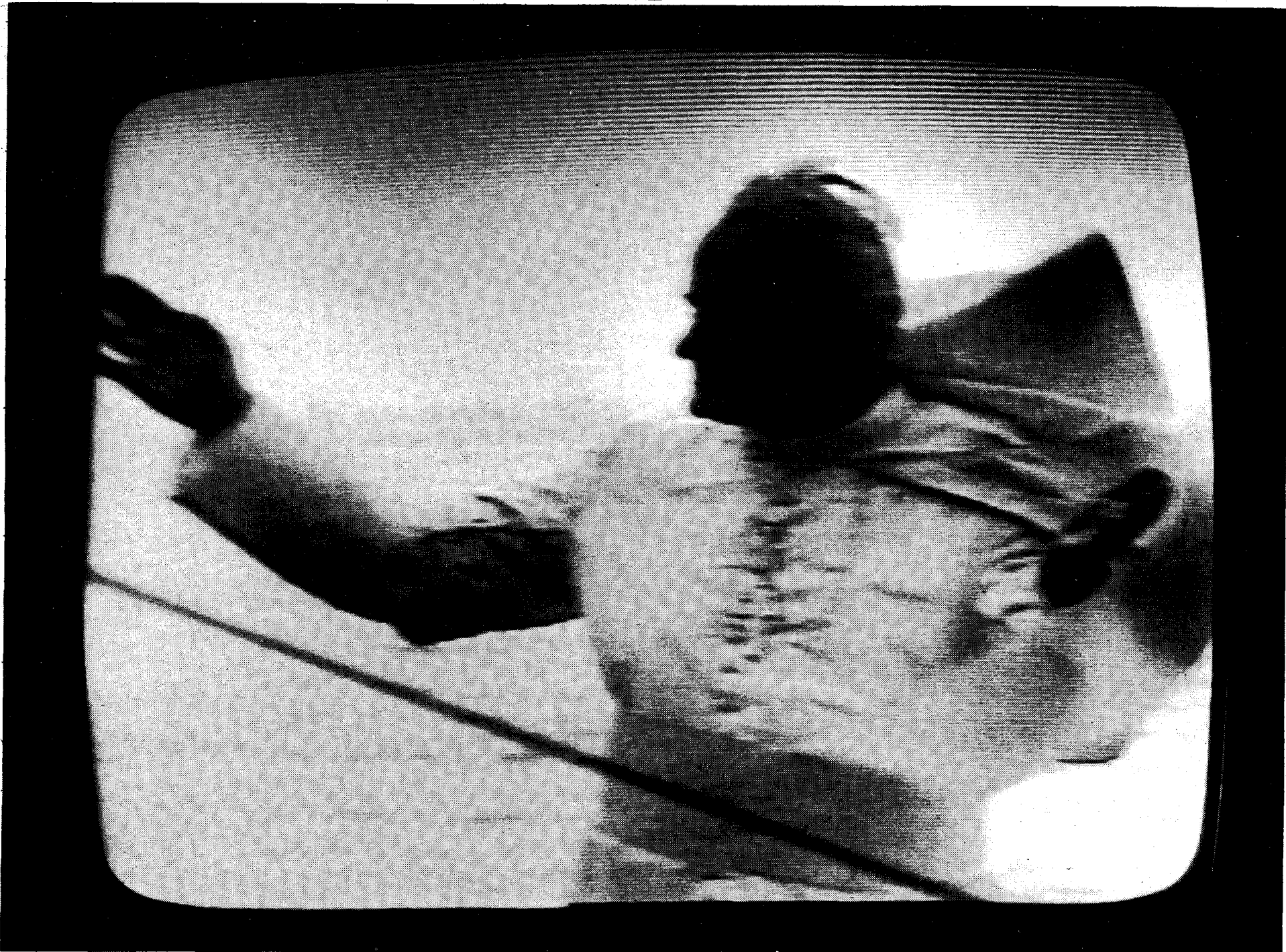
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Papa Juan Pablo II

“Dios Bendiga América”



NUEVA YORK,—(NC)— Juan Pablo II completó su principal objetivo, de ésta su visita, el martes 2 de octubre, cuando se dirigió a las Naciones Unidas. También tocó otro importante tema en el Stadium de los Yankees cuando habló de las obligaciones de los ricos.

En el segundo día de su visita pastoral a los Estados Unidos el discurso del Papa en las Naciones Unidas fue una llamada a la paz, a la justicia y a los derechos humanos. Más tarde, en la Misa Vespertina en el Stadium de los Yankees, el Papa habló a los Católicos Americanos y les pidió que abandonaran su vida fácil y que dieran a los pobres hasta que ese su dar fuera experimentado en pasar alguna nece-

sidad.

También, en su segundo día, hizo varios discursos a distintos grupos y organizaciones de las Naciones Unidas; fue saludado por miles de personas y visitó la Iglesia Catedral de St. Patrick.

En las Naciones Unidas, Juan Pablo II hizo una fuerte defensa de los principios asentados por las Naciones Unidas en su Declaración de los Derechos Humanos.

“Si las verdades y principios que se contienen en este documento se olvidan o ignoran...el fin de la Organización de las Naciones Unidas se verá amenazado con una nueva destrucción,” declaró el Papa ante los miembros de la Asamblea General, huéspedes distinguidos, reporteros y

otros visitantes.

El discurso del Papa duró una hora y un minuto, a pesar de que no leyó todo el texto que llevaba preparado, cuya longitud es aproximadamente de un cuarto más.

El Papa señaló la íntima relación entre la paz y los derechos humanos, entre el derecho de la persona y el de las naciones. Defendió los derechos espirituales del hombre “en su interna relación con la verdad, en su conciencia, en su creencia personal, en su visión del mundo, en su fe religiosa, y en la esfera de lo que se conoce como libertades civiles”.

Insistió en que “toda actividad política, tanto nacional como internacional...viene del hombre, es ejercida por el hombre y es para el hombre”.

El Pontífice declaró que “lo que justifica la existencia de toda actividad política es el servicio al hombre”. Esta parte de su discurso no fue hecha en voz alta, pero el Papa dijo antes de empezar que no iba a leer el discurso completo porque el tiempo que tenía no le permitía hacerlo. El discurso que se publicará completo es el que ha de ser considerado como su discurso oficial.

Otra porción que se omitió en su discurso hablado fue la lista de lo que el Papa llamó “algunos de los derechos humanos más importantes”.

