Bring someone 'home'

1981 Plan for parishes

By Sue Blum
Voice Correspondent

The Church in South Florida will be asking every active Catholic to bring one non-practicing Catholic back into the fold next year.

This is part of a three-part plan for parish renewal which has been announced by Archbishop Edward McCarthy as the 1981 phase of the Archdiocese's evangelization drive.

The plan calls for:

- Renewing Liturgy and building community.
- A Lenten program in every parish.
- An outreach program of home visitation in which each parishioner will be urged to reconcile one alienated person to the Church.

"AFTER EXTENSIVE study of Church documents and broad consultation with clergy, religious, and faithful of the Archdiocese of Miami, especially the Evangelization Council, and in response to a frequently expressed need for more specific guidelines in the pastor and his assistants to evaluate whether their parish is, in fact, a supportive community of faith, and implement changes that, where necessary, would improve and enrich parish life. Areas to be given special attention are the sense of community, communication, hospitality and liturgy.

The Lenten program calls for weekly Lenten services in the homes, where small groups will gather to discuss the weekly theme, pray and determine how committed they are to the ideal presented, then plan for a greater

continued on p. 6
Tell youth of societal influences

ST. PAUL, Minn. (NC) - While youth ministers in the 70s concentrated on helping young people develop an inner peace and sense of joy with God, youth ministers in the 80s need to make teenagers sensitive to structures in society which manipulate and influence them, according to Michael Warren, a nationally known author and lecturer on youth ministry.

He gave the keynote address to the National Conference on Youth Ministry held Nov. 12-15 in St. Paul. Sponsored by the U.S. Catholic Conference, the meeting drew about 500 people.

The foundation that youth ministers built in the 70s, which focuses on guiding young people through their struggles in family and friendship relationships is great, he said. But a failure to recognize the social, political and institutional structures which influence these young people has made Warren, an associate professor of catechetical ministry at St. John's University in New York.

This new approach of ministering to teens will be unsettling to them and will not be accomplished by "grabbing a guitar and handing out song sheets," he said. Youth ministers will have to devise ways of "opening the eyes" of young people so they can see how they are manipulated and influenced by society and then become informed and make their own decisions, he said.

To illustrate the need for a new type of youth ministry in the 80s, Warren painted a scenario of a girl named Donna. She is 15 years old, wearing a tube top, white cut-offs and standing before a display window of the Neiman-Marcus Department store in Dallas.

With her hair in a ponytail, Donna gazes longingly at a $175 dress in the window which she saw in Seventeen magazine.

Donna, who is of medium height, weight and appearance, wishes she could be like the girl in the magazine wearing the dress, but she cannot be. Donna is gazing at the dress on a school day. She has been suspended.

In addition to her school problems she thinks she may be pregnant.

Rhetorically, Warren asked the assembly how it would minister to Donna.

He said he posed the same situation to youth ministers in other workshops and many said they would need to know more about Donna before they could evaluate the situation.

They wanted to know who Donna's friends were, how she got along with her family and if she attended church.

Donna is confused sexually in a society which promotes sex through entertainment, he said, such as teenage sex in the "Blue Lagoon" film and highly suggestive songs.

Donna is the economic target of a massive advertising campaign which dictates what kinds of clothes she should wear and what kind of record album she should buy, according to Warren.

Part of Donna's problem lies in the fact that she is unaware of how outside institutions and social structures are trying to influence her, Warren said.

This is where the youth minister's role comes into play, he said.

It is the job of the youth minister to help young people, particularly those 16 and older, to "unmask the anonymous oppressors" in their lives, he said.

Missionaries being replaced by local Catholics, cardinal says

NEW YORK (NC) - As the number of foreign missionaries declines, work in the United States churches is increasingly turned over to national clergy, Religious and lay catechists, reports the director of the Catholic Church's worldwide missionary effort.

Cardinal Agnello Rossi, prefect of the Congregation for the Evangelization of Peoples, said the hierarchy of many young churches is now almost entirely indigenous, though in some cases the European and American bishop has been so outstanding he remained at the request of the people.

The congregation has responsibility for 890 dioceses.

Irishman honored for suffering

Reagan, Carter agree on Korea

WASHINGTON (NC) - President-elect Ronald Reagan apparently agrees with President Carter that the execution of South Korea's leading dissident, Kim Dae Jung, would harm relations between South Korea and the United States.

Irishman honored for suffering

LONDON (NC) - A young Irishman honored by the Massachusetts Legislature for heroism in "suffering over three years of torture and degradation" in a Northern Irish prison was deported from the United States and arrested on arrival in London, a British police official said Nov. 20.

Marriage prep is an experience

WASHINGTON (NC) - Marriage preparation is an experience, not a program. Father Carl J. Anco told the 600 participants at the first national Marriage Preparation Convocation.

Improvement in church research

WASHINGTON (NC) - A national symposium to improve the effectiveness of applied research in the church will be co-sponsored by five Catholic organizations.
Pope woos and wins skeptical Germans

By Nancy Frazier
NC News Service

Pope John Paul II wooed and won a skeptical West Germany during his visit Nov. 15-19. In a seven-city tour the pope confronted such tough church issues as Christian unity, priestly celibacy and theological freedom and the wider world themes of consumerism, peace and European unity.

When he arrived in Cologne Nov. 15 the mood was cordial in the Protestant community and in some Catholic circles than the 40-degree temperatures. But when Pope John Paul departed from the Munich airport five days later he left behind well over a million and half people who had come out to see him, a new national ecumenical commission and an enthusiastic group of journalists.

THE CHANGE in the media may have been the best indicator of the pope's success in winning over the West German people. One national newspaper that had been critical of the cost and preparations for the papal visit showed some sympathy shortly after Pope John Paul arrived. In a front-page headline, it expressed concern that the pope's "MAMMOTH PROGRAM" would tire him out.

Several other newspapers described the visit as "the event of the century" and the 27 hours of live coverage of the pope's move by West German television received high rating.

Before the visit media attention centered primarily on expected ecumenical clashes at scheduled meetings Nov. 17 in Mainz with members of the Council of the Evangelical (Lutheran) Church of Germany and with representatives of other Christian churches.

Instead, a Protestant spokesman said that as a result of the meetings "the climate has been changed" for ecumenical relations in West Germany. He praised the pope's "will and openness and intention" to improve relations, among Christians.

Pope John Paul told Protestant leaders that he had come to the land of Martin Luther and the birthplace of the Protestant Reformation "as a pilgrim." But he made clear that intercommunication, an issue raised by Lutheran Bishop Edward Lohse, must await "full unity" among Christian churches.

Later in Fulda the pope told the West German bishops to take up "the urgent task of overcoming the breach of Christianity." A new ecumenical study group will begin discussions in the near future on as yet unspecified topics.

 roofing Painting

MUNICH, West Germany (NC) - Speaking at the site of a terrorist bombing that killed 13 people Sept. 26 at Munich's Oktoberfest, Pope John Paul II asked West German youths to avoid escapism into alcohol and drugs, pseudo-religious sects and "political and social utopias." The pope celebrated Mass last week before about 700,000 people at the Munich Theresienwiese (trade fair area), where the Oktoberfest, a traditional German festival is held each year in late September and early October.

It was the largest crowd at a single event during the pope's five-day, seven-city tour of West Germany.

"IN MANY PARTS of the world, near and far, acts of the most bloody kind of violence and bloody terror are carried out," Pope John Paul said in his homily. "Even here, where we are celebrating the Eucharist, we must commemorate before God the victims who were recently injured or suddenly killed on the edge of this large square by an explosive charge," he added. "It is hard to understand what man is capable of doing in the confusion of his mind and heart."

Urging young people "not to be easily moved from your senses or terrified," the pope said people too often turn to "certain external practices" instead of to God.

"Not a few young people here in your country are in the process of destroying their inner being by withdrawing into themselves with the aid of alcohol and drugs," he said.

"Withdrawing into oneself can also lead to pseudo-religious sects, which abuse your idealism and your enthusiasm and deprive you of freedom of thought and conscience," the pope added.

Some young people "attempt to flee from the fundamental truth by moving outwards away from themselves, i.e., into political and social utopias, idealized dreams of society," he said.

continued on p. 7

Pope greets two children from Osnabruck orphanage.

"AS NECESSARY as ideals and aims are, utopian 'magic formulas' will not get us anywhere, since they are usually accompanied by totalitarian power or the destructive use of violence," he added.

Pope John Paul said young people have some reason to seek escape from "the technical and economic developments (which may) destroy man's natural living conditions" and from the realities of "our world which is divided into military power blocs, poor and rich nations, free and totalitarian states."

But he stressed that "there is truly great consolation in the fact that, despite many shadows and darkness, there is a lot of good."

An example is the work of Mother Teresa of Calcutta, 1979 winner of the Nobel Peace Prize, which was done anonymously "before a surprised world became aware of her work," the pope said.

"Serving South Florida Over 30 Years"
Voice sponsors pilgrimage to Europe -- come along!

By Father Jim Reynolds

If at first you don't succeed, well so much for sky-diving. Some dreams just never come true. But how often have you wished to travel to Europe? So far maybe you haven't been successful. Yet with each passing year the dream gets more expensive.

At long last here's an opportunity for you to succeed. You can make your dream come true.

The "Voice" is sponsoring an exciting European tour flying from Miami on June 25, 1981, aboard Eternal City of Rome.

THE VOICE will personally conduct the trip. Elvira and Ian Herold of Conducta Tours, charming hosts and knowledgeable veterans in "Romantic Europe". Nothing like the hectic pace depicted in the motion picture "if it's Tuesday, It's a Pilgrimage."

Join the special group-tour sponsored by the Voice.

This trip will offer continental breakfasts and dinners every day. We'll stay in carefully selected hotels - all rooms with private bath. The total cost of this fascinating 18-day tour is $2,095.00, a bargain on today's travel market. And costs can only go up as the years go by.

OBERAMMERGAU, EINSIELN, and ROTHENBURG in Bavaria, home of the Passion-play; Munich, Bavaria's Metropolis; Einsiedeln, home of Our Lady of the Hermits; Switzerland's lovely lake and mountain resort Lucerne and, finally, Rothemburg, the medieval fairy-tale city on Germany's Romantic Road, to mention but a few places of this exciting itinerary. For complete brochure, information and reservations, please contact ELVIRA and IAN HEROLD.

