



Bishops confront economic issues

- Pastoral letter urges all to work for poor
- Authors hope to influence public policy
- Other issues discussed at bishops' meeting

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THE VOICE

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What do our Catholic teenagers believe?

Do we really know? *Voice* in-depth study reveals local teen views and experiences in church, sex, drug, other areas

First in a three-part series

By Ana Rodriguez-Soto
Voice News Editor

Are local Catholic teenagers hooked on drugs? Do they accept the Church's teachings on pre-marital sex and birth control? How often do they go to Mass?

A *Voice* survey last April asked these and other questions of a sampling of 181 seniors in six Catholic high schools in Dade and Broward counties. Many of the responses were encouraging — such as their general agreement with the Church's teachings on Mass attendance, abortion, the Pope's authority and life after death.

Others showed that the Church may not be reaching out enough to teens: A clear majority of those polled said they would participate more in parish activities, if they were asked.

Still other responses revealed that the Church's message is not getting across, most notably with regard to birth control and sex before marriage.

This week's report will focus on teenagers' views of the Church and religion, a total of 20 questions on the 66-point survey. The findings on drugs and sexuality will be discussed in subsequent issues.

Surprisingly, the Church policy most overwhelmingly endorsed by the teenagers was the Archdiocese of Miami's four-month preparation period before marriage.

Almost 90 percent of those surveyed said they agreed with such a program, even though it means waiting before getting

(Continued on page 14)



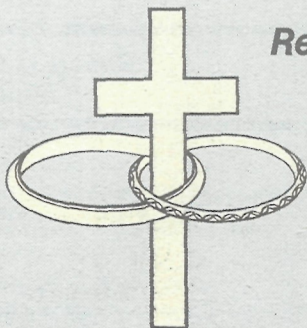
Seniors in local Catholic schools tell inner feelings in survey



Raising teens

Seminar here offers advice to parents

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Re-marriage prep

Local couples get help from the Church

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Boystown's 20th

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Marian Center celebrates

—Page 12

Future priests learn about business

—Page 13



PRIEST CUFFED — A U.S. Park police officer arrests Jesuit Father Daniel Berrigan in front of the White House. The activist was one of 21 demonstrators arrested for kneeling in prayer in the White House drive way to protest the U.S. invasion of Grenada. (NC photo from UPI).

Hunger-striker wins new shelter

WASHINGTON (NC) — Mitch Snyder, a leader of the Washington-based Community for Creative Non-Violence, ended a 51-day hunger strike after President Reagan agreed to upgrade a homeless shelter near the U.S. Capitol. Snyder, who had threatened to starve to death unless the government agreed to spend \$5 million to renovate the shelter, lost more than 60 pounds. The Community for Creative Non-Violence is a Radical Christian community that runs the 800-bed shelter. Its members have been seeking to renovate the decaying, vermin-infested facility for months.

Procter & Gamble rumor resurfaces

WASHINGTON (NC) — A rumor linking the Procter and Gamble Co. with satanism has re-surfaced, this time in Catholic school memos and parish bulletins. In 1982 the Cincinnati-based company launched a national media campaign to deny rumors spread by unsigned one-page flyers that its "moon and stars" trademark is a satanic symbol and that a Procter and Gamble executive discussed the company's satanic connection on national TV talk shows. The rumors died down, but emerged again in August, company spokesman Bill Dobson said. This year "an unusually high number of leads we got took us to sources connected to the Catholic Church in some way or other," Dobson said in an interview. He added, however, that Catholic groups are only a part of the new circulation of rumors.

New canon code 'a practical instrument'

MILWAUKEE (RNS) — The new Catholic code of canon law is not just for specialists but for all members of the church, says the official who heads the Vatican agency that issued it last year. Archbishop Rosalio Castillo Lara, pro-president of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, during an address at the annual meeting of the Canon Law Society of America, spoke of the need to make the new document adequately known. He described it as "a practical instrument which must serve not only experts and those who apply the law, but those entrusted with pastoral care and also all the faithful."

Pope calls for peace in Chile

VATICAN CITY (NC) — Pope John Paul II expressed concern over the "suffering and grief" caused by recent civil strife in Chile and urged the country's bishops to keep working for peace. The pope spoke to a group of Chilean bishops making a mandatory visit to the Vatican two days after President Augusto Pinochet imposed a state of siege in Chile for the first time since 1978. The order restricted civil liberties and imposed curfews.

Tokyo sells vending machine Bibles

LONDON (RNS) — Bible distribution has become automated in Japan. What is believed to be the world's first Bible vending machine is now in operation in Tokyo, according to the British and Foreign Bible Society. It is in front of the Christian Literature Crusade shop in the city, and makes Scriptures available 24 hours a day, even when the shop is closed.

Nuns protest killer's death

By Pam Smith

RALEIGH, N.C. (NC) — Good Shepherd Sister Mary Theresa Floyd did not see her friend Velma Barfield's execution as merely another page in the judicial history books.

"Today is All Saints Day in the tradition of the Catholic Church," Sister Floyd told the 400 people gathered Nov. 1 for an interdenominational prayer service at Sacred Heart Cathedral in Raleigh.

"Tomorrow there will be another saint in heaven. I believe with all my heart that when Velma Margie Barfield closes her eyes on this world she will be in heaven. We take consolation in meditating that as the state takes her life, so is it giving her life."

In the early morning hours of Nov. 2, Mrs. Barfield became the first woman to be executed in the United States in more than two decades.

Her death by lethal injection came after last minute legal pleas were rejected by state superior and district courts.

Sister Floyd, a social worker, met Mrs. Barfield while working at North Carolina Women's Correctional Center. More recently, she has helped coordinate the Velma Barfield Support Committee.

Members of that group maintain that Mrs. Barfield was addicted to prescription drugs when she poisoned her fiancée, Stuart Taylor, in 1978.

A Robeson County jury found her guilty of first degree murder and sentenced her to die. But supporters of Mrs. Barfield maintained justice would have been better served with a life term and said Mrs. Barfield underwent a physical and spiritual conversion and that she could help other women inmates.

Asked why the Barfield case was special enough to draw worldwide attention, Sister Evelyn Mattern, a Sister for Christian Community who deals with peace and justice issues for the North Carolina Council of Churches, said: "In this state she is typical because women make up the greatest number of the poor and historically, the poor are denied the most competent legal representation."

Mrs. Barfield's stepbrother, Wade Holder, recalled seeing her a few hours before the execution: "her last words to me were, 'Don't think of it as a gas chamber. Think of it as my gateway to heaven. I won't see you again on this earth, but we will be reunited in heaven.'"

Jesuits praise theology document

PORTLAND, Ore (NC) — Jesuits in Latin America have reacted "very positively" to the Vatican's document on liberation theology, said Father Peter-Hans Kolvenbach, superior general of the Society of Jesus. In an interview Oct. 19 with Jesuit Father Brad Reynolds, a freelance writer and photographer from the Oregon province, Father Kolvenbach said Jesuits in Latin America were encouraged that the document stated the problem of the preferential love of the poor, that it stressed the need for a "true authentic theology of integral liberation for man" and backed them in their work with the poor against charges they are Marxists.

Cdl. accuses Uganda of cruel acts

NAIROBI, Kenya (NC) — Cardinal Emmanuel Nsubuga of Kampala, Uganda, has accused the Ugandan government and guerrilla forces of starving innocent citizens to death during skirmishes. He said government and rebel forces have robbed and murdered people, burned down homes and raped women and children. Cardinal Nsubuga made the accusations during an early October stopover in Nairobi upon returning to Uganda from a trip to the United States.

New Maryknoll superior elected

MARYKNOLL, N.Y. (NC) — Maryknoll Father William M. Boteler was elected to a six-year term as superior general of the Maryknoll Fathers and Brothers by delegates to the order's general chapter. Father Boteler, 54, a native of Baltimore, has worked in La Paz, Bolivia, since being ordained in 1968. In La Paz he ran a health clinic and constructed a high school. He succeeds Father James Noonan as head of the order.

Bishop mourns pro-Solidarity priest

WASHINGTON (NC) — Bishop James W. Malone, president of the National Conference of Catholic Bishops, expressed sorrow and condolences in a letter to the archbishop of Warsaw over the murder of pro-Solidarity priest Father Jerzy Popieluszko. "With great sorrow I send you... my heartfelt condolences on the tragic loss of Father Jerzy Popieluszko, this martyr of love and witness of truth," said Bishop Malone in message to Cardinal Jozef Glemp of Gniezno and Warsaw. Bishop Malone pledged prayers that Poland "will survive the difficult trial without violence, with honor and mutual forgiveness."

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BISHOPS' NEW PASTORAL URGES:

'Revolution in economy'

WASHINGTON (NC) — An explosive draft document written for the U.S. Catholic bishops calls for "a new American experiment" in "economic democracy," one possibly as revolutionary as the nation's 200-year-old experiment in political democracy.

The document, a proposed pastoral letter on the U.S. economy, calls for guarantees of economic rights for all, just as America now guarantees civil and political rights. It declares that

'So long as any person lacks necessities, no other person has a moral right to have more than he needs.'

"fulfillment of the basic needs of the poor" is "the highest priority" facing the nation.

So long as any person lacks necessities, no other person has a moral right to have more than he needs, it says.

Inequality of income or wealth can be morally acceptable only when the basic human needs of all have been met, it adds.

The 144-page, 58,000-word document is the first draft of a national pastoral letter on Catholic social teaching and the American economy. It was unveiled Nov. 11 as the nation's bishops began gathering in Washington for their annual fall meeting Nov. 12-15.

The economic revolution "must begin with the formation of a new cultural consensus that all persons really do have rights in the economic sphere and that society has a moral obligation to take the necessary steps to ensure that no one among us is hungry, homeless, unemployed, or otherwise denied what is necessary to live with dignity," the pastoral draft declares.

Like the controversial war and peace pastoral issued by the U.S. bishops in 1983, the draft of the economic pastoral seeks to spell out Catholic social teaching and apply it to specific issues. Its judgments on a wide range of public policy issues facing the nation are intended to be moral in character, not political in any partisan sense of that term.

In light of President Reagan's landslide re-election just five days before the draft document was released, however, the most heated controversies are almost certain to arise over

major policy directions of his administration that the document disagrees with and in some cases quite explicitly repudiates. Among these, the document:

- Insists on a "major new policy commitment to achieve full employment," declaring that "current levels of unemployment... are morally unjustified" and that "the generation of

new jobs to provide work for all who seek it is the number one task facing the domestic economy of the United States today."

Continued on page 4

Pastoral at a glance

WASHINGTON (NC) — Here are major highlights of the first draft of the proposed pastoral letter by the U.S. bishops on Catholic social teaching and the American economy. The 58,000-word draft document, written by a five-bishop committee headed by Archbishop Rembert Weakland of Milwaukee, is divided into two major parts: the Christian ethical principles of economic life and their application to selected U.S. policy issues.

Ethical principles:

- "All persons have rights in the economic sphere and... society has a moral obligation to take the necessary steps to ensure that no one among us is hungry, homeless, unemployed, or otherwise denied what is necessary to live with dignity."

- Private property is a basic right, and some inequality of wealth or income may sometimes be justified, but "no one is justified in keeping for his exclusive use what he does not need when others lack necessities."

- Wealth becomes evil when it "so dominates a person's life that it becomes an idol or blinds a person to a neighbor's needs."

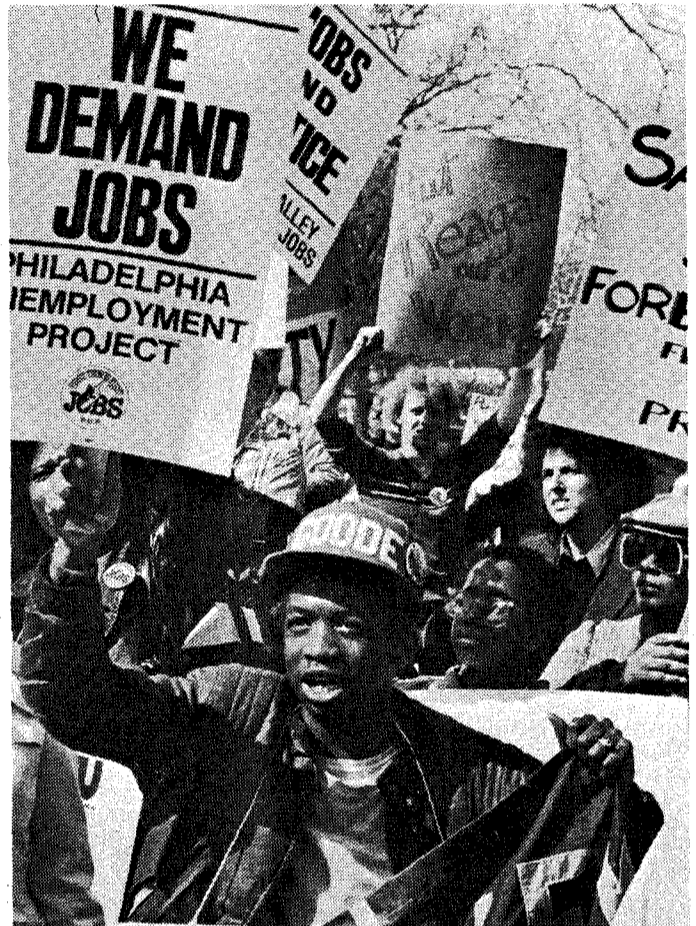
- All people have a duty to work, and all have a right to gainful employment, just wages and collective bargaining.

- Both the prophets and Jesus show special care for the poor and powerless. The treatment of these is the ultimate measure of the justice of a society.

- While Catholic teaching on the principle of subsidiarity sets limits on the role of government, government "has a positive moral function" of protecting basic rights, ensuring economic justice for all, and enabling citizens to coordinate their actions toward these ends.

Policy applications:

- Employment. Job creation for full employment is a necessary national policy priority. Both public and private sectors must be involved. Work is the central social question and is fundamental to human dignity. Among specific objectives should be expanded job creation, job training and job placement services and the formation of local, state and national coalitions for job creation.



- Poverty. High poverty amid U.S. wealth is a scandal. The so-called "feminization of poverty," continued racial and ethnic discrimination, and gross inequities in U.S. income and distribution of wealth must be overcome. Among many policy elements needed to fight poverty are job creation, affirmative action for women and minorities, tax system reform, self-help programs for the poor, and better child care services. A "major reform" of the "woefully inadequate" U.S. welfare system is needed, with particular attention to comprehensiveness and treating the poor with dignity.

- Food and agriculture. The second draft of the pastoral, due next spring, will include a section on this. The drafting committee decided only recently that it had to make it a separate topic in order to deal with it adequately.

- Collaborating to shape the economy. A "new American experiment" in economic democracy is needed, with all sectors of American society participating in the responsibility of building a just economic society. New participatory forms of local, regional and national economic planning and cooperation are needed. Greater worker partnership with and participation in business is necessary.

Authors hope to influence policy

WASHINGTON (NC) — "We hope we will affect policy," Archbishop Rembert Weakland of Milwaukee said as he unveiled the first draft of a national pastoral letter on Catholic social teaching and the U.S. economy.

"We hope that policy will be changed so that the poor will be treated differently," he added to more than 100 reporters gathered in Washington for a press conference explaining the new document.

Archbishop Weakland heads the five-bishop committee that has been working nearly four years to develop the pastoral.

While acknowledging that his committee's first draft criticizes many

economic policies of the current administration, Archbishop Weakland stressed that the document was meant as a non-partisan critique.

Asked by one reporter to list briefly the main conclusions of the pastoral draft that oppose Reagan administration policies, Archbishop Weakland said the committee had made no such analysis of the document.

"We feel that'll come out soon enough," he commented wryly.

He stressed, in response to another question, that the draft pastoral does not attack capitalism itself.

"We felt the capitalist system has done much, and its achievements should not be minimized," he said.

"But you cannot deny," he con-

tinued, "that 35 million people in poverty leaves much still to be achieved. You cannot deny that 8 million unemployed still leaves much to be achieved."

The point of the economic pastoral, he said, was that Americans should not become complacent because of achievements already realized, but should seek "to achieve even more."

He said the committee hoped to "challenge Catholics at all levels to realize that religion is not just a Sunday morning thing" but something that must be carried into their daily economic lives.

—Abp. Rembert Weakland



'We hope that... the poor will be treated differently.'

Pastoral urges all to help poor

Continued from page 3

- Calls for a fundamental redistribution of health in the country to correct "gross inequalities" that are "morally unjustifiable," notably through a reversal of the direction of the Reagan tax law changes.

- Urges a new battle against poverty as "an imperative of the highest priority" and demands "major reform" in the "woefully inadequate" public welfare system.

- Rejects virtually all major changes that the Reagan administration has injected into U.S. foreign aid policy in the past four years. It calls those policy shifts a "gross distortion" which moves U.S. policy directly away from rather than toward international economic justice.

One-of-a-kind

Among far-reaching programs for social justice, the only comparable precedent in American Catholic history is the 1919 "Bishops' Program of Social Reconstruction."

That document called for then-nonexistent national policies to end child labor, to establish a minimum living wage for all workers, and to create national illness, disability, unemployment and old age security systems — program which have since become an integral part of the American social fabric.

The new draft is the product of nearly four years of work by a five-bishop committee headed by Archbishop Rembert Weakland of Milwaukee. It is, however, only the first of three rounds of writing and revision. The nation's bishops are to debate and vote on a final document in November 1985.

Release of the first draft was delayed until after the recent national elections because of the potential for political misuse of it in the campaigns.

The document is divided into two

major parts:

- "Biblical and Theological Foundation," divided into two chapters, spells out the Christian understanding of economic life and the ethical norms which Catholic social teaching has developed out of that understanding.

- "Policy Applications," divided into five chapters, seeks to apply the

repudiate or sharply criticize capitalism itself as an economic system.

Rather, it praises many of the accomplishments of the U.S. economy and the role investors and owners play in economic life, but within that framework enunciates significant changes that it says are needed to make the whole political-economic system work more justly for all.

'Society has a moral obligation... to ensure that no one among us is hungry, homeless, unemployed, or otherwise denied what is necessary to live with dignity.'



ethical norms to specific issues facing the United States today — employment, poverty, food and agriculture, collaborative economic planning, and the impact of U.S. policy on the world economy.

The topic of food and agriculture appears only as a heading in the first draft, with a promise that the full chapter will appear in the second draft, which is scheduled for completion next spring.

Not critical

Contrary to fears expressed beforehand by some leading conservative voices, notably *Fortune* and *Business Week* — the pastoral draft does not

On employment, it says the role of private entrepreneurs in job creation is of primary importance, but it also insists on a strong role by local, state and national government and by unions in promoting further job creation and in achieving a national policy goal of "full employment."

On the central ethical principles concerning work, the draft says, "A job with adequate pay should be available to all who seek one. This right protects the freedom and obligation of all to participate in the economic life of society... Employment is crucial to self-realization for the worker and to the fulfillment of material needs. It also forms the first line of defense against poverty."

On poverty, the document notes that the percentage of people below the poverty line in the United States rose from 11.7 percent at the end of 1979 to 15.2 percent at the end of 1983. "The fact that so many people are poor in a nation as wealthy as ours is a social and moral scandal that must not be ignored," it says.

It notes that poverty hits blacks, Hispanics and women hardest, and it cites figures to show that the "inequality in the distribution of income and wealth" in the United States is among the worst in the Western industrialized world.

It challenges frequently repeated myths about the poor and calls for a wide range of reforms, starting with a full employment policy but also including significant reforms in the tax system and the welfare system, improved child care services for parents who most work, and special efforts targeted at equality of economic opportunity for women and minorities.

Government action

On collaborating to shape the U.S. economy, the pastoral draft calls for a wide range of initiatives at the local, regional, national levels, particularly stressing new forms of partnership between management and workers and between industries and local communities to promote greater economic growth and equity.

It also emphasizes, however, that the federal government must play a significant policy-making and coordinating role in effective economic planning at the national level, even though "the mere mention" of national economic planning provokes "a violent allergic reaction" among many Americans.

Regarding the effects of U.S. policy on the world economy, the pastoral draft cites "three key themes... from recent papal teaching: the need for reform of the international system, the need to refashion national policies, and the acceptance of a 'preferential option for the poor' as an overall policy imperative."

It is particularly critical of recent shifts in U.S. international development policy. Without citing the Reagan administration by name, it cites one change after another made by the administration as a series of policy shifts which constitute "a gross distortion of the priority that development assistance should command."

The draft also sets out a variety of ethical norms for U.S. policy regarding foreign trade, Third World debt, renewal of foreign development assistance, and private investment abroad.

It calls on the United States to lead in launching a global "campaign for economic democracy and justice."

Communion norms approved

WASHINGTON (NC) — The Vatican has given approval to distribution of Communion under forms of both bread and wine in the United States on Sundays and holy days, it was announced during the U.S. bishops' fall meeting.

The approval confirmed a 1978 decision by the U.S. bishops. Prior to 1978, Catholics were permitted to receive Communion under both kinds only in certain circumstances — such as at funerals or weddings — but not at regular Sunday or holy day liturgies.

There are four exceptions to the new rule. Among them, Communion may not be distributed under both species at outdoor Masses with a large number of communicants or if circumstances cannot assure "due reverence" to the sacramental wine.

Racism pastoral called 'best kept secret'

NEWARK, N.J. (NC) — The 1979 U.S. bishops' pastoral on racism remains "the best kept secret in the U.S. church," said Auxiliary Bishop Joseph A. Francis of Newark in a statement marking the fifth anniversary of the Pastoral.

The bishop said he would distribute the statement at the U.S. bishops' meeting in Washington.

"Had our words been taken seriously by clergy, religious and laity, millions of black and other racial minorities in our country and perhaps around the world would really have something to celebrate on this fifth anniversary," the statement said.

