Pope in Germany asks Unity

Says faiths 'have to confess our guilt to each other'

MAINZ, West Germany (NC) — While West German Catholics save Pope John Paul II an enthusiastic welcome, Protestant representatives had some criticism.

Lutheran Bishop Edward Lohse told the Pope at a meeting Nov. 17 in Mainz that German Protestants would like to see changes in the Catholic stands on intercommunion and mixed marriages.

Speaking in the land of Martin Luther and the birthplace of the Protestant Reformation, the pope said intercommunion must await "full unity" among Christian churches. He did not discuss the marriage issue.

He did say that Catholics and Lutherans "have to confess our guilt to each other," in order for the process of unity and healing to begin.

PROTESTANT leaders, including Bishop Lohse, later publicly praised the pope's openness at the meeting.

But privately they express disappointment at his failure to respond more positively to the concrete issues raised, according to Protestant sources.

The Mainz meeting is likely to have at least one long-range effect on Christian unity efforts in West Germany, where about half the population is Protestant, predominantly Lutheran, and the other half Catholic.

Dietrich Sattler, press officer for the Evangelical Church (Lutheran) of Germany, announced the formation of a new study commission with the Catholic Church. The commission will be established as soon as possible and will decide what topics to address, he said.

Praising Pope John Paul's "will and openness and intention," Sattler said that "the climate has been changed" for ecumenical relations in West Germany.

Previously, at a Mass in Osnabruck the pope encouraged Catholics "to seek out and deepen" ecumenical activity with Lutherans.

MAINZ WAS the fourth city visited by the pope on his five-day West (Continued on Page 5 )

Bishops ask end to death penalty

WASHINGTON (NC) — A statement explaining the U.S. Bishops' six-year-old opposition to the death penalty was approved Nov. 13 at the annual meeting of the National Conference of Catholic Bishops in Washington.

The bishops also approved statements on Marxism, the work of lay Catholics and a new Priestly Formation program, but only discussed a controversial pastoral letter on health care.

The capital punishment statement, which does not totally condemn the death penalty but opposes what it sees as the unfair way it is applied in the United States now, was approved 145-31. But an unusually high number of bishops, 41, indicated on their written ballots that they were abstaining on the vote.

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MAINZ WAS the fourth city visited by the pope on his five-day West (Continued on Page 5 )
Vatican hits lack of religious freedom

MADRID, Spain (NC) - The denial of religious freedom in communist-ruled countries was sharply attacked by the Holy See's chief representative to the Conference on European Security and Cooperation.

Archbishop Achille Silvestrini, secretary of the Vatican's Council for the Public Affairs of the Church, spoke Nov. 13 at the conference in Madrid, which is intended to review progress of the five-year-old Helsinki accords.

He also criticized the "progressively accelerated" recourse to arms as a major blow to détente in Europe.

Archbishop Silvestrini alluded to recent NATO decisions to deploy Pershing missiles in his criticism of the arms build-up. He also alluded to the Soviet invasion of Afghanistan by saying that armed confrontations outside Europe are a blow to détente.

Much of the pre-conference activity and early speeches by Western delegations involved heavy criticism of the human rights situation in the Soviet Union. This sparked angry reaction from the Soviet delegation which denied the criticisms and said they were being used to draw attention from other issues such as increased economic and political cooperation between East and West.

The Vatican official defended the major portion of his speech to human rights, particularly the need to defend religious freedom. He called this issue the "human factor" in today's world crisis.

Reagan victory worries NCC

NEW YORK (NC) - Meeting just after the national elections, leaders of the National Council of Churches (NCC) expressed dismay at the apparent conservative tide but also determination to continue their liberal course.

"What is a Christian anyway without a cross to bear?" asked the Rev. William Howard, NCC president.

"We're headed into heavy waters," said the NCC general secretary, Claire Randall. "We're going to need each other."

The NCC executive committee met in New York City the day after the elections and the council's governing board held its semi-annual meeting the next three days, Nov. 6-8.

Though the election was not formally discussed, NCC officials, on the floor and off, repeatedly expressed apprehension that movement toward the kind of social change sought by the council would become much more difficult.

At the NCC's 30th anniversary banquet, Dr. Howard called on the council to reaffirm past commitments and to go even further in solidarity with the poor, even if that meant becoming a persecuted church. "We must bleed and die with them, and not simply bend their wounds when they come under siege."

"There is no doubt that many of those who have come to political power have taken a stand on critical domestic and global issues that are at opposite poles to those the council has taken," Dr. Howard said.

But Ms. Randall said the NCC deals with presidents as presidents, whether or not they are part of the council's constituency.

The governing board showed some resistance to a proposed resolution congratulating Reagan on his election but eventually asked its president to offer congratulations.

Conference of Catholic Bishops in an effort to enlist support of bishops to stop the manufacture of nuclear weapons and end draft registration. In January, Slemmer broke ranks at a papal audience to give a similar message to Pope John Paul II. (NC Photo)
Vatican backs infant baptism

WASHINGTON (NC) - The Vatican’s Congregation for the Doctrine of the Faith has reaffirmed the tradition of infant baptism, but said a request to baptize an infant should be refused if there is no assurance that the child will receive "an authentic education in the faith and Christian life.”

The congregation’s 4,500-word “Instruction on Infant Baptism,” approved by Pope John Paul II, was published Nov. 21 by the Vatican and, in the United States, by the National Conference of Catholic Bishops (NCCB).

Bishop Thomas Kelly, NCCB general secretary, said the practice of refusing or deferring the baptism of infants, even when the parents are practicing Catholics who intend to provide a Catholic upbringing, is not a significant pastoral problem in the United States.

The document noted that, in some places, pastors think it better to delay baptism until an age when the individual can make a personal commitment, if necessary, until adulthood.

Reviewing the church’s teaching through the ages, the document said, "both in the East and in the West the practice of baptizing infants is considered a rule of immemorial tradition...When the first direct evidence of infant baptism appears in the second century, it is never presented as an innovation."

The document cited the teaching of various popes and councils of the church calling for the baptism of infants at the time of birth. Explaining this teaching, the document recalled the words of Jesus telling the apostles to teach all nations and baptize them. "Transmitting the faith and administering baptism are closely linked in this command of the Lord," the document said, "and they are an integral part of the church’s mission, which is universal and cannot cease to be universal." This universal mission applies to infants as well as to adults, it said.

"THE FACT that infants cannot yet profess personal faith does not prevent the church from conferring this sacrament on them, since in reality it is in her own faith that she baptizes them," the document continued.

HANDICAPPED MASS - As part of Respect Life Month, two people help a disabled person deliver one of the readings at a Mass for the Handicapped in Troy, Michigan. Celebrant for the Mass was Cardinal John Dearden of Detroit. (NC Photo)

Bishops ask end to death penalty

continued from p. 1

death broke out of the San Quentin penitentiary.

He said the incident left eight children orphaned and drove two widows to alcoholism.

Noting arguments that compassion should be the Christian response to violent criminals, Bishop Madera said, "That's fine, but what about those families."

He added that the families prayed for the assailants, but said the families also are still suffering from what happened.

Bishop Joseph T. Daley of Harrisburg, Pa., then stood and, citing Bishop Madera’s remarks and a certain amount of “ambivalence” on the issue, said he would abstain.

The U.S. bishops' opposition to the death penalty dates from 1974, when they debated a lengthy document on the subject but then approved only a one-sentence statement. The lengthier document was rejected after some bishops said it was flawed, inconsistent and theologically inadequate.

In other actions, the bishops also:

• approved a pastoral letter condemning Marxist communism but also urging cooperation with Marxist regimes in the quest for world peace.

Mostly a philosophical examination of Marxism, the letter probes the areas in which marxism has rejected Christian thought.

• approved a new Plan for Priestly Formation which takes note of the numerous lay and religious men and women attending seminaries, sets as more positive context for celibacy and promotes social justice.

• approved a pastoral letter on higher education which calls on Catholic schools to maintain their identity in order to survive.

• approved a statement on the laity which praises the involvement of lay Catholics.

• approved a pastoral letter on health care, which includes controversial topics such as national health insurance and union organizing in hospitals, was brought up for discussion but not for a vote.

OFFICIAL

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

THE REV. YATES HARRIS - in residence at Our Lady Queen of Martyrs Parish, Fort Lauderdale, effective November 24, 1980.

Haitian beatings raise human rights questions

The executive director of Catholic Charities for the Miami Archdiocese said the treatment of Haitian refugees on the tiny island of Cayo Lobos by U.S. government agencies and the Bahamian government "raises serious questions regarding the human rights policies of these countries."

On Nov. 13 Bahamian police wielding truncheons forced more than 100 Haitians off Cayo Lobos and onto the gunboat Lady Moore for the trip back to Haiti. The Haitians, who spent 40 days on the island, had said they would rather die than return to their impoverished homeland.

The court nixes school prayers

NEW YORK (NC) - The separation of church and state prohibits public schools from allowing groups of students to hold voluntary prayer meetings on school property, a federal appeals court has ruled.

Rejecting arguments that the students were attempting to exercise their rights of free speech and religion, the 2nd U.S. Circuit Court of Appeals in New York ruled Nov. 17 that such prayer meetings on school property would have created "an improper appearance of official support" for religion.

VATICAN CITY (NC) - Men and women Religious are called to prophetic service for the poor and for justice but must not engage in partisan politics, the Vatican's Congregation for Religious said Nov. 17.


"RELIGIOUS and Human Promotion" reiterated the Vatican opposition to direct involvement of Religious in party politics, saying that Religious can give more prophetic witness to peace, fraternal solidarity and the demands of the Gospel when they keep their distance "from specific political options."

The court nixes school prayers.

The document listed four major issues in the social sphere facing Religious today:

• The choice for the poor and for justice.
• Social works and activities of religious.
• The insertion of Religious in the world of work.
• Political involvement.

It said that the preference for the poor and the witness of justice by working among those on the fringes of society is a special task for Religious.

The traditional commitment of Religious orders to social works for the poor the sick, the aged and other needy groups, with adaptations to changing times and needs, remains one of the basic thrusts of religious life, it said.

The document took a cautious approach to the question of Religious living in the working world.

It noted that Religious, by their vow of poverty, have a particular commitment to "the authentic values of the common law of work."

But at the same time it said that Religious engaged in salaried jobs may face conflicts between the demands of those jobs and their religious life. The document focused especially on two areas in which it said conflicts or ambiguities may arise: professional jobs such as teaching or hospital work which, because of circumstances, are civil jobs; and blue-collar work that may involve union or political activity.

For all social involvement of Religious, the document suggested four "general criteria of discernment" by which it said Religious should examine the relationship between their activities and their religious life.

These were:

• Faithfulness to humanity and our time.
• Faithfulness to Christ and the Gospel.
• Faithfulness to the church and its mission.
• Faithfulness to the religious life and to the particular character of one's Religious community.

The second document issued by the congregation stressed the interrelationship between active and contemplative dimensions of the religious life, prayer life as the center of religious life, and the importance of the religious community.

It also discussed the importance of the church as a place of strict contemplative life, as lived by cloistered monks and nuns.
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Miami, Florida /THE VOICE/ Friday, November 21, 1980 / Page 5
Barry enters
‘21st century’

School celebrates
40th anniversary

By Tori Stuart
Voice Correspondent

It’s always nice when someone remembers your birthday. Especially when that someone is the Pope, the President of the United States, and a mayor or two.