El texto escrito enumeraba: “el derecho a la vida, la libertad y la seguridad de la persona; el derecho al alimento, al vestido, a la vivienda; educación y cultura suficiente; el de-

recho a la libertad de pensamiento, conciencia y religión; y el derecho a manifestar su propia religión, bien individual o comunitariamente, en público o en privado; el derecho a elegir un estado de vida, fundar una familia y disfrutar de todas las condiciones necesarias para una vida familiar; el derecho a la propiedad y al trabajo; la adecuación entre trabajo y salario; el derecho a reunirse y asociarse; el derecho a la libertad de movimiento; a la emigración interna y externa; el derecho a la nacionalidad y a la residencia; el derecho a participar en la política y el derecho a elegir libremente el sistema político del pueblo al que se pertenece

(Pasa a la Pág. 2A)

• El gobierno de Nicaragua no se vuelve comunista

MARYKNOLL, NY — (NC)— El superior de los Padres de Maryknoll, P. James P. Noonan, dijo para responder a informaciones de prensa en contrario, que el gobierno de Nicaragua no se vuelve comunista, y que no se puede dudar de la ortodoxia (integridad doctrinal) de uno de sus miembros, el P. Miguel d'Escoto, quien "sigue perteneciendo a la sociedad (de Maryknoll)." Ya en julio, cuando el Frente Sandinista alcanzó la victoria contra la dinastía Somoza, otra declaración de Marknoll dijo que el sacerdote "obedece a su conciencia al abrazar la causa de la liberación de sus compatriotas." El P. d'Escoto es ministro de Relaciones del gobierno de reconstrucción.

• Película de la visita del Papa en E.U.

WASHINGTON —(NC)— Los Caballeros de Colón donaron \$75,000 para filmar escenas de la visita del Papa Juan Pablo II a los Estados Unidos. La película, a ser difundida por primera vez por la cadena televisora ABC el 28 de diciembre, será producida por la sección de servicios gráficos de la US Catholic Conference.

• Visita el Papa sede de OEA

WASHINGTON —(NC)— Cuando el Papa Juan Pablo II visite brevemente el 6 de octubre a la sede de la Organización de Estados Americanos (OEA), entra a "la casa" de 27 naciones con 338 millones de católicos; de ellas 19 mantienen relaciones diplomáticas con el Vaticano. El Papa preside los trámites de arbitraje en la disputa sobre el canal de Beagle entre Argentina y Chile, visitó este año a la República Dominicana y a México, y fue orientador del documento de Puebla (febrero, tercera conferencia de obispos latinoamericanos) que entre otras cosas promueve la defensa de los derechos humanos, la paz entre las naciones, y el desarrollo económico y social de los pueblos, todos postulados también de la carta de la OEA.

"Dios Bendiga América" dice el Papa

(Viene de la Pag. 1A)

En estas peticiones por la paz, el Pontífice ofreció específicamente la "ferviente esperanza de que pronto se concluya una solución para la crisis del Medio Oriente".

A este respecto insistió en que una paz durable debe estar "basada en el reconocimiento de los derechos de todos" y que éste debe incluir "la consideración y el justo arreglo de la cuestión palestina."

Fue una sorpresa el que el Papa no tocara el tema de la población mundial. Cuando Pablo VI sentó el precedente viajando a las Naciones Unidas hace casi exactamente 14 años, el 4 de octubre de 1965, hizo una llamada elocuente a "tener más pan en la mesa de la vida", en vez de limitar el número de personas que pueden sentarse a la mesa.

Durante su estancia en las Naciones Unidas, el Papa Juan Pablo II asistió a recepciones diplomáticas y dio algunos discursos a los periodistas que cubren las Naciones Unidas, al personal internacional de las Naciones Unidas y a los representantes de las organizaciones no gubernamentales de las Naciones Unidas.

La aparición del Papa en el cuerpo del mundo fue objeto de maniobras políticas. Albania, que ha dicho haber eliminado la religión de su vida nacional, estuvo ausente durante todo el día.

La Delegación china perdió dos oportunidades de ser presentada al Papa, aun cuando representantes chinos estaban presentes en el Hall de la Asamblea durante el discurso principal del Papa.

Los chinos no dieron explicación a su acción.

En su homilía en el Stadium Yankee en esa misma tarde, el Papa dijo que los pobres deben recibir de la abundancia americana; no sólo "de las sobras de la fiesta".

La Misa se celebró con una asistencia de unas 80.000 personas. "No es justo que el standard de vida de los países ricos se mantenga a expensas de las reservas de energía y materias primas que se necesitan para toda la humanidad", declaró en el lugar en que 14 años antes el Papa Pablo VI celebrara la Misa.

La multitud—al contrario de lo que hace en muchas audiencias y congregaciones de los viajes del Papa, que interrumpe al Papa con aplausos

y gritos —se mantuvo callada durante la mayor parte de la homilía.

El Papa no dijo estas fuertes palabras acerca del estilo de vida americano hasta casi la mitad de su homilía. Suavizó su punzante declaración, recordando la tradicional reputación de América y de todos los católicos americanos por su generosidad con los demás, así como el actual valor de la red de servicios caritativos católicos.

Pero comenzó a retar el estilo de vida de los americanos.

A fin de salir al encuentro de los retos que los cristianos de los que estaba hablando presentan, dijo: "Se necesita una energía espiritual y moral que provenga de la inagotable fuente divina. Esta energía no se desarrolla fácilmente. El estilo de vida de muchos miembros de nuestras sociedades ricas y permisivas es fácil, y también lo es el estilo de vida de grupos crecientes en los países pobres".

El Papa pidió a los cristianos que estuvieran "en la vanguardia, favoreciendo los medios de vida que rompiaran con decisión el consumismo, que enajena y no da la felicidad".

"No es cuestión de retrasar el progreso", dijo, "pues no existe progreso humano cuando todo tiende a dar el reino a los instintos del propio interés, al sexo y al poder.

"Debemos encontrar un

Itinerario de la Visita del Papa

SABADO, OCT. 6

• 8:00 a.m. Parte de Chicago hacia Washington. A las 10:30 a.m. Arribo a la Base Andrews de la Fuerza Aérea. Después de una breve parada en la iglesia de San Mateo donde oficiará una Misa con sacerdotes y religiosas. Almuerzo en la rectoría.

• Procesión a la Casa Blanca, llegando aproximadamente a la 1:30 p.m. donde se entrevistara con el Presidente, Jimmy Carter, y su esposa la primera dama Sra. Rosalynn Carter, con funcionarios del gobierno, parlamentarios y jueces.

• Marchará de la Casa Blanca a las 4:30 p.m.: visitando entonces la sede de la Organización de Estados Americanos (OEA) y luego recibirá al Cuerpo Diplomático de la Delegación Apostólica en cena privada.

DOMINGO, OCT. 7

• Partirá de la Delegación

medio sencillo de vida".

