

# The Voice

Archdiocese of Miami Volume XXII Number 46 • November 21, 1981 • Price 25c

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## Pope in Germany asks Unity

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

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

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

Speaking in the land of Martin Luther and the birthplace of the Protestant

Reformation, the pope said intercommunion must await "full unity" among Christian churches. He did not discuss the marriage issue.

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

PROTESTANT leaders, including Bishop Lohse, later publicly praised the pope's openness at the meeting. But privately they express disappointment at his failure to respond more positively to the concrete issues raised, according to Protestant sources.

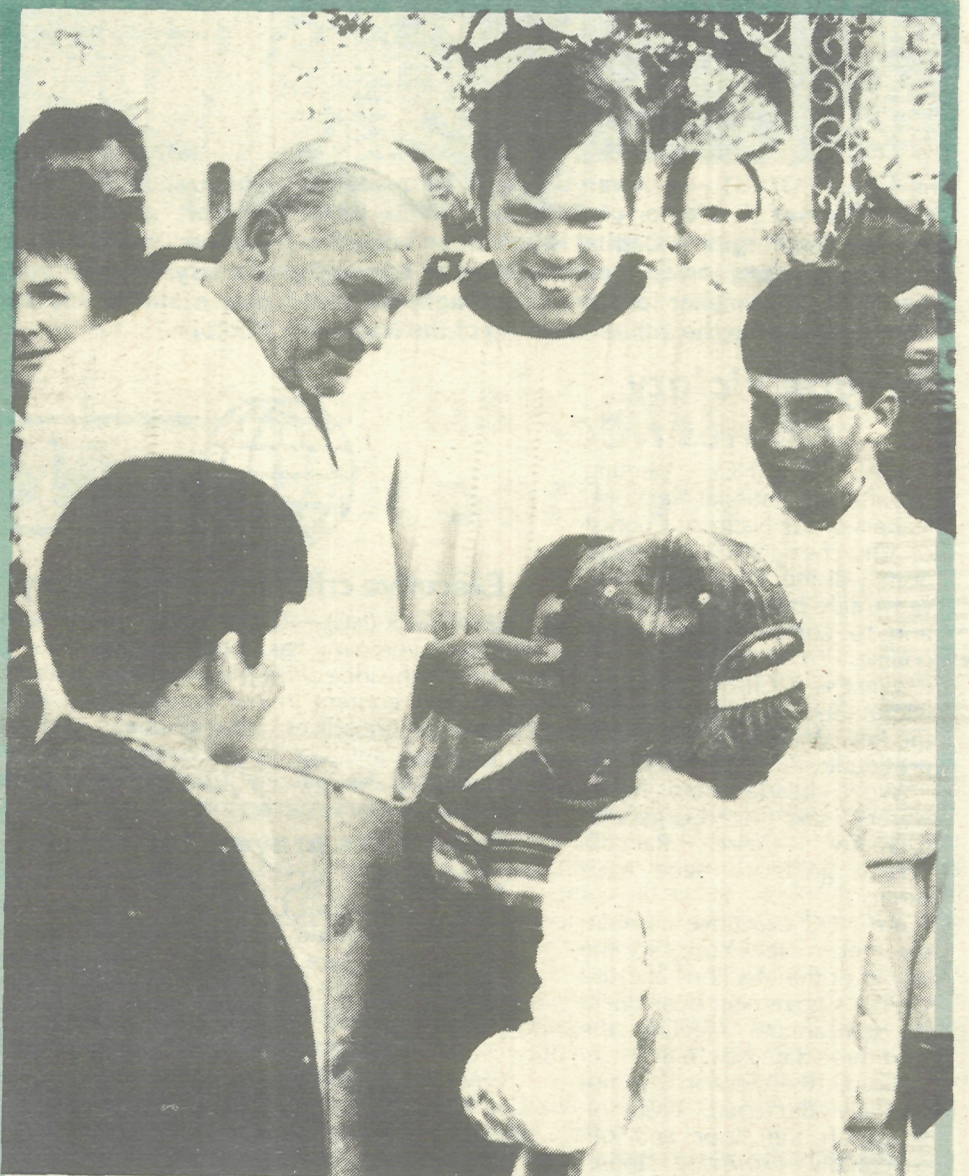
The Mainz meeting is likely to have at least one long-range effect on Christian unity efforts in West Germany, where about half the population is Protestant, predominately Lutheran, and the other half Catholic.

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

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

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

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



MEETING THE POPE - Children, including one with an American baseball cap on, meet the Pope outside a small parish church as local priest looks on. (Photo by Dick Conklin)

### THE ELDERLY



The 700,000 senior citizens in South Florida have paid their dues of a lifetime and now are rewarded with special problems and unmet needs. But the Catholic Church here is helping meet many of those needs. See Special Section in today's Voice, pages 1B-4B.

## Bishops ask end to death penalty

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

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

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

The statement argues that abolition of the death penalty in the United States would promote several values and that its current use brings about several evils.

- Condemn Communist Marxism but seek peace
- OK plan for priestly formation, celibacy
- Ask Catholic schools to maintain identity
- Praise laity, shelve pastoral on health care

"We should not expect simple or easy solutions (to violent crime)," the bishops said, "and even less should we rely on capital punishment to provide such a solution."

Bishop Edward D. Head of Buffalo, N.Y., chairman of the bishop's committee which drafted the proposed statement, stressed that the statement was not attempting to set doctrine and was not rejecting traditional catholic

teaching that the state has the right to take the life of a criminal.

"We're only saying whether capital punishment should be imposed in the United States under present circum-

stances," he said Nov. 10 when the topic first was discussed by the bishops.

During final debate on the proposal, Bishop Rene Gracida of Pensacola-Tallahassee, Fla., alluded to the same principle, contending that there is growing evidence that the judicial system is unable to apply the death penalty fairly.

He predicted that the Supreme Court, which now holds that the death

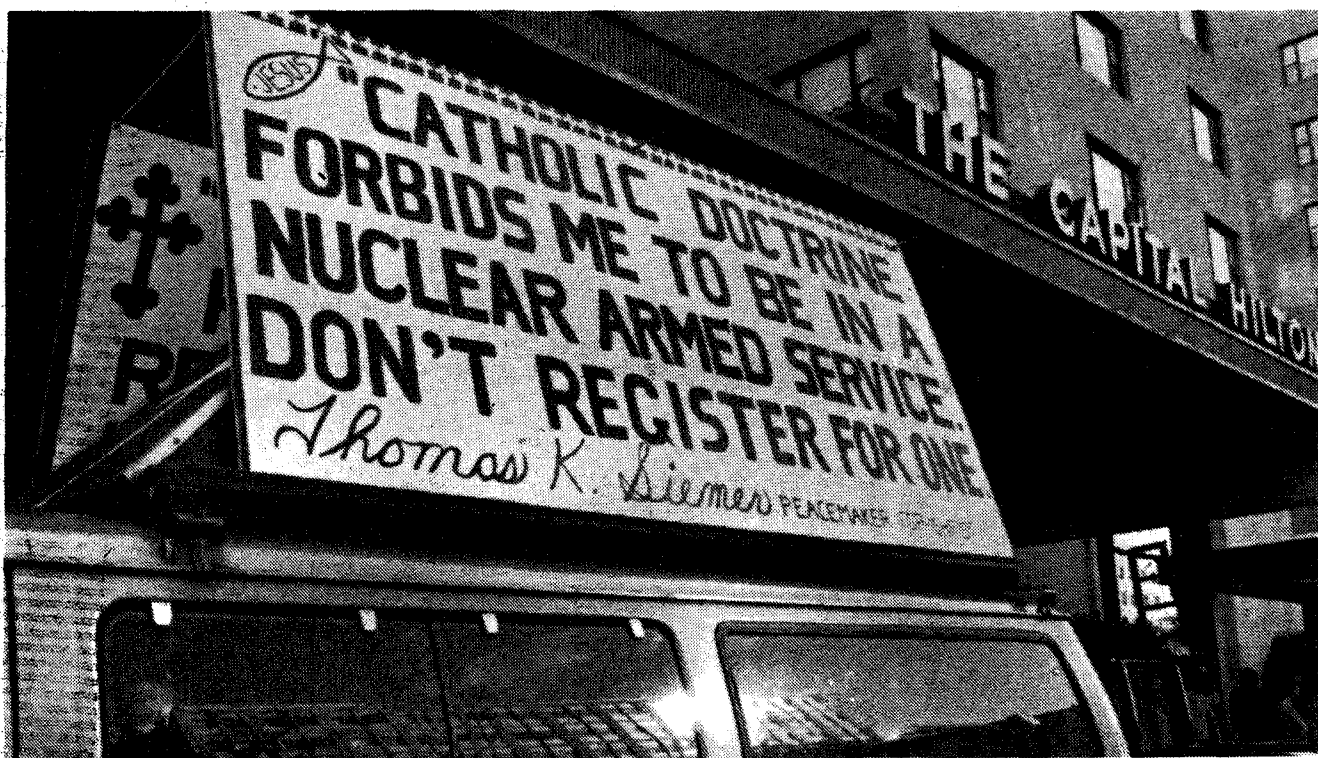
penalty is constitutional as long as it is applied with strict evenhandedness, ultimately will be forced to rule that such evenhandedness is impossible.

The only bishop to debate against the statement was Bishop Joseph Madera, coadjutor of Fresno, Calif., who in an emotional speech told the bishops that his brother-in-law was among three prison guards killed in 1971 when two men sentenced to

(Continued on Page 31)

### For Archbishop

Moments before press time it was announced that Archbishop McCarthy had undergone major surgery and was successfully recuperating. We at The Voice wish him well and ask our reader's prayers for a speedy recovery of our beloved Shepherd.



**MOBILE PROTEST** — A van operated by peace activist Thomas K. Siemer of Columbus, Ohio, parks outside Washington's Capital Hilton as an appeal to bishops meeting inside the hotel. Siemer, who calls himself "peacemaker for Christ," brought his one-man campaign to the annual meeting of the National

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

## Reagan victory worries NCC

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

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

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

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

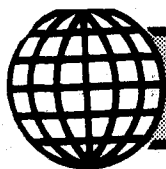
Though the election was not formally discussed, NCC officials, on the floor and off, repeatedly expressed apprehension that movement toward the kind of social change sought by the council would become much more difficult.

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

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

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

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



# News At A Glance

## Executive criticizes complacency, prejudices

NEW YORK (NC) - The chairman of the nation's 55th largest industrial company has criticized people for giving "more lip service to the idea of brotherhood than action."

We "are content in our complacency and self-esteem to follow our prejudices and jealousies," said Felix E. Larking of W.R. Grace and Co. He received the National Brotherhood Award from the National Conference of Christians and Jews and addressed a group honoring him in New York.

## Pope Asks prayers for Chinese Catholics

VATICAN CITY (NC) - Pope John Paul II asked the bishops of Taiwan to pray that Catholics in mainland China would continue with "fortitude and perseverance" to maintain their ties with the Holy See. During an audience Nov. 11 with the Taiwanese bishops, the pope said he shared their concern for the religious situation in the People's Republic of China.

## 10 Commandment law struck down

WASHINGTON (NC) - A Kentucky law requiring that the Ten Commandments be posted in all public school classrooms in the state was struck down by the U.S. Supreme Court Nov. 17.

The court, in an unsigned opinion which had the support of five justices, reversed a ruling issued by the Kentucky Supreme Court in April upholding the constitutionality of the state law.

"The pre-eminent purpose for posting the Ten Commandments on schoolroom walls is plainly religious in nature," said the U.S. court's opinion. "The Ten Commandments is undeniably a sacred text in the Jewish and Christian faith, and no legislative recitation of a supposed secular purpose can blind us to that fact."

## Patriarchal Religion Holds Back Women's Lib

STONY POINT, N.Y. (NC) - Patriarchal religion remains the "mainstay" for "sanctifying" sexism and holding back women's liberation in society, a Catholic woman theologian, Rosemary Radford Ruether, told a conference on Women of Faith in the 1980's. Mrs. Ruether attacked the efforts of clergymen to use the concept of women's "uniqueness" to confine them to "auxiliary and powerless roles" in the church.

## Vatican hits lack of religious freedom

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

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

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

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

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

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

## Kung wants to meet Pope

BERKELEY, Calif. (NC) - Father Hans Kung, whose authorization to teach as a Catholic theologian was withdrawn last December by the Vatican Congregation for the Doctrine of the Faith, said in an interview that his relations with the Vatican would be better if Pope John Paul II would agree to meet him.

## Pope praises Polish "wisdom"

VATICAN CITY (NC) - In off-the-cuff comments in Polish at the end of his general audience Nov. 12, Pope John Paul II blessed Poland's new independent labor unions and praised his native land for confronting labor tensions with "wisdom and mature agreement."

## Msgr. Higgins honored by bishops

WASHINGTON (NC) - When Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops, asked at the bishops' meeting for approval of a statement honoring Msgr. George Higgins, the bishops responded with a standing ovation. The bishops also held a reception Nov. 11 to honor the 64-year-old Msgr. Higgins, who resigned in September as U.S. Catholic Conference secretary for special concerns. He has been active in labor relations, civil rights and ecumenism for almost 40 years.

## Bolivian Bishops Stand Praised by Pope Paul

VATICAN CITY (NC) - Pope John Paul II praised and defended the Bolivian bishop's criticisms of the human rights situation in their country following the military coup there last July.

## Charismatics: See Crises of Truth

BALTIMORE (NC) - Ralph Martin, a leader in the Catholic charismatic renewal, told a conference of charismatics in Baltimore that church leaders and theologians have failed to confront and correct the "crisis of truth and authority" in the church today. Christian scholars, using their "trade" to question God's word, are rejecting "God's rule and reign," Martin charged.

## The Voice

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# Vatican backs infant baptism

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

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

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

THE DOCUMENT noted that, in some places, pastors think it better to delay baptism until an age when the individual can make a personal commitment, in some cases, until adulthood.

Reviewing the church's teaching through the ages, the document said,

"both in the East and in the West the practice of baptizing infants is considered a rule of immemorial tradition...When the first direct evidence of infant baptism appears in the second century, it is never presented as an innovation."

The document cited the teaching of various popes and councils of the church calling for the baptism of infants.

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

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



103 AND STILL GOING - Retired Archbishop Edward D. Howard of Portland, world's oldest prelate, greets Father Mel Stead during the archbishop's 103rd birthday party at the Maryville Nursing Home in Beaverton, Ore., after concelebrating Mass with bishops of the region. (NC Photo)

## Bishops ask end to death penalty

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death broke out of the San Quentin penitentiary.

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

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

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

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

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

In other actions, the bishops also:

- approved a pastoral letter condemning Marxist communism but also urging cooperation with Marxist regimes in the quest for world peace. Mostly a philosophical examination of Marxism, the letter probes the areas in which marxism has rejected Christian thought.