Barry College’s 40th Anniversary last Friday, was honored by all these and more. President Carter’s declaration of last week as American Education Week, recognized the week of Barry’s Founders Day celebrations by officially proclaiming it “Barry Week.” But these were only a few of the highlights marking the three days of celebration as Barry officially “moved into the 21st century.”

SOME OF THE other events included a special Founders Day Mass, preceded by a procession of faculty and staff attired in full academic regalia. The students also processed in to the chapel according to class level.

This Mass was co-celebrated by Archbishop Edward A. McCarthy, Bishop Nevins, Fr. Thomas Clifford (campus chaplain) and Fr. Daniel Madden, among others.

Helene Zaydon, Frank Camberdella, Mary Hoerber and Brian Jones.

OTHER STUDENTS contributed to Founders Day festivities by creating banners to commemorate the event. After being judged, the banners were strung decoratively around the cafeteria for the luncheon.

Altogether, there were so many events planned that each day had its own highlight.

On Thursday, Nov. 16, Barry’s Theatre Department opened with the comic play, “The Curious Savage,” by John Patrick, to an exclusive audience of Barry alumni.

The Mass and cake-cutting were Friday’s special events.

A Decades Ball Saturday night was the favorite event of the weekend for students, although many faculty participated as well. Sponsored by the college’s Student Government Association, the party was a high class affair with a selection of music from the 40’s through the 70’s provided by the Frank Ardell Orchestra. To enhance this theme, guests were invited to come in a costume representing a particular decade.

HELD IN THE campus cafeteria, which was beautifully decorated to resemble a nightclub from the Big Band Era, the ball had a distinctly “Copacabana” flavor and was well attended.

Sunday’s highlight, however, was perhaps the highlight of the entire celebration weekend. The Interfaith Convocation, held in Barry’s auditorium, crystallized all the thoughts, feelings, and messages that had been poured out at the various events.

Held specifically to honor Barry’s founders — those people and organizations who have donated more than $50,000 to the school — the Interfaith Convocation featured guest speakers: Benjamin R. Epstein, executive vice president of the Anti-Defamation League Foundation; Dr. Donald W. McEvoy, senior vice president and national program director of the National Conference of Christians and Jews; and Monsignor George G. Higgins, of the U.S. Catholic Conference, and a Voice columnist.

Asked to speak on the problems a church related school may face in the 80’s, each man stressed the need for hope, and the responsibility to actively proclaim that hope.

“IT IS NOT enough to be an ‘A’ student or the best in your class,” Epstein said. “What is required essential is that you take the responsibility to participate in democracy. We should face each day looking forward to the opportunities and the challenges.

“Written in the Bible and inscribed on the Liberty Bell, are the words, ‘Proclaim liberty throughout the land and to all the inhabitants thereof,’ Epstein said. “To me that is the awesome responsibility of democracy.”

For Dr. McEvoy, the “challenge of the 80’s is a recovery of compassion and commitment, to be an involved human being — concerned and reaching out.”

Msgr. Higgins prefaced his thoughts with Pope John Paul’s remark that brotherhood must be lived and practiced.

Jesus’ words, that there will always be poor, have not lost their meaning today,” Higgins said. “WE MUST take his injunction seriously to bring some hope to those without hope around us.”

“We must keep our eyes, ears and consciousnesses aware that the rest of the world does not share prosperity to the degree we enjoy it,” he added.

“It is the main responsibility of a Christian college to keep alive that great sense of compassion fostered by the Christian tradition — to hunger and thirst after justice — and not merely give lip service to it.”

“Congratulations to Barry and its Adrian Dominican sisters for being just such a living force,” Msgr. Higgins concluded.
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Can non-Catholic be a godparent?

By Fr. John Dietzen

Q. My husband and I recently had our second child. We are both Catholic, he is a convert of four years. Our problem is we have no Catholic friends. And because our marriage was a mixed one, there are few family members to choose from.

Why can't my husband's brother and his wife stand as godparents? They are practicing Methodists and good Christians, which is what I fell it is all about, right? (Fla.)

A. I explained in another column recently why our Church requires that at least one sponsor at Baptism be Catholic. This sponsor not only promises to assist in the Catholic upbringing of the child by his or her own faith, teaching and example—a task which would be supremely difficult and unfair to expect from one who is not a Catholic. The Catholic godparent also acts as a representative of the entire Catholic community in accepting, the child, and expressing in return the child's own commitment of faithfulness as he grows to maturity in that Catholic community.

You may be missing something in your search for a Catholic godparent. You say this is your second child. Are you aware you can have the same sponsor for this child as for your first? Also, the Catholic sponsor need not be present at the Baptism. If one of your family or friends lives at a distance and is willing to be godparent, he or she may be represented at the ceremony by proxy. This proxy need not be Catholic.

Q. I was told recently that the Catholic Church is about to join the World Council of Churches. This puzzles me greatly. How could our Church become a member of a Protestant organization like this? Is this where ecumenism is leading us? (Ariz.)

A. There seem to be several misconceptions in your letter. First, the World Council of Churches (WCC) is not officially a Protestant organization, even though practically all the churches belonging to it are Protestant. It is simply a fellowship of churches which acknowledge Jesus Christ as Lord and Savior, bound together for consultation and cooperation on a wide range of matters from worship to social action.

At present there are approximately 300 churches holding membership, totalling about 450 million Christians. To my knowledge, there are no expectations that the Catholic Church will join the WCC in anything like the near future, though she does maintain a close relationship with the WCC, and cooperates in some of its major activities, and a number of high-ranking Catholics serve in its agencies.

Both WCC and Catholic officials have been slow in pushing for Catholic membership, one of the main reasons being the disproportionate weight Catholics would carry in membership. Catholics in the world total at least 700 million, more than the entire present membership in the World Council.

Q. I have a friend whose daughter is pregnant and not married. She and her boyfriend do not wish to marry until they finish high school in about a year. Can she christen the baby in church without being married? Also, can she give the baby the father's name even though they are not married?

A. It is possible for children of unmarried mothers to be baptized. As for any other baptism, however, several requirements must be met before a priest could baptize the child as a Catholic. The girl must discuss this with her parish priest, who will explain the requirements to her.

Generally the laws are very liberal about names. One may choose nearly any name one wishes for himself or herself. Although such a choice does not injure the rights of others. However, state laws do differ in a few instances, so the girl involved should check with a lawyer, and with the boy involved, before she acts.

Defends Senators

To The Editor:

My frame of mind following the Nov. 5, night telecast with some of the “targeted” Senators in Tuesday evening did not make me very receptive to the jubilation expressed in The Voice (Nov. 7).

In my opinion the campaign of vilification mounted against these men amounts to a flagrant violation of decent campaign tactics and from a religious point of view a breach of the Eighth Commandment. Their stand was not pro-abortion but opposed to an amendment that would deny abortion to victims of rape or incest. To impose the carrying and bearing of a child resulting from these criminal acts seems barbaric to me. I believe the mental state of a pregnant woman bears greatly on the hospitality of the womb and the violation of her body should not further subject her to such psychological and physical punishment.

Furthermore, I believe that the pro-life Catholic Group—sincere in its efforts to erase a growing abomination in the use of abortion as a birth control measure - was used to defeat candidates who espoused political views that were anathema to the so-called “Moral Majority.”

The Panama Canal Treaty, The ERA, school busing, affirmative action, Salt II, gun control and tax relief for parents of non-public school children were lumped in with “right-to-life” on which the targeted candidates held unacceptable views...

Anne B. McNally
Pompano Beach
U.S. Bishops accomplished a lot

I am writing from my favorite perch - 30,000 feet up - on a flight from Washington, D.C. to Miami. Bishop Roman and I are returning from the annual meeting of the Bishops of our Nation. (Bishop Nevins is on an earlier flight.)

Our heads as spinning from all the matters discussed. In the four days we discussed and approved a number of statements that clarify the teaching of the Church, or the position of the Bishops. The following are some of the major reports from many of our committees that are engaged in Church projects.

Our president, Archbishop John Quinn of San Francisco, and Bishop Stafford, the chairman of our Committee on Family Life, reported on the Synod of the family in Rome which they had attended as our representatives. Both reports indicated, contrary to the impressions of the secular news, that the Synod was well attended, filled, and reflected a deep understanding of the concerns of the contemporary family and the unanimity in fidelity to church teaching.

There was considerable concern on all of the statements to the Holy Father. It is expected that His Holiness will issue an apostolic exhortation based on these recommendations. The Synod on the Family highlights the importance of our own family enrichment efforts, and our Family Year.

We also heard a report from our Communication Commission relative to the possible development of a satellite system of communication for the Church in the United States. This has fascinating possibilities for transmitting not only conventional TV programs, but for holding meetings and conventions without traveling, transmitting letters for less than one cent, delivering almost instantly crucial education. Feasibility studies are under way from the point of view of engineering, finance, pastoral value, etc. At this preliminary stage it looks promising. We were told that the United States Conference of Bishops are the largest user of telephone communication in the nation, after the United States Government and General Motors.

We approved the annual budget for the many national services of the conference (each diocese is expected to contribute an assessment, 10 cents for every Catholic within the diocese). We worked on a clarification of our priorities. And we received a preliminary report on a two week Puebla type conference of the American Bishops on pastoral planning which is scheduled for 1982.

We viewed a film on the Charismatic movement in the United States which had been especially prepared for Pope John Paul. We Miami bishops had an opportunity to report on the refugee crisis and appeal to our brother bishops to welcome some of the unsettled refugees to their diocese, and our Family Year.

We also worked on, and ultimately approved, a number of important documents. I took special satisfaction in one of the laity that had been initiated by the Committee on the Laity at the time when I was its chairman. This statement, which was unanimously adopted, describes the role of the laity in the Vatican II Church. It encourages the laity to assume mature adult roles. It speaks of the Holy Spirit calling the laity to grow in holiness. It encourages the lay person's ministry in transforming the temporal order, and it recognizes the important ministries opening to the laity within the Church as they serve at the side of the clergy.

I am sure this document will be especially encouraging to Dr. Frederic Scopetta and all those associated with our Archdiocesan Office of Lay Ministry, as well as to the countless members of the laity of our expanding Archdiocese who are involved in forms of church service, working with the clergy and religious to meet the extraordinary opportunities the Spirit is offering us.

The bishops also issued a thoughtful document on Marxism pointing out that in its philosophy, Marxism is incompatible with Christianity. Marxists do not hesitate at terror, violence, and exhaustion and too sleepy to report it! It's great to be on the way home! God bless you.

Devotedly Yours in Christ,

By DICK CONKLIN

The year of the informed voter

The elections are finally over and the smoke has cleared; political writers and commentators are still trying to figure out what happened. Was it the "moral majority" after all? Did the economy play a major role? Were anti-abortion forces of a lot of people, very widely reelected? Almost no one is discounting the efforts of a lot of people, very widely involved. Who should we write to? Probably the informed voter.

AMONG PROTESTANTS particularly the newer evangelical denominations - not only awareness but direct, personal involvement is skyrocketing. Prior to the election I witnessed a showing of the new film series "Whatever Happened to the Human Race?" at a local Presbyterian church - a very well done, professional introduction to the subject we call Respect Life. After the two evening - plus - Saturday morning series was over, members of the congregation stayed around for a lively discussion on abortion, euthanasia, treatment of the elderly, the retarded, etc.