Y citó la parábola de Lázaro y el pobre. Comentó que el rico no fue condenado por Dios porque tuviera riquezas, sino "porque no se había fijado en el otro hombre".

De paso para el Stadium Yankee, el Papa visitó Harlem, en donde Msgr. Emerson Moore, el primer monseñor de color en los Estados Unidos, dijo que la parada del Papa era considerada como apoyo y aliento para "todos los Harlems de América".

El Papa, dándose cuenta de que estaba hablando a todos los "negros americanos", subrayó que mucha gente no ha conocido nunca la alegría de Cristo.

También se paró en un lugar del sur del Bronx, donde la semana pasada habían quitado unas viviendas paupérrimas.

El Papa habló casi todo en español, si bien se dirigió en algunas ocasiones en inglés. Haciendo una llamada a los miembros de la comunidad de color y a los hispanos, cuyas "vidas están marcadas por el dolor", el Papa dijo que su visita quería "ser un signo de gratitud y de aliento a todo lo que la Iglesia había hecho y continúa haciendo, en sus parroquias, escuelas, centros sanitarios, institutos para la juventud y los ancianos; en favor de tantos que experimentan ansiedad interior y pobreza material.

Apostólica a las 8:10 a.m. hacia el Santuario de la Inmaculada Concepción, orando junto a grupos de sacerdotes y religiosas.

• Se entrevistará con Educadores y Teólogos en la Universidad Católica de América a las 9:30 a.m.

• Oraciones con representantes de Movimiento Ecueménico en la capilla del Trinity College a las 10:30 a.m.

• Arribo a la sede de la Delegación Apostólica a las 11:20 a.m.

• Marcha de la Delegación Apostólica a las 2:30 p.m. para celebrar la Santa Misa en el Paseo de Washington (Washington Mall) a las 3:00 p.m. Se calcula asistan más de un millón de personas.

• 7:30 p.m. Regreso a la Base de Andrews de donde partirá el Papa en viaje hacia Italia.

• Son imprescindibles los valores morales

CIUDAD DEL VATICANO —(NC)— En una alocución a jurisperitos del mundo, el Papa Juan Pablo II dijo que las leyes humanas no pueden prescindir de los valores morales, que "son el fundamento de todas." La historia demuestra que si las leyes no siguen la verdad que atañe al ser humano y se vuelven relativas, pierden su autoridad y eficacia, para dar paso a la coacción o a la irresponsabilidad, agregó. Los juristas se habían reunido en Madrid bajo el patrocinio del Centro de Paz Mundial por la Ley, para tratar entre otros temas, derechos humanos, el derecho familiar, la energía, legislación marítima.

• Condenados a 20 años.

TEGUCIGALPA, Honduras —(NC)— La corte suprema condenó a 20 años de trabajos forzados al finquero Mel Ferrer y a los militares Enrique Chinchilla y David Artica por el asesinato en junio de 1975 de dos sacerdotes — Michael J. Cypher de Estados Unidos e Ivan Betancourt de Colombia — dos muchachos y diez campesinos, cuando el gobierno militar trataba de parar una "marcha de hambre" de 12,000 campesinos que reclamaban tierras. Influencias del ejército y los terratenientes en cortes inferiores retrasaron el proceso. Zelaya es dueño de Los Horcones, la hacienda donde se cometió la matanza. "Después de una larga lucha, se ha logrado justicia," dijo un vocero de la Unión Nacional Campesina.

• Discurso del Papa en las Naciones Unidas

CIUDAD DEL VATICANO —(NC)— El Papa Juan Pablo II dijo en su audiencia dominical a 25,000 peregrinos en la Plaza de San Pedro que da "mucho importancia" al discurso que pronuncie ante la asamblea general de las Naciones Unidas el 2 de octubre. "Ante María, madre de la Iglesia a quien dedico este viaje (a Irlanda y Estados Unidos) expreso mi confianza de que servirá a la gran causa de la paz y la reconciliación, tan deseadas por los irlandeses y por el mundo... Atribuyo mucha importancia a la tarea que impone mi presencia en las Naciones Unidas."

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La Fundadora de las Hermanas "Holy Names" Honrada en Key West



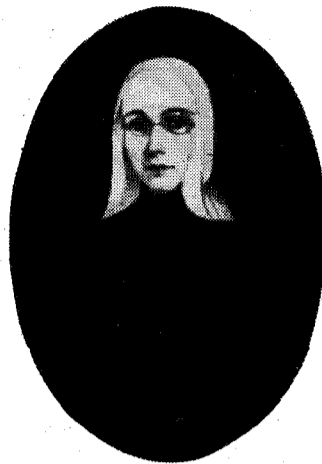
Arzobispo McCarthy y Padre Anthony Mulderry en ceremonia en la Iglesia St. Mary Star of the Sea.

KEY WEST — La Fundadora de las Hermanas del Santo Nombre de Jesus y Maria (Sisters of the Holy Names of Jesus and Mary), fue honrada con una misa votiva especial el pasado viernes en la Iglesia St. Mary Star of the Sea.

La Madre Maria Rosa Durrocher, fundó esta Orden de Enseñanza en 1843, declaró "venerable" — lo cual significa el reconocimiento oficial de su vida virtuosa y que la Santa Sede ha autorizado se comience el proceso de su posible Beatificación y Canonización.

El Arzobispo McCarthy celebró la Misa a la que asistieron muchas Hermanas de esta Congregación, y sus amigos venidos de distintos lugares de Florida. El P. Luis Roberts, de la Parroquia de St. Thomas More, en Boynton Beach, nativo de Key West, fue el homilista. Las Hermanas participaron activamente en la celebración. La Hermana Teresa Cecilia habló sobre la vida de la Madre Maria Rosa antes de comenzar la liturgia. Dijo:

"El reconocimiento por la Iglesia de su vida, al darle el título de Venerable, nos permite y anima a orar por ella públicamente. Es nuestro mayor deseo el que ahora aumente la devoción a Madre Maria



Venerable
Marie Rose
1811-1849

Rosa, y que profundicemos más en su vida."

La Hermana Teresa habló de su Fundadora que empezó la hermandad en Canadá en 1842. Dijo:

"Bajo su dirección un grupo de jóvenes oraban juntas y se ayudaban a vivir con radicalidad la vida cristiana. Este movimiento de hermandad se extendió rápidamente a otras parroquias y hasta 1960 la Hermandad de la Santísima Virgen Maria ha sido floreciente en todos los High Schools Católicos de los Estados Unidos y Canadá. Su traducción más actual son el movimiento YCS (Jóvenes estudiantes cristianos), y el CLC (Comunidad de vida cristiana).