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

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

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

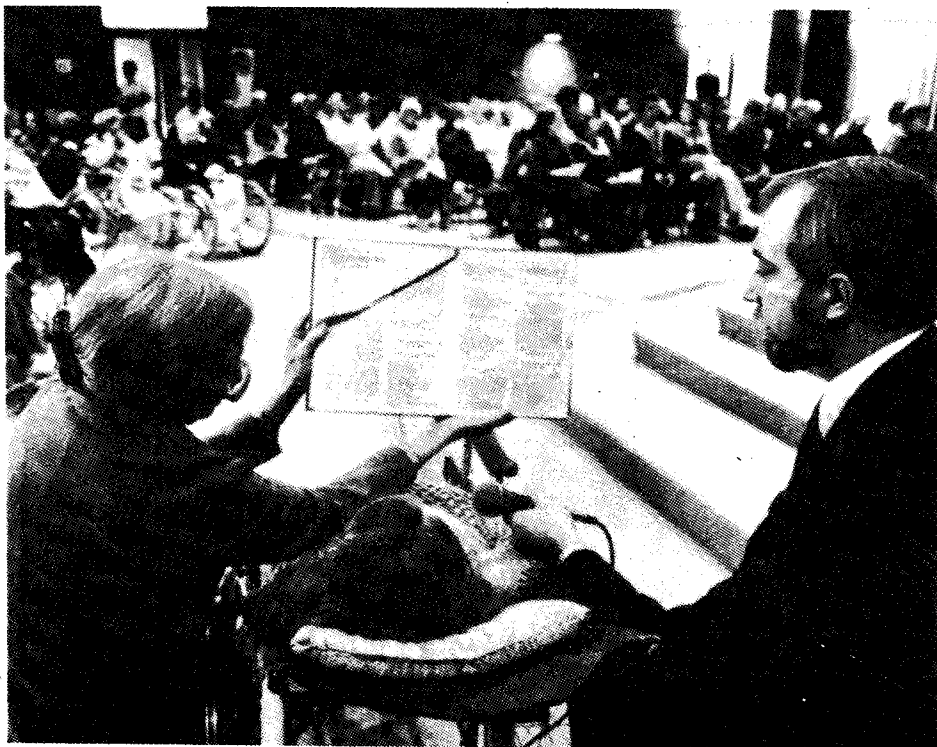
A bishops' pastoral on health care, which includes controversial topics such as national health insurance and union organizing in hospitals, was brought up for discussion but not for a vote.

### OFFICIAL

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

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

THE REV. JOSEPH TYSON, S.S.J. - to Associate Pastor, St. Malachy Parish, Tamarac, effective December 1, 1980.



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

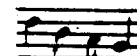
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**HAITIANS REMOVED** - A Bahaman police officer uses a club to strike one of the 102 Haitian refugees that had been living on the tiny island of Cayo Lobos in the Bahamas for over a month. The Haitians, who said they would rather die than return to Haiti, were forcefully removed by the officers.

## Haitian beatings raise human rights questions

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

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

"**THE MOST** disturbing aspect" of the incident, said Msgr. Bryan O. Walsh, the Miami Catholic Caritas director, "is the failure to allow the United Nations High Commissioner for Refugees' office to become involved in the situation."

Msgr. Walsh said he understood that the U.N. office had offered to determine whether the Haitians met international refugee standards. "The failure to take the U.N. offer is very disturbing to anyone concerned about human rights," said Msgr. Walsh.

He also expressed concern about a "communications failure within the U.S. government." The Coast Guard was aware of the presence of the Haitians on Cayo Lobos 30 days before

Washington became aware of it, he said.

In Washington the State Department said it deeply regretted the violence used in ousting the Haitians from Cayo Lobos. A State Department spokesman said U.S. consular officials would be waiting for the Haitians when they returned to their homeland to provide any help needed for those claiming to be U.S. citizens. When the Haitians arrived home some of the welcoming crowd was also clubbed by police.

Msgr. Walsh said 12,000 Haitians had arrived in south Florida this year and 30,000 since 1972. The Miami Archdiocese, which has been involved in taking care of them, considers them refugees just like the Cubans who have landed in Florida, he said.

The "root cause" of the Haitian refugee problem, Msgr. Walsh said, are the "serious political, economic and ecological problems in Haiti."

"The four nations most concerned with Haiti - France, Britain, Canada and the United States - and their multinational corporations," he said, "are the key to solving the social and economic problems and ultimately the human problems. Anything we do in south Florida, including granting political asylum, is Band-Aid Treatment."

## Vatican: Let Religious serve poor, not politics

VATICAN CITY (NC) - Men and women Religious are called to prophetic service for the poor and for justice but must not engage in partisan politics, the Vatican's Congregation for Religious said Nov. 11.

The congregation published two new documents - "Religious and Human Promotion" and "The Contemplative Dimension of the Religious Life" - in the Vatican newspaper, L'Osservatore Romano.

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

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

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

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

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

The document took a cautious approach to the question of Religious

living in the working world.

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

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

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

These were:

- Faithfulness to humanity and our time.
- Faithfulness to Christ and the Gospel.
- Faithfulness to the church and its mission in the world.
- Faithfulness to the religious life and to the particular character of one's own religious institute.

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

It also discussed the importance that the church places on the strictly contemplative life, such as is lived by cloistered nuns and monks.

### Court nixes school prayers

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

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

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# Pope asks unity in Germany visit

(Continued from Page 1)

German schedule and marked the trip's midpoint.

By the time the pope left Mainz, he had addressed a series of major issues: global hunger, the quest for peace, Christian unity, scientific freedom, the "painful division" between East and West Germany, abortion and family rights.

Later, in Fulda, the pope had a special message for people involved in theological education and research.

Condemning theological studies based on "opinions, private viewpoints, speculations," he said that "the study of Catholic theology must be bound to a willingness to listen to the

## Pope gives communion in the hand

MAINZ, West Germany (NC) — In a break from his usual practice, Pope John Paul II gave Communion in the hand to several West German Catholics during a Mass Nov. 16 at the Mainz-Frankfurt airport.

The pope, who did not give Communion in the hand during his tour of the United States last year, made the break when one small boy held out his hands for the Eucharist.

After a moment of hesitation, Pope John Paul placed the host in the boy's hand. But he did not remove his own hand until the boy had the host firmly in the grasp of his other hand.

At least 20 other people who followed the boy received communion in the hand from the pope. The practice has been permitted in West Germany for about 10 years.

It was believed to be the first time that Pope John Paul has given Communion in the hand at a public ceremony.

binding witness of the church and accept the decision of those who, as pastors of the church, have the responsibility before God to protect matters of faith."

Although addressed to laymen, the comment could be interpreted a criticism of Father Hans Kung, controversial theologian who teaches in West Germany.

**DESPITE ALMOST** continuous television coverage of his travels, about a million people braved the attend papal events during his whirlwind tour through Cologne, Bonn, Osnabruck and Mainz. The welcome was warm, but some groups complained about scheduling problems.

Orthodox Jews said a meeting with the pope scheduled for Sunday, Nov. 16, in Osnabruck was unacceptable because it would mean that many Jewish participants would have to travel on Saturday, the sabbath, to attend and traveling on the sabbath is in violation of Orthodox Jewish Law. The meeting was changed to Nov. 17.

Members of the foreign community, many of whom had emigrated to West Germany to find jobs, said a morning meeting set for Nov. 17 would force them to miss work. However, this meeting was not rescheduled.

Father Romeo Panicoli, Vatican press spokesman, reported on Nov. 16 that Pope John Paul was "happy with the trip" despite the rain in the first four cities.

The rain did not stop until the pope was in Mainz. By the time he reached Mainz, the pope looked tired from the rigors of his busy schedule.

The visit to West Germany — covered by about 4,000 journalists from around the world — gave the pope and opportunity to reiterate his stands on the world situation.

"We are reaching more and more the limits of economic growth," he told workers and their families at the Mainz-Frankfurt airport Nov. 16.

"Even if we do not want to,



**BLESSING IN THE RAIN** - Protected from the rain by a large umbrella, Pope John Paul II blesses the crowd at the end of a Mass he celebrated at Cologne's Butzweilerhof airport. (NC Photo)

developments will force us to be less demanding and to manage without some of the material things of life in order to share the limited goods of the earth peacefully with as many people as possible," he said.

In Cologne Pope John Paul issued a stern warning to governments which threaten the rights of families.

"State and society bring about their own downfall if they no longer really foster and shelter marriage and the family and set other, dishonorable ways of living together on the same level with them," he told more than 300,000 people at an outdoor Mass outside Cologne.

In his homily the pope also condemned abortion and extramarital sex.

The problem of world hunger was discussed in speeches to workers, representatives of West German Catholic aid societies and scientists and students.

In the talk to scientists, Pope John Paul said, "We may not say that progress has gone too far so long as many humans beings, indeed many peoples, live in depressed condition, even conditions unworthy of human beings, which can be improved with the help of scientific and technical knowledge."

The pope apologized for the Catholic Church's past interference in valid scientific investigations and offered the church's help in preserving scientific freedom.

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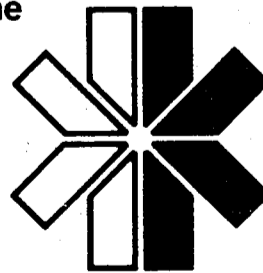
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# Barry enters '21st century'

## School celebrates 40th anniversary

By **Tori Stuart**  
Voice Correspondent

It's always nice when someone remembers your birthday.

Especially when that someone is the Pope, the President of the United States, and a mayor or two.

Barry College's 40th Anniversary last Friday, was honored by all these and more.

President Carter's declaration of last week as American Education Week,

recognized the week of Barry's Founders Day celebrations by officially proclaiming it "Barry Week."

But these were only a few of the highlights marking the three days of celebration as Barry officially "moved into the 21st century."

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

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



Photo by Al Kaplan

**Dorothy Inez Andreas, chairman of the Board of Trustees, and Sr. Trinita unveil the Founders Society Sculpture, in honor of those who have donated \$50,000 or more to the school. The sculpture depicts the Barry College symbol.**



Photo by Al Kaplan

**Sr. Trinita Flood, president, blows out the traditional 40 birthday candles, as representatives of the student body and faculty applaud.**

"auspiciously coincided with Barry's 40th birthday," said Sr. Trinita Flood, O.P., president of Barry College in Miami Shores.

**POPE JOHN PAUL II** honored Barry, and Sr. Flood, with a written blessing — a commemorative recognition that was mounted and framed.

Henry Everett, mayor of Miami Shores Village, proclaimed Nov. 14 as Barry Day in his town henceforward.

Steve Clark, Dade County mayor, declared Nov. 14-16 as "Barry Days" for the county.

Maurice Ferre, Miami mayor,

Fr. Cyril Burke gave the homily, while the Archbishop contributed some closing remarks. Fr. Burke happily celebrated his 40th anniversary in the priesthood earlier this year.

After Mass, everyone was invited to a fried chicken buffet in the campus cafeteria, and the traditional cake-cutting ceremony. Four cakes were actually prepared and placed around the room, but "THE CAKE" had 40 candles on it. Sr. Flood ceremoniously lit the first candle, and was then assisted in lighting the other 39 with the aid of the presidents of each student class:

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

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

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

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

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

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

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

Sunday's highlight, however, was perhaps the highlight of the entire celebration weekend. The Interfaith Convocation, held in Barry's

auditorium, crystallized all the thoughts, feelings, and messages that had been poured out at the various events.

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

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

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

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

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

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

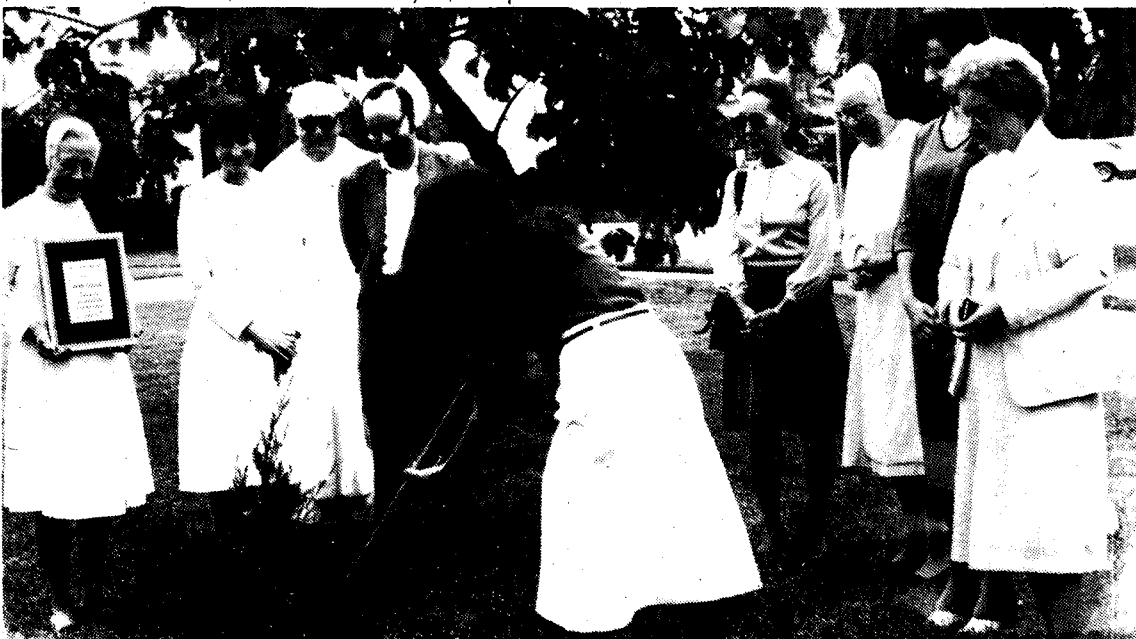
"Jesus' words, that there will always be poor, have not lost their meaning today," Higgins said.

"**WE MUST** take his injunction seriously to bring some hope to those without hope around us."

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

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

"Congratulations to Barry and its Adrian Dominican sisters for being just such a living force," Msgr. Higgins concluded.

