

New labor systems needed - Pope

Evils of
Marxism
and
capitalism
cited
in major
new papal
teaching

• No easy answers . . . P12

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

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

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

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

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

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

Marxism also places the worker in subordination to production and does

not see that the answer lies in cooperation between labor and capital, says the encyclical.

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

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

"When we speak of opposition between labor and capital, we are not dealing only with abstract concepts or 'impersonal forces' operating in

economic production. Behind both concepts there are people, living, actual people," the encyclical adds.

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

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

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

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ANNULMENTS—Too Many?

Statistics, see Page 7

By Ana M. Rodriguez
Voice Staff Writer

Charges that American marriage tribunals are granting far too many annulments don't worry Fr. Andrew Anderson, vice-officialis of the Archdiocese of Miami's tribunal.

He says if the church is at fault in anything it is in "not expediting cases as we ought to," one way or the other.

The Archdiocese granted 283 annulments in 1980, and denied 10. So

far this year, it has granted about 240 and denied five, according to Fr. Anderson. To date, 524 cases have been presented to the Tribunal this year. All are in different stages of processing.

But he says these figures alone can be misleading, since they don't include the number of cases that were turned down without a formal hearing, because of lack of evidence.

Next year, he said, those figures should be available, as well as a more detailed accounting of the ground on which each annulment was granted.

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

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

Fr. Anderson vehemently denies that U.S. marriage tribunals are handing out

annulments as if they were civil divorces. "There is no tribunal within the United States that is not following the norms of law and protecting the rights of the individual as mandated by our Church," he says.

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

continued on p. 6



JEWS PROTEST. Some of an estimated 3,000 Orthodox Jews hold up signs in Lafayette Park to protest archeological digs in 2,000 year-old cemeteries in Israel. The demonstration took place while Israeli Prime Minister Menachem Begin was visiting the White House across the street. (NC Photo from UPI)

Pope attends Youth Rally

CASTELGANDOLFO, Italy (NC) — Americans who remember how much Pope John Paul II enjoyed his 1979 meeting with young people in Madison Square Garden in New York will not be surprised to know that he has resumed similar activities.

On a recent evening about 200 Austrians of high school and college age sat in a semicircle in the garden of the pope's summer residence and entertained him for more than an hour.

This came after a visit to the pope by 2,500 Irish youths.

The Austrian students, who came from Salzburg and are members of the Better World Movement, cheered lustily when the pope appeared, sang songs for him and acted scenes from the life of Jonas.

The pope, exhibiting some of his preassassination attempt strength, responded enthusiastically and gratefully.

The students, led by German Bishop

Paul Joseph Cordes, vice-president of the Pontifical Council for the Laity, had just concluded a week of meditation in Rome at the Center for Spirituality established by the founder of the Better World Movement, Jesuit Father Riccardo Lombardi.

After offering the pope gifts of flowers and loaves of home-made bread, the students made a promise: "In the future we will be collaborators of your holiness. Even more than in the past, we wish to pledge ourselves to work for a better church and a better world."

Then they prayed with the pope that the goals he strongly supports — peace, justice and reconciliation in the world — may be accomplished.

Responding, the pope told the young people that the prayer he had for them was that "the Father, the Son and the Holy Spirit may live in us and in the world, and make the world and all of us holy."

Solon wants investigation of Priest's death

WASHINGTON (NC) — A Minnesota congressman has joined those calling for a "full and fair investigation" by the Guatemalan government of the July murder of Father Stanley Rother of Oklahoma City.

Rep. James L. Oberstar (D-Minn.), in a Sept. 3 letter to Secretary of State Alexander Haig, said he was skeptical that three Guatemalan Indians arrested in the murder actually were responsible for Father Rother's death.

"I do not believe the government of the United States can accept the unbelievable explanations of the Lucas

Garcia regime," said Oberstar, referring to President Romeo Lucas Garcia of Guatemala.

After the death of Father Rother, who had worked in Guatemala for 13 years, the Guatemalan government maintained that he was the victim of a robbery attempt.

But church officials expressed skepticism about the guatemalan explanation, noting that other priests have been killed in an apparent attempt to suppress the church in Guatemala.

Anglicans encouraged by dialogue

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

Argentine Foreign Minister Meets Pope

CASTELGANDOLFO, Italy (NC) — Argentine Foreign Minister Oscar Camillion met with Pope John Paul II Sept. 9 at the pope's summer residence at Castelgandolfo at the conclusion of a three-day visit to Italy. Camillion was in Italy to meet with Vatican officials regarding the Holy See's mediation of the Beagle Channel territorial dispute between Chile and Argentina. Press reports speculated that Camillion's visit might indicate that the issue is nearing a settlement. The Beagle Channel dispute involves territorial rights along the extreme southern tip of South America.

Help for least developed nations

WASHINGTON (NC) — A United Nations conference on economic assistance to the world's poorest countries is an opportunity to develop "moral interdependence" among nations, according to the president of the U.S. Catholic Conference, John R. Roach of St. Paul-Minneapolis. The archbishop's statement called attention to the UN Conference on Least Developed Countries, which opened Sept. 1 in Paris. Archbishop Roach noted that the long-term goal of the two-week meeting in Paris is to transform the economies of the poor nations.

Media restricted in Bolivia

LA PAZ, Bolivia (NC) — A National Press Association protest listing past violations against the news media and its workers shows that Catholic news media have been placed under restrictions during the past 13 months. The protest, issued in late August, lists arrests, torture or exile of journalists and raids on facilities of radio and print operations. The Catholic daily, Presencia, owned by the Bolivian bishops, was raided twice this year by Interior Ministry agents and some of its offices damaged. The government suspended the newspaper for a week in January, accusing it of engaging in libel.

Catholic presence in Solidarity

Gdansk, Poland (NC) — Links with the Catholic Church were prominent as the Polish independent labor union, Solidarity, held its first national congress. Before the congress opened Sept. 5 about 5,000 union members gathered in the Gdansk cathedral for a Mass celebrated by Poland's leading churchman, Archbishop Jozef Glemp of Warsaw and Gniezo. The archbishop said that Solidarity had been born in anger but must now work for peace and order in Poland. Meanwhile Polish-born Pope John Paul II in his Sunday Angelus talk at his summer residence south of Rome voiced support for Solidarity.

Jesuit superior's health improves

ROME (NC) — Father Pedro Arrupe, superior general of the Jesuits, has returned to the Jesuit generalate after four weeks at Rome's Salvator Mundi hospital. The 73-year-old Spanish priest suffered a stroke Aug. 7 at the Rome airport after returning from a two-week trip to the Philippines. Father Arrupe is beginning to show movement in his right hand, which was paralyzed by the stroke. The Jesuit superior offered his resignation in April 1980 because of advancing age, but Pope John Paul II requested that he stay on. Jesuit sources said the order is awaiting word from the pope regarding a new superior.

Higgins — trustee for AFL-CIO fund

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

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Cdl. Cody probe stirs legal, canonical questions

2nd News Front

By Stepenie Overman

WASHINGTON (NC) — A series of stories in the Chicago Sun-Times has raised questions about whether Cardinal John Cody of Chicago acted properly according to canon law and federal law in his financial dealings.

The Sun-Times, in articles beginning Sept. 10, said a federal grand jury in Chicago is investigating whether Cardinal Cody illegally diverted as much as \$1 million in tax-exempt church funds for the use of his stepcousin, Helen Dolan Wilson.

U.S. Attorney Dan K. Webb acknowledged that his office received allegations of improper diversion of church funds by Cardinal Cody and said that he would have the responsibility of determining the accuracy of the allegations and whether any federal laws have been violated. His office declined to make any other comment on the case or to identify the source of the allegations.

THE SUN-TIMES story stated: "Canon law, the church's own legal code under which dioceses and religious orders operate, requires bishops such as (Cardinal) Cody to keep personal expenses and possessions separate from church-owned property and forbids any co-mingling of funds."

The newspaper also said, "Unless otherwise designated, however, substantial gifts to clerics are considered church property under canon law..."

Canonist Father Frederick McManus, vice provost and dean of graduate studies at the Catholic University of America in Washington, said that although canon law does call for the separation of personal and church property, a churchman legitimately could have considerable wealth in his own name.

"There is the obligation to always distinguish the property of the individual from church funds," he said. "They are separate and you can't move one from another. It would violate canon law to use fund wrongfully."

However, any cleric who does not take the vows of poverty may own property. Cardinal Cody was ordained a diocesan priest rather than a Religious order priest and diocesan priests do not take the poverty vow.

"**THEY CAN EARN** money, be given money, inherit money," Father McManus said, adding that there is no limit. "If a millionaire gives you a million dollars, you can accept it — a bishop can too."

"I imagine that Cardinal Cody has a personal checking account or savings account," Father McManus commented, and he added that clerics do pay taxes.

The key issue, according to Father McManus, is the purpose of the money a bishop receives. An individual or foundation could donate money to the diocese, to the bishop for his personal use or to the bishop to use at his discretion for the diocese.

The problem would come, he said, if a bishop used money designated for church use for his own personal use.

Father McManus also noted that many dioceses, including the Chicago Archdiocese, operate under a "corporation sole" concept of holding church property, which means that a bishop governs all day-to-day financial and legal affairs of the diocese.

Under "corporation sole" the bishop is made the owner for legal purposes of all land, buildings and other assets belonging to the diocese. The concept means that rather than allow control of church property to be spread out among many individual parish priests and lay people authority is placed in the hands of one person.

"**CORPORATION** sole" in the United States is subject to the same civil

ment on whether or not grand jury proceedings were underway.

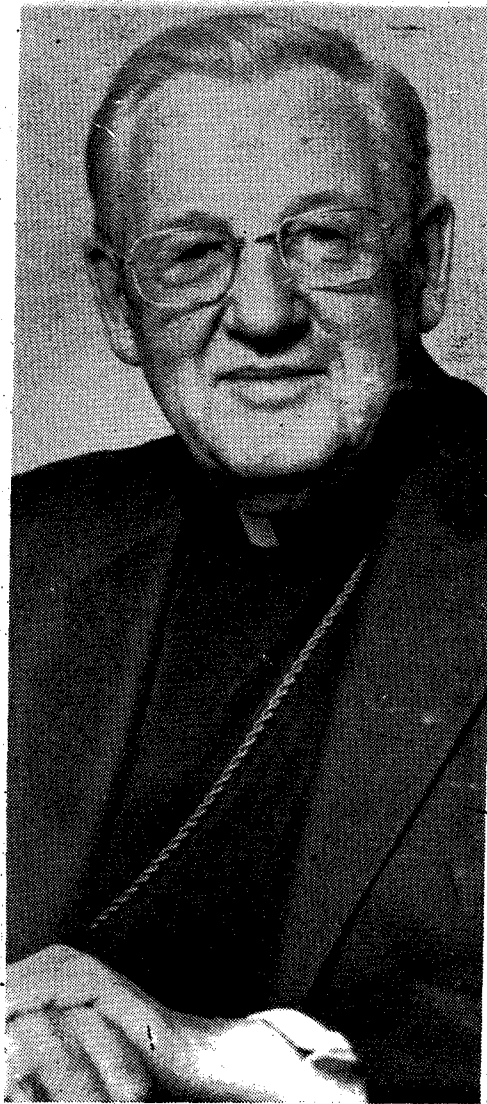
"All the government says is that complaints were brought," Reuben said.

IF A GRAND jury is convened, the jury "can subpoena anyone whom they wish," said Washington attorney Thomas Green when asked about the U.S. judicial process. After secret deliberation of all the evidence, the grand jury must then decide if there is probable cause that an offense has been committed and if so, it can indict the person or persons involved who would then stand trial.

One complication in the Cardinal Cody situation is the possible interpretation of the First Amendment. If a grand jury subpoenas Cardinal Cody or church records, the cardinal could argue that the subpoena should be quashed because of separation of church and state, Green said.

The First Amendments says "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof..." and legal scholars have differed over the years concerning the degree of separation between church and state.

A dispute over the government's right to subpoena records in an in-



Cardinal John Cody

Although canon law does call for the separation of personal and church property, a churchman legitimately could have considerable wealth in his own name.

authority as all other religious corporations and private companies.

Father McManus said that some dioceses operate under the parish corporation concept in which each parish is a corporation.

According to Tony Bomba, public affairs office for the Internal Revenue Service, churches are exempt from paying taxes by the separation of church and state clause.

But he said any investigation into the finances of Cardinal Cody and the Chicago Archdiocese would be handled by the Justice Department and come under the criminal code — Title 18 of the U.S. Code.

Justice Department officials would not comment on the case.

Don Reuben, an attorney who has represented the cardinal and the Chicago Archdiocese since 1952, said that the government would not com-

investigation such as the one reported by the Sun-Times has never reached the Supreme Court, according to the newspaper's report.

IN LOOKING at the allegations the newspaper has made about Cardinal Cody's finances, Green said there are "probably a half dozen to a dozen criminal violations" that could apply.

If he were convicted of misappropriating money that belongs to the church it would be fraud and if he were

convicted of using the mail then it would be mail fraud, Green said.

Under the Internal Revenue Service code the Catholic Church is exempt as a religious organization from payment of taxes on any income, said Michael Sanders, an attorney and adjunct professor at Georgetown University in Washington. He is also past president of the American Bar Association tax

section committee on exempt organizations.

However, no private benefit may result from the tax exempt status, Sanders added, and if there is a violation, the first power of the IRS is "to revoke the exemption of the organization." He calls such an action "a real significant aspect — an exemption is the lifeblood of a religious organization."

BUT THE IRS first would have to show that the amount of money involved was substantial in relation to the total operation of the church and Sanders noted that a church may pay its officers a reasonable amount for services rendered.

Sanders also said the church could argue that any alleged mishandling of church finances was beyond the scope of an individual's authority and should not affect the exemption of the church as a whole.

Because an IRS ruling could have a broadreaching effect on the church's tax exempt status, Sanders said the IRS could choose to leave any investigation up to the Justice Department. "The criminal side is likely to relate solely to the individual," and not the entire church, he said.

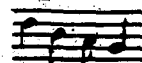
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White House letter hurt pro-lifer

By Dick Conklin
Voice Correspondent

This year's Florida Right to Life convention, to be held in Orlando the weekend of Oct. 16-18, will feature as a keynote speaker Dr. Carolyn Gerster of Arizona, the pro-life leader who has become a focus of the controversy concerning Supreme Court nominee Sandra O'Connor.

A past president of the National Right to Life Committee, Dr. Gerster

knows O'Connor from the early days of the abortion controversy in Arizona, before the U.S. Supreme Court issued its 1973 ruling legalizing abortion for the nine months of pregnancy.

But depending on which White House memo you prefer to believe, Dr. Gerster either supports or opposes the nomination of O'Connor, whose voting record as a state senator has been called pro-abortion by pro-lifers. While the two contradictory

memos have received wide publicity, the Arizona pro-life physician is still seeking an opportunity to set the record straight.

THE FIRST MEMO was written by Justice Department counsel Kenneth W. Starr for President Ronald Reagan, as part of the background investigation performed on each candidate for the vacant high court position. In it, Starr addressed the abortion issue by referring to Dr. Gerster without naming her.

"She (O'Connor) knows well the Arizona leader of the right-to-life movement, a prominent female physician in Phoenix, and has never had any disputes or controversies with her," Starr's memo stated.