La Fundación de las Hermanas no puede separarse de este éxito de la primera hermandad. Reconociendo la influencia que el grupo tenía en la parroquia, Eulalia, más tarde Madre Maria Rosa — creyó que las escuelas locales podrían transformar las vidas de las muchachas y de las mujeres del área. Con la ayuda de las Oblatas de Maria Immaculada y con la entusiasta aprobación del Obispo Bourget de Montreal, Eulalia fundó la Congregación de Sisters of the Holy Names of Jesus and Mary para la educación de los niños y de las jóvenes.

Madre Maria Rosa murió a los 38 años de edad, el 6 de Octubre de 1849, a los seis años de ser Superiora de la recién fundada comunidad. La Hermana Teresa concluyó diciendo: "Al morir nos dejó una preciosa herencia, un reto para las religiosas como para quienes no lo son".

Taller Para Ministros Eucarísticos Especiales

Señalen el sábado, 20 de Octubre de 1979, en su calendario si han sido elegidos por su Pastor para ser Ministros Especiales de la Eucaristía. Habrá en ese día un taller en español en la Iglesia de Sta. Agata 1111 SW 107 Avenida, Miami de 10.00 de la mañana a 3:00 de la tarde. Se pagarán \$3.00 lo que incluye el lunch.

Si piensan asistir a este taller, digan a su pastor que él tiene que enviar una carta recomendándoles como candidatos, a la Oficina de Culto y

Vida Espiritual, Arquidiócesis de Miami, 6180 NE 4th Court, Miami, Fl. 33137. Si hay más de un candidato de la misma parroquia, se pueden dar todos los nombres en la misma carta. Si se incluyen cheques, háganlos a nombre de Office of Worship and Spiritual Life.

Para ser comisionado como Ministro Especial de la Eucaristía es necesario haber sido presentado por su pastor y haber asistido a uno de los talleres.

COMUNIDAD

LA IGLESIA DE ST. KEVIN les invita a participar de una conferencia que trata sobre la psicología del niño desde pequeño hasta los 12 años. Aprenda a hablar el idioma de sus hijos pequeños. Esta conferencia será presentada por el Dr. Enrique Huerta. Les esperamos el lunes 8 de Octubre a las 8:00 P.M. en los salones de la Iglesia. 12525 S.W. Bird Road.

★★★

De la Oficina de Pastoral Juvenil queremos invitarles a la Misa en Acción de Gracias que celebrará el Obispo Agustín Román con motivo de la Semana de la Hispanidad en la Ermita de la Caridad el jueves 11 de Octubre de 1979 a las 8:00 P.M.

★★★

EL KOUBEK MEMORIAL CENTER (2705 S.W. 3RD Street) de la Universidad de Miami, anuncia dos nuevos cursos, sin crédito, que comenzarán la primera semana de octubre:

Primer Curso de Pintura al Oleo, por el Profesor Julio Hernández Rojo, ganador de la beca Cintas en pintura para 1979-80, los miércoles de 8:00 a 10:00 PM.

El otro curso es de repaso para llenar los requisitos del examen estatal para obtener la licencia de Contratista de Obras, y será dictado por el Ingeniero Orlando Fortún, los martes de 7:30 a 9:30 PM.

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Carta del Arzobispo

Mis queridos fieles en Cristo:

Octubre es el mes en el que recordamos en especial el gran valor y belleza de la vida humana. Nuestro Señor dijo, "Yo vine para que tengan vida y la tengan en abundancia." Esto se refiere a todo tipo de vida, natural y sobrenatural, en tiempo al igual que en eternidad.

Desde el mismo principio de la Iglesia, hemos sido confrontados con retos únicos que apelan a nuestra fe y coraje. En el día de hoy y en nuestra sociedad, la restauración del respeto a la vida humana no es solo un reto sino también una oportunidad para que la Iglesia proclame su dedicación a las enseñanzas de Cristo sobre los derechos humanos y la santidad del ser humano.

Les aliento a que sean aún más conscientes de las numerosas fuerzas peligrosas que existen en nuestra sociedad hoy en día y que se oponen al más alto nivel de la creación de Dios, que es la vida humana.

Confío en que con sus oraciones y esfuerzos la gracia y la paz de Dios llenará los corazones y hogares de este mundo inquieto.

Sinceramente en Cristo,

Edward A. McCarthy
Arzobispo de Miami

Taller Vocacional en el Condado Broward

El primer taller vocacional tuvo lugar el viernes día 28 de Octubre en la Parroquia de la Natividad, en Hollywood. El Comité de Vocaciones de Natividad cooperó con su gran entusiasmo al éxito de este taller.

"Presenten a los jóvenes el reto que supone ser Sacerdote, Hermano, Hermana", dijo el Obispo Auxiliar John J. Nevins.

"No se censan de ser la voz de Jesucristo que hoy sigue llamando: "Ven, Sigueme", dijo a todos los presentes el Obispo Nevins.

Fueron horas de reflexión y compromiso para la realización de programas concretos en las Parroquias.

A lo largo de su exposición, el Obispo Nevins dijo: "Tengamos como meta el que cada año, cada una de las Parroquias de la Arquidiócesis pueda ofrecer al Señor, al menos una vocación sacerdotal y una vocación religiosa, para el servicio de Su Pueblo en Florida".

Durante el mes de Octubre, habrá dos talleres vocacionales más en el Condado Dade. Posteriormente se darán en los otros Condados: el día 17 de Octubre, miércoles, habrá un taller vocacional en la Cafetería de St. John Vian-

ney para los de habla inglesa. Y el día 25 de Octubre, otro en St. John Bosco, para los de habla hispana.

Para información llamen al Departamento de Vocaciones: 223-4561.

Señalen el sábado, 20 de Octubre de 1979, en su calendario si han sido elegidos por su Pastor para ser Ministros Especiales de la Eucaristía. Habrá en ese día un taller en español en la Iglesia de Sta. Agata 1111 SW 107 Avenida, Miami de 10.00 de la mañana a 3:00 de la tarde. Se pagarán \$3.00 lo que incluye el lunch.

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ABIERTO: LUNES a SABADOS de 11 a 11 - DOMINGOS de 4 a 11

Juan Pablo II habla en español en el Sur del Bronx, Nueva York

Queridos hermanos, hermanas y amigos:

Una de las visitas a las que doy mucha importancia y a la que quisiera poder dar más tiempo, es precisamente la que ahora estoy haciendo aquí, en el Sur del Bronx, en esta enorme ciudad de Nueva York, en donde viven innumerables inmigrantes de diferentes color, raza y pueblos. Entre ellos está la numerosa comunidad de habla hispana, ustedes, a los que ahora me dirijo.