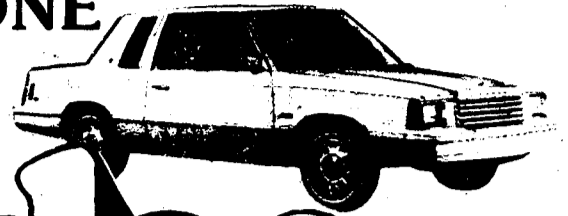


**Helene Zaydon, president of the senior class, plants a tree in honor of Barry's 40th anniversary while Sr. Trinita and other members of Barry's faculty and staff, watch.**

Photo by Carol Gorga

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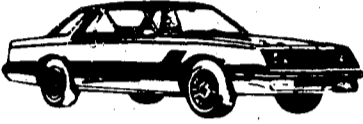







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# MATTER OF OPINION

Being entrusted, then, by God's mercy, with His ministry, we do not play the servant  
we possess an abundant consolation. There must be no crushed souls, no ill-

doing of God's Word, it is by making the truth publicly known that we contribute  
most to the better judgment of mankind. In the Lord's Name. (2 Corinthians 3:1-2)



## PHOTO EDITORIAL

This is how it should be when you're old, well dressed, well fed. Someone to love.

All too often it isn't that way. In our special section on the aged in today's Voice we see some of the problems of the aged and how the Church is helping.

But how about each of us in our own individual lives? Are we courteous to the elderly? Do we see them as special people? Do we allow for their age, their physical infirmities, their slowness?

With Thanksgiving coming up, why not invite a senior person to dinner? And let that just be the start...



By Fr. John Dietzen

## Can non-Catholic be a godparent?

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

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

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

You may be missing something in your search for a Catholic godparent. You say this is your second child. Are

you aware you can have the same sponsor for this child as for your first?

Also, the Catholic sponsor need not be present at the Baptism. If one of your family or friends lives at a distance and is willing to be godparent, he or she may be represented at the ceremony by proxy. This proxy need not be Catholic.

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

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

At present there are approximately 300 churches holding membership, totalling about 450 million Christians.

To my knowledge, there are no expectations that the

Catholic Church will join the WCC in anything like the near future, though she does maintain a close relationship with the WCC, and cooperates in some of its major activities, and a number of high-ranking Catholics serve in its agencies.

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

present membership in the World Council.

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

**A.** It is possible for children of unmarried mothers to be baptized. As for any

other baptism, however, several requirements must be met before a priest could baptize the child as a Catholic. The girl must discuss this with her parish priest, who will explain the requirements to her.

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

## Defends Senators

To The Editor:

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

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

bears greatly on the hospitality of the womb; and the violation of her body should not further subject her to such psychological and physical punishment.

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

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

Anne B. McNally  
Pompano Beach



## U.S. Bishops accomplished a lot



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

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

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

There was considerable consensus on all of the same 40 recommendations made to the Holy Father. It is expected that His Holiness will issue an apostolic exhortation based on these recommendations. The Synod on the Family highlights the importance of our own family enrichment efforts, and our Family Year.

We also heard a report from our Communication Commission relative to the possible development of a satellite system of communication for the Church in the United States. This

has fascinating possibilities for transmitting not only conventional TV programs, but for holding meetings and conventions without traveling, transmitting letters for less than one cent, delivering almost instantly religious education films, etc.

Feasibility studies are under way from the point of view of engineering, lay, finance, pastoral value, etc. At this preliminary stage it looks promising. We were told that the United States Catholic Church is at this time the third largest user of telephone communication in the nation, after the United States Government and General Motors.

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

We viewed a film on the Charismatic movement in the United States which had been especially prepared for Pope John Paul. We Miami bishops had an opportunity to report on the refugee crisis and appeal to our brother bishops to welcome some of the unsettled refugees to their diocese, and to assist in the pastoral care of those who are still retained in Fort Chaffee and elsewhere.

We also worked on, and ultimately approved, a number of important documents. I took special satisfaction

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

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

The bishops also issued a thoughtful document on Marxism pointing out that in its philosophy, Marxism is incompatible with christianity. Marxists may claim that, like the church, they are concerned about the rights and needs of the poor. But the Marxists' lack of acceptance of a Supreme Being, deprives them of any standards of morality to insure respect for the dignity of the individual and guarantee individual rights. So we understand how the Marxists are totalitarians who do not hesitate at terror, violence, and betrayal of freedom.

The bishops also issued a statement

on Catholic colleges and universities, expressing their gratitude and esteem for them and recognizing their importance to the church and to the nation. We urged them to make every effort to be sure that they are distinctively Catholic in teaching and in campus life.

We likewise issued a statement declaring our opposition to capital punishment. During the debate one bishop revealed that his brother-in-law had been killed by a murderer who escaped from prison. But for many reasons, including the need in our times of violence that even the government set the example by respecting the sacredness of life, the bishops voted to oppose capital punishment. The statement is one that should be carefully studied. It certainly does not fail to recognize the gross horror of murder nor to sympathize with the victim and the victim's family.

We also voted to petition the Holy See to permit some changes in our prayers, e.g. to add "Mother of the Church" to the litany of Our Lady, to make changes in translation of liturgical texts which are interpreted by some as being discriminatory.

We approved a revised program for seminary training. We discussed the new provision for convert Episcopal priests to be admitted to the Catholic priesthood. We did much else, but to be honest, at this stage, I am exhausted and too sleepy to report it!

It's great to be on the way home! God bless you.

Devotedly Yours in Christ,

*Edward A. McCarroll*



By DICK CONKLIN

## The year of the informed voter

The elections are finally over and the smoke has cleared; political writers and commentators are still trying to figure out what happened. Was it the "moral majority" after all? Did the economy play a major role? What issues caused some incumbents to lose their jobs while others were easily reelected?

Almost no one is discounting the 1980's increased level of voter awareness. The moral issues like abortion, pornography, gay rights and drugs aren't about to fade away, as much as some politicians dearly wish they would. Catholics no longer vote for a man solely because of the sound of his name or his party affiliation, although there is still a sizable group of unregistered, uninformed, or apathetic voters who - if they chose to - could sway just about any election.

**AMONG PROTESTANTS** - particularly the newer evangelical denominations - not only awareness but direct, personal involvement is skyrocketing. Prior to the election I witnessed a showing of the new film series "Whatever Happened to the

Human Race?" at a local Presbyterian church - a very well done, professional introduction to the subject we call Respect Life. After the two-evening - plus - Saturday morning series was over, members of the congregation stayed around for a lively discussion on abortion, euthanasia, treatment of the elderly, the retarded, etc.

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

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

from Archbishop McCarthy to the Internal Revenue Service. The Voice printed it in its entirety. The Archbishop wrote to each pastor asking for their cooperation in distributing it. (Sadly, some still refused to permit it in their parishes, but most pastors gladly participated.)

Many of the candidates, sensing that the survey might play an important role in the campaign, sought to present themselves to Catholic voters in the best light. Some called or met with MACCW women to better understand the issues before answering the questions. In one key question, state legislative candidates were asked if they would support Florida's call to the U.S. Congress for a Human Life Amendment. The bill, which calls for a special constitutional convention ("Con-con") to draw up the proposed amendment, had been distorted by the pro-abortion lobby as a "rewrite of the entire constitution." Once the real facts were known, some candidates switched their position to that of support.

THERE WERE countless other stories of personal involvement in the cam-

paign. Hundreds of people distributed pro-life pamphlets from U.S. Senate candidate Paula Hawkins. Many stuffed envelopes, walked precincts or made phone calls. Others helped drive the elderly to the polling places.

Shortly after the election a new local abortion clinic held a press conference to publicize its grand opening. But the owners admitted on camera that they were very concerned that their business might suffer under more restrictive laws, pointing to the new mood of the voters shown in the election.

They really summed it up for us. The times they are a-changin'.



# A community of communities

By Father Philip Murnion

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

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

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

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

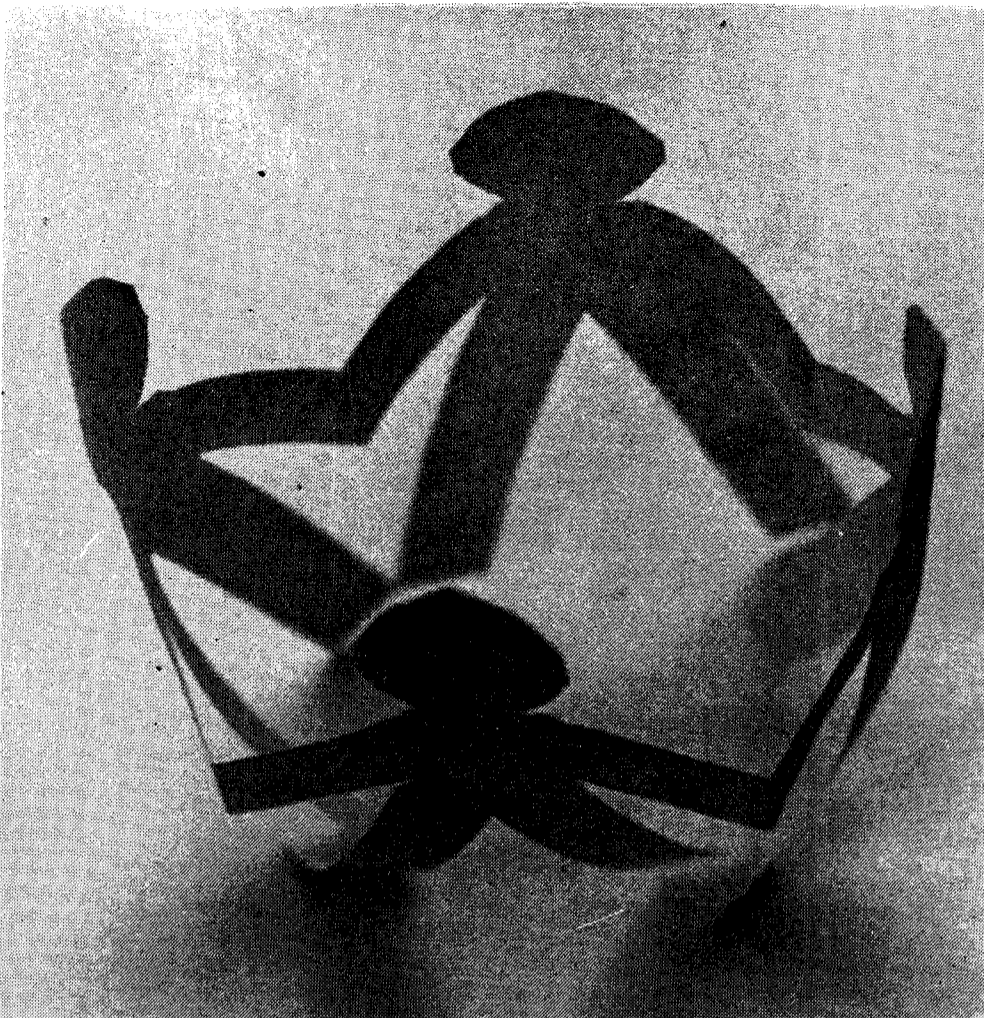
In Latin America small groups, composed often of poor peasants, are known as "comunidades de base" - basic communities. They meet often to examine the political, social and economic forces affecting their lives, to consider what faith demands, sometimes to consider what actions they can take together.

African Christians form small groups to relate Christian life to the still important family and tribal network.

In Europe too, small groups of Christians play an important role in the church.

The origins of such groups vary. In general, people are trying to counteract the trend toward isolation in modern life. Their quest is for the time and the space in which to be a little more reflective about their lives. To avoid simply "going with the tide," they may need the support of others - support that is close enough to be felt.

In the United States small groups take many forms. Some have modest



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

purposes, perhaps meeting just once. Others develop as ongoing events in the lives of members.

At St. John the Evangelist Parish in the Diocese of Toledo, small groups have met for prayer and reflection for several years, dating from the time when Bishop Albert Ottenweller, now bishop of Steubenville, Ohio, was pastor. The groups are part of the

basic structure of the parish, a parish which is a community of communities.

In a poor neighborhood in Brooklyn, Father Bryan Karvelis felt he had found valuable support in a fraternity of priests called "Jesu Caritas" which met each month for prayer and reflection. So Father Karvelis adapted the idea for his parish. Now groups of 10-12 adults, mostly Spanish-speaking, enjoy sup-

port similar to that found by their pastor in a small group.

**SMALL GROUPS** are not a new development. For decades, Catholic couples found meeting of the Christian Family Movement helpful. These were groups of about six couples who followed the basic pattern of many small groups, "observe - judge - act."

In fact, many organizations and movements have had small groups that were designed to sharpen members' awareness, deepen commitment and foster mutual support.

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

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

First, leadership is needed. People need to be identified as leaders, to be trained and supported.

Second, groups should address concerns important to members and to the life of the church.

Third, sessions that combine consideration of people's experiences with reflection on faith and church are likely to be considered valuable.

Fourth, people generally need good printed materials as an initial basis for reflection. Then they can adapt the materials to their own needs.

Fifth, staff-level support from the parish is important.

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

Seventh, members of groups can be encouraged to play active roles as leaders in other groups and activities.

The role small groups can play in the lives of parishes and their people has led some commentators to think that the groups are crucial to the church's future. Perhaps their potential is only beginning to be realized.

chosen for such sessions are important, as are leaders, books, films and other resources. Over coffee and over a period of time, people can find this to be an important time of the week.

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

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

Size should not be too important a factor when forming a small group. Seven people touched deeply over a two month or two year period means that those seven have experienced some part of the good news in a way that has probably aided their personal and spiritual growth. The good that comes from that growth can benefit a parish in ways that are seen and unseen. For, "Where two or three are gathered..."

## The back room of Aggie's smorgasbord

By Richard Lawless

A dormitory meeting room.

A variety of student-housing living rooms.

And the back room of Aggie's Smorgasbord restaurant in Osawatimie, Kan.

These are just some places where I have experienced the power of a small group to strengthen my faith and challenge to grow.

To make people more conscious of the reality celebrated by the church's liturgy, many parishes have turned for help to small groups. In the many varieties of small groups that have surfaced in recent years, pastors and religious educators have found a tool for renewal that is effective for at least a significant minority of parishioners. Through the people so touched, the small group is able to become a force of value to the parish as a whole.

**IT IS EASY** to realize why small groups can be important parts of parish renewal. As we get to know and trust others over a period of time, we find it easier to share our faith, our lives, our questions and our selves.

Large-scale, parish-wide renewal is important. But in the midst of all this,

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

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

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

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

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

me and each other, a condition conducive to the growth and development of one's faith.

● **Home Retreats.** These retreats are a systematic program of neighborhood, at-home meetings led by a host or hostess who receives a brief, but instructive training. In the relaxed atmosphere of a home setting, many hundreds of people have found this to

be a good way to grow and share faith with fellow parishioners.

● **Mothers' mornings Off:** Get a baby sitter, a group of mothers and a leader. Then meet to explore a spiritual theme or a topic chosen by the group. This can be an important way of meeting the needs of young parents for adult nourishment in the faith.