It's safe to say that most of the people were previously uninformed on these issues, but the questions they were asking reflected a genuine concern: "How can we get more involved?" Who should we write to? "Is there a local Right to Life group?" The assistant pastor continued by giving a list of local legislators and their addresses and passed copies around the room.

IN SOUTH FLORIDA, the candidate survey undertaken jointly by the Florida Catholic Conference and the Knights of Columbus was complete, accurate, and thanks to the efforts of a lot of people, very widely distributed. Fortunately, this year the multi-issue candidate ballot received the blessings of all the right people.

In Miami, Florida, THE VOICE, Friday, November 21, 1980 / Page 9
A community of communities

By Father Philip Murnion

"Ecclesiosas" are the "little churches" started five years ago in St. John Parish in the Bronx. These little groups bring 10-12 neighbors together three times a year in the home of a member, during Advent, Lent and once in the summer.

Meig John Doherty, pastor at St. John, provides material for the group's discussion. In the "ecclesiosas," the people talk about important events in their neighborhood and about the purposes of the church.

The "ecclesiosas" of St. John's are just one example of the small groups that are a part of parish life in many parts of the world. In small groups, people reflect together on their lives and their values.

ONE GROUP I know in a parish spent an entire year talking about the Gospel of Mark. Another group has been talking about the Sunday Scripture readings as part of preparing for Sunday Liturgy. In other groups, adults examine their roles as the parents of teenagers or as Christian members of hurting cities.

In Latin America small groups, composed often of poor peasants, are known as "comunidades de base" - basic communities. They meet often to examine the political, social and economic forces affecting their lives, to consider what faith demands, sometimes to consider what actions they can take together.

African Christians form small groups to relate Christian life to the still important family and tribal network. In Europe too, small groups of Christians play an important role in the church.

The origins of such groups vary. In general, people are trying to counteract the trend toward isolation in modern life. Their groups that for the time and the space in which we live, a little more reflective about their lives.

In the United States small groups take many forms. Some have modest purposes, perhaps meeting just once. Others develop as ongoing events in the lives of members.

At St. John the Evangelist Parish in the Diocese of Toledo, small groups have met for prayer and reflection for several years, dating from the time when Bishop Albert Ottenwell, now bishop of Steubenville, Ohio, was pastor. The groups are part of the basic structure of the parish, a parish which is a community of communities. In a poor neighborhood in Brooklyn, Father Bryan Karvelis felt he had found valuable support in a fraternity of priests called "Jesus Caritas" which met each month for prayer and reflection.

So Father Karvelis adapted the idea for his parish. Now groups of 10-12 adults, mostly Spanish-speaking, enjoy support from the parish. What factors help small groups become valuable elements within the whole of their parish's life?

Some people view small groups skeptically, fearing they will cause parishes to break up into cliques. This fear can be defused if groups are open to everyone, if members share in other parish activities, and if groups see their meetings not as a sign of special status but as a call to be of greater service.

What factors help small groups become valuable elements within the whole of their parish's life?

In Latin America, small groups, composed often of poor peasants, are known as 'comunidades de base' - basic communities. They meet often to examine the political, social and economic forces affecting their lives, to consider what faith demands...

As we get to know and trust others over a period of time, we find it easier to share our faith, our lives, our questions and our selves.

LARGE-Scale, parish-wide renewal is important. But in the midst of all this, the small group has a place. The value of small groups may actually increase, not decrease, when parish-wide renewal is taking place. Small group serves as a sort of model for adult faith formation.

Here are just a few kinds of small groups which I have found beneficial or which I know have worked for others:

- Christ Life Communities. These groups were formerly known as the sodality. They offer a blend of spiritual discipline, social involvement and community building. This is an old form that is very new.

- Brown Bag Seminars: These provide a setting over an informal lunch for discussions of spiritual and social themes.

- Family Movement. The Family Movement helps to sharpen the skills of parishioners in their areas of concern.

- Mothers' mornings off: Get a baby sitter, a group of mothers and a leader.

- Seven people touched deeply over a period of seven years have experienced the need to be given a place where they can meet other people who share their concerns.

- SUNDAY SCHOOL. This hallowed institution provided inspiration for what happened at Aggie's Smorgasbord. Anywhere from 15 to 40 adult Catholics gathered each Sunday before (or after) Mass. The topics chosen for such sessions are important, as are leaders, books, films and other resources. Over coffee and tea, they are often the first group of people that were designed to sharpen spiritual and social growth. The good that comes from that growth can benefit a parish, a family, a neighborhood or a community.

- FIVE, Sixth, Seventh and the groups should also take part in the liturgy and other activities of the parish.

- FAMILY MOVEMENT helpful. These were started five years ago in St. John Parish by Father Philip Murnion.

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1. Christ Life Communities. These groups were formerly known as the sodality. They offer a blend of spiritual discipline, social involvement and community building. This is an old form that is very new.

2. Brown Bag Seminars: These provide a setting over an informal lunch for discussions of spiritual and social themes. The real strength here, as in other small groups models, is in what happens to people who interact over the period of several meetings. In this setting, I have come to care for each person and they for me and each other, a condition conductive to the growth and development of faith.

3. Home Retreats. These retreats are a systematic program of neighborhood, at-home meetings led by a host or hostess who receives a brief, but instructive training. In the relaxed atmosphere of a home setting, many of our people have found that their needs and concerns are addressed.

4. SUNDAY SCHOOL. This hallowed institution provided inspiration for what happened at Aggie's Smorgasbord. Anywhere from 15 to 40 adult Catholics gathered each Sunday before (or after) Mass. The topics chosen for such sessions are important, as are leaders, books, films and other resources. Over coffee and over a period of time, people can find this to be an important time of the week.

These are just a few of the many kinds of small groups Catholics have found helpful. Parishioners, neighbors and other groups have found good reason to gather.

People have formed small groups because they want to learn more about Scripture, to explore ways of praying, to examine the means available to them for promoting social justice, to think through the religious dimensions of their own mixed marriages - and for other reasons too.

Size should not be too important a factor when forming a small group. Seven people touched deeply over a two-year period means that those seven have experienced some part of the good news in a way that has helped to develop their personal and spiritual growth. The good that comes from that growth can benefit a parish, a family, a neighborhood or a community.

For, "We are two or three are gathered..."
Maryann Dolan found her way to St. Rose of Lima parish in Gaithersburg, Md., when she, her husband Robert and their six children moved in 1977 from Buffalo, N.Y., to Metropolitan Washington, D.C.

Not long after registering in the family-oriented parish, the Dolans were assigned to a Growing in Faith Together (GIFT) team, a minicomunity about 20 families. Mrs. Dolan testifies that the GIFT experience enabled her family to quickly feel a part of "a loving, learning, serving community."

FATHER JOSEPH Byron thinks the GIFT teams provide a way to retain the flavor of "a small town community or an extended family." When he became its first pastor in 1972, the parish numbered only 715 families. Until then, this was mission territory. A small white church built in 1864 still stands on the site of the original 1836 plantation church.

According to the parish's adult enrichment minister, Jane Gorman, the parish of 1,200 families is now divided into eight districts and 21 GIFT teams. Ms. Gorman emphasizes the small group concept is important in the highly mobile parish "where people work so hard to survive."

Shortly after moving to a parish, a GIFT team welcomes called on Mrs. Dolan to talk about the parish. Then Mrs. Dolan attended the regional organizational meeting for the GIFT teams, held in the 4-year-old parish center.

There she met with the adults in her team and the staff members to decide who would do what during the coming year. Each GIFT team has seven leaders to handle its activities. The leaders include catechists for elementary religious education, a youth aide for high school students, coordinator for adult activities and social concerns.

HIGHLY IMPESSSES, Mrs. Dolan says the evenings were a "magnificent experience" in which cooperation, commitment and interest were apparent.

An experienced religion teacher, Mrs. Dolan is especially positive about having religion taught to children by parents who are members of the GIFT community. "What I say to my kids is reinforced by others adults," she explains. Her children like the experience too.

Mrs. Dolan, presently chairing the parish education committee, enjoys the adult enrichment. Her GIFT teams this year is sponsoring two sections of the Genesis II, program. Members will meet 18 times and take "a good look at the church and where we are in relation to God."

At St. Rose's, staff members provide a great deal of ministry to individuals. Ms. Gorman says her role is to help other people use their own gifts. She says staff members conduct numerous training workshops for GIFT leaders and meet with unhappy parishioners "who don't always understand what we are trying to do."

Of course, difficulties emerge. Sometimes a GIFT community grows too large. Then staff members work with the community to find a way to divide the group. Members, already a community, frequently are reluctant to divide. However, the parish's experience is that the team does not function properly when it becomes too large.

SPURRED by the pastor and Ms. Gorman, the GIFT team concept was inaugurated for the whole parish in 1975, after a year of preparation in which the parish used the Paulist Press GIFT discernment process. The GIFT teams were adapted from a model for family learning teams developed by religious educators Joseph and Mercedes Lunnane.

Father Byron admits he has an "evangelical zeal" about the GIFT experience in which forty percent of the parishioners participate. He appreciates the "things that can happen in the teams and seeing a team grow into a real community."

Asked what disappointments they have, both Mrs. Dolan and Father Byron said they regret not being able to transfer all the intimacy they find in the small groups to the larger parish. As Mrs. Dolan complains ruefully, "I still see too many faces I don't know" during Sunday liturgies.

**God's co-workers**

By Father John J. Castelot

The Corinthian Christians tended to exaggerate the importance of individual preachers. St. Paul had to help the people see these preachers in proper perspective.

Preachers are only instruments of God's grace, servers and tenders of the seed. The Christian community itself is God's garden, his "cultivation." (1 Cor. 3:9)

Not content to mix metaphors, Paul calls the community, in the same breath, "God's building." It is this latter phrase of speech which he develops in his continued reflections on the ministry and ministers of God's word. Lest he be misunderstood once more, he is anxious to point out that God alone is the ultimate source of faith and of life of Christ for all the Christians. He now assigns a grave responsibility to the ministers of God's word. Their task is to make sure that God alone is the ultimate source of faith and of life of Christ. Failure in this task will result in lack of success.

Paul is not saying there is a conflict between human and divine wisdom, for human intelligence is only one of God's most precious gifts. Rather, he is saying human intelligence all alone, without the guidance of divine wisdom, can lead to utterly disastrous conclusions for humanity itself.

The entire discourse is designed to show how foolish, how destructive, how unchristian the Corinthian's divisive attachment to individual ministers is. They must not lose their perspective -- which he summarizes with no little eloquence of his own.

"Let there be no boasting about men. All things are yours, whether it be Paul, or Apollos, or Cephas, or the world, or life, or death; or the present, or the future: All these are yours, and you are Christ's and Christ is God's." (Cor. 3:21-23).
Where have all the grands gone?

Grandparents Day just didn’t make it this year. It was a commercial flop. Its dollar failure was serious enough to rate a front-page item in the Wall Street Journal.

It appears that Grandparents Day generates only one-tenth the business of Mother’s Day — not good commercially.

This all makes me think of a comment I heard recently from an 8-year-old. She had been reading library books about little girls of long ago and their families. Suddenly she asked, “Mom, where have all the grandmas gone?”

MY GUESS is that most have gone into modern, active hiding. Grandparents are here, in big numbers. We’re just noticing them less. Their image is different. They do not look like the grandparents in old books.

My grandmother was short, heavy, wore a bun and was soft and comfortable. My grandfather smoked a pipe and had silver-white sideburns and a moustache.