The memorandum also said that "there is no record of how O'Connor voted" on Arizona's 1970 bill to legalize abortion on demand. Yet the record, confirmed by the American Legislative Exchange Council, shows that O'Connor on two occasions voted for the bill, and was listed as a co-sponsor. Despite the record, Starr's memo reported that O'Connor "indicated that she had no recollection of how she voted."

More recently, an even more contradictory statement came from the White House about the supreme Court nominee, also appearing to refer to Dr. Gerster — but this time in a completely different light.

In a response to a heavy volume of mail on the O'Connor nomination, a letter was sent by President Reagan to a Chicago pro-lifer, Marie Craven. In the letter, Reagan blamed the widespread opposition to O'Connor on "one person in Arizona . . . this person has something of a record of being vindictive" — a person believed to be Dr. Gerster.

THE LETTER went on to cite several votes that O'Connor had made while an Arizona state senator, and claimed that all had been pro-life. Arizona pro-lifers have expressed sharp

disagreement with the letter, saying that Dr. Gerster is anything but "vindictive" and asking that the O'Connor record be set straight. Many contend that the Court nominee was actually chosen by Reagan staff members who are either pro-abortion or just don't care about the issue.

Dr. Gerster was out of town on a vacation when the presidential letter was written. Upon her return, she said that her first reaction to the letter was "sorrow," and that it was filled with "incredible misinformation."

She added "I hope and pray that the President didn't write the letter himself," preferring to think that an ill-informed staff member wrote it. "It's an unkind letter," she said, "and I can't believe he's unkind. It's not consistent with his personality."

In an effort to set the record straight, Dr. Gerster is attempting to meet with the President. "I've written a personal letter to the President asking for a meeting and saying that I still maintain my trust in his integrity. However, this letter has caused hurt and bewilderment which will increase unless this terrible error is clarified."

Rather than being vindictive, Dr. Gerster said, she has made public statements describing Mrs. O'Connor as "gifted and gracious" but unacceptable for the high court because of her strong pro-abortion voting record.

DR. GERSTER said that she met Reagan three times during the presidential campaign last year, including a private meeting of about 45 minutes in Rye, New York. She said that she can't believe that Reagan realizes the "vindictive" person is the pro-life leader he asked for support last year.

"If he did write the letter himself, he was totally, absolutely misinformed. I cannot believe he knew he was talking about the person he met in Rye," she said.

"It's almost as if someone in the

continued on p. 8



O'CONNOR HEARINGS - Judge Sandra O'Connor is escorted by Senate Judiciary committee chairman Strom Thurmond (R.-S.C.) as she arrives for confirmation hearings on her appointment to the U.S. Supreme Court. (NC Photo from UPI)

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Churches attack Reagan policy on S. Africa

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

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

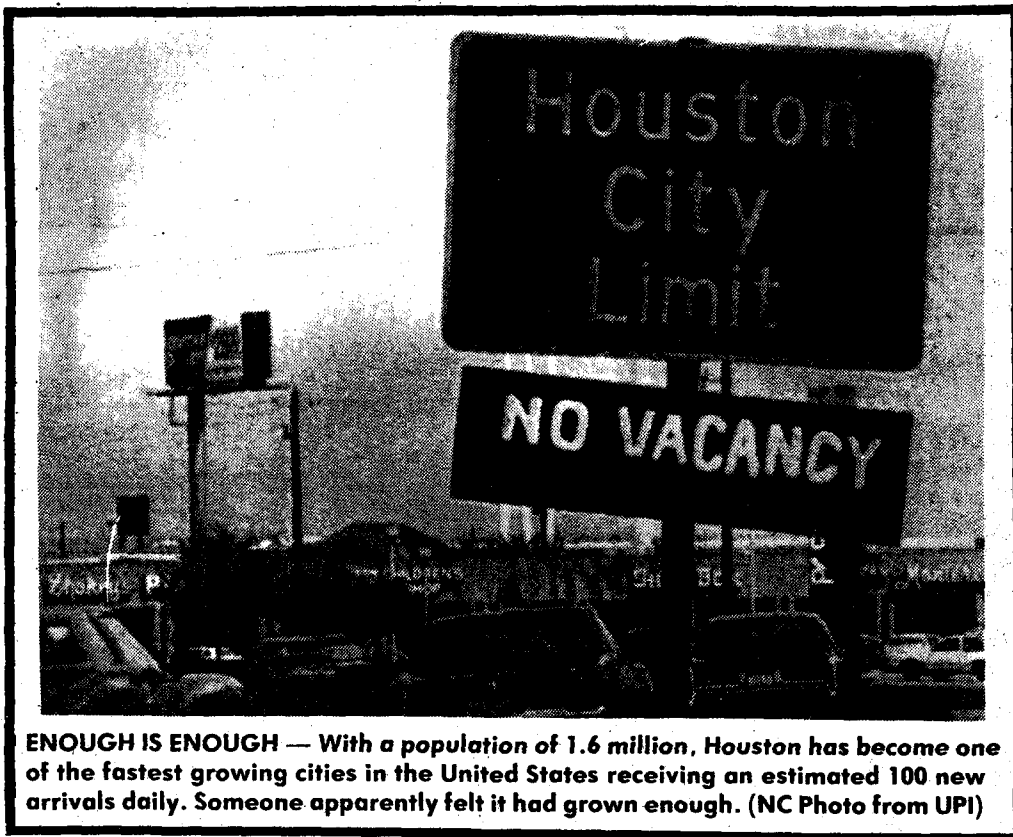
"We believe that this action implies support of apartheid and represents a tilt toward South Africa," said the resolution, which also condemned South Africa's "illegal occupation of Namibia" and reiterated earlier calls for U.S. diplomatic relations with

Angola.

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

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

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



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

OFFICIAL

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

THE REV. PATRICK FARRELL — to Chaplain, Knights of Columbus Council No. 4357, Naples, effective September 3, 1981.

THE REV. JOHN McGRATH — to Pastor, San Pedro Church, Tavernier, effective September 30, 1981.

THE REV. MICHAEL SULLIVAN — in residence at St. Jerome Rectory, Fort Lauderdale, effective September 9, 1981.

THE REV. BRENDAN DALTON — to Pastor, Visitation Church, Miami, effective September 30, 1981.

THE REV. BRIAN O'REILLY — to Associate Pastor, Ascension Church, Boca Raton, effective September 30, 1981.

THE REV. LEO ARMBRUST — in residence at St. Hugh Rectory, Coconut Grove, effective September 9, 1981.

THE REV. JOHN PASZKO — to Associate Pastor, Our Lady Queen of Martyrs Church, Fort Lauderdale, effective September 23, 1981.

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ANNULMENTS—Too Many?

continued from p. 1

tribunal in the United States."

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

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

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

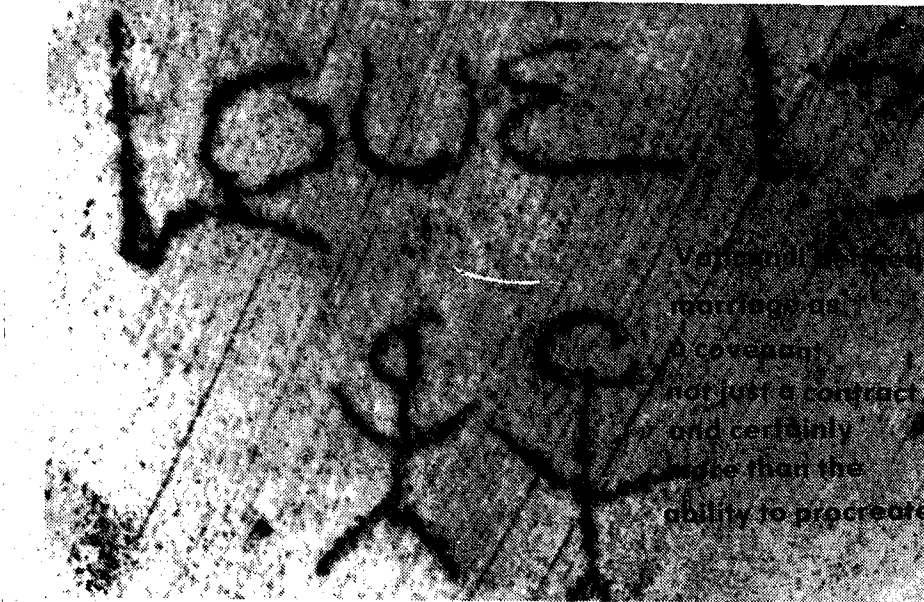
To legally define these qualities according to canon law, Fr. Anderson said, the church and its representatives in an annulment may rely on the psychological sciences just as they also rely on biological science.

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

"Length of time," he adds, "does not validity make."

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

- Intention against community of life;



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

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

Another reason for the increase in the number of annulments are the

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

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

The Archdiocesan tribunal has three full-time priests and two full-time Sisters on staff, as well as two part-time priests, three full-time and one part-time lay clerical personnel and 25

volunteers who act as advocate in cases.

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

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

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

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

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

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

"The Church," he says, "still maintains that a valid, sacramental marriage that is consummated cannot be broken by any human power. But we too can read the signs of the times and we are trying to help people have a better idea of what this commitment means."

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Tribunal Facts

Statistics show most annulments not for psychological reasons

By John Maher

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

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

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

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

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

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

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

Case Load soars

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

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

Statistics compiled by the CLSA for U.S. tribunals in 1979 (based on figures submitted by 155 out of 170 dioceses) indicated that 53,379 cases were handled that year.

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

The overall total also includes 20,896 defect of form cases in which two Catholics attempted marriage without observing the Church's requirements that a priest and two witnesses be present. In a typical case, this would involve running off to a justice of the peace for a quick marriage. Under Church law, a tribunal

process is not strictly necessary to verify that such a union was not a valid Catholic marriage. The Vatican, however, groups these cases with all others in which declarations of nullity are granted.

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

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

Other factors to consider concerning the number of annulments in the

United States are the size of the country and the number of divorces granted here.

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

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

Awareness of the extent of marital breakup among U.S. Catholics has led to a "fantastic increase" in resources

committed to tribunal work, said Father Dennis Burns, official, or chief judge, of the Boston archdiocesan court. Since 1973, he said, there has been a 73.7 percent increase in full-time professional staff in U.S. tribunals; a 256.7 percent increase in part-time professional staff; a 119.2 per cent increase in full-time secretarial staff; a 191.4 per cent increase in part-time secretarial staff; and a 502 per cent increase in financial support by dioceses.

Without indicating the number of annulments granted by his tribunal Msgr. James McGrath, judge of the Philadelphia archdiocesan tribunal, acknowledged that "there has generally been an increase to several factors: more trained personnel, introduction to Vatican procedural norms, developments in Rota jurisprudence and greater awareness of marriage court work."

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AIR FLORIDA

Men's club at St. Maurice juggles 1,001 activities

By George R. Kemon
Voice Feature Editor

If you are a male member of St. Maurice Parish, you don't just go to Mass — you get involved in a big way

with a great group of guys.

"Our men's club is not just a social organization. We believe that we should be deep into the spiritual aspects of our ministry as well as un-

dertake ongoing work projects," says Ron Gouthro, president of St. Maurice Men's Club.

This aptly describes the busy, involved group of men at the parish in Fort Lauderdale, also known as the "Family of the Stable."

THE CLUB, organized in 1970 with 20 members, has grown to 46 members this year — all of them active.

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

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

Also:

- The second Sunday of each month, the men hold a pancake breakfast on the scenic wood deck (dedicated to Fr. David G. Russell, founding pastor).

- Five golf tournaments have been held with as many as 71 players from all over Broward County participating.

- Two dinner dances are held yearly — the principal fund-raisers for the club.

The men also work with the Women's Club in carrying out other functions.

Most noteworthy, however, are the

"Work Saturdays" which bring the men out to do the physical work required around the parish property.

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

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

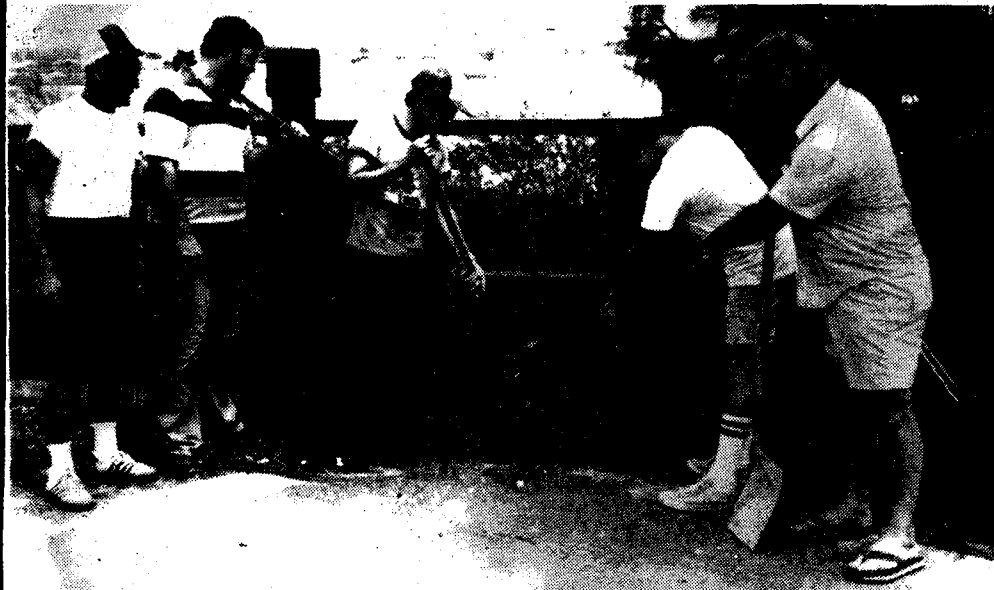
The main thrust of the Men's Club at the moment is assisting the lads at Sheridan House. They are trying to install a fence around the property similar to the one at St. Maurice. The difficulty lies in the non-availability of funds to buy chain, the limited number of sources who would have such chain,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

The club keeps asking around at shipyards, heavy construction companies and any industrial firm that might be redecorating. All avenues of possibility have been explored. The club president says about 300 yards are needed — and it's tax deductible, too, if any one should happen to have some laying around.

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

However, they hope to be able to sponsor a boy for a month, that is, pay his expenses at the home, which run about \$80 a month.

Some kind of "Big Brother" type of relationship is being studied, also.



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

Pro-lifer hurt by memo

continued from p. 4

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

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

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

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

DR. GERSTER said pro-lifers weren't demanding that Reagan appoint a pro-life leader like Dr. Mildred Jefferson, head of the National Right to Life Crusade, to the Supreme Court, "But we certainly didn't expect anyone whose record is totally pro-abortion, like O'Connors."

She said that upon returning home from vacation she found "about 20 letters" defending her against Reagan's letter. Even though a few sided with O'Connor, she said they described Reagan's letter as a "shabby attack."

In addition to Dr. Gerster, the weekend pro-life convention will

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

Hotel, registration, and banquet reservations may be made by contacting Mrs. Claire Zinacola, 4526 Alrix Drive, Orlando, FL, 32809, telephone 1-351-6285.

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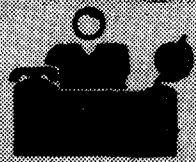
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Matter of Opinion

Don't let tax credits slip away

It's beginning to sound like the same old song all over again:

Presidential candidate seeks votes. Candidate says he favors tuition tax credits. Candidate becomes president. President suddenly decides tax credits are not constitutional after all. Sorry 'bout that.