● **SUNDAY SCHOOL.** This hallowed institution provided inspiration for what happened at Aggie's Smorgasbord. Anywhere from 15 to 40 adult Catholics gathered each Sunday before (or after) Mass. The topics

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# The GIFT experience

By Katharine Bird

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

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

**FATHER JOSEPH** Byron thinks the GIFT teams provide a way to retain the flavor of "a small town community or an extended family." When he became its first pastor in 1972, the parish numbered only 115 families. Until then, this was mission territory. A small white church built in 1884 still stands on the site of the original 1836 plantation church.

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

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

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

**HIGHLY IMPRESSED**, Mrs. Dolan says the evenings were a "magnificent ex-



perience" in which cooperation, commitment and interest were apparent.

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

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

At St. Rose's, staff members provide a great deal of ministry to individuals. Mrs. Gorman says her role is to help other people use their own gifts. She

says staff members conduct numerous training workshops for GIFT leaders and meet with unhappy parishioners "who don't always understand what we are trying to do."

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

**SPURRED** by the pastor and Ms. Gorman, the GIFT team concept was inaugurated for the whole parish in 1975, after a year of preparation in which the parish used the Paulist Press GIFT discernment process. The GIFT

teams were adapted from a model for family learning teams developed by religious educators Joseph and Mercedes Iannone.

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

Asked what disappointments they have, both Mrs. Dolan and Father Byron said they regret not being able to transfer all the intimacy they find in the small groups to the larger parish.

As Mrs. Dolan complains ruefully, "I still see too many faces I don't know" during Sunday liturgies.

By Father John J. Castelot

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

Preachers are only instruments of God's grace, sowers and tenders of the seed. The Christian community itself is God's garden, his "cultivation." (1 Cor. 3:9) Not averse to mixing metaphors, Paul calls the community, in the same breath, "God's building."

It is this latter figure of speech which he develops in his continued reflections on the ministry and ministers of God's word. Lest he be misunderstood once more, he is anxious to point out that God alone is the ultimate source of faith and of life of Christ for all the Christians. His ministers have a grave responsibility to do their part to the best of their ability. They are "God's co-workers." (1 Cor. 3:9)

**EMPOWERED BY GOD'S** grace, Paul did what any good builder does first: He built a solid foundation. Those who contribute anything to the construction of the building -- a very special building -- should take care to guarantee top flight workmanship and

high-grade materials.

The mention of a foundation reminds Paul of something important. So at this point he throws in a parenthetical remark: "No one can lay a foundation other than the one that has been laid, Jesus Christ." (1 Cor. 3:11)

Paul does not seem overly concerned about who or how many people spread the good news. In fact, he implies that all Christians have an obligation to use their talents in this enterprise.

But wherever they work, they are to do their very best. It may be difficult to tell on the spot how well or how poorly they are carrying out this Christian vocation, but the day is coming when their work will be put to the test.

For Paul that day is when the Lord will return. Paul uses the biblical image of fire here, the common biblical image for testing, discernment. The reference to "one fleeing through fire," (1 Cor. 3:15) has nothing to do with the later church doctrine on purgatory. It is simply a continuation of the analogy he has been using. If a builder puts up a firetrap, he may be caught in it himself and escape only by the skin of his teeth.

On the other hand, positively wrecking the community is far worse for Paul. The community is a temple, a dwelling-place of the Spirit, and, like the temple of old, set apart for the worship of God. To tear this temple apart by rivalries, cliques and the resultant hostilities is tantamount to sacrilege.

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

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

"Let there be no boasting about men. All things are yours, whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or the future: All these are yours, and you are Christ's and Christ is God's" (1 Cor. 3:21-23).

## God's co- workers

# Family Life

## Where have all the grandmas gone?

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

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

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

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

My grandmother was short, heavy, wore a bun and was soft and comfort-

table. My grandfather smoked a pipe and had silver-white sideburns and a moustache.

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

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

**IF GRANDPARENTS** Day cards are

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

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

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

Raising children is the task of parents. Grandparents are different. They can

identify with grandchildren in a way that might be called "pleasure without responsibility."

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

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

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

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

By

Antoinette  
Bosco



By  
Terry Reilly

## How to enjoy a meal together

Family mealtimes for me are either a joy or a pain in the neck. I can walk away from the dinner table either feeling uplifted or with indigestion. The indigestion does not have anything to do with the cooking, thanks to God and Mimi too.

It's hard for me to digest my meal when tension is evident at the table. The events which produce this tension are only minor, like "Don't pinch your sister when we say our prayers," or "Dad, how come I don't get a bigger

pork chop too." There was one mealtime, in particular where I saw the handwriting of disaster on the wall. We had just finished saying the grace "Bless us O Lord..." when one of the girls began to offer some personal intentions the way we usually do, when little Johnny yelled at the top of his lungs "Shut up, I always get to pray first because I'm the littlest."

All of us, I am sure, have had a "hassle" of this sort during mealtime. Maybe for you it's kids eating with their fingers or being disruptive in some way. Maybe, and even worse, it's total silence, for fear of saying or doing something wrong.

The many times that we have joyful

mealtimes are certainly unforgettable too. More often than not it's when one of the favorite family meals are served. Good discussion and sharing make a mealtime a delight for me. When I see us enjoying one another's presence is when I most enjoy mealtimes, and I believe we American families have lost using that time together. Jesus called his friends together at mealtimes not only to pray but also to enjoy one another's presence - to have fun.

I really believe that there is a delicate balance today, between having order and at the same time spontaneity at mealtimes. If we become too spontaneous then we lose order.

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

- 1- Don't ever, ever watch TV during a meal. Let yourselves, one another be the center of the meal. Not the T.V.
- 2 Plan to discuss during the meal. Making it something that involves planning or dreaming and try to avoid subjects that produce tension. For young-families avoid bedtimes, chores, etc. For other families avoid politics, in-laws, etc..
- 3 The conversation at the table should be positive. No complaining or criticism. For example, ask each person to share one good thing that happened to them today.
- 4- If the phone rings, answer it and say "We're sharing dinner now, we'll call back later." Our children almost always get a phone call at dinner time and they all abide this rule. Actually, this has had an important impact on other families.
- 5- Say the blessing before the food is served and wait until all are served to begin eating. In other words, don't rush! Observances like these allow us to slow down.
- 6- I have everyone pitch in together in the clean up. This is not only a shared responsibility but also a time for communication.

Remember, if your family is a normal, well adjusted one, you will have those disasters too. Our effort counts a great deal in whatever we do.

### OPENING PRAYER:

God, our father, we thank you as little children for all that we are and have. You have blessed us beyond measure; you have blessed us as a individually; you have blessed us as a family; you have blessed us as a nation. May our lives be a continual act of thanksgiving to you.

### SOMETHING TO THINK ABOUT:

Our country is the only one in the world that has a national holiday to offer thanks to God for the blessings of the past year. Hot homemade pies, cranberry sauce, fat juicy turkeys, mashed potatoes, baked yams -- all sorts of delicious goodies will fill our kitchens on Thanksgiving. Let us take a look at our own family Thanksgiving celebration and share what we have liked and disliked about it in the year. What do we want to do this year to

## Family Night

make it more meaningful than ever?

### ACTIVITIES IDEAS:

● **Young Families** - Placemaker Turkeys -- materials: scissors, paper, cardboard, crayons. Trace around hands and cut out. Color a face on the thumb and feathers on the other fingers and write a name on the stomach. Attach cardboard so they stand and then use them on Thanksgiving Day. Compose a prayer to write on the back to be read at the dinner table.

● **Middle Years Families** - Homemade Cards -- materials: envelopes, paper, crayons. Design and color Thanksgiving greeting cards and mail them to friends, relatives, and those who have no family nearby to share their Thanksgiving Day.

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

● **Adult families** - Read aloud Psalm 107:1-7. Share thoughts and ideas.

Invite someone to share Thanksgiving dinner with you.

### SNACK TIME:

Try making a pan of fudge.

### ENTERTAINMENT:

Watch a football game on TV, be sure all know how the game is played, review the game's rules.

Play the alphabet game. Each take a turn saying: "My name is \_\_\_\_\_, I live in \_\_\_\_\_ and I have a boat full of \_\_\_\_\_." (Example: My name is Ann, I live in Alabama and I have a boat load of alligators.) Each does this for "A" and then the family goes on to "B" and so on through the alphabet.

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

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

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

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

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

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

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



## How would you rank the following cable television services?

VERY IMPORTANT	IMPORTANT	NOT INTERESTED		VERY IMPORTANT	IMPORTANT	NOT INTERESTED	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	1. Clear reception of local-Miami area stations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	14. Commercial-free children's programming.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2. Continuous financial news and stock market prices.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	15. Programming for the elderly.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3. Burglar, fire alarm and medical alert service (optional).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	16. Commercial-free first-run movies.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4. Public school inter-connection with local educational programming.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	17. Full schedule of local talk shows.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5. Live coverage of City Council and Board of Education Meetings.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	18. Ethnic programming.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6. High school and amateur sports programming.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	19. Classical concerts.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	7. Distant television stations (Atlanta, Chicago and New York).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	20. Action movies.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	8. Numerous 24 hour stations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	21. Public access channels.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	9. Neighborhood news reporting.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	22. Classic movies.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	10. Complete coverage of neighborhood events.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	23. Operas.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	11. Continuous national and world news.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	24. Spanish language stations.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	12. Live national sports events.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	25. Built-in potential for service expansion.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	13. 24 hour religious programming.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	26. Total service including all of the above.

### Would you prefer

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

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

\_\_\_\_\_

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\_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Mail to: **Vision Cable of Miami, Inc.**  
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**Miami, Florida 33137**

TV

# It's a Date

## Christmas Bazaars and Socials

St. Bartholomew's Women's Club will hold meeting on Nov. 20. Mass will be at 7:15 p.m. followed by a short business meeting and party at the social hall, at 8001 Miramar Parkway, Miramar. The women's club will also sponsor a Christmas Bazaar Dec. 6-7, in the social hall, same address as above.

★★★

St. Pius X Women's Club will hold its annual Holiday Bazaar, Thursday Nov. 20, in the Parish Hall, 2605 N.E. 33rd Ave., Ft. Lauderdale, from 10 a.m. Lunch will be served at 11:30 a.m. and a second serving at 12:30 p.m.

★★★

Holy Spirit Women's Guild will present the Annual Christmas Bazaar, in the Social Hall, 1000 Lantana Rd., Lantana, Fla., Sat., Nov. 30, 10 a.m. to 8 p.m. Christmas Decorations. White Elephant Room. Children Games - Barbeque and Baked Goods.

★★★

Fr. Solanus Guild Christmas Tea, will be held on Nov. 30, at Blessed Sacrament Parish hall. 1701 East Oakland Park Blvd., Ft. Lauderdale, Fla. from 2 to 5 p.m. Donations accepted.

★★★

The Council of Catholic Women of St. Stephen's Church, will hold a Christmas Bazaar on December 6 and 7, from 9 a.m., to 5 p.m., on the school grounds, 2000 S. State Rd., No. 7, Miramar. Anymore wishing to sell their own crafts or hobby items may rent a table for \$15 for the 2 days. For more information call Bette at 962-4860.

St. Charles Borromeo Catholic Women's Club will hold their Christmas Gift Bazaar on Nov. 29, from 10 a.m. to 8 p.m., in the Parish Hall, 600 N.W. 1st St., Hallandale.

★★★

The annual Christ Child Christmas Tea sponsored by the Ladies Guild of St. Francis of Assisi Parish, Riviera Beach, will be held at the home of Mr. and Mrs. Don Merten, Singer Drive, Singer Island, Sunday, Dec. 14, from 2 p.m. to 4 p.m. Handcrafted Christmas decorations will be for sale. Refreshments served.

★★★

The Women's Guild of St. Paul of the Cross Parish, Sate Rd., 703, North Palm Beach, will hold its annual Christmas Boutique on Saturday and Sunday, Dec. 6-7, from 10 a.m., to 7 p.m. An auction will be held on Saturday, Dec. 6, at 2 p.m. International food booths. Santa will have pictures taken with children from 12 noon, both days.

## Card Party

The San Marco Rosary Guild is planning its annual Card Party, Luncheon and style show at the Church, 851 San Marco Rd., on Thursday, Dec. 4, at 12:00 noon. Call Jane Hittler at 394-3728, for information and reservations.

★★★

Catholic Daughters of America. Court Maria Regina welcomes to their Evening Card Party, Nov. 21, at 7:30 p.m. at Our Lady Queen of Martyrs Cafeteria, 2731 SW 11 Ct., Ft. Lauderdale. Refreshments. Door and Table Prizes. Donation \$1.50.

## Christmas Party

St. Boniface Women's Club will hold its next monthly meeting, Dec. 2, in the Parish Hall, 8330 Johnson St., Pembroke Pines, Fla., at 8 p.m. Christmas party will follow:

★★★

Catholic Daughters of America, Court Maria Regina will hold at Christmas Party, at Our Lady Queen of Martyrs Meeting Room located directly behind the Church 2731 S.W. 11th Ct., Ft. Lauderdale. Covered Dish, BYOB.

## Arts and Crafts Show

Oil paintings to Christmas crafts! Over 100 South Florida artists and craftsmen will offer their creations at the St. Louis Women's Club 7th Annual Arts and Crafts Show, Sunday, Dec. 7, from 9 a.m. to 4 p.m., S.W. 72 Ave. and 120th St. For more information, call Jackie Lesovsky, 251-8150

## Cenacle Annual Bazaar

Cenacle Retreat House on U.S. 1 in Lantana, will hold its annual benefit bazaar on its grounds on Saturday, Nov. 22, from 10:00 a.m. to 4:00 p.m. For more information call the Cenacle at 582-2534.

## Dessert-Card Party

Catholic Daughters of America, Court Holy Spirit, no. 1912, will sponsor a Dessert-Card Party, at 12 Noon Nov. 22, at St. Elizabeth Bardens, Pompano Beach. Donations \$1.50. Proceeds are for Holiday charities. For information contact 941-5546.

## Christmas Shop

Holiday Gift Shop will be open at St. Bernadette Catholic Church, 7450 Stirling Rd., Hollywood, on Friday, Nov. 21 from 1 to 3 p.m., Saturday, Nov. 22, 1 to 8; and Sunday, Nov. 23, from 8 a.m. to 2 p.m.

## Family Festival

Sacred Heart Parish Annual Festival will take place on Nov. 21, TO 23rd, at 106 S.E. 2nd Rd., Homestead. A hot air balloon will be inflated on the grounds, Sat. and Sun., afternoons, with rides available from 2:00 to 4:00 p.m.



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LA PIETA

Among the many ministries of the Archdiocese of Miami is the maintenance of a consecrated enclosure set aside especially as a Catholic Cemetery.