Vengo aquí porque conoz-

co las difíciles condiciones de su existencia, porque sé que las vidas de ustedes están marcadas por el sufrimiento. Por esta razón, ustedes merecen la especial atención del Papa.

Mi presencia aquí quisiera ser un signo de agradecimiento y de ánimo por lo que la Iglesia ha hecho y continúa haciendo en las parroquias, escuelas, centros de salud, de ayuda a los jóvenes y a los ancianos, en favor de todos aquéllos que sufren ansiedad interior y privación material.

Desearía que esta llama de esperanza — a veces la más pequeña de las esperanzas — no sólo no desapareciera, sino que aumentara en fuerza, a fin de que todos los que viven en este lugar y en la ciudad puedan lograr vivir con dignidad y sosiego, como individuos, como familias, como hijos e hijas de Dios.

Hermanos y hermanas, y amigos todos. No se entreguen a la desesperación, trabajen juntos, den los pasos necesarios para que puedan crecer en

dignidad, unan sus esfuerzos para lograr las metas de un progreso más humano y moral. Y no se olviden de que Dios cuida de sus vidas, que Dios va con ustedes, que Dios los llama a cosas mejores, que los llama a ir más allá de lo presente.

Pero como es cierto que es necesaria una ayuda del exterior, hago una insistente llamada a los líderes, a los que puedan hacerlo. Que presten su generosa colaboración a es-

ta urgente y encomiable tarea.

Quiera Dios que los proyectos de vivienda — y tantos otros proyectos tan necesarios — puedan ser pronto una maravillosa realidad, a fin de que cada persona y cada familia pueda encontrar una vivienda adecuada en la que vivir en paz bajo la mirada de Dios.

Amigos. Saludo a todos ustedes y a todos los que ustedes aman. A todos los bendigo y les exhorto a no desanimarse en el camino del bien.

Un Viaje de FE, Como Abraham

Progresiva Evolución de la Iglesia en Florida

MARGARITA GOMEZ,
R.M.I.

La Comisión de Formación de la Conferencia de Religiosas de Florida organizó un taller el pasado sábado, 29 de Septiembre en la Parroquia de St. Stephen.

El taller se centró en la evolución creciente de la Iglesia en Florida, presentándola bajo la imagen del patriarca de la fe: Abraham. Como Abraham también la Iglesia, y en ella cada uno de los que formamos esta Iglesia en Florida, fuimos llamados por Dios a salir de nuestra tierra y comenzar un viaje en la fe. Sabíamos cuál era nuestro destino final, pero no sabíamos, ni sabemos por donde vamos a ir pasando.

Sister Thomas Joseph, SSJ, dividió la exposición de su brillante disertación en dos puntos: "¿En donde hemos es-

tado?" y, "¿Hacia dónde vamos?". Recorrió la historia de la Iglesia en Florida desde sus orígenes hasta nuestros días, presentando cómo las Religiosas estuvieron presentes desde los comienzos prestando sus heroicos servicios a la comunidad naciente.

Su conferencia fue un reto hacia el presente y al futuro. La Iglesia nos presenta el gran reto de la evangelización de los pobres; reto al que hemos de acudir con fe y esperanza, esperando contra toda esperanza, como Abraham, que no dudó nunca de que la promesa se cumpliría.

"La Iglesia en Florida necesita mas Abrahams" — dijo la Hermana Thomas Joseph — "personas de fe que deseen abrazar a todos, ricos; y pobres; mayores, y jóvenes; solteros y casados."

La pregunta que hizo a to-

dos los presentes fue: "¿Creamos oportunidades que hagan surgir personalidades creyentes, capaces de responder con toda naturalidad a su llamada a la santidad en su misión en la Iglesia?" dijo la Hermana Thomas Joseph.

Como en sus orígenes, la Iglesia en Florida nos urge a lanzarnos a lo desconocido. El panel tenido posteriormente estuvo formado por el Arzobispo McCarthy, el Obispo Auxiliar, Nevins, la Hermana Mary Mullins, OP y la Srta. Rose Mary Kampke.

"Hemos de utilizar mejor los medios de comunicación para proclamar el mensaje", dijo el Arzobispo McCarthy. "Nuestra Iglesia en Florida es muy joven — continuó —, y puede ser motivo de empobrecimiento su falta de historia.

"Eso mismo nos hace ser más creativos", dijo el Arzobispo McCarthy. "Afrontemos

el riesgo del futuro, continuó, ayudemos al laico a tomar conciencia de su misión en la Iglesia".

El Obispo Nevins subrayó la pluralidad de ministerios que están retando hoy al católico comprometido. Y dijo "En la Iglesia hay lugar para todos; Obispos, sacerdotes, religiosos, religiosas, laicos, y cada uno tenemos un ministerio; si no lo hacemos se quedará sin hacer".

Y dirigiéndose a las religiosas allí presentes continuó: "Ustedes son el sostén de la Iglesia en Florida desde sus orígenes; ustedes son importantes; no desfallezcan en su misión".

La Hermana Mary Mullins, OP, puso de manifiesto la obra de las religiosas en Florida desde el comienzo de la Iglesia en Florida, y como ellas habían ido respondiendo a una llamada, como Abraham, y

habían ido respondiendo a las urgentes necesidades de Florida.

La Srta. Kampke, habló de cómo Dios es un Dios vivo, un Dios que va también en este viaje con su Iglesia. "Miami tiene un gran movimiento en la actualidad. Su gran reto es el de unir las culturas, unir a las personas", dijo la Srta. Kampke. "El gran signo de los tiempos es la creciente toma de conciencia por el laicado de su misión en la Iglesia", continuó la Srta. Kampke. "El ministerio de la enseñanza es una necesidad urgente — dijo — los jóvenes son el futuro de la Iglesia."

La reunión terminó con la celebración de la Eucaristía, en la que todos unidos en un mismo Señor, renovamos nuestro compromiso de fe, decididos a continuar nuestro "viaje", seguros de Aquel que nos llamó.



Los asistentes escuchan atentamente a la Hermana Kathleen Power, SSJ, moderadora del taller. De izquierda a derecha vemos: En un momento de descanso las Hermanas Teresa Tabrau, RMI, Mercedes Cabral-Ortiz, RT; Carmen Bocheccamp, RT; y

Margarita Gomez, RMI, que cambian impresiones. En el lunch siguen hablando con gran interés del «viaje de Abraham» las Hermanas Mary Mullins, OP; Katherine McKillop, OP, Carmella T. DeCosty,

SNJM; Kathleen Power, SSJ, y Grace Dougherty, OP. Otro momento de fraternal intercambio entre las Hermanas Geraldine, SSJ, Thomas Joseph, SSJ (conferenciante) y el Obispo John J. Nevins.