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

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

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

Editorial

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

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

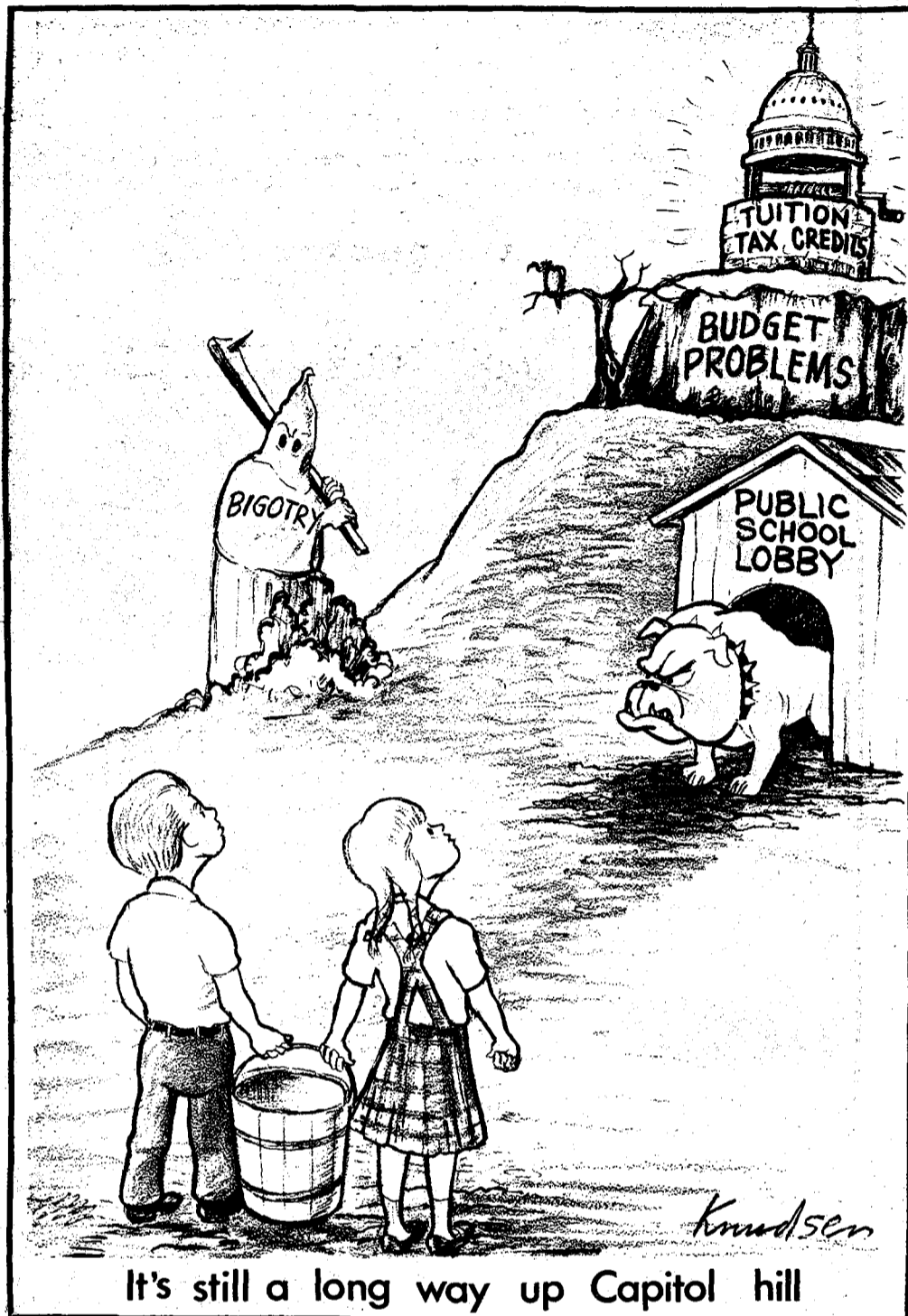
Other organizations are also urged to join the effort, such as the Knights of Columbus and Catholic women's and men's clubs.

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

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

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

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



It's still a long way up Capitol hill

Letters to the Editor

Defends Greeley

To The Editor:

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

I have read both of Father Greeley's books (*The Making of the Popes 1978* and *Cardinal Si s*). In both books Father Greeley writes of Pope John Paul II glowingly as a "Man of Hope." One could draw the conclusion from Msgr. Walsh's article that Father Greeley has attacked John Paul II.

Cardinal Sins is a novel depicting priests, bishops, archbishops, and cardinals who are less than perfect. Since only one apostle showed up at Calvary and Peter denied Jesus thrice before the dawn, we should not be surprised that the clergy are human beings, subject to human failings. gran-

ted, some of the characters in *Cardinal Sins* are thinly veiled representations of certain clerics. Others may be composites. However, no situation is presented in which the characters' actions are not based upon situations which I know of personal knowledge, from reliable sources, or from historical documentation. For example, we know there have been sleazy events or actions surrounding some papal elections in the past.

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

Robert A. Condon
Miami

Bleeding hearts

To The Editor:

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

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

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

R.M. Salerno
Fort Lauderdale

Thanks for helping

To The Editor,

Recently I had need to use the Catholic Service Bureau of Greater Miami.

I was at a point in my life where I was beginning to doubt my sanity. Through the kindness and professionalism of Fr. Mike Flanagan I learned how to deal with my everyday problems — without becoming overwhelmed by them.

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

Name withheld
Miami



By
**Antoinette
Bosco**

A story about my brother's courage

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

My brother has lived with a time bomb in his body for nearly 10 years — a malignant condition called hairy cell leukemia.

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

I WELL REMEMBER that late afternoon in 1973 when I had a sudden urge to get in touch with my seven brothers and sisters. I called my older sister. She commented on my "vibes," then gave me the news that Joe, then 37, had just come out of surgery. His greatly enlarged spleen had been removed.

Then I learned the diagnosis. The doctor's prognosis was that without medication, Joe would live six months; with medication, maybe two years.

We're a close family, unusually blessed with good health. The fact that one of us had become vulnerable was shocking and unacceptable. We bom-

barded the Lord with prayers.

Joe recovered, enough to be called a medical marvel, and eventually was able to return to work and care for his family in spite of his condition.

TWO YEARS LATER, his wife, in her early 30s, was devastatingly stricken with cancer. She had radical surgery to remove a breast and lymph nodes. She needed chemotherapy for a year, treatments which left her physically ill.

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

Early in his illness, Joe told me all he wanted was to live long enough to see his children started on lives of their own. Recently he said it looked like the Lord was listening. Joe Jr., is 15, Julie is 12. They're remarkably mature. "A few more years would do," Joe said.

My brother talks of death, but not of fear. When you have faced your own mortality as vividly and for as long as he has, death is no longer a stranger. It becomes almost personified, like a companion.

AFTER YOU GO through the shock and anger of discovering death's presence in your body, you can reach a stage where, strangely enough, you find a new peace.

You begin to live differently. You see power plays for advancement, success and money as senseless. You can't lavish your time on things that will end.

Joe was the first person in my life who stirred a new emotion in me that I later understood was love. His welfare was as important to me as my own. Still later, I realized this was the special heritage of being members of the same family.

I was 8 when he was an infant. I wanted to take care of him and protect him. When he had scarlet fever at age 7, I cooled his cheeks and never worried about the germs. My first creative writing, at age 9, was a poem to my brother.

I STILL AM LEARNING about love from him. And I am bouyed by his courage.

I have learned to call upon the Christian virtue we most often ignore — hope: that maybe tomorrow, or the next day, the researchers will find the cure that will bring physical health back to my brother.



By
**Tom
Lennon**

Human and Free

Q. In the "Letters to the Editor" section of our local newspaper a man wrote that "nature forces us to have sex." I have often wondered about this. Would you agree with the man's statement? (North Carolina).

A. First, lets make it clear that we all "have sex" 24 hours a day. We are all either male or female, and our sexuality is always with us.

But what the man is trying to say in an awkward way is that, nature forces us to have sexual intercourse.

Is this true?

Nature certainly invites us to have sexual intercourse and sometimes urges us strongly to have it. On occasion this urging is so strong that a person my feel almost overwhelmed by it.

But is sexual activity inevitable? This question leads us to ask others about what a human person is.

Are we no different than dogs, cats and rabbits, driven only by instincts and by blind urges?

Or are we persons who can make deliberate choices, assert values, and, though stumbling at times, eventually master our actions?

Can nature force us to smoke cigarettes? Can nature force us to drink too much booze or to shoot heroin?

Or do we ultimately have the power to say "yes" or "no" about our actions? Can we make decisions?

In the Gospel of John, we read that once some men brought to Jesus a woman who had committed the sin of adultery. Jesus did not condemn her, but instead said something remarkable to her:

"YOU may leave, but do not sin again."

Jesus knew that she was human and that the greatest glory of a human person is her or his freedom to choose goodness, to love truly, and to have mastery over one's activity — no matter how intense and difficult the struggle may be.

Nature cannot force us into sexual activity.

Note to readers: In reference to the column about a young person with a "lazy eye," a reader writes that this condition often can be corrected in young people by a small operation. She mentions the Bascom Palmer Eye Institute, 900 N.W. 17th Street, Miami, Fla. 33136.

She adds, "An appointment should be requested months in advance. If the situation is so serious, perhaps the person will consider coming to Miami. I understand expenses are kept to a minimum, as the hospital is run by the University of Miami."

(Questions on social issues may be sent to Tom Lennon, 1312 Mass. Ave., N.W., Washington, D.C. 20005)



By **Dale
Francis**

Beware of the rational argument

What we have going for us most of all in our effort to protect human life from conception is that the great majority of people are uneasy about abortion — even most of those who are willing to accept the right of a mother to make the choice of destroying her unborn infant.

The problem with these people isn't really that they do not value human life, they probably do, or that they accept abortion as something desirable, they probably don't. It is just that they can't get into their heads the idea that the life in the womb is real human life. That may seem to you and to me who

William Raspberry, in his syndicated column, wrote: "Liberals have been poking fun at congressional anti-abortionists for their mental gymnastics over the question when human life begins. (At conception, they finally decided, to no one's surprise)..." Mr. Raspberry mentioned this only in passing, to go on to something else, but while he says today no one is surprised that it was decided human life begins at conception, the fact is that this isn't something that has been granted that easily. Those "mental gymnastics" to which Mr. Raspberry referred did manage to make a significant change in thinking.

human beings from other living creatures is that they are capable of rational thought."

THAT'S A FAIRLY scary thought. The dictionary defines rational as being able to reason and understand. The same dictionary defines reason as the power of comprehending, inferring or thinking, especially in orderly rational ways.

If this definition were to be accepted just think of all who would not qualify as human beings. Infants do not really reason and understand. The mentally retarded are at least handicapped in comprehending, inferring and thinking. Many elderly come to a place where much of the clarity of their thought is diminished.

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

But the task is a different one with those who would define human only in relation to the quality of thought for they finally open the way not just to continuation of abortion but to euthanasia, the destroying of all human life that does not meet their standards of qualitative excellence.

I AM CONVINCED that the majority of people who support abortion are well-meaning but not yet informed, they are people we must convince and make our friends. But there are enemies of human life, cold and calculating enemies, they we must battle unceasingly.

"I am convinced that the majority of people who support abortion are well-meaning but not yet informed. They are the people we must convince and make our friends. But there are enemies of human life, cold and calculating enemies, they we must battle unceasingly."

understand this very well as an absurdity but absurdity or not, it is a fact.

The hearings on the Human Life Bill in the Senate were treated by some of the news media as a lot of ado about nothing but it was about something very important. What's more, although it has a long way to go in the Senate and it may be delayed as discussions of the constitutional amendment to protect human life from conception begin, it did some real good.

BECAUSE OF THOSE hearings there was a general agreement that human life does start at conception.

But that doesn't mean that it really solves the problem of how many think in relation to life in the womb. You see even when there is the admission that the life in the womb of the human mother is human life, there is not a willingness to admit that those unborn infants are real human beings.

In an article in the Los Angeles times that pretty well typifies the thinking of many who support abortion, Tibor Machan, senior editor of Reason Magazine and a visiting professor at the University of California at Santa Barbara, wrote, "As for now it seems clear enough that what distinguishes



By Msgr.
James
J. Walsh

What does love look like?

The very young priest preached earnestly and fervently for twenty minutes on the Sacrament of Matrimony. When the crowd streamed down the church steps after Mass, a woman nudged her neighbor and leaning towards her said, "Ah, Mamie, I wish to God I knew as little about marriage as he does."

When you read constantly in the daily papers and in magazines authoritative answers to questions about love and feature articles on the same subject by professional men and women, by housewives and lawyers, by teenagers and recovered drug addicts, you wish to goodness love was as simple and manageable as they make it.

Love is not a cartoon that can be drawn. It is not a diagram that can be scrawled on a blackboard. It is not an emotion that can be played in full volume or low, like a stereo tape. As Jesus unfolded its meaning in so many descriptions and lessons, love is anything but simple.

If love of neighbor is genuine and not just a sporadic experience, then you find compelling evidence that love has to extend to all people, not just to those you "like"; it must not be based primarily on feelings or emotions; it has to manifest itself not in words or pretty speeches, like those whispered by Clark Gable in the old movies to Myrna Loy, but in deeds, in actions, in concrete signs.

This was an immense problem from the very beginning of Christianity. Jesus had to use the patience of God to put up with the apostles in their mangled notions of love. James and John on one occasion wanted him to bring down fire from heaven to wipe out some who gave the Lord a cold shoulder. You can imagine Peter often wished he had had the same sword with which he cut off Malchus' ear. As a group they were often fed up with those who were pestering Christ for a cure. And so on.

So when it came their turn to be the teachers of love to the pagan Romans and Greeks, they realized the teaching of Jesus on love of neighbor made them look like weirdos who remained out to lunch.

The pagans of those days were fully pagan. They had mastered the art of living for themselves, and may Zeus send to Hades the rest of the population! It was no concern of theirs. They were pros in sensuality, quick to gratify themselves whenever

size of dogs and cats. It revealed the animal in them, not the potential god. And it made the pagans mad, so mad they had to silence Christians by death.

But in time and only because of the grace of God and some good will, they came to listen, then embrace the teaching on love.

As difficult as it was for them, remembering their enemies of the past, they understood they had to love all people, regardless. They took

feelings of disgust or loathing.

In time they realized this kind of love demanded adjusting to the needs of others. They had heard of Paul's advice, "Weep with those who weep, rejoice with those who rejoice." They trained themselves to share joys and sorrows.

As we dip into the history of those early days, we learn that the final proof of the genuineness of their love was found in what they did on behalf of their neighbor. Deeds, not words, were essential. Love, they realized, had to be turned into action.

Jesus' fascinating account of the Good Samaritan became a blueprint to be followed. They went out of their way then to care for the sick, to bring relief to the homeless. Thus it was that the unconverted pagans used to comment, "See how those Christians love one another."

As time went on, it did not change. In the fifth century Augustine was asked, "What does love look like?" And he answered, "It has hands to help; it has feet to hasten to the poor and needy; it has eyes to see misery and want and suffering; it has ears to hear the sighs and moans of men; and last, but not least, it has a heart which can love and bless."

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

The burden of spreading the fire of love rests on those who claim to believe in Christ and accept his commands.

So... do we love, as Jesus demands? Do we really believe in His concept of love? It's something to think about.

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

the chance came. The rights of others or the dignity of others meant nothing. They hated when they were hated, retaliated when they were hurt, and considered mercy and compassion weaknesses to be ashamed of.