Bishop Francis headed the original subcommittee which wrote the pastoral, "Brothers and Sisters to Us," which was approved Nov. 14, 1979. He is one of 10 black Catholic U.S. bishops.

"It would be comforting to millions of people of all races if I could relate that the pastoral on racism has made a significant difference in the racial attitudes and practices of sisters and brothers in the Catholic Church in the USA," the statement said.

"I fear that it has not. In fact, I have often called it the 'best kept secret in the U.S. church.'"

Bishops vote on several other issues

Some of the other topics voted on by the U.S. bishops during their meeting in Washington include:

- Non-sexist Psalms: Rejected by a 154-117 vote, after several bishops questioned whether the new "inclusive language" version of the Grail Psalter obscured the meaning of some of the Psalms which prophesied the coming of the Messiah.

- New Eucharistic prayer: Action on the first English-language Eucharistic prayer which is not a

translation of the Latin was delayed until more English-speaking countries can comment on it.

- Age of confirmation: After considerable discussion, the bishops were expected to approve a committee recommendation that children be confirmed sometime between the 8th and 11th grades, although individual bishops can set a different practice in their own dioceses.

Anglican-Catholic dialogue: Approved a generally-positive critique of

the Final Report of the first Anglican-Roman Catholic International Commission. It was the first time the Vatican has asked a body of bishops to formally evaluate an ecumenical dialogue's conclusions. The bishops called on Pope John Paul II to eventually convoke an extraordinary synod of bishops, with Anglican input and representation, to consider Anglican-Catholic reunion.

The bishops also voted to donate 2.6 cents per year for the next three

years for every Catholic in their diocese to help the bishops of Thailand to take over refugee camps now run by Catholic Relief Services.

A number of legal questions decided on by the bishops included norms for: The support of retired priests; the catechumenate; radio and television talks on Catholic teaching; clergy and religious participating in radio and TV shows concerning religious issues; and church support by Catholics.

BY CARDINAL

Consult people, bishops urged

BALTIMORE (NC) — Bishops should exercise "participative leader-

ship" when engaging in public policy discussions about ethical issues, Cardinal Joseph Bernardin of Chicago said Nov. 10 in Baltimore.

In an address on "Changing Styles of Episcopal Leadership" at the Third Plenary Council of Baltimore, the cardinal cited the development of the bishops' 1983 pastoral letter on war and peace as an example of how episcopal style has become more participative.

The prophetic dimension of the episcopacy has come to the forefront in recent years, Cardinal Bernardin said, and, "I do not foresee that changing in the latter part of this decade except perhaps to become even more intensified."

The process used in developing the pastoral letter on war and peace reflected the complexity of the issue and was based on broad and intensive consultation, he said.

Leadership is truly effective only when it involves many people, according to Cardinal Bernardin. "It does not want to stand alone. It seeks guidance; it needs support. Generally its goal is to find workable alternatives. So before it acts, it consults. "It challenges people to use their

LOCATION	AUGUST 1980		AUGUST 1981	
	Official Rate	Real Rate	Official Rate	Real Rate
11. Vineland-Millville-Bridgeton, NJ	8.9	14.2	12.3	22.1
11. Youngstown-Warren, OH	17.8	20.5	12.3	22.1
12. Northeast Pennsylvania	9.6	15.4	12.1	21.8
13. Pittsburgh, PA	7.7	12.3	12.0	21.6
14. Kankakee, Ill.	NA	-	11.8	21.2
15. Parkersburg-WV Marietta, OH	9.5	15.2	11.4	20.5
16. Modesto, CA	10.5	16.8	11.3	20.3
17. Williamsport, PA	14.2	22.7	10.8	18.1
18. Altoona, PA	9.8	15.7	10.6	18.1
19. Beaumont-Port Arthur-Orange, TX	7.4	11.8	10.3	18.3
20. Tascaloosa, AL	9.1	11.6	10.2	18.3

Source: Labor Statistics, U.S. Dept. of Labor

'MORALLY UNACCEPTABLE' — Auxiliary Bishop John Ricard of Baltimore (right) and retired Episcopal Bishop John Birt of Cleveland look over a chart of metropolitan areas with the worst unemployment, at a Washington press conference, and call it morally unacceptable. Churches are getting into the act. See page 17. (NC photo)

He hocks home for pro-life law

BOULDER, Colo. (NC) — Bill Woodley acted on his conviction that abortion is a "horror" and quit his government job in June to work full time toward passing Colorado's Amendment 3, which called for a ban on state funding of abortions.

His commitment paid off as the amendment narrowly passed Nov. 6.

Woodley was so certain of his cause that he mortgaged his house to contribute \$50,000 to the campaign. The campaign ended in the black and he was able to pay off the bank.

"I trusted it would all work out," he said.

WOMEN'S ISSUES

Meetings discuss 'oppression'

By NC News Service

Women at meetings around the country considered how they could combat what they called oppression within the church and contribute to the bishops' proposed pastoral letter on women.

The role of women and the pastoral, which is expected to be completed in 1988, was discussed at October meetings and in reports in Dallas; Rosemont, Pa.; and Syracuse, N.Y. Some women suggested a male hierarchy should not even attempt to write a pastoral about women.

At the Dallas workshop Sister of Loretto Maureen Fiedler, co-director of the Quixote Center in Mount Rainier, Md., said the problem in the church is "submission dynamics." Bishops should not be writing about women but about topics such as patriarchy, she said.

Sister Fiedler said she believes it is not up to men to define the role of women in the church "anymore than it is

for women to define the role of men in the church." Sister Fiedler added she thought the bishops involved in drafting the letter would "grow a great deal" by their efforts.

Charlene Scott Warnken, associate editor of the newspaper of the Tulsa Diocese, said "I would have liked to have seen an equal number of bishops and an equal number of qualified women involved in the drafting," she said. Six bishops are members of the drafting committee, and four laywomen and one nun are serving as advisers.

A group meeting at Rosemont College, near Philadelphia, presented a statement calling on the pastoral to "situate the issues concerning women in the Catholic Church within the context of human rights; the pastoral must take a firmly critical stand on the oppression of women within the church." The statement said "women are still concerned about the ordination issue."

Protestant clergywomen need jobs

NEW YORK (RNS) — Where have all the clergywomen gone?

A decade after women began entering seminary in significant numbers, they are not finding universal acceptance as pastors of churches in mainline Protestant denominations. But most analysts believe acceptance is growing.

United Methodists and American Lutherans tip the scale placing 80 percent of their ordained women in local churches. Close behind is the Lutheran Church in America, with 75 percent.

The Unitarians check in at 60 percent, Episcopalians at 56 percent, and the Presbyterians at 50 percent. From there, the numbers dip to about one-third for the Christian Church (Disciples of Christ), the United Church of Christ, and the American Baptist Church.

The Southern Baptist Convention, which officially discourages ordination of women, is reported to have

some 300 clergywomen — a growing but statistically insignificant number in relation to total clergy in the denomination.

Most clergywomen who don't find a church wind up in related fields such as hospital and prison chaplaincies, campus ministry, teaching, counseling, and social-service agencies, but research suggests that 40 percent of the women who enter seminary have no intention of becoming pastors.

In the Episcopal Church, where the ordination of women was not officially sanctioned until 1976, the 56 percent of the women who are serving local churches is higher even than the denominational average of 40 percent. However, figures released by the Episcopal Women's Caucus show that the vast majority of the women (345 of 470) are on the lowest rung — "assistant associates." Forty-one women are rectors, or senior pastors.

others to use theirs.

In exercising leadership a bishop constantly encounters pressure from special interest groups, he said, and although he may sometimes focus on a particular area, "he must also keep the whole spectrum of issues in broad perspective."

Cardinal Bernardin said bishops must choose wisely which issues to address.

Stop knocking each other

WASHINGTON (NC) - The U.S. Catholic Church should take steps to counteract some of the "divisiveness" that arises when members denounce one another's views, Bishop Thomas J. Grady of Orlando told the Catholic Bishops' general meeting in Washington. He said that some groups of Catholics are "becoming increasingly aggressive in condemning" other Catholics with whom they disagree. He cited as examples the acrimony with which some Catholics have debated liturgical changes, catechetics, the bishops' pastoral on war and peace, and the new draft of a pastoral letter on the economy. Termining Catholic divisiveness a "wound on the body of Christ," he recommended a brief bishops' statement which, among other things, would acknowledge that "legitimate differences of opinion" can be expressed.

Seminary rolls down

WASHINGTON (NC) — After two years of increasing enrollment, the number of Catholic seminarians in post-college theology studies has decreased slightly for 1984-85, according to the annual statistics compiled by the Center for Applied Research in the Apostolate in Washington.

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'Will you help create the kind of moral climate that would mean no American administration would collaborate with... apartheid?' — Bishop TuTu

Nobel winner hits U.S. cosiness with South Africa

NEW BRUNSWICK, N.J. (NC) — Addressing a National Council of Churches meeting Nov. 9, Anglican Bishop Desmond Tutu, the 1984 Nobel Peace Prize winner, called for U.S. churches to support the cause of blacks in South Africa.

"Will you help create the kind of moral climate in this country that would mean no American administration would collaborate with the perpetrators of apartheid?" he asked the NCC at its semiannual board meeting in New Brunswick.

Bishop Tutu, general secretary of

S. Africa leaning on Catholic Church

WASHINGTON (RNS) — A church-backed Africa lobby group has claimed that charges brought by the South African government against Roman Catholic Archbishop Denis Hurley signal a crackdown against the outspoken dissent of the Catholic Church in South Africa against the government's apartheid policies.

Archbishop Hurley released a report detailing alleged atrocities committed against Namibian civilians by Koevoet, a South African police counterinsurgency unit.

the South African Council of Churches, spoke at the installation of the Rev. Arie Brouwer as the new general secretary of the NCC, effective Jan. 1.

At a press conference, Bishop Tutu said he was "fearful" of what four more years of the Reagan administration's "constructive engagement" policy would mean. He said it was "awful" for South African blacks, but would have even worse consequences for whites there.

He said that he was afraid blacks in South Africa would decide peaceful means of working for change were inadequate. Pressures for a change of tactics would be intensified, he said, if they continued to see a lack of concern in the outside world, and particularly "the leader of the so-called free world."

Bishop Tutu said that he was grateful the death of a Polish priest could get extensive news coverage, but he contrasted that with a lack of world reaction to the shooting of 24 people in South Africa or the ousting of 6,000 black South Africans from their jobs. "I really am fearful," he said.

He said that the Rev. Jesse Jackson



Facing starvation

An Ethiopian child huddles under a blanket at a refugee camp in drought-stricken Ethiopia. Britain's Cardinal Hume said the country needed 60,000 tons of grain a month to prevent 7 million people from dying. Catholic Relief Services is handling 90 percent of all aid coming from America. (Thanksgiving collections in South Florida are helping. See page 18) (NC photo)

had aroused "considerable excitement" among South African blacks during a visit prior to Jackson's entry earlier this year in the presidential campaign. Because of "who he has become," Bishop Tutu said, a visit now by Mr. Jackson would have "considerable symbolic value."

Bishop Tutu said no one was expecting change "overnight" in

South Africa. But he said that if South African Prime Minister Pieter Botha would give four "dramatic indications" of change, "I would say to our people, let's give him a chance."

These four measures, Bishop Tutu said, are commitment to common citizenship, abolition of the pass laws, an end to forced removals and a uniform educational system.

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Father Bruce Ritter

THANK YOU

Thanks, Bruce, for running this place. When I become a millionaire, I'm going to open a center just like this.

I had stopped in about 11:00 p.m. It's one of my favorite times to be in the Center — to watch the magical transformation of dozens of street-wise drifters, wanderers, midnight cowboys and potential Mary Magdalenes into a gaggle of sleeping very vulnerable children.

The boy made no attempt to whisper. He wanted to be heard. I kicked the kid gently in the leg. I'm glad you're here. I said. I hope you become a millionaire real soon — like tomorrow. He grinned quietly back up at me.

I walked around a bit, stepping over a dozen kids, kicking them if I thought they wanted to be kicked, grabbing a few hands that rose up out of that dark floor to block my path for a moment.

The kids quieted down real quick that night. It is almost magic the way 250 assorted urban wolfings can turn into children again. An extraneous text from the Gospel slid through my mind: "Unless you become as little children..." I banished it quickly, the thought somehow incongruous, out of place. The gaudy, colored lights from the Cameo porno theater and Paradise Alley (the peep show across the street) flickered through our windows and touched the faces and bodies of our sleeping kids. "...you shall not enter the Kingdom of Heaven," said the lights... Oh yes they will, I said. And the text was no longer incongruous and out of place.

"On Thanksgiving we just naturally count our blessings..."

And in my guts where logic has no place and in my head where it rules too often there erupted again that absolute conviction that I have come to recognize as the voice of God: these kids are His and He loves them and that is the only, best and sufficiently compelling reason to be here, or in Houston, or Toronto, or Guatemala, or Fort Lauderdale.

For the moment at least, it seemed the crisis, the anxiety, the pain, the lonely terrors they would wake to were forgotten. And then my thoughts turned bleak and sour:

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House, which operates crisis centers for homeless and runaway boys and girls all over the country.

when they wake tomorrow, they would be engulfed again by that implacable and unrelenting anxiety that rules their lives, and that is so often manifested by an extreme need for attention — and the behavior designed to get it.

Our younger children are hungry, jealous goslings, jostling each other away from the mother/father source of warmth and safety. They cry out to be owned. Our older kids hurt more, more suspicious and independent, hawkish and wary, circle in erratic near, then far orbits. Owning them is risky.

On Thanksgiving we just naturally count our blessings — a bit guiltily perhaps — and try to figure out, once again, why we, among so many, should be so favored.

We're grateful, most of all, for our kids, who every day reveal the face of God to us: the kid who thanked me — the one who wanted to be a millionaire, so he could help other kids — was grateful for a place on the floor. He preached a sermon that I could never equal.

Betsy is grateful, too. I never met her — she's one of the thousands of kids who come to Covenant House whom I never see — but she wrote me a letter to say thanks:

I've been running away for about 4 years. All the time I ran I never wanted help from authorities or anybody. I was always satisfied being on my own. The last time I ran away was last summer and that was the one time I was glad for help. I'm only 16 but I have a maturish baby face, a face and a body that many men like. I met a pimp... who promised me a lot of things, but what attracted me to him the most was the way he paid attention to me and listened to me. I really needed somebody to listen to me and when he came around, I was just so down, I was vulnerable. I went with him to his place where he pampered me for 3 days and really appeared to care. Then the time came when I had to 'repay' him. I was so scared I just ran from him and luckily I found Covenant House.

The people on the staff were so nice. I was scared to trust them with the truth about my name and address so I gave a phony one. I was treated very nice by the others there and I even made a friend, one who knew what the life on the street was like. He really scared me pretty bad, but it did make me go home, and boy, oh, boy, I'm so glad. My mother listened to me, and she actually helped.

I just want to say, "Thank You", just for being so kind enough to care about kids to have Covenant House available to others like me.

Betsy
Akron

I like to think we own our kids. Certainly, in all the basic human ways they are ours. They belong to us as surely as any wandering maverick on the range belonged to the first cowboy who found it. Last night, we "owned" 550 "mavericks" we found wandering in the concrete canyons of our cities and brought to the safe corrals of Covenant House.

"I hope this Thanksgiving is a happy and peaceful and love-shared time for you."

You own them too, of course. That's part of what binds us together. Beyond any saying of it, this Thanksgiving, we are grateful to the Lord for you.

I've never met most of you personally, yet I find myself worrying about your families, your kids, especially. Rejoicing when things go well with you; unhappy when they don't.

I hope this Thanksgiving is a happy and peaceful and love-shared time for you. It will be for us and our kids.

In their name I thank you for loving them and caring about them. They are grateful. We are, too. Thanks for helping us pay our bills each month. God is the only compelling reason why we should be here for our kids, but you make it possible.

Pray for us. We pray for you all the time

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LIFE ON THE STREET IS A DEAD END

Protestant unit: no Nicaraguan persecution

NEW BRUNSWICK, N.J. (NC) — A National Council of Churches delegation that visited Nicaragua Aug. 29-Sept. 2 reported that it found no basis for the charge of systematic religious persecution by the Sandinista government.

In a report to the NCC governing board at its Nov. 7-10 meeting in New Brunswick, the Protestant delegation concluded that charges of religious persecution are "a device being used

Bishops tell Marcos we're watching you

(UNDATED) — The bishops of the Philippines have urged President Ferdinand Marcos to bring the killers of opposition leader Benigno Aquino to justice, UCA News, a Hong Kong-based news agency, reported. The bishops' call follows reports issued by a special government investigating board which name high-ranking military officials and a score of lower-ranking soldiers as conspirators in the 1983 murder.

"Our people are watching to see whether our government has the required moral power" to punish the guilty, the Filipino bishops said in a joint statement. They also urged Filipinos to "act now with calm and sobriety, avoiding acts of violence" while the "wheels of justice take their course."

to justify aggressive opposition to the present Nicaraguan government."

Catholic bishops in Nicaragua have maintained that the Sandinista government has abused the church in the form of "insults" against Archbishop Miguel Obando Bravo of Managua, and against other bishops, priests and lay Catholics.

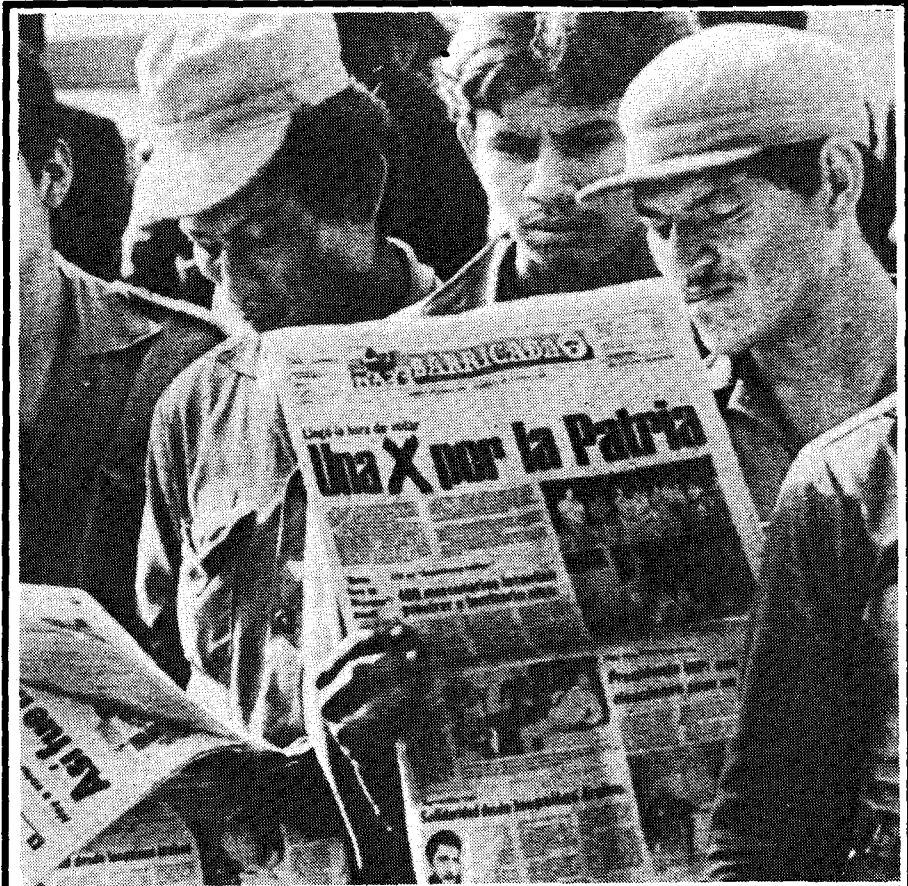
A 20-page NCC delegation report said Protestants in Nicaragua "generally feel that the present government has granted greater religious freedom than any previous one."

Leaders of the Moravian Church, which includes many Miskito Indians, said their problems with the government were being resolved, but in any case were not due to religious persecution, the delegation reported.

The report also said members of the small Jewish community remaining in Nicaragua "insist that they have experienced no 'religious persecution,'"

"It is the attitude within the Roman Catholic Church which is most seriously divided on this issue," the report said.

Under the leadership of Archbishop Obando Bravo and Bishop Pablo Antonio Vega, president of the Nicaraguan Bishops' conference, the "traditional" Catholic Church "insists that there is religious persecution," the report said. It added that



'For the Fatherland'

Nicaraguan soldiers stand in line to vote in the recent elections, first since the Sandinistas took over. Newspaper headline says "A Vote for the Fatherland." (NC / UPI photo)

this view is endorsed by the opposition press and some members of opposition parties.

By the "progressive" Catholic Church, the report said, contends that the church hierarchy is "persecuting the 'progressive' church, expelling many more foreign priests than the government has expelled, making it extremely difficult for priests and nuns to carry out their ministries among the poor, and failing to fulfill their (the hierarchy's)

pastoral responsibilities toward the whole church."

The NCC delegation reported that Protestant leaders in Nicaragua experienced persecution from the "contras," opposition guerrilla forces based in Honduras. The report said 20 congregations of the Assembly of God of Northern Nicaragua and five Nazarene churches have disbanded because of "contra" attacks, and four Pentecostal preachers had to leave the area raided by "contras."

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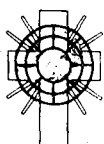
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Yugoslav 'apparitions' dampened

VATICAN CITY (NC) — A church commission, citing "disciplinary and theological difficulties" in the reported Marian apparitions in Medjugorje, Yugoslavia, has insisted on an end to organized pilgrimages to the site and to public statements by local priests about the events.

The commission, headed by Yugoslavian Bishop Pavao Zanic of Mostar-Duvno, also complained that "presumed healings" at the site have been publicized without adequate scientific documentation.

