

# State clergy: End death penalty

• Complete text, pg. 8

By Ana Rodriguez-Soto  
Voice News Editor

Speaking as one body, church leaders in Florida called this week for the abolition of the state's death penalty, saying the practice is "morally ambiguous" at best, if not outright immoral.

The historic statement, described as the first such "wide-ranging ecumenical cooperation," was signed by all the Catholic bishops of Florida along with representatives of most

other major Christian denominations.

While acknowledging that many in their own churches will disagree with their conclusion, the religious leaders urged that "the use of capital punishment in Florida ... be discontinued."

The religious leaders added, "We do not 'unchurch' those who disagree with us. We do not here argue statistics or deterrent effects or ideology. We have written you as Christian brothers and sisters to speak our mind in Christ."

At the press conference releasing

*'We seriously question that it (capital punishment) does any good, and we are deeply convinced that it does a great deal of harm...'*



Abp. McCarthy

the statement, simply entitled "Letter to Christians in Florida," the leaders of all the denominations, including

the Catholic Church, voiced a desire that their message be read, discussed (Continued on page 9)

# THE VOICE

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## Assassin:



Bulgarians' fate hinges on Agca's credibility

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## Economy



Pastoral gets mixed reviews from local clergy

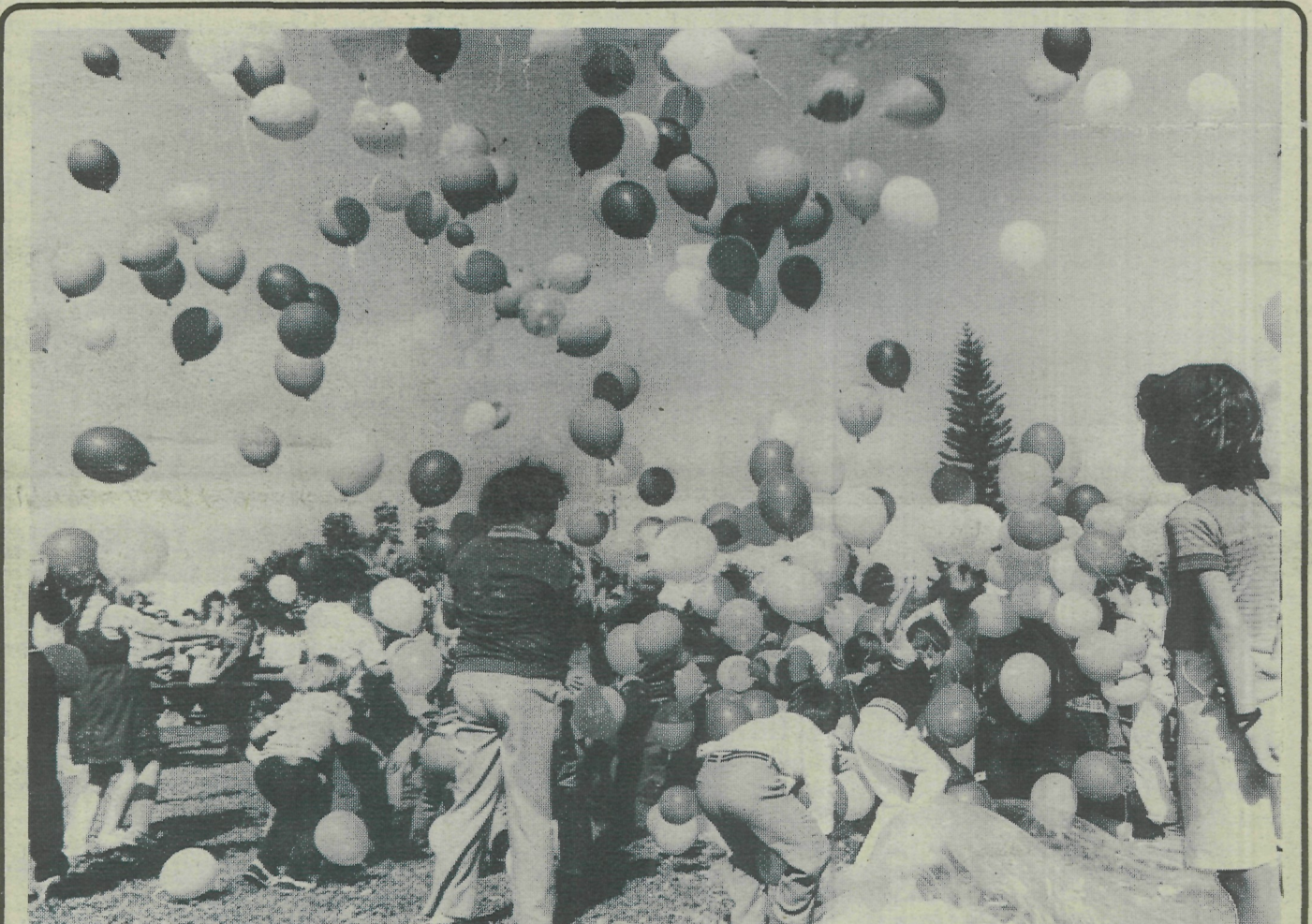
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## Equality?



Possible abortion link casts doubts about ERA

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## Up, up and away

Under the watchful eye of an enthralled youngster, a colorful burst of balloons begins filling up Pompano Beach's sky. The uplifting display topped off the festivities marking the 25th anniversary of St. Elizabeth Parish. More photos, story on page 12. (Voice photo/Ana Rodriguez-Soto)

## Our Teenagers:

# Like schools, don't like drugs

(Second in a series)

By Ana Rodriguez-Soto  
Voice News Editor

Although more than half of all Catholic high school seniors have gotten drunk on occasion, the great majority are not hooked on drugs, including commonplace marijuana, a Voice survey has found.

Only eight percent of 181 seniors polled said they use marijuana or cocaine on a regular basis. None use any "hard" drugs, such as "angel dust" or heroin.

The survey, conducted last April in six Catholic high schools in Dade and Broward counties, also found that peer pressure is what the students consider the greatest problem of their young adult lives.

The 17 questions on areas such as drug use, satisfaction with Catholic

schools, family life and teen and adult problems, make up the second part of the 66-question survey.

All the results were tallied by The Voice editorial staff and analyzed by Maria C. Rodriguez, a graduate student in the doctoral program in clinical psychology at Nova University in Davie.

In the last issue (Nov. 16), The Voice reported on the teens' religious beliefs and practices in areas such as attendance at Mass, participation in parish activities and consideration of religious vocations.

The final part of this series in the next issue of The Voice will examine the teenagers' sexual beliefs and experiences.

## Drug use

A surprising and welcome result of



this section of the survey was the low rate of drug abuse among Catholic teenagers.

Forty percent have tried marijuana, but only seven percent said they use it regularly. Only 20 percent

have tried cocaine, and three percent use it on a regular basis.

Of all those surveyed, only two percent said they are hooked on both cocaine and marijuana.

The percentages were even lower for hard drugs, such as heroin, LSD or "angel dust." Five percent of all the teenagers said they have tried these substances, but not a single teenager surveyed is using any of them regularly.

Sixty-eight percent of those who have never tried pot or cocaine said they would not consider using them under any circumstances, such as at a party or social occasion. Only eight percent said they would.

The seniors also were strongly against the legalization of either marijuana or cocaine. Eighty-seven per-

(Continued on page 14)



**HOMELESS WOMAN** — On a Washington street a homeless woman digs through a trash container for anything she can salvage. In recent weeks, experts have warned that the problem of homelessness in the United States is getting worse. (NC photo)

## Christian communities foster joy

VATICAN CITY (NC) — Basic Christian communities do not seek to divide the Catholic Church between rich and poor classes, and can be a source of "hope and joy" within the parish structure, said Auxiliary Bishop Carlos Jose Boaventura Kloppenburg of Sao Salvador da Bahia, Brazil. In Latin America, the communities also have a valid political role to play in society as long as their stands are based on their faith and not on partisan ideologies, he added. The bishop's observations were published in the L'Osservatore Romano, the Vatican newspaper.

## Abp. Fresno condemns siege in Chile

SANTIAGO, Chile (NC) — Archbishop Juan Francisco Fresno of Santiago has condemned a state of siege ordered by Chilean President Augusto Pinochet, saying it has caused fear and anguish among Chileans. He also said the action, which imposed strict censorship, has interfered with relations between the church leadership and the faithful. Archbishop Fresno read and distributed the letter to several hundred members of the Santiago clergy and ordered that it be read at every Mass on Sunday.

## 'God's Broker' still in trouble

PHILADELPHIA (NC) — The Philadelphia branch of the American Civil Liberties Union and the Authors League of America filed a friend-of-the-court brief urging a U.S. district judge to reject contempt charges against the author of a book about Pope John Paul II. The author, Antoni Gronowicz, was the possible subject of contempt charges for failing to turn over background materials for his book, "God's Broker," a purported biography of Pope John Paul II. The grand jury was investigating charges of mail fraud against Gronowicz, whose book was recalled in July by its publisher for being "a total fraud."

## Bishops deny secret orders

(Undated) (NC) — Canadian and U.S. Ukrainian Rite bishops have denied news reports that the Vatican has sent them "secret instructions" to suspend all married priests of their rite who have been ordained since 1963. Their denials followed the publication of articles in the Nov. 5 Newsweek and the Nov. 8 Pittsburgh Post-Gazette saying that such instructions were issued. "None of the Ukrainian Rite American bishops got any kind of a letter or instructions (from the Vatican)," Bishop Basil H. Losten of the Ukrainian Diocese of Stamford, Conn., said.

## Pope says:

# World needs laity

VATICAN CITY (NC) — The world needs Christian laity to help harmonize ethics with technological progress, to find solutions to hunger and war, to promote life and to resist materialist ideologies, said Pope John Paul II Nov. 19.

Catholic leaders should train "an ever-growing number of lay people, aware of their fundamental and specific vocation, to be builders of a world more fitted to the dignity of every individual and of all human beings," the pope said in a speech to the plenary assembly of the Pontifical Council for the Laity.

THE NOV. 15-21 assembly was meeting to prepare material for the 1986 world Synod of Bishops which will discuss the role of the laity in church life.

"The world needs the presence and the particular contribution of Christians in many spheres," the pope said.

Christian laity should be present "at the point where scientific and technological progress has to be har-

monized with ethics; where the battles against war and hunger are being fought (and) where the human value of work is made manifest in the solidarity of the workers themselves," the pope said.

Christian lay persons are also important, he said, in promoting "a culture that stands for life" and "where individuals and peoples come aware of the bondage of materialism" and resist materialist ideologies.

"The training of lay people demands catechetical work throughout the church," the pope said.

POPE JOHN PAUL praised the laity council for planning a March 30-31, 1985 International Youth Festival in Rome. Such festivals are an excellent way of getting youths to participate in church life, he added.

"It would be a mistake not to grasp the pastoral opportunity that such gatherings offer," he said. The pope expressed hope that "similar celebrations will take place in the local churches."

## Maryknoll pres. makes pledges

MARYKNOLL, N.Y. (NC) — Sister Luise Ahrens, newly elected president of the Maryknoll Sisters, said that in the years ahead her order will continue its emphasis on justice and give increased attention to interreligious dialogue. The 46-year-old native of Detroit was elected president of the Maryknoll Sisters by the order's General Assembly. She will take office Jan. 6, succeeding Sister Melinda Roper, for a six-year term.

## U.S. Bishops' actions:

### Bishops urge Anglican Catholic reunion

WASHINGTON (NC) — The U.S. bishops Nov. 15 unanimously approved an encouraging, optimistic evaluation of the first Anglican-Roman Catholic International Commission's dialogue conclusions. The bishops' evaluation asks the Vatican eventually to convoke a synod of bishops, with Anglican input and representation, to consider Anglican-Catholic reunion. It strongly praises the Final Report of ARCIC I, as the first Anglican-Roman Catholic International Commission is usually called. But it also cites several ambiguities and unanswered questions in that report, saying these need further study and clarification.

### Lay persons need guide for preaching

WASHINGTON (NC) — The U.S. bishops need to have guidelines for when lay persons can preach in churches, Bishop Frank J. Rodimer of Paterson, N.J., said. Bishop Rodimer told bishops at their general meeting in Washington that part of the new Code of Canon Law states that lay persons can preach in a church if the bishops' conference deems it "necessary" or "useful," but another part of the code reserves the homily for priests or deacons. Bishop Anthony Bevilacqua of Pittsburgh, a member of the bishops' Committee on Pastoral Research and Practices, said the code identifies different types of preaching, one form of which is the homily.

### Apartheid laws anger bishop

WASHINGTON (NC) — Auxiliary Bishop Emerson J. Moore of New York urged the U.S. bishops to develop a position on divesting church funds "from institutions that are exploiting the apartheid situation" in South Africa. Bishop Moore made his request at the National Conference of Catholic Bishops' meeting in Washington Nov. 14. Bishop Moore said Americans concerned about racism in South Africa are asking U.S. corporations, institutions and the U.S. government "to use their economic clout to encourage the South African regime to eliminate its apartheid laws and institute a democratic form of government."

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## Vatican ties with Israel urged

### Congressmen cite benefits to Catholic-Jewish relations

WASHINGTON (NC) — Thirteen Catholic and 13 Jewish members of Congress have urged Pope John Paul II to personally act to initiate Vatican diplomatic recognition of Israel.

The House members said that the establishment of diplomatic ties would not only foster improved Catholic-Jewish relations but would boost the friendship between the United States and the Holy See as well.

"As Catholic and Jewish members of the United States Congress, we strongly favor mutual diplomatic relations between the Vatican and Israel and urge the prompt establishment of such relations," the members of the House of Representatives said

in a letter to the pontiff sent through apostolic pronuncio Archbishop Pio Laghi.

"Because of Your Holiness' unswerving commitment to religious toleration, we seek Your Holiness' personal intervention to bring about this monumental affirmation of the kinship between the world's Catholics and Jews," the letter said.

"The exchange of ambassadors between Israel and the Vatican would be a watershed in the history of Jewish-Catholic relations equivalent only to the Second Vatican Council," the letter said.

According to Rep. Charles E. Schumer, D-N.Y., an organizer of the letter, there is apparent disagreement within the Vatican over the question of recognizing Israel.

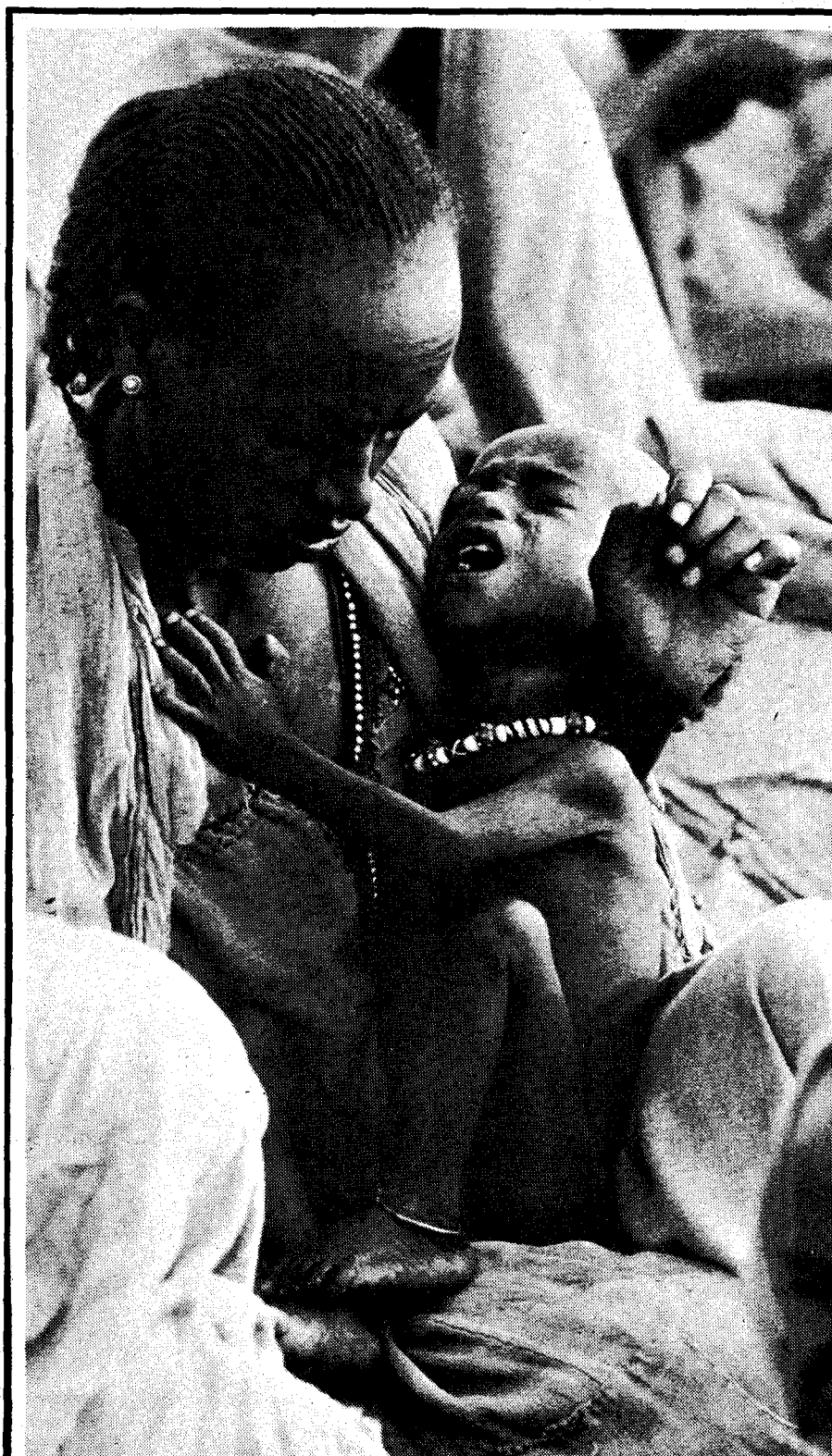
"A split among the pope's advisers has been reported, with one side said to be supporting continuation of the Vatican's official policy of favoring the creation of a Palestinian homeland and the internationalization of Jerusalem, and the other side favoring closer ties with Israel, including official recognition," Schumer said.

In 1982, a Vatican official told NC News that the Vatican did not have diplomatic relations with either Israel or Jordan because it had determined that diplomatic relations could only come with the resolution of the area's problems.

Schumer attributed the Vatican's policy of not recognizing Israel to "an effort to preserve good relations with the Christian community in the Arab world."

The Vatican has expressed its hopes regarding both a homeland for Palestinians and security for Israel.

It has argued for a united Jerusalem but also insisted that the method of uniting the city and the juridical status of the united city must involve the whole international community because of Jerusalem's unique position as a holy city for the world's three great monotheistic religions: Judaism, Christianity and Islam.



**20TH CENTURY MADONNA** — In a camp near the Sudanese-Ethiopian border, a mother tries to comfort her hungry child. Thousands of refugees jam the camp and others throughout the drought-stricken region as voluntary agencies, among them Catholic Relief Services, rush food and aid to the area. Locally, money to buy food for distribution in Ethiopia can be sent to Msgr. Bryan Walsh, Director of CRS, 9401 Biscayne Boulevard, Miami Shores, FL 33138. (NC/KNA photo)

### Continence good for marriages — Pope

VATICAN CITY (NC) — Pope John Paul II said that continence, while at times requiring the "self-discipline of sexual abstinence," frees individuals from tensions and increases affection in marriage.

"It has been said that continence provokes unnecessary tensions within a person," the pope said at a weekly general audience at the Vatican. "But in reality, continence is the one way of freeing oneself from such inner tensions."

By using continence to direct sexual emotions toward other expressions of affection — without conjugal union — couples are able to follow the teachings of the 1968 encyclical "Humanae Vitae," Pope John Paul said. He stressed that the "periodic continence" recommended in the encyclical requires self-control and ennobles married love.

## Cardinal watching

VATICAN CITY (NC) — Vatican watchers are birthday watchers — at least where cardinals are concerned. Thus, when Belgian Cardinal Maximilien de Furstenberg turned 80 Oct. 28, cardinal watchers immediately realized the number of electors Pope John Paul II could name to the college of cardinals had increased to 25.

Stories in the daily press in the United States in mid-November speculated on a date for the consistory to fill the openings, but spokesmen for the Vatican press office and the National Conference of Catholic Bishops denied the reports.

Church norms, revised by Pope Paul VI, stipulate that the number of electors in the college of cardinals may not exceed 120 and that an elector must be younger than 80 years of age. There are now 95 cardinals under age 80.

The pope can name any priest to the college of cardinals but tradition holds that those named generally come from key Vatican positions and

from major sees throughout the world.

The springtime curia change, a major shake-up which brought new faces to Rome and placed new heads in several offices, provoked Vatican watchers to cite Belgian Archbishop Jean Joseph Hamer of the Vatican Congregation for Religious and Secular Institutes, Irish Archbishop Dermot Ryan of the Vatican Congregation for the Evangelization of Peoples and German Archbishop Augustin Mayer of the Vatican Congregation for the Sacraments and Vatican Congregation for Divine Worship, among those likely to be named cardinals.

The deaths of two leading U.S. church figures in 1983, New York's Cardinal Terence Cooke and Boston's Cardinal Humberto Medeiros, have thrust the names of

their respective successors, Archbishop John O'Connor and Archbishop Bernard Law, into the limelight.

Another U.S. churchman, Archbishop James Hickey of Washington, D.C., whose name had been mentioned prior to the last consistory in which Chicago's Cardinal Joseph Bernardin was named, continues to be mentioned as a potential cardinal.

The November press rumors in the United States also mentioned Archbishop William Borders of Baltimore, Archbishop Edmund Szoka of Detroit, Archbishop William May of St. Louis, and a possible "Sunbelt City" appointment to New Orleans, headed by Archbishop Philip M. Hannan; San Antonio, headed by Archbishop Patrick F. Flores, or Miami, where Archbishop Edward A. McCarthy heads the See.

The dress and number of cardinals throughout the history of the church has changed, but their function of serving as advisers to the pope has not.

In early days, cardinals were bishops of dioceses neighboring Rome and priests and deacons in Rome whom the pope consulted on problems in doctrine and church governance. Today, cardinals come from all over the world, but still advise the pope on doctrine and government of the church.

The pope alone decides who will be named cardinals. Canon law, however, stipulates that the pope choose priests who are "outstanding for their doctrine, morals, piety and prudence in action."

Usually the men who are to be named cardinals are already bishops, but not always.

## Economic pastoral criticized

### Former Treasury secretary says bishops' solutions have been tried — and failed — in the past

NEW YORK (NC) — The first draft of the U.S. bishops' pastoral letter on the economy "basically resembles a Santa Claus wish list," former U.S. Treasury Secretary William Simon said in an interview.