SPIRITUAL DIRECTOR: FATHER JIM REYNOLDS

JUNE 25 TO JULY 12, 1981 $2,095.00 from/to Miami

JOIN THE SPECIAL GROUP-TOUR SPONSORED BY THE VOICE

FOR BOYS 6-16 EST. 1924

This year many parishes are hearing about the Voice and its value from fellow parishioners. These people are volunteers and have participated in workshops to help them prepare for Voice Sunday.

The staff of the Voice expresses thanks to them for their efforts in making Voice Sunday, 1980 the best ever and to the many pastors who permitted meetings in their parishes for this cause. "We have been met with supreme gracefulness in every area," said Ms. McGowan.

Planning a Ski Trip? Think CLOUDMONT

Alabama's Only Ski Resort

The Voice staff has been as busy as Santa's workshop will be next month. We've been checking our lists, then setting about counting and packing materials for an all out effort to make this year's Voice Sunday the best yet. Some parishes held it last week, some this week.

Mr. Don Dugan, chairman of Voice Sunday and Kathleen McGowan of The Voice staff, have travelled far and wide throughout the Archdiocese to promote your weekly newspaper, conducting workshops for parish clusters.

According to Dugan the Voice should not be promoted only on one Sunday a year but every day. In his eyes it is a necessary part of everyday living.

"To every catholic it should be another spiritual vitamin - that vitamin that keeps you going" with up-to-date news of Church happenings; the latest teachings on doctrine and morals; frequent letters from our Archbishop; news of the on-going Evangelization movement, which is vital to every Christian; current events and social happenings.

This year many parishes are hearing about the Voice and its value from fellow parishioners. These people are volunteers and have participated in workshops to help them prepare for Voice Sunday.

The staff of the Voice expresses thanks to them for their efforts in making Voice Sunday, 1980 the best ever and to the many pastors who permitted meetings in their parishes for this cause. "We have been met with supreme gracefulness in every area," said Ms. McGowan.

A TOP LOOKOUT MOUNTAIN NEAR CHATTANOOGA, TENN.

VALLEY VIEW RANCH

FOR GIRLS 6-17 EST. 1954

1000 Acre's of trails, hunt fields, 5 rings

Own your horse to care for, from 190

Instruction in Western, English, Jumping

Complete activity & crafts program

2,3,5, or 8 weeks sessions

CALL OR WRITE JACK E. OR NANCY C. JONES

PARISHIONERS OF LITTLE FLOWER PARISH

323 UNIVERSITY DR. 446-2388 or 284-3400 CORAL GABLES, FLA. 33134

Give A Gift

SEND A SUBSCRIPTION TO THE "Voice"

P.O. Box 1058
Miami, FL 33138

I enclose $7.50 to pay for 50 weeks of THE "Voice". If $7.50 is insufficient, please allow 2 - 4 weeks for first delivery.
Then, in Greensboro, five people are killed and there are eyewitnesses. TV cameramen see it and people all over the state and country see it happen. Yet six white men go free." -- Sister Mattern

Was justice done in Klan-Nazi case?

GREENSBORO, N.C. (NC) - A Catholic pastor in Greensboro said the acquittal of six Ku Klux Klansmen and Nazis of murder and rioting charges related to the killing of five Communist Workers' Party (CWP) demonstrators a year ago has left many people wondering about the criminal justice system.

Father George Kloster, pastor of St. Pius X in Greensboro and a member of the Charlotte, N.C., Diocese's Peace and Justice Task Force, said the question remains in the minds of many: "How you have five bodies, with pictures of them on television tapes and not have something done about it?"

Sister Evelyn Mattern, director of the Ministry of Peace and Justice in the Raleigh, N.C., Diocese, contrasted the Greensboro verdict with the outcome of the Wilmington 10 case in which nine blacks and one white woman were convicted of firebombing property and conspiracy to assault emergency personnel in connection with a riot in Wilmington, N.C., in 1971. Two persons died in the riot.

"WE HAVE two events that have happened in the same decade in North Carolina: The Wilmington 10 case and the Klan-Nazi trial," Sister Mattern said. "In Wilmington a store is burned down and nobody sees anything, but nine black men are convicted and sentenced to a total of 450 years in prison. Then in Greensboro, five people are killed and there are eyewitnesses. TV cameramen see it and people all over the state and country see it happen, yet six white men go free."

The six defendants, four Klansmen and two Nazis, were charged with first degree murder in the shooting deaths of the five demonstrators at an anti-klan rally on Nov. 3, 1979. Members of the all-white jury which acquitted them after six and a half days of deliberation said their decision was based on the belief that the defendants had fired in self-defense, one juror said the videotapes showed CWP members committing the first "act of aggression" by striking and kicking a car in which Klan members were riding.

FATHER KLOSTER said that, if the shootings were self-defense, they were "an overreaction of self-defense."

He noted that the refusal of CWP members to testify during the trial had limited the chances of conviction. Some CWP leaders were quoted as saying the trial was a cover-up of a conspiracy by the U.S. government to kill party members.

Sister Lucy Comer, another member of the Charlotte Diocese's Peace and Justice Task Force, called the verdict tragic, said she was afraid people would sympathize with the Klan because the Klansmen were fighting communists.

Immediately after the acquittal, Harold Covington of Raleigh, leader of the National Socialist Party of America (The nazi Party), said, "It shows we can beat the system on its own ground. That jury's decision represents the wishes of the people of North Carolina."
FATHER CHARLES Sullivan, representing the Family Committee, said, "There is a need for theological updating. We must ask, 'How much faith knowledge do the people actually have?' Then, we can implement a practical program within the parish structure."

MRS. Joyce Masso, president of the Miami Archdiocesan Council of Catholic Women, explained that the Family Committee has incorporated into the Family Enrollment Board. She said that "the Parish Renewal Plan must be Christ-centered" and re-emphasized "the uniqueness of each parish involved." Speaking for the Love and Christian Witness Committee, Mr. Jorge Rivero, of St. Vincent de Paul Seminary, presented a lengthy report which emphasized hospitality, penance, alms, witness, and social justice programs as part of the Evangelization Program. He mentioned the need for more Home Missions, Parish Ministry, and volunteer drivers, visitation to shut-ins and formation of professional guilds. "REPORTS ALSO were given by the Vocations Committee, the Worship and Prayer Committee and the Parish Renewal Committee. Recommendations from the Parish Renewal Committee, chaired by Fr. Martin McMahon, OMI, included the need for professional, paid personnel or highly trained lay ministers in the parishes due to the greatly increased workload of the priests."

"Workshops also must be provided to the local church; laymen administering programs do not have these skills. These workshops must be provided and experts must continually be brought in," Fr. McMahon continued.

"Finally," he concluded, "an instrument for evaluations must be drawn up to evaluate this work."

Mr. Jorge Rivero, seminarian, presents his committee's report.

A special gift of a whimsical, original song was presented to Archbishop McCarthy and the Evangelization Council at this meeting by a member who wishes to remain anonymous:

Evangelization...what can this be mean? How did I ever get so off the beam! I thought I knew Church history, theology, creation, But what is this new thing...Evangelization!!!

Evangelization...what can this be? What does it mean? to you and for me? I thought I understoed St. Peter's organization, But what is this new thing...Evangelization???

I went to the top, to our bishops three, To Mr. Pardon me, please, Your Excellencies, But I'm full of doubt, confusion and a lot of consternation,... What is this new thing...Evangelization???

Archbishop McCarthy, with his eyes of blue, Said, 'It's very simple: there's nothing new, You simply 'Light up Your Life' and let it shine to all nations.' That's what it means...Evangelization!!!

I asked Bishop Roman, 'El señor,' What does it mean, Su serior? For with a gleam in his eye, he said, 'No need for translation...' Alalave!!! That's Evangelization!!!

I asked Bishop Neivins, and guess what he said! Smiling a smile, and noddling his head, There's nothing new about the word evangelization It's always been...your proper Vocation!!!

The purpose of Evangelization, the purpose of a parish community, is to reveal in the Person of Jesus the whole of God's design for our redemption, to put the people in communion, in communication with Christ, for only He can lead us to the love of the Father in the Spirit and make us share in the life of the Trinity, he added. (This meeting occurred prior to the Archbishop's hospitalization).
Pope woos, wins skeptical Germans

continued from p. 3

Pope John Paul last visited West Germany in September 1978, shortly before his election to the papacy. At the time he headed a delegation of Polish bishops. Representatives of the German bishops recently repaid the visit.

But the pope's talk Nov. 18 to leading West German Catholic theologians in Airlching may have implications for at least one theologian who was not present.

In indirect criticism of Swiss-born Father Hans Kung, the pope said in teaching authority of the church only intervenes in theological matters when "the truth of the word of God is threatened by deformations and false interpretations."

Father Kung, whose authorization to teach as a Catholic theologian was withdrawn last December by the Vatican's Congregation for the Doctrine of the Faith, continues to hold a post at the University of Tubingen in West Germany under an agreement worked out between the German bishops and directors of the state-run school. Under the arrangement Father Kung teaches courses in ecumenism instead of Catholic theology.

But German Catholic sources said the papal speech indicated that Pope John Paul was not satisfied with the arrangement.

The last day of the visit brought a surprise, when a young woman challenged the church's stands on and the nurses and orderlies, like the physicians, have made me king for a day. Thank God, thank them, thank you. Praise the Lord!

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

Christmas party for Seniors at Archdiocesan Hall

The tenth annual Christmas party for senior citizens in the Archdiocesan Hall, N.W. 75th St. and NW First Court, will begin at 10:30 a.m., Friday, Dec. 12.

Mass in St. Mary Cathedral will precede the box lunch for hundreds of senior citizens who participate annually at the party sponsored by Mrs. Peter Buffone.

Entertainment will be provided during the luncheon.

Further information may be obtained by calling Mrs. Buffone at 754-6346 or Mrs. Arturo Salow at 893-3020.

Thanks, for outpouring of love!

continued from p. 1

Dr. Ildefonso Mas was available and arrived at the hospital when I did. His first reaction was that initial tests simply seemed to indicate signs of fatigue, but he did feel it well to be sure by arranging an angiogram with Dr. Castillo and Dr. Jude.