In other words, my grandparents looked like grandparents. But my children have a grandmother who is a size 10, peppy, wears a smart hairstyle and has her own interests. In a crowd, you would not peg her as “Grandma.”

The place of grandparents in American family life has dwindled a lot. There are more reasons for that than I could list. Many grandparents live far away from their grandchildren. Some grandparents are “victims” themselves of divorce and remarriage, or confused about their role as the grandparents of children in reshaped families. Others choose to place limits on their roles as grandparents because they are in their middle years and have a lifestyle of interest directed elsewhere.

If GRANDPARENTS Day cards are not selling, it’s not for lack of grandparents. People over 65 added up to 4.1 percent of the population at the turn of the century. Today they make up more than 12 percent of the population.

Many grandparents now are middle-aged. They are not old and do not consider themselves old. Often, it appears, age is more a matter of attitude than actual years. A recent survey of 1,200 people with a median age of 73.5 found that few considered themselves old. Even in the 80 to 84 bracket, few admitted to being old or aged.

The major change for modern grandparents is the loss of their voice in raising the grandchild. But is anyone complaining? Quite the contrary. This change seems to be regarded as a big plus factor for all concerned.

Raising children is the task of parents. Grandparents are different. They can identify with grandchildren in a way that might be called “pleasure without responsibility.”

Once upon a time, grandfather was the image of authority, the reservoir of family wisdom. As for grandmother, she now contributes neither her advice nor her labors to raising a grandchild, except when invited to do so.

INTERESTINGLY, most grandparents seem to like this removal of responsibility. A study of 51 societies showed that where grandparents are removed from family authority, they develop an equalitarian or an indulgent and warm relationship with the grandchildren.

The role of grandparents is different. But indications are that this role of grandparents has not lost meaning, just an age-old status.

Grandparents are still welcomed as family members who can bring a unique enrichment to the lives of their grandchildren.

How to enjoy a meal together

Family mealtimes for me are either a joy or a pain in the neck. I can walk away from the dinner table either feeling uplifted or with indigestion. The indigestion does not have to be serious. It’s hard for me to digest my meal after a mealtime, in particular where I saw the handwriting of disaster on the wall.

We had just finished saying the grace “Bless us O Lord...” when one of the girls began to offer some personal intentions the way we usually do, when little Johnny yelled at the top of his lungs “Shut up, I always get to pray first because I’m the littlest.”

All of us, I assure, have had a “hash” of this sort during mealtime. Maybe for you its kids eating with their fingers or being disruptive in some way. Maybe, and even worse, it’s total silence, for fear of saying or doing something wrong.

The many times that we have joyful mealtimes are certainly unforgettable to me. More often than not it’s when one of the favorite family meals are served. Good discussion and sharing make a mealtime a delight for me. When I see us enjoying one another’s presence is when I enjoy mealtimes, and I believe we American families have lost using that time together. Jesus called his friends together at mealtimes not only to pray but also to enjoy one another’s presence - to have fun. I really believe that there is a delicate balance today, between having order and at the same time spontaneity at mealtimes. If we become too spontaneous then we lose order.

Family Reach Out — Invite someone to Thanksgiving dinner who otherwise might be alone.

ACTIVITIES IDEAS:
- Young Families - Placemakers: Turkeys - materials: scissors, paper, cardboard, crayons. Trace around hands and cut out. Color a face on the thumb and feathers on the other fingers and write a name on the thumb. Attach cardboard so they stand and then use them on Thanksgiving Day. Compose a prayer to write on the back to be read at the dinner table.
- Middle Years Families - Homemade Cards - materials: envelopes, paper, crayons. Design and color Thanksgiving greeting cards and mail them to friends, relatives, and those who have no family nearby to share their Thanksgiving Day.
- Teenagers - Unique Enrichment:
  1. Don’t ever, ever watch TV during a meal. Let yourselves, one another be the center of the meal. Not the T.V.
  2. Plan to discuss during the meal. Making it something that involves planning or dreaming and try to avoid subjects that produce tension. For young families avoid bedtime, chores, etc., for other families avoid politics, in-laws, etc.
  3. The conversation at the table should be positive. No complaining or criticism. For example, ask each person to share one good thing that happened to them today.
  4. If the phone rings, answer it and say “We’re sharing dinner now, we’ll call back later.” Our children almost always get a phone call at dinner time and they all abide this rule. Actually, this has had an important impact on other families.
  5. Say the blessing before the food is served and wait until all are served to begin eating. In other words, don’t rush! Observances like these allow us to slow down.
  6. I have everyone pitch in together in the clean up. This is not only a shared responsibility but also a time for communication. Remember, if your family is a normal, well adjusted one, you will have those disasters too. Our effort counts a great deal in whatever we do.

Here are some tips that might help you during your family meal. Some might apply, some might not.

1. Family Reach Out — Invite someone to Thanksgiving dinner who otherwise might be alone.

ACTIVITIES IDEAS:
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We're hoping to bring cable TV to Miami, and we'd like your views on viewing.

Vision Cable of Miami, Inc. is our name. We're one of the companies being considered to build and operate the cable TV system your city has decided to make available to its residents.

We're happy to have this opportunity, and want to be sure that the services and programming we propose to your city commission are the services and types of programs you desire most. So we're offering you, as a potential subscriber to the cable television system in Miami, this opportunity to say what you'd like to see.

Listed are some of the services and entertainment offerings enjoyed by subscribers in other markets served by Vision Cable. By checking the ones you feel are most important, you'll be giving us the information we need to best represent your tastes in our proposal to the Miami City Commission.

Your response in no way obligates you to subscribe to cable TV when it becomes available. This is merely a poll of Miami residents to determine the popularity of the items listed below.

However, your response can make a difference in what Vision Cable of Miami, Inc. includes in the programming and services portion of its proposal.

Thank you for your participation. We're working hard to make our proposal the most reflective of the people it's designed to serve.

How would you rank the following cable television services?

2. Continuous financial news and stock market prices.
3. Burglar, fire alarm and medical alert service (optional).
4. Public school inter-connection with local educational programming.
5. Live coverage of City Council and Board of Education Meetings.
6. High school and amateur sports programming.
7. Distant television stations (Atlanta, Chicago and New York).
10. Complete coverage of neighborhood events.
11. Continuous national and world news.
12. Live national sports events.
13. 24 hour religious programming.

Would you prefer

☐ A 60 plus channel total service for about $30 per month?
☐ An identical service minus the first-run movies and sports events for about $10 per month?
☐ An economy service minus the first-run movies, live sports, religious, children's and distant stations channels, including clear reception of local stations, access programs, and local origination programming for about $7 per month?

If there is any programming activity that is of interest to you that we have not mentioned, please write it in.

Name
Address
City State Zip

Mail to: Vision Cable of Miami, Inc.
3550 Biscayne Blvd., Suite 605
Miami, Florida 33137
Christmas Bazaars and Socials

St. Bartholomew's Women's Club will hold their annual Holiday Bazaar, Thursday, Nov. 22, at the Parish Hall, 600 W. Wiltondale.

The Women's Guild of St. Paul of the Cross Church will hold its annual Christmas Bazaar on Saturday, Dec. 7, from 10 a.m. to 7 p.m. An auction will be held on Saturday, Dec. 6, at 2 p.m. International food booths. Santa will have pictures taken with children from 12 noon, both days.

Card Party

The San Marco Rosary Guild is planning its annual Card Party, luncheon and style show at the Church, 851 San Marco Rd., on Thursday, Dec. 10, at 12:30 noon. Call Jane Hittler at 394-3728, for information and reservations.

Christmas Party

St. Boniface Women's Club will hold their Christmas Party on Nov. 29, from 10 a.m. to 8 p.m., in the Parish Hall, 600 W. Wiltondale. Following the luncheon, a short business meeting and party will be held. Donations accepted.

Christmas Shop

Habitat Gift Shop will be open at the Habitat For Humanity, 4740 S.E. 23rd Ave., Hollywood, on Friday, Nov. 21, from 1 to 3 p.m., Saturday, Nov. 22, from 8 a.m. to 2 p.m.

Family Festival

Santa will have pictures taken with children from 12 noon, both days.

We only look expensive!
Dynamic Marie honored for work, work, work

By RICHARD CONKLIN


Marie Palmer is all of these and much more to the people of the Archdiocese of Miami, and her friends gathered in Miami's Omni Hotel to honor her in song and speech. And those friends came from every religious, civic, social and political walk of life. Among those present were members of her family including son Fr. Bob Palmer (I live in a home for unwed fathers), friends from the political world, mothers who were helped by Marie, and social activists who were encouraged by her.

The Tributes to Marie were as varied as the many causes she has championed over the years. Outgoing state senator Vernon Holloway was there — his primary election defeat was a personal disappointment for her. "(God has something special, something much better in mind for you," she told him). At a nearby table was congressman Bill Lehman, whose support Marie has patiently tried to win for the Human Life Amendment. Awards were presented to her by the Miami Archdiocesan Council of Catholic Women and the Respect Life Office.

Some of the praises showered on Marie:

Archbishop McCarthy: "Anyone who has heard about Marie expects to find six of her and a woman 12 feet tall. Who is a better example of someone living the gospel than Marie?"

Fr. Donald Connally, Archdiocesan Director of Communications: "At Marie's request there is no head table here tonight. But there is a 'secret head table' at which are seated the thousands of babies who would not have been born without her efforts. Over a million and a half times each year God may have sent us the next Pope. For many generations to come there are children to be born because of you."

"Commitment. Christians. People who accept the word of God, step out and take personal risks. Marie must have had her doubts over the years. We all have. But she stuck with it and made it."

Bob Brake, pro-life attorney and former state representative: "Marie was always the one with the most faith. In the early days of the abortion fight I would say to her, 'Marie, the cards are stacked against us. Look at all those doctors and legislators that are opposed to us.' But she stuck with it and the laws got passed. When we formed Birthright we had no money, no materials, no workers, and no office. But again she saw it through."

Rabbi Phineas Weberman: "The spiritual leaders of our days trudge along on a weary journey. In our travels we encounter Marie Palmer. With her unbounded faith and endless energy she encourages us. She encourages us to go to priests, ministers, rabbis and legislators to persuade them. How can we bless you? May all of your descendants be like you."

Marie thanked everyone for the tributes paid to her, and promised that the proceeds from the event would go to defray the cost of Birthright's ad inside the cover of the Miami telephone book. "That directory is in every home, office, factory and phone booth. We get calls not only from unwed mothers but from boys and girls with a variety of problems. We try to help them all."

By George, it's an all-you-care-to-eat spread! Load Buffet

We also offer Continental & American Menu Service and a Children's Menu.
Annulments — a boom in U.S. Church

By John Maher
NC News Service
(Second of a series)

There has been a boom in annulments granted by Catholic Church courts in the United States in the past 10 years. In 1969 church courts in U.S. dioceses granted 427 annulments, or decrees of nullity, declarations that a couple were never validly married. In 1979 those courts granted 30,101 annulments, according to statistics compiled by the Canon Law Society of America.

That boom and a rise in the number of annulments granted by church courts elsewhere in the world have led Cardinal Pericle Felici, prefect of the Supreme Tribunal of the Apostolic Signature, the church's supreme court, to criticize the way some tribunals operate.