Simon is chairman of the Lay Commission on Catholic Social Teaching and the U.S. Economy, an independent group of prominent Catholic laity which issued its own study, parallel to that of the bishops, on Catholic teaching and economic issues shortly before the bishops' draft was released.

The bishops' draft, Simon said, proposes solutions that have already been tried and did not work.

"In the '60s and '70s we spent over a trillion dollars on mammoth government and entitlement pro-

grams," he said. "So many of those programs just wasted money.

"The bishops' letter basically resembles a Santa Claus wish list. It doesn't direct itself to the creation of wealth but only to redistribution. It proposes a government solution for every one of our economic woes, but we've tried all those solutions.

"The letter doesn't talk about where the money is coming from," he added.

Simon said that he had not yet read all the draft of the bishops' pastoral, which was released Nov. 11. But he said the lay commission was developing a paper to summarize the critical points of difference, and he hoped its steering committee could hold discussions with the pastoral drafting committee, headed by Archbishop

Rembert Weakland of Milwaukee.

The lay letter issued by Simon's commission argues that the primary way an economic system contributes to social justice is by making wealth grow rather than by redistributing what is already there.

The letter says that, despite its imperfections, the American experiment in democratic capitalism has been one of the greatest successes in history in battling humanity's twin enemies of poverty and tyranny, and church teaching on social justice could learn important lessons from studying that success story more closely.

The first draft of the bishops' pastoral acknowledges the successes in the American experiment but focuses on remaining weaknesses. It urges a "new American experiment"

aimed at guaranteeing economic rights to all in the same way that U.S. citizens today are guaranteed civil rights.

It argues also that redistribution of wealth is a basic requirement of social justice, saying that no one has a right to excess when others are in need.

Simon said the lay commission agreed with the bishops that economic problems require an "institutional" as well as an "individual" response, and that society must help the unfortunate who cannot take care of themselves.

"But government cannot be the lasting solution to our problems," he said. "Government has a role, but it is not the expanded role the bishops recommend."

## CULTS:

### Should society be more tolerant?

By NC News Service

Six years after the Jonestown mass suicide in Guyana, debate continues over the validity of recruiting tactics and the amount of toleration due cults in the United States.

In the November edition of *U.S. Catholic* published by the Claretian Fathers and Brothers, William J. Whalen, author of "Strange Gods: Contemporary Religious Cults in America," called for toleration of cults even if they seem to contradict commonly held religious practices.

"If a cult — or a church — engages in kidnapping, murder, fraud, torture, or embezzlement, it should be prosecuted under the laws of the land," Whalen said.

"But to tolerate cults' bizarre doctrines and lifestyles may simply be the price Christians pay for religious freedom," he added.

Whalen wrote that, when it comes to cults, "too many people seem to apply a double standard: one for these cults and another for other churches and sects."

"They tolerate in mainstream churches what they condemn in the cults. Many people use tactics to fight the cults that they would never countenance in other situations."

Whalen's article cited attributes usually associated with cults but used by other groups in similar conditions. He gave the example of a young man who left his home and friends to join a community, devoted hours to daily meditation, pledged allegiance to the leader of the commune, and gave any money he received to him.

"Who might this be? Perhaps a Moonie — or perhaps a novice in a Trappist monastery," the article said.

But John Schultz, head of Mercy High School religion department in Farmington Hills, Mich., told 1,200 high school teen-agers and parents to become more aware of cults and their recruiting techniques.

Schultz, a self-educated cult expert, warned that cults presented an uncomplicated view of life as an enticement for young people to join.

Cults try to destroy a person's individuality and ego, Schultz said. They change a person's daily routine, cut off all outside influences and control his diet to keep the person's system hyped up.



**SILO ATTACKED** — Three Catholic peace activists, from left, Oblate Father Paul Kabat of Minneapolis, Helen Woodson of Madison, Wis., and Oblate Father Carl Kabat of Madison, pose for a picture after using a sledgehammer to damage above-ground equipment at the Whiteman Army Base near Knob Knoster, Mo. Another demonstrator used a compressor-driven, 90-pound jackhammer to damage a Minuteman missile silo. All were arrested. (NCUPI photos).

## Artificial heart patient has hometown's prayers

JASPER, Ind. (NC) — The tiny community of Jasper is rallying around the family of William J. Schroeder, the world's second artificial heart recipient.

"The response from the community has been overwhelming," said Father Joseph Kirsch, associate pastor at St. Joseph's Church in Jasper, where Schroeder is a member. "There have been many lives touched through this.

Mr. Schroeder feels he is doing something not only for himself, but to help others as well."

Schroeder received his artificial heart Nov. 25 in a six-and-one-half hour operation at Humana Heart Institute International in Louisville, Ky. That evening over 500 neighbors and friends attended a prayer vigil for Schroeder at the Jasper church.

Jasper is a rural community of

about 5,000 people with a strong German-Catholic heritage. The townspeople have reacted to Schroeder's historic operation with "Christian, German pride," Father Kirsch told *The Message*, newspaper of the Diocese of Evansville.

Schroeder, 52, is the father of six, ranging in age from 19 to 31, and the grandfather of five, and is known in the community for his work with the Little League. Two

of his uncles are priests of the Diocese of Evansville.

Schroeder and his wife, Margaret, "are very comfortable" with the ethical and spiritual aspects of the operation, said Father Kirsch. "They feel this is a God-given talent that the doctors have — that it would be sinful if the doctors didn't use it."

The community has reacted positively to the experimental operation.

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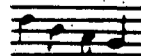
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# Agca's credibility

## Is he converted? Truth will determine jury's belief in Bulgarian plot to kill Pope

By John Thavis  
NC News Analysis

ROME (NC) — Mehmet Ali Agca, the Turkish terrorist who shot and wounded Pope John Paul II in 1981, has told Italian investigators that the Pope's forgiveness and a guilty conscience led him to detail an alleged conspiracy behind the shooting.

The motives behind Agca's change of heart may be key to the eventual trial of suspected conspirators. The case against them rests almost entirely on the testimony of the would-be assassin, who began cooperating with investigators after spending one-and-a-half years in prison.

Italian investigators do not believe everything Agca has said about the case, but they say there is enough believable testimony to bring the case to trial.

Agca's testimony is contained in a 1,243-page report written by the investigating judge, Ilario Martella, a copy of which was obtained by National Catholic News Service. On Oct. 26, five Turks and three Bulgarians were formally charged with conspiring to kill the Pope. A trial is expected early next year.

"Being in isolation, I found myself alone with my conscience. I had time to reflect and become aware of the grave errors I had made in choosing the road of adventurist terrorism," Agca told investigators.

"In addition, the message of forgiveness that the Pope had sent me immediately after the attack moved me deeply and led me to see that any violent action was no longer compatible with my conscience," Agca said.

Italian investigators, however, make clear in the report that they do not necessarily believe Agca's claim of a cleansed conscience prompted him to talk.

### His motives

Instead, they surmise that Agca at first hoped to be freed from prison by his alleged accomplices. When the escape did not materialize, they argue, Agca began to talk. What he said came in bits and pieces of truth and falsehood, they say.

Investigators theorize Agca wanted to put more pressure on his alleged co-conspirators. But when it became clear that his hoped-for escape was a mere dream, the investigators say, Agca decided to tell all.

The difference between the self-professed "conversion" of the would-be assassin and the report's less idealistic explanation is typical of the case against the defendants, which is based on Agca's testimony.

Not even the investigators believe everything Agca says. In fact, some of it has been proven false.

But enough has been corroborated, investigators say, to bring the case to trial. Defense lawyers have said they expect Agca's credibility to be the major issue.

As detailed in Martella's report, much of the

*The message the Pope had sent me moved me deeply and led me to see that any violent action was no longer compatible with my conscience.*

— Agca

evidence in the case is circumstantial, especially regarding the three Bulgarians, who were Rome employees of their government at the time of the shooting.

Two judges and six jurors will be called on to weigh the evidence.

While the report does not contain startling new evidence about the shooting, it does include hundreds of pages of verbatim testimony by Agca, the other defendants, their acquaintances and witnesses to the shooting.

### Agca's Story

During one interrogation, Agca gave a detail-

ed account of what happened on May 13, 1981, during the Pope's general audience in St. Peter's Square. He named for the first time his longtime friend and fellow Turkish terrorist, Oral Celik, as a second gunman who also may have fired a bullet that wounded the Pope.

"Before the Pope came out of the Basilica, Celik and I were ready in ambush. I took my place on the right of the square (as you look at the Basilica), behind the barriers, in fact leaning on them," Agca said. "Celik, on the other hand, was about 40 meters to my left, so that

*'I got rid of the camera... at the same time I pulled out the pistol from beneath my pants belt and shot two or three times at the Pope...'*

— Mehmet Ali Agca



the Pope, when he was brought among the crowd, was between me and Celik."

Agca described how he watched the Pope's white jeep come past the Swiss Guards, through a gate and begin to make the traditional two passes through the crowd.

"The agreement was that the attack would be made on the second pass," Agca said. "Before I shot, I was exchanging glances with Oral Celik to signal if things were going well or if there were difficulties, and I was pretending to take photos with a camera."

On the Pope's second pass, Agca said Celik signaled that "everything was going well."

Then, he said, "I got rid of the camera in a hurry by throwing it to the ground. At the same time I pulled out the pistol from beneath my pants belt and shot two or three times at the Pope."

"I couldn't keep shooting because some people next to me had noticed what I was doing and jerked me by the arm that was holding the gun," Agca said. "I cannot rule out that Oral Celik may also have shot at the Pope. It had been agreed, in fact, that if I were not able to conclude the attack or if I couldn't get at least five shots off, Oral Celik would also have been able to fire."

### Second Man

Martella's report includes testimony from an American tourist, Lowell Newton, who photographed a man believed to be Celik running away from the square after the shooting. The photograph, taken from behind, does not show a gun. But in his testimony, Newton and two of his friends said the young man in the photograph was carrying a gun when he ran past them.

Agca said two Bulgarians were also in the square that afternoon. Their jobs were to plant "panic" bombs meant to facilitate the gunmen's escape, then be ready to drive a getaway car. The bombs unexplicably did not go off and were never found by police.

One of the Bulgarians, Agca said, was Sergei Antonov, who was then Rome station chief for Bulgaria's national airline. Antonov has been under arrest since November 1982 and is expected to be one of four defendants present at the trial.

The other defendants will probably be tried in absentia, officials said.

With Antonov, Agca said, was Todor Ayvazov, then a cashier at the Bulgarian Embassy in Rome. A third Bulgarian, Jelio Kolev Vallisev, allegedly helped arrange both the shooting and a truck which investigators believe was meant to carry the gunmen to safety in Bulgaria. Such a truck left the Bulgarian Embassy the day of the shooting, investigators later discovered. Both Vassilev and Ayvazov are in Bulgaria, having left Italy in the second half of 1982.

Besides Agca, who is already serving a life sentence for his part in the shooting, and Celik, three other Turks have been indicted in the alleged plot. Omer Bagci, under arrest in Italy, has admitted to delivering to Agca the gun used in the shooting, the report says.

Bekir Celenk, a Turkish underworld figure believed to have operated for years in Bulgaria, is living in a Bulgarian hotel, apparently under the control of Bulgarian authorities. He has denied Agca's claim that he worked as a middleman between the Turks and the Bulgarians in the alleged plot.

Both Celenk and Musar Celebi, another Turk indicted in the case, have denied Agca's claim that the three met in March 1981 in Zurich to plot the assassination. Delebi, under arrest in Italy, said he met Agca but not Celenk. He said the meeting concerned a minor request by Agca for money. Agca said the three discussed the assassination plot, and that Celenk proposed payment of more than \$1 million on behalf of the Bulgarian secret service.

### Accurate details

Most of the evidence detailed in the Martella report concerns verification of Agca's recollection of meetings, places and people during the months leading to the shooting. The investigators were particularly impressed with Agca's accurate description of personal habits and other details of the Bulgarians, who have all denied ever meeting Agca. For example, Agca said correctly that Antonov collected miniature bottles as a hobby, that he liked flowers, enjoyed classical and popular music, smoked cigarettes, and drank wine, Bulgarian grappa and whisky. Investigators likewise found his personal descriptions of the Bulgarians generally accurate, with a few unexplained lapses.

*Agca showed a diabolical ability to sketch out well designed but imaginative and incredible stories...*

— Judge's report

At the same time, the report underlined the weakness in Agca's testimony. In his dealings with investigators, it said, Agca showed "a diabolical ability to sketch out well-designed but imaginative and incredible stories," as well as a "persistent interest in deviating the course of justice."

Investigators were impressed, however, when Agca correctly picked out the faces of the three Bulgarians from a batch of 56 photos. After weighing the bulk of corroborated circumstantial evidence against what the report said were weak alibis by the Bulgarians, it concludes that Agca was "only a pawn in a vast plot to kill the Pope."

## Pope to Cuba?

**Envoy says he was invited;  
Article reports on bias**

ROME (NC) — Pope John Paul II was invited to visit Cuba briefly in 1979 after his visit to Mexico, but papal scheduling prevented this, said Jose Antonio Noriega, first secretary of the Cuban Embassy to the Vatican.

The invitation from Cuban President Fidel Castro was given to the pope in 1978, but plans had already been made for the papal plane to make a brief refueling stop at Nassau, Bahamas, Noriega told National Catholic News Service in a telephone interview.

In October, during his return flight from a visit to the Dominican Republic and Puerto Rico, the pope told journalists he wanted to visit Cuba but he had not been invited.

Famiglia Cristiana magazine said the Vatican declined the 1978 invitation because it was afraid a visit would split the Cuban church and the Cuban exile community in the United States, Reuters, the British news agency, reported.

The article also discussed the current state of the Catholic Church in Cuba. It quoted several priests as saying they can pray, teach religion and celebrate the Mass and other sacraments inside church buildings but believers cannot practice their religion outside churches. They added that the Communist government discriminates against Catholics regarding jobs and admission to universities.

It also quoted Raul Gomez Treto, a legal adviser to the Cuban justice ministry, as confirming the discrimination in public life but saying that it can be fought within the system.

Gomez Treto described himself as a practicing Catholic who believes in the Cuban revolution because it has improved socio-economic conditions for many people.



**Cardinal in China**

Manila's Cardinal Jaime Sin adjusts the cap of a soldier at the Great Wall of China. He visited earlier with Peking Bishop Michael Fu Tishman who is government sanctioned and not approved by the Vatican. It was speculated that the cardinal may have urged reunification with the Vatican. (NC photo)

## Scientists: 'Star wars' won't work

NOTRE DAME, Ind. (NC) — Scientists and religious leaders from around the world have disputed the security of so-called "Star Wars" technology and warned of a nuclear winter following even a limited nuclear war.

At a Nov. 26 press conference, Father Theodore Hesburgh, president of the University of Notre Dame,

read a statement by 30 religious leaders and scientists at the close of their five-day meeting in Bellagio, Italy.

"The building of more nuclear weapons and the improvement of their technical sophistication are not the path to global security," the statement read. "There is no hope that a technical 'breakthrough' such as weapons systems in space will provide

clear superiority or significant protection."

The meeting, the third such gathering of religious leaders and scientists, was sponsored by the International Council of Scientific Union and the University of Notre Dame's Interfaith Academy of Peace.

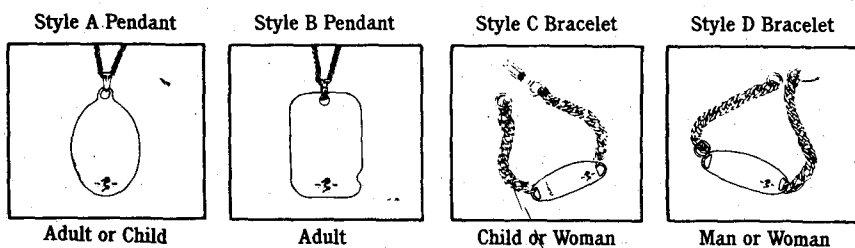
The statement, issued both in Notre Dame and in Moscow, said, "Apart from its other hideous and imaginable consequences, a nuclear war could set in motion calamitous climactic and other environmental changes over large areas of the globe and attendant ecological disaster."

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*'It reflects the highest form of religious commitment, mainly by speaking out for the economically deprived.'*

## Mixed reviews of pastoral

**By Prent Browning**  
Voice Staff Writer

The first draft of the U.S. bishops' pastoral letter on the economy has drawn mixed reviews from several South Florida non-Catholic spiritual leaders who expressed everything from enthusiasm for the letter to criticism of the bishops' basic approach to poverty.

Frank Magrath, Florida regional director of the National Conference of Christians and Jews, and Episcopal Bishop Calvin Schofield were two representatives who expressed the most unqualified praise of the pastoral letter.

Bishop Schofield called the letter "courageous" and commented that it was a concrete application of the Sermon on the Mount.

"It is cloaked in the language of today and is therefore going to offend

a lot of people whose lives are affected (by the bishops' recommendations)." Responding to the criticism that the bishops are not qualified as economists and therefore should not make policy recommendations to government, he said, "You have to get into the arena a little bit to see what's going on. You can't win a battle dealing strictly with generalities."

Bishop Schofield also agreed with the portion of the letter that emphasizes concern for the economic needs of Third World countries over political or "national security" objectives.

A country can't be truly stabilized, he said, unless its basic economic needs are met. "Our whole effort has to be an economic endeavor instead of a military endeavor."

Magrath sees the letter primarily in

the framework of the continuing expression of the social doctrine of the Church. "I don't think it should

**'(The letter is) well founded in the social doctrine of the Church.'**



Msgr. Walsh

be viewed as a Republican or a Democratic critique."

The letter, he said, is rightly concerned with "a permanent underclass of unemployed, especially minority youth."

"My feeling is that you can't let starving people starve," Magrath

said, agreeing with the letter that alleviating poverty demands a joint effort between both the public and the private sector.

### More dialogue

He also said that he would like to see a Church dialogue at the grassroots level on how to implement the letter.

Furthermore, the Church could join with Jewish groups to help eliminate both poverty and discrimination because "some of the synagogue groups have some of the same material passed."

Rabbi Solomon Schiff, executive vice-president of the Rabbinical Association of Miami, also called the pastoral letter a "bold and courageous statement."

"It reflects the highest form of

(Continued on page 12)

### Devotedly Yours

## Bishops mull issues in D.C.

### Dearly Beloved:

This time I am on Eastern Airline's flight 965 returning to sunny Florida after the meeting of the Bishops of the United States in Washington, D.C.

We meet annually in November after election week so the suspicious will not be nervous that we are conspiring to manipulate the elections.

I find these meetings most agreeable experiences. It gets lonely being a Bishop. There are so few people around with whom you share experiences. So it is good occasionally to join with 300 of your peers to talk through ways of responding to the opportunities and resolving the problems we have in common. I have belonged to the United States Bishops' Conference for 19 years. Each year I come to admire and appreciate it more.

The Conference has the help of a very competent staff of priests, religious and laity, who work out of offices at the Conference Headquarters, 1312 Massachusetts Avenue in Washington, D.C. Its many activities are planned and executed through many divisions that are guided by committees of Bishops. The Associate General Secretary of the staff is a Miami priest, Father Robert Lynch, former Rector of Saint John Vianney Seminary.

The annual meeting such as the one from which I am returning, reviews and gives direction and makes major decisions for the Conference. There are about 300 Bishops at the meeting - almost every active United States Bishop is there. We meet at a Washington hotel, The Capital Hilton, from Monday morning until Thursday noon.

We celebrate Holy Mass together as well as Morning Prayers and Evening Prayers from the Divine Office. There is also a temporary Chapel set up in the hotel where we can pray before the Blessed Sacrament. Traditionally on Wednesday evening, the Bishops as a body go to the Shrine of the Immaculate Conception for a concelebrated Mass honoring Our Lady.

### Meeting format

Our meetings run from 9 a.m. to 5 p.m., with a break for lunch. Committee meetings are held in the

**'I must say some of the press have distorted the document. They have called it socialist before reading it and have touched off premature expressions of concern by some of our people.'**

evening. Except for one executive session the meetings are open to observers representing the clergy, religious and laity of our nation, and to accredited members of the media.

There is also a press conference held after each morning and afternoon session. The assembly hall is so arranged that we can sit at tables so as to spread out our documentation and be able to make notes. Microphones are placed throughout the room for the convenience of those who wish to address the assembly.

There was a great interest by the media in the Pastoral Letter the Bishops are preparing on the Economy. Actually, very little time was devoted at this meeting to the draft by the Committee. It was in its first draft form. Documents of this importance go through several drafts during which they are refined and developed through the input of the Bishops and the experts in the field being discussed and the reaction of the Faithful.

I hope that the people of our Archdiocese will study it and give me any of their reactions which they would like to have submitted to the Drafting Committee.

Another reason why we were unprepared to discuss the document at length was that we had received it

only a few days before the meeting and had little time to study it or take counsel on it. It was deliberately embargoed until after the Presidential elections so it would not be interpreted as interfering politically. It has been in preparation for four years. At future meetings revisions will be presented.

When after the final revision it is ready for final approval, according to our procedures for all such documents, the Bishops will be invited to submit beforehand amendments, paragraph by paragraph. The Drafting Committee of Bishops will then study the amendments and classify them in three categories:

- 1) those that they accept — unless any Bishop objects,
- 2) those that they do not accept — unless any Bishop objects, and
- 3) those that they propose for debate.

The entire assembly will then be asked if they concur with the Committee's judgment, and to debate and decide the issues presented and finally the entire document will be voted upon.

I must say some of the press have distorted the document. They called it socialistic before reading it and have touched off premature expressions of concern by some of our people.

### Crowded agenda

The agenda of the meetings is usually crowded — and to save time, the discussion needs to be quite disciplined. As a matter of fact, a Parliamentarian is present to assist us. His name is Roberts and he is a relative of the author of "Roberts Rules of Order."

The agenda includes elections of officers and committee chairmen, reports of committees and action items for approval of the Bishops. The action items are usually brought before us by committees that have studied and consulted on the issues under consideration. Many of the issues originate during one session of the meeting when the floor is open

to any Bishop to propose matters that he deems worthy of consideration in future meetings.

There are some thirty-one committees dealing with everything from Missions, Ecumenism, Liturgy, Vocations and Doctrine to Migration and Refugees, World Peace and Women in Society and in the Church.

Some of the other matters that were dealt with at this most recent meeting were: means of assisting the starving in Thailand, Ethiopia and Poland; the ERA (the Bishops feel they cannot support it unless it is reworded to clearly exclude objectionable implications such as approval of abortion.) The Bishops were anxious to be clear that they are fully supportive of equal rights of women.