What greater consolation could a good Catholic have than the certain knowledge that he will be buried in consecrated grounds under the loving care and age-old ritual of Holy Mother Church. It is the ardent desire of our Archbishop, Most Reverend Edward A. McCarthy, that all Catholic families be informed of their right to participate in this loving service. To that end, new programs are available by which you may reserve on-time spaces of our grounds, Crypts in our Mausoleum or in our Monument section at the three cemeteries of the Archdiocese of Miami.

For complete information send this coupon to:  
CATHOLIC CEMETERIES, P.O. BOX 520128, MIAMI, FL. 33152

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# Dynamic Marie honored for work, work, work

By RICHARD CONKLIN

First president of the Florida Council of Catholic Women. Established Birthright, the area's first emergency pregnancy service. Leader of the drive to stop the Equal Rights Amendment. Defender of the unborn. Activist. Lobbyist. Mother. Grandmother. Friend of thousands.

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

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

Some of the praises showered on Marie:

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

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

generations to come there are children to be born because of you."

Thomas Horkan, Director of the Florida Catholic Conference:

"Marie and the gals from the Council of Catholic Women just wear you out. They come to Tallahassee and lobby all day long and then party all night long. The ERA was the toughest battle on the hill, and while it was going on you would see all those ladies in red dresses delivering home baked bread to the legislators. Who was out there leading the charge but Marie? What do we really need? Committed Christians. People who accept the word of God, step out and take personal risks. Marie must have had her doubts over the years. We all have. But she stuck with it and made it."

Bob Brake, pro-life attorney and former state representative:

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

Rabbi Phineas Weberman:

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

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



MARIE PALMER, lay activist in just about everything, gets a kiss from Mrs. Joyce Masso, MACCW president, plus a check for Birthright, as Fr. Lawrence Conway watches.

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# Annulments — a boom in U.S. Church

By John Maher  
NC News Service

(Second of a series)

There has been a boom in annulments granted by Catholic Church courts in the United States in the past

10 years.

In 1969 church courts in U.S. dioceses granted 427 annulments, or decrees of nullity, declarations that a couple were never validly married. In 1979 those courts granted 30,101 annulments, according to statistics com-

plied by the Canon Law Society of America.

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

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

"We're dealing with a different situation" in the United States, said Father Dennis J. Burns, official, or chief judge, of the Boston archdiocesan court. There is "a tremendous number of broken marriages," he said. He noted that United Nations statistics estimate that there will be 1,179,000 divorces in the United States in 1980, or 5.3 per 1,000 persons in the national population.

Between 1966 and 1976, divorces in the United States more than doubled from 499,000, or 2.5 per 1,000 persons in the population, to 1,083,000, or five per 1,000 of population, U.S. government figures indicate. The U.S. rate in 1976 was almost twice as high as that of the United Kingdom, 2.56, and much higher than the rate in other European countries, such as France, 1.27; West Germany, 1.76; Italy, 0.81

and Poland, 1.11.

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

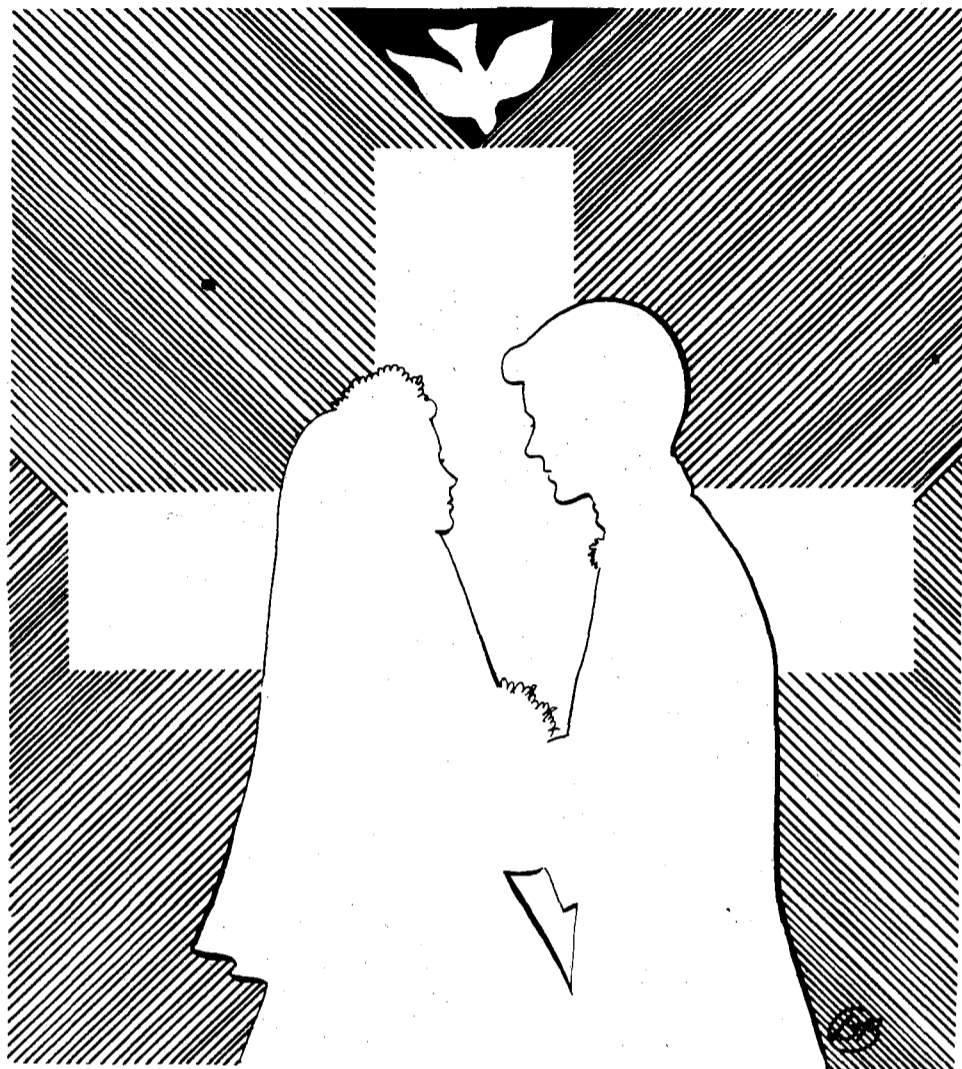
"**THE PERCENTAGE** of Catholics is lower here, 22 percent of the population," Father Burns said. "Forty percent of the marriages here are religiously mixed compared to 8.2 percent in Europe." He noted that many non-Catholics wanting to marry a Catholic ask Catholic Church tribunals to declare their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

Father James H. Provost, assistant professor of canon law at the Catholic University of America and former chief judge of the Helena, Mont., diocesan tribunal, said 20 to 25 percent of the marriage cases decided by some tribunals involve no Catholic at all.

Awareness of the extent of marital breakup among Catholics has led to a "fantastic increase" in resources committed to tribunal work, Father Burns said. Since 1973, he said, there has been a 73.7 percent increase in full-time professional staff in U.S. tribunals; a 256.7 percent increase in part-time professional staff; a 119.2 percent increase in full-time secretarial staff; a 191.4 percent increase in part-time secretarial staff; and a 502 percent increase in financial support by dioceses.

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

(Next week: psychological factors)



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# Biscayne Students Skip Food

On November 20, Students of Biscayne college did something about world hunger.

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

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

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

The Fast for a World Harvest began in 1974 and is always held on the Thursday before Thanksgiving. Last year more than 3,000 groups participated in the Fast and donated more than \$600,000 to Oxfam for its development and aid programs.

Among groups to be helped by Oxfam through this year's Fast are health workers in Nicaragua, refugees in Southern Africa, farmers in Peru and Upper Volta, craft workers in Tanzania, rural women in Bolivia and village community groups in Sri Lanka.

"In addition to raising money, the student committee aims to continue efforts to raise consciousness of local and world hunger", Williams, who is from Jamaica.

"Biscayne has many international students who have witnessed hunger on a large scale. We hope to involve the entire Biscayne community on a continuing basis."



Photo by Helen Shea Johnson

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

## Marian Center Sets Pre-Christmas Sale

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

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

## Fr. Francis Hoffman

A Mass of Christian Burial was celebrated on October 20, in All Saints Church, Etna, Pa., for Fr. Francis M. Hoffman, who died on October 16, at the Vincentian Home for the Chronically Ill, Mc Candless. Burial was in Brookville, Pa.

Fr. Hoffman was pastor emeritus for All Saints Church and had been a priest of the Diocese of Pittsburgh for 56 years. He retired in 1974 after observing the Golden Anniversary of his Ordination in June, 1924.

Fr. Hoffman served St. John the Apostle Parish in Hialeah each Winter since 1968. He returned to the Vincen-tian Home last July.

## Mrs. John Ward Dies

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

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

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

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

## Interfaith Thanksgiving

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

## Blood Bank Donations

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

**St. John Apostle Catholic Church, 451 E. 22 Ave., Hialeah, Sunday, November 20, 9:00 a.m. to 11:00 a.m.**

**Villa Maria Nursing center, 1050 N.E. 125 St., N. Miami, Friday, November 28, 11:00 a.m. to 4:00 p.m.**

Last minute verification of dates and hours is available at the John Elliott Community Blood Center, 324-8341, Ext. 63.

## Deaf Center Box Number

The St. James Deaf Center, Archdiocese of Miami, Apostolate to the Deaf, 18340 N.W. 12th Ave., North Miami, Fla., 33169, has acquired a Post Office box which is 4614, North Miami, Fla. 33169.

## Ecumenical Service

St. Edward's church will be the scene of this year's Thanksgiving Day Ecumenical Service of Worship and Thanksgiving sponsored by the churches of Palm Beach.

Royal Poinciana Chapel, Temple Emmanuel, Bethesda by the Sea and Saint Edward's will participate in this annual community ecumenical service.

Members and friends of these houses of worship are invited to attend the 10 A.M. service, Thanksgiving Day, November 27, at St. Edward's Church 144 North County Road, Palm Beach.

## Frank Duff Mass At Cathedral

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

## Bible talk at St. James

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

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## How to apply for funds

Application materials for 1981 funding from the Campaign for Human Development (CHD) are now available from the diocesan CHD office: Msgr. John Glorie, 3455 Royal Rd., Miami, 444-8363.

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

In the last decade, CHD has assisted over 1,500 self-help projects. To obtain CHD's support, projects must:

— Benefit the poor. The majority of those benefitting from the projects must be members of the low-income community.

— Be self-help projects of poor and oppressed people. The project must be directed by the low-income groups themselves.

— Aim to bring about social change by attacking the root causes of poverty, the unjust laws, institutions or policies which tend to keep people poor.

The potential for becoming self-supporting at the conclusion of CHD funding also enhances a project's chances of receiving help from the Campaign.

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

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

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

In Miami, a project of the CONCERNED CITIZENS OF DADE COUNTY has been granted \$25,000 to continue support of a senior citizens' organization that will speak in a united voice on issues of common concern; e.g., police protection, transportation, utilities, etc.

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

Over the next year, funds from CHD, the social justice arm of the Catholic Church in the United States, will assist a multi-racial community organization in southern California; an Iroquois agricultural production cooperative in Wisconsin; a Connecticut group advocating neighborhood economic rights; and projects for voter registration in Texas and low-income housing in Florida. In all, 140 grants

totaling \$5,714,900 and six loans requesting \$283,866 were approved.

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

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

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

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

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## Con Enorme Entusiasmo Reciben al Papa en Alemania

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

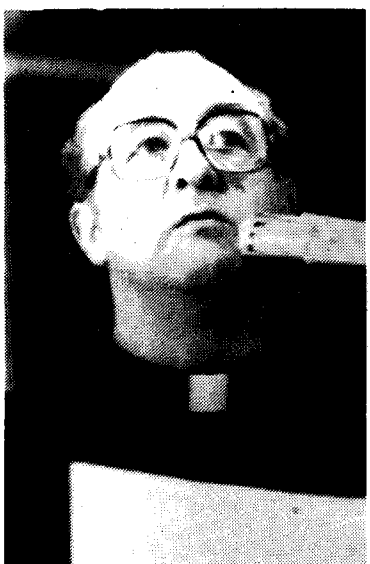
La Misa debió celebrarse en el aeropuerto Butzweiler-Hof a las 10 a.m. pero a las 10:30 el Papa no había podido descender aún del auto debido a la multitud enorme que lo aguardaba. Llovía ligeramente y ceso justo en el momento en que el Santo Padre pisara la tierra. Sus ojos corrieron de un lado a otro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

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

Pasaba de las once a.m.

### Cambian Lenguaje Exclusivo en Liturgia

Washington, (NC) - Una serie de cambios en el lenguaje de algunos pasajes de la Liturgia han sido propuestos con la idea de eliminar todo vestigio



Arzobispo R. Weakland

cuando el Papa pudo comenzar a moverse hacia el altar saludando a los fieles a su paso.

Hacia 931 años que un Papa no visitaba la ciudad de Colonia, desde que el papa León IX fuera en 1049. Después de que Juan Pablo II incensara el altar y los fieles, el Cardenal Hoeffner dió la bienvenida de la Iglesia Alemana a Su San-

de "sexismo" en las oraciones eucarísticas, que algunos alegan "olvidan a las mujeres." El Arzobispo R. Weakland, del Comité de Liturgia de USCC, dice que cualquier cambio es interino hasta que sea publicado el nuevo Sacramentario en 1985 o 1986. Los cambios preparados por la Comisión Internacional de Liturgia en Inglés fueron votados por los obispos en reunión y ahora deben ser enviados a Roma.

"El más serio de los cambios es el de las palabras de la Consagración que dicen '...que será derramada por todos los hombres', dice el Arzobispo Weakland, "las que causan disgusto en muchos hombres y mujeres en la nación. Ahora se leerá '...que será derramada por ustedes y por todos...'

Señaló que el "lenguaje sexista" no es un problema de los Estados Unidos solamente.

La bienvenida oficial del gobierno incluyó el tradicional disparo de los 21 cañanazos en el aeropuerto. El Presidente de la República, Sr. Karl Carsten dió la bienvenida al Papa a nombre de todo el pueblo alemán e hizo referencia a la conmemoración del VII aniversario de la muerte de San Alberto Magno que se está celebrando en estos momentos. Esta celebración es el motivo de la visita papal a Alemania en este tiempo.

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

dimensión mundial de los muchos problemas sociales que agobian a la sociedad moderna.

A los representantes de la comunidad musulmana en un saludo especial les conminó a "practicar su fe sin permitir su desvío por sentimientos políticos o personales."

Juan Pablo II hizo referencia a la división de los luteranos y la iglesia católica declarando que llega como "peregrino" para terminar con el conflicto de 450 años que separó a ambas iglesias. Trató de conciliar el sentimiento de disgusto de los Luteranos "porque el Papa no había planeado tener una reunión privada con ellos." Les dijo que la Iglesia Católica era en parte responsable de la separación y que él había hecho "esta peregrinación" en busca de la unión de todos.

