

**Editorials**

**Sports Report**

All right, sports fans, here's the latest from the Vatican.

First, Rome has won the Italian soccer championship for the first time in 41 years. Knowing who their No. 1 fan is, it is probable that the team had it locked from the beginning.

But that's not all that is happening on the pitch. The Museums beat the Post Office to win the Vatican soccer championship, some wag said the score was III-II.

The other big news of the tournament was the news that the prize for most sportsmanlike behavior was

won by the Swiss Guards -- who else? Definitely not the Vatican ushers.

And, oh yes, the tournament was played at Cardinal Spellman Field, named for the former archbishop of New York City.

But back to the Italian championship. Members of the Rome team were received in private audience by John Paul II, who it is rumored can still deliver a pretty stiff kick. He had some advice:

"The fans appreciate in the player the athletic talent which has excited them; but their thought goes also, sometimes perhaps unconsciously, to the man, to the person, to his moral merits and his values. And so, with your honesty, your sincerity and with your sense of responsibility you can contribute to the moral formation of society and especially of young people."

And on that inspirational note, this Vatican sports report concludes.

**Numero Uno**

And far from the field of soccer, Pope John Paul II has rather surprisingly finished at the top of a poll.

Those surveyed by the French Institute of Public Opinion say the pontiff plays a more important role in world affairs than President Reagan and Soviet leader Yuri V. Andropov.

Of those asked to name the most influential world leaders, 40 percent said the pope heads the list; 34 percent named Reagan and Andropov was a distant third with 8 percent.

And John Paul doesn't even have one nuclear warhead.

**and Opinion**

**Tribute To Priest**

Parishioners of Our Lady of Victory Church, as well as the many Rochester Catholics who regularly attend this downtown church, have recently been saddened by the departure of Father Philip Lavin. This well-loved, multi-talented priest has been assigned to Bradford, Vt.

Besides his parish duties, Father Lavin served at many other religious functions in the Rochester area. Occasionally on Sunday, he would help out in other parishes.

A voracious reader, he also loved to write. He wrote articles and poems, on various subjects, which brought out his keen insight into the lives and frustrations of people in today's world. Many of his writings have appeared in Catholic newspapers and magazines in the U.S. and England under his nom-de-plume, Burke Cosgrove.

Before entering the priesthood, Father Lavin studied Law and received his Law Degree. He is a member of the Bar of the United States Supreme Court.

In Rochester, he will be especially remembered for his eloquent and inspirational homilies, which were always well-timed, clear, and to the point — a delight to his listeners.

This good priest will be missed by many, but especially by the elderly for whom he had a special fondness. (Our Lady of Victory Church has a large percentage of elderly parishioners). His interest in their problems and needs did not go unnoticed. A very tall and stately man, he was affectionately referred to as the "High Priest."

I know that I speak for both young and old, in wishing him God's special blessings and happiness in his new assignment. His stay here was brief, but he will long remain in the hearts of many.

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**THE POPE**

**Justice in Poland Is Concern**

Warsaw, Poland (NC) — Following are excerpts from the English translation released by the Vatican of Pope John Paul II's Polish-language address to Polish authorities June 17 at the Belvedere Palace in Warsaw.

"A prosperous and peaceful Poland is...in the interest of tranquility and good cooperation among the peoples of Europe." I take the liberty of beginning my speech with the same words that I used in this same Belvedere Palace in June 1979, during my previous visit to my homeland. I repeat these words because they were said by a great friend of Poland, Pope Paul VI, to whom the Church in our country owed the important work of normalization in the northern and western territories. I repeat them also because these words reflect, so to speak, the constant quintessence of what the Apostolic See thinks of Poland, and what it



hopes for Poland.