BUT CANON lawyers working in U.S. tribunals, defending the way the tribunals work, cite several factors contributing to the boom: the character of U.S. society; increases in personnel and money devoted to tribunals; the understanding of marriage expressed by the Second Vatican Council; increasing use of psychological factors in evaluating the validity of a marriage; and the use in the United States since 1970 of a new set of procedural norms, or rules for the operation of courts.

"We're dealing with a different situation" in the United States, said Father Dennis J. Burns, official, or chief judge, of the Boston archdiocesan court. There is "a tremendous number of broken marriages," he said. He noted that United Nations statistics estimate that there will be 1.179 million divorces in the United States in 1980, or 5.3 per 1,000 persons in the national population.

Between 1966 and 1976, divorces in the United States more than doubled from 499,000, or 2.5 per 1,000 persons in the population, to 1,083,000, or five per 1,000 of population, U.S. government figures indicate. The U.S. rate in 1976 was almost twice as high as that of the United Kingdom: 2.36, and much higher than the rate in other European countries, such as France, 1.27; West Germany, 1.76; Italy, 0.81; and Poland, 1.11.

In 1973, Catholic Church officials estimated that 5 million U.S. Catholics were divorced. More recent estimates have been twice as high.

"THE PERCENTAGE of catholics is lower here, 22 percent of the population," Father Burns said. "Forty percent of the marriages here are religiously mixed compared to 8.2 percent in Europe." He noted that many non-Catholics wanting to marry a Catholic ask Catholic Church tribunals to declare their previous marriages null.

Father James H. Provost, assistant professor of canon law at the Catholic University of America and former chief judge of the Holy See, Mont., diocesan tribunal, said 20 to 25 percent of the marriage cases decided by some tribunals involve non-Catholics at all.

Awareness of the extent of marital breakup among Catholics has led to a "fantastic increase" in resources committed to tribunal work, Father Burns said. Since 1973, he said, there has been a 73.7 percent increase in full-time professional staff in U.S. tribunals; a 256.7 percent increase in part-time professional staff; a 119.2 percent increase in part-time secretarial staff; and a 502 percent increase in financial support by dioceses.

In addition, he said, annual summer training institutes for tribunal personnel have been established at the Catholic University of America, at St. Mary of the Lake Seminary in Mundelein, Ill., and at the University of San Diego.

(Next week: psychological factors)
Biscayne Students Skip Food

On November 20, Students of Biscayne college did something about world hunger. They gave up eating for a day. They joined many others around the country in Oxfam-America's Fast for a World Harvest. The food money they saved on that day will be donated to people working in Oxfam-America's self-help projects around the world and to relieve hunger of children at a neighboring parish school.

According to Alfred Williams, "We organized the Fast at Biscayne for two reasons: First we wanted to give people a chance to make a personal commitment to the hungry of the world. Fasting is a symbolic way of doing that.

Second, contributing food money is a simple and direct way of sharing some of our resources with people who are struggling to survive and become self-reliant."

Marian Center Sets Pre-Christmas Sale

Marian Center Services for Developmentally Handicapped and Mentally Retarded, Inc., 15701 Northwest 37th Avenue, Opa Locka, Florida, will have a Pre-Christmas Sale on Saturday, December 6th from 10:00 A.M. to 6:00 P.M. All proceeds will be used for the continuing advancement of the work for the mentally retarded.

The Pre-Christmas Sale will offer clothing, ceramics, arts and crafts, plants and miscellaneous items from the "White Elephant Table." Refreshments will be available at a nominal fee.

Fr. Francis Hoffman

A Mass of Christian Burial was celebrated (Nov. 19) in St. Anne Church, Pittsburgh, for Mrs. Harriet Ward, widow of the founding editor of The Voice.

A resident of Miami from 1959 to 1975, Mrs. Ward was 80 at the time of her death on Nov. 16 in a local Pittsburgh hospital. She had returned to her native city of Pittsburgh shortly after the death of her husband, John J. Ward.

A past president of the Pittsburgh Council of Catholic Women, Mrs. Ward was currently president of the South Hills Catholic Women's Club of which she was a founder. During the 16 years she spent in Miami she was an active member of St. Rose of Lima guild, Villa Maria Auxiliary, and the Catholic Service Bureau Auxiliary. She had also served on the board of directors of the Miami Archdiocesan Council of Catholic Women.

In addition to a daughter, Mrs. Mayette Drane, with whom she resided at 314 Hoodridge Dr., Mt. Lebanon, Pa., she is survived by another daughter, Mrs. Patricia Munzard, Wheeling, W. Va.; including Jack and Tony, Pittsburgh; Dr. Stephen Ward, Wheeling, W. Va.; Paul, Atlanta and Drew, Memphis, Tenn.; as well as 29 grandchildren.

HUMAN SEXUALITY course is led by Lauren Renkert (left) at Holy Name parish in West Palm Beach, to help parents comfortably communicate Christian values to their children. Renkert had attended a sexuality course at the Family Enrichment Center in Orlando.

Interfaith Thanksgiving

A celebration of the National Festive Holiday OBSERVANCE of the United States of America sponsored by The Interfaith Council of Greater Hollywood and jointly sponsored by the Greater Hollywood Ministerial Association, the Greater Hollywood Rabbinical Association, and the South Broward Deaneiy of the Roman Catholic Church, will be held on Wednesday, November 26, 1980 at 7:30 a.m. at the Hollywood Hills United Methodist Church 400 N. 35th Ave., Hollywood, Fla.

Blood Bank Donations

The John Elliott Community Blood Center will be at the following locations making it more convenient for volunteer donors to give blood. The public is welcome to donate at either of these sites:

St. John the Baptist Catholic Church, 451 E. 22 Ave., Hialeah, Sunday, November 26, 9:00 a.m. to 11:00 a.m.

Villa Maria Nursing center, 1050 N.E. 125 St., Miami, Friday, November 25, 11:00 a.m. to 4:00 p.m.

Last minute verification of dates and hours is available at the John Elliott Community Blood Center, 324-8347, Ext. 63.

Frank Duff Mass At Cathedral

Frank Duff, founder of the Legion of Mary died on Nov. 7, 1980, in Dublin, Ireland. A Mass in his memory will be celebrated at St. Mary’s Cathedral, 7500 N.W. 2 Avenue on Nov. 29, at 12:15 NOON. All members of the Legion of Mary are encouraged to attend. Everyone is welcome.

Frank Duff Mass At Cathedral

A talk on how to read the Bible will be given by Fr. Don Walk, associate pastor of St. James Church, on Monday evening, November 24, from 8 to 9:30 p.m. in St. James Parish Hall. Topics covered will include: how to heal fear in our children through Bible reading; the power of healing in the Bible and how to start reading the Bible. The talk will be followed by an inner-healing service. St. James is located at 540 N.W. 132 St., North Miami.

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A past president of the Pittsburgh Council of Catholic Women, Mrs. Ward was currently president of the South Hills Catholic Women’s Club of which she was a founder. During the 16 years she spent in Miami she was an active member of St. Rose of Lima guild, Villa Maria Auxiliary, and the Catholic Service Bureau Auxiliary. She had also served on the board of directors of the Miami Archdiocesan Council of Catholic Women.

In addition to a daughter, Mrs. Mayette Drane, with whom she resided at 314 Hoodridge Dr., Mt. Lebanon, Pa., she is survived by another daughter, Mrs. Patricia Munzard, Wheeling, W. Va.; including Jack and Tony, Pittsburgh; Dr. Stephen Ward, Wheeling, W. Va.; Paul, Atlanta and Drew, Memphis, Tenn.; as well as 29 grandchildren.
THE SENIOR—OWNED, non-profit Federation Pharmacy Services, Inc., offering the lowest prescription prices in the area, is one of the successes won by the Minnesota Senior Federation (MSF). Working with grants from the Campaign for Human Development, the statewide MSF has supported a wide range of social, economic and political changes that are benefiting not only the elderly, but all Minnesotans.

How to apply for funds


While the deadline for submission of 1981 applications forms and proposals is January 31, 1981, potential applicants are encouraged to utilize a new pre-application process in November and December.

In the last decade, CHD has assisted over 4,500 self-help projects. To obtain CHD's support, projects must be:

- Be self-help projects of poor and oppressed people. The project must be directed by the low-income groups themselves.
- Aim to bring about social change by attacking the root causes of poverty, the unjust laws, institutions or policies which tend to keep people poor.
- The potential for becoming self-supporting at the conclusion of CHD funding also enhances a project's chances of receiving help from the Campaign.

The CHF Funding Booklets, which include the pre-application form, criteria and guidelines, and application form, are available from the local CHD diocesan office (above).

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U.S. Church gives $6 million to fight poverty

Nearly $6 million in grants and economic development loans to self-help programs around the country has been awarded by the national Campaign for Human Development (CHD). Bishop Thomas C. Kelly, general secretary of the National Conference of Catholic Bishops, announced. A special collection will be taken up in the parishes this Sunday to help fund next year's projects.

In Miami, a project of the CONCERTED CITIZENS OF Dade County has been granted $25,000 to continue support of a senior citizen's organization that will speak in a united voice on issues of common concern: e.g., police protection, transportation, utilities, etc.

The COMMUNITY TRAINING PROJECT, headquartered in Immokalee, will get $40,000 to organize and train the farmworker population in the area so as to give them a voice in the issues that affect their lives.

Over the next year, funds from CHD, the social justice arm of the Catholic Church in the United States, will assist a multi-racial community organization in southern California: an Iroquis agricultural production cooperative in Wisconsin; a Connecticut group advocating neighborhood economic rights, and projects for voter registration in Texas and low-income housing in Florida. In all, 140 grants totaling $5,714,900 and six loans requesting $283,866 were approved.

The current grants and loans bring the total amount allocated by the 10-year-old national Campaign to over $55 million for more than 1,500 self-help projects.

In addition, another $20 million were retained in individual dioceses to support local projects and programs. The Campaign is funded wholly through donations from Catholics in America, who have contributed almost $80 million since 1970.

Established by the Catholic bishops of the United States as the church's anti-poverty, justice-education program, the Campaign is a continuing witness for the church's commitment to the victims of poverty, neglect and institutional discrimination, Bishop Kelly said.

"The Campaign for Human Development conclusively demonstrates that people can change things," he asserted. "I think it's important to note that the Campaign — or the Catholic Church — does not create the solutions to problems of social justice. It provides the tools and the seed money to help people find their own solutions and I hope everyone will be very generous with this year's collection."

SUNDAY!

10 A.M. - Ch. 7

10-10 A.M. - Ch. 9

10:30 A.M. - Ch. 14

11-11 A.M. - Ch. 10

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CARROLL MANOR, MIAMI
CONSULTE LA SECCIÓN ESPECIAL EN ESTE NUMERO.
Con Enorme Enthusiasmo Reciben al Papa en Alemania

El Papa fue aclamado por cientos de miles de personas que le esperaban en el aeropuerto de Bonn, Alemania Federal, y al largo de su trayecto en el automóvil blanco que a duras penas podía avanzar por los intentos del público para acercarse a él. El Pontífice viajaba acompañado del Cardenal Hoefnner presidente de la Conferencia de Obispos de Alemania y arzobispo de Colonia.

La Misa debió celebrarse en el aeropuerto Butzweiler-Hof a las 10 a.m. pero a las 10:30 el Papa no había podido descender aún del auto debido a la multitud enorme que lo aguardaba. Llevó ligeramente y casi justo en el momento en que el Santo Padre pisara la tierra. Sus ojos corrieron de un lado a otro tratando de leer todas las pancartas que se alzaban dando la bienvenida y que decían "Amote Te", a lo cual contestó sonriente "Espero que sepan algo más en latín que estas dos palabras que llegan a mi corazon".