Dondequiera que fue el Papa, Bonn, Maguncia, Mainz, Onanbruk, Colonia, etc. hizo referencia a esta desunión y abogó "por resolver las diferencias que nos separan". Pero su mayor preocupación fué la de los problemas de la familia del mundo de hoy. Expresó su preocupación ante la nube que se cierne sobre la sociedad "que va hacia la destrucción" porque la familia se está desintegrando.

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

y de la familia en nuestro mundo.

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

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

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

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

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

**Devotamente Suyos...**

# "El Sínodo Realza Nuestros Esfuerzos..."

amadísimos Mios:

Estoy escribiéndoles desde mi percha favorita, a 30,000 pies de altura, en vuelo desde Washington D.C. a Miami. El Obispo Román y yo regresamos de la reunión anual de los obispos de nuestra nación. (El Obispo Nevins vino en un vuelo anterior.)

Nuestras cabezas todavía dan vueltas con todos los asuntos tratados en los cuatro días que discutimos y aprobamos un sinnúmero de declaraciones que clarifican las enseñanzas de la Iglesia, o la posición de los obispos, en materias actuales. Oímos reportes de muchos de nuestros comités que están envueltos en proyectos de la Iglesia.

Nuestro presidente, Arzobispo John Quinn, de San Francisco y el presidente de nuestro Comité sobre Vida Familiar, en Roma, Obispo Stafford, informaron sobre el Sínodo de la Familia, en Roma, al cual asistieron como nuestros representantes. Sus informes indicaron, contrariamente a lo dicho por la prensa secular, que el sínodo fue abierto, esperanzador, y reflejó una profunda comprensión de las preocupaciones de la familia de la Iglesia. Hubo un consenso considerable en el total de unas cuarenta recomendaciones hechas al Santo Padre. Se espera que Su Santidad haga una exhortación apostólica basada en estas recomendaciones. El Sínodo sobre la Familia realza la importancia de nuestros propios esfuerzos en enriquecer la familia, y de nuestro Año de la Familia.

También oímos un reporte de nuestra Comisión de Comunicaciones referente al posible desarrollo de un sistema de satélite de comunicaciones para la Iglesia de los Estados Unidos. Esto tiene

fascinantes posibilidades para la transmisión, no sólo de programas convencionales de TV, sino para tener reuniones y convenciones sin tener que viajar, transmitir cartas por menos de un centavo, llevar casi instantáneamente películas de educación religiosa, etc. Estudios sobre sus posibilidades están ya en camino, desde los puntos de vista legales, de ingeniería, financieros, de valor pastoral, etc. En esta etapa preliminar luce promisorio. nos dijeron que la Iglesia Católica de los Estados Unidos es la tercera en el uso de las comunicaciones telefónicas, después del Gobierno de Estados Unidos y la General Motors.

Aprobamos el presupuesto anual para los muchos servicios nacionales de la Conferencia (cada diócesis contribuirá con una asignación, diez centavos por cada católico en la diócesis). Trabajamos también en una clarificación de nuestras prioridades. Y recibimos también un informe preliminar de una conferencia de dos semanas, tipo Puebla, de los obispos americanos sobre planeamiento pastoral programado para 1982. Vimos una película sobre el Movimiento Carismático en los Estados Unidos que ha sido especialmente preparada para el Papa Juan Pablo II. Nosotros, los obispos de Miami, tuvimos la oportunidad de informar sobre la crisis de los refugiados y apelar a nuestros hermanos obispos para recibir a algunos de los refugiados no asentados en sus diócesis, así como ayudar en el cuidado pastoral de aquellos aun retenidos en Fort Chaffee y otros lugares.

Trabajamos y finalmente aprobamos un número de importantes documentos. Tuve especial satisfacción en uno

sobre los laicos que fue iniciado por el Comité sobre Laicos cuando yo era su presidente. Este documento que fue aprobado por unanimidad, describe el papel del laico en la Iglesia de Vaticano II. Estimula al laico a asumir papeles de adulto católico maduro. Habla de las llamadas del Espíritu Santo a los laicos a crecer en santidad. Favorece el ministerio del laico en la transformación del orden temporal y reconoce los nuevos e importantes ministerios abiertos a los laicos dentro de la Iglesia, sirviendo junto a los clérigos. Estoy seguro que este documento será especialmente alentador para la Dra. Mercedes Scopetta y para todos aquellos asociados a nuestra oficina arquidiocesana de ministerio laico; tanto como para los incontables miembros del laicado de nuestra creciente arquidiócesis envueltos en servicios a la Iglesia, que trabajan con el clero y los religiosos(as) para llenar las extraordinarias oportunidades que el Espíritu nos ofrece.

Los obispos también aprobaron un documento concienzudo sobre el marxismo señalando que en su filosofía el marxismo es incompatible con el cristianismo. Los marxistas podrán alegar, como la Iglesia, que ellos se preocupan por los derechos y necesidades de los pobres, pero la falta de aceptación de un Ser Supremo los priva de cualquier regla de moralidad que asegure el respeto por la dignidad del individuo y garantice los derechos individuales. De manera que comprendemos cuán totalitarios son los marxistas que no vacilan en el terror, la violencia y la traición a la libertad.

Los obispos también emitieron una declaración sobre universidades y

colegios católicos expresando su gratitud y estimación por ellos y reconociendo su importancia para la Iglesia y la nación. Los urgimos a hacer toda clase de esfuerzos para que sean distintivamente católicos en su enseñanza y en su vida de plantel.

También emitimos una declaración oponiéndonos a la pena capital. Durante el debate uno de los obispos reveló que su cuñado fue muerto por un asesino escapado de prisión. Pero por muchas razones, incluyéndose la necesidad de nuestros tiempos de violencia, que aún el gobierno de el ejemplo respetando la santidad de la vida. El documento es una que debe estudiarse cuidadosamente. El no falla, por cierto, en reconocer el gran horror del crimen y la simpatía debida a la víctima y a su familia.

Aprobamos una revisión del programa de la enseñanza en seminarios. Discutimos la nueva provisión para admitir a los sacerdotes episcopales convertidos dentro del sacerdocio católico. Hicimos mucho más, pero para ser honesto, en este momento, estoy exhausto y muy soñoliento para informarles de ello.

¡Es maravilloso estar de regreso al hogar! Que Dios les bendiga.

Devotamente suyos en Cristo

Edward A. McCarthy  
Arzobispo de Miami

## Vida de Santa Bárbara a Escena

El dinámico grupo teatral de la parroquia de San Juna Bosco llevará al escenario del Dade County Auditorium la vida de Santa Bárbara, la niña mártir

que dió su vida por amor a Jesús Eucaristía.

A juzgar por pasadas actuaciones del grupo, la "Pasión de Cristo" fue magistral, un

gran espectáculo teatral. La vida de Santa Bárbara es muy rica en ejemplos de fe y amor cristiano y merece ser divulgada de manera que sea bien conocida y quede bien definida su personalidad que la superstición tiende a confundir.

El costo de las entradas es de \$7, \$5 y \$3, según el asiento, y pueden ser adquiridas en Joyería Santilú, AAA Million Auto Parts, Lámparas Olmo y en la rectoría de la parroquia. La obra será presentada el día 30 de Noviembre, Domingo, a las 3 p.m.

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## Liturgistas Hispanos se Reunirán en Miami

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

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

Una de las metas principales del Instituto de Liturgia Hispana, según el padre Torres, es la de reunir a muchas personas

capacitadas y llenas de entusiasmo para que contribuyan ideas, conocimientos y experiencias sobre la creación de nuevas maneras de incorporar la riqueza de nuestras tradiciones y devociones populares dentro de la liturgia en general.

Todos los interesados en asistir a esta importante reunión en Miami, así como todos aquellos interesados en recibir más información sobre el Instituto deben ponerse en contacto con el Padre Arturo Pérez, • 3210 South Union, Chicago, Illinois 60616.

Para recibir información local en Miami, escribir al Padre Juan Sosa, 3609 S. Miami Avenue, Miami, Florida 33133.

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LA PIETA

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

Para una información envíenos esta cupón.

CEMENTERIOS CATOLICO, P.O. BOX 520128, MIAMI, FL. 33152.

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Agradecemos Las Donaciones

# The Elderly

## Hard times and a helping hand

By Ana M. Rodriguez  
Voice Staff Writer

In a world that's into jogging and self-help and looking out for number one, they're burdens.

Yet they built that world.

They poured their sweat into our concrete giants, drove those Model Ts off the assembly line. They fought to make the world "safe for democracy."

And for their efforts, they were promised "golden years" of retirement. Social security. Pensions. A long life.

**NO ONE THEN** mentioned inflation, or loneliness, or nursing homes.

But then, not too many believe that stuff about the "golden years" anymore. A society on the go can't stop for stragglers. So the elderly are left behind, with their bad eyes, their weak legs, their arthritis and their rheumatism, their eccentricities.

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

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

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

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

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

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

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

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

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

Rents and utilities keep going up, as do food prices. For the many who are unable to cook, getting a well-balanced, low cost meal becomes a struggle. Sharkey says as many as 25

per cent of the elderly throughout the country live on or below the poverty level.

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

vey by the office of the aged, also rated the following as the elderly's most pressing needs:

- transportation and home visitation;
- recreation;
- health care;

### 700,000 Over age 65 in S. Florida; loneliness, inflation, no one to care

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

Parishes responding to a recent sur-

- help with indoor chores;
- help with meals;
- help with outside chores;

Father Dorrity says transportation is the most critical, and it ties in closely with all the others. Without moving about, "their perspective changes," he

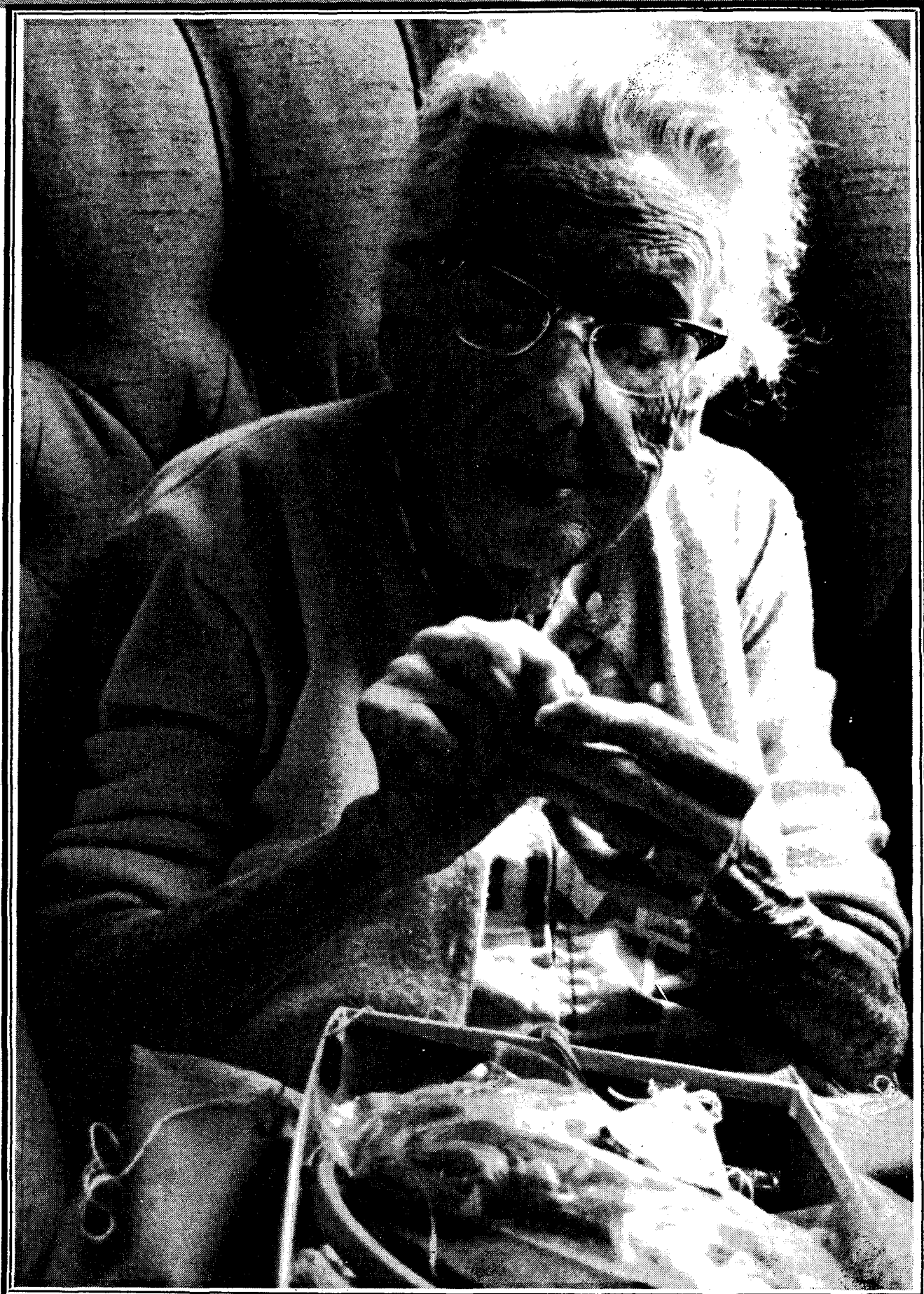
says. "They see four walls." Loneliness sets in, "the worst disease we can inflict on a person."

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

So the diocese is taking steps to ensure that the elderly receive, in Msgr. Walsh's words, "a continuum of care." What they need, when they need it, and not before.

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

(Continued on Page 4B)



# Life and death a big ce

## At Downtown Senior Center

By Ana M. Rodriguez  
Voice Staff Writer

Meet Rita, who lives in a trailer and always wears a hat. She worked as a nurse for more than 20 years, but now her gripes are as many as her 87 years.

"We Americans don't have any place to go," she says. "We ought to. My mother and father were born here and they helped build America and I helped build America," and now the Cubans, who talk so loudly, are getting all the benefits, and "the bus company is getting awful bad, too. And I can't go home because the bus is so crowded. They knock me down and push me," and the rent is going up in December. "I don't worry so much because I'm praying that God won't let me stay here," she adds.

At the Downtown Senior Citizen Community Center, in a large, dim, former basement of Gesu Church, death is the biggest celebration.

"They have no one else to bury them. We have a great ceremony out of their funerals because this means so much to them, that someone will take care of them," says Sister Maura Phillips, O.P., director of the center.

"THEY SAY, 'All I ask is when I die that you bury me.'"