The commission said it had not yet finished its work, and that it intended to further examine the claim if apparitions. But it added that "already it sees certain disciplinary and theological difficulties in the messages of Medjugorje." It did not specify further what such difficulties were.

It was the second time the commis-

sion, established to investigate the apparitions, has asked that pilgrimages cease, at least temporarily. In March, the group asked priests and lay people to halt organized visits and stop presenting the "seers" — six young people said to see the Blessed Virgin — to the public.

"In particular, cases of presumed healings have been publicized, without adopting the scientific documentation about the health of the subjects before and after the healing," the statement said.

The commission, which includes medical experts, has visited Medjugorje during the alleged apparitions, which began in a field outside the town but moved to a chapel in the St. James Church.

Commission members have also conversed separately with three of the six children, who range in age from 12 to 19, the statement said. The commission added that a neuropsychiatrist had also spoken with the children, and with the Franciscan priests in charge of the parish.

The statement also indicated that Father Tomislav Vlasic, who has been a spiritual adviser to the youths at the parish, may have been transferred. The statement said the commission visited Father Vlasic "in his new parish."

Along with the commission's statement, the Vatican made public a short statement by the Yugoslavian bishops' conference. The bishops cautioned that "the evaluation of the meaning of these local events can be made exclusively by the competent church authorities, based on in-depth examinations made by the experts."

Since the visions were first reported in 1981, thousands of visitors have come to the small town in western Yugoslavia. Officials of the country's Communist government have tried to discourage visitors, and have put the field where the original apparitions were first reported off limits.

China accused of persecution

VATICAN (NC) — The Taiwanese Catholic bishops have pledged their unity with the Holy See and accused the Chinese Communist government of persecuting Catholics still faithful to the pope. "Bishops, priests and faithful of mainland China have sacrificed all, supporting the sufferings of labor camps and prisons and even accepting condemnations to death," said a pastoral letter issued by the Taiwan bishops, who consider themselves as representing a region of China. The letter was reported Nov. 11 in L'Osservatore Romano, the Vatican newspaper.



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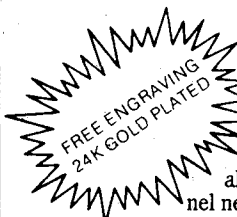
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Raising teens

Parents' biggest challenge is aired at all-day conference of counselors, experts

By Betsy Kennedy

The social practice of dating can most likely be traced as far back as prehistoric man. Even in pre-wheel days, an anxious mother and father might be found anxiously pacing back and forth by the cave entrance, waiting for their teenager to come back from the wild boar party.

Although teenagers have gone from wearing animal skin to polyester and from rock throwing to rock music, parents still do their share of worrying. And unlike their ancient counterparts they must also face complex moral, psychological and social challenges in helping teens along the fragile journey to successful adulthood. On the brighter side, contemporary parents have many experts available to offer knowledge and guidance in raising teens.

Experts from the Archdiocese of Miami were on hand to offer free advice at "Parent's Day," sponsored by the Family Enrichment Center and held at Chaminade High School

'You don't wait until your child is in the 7th grade to give him acceptable standards of behavior'

in Hollywood on Nov. 10. The day-long series of workshops and talks covered everything from dating to drugs to 'adolescent prospects' presented by Chaminade principal Fr. Chris Conlon.

"We organized the event to empower parents to deal with the teenage years. We invited parents, youth counselors, clergy and anyone who has an interest," said Carol Farrell, Director of Ministries for Parenting and Human Sexuality at the Family Enrichment Center.

While some Chaminade students played soccer in the field or enjoyed a carnival on the school grounds, an attentive group of approximately 100 parents attended workshops in

the classrooms.

Jane Smith, a veteran youth counselor and teacher of human sexuality at three Catholic schools, conducted one of the most popular workshops, entitled, "The Dating Game." Adhering to Catholic morality tempered with common sense in her presentation, Smith gave a checklist for identifying an acceptable date and guidelines for dating, going steady and sexuality.

Most parents don't realize that the first important thing to consider is not at what age their son or daughter should begin dating, but in how well prepared they are to date at all, said Smith.

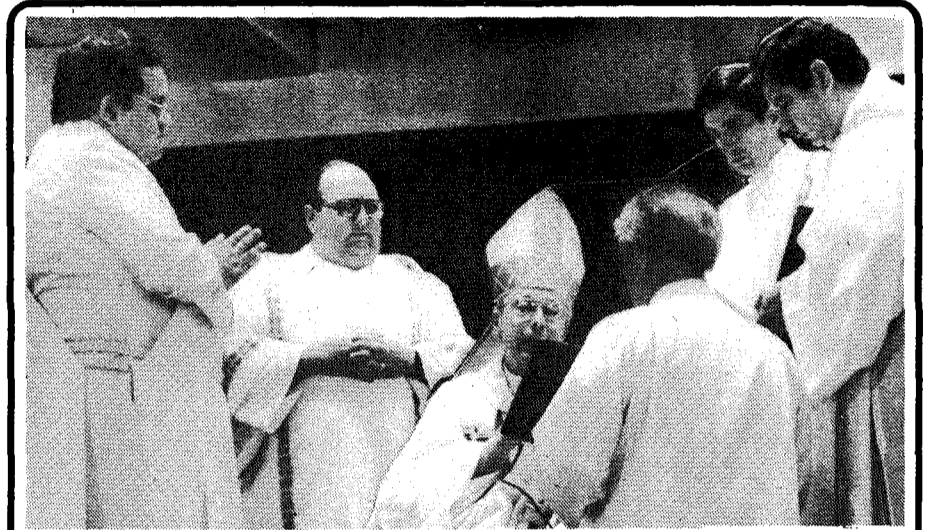
"Some are ready at age 12 (simple social functions) and others still aren't ready at age 18. But you don't wait until a child is 5 years old before you tell them how to behave outside of the home. The same applies to dating.... you don't wait until your child is in 7th or 8th grade to give them acceptable standards of behavior."

Smith outlined a set of values for both parents and teens to use in deciding whether or not to accept a date with someone.

1. Personal hygiene and cleanliness (Is the person unkempt, slovenly?)
2. Personality (Is the person witty clever, overly aggressive, bad-tempered?)
3. Moral background (Does the person respect authority? Attend church?)
4. Manners (Does he use profanity? Someone who abuses parents will invariably disrespect his date and others.)
5. Is he/she free of any other relationships of a permanent nature? (Is he engaged, going steady, married?)

Going Steady

Teens have a responsibility to be understanding and sensitive to their friends' feelings and shouldn't enter



New priest ordained

Deacon Juan Luis Sanchez, left, listens as Archbishop McCarthy reads from the Ordination rite moments before the deacon became "Father Sanchez" in joyful ceremony at St. John Bosco Church in Little Havana last Thursday. Father Sanchez, 37, son of Jose and Hilda Sanchez, is a graduate of the University of Miami in physical sciences, and has studied in New York, Rome and the regional seminary in Boynton Beach. (Voice photo by Prent Brown-ing).

into a relationship without setting up ground rules, said Smith.

"In our household, if you are old enough to date someone on a steady basis, you are old enough to see it through. If you're a football player and you get hurt, you should still show up for the next game if possible, even if you just sit on the bench. We urge our kids to remain respectful of that person even after they break up. There should be no writing nasty notes, no talking about each other or getting even."

And if a young man breaks up with his girlfriend that doesn't automatically give him the option of asking her friend out the next day.

Parents also have a responsibility to consider the feelings and desires of their teen who has made a commitment to someone. Smith cited an example of a mother who would never allow her daughter to go to her boyfriend's house, even if the family had invited the girl and plans had been established in advance.

Emotions go up and down like a roller coaster during teen years, pointed out Smith, and today

broken homes make growing up an even more painful process. She advises steady dating partners of teens from broken homes to be even more considerate, especially when the time comes for breaking up. One family she counseled had a difficult time coping with the daughter's break-up with her steady boyfriend. The girl's father had left home and every time he promised to visit the girl he cancelled it. She thus had a difficult time dealing with any relationship with a man.

Responsibilities

Both boys and girls have certain responsibilities to each other and their parents once they start the dating game. It's a privilege to be respected, and should involve thoughtful preparation.

Boys should pay attention to the time of the date, proper attire and the destination. Also: Find out whether it is acceptable to pick the girl up or whether the parents prefer to drive. Come to the door instead of blow the horn. Learn to chat

(Continued on page 16)

'Non-dinner' to aid Cathedral programs

Catholics in the 99 parishes of the Archdiocese of Miami, which since its recent division includes the counties of Broward, Dade, and Monroe, have been invited by Archbishop Edward A. McCarthy to participate in a unique event during the Thanksgiving weekend.

A "non-dinner" at a "non-location" is hoped to attract more than 740,000 guests for the benefit of Miami's St. Mary Cathedral, Mother Church of the Archdiocese and official church of the Archbishop.

Invitations to the unusual dinner have been mailed under the sponsorship of The Friends of the Cathedral, a group of lay Catholics in all cities of the Archdiocese who have joined together to support the Cathedral, as a non-profit organization.

Cost of the "non-dinner" is \$50 per person or \$500 per "non-table," and all proceeds from the "non-

event" will be used in support of the pastoral programs of the Cathedral, which had its beginnings in 1929 as a small and simple parish church and is now the frequent scene of pontifical ceremonies which include the ordination of priests and deacons; Masses celebrated in Spanish, French, Creole and English; special liturgical functions such as jubilee celebrations for priests, Religious, and married couples; the Mass of Chrism, during which the holy oils used in all churches of the Archdiocese are blessed and all priests renew their vows, celebrated only once each year, to cite a few.

Listed by Dade County as a possible historical site, St. Mary Cathedral, located at the corner of NW 75 St. and Second Avenue, is a landmark for its multi-culture community which includes white and

black Americans, Hispanics, Haitians, French Canadians, Bahamians, Jamaicans. Last year the Cathedral was the scene of the episcopal ordination of Archbishop Ambrose de Paoli, son of a North Dade couple, who is now Pro-Nuncio to Sri-Lanka.

Cardinal Agostino Casaroli, Vatican Secretary of State, officiated at the solemn rites which attracted a standing-room only crowd and were attended by clergy from various nations of the world. Less than six months ago papal awards were conferred by Archbishop McCarthy on 37 South Floridians as an overflow crowd applauded.

Since its elevation to the rank of a Cathedral 26 years ago several programs of beautification, first by the late Archbishop Coleman F. Carroll and more recently by Archbishop McCarthy, have converted the structure to a majestic place of worship.

Under the direction of Father Gerard LaCerra, rector, cultural events and seasonal celebrations are sponsored annually. Although it has been suggested to Archbishop McCarthy that the Cathedral be relocated, the spiritual leader of Florida's Catholics finds the present area appropriate since it "brings together so many different types of people."

Why a "non-dinner" instead of the usual lavish banquet usually held to raise funds? According to Father LaCerra, "The idea came about due to the many social activities which are taking place during this time of the year. A good side effect," he explained, "is that if we receive the response for which we are hoping actually those supporting us will have made a larger contribution since the cost of the dinners, etc. will not have to be deducted from the profits."

Faith Rally

Packs 'em into Hialeah Theater

By Araceli Cantero
Executive Editor, La Voz

Despite competition from a televised Dolphin game, the Archdiocese of Miami's first DAMASCUS "faith rally" brought 200 people into a Hialeah theater one recent Sunday, and convinced 55 of them to "come back home" to the Catholic Church.



Kiss of Peace at Mass after which 55 of the participants accepted further contacts.

With an image of Our Lady occupying center stage, Auxiliary Bishop Agustin Roman and other speakers repeatedly urged Hispanic Catholics to participate more fully in the life of the Church.

"We must be 'alarm clocks,'" Bishop Roman told participants. "We must wake up our neighbors, the people who work with us, and our friends, to tell them to get to know Jesus better."

"Hispanics bring great assets to this country," said Sr. Berta Penabad. "We must deepen our faith and culture in order to be able to share the gift which God has given us."

"Today, we are taking a small step toward Our Lord," said permanent Deacon Rafael de los Reyes, who shared the story of his own conversion. "Let's give Jesus something that burdens us, something that is making us suffer. He can heal it."

An effort to reach the vast majority of non-practicing Hispanic Catholics, DAMASCUS is patterned after the "faith rallies" pioneered in Los Angeles by Marilyn Kramer.

Kramer, an evangelical Christian who converted to Catholicism, began by gathering 200 Hispanics in a boxing arena. Now, 7,000 people gather once a month to pray and listen to commentaries on the Scriptures.

Massive publicity preceded the first



People clap and sing at first DAMASCUS rally inviting people to come back to church.

South Florida DAMASCUS, as radio and television ads, along with pamphlets distributed throughout Hialeah, urged Hispanics to attend.

More than 50 volunteers from all the Archdiocesan apostolic movements worked long and hard to organize the activities. Priests who attended from nearby parishes made it possible for many of those attending to receive the Sacrament of Penance.

"Evangelization unites us beyond the individual responsibilities of any specific group," said Adele Gonzalez of the broad-based support DAMASCUS received. Gonzalez, associate director for Hispanic Ministries in the Office of Lay Ministry of the Archdiocese, is the driving force behind DAMASCUS.

The three-hour rally culminated with a Eucharist prior to which Fr. Jorge Garcia explained the significance of the robes worn by priests during Mass.

Before anyone went home, volunteers began handing out blue slips of paper, instructing participants, "If you need anything, if you want someone from the Church to visit you at home, or if you just want to know what parish you belong to... write it down on this paper."

Fifty-five people accepted the offer.

The next DAMASCUS will take place Dec. 9 from 1 to 5 p.m. at the Lecuona Theater, East 4th Avenue and 11th Street in Hialeah. Everyone is encouraged to bring along a friend.

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Second time around

New program prepares couples for remarriage in the Church

By Betsy Kennedy
Voice Staff Writer

Glimpses of love, the second time around: A husband's drinking almost destroys his second marriage; five teenagers-cum-instant-siblings threaten a couple's union; the physical relationship poses problems for a mature couple.

It's not the suds of soap operas. It's real-life in the Archdiocese of Miami — except the stories have a happy ending. The couples are sharing them for a reason.

They don't want others who remarry to make the same mistakes.

The scene was the Family Enrichment Center in North Miami, and the audience consisted of 11 engaged couples undergoing a Pre-Cana II, a special program designed to meet the needs of people who have been divorced or widowed and are planning to remarry in the Church.

It was the first time such a program has ever been conducted by the Archdiocese, and it was a day of self-discovery, exploring feelings, reassessing expectations and learning coping skills.

It was also a day for linking arms, sharing secret thoughts and mutual prayers and answering long lists of candid questions which underscore the sanctity of the sacrament being entered into.

The program is the brainchild of Fr. Andrew Anderson, Officialis (director) of the Metropolitan Tribunal; Sr. Agnes Gott, O.P., director of the Ministry to the Divorced and Separated; and Lynda DiPrima, director of Marriage Preparation at the Family Enrichment Center.

Pre-Cana II is an addition to the Archdiocese's list of marriage preparation programs — Pre-Cana, engaged Encounter and Camino. All couples who wish to marry in the Church are required to participate in the program of their choice.

But unlike their younger, never-married counterparts, these once-married Catholics are entering new relationships with responses, behavior patterns and expectations linked to their former spouses, in-laws, friends and even the Church, DiPrima explained. The other programs don't deal with their concerns.

So Pre-Cana II was developed to help these couples release any unhealthy clinging to yesterday and get a fresh start on tomorrow.

"My greatest desire is to see a level of awareness raised for them. We don't intend to solve their problems, but to offer guidelines, ways to cope. There are ways you cope in the first relationship that you inevitably bring to the second. But we're not fixed in our behavior patterns... They can be changed," DiPrima said.



An engaged couple listens intently to guest speakers. (Voice photo by Betsy Kennedy)

Examine past

"What grains of yesterday do you bring to God's altar today — in life and love?" Fr. Anderson asked the group in a challenging voice. "If you are sincere with one another, you can leave yesterday in the past."

To help the couples avoid the pitfalls inherent in second marriages, three Catholic remarried couples talked about their personal odysseys. Topics like "Sex after age 55," "Alcoholism and suicidal loneliness" and "Life with five teenagers," which might seem like subject matter for the Phil Donahue show, were in reality the sensitive, candid and prayerful personal reflections of the couples.

Sometimes tearfully, they admitted their mistakes and displayed joy in their victories. Each of the couples admitted that they had carried too

'There are ways you cope in the first relationship that you inevitably bring to the second. But we're not fixed in our behavior patterns ... They can be changed.'

many unrealistic expectations into their new marriages.

Tim and Gloria

Tim's drinking problem nearly shattered his second marriage and his close relationship with his two sons, who found they could only express their love after "looking out the door to see what condition daddy was coming home in."

When Tim first married Gloria, he

suffered from "suicidal loneliness. I married to stay alive."

He anticipated he would become a heroic father and husband who could handle any crisis. Yet his drinking poisoned every healthy corner of their lives.

His Catholic faith fell along the wayside as the need for alcohol loomed over everything else important to him.

When it finally came down to making a choice between losing his family or giving up his crutch, Tim faced his problem. Now "I've been sober four years and it's still not easy."

But for the first time, "I communicate with Gloria, without shouting," and "when we ask each other how the day went, we sincerely mean it."

He also has renewed his relationship with his sons and discovered "a God of my understanding. I don't look back on yesterday."

Gloria feels it was her consistent prayer life that in part helped Tim defeat his disease. They recently were married in the Catholic Church, after having been married in a civil ceremony 13 years ago. After her annulment came through and the Church wedding took place, Gloria said she felt more joyful and more like a new bride than she did the first time. She recommends that any divorced Catholic who has not obtained an annulment at least check into the possibility if a second marriage is imminent.

Tom and Sara

Tom's marriage to his first wife ended in separation in 1966. After every conceivable attempt to reconciliation, he was divorced several years later. Shadowed by the pain of the past, he was cautious about developing a relationship with Sara. When the romance finally resulted in marriage, his fears were banished and he envisioned a kind of Cinderella and Prince Charming fable in their lives, with all living happily ever after.

But with five teenagers suddenly thrown together in a new family, with strict rules and unexpected pressures, the idyllic picture became the idle picture. Sara's attempts to get Tom's three sons to do housework and help her maintain her structured, organized life met only with rebellion.

One of the boys left home at age 14 to live with his mother, bringing Tom and Sara unexpected pain. Tom couldn't find answers until the couple went to a Marriage Encounter and he found, "I can share even the tough feelings with Sara."

The two underwent counseling,

which began to show them there was a silver lining if they knew how to color it together.

"I still go up and down in our relationship, wanting to be independent and wanting Tom to make decisions," Sara said. But today the family is much closer. Through their close communication and sharing, the couple feel they can handle any new crisis that comes along.

Ceil and Alex

Coming from a devout but strict Catholic household as a child, Ceil was taught very little about her own sexuality. As an adult she married at an early age and for 30 years carried out "her wifely duty."

After her first husband died she grieved for the man she had loved for nearly a lifetime, but she also experienced a freedom from her complete reliance upon him. She made her own decisions and discovered her independence.

Church was a focal point of her life and there she met Alex. At first, fear invaded their growing love. "I prayed that the relationship wouldn't continue because I didn't want to lose my new-found freedom yet," recalled Ceil.

Eventually, love won the contest and the couple were married at St. Stephen Church in Miramar. Although in their late fifties, the couples shared a good physical relationship. When Alex began having problems, the two sought the help of a therapist.

It was then that Ceil learned she had been subconsciously rejecting her husband and possessed an aggressive nature which she had always denied in herself.

Through the prayer life which the couple had shared from the beginning and through the efforts of Ceil to "go back to childhood and undo those old attitudes," the couple achieved a stronger intimacy than ever before.

"It was worth all we had to go through... it brought us closer together. But the most binding force in our relationship has been and always will be, God," said Alex.

'Learned'

"I've learned from these couples," said a beaming Fr. Anderson as the day drew to a close. Listening to them has been an affirmation of the Sacrament of Marriage... A sacrament is an outward sign instituted by God to give grace... These men and women are the sacrament."

For Lynda DiPrima, the day held added significance.

(Continued on page 16)



Lynda DiPrima embraces Tim and Gloria McLeod. (Voice photo by Betsy Kennedy)

Marian Center's 20 years

More than 150 people, friends, graduates, current students, families and staff, gathered at the Archdiocese of Miami's Marian Center last weekend to thank God for the institution's 20 years of service to the handicapped and mentally retarded.

Archbishop Edward McCarthy took the opportunity to present Sr. Lucia Ceccoti, the dedicated woman who has been with the facility since its inception, with a *Primum Regnum Dei* Award (below), the highest honor the Archdiocese bestows. Right, Sr. Germana, a staff member, celebrates with Stephani, 2, currently the youngest student.



—Voice photos by Ana Rodriguez-Soto



Religious leaders form social issue group

Greater Miami religious leaders have formed a coalition to present a united voice on social justice issues, community affairs and other matters of concern to the churches and synagogues of the community.

At its organizational meeting, the group, known as the Greater Miami Religious Leaders Coalition, expressed concern for the "polarization and embarrassment that has come to our community over a series of incidents that have created the perception of racism and of insensitivity in government."

Although the Coalition expressed gratification for the efforts of community leaders and those involved to resolve the issue of the termination of the services of Miami's City Manager Howard Gary with respect for dignity for all concerned and with every effort to avoid polarization of the community, the group, chaired by Archbishop Edward A. McCarthy, said:

"We deplore the fear, the injustice,

the anxiety, the threat of violence, the lack of respect for the value of life and of human dignity, the classism, the selfishness, the poverty, the insensitivity, the suffering that are both the effect and the cause of community unrest."

They emphasized that such conditions are unfaithful to the Judeo-Christian heritage and invited all men and women of "good will to rally to building, to uniting our community by helping to create respect for and pride in our many ethnic and racial

groups.