Pope in Ireland:

He dedicates the nation to Mary

KNOCK, Ireland (NC)—Pope John Paul II dedicated the Irish nation to Mary in a Mass before over 400,000 people Sept. 30 at the country's chief Marian shrine, which honors Our Lady of Knock.

He particularly asked Mary to "cure and heal" the civil strife in Northern Ireland.

"In a very special way we entrust to you this great wound now afflicting our people, hoping that your hands will be able to cure and heal it," he said "Great is our concern for those young souls who are caught up in bloody acts of vengeance and hatred. Mother, do not abandon these youthful hearts."

He called the shrine "the goal of my journey to Ireland."

The shrine basilica, a circular church surrounded by an ambulatory resting on 32 pillars representing the 32 countries of Ireland. The modern white basilica was completed in 1976, but devotion to Our Lady of Knock goes back 100 years.

It was to celebrate the centenary of church-recognized visions of Mary by 15 Knock parishioners that Pope John Paul decided to visit Ireland.

In the years that Knock's fame as a pilgrimage site has grown, there have been a number of cures reported by pilgrims.

BEFORE THE Mass the pope visited with about 12,000 sick and handicapped in the basilica and blessed them.

For the Mass, a large, circular, two-tiered altar platform was set against the south side of the original parish church, where the visions of Mary occurred.

On the lower level of the blue-carpeted platform were 12 elderly persons confined to beds or wheelchairs, whom the pope anointed before the Offertory. Among them was 92-year-old Mrs. Catherine Horan, mother of Knock's parish priest.

Two hundred priests concelebrated with the pope at the huge altar, which was dominated by a 58-foot Celtic cross.

In his homily, Pope John Paul stressed his personal devotion to Mary, the strong Marian devotion of the Irish and the role of that devotion for the lives of all Catholics.

"The church must constantly look for new ways that will enable her to understand more profoundly and to carry out with renewed vigor the mission received from her founder," he said. "In this arduous task, like so many times before when the church was faced with a new challenge, we turn to Mary, the Mother of God and the Seat of Wisdom, trusting that she will show us again the way to her son."

He recalled Mary's words to the wine stewards at the marriage feast in Cana: "Do whatever he tells you."

This is a call to listen to Christ, he said, and to the teachings of the pope and bishops, the successors of Christ's apostles.

The pope declared: "Do whatever he tells you. So many different voices assail the Christian in today's wonderful but complicated and demanding world. So many false voices are heard that conflict with the word of the Lord.

"They are the voices that tell you that truth is less important than personal gain; that the refusal of new life is better than generosity of spirit and the taking up of responsibility, that justice must be achieved but without any personal involvement by the Christian; that violence can be a means to a good end; that unity can be built without giving up hate."

IN THE ACT of consecration after the homily the pope prayed: "May prosperity never cause Irish men and women to forget God or abandon their faith. Keep them faithful in prosperity to the faith they would not surrender in poverty and persecution."



Pope Holds retarded girl at Dominican convent in Cabra, Ireland.

Handicapped Greeted in Special Telecast

DUBLIN, Ireland (NC)—In an unusual direct national television broadcast, Pope John Paul II sent his greetings in Ireland "to those who are bedridden, to the handicapped, to everybody who, in one way or another, is carrying the burden of suffering, especially to those who are suffering as a result of violence."

"Not all of you can leave your homes or hospitals and come to meet me. But all of you are in my thoughts and prayers," he said in the broadcast aired on Irish television Sept. 29.

For the prerecorded

broadcast the pope sat at a desk, a small crucifix on the wall behind his right shoulder. He was reading the English-language speech from a Protaprompt cueing device, but he maintained good eye contact with the camera.

The information office of RTE (Radio Telefis Eireann, the Irish radio and television network) said that the program was residence in Castelgandolfo, Italy, near the end of summer.

It said that the pope showed great interest in the electronic equipment used for the recording and asked

explanations of how various pieces such as the prompting device worked.

The recording technicians said the pope learned quickly how to read the protaprompt without giving the appearance of reading a script, and the finished product was achieved with a minimum of rehearsals or retakes.

IN THE TALK the pope told the sick, "Suffering is difficult. Only love can make it easy, and perfect love can make it a joy."

He said that "I cannot take away your suffering and pain", but "when your

patience and pain are united with the suffering of Christ, when they are accepted out of love, then they take on a value they never had before."

The next day the pope visited with a group of mentally handicapped persons at a Dominican convent in Dublin. He did not deliver a speech, but walked among them talking to each individually and blessing them.

Later in the day, at the national Marian shrine in Knock, before celebrating an outdoor Mass before 400,000 people, he visited with sick and handicapped people inside the shrine.

"The gospels are filled with instances where Our Lord shows his particular love and concern for the sick and all those in pain," he told them.

"Today, I am happy to be with the sick and the handicapped," he added. "I have come to give witness to Christ's love for you, and to tell you that the church and the pope love you too. They reverence and esteem you."

He reminded them of Christian teaching on the value of suffering.

Their suffering "requires strong faith and patience."

Pope in Ireland Hits Violence...

DROGHEDA, Ireland (NC)—Pope John Paul II vehemently denounced all forms of violence Sept. 29 on a visit to Drogheda, near the border with Northern Ireland, saying he was begging on his knees for peace, and urging the violent, "Return to Christ."

The pope also said the fighting in Northern Ireland is not the result of a religious war between Catholics and Protestants.

"Christianity is decisively opposed to fomenting hatred and to promoting or provoking violence or struggle for the sake of struggle," he declared before a hillside crowd of nearly a quarter of a million people.

"I proclaim with the conviction of my faith in Christ and with an awareness of my mission, that violence is evil, that violence is

unacceptable as a solution to problems, that violence is unworthy of man," he said.

Pope John Paul said the "tragic" decade-long civil war and terrorism in Northern Ireland "do not have their source in the fact of belonging to different churches and different confessions, that this is not despite what is so often repeated before world opinion—a religious war, a struggle between Catholic and Protestants."

CHRISTIANITY forbids seeking solutions to injustices "by the ways of hatred, by the murdering of defenseless people, by the methods of terrorism," said the first pope to visit Ireland.

The message of the Gospel, he added, is one of peace.

In denouncing violence,

the pope laid equal stress on the need for justice and human dignity.

"Every human being has inalienable rights that must be respected," he said.

In a passionate plea to people engaged in violence, the pope said, "On my knees I beg you to turn away from the paths of violence and to return to the ways of peace. "You may claim to seek justice. I too believe in justice and seek justice," he said. "But violence only delays the day of justice. Violence destroys the work of justice," he added.