Dr. Lust ex fielded the catheter up the artery of my right arm and, next thing I knew, I heard the doctors telling me the surgery was marvelous and I was conscious, of blood. At the moment I was still so upset I did not even move an eyelash, but I began getting prepped in the morning and was told the show would begin at about 1:00 P.M. Even before I left my room, there were injections. When I arrived in surgery I remember slipping on the table and hearing someone given permission to be an observer of the proceedings. Next thing I knew, I heard the doctors calling my name to awaken me and I could see the black spots that mean nourishment. Speaking and even able to take nourishment.

One of the things that helped in my recovery was finding out the generosity of the people in response to the Haiti "Devotedly Yours" letter in The Voice. Thanks to God and to the men and women of medicine. As I write, the surgery is now five days past. I have not experienced any real pain and the nurses and orderlies, like the physicians, have made me king for a day. Thank God, thank them, thank you. Praise the Lord!

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

MIAMI 944-7077
DELIVERY Free CATALOG
SALES SERVICE RENTALS
SHOPS TAPES BAGS BOXES
WIPES TAGS LABELS
CARTONS POLYETHYLENE

1201 N.E. 45 St. Miami, FL 33134
4141 N. Federal Hwy. U.S. 1 Hollywood 222-7321

MIAMI'S OLDEST SEAFOOD RESTAURANT 30th YEAR
NEW ENGLAND SEAFOOD CLAMS AND OYSTERS MAINE LOBSTERS

TV Relax & Shop 1929 MERCEDES GAZELLE REPLICA
SALES SERVICE RENTALS
CLASSIC EAR!

WIN A 1929 MERCEDES GAZELLE REPLICA CLASSIC CAR!
• A CRUISE FOR TWO TO NASSAU
• A BLACK & WHITE PORTABLE T.V.

at VISITATION PARISH'S WINTER CARNIVAL
DEC. 4-5-6-7
100 N.E. 191 STREET, MIAMI

BOOTHs! PRIZES! RIDES! FOOD! RAFFLES!

Come on over & have fun!

Save 25¢ ON FOOD WITH THIS AD

VICTORIA'S SECRET
CM 1401 N. Federal Hwy 1401 N. Federal Hwy E 893-3020

CHRISTMAS EXPRESS
CROSCOURT SPECIALTIES
• POLYETHYLENE
• NEW ENGLAND SEAFOOD
• MAINE LOBSTERS

©1980 THE VOICE
Matter of Opinion

Death penalty -- a new question

In any healthy democracy the pendulum of political, legal or moral philosophies swings back and forth.

We now appear to be on a conservative swing in this country.

One of the manifestations of this is a fed-up attitude towards crime and a reversion to the no-nonsense approach to dealing with criminals.

Well, we are certainly in favor of no nonsense in the criminal justice system. The problem is in separating sense from non-sense.

Capital punishment is an example.

You read about some terrible crime and say "Put him in the chair and pull the switch!"

No doubt, some people deserve it, and the Catholic Church has said the death penalty can be justified in some cases, but the U.S. Bishops have been reluctant to support it as a general practice. The Bishops of Florida (the state with the most men on Death Row) have opposed it as being unequal in application between rich and poor and minority groups, as being irreversible in mistaken cases and as being brutalizing.

There is no evidence that executing prisoners has any deterrent effect at all. As is well known, for instance, in England less than a century ago, while pickpockets were being hung, other pickpockets would go through the gawking crowd practicing their trade while their colleagues were being strung up a few feet away for doing the same thing.

In fact, there is some evidence that murders actually increase because of executions - the brutalizing factor.

The October edition of the Journal of Crime and Delinquency reports a study in New York state, which executed 695 people over a 74-year period. The study found an average of two extra killings in the month after an execution in that one state alone. The authors do not speculate on the reasons for this, but note that publicized deaths seem to have that effect. It is estimated, they say, that 363 suicides were provoked by Marilyn Monroe's suicide. Ultimate acts appear to stimulate ultimate responses.

It is very possible, the study concludes, that capital punishment is one "which requires the sacrifice of innocent people."

Legalized killing just does not solve our problems. Killing Viet Cong did not solve any foreign problems, killing life in the womb does not solve domestic problems, and killing behind bars solves nothing.

Vengeance won't bring back victims.

We must look deeper for the answers.

By Fr. John Dietzen

Q. My wife and I both belong to a church and a diocese which do not have a Saturday night Mass.

When someone from our parish attends a Saturday night Mass in another diocese, and comes home Sunday, is he obligated to attend Sunday Mass in his own church to fulfill his own Sunday duty? (Penn.)

A. As I'm sure your pastor would agree, the laws of the church on this matter are very clear: if you are a visitor in another diocese, the laws of that diocese do not apply.

Therefore, it is up to the local priest to determine whether a Mass was invalidly celebrated at another diocese, where the priest simply "receives" the Eucharist.

Tell me again how unborn babies have no clout.

By Fr. John Dietzen

Q. My wife and I both belong to a church and a diocese which do not have a Saturday night Mass.

When someone from our parish attends a Saturday night Mass in another diocese, and comes home Sunday, is he obligated to attend Sunday Mass in his own church to fulfill his own Sunday duty? (Penn.)

A. Technically, you are right. The bride and groom, by their exchange of marriage vows, administer the sacrament of matrimony to each other; the priest is there as the official witness and representative of the church.

Therefore, in the Latin Rite, ordained priests can administer only six of the seven sacraments? (Ill.)

Q. What about Sunday obligation?

A. Technically, you are right. The bride and groom, by their exchange of marriage vows, administer the sacrament of matrimony to each other; the priest is there as the official witness and representative of the church.

Therefore, in the Latin Rite, ordained priests can administer only six of the seven sacraments. Thus the expression to be married "before" a priest is theologically preferable to "by" a priest.

Don't get your hopes up though. I'd say your chances of reversing several centuries of English tradition on the subject are somewhat less than promising.
**Advent-time of joy and penance**

By Msgr. James J. Walsh

Time was - and not long ago - when the four weeks preceding Christmas posed more problems than trying to figure out a gift list.

Getting the right color tie for Uncle Pete was one thing, but accepting Advent as a "Little Lent" was something else. Not that people were unwilling. They faithfully kept the days of faith and abstinence, made a special effort to get to Mass on some week days, even tried to have a penitential attitude in preparation for Christmas.

But the radio blared out the joyful carols all day long and Christmas Specials on TV were something you didn't want to miss. You began dreaming a white Christmas even in Miami. There was the uneasy feeling that one was not expected to feel joyous or exuberant during Advent, because it had so long been a season of prayer and penance.

**THIS FEELING** deepened as the communications media invaded our homes. Then came new work schedules and quick plane trips and more holiday time for college students, and the excellent position of preparing to go home seemed out of place with the austerity Advent seemed to demand.

Christmas cards became a necessity for people who didn't return letters and could soothe their consciences with a brief note that all is well. Shopping by parents took up endless hours. Finding a place for children's gifts demanded ingenuity and a scientific approach.

So the Church faced up to the fact that we are living in a different world. This kind of a civilization never existed before. Reading the sign of the times the Church wisely took Advent and our lives in hand and matched the ancient meaning of the former with the radically changing condition of the latter.

What happened? Advent by no means relegated to the ecclesiastical attic, nor were we expected to turn back our life style to that of the 19th century. Instead, the church frankly admitted that changing customs in preparation for Christmas have cut into the penitential spirit and have created a mood of joy and expectation.

**SO WITHOUT** trying to push us back into the last century, the Church urges us to "keep alive the spirit of Advent" by relying more on the liturgical renewal to prepare us well for the birthday of Jesus.

Church has emphasized, and still does, with the same intensity of the Baptist, that there never can be a change in life style where penance and prayer go out of style.

**MANY CATHOLICS**, sensing the need to make a much more mature approach to religion in our times, have manifested the spirit of Advent, using prayer and penance in preparation for the Nativity.

The readings in the Masses of Advent are rich in meaning and deepen the wondrous aspects of the mystery of love. They force one to reflect on them during the day or converse with others, whose thoughts of Christmas go far beyond the clang of the cash registers.

And penance? The "new" approach I favor very much because it makes so much sense and does so much good. Think of this. During Advent let God run your life. I mean if the flu comes, rather than complain about the inconvenience accept it as the Lord's will. That's genuine penance.

Run through your day. Note the many opportunities to gossip, to be guilty of detraction or calumny, to refuse to forgive, to seek to get even, to lie in order to build up your own good image.

Then think of the effort needed to squash these temptations. That effort is real penance. Your'd better believe it.

**A SIMPLE THING** like taking half hour to phone some people confined to the house is a joyful thing for the handicapped one and a penential act for ourselves. So is driving an elderly person to the doctor or store or sitting with the lonely. Multiply these little good deeds and you have a mountainous heap of penance - all of which is part of the genuine spirit of Advent.

This is really not new, of course. Christ insisted on this. "Whatever you do to these the least of my brethren, you do to me."

So, Advent is still a time of prayer and penance, but also a time of joy. Be happy in living this full Christian life in preparation for the Lord's Birth.

---

**Does Bible support capitalism?**

By Msgr. George Higgins

The political philosophy of Moral Majority, the new evangelical-political movement, is a mixture of primitive biblical fundamentalism and extreme right-wing theory and ideology.

In his recent book, "Listen, America," the Rev. Jerry Falwell, chief spokesman for Moral Majority, argues that there is only one "Christian" position on the most complicated socio-economic and political problems facing the United States, and that is the one that presents capitalism as the only system approved by God. He writes, "heaven is the only system God favors. It is the only system based on faith in the free market, the only system God endorses."

Mr. Falwell's simplistic defense of American-style free enterprise is glaring in point. "The free-enterprise system," he says, "is clearly outlined in the Book of Proverbs in the Bible. Jesus Christ made it clear that the work ethic was a part of his plan for man. Ownership of property is biblical. Competition in business is biblical. Ambitious and successful business management is clearly outlined as a part of God's plan for his people."

If the last sentence means anything, it presumably means that God must be very displeased with the lackluster performance of the Chrysler Corporation for example, and the less than dazzling performance of other major U.S. industries.

