New labor systems needed - Pope

Evils of Marxism and capitalism cited in major new papal teaching

VATICAN CITY (NC) - New forms of socio-economic organizations are needed by workers to avoid the evils of capitalism and Marxism, says Pope John Paul II in the third encyclical of his pontificate, "Laborem Exercens" (On Human Work).

The encyclical also criticizes economic imperialism, whether by multinational companies or by managers in socialized societies, which adversely influences the relationships between workers and management in many countries. And he said workers should share in profits and ownership.

The 99-page encyclical was issued on September 15 at the Vatican and dated May 15 to mark the 90th anniversary of Pope Leo XIII's encyclical "Rerum Novarum," the first papal social encyclical of the modern industrial era.

Pope John Paul's encyclical takes a broad view of work, defining it as "any activity by man whether manual or intellectual" and relates past church teaching to the dignity of workers in current situations.

THE CHURCH has always taught "the principle of the priority of labor over capital," says the pope in criticizing abuses of a "rigid capitalism" which places profit above the well-being of the worker.

Although "the proper position of labor and the worker in the production process demands various adaptations in the sphere of the right of ownership of the means of production," the encyclical emphasizes that Marxism, which advocates class struggle, is not the answer to overcoming the evils of capitalism.

Marxism also places the worker in subordination to production and does not see that the answer lies in cooperation between labor and capital, says the encyclical.

As examples of cooperation, the pope says Catholic social teaching supports "proposals of joint ownership of the means of work, sharing by the workers in the management and profit of businesses, so-called shareholding by labor."

THE POPE STRESSES that any new forms of labor-capital relationships must keep in mind that the principal aim is to benefit people.

"When we speak of opposition between labor and capital, we are not dealing only with abstract concepts or impersonal forces operating in economic production. Behind both concepts there are people, living, actual people," the encyclical adds.

The Catholic Church "diverges radically from the program of collectivism as proclaimed by Marxism and put into practice in various countries in the decades following the time of Leo XIII's encyclical," says Pope John Paul.

"At the same time it differs from the program of capitalism practiced by liberalism and by the political systems inspired by it," says the papal document.

Regarding capitalism, "the difference consists in the way the right of ownership or property is understood," it adds.

FR. ANDERSON attributes the rise in the number of annulments granted by the church in recent years to:

- A more far-ranging, post Vatican II understanding of what marriage is:
  - Procedural norms granted to the United States by Pope Paul VI which allow annulment cases to be processed more rapidly:
  - A society where divorce is prevalent and traditional supports for the family are breaking down.

Fr. Anderson vehemently denies that U.S. marriage tribunals are handing out annulments as if they were civil divorces. "There is no tribunal within the United States that is not following the norms of law and protecting the rights of the individual as mandated by our Church," he says.

"I am 100 percent confident that if the holy See had any reason at all to suspect an individual tribunal within a diocese of not working within the norms of the laws they would do something about it. And I know of no such action being taken against any..."
Anglicans encouraged by dialogue

NEWCASTLE-UPON-TYNE, England (NC) — The “astonishing progress” made in 12 years of dialogue between the Anglican Communion and the Catholic Church is a sign that Anglicans have not entirely forgotten their vocation “to seek for lose our own extinction by working for the restoration of the one great universal church,” said Anglican Archbishop Robert Runcie of Canterbury. Anglicans have never claimed to be the one true church to the exclusion of every other Christian church, he said Sept. 9 at the opening of the Anglican Consultative Council at Newcastle-upon-Tyne. “We are part of one, holy, Catholic and apostolic church . . . whose energies are dissipated by unbrotherly conflict,” he added.

Argentine Foreign Minister Meets Pope

CASTELGANDOLFO, Italy (NC) — Argentine Foreign Minister Oscar Camillion met with Pope John Paul II Sept. 7 at the pope’s summer residence at Castelgandolfo at the conclusion of a three-day visit to Italy. Camillion was in Italy to meet with Vatican officials regarding the Holy See’s mediation of the Beagle Channel territorial dispute between Chile and Argentina. Press reports speculated that Camillion’s visit might indicate that the issue is nearing a settlement. The Beagle Channel dispute involves territorial rights along the extreme southern tip of South America.

Help for least developed nations

WASHINGTON (NC) — A United Nations conference on economic assistance to the world’s poorest countries is an opportunity to develop “moral interdependence” among nations, according to the president of the U.S. Catholic Conference, John R. Roach of St. Paul-Minneapolis. The archbishop’s statement called attention to the UN Conference on Least Developed Countries, which opened Sept. 7 in Paris. Archbishop Roach noted that the long-term goal of the two-week meeting in Paris is to transform the economies of the poor nations.

Media restricted in Bolivia

LA PAZ, Bolivia (NC) — A National Press Association protest listing past violations against the news media and its workers shows that Catholic media have been placed under restrictions during the past 11 months. The protest, issued in late August, lists arrests, torture or exile of journalists and raids on facilities of radio and print operations. The Catholic daily, Presencia, owned by the Bolivian bishops, was raided twice this year by Interior Ministry agents and some of its offices damaged. The government suspended the newspaper for a week in January, accusing it of engaging in libel.

Catholic presence in Solidarity

gdansk, Poland (NC) — Links with the Catholic Church were proclaimed at the Polish independent labor union, Solidarity, held its first national congress. Before the congress opened Sept. 5 about 5,000 union members gathered in the Gdansk cathedral for a Mass celebrated by Poland’s leading churchmen, Archbishop Jozef Glemp of Warsaw and Graziano. The archbishop said that Solidarity had not been born in anger but must now work for peace and order. While Polish-born Pope John Paul II in his Sunday Angelus talk at the summer residence south of Rome voiced support for Solidarity...

Jesuit superior’s health improves

ROME (NC) — Father Pedro Arrupe, superior general of the Jesuits, has returned to the Jesuit generalate after four weeks at Rome’s Salvator Mundi hospital. The 75-year-old Spanish priest suffered a stroke Aug. 7 at the Kongrejsk hospital returning from a two-week trip to the Philippines. Father Arrupe is beginning to show movement in his right hand, which was paralyzed by the stroke. The Jesuit superior offered his resignation in April 1980 because of advancing age. But Pope John Paul II requested that he stay on. Jesuit sources said the order is waiting word from the pope regarding a new superior.

The Voice

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Average weekly paid circulation
81,000
Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 50 weeks in the year.

Second class postage paid at Miami, Florida. Subscription rates $1.00 a year. The past 10, 80 a year. Single copy 25¢. Published every Friday except weeks including Christmas and Independence Day.

Higgins — trustee for AFL-CIO fund

WASHINGTON (NC) — Mfr. George Higgins, former U.S. Catholic Conference secretary for special concerns for a long-time labor advocate, has been named trustee of a special AFL-CIO fund for the families of striking air traffic controllers. The fund is to help Professional Air Traffic Controllers (PATCO) members’ families.

 PAGE 2 Miami, Florida / THE VOICE, Friday, September 18, 1981
Manus said, that there is no a million dollars, you limit. "If a million dollars gives you a Religious order priest and diocesan property. Cardinal Cody was ordained fund. "They are separate and you can't move one from another. It would distinguish the property of the in-church-owned property and forbids separation of personal and church America in Washington, said that vice provost and dean of graduate church property under canon law..." However, any cleric who does not have the obligation to always distinguish the property of the individual from the church, he said. "They are separate and you can't move one from another. It would violate canon law to use fund wrongfully."

"I imagine that Cardinal Cody has a personal checking account," Father McManus commented, and he added that clerics do pay taxes. "The key issue, according to Father McManus, is the purpose of the money a bishop receives. An individual or foundation could donate money to the diocese, to the bishop for his personal use or to the bishop to use at his discretion for the diocese. The problem would come, he said, if a bishop used money designated for church property for his own personal use. Father McManus also noted that many dioceses, including the Chicago Archdiocese, operate under a "corporation sole" concept of holding church property, which means that a bishop governs all day-to-day financial and legal affairs of the diocese. Under the "corporation sole" the bishop is the owner for legal purposes. Any personal property or assets belonging to the diocese. The concept means that rather than allow control of church property to be spread out among many individual parish priests and lay people authority is placed in the hands of one person. "CORPORATION SOLE" in the United States is subject to the same civil law standards as any co-mingling (Cardinal) Cody to keep personal ex-funders operated, requires bishops such as (Cardinal) Cody to keep personal expenses and possessions separate from church-owned property and forbids any co-mingling of funds."..."There is the obligation to always distinguish the property of the individual from the church," he said. "They are separate and you can't move one from another. It would violate canon law to use fund wrongfully."

However, any cleric who does not take the vows of poverty may own property. Cardinal Cody was ordained a diocesan priest rather than a Religious order priest and diocesan priests do not take the vows of poverty. "THEY CAN EARN money, be given money, inherit money," Father McManus said, adding that there is no limit. "If a millionaire gives you a million dollars, you can accept it - a bishop can too.

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Although canon law does call for the separation of personal and church property, a churchman legitimately could have considerable wealth in his own name.
O'CONNOR HEARINGS - Judge Sandra O'Connor is escorted by Senate Judiciary committee chairman Strom Thurmond (R.-S.C.) as she arrives for confirmation hearings on her appointment to the U.S. Supreme Court. (NC Photo from UPI)
Churches attack Reagan policy on S. Africa

NEW YORK (NC) — The National Council of Churches' executive committee sharply attacked President Ronald Reagan's policy on southern Africa Sept. 11 and accused the U.S. Government of supporting apartheid.

In a resolution adopted during a meeting in New York the committee denounced the recent U.S. veto of a United Nations' Security Council resolution condemning South Africa's invasion of Angola.

“We believe that this action implies support of apartheid and represents a tilt toward South Africa,” said the resolution, which also condemned South Africa's "illegal occupation of Namibia" and reiterated earlier calls for U.S. diplomatic relations with Angola.

Alluding to complaints by U.S. government officials about Cuban, Soviet and other outside aid to the Angolan government, the resolution said, "We believe that apartheid is at the root of the political, economic and social problems in all of southern Africa."

“Our friendly diplomatic relations, our oil and truck sales to the South African government, our refusal to condemn South Africa's invasion of Angola all result in the United States being aligned in practice with racism and apartheid,” the statement said.

The NCC has 32 Protestant and Eastern Orthodox member churches with a total membership of 40 million people. The Catholic Church is not a member.