So when the Apostles preached love of neighbor as Jesus had commanded, they were itching for a spiritual fight and always got it. What they said contradicted flatly the way the majority of those people lived. It cut them down to the

seriously the words of Jesus, "Love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you."

They had to learn the very hard lesson, too, that love of neighbor was not a warm, sentimental, gooey felling. It was not a question of being attracted to those with pleasing personalities or doing good to those who seemed to deserve it. They were to love because Christ commanded it, and this meant rising above one's



By Msgr.
George
Higgins

Economic culture shock

There has been a spate of articles and books in recent years defending capitalism against socialism. Capitalism works, its defenders contend; socialism does not.

As evidence some point to five capitalist success stories in Asia: Japan, South Korea, Taiwan, Hong Kong and Singapore. They argue that the relative prosperity of these five economies, contrasted with the inefficiency of neighboring socialist economies, proves conclusively that capitalism is inherently superior to socialism.

On the face of it, this is a plausible argument, for nothing succeeds like success. The trouble is that capitalism like socialism, means different things in different climes and cultures. Thus a capitalist success story in one place does not necessarily tell us much about capitalism in general or about capitalism in our own country.

CONSIDER, FOR EXAMPLE, two significant differences between American capitalism and Asian capitalism.

Many American capitalists adamantly oppose any kind of government planning and most forms of

government regulation. They tend to agree with President Reagan that government is the problem, not the solution.

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

In addition, American capitalism puts great stress on individual freedom and initiative, unfettered by government. Asian capitalism, however, is based on very tight social discipline, enforced in many cases by government.

THE POST ARTICLE, quoting Takeshi Watanabe, first president of the Asian Development Bank, attributes this in part to the influence of Confucian ethics. Watanabe sums up this influence with the

formula: "Diligence of the people, organized by elites and regulated by the government."

Confucius, then, did not regard government as the problem. Nor do his Asian disciples so in the 1980s. To the contrary, they are still greatly influenced after all these centuries by his emphasis on the need for centralized planning and government regulation.

The point is not that Asian capitalism is better than ours; but that, for lack of a better word, both systems are called capitalist despite radical differences in these important areas.

Apologists for the American system would do well to acknowledge these differences and take a less doctrinaire approach to government planning and regulation. They cannot argue successfully that government planning and regulation are anti-capitalist and a hindrance to prosperity and, at the same time, try to prove the superiority of capitalism with Asian success stories which, it could be argued, prove the opposite.

Pope urges joint ownership

continued from p. 7

"Christian tradition has never upheld this right as absolute and untouchable. On the contrary, it has always understood this right within the broader context of the right common to all to use the goods of the whole creation," it says.

However, the "deeply desired reforms" of capitalism "cannot be achieved by a prior elimination of private ownership of the means of production," the encyclical says. This is not enough to insure "satisfactory socialization" because the new managers form another special group "from the fact of exercising power in society," it says.

"THIS GROUP in authority may carry out this task satisfactorily from the viewpoint of the priority of labor; but it may also carry it out badly by claiming for itself a monopoly of the administration and disposal of the

means of production and not refraining even from offending basic human rights," it adds.

"Merely converting the means of production into state property in the collectivist system is by no means equivalent to 'socializing' it," says the

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

encyclical written by the Polish pope, the first pontiff to come from a communist-ruled country.

A way to satisfactory socialization "could be found by associating labor with the ownership of capital, as far as

possible, and by producing a wide range of intermediate bodies with economic, social and cultural purposes; they would be bodies enjoying real autonomy with regard to the public powers," it adds.

Because the world is becoming more intertwined economically, Pope John Paul warns that international economic forces can become "indirect employers" adversely affecting domestic labor conditions.

"FOR INSTANCE the highly industrialized countries, and even more the businesses that direct on a large scale the means of industrial production (the companies referred to as multinational or transnational), fix the highest possible prices for their products, while trying at the same time to fix the lowest possible prices for raw materials or semi-manufactured goods," he says.

Similar exploitation is also possible "in the case of a situation of 'socialized' ownership of the means of production," the encyclical adds.

"Evidently this must have an effect on local labor policy and the worker's situation in the economically disadvantaged societies," the encyclical says.

"Finding himself in a system thus conditioned, the direct employer fixes work conditions below the objective requirements of the workers, especially if he himself wishes to obtain the highest possible profits from the business which he runs," it adds.

"It is respect for the objective rights of the worker . . . that must constitute the adequate and fundamental criterion for shaping the whole economy, both on the level of the individual society and state and within the whole of the world economic policy and of the systems of international relationships that derive from it," the encyclical says.

It adds that international organizations such as the International Labor Organization and the Food and Agricultural Organization, both United Nations bodies, should develop rules for international dealings affecting workers, "since the rights of the human person are the key element in the whole of the social moral order

'It is respect for the worker . . . that must be the key to the whole economy . . . person are the key to the social moral order

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

Other main points of the encyclical include:

- Technology is meant to be the worker's ally but can become his enemy when mechanization supplants him or takes away "all personal satisfaction and the incentive to creativity and responsibility," thus reducing "man to the status of slave."

- "Work constitutes a foundation for the formation of family life" by providing the economic means necessary to maintain a family.

- Through work people fulfill God's command to "subdue the earth."

- "The obligation to provide unemployment benefits . . . is a duty springing from the fundamental principle of the common use of goods or,

Pope offers no

By Father Kenneth J. Doyle

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

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

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

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

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

But for that question there is no quick response.

THE ENCYCLICAL clearly advances the right of workers to organize for

their protection and this is what Solidarity has done.

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

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

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

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

Among the participants at the press conference there was some disappointment that the encyclical does not



Polish labor leader Lech Walesa kneels before the Pope during an audience at the Vatican at the beginning of this year. The Pope's encyclical said unions have the right to strike but should temper their actions with consideration for the public good.

p and profit sharing

to put it another way, the right to life and subsistence."

• "A disconcerting fact of immense proportions" occurs on the world scene: "While conspicuous natural resources remain unused, there are huge numbers of people who are unemployed or underemployed and countless multitudes of people suf-

ctive rights of the nstitute the adequate on for shaping the rights of the human ent in the whole of

fering from hunger." This means that there is "something wrong with the organization of work and employment" on the national and international levels.

• "A just wage is the concrete means of verifying the justice of the whole socio-economic system and, in any case, of checking that it is functioning justly."

• A "family wage" is needed which could be "a single salary given to the head of the family for his work, sufficient for the needs of the family without the other spouse having to take up gainful employment outside the home — or through other social measures such as family allowances or grants to mothers devoting themselves exclusively to their families."

• For a mother to be forced economically to abandon her task of caring for her children is harmful to society.



sy answers to complex problems

offer specific "flip-to-page-X" solutions for a host of contemporary and international labor crises.

But as was pointed out by Father Schotte and Austrian Father John Schasching, dean of social sciences at Rome's Gregorian University, the encyclical neither attempts to do that nor could it.

RATHER THAN provide facile answers to complicated issues, the encyclical does more. It offers the broad ethical guidelines which Christians ought to use to answer labor questions and to design economic systems.

Both priests said at the press conference that work situations and labor problems vary so greatly — in Poland, Latin America and Africa, for examples — that a papal encyclical which tries to provide guidance universally can only do so by offering principles for decisions.

Basically, what the document says is that workers are people before they are workers.

Although this sounds obvious, in fact, the encyclical is radical, if radical means attacking a problem at its roots, and revolutionary, if revolutionary

means shaking and rebuilding structures.

Every socio-economic system, says the pope, must be fashioned around that centerpiece: the primacy of the person. Everything else is subservient to that.

What the document calls for then is nothing short of a total re-examination of the world's political, social and economic structures, particularly as they affect the persons of the worker.

A consequence of the doctrine of the primacy of the individual, according to the pope, is that neither communism nor rigid capitalism is satisfactory as a Christian ideal.

THE COLLECTIVISM of the Marxist approach fails, first of all, because it refuses to regard human initiative and the valid right of a person to possess the fruits of his labor. It fails moreover, says the encyclical, because it takes persons as things and regards them as pawns in the class struggle.

Communism, then, glorifies process over people.

But — and this may be more difficult for Westerners to grasp — the pope also says that so does rigid capitalism. Strict capitalism operates from the profit motive, enriching the few at the

expense of the many, also making individuals pawns.

While the encyclical strongly reaffirms the right to private property, it insists that the right has limits and "is subordinated to the right of common use."

Pope John Paul is echoing Pope Paul VI, who said in "Progressio Populorum," his social encyclical of 1968, that the right to private property was not an untrammelled right and that no one was justified in keeping anything he did not need while there were those who lacked the necessities of life.

Capitalism, suggests "Laborem Exercens," is up for re-examination. Here, Pope John Paul becomes specific. He says that there are "indirect employers," groups of institutions whose actions determine whole economic systems which can keep human beings penniless and powerless.

So, says the pope, some multinational corporations, by charging the highest prices possible while securing raw materials at the lowest possible labor cost, foster an economic disparity between countries which is contrary to Christian principles and to the ideal of personal

worth.

Other specifics abound. Profit-sharing is suggested, so that people share in the fruits of their efforts.

Women should be treated as equals and suffer no job discrimination. At the same time, employers should see that the employment of women is so structured "that women do not have to pay for their advancement by abandoning what is specific to them and at the expense of the family."

UNEMPLOYMENT should become the concern not only of the unemployed, but of industry itself, which should engage in research and development to provide for those whose jobs technical sophistication is eliminating.

A person should be paid a family wage which will adequately provide for his or her dependents.

An employee should be given the "right to rest," which should include "at least Sunday."

The encyclical is written in the context of a Christian's responsibility, but is addressed also to "all men and women of good will."

Readers who take the time to reflect on "Laborem Exercens" would find a host of ready applications.

Family Life

By Dr. James and
Mary Kenny



Man to man: A father writes his son

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

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

Don't let hunger for possessions capture you. Happiness does not lie in ownership of houses and cars and appliances nor in consumption of fine foods and entertainment. Most people waste their lives finding out that possessions do not bring happiness.

Materialism is subtle and pervasive in our culture. Guard yourself. I think greed is the modern sin. Your salvation depends on how well you address this temptation.

Trust your emotions. Give vent to your feelings. May you fire with rage, burn with passion, delight in discovery and dance with exuberance.

You may have heard that strong men are in control of their feelings, that it is unmasculine to show emotions. On the contrary, it is inhuman not to.

Your feelings are what make you real. The heresy that thought and feeling should be separated is the tragedy of modern science. From that dangerous separation come the sterile technologies that spew pollution, nuclear war, abortion and other rational "mistakes."

Someone once told me that true Happiness comes from thinking beautiful thoughts. He was wrong.

Happiness is primarily an experience, a physiologically based, emotional feeling. It comes from sudden global insights into nature or, even more perfectly, from satisfactory interpersonal relationships. The latter is better known as love.

Do not wait for happiness to happen to you. Don't let your soul be played like a violin. Instead, take the bow in hand and make your own music. Greet life in its daily confrontations with zest and enthusiasm and a complete and hungry openheartedness.

Finally, show reverence for everything alive: plants and insects, fish and birds, but especially other human beings. You and I are not wise enough to

know when life begins or ends, or which life forms are most precious. Be humble in your ignorance. Treat all life with respect, all living creatures as brothers.

Be gentle. Be kind. It was no accident that coined the word "gentle-man." to be gentle is to be manly.

Consideration for others will not come easy. Required is a certain willingness to fly in the face of a "me-first" culture and sometimes put the good of others ahead of your own.

Empathy will help you consider the good of others as truly your own. Someday I pray that you may feel with the poet, "Any man's death diminishes me, because I am involved in mankind." Then, love of others will truly be a fact of your self-regard. You will be much richer, more actualized, because the "I" in you will be a "we".

Take these thoughts as lessons life has taught your father. I give them to you, not as a command, but that you may realize someday the peace and joy they have given me.

Take care. I love you very much.

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



By
Dolores
Curran

Reading, writing and rhetoric: a parental indulgence

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

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

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

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

I have a modest proposal for teaching the three R's this year. All it requires are parents who care enough

to carry out two educational functions: 1) turn off television during the week; and 2) supervise their children's homework.

In short, it's getting back to those good old days when parents were part of the fundamentals they're calling for. If there's no television consuming great gulps of children's time during the week, it frees them to read and study. Many children in our culture spend more time in front of television weekly than in front of a teacher. So why should we expect them to read? And, if in a rare case, they do learn the skill, why should we expect them to want to read? They are viewers, not readers.

If parents expect and supervise an hour to two of homework nightly, their children are going to learn their fundamentals because parents aren't going to see their time wasted. If a child has no homework, this is an excellent opportunity to have him write until his penmanship is legible or spell

until he can.

Any parent can teach spelling and writing. Simply start with the names of states, capitals, animals, trees, and junk food. If TV withdrawal symptoms are high, start with the names of programs, actors, and advertisers. Have the kids write new commercials for creativity as well as spelling and penmanship. For math, have them figure the number of minutes Gilligan's Island has consumed of their lifetime.

I agree with Francis Keppel that education is too important to be left to educators. As parents, let's give ourselves a year of educating without television during the weekday and with parental supervision of homework — just a year — and see how our children fare on reading and writing tests in June. They just may be able to do both. What have we got to lose besides a few hundred hours of violence and a few extra measures of patience?

OPENING PRAYER

Come let us worship the Lord in the company of his angels, God our father, in a wonderful way you guide the work of angels and humans. May those who serve you constantly in heaven keep our lives safe from all harm on earth. We ask this through Christ your son, Amen.

SOMETHING TO THINK ABOUT

Three very important Archangels are mentioned in stories in the Bible: Michael, Gabriel, and Raphael. Angels are supernatural beings that show forth God's greatness and perfection. Psalm 91:11 says, "He will give his

angels charge of you to guard you in all your ways." What a great comfort it is to know God's angels are with us and can come to our aid when we ask our Lord for help. In the Gospel of Matthew 18:10 Jesus says, "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven." Yes, angels are wonderful beings!

ACTIVITY IDEAS

Young Families

Read aloud Acts 5:17-20, then Acts 12:7. Have everyone draw and color a

picture of an angel. Then read Luke 1:26-38.

Middle Years and Adult Families

Read aloud Luke 1:26-38 and Daniel 12:1. These passages mention archangels by name. Do you think angels are present in our world? Does anyone know of a story about the possibility of angels at work in the world today?

ENTERTAINMENT

Electricity Hunt. Have all the family members but one sit in a circle and hold hands. Pass the current by squeezing hands around the circle. The person who is "it" has to try to

guess who has the current. Take turns being "it."

SHARING

Each share a time he or she was saved from a potential danger.

Share a time someone felt close to another family member.

Each share what he or she likes best about the family.

CLOSING PRAYER

God our father, in a wonderful way you guide our work and the work of angels. May those who serve you constantly in heaven keep our lives safe from all harm on earth. Amen.

Lord's Place II

Brother Joe's storefront counseling service forced to move

By Dick Conklin
Voice Correspondent

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

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

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

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

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

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

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

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

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

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

Brother Joe has already taken steps to establish a Lord's Place II — also in downtown West Palm, at 47th Street and Broadway. This time, in order to

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

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

comply with strict restaurant regulations, it will be a "take out" place.

"Customers will be able to come by

THE NEW LOCATION is a former game room next to a go-go place, in a neighborhood much like the one The Lord's Place I is in now. "We need to

get a crew of people in there to clean the place up," Brother Joe says, "but the Lord will provide. He always does. You'll be surprised what this little place will do once the Lord blesses us. He is such a tremendous provider."