We approved revised guidelines for continuing education of Priests, and revised guidelines for the preparation of Permanent Deacons.

Our Committee on Doctrine issued a statement making it clear that the publicized statement of a small group of Catholic Theologians that there can be differing Catholic views on the morality of abortion is contrary to Church teaching. There was considerable discussion as well on the efforts of the Bishops to communicate with religious women, to learn of their needs and respond to them.

It was a busy week, thrilling in the experience of the Church attempting to respond to the mission of Christ wherever that takes us, but exhausting enough to make me delighted to be returning to "home sweet home."

Devotedly yours in Christ,

Edward A. McCarthy  
Archbishop of Miami



# Letter to Christians in Florida

This letter is intended to shed light, to stimulate discussion, and to encourage moral discourse among Christians. It is limited to a single topic: the increasing use of capital punishment as an instrument of public policy. It is addressed to a particular constituency: the members of churches in Florida.

We have the greatest respect for those attorneys, legislators, judges, criminologists, and social theorists who have written and spoken on the subject of capital punishment. Many of them are members of the religious communities we ourselves represent, and we have examined their findings with care and appreciation. Our own perspective is theological, scriptural, and pastoral in character.

A moral consensus in opposition to the death penalty has developed within the leadership of our communities. Statements of power and grace have been made by both national and international leaders and governing bodies of the churches for which we are profoundly grateful. Our responsibility is to bring to bear upon this problem of major consequence in Florida the moral teaching of the wider Christian Community.

In this letter, we are especially mindful of the relatives and loved ones of the victims of murder, including those who seek relief in the execution of the perpetrator, and those who have forgiven him or her. Also in our hearts are the families of the perpetrators, who also suffer the consequences of those crimes.

## I. Capital Punishment in Florida

The census on Florida's death row has, for the past several years, stood at well over 200 souls. Our state has placed more people on death row than any other state in the Union. As of October 1, 1984, seven executions have taken place at Florida State Prison. Between 1979 and October 1, 1984, the state has attempted to execute more than 60 other persons.

The acute poverty of practically all death row inmates has necessitated

course of action in our state. Everything set forth in this paper is offered in the spirit of our loving concern for Florida and for every Floridian.

## II. A Christian Perspective on Human Life, Violence and Vengeance

We hold that capital punishment is not necessary to any legitimate goal of the state, and that its use

tion that the imposition of the death penalty is inconsistent with our efforts to promote respect for human life, to stem the tide of violence in our society, and to embody the message of God's redemptive love. In times when life is cheapened and threatened on all fronts, the value and uniqueness of every human life merits profound respect, strong reaffirmation, and vigorous proclamation.

In time, the use of capital punishment will harden and debase our life together. It institutionalizes revenge and retribution, which are the enemies of peace. It gives official sanction to a climate of violence. It is precisely because of such longer-range concerns — especially our passionate concern for the brutalization and victimization of children and women and men — that we raise the question whether the death penalty makes citizens safer.

Research suggests that the death penalty aggravates the level of violence in society instead of diminishing it. The abolition of capital punishment, which we favor, would nurture the public hope that the cycle of violence can be broken.

It is, after all, a part of our ministry to comfort those whose injury or whose bereavement are the result of violent crime. It is in the midst of such tragic circumstances that we become aware of the moral trap in which we find ourselves: that a commitment to wrathful retribution compounds and extends the horror of human violence, rather than subduing it.

(Continued on page 9)

*'...the use of capital punishment ... institutionalizes revenge and retribution, which are the enemies of peace. It gives official sanction to a climate of violence ...'*

the enlistment of volunteer attorneys to represent them in the appeals process. The high number of cases involved, the complexities of proceedings, and the inordinate demands upon the time and energy of attorneys have made qualified volunteers harder and harder to recruit.

Considerable national and international attention therefore has been directed to the State of Florida, which is seen by many as the regional focal point of a global issue of historical significance.

Thus we urge the Christian people of Florida, and all other residents of Florida, to reflect with us on the moral consequences of the present

threatens to undermine belief in the inherent worth of human life and the inalienable dignity of the human estate. Our belief in the value of human life stems from the worship we offer to the Creator of human life, and from the teaching of scripture that each human is created in the image of God.

We affirm that the value of human life is not contingent on the moral rectitude of human beings or human institutions. It is grounded in the sovereignty of God, who alone vests His creatures with the dignity of personhood. In our theological deliberations, we have come to the conclu-

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# Death penalty called 'immoral'

(Continued from page 1)

and reflected upon by all Christians, especially at the grass-roots level.

The statement also was described as a call to the secular leaders of Florida to reconsider the way in which the death penalty is applied in the state.

The statement won't eliminate Florida's death penalty overnight, said Msgr. Bryan Walsh, who along with Auxiliary Bishop Agustin Roman represented Archbishop Edward McCarthy at the press conference. But the religious leaders hope to persuade the state to abandon the breakneck pace at which death warrants are signed and executions are carried out.

One thing the state could change immediately, Msgr. Walsh said; is judges' power to overrule juries who don't recommend the death penalty for convicted criminals.

Florida, he said, is only one of three states where juries' recommendations can be ignored in capital cases. It is also the state with the largest number of people on death row, more than 200.

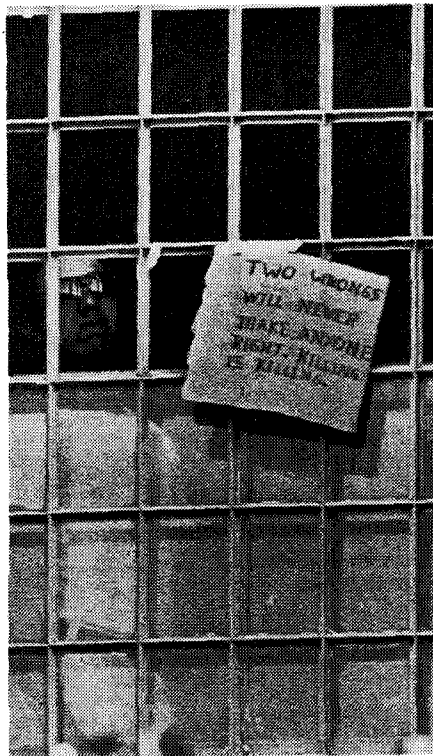
In the statement, the religious leaders emphasized that they are "especially mindful" of the suffering relatives of murder victims. But they maintain that "a commitment to wrathful retribution compounds and extends the horror of human violence, rather than subduing it."

"We hold that capital punishment is not necessary to any legitimate goal of the state, and that its use threatens to undermine the belief in the inherent worth of human life and the inalienable dignity of the human estate," says the statement.

In addition, "the imposition of the death penalty is inconsistent with our efforts to promote respect for human life, to stem the tide of violence in our society and to embody the message of God's redemptive love."

After quoting from Deuteronomy in the Old Testament and Matthew in the New, the letter notes that "the ultimate judgment rests with God."

"Jesus was not casual about iniquity, nor 'soft on crime.' What He did was to shift the focus of judgment in these matters to a higher court: a court where there is absolute knowl-



A prison inmate expresses his opposition to the death penalty.

edge of the evidence, of good deeds and of evil, of faith and of the works

of faith, of things private and things public — a court in which there is both wrath and tenderness, both Law and grace," the statement continues.

"A belief in God's love as redemptive and restorative compels us to seek even for those who have taken a life the opportunity for a personal transaction of penitence, restoration, and a new beginning — even though imprisoned."

Jewish leaders did not sign the statement because they consider that it addresses mostly Christians, Msgr. Walsh said.

"We believe there will be at least some changes immediately in the minds of people," said the Rev. Irvin Elligan, Jr. of the Presbyterian Church USA, at the press conference.

Dr. Albert Schmidt of the American Lutheran Church, added that the statement is another example of the "growing trend in the church to say, hey, we need to debate these issues with our moral persuasion, with our Bibles, instead of simply hearing the opinions of the press in editorials."

## Letter to Christians in Florida

(Continued from page 8)

### III. Scripture and Capital Punishment

The Old Testament prescribes the death penalty for a wide variety of offenses. Many of them have been committed by respected members of the citizenry: adultery (Leviticus 20:10, Deuteronomy 22:22 ff.), idolatry (Exodus 20:3-5, Deuteronomy 13:1-10; 17:2-7), false prophecy in the name of God (Deuteronomy 18:20-22), laboring on the sabbath (Exodus 31:14-15, 35:2), striking or cursing or rebelling against a parent (Exodus 20:12 ff., 21:17, Leviticus 19:3, 20:9, Deuteronomy 21:18 ff.), prostitution, or harlotry, under certain circumstances (Leviticus 21:9, Deuteronomy 22:20-21), sorcery (Exodus 22:18, Leviticus 20:27), cursing God (Exodus 22:28), incest (Deuteronomy 27:20 ff.), sodomy and bestiality (Leviticus 18:22 ff., 20:13 ff.), disobedience of religious authority (Deuteronomy 17:8-13), and, of course, murder (Exodus 21:13, Numbers 35:16 ff., Deuteronomy 19:11 ff.), among others.

These offenses should be regarded with the utter seriousness which their gravity demands. But the prescription of stoning (or, in some cases, burning) the offender to death must be seen in historical and theological perspective. Rabbis have concluded that the Law, the Torah, leaves open the possibility of more appropriate punishment in new historical circumstances.

The fact that we speak from a distinctively Christian commitment and perspective in no way lessens our gratitude for the wisdom of our Jewish colleagues on the subject of capital punishment. We remain in dialogue and in harmony with them.

For Christians, however, there are significant insights to be gained from the Gospels on the subject.

At the time of His own execution Jesus spoke words of forgiveness, imputing to His executioners a lack of knowledge, of understanding (Luke 23:34). There can be no doubt that the execution was unfair, but the forgiveness prayed for by our Lord extended beyond that to the violence of the act itself. Jesus offered His disciples an alternative to violence, a new way: "You have heard the commandment, 'An eye for

an eye, a tooth for a tooth.' But what I say to you is: offer no resistance to injury. When a person strikes you on the right cheek, turn and offer him the other." (Matthew 5:38-40)

Jesus enunciated another theme of relevance to the present discussion: God's boundless love for every person, regardless of human merit or worthiness. This love was especially visible in His ministry to outcasts, in His acceptance of sinners, and in His parables. In His parables of the workers in the vineyard (Matthew 20:1-14) and the prodigal son (Luke 15:11-32) God deals with undeserving people not out of strict justice, but out of limitless love and mercy.

Another emphasis of the Gospels is the imperative of reconciliation. Reconciliation, in Matthew 5, becomes the point of connection between ethics and worship. "If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at the altar, go first to be reconciled to your

will repay." (Romans 12:19)

Jesus was not casual about iniquity, nor "soft on crime." What He did was to shift the focus of judgment in these matters to a higher court: a court where there is absolute knowledge of the evidence, of good deeds and of evil, of faith and of the works of faith, of things private and things public — a court in which there is both wrath and tenderness, both Law and grace.

### IV. A Concern for Healing and a Responsibility to Victims

The state bears responsibility for the protection of its citizens, and merits our fullest support in the exercise of that function. The complexities and ambiguities of violent criminal behavior, especially its psychological and sociological origins, lie beyond our present capacity to understand them. Nonetheless, we believe that society has the right and the duty to prevent such be-

havior among them to seek religious counsel and the grace of the Sacraments; to participate willingly in therapeutic and rehabilitative activities; to pray regularly for those against whom the offense has been an injury; to practice constructive attitudes of community life; and to practice restitution, however inadequate or symbolic, as a serious attempt toward reconciliation with the persons to whom he has caused a life of suffering.

The fundamental issue here is the restoration of peace: peace in the hearts of the broken, peace in the hearts of the violent, peace in the hearts of all members of the community. This peace rests in the confidence that God will judge fairly and mercifully. It removes from the hands of those who govern the stain of what is at best a morally ambiguous death policy. It constitutes, in our opinion, a constructive venture in faith toward that peace which surpasses all human understanding, and which the world can neither give nor take away.

### V. Conclusion

It is our conclusion that the use of capital punishment in Florida must be discontinued. We seriously question that it does any good, and we are deeply convinced that it does a great deal of harm. Our principal objection to it lies in what we believe to be its immorality. Just as the state has its rights and duties we believe we have the right and duty to speak, after careful deliberation, on that which we believe to be immoral.

With a reverent and humble intention, we submit this conclusion to the churches of Florida for their consideration. We speak out of love for all people. We do not "unchurch" those who disagree with us. We do not here argue statistics or deterrent effects or ideology. We have written you as Christian brothers and sisters to speak our mind in Christ.

The response for which we hope is one of dialogue and study in the light of the Faith, and in the light of our common discipleship. May God bless and illuminate our minds as we reconsider our witness as Christians on this crucial moral issue for our State and for all its people.

*'It is precisely because of such long range concerns — especially our passionate concern for the brutalization and victimization of children and women and men — that we raise the question whether the death penalty makes citizens safer'*

brother, and then come and offer your gift." (Matthew 5:23-26)

In the Gospel according to John, Chapter 8, verses 3-11, there is a remarkable story that conveys the force of Jesus' attitude toward what was, in His day, a capital crime. A woman was about to be stoned to death in the Temple courtyard for adultery. Jesus asked her religiously orthodox accusers which of THEM was without sin, and invited that one to cast the first stone.

The seventh chapter of Matthew opens with a warning that we ourselves are subject to a judgment as severe as the judgment we impose upon others. The point is not that there is no final judgment on human sin and error, but that the ultimate judgment rests with God (Matthew 25:31-46). St. Paul warns, "Vengeance is mine, says the Lord. I

will repay." (Romans 12:19)

A belief in God's love as redemptive and restorative compels us to seek even for those who have taken a life the opportunity for a personal transaction of penitence, restoration, and a new beginning — even though imprisoned. The institutionalized taking of human life prevents, eclipses, and foreshortens the potential fulfillment of the commitment on our part to seek the redemption and reconciliation of the offender.

The wrong-doer bears responsibility to God for the infinitely valuable life of the victim, and for the suffering of the family and friends of the victim. The term of indebtedness on the part of a convicted offender is life-long. During imprisonment the offender has certain duties to God,

# 'Sojourners'

## St. Pius X celebrates 25th anniversary

By Prent Browning  
Voice Staff Writer

FORT LAUDERDALE — They are "sojourners" together, on a spiritual journey in an area where most people are travelers of a different kind.

That was the sentiment expressed recently at a celebration at St. Pius X marking the church's 25th anniversary. The liturgy was concelebrated by Archbishop Edward A. McCarthy, Fr. Joseph Cronin, the church's first pastor, and its current pastor Msgr. David Bushey, along with several visiting priests and a contingent of others who have served there over the years.

It may be an odd place to celebrate permanence, for the area in which the church is located is along a Fort Lauderdale beachfront that thrives on its transient vacation and winter-resident population.

But the spacious church structure, located across the street from expensive beachfront hotels, was first dedicated in 1960, a few months after its founding parishioners began meeting at a dinner club and then at a motel.

The 11th Catholic parish established in Broward County, St. Pius X included in those early years the more residential territory which recently has been incorporated into the parishes of St. John the Baptist and Blessed Sacrament.

The church grew quickly to include 200 families, recalled Fr. Cronin. "There was always a great deal of spirit and we had a lot of fun," he said.

Fr. David Russell, a professor at St. Vincent de Paul Regional Seminary whose parents were founding members of St. Pius X, spoke of the values the parishioners have in common.

He said the word parish means literally to "sojourn" as a stranger in a strange land. The Jews used the



Archbishop Edward McCarthy and Fr. Joseph Cronin, left, former pastor, receive offertory gifts from St. Pius parishioners while former associate pastor Fr. Vincent Kelly watches. Below, a partial view of the crowded church during the 25th anniversary Mass. (Voice photos/Prent Browning)

word in describing their experience in Egypt and the early Christians, he said, seized on it to describe their spiritual journey "from the city of man to the city of God."

"We do not share the same values that predominate in our own country," Fr. Russell said. "We have another vision."

Because "the Messiah is among us," he said, "we are different. We are called."

Archbishop McCarthy stressed a similar theme during his comments following the Mass. "We don't belong to a church just to belong to a church but because it's cultivating our spirituality."

"Our entire Christian life is committed to growing more and more in that personal relationship with the Son of God," the Archbishop said.



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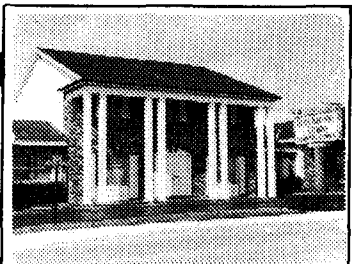
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# Jamaica's ghetto Sister...

## Visits South Florida to bring vision of suffering and beauty

By Betsy Kennedy  
Voice Staff Writer

White Wing is the beautiful name of a ghetto compound in Kingston, Jamaica, that bears the ugly burden of poverty. It's a place where you might get your mattress stolen by someone who needs money for food. It's a place where children often have the wizened faces of old men and women and their bellies are rigid and bloated from malnutrition. It's a place where sensitive, loving and intelligent people are entrapped by a barren, limited existence.

Many people believe White Wing and the thousands of other ghettos which are strung out across the Caribbean islands like festering sores, could never be healed. Many believe it represents a dark socio-economic vacuum, where enlightenment or hope can never penetrate.

However, those who serve the poor, such as Sister Grace Yap, an Allegany Franciscan nun who works in Kingston, and Ferdinand Mahfood, the Pompano Beach Catholic who founded Food for the Poor, are proving that the cycle of poverty can not only be broken but eliminated.

While local Catholics were celebrating the Thanksgiving holidays and setting tables laden with food, Sr. Yap visited the Archdiocese of Miami to affirm "the sincerity and effectiveness" of Food for the Poor and to try and open the hearts of pastors and parishioners to help the poor in Jamaica and other Third World countries.

She met with Father John Mulcahy pastor of St. Maurice in Ft. Lauderdale, Fr. Brendan Grogan, pastor of St. Andrew in Coral Springs and members of the San Isidro Church prayer group in Pompano Beach. She also conferred with Archbishop Edward A. McCarthy, who pledged his continued support of Food for the Poor.

### Enormous good

"I'm not here to beg and we don't intend to become a country of beggars," she said in an interview.

"We don't want to become entrenched in the hand-out

syndrome as it was when the early missionaries began their work. Through Food for the Poor we are teaching the people to be self-sufficient, to break free on their own.

"The contributions from FFP are reaching us. People should rest assured that their dollar is helping the poor directly and doing enormous good."

The man behind Food for the Poor, Ferdy Mahfood, launched a campaign to defeat poverty just two years ago. His gentle ways, benevolent smile and generosity have made him a legend in Haiti and Jamaica where FFP sends aid. The organization has grown from a trickle of donations to a flood which has fed thousands of hungry people. More than \$10 million and 160 shipments of food, medicine, Bibles, tools, and other articles have been sent to the poor through Catholic missionaries and clergy of other faiths since FFP's inception in South Florida.

Mahfood's impassioned love of the poor has caused him to pour all

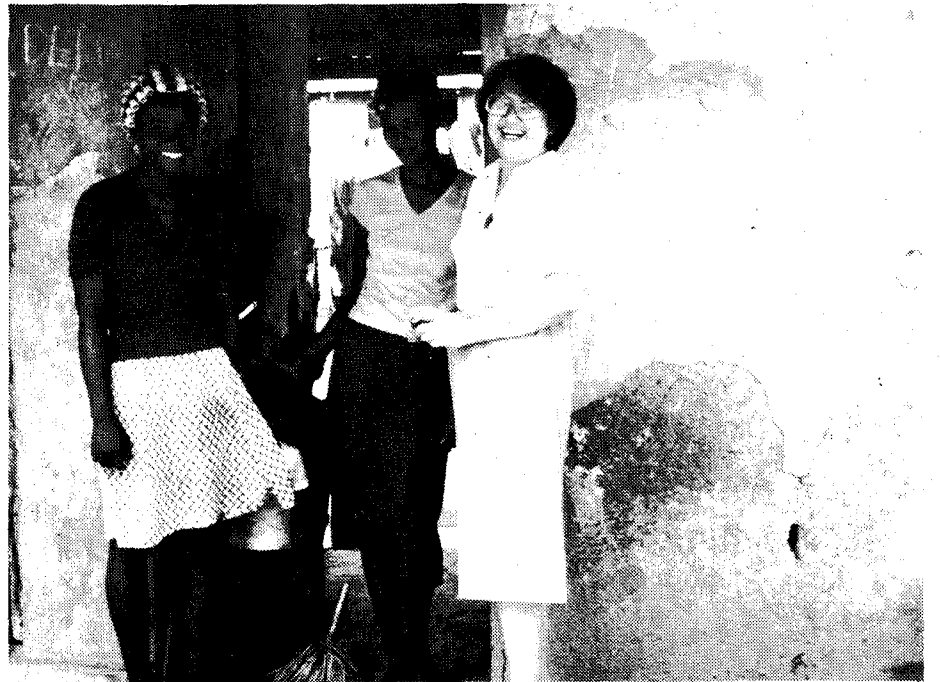
***'They (pastors) think they need to have thousands of dollars in the bank for security before they can help the poor. It's just not true. A little bit can make a big difference...'***

of his energies and much of his personal resources into his charity. He is planning to take an early retirement from his prosperous import/export business so he can devote himself even more fully to ending suffering and hunger.

As a Catholic who underwent a profound spiritual conversion and now spends two hours a day in contemplative prayer, Mahfood adheres to the concept of a universal Church, one that opens its arms to embrace all those who suffer in the world.

Jesus did not limit his flock, says Mahfood, to ceremonies and rituals.

"But the Church in America is like a sleeping giant. It just isn't listening to itself. Vatican II reminded us that the Church is not just a hierarchy or a group of buildings, but the love of God. We were brought up to think of it as



Sister Grace visits families in 'White Wing.' (Voice photos by Betsy Kennedy)

buildings. It is time this changed."

American Catholics have also been taught to think in nationalistic terms, according to Mahfood. "Of course we should love our country. We've been taught to think proudly of the red, white and blue, that we're the good guys and the other countries are the bad guys. But we can't deny the fact that we are all

reluctant to live in a dangerous area where some gunmen have more respect for a weapon than a clergyman's collar.

### A ticket out

Although White Wing is only one small compound (approximately 100 residents) it exemplifies what FFP is doing on a larger scale throughout Haiti and Jamaica, said Sr. Yap.

When Fr. Gregory Ramkisoon requisitioned Mahfood for a bakery to be built at White Wing, within one month, he had received an oven, a dough mixer and a water heater. Soon the people in one of Kingston's most depressed neighborhoods will be able to help feed themselves.