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Enough is Enough — With a population of 1.6 million, Houston has become one of the fastest growing cities in the United States receiving an estimated 100 new arrivals daily. Someone apparently felt it had grown enough. (NC Photo from UPI)
ANNULMENTS—Too Many?

continued from p. 1

tribunal in the United States.”

VATICAN II, Fr. Anderson said, defined marriage as a covenant, not just a contract, and certainly “more than the ability to procreate.”

It is “an attitude of the parties toward each other, that special something which distinguishes marital relationships from mere cohabitation in physical intercourse,” he said.

Certain qualities must be present to make a marriage valid according to this definition, among them: love, respect, true friendship, respect for the responsibility of marriage, ability to assume parental responsibility, mastery over irrational passions, adaptability, gentleness, kindness, and mutual communication and consultation.

To legally define these qualities according to canon law, Fr. Anderson said, the church and its representatives in an annulment may rely on the psychological sciences just as they also rely on biological science.

He stresses that an annulment means that a valid marriage never existed in the eyes of the church because one or more of these qualities were not present.

- Length of time,” he adds, “does not automatically appeal the decision granting an annulment.

THE MOST COMMON grounds for annulments come under the category of defect of consent, Father said, and include:

- Intention against community of life;
- Incapacity to assume and fulfill the obligations of marriage;
- Incapacity of human responsibility;
- Incapacity to form an interpersonal relationship;
- Intention against children;
- Conditional consent;
- Error and deceit;
- Ignorance.

While these are basically referred to as psychological grounds, Fr. Anderson said they are akin to legal definitions of the qualities necessary for a valid marriage.

Another reason for the increase in the number of annulments are the procedural norms which have been in effect in the United States since 1970. Approved by Pope Paul VI and extended in 1974 “until the new order of matrimonial court procedure is promulgated for the Latin Church,” they allow the defender of the bond (priest who maintains that a marriage is valid) to ask his bishop for permission to waive his right to automatically appeal the decision granting an annulment.

THE DEFENDER of the bond formerly had to appeal every annulment, a time-consuming procedure.

The Archdiocesan tribunal has three full-time priests and two full-time Sisters on staff, as well as two part-time priests, three full-time and one part-time lay clerical personnel and 25 volunteers who act as advocate in cases.

Fr. Anderson said this is a significant increase from previous years and has led to speedier handling of cases. Currently, an annulment case in the Archdiocese can take, on the average, between six and nine months to be processed, and Fr. Anderson says even more personnel would reduce this time period.

SOCIETY also has played a large role in the increase in the number of annulments, Fr. Anderson said.

“We live in a different world today. The traditional support systems are vanishing or are gone. The extended family is vanishing in many places.

“We're living in a society where divorce, at least in the minds of some, it's not a status symbol, is perfectly acceptable.”

Father says his biggest fear is not that the church is granting too many annulments but that it is not speeding up the proceedings enough to give everyone who wants one a fair hearing.

“That is a right they have, a right which is protected by canon law,” he said. “You don't have a right to an annulment. You do have a right to the canonical investigation of your marriage.”

“The Church,” he says, “still maintains that a valid sacramental marriage that is consummated cannot be broken by any human power. But we too can read the signs of the times and we are trying to help people have a better idea of what this commitment means.”
Tribunal Facts
Statistics show most annulments not for psychological reasons

By John Maher

WASHINGTON (N) — Statistics emerging after a papal talk on marriage cases have cast new light on the controversy over alleged laxness by Church marriage tribunals in granting annulments.

Contrary to an apparently widespread impression, most annulments are not granted on psychological grounds, according to the statistics, originally published last October at the annual convention of the Canon Law Society of America (CLSA). Of the 53,379 marriage cases handled in the United States in 1979, only about 9,600 — approximately 18 percent — were cases in which unions between two Catholics who had observed the Catholic; form of marriage were found to have been invalid.

And of those 9,600 annulments, some were granted on grounds such as force, fear, impotence, lack of intent to have children and lack of commitment to a permanent marriage.

The recent talk by Pope John Paul II to the Roman Rota, the Church’s central court of appeals for marriage cases, prompted an analysis of the CLSA figures.

The Pope on Jan. 24 spoke to the Rota of “voices heard at the recent Synod of Bishops concerning the alarming increase of matrimonial cases in Church courts.

The Pope also told the Rota that if declarations of nullity — a court pronouncement that a man and woman were never really married — were to be given easily and hastily, young people would be more likely to enter marriage without due consideration.

But bishops and canon lawyers in the United States say that most U.S. church courts do not grant annulments easily and hastily.

Case Load soars

The number of cases decided in U.S. church courts rose from 427 in 1969, to 9,291 in 1974, 13,362 in 1975, 27,670 in 1978 and 30,583 in 1979, according to the CLSA.

At the world Synod of Bishops in Rome last October, Cardinal Pericle Felici, head of the church’s Apostolic Signature (supreme court), alluding to the United States, cited a 5,000 per cent increase in marriage cases in one country in a 10-year period. He also criticized the use of “psychic incapacity” to fulfill marital obligations as a ground for annulment.

Statistics compiled by the CLSA for U.S. tribunals in 1979 (based on figures submitted by 135 out of 170 dioceses) indicated that 53,379 cases were handled that year.

The total includes the 30,583 formal cases, in which a tribunal gave a decision after a complete processing of the case. Although the CLSA statistics do not indicate how many of those decisions were declarations of nullity, canon lawyers estimate that about 80 percent of the final decisions are declarations that no marriage existed.

The overall total also includes 20,896 defect of form cases in which two Catholics attempted marriage without observing the Church’s requirements that a priest and two witnesses be present. In a typical case, this would involve running off to a justice of the peace for a quick marriage. Under Church law, a tribunal process is not strictly necessary to verify that such a union was not a valid Catholic marriage. The Vatican, however, groups these cases with all others in which declarations of nullity are needed.

The total of 30,583 final decisions given by the U.S. church courts in 1979, all in cases not involving defect of form about 24,400 were declarations of nullity and about 9,600 of the declarations of nullity were given in cases in which both parties were Catholics. In the other 14,800 cases at least one party was non-Catholic.

In some of these cases annulments were granted on the psychological grounds that were first developed by the Roman Rota itself; in others, the annulments were granted on grounds that have been recognized for centuries as invalidating marital consent.

Other factors to consider concerning the number of annulments in the United States are the size of the country and the number of divorces granted here.

In a study published last year in The Jurist, Father James H. Provost, executive coordinator of the CLSA, estimated the number of divorces affecting Catholics in 11 countries in 1975. In each country, divorces in which Catholics are involved are the potential case load for the country’s Church courts, which may be asked to decide whether the unions were valid marriages according to Church law.

The study estimated that there were 225,720 divorces affecting Catholics in the United States in 1975. That year, U.S. Church courts reached decisions in 23,034 marriage cases or 10 percent of the cases potentially subject to tribunals decisions.

Awareness of the extent of marital breakup among U.S. Catholics has led to a “fascist increase” in resources committed to tribunal work, said Father Dennis Burns, officials, or chief judge, of the Boston archdiocesan court. Since 1973, he said, there has been a 73.7 percent increase in full-time professional staff in U.S. tribunals; a 256.7 percent increase in part-time professional staff; a 191.4 percent increase in part-time secretarial staff; and a 502 percent increase in financial support by dioceses.

Without indicating the number of annulments granted by his tribunal, Msgr. James McGrath, judge of the Philadelphia archdiocesan tribunal, acknowledged that “there has generally been an increase to several factors: more trained personnel, introduction to Vatican procedural norms, developments in Rota jurisprudence and greater awareness of marriage court work.”
Men's club at St. Maurice juggles 1,001 activities

By George R. Kemon
Voice Feature Editor

If you are a male member of St. Maurice Parish, you don't just go to Mass—you get involved in a big way with a great group of guys. "Our men's club is not just a social organization. We believe that we should be deep into the spiritual aspects of our ministry as well as undertaking ongoing work projects," says Ron Gouthro, president of St. Maurice Men's Club.

This aptly describes the busy, involved group of men at the parish in Fort Lauderdale, also known as the "Family of the Stable." THE CLUB, organized in 1970 with 20 members, has grown to 46 members this year—all of them active.

According to Gouthro, the men see their membership and their efforts as an extension of the parish. The club sponsors Little League teams and golf tournaments, assists at the Soup Kitchen, helps women in alcoholics from Fort Lauderdale and helps young boys "get God" into their lives at Sheridan House, a non-sectarian home for boys 12-16 who have been in trouble and are trying to get their lives in order.

Additionally, the men, under the direction of Fr. Matthew, have mounted two major blood drives which have secured the largest group of donations ever received by Hollywood Memorial Blood Bank. This insures blood for any member of St. Maurice free of charge.

Also:
• The second Sunday of each month, the men hold a pancake breakfast on the scenic wood deck (dedicated to Fr. David G. Russell, founding pastor).
• Golf tournaments have been held with as many as 71 players from all over Broward County participating.
• Two dinner dances are held yearly—the principal fundraisers for the club.
• The men also work with the Women's Club in carrying out other functions.

Most noteworthy, however, are the "Work Saturdays" which bring the men out to do the physical work required around the parish property.

The Club has completed several large projects including the huge parking area in the rear of the parish complex and installing fencing around the property, all of which has really added to the beauty of the church.

THE LANDSCAPING, (weeding by Fr. John C. Mulcahy, pastor) is a time and restful sight to one's eye, providing a beautiful vista and a most calming effect.

The main thrust of the Men's Club at the moment is assisting the ladies at Sheridan House. They are trying to install a fence around the property similar to the one at St. Maurice. The difficulty lies in the non-availability of funds to buy chain, the limited number of sources who would have such chain, its one-and-a-half inch diameter, and the cost of the chain if purchased new.

The club keeps asking around at shipyards, heavy construction companies, and any industrial firm that might be redecorating. All avenues of possibility have been explored. The large projects now about which yards are needed—and it's tax deductible, too, if any one should happen to have some laying around.

THEIR AID to Sheridan House is not confined to landscaping projects, though. The men have a great interest in the home. They hope to develop a program of assistance to the boys as the schedules of both permit. The boys go home on weekends, so this cuts down the time which the men can work with them.

However, they hope to be able to sponsor a boy for a month, that is, pay his expenses at the home, which run about $60 a month. "Some kind of "Big Brother" type of relationship is being studied, also."