"We ask them to promote respect for and support of the process of good government. We ask them to unite in ridding our community not only of discrimination but of any suspicion of it," the Coalition stated.

Palm Beach names new officials

Bishop Thomas Daily of Palm Beach has appointed Monsignor Irvine Nugent as the Vicar General of the new Diocese and Father James Murtagh, S.T.D., as the Moderator of the Curia and Chancellor of the new Diocese.

Msgr. Nugent was born in 1928 and ordained in 1954 for the Diocese of St. Augustine, the original diocese of Florida. After teaching for a time at Notre Dame Academy in Miami, Msgr. Nugent studied at the Catholic University of Washington where he obtained a Masters Degree in Philosophy and Education.

While serving as pastor of Our Lady of Lourdes in Daytona Beach and president of Fr. Lopez High School, he was Chancellor of the Diocese of St. Augustine from 1959 to 1967. He served as administrator of the diocese between the death of Archbishop Hurley and the appointment of Bishop Tanner. He was named Monsignor in 1965.

He has served as Vicar General of the Diocese of Orlando from its inception in 1968 to the present and he was rector of St. Charles Cathedral prior to his present appointment as pastor of St. Helen's Parish, Vero Beach.

Fr. James Murtagh was born in 1935 and ordained in 1966 for the Archdiocese of Miami. Having served in St. Clement in Fort Lauderdale, Father Murtagh did graduate studies in Rome where he obtained a doctorate in theology from the Gregorian University. Father Murtagh taught moral theology and was academic dean in St. Vincent de Paul Regional Seminary, Boynton Beach. Father Murtagh was made pastor of Holy Name Church in West Palm Beach in 1983.

Both appointments are effective immediately.

Thanksgiving time — Two collections this week

South Florida Catholics will join Catholics across the nation in participating in two national campaigns of the U.S. Catholic Church during the week of Nov. 18.

On Sunday, Nov. 18 collections will be taken up in all the churches and missions of the Archdiocese of Miami for the Campaign for Human

Development, an education-action program begun in 1970 to combat domestic poverty. Throughout the week contributions will be made to the annual Thanksgiving Clothing collections for Catholic Relief Services, the official overseas aid and development agency of American Catholics recently publicized na-

tionally for its assistance to the needy in Ethiopia.

South Florida groups have already benefited from programs of the Campaign for Human Development which, since it was inaugurated, has made grants to the Seminole Indians, Dade's Senior Citizens, Miami's Haitian community, immigrant farm-

workers, migrant agricultural workers, etc.

Last September People United to Lead the Struggle for Equality (PULSE) received its third grant in as many years bringing to a total of \$88,000 the monies granted by the Campaign for Human Development.

The single largest non-government funding group in the nation, CHD has in the past 14 years funded more than 2,000 self-help groups. To date 16 groups in the Archdiocese of Miami area have been the recipients of grants.

In addition to normal needs, when natural disasters occur, the agency is there with necessary medicines, food and clothing no matter where the fires, earthquakes or flood may be. Since most recipients live in mild climates, the greatest need is for lightweight clothing. Such donations are collected by the churches throughout the Archdiocese during the week of Nov. 18.

Help for the needy

Dear Friends in Christ,

While the Thanksgiving Season is a special time for celebrating and proclaiming our good fortune as a people of God, living in affluence, we must also recall our rich history of listening and supporting those who reach out to us in their poverty.

During the past seventeen years, your support of the Campaign for Human Development has made possible eleven funded projects in

our own Archdiocese alone, which increased employment, assisted in helping people to fulfill the dream of owning their own homes, and aided greatly in the reduction of crime. Your generosity has decreased the burden of poverty and affirmed the dignity of all people.

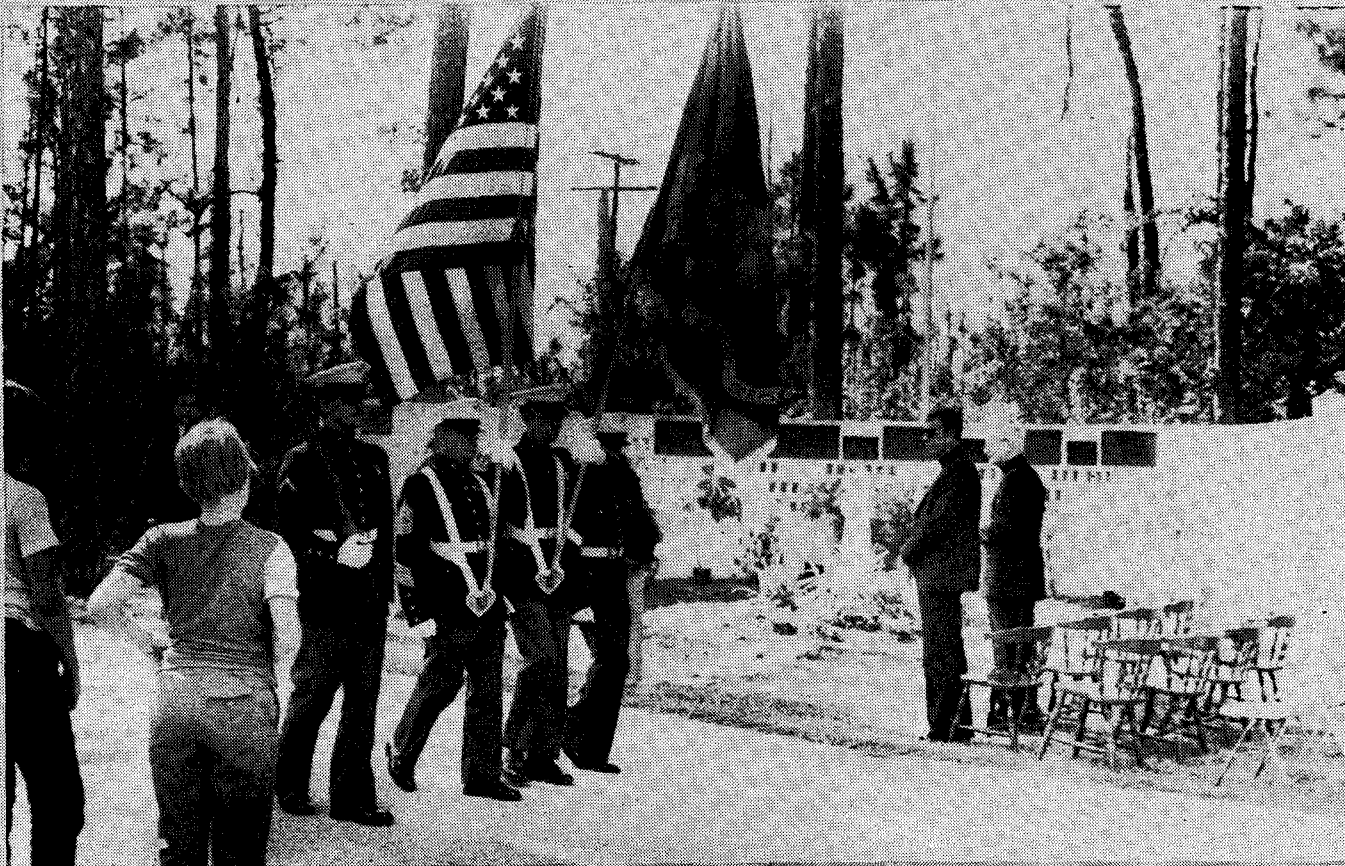
Once again, I ask you to give generously to this annual appeal which will be held throughout the Archdiocese on Sunday, November 18. Jesus mandated that we have

concern for the poor and needy, that we who have been given much, much is expected. May we continue to walk in the light of the Lord, bringing healing and wholeness through our charity.

With my personal gratitude to you for your concern and love for the poor, I am,

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami



Marine Color Guard marches past the Boystown grotto after prayer service remembering former residents who have died.

—(Voice photo Prent Browning)

Boystown remembers 20 years

It may be fitting that Boystown, an Archdiocesan facility for homeless boys, should celebrate its 20th anniversary with a memorial prayer service for those of its alumni who have died in the past two decades. Since many youths at

Boystown consider the counselors almost as family, it seems appropriate that they are remembered even many years after they have gone out in the world.

This weekend eight boys, former residents of Boystown, were

remembered in a prayer service and were honored by a Marine Color Guard at a grotto erected in their memory at the facility.

Two of the boys died in Vietnam. The prayer service, which roughly coincided with Veterans Day and the

209th birthday of the Marines, was attended by Archbishop Edward McCarthy, who spoke warmly of Boystown.

"I don't know people who express love better than the people who work here," he said.

Giving them the business

By Janette Scott
Voice Correspondent

BOYNTON BEACH — While other seminary professors take their students to the lofty heights of theological and spiritual awareness, Ed Wrapp brings them back down to earth — to the wordly business of running a parish.

In Dr. Wrapp's class on parish management at St. Vincent de Paul Regional Seminary, future pastors are asked to ponder such matters as working with a parish council, hiring staff, running a parochial school and managing parish finances.

For 35 years, Dr. Wrapp taught business management to the country's top executives in prestigious business schools at Harvard University and the University of Chicago. Major corporations such as Federal Express and Government Employees Insurance Company (GEICO) placed him on their board of directors. When he retired to a home in Florida just down the road from St. Vincent seminary, he offered to share his expertise with future priests.

One of his colleagues remarked that after 35 years of "stoking the fires of avarice and greed" in the business world, it was time for him to "balance the scales."

Dr. Wrapp sees his course as an essential part of a priest's training. Recently, the seminary honored him with its first St. Vincent de Paul Award, for his "outstanding service and support" in the field of priestly formation.

'Nitty-gritty'

As a volunteer on parish councils and parochial school boards, Dr. Wrapp became intrigued with the parallels between the job of a general manager in the business world and a pastor. Both move their organization

Seminary professor prepares future priests for financial side of parish ministry

toward common goals, and many of the skills they need are the same — like conveying a sense of direction, concentrating only on significant issues, and being sensitive to the power structure.

Dr. Wrapp began compiling case studies of the way parishes are run and he uses these cases as classroom assignments. A typical assignment might be: "You're running a parish council meeting and you propose rais-

ing an additional \$125,000 to finish the church building. After an hour or two, there's growing opposition. What do you do — impose your decision, adjourn the meeting, continue until there is agreement?"



'It's pretty hard to dodge the fact that the pastor has to accept the responsibility of managing the parish, whether he wants to or not... You can't really split spiritual matters.'

—Dr. Ed Wrapp

"The cases delve into the nitty-gritty of everyday parish life: An old parish is losing members and money; salaries for lay staff are rising; a new pastor is having a hard time communicating with the parishoners; a

pastor is interviewing for a school principal; a wealthy parishoner offers a big donation if the pastor recommends his son to the Catholic high school.

If all this sounds a bit too worldly for men of the cloth, talk to Father Felipe Estevez, St. Vincent's rector. "Priests need to know how to be good managers, and to protect parish funds."

"Within the present structure of the parish can't afford it. The pastor has to have the final say. It always reverts back to him for the final decision."

The seminarians at St. Vincent's are not always happy to leave the world of theology and Scripture and tackle management problems, Dr. Wrapp says.

"I get a very mixed reaction. Some find it frustrating because I give them a case and then expect them to do their own thinking. It's not a lecture class."

But he says it's been "very satisfying" drawing on his 35 years experience in the business world to help train priests. He hopes to soon publish his parish case histories so that the material will be available to other seminaries around the country.

Miami Bridge receives \$2000

The Miami Bridge, an Archdiocese-sponsored shelter for runaway kids, has been awarded a \$2,000 grant from the National Fund for Runaway Children. The Bridge is one of 17 projects in 15 states to receive such a grant for a special runaway and homeless youth services.

The Miami Bridge will use the money for a campaign to inform police and parents of available community services in assisting runaway youth.

Two audio-visual presentations will be made. One for police and one for parents.

The Miami Bridge is operated by Catholic Community Services.

What do teenagers beli

(Continued from page 1)

married. The high divorce rate and fleeting permanence of today's relationships seemed to be very much on the teenagers' minds: The most often cited reason for support of such a program was its beneficial effect on the couple and on their ability to stay together.

That was mentioned by 91 of the 162 students who supported the waiting period. Only 10 students out of all those sampled said the Church should not be involved in a couple's decision to marry.

(Editor's note: Percentages may not add up to 100, and have been rounded off. In questions where the teenagers were asked to give written reasons for their answers, in their own words, the figures cited are not percentages but actual numbers of students, since this presents a more accurate picture of the responses.)

Parish work

Teenagers overwhelmingly were

'The Church policy most overwhelmingly endorsed by the teenagers was the Archdiocese of Miami's four-month preparation period before marriage.'

not involved in parish activities, but a large majority said they would be willing to be more active if only they were asked. This suggests that a potential source of enthusiastic workers is not being tapped in most parishes.

While 83 percent of the students said they were not involved in anything other than going to Sunday Mass, an almost equal proportion, 78 percent, said they would participate more if they were asked.

More than half of those surveyed, 55 percent, said parishes don't call enough on young people to take part in church activities.

The wording of the question, "If asked, would you be willing to be more actively involved in parish activities, such as fundraising, youth group, visitations of the sick or elderly?" suggests that the teenagers are willing to participate in what are many times considered "adult" activities.

Of the 30 teenagers who said they were involved in parish work, 12 were members of a youth group, three were Eucharistic ministers, three were religious education teachers, three sang or played with a choir or folk group and two were ushers. Various other activities included working at the parish carnival, serving as lector, working at the rectory and peer counseling.

Mass attendance

Another surprising result surfaced on the question of Mass attendance. Although only 47 percent said they currently go to Mass every week, a 72-percent majority said they would go regularly once they are living on their own.

Overall, more teenagers go to Mass than stay home. Thirty-two percent said they go once a month, and two

percent said they go every day. Nineteen percent said they attend Mass once a year or less.

In written answers, most of the students who planned to attend Mass in the future emphasized that they would do so because they wanted to — not because they had to.

Only nine of these 131 students said they felt obligated to do so, and only five said such a practice would simply be the result of the way they had been brought up.

By contrast, a personal belief in the importance of Mass-going was cited by 47 students, with 30 students saying they welcomed the Eucharistic celebration as an opportunity to be close to God. The rest had widely varied reasons for going in the future, including the belief that they would have more time to do so as adults.

Only 14 students specifically said they didn't like or didn't need to attend Mass. Many of the others who said they would not go when they got

older expressed a realistic attitude. Said one, "Old habits are hard to break."

A question on prayer was less revealing as it did not differentiate between prayer on one's own and prayer as part of the daily school routine. Nevertheless:

- 56 percent of the teenagers said they pray once a day;
- 16 percent said they pray three times a day;
- 16 percent said they pray once a week; and
- Only 13 percent said they rarely pray.

Vocations

Despite one teenager's objection that the sisters in his elementary school had "brainwashed" him about the need for religious vocations, only 63 percent of those surveyed said they had been spoken to

Survey results

1. Do you believe the Catholic Church was founded by God or is it just a creation of man?
God 79% Man 20%
 2. Do you believe that the Pope speaks with the authority of Christ?
Yes 72% No 24%
 3. Do you currently attend Mass?
Daily 2% Weekly 47%
Once a month 32%
Once a year or less 19%
 4. After you are living on your own, do you plan to attend Mass regularly? *
Yes 72% No 23%
 5. Do you pray?
3 Times a day or more 16%
Once a day 56%
Once a week 16%
Rarely 13%
 6. Do you agree with the Church's policy of a four-month preparation program before marriage? **
Yes 90% No 10%
 7. Do you believe in life after death?
Yes 87% No 12%
 8. Have you ever volunteered any of your time to serve in a social cause? (Stated in numbers of teenagers, not percentages).
Poverty 35 Environment 38
Peace 12 Hunger 37
Elderly 53 Handicapped 55
Prolife 11
 9. Are you aware of the U.S. bishops' current pastoral letter on war and peace?
Yes 18% No 82%
 10. Would you support a nuclear freeze even if it involves risking that we may be more vulnerable to attack by the other side?
Yes 41% No 58%
 11. Do you think Christ's teaching to "Turn the other cheek" to one's enemies can be applied to relations between nations?
Yes 32% No 68%
 12. Are you currently involved in any parish activity other than attending Mass on Sunday? ***
Yes 17% No 83%
 13. Do you think parishes call enough on young people to take part in their activities?
Yes 43% No 55%
 14. If asked, would you be willing to be more actively involved in parish activities, such as fundraising, youth group, visitations of the sick or elderly?
Yes 78% No 22%
 15. Have you ever seriously considered a religious vocation (becoming a priest, nun or brother)? *
Yes 20% No 80%
 16. Has anyone ever talked to you about considering such a vocation?
Yes 63% No 37%
- * These three questions included follow-ups, why or why not.
** This question asked the teenagers to list the parish activities they have been involved in.

Students said...

The following are a few of the reasons students gave for not having seriously considered a religious vocation.

- "I would rather be free."
- "I would first want to experience life."
- "I feel I can become just as close to God as a 'non-nun' and I can help people just as much."
- "I love life too much."
- "I don't think I could commit myself to be single for the rest of my life."
- "This kind of vocation wouldn't make me happy. I admire those who can serve the Lord by dedicating their lives to Him."
- "It just never occurred to me, since for this you must be very religious and holy."
- "I am not that serious about my religion. Also, because I am not a virgin, I could not be a nun."

'Although only 47 percent of the teenagers said they currently go to Mass every week, a 72-percent majority said they would go regularly once they are living on their own.'

about entering the priesthood or religious life. Worse, only 20 percent, a total of 36 students, said they had ever seriously considered such an option.

Of the remaining 144 students, 66 said they have never considered a vocation because such a life was "not for me." Inability to deal with celibacy was cited specifically as the reason by 42 of the teenagers, and 8 said they had other career plans in mind.

How survey was taken

To find out local Catholic teenagers' views on religion and social issues, as well as how they put these beliefs into practice, *The Voice* surveyed a cross-section of the 12th graders in six Catholic high schools in Dade and Broward counties.

The schools — St. Thomas Aquinas and Cardinal Gibbons in Ft. Lauderdale; Msgr. Edward Pace in Opa-Locka; Archbishop Curley-Notre Dame and La Salle in Miami; and Christopher Columbus in West Dade — were chosen so that the number of Hispanics and non-Hispanics polled would represent accurately the ethnic make-up of students of the strict anonymity of the Archdiocese of Miami.

The 181 students sampled, out

of a total of 2,898 in the Class of '84, are 59 percent non-Hispanic and 39 percent Hispanic. The total secondary enrollment in the Archdiocese of Miami (including the counties of Palm Beach, Martin, Collier, Hendry and Glades) for the 1983-84 school year was 58 percent non-Hispanic and 38 percent Hispanic, the same proportion as in the survey.

Surveyed were: 31 male and 39 female Hispanics, and 50 male and 56 female non-Hispanics. The survey, composed by *Voice* Executive Editor Robert O'Steen and members of the editorial staff, consisted of 66 questions, most multiple choice, and a few that required explanations in the students' own words.

The schools' principals were asked to select at random a classroom of students to be surveyed, in any period except religion. Last April, O'Steen administered the questionnaire personally at each school, assuring students of the strict anonymity of the results and ensuring that each group received the same set of instructions under similar circumstances.

Members of *The Voice* editorial staff, Ana Rodriguez-Soto, Betsy Kennedy and Prent Browning, tallied the initial results, which were later analyzed on a computer by Maria C. Rodriguez, a Ph.D. candidate in clinical psychology at Nova University in Davie.

ve?

'Teenagers overwhelmingly were not involved in parish activities, but a large majority said they would be willing to be more active if only they were asked.'

Agree with Church

Despite the popular image of teens as rebellious and independent, a majority of those polled expressed agreement with basic Church teachings.

Seventy-nine percent said they believed the Catholic Church was founded by God, while 20 percent said they thought it was founded by man.

Asked, "Do you believe that the Pope speaks with the authority of Christ?" 72 percent said yes.

Eighty-seven percent said they believed in life after death.

Justice issues

The teenagers took justice and social issues less to heart.

Only 18 percent said they were aware of the U.S. bishops' recent pastoral letter on war and peace, "The Challenge of Peace: God's Promise and Our Response."

Only 41 percent said they would support a nuclear freeze "even if it involves risking that we may be more vulnerable to attack by the other side." Fifty-eight percent said they were opposed to the idea.

Asked if they thought Christ's teaching "to 'Turn the other cheek' to one's enemies can be applied to relations between nations," 68 percent said no.

Although a majority of the teenagers said that at some point they had volunteered their time to serve in a social cause, it was not clear whether this involvement was on their own initiative or as part of a school project, and whether it was a long-term commitment or a one-time activity.

Of all those polled, only 48 teenagers had *never* been involved in any social cause. Seventy-two students had worked on at least one, 28 had worked on two and 23 had worked on three different issues.