"Food for the Poor is more than just food. It's giving these people a ticket out of their poverty," said Fr. Ramkisoon, who is newly ordained into Brothers of the Poor.

Thirty toilets were also installed at White Wing through FFP Funding and plans are underway to add more water pipes — currently only one serves the entire community.

Sr. Yap has received nearly 2,000 pounds of rice, a new floor for the Church, ceiling fans and other articles.

Although she has only been at St. Pius for one year, Sr. Yap has helped McPherson implement several vital social outreach programs for the community. There is a free health clinic that sees as

(Continued on page 12)



Food For Poor founder Mahfood in Jamaica ghetto.

God's children. And Jesus told us, If you look for the speck in your brother's eye, you must first remove the plaque from your own."

### David & Goliath

When people turn away from the poor, Mahfood feels discouraged, yet he is certain the Holy Spirit guided him in establishing FFP. He is not about to give up. Like David versus Goliath, he has set forth to conquer the giant enemy of poverty. His weapon? A belief that through God, he can accomplish the impossible.

Sr. Yap shares this immutable faith.

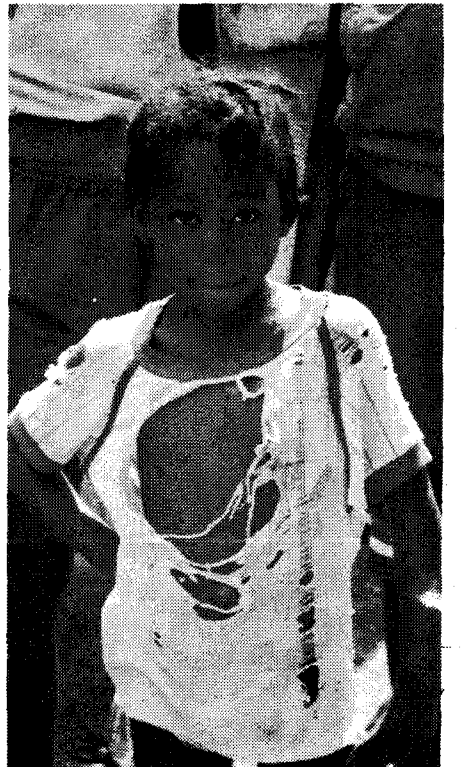
"I see miracles happen every day in the ghettos. And in the midst of the most barren and desolate places, I see God's love flowering."

The 5-foot-2 sister combines her faith with true grit to get through the rough times. She walks with equanimity in the most crime-infested areas of Kingston. Together with Burchell McPherson, a dedicated lay missionary who is studying to be a permanent deacon, she administers at St. Pius X Catholic Church in southeastern St. Andrew of Coburn Gardens. Their immediate flock is 105 parishioners with a collection of \$6 per week (American dollars) to cover all of their expenses. The pair rely greatly "on the providence of God," Sr. Yap admits.

The missionaries also minister to more than 11,000 people outlying areas surrounding the church.

"We open our doors to anyone who needs us, no matter who they are or what their faith is."

There is little time for relaxation for the spunky nun, because she and McPherson operate the church alone. There has been no resident priest there for five years, partly because of lack of funding and partly because many priests are



Many White Wing kids suffer malnutrition, disease.

# 'Can't stop now'

## St. Elizabeth celebrates 25 years

By Ana Rodriguez-Soto  
Voice News Editor

POMPANO BEACH — Statistics don't tell the whole story, but they do reveal that the priests and parishioners of St. Elizabeth Church have been keeping busy these past 25 years.

Since the parish was established in 1959:

- More than 2,400 people have been baptized;
- More than 2,500 have made their First Communion;
- More than 2,000 have been confirmed;
- About 800 couples have been married; and
- More than 2,000 souls have been sent on to a new life with the Lord.

But St. Elizabeth's pastor, Fr. Seamus Doyle, says his community can't rest on those laurels.

"We cannot bask in complacency," he told more than 1,000 parishioners gathered on St. Elizabeth School's baseball diamond for the outdoor Mass which marked the community's 25th anniversary.

"God is telling us that He needs all our talents. If we don't use them, so much good is left undone," Fr. Doyle said.

He stressed that during the next 25 years, the parish must continue to follow the example of its namesake, St. Elizabeth, the Hungarian woman who dedicated her life to helping the poor.

"We are not just here for ourselves," said the pastor. "We should reach out a helping hand to our



Parishioners used picnic tables as pews during the outdoor Mass that marked St. Elizabeth's 25th anniversary. Inset, a partial view of the vast congregation. (Voice photos/Ana Rodriguez-Soto)

brothers and sisters, whoever they are, and wherever they happen to be."

Joining Fr. Doyle and his people at the anniversary celebration were Archbishop Edward A. McCarthy, a contingent of visiting priests, former associate pastors and current neighbors, and the residents of St. Elizabeth Gardens, the Archdiocesan retirement community which is a chain-link fence away from the parish.

It was an original celebration in that picnic tables and folding chairs served as pews and the joyous closing song, if you will, was a rousing send-off of multi-colored balloons into the cloudless azure sky.

The people of St. Elizabeth, it seemed, wanted to share their joy with other communities near and far. In fact, instead of receiving for their birthday, they gave.

A cloth banner with the Archbis-

hop's personal coat-of-arms and that of the Archdiocese, designed and crafted by one of the parishioners, was presented to Archbishop McCarthy on behalf of the entire community.

The casual, family spirit that prevailed and the generosity that manifested itself on this occasion seemed to put the power of truth behind Fr. Doyle's earlier words: "Surely, this is a sacred place."

# Mixed reviews to bishops' pastoral

(Continued from page 7)

religious commitment, mainly by speaking out for the economically deprived," he said. However, he was

very wary of the bishops taking stands on specific policies.

"If the religious powers of the Catholic Church could make their

moral points in the strongest possible way without intruding on the political system they would be ahead of the game," Rabbi Schiff said.

This does not necessarily mean that the Church has to stick to "lofty generalities," but when the Church goes too much into specifics in taking a political stance it risks "losing some of its credibility," he said.

Baptist pastor Tom Watson, vice president of the Metropolitan Fellowship of Churches, which lists over 700 Protestant churches in South Florida in its directory, was strongest in his criticism of the first draft.

"I say this in love," he said, "and I'm as guilty as anyone else (as pastor of a church that includes some luxury items) but until the Church itself is willing to make sacrifices and pull in its own non-essentials... When we sit out here plush the world thinks we're hypocritical."

Pastor Watson gave an example that in his own church parishioners gave many times more to their youth program than they did to a World Hunger program.

Part of his problems with the pastoral letter seemed to stem from the different way many conservative religious leaders view government.

Citing welfare fraud and the "large salaries" paid to administrators of poverty programs, Pastor Watson said he didn't think that government can be the solution.

"I see government as being more corrupt," he said. His church would never accept government funds because "there is so much corruption in the administration of funds."

Msgr. Bryan O. Walsh, director of Catholic Community Services for the

Miami Archdiocese, doesn't believe that turning away from government is the answer.

Citing corruption in business, Msgr. Walsh said "it is precisely because government, like any other organization, can become corrupt that we talk about it."

"Government first and foremost exists for the protection of the weak and poor," he said, so it is the rightful duty of the bishops "to look on the economy as a rational human activity" and make moral judgments that economists are not qualified to make.

Responding to accusations that the Catholic Church itself does not give enough of its wealth to the poor, Msgr. Walsh said that it usually isn't mentioned that "vast majorities of real estate are tied up in doing the work of the Church."

"The days of ostentatious living (among clergy) are over" and if the Vatican treasures were sold tomorrow, he said, "they would not do a lot to eliminate poverty, to solve the problems of poverty."

Moreover, there should be nothing new and controversial about bishops commenting on public policy, Msgr. Walsh said. It is something they have

done since the end of the first World War and the current pastoral is "well founded in the social doctrine of the Church."

Reflecting on the story of the rich young man who was told by Jesus to sell all he had and give to the poor, Msgr. Walsh said it is those who are not giving enough to the underprivileged who are most disturbed by the bishops' statements.



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# 'Presidents' gather at St. Clare

By Janelle Scott  
Voice Correspondent

NORTH PALM BEACH — John Kennedy greeted Abraham Lincoln. Harry Truman declared, "The buck stops here." And Ronald Reagan shook hands with Walter Mondale. In fact, all 40 U.S. presidents were very much alive and well at St. Clare School.

From Washington to Reagan, they paraded up to the microphone to tell their story. It was all part of St. Clare's fifth-grade presentation, "Hall of Presidents," an hour-long combination of history, show business and rousing patriotic music.

Each president was portrayed by a costumed 10-year-old who gave a perfectly memorized biographical sketch.

Teddy Roosevelt wore shorts and a safari hat; FDR stood on crutches with a long cigarette holder in his mouth; Ulysses S. Grant was in full Civil War military regalia.

Even the girls portrayed presidents, wearing wigs and, in some cases, mustaches, and pillows in their shirts. Every one of the 70 boys and girls had a speaking part, some acting as narrators and announcers.

It was the 4th annual fifth-grader performance at St. Clare. The idea for this year's ambitious project came from the "Hall of Presidents" attraction at Disney World, where lifelike figures of the presidents stand and talk to the audience.

But St. Clare fifth-grade teachers Joe Reen and Mary Ellen Kinzler expanded on that idea to include not only costumes, but also patriotic music, brief background history lessons, the presidential election campaign and even a fact-filled tribute to the Statue of Liberty.

At the end, "President Reagan" shook hands with "Walter Mondale" after an exchange of campaign statements, and with their vice-presidential running mates by their side.



Would you believe it? Walter Mondale and Geraldine Ferraro (above), played by Chris Piroli and Molly Whelan, made an appearance at St. Clare's presidential forum, as did the Statue of Liberty, Beaty Pilecki. (Voice photos/Janelle Scott)

"They all did their own research," said teacher Joe Reen. "They had to go to the library and prepare a 45-second to 2-minute presentation. I learned a lot myself, just helping them."

The history came alive, not only through the costumes, but also

they learned was confidence in themselves," said Kinzler.

"It was something really special for them. It made them feel better about themselves and about coming to school in the morning," said Reen.

"There was a lot of cooperation going on, too. We all learned the his-

*'It was hard memorizing the lines, but I learned a lot.'*

— Harry Truman (John Stelzer)

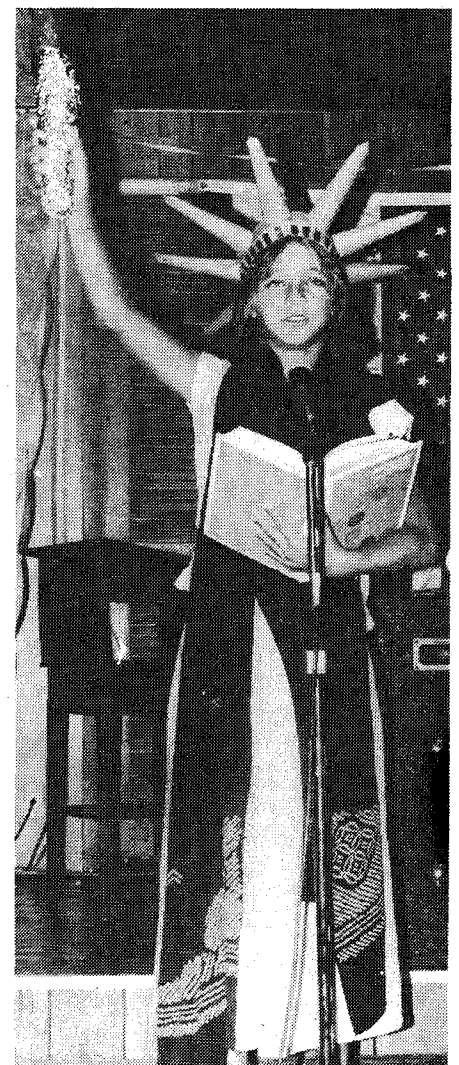
through the upbeat musical performances. Patriotic classics like "America the Beautiful," and "Battle Hymn of the Republic" were mixed in with fun songs like "Happy Days are Here Again" and even Neil Diamond's "America," a favorite with the kids.

It was a fun way to teach a lot of things — history, current events, public speaking, and self-confidence.

"I think the most important thing

tory together. The parents cooperated by making the costumes. And the music teacher helped them with the songs," he added.

The children began preparing for "Hall of Presidents" in mid September. They even worked after school,



learning the lines and making the decorations.

"It was hard memorizing the lines, but I learned a lot," said John Stelzer, who portrayed Harry Truman. The students all agreed that the hard work paid off with a lot of fun. What was the most fun about it? Every "president" had the same answer:

"Dressing up!"

## Catholic agency relocates Haitians

By Ana Rodriguez-Soto  
Voice News Editor

Haitian refugees who are finding life difficult in Florida are being offered a helping hand by the U.S. Catholic Conference.

The USCC's Office of Migration and Refugee Services will find employment and provide housing, food and clothing to families or individuals willing to relocate in five other areas of the United States: Brooklyn and Rochester in New York; Paterson, N.J.; Los Angeles, Cal.; and Las Vegas, Nev.

The only requirements are that the persons have an I-94 form and employment authorization from the Immigration and Naturalization Service.

"We can resettle as many people as come and are in need of our program," said Osvaldo Hernandez, orientation specialist with MRS' Miami office. "There's a lot of competition for employment here in Miami, even among themselves. When they go up to these cities, for example, Las Vegas, they get employed almost instantly."

Hernandez explained that MRS resettles people of all nationalities, but has singled out Haitians for this program because they are the group that is "in most need right now."

He pointed out that the unemployment rate in Miami's Little Haiti is estimated to be around 40 percent. In the rest of Florida, most of the Haitians who have found employment

are working in agriculture, as seasonal laborers without job security or basic benefits.

"We're trying to get them to see the American system — which is you work 40 hours a week, you get a vacation, you have benefits. Here in Florida they don't have any of these benefits with the agricultural work," Hernandez said.

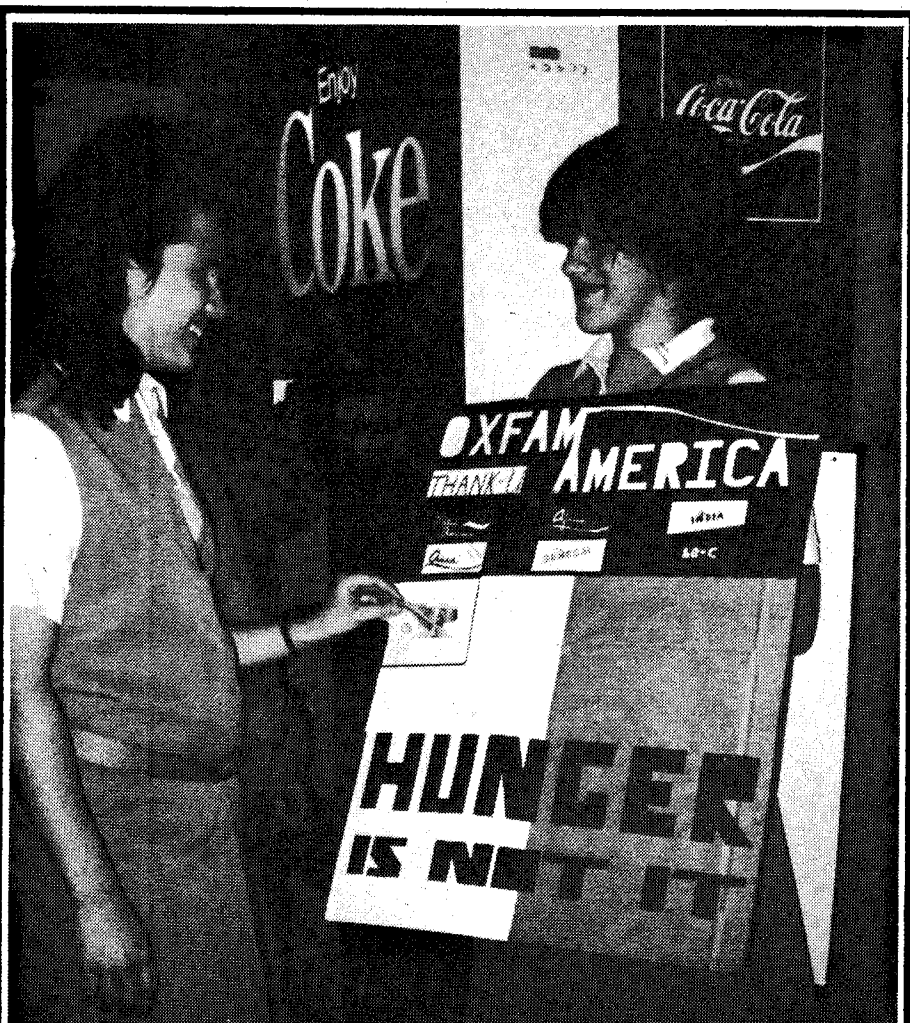
He stressed that MRS will provide the Haitians with orientation to their new environment, both before they leave and after they arrive, as well as stand by them until they become self-sufficient. The office also will enroll them in English classes and make sure they get training if they lack job skills.

Hernandez added that the cities which have been chosen as relocation sites have relatively sizeable Haitian communities, which will ease the refugees' transition.

He also stressed that relocation to a different city is a fairly permanent move, an attempt "to stabilize your life" and climb up the economic ladder.

Haitians interested in resettlement are asked to call 541-8180 in Miami and speak to Ernie Stallworth or Justin Manuel.

Churches and church groups, especially in rural communities, also can call and ask an MRS representative to put on a presentation explaining the benefits of relocation to the Haitian refugees in their areas.



### 'Human vending machine'

Ingrid Rhodes puts money into the 'Human vending machine' (Lissey Perez-Arche) to help feed the poor of the world. A project of the Lourdes Academy Right to Life Club, the schools' girls fasted and gave money so people could 'not only have a right to life but have a life worth living,' said Ingrid. The money went to Oxfam America, an international hunger organization. (Voice photo)

The survey results are not as comforting on the subject of alcohol, and confirm national studies that alcohol is still the main substance of abuse among teens.

# Survey: Few local Catholic te

(Continued from page 1)

cent of those polled said both drugs should remain illegal.

## Alcohol

The survey results are not as comforting on the subject of alcohol and confirm national studies that alcohol is still the main substance of abuse among teens.

Three out of four local Catholic seniors, (78 percent) said they drink outside the home, such as at parties or social lounges, even though the legal drinking age in Florida is 19 and all of the teenagers surveyed are 18 or under.

Worse, more than half of all the teenagers, 56 percent, have gotten so drunk or high that their behavior was significantly impaired.

Twenty-four percent of these students said they experience such drunkenness once a month; 18 percent do so once a year; nine percent do so once a week; and four percent do so more than once a week.

This easy availability of alcohol is perhaps the reason why few teenagers, only 19 percent, want to see the legal drinking age lowered. Sixty-six percent said it should be kept the same and 14 percent said it should be raised.

## School and family



'Forty percent (of those polled) use marijuana, but only seven percent use it on a regular basis. Only 20 percent have used it on a regular basis.

## What students said..

### ...About teen problems

Following are some of the students' responses to the question, "What do you think is the most difficult problem you had to face as a Catholic teenager?"

- "I have tried to keep my sanity. My parents are very hurtful of each other."
- "Morality concerning sex."
- "Whether or not to advocate the abortion of my child. In the end, there was no pregnancy."
- "Trying to understand why having sex with someone you love before marriage is wrong."
- "Most of my friends found me to be strange. They were all playing football while I was writing."
- "Having fun without... getting into immoral acts."
- "It is difficult to adhere to old-fashioned Catholic ideals."
- "My most difficult problem as a teenager is having to stand up for and have my values taken seriously. In many ways, I'm considered old-fashioned and this is hard to adjust to in today's society. But I'm sure I'll win."
- "In Catholic schools you pay, so people have money and drugs are a problem."
- "A boy attacked me and I couldn't stop him. I feel mentally deranged from this experience and I can't live with myself."
- "What people think about me, such as, 'He's Catholic, don't let him find out, he's a goody-two-shoes.'"
- "My public school friends and the Catholic reputation."
- "When I got fired at a job and turned to heavy drug abuse which I am presently under the influence (of)."
- "None, because I am not very holy. I try to be, but I'm not. All my friends are like me."
- "The topic of abortion. Every teacher and most parents keep throwing the topic in our face(s). I personally am getting very tired of it."
- "Growing up to live up to the (expectations) of Catholic parents who don't practice the religion they supposedly are a part of."
- "Having religion crammed into my head."
- "(Realizing many things I have been taught) are not true... All they did to you was lie and lie all your life."
- "Sign up for the draft; who to take to the dance; will I die tomorrow."

### ...Adult problems

Following are some of the students' responses to the question, "What's the most difficult problem you'll have to face as an adult?"

- "Not letting money run my life."
- "Discerning my religious vocation."
- "Trying to be accepted."
- "Trying to live life as a Catholic."
- "Deciding whether or not to accept Church interference in American political life."
- "My sex drives."
- "If my spouse will accept me as being a non-virgin."
- "I want to be like my parents... They are a major influence on me, but at times I disappoint them."
- "Quitting this heavy addiction and getting a real job."
- "Responsibility towards the whole world."
- "Probably trying to make my family as happy as the one I'm in right now because I'm afraid of what the world's gonna be like by the time it's my turn."

Despite the over-indulgence in alcohol, the teenagers generally were satisfied with their Catholic school education and happy at home.

Eighty-eight percent would choose to attend Catholic schools rather than public schools all over again, and almost as many described their family life as good or very good. Thirty-two percent said life at home was very good, and 40 percent said it was good. Twelve percent of the teenagers described it as fairly good.

Sixteen percent said it was either "just so-so," or "poor."

## Teen problem

The last part of this section of the survey asked the high school seniors to state, in their own words, the most difficult problem they had to face as Catholic teenagers.

While many of these problems fell into varied categories, certain areas were consistently mentioned by the teenagers.

The one area cited by the greatest number of teenagers was peer pressure. Twenty-two percent said this was the most difficult thing they had to deal with, although they avoided descriptions of specific circumstances where what fellow teenagers were doing, or asking them to do, conflicted with their own views.

Still, a clue to where this peer pressure manifested itself most strongly can be obtained from the second most often mentioned problem area: sexuality. Thirteen percent found that deciding whether or not to engage in sexual intercourse was the major concern of their teenage years.

This was followed by 11 percent who cited moral concerns, nine percent who said relationships with peers and/or parents were a problem, and seven percent who said being a good Catholic was their major concern.