Members of St. Maurice Men's Club perform one of many chores during a "Work Saturday" at the parish. Left, the heavy chain fence they have installed around the church grounds.

Pro-lifer hurt by memo

White House is trying to drive a wedge between pro-lifers and Reagan, she said. Asked if she had any idea who might be trying to cause such a rupture, she replied, "I have no idea at all."

Dr. Gerster recalled that during the meeting in Rye last year, candidate Reagan himself raised the subject of the importance of appointing pro-life justices to the Supreme Court—and this statement was the one that finally convinced the National Right to Life Political Action Committee to endorse him for president.

Dr. Gerster said that in Rye, Reagan raised the subject of the president having certain important roles, and that there would be "certainly one, probably two, and possibly three" Supreme Court vacancies to be filled during the next four-year presidential term.

"He said it was extremely important to appoint justices who respect the sanctity of life before as well as after birth," Dr. Gerster recalled. "It came one strong and clear" from Reagan that "this was one of the most important things a pro-life President could do."

Dr. Gerster said pro-lifers weren't demanding that Reagan appoint a pro-life leader like Dr. Mildred Jefferson, head of the National Right to Life Crusade, to the Supreme Court. "But we certainly didn't expect anyone whose record is totally pro-abortion, we certainly didn't expect anyone who has signed a letter. Even though a few sided with O'Connor," she said that upon returning home from vacation she found "about 20 letters" defending her against Reagan's letter. Even though a few sided with O'Connor, she said they described Reagan's letter as a "shabby attack."

In addition to Dr. Gerster, the weekend pro-life convention will feature an array of topics and speakers on various phases of pro-life work. Sunday morning a special Mass and prayer breakfast will feature Fort Lauderdale State Rep. Tom Bush. Locally, parish Respect Life representatives and others interested in life issues are invited to make plans now for the event.

Hotel, registration, and banquet reservations may be made by contact- ing Mrs. Claire Zinacola, 4526 Alik Drive, Orlando, FL 32809, telephone 1-351-6285.
Don't let tax credits slip away

It's beginning to sound like the same old song all over again: Presidential candidate seeks votes. Candidate says he favors tuition tax credits. Candidate becomes president. President suddenly decides tax credits are not constitutional after all. Sorry 'bout that.

We can't be sure yet that President Reagan, himself, will totally cop out, but already his spokesmen are paving the way, and he has done nothing to counter them.

Treasury Secretary Tim McNair, in an interview, oozed: "We don't want to do anything disingenuous like pushing a bill and then seeing it declared unconstitutional. That's silly."

And we wouldn't want to do anything disingenuous like remind McNair of Reagan's repeated promises.

Editorial

We hope Reagan will find McNair's statement "silly" and ignore it.

Meanwhile, the focus on the tax credit fight is in the Congress, and the U.S. Bishops are urging schools, teachers and parents to organize letter writing campaigns.

Other organizations are also urged to join the effort, such as the Knights of Columbus and Catholic women's and men's clubs.

Letters should be written to both your senators and to your House member.

Letters to the Senators should support the Packwood/Moynihan bill, S.550. House letters should back the Ashbrook, H.R. 3665 bill. Members should be urged to co-sponsor the legislation or at least publicly state their support for it.

It is obviously constitutional for taxpayers to get a portion of their own educational tax dollar back to support the education of their choice, since this would apply equally to all religious or non-religious private schools. On the contrary, it is the present discriminatory system which is unconstitutional.

But the letter writing activity is needed now before a negative view is locked in to congressional thinking.

Bleeding hearts

To The Editor:

How touching to know Bishop Rene Gracida - and funding from the Human Development Fund, are going to help all those poor oppressed people on Death row. Accordingly, the Bishop is meeting with those criminals and their families to lobby against the death penalty.

Perhaps I overlooked it, but I did not read in the article that the Bishop and those other bleeding hearts were meeting with the families of Death Row Victims.

If having a Christian conscience means being a Judas-goat, willingly going to be slaughtered, then maybe I do not want to be a Christian.

R.M. Salerno

Fort Lauderdale

Thanks for helping

To The Editor,

Recently I had need to use the Catholic Service Bureau of Greater Miami. I was at a point in my life where I was beginning to doubt my sanity. Through the kindness and professionalism of Fr. Mike Flanagan I learned how to deal with my everyday problems - without becoming overwhelmed by them.

Much thanks to the Archdiocese for making such a service available and for having such quality professionals in its employ.

Name withheld

Miami

Defends Greeley

To The Editor:

Monsignor James J. Walsh made a most unfair attack upon sociologist Father Andrew Greeley in the September 11 issue of The Voice.

I have read both of Father Greeley's books (The Making of the Popes 1978 and Cardinal Sins). In both books, Father Greeley writes of Pope John Paul II glowingly as a "Man of Hope."

One could draw the conclusion from Msgr. Walsh's article that Father Greeley has attacked John Paul II. Cardinal Sins is a novel depicting priests, bishops, archbishops, and cardinals who are less than perfect. Others may be composites. However, no situation is presented in which the characters' actions are not based upon situations which I know of personal knowledge, from reliable sources, or from historical documentation. For example, we know there have been sleazy events or actions surrounding some papal elections in the past.

Monsignor Walsh cannot be so naive as to not know of situations similar to those presented in Cardinal Sins. Father Greeley tells the truth. Jesus was high on truth. When we are strong enough to face the truth in this "vale of tears," we shall be free and mature.

The Church, indeed, needs men of truth like Father Greeley.

Robert A. Condon

Miami
Sometimes family members talk about their own mortality and death and the perspective on the subject is incredibly personal. When my brother Joe and I talk about that subject, it is deeply personal.

My brother has lived with a time bomb in his body for nearly 30 years—a malignant condition called hairy cell leukemia.

We live 250 miles apart and I visited him, his wife, Jody, and their two children, Joe and Julie, on a lovely late summer weekend. I realized again that these beautiful people are living proof of the reality and validity of courage.

I WELL REMEMBER THAT without medication, Joe would live six months; with medication, maybe two years.

Through all these years of repeated hospitalization, pain, and worry, Joe and Jody have never shown self-pity or complained. Hospitable to family and friends, they have kept a sharp sense of humor.

Early in his illness, Joe told me all he wanted was to live long enough to see his children start on lives of their own. Recently he said it looked like the Lord was listening; Joe Jr., is 15, Julie is 12. They, remarkably, mature.

"A few more years would do," Joe said.

My brother talks of death, but not of fear. We have watched him face mortality as vividly and for as long as he has, death is no longer a stranger. It became almost personified, like a friend.

When my brother Joe and I talk about their own mortality and death and the struggle may be.

"We have before us a task of educating the public, with so many people who simply do not understand that the infant in the womb is a real human being, but this is an educational task that with charity and patience I think can be accomplished."

But the task is a different one with those who would define human only in terms of their quality of thought for they finally open the way not just to continuation of abortion but to eutanasia, the destroying of all human life that does not meet their reason and understand. The mentally retarded are at least handicapped in comprehending, inferring and thinking. Many elderly come to a place where much of the clarity of their thought is diminished.

"We have before us a task of educating the public, with so many people who simply do not understand that the infant in the womb is a real human being, but this is an educational task that with charity and patience I think can be accomplished."

It is just that they can’t get into their heads the idea that the life in their womb is that rare human life that may seem to you and to me who understand this very well as an absurdity but absurdity or not, it is a fact.

The problem with these people isn’t really that they do not value human life, they probably do, or that they accept abortion as something acceptable, the probably don’t. It is just that they can’t get into their heads that the life in their womb is that rare human life that may seem to you and to me who understand this very well as an absurdity but absurdity or not, it is a fact.

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capitlism like socialism, means different things in different climes and cultures. Thus a capitalist success story in one place does not necessarily tell us much about capitalism in general or about capitalism in our own country.

CONSIDER, FOR EXAMPLE, two significant differences between American capitalism and Asian capitalism. Many American capitalists adamantly oppose any kind of government planning and most forms of government regulation. They tend to agree with President Reagan that government is the problem, not the solution.

The Asian capitalist economies, on the other hand, owe their success to large-scale government planning and regulation. As William Chapman reported from Tokyo recently in the Washington Post, "Each of the Asian success stories has an element of strong government leadership and methodical planning. South Korea, Singapore and Taiwan flourished under authoritarian governments that carefully drafted plans and diligently carried them out. Japan's success was largely charted by government technocrats."

In addition, Asian capitalism puts great stress on individual freedom and initiative, unflattered by government. Asian capitalism, however, is based on very tight social discipline, enforced in many cases by government regulation. The POST ARTICLE, quoting Takeshi Watanabe, president of the Asian Institute of Management, attributes this in part to the influence of Confucian ethics. Watanabe sums up this influence with the formula: "Diligence of the people, organized by elites and regulated by the government."

There has never been so much talk in the history of the world about the Brotherhood of Man as there is today. And maybe there has never been less love. The world love cannot be in the vocabulary of communism. We find there comrades, but not brothers. But we can't blame the Reds alone. All over the world, there is violence to one's neighbor, oppression, famine, slavery. Millions of people to the image and likeness of God are manipulated like pieces of machinery.

"There has never been so much talk in the history of the world about the Brotherhood of Man as there is today. And maybe there has never been less love. The world love cannot be in the vocabulary of communism. We find there comrades, but not brothers. But we can't blame the Reds alone. All over the world, there is violence to one's neighbor, oppression, famine, slavery. Millions of people to the image and likeness of God are manipulated like pieces of machinery."
Pope urges joint ownership

"It is respect for the worker... that must and fundamental to the whole economy... person are the key to the social moral order.

The purpose of the encyclical is to highlight "the fact that human work is the key, probably the essential key, to the whole social question, if we try to see that question really from the point of view of man's good," says the Pope.

Other main points of the encyclical include:
- Technology is meant to be the worker's ally but can become his enemy when mechanization supplants him or takes away "all personal satisfaction and the incentive to creativity and responsibility," thus reducing "man to the status of slave."
- "Work constitutes a foundation for the formation of family life" by providing the economic means necessary to maintain a family.
- Through work people fulfill God's command to "subdue the earth."
- "The obligation to provide unemployment benefits is a duty springing from the fundamental principle of the common use of goods, or..."