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

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

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New adult ed director joins archdiocese

By Prentice Browning
Voice Staff Writer

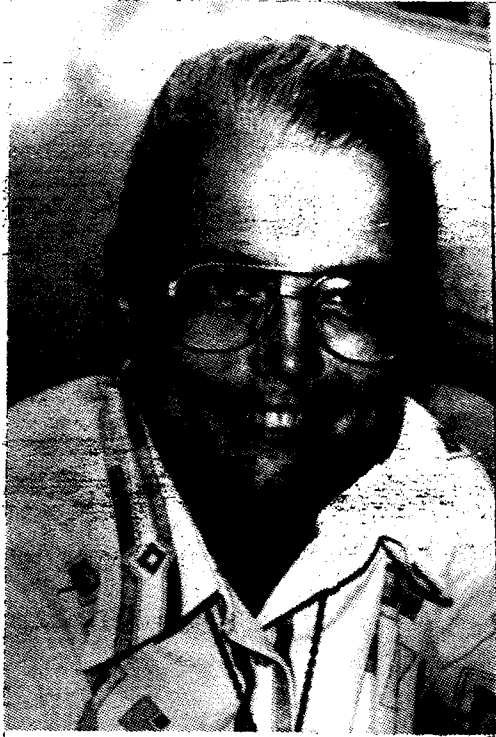
Introducing Lise Holash. This new face in the Archdiocese promises to become a familiar one as well, as it's seen in parishes all over the diocese.

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

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

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

"At times we find it difficult to work together as Jesus wants us to. The pastor, the D.R.E., the catechists and, indeed, the whole parish community



Lise Holash

must learn to work together as a team."

There will be a new emphasis on parish catechesis and the liturgy.

"THE CELEBRATION of the Eucharist is in itself a catechesis. We learn about the Lord in a global sort of way. We do not celebrate each part of the Mass in isolation, it all ties together."

Value will also be placed on what Mrs. Holash refers to as "building communities of faith."

"That means commitment to your parish community not just in terms of financial aid but in the time you give to others and share with others."

MRS. HOLASH sees a greater commitment to adult education in the future now that it is a separate CCD department.

Indeed times have changed since the days of the Sunday liturgy, she says, "when everybody would go out together and get lost in the crowd."

"The trend is toward developing smaller base communities in parishes,

smaller groups of people whose action is against a particular problem."

"IT DEEPENS Christian commitment, you live with everyone's limitations on a much more personal level."

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

She does not approach this job with rigid preconceptions, however.

"(In each parish) your populations are so different, both culturally and age-wise. If you have a parish where seventy per cent are retired, obviously it's going to be different than one with a lot of school age children."

Moreover, her recommendations will undoubtedly run a broad gamut.

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

"(The recommendations) could be anything from more Bible study to an active social program," she says.

Thanks for gifts to Catholic U.

WASHINGTON, D.C. — The contribution of \$44,000 from the people of the Archdiocese of Miami to the pontifical Catholic University of America was recently acknowledged in a letter of gratitude from University President, Dr. Edmond D. Pellegrino.

Expressing a belief in the "indispensability for our times of a true university, truly Catholic," Dr. Pellegrino said in a letter to Archbishop McCarthy that he was "heartened by the support and understanding" the diocesan collection represented.

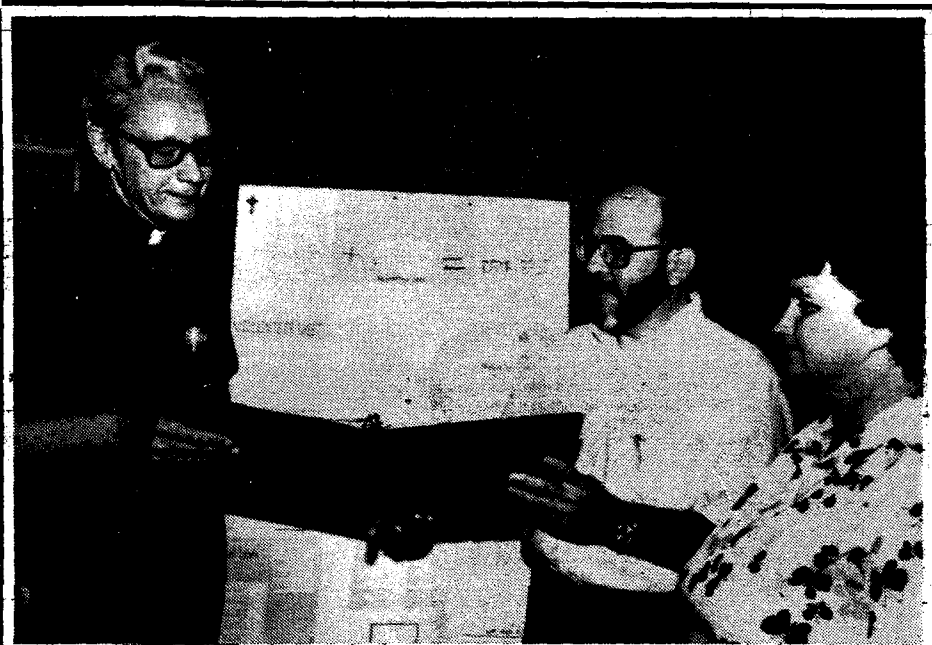
LOCATED in Washington, D.C., Catholic University was begun by the American Bishops in 1887 and has been generously supported by the Catholic people of the United States in the annual diocesan collection since 1903.

Diocesan contributions enable the continuation of Catholic University's strong Catholic presence among the nation's colleges and universities; help educate priests and religious to serve in parishes and schools; and help keep down the cost of Catholic higher education for thousands of young men and women throughout the country.

Because of the many appeals in the Archdiocese of Miami, the special university collection is not taken up, but the Archdiocese does its share from special gifts and from general funds.

Emphasizing the "... special opportunities and challenges of leadership of a Catholic institution of higher learning in our times," President Pellegrino expressed his "deep personal thanks and those of this University community to you, and through you, to your priests and people."

Catholic University has 10 schools: Arts and Sciences, Education, Engineering and Architecture, Law, Library and Information Science, Music, Nursing, Philosophy, Religious Studies and Social Service. Last year Father Carl Morrison who serves in the Tribunal of the Archdiocese of Miami, graduated from the School of Canon Law and Miss Zoila Diaz is completing her studies toward a Doctorate of Ministry Degree in the School of Theology. This year Father Jorge Sardiñas is enrolled in the University pursuing his degree in Anthropology.



NEW DIRECTORS- Paul and Coleen Gore of Coral Springs have been appointed executive directors of Marriage Encounter of South Florida, replacing Todd and Margaret Owers of Lake Worth. At a meeting with Archbishop Edward McCarthy, they reviewed their plans for the group for the next two years. (Voice photo by Prent Browning)

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TWO BLOCKS NORTH OF MIRACLE MILE

Rosary-makers of Collier County

By Jo Opitz
Voice Correspondent

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

"Not so" says Angeline Calitri, director of the Rosary Makers of St. Ann's Council of Catholic Women in Naples.

A former president of the Council, Calitri has been active with the group since its inception in 1960, when they went to St. Francis Church in Ft. Myers to learn the art of rosary-making.

WITH COLORFUL plastic beads, cross

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

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

Rosaries are sent to any group requesting them. The cost of mailing has always been absorbed by the

group, but today's inflationary costs have presented a problem. Undaunted, an arrangement has been worked out, Calitri said.

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

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

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

NCCW convene in Oct.

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

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

Local alumna ordained in Michigan

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

Fr. Nenneau is the son of Hazel and Howard Nenneau, who reside in Sunrise. Born in Rochester, N.Y., he attended Broward Community College and earned an Associate of Arts degree from St. John Vianney in 1972.

Luncheon/card party

St. Joseph's Women's Club will hold a luncheon/card party at St. Joseph's Parish Hall, 8625 Byron Ave., Miami Beach, on Sept. 21, 1981, AT 12 Noon. Donation \$3.00 per person. For reservations call 865-7284 or 861-2517.

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Naples Secular Franciscans Meet

Notice: Secular Franciscan and all those interested in learning about the Franciscan Way of Life are asked to come to a meeting at St. Ann's Conference Room — 439 9th Ave., South Naples, Fl. at 2 P.M. on Sept. 20, 1981.

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

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

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

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



Verano Afrique photo

This Zambian catechist—religion teacher, community leader, lay missionary—is sharing his faith and the knowledge he acquired in Mission school.

Because the priest cannot be everywhere, the Church depends on such zealous young people to preach the Good News of Christ to all.

To help him, and many others like him, the Propagation of the Faith provides about \$30. a month for family support.

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(Pope John Paul II)

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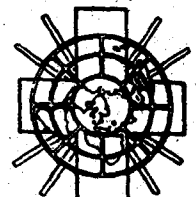
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Cardinal Baum visit, library dedication mark St. John Vianney's 23rd year

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

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

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

the St. John Vianney and St. Vincent the Paul seminaries.

CARDINAL Baum and the congregation which he heads have assisted the bishops of Florida in completing their plans for the conversion of St. Vincent de Paul in Boynton Beach from an Archdiocesan sponsored seminary to a regional seminary.

Speaking during a special votive Mass

of the Holy Spirit held at the beginning of the school year, Archbishop Edward A. McCarthy asked all Miami seminarians particularly to seek the gift of tongues, learning Spanish as well as English, since both are essential for ministry in the Church of South Florida.

St. John Vianney, which this year

enrolled 54 students, will also dedicate a new library on Oct. 25 at 3 P.M. Named after the benefactress who made it possible, Mary Louise Maytag, the new library will contain more than 14,000 square feet of space and be the first new building on the seminary campus since the completion of the chapel (also a gift of Mrs. Maytag in 1967).

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

Twenty-three of the students at St. John Vianney are studying for the Archdiocese of Miami.

New students entering this year are Armando Alonso of Sts. Peter and Paul parish, (Miami); James All and Dan Kvanough of Holy Rosary parish (Perrine); Richard Bellosi, of St. Joan of Arc parish (Boca Raton); Michael

Conley of St. Gregory parish (Plantation); Edward Kalbac of St. Louis, Missouri; Timothy Keegan of St. Clare church (Palm Beach); Boniface Laurent, the first Haitian to enroll in the seminaries of the Archdiocese (Pierre Tousaint Haitian Center); Jose Masferrer, a recent arrival from Cuba; and two pre-theology students who have completed their college training but in a non-seminary atmosphere, Willie Williams II from St. Hugh parish and Edward Gomez from St. Michael the Archangel church, Miami.

THE SEMINARY'S rector, Father Robert N. Lynch said of the new year: "It is an exciting year for St. John Vianney College Seminary, with both the opening of new facilities and with new students who represent more than just two cultures and languages.

"St. John Vianney reflects the challenge of the church in South Florida, adapting to the needs of a growing and rapidly changing people of faith. I have no doubt that next year the seminary enrollment will once again reach seventy students, representing many cultures and many dioceses. Soon we will have a facility that will match our fine program, enabling us to better serve the Church in the United States and the Caribbean."

St. John Vianney to hold reunion

St. John Vianney College Seminary in Miami will convene its first general alumni reunion on Friday, Oct. 23, at 6:30 p.m. on the seminary campus. All

All students of the 23-year-old high school and college are invited to return for this special celebration, held in conjunction with the dedication of the new library, which will take place on Sunday, October 25, at 3 P.M.

The Vincentian fathers who began the seminary and operated it for its first 15 years have expressed an interest in returning for the reunion and Fathers Emerich Hydo, C.M., second rector and Charles McNamara, C.M., third rector, have also said they will come. Fr. McNamara will speak at the banquet.

ALUMNI day activities will begin with a special liturgy in the seminary chapel on Friday night. A general reception

will follow the Mass and a banquet will conclude the activities.

All alumni and guests are welcome. The cost is \$10 per person and reservations are essential. Please call the seminary office at (305) 223-4561 for reservations and information.

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

Saturday, Sept. 26, 10:00 A.M. - 3:00 P.M. (Spanish Only) - St. Michael the Archangel, 2987 W. Flagler St., Miami Fl.

Saturday, Oct. 3, 10:00 A.M. - 3:00 P.M. - St. Maurice, 2851 Stirling Rd., Ft. Lauderdale, Fl.

Saturday, Oct. 31 - 10:00 A.M. - 3:00 P.M. - St. Mark, 620 N.E. 7th Ave., Boynton Beach, Fl.

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

Pastors wishing to send people to these training days should write a letter or recommendation to the Office of Worship and Spiritual Life (Rev. James F. Fetscher, Director), Archdiocese of Miami, 6301 Biscayne Blvd., Miami, FL 33138; besides the recommendation of his people the letter should include check for payment of

It's a Date

fees (**made out to the Archdiocese of Miami, please**), and should specify which Training Day they will be attending. Letters should be received by the Office no later than the Wednesday before the date you have specified.

For further information call the Office of Worship and Spiritual Life, 757-6241, Ext. 241.

Renascence Group meets

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

3:30 P.M. - Parish House, 3455 Royal Rd., Coconut Grove. For information 271-5917. Donation \$1.00 - Refreshments."

Dessert/card party

The Catholic Daughters of the Americas, Court Holy Spirit, No. 1912,

Pompano Beach, will hold a dessert/card party at St. Elizabeth's Gardens at 12 Noon, September 26. Donation, \$1.50. Refreshments. For information: Rosalie Lidestri, 781-5008.

Widow(ers) Meet

The Catholic Widow and Widowers Club will have a social gathering on Monday, Sept. 21, at 7:30 p.m., at St. John the Baptist Social Hall, 45195 Bayview Dr., Ft. Lauderdale. Refreshments. For information all 772-3079, or 561-4867.

Night of music and prayer

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

The musical will be presented by the Trinity United Methodist Youth Group.

Amor en Accion Dance

Amor en Accion is sponsoring its annual San Francisco Dance on Saturday, Oct. 3 from 8 p.m. to 1 a.m. at the Knight of Columbus Hall located at 5650 N.W. 7 Street in Miami.

Tickets will be on sale at the door. Cost is \$5 per person and the money will be used to help finance Amor En Accion's projects in Haiti.

Music will be provided by "Caribe" and "The New Dimension DJ." Don't miss out on the fun.

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"Now in the place where He was crucified there was a garden, and in the garden a new tomb . . . there they laid Jesus . . ."