This way of thinking has an important significance against the background of our difficult historical past, beginning especially from the end of the 18th century. Precisely against the background of the partitions of Poland, the thought that "a prosperous and peaceful Poland is in the interest of tranquility and good cooperation among the peoples of Europe" has been a postulate of international morality, as well as a healthy European reason of state. For more than 100 years this thought had to seek to establish itself amid the imperialist powers contrary to our independence; to find expression at last, at the end of the First World War, in the peace treaties. The Polish nation is steadfast in its gratitude toward those who at that time were the heralds of its independent existence.

In the words quoted, Pope Paul VI underlined that "Poland...is in the interest of tranquility and good co-operation among the peoples of Europe." This affirmation has its own full eloquence against the background of the Second World War, which was the greatest violation of peace in this century, above all on the continent of Europe. Poland found itself at the very center of the terrible experiences of that war. For its right to sovereignty it paid with 6 million of its citizens, who sacrificed their lives on the various war fronts, in the prisons and in the extermination camps. The Polish nation has confirmed at a very high price its right to be sovereign master of the land that it inherits from its ancestors.

The memory of the terrible experience of the war, lived through by Poland and by the other peoples of Europe, causes one to renew, once more, the impassioned plea that peace should not be disturbed or endangered, and in particular that, at the earliest possible moment and in an effective way, namely by frank and constructive negotiations, the arms race be remedied.

Coming to Poland, I have before my eyes its whole 1,000-year history, and, first of all, the experiences of this century, linked with my own life.

I very much wish to thank the supreme authorities of the state for the invitation to come home, transmitted to me in a letter from the president of the Council of State. I come to my homeland as a pilgrim on the occasion of the jubilee of Jasna Gora. I come in order to be with my compatriots at a particularly difficult moment in the history of Poland, after the Second World War. At the same time I do not lose hope that this difficult moment may become a path to social renewal, the beginning of which is established by the social agreements stipulated by the representatives of the state authorities with the representatives of the world of labor. And even if life in the homeland since Dec. 13, 1981, has been subjected to the severe rigors of the state of war, which from the beginning of the present year was suspended, nevertheless I do not stop hoping that that social reform, announced on many occasions, according to the principles so painstakingly worked out in the critical days of August 1980, and contained in the agreements, will gradually be put into effect.

This renewal is indispensable for maintaining the good name of Poland in the world, as well as in order to find a

way out of the internal crisis and spare the sufferings of so many sons and daughters of the nation, my compatriots.

The Apostolic See devotes so many of its efforts to the cause of peace in today's world.

From the time of Pope Paul VI the custom was established of celebrating on New Year's Day the World Day of Peace, a custom linked with an annual message. This year the message of Jan. 1, 1983, is titled "The Dialogue for Peace, a Challenge for Our Time."

This message refers to the experiences of the past to show that dialogue for peace, especially in our time, is necessary. It is also possible: "People are finally capable," I wrote, "of overcoming divisions, conflicts of interests, even if the oppositions would seem radical ones...if they believe in the virtue of dialogue, if they accept to meet face to face to seek a peaceful and reasonable solution for conflicts."

Later on, the document enumerates the distinctive marks of true dialogue and the obstacles that it encounters. This year's message devotes a great deal of space to the problem of dialogue for peace on the international level. Given the circumstances, I shall take the liberty of drawing attention to the paragraph titled "Dialogue on the National Level," where we read:

"Dialogue for peace must be established...in order to resolve social conflicts, in order to seek the common good. While bearing in mind the interests of different groups, the common effort for peace must be made ceaselessly, in the exercise of freedoms and duties which are democratic for all, thanks to the structures of participation and thanks to the many means of reconciliation between employers and workers, in the manner of respecting and associating the cultural, ethnic and religious groups which make up a nation. When unfortunately dialogue between government and people is absent, social peace is threatened or absent; it is like a state of war. But history and present-day observation show that many countries have succeeded or are succeeding in establishing a true working together, to resolve the conflicts which arise within them, or even to prevent them, by acquiring means of dialogue which are truly effective."