By Father Kenneth J. Doyle

ROME (NC) - People who look for easy answers will not find them in Pope John Paul II's new encyclical, "Laborem Exercens" (On Human Work). Yet, he does give specific suggestions for action.

At the Vatican's press conference Sept. 15 announcing the encyclical, an American journalist asked about the relationship of the document to Poland's Solidarity labor union.

Was the document written to boost Solidarity in its struggle with the communist government?

The answer to that was easy, said one of the Vatican spokesmen, Belgian Father Jan Schotte, secretary of the Vatican Commission for Justice and Peace. The encyclical was in planning long before Solidarity's rise to prominence, he said.

What the journalist really wanted to know was whether the encyclical can be seen as backing the ideals and techniques of Solidarity, a topical question.

But for that question there is no quick response.

THE ENCYCLICAL clearly advances the right of workers to organize for their protection and this is what Solidarity has done.

But the document also says that union activities, such as strikes, should serve the common good. People will argue both ways as to the ultimate benefit of specific stoppages by Solidarity at a time when Poland faces grave economic problems.

Similarly, another American newspaper asked which way the encyclical would cut as regards the U.S. air controllers' strike. The answer was there is no precise answer. O., o put it more precisely, it cuts whichever way a person wants it to cut.

A person can easily find a sentence here or a paragraph there which favors his position.

The encyclical argues the necessity the right to strike without penal sanctions as a final resort when rights have been prejudiced. But it also legitimates laws to prohibit strikes when "essential community services are in question." And these are precisely the two values which divide the opposing sides on the air controllers' strike.

Among the participants at the press conference there was some disappointment that the encyclical does not
The encyclical 'Laborem Exercens' written by Pope John Paul II, brings forward various ethical and moral principles which Christians should follow. It highlights the importance of the right to private property, which has economic and social implications, advocating for the primacy of the person over economic structures. The document emphasizes the need for social justice and income redistribution, stating that the right to private property is not an untrammeled right, and no one is justified in keeping anything he did not need while there were those who lacked the necessities of life. The encyclical calls for a just wage, which should be sufficient for the needs of the family and compatible with human dignity, as well as the need for profit-sharing institutions to institute the adequate conditions for shaping the productive rights of the worker in the whole of society.

It further argues that capitalism, especially rigid forms, regards human initiative and work as pawns and considers economic disparity between countries and classes harmful to the common good. It encourages shaking and rebuilding of economic systems, and the promotion of profit-sharing institutions as a way to address the needs of the workers. The document also discusses the right to private property, stating that it is contrary to Christian principles and that the right to private property should be subordinated to the right of common use.

Both priests, Father Schotte and Father John Schasching, call for a more integrated approach to the problems faced by workers in Latin America and Africa. They suggest that profit-sharing institutions could offer significant solutions to contemporary and international labor crises. The encyclical is written in the context of a Christian ideal, emphasizing the role of ethics and moral principles in economic systems. The document advocates for a new way of living, where work and life are not separate, but interconnected, with the goal of ensuring the right to private property is subordinated to the common good.
Family Life

Man to man: A father writes his son

Dear Son: Yesterday you left for college. Eighteen years fled by, too full to take time out to summarize my hopes for you. I had a father-son speech planned. But then, a hug and hidden tears seemed more correct.

Now that you are gone, there are only words to send you. I'd like to share my values, those unsaid principles that I hold true and dear. They are my last gift to you as a parent and my first gift as a young adult and friend. I want to caution you about materialism, to alert you to your emotions and to remind you to treat life with reverence.

Don't let hunger for possessions capture you. Happiness does not lie in ownership of houses and foods and entertainments. Most people waste their lives finding out that possessions do not bring happiness.

Materialism is subtle and pervasive in our culture. Guard yourself. I think greed is the modern sin. Trust your emotions. Give vent to your feelings. May you fire with rage, burn with passion, delight in discovery and dance with exuberance.

By Dr. James and Mary Kenny

Reading, writing and rhetoric:
a parental indulgence

“No,” admitted the man angrily, “I don’t read. But that doesn’t mean I don’t want my children to.” He was speaking at one of our community’s periodic “educational uprises.” A few years ago, we chose up sides for or against the fundamental school concept, and there was a large and emotional gathering of parents who wanted to do away with everything but the three R’s in the schools. As an addicted crowd watcher, I was intrigued by the contradictions on both sides of the issue.

Whatever the reason and however we approach it, with ill or phonic or whatever a particular parent promises, we all want our children to read and write, teachers especially. They spend terrific amounts of time in pursuit of this elusive skill and still find kids at the end of the year who don’t read well or aren’t interested in reading anything outside the classroom.

Contrary to what we would like to believe, this happens in parochial as well as public schools. Children who do not read, spit, and add well do graduate from our parish schools, and from expensive preparatory schools, as well. A great deal of effort is expended on the dilemma at NCEA and diocesan school conventions.

There’s some pretty good evidence, though, that the family makes more difference than the school. If parents are readers, children tend to read more and better. If the family expects children to drill and study at home, they are more apt to learn at school. Conversely, if children never see their parents reading, and are never asked or question their children’s study habits, the children are more likely to end up statistics on the list of those we label functionally illiterate.

I have a modest proposal for teaching the three R’s; it requires that parents are capable enough to carry out two educational functions: 1) turn off television during the week; and 2) supervise their children’s homework.

In short, it’s getting back to those good old days when parents were part of the fundamentals they’re calling for. If there are no television consuming great gulps of children’s time during the week, it frees them to read and study. Many children in our culture spend more time in front of television weekly than in front of a teacher. So why don’t we expect them to read? And, if in a rare case, they do learn the skill, why should we expect them to want to read? They are viewers, not readers. If parents expect and supervise an hour to two of homework nightly, their children are going to learn their fundamentals because parents aren’t going to see their time wasted. If a child has no homework, this is an excellent opportunity to have him write until his penmanship is legible or spell until he can.

Any parent can teach spelling and writing. Simply start with the names of states, capitals, animals, trees, and junk food. As parents, let’s give ourselves a year of educating without television during the week and with parental supervision of homework — just a year — and see how our children fare on reading and writing tests in June. They just may be able to do both. What have we got to lose besides a few hundred hours of violence and a few extra measures of patience.

OPENING PRAYER
Come 0 Lord, we worship the Lord in thy company of his angels, God our father, in a wonderful way you guide the work of angels and humans. May those who serve you constantly in heaven keep our lives safe from all harm on earth. We ask this through your Son, our Lord and our God, in a wonderful way you guide the work of angels and humans.

SHARING
Each share a time he or she was saved from a potential danger. Share a time someone felt close to you.

CLOSED PRAYER
God our father, in a wonderful way you guide our work and the work of angels. May those who serve you constantly in heaven keep our lives safe from all harm on earth. Amen.
Lord's Place II
Brother Joe's storefront counseling service forced to move

By Dick Conkin
Voice Correspondent

About a year ago a member of St. Juliana's Church in West Palm Beach brought a dream to reality - he opened a combination storefront counseling center and free soup kitchen on U.S. 1 - in a poor downtown neighborhood. The man, who prefers to simply be called "Brother Joe," had approached several people with his idea before "stepping out in faith" and opening The Lord's Place. (Voice, 1-16-81).

Today he estimates that more than 10,000 meals have been served to some 3,000 people - the homeless, destitute and confused men and women who find themselves in need of something to eat, something to wear, or just a sympathetic listener.

Brother Joe and his Christian friends have provided that and much more to their customers at the Lord's Place. But most important, they have brought the love of Jesus Christ to "the least of His brethren - by word and example.

Although there have been moments of doubt - like the time someone threw a brick through the front window - Brother Joe and others have devoted much of their time to making The Lord's Place work, and their stories could easily fill a book.

WHILE BROTHER Joe shunned any form of personal publicity, The Lord's Place became known to local Christians through newspaper stories and word of mouth. Collections were taken up - money, food, and used clothing - and brought to the downtown love center. People stopped in to serve soup or offer counseling help.

"One person send us ten dollars every few weeks," Brother Joe says, "and we received gifts from as far away as Miami."

Things went pretty well for awhile. The skeptics admitted The Lord's Place was doing some good, he recalls. "We've found dozens of jobs for people. A guy came in one day and told me, 'Brother Joe, I came here to thank you. Six months ago you gave me something to eat, and found me a job and a place to live. Today I'm on my own and doing OK.'"

"That happens periodically. Of course a lot of the people I never see again, so we never know. Like the runaways and stranded travelers. Traveler's Aid doesn't always provide the help that they need. One woman from Ohio came in, really confused and distraught. We prayed together and the next day she was on her way back home. Before leaving she told me, 'You know, Christian Love is better than any social agency.'"

Things have taken a turn for the worse. "Our days are numbered," says Brother Joe. "The city is trying to upgrade the neighborhood, and you can't blame them for that. The bureaucracy is putting pressure on us to satisfy all kinds of new regulations. Out lease is up and it looks as if it won't be renewed. There's a good possibility we'll be out by Christmas."

"It's great to upgrade an area, but where will these people go? Who will give them the hope to carry on? One man told me that he had been stealing to survive, and after talking to us he became a Christian and changed his ways. Aren't we preventing crime by being here? The city doesn't like them hanging around, but the people are there anyway..."

Brother Joe has already taken steps to establish a Lord's Place II - also in downtown West Palm, at 47th Street and Broadway. This time, in order to comply with strict restaurant regulations, it will be a "take out" place.

Customers will be able to come by for 'take out' food, literature, and second hand clothing, but the counseling will still be offered inside," Joe says.

"One woman from Ohio came in, really confused and distraught. We prayed together and the next day she was on her way back home. Before leaving she told me, 'You know, Christian Love is better than any social agency.'"

THE NEW LOCATION is a former game room next to a go-go place, in a neighborhood much like the one The Lord's Place I is in now. "We need to get a crew of people in there to clean the place up," Brother Joe says, "but t e Lord will provide. He always does. You'll be surprised what this little place will do once the Lord blesses us. He is such a tremendous provider."

BROTHER JOE explained that The Lord's Place just tries to help people get back on their feet again - financially and spiritually.

Help for the Lord's Place can be sent in care of St. Juliana's Church, 4500 South Dixie Highway, West Palm Beach, FL 33405.

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Miami, Florida / THE VOICE, Friday, September 18, 1981 / PAGE 15
**New adult ed director joins archdiocese**

*By Prentice Browning
Voice Staff Writer*

Introducing Lise Holash.