Rita, (not her real name), doesn't want to be "hauled" all over town. She wants Sister to bury her quickly, with a



Sister Maura Phillips with Alphonse Flick, 98.

joyous Mass at Gesu that all her friends from the center will attend, and, afterward, with a great big party, with lots of ice cream and maybe even a little wine.

Teresa Palsse, 75, has been alone since her husband died in '57. She lives at the Three Score and Ten Club, where she pays only \$65 a month rent, but "I have to eat out." She goes to communion every day and boasts that she's in perfect health.

"I pray every day that I leave this world in good health. We're in exile here. This is not our true home. I ex-

pect something better."

In the five years Sister has been at the center, she has buried at least 60 of her "regulars." She says "60 to 65 per cent don't have anyone. They're the last of their family."

**BUT SISTER** also cares for the living, lending money to a man who needs to pay his rent this month, reminding 'Santa Claus' to hide the jewelry he was given by some man on the street before he gets mugged, helping the blind man find a place to live now that his building is being torn down. Sister

prays with them, talks to them, feeds them, scolds them. She cares.

"We live in a culture where some children find it difficult to care for an aging person. You see it here. To care for an aging parent is not in their lifestyle."

Alphonse Flick, 98, gets \$243 a month from his pension and Social Security, and pays \$50 a month for a room in a downtown hotel with 40 vacancies that will be torn down in two or three years. He comes to the center every day, and goes to Mass two and three times a day.

Alphonse also plays the horses. His luck is "up and down. What you make in one day, you lose the next." For 32 years, he worked as a "street car motorman" and bus driver in New York City. What does he do these days with all the extra money? "Blow it."

The center was established five years ago to serve the great number of downtown area elderly who needed at least one well-balanced, hot, cheap meal every day. Sister says for many it is the only meal of the day, citing rising food prices and the fact that many are not allowed to cook in their rooms.

Former head of the Music Dept. at Barry College, Sister wanted to work in a hospital, but when the center opened, she decided to stay. "It grows on you when you see the need for care and the need for love."

In addition to providing them with a hot meal Monday thru Friday for the token sum of 50 cents, "for their dignity," and sometimes coffee and donuts in the mornings for 15 cents, the

center also

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## A roof over their heads

The Archdiocese of Miami operates two apartment complexes in Dade and two in Broward, with another one to be completed in each county by December.

According to Bernard Sharkey, director of development for the Catholic Service Bureau, the aim of these independent living facilities is to provide "a secure, adequate, decent, affordable place where (the elderly) can live the balance of their lives in dignity."

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

In Broward and palm Beach counties, 90 per cent are Americans, and in Carroll Manor, in Miami, two-thirds are

Spanish-speaking. El Retiro Carroll, which will soon be completed near St. Dominic's Church in southwest Miami, is expected to be 100 per cent Spanish-speaking.

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

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

**BUT APPLICATIONS** for this type of housing have been frozen for more than a year, according to Ray McGraw, director of the Office of Community Service of the CSB. The waiting lists

were for five years, and he says this created "false hope" among the applicants. His office is now working on placing those people already waiting and getting the lists down to 15 or 20 names, so that no one will have to wait longer than one year.

For those who, while not needing nursing care, cannot live independently, the Archdiocese provides intermediate care, "a very important step but one that no one has provided," according to McGraw. Part of this program are the outreach and homemaker services provided by his office.

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

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

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

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

day.

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

"**THE EASIEST** nursing home to run is the one that is the dead-end nursing home," says Msgr. Bryan Walsh, director of CSB. "There's no incentive for an autonomous home to reduce the length of stay."

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

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

At the Carroll Life Center, the elderly will be able to move from one type of care to another as each becomes necessary. Administrators will be able to place people "appropriately, according to their needs," according to Joe Spinelli, director of St. John's.

Msgr. Walsh says the Broward facility is a "model" for what he hopes will be the future of care for the elderly in the Archdiocese of Miami.



Rena Judge, 91, is legally blind. She lives with her parakeet, Bobbie, in a remodeled downtown hotel.



# celebration

center also provides "companionship and a homelike atmosphere."

"It's the whole person we try to care for — spiritually, emotionally, psychologically and physically. The main thing is fulfilling the terrible void of loneliness, that they know some people are interested in them," says Sister.

Sister's work has been made doubly difficult in recent months by redevelopment. Four hotels have been torn down within a year in the block of Gesu Church. Rents have skyrocketed. Old hotels are being remodeled.

"My whole aim is housing, to find

**"We live in a culture where some children find it difficult to care for an aging person. You see it here. To care for an aging parent is not in their lifestyle."**

**Sr. Maura Phillips**

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

In a corner of the basement, old shoes and worn clothing and knick-knacks sell for a quarter or 50 cents. Activities include lectures on health and nutrition by people from nearby Miami-Dade Community College, New World Campus, a visit by the Health Mobile once a month, prayer services, Halloween parties.

And ice cream. "They love ice cream."

Three social workers and several "fantastic volunteers" help Sister run the center, which is funded privately through the St. Vincent de Paul Society. Funded for 80 people, usually that number take advantage of the facilities daily, from 8:30 to 4:30. "We try not to turn anyone away."

some place for these people to go," says Sister. She tells of a woman who gets \$235 a month from Social Security. Her rent just went up to \$225, leaving her \$10 a month for food, utilities and transportation. Sister had to insist that she not pay for her daily meal until she could afford it.

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

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

John Dudas, 65, from New Jersey, used to sell cars to GIs in France until

they kicked the Americans out. He's lost a leg to diabetes, and his eyesight isn't so good anymore. A few years ago, he says proudly, he worked three hotel jobs at the same time. Now, he listens to the radio or goes to the library to "read the headlines."

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

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

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

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

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

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



Wood "Kings" the checker of Nathan... at one of their daily games at St. George

Senior Day Care Center. Charley Mae Moses, Activities Specialist kibitzes. (Photo by George Kemon)

## Broward Seniors not forgotten

By George Kemon

Nerve center of The Catholic Service Bureau in Broward County, 1300 S. Andrews Ave., is a beehive of activity.

In addition to the ongoing programs of adoption services, help to the needy, and various kinds of counseling, the Broward County office has added a variety of services to the elderly.

**FIVE YEARS** ago a small "Aging Coun-

seling" program, with one person in charge was begun. The counseling was to help the elderly adjust to the problems of aging.

Service was provided for those who had an apartment or home and no transportation to grocery, doctor, clinic, Senior Citizen Center. This was the original program of the agency. But it has gone far beyond this.

There was a developing need for programs for senior citizens who while

living in their own homes, were functionally disabled, in a wheelchair using a walker, for instance, but who were not ready for a nursing home.

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

**THE CENTER** is open five days a week

(Continued on Page 4 B.)

### Services of the Archdiocese:

#### Independent living facilities:

**Carroll Manor**  
3667 S. Miami Ave.  
Miami, Fl. 33133 758-8641

**El Retiro Carroll**  
5849 N.W. 7 St.  
Miami, Fl 33126 758-8641

**Marian Towers**  
17505 North Bay Road  
Miami Beach, Fl 33060 758-8641

**St. Andrew Towers**  
2700 N.W. 99 Ave.  
Coral Springs, Fl 33065 758-8641

**St. Elizabeth Gardens**  
801 N.E. 33 St.  
Pompano Beach, Fl 33064

**St. Joseph Tower**  
Archbishop Carroll Catholic Life Center  
3485 N.W. 30 St. 731-6825  
Lauderdale lakes, Fl 33311

#### Congregate living facilities:

**St. Joseph Residence**  
Archbishop Carroll Catholic Life Center  
3485 N.W. 30 St. 731-6825  
Lauderdale lakes, Fl 33311

**The Pennsylvania Retirement Home for the aged**  
operated by the Carmelite Sisters  
208 Evernia St.  
West Palm Beach, Fl 33401 655-4665

#### Nursing homes:

**Noreen McKeen Residence**  
(formerly Lourdes Nursing Home)  
operated by the Carmelite sisters  
208 Evernia St. 655-4665  
West Palm Beach, Fl 33401

**St. John's Nursing and Rehabilitative Center**  
Archbishop Carroll Catholic Life Center  
3485 N.W. 30 St. 731-6825  
Lauderdale Lakes, Fl 33311

**Villa Maria Nursing and Rehabilitation Center**  
operated by the Sisters of Bon Secours  
1050 N.E. 125 St. 758-8641  
North Miami, Fl 33161

#### Senior Citizen Day Centers:

**CSB - Senior Center**  
Peter O'Connor, director  
11450 Biscayne Blvd.  
Miami, Fl 33161  
895-1455

**Centro Hispano Catolico**  
Sr. Suzanne Simo, S.S.S., administrator  
130 N.E. 2 St.  
Miami, Fl 33132  
371-5657

**Downtown Senior Citizens Community Center**  
at Gesu church  
Sr. Maura Phillips, O.P. director  
118 N.E. 2 St.  
Miami, Fl 33132  
374-6099

**St. Elizabeth's Senior Day Center**  
801 N.E. 2 St.  
Pompano Beach, Fl 33064  
522-2513

**St. George Senior Day Center**  
3640 N.W. 8 St.  
Ft. Lauderdale, Fl 33311  
581-7621

For more information contact:

in Dade: 758-8641  
IN Broward: 522-2513  
in Broward: 522-2513  
in Palm Beach: 655-6342  
IN Collier: 774-6483  
in Monroe: 296-8032

# Hard times and a helping hand

(Continued from Page 1B)

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

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

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

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

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

He says the diocese provides its 'continuum of care' in three steps:

- 1) "plain, low-cost housing"
- 2) intermediate care for those who need some help;
- 3) "good nursing home care" for those who are totally dependent.

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

"MANY OF THE elderly are from the old school," says Father Dorrity, and "they won't take charity." He says they have to be reminded that, "You're entitled to this."

Father hopes the apostolate to the aged will become the nerve center of a "help" network for the elderly that, working closely with the CSB and a liaison person in each parish, can quickly relay information about where to get needed help for elderly parishioners, what programs are available, and even how to fill out the paperwork.

But he says, "There's a need for increases in programs we have. And I think some kind of national health program for the elderly is important."

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

Msgr. Walsh says, "It's impossible to do it without government." In the future, "those people who are working are going to have to work a lot harder to supplement them (the elderly)."

The services are charity, Father Dorrity says, but "charity in the Christian sense, not charity in the handout sense. We all need to be loved. We're social beings." It's the charity, sometimes, of "just a handshake or a telephone call."

"They (the elderly) paid their dues. They built our churches. They built our country. And they're here now. They should not be overlooked."

# Not forgotten in Broward

(Continued from Page 3B)

from 7:30 a.m. to 5:30 p.m. It provides a safe, protected environment for the frail elderly. During the course of the day there is arts and craft activity, educational programs and card games.

There is a hot meal served every day at noon — with coffee and Danish in mid-morning. The meals are provided by the Service Agency for Senior Citizens. Broward County Social Services helps with transportation.

Some clients are transported daily by family or relatives. Funding for the program is primarily federal. However, there is an infusion of cash from The ABCD Drive and United Way, on a supplemental basis, to make the program run on a continuing basis.

ST. GEORGE'S has a staff of five: A coordinator, activities specialist, licensed practical nurse, Nurse's aid, and secretary. The staff depends upon a large number of volunteers to augment and assist with the clients.

Tom Honold, director of the Catholic Service Bureau, said that another program was implemented for those people who could not come to the centers daily. This was for people who physically could not get out of their homes. The agency approached CETA and asked them to set up the "Friendly Visitor" program.

This meant that the agency could send a "Friendly Visitor" (but a trained

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

THE CETA person supplying this service was from the ranks of the hard-core unemployed, who could be trained to respond to situations, offer minimal help, be available for conversation, assistance to the bathroom, to "baby-sit" til the regular person returned.

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

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

The program does such things as change a bed, run an errand, prepare a simple meal (soup and drink, for instance), or read to the client.

THE GOAL of Catholic Services is to work in conjunction with other community services — not in opposition to them which would be costly and time-consuming, and needlessly overlap-

ping.

Another program for senior citizens was started at St. Elizabeth Gardens — an apartment type housing situation, under the aegis of the Archdiocese in Pompano Beach. This complex is for the elderly who are still self-sustaining, but who wish to live in a somewhat controlled atmosphere.

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

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

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

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

## 'Don't know what I'd do' without center

By George Kemon

It was Halloween morning at St. George Senior Day Care Center, in Ft. Lauderdale. The center was gaily decorated and so were the clients.

All the clients, some 42 of them, wore costumes of their own design and they were colorful, funny, provocative, and silly. There was a talent show going on and each of the participants got up and entertained with such things as a dance, a song or a poetry reading.

Charleymae Moses, activities specialist, has been the center off and on for five years. She is a live wire, most pleasant to speak to and she loves what she is doing.

"I ENJOY being around the older people so much," said Ms. Moses. "They inspire me and sometimes when I'm 'down,' coming here and working with them makes me come right out of it."

Other program people are office manager Mary Jane Switalski, Program Coordinator Mary Post, Gerrie Clark,

LPN, and Latrell Merritt, activities specialist aide.

The staffers spend the day with the clients, see to their needs and make them feel wanted.

The Center is multi-ethnic but everyone gets along in fine style.

Pauline Zoe, 82, is in a wheelchair. She is a retired school teacher who taught in the Fort Lauderdale school system for 32 years. Pauline has been coming to the Center since its inception five years ago.

"THEY TEACH arts and crafts here," Pauline said. "I am very interested in this," and she displayed a fine stone necklace she had made. "I don't know what I would do if I didn't have St. George Center to come to each day," Pauline concluded. A friend brings her by car each morning and she rarely misses a day.

Across the room Robert Wood, in a fine gray wig, plays a game of checkers with Nathan Toomer. These two Center devotees play checkers every day, and Nathan said, "I live for the time I can beat Robert. That will make my

day'. But, he does admit to winning once in a while.

MEANWHILE, out in the kitchen, the coffee maker bubbles merrily, and the staff is readying the noon meal - fried chicken with all the fixings.

All the seniors seem to have good appetites and look forward to the hot meal served at mid day daily. Special diets are provided for those who have special needs.

Mary Ellen Powers is supervisor of personnel for the Respite program, where they go into the client's home as a friend, to sit with them, do small chores, run errands. Sue Doe, a Respite worker for the past six months, said she would receive 42 hours for training and would receive a certificate as a nurse's assistant at the course conclusion.

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

## 'So happy. . . seems like a miracle'

By Marie Salazar

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

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

"IN THIS DINING room we offer residents more than a plate of food — we offer the opportunity to meet other people, get involved and make friends. It is a socialization process that gives them a sense of belonging," says

Sister Mercedes Esposito, coordinator of the food program.