How Mr. Falwell can then claim, as he has on recent talk shows, to be firmly committed to political pluralism and yet espouse this simplistic social philosophy, remains a mystery to me. Mr. Falwell and the Moral Majority are not alone in claiming that their political philosophy is the only one sanctioned by God. A number of prominent neo-conservatives are beginning to sound like Mr. Falwell on the issue of American-style free enterprise.

"WEALTH AND Poverty," the new book by George Gilder, is a good example. It is a spirited and highly sophisticated defense of American capitalism against those who argue that a just distribution of the nation's wealth brings benefits to the poor. Gilder argues that efforts at redistribution only serve to keep the poor in poverty, victims of the devestating of welfare dependency. He also contends that the essence of capitalism is not greed, but giving. The true capitalist, he says, is someone who invests money and energy today for a return he may or may not receive.

I will leave it to others to debate these issues. For the moment , my difficulty with Gilder's basic argument is that, like Mr. Falwell, he seems to be fighting in religious terms that there is a "redemptive morality" to genuine capitalism and that this is the only economic system approved by God.

Since Falwell believes capitalism is the only system that makes this possible, it is thus the only system God favors. This renders defense of capitalism highly sophisticated compared to Mr. Falwell's. But it's no more convincing on religious grounds.

I am not saying his book has no merit or that his defense of capitalism ought to be dismissed out of hand. But I think his simplistic use of religious categories to support a defense of capitalism leaves no room for rational political dialogue or debate - a principle to which he and his fellow neo-conservatives say they are committed.
A children's story

Paul preaches at Antioch

By Janan Manternach

Paul, Barnabas and John Mark decided it was time to move. All seemed well among the Christians at Antioch. Even the Roman governor Sergius Paulus, had become a follower of Christ. So the three left Paphos.

They sailed to Perga in Pamphylia, the region of the southern coast of what is now Turkey. At Perga John Mark suddenly decided to return to Jerusalem. Paul was very upset with Mark, so the three left Paphos.

Paul and Barnabas continued on their mission. They went up to the important Roman colony called Pisidian Antioch. Its ruins can still be seen near the Turkish village of Yalvaz.

There were many Jews living in Pisidian Antioch. Paul and Barnabas wanted to tell them about Jesus. So on the Sabbath the two went to the local synagogue. Everyone listened intently. They loved what Paul was telling them. He was recalling the great history of their people.

Paul stood up before the crowded synagogue. Everyone became silent as he began to speak.

"Fellow Israelites, listen carefully to what I say. The God of our people chose our fathers, Abraham, Isaac and Jacob. In Egypt God made our people great through Joseph. Then under the leadership of Moses God freed our people from Pharaoh's slave camps. For 40 years God cared for them in the desert.

The people listened intently. They loved what Paul was telling them. He was telling the great history of their people. He was one of them. And he spoke very well.

Paul went on, "God gave our fathers the land of Canaan as their own land. He set up judges like Samuel to rule them until the prophet Samuel's time. Then God gave them Saul, of the tribe of Benjamin, to be their king. After Saul God raised up David as king."

The congregation in the synagogue was delighted. They especially were proud of David, their greatest king. Paul paused a moment and then went on. His words came as a surprise to his listeners.

"Just as God promised our fathers, he raised up a savior for Israel from David's descendants. That savior is Jesus. John the Baptist prepared the way for Jesus. My brothers, children of the family of Abraham, it was to us that this message of salvation was sent."

THE DECISIONS one makes can affect other people. The fact cannot be avoided; it makes decisions more difficult.

Because decisions affect others, some people decide not to make decisions at all. They work together to solve a mutual problem: families sit down to decide on reasonable household schedules that work well; parents and teachers work together for the benefit of the children in whom they have a mutual interest; co-workers try to find ways to use best talents of each person in an office.

It seems that decisions are tremendously important, but perhaps just the stuff of everyday life. A decision is an effort to get inside one's own life and to push at it a bit - to move life in one direction or another; to act in a constructive way on behalf of one's own life and on behalf of others.

Decisions, then, are not on the periphery of life. They are central. They reflect the spirit of people, the hopes of a group.

3. God, it is said, offers assistance to people. God doesn't make decisions for people. But perhaps God does even more. It seems that God guides life, changes it.

In the context of the parish celebration of Mass, one's attitudes toward the world, other people, oneself or one's future are called into question, restored and recreated. These attitudes are among the basic ingredients of decision making.

Decisions are shaped by one's attitudes.

God relates in a personal way to people - to the questions they have, the problems they must solve, the choices that have to be made - the decision making that can give life new shape, new meaning.

God doesn't make decisions for people. But he acts decisively with and for people who must make decisions everyday.

"For many days afterward Jesus appeared to his disciples. They are now his witnesses. We ourselves share with you this good news. What God promised our Fathers, He has done for us, their children. He has raised up Jesus to bring us forgiveness from sin. Jesus is our only Savior."

When the service ended, people met in groups to discuss the message. Some people made decisions about religious education for one's children; how to assure a good family income; how to manage the problems they must solve, the choices that have to be made - the decision making that can give life new shape, new meaning. The people gathered to share their decisions.
Instruments of God’s grace

By Father John J. Castelot

How should members of a Christian community regard their pastors, those commissioned as official ministers of the word? Inevitably this depends on the parishioners’ views of ministry.

In First Corinthians chapter 3, St. Paul explained his understanding of those in the apostolate who he describes as co-workers with God, instruments of God’s grace, sowers and tenders of the seed. Chapter 4 of this epistle is the logical sequel to Chapter 3.

Therefore, the Corinthian people should regard Paul and Apollos and all the rest “as servants of Christ and administrators of the mysteries of God.” (1 Cor. 4:1)

Paul’s choice of words here is very clever. They express both his subordinate position and at the same time his responsible authority. The word “servants” was used to describe the rowers of the lowest bank of oars in the old galleys ships—not as subordinates as one could get.

At the same time, this word had acquired another meaning in the political area: official witness. Paul thus communicates two important ideas with this word: he is not “his own man,” acting and preaching on his own initiative and authority; he is utterly dependent on Christ and his Father.

On the other hand, Paul is not a doofus. Because of his dependence he enjoys a special relationship with Jesus and his Father—that of an officially commissioned witness, invested with authority far surpassing any he could claim for himself.

As an administrator for God, Paul is, more specifically, a steward who holds a position of high honor and responsibility in the society of the day.

Royal stewards were second only to the king himself—ordinarily the steward of an estate ran all of its affairs, with full authority and corresponding responsibility. That is why “the first requirement of an administrator is that he prove trustworthy.” (1 Cor. 4:2) He must be faithful to his charge and is directly answerable to the lord of the estate—and to him alone.

This leads Paul to his immediate point. It makes little difference to him what judgment any merely human agency may pass on him. Nor does he pass judgment on himself, one way or the other.

Paul says he has no pangs of conscience as a result of his conduct or affairs but, quite consistently, he does not accept that as a guarantee that he is without fault. In the final analysis, there is only one competent to judge him—the Lord himself.

Therefore, the Corinthians are clearly in the wrong, almost arrogantly and preposterously, putting themselves up as judges of the respective merits of their ministers. They are wrong in splitting the parish community on the basis of their personal evaluations.

The day appointed for judgment is the day of the Lord’s return, which Paul and his contemporaries looked for in the not too distant future. Any judgment anticipating that definite one is, by its very nature, bound to be premature, immature, quite literally prejudicial.

So, Paul says, “Stop passing judgment before the time of his return. He will bring to light what is hidden in darkness and manifest the intentions of hearts.” (1 Cor. 4:3)

Paul wants it clearly understood that this is to be a general norm for Christian behavior. The world may operate according to different standards, but their vocation is not to mimic the world but to transform it. Christians are to live by higher standards and a radically different value system.

For Paul, the Corinthians’ attitudes to him and Apollos illustrates in an alarming way what the application of unchristian standards can do to a Christian community.

The Corinthians must learn from this experience. And act accordingly.
Adoption: Mother ‘confused, hurt’

Dear Dr. and Mrs. Kenny: I am the mother of an adopted child. When I read your recent columns (counseling, a biological mother who gave up her child for adoption and now wants to know about the child I became very confused and hurt.

I raised a child I love, one of the most important things in my life. How would this biological parent know the love shared in the sickness and hurts, being there when the child needed you? Raising a child takes love and discipline and I have given both. Take my right arm, but let me keep my child.

This child has never mentioned wanting to see his biological parents, but when comments like yours plant ideas in children's minds, I am sure the children will become confused too. I hope some parents of adopted children will take a stand. Leave well alone. (Delaware)

A. Thank you for expressing so well how some adoptive parents feel. We are too adoptive parents. Four of our 12 children came to us through adoption.

Then, three years ago, our unmarried daughter became pregnant and we offered to give her child for adoption. We experienced some of the love and anguish a biological mother feels entrusting her baby to another brother.

Every child has two sets of parents: biological parents and adoptive parents. In most cases, the two sets are identical. In the case of adoption, they are different. Like it or not, adoption involves a triangle: biological parents, adoptive parents and the child. All have needs.

In our society abhorrence is common and socially acceptable. The young woman who has a child and gives it up for adoption must be courageous. Such courage is becoming increasingly rare. She often has little support from others and her needs have often been ignored. Our previous column was directed to such a mother, showing how she might meet the need she feels.

The forever parents are the real ones, the ones who have the responsibilities and make the decisions about what is good or bad for the child. Consequently, we have always said that any communication from the biological mother should be through the forever parents, based on their judgments about what would be good for the child and the family.

As the forever mother, the adopted child is yours. I hope you can see the biological mother of your child, not as a threat, not as someone about to take your child away, but as someone who has done you a service without measure of price. She gave you her child. Recognize the great gift. Bless her and pray for her.

If your child inquires some time about his biological heritage, he is not rejecting you but asking about an important part of his life. Curiosity about his heritage is normal. If he questions you, he shows how much he trusts you enough to go to you for answers. We have not put these ideas in his head, and silence on the subject will not make his curiosity go away.

Sometimes the adopted child will tell parents he wishes they had never adopted him. Such talk may be normal expression of adolescent frustration and rebellion.

Both adopted and biological adolescents express strong disaffections at times. Try to understand that curiosity and frustration with parents are normal parts of growing up.