From the teenagers' own descrip-

tions of their problems, it is clear that these five areas — peer pressure, sexuality, morality, relationships and Catholicism — are very much interre-



Better than the U.S. average

## Drinking habits dif

Hispanic teenagers are less likely to have tried marijuana or cocaine and less likely to have gotten drunk or high than their "Anglo" counterparts, a *Voice* survey of Catholic high school seniors has found.

Of 70 Hispanics surveyed, 23 percent said they have tried marijuana and 14 percent said they have tried cocaine. Of 106 Anglos, 50 percent have tried marijuana and 23 percent have tried cocaine.

Among Anglos, 12 percent of males said they used marijuana or cocaine regularly: 10 percent were

using marijuana, and two percent were using cocaine. Only three percent of male Hispanics said they used either drug on a regular basis.

Roughly the same proportion of females in both ethnic groups used either marijuana or cocaine on a regular basis: Nine percent of Anglos and eight percent of Hispanics.

Seven percent of Anglo females said they use marijuana alone and two percent said they use only cocaine. Among Hispanics, three percent used only marijuana and

# Teenagers use drugs

FROM (pooled) have tried marijuana, 32 percent said they use it regularly, 7 percent tried cocaine, and three percent on a regular basis.

trayed in movies, on television, in printed media and prevalent among their friends. Only the bobbing plank of Catholic faith and morality, acquired at home and in school, is keeping them afloat — but resisting gets harder and harder with each new day. Among other problems cited by the teenagers were:

- Drugs, mentioned by three percent of those surveyed;
- The divorce or separation of their parents;
- Resisting the pressure of their public school friends who ridicule them for attending Catholic schools;

lated.

One overwhelming message came through: Catholic teenagers are adrift in a sea of casual, easy sex — por-



Local Catholic seniors are far less likely to be using marijuana than their counterparts across the nation when the results of the *Voice* survey are compared to those compiled in 1982 by the U.S. Congress.

While 32 percent of U.S. high school seniors reported using marijuana on a regular basis, only seven percent of those polled by *The Voice* said they do so. The Congressional figures are for 1981.

Another bit of good news: Only three percent of local seniors reported using cocaine regularly, compared to six percent across the United States.

Alcohol is a different story.

Seventy-one percent of all high school seniors report drinking alcohol regularly. The figure is 78 percent among local Catholic seniors.

- Choosing a career or deciding whether to go to college; and

- Generally growing up and learning to deal with problems and responsibilities.

Three male students said they worried about getting a girl pregnant, and two female students were concerned about whether they would have an abortion if they found themselves pregnant.

## Adult problems

One overwhelming concern emerged from the teenagers' answers to the question of what they thought would be their greatest problem as adults. How good would they be at forming, maintaining and raising a family?

Twenty-two percent of the teenagers mentioned it outright. They cited having a good family life as a problem, and for many it revolved around being able to keep the family together — preventing a divorce, and raising their children so that they would not get into trouble later on.

Another 12 percent cited family and finances together as a major concern, wondering whether they would earn enough to support their families.

Finances alone were mentioned by 13 percent of all the teenagers, and another 16 percent worried about being able to deal with adult responsibilities.

In many cases, these different answers overlapped, so that it became evident that both forming happy families and keeping them from the brink of financial disaster are the teenagers' major concerns as they enter adulthood.

Next in their order of priorities was keeping the faith. Seven percent of the teenagers said remaining a good Catholic, or becoming a better one, was important to them. In this answer, the ghost of peer pressure was evident again, only this time in the adult version. How would they adhere to moral standards in a secular, and some would even say amoral, society?

Among other concerns:

- Going to college, cited by 2 percent of the teenagers polled;
- Coping with death and aging, especially of a parent or spouse;
- Dealing with sexuality; and
- Resisting the urge to make money the most important thing in life.

Next issue: Sexuality.

## Survey questions and answers

(Percentages may not add up to 100.)

1. It is presently legal to buy alcohol at age 19. Do you think that age should be:
  - Raised 14%
  - Kept the same 66%
  - Lowered 19%
2. Do you think use of drugs such as marijuana and cocaine should:
  - Remain illegal 87%
  - Be legalized 12%
3. Have you ever used marijuana?
  - Yes 40%
  - No 60%
4. Have you ever used cocaine?
  - Yes 20%
  - No 80%
5. If not, would you consider under any circumstances (such as at a party or social occasion) using either?
  - Yes 8%
  - No 68%
6. Do you currently use either on a regular basis?
  - Yes 8%
  - No 92%
7. Which?
  - Marijuana 7%
  - Cocaine 3%
8. Do you currently drink alcoholic beverages outside the home, such as at parties or lounges?
  - Yes 78%
  - No 22%
9. Have you ever been drunk or high enough that your behavior was significantly impaired?
  - Yes 56%
  - No 44%
10. How often?
  - Once a year 18%
  - Once a month 24%
  - Once a week 9%
  - More than once a week 4%
11. Have you ever used narcotic drugs such as heroin, or psychedelic drugs such as "angel dust," LSD or others?
  - Yes 5%
  - No 95%
12. Are you currently using any of the above "hardcore" drugs on a regular basis?
  - No 100%
13. Would you describe your family life as:
  - Very good 32%
  - Good 40%
  - Fairly good 12%
  - Just so-so 8%
  - Poor 8%
14. If you had it to do over again, would you prefer to attend
  - Catholic schools 88%
  - Public schools 11%
15. What do you think is the most difficult problem you had to face as a Catholic teenager?
  - Peer pressure 22%
  - Sexuality 13%
  - Morality 11%
  - Relationships 9%
  - Being a good Catholic 7%
  - Drugs 3%
16. Most difficult problem you'll have to face as an adult?
  - Raising a family 22%
  - Dealing with responsibilities 16%
  - Financial 13%
  - Family/financial 12%
  - Being a good Catholic 7%
  - College 2%

\* Included in these figures are two percent of students who said they use both marijuana and cocaine on a regular basis.  
 \*\* The students responded in their own words. These general topics emerged most often in their answers.

# Differences among Anglos, Hispanics

three percent used only cocaine.

When it comes to drinking outside the home, the ethnic differences diminish. More than half of all the seniors surveyed in each group said they drink at parties or lounges on a regular basis: 67 percent of the Hispanics and 86 percent of the Anglos do so.

Yet Hispanics are less likely to have gotten drunk or high enough that their behavior was significantly impaired. While 69 percent of the Anglos said this has happened to them, only 37 percent of Hispanics

said they have experienced this.

In both groups, a higher proportion of males than females has gotten drunk or high. Among Anglos, it was 61 percent of females compared to 78 percent of males. Among Hispanics, it was 33 percent of females versus 42 percent of males.

Hispanics generally were more opposed to lowering the drinking age and legalizing marijuana or cocaine.

Twenty-two percent of Anglos wanted a lower drinking age, compared to 13 percent of

Hispanics. On the legalization issue, 93 percent of Hispanics were opposed, compared to 83 percent of Anglos.

**'Hispanics generally were more opposed to lowering the drinking age.'**

When asked if they would consider using either cocaine or marijuana, 60 percent of Anglos

who have never tried either drug said they would not, compared to 79 percent of Hispanics in the same category.

No significant differences emerged in either group's or either sex's overall satisfaction with family life, their support for Catholic schools or their perceptions of the greatest problems they have faced as teenagers and will face as adults.

One exception: Male Anglos were the only group that mentioned college as a future concern.

ARS

## Ghetto Sister visits South Florida

(Continued from page 11)

many as 176 patients in four days. Plans are underway for free eye and dental clinics as well. A day care center supervises 50 children. The St. Pius kitchen feeds "all ages providing they are in serious need."

The kitchen is operated by four members of the St. Vincent de Paul Society. (The Society also helps feed many families in the Majestic Gardens area, where unemployment is 80 percent.)

A Sunday school program provides nourishment for both the souls and bodies of the poor. At present the food distribution on Sundays is sparse out of necessity and Sr. Yap hopes to upgrade it in the near future.

She is also in the process of gleaning young Jamaican leaders from the various communities to

train them to run their own programs and evaluate the needs of their people. There is a great untapped potential among them, said Sr. Yap. "It's up to us to unlock it."

"Once they decide to take action, once they overcome the hopelessness, they can plan such projects as sewing, gardening and baking, and the darkness begins to lift..."

Pastors and parishioners in America who have been slow to help just don't realize how much they can do to get things started, even with modest donations, said Sr. Yap.

"They think they need to have thousands of dollars in the bank for security before they can help the poor. It's just not true. A little bit can make a big difference."

Like Mahfood, she holds no bitterness toward those who have a

blind spot for the poor. She sees it as a distortion of priorities and a neglect of the Gospel message.

"People tend to think only of the needs of their own families. They refuse to see outside their own circles. But God has instructed us to give out of our abundance."

"It may mean you won't have the newest car or video equipment. It may mean your son will have to do without an extra pair of jeans. But the money you give can plant a garden that feeds many families. It may provide the only dress a little girl has ever owned."



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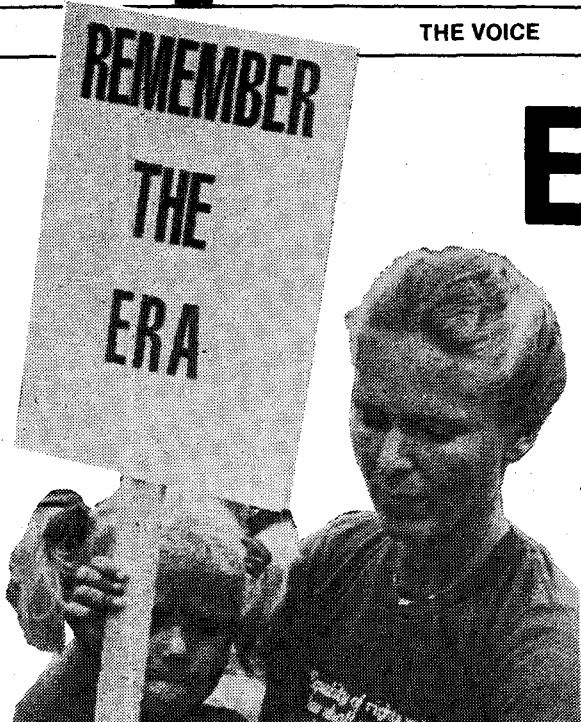
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(First in a two-part series)

## ERA & the Bishops

### Possible abortion link prevents giving endorsement to the measure

**By Liz S. Armstrong**  
 WASHINGTON (NC) — The agenda at the National Conference of Catholic Bishops' general meeting in Washington made the prelates once again confront a complex moral-legal-pastoral question: Assessing the proposed Equal Rights Amendment to the U.S. Constitution.

The bishops took no action but heard a recommendation from Archbishop John L. May of St. Louis that they, while emphasizing the need for clarification of the ERA's potential impact on abortion rights, for now maintain their previous position of neutrality on the ERA.

Archbishop May, who chairs an ad hoc bishops' committee studying the ERA, also provided the bishops with two documents — his own report containing his recommendation and background material, and a detailed legal analysis by Wilfred R. Caron, the NCCB's chief attorney.

Bishop James W. Malone of Youngstown, Ohio, NCCB president, advised the bishops to bring the Caron study to the attention of other attorneys.

Caron's report — 27 pages and 199 footnotes — covers both anticipated positive and negative ramifications of the ERA if it would be ratified.

Catholics interested in the anti-abortion or women's ordination movements will look closely at what Caron says about two controversial questions: Whether the ERA would support abortion rights or end Catholic institutions' tax exemptions because the church refuses to ordain women.

#### Abortion link?

"There is no explicit indication in the text or legislative history that Congress intends ERA to reinforce a right of abortion," Caron stated. That

notwithstanding, "It is reasonable to consider ERA as possessing the potential to buttress the substantive right of abortion," he added.

"Under ERA, the court would likely view abortion as a type of medical treatment, although not identical to other types," he wrote. "Accordingly, there is legitimate concern that ERA could lead to the invalidation of laws which deny to women a right not denied to men; namely, access to forms of medical 'treatment' needed to protect wealth, including abortion. In this way, ERA could buttress the Roe v. Wade right of abortion," he added.

Furthermore, "There is presently no federal constitutional right to public financing of abortion," Caron stated. "However, under ERA, it is likely that funding restrictions would be invalidated if certain established principles are applied."

Because the ERA probably would raise suspicions about sex-based classifications, exclusion of abortion from government-sponsored, comprehensive medical programs would be subject to strict judicial scrutiny, he said.

He noted that a Pennsylvania state appellate court recently protected a state abortion funding exclusion from claims that the ban violated the state ERA. However, he said, the decision has been appealed and one decision in a state intermediate appellate court is of "slight precedential value."

The alleged ERA-abortion link raises another question, as well: Is it possible that the ERA would indeed demand medical treatment for women with a condition peculiar to women — pregnancy — but not mandate that every pregnancy-related medical procedure — that is, abortion — be provided?

Caron was not immediately available for comment.

His report, though, indicated that the Pennsylvania decision "confirms the difficulties of predicting results under ERA."

#### Ordination hangup

Abortion aside, the ERA might also pose problems for the Catholic Church because of the women's ordination issue, in part because of the

Supreme Court's ruling in the Bob Jones University case.

In that case, the high court held that a private educational institution which follows policies of racial discrimination based on religious beliefs can be denied tax-exempt status.

"Under the Bob Jones rationale, it could be argued that a church which limits its clergy to men violates ERA's fundamental national policy against discrimination on account of sex, thereby negating any benefits the church might otherwise confer on the public," Caron wrote. "If the argument succeeded, forfeiture of tax-exempt status would result — at least until the allegedly discriminatory practice is terminated."

"Denial of tax-exempt status to churches, because of the manner in which they select clergy, would raise important constitutional questions, requiring a balancing of the religious freedom protected by the First Amendment with the policy against sex discrimination declared in ERA," Caron added.

Despite Archbishop May's recommendation and the detailed information offered by Caron's report, the bishops are not likely to have heard the last of the ERA debate. As Bishop Malone told the press Nov. 15, "the attorney's report is not the policy of our conference." The bishops themselves set NCCB policy and if the ERA becomes a heated issue again they may be called upon to say more in the future.

**Next: Other pluses and minuses of the ERA.**



## U.S. — Vatican ties unconstitutional?

### Fundamentalist churches go to court

**By Liz S. Armstrong**

WASHINGTON (NC) — The executive branch and Congress have had their turn at pondering — and ultimately approving — establishment of U.S. diplomatic ties with the Vatican.

Now, thanks to a lawsuit in federal court the judiciary is going to get a crack at the controversial issue as well, and perhaps finally resolve questions dogging the relationship.

The suit, brought by Americans United for Separation of Church and State, joined by several Protestant and a few Catholic groups, pits President Reagan against fundamentalist Christians — who often are his staunch allies — as well as mainline churches.

Fundamentalists have disagreed with the idea of Vatican-U.S. relations for years.

Now, to prove that the formal ties and exchange of ambassadors was wrong, opponents of Vatican-U.S. diplomatic relations are quoting none other than Archbishop Pio Laghi, the new papal pronuncio or Vatican ambassador to the United States.

The suit asks the federal court to overturn the actions of the president and Congress in establishing formal ties. It likewise seeks an injunction to prevent Congress from granting the U.S. embassy to the Vatican additional funding and to stop William Wilson, U.S. ambassador to the Holy See, from functioning in that capacity.

The suit raises the question of whether the Holy See or Vatican is a religious institution or a political state known as Vatican City.

At hearings earlier this year, the Catholic League for Religious and Civil Rights and the State Department maintained that the United States was establishing ties with the small state of Vatican City, not with a religion.

Father Peter M.J. Stravinskis, public relations director for the Catholic League, testified last spring that it is unlikely that recognizing the Vatican would "excessively entangle" the United States in its affairs because that fear implies U.S. recognition of other countries brings excess entanglement in their affairs.

Father Stravinskis noted that requirements for existence as a state include territory, population, civil government and independence from other countries and that "Vatican City meets all these criteria."

In the eyes of a State Department spokesman the distinction was clear. "I would emphasize that we are not establishing relations with the Catholic Church," said Kenneth W. Dam, deputy secretary of state.

But, as critics of Vatican-U.S. ties said, Archbishop Laghi seemed to refute that latter claim in a speech April 6 at the Catholic University of America.

"In fact, the Catholic Church is the only religious body that I know of that engages in direct relations with various states," the archbishop said. "Some mistakenly tried to justify the American government's action by implying that it was entering into a diplomatic relationship not with the Roman Catholic Church as such but rather with the sovereign Vatican City-State."

However, he said, papal diplomacy is based on "the spiritual sovereignty of the Holy See and not upon dominion over a few acres in the heart of Rome."

"It is therefore, the pope's religious authority which confers upon him... a diplomatic standing in the world," the archbishop stated. "Those who interpret papal diplomacy as emanating from the pope's temporal sovereignty are failing to understand the true nature of the mission of the Holy See."

Americans United used the archbishop's comments in its brief to back up its contention. The brief likewise cites a 1969 message by Pope Paul VI and New Catholic Encyclopedia, which says "Holy See... refers to Rome as the bishopric of the pope and to his Curia, the Roman congregations, tribunals and offices."

Catholic groups participating in the suit are the National Association of Laity and the National Coalition of American Nuns.

But Father Stravinskis said Congress had taken the initiative and empowered the administration to establish ties with the Vatican. "Two of three branches of government clearly indicate there is no (contest) whatsoever" for opposition to the relations. "It has nothing to do with the establishment of religion," Father Stravinskis added.

# Editorial Page

## The ultimate cause of drug scandal

Recent reports from South Florida have painted a picture of drug corruption laced throughout society in the Bahamas: From the local lawmen paid to look the other way as boats and planes unload, to high level officials and bankers involved in money laundering and paving the way for the flow of "snow" into the States.

It is a story of how fast money corrupts everything, undermines respect for the law, leads to a life of moral compromise and eventually even the destruction of many of the nation's youth through the constant presence and availability of drugs.

### VOICE EDITORIAL

Yet, the ultimate blame should not be on the officials corrupted by the sweet smell of green.

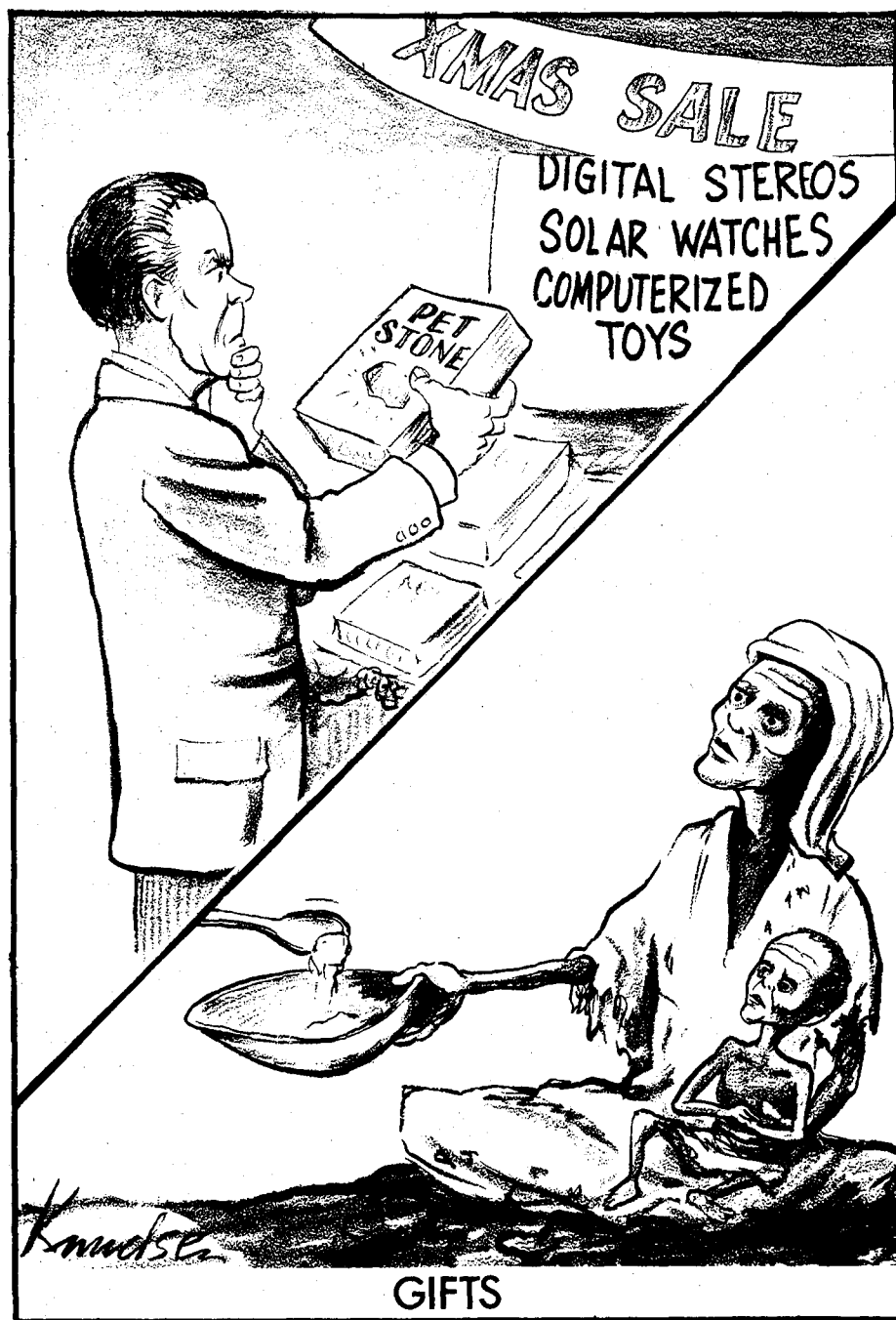
Americans are responsible, in the final sense. Every time one of us buys an ounce of cocaine or pot, every time one of us sniffs the powder up our nose shrugging it off as a harmless high, every time we go along with the gang at a 'coke' party, we are creating the problem.

When one of us uses or buys a unit of dope, at its usual absurd price, that person is creating an order for more dope all the way back down the line from local user, to middle-man, to smuggler, to processor in South America to grower. All these dopers exist for only one thing — to fill the supply created by John and Jane America who are willing to pay a lot of money to stick a chemical into their brains for a passing sensation of "feeling good."

So when you read of another cocaine cowboy slaying and you feel the contempt rising within you, just remember the dopers are nothing but instruments of supply for what a certain number of Americans are demanding.

When a little girl is killed by stray machinegun fire intended for her parents, blame not only the killer, but the friend or neighbor who uses the stuff the girl's parents were selling.