(Jn. 19,42)

Cemeteries adding mausoleums

**By Father Vincent J. Sheehy
Archdiocesan Director of Cemeteries**

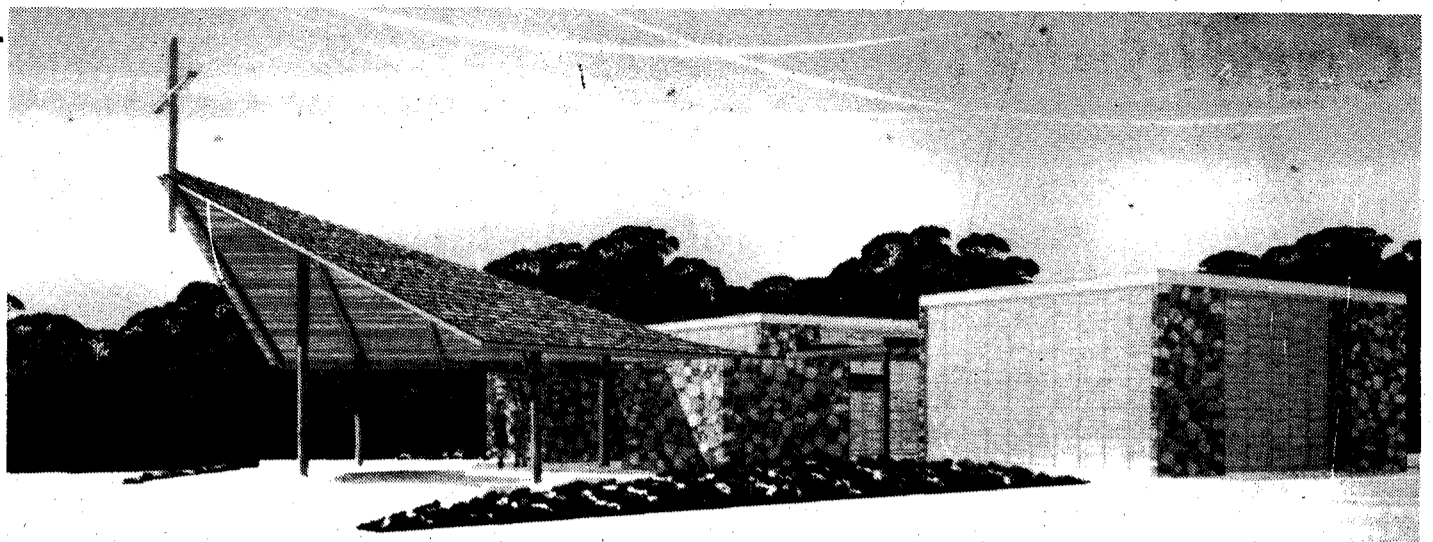
St. John's Gospel tells us that the Garden Tomb was the place where the Body of Jesus lay awaiting the glorious Resurrection of Easter Sunday.

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

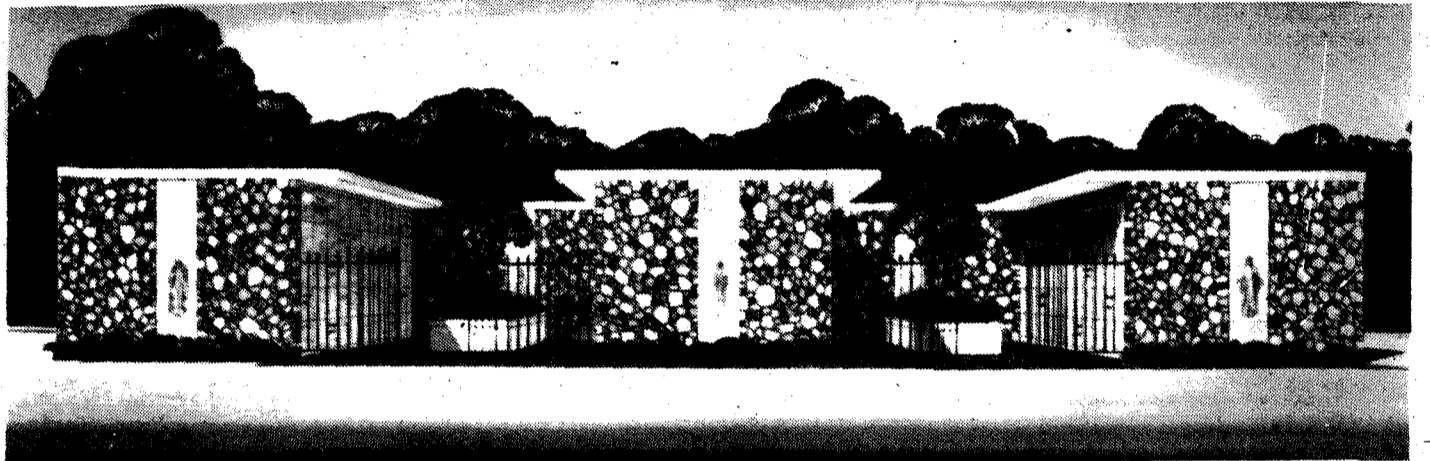
Today the same tradition is evidenced at our three Catholic Cemeteries of the Archdiocese of Miami. New Garden Mausoleums are presently being built in each of our cemeteries to serve the needs of our South Florida Community.

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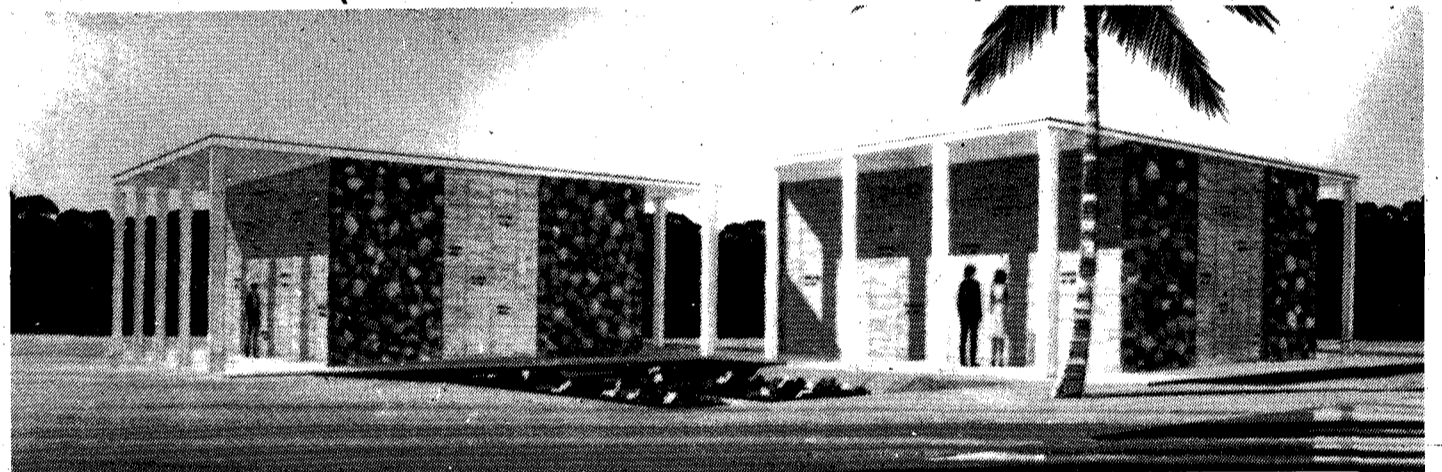
Anyone interested in further information about Archdiocesan cemeteries, see coupon ad below.



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Scriptural Insights

THE WAY OF THE LORD

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

By Fr. Richard Murphy, O.P.

It is thrilling to read, in the comfort of our homes, about the bold exploits of hardier members of our race. Adventure stories and tales of travel and exploration rank high on best-seller lists. From ancient time to our own, the formula: Departure - Adventure - Return is a good one, and has been used over and over again.

There is a way that all of us travel, one that begins at birth and ends with our death. In the course of this journey there is ample opportunity for courage, even for greatness. It is the way of the Lord. You can't miss it; it is clearly marked.

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

AT MT. SINAI, the Lord carefully spelled out the Law for His Chosen People. It was a spiritual guide that would lead them in ways pleasing to the Lord. The Commandments were (and still are) everybody's travel-plan; without them one can

easily take the wrong road.

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

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

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

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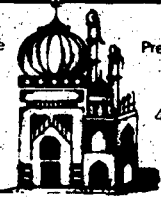
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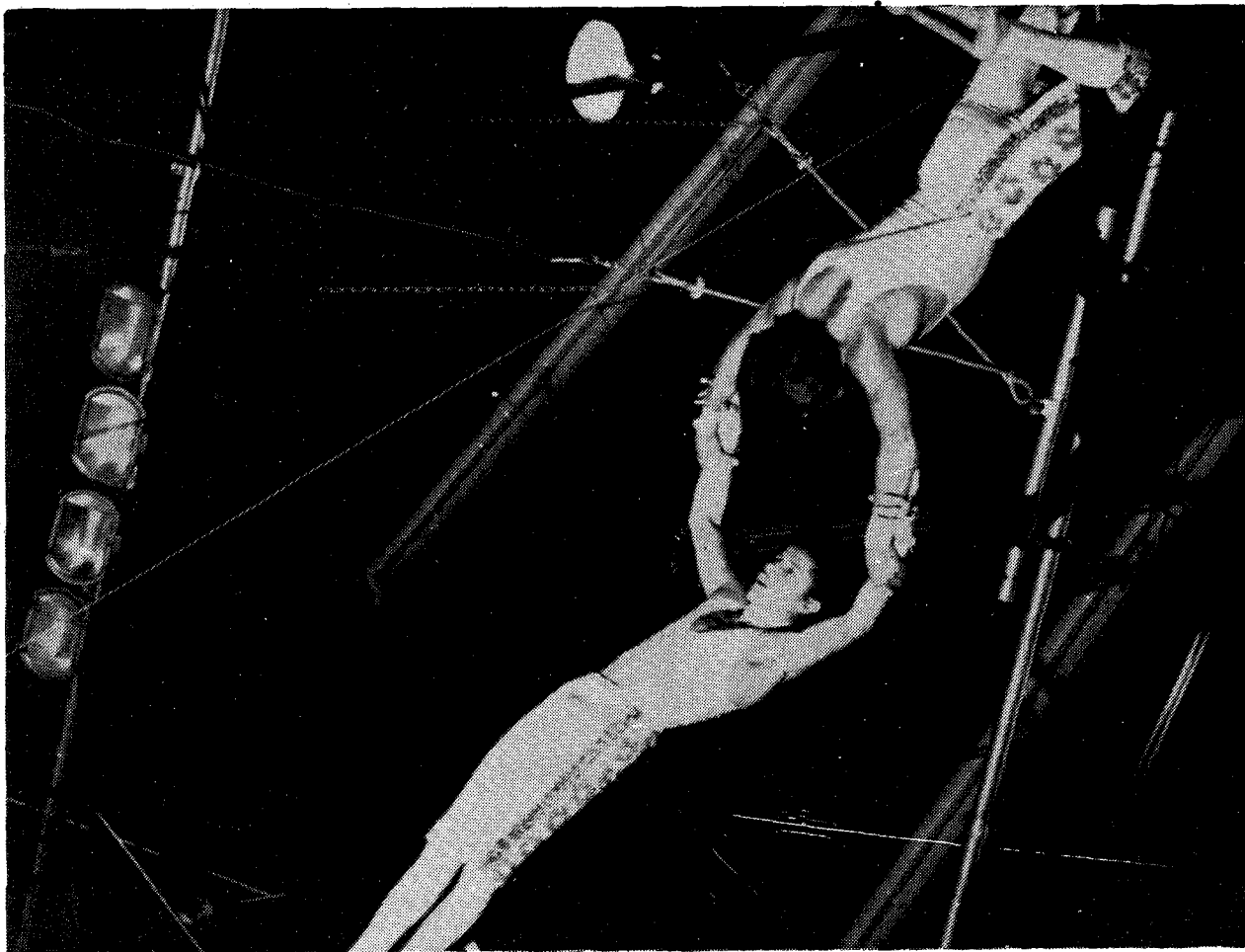
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A struggle with faith

By Theodore Hengesbach

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

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

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

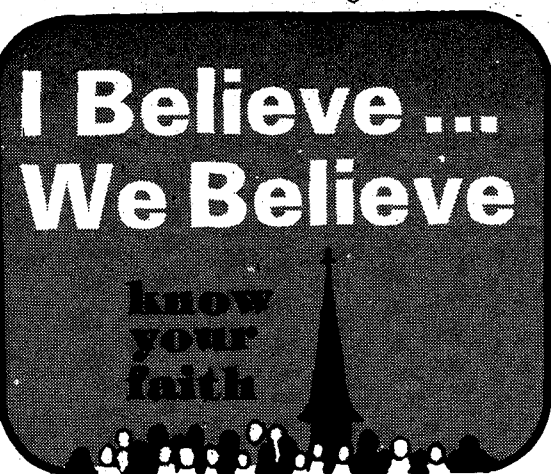
CARDINAL NEWMAN was born in England 170 years ago. He wrote the words above in 1828 during a time of personal crisis, years before he became a Roman Catholic.

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

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

In the words of one of Cardinal Newman's biographers, Mary was the person he most loved. Her death was an almost unbearable calamity for him.

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



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

In some earlier sermons — he was an Anglican priest — he had spoken of illness and death as clear reminders of the fickleness and instability of all worldly positions and attachments.

But, when Newman personally and unexpectedly experienced tragedy, he found himself caught short. His faith offered an explanation — yet it was so difficult to make it real to himself. He prayed for patience.

Eventually, Cardinal Newman succeeded in understanding his illness as a blessing intended to draw him closer to God. He came, finally, to believe the event freed him of a tendency to prefer his official positions and intellectual pursuit to God. The illness, he felt, put him back on course toward God.

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

CARDINAL Newman tried to realize the religious significance of his sister's death by writing poems about her. In one, "Consolations in Bereavement," he recalls significant points about Mary's death and attempts to find a consoling interpretation of each.

The way he does this is interesting:

- The suddenness of her death is a sign of God's great love for her.
- Mary was spared from undergoing severe pain prior to death and the family was thus spared anxiety and grief.
- Her sudden death seemed to indicate Mary was well prepared "to dwell on His eternal shore." She did not need to prepare for death.
- The fact that Mary died so young is a blessing because she will be remembered in all her youthful and exuberant beauty.

But, even after writing many poems, Cardinal Newman is overcome by grief at remembering his sister or even seeing her handwriting. It does not seem he was ever able fully to reconcile himself emotionally to her death.

Ultimately, his experience led him to a firm commitment to dedicate himself to the service of God by living the life of celibacy — something not required of Anglican priests. In 1845 he became a Roman Catholic.

Trust

By Dolores Leckey

We live in a moment of history that abounds with stories of trust and faith. They often surface in the accounts given by prisoners who languished in Nazi concentration camps, in the Russian Gulag or in Latin American jails.

The late Eugenia Ginzburg, a political prisoner, wrote an account of her years in Siberian camps during the Stalinist era. It is a moving testimony to the kind of hope and trust that, it seems, keep people alive in the face of hell. Her account appears in a new book titled, "Within the Whirlwind."

ONE DAY she met Anton Walter, a German doctor imprisoned in the Siberian gold mines — the worst of punishments — for several years. He is dragged from this horror to become a camp doctor. Miss Ginzburg becomes his nurse.

Her description of making hospital rounds with him is one of contrasts. The interminable squalor in the barracks that served as a hospital contrasts again and again with the hope the doctor gave the patients.

It was the doctor's responsibility to perform autopsies on the multitude of prisoners who died from combinations of malnutrition, abuse and extreme cold. Miss Ginzburg, who had been a communist, tells how she discovered that he was a believing Christian.

During an autopsy, she looked at the body of a dead man and asked pensively: "And where is the immortal soul?"

In reply, the doctor gave her "a close look. He became unusually serious. Then he said, 'It's a good thing you're asking yourself the question. It would be a bad thing if you imagined that the immortal soul was necessarily located in one of the imperfect organs of our body.'"

Then, she relates, a colleague tapped her and, nodding in the doctor's direction, explained softly, "A Catholic, a devout Catholic."

After Walter died, Miss Ginzburg wrote: "Today this unusual and brilliant world of his and all the riches of his soul lie below a modest mound of earth in the Kuzminskoye Cemetery in Moscow. Or am I, perhaps, making the very mistake against which he sought to caution me? Am I again seeking the immortal soul where there is only an imperfect body?"