I fully agree that you have given the nourishment, support, love, discipline and tears it takes to be a parent. You are the forever parent. Be confident.

These challenges from your child or the outside world are not denials that you are the parent. They are merely problems to be worked out in the best and most loving way. Happy mothering!

(Reader questions on family living and child care to be answered in print are invited. Address question to: The Kennys; Box 67; Rensselaer, IN 47978.)

By Dolores Curran

Thanksgiving has gone again, thanksgiving easy. It strikes me that sometimes it's easier to be thankful than not. How can anyone not be thankful for health, love, family, faith, food, and work? The real test, it seems to me, lies in recognizing those gifts that come under other guises, layers that we must peel away as we mature, revealing blessings we once considered otherwise.

We DON'T always recognize these as gifts when we first meet them. They're usually a pain the psyche, something to endure. It's only in later years that we come to appreciate their role in our lives. Here are a few such gifts in my past, gifts I could have lived without, gifts I didn't use to value but which I thank God for this Thanksgiving Day.

I didn't use to be thankful for chores, rules, and discipline in my childhood. Not only were they necessary but oppressive as well — the whines of insensitive and inhumane parents. Today, I am grateful for parents who loved me enough to say no. I cared enough about my future to try and make me a fine person to be around, and whose discipline instilled in me an eventual sense of self-discipline.

I didn't use to be thankful for things like vacations, dental appointments, and cod liver oil. Today, I'm grateful that society and parents cared enough about my health to furnish these, in spite of childhood mutters.

I DIDN'T USE to be thankful for spelling lists and multiplication tables. But today, when I spend my days dividing syllables and multiplying recipes, I thank God and teachers for my education, a few days or even a few hours of aloneness in a grassy setting or the utility room.

I didn't use to be thankful for sunsets which meant the end of a day's play, for harvest which meant work, or for boots which meant dry feet. I wasn't thankful for being good because I had never felt bad. I wasn't grateful for group mates, appreciative of poetry, or blissful at bedtime.

I didn't use to be thankful for any of the above but God is patient and, as the poster says, He isn't finished with me yet. Someday I might even thank Him for TV football, but I wouldn't bet on it.

By Dr. James and Mary Kenny

Family Night

OPENING PRAYER: Dear Jesus, we love you. We thank you, God our Father, for sending your Son, Jesus, to be our Brother. We are grateful for this opportunity to gather together as a family to begin preparing ourselves for the celebration of Christmas, Jesus' birth.

SOMETHING TO THINK ABOUT: Let us pause a moment to search our hearts and to reconcile ourselves to one another within our family, within our neighborhood, or within our Church. Let us strive to be at peace with each other as we prepare ourselves for the celebration of the birth of the Prince of Peace.

ACTIVITY IDEAS

• young Families - Peace time: Sit around a lighted candle and invite each family member to share forgiveness of any family member he or she may have hurt. Hug each other when peace is made.

• Middle years and Adult Families - Peace sharing - materials: Bible, candle, matches, large glass salad bowl, small pieces of paper, pencils. Light the candle and gather around it with the house lights off. Read aloud Matthew 5:23,24, then have each family member write on a piece of paper one thing he or she is especially sorry. Fold the paper and burn it, placing the ashes in the salad dish. Each family member takes a turn. The papers may or may not be read aloud to the family. It's up to each individual. When burning the little paper, something like: “Forgive me for I have sinned” may be said. When all have taken a turn have the household head take the ashes and make the sign of the cross on each one's forehead.

• All Families - Work on homemade gifts for Christmas presents.

SNACK TIME - Share a box of candy.

ENTERTAINMENT: Have peanut rolling races. Roll a peanut toward the finish line using only your nose. Stage a family song fest.

SHARING: Each tell of a moment he or she felt close to another family member during the past week and describe how it felt. To me being in peace means...

CLOSING PRAYER: Form a peace circle, holding hands while each in turn prays aloud spontaneously.
Thanksgiving TV special

"The Church and The World Today", produced by the Archdiocese of Miami in cooperation with Miami's television Channel 7, will pre-empt itself next Sunday in order to present a Thanksgiving special called "Amstein's Miracle" at 9 a.m., Nov. 30.

The special is produced by Paulist Communications as part of its well-known "insight" series. "Amstein's Miracle" stars Howard Da Silva (left) as a great but aging violinist who refuses to play a concerto for charity. He worries about becoming arthritic like his aged violin teacher. When, by chance, he meets his old teacher, he is surprised to learn that he himself has been an example of selfless generosity. Amstein performs the benefit concerto and begins to change his outlook on life.

**MOTHER'S DAY MONTAGE**

"A TRUELY CHRIST-LIKE CHRISTMAS GIFT"

The Holy Father’s Mission Aid to the Oriental Church

Our missionary priests in the Holy Land will be pleased to offer promptly the Masses you request at Christmas. Simply send us, with your offering, the names of your friends and loved ones, living and deceased. Complete your Christmas gift list now. It's simple. Select a gift below, send us the person's name and address with your donation—and we do all the rest. We'll send that person or persons a Gift Card saying what you have done.

Do all the rest. We'll send that person or persons a Gift Card saying what you have done... At the same time your meaningful gift will give millions of people the Hope of the Christ Child.

Use our attractive Christmas Gift Cards... Complete your Christmas gift list now. It's simple. Select a gift below, send us the person's name and address with your donation—and we do all the rest. We'll send that person or persons a Gift Card saying what you have done... At the same time your meaningful gift will give millions of people the Hope of the Christ Child.

| MASS IN DISNEY WORLD |

**HOLY FAMILY CATHOLIC CHURCH**

5125 S. Apopka-Vineland Rd (Exit 4 at 528-A; Go west to stop sign, north to church) Sat. 5:00 p.m. Sun. 8:30 a.m. & 10:30 a.m.

**HOTEL MASSES**

Royal Plaza Hotel, Lake Buena Vista (I-4 at 528) Sat. 9, 11 a.m. & Sun. 8 a.m.

Sheraton Towers Hotel (I-4 at 4590) Mon. 9:15 a.m. & 11:30 a.m.

**CHRISTMAS SHOPPERS' GUIDE**

Our missionary priests in the Holy Land will be pleased to offer promptly the Masses you request at Christmas. Simply send us, with your offering, the names of your friends and loved ones, living and deceased.

**DOCTOR EN OPTOMETRIA**

LA UNIVERSIDAD INTERAMERICANA DE PUERTO RICO HA ESTABLECIDO LA PRIMERA ESCUELA DE OPTOMETRIA EN PUERTO RICO, DEBIDAMENTE ACRÉDITADA POR TODAS LAS AUTORIDADES PERTINENTES. LOS CURSOS DURAN COMIENZO EL PROXIMO 7 DE ENERO. EL CURRÍCULO, DE 4 AÑOS, ESTA DISEÑADO PARA CONFERIR EL GRADO DE:

- **DOCTOR EN OPTOMETRIA**

EN QUIENES LO COMPLETEN SATISFACTOIRAMENTE. LA MATRICULA ESTA LIMITADA A 32 ESTUDIANTES, HABIENDOSE RESERVADO UN NUMERO LIMITADO DE PLAZAS PARA ESTUDIANTES EXTRANJEROS. ALGUNOS DE LOS CURSOS SE OFRECERAN EN INGLÉS, POR CUANTO TODO CANDIDATO DEBERA TENER ALGUN DOMINIO DE DICHA LENGUA.

**PARA MAS INFORMACION, LOS INTERESADOS DEBERAN DIRIGIRSE A:**

Dr. Juan D. Curet, Vice Presidente Universidad Interamericana de P.R. Apartado General 3255 San Juan, Puerto Rico 00936
Farm workers protest at Miami food store

By Ana M. Rodriguez

With a prayer service in front of the lettuce bin of a Publix food store, United Farm Workers brought their year-long boycott of Red Coach lettuce to Miami last Friday.

While the gathering attracted little media coverage and did not seem to impress most of the mid-morning shoppers at the store, 2270 SW 27 Ave, organizers said they were pleased with the turnout of 15-20 union and religious leaders.

THE EFFORT was part of a continuing campaign against Bruce Church, Inc., the company that sells Red Coach, and Publix Supermarkets, "one of the few chains nationwide who continue to carry Red Coach lettuce," said Stephen Roberson, director of the Florida UFW.

Roberson began a ten-day fast to call attention to the campaign with a march in Tampa Nov. 16, where he was joined by more than 500 farmworkers, union representatives and religious leaders. The three-mile march culminated with a similar prayer service at a local Publix Market.

Before entering the Miami store, Sr. Pat Drydyk, staff worker for the National Farm Worker Ministry, said that the store had replaced all its Red Coach lettuce with union lettuce for the demonstration. "It's interesting how quickly they can change when they want to," she added.

WORKERS for Bruce Church, in Salinas, Calif., have been on strike for 21 months, trying to get a collective bargaining agreement and better working conditions from the company. According to Roberson, Bruce Church has broken the strike by importing workers from Mexico, and a public boycott is the strikers' "court of last resort."

Publix, he said, is the largest buyer of Red Coach lettuce in Florida, and "the most stalwart in insisting on this particular brand of lettuce."

Other chains, he said, have been "very cooperative" selling less Red Coach or removing it from their shelves altogether. "It's senseless for Publix to absorb this much criticism, when numerous other brands of lettuce cost the same, are the same quality, the same size and from the same seed," Roberson added.

He said Publix management "refuse to even conduct any intelligent dialogue on the situation." Although some Publix customers have joined the effort and asked the company to stop selling Red Coach lettuce, "they (Publix) have some special relationship with the Bruce Church company and they want to preserve that relationship," Roberson said.

JOE BLANTON, president of Publix, when asked to comment on the demonstration, refused, saying, "They've done what they've got to do. We do what we have to do."

Vivian German, who said she regularly shops at Publix but attended the demonstration, said, "I'm considering boycotting Publix as a moral obligation."

Another lady who happened to be shopping at the store said, "I believe in the union but I don't know why it (the demonstration) should be religious."

Charismatic Retreat for Priests

The Annual Charismatic Renewal Retreat to be held at the Cenacle, Lantana, Fla., Dec. 1 to 5, will be conducted by Fr. John K. McFadden, of the Archdiocese of Philadelphia.