This new face in the Archdiocese promises to become a familiar one as well, as it's seen in parishes all over the diocese.

As part of her new job as director of Adult Religious Education, she is making it her business to visit a different church every day in order to better coordinate all of the parishes' adult programs.

A 1969 GRADUATE of New York's Fordham University with a degree in theology, Lise Holash, a native of Canada, has had extensive experience teaching religion throughout her country at both a high school and college level.

"I think that my greatest goal is to help the parishes work with more cohesiveness," she says about her new position. This means better coordination between the evangelization, youth programs and parish councils.

"At times we find it difficult to work together as Jesus wants us to. The pastor, the D.R.E., the catechists and, indeed, the whole parish community have been left on their own," she states. "(The recommendations) could be anything from more Bible study to an evaluation of parish programs and to encourage the development of other programs that a particular parish may need.

"In the inner city the parishes might concentrate more on social needs and education to help people solve their problems."

Moreover, her recommendations will undoubtedly run a broad gamut.

"Part of Mrs. Holash's job will be to evaluate parish programs and to encourage the development of other programs that a particular parish may need."
Rosary-makers of Collier County

By Jo Opitz
Voice Correspondent

Hobbies that cost little money or time, capture the imagination, are easy to learn and can be enjoyed singly or in a group are difficult, if not impossible, to find.


A former president of the Council, Calitri has been active with the group since its inception in 1960, when they decided to learn the art of rosary-making.

With colorful plastic beads, cross and medallion, wire and the proper inexpensive tool, a rosary can be made in about 45 minutes of actual working time at a cost of five cents each, Calitri said.

To date, 30,000 rosaries made by the group have been sent to missions all over the world – to Burma, India, Vietnam, Africa, South America and the Vatican – as well as to missions in the United States and migrant workers, prisoners, people in mental hospitals and even to new arrivals at St. Ann’s parish.

Rosaries are sent to any group requesting them. The cost of mailing has always been absorbed by the group, but today’s inflationary costs have presented a problem. Undaunted, an arrangement has been worked out, Calitri said.

“Lately, priests are taking the packages with them when they are assigned to foreign missions. In remote areas there simply is no way for people to get these items.”

She added, “We make white rosaries for First Communicants as well as a wide choice of colors. We are told the recipients wear them always.

“These small accomplishments,” she said, “in a world of constant change and crisis, are living proof that devotion to the Mother of God endures.”

NCCW convene in Oct.

The theme, “60 Years, Reflecting Christ: Remembering and Renewing,” has been announced for the 40th National Convention of the National Council of Catholic Women (NCCW) scheduled from October 5-9, 1981, in Kansas City, Mo.

Over 2000 delegates will represent the NCCW Federation of some 9,000 national, state and local Catholic women’s organizations from all over the United States. Twenty-two from South Florida will attend.

Local alumna ordained in Michigan

Thomas Nenneau, an alumna of St. John Vianney Seminary in Miami and Broward Community College in Ft. Lauderdale was ordained a priest for the diocese of Lansing, Mich., on Sept. 12.

Fr. Nenneau is the son of Hazel and Howard Nenneau, who reside in Sunrise.

Local alumna ordained in Michigan

St. Joseph’s Women’s Club will hold a luncheon/card party at St. Joseph’s Parish Hall, 8625 Byron Ave., Miami Beach, on Sept. 21, 1981, at 12 Noon.

Donation $3.00 per person. For reservations call 866-7284 or 861-2517.

It’s back to school in the Missions too...

Naples Secular Franciscans Meet

Highlighting the entire Convention this year will be the celebration of the Federation’s 60th Anniversary.

Speakers heading the convention program include Julia Montgomery Walsh, who will address the gathering on the leadership potential of women and Youth Ann Fowler who will be the speaker at the opening session.

Notice: Secular Franciscan and all those interested in learning about the Franciscan Way of Life are asked to come to a meeting at St. Ann’s Conference Room – 419 9th Ave., South Naples, Fl. at 2 P.M. on Sept. 20, 1981.

For further information please call Nancy Caron 261-1935 or 597-7319.

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DEERFIELD BEACH
With a visit by Cardinal William Baum, St. John Vianney College Seminary began its 23rd school year recently, a year which promises to be full of memorable occasions, including the dedication of a new library.

Cardinal Baum, prelate of the Vatican's Congregation for Catholic Education, celebrated the Eucharist with students and staff on Sept. 2 and in his homily expressed pleasure at being present at a healthy and thriving college seminary.

He lamented the number of seminaries which have closed recently in the United States and commended the Archdiocese of Miami for its dedication to bilingual, bi-cultural education of its future priests at both the St. John Vianney and St. Vincent the Paul seminaries.

CARDINAL Baum and the congregation who head him have assisted the bishops of Florida in completing their plans for the conversion of St. Vincent de Paul in Boynton Beach from an Archdiocesan sponsored seminary to a regional seminary. Speaking during a special votive Mass of the Holy Spirit held at the beginning of the school year, Archbishop Edward A. McCarthy asked all Miami seminarians particularly to seek the gift of tongues, learning Spanish as well as English, since both are essential for ministry in the Church of South Florida. St. John Vianney, which this year enrolled 54 students, will also dedicate a new library on Oct. 25 at 3 P.M. Named after the benefactress who made it possible, Mary Louise Maytag, the new library will contain more than 14,000 square feet of space and be the first new library on the seminary campus since the completion of the chapel (also a gift of Mrs. Maytag in 1967).

JOINING the faculty this year are Sister M. Trinita Flood, former president of Barry College who will serve as Academic Dean; Sister Dan Emil Penet, formerly president of Marygrove College in Detroit and most recently professor of moral theology at the Weston School of Theology in Cambridge, Mass., who will teach social ethics and economics and political science; Sister Maria Gratia, teaching English composition; and Dr. James Hutcherson of Florida International University, teaching humanities.

Twenty-three of the students at St. John Vianney are studying for the Archdiocese of Miami. New students entering this year are Armando Alonso of Sts. Peter and Paul parish; James All; Sister Marie K. Vavanaugh of Holy Rosary parish (Pompano); Richard Bellosi, of St. Joan of Arc parish (Boca Raton); Michael Conley of St. Gregory parish (Pantanal); Edward Kalbac of St. Louis, Missouri; Timothy Keegan of St. Clare church (Palm Beach); Boniface Laurent, the first Haitian to enroll in the seminaries of the Archdiocese (Pierre Toussaint Haitian Center); Jose Masterrr, a recent arrival from Cuba; and two pre-theology students who have completed their college training but in a non-seminary atmosphere, Willie Williams II from St. Hugh parish and Edward Gomez from St. Michael the Archangel church, Miami.

THE SEMINARY's rector, Father Robert N. Lynch said of the new year: "It is an exciting year for St. John Vianney College Seminary, with both the opening of new facilities and with new students who represent more than just two cultures entering the seminary. "St. John Vianney reflects the challenge of the church in South Florida, adapting to the needs of a growing and rapidly changing people of faith. I have no doubt that next year the seminary enrollment will once again reach seventy students, representing many cultures and many dioceses. Soon we will have a facility that will match our fine program, enabling us to better serve the Church in the United States and the Caribbean."

The fall schedule of training days for prospective Special ministers of the Eucharist is as follows:

Saturday, Sept. 26, 10:00 A.M. - 3:00 P.M. (Spanish Only) - St. Michael the Archangel, 2987 W. Flagler St., Miami Fl.
Saturday, Oct. 3, 10:00 A.M. - 3:00 P.M. - St. Maurice, 2851 Stirling Rd., Ft. Lauderdale, Fl.
Saturday, Oct. 31 - 10:00 A.M. - 3:00 P.M. - St. Mark, 620 N.E. 7th Ave., Boynton Beach, Fl.

Fee for each training session is $4.00, which includes lunch.

Letters should be addressed to the Office of Worship and Spiritual Life, 757-6241, Ext. 241.

Renascence Group meets

"The Renascence Group of Church of St. Hugh will present Fr. Mike Hanagan of Catholic Service Bureau at its September 20 meeting. Topic: Solace on the hurt of divorce."

Pompano Beach, will hold a dessertcandy party at St. Elizabeth's Gardens at 12 Noon, Sunday, with donations. For information: Rosalie Lestiler, 781-5008.

Widow(ers) Meet

The Catholic Widow and Widowers Club will have a social gathering on Monday, Sept. 27, at 7:30 p.m., at St. John the Baptist Social Hall, 45195 Bayview Dr., Ft. Lauderdale, Refreshments. For information all 772-3079, or 561-4867.

Night of music and prayer

St. Juliana's Youth Group will sponsor the musical presentation "Sonlight", September 29th at 7:30 P.M., at St. Juliana Church, 4500 S. Dixie Hwy., West Palm Beach, Florida. The musical will be presented by the Trinity United Methodist Youth Group.

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Night of music and prayer

St. Juliana's Youth Group will sponsor the musical presentation "Sonlight", September 29th at 7:30 P.M., at St. Juliana Church, 4500 S. Dixie Hwy., West Palm Beach, Florida. The musical will be presented by the Trinity United Methodist Youth Group.
Cemeteries adding mausoleums

By Father Vincent J. Sheehy
Archdiocesan Director of Cemeteries

St. John's Gospel tells us that the Garden Tomb was the place where the Body of Jesus lay awaiting the glorious Resurrection of Easter Sunday.

For centuries thereafter, tombs (catacombs) were the traditional burial places for Christians.

Today the same tradition is evidenced at our three Catholic Cemeteries of the Archdiocese of Miami. New Garden Mausoleums are presently being built in each of our cemeteries to serve the needs of our South Florida Community.

As in the early Christian tradition, these beautiful and dignified Garden Mausoleums with their exterior crypts serve as a lasting memorial and the final Resting Place of our Deceased Loved Ones.

Anyone interested in further information about Archdiocesan cemeteries, see coupon ad below.

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Miami, Florida / THE VOICE, Friday, September 18, 1981 / PAGE 19
THE WAY OF THE LORD

Readings: Isaiah 55:6-9; Philippians 1:20-24,27; Matthew 20:1-16

By Fr. Richard Murphy, O.P.