Distinguished gentlemen, I return once again to the words of Paul VI: "A prosperous and peaceful Poland is in the interest of tranquility and good cooperation among the peoples of Europe..."

As a son of the land of Poland, I make these words in a special way my personal hope for the nation and the state. This hope I address at the same time to the representatives of authority and to the whole of society.

I ardently desire that Poland may always have her proper place among the nations of Europe, between the East and the West. I ardently desire the re-creation of conditions of "good cooperation" with all the Western nations on our continent, as well as in the Americas, above all with the United States of America, where so many millions of citizens are of Polish origin. I am deeply convinced that these conditions can be created. This too is one of the tasks of dialogue — international dialogue — for peace in today's world.

I also know that the Polish episcopate constantly makes tireless efforts to ensure that the principle of dialogue proclaimed by the Church may become a fruitful basis both for internal peace and for "good cooperation" between Poland and the other nations of Europe and the world.

Just as I did during my previous visit, I wish finally to affirm that I will continue to consider as my own every true good of my homeland, as though I were still living in this land and perhaps even more, because of the distance. With the same strength I will also continue to tell the effects of what would threaten Poland, what could do her damage, bring her dishonor, what could signify the stagnation of a depression.

In my prayer for Poland great numbers of people of good will are united with me throughout the world.

I add my expressions of esteem for all the distinguished representatives of the authorities and to each one in particular, according to the office that they exercise, the dignity that is theirs, as also according to the important share of responsibility that lies upon each one of you before history and before your consciences.

I also wish to thank you for the gift offered to me, and at the same time I ask you to accept my own gift.

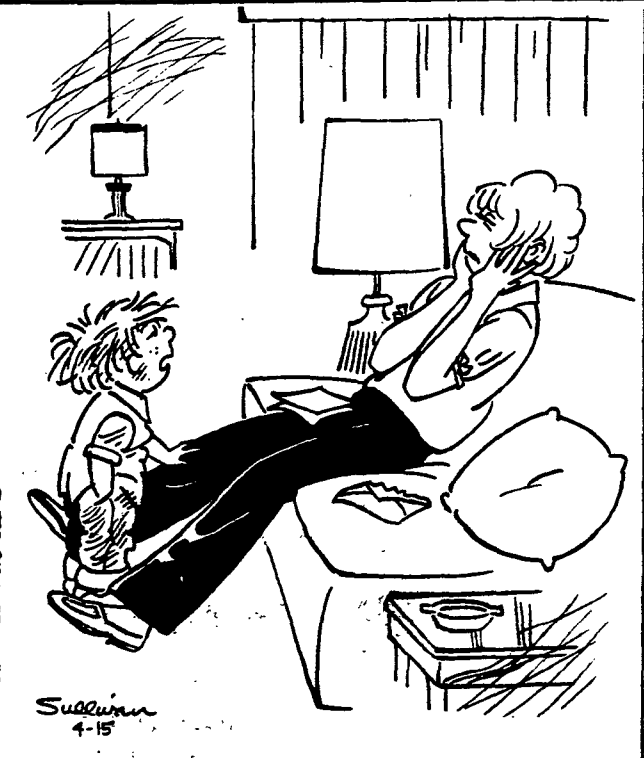
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The Courier-Journal welcomes your opinions. Letters must bear the writer's signature, full address and telephone number. They should be sent to Opinion, Courier-Journal, 114 S. Union S., Rochester, N.Y. 14607.

Opinions should be brief, typed, double-spaced, no longer than 1 1/2 pages.

We routinely condense letters, edit offensive words and libelous statements, and reserve the right to reject letters. Generally speaking, however, only limited grammatical corrections will be made and the letters will reflect the writer's own style.

Because submitted opinions exceed the space for letters, we publish only original letters addressed to us. We will not use poetry, open letters, or copies of letters sent elsewhere. To ensure diversity, we limit each writer to one letter per month.



"SISTER SAYS YOU'LL GET YOUR REWARD IN HEAVEN."