Fr. McFadden is one of the outstanding leaders in the Charismatic renewal in Philadelphia and he was formerly chaplain at the Naval Air Station in Key West, Fla.

He will be joined during the retreat by Barbara Shlemon who is internationally involved in the ministry of healing. She is the author of two books, "Healing Prayer" and "To Heal as Jesus Healed."

There are 35 priests registered for the retreat.
Annulments: the mental factors

By John Maher
N.C. N.S. News Service
(Last of 3-part Series)

In addition to vastly increased resources, the understanding of marriage expressed by the Second Vatican Council and insights into human nature provided by psychology and psychiatry have affected tribunal work.

For centuries church courts have granted decrees of nullity on such grounds as impotence, force, fear, error with regard to the identity of the other person, or the deliberate intent to exclude from the union children, fidelity or permanence. The church's position was that such factors and others prevented the man and woman from consenting to a valid contract for sexual intercourse, "for acts which are to themselves suitable for the generation of children," as the Code of Canon law put it. The code, issued in 1917, is now being revised.

"THE NEW CODE is defining marriage as a community of life and love," said Father Donald E. Heintschel, executive coordinator of the Canon Law Society of America (CLSA) and a judge in the Toledo, Ohio, diocesan court. That definition, he said, is derived from decisions of the Sacred Roman Rota, the church's appeals court for marriage cases originating in dioceses around the world, and from Vatican II's "Pastoral Constitution on the Church in the Modern World."

"We're concerned with what constitutes consent to marriage," Father Heintschel said. "The old concern was about an agreement to procreative acts, not to form a communion, a consortium of life and love. We're dealing with the potential of individuals to form that consortium." Consent to procreative acts is necessary, he added, but now marital consent is seen as consent to more than that alone.

This development in the understanding of marriage has been coupled with "a slightly different interpretation of mental illness" as a factor preventing marital consent, said Father John V. Dolciamore, chief judge of the Chicago archdiocesan tribunal.

IN THE EARLY 1940's Pope Pius XII instructed the Roman Rota to pay more attention to psychological factors in marriage cases. Father Dolciamore said. Subsequent Rota decisions granted annulments when one of the parties was judged to lack the psychic capacity to undertake and carry out the obligations of marriage. Previously, it was necessary to prove a "true psychosis," a complete break with reality, the Chicago priest said.

Now the "clearest cases" in which psychological factors are considered, he said, include:

- "Severe and authenticated alcoholism" proven to have predated the marriage and continued;
- Psychosexual problems, such as homosexuality;
- Sociopathic personalities who could not relate on any meaningful level "to the other person so that there is "no depth, no exchange, except on a very superficial level" in the union.

In an address to the CLSA in 1973 Father Dolciamore said, "in most tribunals, cases of mental deficiency have been broadened to include persons diagnosed all the way from sociopaths down to inadequate or immature personalities."

ANOTHER FACTOR having a major impact on the number of marriage cases handled by U.S. tribunals is the set of 23 procedural norms approved by Pope Paul VI in 1970 for use in the United States on an experimental basis. In 1974, at the request of the U.S. bishops, Pope Paul permitted continued use of the norms until the new Code of Canon Law is published.
ANIMAL BLESSING — There were birds, goldfish, ferrets, snakes, hamsters, and many members of the domestic animal world at the Blessing of the Animals given by Fr. E. Michael Kelly, pastor of St. James in Miami last Saturday morning. More than sixty children and adults paraded their pets at the animal event. The Rev. Mr. John McGraw assisted Fr. Kelly. Awards were also given. (Photo by George Remon)

It's a Date

Women's Clubs
The Women's Club of Ascension Church, Boca Raton, will hold a First Monday Bridge on December 1st, in the Parish Hall. Dessert and coffee will be served and prizes awarded for high and low scores. Admission is $2.00. Please call 279-9047 for reservations.

St. Sebastian Council of Catholic Women of Ft. Lauderdale will hold their monthly meeting, December 9. Following Mass a Corporate Communion at 8:00 a.m., on First Friday, meeting will be held in the Parish House. Danish and coffee will be served. Guest speaker will be Fr. Daniel Kubala, Director of the Archdiocesan Lay Carmelites.

Day of Reflection
A Day of Reflection will be held at St. Agatha Church, 1111 SW 507 Ave., Miami, on December 9 and December 10. The Day will be English from 10 a.m. to 1 p.m. on December 2 and December 4 will be in Spanish from 10 a.m. to 1 p.m. The Day is for parishioners over 55 years of age. A Luncheon will follow each Reflection.

Lay Carmelites
Lay Carmelites of Miami will meet at Villa Maria Guest House, 1050 NE 127th St., Miami, FL on Saturday, Dec. 6, at 2 p.m.

St. Gregory's Women's Guild is celebrating its 20th year as an affiliate of Women's Club in M.A.C.C.W.

The celebration will begin with a Mass at 7:30 p.m., on December 9, followed by a Christmas Social held in the Parish Center. All members, husbands, guests are invited. Music and entertainment will be provided and Hor D'Oeuvres will be served.

IMMACULATE CONCEPTION NOVENA
All are invited to participate in a Novena to the Immaculate Conception, starting on December 4, and ending on December 8. A Mass will start the novena on Monday at 7:30 p.m. and the devotion will end with a Solemn High Mass on December 8 at 7:30 p.m. The Novena will be preached by Fr. Thomas Reddy, O.M.I. The Novena schedule is listed in the Church Bulletin, or you may call the rectory at 6044 SW 17th St., Miami, phone: 987-1100.

Widows and Widowers
The Archdiocesan Widow and Widowers Club will hold a Gala Christmas Dinner and party on December 5, at Nativity Hall, 700 Chaminade Drive at 7:30 p.m. Promptly.

BYOB. For information call 772-3079 or 733-4274.

The Greater Hollywood Catholic Widow-Widowers Club will hold a Gala Christmas Dinner and party on December 5, at Nativity Hall, 700 Chaminade Drive at 7:30 p.m. Promptly.

BYOB. For information call 772-3079 or 733-4274.

French Mass
St. Marthas parish, 31600 Biscayne Blvd., Miami, has added a French Mass to its schedule beginning on Saturday, December 6, and will continue at that time each Saturday. The Mass has been added to the schedule to serve our French-speaking friends.

Softball Anyone??
The Men's Club of Nativity Church, Hollywood is forming a softball team. Players would like to schedule games with other parish Men's Clubs in the archdiocese. If anyone is interested please contact Bill Crosta at 2131 N. 55th Ave., Hollywood, 32521, or call Bill at 981-7996; Coach says they "have bus – will travel."

Change in Masses
Effective November 30, the Vigil Masses at St. William in Naples will be held at 4:30 p.m. and 6:00 p.m. on Saturday. On Sunday the Masses will be 7:30, 9:30, 10:30 a.m. and 12:00 N.

Carnival Time - Pace High School
Carnival Time is approaching at Pace High School again. Their annual event is held each year to raise money for much-needed construction of school facilities. The dates are December 4, 5, and 7, from 6 p.m. to 11 p.m. Thursday and Friday, from 2 p.m. to 11 p.m. Saturday and Sunday.

AID THE POOR

by donating RESALABLE FURNITURE, clothing, merchandise to St. Vincent de Paul Stores

Page 16 / Miami, Florida / THE VOICE / Friday, November 28, 1980 /
Surprise support of natural birth control

By Antoinette Bosco

The Church's position on artificial birth control got a lot of media attention at the time of the recent Synod of the Bishops in Rome. Coincidentally, a colleague sent me a book whose title, in bold red letters, attracted me immediately: "No-Pill No-Risk Birth Control." The book promises, "everything you need to know about postponing pregnancy without using drugs, chemicals or barrier devices."

I opened the book assuming it was a Catholic publication. But it was published by a secular house, Rawson Wade.

Its author is professional writer, Nona Aguilar, who in 1979 received a Schenck Writers Meritorious Achievement Award.

MORE SURPRISING were the contents and conclusions. Ms. Aguilar is sold on natural family planning methods, claiming they are as effective as the pill. She makes other rather startling claims, based on her interviews with professionals and some 400 couples using natural methods.

Couples benefit in an "astonishing array" of beneficial ways when they follow a natural love style, she says. Shared responsibility makes couples closer. Abstinence is seen as a sign of the couple's willingness to make a serious commitment to each other.

She quotes husbands and wives who say: "My spouse loves me for me and not as a sex-bed partner." Couples continually report not only that "sex is better," but also that their interpersonal relationship has vastly improved. They cite improved communication, trust, a deepening of marital joy and intimacy, greater affection and greater satisfaction in the marriage.

AFTER THE interviews, Ms Aguilar reached a conclusion that contradicts the idea that freedom for women must be equated with their right to be "sexually free," without fear of pregnancy, free, to use contraceptives. The author states:

"All at once I knew, really knew, what was meant by many women's complaints that they had been turned into sex objects by men. With incredible clarity, I saw that natural family planning could restore both personhood and equality to women."

The author comes down against contraception by artificial means. She calls it a major cause of sexual boredom, impotence and frigidity, turning a beautiful shared act into a technological performance. One chapter is aptly titled: "Why We Hate Contraception."

Ms. Aguilar is not preaching or moralizing. The book is a complete, sensible self-teaching guide for couples who, fearing the pill and the intrauterine device (IUD), are turned off by contraceptive gadgets.

Using the step-by-step instructions and practice charts, a couple can accurately chart a woman's fertile time by monitoring her fertility signs. Once these are learned, a couple has a lifetime family planning method with six major advantages including high effectiveness, no unpleasant side effects, no continuing medical expense, no risk to life and health, no interruption of the sexual act and no permanent damage to fertility.

MS. AGUILAR has become a lobbyist for nature, believing artificial birth control methods are a hindrance to the most vital exchange a couple can make.

"Something curious happens to a couple in the process of cooperating with nature. In the end the two become more fully spouses, friends, partners - they can become most fully lovers."

An item on the back cover of the book struck me as ironic. Maxim Lewis of Family Circle magazine praises the book, saying: It is "a unique sexual preparedness guide that may prove to be the seed of a new sexual revolution - this time a change of direction that will restore dignity and meaning to the creative act."