Miss Ginzburg says she had reservations about writing her stories of the prison doctor who would become her husband — such personal stories. But what she sells is amazing, concerning the circumstances — circumstances that might have destroyed them. She even says a year when they were in the same camp "seemed magically happy. We were astonishingly strong... for we had gone through it all together."

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

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

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

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

When we encounter God or the signs of God, we have to decide whether to trust that experience or not. Suppose Joan of Arc had not trusted the voices she heard, or Teresa of Avila her visions. Suppose the apostles had not trusted their senses when they encountered the risen Jesus. Or suppose Moses had not trusted enough to set off for the Promised Land.

One of the most direct and compelling declarations of faith I ever heard came from a Jewish survivor of the Nazi camps. I met him in Germany. He looked directly at me and said:

"When people say to us, 'Where was your God when your children were being murdered,' we answer, 'God was with us.' Surely, you must understand this. When your Christ died, you believe God was with him."

I Believe ... We Believe

Belief behind the barbed wire

By Davig Gibson

The man bent into the wind and snow, walking fast along the road. Periodically he turned around, walking backward awhile to shelter his face from the storm.

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

When she first saw the figure at a distance coming toward her, it was like a mirage, appearing, then disappearing in the thick snow. Suddenly she knew she wasn't alone anymore. All sorts of worries ran through her mind.

A **THE MAN** got closer, she recognized something familiar about his gait. It was Anton Walter, the man because of whom she would not spend even one more day near the prison camp behind, despite his telephone call warning her not to set out with the threat of a storm.

Obviously he had known she would not follow his advice.

She was Eugenia Ginzburg. It was 1947. This was her first day of freedom after 10 years in Siberian prison camps.

Walter at that point had been a prisoner for 12 years. He was a German doctor who now had considerable freedom of movement near his camp at Taskan. The two had been transferred over the years from camp to camp.

As they walked side by side that day, Miss Ginzburg suddenly "felt a sharp paroxysm of happiness . . . Not joy, not

pleasure, but happiness. That irresistible uplift of the spirit with which all your anxieties, fears, terrors, even the most deeply hidden ones, fly away and you are borne upward as if you were holding on to the trail of the legendary Firebird."

The man she loved was this doctor she met in prison when she was assigned to serve as his nurse. He was the kind of man who once sat all night at the bed of a sick man who was afraid of the dark.

He joked with his half-starved prison patients about being overweight — and made them laugh.

has a beast in him, but the beast cannot triumph over man in the end."

HE WAS THE MAN Miss Ginzburg flung hard sayings at "to get him to prove me wrong." She writes;

It is the portrait of a man who never thought life was evil or that the human spirit was dying out . . .

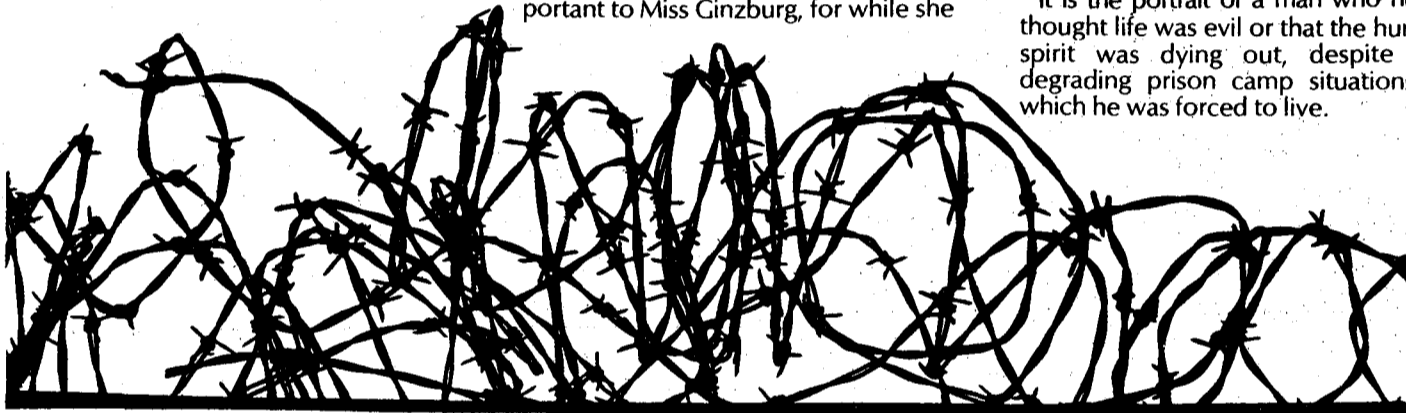
"I hoped that a gleam of the astonishing serenity with which every particle of his being was infused might also illumine my soul."

He could steer conversations so there seemed no difference between the living and the dead. This was important to Miss Ginzburg, for while she

Walter was Catholic; Miss Ginzburg a former member of the Communist Party. She recounts how each time he began surgery in the camp, he uttered the words, "cum Deo" (with God).

The portrait of Walter in Miss Ginzburg's memoirs, "Within the Whirlwind" (Harcourt, Brace, Jovanovich) is the portrait of a man of belief — one whose entire perspective on life was visibly affected by that belief.

It is the portrait of a man who never thought life was evil or that the human spirit was dying out, despite the degrading prison camp situations in which he was forced to live.



He took off his socks and handed them to a prisoner who risked losing two toes because of repeated frostbite.

He was the kind of man who, after the day of a particularly gruesome event in the camp, said to Miss Ginzburg: "It's been a terrible day, my dearest. But don't despair. True, man

was imprisoned during World War II, her son, Alyosha, died of starvation in Leningrad.

Walter gave her "the disturbing but comforting feeling that I could still do something for Alyosha, that I was even duty-bound to do something for him. Strangely, this helped to soften and reduce the constant pain."

Miss Ginzburg tells why she wrote about this courteous, gentle, strong doctor:

"The main thing is that I wanted to show through his image that the victim of inhumanity can remain the bearer of all that is good, of forbearance, and of brotherly feelings toward his fellow man."

By Father John J. Castlot

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

Until fairly recently, people took at face value the information given by Papias, bishop of Hierapolis, in the region known as Asia Minor. He wrote about 120 A.D.

According to Papias, Mark was not a disciple of Jesus, but served with Peter and wrote down carefully — though not in order — Peter's remembrances of what the Lord said and did.

SCHOLARS inferred from this that the Gospel of Mark was a sort of transcript of Peter's memoirs.

However, this isolated scrap of information is no longer taken seriously by most scholars. To begin with, we do not even have the writings of Papias. Only fragments have been preserved, and this particular fragment is quoted by the fourth century historian, Eusebius, who doesn't seem to have considered Papias very reliable.

This means the customary view of Mark's identity rested on an isolated statement of questionable worth. Furthermore, Mark's Gospel is not a simple "transcript" of anything. It is a complex reworking of traditional material about Jesus.

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

- In Acts we meet a John Mark, the son of a woman named Mary, whose house in Jerusalem was a meeting place for the first Christians. His cousin Barnabas was a good friend of St. Paul's, and the three set out on the first missionary journey.

- Mark left the group rather abruptly, much to Paul's annoyance, and when Barnabas suggested taking him along on the second journey, Paul wouldn't hear of it.

- In the second letter to Timothy, Paul asks Timothy to bring Mark with him to Rome.

- Finally, the author of the first letter of Peter writes, "The church that is in Babylon . . . sends you greetings, as does Mark, my son."

Even presuming these references are to the same Mark, they give not the slightest hint that he was the author of the Gospel.

Gospel. Furthermore, Mark was the most common name in the Roman Empire, and there must have been dozens of Marks in the early church.

ONE OF THOSE Marks wrote a Gospel for a predominantly, if not exclusively, gentile Christian community.

There is no way to be sure just where that community was located. A common view had Mark writing at Rome, but the evidence for this is quite inconclusive.

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

What makes Antioch a strong probability is the fact that both Matthew and Luke knew about the Gospel of Mark. Matthew almost certainly wrote his Gospel in the Antioch area.

Mark's Gospel was written almost 40 years after the resurrection, most likely around 70 A.D. or a few years earlier.

Other questions, however, are more important than who Mark was or where he did his writing. For instance:

Why did Mark write a Gospel? What situation in his community prompted him to write as he did?

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

Who was Mark?



A starving America?

Land abuse leading that way, Bishops say

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

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

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

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

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

Starving to death? Perhaps.

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

NATIONALLY, 3 million farm acres vanish under asphalt and concrete each year. But as bad as the conversion problem is, the erosion threat to farmland may be even worse. About 5.5 billion tons of soil are washed or blown from fields each year.

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

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

"We have been able to put additional fertilizers to make up for the difference," said Gus Dornbusch, deputy Illinois state conservationist. "But we can expect that, somewhere down the line, yields will begin to drop."

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

One year ago the 72 bishops of the Midwest presented their case for the

Rural Life Conference (NCRLC), has also implored farmers to use their consciences in making decisions on land use.

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

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

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

"Fundamentally, the preservation of the family farm and the stewardship of

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

At 69, although he may have a few years on some of his farming neighbors, he is also years ahead of most of them in the area of soil conservation.

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

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

The United States government is crying for more Carl Olsons.

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

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

The report said that, because of less quality farmland coupled with population growth, hundreds of millions of persons will be hungry.

That's 19 years from now.

"This is the moment of truth," said Bishop Dingman. "All of us are strangers and guests upon the land. Our response must be prophetic as we become a lighthouse in a world that needs the light of faith."

'Second to getting blown up, starving to death is a pretty bad way to die'

— Bishop Edward O'Rourke

land in a statement entitled "Strangers and Guests: Toward Community in the Heartland."

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

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

Bishop Maurice Dingman of Des Moines, Iowa, immediate past president of the National Catholic

land are moral problems. They are questions of right and wrong. Each person must make a judgement of conscience," he wrote.

TEN PRINCIPLES of land stewardship are stressed: 1) the land is God's; 2) people are God's stewards on the land; 3) the land's benefits are for everyone; 4) the land should be distributed equally; 5) the land should be conserved and restored; 6) land use planning must consider social and environmental impacts; 7) land use should be appropriate to land quality; 8) the land should promote a moderate livelihood; 9) the land's workers should be able to become the land's owners and 10) the land's mineral wealth should be shared.

Carl Olson, a member of St. Bernard's,

La anulación de matrimonio no es divorcio

Por Ana M. Rodríguez

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

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

El año pasado (1980) la Arquidiócesis concedió 283 anulaciones y rechazó 10. Este año, hasta ahora, se han concedido 240 y negado 5, de acuerdo con el Padre Anderson. El total de casos presentados este año es de 524, todos en alguna etapa del proceso.

"Para el año próximo las cifras finales estarán disponibles así como las razones por las que cada anulamiento fue concedido", agregó el Padre Anderson, quien atribuye el aumento en las anulaciones concedidas por la Iglesia en años recientes a:

- Una más cabal comprensión de lo que es el matrimonio desde Vaticano II.

- Normas procesales otorgadas a Estados Unidos por el Papa Pablo VI que permiten más rápido procesamiento de los casos de anulación.

- Una sociedad donde el divorcio prevalece y el tradicional apoyo a la familia se ha desmoronado.

Niega vehementemente que los tribunales de matrimonio de la Iglesia en EE.UU. estén dando anulaciones como si fueran divorcios civiles.

"No hay Tribunal dentro de la Iglesia de los EE.UU. que no siga las normas de la ley canónica y que no proteja los derechos del individuo como manda

nuestra Iglesia"; expone el Padre Anderson.

"Estoy un 100% seguro que si la Santa Sede tuviera alguna razón para sospechar que un tribunal dentro de una diócesis no está trabajando según las normas de la ley ellos harían algo al respecto. Y yo no sé que tal acción se haya tomado contra ningún tribunal de los EE.UU.

"Vaticano II definió el matrimonio como una alianza, no un contrato, y ciertamente "mas que la habilidad para procrear. Es una actitud de una parte hacia la otra, ese algo especial que distingue la relación marital de la mera cohabitación en intercambio sexual", dijo.

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

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

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

"La extensión de tiempo no da validez por sí. Las más comunes causas de anulamiento caen bajo la categoría de "defecto de consentimiento", dice Padre Anderson, "e incluye:

- "Intención contra la vida en común;

- "Incapacidad para asumir y cumplir las obligaciones del matrimonio;

- "Incapacidad para responsabilidades humanas;

- "Incapacidad para formar una relación interpersonal;

- "Intención contra los hijos;

- "Consentimiento condicionado;

- "Error y engaño;

- "Ignorancia".

Aunque básicamente conocidas como causas psicológicas estas son análogas a la definición legal de las cualidades necesarias para un matrimonio válido.

Otra razón para el aumento de las anulaciones es que las normas de proceso otorgadas a EE.UU. por Pablo VI permite al sacerdote defensor de la unión pedir al obispo permiso para retirar su derecho automático a la apelación del anulamiento dictado por el tribunal. Antes esta apelación era automática en todos los casos, lo que llevaba mucho tiempo.

La Arquidiócesis ha aumentado el número de personas en el Tribunal contando ahora con tres sacerdotes y dos monjas que trabajan todo el día y dos sacerdotes, parte del tiempo; tres empedados laicos permanentes y uno parte de tiempo y 25 voluntarios como intercesores en favor de la anulación. Los casos suelen tomar entre seis y nueve meses.

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

Pero el mayor temor del P. Anderson es que la lentitud de los casos no de oportunidad a una justa audiencia a



Rev. P. Andrew Anderson

los que desean. Dice que las partes en un matrimonio roto tienen el derecho, no el privilegio, de acercarse a la iglesia para una audiencia. No tienen derecho a una anulación pero si a una investigación canónica de su matrimonio.

"La Iglesia mantiene aún", aclara con énfasis, "que un matrimonio sacramentalmente válido, consumado, no puede ser roto por ninguna fuerza humana."

El Sitio del Señor II

Por Dick Conklin

Hace cerca de un año un miembro de la Iglesia de St. Juliana, en West Palm Beach, hizo realidad un sueño; abrió una combinación de centro de consejos, ropa usada y comida gratis en la ruta U.S. 1, en una barriada pobre de la parte baja de la ciudad. El miembro, quien prefiere ser llamado simplemente "hermano Joe", había ido a varias personas con su idea antes de "dar el primer paso lleno de fe" y abrir El Sitio del Señor.

El estima que, hasta hoy, se han servido más de 10,000 comidas a unas 3,000 personas sin hogar, destituidos y confundidos, hombres y mujeres que se encuentran en la necesidad de conseguir algo que comer, que vestir y a veces, sólo alguien que les escuche con simpatía.

El hermano Joe y sus amigos han provisto esto y mucho más a sus clien-

tes en El Sitio del Señor. Pero aun más importante, han llevado el amor de Jesucristo al "mas pequeño de Sus hermanos" con palabra y ejemplo.

El Sitio del Señor fué conocido por los cristianos del area a través de las historias publicadas o transmitidas de boca en boca, e hicieron colectas de alimentos, ropa y dinero que trajeron a este centro de caridad; incluso algunas personas vinieron a brindar sus servicios voluntarios por algún tiempo.

Muchos continúan enviando donativos, algunos desde lugares distantes. El Sitio del Señor, también ha logrado conseguir empleo a varias personas. No todos vienen buscando comida o ropa.