It is thrilling to read, in the context of our homes, about the bold exploits of hardier members of our race. Adventure stories and tales of travel and exploration rank high on best-seller lists. From ancient times to our own, the formula: Departure—Adventure—Return is a good one, and has been used over and over again. There is a way that all of us travel, one that begins at birth and ends with our death. In the course of this journey there is ample opportunity for courage, even for greatness. It is the way of the Lord. You can miss it, it is clearly marked.

A way that goes nowhere or leads the traveler around in circles is useless; a road is supposed to go from A to B. The way of the Lord leads from slavery to freedom, from darkness to light. From that description you rightly conclude that we are talking about a moral road, about virtue and vice, good and evil.

AT MT. SINAI, the Lord carefully spelled out the Law for His Chosen People. It was a spiritual guide that would lead them in ways pleasing to the Lord. The Commandments were (and still are) everybody's travel-plan; without them one cannot easily take the wrong road.

THE EARLY CHRISTIANS were described as "followers of the Way" (Acts 9:2). Despite official opposition they boldly sang back on the name of Jesus the marvelous truths of the gospel. Jesus' new commandment required of His followers that they love God and neighbor wholeheartedly. His revelation of God as a loving, forgiving Father, and as a master who rewarded with incredible generosity work done for love even in the day, inquired in a spiritual world.

Impressive as was the Exodus from Egypt, it pales when compared to God's gracious forgiveness which was sung back on the name of Jesus. Jesus spoke of a new and wonderful freedom from the slavery of sin. “My ways are not your ways, nor my thoughts your thoughts. As high as the heavens are above the earth, so high are my ways above your ways, and my thoughts above your thoughts” (Isaiah 55:8).

Do we know the way of the Lord? Yes, indeed. It is the way that brings us to Mass, to the Sacraments, to the love of God and neighbor. It leads us quickly along the high road that ends in the infinite presence of the living God.

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A struggle with faith

By Theodore Hengesbach

"May I be patient! It is so difficult to realize what one believes, and to make these trials, as they are intended, real blessings.

These are words written by a person struggling with his religious faith. They hint at a touching, fully human story of what happens when a tragic experience confronts belief. They also are words that most likely could be echoed by any one of us.

It is comforting to know they were written by an eminent man of faith, a giant among Catholic theologians, Cardinal John Henry Newman.

CARDINAL NEWMAN was born in England 170 years ago. He wrote the words above in 1828 during a time of personal crisis, years before he became a Roman Catholic.

In 1827, he was given a new assignment on the faculty of Oxford University. He was in his mid-20s and relished his promotion. He worked diligently in fulfilling his duties only to have his efforts drain him physically and emotionally. Eventually, illness would lead to his resignation from his position at Oxford — a severe disappointment.

Shortly after becoming ill, Cardinal Newman was informed of the sudden death of his 18-year-old sister, Mary. He, the oldest, and Mary, the youngest, had developed an especially close relationship.

In the words of one of Cardinal Newman's biographers, Mary was the person he most loved.

Her death was an almost unbearable calamity for him. Cardinal Newman's illness and the death of his sister are the trials he wanted to come to understand as blessings from God. Furthermore, Cardinal Newman's faith was put to an enormous test as he tried to understand the meaning of the events.

HE DWELT on his belief that a Christian's true life exists with God after death beyond the confines of the world. Life in the world, on the other hand, is fleeting and of short duration.

In some earlier sermons — he was an Anglican priest — he had spoken of illness and death as clear reminders of the fickleness and instability of all worldly positions and attachments. But, when Newman personally and unexpectedly experienced tragedy, he found himself caught short. His faith offered an explanation — yet it was so difficult to make it real to himself. He prayed for patience.

Eventually, Cardinal Newman succeeded in understanding his illness as a blessing intended to draw him closer to God. He came, finally, to believe the event freed him of a tendency to prefer the same camp "seemed magically happy. We were all together."

In the words of one of Cardinal Newman's biographers, Mary was the person he most loved.

The illness, he felt, put him back on course toward understanding his illness as a blessing intended to draw him closer to God. He came, finally, to believe the event freed him of a tendency to prefer circumstances that might have destroyed him. She even says a year when they were in the same camp "seemed magically happy. We were astonishingly strong... for we had gone through it all together."

HER STORIES, as I see them, are stories of trust, of hope triumphing over despair; stories of people who did not let the voices that called them to live one more day, perform one more kind act, share one more crust of bread.

Trust is the essential ingredient in any relationship. Without trust, marriages become battlegrounds, parents drive children away, friendships wither. Furthermore, trust engenders hope, that virtue which is like the spark of life.

In fact, to believe in someone is to have faith in the reliability and integrity of that person. It means trusting the other. Trust and belief go hand in hand.

Jesus asked his close friends to trust him and all that he taught them — to trust God, even when everything seemed to collapse.

When we encounter God or the signs of God, we have to decide whether to trust that experience or not. When a child of God came from a Jewish survivor of the Nazi camps, I met him in Germany. He looked directly at me and said:

"When people say to us, 'Where was your God when your children were being murdered,' we answer, 'God was with us. Surely, you must understand this. When your Christ died, you believe God was with him.'"
The man bent into the wind and snow, walking fast along the road. Periodically he turned around, walking backward awhile to shelter his face from the storm.

From the other direction, a woman walked along on foot. The Siberian blizzard, she thought, is different from all others. "It conveys a feeling of man's peripheral defensiveness as if a whole host of demons were on the prowl."

When she first saw the figure at a distance coming toward her, it was like a mirage, appearing, then disappearing in the thick snow. Suddenly she knew she wasn't alone anymore. All sorts of worries ran through her mind. A THE MAN got closer, she recognized, a man whose face was familiar about his gait. It was Anton Walter, the man because of whom she would not spend any more time near that prison camp behind, despite his telephone call warning her not to set foot on it.

"The day of a particularly gruesome event in the camp, said to Miss Ginzburg, it was her first day of freedom after 10 years in Siberian prison camps.

Walter at that point had been a prisoner for 12 years. He was a German doctor who now had considerable freedom of movement near his camp at Taishak. The two had been transferred over the years from camp to camp. As they walked side by side that day, Miss Ginzburg suddenly felt a sharp paroxysm of happiness. . . . Not joy, not pleasure, but happiness. That irresistible uplift of the spirit with which all your anxieties, fears, tears, even the most deeply hidden ones, fly away and you are borne upward as if you were holding on to the trail of the legendary Firebird.

The man she loved was this doctor she met in prison when she was assigned to serve as his nurse. He was the kind of man who once sat all night at the bed of a sick man who was afraid of the dark. He joked with his half-starved prison patients about being overweight — and made them laugh.

He took off his socks and handed them to a prisoner who risked losing two toes because of repeated frostbite. He was the kind of man who, after the day of a particularly gruesome event in the camp, said to Miss Ginzburg, "It's been a terrible day, my dearest. But don't despair. True, man has a beast in him, but the beast cannot triumph over man in the end."

"I hoped that a gleam of the astonishing serenity with which particle of his being was infused might also illuminate my soul," Walter gave her "the disturbing but comforting feeling that I could still do something for Alyoscha, that I was even duty-bound to do something for him. Strangely, this helped to soften and reduce the constant pain."

By Davig Gibson

**Belief behind the barbed wire**

**By Father John J. Castelot**

It would be very satisfying to know more about the man who wrote the Gospel of Mark. Unfortunately, after all clues to his identity have been evaluated, that is all we do know with any certainty.

Until fairly recently, people took at face value the information given by Papias, bishop of Hierapolis, in the region, known as Asia Minor. He wrote about 120 A.D. According to Papias, Mark was a disciple of Jesus, but served with Peter and wrote down carefully — though not in order — Peter's reminiscences of what he had heard and said.

**SCHOLARS** inferred from this that the Gospel of Mark was a sort of transcript of Peter's memoirs. However, this isolated scrap of information is no longer taken seriously by most scholars. To begin with, we do not even have the writings of Papias. Only fragments have been preserved, and this particular fragment is quoted by the fourth-century historian, Eusebius, who doesn't seem to have considered Papias very reliable.

This means the customary view of Mark's identity rested on an isolated statement of questionable worth. Furthermore, Mark's Gospel is not a simple "transcript" of anything. It is a composite work, independent of traditional life and the teachings of Jesus.

On several occasions, the New Testament mentions a man named Mark.

- In Acts we meet a John Mark, the son of a woman named Mary, whose house in Jerusalem was a meeting place for the first Christians. His cousin Barnabas was a good friend of St. Paul's, and the three set out on the first missionary journey.
- Mark left the group rather abruptly, much to Paul's annoyance, and when Barnabas suggested taking him along on the second journey, Paul wouldn't hear of it.

- In the second letter to Timothy, Paul asks Timothy to bring Mark with him to Rome.
- Finally, the author of the first letter of Peter writes, "The church that is in Babylon . . . sends you greetings, as does Mark, my son."

Even presuming these references are to the same Mark, they give not the slightest hint that he was the author of the Gospel. Furthermore, Mark was the most common name in the Roman Empire, and there must have been dozens of Marks in the early church.

**ONE OF THOSE** Marks wrote a Gospel for a predominantly, if not exclusively, gentle Christian community. There is no way to be sure just where that community was located. A common view had Mark writing at Rome, but the evidence for this is quite inconclusive.

It is more likely that he wrote for a gentile community somewhere in the East, like Antioch in Syria, the seat of the Roman government and a very Roman city.

What makes Antioch a strong probability is the fact that Mark was or where he did his writing. For instance: Why did Mark write a Gospel? What situation in his community prompted him to write as he did?

The answers to such questions furnish a key to understanding his message, a message of lasting value.
A starving America?

Land abuse leading that way, Bishops say

PEORIA, Ill. (NC) — Record harvests are anticipated for 1981 but U.S. bishops are finding it difficult to reconcile widespread land abuse, a problem they see as moral as well as economic.

How is the land abused? Government studies show that man is stealing it — covering it with the asphalt and concrete of shopping centers and subdivisions, power plants and parking lots.

Worse yet, the land he leaves in agricultural production he helps, nature steal through erosion.

Asphalt and concrete of shopping centers and subdivisions, power plants and parking lots. Worse yet, the land he leaves in agricultural production he helps, nature steal through erosion.

Bishop Edward W. O'Rourke of Peoria places the potential crisis caused by soil erosion and non-agricultural development near the top of all global problems — in fact, just behind the nuclear threat.

"Second to getting blown up, starving to death is a pretty bad way to die," he said.

Starving to death? Perhaps.