It sounds almost like a quote from "Humanae Vitae" or from Pope John Paul II.
New parish in south Dade

1958 to accommodate future diocesan needs, St. John Neumann will be a full service parish. Ground-breaking is tentatively scheduled in January 1983 for a church and school with completion slated for August of the same year.

According to Father Michael D. Hickey, pastor of St. John Neumann, Archbishop McCarthy has been receiving appeals from people in South Dade for a school for some time. The nearest parochial school is St. Kevin's, located by the Pan American Hospital. At present there are some 250 children on a waiting list for the kindergarten class alone.

"OUR BISHOP believes very strongly in Catholic education," states Father Hickey. "There is a great need in the South Dade area for a school. We want to have our own completed as quickly as possible." Neither St. Catherine nor St. Louis have school facilities.

"We need to let the people in the area know of our existence as a new parish. We need their help in fulfilling our building drive, but we also want them to know that we are functioning as a parish unit. People in the area have been wonderful. Reverend David A. Meuller, pastor of the Cordulla Lutheran Church, has been most supportive in allowing the use of his Church for services Saturday at 5 p.m. and, recently, for the dedication of our new building.

Masses are also held at Killian High School on Sunday mornings at 9:30 and 11:00 a.m. There is a Spanish speaking priest available at the 11 a.m. mass and there will be a bi-lingual priest assigned to the parish by the end of November. There is an active CCD program, with classes held in parishioners' homes during the week, as well as following the 9:30 Mass: a women's guild; a youth group, future plans for a divorced and separated Catholics group; Bible Studies and more.

FATHER Hickey was appointed pastor of the new parish in June of this year by the Archbishop. The first mass in the parish was on August 23rd and Father Hickey moved into the rectory, when he had to leave from the building site, in November.

"I'm very interested in social issues," says Father Hickey. "I eventually want the Church to respond to its own immediate goals. The Church is more universal than that. There is a great potential for the Church to be involved in this parish to be a part of making something positive happen. Our first concern is for the children however, that is why our CCD program is into its second month and why we are trying to build this school as quickly as possible.

Father Hickey is a member of the Florida Bar. Although he has used his law degree in the past to serve people, he is now filled with the idea of helping others. He was the Neumann chaplain at Miami Dade North and also in St. John's at one time.

Father Hickey has a law degree from the University of Florida and is a member of the Florida Bar. Although he has used his law degree in the past to serve people, he is now filled with the idea of helping others. He was the Neumann chaplain at Miami Dade North and also in St. John's at one time.

Father Hickey has a law degree from the University of Florida and is a member of the Florida Bar. Although he has used his law degree in the past to serve people, he is now filled with the idea of helping others. He was the Neumann chaplain at Miami Dade North and also in St. John's at one time.

Father Hickey has a law degree from the University of Florida and is a member of the Florida Bar. Although he has used his law degree in the past to serve people, he is now filled with the idea of helping others. He was the Neumann chaplain at Miami Dade North and also in St. John's at one time.

Father Hickey has a law degree from the University of Florida and is a member of the Florida Bar. Although he has used his law degree in the past to serve people, he is now filled with the idea of helping others. He was the Neumann chaplain at Miami Dade North and also in St. John's at one time.
REAL ESTATE CLOSINGS

43 HELP WANTED.

Help Wanted.

CenteL Life Insurance

13  HELP WANTED

Minnie Merle Carter Frost, Deceased • Demands Against the Above Estate

Personal representative of this estate is A.C. Frost, a/k/a Minnie Merle Carter Frost, deceased, late of Dade County, Florida, File Number 80-8741 is pending in the Circuit Court in and for Dade County, Florida, where a Petition for Appointment of Personal Representative was filed on October 21, 1980. The personal representative of this estate is required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the Clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must state: the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be described. If the claim is unliquidated, the amount of the claim is required to be stated. If the claim is contingent, the amount claimed shall be stated. If the claim is unliquidated or contingent, the nature of the uncertainty shall be described. The claim shall be presented to the personal representative of the above estate. The personal representative of the above estate is A.C. Frost, a/k/a Minnie Merle Carter Frost, deceased, late of Dade County, Florida, File Number 80-8741 is pending in the Circuit Court in and for Dade County, Florida, where a Petition for Appointment of Personal Representative was filed on October 21, 1980.

H.R. fl. PAINTING

15 WALTER NAGAN

HOME & MARINE REPAIRS

17 SILVIA BRADSHAW ASSOC.

551-0705

4-1/4 "Acres. Near Miami Lakes

Residence. 4 train, 10 stalls

Tended your home, Beautiful door

Pool, painted your home, Faux

Dressed your home, Painted

Patio, 25 yrs. in Miami

558-3916

3844-0201

Owner Financed

$8,400. 7 Acres, septic tank &

Quality work at reasonable

Prices. Free Parking at building

746-2719

281-3611

Call 754-2651

Call Voice CLASSIFIED

844-7093

214-7677

12 ACRES ZONED

SHOPPING PLAZA SITE

504 N. Miami, Wilshire

Villas of Homestead. Site plan available

Arlene E. White, Inc.

506-6570, 305, acres

Owner 966-3059

504 S. Miami, Wilshire

12 ACRES ZONED

SHOPPING PLAZA SITE

504 N. Miami, Wilshire

Villas of Homestead. Site plan available

Arlene E. White, Inc.

506-6570, 305, acres

Owner 966-3059

504 S. Miami, Wilshire

12 ACRES ZONED

SHOPPING PLAZA SITE

504 N. Miami, Wilshire

Villas of Homestead. Site plan available

Arlene E. White, Inc.

506-6570, 305, acres

Owner 966-3059

504 S. Miami, Wilshire

12 ACRES ZONED

SHOPPING PLAZA SITE

504 N. Miami, Wilshire

Villas of Homestead. Site plan available

Arlene E. White, Inc.

506-6570, 305, acres

Owner 966-3059

504 S. Miami, Wilshire

12 ACRES ZONED

SHOPPING PLAZA SITE

504 N. Miami, Wilshire

Villas of Homestead. Site plan available

Arlene E. White, Inc.

506-6570, 305, acres

Owner 966-3059
Catherine Laboure was born in 1806 on a farm in Burgundy, France, the ninth of 11 children. She did not go to school but learned later to read and write. Zoe was very devout and wanted to become a nun. She prayed to know God's will as to what convent to enter. Upon a visit to a hospital which was run by the sisters of charity, she saw a picture of St. Vincent de Paul. In the parlour and she said she heard the words, "My child, it is a very beautiful thing to take care of the sick. God is asking something from you."

Her widowed father opposed the idea of her joining the convent and sent her to work as a waitress in his brother's eating house in Paris. She ran away and joined the sisters of St. Vincent de Paul, at Chartres-sur-Seine. After her postulancy, she was received at a Paris house as Sister Catherine. Soon after, the Virgin Mary began the famous apparitions to Catherine, on July 16, 1830. In Catherine's own words, our lady said, "Behold the symbol of the graces I shower upon those who ask for them. . . . Then an oval frame formed around the blessed virgin and I read in letters of gold: "O Mary conceived without sin, pray for us who have recourse to thee," and on the other side were the hearts of Jesus and Mary. Our lady said, "Have a medal struck according to this model. All who wear it will receive great graces."

Catherine died in 1876 and was canonized by Pope Pius XII on July 27, 1947. The Feast of the Miraculous Medal is Nov. 27, and the Feast of St. Catherine Laboure is Nov. 16.
MUNICH, Alemania Occidental (NC) - Durante su visita de cinco días (Nov. 15-19) a siete ciudades de Alemania Occidental, tierra de Martín Lutero, el Papa Juan Pablo II lamentó la división de los cristianos iniciada por la Reforma Protestante - a pesar de los esfuerzos redoblad...
P. La Cerra habla A Coordenadores de Familia

El Centro de enriquecimiento Familiar no sólo se preocupa de la formación de dirigentes laicos en el ministerio de la Familia sino que presta atención al mejoramiento de dichas parejas ya entrenadas. Son muchas las actividades que con tal propósito organiza el Centro. Una de ellas son las Noches de Enriquecimiento en las que los matrimonios tienen la oportunidad de profundizar su perspectiva espiritual.

El pasado jueves 13 de Noviembre tuvo lugar una de estas noches, cuyo tema fue “Construyendo Sobre Roca o Arena”, en la cual se reunieron 26 parejas de distintas parroquias para escuchar el Rev. Padre Gerard La Cerra, Canciller de la Arquidiócesis, quien comenzó con una breve invitación al mejoramiento de dichas parejas ya entrenadas.

San Pedro le dice que sólo hay una en los “pisos de abajo” y ella acepta. Al salir del elevador la envuelve una nube de vapores de azufre y un calor intenso. Ya en el aula solicitada, encuentra un puñado de muchachos malcriados tirándose libretas, borradores, cuanto tenían al alcance.

La buena maestra exclamó gozosa “Esto si es mi ambiente”. P. L Cerra termina el cuento diciendo que tiene su moraleja: “El que no quiere cambiar ya sabe para donde va...”

Entrando en materia habló de las Escrituras y cómo son interpretadas. Para unos tienen un gran valor en el significado de sus vidas, otros ven cada palabra de ellas como palabras de Dios escritas en piedra, inmutables y severas, para otros no tiene sentido en el siglo XX. La misma situación existe, explica P. L. La Cerra, respecto a La Liturgia y los Sacramentos.

Trata también de las necesidades espirituales humanas y de las emociones, de las relaciones y de nuestra comunicación con Cristo.

Ya en la actualidad, propone a la concurrencia el pasaje de Evangelio de San Mateo, capítulo 14, del 22 al 33, que cuenta la noche que Cristo invitó a Pedro a caminar sobre las aguas tempestuosas. Y pide se reflexione sobre el tono en que fueron dichas frases que le “hablen” a cada uno en estos momentos.

Fue una especie de retiro espiritual muy condensado pero de un alcance espiritual extraordinario.

Terminó la jornada con oraciones de Acción de Gracias.

El Rev. P. Gerard La Cerra “enriquece” la vida espiritual de los Coordinadores de Vida Familiar de las parroquias, durante la Noche de Enriquecimiento en el Centro Familiar.