Carroll Manor, located on the grounds of Mercy Hospital at 3667 South Miami Avenue, has 236 apartments. They are rented to elderly people of limited income. Each apartment features central air, carpeting and modern appliances. The building has a lobby, dining room, shuffle board, card room and landscaped walkways. At night there is a security person in the lobby.

"I am so happy to be here that sometimes it seems like a miracle," says Christina Moreno, a resident.

Volunteers take turns at the reception desk in the lobby and serving the daily lunch.

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

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

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

# Obispo Pide Renovación a Través de Laicos

Por Liz Schetvchuk  
Corresponsal de NC

**Washinton.** El Obispo Albert Ottenweller, de Steuvenville, Ohio, presentó a los Obispos de Estados Unidos una proposición de declaración sobre el papel del laico en la Iglesia e hizo apelación de Renovación en la Iglesia a través de los laicos.

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

Dijo el obispo que la renovación de la iglesia a través de los laicos a menudo se confunde con los esfuerzos para renovar el interior de las iglesias. "Con frecuencia", dijo, "arreglar el interior de una iglesia envuelve mejorar el altar y el santuario

pero se pasa por alto el 'cuerpo' del interior de la iglesia". De la misma manera, el involucramiento de los laicos, a menudo, se ha centrado en tener laicos como lectores y ministros especiales de la Eucaristía. El documento presenta el involucramiento de los laicos en otras áreas también.

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

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

"Una de las principales características es el creciente sentido de ser miembros adultos de la Iglesia. Gracias al ímpetu del Concilio Vaticano II los laicos se sienten llamados a ejercer la misma madura interdependencia y práctica dirección propia que los caracteriza en otras áreas de la vida.

Trata también del involucramiento de que los laicos están haciendo una indispensable contribución a la Iglesia y el valor de su contribución está aún comenzando en la Iglesia post-Vaticano II".



Obispo Albert Ottenweller

## La Medalla Milagrosa

Por Sor Ada Sierra, H.C.

El 2 de Mayo del año 1806, nace en Fain-les-Mputiers, un pueblo de Francia, Zoe Catalina Labouré. Es una de los diecisiete hijos del Señor Pedro Labouré y la señora Magdalena Contard. Santa Catalina fue primero una niña sencilla que vivió en la granja de sus padres. A temprana edad quedó huérfana de madre, y con el ingreso de su hermana mayor, María Luisa, en la Comunidad de las Hijas de la Caridad, queda ella encargada del hogar.

A los 18 años de edad Catalina tiene un sueño que le comunica los designios de Dios sobre ella: "Está en la capilla de la Virgen rezando, un sacerdote sale a celebrar la misa, la llama y le dice: Hija mía, es bueno cuidar a los enfermos; me huyes ahora, pero un día te sentirás feliz de volver a mí. Dios tiene designios sobre tí, no lo olvides".

Cinco años mas tarde, al visitar una casa de las Hijas de la Caridad con el deseo de informarse sobre esta Comunidad, Catalina ve un cuadro del sacerdote de sus sueños, San Vicente de Paul. Así el 14 de Enero del año 1830 empieza a formarse para consagrar su vida al servicio de los pobres en la Comunidad de las Hijas de la Caridad de San Vicente de Paul.

No se la distinguió entre las otras jóvenes que se preparaban para la misión, sin embargo el Señor se había fijado en ella. También la Santísima Virgen la hizo su confidente, encargándole una misión inesperada: Estando en el noviciado la noche del 18 de julio de 1830, mientras todas dormían, Sor Labouré oyó una voz de niño que le decía: "Ven a la Capilla, la Santísima Virgen te espera". Era un ángel de la guarda quien le anunciaba que la Madre de Dios le esperaba. Efectivamente, al ver a la Santísima Virgen da un salto y cae a su lado de rodillas y con las



manos apoyadas se pone en su regazo; allí le comunica la Santísima Virgen que el Señor quería encargarle una misión, la de hacer acuñar una medalla y extenderla por el mundo entero.

De nuevo se le aparecerá la Santísima Virgen a Catalina el 27 de Noviembre para mostrarle como debía ser esa medalla, que atraería sobre muchos las gracias de Dios. La Virgen se le aparece sobre el globo terrestre y extendiendo sus manos estas despedían

## Santa Cecilia

NOVIEMBRE 22

Santa Cecilia, descendiente de noble familia romana, es una de las santas mártires mas conocidas de la Iglesia de Roma. Desde muy jovencita decidió consagrar a Dios su vida de castidad. Por su voluntad de su familia fue casada con el noble joven pagano Valeriano a quien Cecilia contó su deseo de permanecer virgen consagrada a Dios.

Persuadido por ella, Valeriano respetó los deseos de la doncella quien lo convir-

rayos de luces en donde se destacaban las palabras: "Oh Maria sin pecado concebida, ruega por nosotros que recurrimos a tí!". En esta aparición del 27 de Noviembre apareció el diseño de la Medalla Milagrosa que pronto se extendería por el mundo entero.

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

El 31 de Diciembre de 1876 muere y es canonizada por el Papa Pío XII como "La Santa del Silencio". Su santidad es la de los pobres: ni aureolas, ni relucimientos, oculta en los más humildes servicios.

En este año de 1980 estamos celebrando el 150 Aniversario de las apariciones de la Santísima Virgen a Santa Catalina.

La Iglesia celebra cada año el 27 de Noviembre la fiesta de la Virgen Milagrosa.

tió al cristianismo junto con Tiburcio, su hermano.

Poco después de que su esposo y cuñado fueran martirizados, Cecilia fue condenada a morir por no renunciar a su fe; recibió tres hachazos en el cuello sobreviviendo por tres días, al cabo de los cuales murió.

Su cuerpo fue hallado en el año 822 pero no se conoce fecha exacta de su nacimiento ni de su martirio, aunque se estima fue en el año 230. Hoy reposa en la basílica de Santa Cecilia, en el Transtevere.

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# Documento del Vaticano Sobre Actividad de Religiosos en Política

Por Jerry Filteau

Vaticano, (NC) - ¿Qué papel pueden tener hombres y mujeres de vida religiosa en política, empleos civiles y uniones laborales? Un nuevo documento, "Los Religiosos y la Promoción Humana", publicado en Noviembre 11 por la Congregación para Religiosos e Institutos Seculares, ofrece pautas en estas controversiales áreas. El documento, dado a la publicidad por el Cardenal Eduardo Pironio, de la Argentina, Prefecto de la Congregación, declara que actividades políticas partidistas por religiosos (sacerdotes diocesanos y de órdenes religiosas y hermanas o hermanas de institutos religiosos), en el sentido de comprometerse en partidos políticos, debe tener lugar sólo "cuando circunstancias extraordinarias lo requieran", y sólo con la aprobación de la Iglesia local y de la orden religiosa del caso.

"Crear el Reino de Dios en las estructuras del mundo, con el Evangelio como animador de la historia humana, es ciertamente un tema de vivo interés para toda la comunidad cristiana, y por lo tanto también para los religiosos", dice el documento y continúa...

"Pero no en el sentido de envolverse ellos mismos, directamente, en la acción política".

Aclara que un significado de "política es la actitud del buen ciudadano y otro significado es la participación directa en un partido", lo que se llama "acción política". El primero, explica el documento, es parte de la obligación del religioso en su condición de ciudadano.

Respecto al segundo comenta: "Los religiosos, reconociendo la válida contribución del poder de su testimonio evangélico y la variedad de sus iniciativas apostólicas, no debe permitir ser cautivado por la ilusión de ser capaz de tener gran influencia en el desarrollo de personas y pueblos sustituyendo sus respectivas tareas por un papel político en el sentido estricto".

Recomienda a los religiosos que "Con sus instituciones escolásticas, medios de comunicación y sus múltiples iniciativas religiosas y educacionales ellos pueden, en su lugar, contribuir activamente a la preparación, especialmente de los jóvenes, haciéndolos artesanos de promoción humana y social cuyos reflejos no faltarán en el sector político".

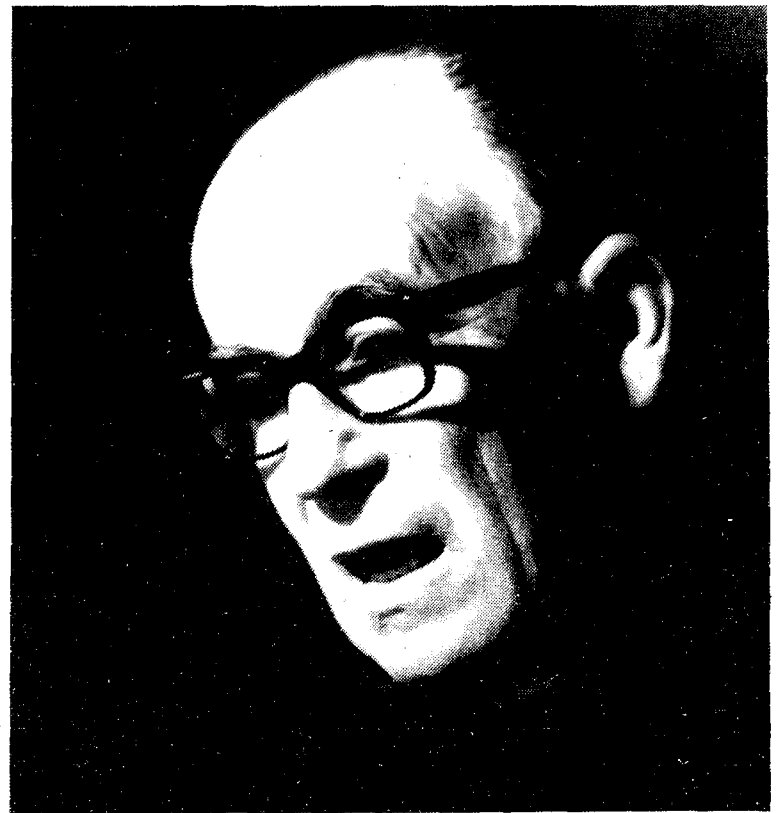
El documento estimula las iniciativas tomadas por las mujeres religiosas (monjas) de colaborar en la promoción femenina, ayudando a la inserción de la mujer en los sectores de la

vida pública y religiosa que mejor se conforme a su naturaleza y cualidades... Que religiosos y religiosas pueden hacerse útiles en el saneamiento y creación de la sociedad mientras guardan la distancia de opciones específicamente políticas, presentándose no como partidistas sino como instrumentos de pacificación y de fraternal solidaridad.

La participación política activa permanece como una excepción para ser evaluada según el caso particular.

En relación con el mundo de los trabajadores y uniones laborales, el documento hace distinciones similares y llama la atención de los peligros que presenta para la vida religiosa. Recuerda además que según las normas generales de la Iglesia el ministerio sacerdotal es considerado un empleo permanente. Habla de las "leyes" propias y las tensiones del mundo laboral, con su fuerte condicionamiento debido a las predominantes ideologías, especialmente hoy, y los problemas y ambiguas luchas de las uniones. Alude el documento principalmente a algunas partes de Europa y América Latina donde el comunismo domina muchas uniones laborales.

Para guiar a los religiosos en estas opciones, políticas y so-



Cardenal Eduardo Pironio

ciales, el documento dice que los religiosos deben tener el concepto de la fidelidad como criterio básico en sus juicios.

Pide fidelidad al hombre y a nuestro tiempo, a Cristo y al Evangelio, a la Iglesia y a su misión en el mundo y a la vida re-

ligiosa y al carácter especial de cada orden religiosa.

Casi la tercera parte del documento se dedica a la discusión de estos criterios y como ellos deben guiar el discernimiento de religiosos y religiosas.

## P. Raúl, del Colegio "F. Varela" de Colón, será Obispo



Mons. Raul Corriveau, P.M.E.

El próximo día 8 de Diciembre, en Choluteca, Honduras, será ordenado Obispo Coadjutor de la Diócesis de Choluteca, Moseñor Raúl Corriveau, P.M.E., quien desde su salida de Cuba algunos años atrás, ha estado desempeñando su ministerio en esta diócesis. Moseñor Corriveau, de la orden de Sacerdotes en Misiones Extranjeras, de Canadá, fue a Cuba muy joven

sirviendo la mayor parte de los años que vivió en la Isla en la provincia de Matanzas, donde fué director del Colegio "Padre Felix Varela" en la ciudad de Colón. Fue también secretario del Nuncio Apostólico en Cuba.

Moseñor Corriveau será coadjutor del actual Obispo de Choluteca, Mons. Marcelo Gerin, P.M.E.

Estarán presentes en la ceremonia de ordenación episcopal antiguos amigos de Mons. Raul y hermanos en el sacerdocio. Entre ellos Moseñor Agustín Román, Obispo Auxiliar de Miami, Rev. P. Romeo Rivas, Director de Cursos, Rev. P. Felipe Estévez, Rector del Seminario St. Vincent de Paul y ex alumno del Colegio "Padre Varela", Rev. Padre Laquerre, P.M.E., actualmente en nuestra arquidiócesis, y el Rev. P. Fernando Gaudry, P.M.E., (ambos sacerdotes fueron también profesores en el colegio "Varela") este último es actualmente Ecónomo General de la Sociedad P.M.E. y la Sra. Rhea M. Gravel, de Miami, quien fuera cercana colaboradora del P. Raúl en Matanzas.

## St. Agatha Tiene Mucho Para Compartir

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

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

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

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

Español día 4 (10 a.m. a 1 p.m.) Lunch al final de la reflexión.

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

**Día 14** de 1 a 6 p.m.- Picnic Navideño para toda la Familia Parroquial.

Participar en nuestras actividades parroquiales nos hace crecer más como comunidad de fe.

**Las Noches de Familia** en el Salón Parroquial organizadas por el Family Guild, gracias al Señor, han sido muy buenas y hemos pasado ratos muy agradables, ha habido oración, cantos, pasatiempos para todos y se ha compartido la amistad. La próxima será el 28 de Noviembre de 8:30-11 p.m.

## Misa de Acción de Gracias de Divorciados y Separados

El grupo de Divorciados y Separados de la Parroquia St. Agatha ofrecerá una Misa de Acción de Gracias el Lunes 24 de Noviembre a las 8:30 p.m.

El Rvdo. P. Jorge García celebrará la Liturgia. Terminada

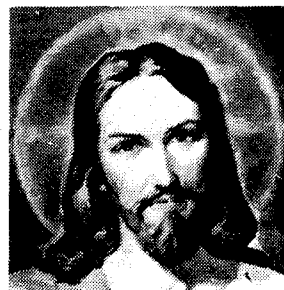
## XII ENCUENTRO Comida de Gala del Movimiento Familiar

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

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

la Misa tendrán un "Cover Dish" en el salón parroquial.

St. Agatha está situada en 1111 S.W. de la 107 Avenida. Para información adicional llamar a Silvia Muñoz, 226-2298.



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