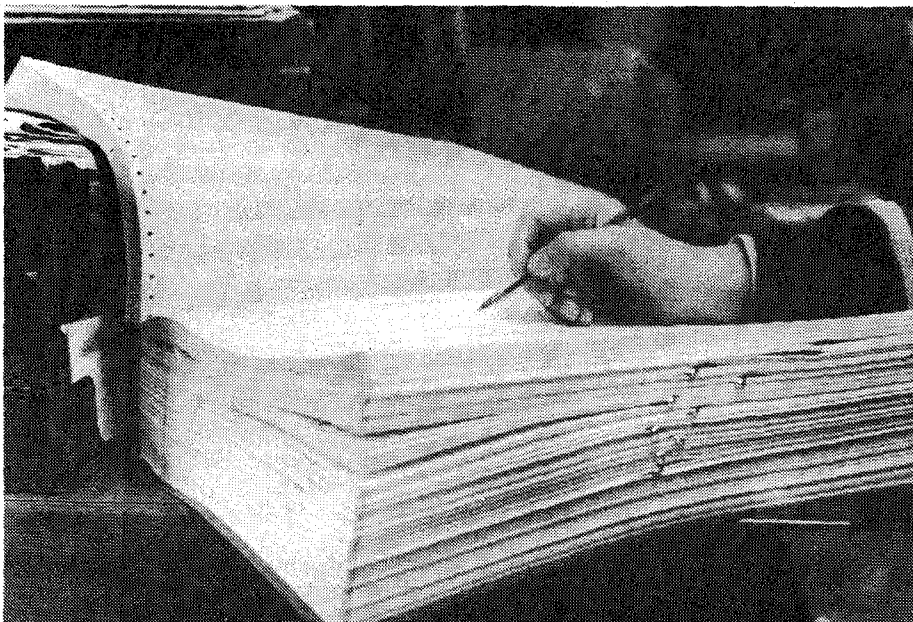
Local teenagers generally agree with Church teachings (Voice photo / Prent Browning).

Work with the handicapped and the elderly topped the list of service projects with more than 50 students saying they had worked on each. In second place, with more than 30 students saying they had worked on each one, were the environment, hunger and poverty.

Twelve students said they had been involved in peace issues, and 11 had worked on pro-life.

(Next issue: Drug use and teen problems)

'Only 63 percent of those surveyed said they had been spoken to about entering the priesthood or religious life. Only 20 percent said they had ever seriously considered such an option.'



Survey results are contained in computer printout measuring 5 inches in depth, weighing almost 20 pounds (Voice photo / Prent Browning)

Few differences between Anglos, Hispanics

Groups only differ in support for freeze, attendance at Mass

With few exceptions, Hispanics and non-Hispanics, as well as males and females, had similar views on religious issues. Support for a nuclear freeze and weekly Mass attendance were the main areas of difference.

As in the adult population, male teenagers in general were a little less enthusiastic than females about going to Mass, now or in the future. While 52 percent of females go to Mass every week, only 41 percent of males do so.

But most of this gap is attributable to male Hispanics, only 20 percent of whom said they go to Mass every week. This compares to 52 percent of male non-Hispanics, 55 percent of female non-Hispanics and 49 percent of female Hispanics.

Still, male Hispanics are not staying away from church altogether: 42 percent said they go once a month. Combined with the 20 percent who go every week, that's more than half who attend somewhat regularly.

Females also were more eager to be active in parish work: 91 percent of them said they would be willing to participate if they were asked, compared to only 63 percent of males.

The gender gap so often discussed in this political year also popped up in *The Voice* survey — with a slight twist.

While males, both Hispanic and non-Hispanic, opposed a nuclear freeze by margins of 3 to 1, non-Hispanic females favored it, 63 percent to 38 percent. Not so for Hispanic females: 49 percent opposed a nuclear freeze, and 46 percent supported it.

Finally, two statistics that defy explanation. Hispanic males were more likely to have seriously considered a vocation than any other group surveyed: 32 percent of them said they had, compared to 14 percent of non-Hispanic males, 20 percent of non-Hispanic females and 15 percent of female Hispanics.

Yet, a greater proportion of Hispanics said the vocations message had never been conveyed to them: 53 percent said they had never been told to consider a vocation, compared to 26 percent of non-Hispanics. A majority of female Hispanics, 59 percent, said they had never been spoken to about vocations.

—ARS

Raising teens is parental challenge

Continued from page 9

politely with the parents and be certain to inquire about curfew limits. If someone can't look an adult in the eye and hold a conversation, he or she isn't ready to date.

When you take someone out on a date, you are really telling the parents you will be responsible for their son or daughter and you are pledging you will return your date home safely and perhaps in better spirits than when you arrived.

Once out on a date, the boy must take the initiative to call the girl's parents, if for some reason, such as slow restaurant service, the couple will be out later than agreed to.

Smith told about two incidents which demonstrated how one boy handled a problem well while another boy failed to handle a problem well.

A young man picked up his date and went to visit friends. The girl soon felt bored and refused to stay with him; instead she hurried over to an unruly party across the street. Her date immediately phoned her father and told him what happened. The father arrived quickly and took

his daughter home. The next day the young man was surprised by a visit from the girl's parents, who came to congratulate him and his parents on his outstanding behavior. The school was soon buzzing with the rumor of what he had done and he had an abundance of girls asking him out on dates.

In the other incident, a boy age 14 and his date were dropped off at a movie theater by the parents.

While inside they met an older couple, both age 18. The older pair suggested they all leave the theater and go to an R-rated drive-in. On the way there, liquor was bought and they all began drinking it. As the night wore on, the young boy's date drank the liquor straight, despite his entreaties. She and the other girl soon disappeared to the ladies room. When the boys drove by to pick them up the manager of the drive-in told them the younger girl had stopped breathing and had been taken to a hospital. She was on a respirator for several days before she recovered. No one wants to go through this type of traumatic lesson in responsibility, said Smith.

As for the parents' role in the

episode, there wasn't much they could have done except prior discussions about dangers of drugs and booze and "sneaking around." Parents can impress upon their teens that they are just "a phone call away."

"Give them unconditional love and they'll call you when they're in trouble."

Sexuality

The number one, rule for teens to remember is that sex is never proof of love. Loving and caring and sharing come first. People who feel good about themselves tend to respect their own sexuality and this is where parents play a vital role. Parents who degrade, ridicule and reject their children are going to push them into looking for love and affirmation in the sexual act.

Self-worth never comes from someone else, added Smith, and this should be impressed on every teen.

Another thing both parents and teens sometimes fail to realize is that sex is communication. Before you communicate you have to know what you want to say — young people are not mature enough to know how to communicate on this level and they first need to get to know themselves.

Therefore, sexual intercourse is not for teens. Parents need to teach their children that it is ok, a positive step to not be sexually active. Teens must also realize, it's not romantic to have sex without proper planning or understanding of what it really means.

Despite today's information-oriented society, most teens don't know that with every single act of intercourse there is a possibility of creating a pregnancy. And 85 per-

cent of all teenage boys who impregnate girls abandon them eventually, at some point in the relationship.

The "Dating Game" workshop was only one of many timely issues covered in "Parent's Day."

Participants also got pointers on good mental health from Fr. Mike Flanagan, S.P., the full time psychologist for Catholic Community Services, sharpened their communication skills with Dr. Lois Krop and heard the latest on drug abuse presented by Informed Families, a civic group that helps parents.

"'Parent's Day' accomplished what it set out to do, which was offer good problem-solving ideas for parents. We wanted the day to be kept on an upbeat tempo and it was. People came away with new energy, enthusiasm and confidence to help their teens in a tough world," said Farrell.

Seeking prayer petitions

"Call to me and I will answer you"

Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please), to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

Second time around

Continued from page 11

"We can't minister if we can't see one another differently... We need to see this day as the Church, as a community of faithful disciples, being concerned about each other. There is a need the Church still hasn't addressed... we must raise these questions."

The response to the first Pre-Cana

II indicates the need for future programs. More than six couples volunteered to give the initial talks. Three couples were in training as observers and plan to make future presentations.

And the 11 engaged couples who participated also filled out evaluation sheets asking them to review the day. Every remark, said DiPrima, was a positive one.

St. Thomas U. scholarship

St. Thomas University's 2nd annual "Tell Us Your Story" Scholarship Competition was kicked off Tuesday, at Pace High School.

Participants write a 1,000-word essay "from the heart," telling how they would use a St. Thomas University education to realize a goal and

how this goal would benefit our community.

The competition is open to all high school seniors and adults. Last year a 23-year-old secretary won the full scholarship, realizing a dream she thought passed. Scholarship Competition continues until April 1, 1985.

St. Louis alumni invited to dinner

The president of St. Louis University, Rev. Thomas R. Fitzgerald, S.J., will be in the Miami area for a dinner party Nov. 18, to greet area residents who are alumni or friends.

Robert F. Clarke, president of the SLU Club of Miami and dinner chairman, says Alumni, their spouses, parents of SLU students and friends

are invited to attend.

The affair will be held in the Red Room of Barry University, 11300 N.E. Second Ave., Miami Shores. The event begins with cocktails at 6:30 p.m. and dinner at 7:30 p.m.

To make reservations, contact Arturo Guerra. Call (305) 389-5555. Dade County call (305) 681-8804.

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

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

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Jobs & the economy...

...Churches entering picture

By William Bole

Religious News Service Staff Writer

It's been five years since things went bust in Youngstown, Ohio.

That was when an unprecedented drive by churches to reopen a steel plant came to failure — as the federal government refused \$245 million in loan guarantees needed by the 5,000 workers to take over the plant.

Although unsuccessful, the Youngstown churches broke new ground and inspired an ecumenical religious movement which, five years later, is changing the way Americans think about jobs and the economy.

In not only the northeastern industrial states, but places like Oakland, Calif., Louisville, Ky., and throughout the country, ecumenical groups have emerged since then as key players in what they view as a continuing economic and moral crisis.

When the Simpson Dura-Vent plant in Vacaville, Calif., announced it would shut down last year, for instance, the ecumenical Plant Closures Project forged an agreement with the city on legislation requiring businesses to let their workers know a year in advance that they're closing, to help relocate workers, and train those left behind for jobs in newer industries.

"Youngstown started it all," said Episcopal Bishop John Burt, who, along with Catholic Bishop James Malone, led the groundbreaking campaign in Ohio. "Until then, people didn't understand that what was happening here was part of an overall change in our economy."

Coalitions formed

Now retired from diocesan duties, Bishop Burt heads the newly-formed Ecumenical Great Lakes-Appalachian Project on the Economic Crisis. Representing 15 denominations in eight states, it is the largest of more than a dozen regional religious coalitions to emerge since Youngstown.

"We're trying to go beyond the church's role as simply ministers to people in pain, in transition," added Thomas Marchione, of the Great Lakes project. "We're trying to change the basic structures of our economy."

From this point of view, more than a dozen national religious denominations — including Catholics, Methodists, Presbyterians, Baptists, and Jews — have joined to form the Inter-religious Crisis Economic Organizing Committee (I-ECON).

The New York-based group helps local churches organize around economic issues, and has lobbied, so far unsuccessfully, for national legislation to make it harder for businesses to close down plants without compensating workers

Christian view

Many of the denominations involved in the network have adopted, or are in the process of drafting, documents aimed at fashioning a uniquely

Christian view of the economy. In recent weeks, attention has focused on Catholic bishops' pastoral letter on "Catholic Social Teaching and the American Economy." (See page 3)

The project has already triggered condemnations from business leaders and conservatives. One group of prominent lay Catholics issued its own letter on the economy to counter the bishops. Some take the view that religious leaders lack the expertise needed to make judgements on such a

'We're trying to go beyond the church's role as simply ministers... we're trying to change the basic structures of our economy.'

complex set of issues as economic policy.

Disputing this, Ron Krietemeyer of the U.S. Catholic Conference said: "What we're doing is trying to make people aware that these are moral issues, not just technical ones. Communities and people's lives are at stake."

Central to the moral and theological concerns of the churches is what they view as the "sanctity" of human work. It is through work, according to a theological viewpoint that is gaining prominence in a variety of denominations, that men and women achieve dignity, contribute to the common good, and help continue God's creation.

From this perspective, major denominations have promoted the need for full employment, for worker and community participation in business decisions, and for an "industrial policy" aimed at revitalizing the economy.

Worker control

Illustrating this vision is the Worker Owned Sewing Machine Company, in Windsor, N.C., made up of a racially mixed group of women who took over the plant in 1976, when it nearly shut down. The women received a \$75,000 grant in 1981, from the Catholic bishops' Campaign for Human Development, and now employs 60 people after starting off with 15.

Experiments like these grow out of a conclusion by major churches that, despite talk of economic recovery, the nation is in the midst of a severe and protracted economic crisis — prompted by the demise and flight of many basic industries, and the growth of predominantly low-paying "service" industries.

"All you have to do is go see a worker who was making \$22,000 a year in a plant, and is now frying hamburgers for \$4 an hour in McDonalds," said Bishop Burt.

When asked why the churches have become so deeply involved in economic advocacy, William Diehl, a consultant on economic issues to the Lutheran Church in America, replied in a recent interview by asking, "Have you read the papers this morning?"

The reference was to the Census Bureau's Aug. 2 report that the national poverty rate has reached its highest level in 18 years, despite the current recovery. The number of poor people last year grew 868,000, the Bureau said, from 34.4 million in 1982, to 35.3 million in 1983.

"We see ourselves as a fourth force, outside of business, labor and government," said Mr. Marchione, of the Great Lakes project.

Unique role

In this role, church leaders say their pastoral ministries to the needy put them in a unique position to measure the impact of economic policies. In hearings on plant-closing legislation, for instance, committees in Congress have solicited the testimony of religious groups which operate soup kitchens and counseling programs for the unemployed.

Building bridges between business and labor is another role many church groups have carved out for themselves. In Pennsylvania, for instance, Msgr. Constantine V. Siconolfi, a Catholic priest, heads the Scranton-Lackawanna Labor-Management Committee.

The priest began this work after the Catholic diocese of Scranton concluded recently that unemployment was the most serious problem in the diocese, and that bad labor-management relations were a contributing factor. As head of the committee, Father Siconolfi has established four in-plant labor-management committees, and is working on four more.

As a spiritual leader, the priest said he sees himself in a good position to bring both sides together. "I bring with me a certain trust and credibility, and non-partisan, non-prejudicial dimension. It's both pro-labor and pro-management."

At the same time, however, other church activists have opted for confrontation rather than dialogue. In Pittsburgh, a group called the Denominational Ministry Strategy (DMS) — supported by 30 ministers, predominantly Lutheran, and nine churches — has taken to disrupting services in well-to-do congregations. They have charged these churches with "harboring" corporate executives who have closed down plants and laid off workers.

The difference in tactics between Father Siconolfi and the DMS reflects a split developing among church groups on how to position themselves in labor-management disputes, said Conrad Johnson, of I-ECON, an advisor to the Presbyterian Church (U.S.A.).

"We support the dialogue," he said, speaking for the ecumenical coalition, "but we don't think we should be neutral in it. We should side with those who have the least power, the workers and communities."

Editorial Page

Our capitalism needs airing, not blustering

The U.S. Bishops' long awaited — and, by some, feared — pastoral letter draft on capitalism is out and first reactions are pouring in.

Generally, most of the media commentary has been favorable, though with some exceptions. Liberal or moderate media have found good in it while conservatives are criticizing it as old-hat

VOICE EDITORIAL

liberalism. William Buckley called the draft a "sad accumulation of lumpen cliches." Columnist Michael Novak called the letter "whiney" and said poverty should be blamed on "inflation which raised the poverty level sky high," instead of blaming the American people.

Well, it was predictable that talk of money would bring more fallout than the bishops' talk of nuclear war in their last pastoral letter. (Take my life but don't take my money.)

After decades of government involvement in welfare and social activism, beginning with Franklin Roosevelt, that trend has been somewhat reversed by Reaganism which is still relatively new. Consequently this is a good time for all Americans to look at our political and economic system and analyze its good and bad aspects.

This is exactly what the bishops have done, but their draft is far from final. Now the discussion begins, which is a key reason for the letter in the first place, and it will serve no one if we polarize into liberal and conservative — whatever those labels mean — and huff and puff while failing to learn through this experience.

For instance, it must be acknowledged by "liberals" that much of the New Deal and the War on Poverty did not wipe out or much reduce poverty or its effects. Therefore, any government entry, or re-entry, into certain aspects of poverty must be done carefully, if at all. We

Letters

Two views on Reagan and pro-life stand

To the Editor:

In the Religion Column of *The Herald* (Fri. Nov. 9) Msgr. Bryan Walsh, director of Catholic Community Services of the Archdiocese of Miami, was quoted as saying he was surprised and concerned that a majority of Catholics voted for Reagan. And, suggested that if we had voted because of our pocket-books we were turning away from helping the poor.

It is becoming increasingly obvious that too many of our Catholic Church leaders are willing to accept one and a half million murdered babies a year, homosexuality as an alternate life style, atheist humanist as state religion, and an America too weak to defend itself (which Mondale and Ferraro supported) in order to establish a Socialist Government in Washington. This election should have taught these leaders that Tip O'Neal, Ted Kennedy, Geraldine Ferraro and Father Daniel Berrigan are not representative of most pro-American Catholics.

Without ever having seen my tax returns Msgr. Walsh has publicly accused me of having no compassion for the poor. But, these would-be Socialists need to be reminded that our Constitution limits government to

defending us; not providing for us. We should be our brother's keepers and personally care for those unable to care for themselves. But, for anyone to forceably take what is rightfully mine and give to someone else, whatever the excuse, is stealing, morally wrong and blatant Socialism.

As a married teenager with four kids, a sick wife and a grade school education I soon learned what every American then knew and it's still true today: The only way out of poverty is to work. Thanks to Reagan's economic policies more welfare recipients now have this opportunity than with Carter-Mondale. Those whos' true agenda is to help the poor, should be happy.

James W. Carroll
Stuart

To the Editor:

It never ceases to amaze me how quickly people will grab hold of a slogan and jump onto a bandwagon, thereby giving up their God-given talent of thinking for themselves!

I am a Christ-following Catholic, a person deeply committed to respect for all life, who cannot believe that anyone who has bothered to think the situation out for himself could possibly believe Reagan is "pro-life." He is, in reality, only pro-embryo! If he

were indeed pro-life, his programs and policies would reflect that by his care and concern for the women and babies who are in desperate situations but from whom the aid has never been less available than during his administration.

To be "pro-embryo" means that Reagan will collect a lot of votes from people who erroneously believe that he is "pro-life" (and who erroneously believe themselves pro-life, as well).

Unless one recognizes that life is precious in ALL forms, both before and after birth, that human dignity is not to be taken lightly, and that quality of life, education and programs that elevate people to higher levels of existence are imperative, then one can label oneself anything one wants; it will not alter the situation one twit.

I believe in "show-and-tell." That means, if you tell me something, you'd better be prepared to show me by your actions. Otherwise, all you are is a big bag of wind... a showman who will wear any label in order to fool enough voters into turning the tide for you.

Respecting Life means caring about the environment, the water, air and vegetation, and recognizing that ensuring a just PEACE is imperative to the mental and emotional security

of the people, especially the young.

During Reagan's administration, although we have been stockpiling armaments, I don't believe the American public feels any "safer" now, inas-much as we have colder and more distrustful relationships with the Soviets. When an administration touts its self-fulfilling prophecy, "It'll never work," it excuses itself from even trying.

This election was desperately important. Unless we have leaders whose FIRST commitment is seeking peace in alternative ways, we may well find that there isn't a Wall (like the Vietnam memorial which lists the names of the 58,000 Americans killed) big enough in the whole world on which to list the names of our beautiful young people. When your domestic programs fail the people at home, and your policies for ensuring "peace" are reduced to building more weapons, then it is surely time for change. We must adopt the adage of wise old Chief Joseph, "I will fight again no more forever." And then we will begin to understand what it is to be pro-life!

Does Reagan believe in life after birth? Pro-life, indeed!

A Marion Gray
Ft. Lauderdale



Thanksgiving in Florida

Wendy Morejon puts the finishing touches on her Thanksgiving turkey in Corpus Christi School, first grade in Miami. While we have much to be thankful for here, millions are starving in Africa, and Catholic Relief Services is asking our help. Money for distribution of food in Ethiopia is badly needed and can be sent to Msgr. Bryan Walsh, Director of CRS, 9401 Biscayne Blvd., Miami Shores, 33138. Parish food and clothing drives will also help. (Voice photo by Prent Browning)

should have learned that, ironically, money does not automatically cure poverty which is a deeply rooted and tricky social phenomenon.

On the other hand, "conservatives" must acknowledge that much of the government's welfare programs have indeed alleviated a lot of suffering. It is a sad reality that millions of elderly Americans are in or near poverty even with Social Security and would be homeless and foodless without it. And the "safety net" Reagan talks of is social welfare, plain and simple.

Christians simply cannot harbor the mean-spirited attitude that the poor are that way because they are lazy. It is all too obvious that for the most part, middle-class Americans were born that

way, and the poverty-stricken, especially minorities, were born into their condition. Black children, for instance, who are born into middleclass homes, remain middleclass; and black children who are born into the Ghetto stay there. Same for Appalachian whites. And poverty has not gone away during the present reduced inflationary period. Studies say it has gone up.

Poverty is a vicious cycle, with complex psychological and economic causes which must be dealt with both compassionately and pragmatically.

We can only accomplish that by respecting each other and seriously looking at what we have learned from the past and what we must do with the future in this great country.

A basic church community

In Hibbing, Minnesota several winters ago, an 80 year old semi-invalid man living alone with a few meager possessions faced a terrible crisis. During an extended spell of particularly bitter cold weather, the water pipes froze in the dilapidated, rented house he called home. Unable to repair them himself, the feeble gentleman tried to contact his absentee landlord, but received no reply.

The Neighborhood Church Community, a small group of committed Catholic Christians established in the area a short time prior to this emergency, heard about his plight and took some action steps in response.

They repaired the broken pipes, fixed up his house and took the senior citizen under their care. One of the group's families contacted the landlord who displayed no interest either in the man's condition or in rehabilitating the house which had been his home for forty years. The same family subsequently bought the house and reassured this elderly fellow that he could remain there as long as he desired.

ANOTHER NEIGHBORHOOD CHURCH Com-



BY FR. JOSEPH M. CHAMPLIN

the father's healing and rapid recovery.

There are many such small or Basic Church Communities now flourishing in middle-class, large and small, city and rural American parishes in both Minnesota and Texas. They have emerged from the Parish Neighborhood Renewal Ministry of which Maryknoll Father Thomas Maney is the founder.