If present trends continue, the United States will no longer have enough land in production by the year 2000 to meet increased domestic and export demands. Less land, less soil, less food. The only "more" in this equation is people to feed.

NATIONALLY, 1 million farm acres vanish under asphalt and concrete each year. But as bad as the conversion problem is, the erosion threat to farmland may be even worse. About 5.5 billion tons of soil are washed or blown from fields each year.

Some soil erosion is natural — the problem is neglect. Although there are methods of limiting erosion, many farmers cultivate their land in what many consider a wasteful manner. Terracing, planting trees for windbreaks, new plowing methods and crop rotation can slow erosion, but the methods often are not used.

When topsoil leaves the field yields plummet. Yet recent headlines call the 1981 harvest a bumper crop. How do good yields come from bad fields?

"We have been able to put additional fertilizers to make up for the difference," said Gus Dombusch, deputy Illinois state conservationist.

"But we can expect that, somewhere down the line, yields will begin to drop."

IN THE MEANTIME, another problem is caused by those fertilizers, insecticides and herbicides used to maintain high yields. Unless the farmer who uses chemicals takes special care to prevent erosion, a vicious circle becomes evident. First, erosion strips the land of topsoil so the farmer must use chemicals to keep yields up. But the next year erosion returns, sweeping both soil and chemicals away, meaning the farmer must replace lost fertilizer again and again, as long as the erosion continues. More chemicals, more topsoil. More chemicals, more topsoil.

One year ago the 72 bishops of the Midwest presented their case for the land in a statement entitled "Strangers and Guests: Toward Community in the Heartland."

"We must keep in mind the land's inherent status as a gift from God for the human family — God's children — and our own responsibility to be God's stewards upon it for the benefit of all people."

"The land is living and helps provide life for all creatures. When it is abused the land and all creatures dependent on it suffer. Abuse of the land is therefore abuse of people, abuse of God's creation and abuse of the responsibility of stewardship," the bishops said.

Bishop Maurice Dingman of Des Moines, Iowa, immediate past president of the National Catholic Rural Life Conference (NCRLC), has also implored farmers to use their consciences in making decisions on land use.

Bishop Dingman is enthusiastic about the U.S. bishops' involvement in the land crisis. "We are now prepared to touch the consciences of our people with a full-scale program of evangelization and advocacy," he said.

The 72 bishops of the Midwest have prepared a half-hour film based on "Strangers and Guests," a shorter 10 minute film and a series of slide presentations and study guides to help in the evangelization effort.

"I AM EAGER for the day to come when farmers will make decisions, not on the basis of profit, but rather on the basis of moral principles," he wrote in the July issue of NCRLC's Rural Life Page.

"Fundamentally, the preservation of the family farm and the stewardship of land are moral problems. They are questions of right and wrong. Each person must make a judgement of conscience," he wrote.

TEN PRINCIPLES of land stewardship are stressed: 1) the land is God's; 2) people are God's stewards on the land; 3) the land's benefits are for everyone; 4) the land should be distributed equally; 5) the land should be conserved and restored; 6) land use planning must consider social and environmental impacts; 7) land use should be appropriate to land quality; 8) the land should promote a moderate livelihood; 9) the land's mineral wealth should be shared;

Carl Olson, a member of St. Bernard's Parish, Bushnell, Ill., and McDonough (Ill.) County's 1981 Conservation Farmer of the Year, is an example of one of God's stewards on the land.

A few years on some of his farming neighbors, he is also years ahead of most of them in the area of soil conservation.

"We didn't have any dust blowing off my fields," Olson said, but he was one of few farmers in the county who could make such a statement.

He spoke with the confidence of a man who has just made his home burglar-proof. And, in a sense, that's how it is with his farm. While the wind and the rain are literally stealing the land off many fields, Olson and other conservation-minded farmers have found ways to keep their investment safe.

The United States government is crying for more Carl Olson's.

When the State Department and the Council on Environmental Quality put out "Global 2000," in 1980, detailing the projected state of the earth's natural resources in 2000, Newsweek magazine interpreted the report this way:

"IT READS like something out of 'The Empire Strikes Back.' The place: Earth, a desolate planet slowly dying of its own accumulating tofis. Half of the forests are gone; sand dunes spread where fertile farm lands once lay. Nearly 2 million species of plants, birds, insects and animals have vanished. Yet man is propagating so fast that his cities have grown as large as his rations of a century before."

The report said that, because of less-quality farmland coupled with population growth, hundreds of millions of persons will be hungry. That's 19 years from now.

"This is the moment of truth," said Bishop Dingman. "All of us are strangers and guests upon the land. Our response must be prophetic as we become a lighthouse in a world that needs the light of faith."
La anulación de matrimonio no es divorcio

Por Ana M. Rodríguez

Los cargos de que los tribunales matrimoniales de la Iglesia Católica americana están concediendo demasiada facilidad anulaciones no preocupan al Padre Andrew Anderson, vice-oficial del Tribunal de la Arquidiócesis de Miami.

Dice el Padre Anderson que si alguna falta tiene la Iglesia está en “no acelerar los casos como debiera”, cualquiera sea la decisión.


“Para el año próximo las cifras finales estarán disponibles, no se ha calculado cuántas, pero no habrá más rápido procesoamiento de los casos de anulación”, comenta el Padre Anderson, el cual tiene derecho automático a la anulación de matrimonio como una alianza, no como un contrato, y ciertamente “mas que la habilidad para procesar. Es una actitud de una parte hacia la otra, algo especial hasta que desde el punto de vista de la Iglesia se ha engendrado”. El tribunal de anulaciones tiene poder para tomar decisiones, pero el Padre Anderson no tiene la facultad de dictar anulaciones ni de resolver los casos.

“Vaticano II definio el matrimonio como una alianza, no un contrato, y ciertamente ‘mas que la habilidad para procesar. Es una actitud de una parte hacia la otra, algo especial hasta que desde el punto de vista de la Iglesia se ha engendrado’”, dijo el Padre Anderson. “Y en cambio, una vez que se ha producido un matrimonio, no puede ser roto por el simple propósito de uno de los contrayentes.”

De acuerdo con dicha definición ciertas cualidades tienen que estar presentes; entre ellas amor, respeto por la responsabilidad del matrimonio, habilidad para asumir la responsabilidad paterna, dominio sobre las pasiones, acentuación, ternura, gentileza, comunicación y consultas mutuas.

Padre Anderson aclara que para definir legalmente estas cualidades según la ley canónica, la iglesia y sus representantes se apoyan en la ciencia sicológica tanto como en la filosofía y en la biología a decidir en un caso de anulación.

“Pone énfasis especial al explicar que un anulamiento significa que la validez de un matrimonio nunca existió a los ojos de la iglesia porque una o más de esas cualidades no estuvieron presentes en el momento.”

“La extensión de tiempo no da validez por sí. Las más comunes causas de anulación caen bajo la categoría de ‘defecto de consentimiento’, dice el Padre Anderson, ‘y la Iglesia permite a la Iglesia para una audiencia. No tienen derecho a una anulación pero si a una audiencia.”

“La sociedad juega un gran papel en el aumento de las anulaciones,” dice el Padre Anderson, “y en un mundo donde el sostén tradicional al matrimonio se desvanece o no existe, en una sociedad donde el divorcio es aceptable.”

Pero el mayor temor del Padre Anderson es que la litud de los casos no de oportunidad a una justa audiencia a quienes se ha engendrado la duda. “Las normas de proceso otorgadas a EE.UU. por Pablo VI permite al sacerdote defensor de la unión pedir al obispo permiso para retirar su derecho automático a la, apelación del anulamiento dictado por el tribunal. Ante esta apelación era automática en todos los casos, lo que llevaba mucho tiempo.”

La Arquidiócesis ha aumentado el número de personas en el Tribunal concediendo más a los casos, y no en contra, como se ha tenido entendido. “El tribunal de anulaciones puede conceder 240 y negado 5, de acuerdo con del Padre Anderson. El total de casos, desde que el tribunal está en servicio, es de 524, todos en alguna etapa del proceso.

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Las comunidades de base vivifican a la Iglesia

Por Eugenia E. Acosta

Es lamentable que la palabra comunidad comparta sus raíces etimológicas con la palabra comunismo que tanto dolor y sufrimiento ha causado y aún causa, a tantos cristianos por todo el mundo. Sin embargo, las similaridades entre las dos palabras no van más allá de una simple coincidencia irónica de la semántica. Me explicaré.

Comunidad en términos judeo-cristianos viene de comunión, de unión con el Todopoderoso a través del amor y la compasión por nuestros hermanos. Así ha sido usada, esta expresión a través de la historia de la iglesia, desde los tiempos de los apóstoles.

Comunidad se usa también en el sentido estrictamente sociológico de la palabra, al referirse a un grupo de personas que viven cerca unos de otros, que tienen intereses comunes y que se agrupan para conseguir beneficios de un tipo u otro. En este sentido exclusivamente social, comunidad es casi sinónimo de vecindario, y por supuesto se refiere a un grupo grande de personas que suele reunirse en un lugar público de vez en cuando, en una escuela, en un concierto, etc. A continuación nos referiremos casi exclusivamente a estas pequeñas comunidades católicas en los Estados Unidos y en varios otros países y trataremos de encontrar qué problemas enfrentan estas pequeñas comunidades, sus raíces bíblicas y sobre todo su papel en el crecimiento de la Iglesia como Pueblo de Dios en marcha.

Las comunidades eclesiales de base: lo que son y lo que hacen

Una comunidad eclesial de base es un grupo de personas que comparten las mismas creencias religiosas (o muy parecidas), y que también pueden compartir su fe y sus experiencias de crecimiento en la fe con otras, que quieren estar en comunión con Jesús y con sus hermanas. En una comunidad eclesial de base hay intereses espirituales y religiosos en común pero también intereses materiales de la vida diaria; cuando un miembro de la comunidad está necesitado de algo, el grupo de los fieles puede darle o ayudarle de alguna manera.

En breve, conciliar el Evangelio, la pastoral y la formación de personas, con el respeto a la libertad individual, hay que estudiar la palabra de Dios y sobre cómo ella está presenté en nuestras vidas, en nuestra familia y en nuestro trabajo, dándoles a todas nuestras actividades una dimensión cristiana.