Fortunately, most Americans still do not use cocaine or marijuana. On the other hand most do imbibe in alcohol to varying degrees. A *Voice* study of local teenagers (see page one) shows that the preferred substance of youth, as with their elders, is alcohol. So if you drink enough to feel "high" with



any kind of regularity, feel not too much contempt for the cocaine killings, as it is a kindred spirit that demands chemical sensations in place of the full-bodied existence that comes from meaningful activity, values and a clear head.

## Letters

### Voice voter poll fair to all candidates

We have received three letters and two telephone calls complaining that our recent candidates' poll, published in *The Florida Catholic*, *The Voice* and *The Community Page* was biased against and unfair to the Mondale-Ferraro campaign, and have responded to the civil telephone call and the civil letter, and will not be responding to the rude ones. However, the number of communications indicates that there are probably others among our readers that also feel that there was unfairness and I would like to clear that matter up.

The complaints arise from the fact that the poll reflects a support or opposed position from both of the candidates, with comments from President Reagan, but none from Mr. Mondale. That is of Mr. Mondale's choosing, not ours. The responses were first published in the March presidential preference primary, in which all of the candidates responded to the poll. Most of them offered comments, but Mr. Mondale did not.

After the party primaries, we sent copies of the questions and answers to both candidates, and requested their review and editorial changes, or additional responses. The Reagan headquarters forwarded some editorial, but not substantive, changes in their responses, but none were received from the Mondale headquarters. Rosemary Gallagher from this office called the Mondale headquarters three separate times, attempting to get responses, but never received them. We have a log of the calls reflecting the names of the per-

sons talked to. We were concerned that the poll would appear to be biased, and for that reason stated on the face of the poll that both candidates were given the opportunity to comment and that one had not.

These polls simply report the candidate's stated position, and are not designed as any endorsement or approval.

One of the reasons for this letter is that the polls involve an enormous amount of work on the part of many people around the state, particularly members of the Florida Council of Catholic Women and certain Respect Life committees. Mrs. Gallagher conducted four separate candidate poll workshops in various parts of the state; in every part of the state, extensive work is done to obtain responses from candidates, who are not always anxious to respond. Every effort is expended to insure that it is fair and accurate. It is unfair to all of these workers to suggest that there were improprieties in this poll.

These polls have been taken over the last three elections, both in primaries and in general elections, and hopefully they will continue to improve. We will be conducting a review of the poll over the next few months, including its desirability. We would be interested in any comments or suggestions concerning it.

Thomas A. Horkan, Jr.  
Fla. Catholic Conference  
PO Box 1571  
Tallahassee, FL. 32302

### Polish community gives thanks

To the Editor:

In behalf of the Polish Community of Miami, I would like to thank our beloved Archbishop Edward McCarthy, and our dear friend Bishop Agustin Roman for the many favors extended to the Polish Apostolate of our Lady of Czestochowa, especially in the announcement our Archbishop Edward McCarthy has made (*Voice*, Nov. 2) in making our Rev. Zdzislaw Nawrocki, the director of the Apostolate.

All Polish celebrations, whether they are Religious or Patriotic always take place around the church with the Polish priest at the helm. No Polish affair is ever celebrated without first the celebration of the Holy Mass, then followed by whatever festivities are in order, whether they may be Religious or Patriotic. For this reason, we always need our Polish priest to lead our community.

We have been Blessed by our Miami Diocese for which we are very grateful.

Mrs. Pelagia Lukaszewska,  
North Miami Beach

### Catholic literature

To the Editor:

Readers may like to mail their used Catholic Pamphlets and Magazines direct to the Foreign Missions.

If those who wish to do so will please send me self-addressed envelopes, I will give them the addresses of Missionary Priests and Nuns who need Catholic Literature.

Write direct to:

Mary Conway,  
14 Castle Street,  
Cork, Ireland

### Helping Ethiopia worthwhile cause

To the Editor:

The mass starvation and death in Ethiopia and other parts of Africa is certainly one of the most unbelievable and devastating news in our era.

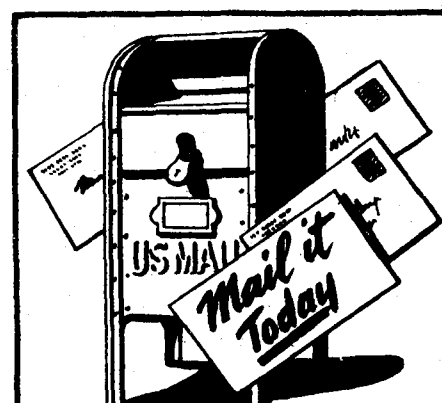
The fact that this tragedy has been going on for quite a while now makes this news even more painful.

I am so glad that the Miami Archdiocese is conducting a special collection for Ethiopia.

I am also glad to learn that the "Catholic Relief Services is handling 90 percent of all aid coming from America" (*The Voice*, 11/30/84).

I can only interpret this as meaning when it comes to feeding, clothing and helping the poor, we Catholics are not behind other Christians.

Susan Talana Harris  
Miami



The *Voice* Welcomes letters to the editor. All letters must be signed. Write to: Letters to The Editor, *The Voice*, P.O. Box 38-1059, Miami, FL 33238-1059.

## Living together: Part 1

Couples lived together before and outside of marriage long before the so-called sexual revolution began a couple of decades ago. But the frequency, openness and quasi-acceptance of this practice has increased greatly since then. When a man and woman who have been cohabitating in such a fashion come to the parish priest today and wish to marry with a typical, solemn, pull out all the stops wedding ceremony, they present him with a pastoral problem.

We became priests to serve people, ease human burdens and assist individuals in their quest for happiness. To confront the couple immediately and directly condemn their behavior starts the entire marriage preparation process off in sour fashion and risks further alienating perhaps already marginal persons.

On the other hand, as priests we must be faithful to the teachings of Christ and the Church. Being a pleasant, accommodating and understand-



BY FR. JOSEPH  
M. CHAMPLIN

teachings means following a middle course. I, for one, would not like to be characterized as either a soft touch who compromises principles for popularity or a hard unbending man who makes no adjustments for the complexities caused by human weakness and contemporary society.

There are, to my knowledge, no scientific studies about how priests have dealt with these

*'To confront the couple immediately and directly condemn their behavior starts the entire marriage preparation process off in sour fashion and risks further alienating perhaps already marginal persons.'*

ding pastor who overlooks the living together aspect of this couple's relationships may relieve their anxieties and win popularity contests, but does it amount to tacit approval of the cohabitation?

I KNOW these situations have been a source of great tension and an on-going dilemma for parish priests over the last 10-20 years in the United States. Trying to be kind and compassionate with the couple, yet authentic and loyal to our Church

dilemmas. My hunch is that each priest has inclined one way or the other depending upon his own personal style or temperament and the actual situation of the couple before him, perhaps confronting one and not confronting another. My guess also is that most clergy, while presuming a cohabitation condition even if not acknowledge and uncomfortable with it, have tended to overlook the fact. After all, in this approach, the priest judges that the couple have come for a sacrament,

will now rectifying their wrongful state and may draw closer to the Church if he assists them with warmth in preparing for a beautiful ceremony.

That overlooking procedure is not as compromising or difficult as it may sound. Most couples do not announce the fact of their cohabitation and may give their original family home addresses as residences or list their common location as the place where they will dwell after marriage.

HOWEVER, DURING the past year I have sensed among the clergy a shift away from this non-confrontational approach.

The new trend surfaced for me when an older pastor, known for his gentle, kind and accommodating style, surprisingly remarked that he thought we should do something about the couples living together, even urging them to go home and dwell apart until the marriage.

Soon afterwards I heard similar comments from other parts of the country and wondered if this could be one of those nationwide movements representing a new emphasis which emerges almost spontaneously from the bottom up or from the grass roots.

WITHIN A few months advocacy of this stricter, challenging practice appeared in print. Father Thomas Kramer, a former national executive in religious education for the American Bishop at Washington and now rector of the Bismarck Cathedral in North Dakota, published a letter to couples informing them of this policy. Wire services across the United States picked up Kramer's article and widely reprinted it, often with supportive comments.

Finally, in September Bishop George Speltz of Saint Cloud in Minnesota issued a Pastoral Letter on Cohabitation which established definitive and strict procedures for the clergy to observe with couples seeking a Catholic wedding while living together. More about this next week.

## Decline in mass attendance

Archbishop Daniel Pilarczyk of Cincinnati asked that the bishops of the nation consider the reason for the decline in attendance at the Sunday Mass among Catholic in this country. It is obviously something that must be a concern of the bishops, directly related to their primary responsibility.

The Gallup survey said that in 1983 about 52 percent of Catholics in the United States were at Mass regularly on Sunday. That was better than the 47 percent of 1977 but far below the nearly 70 percent the surveys showed for Mass attendance back in the 1950s.

To put this in proper perspective, Mass attendance in the United States is greater than the attendance of Protestants at Sunday services and greater than Mass attendance in European Catholic countries, with the exception of Poland.

THE SEARCH for answers to the reason for the decline and the way to reverse it will be extensive, will bring the insights of many who have expertise. But I believe it is important that many think about this, that not only experts be heard but the voices of ordinary people whose only knowledge comes from living as Catholics. So, without claiming any expertise or any special knowledge, there are things I'd like to say about this.

It is as Archbishop Pilarczyk said, a question that requires national attention for the problem is general throughout the nation. The Cincinnati archbishop suggested that one reason might be a changed attitude towards the obligation of atten-



BY  
DALE FRANCIS

dance to Sunday Mass. Once Catholics believed it was a mortal sin not to attend Sunday Mass. Today, he said, there were those who missed Sunday Mass and still considered themselves good Catholics.

Undoubtedly there's some truth in that. In those disheveled early days of the 1960s, when some were challenging everything to the past, there were some teaching Sunday Mass was no longer an obligation. There's no doubt that influenced some, especially the young people of the 1960s who were victims of much confusion.

But there's a misunderstanding of the 1950s in it, too. The great majority of those who faithfully were at Mass every Sunday were not there because they were compelled to be but because they wanted to be at Mass. If we are to bring people in greater numbers to Mass again, it will not be because they are convinced again that to miss Sun-

day Mass is seriously sinful but because they have grown in love of Jesus Christ and come together in worship because of their love.

WE NEED TO teach more boldly than ever the truths of our faith. We need to regain an understanding and appreciation of the Mass, of the wonder of consecration. The Real Presence in the Eucharist must become real. We must build a solid foundation of real faith.

We must do this by teaching Catholic truths as the truths they are. We must come to an understanding of what it means to be a part of the Mystical Body of Christ, what it means to be a part of the People of God.

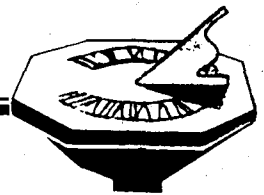
When I've said this before, there have been letters from those who say it is an escape from the responsibility of being followers of Christ in the world. It is the very opposite. It is those who are most fully united with Christ who can best serve Him in the world. To build a solid spiritual foundation carries with it the responsibility of acting from that foundation to do what Our Lord said we must do, serve the least of those among us, the poor, the oppressed, the elderly, the handicapped, to bring justice and peace to the world.

When we build faith through the proclamation of Jesus Christ, when we bring more fully to Catholics, we will bring Catholics to Mass because their love will bring them there.

(Dale Francis is a nationally syndicated columnist)

## Time capsules

By Frank Morgan



### The sprig that saved a village

Annually, tons of shamrock plants with "a bit of the auld sod clinging to them" are flown across the Atlantic for St. Pat's Day March 17. The small town of Rosscarberry, with only 300 inhabitants is responsible for this industry. All the villagers, young and old spend weeks gathering the plants in meadow or on rock-strewn acres or from their own home gardens. The entire operation is presided over by Mrs. Catherine O'Keefe who has said that "this little sprig has saved a dying village."

In 1910, the cotton boll weevil destroyed Alabama's cotton crop. Before the disaster, the farmers of the Enterprise, Alabama area were completely dependent upon the cotton crop. When it failed, they were rendered nearly destitute.

After 1910, they diversified their farming by planting peanuts and other crops which made them economically more secure. The boll weevil had taught them such a lesson that they raised a monument to the destructive bug in the town of

Enterprise. The inscription reads: "In profound appreciation of the boll weevil and what it has done to herald prosperity."

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During the Louisiana Army Maneuvers of 1941, a photo appeared of one of the officers. He was identified as Lt. Col. D.D. Eisenberg.

The future President remarked at the time, "Well at least they got the initials right."

## Home cooking's decline

I was discussing plans for Thanksgiving dinner with a co-worker recently. She told me she had no intention of cooking dinner on the holiday.

Her daughter and the young man she's dating would be over for Thanksgiving, but it didn't make sense to her to go to all the trouble it takes to put on a big meal for only three people. She was making reservations for Thanksgiving dinner in a restaurant.



BY  
ANTOINETTE  
BOSCO

That struck me as kind of bleak. Probably because Thanksgiving is so entrenched in my mind as the great time for families to get together at the family table.

Yet, from what I read, the idea of a family eating a home-cooked meal together is another of those fine traditions that seems on its way out. A report from the Department of Agriculture's National Food Review estimated that out of every dollar spent on food this year, 41 cents will go for meals eaten in restaurants or brought home ready to eat. That's an increase from 27 cents in 1960 and 33 cents in 1970.

**THE REPORT'S** authors are Judith Jones Putnam and Michael Van Dress. They find four main reasons for this trend away from home cooking: smaller families; the sharp increase in numbers of people cooking; smaller families; the sharp increase in numbers of people living alone; the escalating numbers of women working outside the home; the force of advertising by food service chains.

Fast food businesses must advertise since there are so many of them competing for the food dollar. Fast food outlets tripled from 40,000 in 1963 to more than 122,000 in 1982.

Lauren Soth, a syndicated commentator on food and agricultural affairs, wrote recently: "In effect, we are moving toward a more socialized food system, though of course we don't call it that... the trends in the food business indicate that we are collectivizing from farm to dinner table; that is, larger shares of the production and services are being done by big organizations."

She added: "The small, one-family farm, grocery store, meat processor grain handler and so on, up to the one-family restaurant, are losing ground."

Places like McDonald's give proof of the trend away from the home kitchen. I remember back in the early 1950s, when it was simply a hamburger chain. Now, McDonald's serves breakfast, chicken and salad too. This adds to the convenience of eating out.

What a loss it is to a home, though, when you no longer have the smell of good things coming out of the kitchen and wafting through the house. Real estate agents have long known that home cooking adds to the atmosphere of a home.

**SOME AGENTS** advise owners attempting to sell their homes to have bread baking in the oven when people come to look at the house. Apparently, the aroma carries with it



the hypnotic message that this is a fine home!

These days, I'm too often alone to bother cooking. Still, I feel the loss. A kitchen shouldn't be sterile. There is too much significance in the act of nourishment to take it out of the home more than occasionally.

Breaking bread together, talking with someone over a meal prepared in your home, is a way of engaging in loving interaction. It's never quite the same at McDonald's or even in a fancy restaurant.

On holidays I look forward to the smell of turkey, pumpkin pie and rolls baking. Then my kitchen is alive again — and our family love is unmistakably carried along on all the wonderful aromas.

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## Stormy weather at home

**Q. My parents are always yelling and screaming at each other, almost every day. They fight even when they don't have nothing to fight about. This bothers me. They never did it before now. What can I do? (Arizona)**

**A.** Bo, who died a few years back, was a wonderful German Shepherd whose master and mistress were a young married couple, Ben and Ann.

One night after a delicious supper, they showed me something unusual. They pretended they were having a fight, a real one in which Ben was hitting Ann on the arms and threatening to throw her on the floor.

Bo went wild. He began barking fiercely and jumping on both of them. He wanted desperately to stop the fight.



BY TOM  
LENNON

**BEN AND ANN** kept it up only for a minute. When they stopped their fake fight, Bo immediately calmed down.

Bo's behavior tells us how distressing it can be to see two people we love having a fight. When those two people are our parents, it can hurt us very, very much.

So, don't be surprised if it "bothers" you, perhaps a great deal, that your mom and dad are "yelling and screaming at each other."

Maybe the various pressures of living are making them irritable. Possibly they have momentarily grown tired of one another. It could even be the weather; 90-degree heat or a long series of gray days can set people terribly on edge.

What to do?

**CAN YOU** talk to your mom and dad separately about how bad their fight make you feel? Can you ask them to examine the reasons for their quarrelling and fighting? Might you inquire whether there is anything you can do to make the burden of daily living lighter?

Be careful how you pose these questions, lest you start a fight between you and the parent with whom you are holding the discussion.

Don't say your words in an accusing or complaining way. Speak softly, kindly, and sympathetically. You might ask if there is some trouble in their lives that you don't know about.

This may be an opportune time to tell each of them something you have not said recently: "I love you, Mom. I'd like to see things going more smoothly for you and dad."

**YOUR CONVERSATIONS** may have a good effect, and things may calm down for a while. But it may also happen that after a while, trouble and fighting come once more.

If that is the case, try, try again. You also might talk about this difficulty with a priest, school counselor, or a teacher you especially like.

When you talk with one of these adults, ask whether he or she thinks your parents should go to a family counselor. Then ask how you might bring up this subject with your parents and how they might get in touch with a family counselor.

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

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## Taking sides

Taking sides on contemporary issues should be done with charity and consideration.

If Jesus were walking the earth in 1984, how would He deal with those in the military with respect to the peace issue? I think the Lord would deal kindly with them as He did with the Roman centurion centuries ago. Some of the gentlest, most peace-loving people I know are in the military. They grow more and more uncomfortable in the face of abuse from strident members of the peace movement. They also suffer some understandable anxiety in trying to discern what God is asking of them.

Jesus never preached class warfare; He came to convert all classes to the high art of making peace.

Class struggle has been at the root of the escalating arms race. Communism has fanned these passions everywhere it could, and yet it is well known there is no society more class-conscious than the Soviet Union today.

Pope John Paul II is right when he warns us to renounce violence as a means of social change.

"The wisdom that comes from God is utterly pure. It is peace-loving, gentle, full of compassion and shows itself by doing good." (Jas. 3:17-18)

For a free copy of the Christopher News Notes, "The Challenge of Peace," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York NY 10017.



"OUR CHURCH WOMEN ARE ORGANIZING A MACRAME CLASS."



BY FR.  
JOHN CATOIR

It's unfair to characterize all people in the military as war-mongers. They know they would be the first to die. The thought of war is not at all appealing to them. Besides, the principal of a legitimate national defense is self-evident. Weakness only invites the use of power. Nevertheless, all of us must realize that nuclear weapons and the arms race cannot be treated on a "business-as-usual basis." I pray that the passion to change the present direction of our country's policies does not give rise to self-righteous arrogance on either side.

Marxism is another issue that breeds hatred. When the rich and the poor are pitted against one another, class warfare become their solution. The church's mission is one of reconciliation and sanctification, not combat. Poverty is dehumanizing, and we are all called by the gospel to do whatever we can to alleviate this form of suffering. But every rich person is not the enemy of every poor person. Some wealthy people are very devoted to helping the poor.

Rich and poor alike commit sin, suffer grief, endure physical and emotional pain. There are good and bad among both groups. It's disturbing to hear Marxist generalizations being represented as Christian theology.

## Being right vs. getting results

Dear Dr. Kenny: I don't agree with some of your comments referring to mother's relationship with her grown children. They may avoid her because she nags or interferes, but this is no excuse for not calling her occasionally.

How long will this take if they do so once a month? Suppose indeed she nags on the phone. All they have to do is listen for five or 10 minutes. It takes a little patience but no big sacrifice.

There is no excuse for not sending greeting cards to parents. I have two married sons: One never forgets, the other never remembers. Or should I say, he remembers but doesn't bother all 1. . .time to send me a card or call to wish me a happy birthday. Before he was married it was a ritual.

I've always told them gifts are not necessary but a card is like a million dollars. I know they are thinking of me and care. A card can go a long way in letting a mother know she is not forgotten (father too). Thanks for listening to my side. (New Jersey)

Thank you for your comments. I agree with everything you say. Of course adult children should phone and write their mothers. But this world is full of "shoulds" and "oughts" that never happen. I am more concerned about how to turn a "should" into a reality.

We differ on one point which to me is essential: A statement of proper behavior must not be con-

fused with a strategy to get that proper behavior. Telling somebody to do something does not necessarily make it happen.

How easy it is to be smug in our citadel of righteousness, passing out rules and advice for others to follow. Then we have the satisfaction of telling ourselves that it's not our fault if our advice is not followed.



BY  
DR. JAMES  
AND MARY  
KENNY

How tempting to carry on with our adult children as we did when they were growing up, still teaching, instructing, advising. We see something wrong and we administer a verbal correction.

Yet, as retired editor Eugene Geissler so wisely points out, God doesn't have grandchildren. He deals with all adults directly, no longer through parents. As adults, we are all God's children and we need to see each other as equals under God our Father.

You are surely correct in your position that adult

children should respect their parents. Scripture scholars tell us this is the true meaning of the fourth commandment. "Honor thy father and thy mother" directs us to continue to reverence our parents after we have formed families of our own.

Personally, however, as a parent and a psychologist, I am more concerned with accomplishing my objectives than in sounding right. The question thus becomes: "What is the best way to get a grown son to write his mother?"

- Reminding him of his responsibilities and giving him directions are as likely to put him off as they are to generate thoughtfulness. Further, I am sure you would rather have one spontaneous remembrance than five duty calls.

- "Where there is no love, put love, and you will find love," said a wise religious leader. To paraphrase, "Where there are no letters, keep sending your letters and you may hear back."

Write and call your son on his birthday, anniversary, and sometimes for no reason at all: Let him know what you are doing and how you feel.

- You have control over your own behavior. Be a loving person and a thoughtful mother. That is the wisest strategy to reawaken similar feelings in him.

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

## Surviving the breakfast hour

According to the parents I listen to, the four worst hours in family life include: 1. the pre-dinner hour; 2. breakfast time; 3. bedtime, and 4. the hour before church on Sunday. These vary from family to family in intensity, each bringing a different level of groan from parents.

Breakfast stresses spring from a variety of sources but the chief is the need for coordination. The mother in the home finds herself in the position of lion tamer in a cage full of self-willed but under-motivated lions. She has to crack the whip to get each one to do what is necessary at each moment or chaos results.

In most families, this means coordinating the shower, dressing and eating times of a number of people to dovetail with each's inner and outer schedule while avoiding a pileup along the way. That this is impossible doesn't keep us from trying. It's just that our whip arms get tired.

**THERE ARE PREDICTABLE** obstructions to the most carefully coordinated effort: an overly tardy teenager who homesteads the bathroom, a dawdling dresser, a reluctant breakfaster, a last-second homework doer, a grouchy spouse, and a professional shoe loser.