"Further violence in Ireland will only drag down to ruin the land you claim to love and the values you claim to cherish," said the pope.

"In the name of God I beg you. Return to Christ, who died so that men might live in forgiveness and peace," he

said.

The pope appealed to young people: "Do not listen to voices which speak the language of hatred, revenge, retaliation. Do not follow any leaders who train you in the ways of inflicting death.

"Love life, respect life; in yourselves and in others.

"Give yourselves to the service of life, not the work of death."

The pope also appealed to political leaders: "Do not cause or condone or tolerate conditions which give excuse or pretext to men of violence.

"THOSE WHO resort to violence always claim that only violence brings about change... You politicians must prove them wrong. You must show that there is a peaceful, political way to justice," said the pope.

Declaring himself "a

pilgrim of peace," the pope said that his message to Protestants and Catholics "is peace and love."

In what observers interpreted as a clear repudiation of the Protestant anti-Catholicism preached by the Rev. Ian Paisley, a Member of Parliament from Northern Ireland, the pope declared in English, "May no Irish Protestant think that the pope is an enemy, a danger or a threat. My desire is that instead Protestants would see in me a friend and a brother in Christ."

For the pope's major message on the chief political issue troubling Ireland and Northern Ireland for more than 10 years, he chose the site of Drogheda—a hillside field two miles south of Killeeny—in the Archdiocese of Armagh, primate of all Ireland. Archdiocesan

BANKING

(October 4th)

THEN AND NOW



75 years ago on October 4th, a satellite Bank was established in St. Augustine with a staff of two. One of these was our semi-retired General Chairman Leonard Usina, who was the only St. Augustinian and the only Catholic in either of the two banks, who was placed in charge of spittoons, toilet facilities, janitor work and messenger. During his spare time he was permitted to learn to type with two fingers. The typing was later used to type letters of business solicitation.

After 18 months, he was transferred to the First National Bank of St. Augustine, which was known as the second strongest bank in the state. This bank catered only to well-to-do rich and semi rich patrons. After three years as a clerk-bookkeeper, he accepted a position with a new commercial bank in St. Augustine as second officer, but this time he had moved from janitor work to the position of Assistant Cashier. The policy of the last mentioned bank was entirely different from that of the first bank. Under the new deal little people were solicited. Loans were made to little people, both black and white, both of which were not welcomed at the first bank. These three banks were well capitalized and highly liquid and made money hand over fist.

In the 30's, Mr. Usina was employed by Mr. Ed Ball as Vice President and later moved up to the position of President of the Florida National Bank and Trust Company of Miami as well as Director of several of the Banks of the Florida National Bank Group between West Palm Beach and Key West. Mr Usina and Mr. Ball are about the same age and Mr.

Usina deeply appreciates the opportunity Mr. Ball afforded him. Much of the stability and conservatism of the Peoples Group was really inherited from Mr. Ball, whose friendship extended from the 1930's until the present. Although there is no business connection now, Mr. Usina has always indicated that in his opinion Mr. Ball is one of the most important men in Florida and if you know him well, his kindness is unexcelled.

After serving 20 years with the Florida National Group of Banks, our Mr. Usina with this background and twelve associates moved to Miami Shores. That was when the Peoples National Bank was established some 30 years ago. The policy developed was almost identical to that which was experienced in his youth in St. Augustine. As a result the Peoples Group of National Banks are highly liquid, highly profitable and cater to the individual in the matter of deposits and loans.

Hence, the Peoples Group of National Banks is prepared to weather what may be an approaching financial storm in America and those people looking for safety and courtesy might consider these banks, of which there are seven and six branches. Thirteen locations to serve the public as listed below.

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... 'Begs' for Peace in the Land

boundaries cross the borders of Ireland and Northern Ireland with the See city of Armagh in Northern Ireland.

A caravan of some 600 buses from Ulster, the six counties in Northern Ireland, carrying an average of more than 50 people each, as well as many private cars, crossed the border to bring crowds of northerners to the day-long festivities that were capped by the pope's solemn appeal.

The people began arriving in the 35-acre hillside field in the early morning, hours before the pope arrived. Tens of thousands were gathered by 10 a.m., when preliminary festivities began.

These included folk music and dances from 10:30 a.m. until noon, when the crowd, already well over

100,000 recited the Angelus together.

At 12:15 p.m. Msgr. James Lennon of St. Peter's Church in Drogheda, where the head of St. Oliver Plunkett rests, took the relic from his church and began an hour-long procession to Killeeny.

MEANWHILE, the crowd on the hillside sang and listened to readings on the history of the area.

As the relic arrived at about 1:15 p.m., the crowd broke into "Hail glorious martyr" in praise of St. Oliver. The relic was enshrined on the altar platform, a huge, 10-foot-high structure dominating the hillside and framed by four gray-blue steel girders forming a pyramid that was topped by a large silver-and-white cross. St. Oliver Plunkett, an

archbishop of Armagh, was hanged, drawn and quartered by the British in 1681.

The hillside, designed to hold about 200,000 people in a series of cordoned-off sectors, continued to fill steadily. By the time Mass began at 2 p.m., an overflow of perhaps 20,000 to 30,000 covered the lower portion of the opposite hillsides.

Msgr. Francis McLarnon, vicar general of the Armagh archdiocese and dean of its cathedral chapter, was chief concelebrant and homilist at the Mass. Among the concelebrants were new priests ordained this year from each of Ireland's dioceses.

The pope, meanwhile, slightly behind schedule, was celebrating his first Mass in Ireland at Dublin's Phoenix Park. This Mass concluded just before 3 p.m.

While the people in Killeeny waited for the pope to arrive by helicopter with his entourage and representatives of the Irish hierarchy, they relaxed by listening to music by traditional Irish folk groups.

The pope, following the Mass at Phoenix Park, toured for over an hour in a specially constructed vehicle through the throng of possibly 1.2 million at the park before he caught a helicopter for the short flight to Drogheda. He arrived at 4:45 p.m., an hour behind schedule.

At 5 p.m. he mounted the altar platform for a Liturgy of the Word, during which he



Pope John Paul II greets million-plus people in Dublin's Phoenix Park.

preached his hour-long homily on justice and reconciliation. He was repeatedly interrupted by applause.

AS THE POPE closed his talk with an emotional prayer for peace for Ireland, Cardinal Tomas O'Fiaich of Armagh, primate of Ireland,

stood and led the crowd in a long and thunderous ovation.

As he had in Phoenix Park, the pope rode through the Drogheda crowd in a specially-constructed yellow and white vehicle, smiling and waving to the thousands who cheered, applauded and waved flags at him.