Maney began working in 1956 as a missionary in Chile and describes in "Basic Communities: A

'There are many small or basic church communities now flourishing in middle-class, large and small, city and rural American parishes in both Minnesota and Texas.'

munity in similar fashion went to the aid of a family when the father began to experience severe medical problems. They assumed responsibility for the household which freed the wife so she could live at the hospital. This meant they chauffeured the children, cut the lawn, fed the family and did the laundry. They also secured financial assistance to help pay for the astronomical health care expenses. At the same time, they brought the whole neighborhood together for prayer seeking

Practical Guide for Renewing Neighborhood Parishes" his first experience with these small groups of Christians:

"DURING MY first years in Chile, I brought my rural people together to solve their needs. We fixed up roads and schools, obtained a water-supply system for a small community, planted thousands of trees on the barren coastal slopes, cleaned up trash, and constructed community centers. As we worked, I wanted my people to come

together in faith communities and form Neighborhood Church. But this did not happen. I had even hoped that, as a result of all these community action projects, the people would continue helping one another and would reach out to neighboring areas. Rarely did this occur. Rather, these groups disbanded as quickly as a given project was completed. But it was my first step in discovering the process of church community formation."

A decade later he was involved in establishing Basic Church Communities throughout his parish on a religious basis and found they lasted longer, but still lacked something. The members did not seem to possess a full commitment to serve the Lord and their neighbors.

Another ten years passed and he discovered what seemed to be the missing ingredient in these basic communities. Father Maney met with some church leaders who saw that the essential dimension of these groups should be a faith-oriented rather than a community development approach. Moreover, that called for some kind of a conversion or change of heart on the part of members.

IN 1976 THE MARYNOLL MISSIONARY returned to the United States for open heart surgery. After his recovery, he started this Parish Neighborhood Renewal Ministry, seeking to establish in the United States the kind of Basic Christian Communities flourishing throughout Latin America.

From 1978 to 1983 he and his colleagues have formed over 300 in midwestern parishes alone.

Maney's book offers details about the project — its history, organization and results.

Does the process work?

The two incidents above indicate its success.

So does the fact that in another area two Catholic neighbors, living but one block apart, became acquainted with one another for the first time in 23 years.

Understanding what's happening

"What you have here is a revolt by Roman Catholics against their bishops."

That was the sensational report in an Associated Press news story on Sept. 19. Who was the scholar whose studies led him to such a startling analysis? It wasn't a scholar at all. It was pollster Lou Harris. His people had made a telephone survey of 1,999 eligible voters. Since Harris says 24 percent of eligible voters are Catholics, it might be assumed that perhaps 480 Catholics were among those interviewed. The Harris poll report said that a majority of Catholics interviewed believe it is permissible for Geraldine Ferraro to take a stand on whether a woman should decide to have an abortion after consulting with her doctor.

Mr. Harris belongs to that school of pollsters who not only report the results of their surveys but believe they owe it to the public to explain all the political, sociological, psychological and, in this case, ecclesiological ramifications of the results.

SO, SINCE THE Catholic bishops are opposed to abortion, Mr. Harris derives from his own meager survey the sensational conclusion: "What you have here is a revolt by Roman Catholics against their bishops."

Don't be surprised. If you have been observing the manner in which religion in politics has been built into a major issue, you cannot have missed the fact that the strongest attack has been directed against the Catholic hierarchy.

The beginning of this can be clearly pinpointed. It does not begin with the statement by Archbishop John J. O'Connor. In a television interview,



BY DALE FRANCIS

he explained why the Church is unalterably opposed to abortion. Not as a statement of political principle but in a reflective way, he said, "I don't see how a Catholic in good conscience can vote for a candidate who explicitly supports abortion."

This did not become a matter of instant controversy. Archbishop O'Connor was obviously not telling Catholics how they had to vote. In the context of the discussion, he was stating his own deeply held personal view — and it was understood that way.

It became a controversy five weeks later on August 3. In a *New York Times* interview, Governor Mario Cuomo charged that "now you have the archbishop of New York saying that no Catholic can vote for Ed Koch or Carol Bellamy nor for Pat Moynihan, or Mario Cuomo — anybody who disagrees with him on abortion."

Mario Cuomo knew that the Archbishop had said no such thing, that the Archbishop had men-

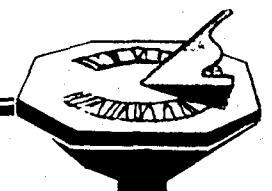
tioned no one by name, that he had not told Catholics how they must vote. When the Archbishop immediately refuted him, Cuomo said he accepted the Archbishop's "clarification" but added that religion and politics would continue to be a major issue in the campaign.

The purpose of getting headlines for the sake of the religion and politics issue was achieved by Cuomo's distortion of what the Archbishop had said and with it Cuomo succeeded in convincing the news media that he was the victim of the Archbishop. The *Chicago Tribune*, a couple of weeks ago, discussing Governor Cuomo's approach to reconciling religious faith and public duty, said, "Mr. Cuomo, a Roman Catholic, knows from firsthand experience how difficult that can be; he has been publicly scolded by New York Archbishop John O'Connor because he hasn't fought to outlaw abortion."

THERE IS NO doubt that the Catholic bishops have taken a strong stand against abortion. They are being criticized for this by the secular media. But the position they take is one they must take. Pollster Harris says a majority of Catholics don't support the bishops. Personally I doubt this but even if that is true, it is irrelevant. Fidelity to the truth does not depend on majority support. Those who would seek to divide the people from their bishops, who speak of Catholics who do not accept clear Catholic teaching as being in revolt, simply don't understand the Church.

(Dale Francis is a nationally syndicated columnist.)

By Frank Morgan



Time capsules

Bishop Sheen or Cock Robin?

Shortly after being elevated to the rank of Bishop, Fulton Sheen made the first of his many appearances on television. He stopped for a cup of coffee at the drugstore in the building where the studio was located with his red cape in place.

The girl at the counter, obviously used to serving actors in every kind of costume, took the red cape in stride and asked blithely,

"And what's yours, Cock Robin?"

When Miz Lillian met Pope John Paul I, he said that he was preparing to be with his Father in heaven. Ms. Lillian lightly commented that if he gets there first to please put in a good word for her.

As it turned out, she was probably the last official visitor that the Pope had before his death.

When Abraham Lincoln was 14, his father and stepmother joined the Pigeon Creek Baptist Church. Although Abraham knew the Bible thoroughly and as President kept a Bible on his desk for comfort and guidance, he never joined any church or attended services regularly and once gave the opinion that he didn't like prepared sermons. He said he liked to have the preacher carry on as if he were fighting a swarm of bees.

Youth Suicide

Hardly a day goes by when a headline doesn't proclaim that another young person has deliberately ended his or her own life.

In a period of one week newspapers reported: Six teenagers committed suicide in Houston in less than three months; a mother found her 13-year-old son hanged in the



BY
ANTOINETTE
BOSCO

attic of their home in New Rochelle, N.Y.; a 20-year-old man shot himself with a 12-gauge shotgun in Mahopac, N.Y. This is the 13th suicide in that area of New York this year.

Suicide has become the second leading cause of death for youths between 15 and 24 in the United States. Approximately 6,000 teen-agers committed suicide nationwide in 1983.

THE SITUATION is so bad that in some areas state and local officials are organizing efforts to understand and respond to what's going on.

For example, in Putnam County, N.Y., where a suicide "epidemic" is alarming parents, school officials, law enforcement people and just about everybody, a suicide awareness program has been started.

The official responsible for the action is New York's Lt. Gov. Alfred Del Bello, who comes from Putnam County. "A teen-ager takes his own life about every 90 minutes," he said. "It's a national tragedy."

The Putnam program will train teachers, parents and students from eighth grade through high school to watch for warning signs of depression. The State Division of Youth is supplying \$28,000 for the project.

"The issue merited immediate attention," said Leonard Dunston, director of the Division.

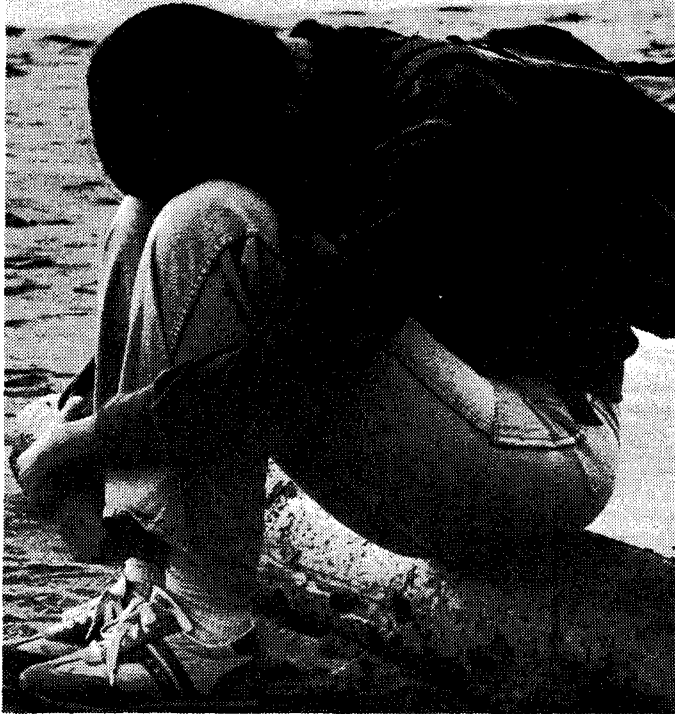
THE SUICIDES in Houston led to a program initiated by the Clear Creek Independent School District. A team of psychologists is conducting counseling sessions with students, listening to their problems with the hope of preventing the despair that leads to thoughts of suicide or actual suicide.

In New York City, the board of education is starting a suicide-prevention effort in five high schools and seven junior high schools. Again, the hope is that this will teach guid-

ance counselors to identify potential suicide victims.

To get some sense of the seriousness of the problem, one need only look at how the suicide rate is increasing. A recent study from the Center for Disease Control in Atlanta, Ga., reported suicide figures for young males from 1970 to 1978. The report showed that the rate of suicide for males aged 15 to 24 rose 47.4 percent. That is 19.9 suicides per 100,000 people. It is an appalling statistic.

Eight months ago, a mother in Putnam County buried her 14-year-old son, who hanged himself. She is now work-



ing on the suicide prevention program.

"It's kind of like an epidemic," said Anne Spoonhour. "We don't know what's going on. We're losing our next generation. Our best and our brightest. We're losing our children."

THIS IS THE sad and tragic picture in the United States in 1984. While we shout "pro-life" in the picket lines, are we communicating "pro-life" to our youths?

I can't think of a more appropriate mission for our parishes and churches today than to focus on bringing back the joy and hope of life to our youth — helping them, above all, to want to live.

(NC News Service)

Breaking down barriers

Q. I need help in dealing with my dad. I have not talked to him for about seven or eight weeks. I don't seem to care about him, and I don't think he cares about me, but this doesn't seem right. (Kentucky)

A. The fact that you think this situation "doesn't seem right" suggests that you do care for your dad, despite surface feelings that trouble you and lead you to think that you "don't seem to care about him."

It is possible that exactly the same thoughts you are expressing also are going through your dad's mind at this time.

It may be also that your dad is experiencing some rough weather right now.

Maybe his boss is climbing all over him at work. Maybe the monotony of the daily grind is wearing him down. Maybe his job is in danger. Maybe he's physically tired to an extraordinary degree. Maybe all these things are happening to him.

You probably cannot change the situation in one day with one conversation.



BY TOM
LENNON

But maybe over a period of weeks or even months you can wear away some barriers and build a bridge to your father's heart. It seems likely the change can only happen gradually.

Some suggestions: Show your interest in him by asking from time to time questions about his present and his past, questions similar to these:

"Dad, what's your work like?"
"What sports did you like best in high school?"

"How did you and mom meet? How old were you when you got married?"

"What did kids do for fun when you were in your teens?"

"Do you ever think you'd like to do some other kind of work?"

Try to ask questions about his experiences and his ideas, questions that will show you are interested in him and that will encourage him to talk about his life.

It may be that such questions will lead him to ask about your life and interests and hopes for the future, and through such conversations you may come closer together.

Try also to show that you care about him by doing some chores without being asked, by helping out when he seems especially tired.

And don't be discouraged if change comes slowly. The present situation may have come about very gradually and may take considerable time and effort to resolve.

One other possibility, a painful one, must be considered. It could happen that you will never be able to break down the present barrier.

If that happens, try as best you can to keep on loving and helping your father, without whom you could never have come into existence.

(Send questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

(NC News Service)

Liberation theology

The "Instruction on Certain Aspects of the Theology of Liberation" issued by the Vatican in September does not contain a denunciation of liberation theology, but it does caution us about its potential difficulties and it points out certain concepts which are not in keeping with Catholic teaching.

What is liberation theology and why did the Pope caution people about it? Liberation theology is basically a campaign to liberate the poor through churchbound social action. In itself this is a noble goal. Its advocates say that Christian doctrine, and indeed the Bible itself, will take on a new meaning for the poor of the world if their salvation is tied to freedom from oppression and injustice, here and now. God can no longer be presented as the protector of an



BY FR.
JOHN CATOIR

unjust social system and, according to this school, the church's mission is to participate in the destruction of such systems. Here the problem begins.

Hundreds of thousands of basic church communities have been formed throughout Latin America; they work "in the gospel spirit" but they take many of their ideas directly from Marxism. For instance, the poor of the gospel are equated with Marx's proletariat, and they speak of achieving victory in the class war, through violence if necessary. In fact, extremist priests fought openly alongside guerrillas in Columbia and Argentina, and right-wing regimes in various countries have counter-attacked with torture, assassinations, kidnappings and arrests. About 700 priests, nuns and lay workers have been murdered in the past five years as a result. The only real difference between some types of liberation theology and communist doctrine is that liberationists reject atheism. Pope Paul VI threatened to excommunicate Catholics who aided the movement, not because he was opposed to the idea of serving the poor,

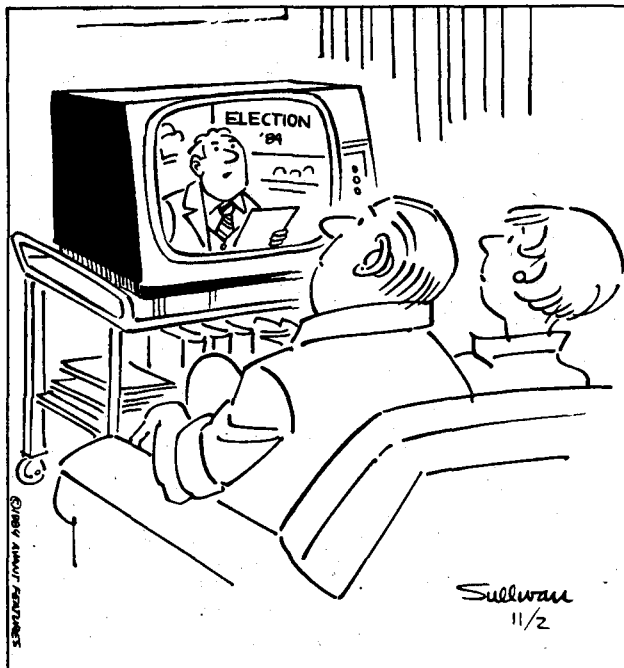
but because of its Marxist ideology which denies man his liberty, his rights and his dignity.

On his visit to Puebla, Mexico, in 1979, Pope John Paul II called liberation theology a deviation when priests and religious pursue political activism and radical ideologies. "You are priests and religious - not political leaders," he said.

This new instruction provides a continuing basis for public dialogue; but it must be pointed out that it comes down hard on the "scandal of the shocking inequality between the rich and the poor."

To be authentic, a theology of liberation must be consistent with Catholic social doctrine which has always rested on the dignity of the individual.

For a free copy of the Christopher News Notes, "The Poor Among Us," send a stamped, self-address envelope to the Christophers, 12 East 48 St., New York, NY 10017.



"APPARENTLY RELIGION IN POLITICS WAS A VITAL CONCERN FOR MANY, JUDGING FROM THE THOUSANDS OF WRITE-IN VOTES FOR GEORGE BURNS."

Thank your children

Dear Dr. Kenny: My husband and I have sacrificed much and loved much to raise three children. Our grown daughter has been married two years and lives in another city. She is doing well with a child of her own but rarely calls.

Our two teen-agers collect their allowances, eat the meal I prepare and use the family as if it belonged entirely to them. But if they ever expressed gratitude, I fear I would die of shock. They are doing well in school and with friends, but whatever happened to saying thank you? Are we wrong to look for them to be grateful for their families once in a while? (Maryland)

Of course not. You echo the hunger and hurt in every parent's heart. We parents are all eager for positive response from our children, especially when they are about to leave home. We have invested 18 or more years of love and work. How nice it would be to hear, "Well done, Mom. You did a good job!"

Unfortunately, gratitude is like love. It cannot be required or demanded. If you do, the gratitude may be formally returned but it will be a pale reflection of the spontaneous response we so desire.

While gratitude cannot be demanded, it can be given. Like love, the best strategy to receive it is to give it. Instead of seeking gratitude from our children, this Thanksgiving we might consider the reasons we are grateful for them.



BY
DR. JAMES
AND MARY
KENNY

ARE YOUR CHILDREN healthy? Take satisfaction from that. Years ago fewer than half the children born lived to adulthood. Are they happy? Share their joy.

You mention that your children get along well with their friends. Frequently teens are indifferent toward family but they are loyal and thoughtful toward their friends. Such behavior can indicate a necessary step in growth.

Their skill in peer relationships may reflect the social skills they learned within the family.

Are your children able to enter adulthood with confidence and independence? They may ascribe their self-sufficiency to their own ability. But in your heart, you know their maturity is in good part your gift.

Count your blessings this Thanksgiving. Be grateful to your children for growing up with

health and verve and spunk.

Do it now. Do not wait for them to be grateful in words. That time may not come. Thanksgiving is a time to be thankful, not to wait for others to thank us.

YOU OWE EVEN more to your children than the joy you experience at their health and happiness. They are not the only ones who have changed. You too have grown, perhaps more than you desire. Children make true adults out of their parents.

Your children gave you the opportunity to pass on your love to a new generation, and in the process to grow up yourself. Thanksgiving may be the occasion for you to thank them for the wonderful chance they have given you.

Let parents lead the way. Turn your need for gratitude around, and use it as a reminder that you too are grateful. "Thank you, my sons and daughters, for teaching me patience and unselfishness, for helping me to reach deep into my soul for a tough and enduring love that I never knew before, and for growing up eager to repeat this adventure with yet another generation."

(Reader questions on family living and child care to be answered in print are invited. Address: The Kennys; Box 872, St. Joseph's College; Rensselaer, Ind. 47978.)

(NC News Service)

Factions in the church family

In the past year, many have been alarmed by the re-emergence of anti-Catholic literature in the form of scurrilous comic books against the Pope. But now we have as alarming a situation within our own church, and we need to be aware of a group of Catholics dedicated to creating division among us by fostering a lack of confidence in our bishops.

An organization calling itself The Catholic Center is holding workshops designed to create trou-

efforts to make peace an option. Early targets are Bishops Hunthausen, Weakland, Quinn, Bernardin, and Walter Sullivan but others are also "suggested."

It can and will split our diocesan family if we allow this group to function successfully. I agree with Archbishop Weakland of Milwaukee who said about this effort, "We are confident that the faithful will recognize such tactics, especially when they stoop to slander or injustice, for what they are and reject this as not being of the Spirit."

BUT RECOGNIZING THE TACTICS isn't enough. A *National Catholic Reporter* article on this "Catholic" group said weekend seminars sponsored by the Center encourage participants to portray bishops as frustrated politicians, to infiltrate diocesan social justice commissions and to file complaints on spending practices of the National Conference of Catholic Bishops. With Catholics like these, why worry about a comic book produced by professional bigots?

What can we as Catholics committed to peace, justice and bishops do about the situation? I suggest:

1. At first sign of this divisive activity in our own dioceses, we write both diocesan and secular papers denouncing the groups as spokespersons for the church;

2. We send copies of any inflammatory ads against the bishop and/or peace and justice commissions to the apostolic delegate (Pro-Nunciature Pio Laghi, D.D., 3339 Massachusetts Ave. N. W., Washington D.C. 20008) and to the Vatican Commission on Peace and Justice (Bishop Roger

Mahoney, D.D., Pontifical Commission for Justice and Peace, P.O. Box 4237, Stockton, CA 95203).

3. We write supportive letters to our bishop letting him know we realize what's going on.

4. At first sign of a workshop in our diocese, we alert the editor of the diocesan paper and our bishop to it. If invited, we attend and impact the workshop with the idea that Catholic Christianity is not a distrust-based political ideology but a peace-based community. We show these dissidents that we truly believe in the words, "They'll know we are Christian by our love."

5. We pray that the spirit will inflame these people with love rather than divisiveness.

EVERY FAMILY HAS its troublemakers, those relatives determined to gain power by dissent or distrust — creating trouble by spreading rumors, discontent and division. St. Paul spoke of dissension in the flock in his first letter to the Corinthians: "I beg you, brothers, in the name of our Lord Jesus Christ, to agree in what you say. Let there be no factions, rather, be united in mind and judgment. I have been informed, my brothers, by certain members of Chloe's household that you are quarreling among yourselves. This is what I mean: One of you will say, 'I belong to Paul,' another, 'I belong to Apollos,' still another, 'Cephas has my allegiance,' and the fourth, 'I belong to Christ.' Has Christ, then, been divided into parts?"

So it would seem, St. Paul. But don't let God give up on us. Just because of a few troubled siblings.

c. 1984 Alt Publishing Co.



BY
DOLORES
CURRAN

ble for bishops with whom they disagree. Headed by Paul Weyrich, New Right political organizer, the Center holds workshops for Catholics on how to discredit bishops — particularly those who support the recent peace pastoral — by destroying trust in them among their own people.