There was a time when our children were younger when I actually tried to orchestrate all this and lost. I stopped checking on last minute sleepers and let them suffer the consequences of having to bolt breakfast and negotiate with someone else for bathroom space. We bought each one a sturdy snooze alarm and told them they were on their own.

And glory of glories it worked, even with very young children. I also refused to write them excuses the few times they dawdled. They didn't like it but they had to deal with an unhappy teacher. Better her than me.

We also set up a bathroom schedule and if they didn't make it in on time, they had to get out on time. The other option was using the cold bathroom which speeded them up considerably.

Breakfast was harder. I taught long enough to recognize the non-breakfast syndrome where students sink into a dull glaze around 10:30 so I insist they eat a good breakfast.

But their definition and mine of same varies significantly. I used to insist upon hot cereal or eggs but I've come to live with cold pizza, leftover macaroni and cheese even cottage cheese — although



BY  
DOLORES  
CURRAN

I don't watch them eat it. Occasionally one eats the lunch he packed the night before and then buys lunch at school.

**ALL THIS MADE ME** irrelevant in the morning and I dutifully sacrifice by getting out of their way

and sleeping until it is time to see them off.

But for parents who are struggling with breakfast trauma and young children, let me tell you it pays off. As with all mixed blessings, our college-aged children returned home last summer.

My 19 year-old son worked 7-to-7 as lot man at a car dealership. He rose at 5:30 by himself and, at my request, woke me to write because I was on deadline with a new book. When I emerged, he had coffee made and was eating a powerful breakfast of eggs, sausage, toast, cookies and whatever else was lying around from the night before.

He cleared the table, rinsed his dishes, packed his lunch and came in to tell me goodbye and what we were out of for breakfast the next day. The other two followed suit an hour or three later. Now it's their mother who dawdles. My mind and memory — what's left of both — go back to those frenzied days when I tried to coordinate the lions kids and I state emphatically, "I am proud to pass the whip on to the next generation."

(Alt Publishing Co.)



## Family Nights

### Opening prayer

Dear Father, tonight we are going to celebrate the wonder of our growth. We praise you for the gift of life and your nourishment that has helped us to grow. Amen.

### Activity time

#### Young Family

This evening the family is invited to stand back and look at and celebrate the growth and development of each family member.

Bring out the baby books, pictures,

baby shoes, other memorabilia. Share with the child the events that surrounded his birth, Baptism, early years up to the present time. If you do not have a memorabilia box you might make one so that items related to his growing can be displayed in his bedroom, on his wall or on a shelf. You might begin a tape recording of the child's voice which can be added to periodically.

#### Middle Years and Adult Families

Arrange snapshots of the family members at various stages of growth on a large bulletin board or cardboard. Exchange names and find fitting de-

scriptions, humorous captions from magazines to be put under each picture.

### Snack

Hot apple cider, garnished with a stick of cinnamon.

### Entertainment

Variations of the Tag Game can be fun. "Shadow Tag" must be played at night. Try to step on someone's shadow if you are playing outside near a porch light. Or try to catch someone with a beam of light if you are using a flashlight.

### Sharing

1. Share one sign or indication that you are growing in some way, physically, intellectually, etc.

2. Share a positive thought about how another family member has grown recently.

### Closing prayer

— Scripture Reading: Romans 8:18-23

— or: Compose a family litany. "For the power I have to ..." All answer: "We praise and thank you, Lord,"

## First Sunday of Advent

December 2, 1984

READINGS: *Isaiah 63:16-17, 19; 64:2-7; 1 Corinthians 1:3-9; Mark 13:33-37*

# His presence is our reward

By Fr. Owen Fr. Campion  
Tennessee Register-Editor-in-Chief

### BACKGROUND:

The first reading in this Sunday's liturgy of the Word is from the last of three sections in the book of Isaiah. Somberness, even frustration, dominate those chapters.

Essentially, Trito-Isaiah's message is that God alone saves, nothing is sufficient without him.

St. Paul's first letter to the Christians of Corinth also proclaims that salvation and peace reside only in the Lord. The apostle's early converts in the great Greek city of Corinth met many temptations to leave their faith. He encouraged them to resist everything — to find everything in Jesus.

The ancient gospel of Mark supplies today's third reading. This passage follows an announcement by Jesus regarding the end of the world. When will the world end —

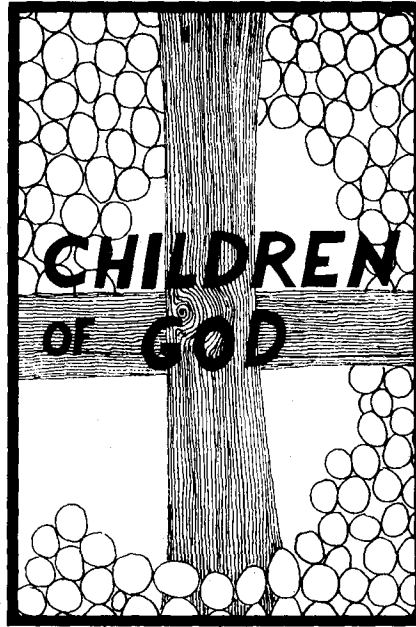
for society or for any individual person? No human being knows that, Jesus asserts.

Mark is interested in salvation throughout his Gospel. It is achieved in teaching, about Christ, who brought the good news.

*'To ignore him is to invite the bitter consequences of imperfect human reasoning and misdirected human longings'*

### REFLECTION:

This Sunday begins the splendid church season of Advent. Observed for a thousand years in Christianity, its music, symbols,



and traditions are varied and golden.

The season awaits the feast of

the Nativity, Christmas. But to reduce it to being a countdown for a great day is to discard much of its value.

Distantly, Advent looks to the final fulfillment of all things in Christ. More personally, it calls Christians to awaken to the reality around them. Salvation and peace only come through Christ. To ignore him is to invite the bitter consequences of imperfect human reasoning and misdirected human longings.

To accept Christ, however, is no momentary or casual choice. It requires lifelong devotion. And it will inevitably meet temptations as those confronting the ancient Corinthians.

Salvation is its product, however, and God's stronger presence with us — in this life and always.

In that fuller, very personal expectation, Advent awaits Christmas, the symbol of God living among us.

# Godparents are 'spiritual family'

**Q. I am troubled by a situation in which a couple assumed the obligations of godparents and then ignored their vows completely.**

**Both of them are otherwise practicing Catholics. Is being a sponsor a serious commitment or not? To me the vows in that ceremony sound pretty serious. (Texas)**



BY FR. JOHN DIETZEN

A. The promises (technically they are not vows) made several times by the sponsors during the baptism rite surely are very serious. Sponsors affirm their intention to help the parents with their Christian responsibilities in raising the child, profess their faith along with the parents and assume appropriate obligation as godparents.

The relationship is so important that the introduction to the Rite of Baptism refers to the sponsor as

being added to the "spiritual family" of the child.

Your concern is one more evidence of how seriously parents should take the choice of sponsors for their children. Too many families still consider it a sort of honorary position granted to family members or friends with no reflection on whether that individual is willing, or even able, to fulfill the godparents' obligations.

**Q. I am 80 years old and talked with a priest some time ago about a Living Will. He seemed of the opinion that it was all right, so I signed it and gave a copy to my doctor and lawyer.**

I now read in our church bulletin that it does not have the church's approval. I am quoting a portion of the one I signed: "If at such time the situation should arise in which there is no reasonable expectation of my recovery for extreme physical or mental disability, I direct that I be allowed to die and not be kept alive by medications, artificial means or 'heroic measures.'"

**"I do, however, ask that medication be mercifully administered to me to alleviate suffering even though this may shorten my remaining life." Do you advise me to return my Living Will or destroy it? (Florida)**

A. The Catholic Church has no offi-

cial position one way or the other about Living Wills. You need not return it or destroy it.

There are, however, serious concerns about the selling of Living Wills. Much of this promotion comes from societies and organizations who actively and aggressively see them as a necessary step to condition lay people and the medical profession for a more open promotion of what we

*'The sponsors affirm their intention to help the parents with their Christian responsibilities in raising the child...'*

would consider a grossly immoral form of mercy killing.

This is but one reason for the strong opposition to the Living Will movement in our society.

Another, and even more obvious one, is that any conscientious and competent physician will do what your signed document says, Living Will or not.

**Q. I am 83 years old and go to the senior-citizen nutrition center for noon dinner. After lunch I like to go to Mass but it is impossible to fast an hour after lunch and then received**

**Holy Communion.**

**Is it permissible to receive Communion after fasting only one half an hour? I miss it if I do not receive. (Louisiana)**

A. I only hope I get along half as well as you at the age of 83. You're very fortunate.

For many years the communion fast for the sick and aged, and those who take care of them, has been re-

duced to about 15 minutes.

The new canon law of the church, in effect since 1983, simply says, "Those who are advanced in age or who suffer from any infirmity, as well as those who take care of them, can receive the most Holy Eucharist even if they have taken something during the previous hour."

Thus, for all practical purposes, the communion fast regulations do not apply to you. Go to Communion after lunch as often as you can.

**Q. On Trinity Sunday I visited another church and on the altar were two glass pitchers with wine to be consecrated. The chalices were filled later to distribute to the people.**

**Years ago the vases for the Eucharist had to be solid and unbreakable. Isn't this true any more? (New Jersey)**

A. Present instructions concerning materials used at Mass simply say that sacred vessels should be made from solid materials which are considered suitable in each region. (Ebony or hard wood are given as two examples.)

Chalices and other vessels which will hold the precious blood should have a non-absorbent cup, and a base of any other solid and worthy material.

Well-designed pitchers or decanters are thus quite appropriate at Masses when Communion will be given under both species to a large number of people.

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## Quotes to ponder

A batch of provocative quotations has piled up on my desk in recent days. I'd like to share them with you and offer some follow-up comments:

1. Jane Curtin, currently starring in "Kate & Allie" and one-time member of the cast of "Saturday Night Live," told TV Guide:



By James Breig

"I like 'Kate & Allie' much better than SNL. The humor is kinder, for one thing. A lot of SNL was very funny, but I often found myself wanting to apologize for it. I mean, I would wake up and say to myself, 'I said that? I did that?' On this show, I never have that feeling. Of course, I'm ten years older now."

And wiser, Jane. I have watched "SNL" through the years and found it to be very spotty. Sometimes terrific and sometimes just embarrassing, the series is currently under the control of a new — and older — cast. Some of its segments this year have been touching (e.g. the one about fictional old-time black baseball players); some, hilarious (the game show "Seven Times Four"); and some, dull (the one about the interviewer with a bolt through his head, for instance).

I often wonder if performers have any shame or guilt about what they do. It's nice to hear that Miss Curtin recognizes some of the failures of "SNL" during her tenure.



**FAMILY REVOLT** — Barbara Dana (left) leads her children away from the tyrannies of their moralist father, played by Alan Arkin in "A Matter of Principle," a Christmas tale airing on American Playhouse, Dec. 3 at 9 p.m. on PBS, Channel 2.

2. TV Guide also got this disheartening quotation from Leonard Goldberg, producer of such series as "Charlie's Angel":

"Listen, this business has nothing to do with social consciousness — unless it sells. If Aztec human sacrifices sell, then that's what we'll make."

That explains all those abortion episodes we've been subjected to.

3. Ted Turner, the moneymen behind the Cable News Network, has launched a music channel to compete with MTV. He told *Rolling Stone* magazine why:

"I was really disturbed with some of the clips (MTV) has been running. You can take a bunch of young people and you can make them into Boy Scouts or into Hitler Youth depend-

**'Listen, this business has nothing to do with social consciousness — unless it sells. If Aztec human sacrifices sell, then that's what we'll make.'**

ing on what you teach them, and MTV's definitely a bad influence. My wife used the word 'satanic' to describe it. Even if violence sells, it's not going to be on our channel..."

Nice going, Ted. I hope you can pull it off. After suffering through the sadism, sexism and violence of

MTV in our home, I have banished it via a parental lock-out.

4. To probe a little deeper into the attitudes of rock stars, which are purveyed on MTV, we can turn to the same issue of *Rolling Stone* for an interview with singer David Bowie, who was asked why he wears a crucifix:

"This crucifix is strictly symbolic of a terrible, nagging superstition that if I didn't have it on, I'd have bad luck. It isn't even religious to me; I've hardly thought of it as a crucifix... It's extraordinary, considering all the mistranslations in the Bible, that our lives are being run by this misinformation, and that so many people die because of it. The crunching thing about the church is that it has always had so much power. It was always more of a power tool than anything else, which was not very apparent to the majority of us."

Mr. Bowie is a man whom your children look to as an idol.

5. I'd like you to guess who made this quotation; the answer appears at the end of the column:

"I want people to ask me for my autograph not because I'm famous but because I try to feed the hungry, love the unwanted and visit the sick. I try to give hope to the needy... I just try to do my best."

Hint: It's not Mother Teresa.

6. Bill Cosby, star of "The Cosby Show," offered this to TV Guide:

"TV acts like it's ashamed to admire marriage. You know people are married because they're in the same room not because of anything real going on between them. I want to show a family like the kind I know: children who are almost a pain in the neck and parents who aren't far behind. A husband and wife who have their moments of love, smiles, anger, of not really liking each other, and it's sort of real."

Mr. Cosby sounds like one of my columns. That's how I know he's an intelligent and wise man.

As for #5, would you believe that was spoken by Mr. T?

## Holiday books for kids

By Jerry Filteau and Barb Frazee  
NC News Service

**LEARNING ABOUT** series, by Felicity Henderson. Lion Publishing Co. (Belleville, Mich., 1984). 30 pp. each, \$3.95 each.

One of my personal peeves is the lack of good books about religion for children in pre-school and early school years. Most books in the popular market seem intentionally designed to give religion a bad name, with saccharine pictures of Jesus and texts that range from vapid to incomprehensible for the age group.

The "Learning about..." series — Jesus, prayer, the Bible, the church — is a happy exception. Its artwork is lively. Its spritely texts are geared to 5-to-8-year-olds and filled with meaningful information, told in an interesting and attractive way. Catholic parents will find the books on the church weak, but the others well

worthwhile. Ages 5-8.

**THE LION BOOK OF BIBLE STORIES AND PRAYERS**, retold by Mary Batchelor. Lion Publishing (Belleville, Mich., 1980) 100 pp., \$5.95.

More than 30 Bible stories are retold in plain, clear children's language in this brightly illustrated book. The prayers that follow each story are a good teaching device, helping illustrate the point of the story. But they are also excellent in their own right as children's prayers. Ages 5-9.

**THAT DOG!** By Nanette Newman. Thomas Y. Crowell Junior Books (New York 1983). 47 pp., \$8.95.

A charmingly written boy-and-dog story. Barnum does everything with his owner, Ben, but Barnum gets old and dies. When a stray puppy follows Ben home, Ben has to reconcile a

growing affection for the puppy with his feeling that he could never love another dog as he loved Barnum. Charcoal drawings by Marilyn Hafner convey moods in the story well. Ages 3-8.

**THE KNIGHT OF THE GOLDEN PLAIN**, by Mollie Hunter. Harper and Row (New York, 1983). 48pp., \$10.95.

Scottish storyteller Mollie Hunter brings a young boy's Saturday afternoon daydreams to life as the boy becomes Sir Dauntless and rides off to slay dragons and save a beautiful princess from an evil magician. Unlike most modern children's adventure stories, this includes many classic elements of magic and weaves in Christian faith as part of the young knight's power that enables him to overcome evil. Ages 5-10.

Look for part two of the kids book list in the next issue of *The Voice*

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**REHABILITATION HOSPITAL EXPANSION.** St. John's Rehabilitation hospital in Ft. Lauderdale recently dedicated \$1 million radiology and laboratory facilities and will now be licensed as a specialty rehabilitation hospital. Archbishop McCarthy had help cutting the ribbon on the new facilities from Cy Case (left), Chairman of St. John's Rehabilitation Hospital and Mike Marinelli, Chairman of the Foundation campaign. The archbishop also honored Count and Countess Adolph and Henrietta de Hoernle who donated \$100,000 to the hospital with a medallion.

## Big Brothers/Sisters volunteers needed

Big Brothers/Big Sisters of Greater Miami is urgently in need of volunteers, especially men and minorities, in all areas of Dade County.

For over 20 years the nationally reknown program has been "matching" children from local single-parent families with an adult volunteer. The volunteers spend several hours each week with the child on a one-to-one basis. A Big Brother or Sister is a friend, guide, and role-model for a child who has little or no contact with the absent parent.

"In the Greater Miami area there are currently 225 children waiting for a Big Brother or Big Sister - and the list grows daily," says Big Brothers/Big Sisters of Greater Miami's Executive Director Miguel A. Reyes, A.C.S.W. "According to the United Way there are more than 80,000 one-parent families in Dade County."

Reyes urges anyone interested in being a Big Brother or Big Sister to call his office at 643-3666.

## Tapes of priests' retreat available

Cassette recordings of all the sessions of the world-wide retreat for priests, held in Rome last October under the sponsorship of the International Catholic Charismatic Renewal Office, are available at \$4 each from "Jesus Loves You" Catholic Tape Ministry, P.O. Box 55-8146, Miami, FL 33155-8146.

The recordings include the talks given by Mother Teresa of Calcutta, Pope John Paul II, Cardinal Leo Joseph Suenens, Bishop Alfonso Uribe Jaramillo, Cardinal

Silvio Oddi, Cardinal Bernard Gantin, Bishop Ivan Diaz, Bishop Valerian D'Souza, Fr. Salvador Carrillo Alday and Fr. Tom Forrest.

There are 12 tapes in total, available individually or as a set, in both English and Spanish. Please make all checks payable to "Jesus Loves You" Catholic Tape Ministry and include a 75¢ postage and handling fee for each order, not for each cassette. If you have questions, call 661-7484 from 9 a.m. to 9 p.m.

## It's a Date

### Christmas bazaars

**Boystown of Florida** will hold a rummage sale on Dec. 1st from 9 a.m. to 3 p.m. at 11400 S.W. 137th ave.

**St. Bernard's Women's Guild**, will hold a "last minute" Christmas sale from 8 a.m. to 1 p.m. Dec. 9 in the parking lot at St. Juliana Church, 4500 S. Dixie Hwy. A bride doll will be raffled off and handmade decorations are featured. In the event of bad weather the sale will take place Dec. 16.

**Sacred Heart Ladies Guild** will present a bazaar from 9 a.m. to 4 p.m. on Dec. 7 & 8 and 9 a.m. to 1 p.m. Dec 9 at the Lake Worth Madonna Hall, 430 "M" Street North. Homebaked goods and white elephants galore.

**St. Bernard's Women's Guild** will hold a bazaar from 10 a.m. to 10 p.m. Dec. 8 at the parish center, 8279 Sunset Strip, Sunrise, Ft. Lauderdale.

**Blessed Sacrament Women's Club** will hold a bazaar from 9 a.m. to 4 p.m. on Dec. 1 and from 9 a.m. to 9 p.m. on Dec. 2 at the Blessed Sacrament parish hall, 1701 East Oakland Park Blvd. Plants, baked goods, handcraft and more will be sold.

**Visitation Church** will sponsor its annual holiday bazaar from 9 a.m. to 8 p.m. Dec. 8. at the church, 19100 N. Miami Ave. Many activities for people of all ages. Call 621-9879 or 653-2899 (evenings) for more details.

**The Marian Center** will hold a pre-Christmas sale from 6:30 p.m. to 10 p.m. on Friday, Nov. 30 and from 10:30 a.m. to 5 p.m. on Dec. 1. Ceramics made in the studio by the children will be among the items for sale. For further information call the school office at 625-8354.

**St. Mary Magdalen Women's Guild** will hold their annual bazaar from 10 a.m. to 8:30 p.m. Dec. 1 and from 9 a.m. to 12:30 p.m. on Dec. 2 in the parish hall, 17775 N. Bay Road, Miami Beach. Lots of handmade items.

**The Women's Club of St. Maximilian Kolbe** will hold a bazaar and bake sale from 9 a.m. to 4 p.m. Dec. 1st, at Pembroke Lakes Elementary school parking lot, on the corner of Taft St. and Hiatus Rd., Pembroke Pines. For details, call 431-4877.

**St. Bernadette Women's Guild** will have an annual holiday gift shop from 1 to 3 p.m. Nov. 30 and from 10 a.m. to 7 p.m. Dec. 1 and from 7:30 a.m. to 2 p.m. Dec. 2, on the deck directly behind the church at 7450 Sterling Rd., Hollywood. The public is welcome to purchase beautiful handcrafted ornaments and gifts. Santa will be on hand too, so bring the kids. Lunch will be served from 12 to 3 p.m. and donuts are available in the morning.

**St. Theresa School** will hold an auction and Christmas bazaar on Dec. 1 and 2. There will be booths and arts and crafts as well as rides, food and games for everyone.

### Meetings

**Catholic Daughters of Americas, Court Holy Spirit No.1912** Pompano Beach, will hold their regular business meeting on Dec. 14 at 1:30 p.m. at St. Elizabeth's Gardens in Pompano Beach. Following the meeting, there will be a Christmas celebration with refreshments served.

**The Widow and Widowers Club** of Broward County will have a social gathering from 2 to 5 p.m. on Dec. 2 at Wilton Manors Recreation Hall, 509 N.E. 22 Drive, Wilton Manors. For information call 735-8363 or 564-1180.

## Knights of St. Gregory to be honored

Thirteen Miamians and three Broward Countians, recently named by Pope John Paul II as Knights of St. Gregory will be honored during 11 a.m. Mass on Saturday, Dec. 8 in St. Mary Cathedral, NW Second Ave. and 75 St.

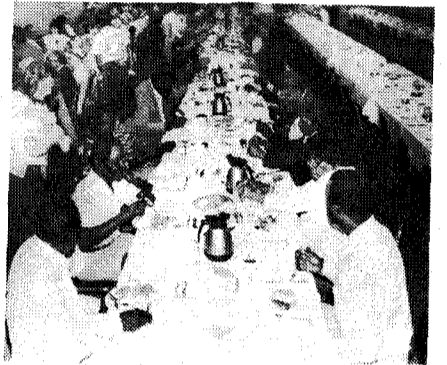
Archbishop Edward A. McCarthy will be the principal celebrant of the Mass in observance of the feast of the Immaculate Conception of the Blessed Virgin Mary, patroness of the Archdiocese of Miami and of the United States.

A 91-year-old Cuban-born prelate, Bishop Eduardo Dalmau, C.P. will also be present to celebrate the golden jubilee of his ordination to the episcopacy. Born June 29, 1893 in Havana, Bishop Dalmau was ordained a priest for the Congregation of the Passion in 1915. In 1935 he was appointed Bishop of the Diocese of Cienfuegos in Cuba. He has resided in Miami since 1959 when he fled from Communist forces in Cuba.