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Pope Asks Christian Leaders to Unite

DUBLIN, Ireland (NC) — Ireland "has special and urgent need for the united service of Christians," Pope John Paul II said in a meeting Sept. 29 with leaders of other Christian churches in Ireland. He called on all Christian leaders to work together to foster justice and reconciliation and to oppose the violence that has dominated recent Northern Irish history.

The meeting took place late in the evening of the pope's first day in Ireland at Dublin's historic St. Patrick's Cathedral.

The pope, who earlier in the afternoon had made a fervent plea for an end to Ulster violence at Drogheda a few miles south of the border, repeated that plea to the assembled Christian leaders.

He also made a plea to fight materialism and moral permissiveness, as he had done earlier in the day at Mass at Dublin's huge Phoenix Park.

"All Irish Christians must stand together to defend spiritual and moral values against the inroads of materialism and moral permissiveness," the pope said in the cathedral.

"Christians must unite together to promote justice and defend the rights and dignity of every human person," he continued. "All Christians in Ireland must join together in opposing all violence and all assaults against the human person — from whatever quarter they come — and in finding Christian answers to the grave problems of Northern Ireland.

"WE MUST ALL be ministers of reconciliation...No fear of

criticism, no risk of resentment must deter us from this task. The charity of Christ compels us."

The pope called the division of Christians an "intolerable scandal."

While admitting that "the work of reconciliation, the road to unity, may be long and difficult," he declared that "the destiny of the world is at stake, because the credibility of the Gospel has been challenged."

He repeated his commitment to renewal of Catholicism, "in total fidelity to the Second Vatican Council."

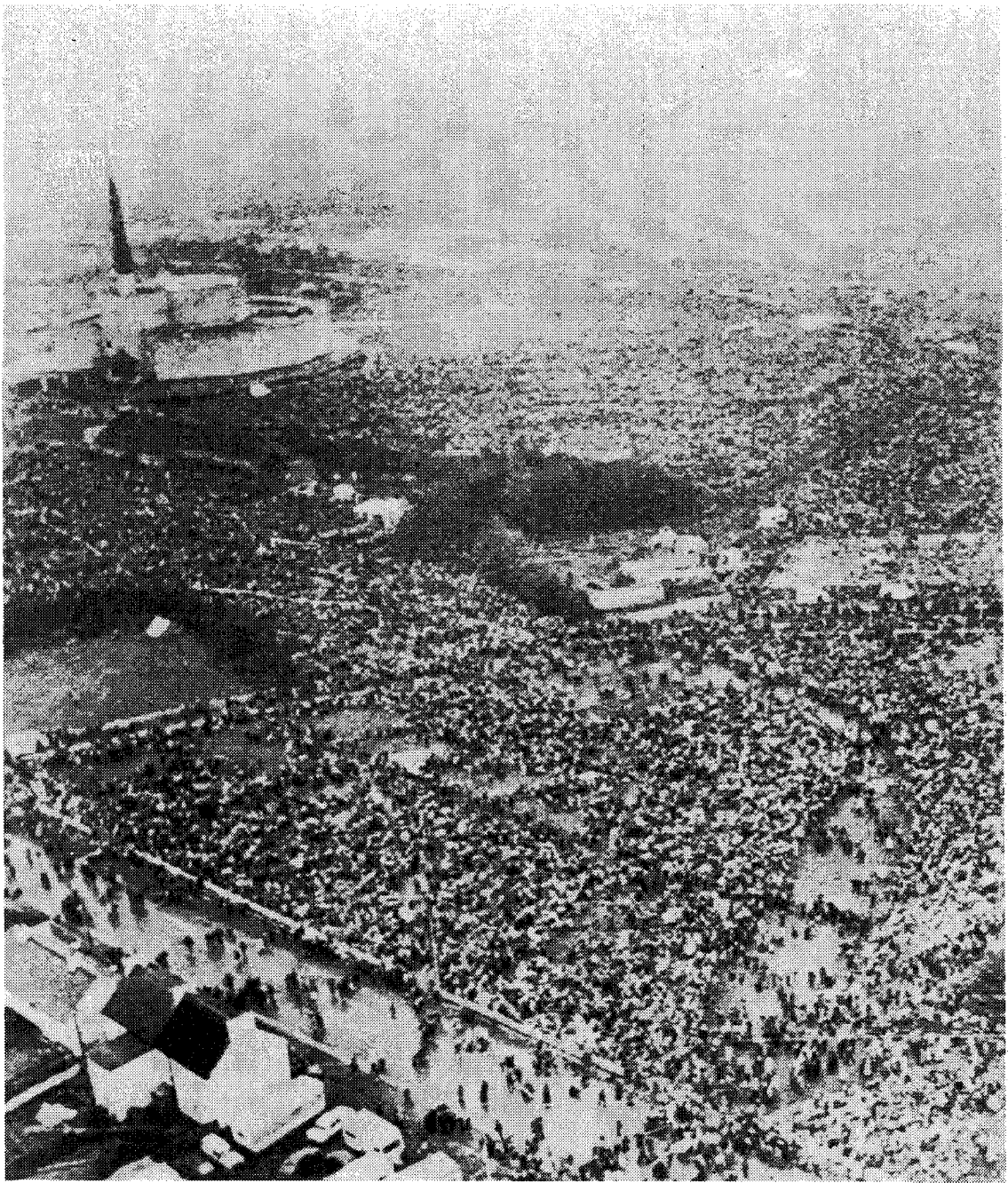
Renewal "is itself an indispensable contribution to the work of unity among Christians," he said.

The Christian leaders who met with the pope included the bishops and general synod representatives of the (Anglican) Church of Ireland, leaders of the Presbyterian Church, and one representative each from other denominations that are members of the Irish Council of Churches.

In an introductory greeting Msgr. V.G. Griffin-dean of St. Patrick's Cathedral, noted that the cathedral had been used by various Christian traditions in its history, including the Puritans in the time of Cromwell, John Wesley during his evangelistic campaign in Ireland, and the Huguenots from 1666 into the 19th century.

"I am convinced that the most effective witness which St. Patrick's Cathedral can give is by ceasing to be used exclusively by one denomination," he said.

"I would like to see the



cathedral available at certain times by mutual agreement for worship according to the rites of the main Christian traditions of this land, and

further I would like to see St. Patrick's Christians of each tradition joining frequently in the worship of other traditions," he said.



A half million people wait in rain at the Shrine of Our Lady of Knock (upper left). The Pope is surrounded by Irish Army Escorts (left) as he walks from his helicopter at Drogheda. In front of him is a smiling Cardinal Thomas O'Fiaich, primate of all Ireland.