They encourage Catholics to place ads in secular newspapers, write letters to the papers and to the Vatican and generally disrupt diocesan

Family Nights

Opening prayer

Lord, help us to think about our day. How did we act at home? At school? At work? At play? Forgive us where we have failed. Help us to be more like Jesus in all that we do and say. *Amen.*

Activity time

Young Family

On this one evening plan an ideal bedtime. Some of the things you might do are: have a little wagon train made of people who move through the house and pick up toys and articles from daytime activities; serve a bedtime snack. Have everyone dress

in pajamas and settle down in a soft, quiet, comfortable place. Share the good things of the day. Tell or read a favorite story and end with night prayers. This is a special time for hugs and good night kisses too.

Middle Years and Adult Families

Shut out the distractions and intrusions. Turn off the television and loud music and create a quiet atmosphere. Sit in a circle. Take turns naming a specific hour of the day. If one says "two o'clock" then each one shares what he or she was doing at that hour of the day. Complete the activity by having each one complete this sentence. "The best thing that happened to me today was ..." Follow this by

joining hands for spontaneous evening prayers or praying the Our Father together.

Snack

Bedtime snacks of milk and crackers or cookies.

Entertainment

Take turns telling your favorite bedtime story. You might consider using a few simple props and act it out or make a few simple finger puppets to enhance the tale.

Sharing

1. Share what you like to do most before going to bed.

2. Share the high point and low point of your day.

3. Share your happiest childhood memory associated with bedtime.

Closing prayer

— Spontaneous Prayer

— Suggested Prayer: Brother Jesus, when night came and the crowds went home, you closed the day with calm, peace and quiet in the presence of your Father. Gift us with your peace; quiet us at the end of each busy day so that we may be renewed. *Amen.*

Readings: Proverbs: 31:10-13, 19-20, 30 31;
1 Thessalonians 5:1-6, Matthew 25: 14-30

Lip service means nothing

By Fr. Owen F. Campion

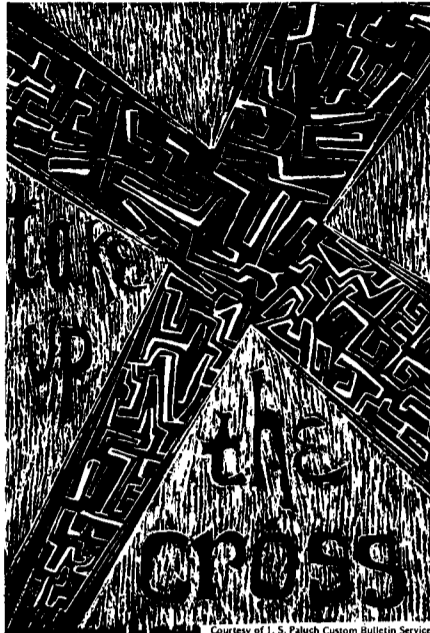
BACKGROUND:

Everyone searches for the best, easiest, and speediest way to overcome life's problems. And people always have looked for the best way to cope. The book of Proverbs precisely rose from that yearning.

Earliest among the Wisdom writing in the Hebrew Scriptures, Proverbs offers in brief its solid advice on life. Long experience, and the ancient Jewish traditions, speak of life and of how to live.

Historically, Proverbs initially appeared when the Jewish nation was steadying itself, having endured its share of grief. People especially looked for inspiration and guidance — and for reassurance in their old traditions.

In verses of First Thessalonians read in Sunday liturgies earlier this fall, St. Paul reminded the Early Christians that they were identified with Jesus, the risen Son of God himself. That identity will be



complete in eternity. But eternity — for each person or for all — likely will come suddenly.

In Matthew, the Gospel for this Sunday stresses that God has a mission in mind for each Christian: to follow the Lord. Identifying him with lip service only means nothing. Furthermore, there will be a day of reckoning. All will be judged.

'For any Christian, in every pursuit, the Last Judgement awaits ... the life of everyone will be balanced against that of Jesus who was obedient unto death.'

REFLECTION:

Ancient Israel was a simple society. Basic human relationships, and basic human feelings, were of critical interest. The family, for ex-

ample, was supreme.

It is not odd, therefore, that the family structure and family relationships should provide so much imagery in the Scriptures.

The reading from Proverbs is an example. The message is not to stereotype anyone into a life occupation. Rather, the message is to live out any occupation with faith in God and with attention to responsibility — just as the faithful wife of the reading was devoted to the duties she had assumed.

For any Christian, in every pursuit, the Last Judgment awaits. In that judgment, the life of everyone will be balanced against that of Jesus who was "Obedient unto death."

God's mercy pours out upon those identified with his Son. Judgment will not inevitably be a moment of terror. But Christians themselves must confirm their identity with the Lord in their own faithfulness to him, each day, in all they do.

Defining the human soul

Q. I am a constant reader of your column. Can you please give me a definition of "soul"? (Rhode Island)

A. Please realize that only a very sketchy definition can be given here. Put very briefly, our soul is the spiritual (non-material) part of our nature that makes us distinctly and specifically human.

Long before Christianity, ancient

of comforting agreement between our faiths. But one question I can't answer is: **Where does our devotion to the Sacred Heart of Jesus come from? Also, what has happened to our devotion of the nine first Fridays? We don't hear much about that any more.** (Minnesota)

A. Devotion to the Sacred Heart of Jesus is simply a special honor we give to the physical human heart of Our Lord, as a symbol of his redemptive love for us. Ultimately, of course, it is an act of worship of the humanity of Christ, the eternal word of God made flesh, and of his love, both as God and man, which reveals and unites us to the love of the Father and the Holy Spirit.

The devotion has its origins in the Bible, which often speak of the saving grace coming from the heart of the Messiah. Jesus himself speaks of his heart as the model and source of goodness and humility (Mt. 11:29).

While this theme endures through all the history of the church, it begins to assume a significant place in public prayer and liturgy only in the last few hundred years. A feast in honor of the Sacred Heart was established only about 200 years ago, and was extended to the universal church a little

over 100 years ago, in 1856.

Perhaps because of the very nature of the devotion, it easily lends itself to the danger of an overly subjective sentimentalism, from which it occasionally has suffered, especially since the later Middle Ages. Over the years the church has had to correct exaggerations in both prayers and art relating to the Sacred Heart.

'There must be something else to explain things like our ability to know and love and laugh, to be happy, to forgive and be forgiven...'

Late in the last century, for example, the Congregation of Rites ruled that any images of the Sacred Heart used in public prayer or liturgy must be placed in the context of Our Lord's body, so that the devotion preserves its real meaning and does not become superstitious.

Whatever the problems, however, devotion to the Sacred Heart, according to the meaning I have explained, retains a noble and honorable place in the many ways in which we worship Jesus.

Now about first Fridays. Slightly more than 300 years ago, St. Margaret Mary Alacoque, a French nun, experienced several appearances of Our Lord, causing her to become a prominent figure in spreading devotion to the Sacred Heart.

According to St. Margaret Mary, Jesus made 12 "promises" to those who honor the Sacred Heart. The last of these granted to "all those who go to Communion on nine first Fridays of the month the final grace of repentance. They shall not die in its (the Sacred Heart's) disfavor nor without receiving the sacraments."

The practice of the "nine first Fridays" is thus a kind of novena. It is important to remember that at the time of these revelations Communion was rarely received by many Catholics, especially in France where the severe Jansenist heresy remained strongest.

Communion once a year often was considered enough for anyone. The weekly or daily Communion so common to us was all but unheard of.

The nine first Friday observances (as many other practices then and later, such as monthly Communion Sundays for different organizations) helped counteract that neglect of the Eucharist.

As a private revelation, of course, these promise in no way constitute an obligatory part of Catholic belief or practice. They have the church's blessing, however, as a fitting way to praise and honor Jesus Christ's love for us.



BY FR. JOHN DIETZEN

Greek philosophers, for example, arrived at the knowledge that some important things about us simply cannot be totally explained by brain cells or nerve endings or anything else "material."

There must be something else to explain things like our ability to know and love and laugh, to be happy, to forgive and be forgiven, to reflect and plan and think.

Q. A co-worker and I have many discussions about religion and find a lot

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R. Jay Kraeer
Funeral Director

Cosby's new show:

Just a bowl of Jell-o

I think I know what's wrong with "The Cosby Show."

It will probably come as news to Bill Cosby, the show's creator, producer, writer and star, that anything ails this NBC situation comedy about an obstetrician, his lawyer-wife and their five children. Since it debuted this Fall, "The

I know how to fix it.

FIRST, LET ME give you the evidence that there is something amiss. My evidence is how you feel when the program ends. If you're like me, the following monologue occurs inside you when the final credits roll:

"That was nice. A lot like my family. I liked that one moment when the father yelled at his son. But, gee, a lot of empty air circulated around that one moment. I didn't laugh a lot, but I feel good about watching the show. Oh, well, I'll see how it is next week."

Right? "The Cosby Show" leaves you with good feelings because its situations are common to many families and because Mr. Cosby makes the father someone who is in control of his family, unlike most sitcoms where dad is a befuddled vestigial remain. The fictional Huxtable family headed by Cos is run with discipline, something lacking in most TV homes.

WHAT DRIVES "The Cosby Show" most is the show's star. Bill Cosby has become one of this nation's



By
**James
Breig**

"Cosby Show" has enjoyed high ratings against tough competition ("Magnum, P.I").

It will also come as news to the program's fans, who may not be aware that there is a major flaw in what has become one of the few hits of the new television season.

But there is something wrong and



COUNTRY JEWELL — Jessica Lange stars as Jewell Ivy, a principled young woman who is faced with the loss of her family's Iowa farm in, "Country," a contemporary drama. Calling it a "very good movie," the USCC classifies it A-II (adults and adolescents.) (NC photo)

'Hidden Victory, a Novel of Jesus'

Hidden Victory, A Novel of Jesus, by Rev. Herbert Francis Smith. (St. Joseph's University Press, 1984, Pp. IX, 469, \$5.95 paperback; \$11.95 hardcover).

Reviewed By
Rev. Hugh Nolan

This is a historical novel that evolved out of an earlier plan of the author to compose a scriptural commentary on the life of Christ, which like so many other commentaries, would not have been read, at least not widely.

While not a commentary, this book has been deeply researched. The author spent nearly a year in Israel, walking in the footsteps of his Divine Master and consulting the best scripture scholars, living and deceased. With great accuracy the flora and the fauna, the customs and the culture of that interesting period are described and gently incorporated into this work. There need be no fear of using it educationally. Moreover, the many inspiring insights which fill out the story of Christ's days on earth are well founded and presented with perfect plausibility by this highly gifted author.

Clearly, the author wishes to convince his reader of the total,

real humanness of Christ. And so he gives beautiful descriptions of the home life in Nazareth and of Christ's relationships with Mary and Joseph. He has Joseph and Mary tell Him the facts of His birth.

In addition to being both instructive and entertaining this novel is most innovative. Father Smith, a resident scholar at St. Joseph's University, has Jesus narrate His life in great part in the first person. This technique of presenting even the thoughts of Christ is a definite contribution to writings about the Savior, a giant step forward, imaginative and intriguingly instructive. Where first person narration is not possible, e.g., in the passion and resurrection, an omniscient third person is used, so while the humanity of Christ is fascinatingly stressed, His divinity is not in any way neglected, nor does it receive a diminished treatment.

Such an innovative approach, literary high-wire walking, required deep reflection and consummate skill. As befits the subject, the diction sustains a lofty level and the style is truly reverential.

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most lovable figures as well as one of its funniest comedians. But he has been surrounded in his show by some weak support. His wife is pretty much of a bowl of pudding, which Mr. Cosby can be seen advertising elsewhere. The children vary in interest: the baby is too young an actress and mugs; the two at-home daughters could just as well be one child; the boy is the strongest character; and the oldest daughter, as of this writing, has only been referred to since she is off at college.

The action has been confined to the family home and no appearances have been made by other regulars who normally populate such series — co-workers, neighbors, deliverymen and the like.

So the burden has been on the family and only the Atlas-like shoulders of Mr. Cosby have been there to support the weight.

That's enough support to get by, but not enough for a really top-flight show.

So what's the solution? I'm glad you asked. The solution is obvious: more of Cos.

Remember the old "Burns and Allen Show?" In it, George Burns

played himself and he would step out of the action of the plot to address the audience directly. That's the sort of style "The Cosby Show" needs.

FIRST OF ALL, a great error was made in a minor decision: the naming of the main character. Bill is Bill, not Cliff Huxtable. (The wise people behind Bob Newhart's first comedy series knew enough to name him "Bob." That's why it was funnier than his current incarnation as "Dick." Bob is Bob, not Andy or Leroy or even Cliff.)

Second, we need Bill to address us directly. He has made us laugh through his special comedy style which involves funny voices (Fat Albert), facial contortions and great stories. So why not have him begin each show with, "I remember a time when my family almost disintegrated over a dead goldfish" or whatever the plot-line is?

IF THESE simple changes are made, you won't go away from the show with a feeling of dissatisfaction. Right now, it's a lot like the Jell-o Mr. Cosby touts. It's fun to eat, but, when you're done, you still feel hungry.

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What's Happening

Raytheon chairman speaks at prayer breakfast

The 13th annual Christian Leadership Prayer Breakfast on Tuesday, November 20, will have as its featured speaker Mr. Thomas L. Phillips, Chairman and Chief Executive Officer of the Raytheon Company.

About 1,000 community leaders

and ordinary citizens from all walks of life are expected to attend this interdenominational event at Omni International Hotel on the Tuesday before Thanksgiving at 7:30 a.m.

This annual event is a public demonstration of the importance of God in the lives of the leaders of our

tri-ethnic community. Charles Babcock, Steering Committee Chairman, points out that "It is an Opportunity for Blacks, Latins and Anglos to join together for a time of 'Thanksgiving' and to indicate our community unity."

As Chairman and Chief Executive Officer of the Raytheon Company, Thomas L. Phillips heads a firm which is an international leader in electronics and high technology.

The public is invited and the tickets may be obtained at the door beginning at 7 a.m. on Tuesday.

Sr. Helen Mary Clements

Sr. Helen Mary Clements, past administrator of Villa Maria Nursing and Rehabilitation Center in North Miami, died Oct. 23 at the Sisters of Bon Secours Provincial House in Marriottsville, MD. She was 78.

Sr. Helen Mary came to Miami in 1967 as administrator of Villa Maria, a position she held until 1983. During that time, she also worked as director of Fund Development for the facility,

and was responsible for the construction of Bon Secours Hospital, the newly-inaugurated rehabilitation center which is adjacent to Villa Maria.

From 1961 to 1967, Sr. Helen Mary also held the highest U.S. position for a Sister of Bon Secours, guiding the congregation as superior of its American province.

Handicapped day scheduled

All are invited to attend a Day with the Handicapped Mass and dessert at St. Mary Magdalen Church, 1775 N. Bay Road in Miami Beach, on Dec. 2 at 3 p.m.

"The important word is *with* as opposed to a day *for* the handicapped."

"We are trying to bring many non-handicapped to the day in the hopes that we can raise an awareness of the need to reach out to these people," says Marsha Whelan, director of

evangelization.

Pope John Paul II said during his Canadian pilgrimage: "Unquestionably, the quality of a society or civilization is measured by the respect it has for its weakest members. A technically perfect society where only fully productive members are accepted must be considered totally unworthy of human beings, perverted as it is by a type of discrimination that is no less reprehensible than racial discrimination."

Fr. Sheehy elected to Fiscal board

At its annual Convention held this year in Charleston, South Carolina, the National Diocesan Fiscal Management Conference elected Father Vincent Sheehy of Miami to a three-year term as a member of its National Fiscal Board.

Father Sheehy has been Comptroller and Executive Director of the Ministry of temporalities of the Archdiocese of Miami for the past seven years.

The National Diocesan Fiscal Management Conference was established in 1969 and has rep-

resentatives from Dioceses throughout the United States. Its purpose is to implement fiscal policy approved by the National Council of Catholic Bishops for the Church in the United States.

Quit smoking

"NO SMOKE," the stop smoking program that works will start on Tuesday, November 20, at North Miami Beach Senior High School, 1247 NE 167th St., Room 227. The hours are from 7:30-10 p.m. There is NO CHARGE for the entire course.

It's a Date

Bazaars

St. Ignatius Loyola Cathedral will hold its holiday boutique on Nov. 16th 7 p.m. to 10 p.m. on Nov. 17 from 9:30 a.m. to 7 p.m. and on Nov. 18 from 8 a.m. to 1 p.m. St. Ignatius is located at the corner of Military Trail and Holly Drive in Palm Beach Gardens.

St. Stephen's C.C.W. Christmas bazaar on Nov. 17 and 18 at 2001 State Rd. 7 in Miramar. Handmade items.

St. Bernard Secular Franciscans will hold a flea market and rummage sale on Nov. 24th starting at 8:30 a.m. on the church grounds, 8279 Sunset Strip in Sunrise.

The St. Joseph's Women's Club, 8625 Byron Ave. will hold a bazaar on Nov. 17-18. Linens, hand-knit items, sandwiches.

St. Clement Women's Club will sponsor a Christmas bazaar on Nov. 17 and 18 in the St. Clement Parish Hall, 225 N.W. 29th St. in Wilton Manors. 9 a.m. to 5 p.m. on Saturday and 9 a.m. to 2 p.m. on Sunday.

Our Lady of Mercy will hold their annual Christmas Bazaar and white elephant sale Dec. 1st from 9 a.m. to 2 p.m. Dec. 2nd from 2:00 p.m. at 5201 North West 9th Avenue, Pompano Beach. Christmas ornaments, decorations, needle work, plants, baked goods and crafts. For more information contact Joan Hannon at 782-5165.

The Womens' Club of Ascension Church, Boca Raton Will have a Holiday Bazaar and bake sale on Nov. 17th from 9:00 to 2:00 p.m. in the Parish Hall. Santa will be present and admission free.

St. Kieran's craft club will hold a Christmas bazaar on Saturday and Sunday, November 24 and 25 from 9 am until 5 pm. Handcrafted articles.

The St. David Women's Club annual Christmas Bazaar will be held on the church grounds 3900 South University Drive, Davie,

Florida on Saturday and Sunday, Nov. 17 and 18, starting at 9:00 a.m. All items handcrafted and a bake sale will also take place.

Festivals

Our Lady of Perpetual Help will hold a carnival Nov. 15-18th. On Saturday and Sunday hours are from noon to midnight and 1:30 p.m. to 10 p.m. respectively. Rides, games, food, prizes.

St. Jude Melkite church will hold their annual Christmas Middle Eastern Festival from Nov. 30 - Dec. 2nd. Middle Eastern food and music, White Elephant, jewelry, religious articles.

Single / divorced / widowed

The Widow and Widowers Club of Broward County will have a social gathering on Nov. 18 from 2 p.m. to 5 p.m. at the Wilton Manors Recreation Hall. For more info call 735-8363 or 564-1180.

The Renaissance, a support group for separated and divorced will meet on Nov. 20 in the St. Joan of Arc library in Boca Raton at 7:30 p.m. The speaker will be Dr. Joan Berninger who will speak on single parenting. For further info call Jackie at 392-3549 or Lane at 391-5723.

The North - Dade Catholic Widowers club will hold a meeting - social on 7:30 p.m. Nov. 23rd at Visitation Church social hall. All faiths welcome. Call 653-2849 or 653-2689.

The Catholic Widow and Widowers Club of Hollywood will have a catered Christmas dinner party on Dec. 7 at Nativity Parish Hall at 8 p.m. Entertainment and dancing. Reservations limited at \$11. Call 431-8275 or 981-2508 after 7 p.m. for more details.

Spiritual renewal

The Cenacle retreat center will be holding an

Immaculate Conception breaks ground on rectory

With the help of Bishop John J. Nevins, now installed in the Diocese of Venice, Immaculate Conception parish in Hialeah broke ground on a new rectory recently. It was Bishop Nevins' last official act as auxiliary bishop of the Archdiocese of Miami, and Fr. Xavier Morras, Immaculate's pastor, thought it appropriate because the parish was the bishop's first assignment when he arrived in this Archdiocese as a simple priest 25 years ago.

advent general retreat on Dec. 7-9. Reflective preparation for Christmas. A centering prayer retreat will be held Dec. 14-16 focusing on the contemplative prayer and its experience. There will be an Advent series on consecutive Wednesday nights from 7:30 to 9 p.m. beginning Nov. 28th. For further info contact the center in Lantana at 582-2534.

Our Lady of Florida Monastery in North Palm Beach will hold a Thomas Merton symposium on Dec. 9 from 12:30 to 5:30 p.m. Speakers on Merton, hard to find Merton books, a film of Merton's last talk. For more info call the monastery at 626-1301.

Dances

St. Henry's Annual Christmas Snowflake Ball will be held at St. Henry's Parish Hall, 1500 North Andrews Ave. Extension Pompano Beach Dec. 15th. The cocktail hour at 6:30 p.m. A sit-down dinner at 7:30 p.m. Music by the Big Band Orchestra. Tickets \$30 per person or \$60 per couple. Reservations before Dec. 12th. Phone 943-3932.

St. Kieran's church will hold its semi-annual dinner dance on Nov. 17 in the LaSalle school cafeteria. The cafeteria is located on the grounds of Mercy hospital. All proceeds will benefit the building fund.

Blessed Trinity parish will hold a Christmas Dance on December 1, from 8 p.m. to midnight. Everyone welcome. Enjoy a night of music and fun in a family atmosphere. Donation is \$15 per person including snack. Live band, cash bar. For tickets and information call 871-5780.