Una gigantesca cruz amarilla dominaba el altar donde Juan Pablo II ofrecería la Misa. Cenizos y los tenares de acolitos vestidos de blanco y rojo aguardaban formados en varias filas el comienzo de la ceremonia mientras los estudiantes de teología de la Universidad de Bonn entonaban "Veni Creator".

Pasaba de las once a.m. cuando el Papa pudo comenzar a moverse hacia el altar saludando a los fieles a su paso. Hacia 931 años que un Papa no visitaba la ciudad de Colonia, desde que el papa León IX fuera en 1049. Después de que Juan Pablo II incensara el altar y los fieles, el Cardenal Hoefnner dio la bienvenida de la Iglesia Alemna a Su Santidad. La bienvenida oficial del gobierno incluyó el tradicional disparo de los 21 cañonazos en el aeropuerto. El Presidente de la República, Dr. Karl Carsten dijo la bienvenida al Papa a nombre de todo el pueblo alemán e hizo referencia a la conmemoración del VII aniversario de la muerte de San Alberto Magno que se está celebrando en estos momentos. Esta celebración es el motivo de la visita papal a Alemania en este tiempo.

En Maguncia Juan Pablo II se erigió en defensor de los trabajadores inmigrantes, aquellos que por razones económicas o políticas se ven forzados a abandonar su patria. Mientras hablaba centenares de banderas de todas las nacionalidades se agitaban. El Papa les dijo que él los comprendía porque "yo también tuve que dejar mi patria obedeciendo la voluntad de Dios". Después de saludar a las distintas representaciones de emigrantes extranjeros, muchos de ellos visitando sus trajes típicos, agradeció la generosidad del pueblo alemán para con los que pasan hambre en otras partes del mundo. Los habló de los problemas que enfrenta el emigrante tratando de ser él a sus tradiciones, condenó la discriminación por razón de nacionalidad, pidió compasión para las personas amenazadas por el hambre y trató la gran dimensión mundial de los muchos problemas sociales que agobian a la sociedad moderna.

A los representantes de la comunidad musulmana en un saludo especial les pidió que "practicar su fe sin permitir su desvío por sentimientos políticos o personales." Juan Pablo II hizo referencia a la división de los luteranos y la iglesia católica declarando que "El más serio de los cambios que una vez fueron tan grandes como el de los problemas de la economía y de los problemas de la emancipación, que el Papa no había planeado tener una reunión privada con ellos. Los dijo que la Iglesia Católica era en parte responsable de la separación y que él había "hecho esta peregrinación" en busca de la unión de todos.

Dondequiera que fue el Papa, Bonn, Maguncia, Mainz, Hanbruk, Colonia, etc. hizo referencia a esta desunión y abogó "por resolverse las diferencias que nos separan". Pero su mayor preocupación fue la de los problemas de la familia mundial de hoy. Exprimió su preocupación ante la nube que cierra sobre la sociedad "que va hacia la destrucción" porque la familia se está desintegrando.

"No podemos" manifestó, "cerrar los ojos a las dificultades que enfrenta hoy el alto ideal de la familia cristiana y de la familia en nuestro mundo.

"La moderna sociedad industrial ha trocado en su raíz las condiciones del matrimonio y de la vida familiar. Familia y matrimonio han perdido muchos de sus atributos; la idea del momento no es propicia siempre al matrimonio y a la creación de una familia aunque a pesar de ello, se revela en nuestra civilización como un refugio de dicha y seguridad."

"La familia está profundamente ligada a la dignidad de la persona humana... Responde a la libre decisión del amor personal y no tan sólo a la voz de la pasión. Debido a ello, los esposos no son sólo una carne sino también un sólo corazón y una sola alma."

"La unión sexual en su plenitud tiene un lugar legítimo en el lazo del amor personal en el matrimonio, cuyo vínculo definitivo es también expresión de la dignidad humana."

Apeló a los esposos a que tuvieran conciencia de una paternidad responsable; atacó con vigor la tendencia hacia el aborto y lo sumarizó de esta manera:

"Quiero recordaros que matar la vida no nacida no es un medio legítimo de planificación familiar. En vuestra conciencia debéis tomar ante Dios la decisión acerca del número de hijos en vuestro matrimonio."
Devotamente Suyos...

"El Sinodo Realiza Nuestros Esfuerzos..."

amadísimo Mios:

Estoy escribiéndoles desde mi percha favorita, a 30,000 pies de altura, en vuelo desde Washington D.C. a Miami. El Obispo Román y yo regresamos de la reunión anual de los obispos de nuestra Conferencia Episcopal, la vida de la parroquia de San Juna Bosco, el dinámico grupo teatral de vuelo desde Washington D.C. a Miami. Favorita, a 30,000 pies de altura, en menos de un minuto, de nuestra oficina arquidiocesana de ministerio laico, tan como para los incontables miembros del laicado de nuestra archidiócesis. El obispo también divulgó que la Iglesia de los Estados Unidos es la tercera en el uso de las comunicaciones telefónicas, después del Gobierno de Estados Unidos y la General Motors.

Vida de Santa Bárbara a Escena

El dinámico grupo teatral de la parroquia de San Juna Bosco llegaría al escenario del Dade County Auditorium la vida de Santa Bárbara, la niña mártir cuya vida dio su vida por amor a Jesús Eucaristía. Su vida nos anima a seguir por pasadas actuaciones del grupo, la "Pasion de Cristo" fue magistral, un gran espectáculo teatral. La vida de Santa Bárbara es muy rica en ejemplos de fe y amor cristiano que merece ser divulgada de manera que sea bien conocida por todos.

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Liturgistas Hispanos se Reunirán en Miami

Liturgistas Hispanos se Reunirán en Miami

Little Rock - El Instituto de Liturgia hispana, en grupo de religiosos y laicos interesados en la liturgia y en la promoción, desarrollo y enriquecimiento de la multitud de tradiciones religiosas populares del pueblo hispano, celebrará una reunión en Miami del 13 al 16 de Febrero entrante.

El Padre Roberto Torres, presidente y vocero del Instituto dijo que esta reunión atraerá a personas que trabajan activamente en el ministerio litúrgico en todas las regiones del país.

Una de las metas principales del Instituto de Liturgia Hispa-nah, según el padre Torres, es la de reunir a muchas personas capacitadas y llenas de entusiasmo y talento, que contribuyan ideas, conocimientos y experiencias sobre la creación de nuevas maneras de incorporar la riqueza de nuestras tradiciones y devociones populares dentro de la liturgia en general.

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Devotamente suyos en Cristo  
Edward A. McCarthy  
Arzobispo de Miami
Hard times and a helping hand
By Ana M. Rodriguez
Voice Staff Writer

In a world that's into jogging and self-help and looking out for number one, they're burdens.
Yet they built that world.
They poured their sweat into our concrete giants, drove those Model T's off the assembly line. They fought to make the world "safe for democracy."
And for their efforts, they were promised "golden years" of retirement. Social security. Pensions. A long life.

NO ONE THEN mentioned inflation, or loneliness, or nursing homes.
But then, not too many believe that stuff about the "golden years" anymore. A society on the go can't stop for stragglers. So the elderly are left behind, with their bad eyes, their weak legs, their arthritis and their rheumatism, their eccentricities.

And one day, when they become too much of a burden, they are put into nursing homes. Because they're safer there, maybe. But often times, not happier. Merely waiting to die.

"I THINK it's a scandal to our country to find that all their needs are not being met," says Father Daniel Dorrity, director of the Archdiocese of Miami's Apostolate to the Aged. "Right now, the need of the elderly is our greatest need."

He adds, "I think with the elderly the problems are universal. But down here we have so many more that we're more conscious of it."

Msgr. Bryan Walsh, director of the Catholic Service Bureau, agrees. "It's the same thing all over the world, wherever there is an urban society."

In South Florida, more than 700,000 people are over age 65, according to Bernard Sharkey, director of development for the CSB. In an area of 3.2 million people, that's almost 22 per cent of our population.

Father Dorrity estimates that at least 100,000 of those are Catholic, but the figure, he says, is probably much higher. The better-off live in the condominiums, the Pompano and Lighthouse Point areas, according to Father. The worst-off struggle in the older parts of town, South Beach, downtown Miami.

BUT "MORE THAN 60 per cent have problems of one sort or another," says Father, 61, who is also treasurer of the Concerned Seniors of Dade County.

Inflation is a big problem. As difficult as it is for working families to make ends meet, it is even more difficult for those on a fixed income. Many, especially the women, depend entirely on Social Security.

But even those with higher incomes or extra pensions "are not much better off, because inflation keeps eating away at people's income," says Sharkey.

Rents and utilities keep going up, as do food prices. For the many who are unable to cook, getting a well-balanced, low cost meal becomes a struggle. Sharkey says as many as 25 per cent of the elderly throughout the country live on or below the poverty level.

Housing is another critical need, especially in South Florida, where Sharkey says, "it's a seller's market."

In the downtown area, as well as in South Beach, redevelopment and condominiums are four-letter words. They threaten homes, the places where the elderly have lived for so many years.

Parishes responding to a recent survey by the office of the aged, also rated the following as the elderly's most pressing needs:
- transportation and home visitation;
- recreation;
- health care;
- help with indoor chores;
- help with meals;
- help with outside chores;

Father Dorrity says transportation is the most critical, and it ties in closely with all the others. Without moving about, "their perspective changes," he says. "They see four walls." Loneliness sets in, "the worst disease we can inflict on a person."

Then of course, aging itself is a problem. "We're keeping them living longer periods of time," adds Msgr. Sharkey, "they have more infirmity for longer periods of time," adds Msgr. Walsh.

So the diocese is taking steps to ensure that the elderly receive, in Msgr. Walsh's words, "a continuum of care." 

There are few dioceses in the country right now that are doing as much (as the Archdiocese of Miami)," says Msgr. Walsh. The key words are "a continuum of care."

(Continued on Page 4B)

Miami, Florida / THE VOICE / Friday, November 21, 1980 / Page 1B
The Archdiocese of Miami operates two apartment complexes in Dade and two in Broward, with another one to be completed in each county by December. According to Bernard Sharkey, director of development for the Catholic Service Bureau, the aim of these independent living facilities is to provide "a secure, adequate, decent, affordable place where (the elderly) can live the balance of their lives in dignity."

The PROJECTS are sponsored by the Archdiocese and subsidized by the federal government. Currently, the 1310 apartments serve about 1600 people annually. Single women make up 80 per cent of the population in the facilities.

In Broward and Palm Beach counties, 90 per cent are Americans, and in Carroll Manor, in Miami, two-thirds are Spanish-speaking. El Retiro Carroll, which will soon be completed near St. Dominic's Church in southwest Miami, is expected to be 100 per cent Spanish-speaking.

To be eligible, residents must be 62 or over and able to take care of themselves independently. Their income must be below $9800 for a single person, $10,900 for a couple. Rent is only 25 per cent of their monthly income; the rest is paid by the federal government.

By law, the projects must be near shopping areas, and the residents must have access to transportation and recreational activities.

Spanish-speaking, El Retiro Carroll, which will soon be completed near St. Dominic's Church will serve as a "model" for what he hopes will be a "secular, adequate, decent, affordable place where (the elderly) can live the balance of their lives in dignity."