Una señora de Ohio llegó al centro confundida, desorientada. Oramos juntos y al día siguiente ella se había encontrado a sí misma nuevamente. Antes de partir dijo al hermano Joe: "el

amor cristiano es mejor que cualquier agencia social"

El Sitio del Señor ha hecho mucho bien pero las cosas han cambiado. Sus días están contados y quizá para Navidades ya no exista.

"La ciudad está tratando de mejorar la barriada, lo cual es loable, y la burocracia nos presiona a satisfacer nuevas regulaciones. El contrato de arriendo se vence y luce que no nos lo van a renovar", comenta el hermano Joe preocupado por los destituidos. "¿Adónde van a ir todos estos infelices?"

A la ciudad no le gusta que ellos estén deambulando por las calles; aquí están seguros. Sabemos de alguno que otro que robaba para comer, se convirtió a Cristo y enderezó su vida. Así que también hemos ayudado a combatir la delincuencia. ¿Que pasará después?"

El hermano Joe ya ha dado los primeros pasos para establecer El Sitio

del Señor II, también en la parte baja de Wet Palm, en 47 St. y Broadway. Este será satisfaciendo las regulaciones comerciales, un lugar de comida, ropa y literatura "para llevar". La oficina de consejeros seguirá atendiendo a sus "clientes" en el centro.

El nuevo lugar es un salón de juegos abandonado, junto a un "go-go" bar, y Joe necesita voluntarios que le ayuden a limpiarlo y prepararlo y confía que, como siempre, "Dios proveerá".

Gente sencilla y dedicada como el hermano Joe parecen salidos de las páginas de la Biblia. Su triunfo depende de su fe y de la de aquellos que "dan una mano". Si alguno de los lectores tiene una "mano que desea darse" puede hacerlo a: The Lord's Place (El Sitio del Señor), c/o St. Juliana's Church, 4500 South Dixie Hwy, West Palm Beach, Fla. 33405.

San Roberto Belarmino



Roberto nació en Italia en 1542 e hizo sus primeros estudios en el Colegio de Monte Pulciano, cerca de su hogar. Se salud delicada fué la cruz que cargó toda la vida, pero gracias a sus cuidados murió a los 79 años después de una santa y productiva vida pastoral.

A los dieciséis años ingresó en la Compañía de Jesús. Ya sacerdote se convirtió en un gran apologetico.

sobreviniendo el gran defensor de la Iglesia en el siglo XV contra las herejías diseminadas por algunos desviados de la verdadera fe. Escribió varios libros sobre la materia entre los que se destacó "Controversias". También a él se debe la revisión y el prefacio de la Biblia que tenemos hoy.

El Papa Sixto V le mandó en una importante misión diplomática a Francia debido a su poderosa elocuencia. Fué profesor de Teología en Lovaina. Siendo Clemente VIII Sumo Pontífice fué nombrado provincial de la Compañía de Jesús en Nápoles y teólogo junto al Papa. Por ésta época escribió su famoso Catecismo que fue traducido a 40 lenguas.

Fue nombrado Arzobispo de Capúa y nominado al Colegio Cardenalicio pero por su salud Roberto declinó. Dejó a un lado la literatura y se dedicó a la predicación, a las clases de catecismo y a la atención de los enfermos y los pobres.

Tres años más tarde el Papa Pablo V insistió en tenerlo a su lado como Cardenal. A partir de entonces fué Director de la biblioteca del Vaticano y miembro de casi todas las congregaciones por lo que tomó parte importante en todos los asuntos de la Santa Sede.

Fue director espiritual de San Luis Gonzaga, quien murió a los 23 años en olor de santidad. San Roberto admiró tanto a San Luis que a su muerte, Septiembre 17 de 1621, pidió ser enterrado junto a él.

Sin futuro los niños americano-asiáticos

Por Dee Winterfeldt
(NC Corresponsal)

Illinois — En Asia los niños asiático-americanos son reconocidos y odiados pero en los Estados Unidos "ni siquiera nos molestamos en odiarlos", de acuerdo con las palabras del Padre Mariknoll Alfred Keane, quien visitó los Estados Unidos recientemente buscando ayuda para estos niños de Corea del Sur, donde Padre Keane ha vivido desde 1958, tanto como para los que también viven en Japón, Vietnam, Filipinas y Taiwan.

La mayoría de estos niños son hijos de militares americanos estacionados en esos países y que han vuelto a EE.UU. hace mucho tiempo.

"La sociedad asiática es patriarcal", dice P. Keane en entrevista con The Explorer, periódico de la Diócesis de Joliet. "Niños nacidos de una mujer asiática y de militares americanos son mal vistos y no tienen futuro; no pueden recibir educación y no son aceptados en la fuerza laboral.

"Su único anhelo es poder venir a la tierra de sus padres".

Por lo menos 100,000 niños, quizá hasta 300,000 hijos de militares americanos viven en Asia abandonados, la mayoría en Vietnam y las Filipinas, de acuerdo con Padre Keane.

Las madres de estos niños frecuentemente sufren el mismo trato. A menudo abandonan a sus hijos en orfanatos u otras organizaciones como la que corre el P. Keane, porque no pueden hallar trabajo debido a que llevan consigo un niño asiático. Solas tienen la posibilidad de encontrar un empleo decente y mucha de ellas mantienen a sus hijos secretamente en el orfanato.

El Padre Keane ha podido, por grandes esfuerzos personales, encontrar hogares americanos para cientos de estos niños. El trata de mantenerse en contacto con ellos y a menudo comparte la correspondencia de los niños con sus madres naturales para que sepan que sus hijos son felices en sus nuevos hogares. Pero quedan miles de niños atrapados en Asia debido a las restrictivas leyes de inmigración americanas. Solo un pequeño porcentaje de ellos puede entrar en el país cada año, dice el misionero Maryknoll.

De sus conversaciones al respecto con congresistas, ha recogido la respuesta de que "al público no le preocupa y que los legisladores sólo pueden actuar cuando el público lo pide."

"Lo que realmente necesitamos son coordinadores en los distritos congresionales que establezcan campañas de cartas diciendo a representantes senadores que el público si se interesa por los niños asiático-americanos abandonados en Asia", propone el sacerdote.

Existe ya un grupo titulado "Americanos por Ayuda Internacional" que esta trabajando duro en este asunto.

"El problema urgente es la falta de interés de los americanos".

Para que a un niño se le otorgue una visa es necesario que una familia de Estados Unidos, aprobada para ello, se haga cargo de la criatura de modo que no sea una carga para el gobierno.

A través del Padre Keane puede obtenerse información de como socorrer a los niños asiáticos americanos por medio de Americanos por Ayuda Internacional, 1370 Murdock Road, Atlanta, Ga. 30062.

Las comunidades de base vivifican a la Iglesia

Por Eugenia E. Acosta

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

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

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

Pueblo de Dios en marcha.

Las comunidades eclesiales de base: lo que son

Una comunidad eclesial de base es un grupo de personas que comparten las mismas creencias religiosas (o muy parecidas) y que pertenecen a una parroquia y se reúnen periódicamente para reflexionar sobre algún tema relacionado con Dios y que quieren poner en práctica el mensaje del Evangelio. La palabra **eclesial** viene de iglesia. Una comunidad eclesial de base es un grupo de personas que quieren compartir su fe y sus experiencias de crecimiento en la fe con otras, que quieren estar en comunión con Jesús y con sus hermanos. En una comunidad eclesial de base hay intereses espirituales y religiosos en común, pero también intereses materiales, de la vida diaria; cuando un miembro de la comunidad está necesitado de apoyo o ayuda tanto espiritual como material, los demás miembros tratan de ayudarlo y darle apoyo en cuanto les sea posible.

En breve, conciliar el Evangelio, la buena nueva con nuestras vidas, tal y como Jesús nos enseñó, esto es comunidad en el sentido eclesial de la palabra.

En la comunidad eclesial las personas acuden libremente, pero los une un compromiso profundo con Jesús y con los demás que les permite establecer relaciones fraternales primarias, de persona a persona, ajenas a la posición social o monetaria de cada cual o a su oficio o profesión

en la sociedad. En la pequeña comunidad todos son hermanos, y los pequeños servicios que comparten no son fijos, sino que rotan, para dar oportunidad a todos de crecer, de aprender a ser humildes de practicar el servir, cada uno con los dones o carismas que Dios les ha dado.

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

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

Una comunidad eclesial no es un grupo cualquiera que se reúne de vez en cuando para chismear o charlar de modas o de deportes. Para que exista una comunidad eclesial, debe existir un genuino compromiso cristiano entre sus miembros. Deben ver la reuniones de la comunidad como algo mucho más profundo que una simple reunión social u ocasión para comer juntos.

Aunque en las reuniones de comunidades de base se hace oración, este no es un grupo solamente para orar o rezar determinadas oraciones de forma mecánica. Tampoco las

comunidades eclesiales de base son grupos políticos ni sociales. No es un "party" ni como un picnic para reunirse, comer, beber y reír todo el tiempo. Tampoco, como ya dije, es un grupo político de una tendencia u otra, o simpatizantes de un partido u otro. En la comunidad eclesial sus miembros deben respetar las ideas de los otros, y no tratar de forzar sus ideas políticas en los demás. El objetivo es compartir la fe, no las ideas políticas. Puede (y ha ocurrido así en ocasiones tanto en los EEUU como en Latinoamérica) que en algunas ocasiones se tergiverse este sentido cristiano de las comunidades si sus miembros lo permiten; y hasta puedan estas reuniones ser usadas para otros fines. Si las comunidades están bien formadas y bien entrenadas, no existe ese peligro, al contrario, ellas son las mejores defensoras del cristianismo, su primera y última trinchera, en medio de un mundo materializado.

Las comunidades eclesiales de base no deben verse como una subdivisión más en la Iglesia. Están adscritas a una parroquia y los dirigentes parroquiales tienen responsabilidad por estos pequeños grupos y deben formar parte de ellos, por su propia misión evangelizadora a la que están comprometidos ellos como líderes parroquiales, ya sean sacerdotes o laicos.

Las comunidades eclesiales de base son un organismo dinámico que siempre está en proceso vivo y activo de Pueblo de Dios en marcha.

Cubanos hallan hogar en Parroquia de Milwaukee

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

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

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

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

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

El 4 de Junio de 1980 llegaron a Key West, el 5 estaban en Ft. McCoy, Wisconsin y el día 9

arribaban a la parroquia de St. Alphonsus en Greendale donde le esperaban sus patrocinadores para llevarlos al Centro de Enriquecimiento Parroquial donde se les habilitó un hogar temporal.

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

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

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

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



La familia Hernandez durante una de las clases de catecismo que les ofreció la hermana María López en la Universidad Marquette. De espaldas, la Hna. María; desde la izquierda, María y Antonio, sus hijos René, Lázaro, Mario y Omar.

Vikki Carr Ayuda a la Escuela Holy Cross

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

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

Según el Hermano William Dooling, director de la escuela Holy Cross, "gracias a Vicki Carr las puertas de la escuela se han mantenido abiertas" en los diez últimos años. La escuela estaba a punto de cerrar cuando la señorita Carr, que estaba entonces actuando

en la Feria Mundial de San Antonio en 1968, se enteró y decidió ofrecer una serie de conciertos a beneficio de la escuela. Por ésta razón en San Antonio se le conoce como el "Ángel de Holy Cross".

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Ayudemos a Polonia

El presidente del Servicio Católico de Auxilios, Obispo Edwin Broderick, anuncia que el CRS (iniciales en Inglés del Servicio) ha permitido la compra de productos lácteos del Departamento de Agricultura de los EE.UU. a precios muy favorables. El gobierno polaco ha prometido hacerse cargo del transporte de estos alimentos y entregarlos a la Conferencia de Obispos de Polonia, bajo cuya supervisión estará su distribución entre aquellos más necesitados.

A los católicos de la Arquidiócesis de Miami se les hace un llamamiento para que hagan donaciones con vista a comprar dichas provisiones. Las donaciones deben ser hechas a través de las parroquias.

Festival de Otoño en San Juan Bosco

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

La atracción principal del festival es la adjudicación de una hermosa casa

en Kendall. Las papeletas están ya disponibles y para adquirirlas deben llamar al 649-5464 para más información.

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



EL PAPA Juan Pablo II publicó esta semana su tercera encíclica, titulada "Laborem Exercens" (Sobre el Trabajo Humano). En ella, su Santidad critica al capitalismo y al Marxismo por no poner los intereses de los trabajadores y sus necesidades antes que las consideraciones monetarias y estatales, y pide un nuevo orden de trabajo basado en la dignidad humana del trabajador. La Voz publicará un reportaje más amplio sobre esta enseñanza del Papa en su próxima edición.

Un librito que ayudará a los evangelizadores

Un pequeño libro, como para estudiarlo de una sola vez, verá la luz, próximamente y promete ser una gran ayuda para aquellos deseosos de ayudar en la campaña de evangelización y que tienen temor o dudas de su capacidad para llevar adelante la misión de Cristo:

"id y enseñad a todos los pueblos."

El libro es una síntesis magistralmente presentada de las enseñanzas de Cristo vistas a la luz de nuestras actuales necesidades arquidiocesanas. Su autor el Rev. P. Francisco Santana le puso como título "Católicos por Tradición: evangelización de Adultos" y los capítulos que lo forman descubren sin esfuerzo del lector "El Reto de la Evangelización" y otros como "la Condición Humana, y la Búsqueda de la Felicidad", "la Condición Humana en la Biblia", "la

Salvación en el Antiguo Testamento", "la Buena Noticia de la Salvación Integral de la Persona Humana", "Enseñanos a Rezar", "el Primer Mandamiento" y "La Iglesia, Familia de Dios y Cuerpo de Cristo".

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

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



Festival de Herencia Hispana en Miami Beach y Dade

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

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

Manolo Reyes será el Maestro de Ceremonias.

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

Al mismo tiempo, el festival es un

elemento positivo para desarrollar mejor comprensión entre los varios grupos étnicos de nuestra comunidad.

Dicho festival, cuyo comité organizador está compuesto de prominentes figuras de habla hispana inglesa, tendrá lugar del 6 al 18 de Octubre y presentará los mejores representativos locales e internacionales del arte, la música y la cultura.

Se destacan entre las atracciones el festival folklórico hispano en el Dade Auditorium y el festival de canciones hispanas los días 9 y 10; la verbena en el Tropical Park el día 11 además de regatas y otras atracciones durante el día; y el día 12 la conmemoración del descubrimiento de América por Colón.

Desde el 13 hasta el 31 de Octubre el Museo Metropolitano exhibirá obras de arte de toda técnica y materiales de origen español e hispanoamericano.

Para información y detalles llamar a Lori Reyes o Eloy Vázquez al teléfono 557-0671.

Comisión estatal enseñará derechos del consumidor

La Comisión Estatal de Asuntos Hispánicos de la Florida y la Cámara de Comercio Latina de los Estados Unidos (CAMACOL) en coordinación con la Administración de Alimentos y Drogas y Consumer H-E-L-P ofrecerán un seminario sobre los derechos del consumidor en relación con los alimentos, medicinas y cosméticos. Este seminario se ofrece sin costo alguno y en español, a representantes de organizaciones y agencias de servicios

a la comunidad hispana de la Florida.

También se enseñará a los participantes como tomar parte en la formulación de la política pública de dicha agencia.

Este seminario está señalado para el miércoles 23 de Septiembre, 1981, de 8:30 a.m. a 5:00 p.m. en el Sheraton River house en Miami.

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