CEMENTERIOS CATÓLICOS

Y MAUSOLEOS

“Our Lady Of Mercy” (592-0521)
EN BROWARD COUNTY
“Queen Of Heaven” (972-1234)
EN PALM BEACH COUNTY
“Queen Of Peace”
EN PALM BEACH COUNTY

La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en participar de tan venerables servicios. Por lo cual ha puesto a nuestra disposición nuevos planes para reservar a tiempo, ya sea en terrenos tradicionales, en nuestro bello mausoleo o en la sección para monumentos de su preferencia en los tres cementerios de la Arquidiócesis de Miami.

Para una información envíen esta cupón.

CEMENTERIOS CATÓLICOS P.O. BOX 21928, MIAMI, FL. 33192.

Nombre Telf. Dirección Ciudad

ACLARACION

Sobre Centro de Estudios en Hialeah

En la foto del acto del "corte de la cinta" que inauguró el Centro de Estudios de Hialeah aparece en la extrema derecha el Rev. P. Francisco J. Rodríguez, O.S.A., Dean de programas bilingües de Biscayne College, quien dirigió la invitación y quien apareció en la foto con nombre cambiado de acuerdo con la información recibida. A su lado el R. P. Patrick O’Neill, Presidente del Biscayne College y sigue en orden hacia la izquierda Dale Bennett, Alcalde de Hialeah, Dr. Duane Hansen y Julio J. Martínez.

Confirmando la veracidad informativa del Dpto. de Publicidad de la Ciudad de Hialeah publicamos, en nuestra pasada edición de Nov. 14, una información sobre el Centro de Altos Estudios situado en el Palm Springs Mall. El Rvdo. Padre Francisco J. Rodríguez, O.S.A., Dean de Programas Bilingües del Biscayne College, nos escribe aclarando la errónea información suministrada por el mencionado departamento de publicidad. A continuación, la carta del Padre Rodríguez.

Estimado Sr. Alonso:

En la edición de “The Voice” del 14 de noviembre de 1980, en la página 2, aparece una foto y una reseña con referencia a la inauguración del “Centro Educativo en Hialeah”. En tal reseña ocurren varios errores.

1. El supuesto “Centro Educativo en Hialeah” no fue creado “por la sugerencia del señor Julio J. Martínez”. Este nuevo “Centro Hialeah” fue fundado por mi y nuestro Presidente con la cooperación del señor Pedro Capote que es Asistente Director y la señora Shirley Rodríguez. El Biscayne College es el dueño y el impulsor de este Centro.

2. Miami-Dade Community College es un huésped nuestro en ese recinto y no tiene que ver nada con la administración y dirección de ese centro. Les hemos brindado el uso de ese centro para ciertos cursos que nosotros no ofrecemos.

3. No comprendo por qué aparecen los números de teléfonos de Miami-Dade en su reseña y no los de Biscayne.

4. La persona en la extrema derecha de la foto no es el Padre Tomás Macho sino un servidor.

Atentamente

Rev. Francisco J. Rodríguez, O.S.A.
Dean, Bilingual Programs

N. de R.: Los teléfonos de Biscayne College son 625—6000 y 624—8012, para cualquier información sobre los programas del centro.

XII ENCUENTRO

Comida de Gala del Movimiento Familiar

La comida anual del Movimiento Familiar Cristiano será realizada con la presentación de certificados a los matrimonios con 30 años o más de feliz unión cristiana.

Este evento tendrá lugar en el Hotel Inter-Continental 801 Bayshore Drive, Miami, el día 29 de Noviembre a las 7:30 p.m., y tanto el Rev. Padre Angel Villaronga como los directivos del M.F.C., esperan la presencia de todos los hermanos. Para más informes y tickets llame a Alberto y Silvia Camacho, 856—6080.

Página 2A / Miami, Florida / LA VOZ / Viernes, Noviembre 28, 1980 /
Amadisimos mios:

Yo no necesito de que me lo digan,
pero la semana pasada me confirmó
que soy el obispo más bendecido
del mundo. La noticia de que yo había sido
operado del corazón desató una
avalancha de oraciones y buenos
deseos de sacerdotes, religiosos y
y de los fieles de la
Arquidiócesis. No puedo evitar el
amararlo más por ello.

Fue mi primera experiencia de
hospital en mis sesenta y dos años. ¡Oh!
Cómo sacerdote joven pasé noches
en hospitales, invitado, cuando viajaba
como secretario de mi arzobispo. El
evaluaba los cuartos de los invitados, yo
evaluaba cualquier cuarto que no era
para pasar la noche. Mí más horribilísima
noche fue una que pasé en una sala de
maternidad. Todo iba bastante bien
hasta que a eso de las 5:30 a.m. llego un
grupo de enfermeras a mi habitación.
Las vi y les aseguré que por buenas y
suficientes razones yo no sería capaz de
tener las mismas esperanzas de las otras
ocupantes de la sala de maternidad.

Mi visita al Mercy Hospital comenzó
inocentemente el sábado en la mañana,
Noviembre 15. Disfrutaba dando una
charla a algunas de mis especiales
personas, los dirigentes de los movimien-
tos y organizaciones apostólicas de la
Arquidiócesis. Mercedes Scopetta,
directora de nuestra Oficina de
Ministerios Laicos, había preparado la
reunión para que los dirigentes laicos se
familiarizasen entre sí y pudieramos
coordinar más efectivamente nuestro
programa de evangelización en 1981.

Sorprendentemente, el Dr. William Mc-
Shane, del Movimiento Cursillo, estaba
en la audiencia. Me dijo que él estaba en
la Iglesia de verano y me dijo que la
broma se volvió contra mí! De repente
me di cuenta de que iba a leer toda la
pausa pude proseguir y creo que
creo que hablé por unos 20 minutos.

Afortunadamente, el Dr. William Mc-
Shane, del Movimiento Cursillo, estaba
en la audiencia, me dijo que la
reunión podría ser sintomática y me
urgió a que fuera a la sala de emergen-
cia del hospital. No pude localizar mi
ejercicio, lo que no era una sorpresa
más tarde, durante el traslado. Los
primera pruebas parecían indicar signo
de cansancio, sin embargo el Dr. Más
creyó prudente que el Dr. Castillo y el
Dr. Jude hicieran un angiograma. El Dr.
Fust diestramente insertó el ‘catheter’
mi brazo derecho y lo próximo que
se sentía que me había convertido en
una escoria de televisión, mi corazón
hubiera sido visto en el monitor.

Ellos, los doctores, no tuvieron que
decirme que teníamos problemas. Yo
podía ver las manchas negras en
indicaban las arterias cerradas. Al re-
gerer en mi habitación era claro para mí
que necesitaba cirugía cardiaca para
darme un par de arterias que fueron
robadas a mi pámica. La tercera arteria
las arregló para crear su propio “by-
path”.

Se señaló el miércoles para la
operación. Realmente la preparación
no fue del todo mala, gracias a vuestras
oraciones y las pastillas que me dieron.

Me dieron que uno en cada veinte no
sofribría, pero esto no me afecta gran
cosa. El Cristo sonriente, en el crucifijo,
me decía: ‘Tú vas a tener una buena
bienvenida al hogar, no más presupuestos, no más problemas que
solucionar: lo tendrás todo hecho.’
Por otro lado, El me daba una sensación de
paz y confianza el El. Así que dormí
bastante bien.

La preparación comenzó en la
mañana y me dijeron que el “show”
empezaría a la 1 p.m. Antes de dejar la
habitación hubo inyecciones. Lo
siguiente que supo fue oír a los
doctores despertarme y diciéndome que
la operación había sido maravillosa.

En aquel momento todavía estaba bajo
la anestesia y no podía ni mover una
pata para responder y cuando me
llevaron al ICU ya estaba consciente,
hablando y hasta pude tomar alimento.

Una de las cosas que me ayudó en la
recovery fue conocer la generosa
respuesta de los fieles a la carta “Devotamente Suyos...” acerca de Haití,
publicada en “La Voz”.

¡Gracias a Dios y a los hombres y
mujeres de la comunidad! Cuando
escrito, hace cinco días que pasé la
operación. No he sentido ningún dolor
realmente y las enfermeras, ayudantes
y médicos me hicieron “rey por un día”.
¡Gracias a Dios, gracias a ellos y gracias a
ustedes! ¡Alabén al Señor!

Devotamente suyos en Cristo,
Edward A. McCarthy
Arzobispo de Miami
"La Sociedad Labra su Tumba" dice el Papa

(Viene de la pag. 1A)

Crea Controversia en Brasil
Anillo del Papa

Por Alice Travora
(NC Correspondent)

Río de Janeiro: El anillo que el Papa Juan Pablo II dio a los habitantes de los barrios pobres de Vigidal cuando visitó Río de Janeiro, se ha convertido en materia de controversia.

Todo comenzó cuando el Presidente de la Asociación de Vecinos, Carlinhos Duque, sugirió que el anillo fuera al Museo de Arte Religioso de Río de Janeiro y el dinero producto de las entradas se empleara en el mejoramiento de las comunidades pobres de Vigidal y otras partes.

Duque estima que Vigidal fue sólo un símbolo para el Santo Padre que vela en Vigidal a todos los barrios pobres de Brasil. El Padre Italo Cohelo, coordinador arquidiocesano para Pacific y Pobre del litoral de Río Grande, dijo que Vigidal fue el segundo anillo que el Papa dio en Río de Janeiro.

"El anillo fue una bendición para los vecinos de Vigidal, y nos hizo sentir queimos partícipes en la obra del Papa", dijo el Padre Cohelo.

Pese a que el anillo fue recibido con entusiasmo por los vecinos de Vigidal, también ha sido objeto de críticas por parte de algunos sectores. La Iglesia ha sido muy crítica con el hecho de que el anillo sea objeto de controversia.

"El anillo es una bendición para los vecinos de Vigidal, y nos hace sentir que somos parte de la obra del Papa", dijo el Padre Cohelo. "También es una bendición para el mundo, porque nos recuerda lo importante de la misión de los nghèo", añadió.

"El anillo se ha convertido en una parte importante de la misión del Papa", dijo el Padre Cohelo. "Es una bendición para todos nosotros, y nos hace sentir que somos parte de la obra del Papa."