The center was established five years ago to serve the great number of elderly people already who are living alone or with families, can spend their days in the company of others. The center also cares for the living, dealing with a major emergency, with a secure, adequate, decent, affordable place where (the elderly) can live the balance of their lives in dignity."

In addition to providing them with a hot meal Monday thru Friday for the token sum of 50 cents, "for their care and the need for love," according to McGraw. Part of the program is the outreach and homemaker services provided by his office.

In OUTREACH, four social workers see 80 people a week, making sure they are receiving the benefits that are due to them, and getting care of new needs as they occur.

The homemaker program involves eight workers seeing two people a day, doing light housekeeping, chores and errands for them, "helping people to stay in their own homes as long as they can," says McGraw.

The Archdiocese also provides a congregate living facility which allows the elderly to be independent and at the same time taken care of. Residents eat as a group and have group recreational activities, as well as constant care and medical attention.

SENIOR CITIZENS centers, scattered all over Dade, Broward and Palm Beach, are gathering places where the elderly who are living alone or with families, can spend their days in the company of other elderly. The centers usually provide at least one hot meal, for many elderly, the only one of the day.

Finally, the Archdiocese provides three mobile homes for each city, one each in Dade, Broward and Palm Beach, for those who cannot take care of themselves. But the aim of the nursing homes is to get the elderly back to some kind of independent living as quickly as possible.

"The incentive to nursing home to run is the one that is the end-run nursing home," says Msgr. Bryan Walsh, director of DBS. "There's an incentive to run an autonomous home to reduce the length of stay.

In Broward, which has "double the national average of people over 65," according to Msgr. Walsh, the Archdiocese is moving toward correcting this by completing its most ambitious project since Mercy Hospital, the Archdiocese Carroll Catholic Life Center.

The CONTINUUM of services will be contained here in a single complex that already includes St. John's Nursing and Rehabilitative Center, (see Voice, Oct. 31, 1980) St. Joseph Residence, and will soon include St. Joseph Tower, as well as a hospice for the terminally ill, an adult day care center and an outpatient geriatric center.

At the Carroll Life Center, the elderly will be able to move from one type of care to another as each becomes necessary. Administrators will be able to place people appropriately, according to their needs. According to Joe Spinelli, director of St. John's. Msgr. Walsh says the Broward facility is a "model" for what he hopes will be the future of care for the elderly in the Archdiocese of Miami.
celebration

Center also provides companionship and homelike atmosphere. "Its the whole person we try to care for - spiritually, emotionally, psychologically and physically. The main thing is fulfilling the terrible void of loneliness, that they know some people are interested in them," says Sister.

"We live in a culture where some children find it difficult to care for an aging person. You see it here. To care for an aging parent is not in their lifestyle." says Sister. They are loving and available. They are willing to share and help.

Sr. Maura Phillips

WORKERS STRESS: self-affirmation. They have to realize they are worth something. They are loving and lovable because Christ is in each one of us."

In a corner of the basement, old shoes and worn clothing and knock-kneed socks sell for a quarter or 50 cents. Activities include lectures on health and nutrition by people from nearby Miami-Dade Community College. New World Campus, a visit by the Health Mobile once a month, prayer services, holiday parties. And ice cream. "They love ice cream."

Three social workers and several "fantastic volunteers" help Sister run the center, which is funded privately through the St. Vincent de Paul Society. Funded for 80 people, usually once a month, prayer services, Dade Community College, New World Campus, a visit by the Health Mobile once a month, prayer services, holiday parties. And ice cream. "They love ice cream."

By George Kemon

By George Kemon

Nerve center of The Catholic Service Bureau set up the St. George Senior Day Care Center in the parish of St. George in Ft. Lauderdale. "Its the whole person we try to care for," says Sister. She tells of a woman who gets $235 a month from Social Security. Her rent just went up to $225, leaving her $10 a month for food, utilities and transportation. Sister had to insist that she not pay for her daily meal until she could afford it.

THE GOVERNMENT, she says, will find new housing for those who must be relocated. In many cases they wind up "better off. If its a private company, a blind man has to find a house by himself."

But the move can be traumatic, since the downtown area has been part of their lives for so many years. The people, the shops, the bustle help alleviate their loneliness. Its the contact with other people that will make them miss when they move into those nice buildings in the suburbs, says Sister.

John Dudas, 65, from New Jersey, used to sell cars to GIs in France until they kicked the Americans out. He's lost a leg to diabetes, and his eyesight isn't so good anymore. A few years ago, he says proudly, he worked three hotel jobs at the same time. Now, he listens to the radio or goes to the library to "read the headlines."

He gets $361 a month between Veteran's pension and Social Security. He pays $230 for living at the Hotel Colon, newly remodeled, in the heart of downtown Miami. "Its near the library. The thing he wants most in this world is "HJD money."

Although society does not take care of its elderly as well as she would wish, Sister says, "You can't always blame the children." The elderly have their pride, relish their independence. Their attitude is, "I don't want them to think they have to take care of me," she says. Their Social Security is "their whole life," because it means they're independent.

SHE ADDS that those who go to the center are "better off" than others because they're independent. Their prayers sound something like this: "I thank God I can see, I thank God I can walk. I thank God I have my mind."

Betty doesn't want her real name used. She grew up in Miami and the helps Sister at the center. But she fears crime a lot. She, too, has a litany of complaints. "You can't go out. You can't do this, you can't do that. We're like prisoners."

"We live in fear, make no mistake. We all pay too much (rent), we know that."

"Praise the Lord we've got this center."

By George Kemon

Nerve center of The Catholic Service Bureau in Broward County, 1300 S. Andrews Ave., is a beehive of activity. In addition to the ongoing programs of adoption services, helps to the needy, and various kinds of counseling, the Broward County office has added a variety of services to the elderly.

FIVE YEARS ago a small "Aging Counseling" program, with one person in charge was begun. The counseling was to help the elderly adjust to the problems of aging. Service was provided for those who had an apartment or home and no transportation to grocery, doctor, clinic, Senior Citizen Center. This was the original program of the agency. But it has gone far beyond this.

There was a developing need for programs for senior citizens who while living in their own homes, were functionally disabled, in a wheelchair using a walker, for instance, but who were not ready for a nursing home.

Catholic Service Bureau set up the St. George Senior Day Care Center in the parish of St. George in Ft. Lauderdale. "It took over the building during the day - and it is available to others during evenings and week-ends."

THE CENTER is open five days a week (Continued on Page 4 B)
(Continued from Page 18)

Hard times and a helping hand

continuum of care and services so that as people get weaker and older there is an appropriate level of care for them.

The services start at the parish level, with senior citizens clubs, and include five senior citizens centers, six apartment complexes for independent living, one congregating living facility and three nursing homes, in Dade, Broward and Palm Beach counties. CSB also operates an office of community service which provides a homemaker program and an outreach service.

"The whole thing is aimed at keeping people out of nursing homes and reducing the length of their stay there," says McGraw.

National studies, he says, show that as high as 40 percent of the people in nursing homes would not have been there if there were other facilities available. Only a very, very small percentage of elderly need nursing care. Only five percent.

Ray McGraw, director of the Office of Community Service of CSB, says, "We see hundreds of people going into nursing homes when they really don't need to be there. And that's very sad because nursing homes are very confining. If you put them in before their time, that's really tragic."

He says the diocese provides its "continuum of care" in three steps:
1) "plain, low-cost housing"
2) intermediate care for those who need some help.
3) "good nursing home care" for those who are totally dependent.

The problem, many times, is in getting these services to the elderly. "There are a lot of people in the community who really don't understand the benefits that are available to them," says McGraw.

For many, the concept of "plum housing" is the old school," says Father Dorrity, and "they won't take charity." He says they are from the other's culture.

"The elderly are from the street, and who could be heard as Cubans and Americans, but they (the elderly) paid their dues. They inspire me and sometimes when I come here at noon - with coffee and Danish in the kitchen, the coffee maker bubbles merrily, and the clients go into the client's home, as a friend, to sit with them, do small chores, run errands. Sue Dore, a reserve worker for the past six months, said she would receive 42 hours for training and would receive a certificate as a rubbish assistant at the course conclusion.

The day came to a close at 4:30 p.m. and the clients went home by special bus, or with family. Another day of constructive productivity was over for those lucky enough to be at the center with "charity," as one client calls it, every day.

"We have excellent programs but they need to be expanded to cover more people," he adds.

(Continued from Page 18)

Not forgotten in Broward

worker through CETA) into the home to relieve the tedium of the person who has lived环境中 for years, to relieve the person who stayed with them constantly such as spouse, sister, or other person caring, in order that they might get time off to do errands, to go to the bank, or just have a change of scenery for a few hours.

The CETA person supplying this service was one of the hard core unemployed, who could be trained to respond to situations, offer minimal help, be available for conversation, assist in the bathroom, to "baby-sit" till the regular person returned.

From this program, and with additional money from the government two programs came into being: the Personal Care Program and the Respite Program.

Both of these programs — being funded with the CETA money used for the Friendly Visitor Program did basically the same thing, but were done at a greater savings, for the agency.

"They (the elderly) are from the very lives of the people who want only to live out their twilight years in some degree of security and wellbeing.

The personal care programs have been started at St. Elizabeth Gardens — an apartment type housing situation, under the aegis of the Archdiocese in Pompano Beach. The complex is for the elderly who are still self-sustaining, but who wish to live in a somewhat controlled atmosphere.

The Senior Citizen Day Care Center, started at St. Elizabeth's was started there for ease of access by outliers. Those people who, as Ray McGraw, needed some place easily accessible from the street, and who could be transported daily and from the facility. St. Elizabeth's was the answer.

The FINAL aspect of the program structure in Broward is the Case Management Aspect. This essentially is to see that the client has all the services that he needs — as that need becomes apparent in his life.

Linda Are, Executive Director of Catholic Service Bureau, has coined a phrase which aptly describes the aims and goals of his ministry, "Continuum of Service", covering the whole spectrum of need.

The purpose of the Catholic Service Bureau in Broward County as well as the other branches of the nationwide organization of the Archdiocese is essential as the very lives of the people who want only to live out their twilight years in some degree of security and wellbeing.

So happy...seems like a miracle

By Marie Salazar

In the large modern dining room of Carroll Manor Spanish and English is heard as Cubans and Americans bounded by age and personal circumstance intermingle and share each other's culture.

Carroll Manor, a residence for the elderly under the auspices of the Archdiocese of Miami, is more than just an apartment building. It is a social setting offering its residents many services.

"IN THIS DINING room we offer residents with limited finances the opportunity to meet other people, get involved and make friends," says Christine Moreno, a resident. Volunteers take turns at the reception desk in the lobby and serving the daily lunch.

When people who give freely of their time to make Carroll Manor a success. Estella Fernandez, for instance, is organizing a chorus for the Christmas party. We are already practicing weekly," says Francis Montejo, president of the tenants' association.

Residents have the use of transporters to take them shopping or to the doctor's office. Outings are planned for those who wish to participate, as well as bingo, card and dominos games.

The Archdiocese has a total of seven such projects. Unfortunately, demand far exceeds supply and there are long waiting lists for apartments.
Obispo Pide Renovación a Traves de Laicos

Por Liz Schetvchuk Coresponsal de NC

Washington.- El Obispo Albert Ottenweller, de Steuvenville, Ohio, presento a los Obispos de Estados Unidos una proposicion de declaracion sobre el papel del laico en la Iglesia e hizo aparicion de Renovacion en la Iglesia a través de los laicos.