Potpourri

The Women's International League for Peace and Freedom of Greater Miami is conducting a seminar workshop, "Conversion to a Peace Economy" at the Friends Meeting

Catechetical Center moved

The archdiocesan catechetical center is now located in the pastoral center at 9401 Biscayne Boulevard, Miami, FL 33138. The phone number for ordering A-V materials is (305) 757-6241, extension 399. Since calls are coming through the switchboard, at peak periods there may be a delay in answering. Please let us know by postcard if you are having trouble reaching us.

Pastor seeks help for Thanksgiving

Fr. Balbino Torres, pastor of St. Ann's Catholic Church in Naranja, has an ambitious Thanksgiving project and needs your help.

He intends to give a free, hot dinner to the most needy people in area migrant camps and to those who are lonely and abandoned mothers with children.

He also plans to distribute 200 bags of groceries so that poor and needy families may share a Thanksgiving dinner.

If anyone would like to become involved in any of these projects contact Fr. Torres at 248-1641.

'House of Miracles' not Catholic

South Florida Catholics are receiving letters from "The House of Miracles" located in Paramus, N.J. offering Lourdes Medals "containing precious water of Lourdes" and suggesting that the buyer can receive \$10,000 by praying with the medal.

According to the Catholic Archdiocese of Newark Chancery "The House of Miracles" and its operator, "Brother Rudy" are not associated with the Roman Catholic Church.

Our Lady of Lourdes Shrine, located in France, has had many cures attributed to its waters, and is a Roman Catholic shrine.

House, 1185 Sunset Drive in South Miami on Nov. 17 from 10 a.m. to 3 p.m. For more info call 279-1462.

Holy Family Home and School Association is sponsoring a Gala Las Vegas Nite on Dec. 1. Donation \$6.

The Epiphany Catholic Women's Club has planned a blood drive on Nov. 19th from 3 to 8 p.m.

Catholic Daughters of Americas, Court Holy Spirit No.1912 Pompano Beach, Fla. will sponsor a Dessert Card Party on Nov. 24, at St. Elizabeth's Gardens, at Pompano Beach Noon. Donation \$1.50 Refreshments served Anyone may attend. For information contact 941-5546."

The Cathedral Arts Guild will present on Nov. 18, at 7:30 p.m. "The Agape Singers" i. concert. Program of both classical and gospel music under the direction of David McCalla. Concerts are FREE.

St. Pius X Church in Ft. Lauderdale will celebrate the Silver Jubilee of the parish on Nov. 25. At 12:30 p.m. Archbishop Edward McCarthy will be the principal concelebrant for the Solemn Mass of Thanksgiving. At 6:30 p.m. a parish banquet is scheduled at the Marriott Hotel in Fort Lauderdale. Donation is \$25.00 per person. Reservations may be obtained by contacting Joan Balogh at 565-9935.

The Ladies Auxiliary, K of C will sponsor a Spaghetti Dinner on Nov. 25, from 1:00 p.m. til 5:00 p.m. in the Council Hall, 2025 N.E. 49th Street, Pompano Beach. Tickets are \$4 for adults and \$2 for children. Reservations may be made by calling; Ann Joncas, 421-2811.

Belen Jesuit Preparatory School will have its entrance examination for the 1985-1986 school term on December 1. at 8:15 a.m. For further information contact Belen Jesuit Preparatory School, 500 S.W. 127 Ave. Miami, Fl. 33184. Phone (305) 223-8600.



<p>CLASSIFIED Classified Rates: \$1.60 per line 4 words per line. 3 line minimum Deadline: Tuesday 10 AM For information call June 758-0543 CASH WITH ORDER</p>	<p>5A-NOVENAS Thanks to Jesus, Our Lady, St. Jude, St. Anthony, St. Joseph for prayers answered. L.W.</p>	<p>5A-NOVENAS PRAYER TO THE HOLY SPIRIT Holy Spirit. You who make me see everything and who show me the way to reach my ideal. You who given me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me. I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer three consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. P.M.W.</p>	<p>5A-NOVENAS PRAYER TO THE HOLY SPIRIT Holy Spirit. You who make me see everything and who show me the way to reach my ideal. You who given me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me. I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer three consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. Mary L.</p>	<p>22-MISCELLANEOUS FOR SALE USED HUB CAPS, WHEELS, RALLY WHEELS & MAGS FOR SALE 624-6751</p>	<p>38-RETIREMENT HOME-DANIA RETIREMENT HOME Small, centrally located for independent people. Good home cooking. Reasonable monthly rates. Call Pat 921-6577</p>
<p>4A-HALLS FOR RENT GABLES K OF C HALL FOR RENT Weddings, Parties or Banquets 2701 Talonia Ave. 445-7365</p>	<p>Thanks to the Holy Spirit for prayers answered. Publication promised. J.L.</p>	<p>5A-NOVENAS PRAYER TO THE HOLY SPIRIT Holy Spirit. You who make me see everything and who show me the way to reach my ideal. You who given me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me. I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer three consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. J.W.D.</p>	<p>5A-NOVENAS PRAYER TO THE HOLY SPIRIT Holy Spirit. You who make me see everything and who show me the way to reach my ideal. You who given me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me. I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer three consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. Victoria</p>	<p>22-MISCELLANEOUS FOR SALE Take over 5 acres. No down. \$49 month. Beautiful trees, near recreational area in Oklahoma. Owner. 818-902-0141 or 818-794-2812.</p>	<p>38-RETIREMENT HOMES-NORTH MIAMI PARKVIEW MANOR RETIREMENT HOME 12221 W. Dixie Hwy, N. Miami Supportive care for Seniors. 24hr supervision. Assistance with activities of daily living. State licensed. Adult Congregate Living Facility. 893-2634</p>
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<p>Thanks to St. Jude for prayers answered. Publication promised. K.Z.</p>	<p>THANKSGIVING NOVENA TO ST. JUDE Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. Thanks for miracle. Maria Huergo.</p>	<p>12-CHILD CARE Complete CHILD CARE CENTER 24 hrs. day, 365 days year Day care, over-night, baby sitting. 754-4599</p>	<p>12-CHILD CARE-NORTH EAST TODDLER LAND Day Care Center. State Licensed 881 NE 88 Street 757-5945</p>	<p>38-RETIREMENT HOMES-DADE ELDERLY CARED FOR WITH LOVE AND CONCERN 754-4599</p>	<p>38-RETIREMENT HOMES-WEST PALM BEACH THE PENNSYLVANIA RETIREMENT HOTEL Operated by the Carmelite Sisters invites the self-sufficient retiree to vacation or live year-round in a beautiful lake-front hotel.</p>
<p>Thanks to St. Jude for prayers answered. Publication promised. B.C.</p>	<p>THANKSGIVING NOVENA TO ST. JUDE Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. Thanks for miracle. Mary F.</p>	<p>12-CHILD CARE GOVERNMENT JOBS \$16,559 - \$50,553/year For directory on areas hiring. Call 1-805-687-6000 Ext. R-1468</p>	<p>13-HELP WANTED SECRETARY/BOOKKEEPER needed at North Dade Rectory Good benefits. Call 688-9663 Mon-Fri. 9AM to 4 PM</p>	<p>Accommodations include private room and bath, two meals per day, air conditioning, swimming pool, and security in a lovely location, close to beaches and shopping.</p>	<p>39A ROOMS FOR RENT- MIAMI BEACH \$160 per mon. Room with private entrance. 1311 15th Terr. Apt. #1, Miami Beach 673-8784</p>
<p>Thanks to St. Jude for prayers answered. Publication promised. J.M.R.</p>	<p>THANKSGIVING NOVENA TO ST. JUDE Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. Thanks for miracle. G.D.</p>	<p>13-HELP WANTED OVER 100 LOW RENTAL TOOLS SMITTY'S HARDWARE & PAINT CO. 12320 NW 7 AVE 681-4481</p>	<p>15-POSITIONS WANTED Need position as companion to elderly. Live in. Can drive. Prefer N. Miami area. 940-2976</p>	<p>Adjacent to the Pennsylvania is Noreen McKean Residence for Geriatric Care. This modern 120-bed nursing care facility provides the highest quality care in a homelike, resident-centered atmosphere.</p>	<p>53-REAL ESTATE-PALM BEACH PHILIP D. LEWIS, INC. COMMERCIAL PROPERTIES NORTH PALM BEACH COUNTY 31 W. 20 St. Riviera Beach 844-0201</p>
<p>Thanks to the Holy Spirit & St. Jude for prayer answered. Publication promised. Connie</p>	<p>PRAYER TO THE HOLY SPIRIT Holy Spirit. You who make me see everything and who show me the way to reach my ideal. You who given me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me. I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer three consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. S.E.W.</p>	<p>15-POSITIONS WANTED WHEN YOU SHOP MENTION VOICE</p>	<p>60-PLUMBING PHIL PALM PLUMBING REPAIRS & ALTERATIONS CC No. 2476 Call 891-8576</p>	<p>For more information on the Pennsylvania, please call (305) 655-4665, Ext. 240, or write: 208 Evernia St., West Palm Beach, FL 33401</p>	<p>54-REAL ESTATE SERVICES AFFORDABLE Buying is cheaper than renting! Call Betty Lasch to help you buy your own home Lasch Realty Inc. Realtor 757-4509</p>
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Ambition has a good and bad side. It can motivate people to achieve high goals, but it can also lead to their moral downfall. (NC sketch)

Looking to tomorrow, appreciating today

Two views of ambition

By Dolores Leckey
NC News Service

Recently I visited Glan, a small mountain village in the north of Ireland. Many of the men and women there live in cottages built hundreds of years ago by their ancestors. Glan people are content to grow potatoes, tend the animals and remember their history.

My son, who is related to many of these mountain people through his father, describes them this way: "They are like their land: old, strong, reliable and unmovable."

Unmovable. Does that mean unambitious? I think not.

Clearly those who live in Glan do not seem to be ambitious for new places, new people or new posses-

'The Glan people talk for hours about those who have left, like my son's great-grandfather. But they have little curiosity about our high-powered, high-tech American jobs and homes.'

sions. They are ambitious, though, for their land and for their people. They give their energies generously to both.

In summer, sunlight and moon-

light mingle in this northern village. At 9 p.m. whole families are "doing the hay," cutting and stacking, taking advantage of the long hours of light.

Still, when we American cousins came upon them in their fields or cottages, they had time for tea and talk. And their talk was about big themes: political freedom, death, emigration and the ties of blood.

One mountain man studied my son's face for a long time and pronounced him a replica of his great-grandfather. "You have the quick, piercing look that sizes up a person," he was told.

Another person greeted him with

what is.

Miles away in Wicklow Town, a young couple, Linda and Paul Saunders, have turned their ambitious energies toward entrepreneurship. With little money but with a great deal of enthusiasm, they bought a dilapidated Victorian dwelling. Once it was the rectory for the town's Anglican church.

Together the couple began the enormous task of renovation, using their own vision and their own labor. Moldings were patiently and painfully scrubbed clean with a toothbrush. New plumbing and wiring and appliances were installed. It

Saunders' ambition is connected to the wellsprings of their own energy and hard, demanding work.

In Glan the goal is to preserve what is. For the Saunders, it was to build and create what might be.

There are, I think, echoes of Christian history in the stories of Glan and Wicklow Town. Christianity always has carried within it an ambition to spread the Gospel. But how that ambition takes shape can be compared to the two approaches I saw in Ireland.

One major life choice, historically, was that of the contemplative. For centuries, this meant living

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the good news that he was born of a hearty race.

The Glan people talk for hours about those who have left, like my son's great-grandfather. But they have little curiosity about our high-powered, high-tech American jobs and homes. They prefer to study the mountain mists, the rocks, the trees, the rivers, the foxes and pheasants, and the hearts of men and women.

The ambition of the Glan people is of a different order. Their vision is that of the contemplative, looking deeply into what surrounds them —

took one year's manual labor — 16 hours a day — to yield the cozy refuge at the edge of Wicklow Town.

When the Saunders looked around and saw they had refurbished a half dozen bedrooms, they realized their restaurant was also an inn. Two babies are part of the inn's warmth, bringing a texture of family life to it.

The Saunders, with their ambition to create something new, represent a different kind of ambition than the Glan people. But like them, the

within a monastic enclosure.

The other major choice was active, apostolic life in the world.

We are ambitious for peace with justice in all these places.

But we know that for peace with justice to become a reality, we must open ourselves more and more to the influence of God's Holy Spirit.

The Spirit purifies our ambitions so that, like the people of Glan, we discover and celebrate the grace already ours; and so that, like the innkeepers of Wicklow, we can see what might yet come to be.

THINKING IT OVER

"What do you want to be when you grow up?"

It seemed like an innocent enough query. But the 4-year-old boy with dancing eyes and straw-colored hair pounced on the question like a cat on a mouse.

"I want to be a worker who builds houses and stuff," he said gleefully.

Then he added, in a quick as lightning postscript: "And after I'm a builder I could be a jet pilot. And then I could be a policeman or a rescue-squad ambulance driver. Or I could be a fireman. I could be an artist. And I'd really like to grow up to be a dinosaur."

'Being too ambitious can at times injure others. It even can lead to one's moral downfall. Where do you draw the line?'

The boy's parents wondered about that last one, too.

This youngster, in his particular way, was expressing his first thoughts about ambition. A child's ambition, it seems, is a mixture of

fantasy, desire and a romantic notion of the world.

But sooner or later this youthful desire to gain some objective will take a concrete form. This can raise interesting questions.

People generally recognize that being ambitious is a very good thing. But they also know that being too ambitious can at times injure others. It even can lead to one's moral downfall.

Where do you draw the line? How do you separate "good" ambition from "bad" ambition?

By no means is ambition limited to the young person embracing career or personal goals. Ambition is a necessary component for young

The good and bad side...

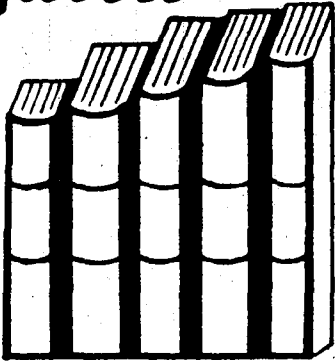
Striking 'the right key' of ambition

By Father John Castelot
NC News Service

One day, completely ignoring the Lord's references to the horrible fate awaiting him, James and John approached Jesus with an incredibly insensitive request. They asked for positions of honor when he came into his glory (Mark 10:37).

These two brothers, nicknamed "Sons of Thunder" by Jesus, could hardly be faulted for lack of ambition. It was not, however, a

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praiseworthy ambition. Behind it was a self-centered desire for prestige and status — and at someone else's expense, in the bargain.

Another time, after the second prediction of the Passion, the whole group of apostles started arguing about who was most important. Ambition again, of the shoddiest sort.

The desire to be Number One is no modern affliction.

Jesus didn't chide his apostles for being ambitious. But he made it clear that if they wanted to share in his glory, they had to forget themselves and love as generously and creatively as he.

Jesus also had harsh things to say about lazy people who fail to make the most of their God-given talents. A parable in Matthew 25 develops this theme:

A man about to go out of town on a business trip calls in his servants and entrusts his funds to them "according to each man's abilities."

Two servants work diligently at investing the money profitably. The third, apparently afraid of failure, simply digs a hole in the ground and buries his share.

The boss handsomely rewards the servants who made a profit. His reaction to the third servant is terrifying: "You worthless, lazy lout! You know I reap where I did not sow and gather where I did not scatter. All the more reason to deposit my money with the bankers, so that on my return I would have had it back with interest... Throw this worthless servant into the darkness outside, where he can wail and grind his teeth."

Obviously the Lord wants his followers to be ambitious, to work hard for success. When we put all his teachings on the subject together, the result seems to be something like this:

God has given everyone talents of various sorts to be used profitably.

However, the aim is not narrow, prideful building up of self — an extended ego trip. Satisfaction in accomplishments should be tempered by the constant realization that we are doing our duty (Luke 17:10). Moreover, we are working with borrowed capital, with talents and capabilities God has given us on loan.

In Jesus' day trades were family affairs. Fathers handed on to their sons all the arts and skills of the business. Jesus reflects this in saying: "I solemnly assure you, the Son cannot do anything of himself — he can do only what he sees the Father doing... For the Father loves the Son and everything the Father does he shows him" (John 5:19-20).

Jesus was keenly conscious of his dependence on the Father and worked hard to vindicate his Father's trust. All of us are children of the same Father, who has given us talents and opportunities. He invites us to work with him and for him — not just for our egocentric interests.

... of ambition

and old alike.

Human beings face not only constant challenges but the constant need to be challenged. The drive, the determination to succeed, is essential if wishful thinking is ever to become reality, if humanity is to experience progress.

It also seems that ambition can spill over into an individual's relationships. Certainly a husband or wife can be intensely supportive of, and ambitious for, a spouse.

In any number of ways, parents can be ambitious for their children. Scholastics, sports, hobbies and even health can be objects of parents' ambition for their children.

Here again, questions are bound to arise.

What role should parents play in helping their children shape goals?

What can parents contribute when their child's desire to achieve means that difficult choices need to be made?



In a 1973 CBS drama, "Harriet Tubman and the Underground Railroad," Novella Nelson starred as the former slave who repeatedly risked her life to free other slaves during the Civil War. Her only ambition was to liberate her people from slavery and she became known as the American Moses.

An ambition for freedom

By Patricia Davis
NC News Service

Harriet Tubman was a single-minded individual whose only ambition was to lead her people to freedom. Her motto was: "We got to go free or die!"

And in leading her people out of slavery, Mrs. Tubman came to be known as the American Moses.

Like the biblical Moses, she too was born into slavery. It was around 1820 on a plantation at Bucktown on Maryland's Eastern Shore.

She learned about freedom early. At night, after laboring in the fields or in the "big house" all day, the slaves often gathered in a windowless cabin and whispered stories about people like Denmark Vesey. A free black, who taught that all were born equal, he was hanged when his plans for insurrection were discovered.

At 6, Harriet went to work for her first master, a trapper. Her next job was as nurse to a child not much younger than herself. Her master whipped her severely, permanently scarring her neck. At 10, the young slave became a field hand.

Like Moses, she had no early ambition to be a leader. But a single violent episode changed her life.

At a cornhusking bee, a slave ran away. The overseer caught the slave in a country store and ordered the girl to hold him so he could be beaten.

She refused and was struck in the forehead by a two-pound weight. Fortunately she recovered but remained disfigured and suffered from seizures the rest of her life.

In 1844 she married John Tubman. The value of cotton was falling and the danger of being "sold south," whether married or not, was increasing. But Tubman, though free himself, feared his wife's dreams of freedom and threatened to tell her master if she ran away.

In 1849 Mrs. Tubman fled alone. Her first refuge was at the home of a white neighbor who directed her to other stops on the Underground Railroad.

It was a hazardous 90-mile trip to Pennsylvania, a free state. Here, with freedom a reality for herself, Mrs. Tubman determined to take up her life's work. She worked as a cook in Philadelphia, saving her money to finance freedom trips back to what she called "the land of Egypt."

On the first of at least 19 trips south she helped a sister and her family escape the very day they were to be auctioned.

Later she helped her brothers and her parents escape to freedom. She also tried, unsuccessfully, to persuade her husband to go north.

The danger of these trips increased with the enforcement of the Fugitive Slave Law which ordered that runaways could be returned to their masters.

But the fearless former slave continued to guide her charges to freedom in Canada, encouraging them on the arduous journey with songs and bible stories. Realizing that noise could jeopardize everyone's safety, she gave babies medication to help them sleep and threatened the faint-hearted with a pistol.

Despite a \$40,000 bounty on her head, she was never caught and never lost a passenger on the Underground Railroad.

Later she became adept as a speaker at anti-slavery meetings. Though she never learned to read and write, she was a wonderful storyteller.

After the Civil War she lived in Auburn, N.Y., where she established a home for aged and indigent blacks before her death in 1913.

This courageous 19th-century Moses had a kind of ambition I admire. Her ambition was for others, not for herself. In pursuing her ambition, she showed initiative and resourcefulness. And she had the ability to persuade others to join her cause — the anti-slavery cause.



Fifth graders Felipe Serrano and Kathleen Cortez make modeling look like a snap in their sporty outfits.

St. Pat's Kids Strut

Story and Photos by
Prent Browning

What do you do when you have a school that was built in 1928, needs air conditioning, maintenance and repairs but you have to raise money in order to pay for it?

YOU RELY on your most bountiful resource to come through for you — kids.

At least, that is what St. Patrick school in Miami Beach has found to be a very successful formula as they held a children's fashion show luncheon recently for the second year in a row.

For more than an hour, kids from age 5 to mid-teens enchanted their parents and friends in the audience as they showed off colorful clothes from *Sophisticated Kids* and *Lilita Citarella* in Kendall. The show, entitled, "Swing Time," was held at the Konover Hotel.

"Haute Couture" was not the only attraction — the kids also performed a dance from the movie "Footloose," and sang "You Wanna Be Startin' Something" which actually signified the end of the day's events.

The children were poised and well-rehearsed, but each added their own personal touch to the show.

SOME STRUTTED, enjoying their roles, some shyly ran down the long runway and back, a few basked in the limelight as long as they could, missing their cues to return.

The older ones were often very professional, exhibiting with poise and style brightly colored combinations.

EVERYONE HAD so much fun last year, says fashion show organizer Sylvia Cuesta, that they had more kids, about 100 in all, who wanted to take part, not only in the fashion show but in two modern dance numbers immediately before and after it.

Even a few girls who graduated the previous year were willing to model in some of the adult fashions. The older boys like to take part in it, the fashion show chairman says, because they enjoy being with the girls.

Says Cuesta: "Everyone wants to be a model."

Judging from the audience response, everyone likes watching them as well.



This perky youngster models the latest fashion in shirt and pants coordinates fit for a princess. (Voice photo by Prent Browning)



First graders seem to be walking on air as they make parents and classmates proud. Holding hands seems to chase away the stage jitters. (Voice photo by Prent Browning)