Los miembros de la comunidad, junto con todos los demás miembros de la parroquia ponen en acción los principios del evangelio, mejorando la liturgia de una parroquia, visitando a enfermos, ayudando a los necesitados, cometiendo una obra de beneficio, etc.

Una comunidad eclesial no es un grupo ni una empresa sino un lugar en el que se pueden mantener relaciones personales, unión a una comunidad de personas que se conocen y que se quieren.

En la comunidad eclesial las personas acuden libremente, pero los de los demás y que les permiten establecer relaciones fraternales primarias, de persona a persona, ajenas a la posición social o monetaria de cada cual o a su oficio o profesión en la sociedad. En la pequeña comunidad todos somos hermanos, y los pequeños servicios que damos no son fijos, sino que rotan, para dar oportunidad a todos de crecer, de aprender a ser humildes de practicar el servicio, de hacer los dones o carismas que Dios les ha dado.

En las reuniones de las comunidades eclesiales de base, la oración, hay estudio del mensaje bíblico, se reflexiona sobre la Palabra de Dios y sobre cómo ella está presente en nuestras vidas, en nuestra familia y en nuestro trabajo, dándose a todas nuestras actividades una dimensión cristiana.

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Cubanos hallan hogar en Parroquia de Milwaukee

Milwaukee (NC) – La familia de Antonio y María Hernández dejaron su patria Cuba, hace poco más de un año en la "lotilla de Manel" hallando un hogar en los Estados Unidos con la ayuda de la Parroquia St. Alphonsus, en Greendale.

La Sra. Audrey Lauer, una de los patrocinadores de la familia, dijo que la idea fue del administrador de St. Alphonsus, el Padre Carroll Strat, la señora Lauer, la Hermana Leona Dissen y Carl Klaas ayudaron a pintarlo y prepararlo.

Cuando se anunció en el boletín parroquial que necesitaban muebles para el departamento la respuesta fue arrolladora. "Los feligreses donaron muebles para llenar tres apartamentos más que el de este", dijo la señora Lauer.

La historia de la familia Hernández comenzó hace años cuando pidieron permiso para salir del país por no simpatizar con el régimen. Pero no fue hasta junio de 1980 que lograron su deseo.

Hernández dice que la policía llegó a su casa y les mandó salir de la población; toda la familia tenía que estar fuera de la provincia en 10 horas y prácticamente unos minutos para salir de su casa. Las autoridades confiscaron la casa y Antonio, de 52 años, María su esposa, 41, y sus hijos Rene, 17, Lázaro, 15, Mario, 12 y Omar, 7, fueron llevados a la Bahía de Mariel. El hijo mayor, Antonio, de 20 años, no pudo salir con ellos porque estaba visitando a su abuela y no se les permitió avisarle ni esperar por él.

El 4 de junio de 1980 llegaron a Key West, el 5 estaban en Ft. McCoy, Wisconsin y el día 9 arribaban a la parroquia de St. Alphonsus en Greendale donde le esperaban sus patrocinadores para llevarlos al Centro de Enriquecimiento Parroquial donde se les habilitó un hogar temporal.

Actualmente los Hernández viven en un apartamento del sur de Milwaukee; Antonio trabaja como cocinero en el Hospital de Rehabilitación Sacred Heart y María, su esposa, está empleada en el Hospital St. Mary Hill como sirvienta. Los tres hijos menores están en un programa bilingüe de las escuelas públicas ya han aprendido suficiente inglés como para poder comunicarse. René está estudiando en la Universidad de Wisconsin-Milwaukee.

Los Hernández han terminado el curso básico de catecismo que les enseño la hermana María Lopez en la Universidad Marquette. Antonio, que concurrió, no podían asistir a la iglesia porque la más cercana estaba a varios cientos de kilómetros de su hogar, que tuvieron que recorrer para bautizar a los hijos.

Los jóvenes hicieron su primera comunión el pasado mes de julio y los Hernández, después de 23 años, celebraron su matrimonio religioso en la Iglesia St. Alphonsus. La familia se siente muy agradecida a sus patrocinadores. "Ellos nos han protegido, todavía nos ayudan mucho y nos han guiado en todo", dicen. "Todo esto se lo debemos Dios".

La Hermana Leona declara admirada que ella nunca ha visto "una familia que trabaje tan duro, que se esfuerce tanto y que sea tan agradecida.

Vikki Carr Ayuda a la Escuela Holy Cross

San Antonio (NC) – La cantante Vikki Carr regresará a esta ciudad de Texas para ayudar a la escuela superior Holy Cross en la celebración de su 25 aniversario. Vikki ofrecerá un concierto para los muchachos de la escuela el día 19 de septiembre, un día después de la salida de esta edición.

En los años recientes la famosa cantante se ha convertido en una cruzada de Holy Cross, escuela situada en una zona predominantemente hispana del norte de San Antonio. Desde su primer concierto benéfico de la escuela en 1968, ella ayudó recaudando más de $500,000 a través de una serie de conciertos locales.

Según el Hermano William Dooling, director de la escuela Holy Cross, "gracias a Vikki Carr las puertas de la escuela se han abierto para los diez últimos años. La escuela estaba a punto de cerrar cuando la señora Carr, que era entonces actuando en la Feria Mundial de San Antonio en 1968, se enteró y decidió ofrecer una serie de conciertos a beneficio de la escuela. Por esta razón en San Antonio se le conoce como el "Ángel de Holy Cross".

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Miami, Florida / LA VOZ / Viernes, Septiembre 18, 1981 PAGINA 3A
Festival de Otoño en San Juan Bosco

El primer Festival de Otoño de la parroquia San Juan Bosco, como continuación de la Tómbola de Verano, se llevará a efecto en los terrenos de la parroquia los días 9, 10 y 11 de Octubre con el propósito de ayudar en los costosos programas que la parroquia está desarrollando.

La atracción principal del festival es la adjudicación de una hermosa casa en Kendall. Las papeletas están ya disponibles y para adquirirlas deben llamar al 649-5464 para más información.

También necesitan donaciones de tejidos de todas clases, objetos finos de adorno y piezas de arte, cristalería, utensilios hogareños, juguetes, etc., que serán usados como premios en el festival. Voluntarios para atender los kioskos serán bienvenidos.

Un librito que ayudará a los evangelizadores

Un pequeño libro, como para estudiarlo de una sola vez, verá la luz, próximamente y promete ser una gran ayuda para aquellos deseosos de ayudar en la campaña de evangelización y que tienen temor o duda de su capacidad para llevar adelante la misión de Cristo: “y enseñad a todos los pueblos.”

El libro es una síntesis magistralmente presentada de las enseñanzas de Cristo vistas a la luz de nuestra acu-tuales necesidades arquidiocesanas. Su autor el Rev. P. Francisco Santana le puso como título “Católicos por Tradición: evangelización de Adultos” y los capítulos que lo forman descubren sin esfuerzo del lector “El Reto de la Evangelización” y otros como “la Condición Humana, y la Búsqueda de la Felicidad”, “la Condición Humana en la Biblia”, “la Salvación en el Antiguo Testamento”, “la Buena Noticia de la Salvación Integral de la Persona Humana”, “Enseñanzas a Rezar”, “el Primer Mandamiento” y “La Iglesia, Familia de Dios y Cuerpo de Cristo”.

El Arzobispo Edward A. McCarthy, dice de él en el prólogo: “Este libro del Padre Santana está dirigido a ayudarte a comprender y comprometerte en nuestra misión de evangelización. Te recomiendo su lectura y le pido a Nuestro Señor que lo haga un instrumento para tu crecimiento en la fe, la oración, el amor y el compartir tus dones con aquellos hermanos nuestros que se encuentran agradecidos de Nuestra Gran Familia: La Iglesia.”

El libro, a la venta en español y pronto también en inglés ha sido impreso en Miami por Editorial ARCA.

Celebre el Festival de Herencia Hispana en Miami Beach y Dade

El Comité de Asuntos Hispanos de Miami Beach ha señalado el día 3 de Octubre de 1981, de 5:30 p.m. hasta las 11 p.m. para el IV Festival Anual Hispánico, el cual tendrá lugar en el Miami Beach City Hall Auditorium, 17011 N.E. 19 Avenue.

Conocidos grupos musicales locales y danzas folklóricas animarán la celebración durante la cual también podrá disfrutarse el público de exposiciones de arte y comidas hispanas en los kioskos representativos.

Manolo Reyes será el Maestro de Ceremonias. Tres días después, por noveno año consecutivo, el condado Dade celebrará el más grande festival de tradiciones culturales hispanas en los Estados Unidos desde su origen en 1973. El propósito del evento es mantener viva la rica tradición cultural hispana como uno de los atributos que forman la historia de esta gran nación.

Al mismo tiempo, el festival es un elemento positivo para desarrollar mejor comprensión entre los varios grupos étnicos de nuestra comunidad.

Dicho festival, cuyo comité organizador está compuesto de prominentes figuras de habla hispana inglesa, tendrá lugar del 6 al 18 de Octubre y presentará los mejores representativos locales e internacionales del arte, la música y la cultura. Se destacan entre las atracciones el festival folklórico hispano en el Dade Auditorium y el festival de canciones hispanas los días 9 y 10; la verbena en el Tropical Park el día 11 además de regatas y otras atracciones durante el día; y el día 12 la conmemoración del desembarco de América por Colón.

Desde el 13 hasta el 31 de Octubre el Museo Metropolitano exhibirá obras de arte de toda técnica y materiales de origen español e hispanoamericano. Para información y detalles llamar a Los Reyes o Eloy Vázquez al teléfono 557-0671.

Comisión estatal enseñará derechos del consumidor

La Comisión Estatal de Asuntos Hispánicos de la Florida y la Comisión Estatal de Artesanías de Madera de la Florida (CAMACOL), en coordinación con el Departamento de Comercio y el Consejo de Consumidores de la Florida (H-E-L-P), ofrecerán un seminario sobre los derechos del consumidor en relación con los alimentos, medicinas y cosméticos. Este seminario se ofrece sin costo alguno y en español, a representantes de organizaciones y agencias de servicios a la comunidad hispánica de la Florida. También se enseñará a los participantes como tomar parte en la formulación de la política pública de dicha agencia.

Este seminario se realizará el sábado 23 de Septiembre, 1981, de 8:30 a.m. a 5:00 p.m. en el Sheraton River house en Miami.

Los interesados pueden obtener más detalles a través del 325-2926 de la Comisión Hispánica.