El Obispo Ottenweller presidente de la Conferencia Nacional de Obispos de EE.UU. y su proposicion fue endosado por el Consejo de Consultores de la Conferencia.

Dijo el obispo que la renovacion de la iglesia a través de los laicos al momento con los esfuerzos para renovar el interior de las iglesias. "Con frecuencia", dijo, "arreglar el interior de una iglesia es un medio de mejorar el altar y el santuario pero se pasa por alto el 'cuerpo' del interior de la iglesia". De la misma manera, el envolvimiento de los laicos, a menudo, se ha centrado en tener laicos como lectores y ministros especiales de la Eucaristia. El documento presenta el envolvimiento de los laicos en otras areas también.

La declaracion busca "afirmar a los laicos y llamarlos a ser una fuerza poderosa dentro de la iglesia, especialmente alentandolas a la santidad y para construir el Reino de Dios en el mundo", escribio el obispo Ottenweller en su representacion de la propuesta declaracion, que trata, entre otras cosas, tpicos tales como "llamada a la adultez", "llamada al ministerio", "ministerio dentro de la iglesia" y "llamada a la comunidad" de los laicos.

"Nosotros los obispos alabamos al Señor por lo que está sucediendo entre los laicos y proclamamos lo mejor que podemos lo que hemos estado experimentando y apreciando de ellos", dice el documento en su introduccion.

"Uno de las principales caracteristicas es el creciente sentido de ser miembros adultos de la Iglesia. Gracias al impetu del Concilio Vaticano II los laicos se sienten llamados a ejercer la misma mayor interior del Concilio Vaticano II los laicos se sienten llamados a ejercer la misma iniciativa y prctica direccion propia que los caracterizan en otras areas de la vida.

Trata tambien del envolvimiento de que los laicos estan haciendo una indispensable contribucion a la Iglesia y el valor de su contribucion esta alianzado comenzando en la iglesia post-Vaticano II".

Obispo Albert Ottenweller

La Medalla Milagrosa

Por Sor Ada Sierra, H.C.

El 2 de Mayo del ano 1806, nace en Fain-les-Mputiers, un pueble en Francia, a Catalina Laboure. Es una de los decasientos hijos del Señor Pedro Laboure y la señora Magdalena Contard. Santa Catalina fue primera una niña sencilla que vivio en la granja de sus padres. A temprana edad quedo huertana de madre, y con el ingreso de su hermana mayor, María Luisa, en la Comunidad de las Hijas de la Caridad, quedaba ella encargada del hogar.

A los 18 anos de edad Catalina tiene un sueño que le comunica los designios de Dios sobre ella. "Está en la capilla de la Virgen rezando un sencillo padre, un sacerdote de sus manos apoyadas se pone en su regazo; allí le comunica la Santísima Virgen a Catalina el 27 de Noviembre para celebrar el 150 Aniversario de la aparicion de la Santísima Virgen a Santa Catalina. La Iglesia celebra cada año el 27 de Noviembre la fiesta de la Santísima Virgen. Al 9º dia de cada mes de Noviembre, la Virgen le comunica a Catalina el 27 de Noviembre para celebrar el 150 Aniversario de la aparicion de la Santísima Virgen a Santa Catalina. La Iglesia celebra cada año el 27 de Noviembre la fiesta de la Virgen Milagrosa.

"HACIENDO LA IGLESIA...y LA CRITICA EN PERÚ AHORA, VIENE A MIAMI"

Escribo por:
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12/26: $11.50, $9.50, $7.50. To 12/31.
1/1: $11.50, $9.50, $7.50.

JUEVES: Matine: 8.00 p.m. $9.50. 1/2: $11.50, $9.50, $7.50. To 1/1.

DIA y FECHA: primera selección: 9.50, $7.50, $5.50, $3.50, $1.50, $0.50.
SEGUNDA selección: 9.50, $7.50, $5.50, $3.50, $1.50, $0.50.

RESTAURANTES: Kimberly's, El Delgado's, El Delgado's, Dade County Auditorium, Ricky's Records y Ultra Records o Jane, 577-8881 después del 21 de noviembre.

قوا: Persuadido por ella, decido a cumplir con su presencia de manos apoyadas. En el interior de la iglesia, me encuentro con otras jovenes que se preparaban para la misa. No se la distinguio entre las otras jovenes que se preparaban con su presencia de manos apoyadas, sin embargo el Señor se habia fijado en ella. También la Santísima Virgen le hizo su confidencia, encargandole una misión impoluta. En el noviciado de esta noche el 18 de Julio de 1830, mientras todas dormían, Sor Laboure oyó una voz de niño que le decia: "Ven a la Capilla, la Santísima Virgen te espera". Era una vision de la guardia quien le anunciaba que la Madre de Dios le esperaba. Efectivamente, al ver a la Santísima Virgen da un salto y cae a su lado de rodillas y con las manos apoyadas se pone en su regazo: allí le comunica la Santísima Virgen que el Señor quería encargarle una misión, la de hacer acuchar una medalla y extenderla por el mundo en general.

De nuevo se le aparecerá la Santísima Virgen a Catalina el 27 de Noviembre para mostrarselle como debía ser esa medalla, que atraerá sobre muchos las gracias de Dios. La Virgen se le aparece sobre el globo terrestre y extendiendo sus manos estas despedían rayos de luces en donde se destacaban las palabras: "Oh María sin pecado concebida, ruega por nosotros que recurrimos a ti". En esta aparicion del 27 de Noviembre apareció el diseño de la Medalla Milagrosa que pronto se extendería por el mundo entero.

Después de tan grandes acontecimientos, sale Sor Catalina a servir a los pobres en el hospicio de ancianos de Enghien, donde pasaría casi 46 años atendiendo la cocina, los ancianos, la vaquería, el palomar. Su equilibrio de espíritu y su estabilidad en el trabajo garantizan la verdad de su relación con Dios. Los Pobres peregrinos fueron los ancianos de Enghien, los amaba no sólo con el corazón, sino con su presencia y con las medallas.

El 31 de Diciembre de 1876 muere y es canonizada por el Pape Pío XII como "La Santa del Silencio". Su nombre es que los pobres: ni aureolas, ni retretes, ni redimensionamientos, oculta en los más humildes servicios.

En este año de 1980 estamos celebrando el 150 Aniversario de las apariciones de la Santísima Virgen a Santa Catalina, La Iglesia celebra cada año el 27 de Noviembre la fiesta de la Virgen Milagrosa.

Santa Cecilia

NOVIEMBRE 22

Santa Cecilia, descendiente de noble familia romana, es una de las santas mártires más conocidas de la Iglesia de Roma. Desde muy jovencita decía consagrarse a Dios su vida de castidad. Por su voluntad de su familia fue casada con el noble joven pagano Valeriano a quien Cecilia contó su deseo de permanecer virgen consagrada a Dios. Persuadida por ella, Valeriano respetó los deseos de la doncella quien lo convirtió al cristianismo junto con Tiburtio, su hermano. Poco después de que su esposo y cuñado fueran martirizados, Cecilia fue declarada a morir por no renunciar a su fe, recibió tres hachazos en el cuello sobreviviendo muchos días, al cabo de los cuales murió. Su cuerpo fue hallado en el año 822 pero no se conoce fecha exacta de su nacimiento ni de su martirio, aunque se estima fue en el año 230. Hoy reposa en la basílica de Santa Cecilia, en el Transesteve.
Documento del Vaticano Sobre Actividad de Religiosos en Política

Por Jerry Filteau

Vaticano, (NC) - ¿Qué papel pueden tener hombres y mujeres de vida religiosa en la política? En el Vaticano, un nuevo documento, "Los Religiosos y la Promoción de la Vida Pública", publicado en Noviembre por la Congregación para Religiosos e Institutos Seculares, ofrece pautas en estas controversiales áreas. El documento, dado a la publicidad por el Cardenal Eduardo Pironio, de la Argentina, Prefecto de la Congregación, declara que actividades políticas partidistas por religiosos (sacerdotes diocesanos y de órdenes religiosas y hermanos o hermanas de institutos religiosos), en el sentido de comprometerse en partidos políticos, deben tener lugar solo "cuando circunstancias extraordinarias lo requieran", y sólo con la aprobación de la Iglesia local y de la orden religiosa del caso.

"El Reino de Dios en las estructuras del mundo, en el Evangelio como animador de la historia humana", es ciertamente un tema de vivo interés para toda la comunidad cristiana, y por lo tanto también para los religiosos, dice el documento y continua: "Pero no en el sentido de enredarse en partidos políticos, de llevar uno opiniones políticas particulares. "Los religiosos reconoce- do que "Con sus instituciones escolásticas, medios de comunicación, y su múltiples iniciativas religiosas y educacionales, ellos pueden, en su lugar, contribuir activamente a la preparación de jóvenes, haciendo de la promoción de la vida pública y religiosa, y la variedad de sus iniciativas apostólicas, no debe permitir que sean cautivados por la ilusión de ser capaces de tener gran influencia en el desarrollo de personas y pueblos sustituyendo sus respectivas tareas por un papel político en el sentido estricto".

El documento estimula las iniciativas tomadas por las mujeres religiosas "como parte del proceso de colaboración en la promoción femeni- na, ayudando a la inserción de la mujer en los sectores de la vida pública y religiosa que me- ror se conforme a su naturaleza y cualidades. Que religiosos y religiosas pueden hacerse útiles en el saneamiento y creativa el poder de su testimonio evangélico, y la diversidad de sus iniciativas apostólicas, no debe permitir que sean cautivados por la ilusión de ser capaces de tener gran influencia en el desarrollo de personas y pueblos sustituyendo sus respectivas tareas por un papel político en el sentido estricto".

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Intervención del Vaticano Sobre Actividad de Religiosos en Política

St. Agatha Tiene Mucho Para Compartir

El parroco de St. Agatha, Rev. P. Pedro Luis Pérez invita a todos sus fieles a compartir como familia en los siguientes actos:

Nov. 22 y 23, 2-6 p.m. Convenio Parroqial de la Familia. Para toda la familia. En Inglés día 22, de 2 a 6 p.m.; en Español día 23, de 2 a 6 p.m. Recuerden que esperamos a los padres con sus hijos.

Nov. 27, "Día de Acción de Gracias". 11 a.m. Misa Concelebrada Bilingüe presidida por el Sr. Obispo J. Nevis. Ven con toda tu familia.

Dic. 2 y 4 de 10 a.m. a 1 p.m. Dia de Reflexión para personas mayores de 55 años. Inglés día 2 10 a.m. a 1 p.m. Lunes al final de la reflexión. Español día 4 (10 a.m. a 1 p.m.) Lunes al final de la reflexión.

Día 13 a las 7 p.m. Misa y a las 8:15 p.m. Cantata de natalicio del C.C.D. para toda la parroquia.

Misa de Acción de Gracias de Divorciados y Separados

El grupo de Divorciados y Separados de la Parroquia St. Agatha ofrecerá una Misa de Acción de Gracias el Lunes 24 de Noviembre a las 8:30 p.m. Rev. P. Jorge García celebrará la Liturgia. Terminada la Misa tendrán un "Cover Dish" en el salón parroquial.

El mundo ha probado todos los "Ismos"... ¿Por qué no dar un chance al Cristian-ISMATCHO?