Members of the Order of St. Gregory the Great, pontifical order of knighthood conferred in recognition of "personal character and reputation, and for notable

accomplishments," who will participate include: Frank Mackle, Joseph Robbie, Joseph Fogarty, Eugenio Abello, James W. Kindelan, Donald Myers, Judge Peter Fay, Judge Eugene Spellman, David Walters, Frederick Hartnett, Horacio Aguirre, James W. McCaughan, and Armando Alejandro, all of the Greater Miami area; and Francis J. McDonough and Ferdinand Mahfood, Pompano Beach; and James Ward, Plantation.

Federal Judge C. Clyde Atkins and Joseph M. Fitzgerald, who were invested by the late Archbishop Coleman F. Carroll, first Archbishop of Miami, as Knights of St. Gregory in 1965, will also be present.



**THANKSGIVING DINNER.** Over 400 people who did not want to spend Thanksgiving alone or could not afford a good Thanksgiving dinner were treated to a bountiful dinner at St. Vincent of Margate in what has become an annual event. The dinner was prepared and funded by volunteers of all ages from the parish.

## 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.

## Danny Perez essay winner

Danny Perez, 3rd grade student of St. Timothy School, was the first prize winner in the county-wide essay contest sponsored by United Family and Children's Services and Coconut Grove Jaycee Women. The subject of the essay contest was "Families Strengthen America."

## Elderly hotline

The SS. Joachim & Anne Center of the Respect Life Office is offering an inspirational message geared toward the elderly. The message received by calling a 24 hour hot line number 653-1001. An alternate number is given for those who wish to talk to someone about their problems. We encourage the callers to use the number given.

For more information call 653-1001.

Members are reminded to reserve early for Dec. 8 Christmas party. Mature singles welcome.

### Dances

**The Jamaican Association of Florida** (in affiliation with Barry University) will sponsor a dinner dance to benefit a Jamaican scholarship fund. The event will be held from 9 p.m. to 2 a.m. on Dec. 8. Tickets are \$20 per person and may be obtained by calling the school at 758-3392 ext. 471, or 387-0442. Dress is semi-formal.

**Our Lady of Florida monastery** and retreat house will present its 16th annual hurricane ball Dec. 8 at the Breakers Hotel in Palm Beach. The ball begins with a social hour from 7-8 p.m. and includes dinner and dancing to a live orchestra. Tickets are \$125 per person and are tax deductible. Each ticket has a chance at winning \$10,000 in prizes. Call the monastery at 626-1300 for ticket information.

### Music

**St. Paul the Apostle Church** will present the Ft. Lauderdale Christian Choral in a concert of sacred music at 7 p.m. Dec 2 at the parish, 2700 N.E. 36th St. (Sample Rd.) in Lighthouse Point. No tickets are required; all are invited.

### Potpourri

**St. Helen School** will hold its 15th annual family carnival on the parish grounds, 3340 W. Oakland Park Blvd., Ft. Lauderdale from 6 p.m. to 11 p.m. on Dec. 6 & 7 and from 12 noon to 11 p.m. on Dec. 8 and 9. Activities will include rides, games, a white elephant sale, clown faces and good food. Sunday morning, the kids can have breakfast with Santa. Call 748-2280 for more details.

**St. Timothy School** will hold its first annual arts and crafts show from 9 a.m. to 4 p.m. Dec. 1 and 2 at Queen of Peace hall at the church, 5400 SW 102 Ave. Christmas crafts, decorations, food and fun.

**The St. Louis Catholic Women's Club** will sponsor its 11th annual arts and crafts show from 2 to 4 p.m. on Dec. 1 and 2. at 7220 SW 120th St. There will be more than 100 artists participating in the event.

**St. Vincent de Paul Society** will give their Charity Banquet at 8 p.m. Dec. 1 at the Dupont Plaza Hotel. The donation is \$12 per person. For reservations, call 666-9722.

**St. Maurice Catholic Church** will hold a blood drive from 9 a.m. to 2:30 p.m. on Dec. 16 at the parish hall, 3490 N.W. 191 St., Carol City. Call 625-1244 for more information.

**St. Lucy's Women's Guild of Highland Beach** will have their annual Christmas party luncheon at 11:30 a.m. Dec. 10 at the Boca Del Mar Country Club, 6202 Boca Del Mar Drive, Boca Raton. Please bring a gift for a boy or a girl (ages 3-5) or a sealed donation for the Child Development Center of Delray Beach. For reservations, call Mrs. Ginger Giardin at 278-9527. Tickets are \$13 per person.

**Father Salanus Guild** welcomes members and friends to attend a Christmas tea from 1 to 4 p.m. Dec. 9 in the blessed sacrament parish hall, 1701 East Oakland Park Blvd.

**St. Coleman Catholic Church** will sponsor a night of teaching, healing and prayer and singing with Bruce and Linda Simpson, Catholic evangelists, at 7:30 p.m. on Dec. 4. at the church, 1200 S. Federal Hwy., Pompano Beach.

**Dominican Retreat House** will conduct an advent day of reflection directed by Bishop Francis Reh from 10 a.m. to 3 p.m. Dec. 1. The theme is "advent and the day of peace." For further information, call Sr. Ruth at 238-2711.



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K.Z.  
Thanks to Jesus, Our Lady, St.  
Jude, St. Anthony, St. Joseph for  
prayers answered. L.W.

**PRAYER TO  
THE HOLY SPIRIT**  
Holy Spirit. You who make me see every-  
thing 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 in-  
stances 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. Agnes

**PRAYER TO  
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Holy Spirit. You who make me see every-  
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prayer want to thank you for everything  
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to be separated from You, no matter how  
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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.

**5A-NOVENAS**  
Thanks to St. Jude for  
a needed miracle.  
B.C.

Thanks to the Holy Spirit & St.  
Jude for prayers answered. Publication  
promised. T.V.

Thanks to the Holy Spirit for  
favors received. Publication  
promised. J.H.M.

Thanks to St. Jude for prayers  
answered. Publication promised.  
I.P.

Thanks to St. Jude for prayers  
answered. Publication promised.  
L.C.

Many thanks to St. Jude & St.  
Anthony for prayers answered.  
G.M.

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# Advent

## What are you expecting?

The care of an infant does not begin on the day of its birth. It begins months before, as any expectant mother making her way back and forth to prenatal visits in a crowded doctor's office knows.

An expectant mother looks ahead to her due date with great hope:

- She longs, with occasional moments of trepidation, for the child to arrive.
- She realizes how much new life already is present as she feels the child moving and kicking inside her.
- She makes arrangements for the birth and the days after.
- She ponders the change the baby will bring to her life.
- She spends time thinking

through the impact a new child will have on the other family members.

In short, an expectant mother does much more than wait passively. She is actively involved now in the life of the new child.

### THINKING IT OVER

Advent is a season of expectation for God's people. And the example of the expectant mother helps to illustrate the meaning of this "expectation."

A person with great expectations is not a passive bystander in life. The expectant person gets actively involved now with events that are to

unfold more fully in the future.

Similarly, people of Advent are not passive bystanders who merely wait for Christmas some weeks off. As expectant people, they begin taking action now in light of events which are about to unfold more fully on Christmas.

- Advent people think about feeding the hungry, clothing the naked and sheltering the homeless.
- Advent people concentrate on ways to express compassion and to heal wounds.
- Advent people ask whether there is a need for peacemaking in their own homes, their neighborhoods, their world, and what they can do about it.

It is more than difficult to be a genuinely expectant person if one has lost hope in life. How can a person who lacks hope look ahead longingly to the future? How can a person without hope get actively involved in preparing the way for future events?

"Make ready the way of the Lord, clear him a straight path," John the Baptizer shouts out in the desert as the Gospel of Mark begins. His words serve virtually as a theme for Advent.

Advent is a season when people face crucial questions:

- Who lacks hope?
- How can hope be given now to those who have little or none of it?

## How one family prepares for Christmas

By Katharine Bird  
NC News Service

Neil Parent finds Advent a particularly good time to reflect on St. Joseph and how he handled himself during the difficult series of events surrounding the birth of Jesus.

"As a man and a father, my thoughts go to St. Joseph because he had to face a lot then," Parent added. "He had to cope with events in a small village where everything seemed to go wrong. And I wonder, did his family ostracize him for his marriage to Mary, who was already pregnant?"

Parent is representative for adult education with the U.S. Catholic Conference education department. During an interview, Parent explained how he, his wife, Lynn, and their 5- and 8-year-old daughters "focus in on our family" during Advent.

Since Advent coincides with cool days along the eastern seaboard where they live, the family often sets the stage for its reflections by lighting a fire and dimming the lights, Parent said. Then over hot chocolate they talk about the meaning of Christmas.

They use Advent and Christmas stories. And their special Advent prayers are taken from the psalms and the prophets. The children often add their own spontaneous prayers.

Parent commented that he and his wife use certain TV programs as a means of teaching their daughters about Christmas. "Some shows are commercialized," he admitted. "But some have significant religious underpinnings."

A favorite for the Parents is "The Grinch Who Stole Christmas," taken from a book by Dr. Seuss. In it, the Grinch steals all the presents and the Christmas decorations, expecting to destroy the villagers' joy in Christmas. Instead, the Grinch is astounded to discover that the villagers can still be happy as they gather together simply because it is Christmas.

Parent explained that watching the Seuss tale together is a family event. Often he and his wife talk with the daughters about the show. He said his daughters get the message easily.

It comes through clearly that the real spirit of Christmas is not restricted to the presents, Parent said. It is "about the joyful coming together of people."

Last year the Parent family prepared for Advent in a special way by participating in a



The annual television showing of Dr. Seuss' "The Grinch Who Stole Christmas," is a favorite of Neil Parent and his family and they use it to teach their daughters about Christmas. (NC sketch from CBS)

pilot program with several other families. It was sponsored by Blessed Sacrament Parish in Alexandria, Va.

Each "family cluster" included four families who met regularly in each other's homes for a paraliturgical celebration, instruction on an Advent theme and a meal. Children ranged from preschool to high school age. Everyone was invited to take an active part in the evening's activities.

The children sometimes acted out a scene featuring an important biblical figure or a particular theme from Advent. This gave them a "definite impression of the message since they were in it body and soul," Parent said.

Families also shared their ideas on how to celebrate Advent. Parent said he finds this sort of sharing especially helpful in keeping Advent celebrations fresh from year to year.

"It makes for a lot of cross fertilization," he added. "We can take an idea used by someone else, add a new wrinkle and then make it part of our celebration."

In his cluster, one family told about pooling their resources to buy a winter coat for a parish youngster.

Parent told how that happened. On the first Sunday of Advent the parish had set up two Christmas trees decorated with tags. On each tag a specific need was cited like this: "A boy needs a size 10 jacket." Parish families were invited to take a tag. If a large gift was needed, several families were asked to join forces.

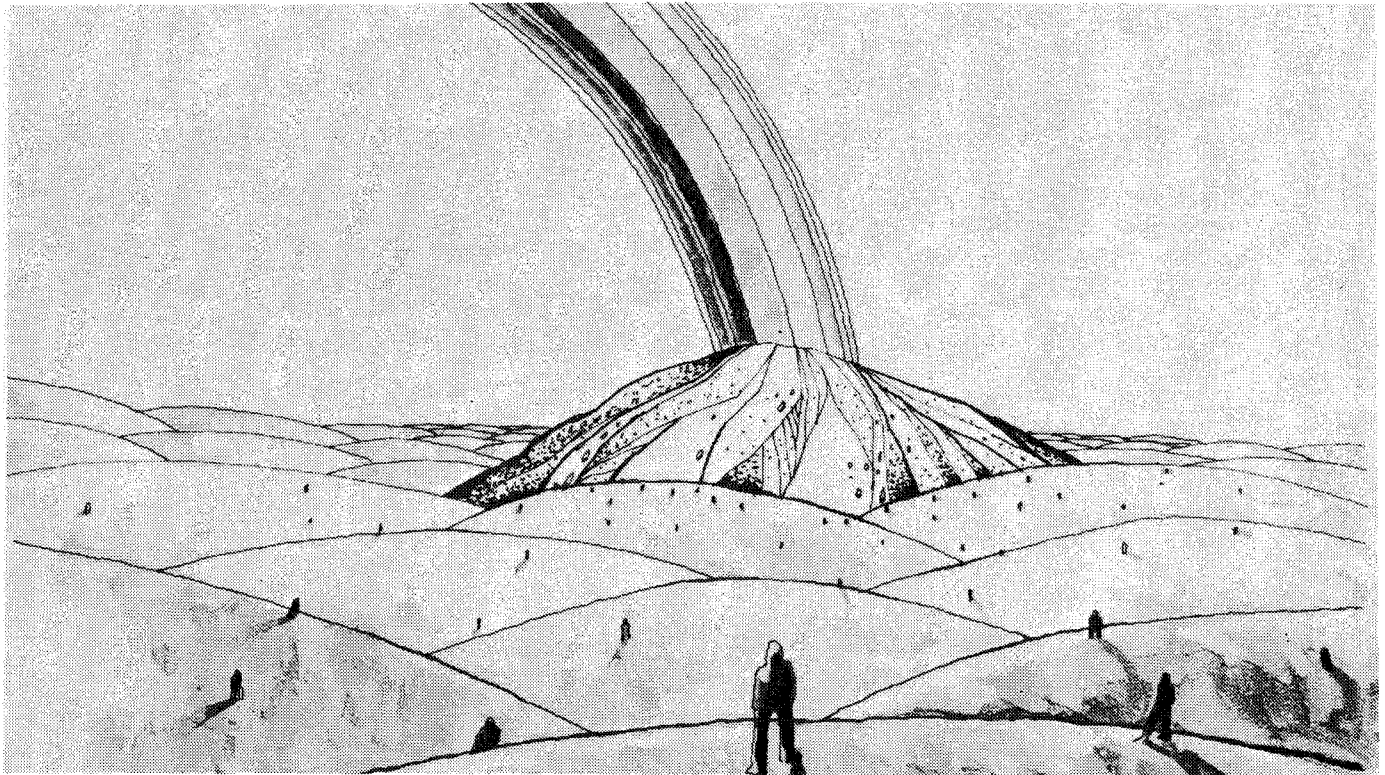
On the last Sunday of Advent, Parent said, hundreds of gifts were brought up to the altar by parishioners. Later the gifts were distributed to the individuals in need.

"The family cluster was a tremendous experience for us last year," Parent volunteered. "Our children saw adults working together and became aware of the wider extended parish family preparing to celebrate the Lord's birth."

The cluster experience reinforced Parent's conviction that an Advent celebration has several dimensions. "Advent calls for prayer, for sacrifice in serving others, and for joy."

# know your faith

**'Preparing to celebrate Christmas means we are getting ready for the Lord, even if consciousness about the Lord sometimes ebbs into oblivion.'**



We don't know when the end of the world will come or what it will be like, nor should we bother our heads about it, Father John Gurrieri writes. Still we must prepare as though the worst was about to happen. (NC sketch by Ed Harvey)

## Acquiring an Advent mentality

By Father John Gurrieri  
NC News Service

Whatever else one says about the theology in Charles Dickens' "A Christmas Carol," it gives people who are pestered and bothered by Christmas preparations a glimpse into the meaning of generosity and giving.

Perhaps the ghosts who haunt Scrooge also haunt us out, scaring us into believing that Christmas is not just the bother or joy of shopping. It is a moment for which special preparation is necessary.

In a sense, the spirits of Christmas past, present and to come are the faces of the spirit of Advent.

The spirit of Advent?

When Pope John Paul II proclaimed a special holy year in 1983, his message really was about developing an Advent mentality in the 20th century's remaining years. There is more than a hint of what the pope had in mind in the church's readings and prayers for the Advent season and the songs of the four weeks preceding Christmas.

Advent is the time for

remembering two important Christian realities:

- Christ was born for our salvation.
- Christ will come again.

What is needed to make more of Advent than a wreath of evergreens and candles or the Advent calendars coming back into fashion?

*'Perhaps like Scrooge we must be frightened into feeding the hungry and clothing the naked.'*

We get into the spirit of Christmas in late November, thanks to television and shopping malls. But what about Advent?

In a sense Advent spirit is present when we begin to plan gift giving, bake fruitcakes and think about decorating for Christmas. Preparing to celebrate Christmas means we are getting ready for the Lord, even if consciousness about the Lord

sometimes ebbs into oblivion.

But Advent is more. It is about the coming of Christ — and that both fascinates and frightens.

• It fascinates since we know that in Christ all things will come to fulfillment.

• It frightens since it also is about the end of time — the end of what we know, understand and perhaps cherish too much in this world.

It fascinates and frightens because today images of "The Day After" still linger to conjure up visions of horror and holocaust, of wars and rumors of war, of a "Star Wars" without Princess Leia or Chewbacca or the cuddly Ewoks.

Who can possibly know what path the Lord will take for the second coming? Who can second-guess God? No one.

We don't know what the end will be like. Nor should we bother our heads about it, except to make sure we don't make it happen by pushing the panic button, or by destroying God's good green earth and azure skies.

Still we must prepare as though

the worst is about to happen. The early church did that with great courage. And there's a lesson to be learned from our ancestors in faith.

We should not look for mountaintops to wait for Christ or shelters to hide from him either.

Developing an Advent mentality — Advent spirit — means preparing for this Christmas, this moment of God's generous love.

It means learning the generosity of the reformed sinner, Scrooge.

Perhaps like Scrooge we must be frightened into feeding the hungry and clothing the naked. Maybe we must have ghosts to haunt us — collective and personal ghosts who remember better than we the lessons of war, injustice, poverty, hunger and rage.

But wait just a minute. The true spirit of Advent is not the spirit of fear. The gentle Savior and his graceful mother can transform Dickens' poltergeists into spirits of hope in the Lord's final day — hope that takes form now in generosity, care for others and love that transforms the world.

By Father John J. Castelot  
NC News Service

Considering everything, Abraham had absolutely no reason to hope for an heir. But St. Paul tells us Abraham never doubted that he would become the father of many nations, as God had promised.

"Without growing weak in faith (Abraham) thought of his own body which was as good as dead (for he was nearly a hundred years old), and of the dead womb of Sarah. Yet he never questioned or doubted God's promise; rather, he was strengthened in faith and gave glory to God, fully persuaded that God could do whatever he had promised" (Romans 4:18-21).

• Hope and faith are like two sides of one coin.

• Hope is based on the faith that God will keep his promises.

• And hope is what Advent people are all about: They are people of unconquerable hope.

Faith and hope are so closely connected that when the author of the New Testament book of Hebrews speaks about faith he often means something closer to hope. He writes:

"By faith Abraham obeyed when he was called, and went forth to the place he was to receive as a heritage; he went forth, moreover, not knowing where he was going... By faith

Sarah received power to conceive though she was past the age, for she thought that the One who had made the promises was worthy of trust.

"As a result of this faith, there came forth from one man, who was himself as good as dead, descendants as numerous as the stars in the sky and the sands of the seashore" (Hebrews 11:8, 11-12).

## We are people of hope

Hope was powerful. It sustained God's people in the Old Testament. They suffered reverse after reverse, until the only remaining tribe of Judah was itself dragged into exile far from the homeland. But even then the people refused to give up hope.

They were convinced that the Lord would not go back on his word. And he didn't. Once again

God vindicated their hope and brought them back home to a new beginning.

In the New Testament, Luke portrays Jesus himself as one who trusted deeply. Even when it seemed that all hope was lost, Jesus could still say with his dying breath: "Father, into your hands I commend my spirit" (Luke 23:46).

One of the most reassuring sections of Scripture is found in Romans, chapters 5-8. The underlying theme of the chapters is hope — hope rooted in the certainty of God's love for us.

The tone is set right at the beginning of the chapters: "We know that affliction makes for endurance, and endurance for tested virtue, and tested virtue for hope. And this hope will not leave us disappointed" (Romans 5:3-5).

In fact, the whole created universe is sustained by hope in the vision offered by these chapters in Romans. And together with creation, "we ourselves, although we have the Spirit as first fruits, groan inwardly as we await the redemption of our bodies. In hope we were saved.

"But hope is not hope if its object is seen; how is it possible for one to hope for what he sees? And hoping for what he cannot see means awaiting it with patient endurance" (Romans 8:23-25).

# THE GHOST PRIEST

By Albina Aspell

IVESDALE, Ill. (NC) — Is the giant, turn-of-the-century rectory in the Peoria Diocese really occupied by a specter-priest? Does he still come back to vest for Mass before the mantle mirror? Does he still celebrate the liturgy on the eve of every first Friday in St. Joseph's Church next door?

"I HEAR THE creaking, and I hear the attic door bang," said Father Joseph Marzolf, pastor at St. Joseph's since 1968. Father Marzolf attributes the noise to boards settling but, "I also have a healthy respect for this old house and its old stories... and I leave well enough alone."

The story, as it is remembered, is that a ghostly priest was seen by another priest vesting for Mass in the rectory. Another version has the ghost actually celebrating Mass in the church.

Father William Feeney, a native son of the parish and pastor at St. Matthew's Parish in Champaign, Ill., attributes the second version to Father J.W. Armstrong, appointed pastor to Ivesdale in 1917.

"HE WAS saying his office late one night after hearing confessions," Father Feeney said, recalling the story he heard as a boy, "when he encountered a strange priest who came out of the sacristy and asked him to serve Mass. Father Armstrong did, and when it was over, the visitor explained he had missed a Mass when he was living and now had to celebrate the liturgy on First Friday eve in order to get out of Purgatory..."

The story was boosted grandly during Father Feeney's school days. "Some of us were asked about it when we were in high school at St. Bede. We sometimes made things up because we knew what they wanted to hear," he said.



Creaking, banging and unexplained occurrences have been going on at St. Joseph's rectory for many years. Some believe the spirit of a priest who is trying to get out of purgatory celebrates Mass on the eve of every first Friday. (NC photo).

His own experience has shown no evidence of ghosts beyond the

*'A strange priest came out of the sacristy and asked him to serve Mass...'*

squeaks he's heard in the "very large frame building."

"I HAVE slept in the ghost room three times and each time

the ghost was out," Father Feeney said. "It didn't bother me."

But, according to the stories, it bothered the late Bishop Joseph H. Schlarman of Peoria. Having gone to bed after a lengthy confirmation service at St. Joseph's the bishop departed suddenly in the early hours of the morning after hearing chains on the stairs. According to the story he refused to stay at the rectory again.

A year ago Bishop Edward W. O'Rourke of Peoria opened the wrong door at the St. Joseph rectory and fell down a flight of

stairs, breaking a bone in his foot.

FATHER MARZOLF said he often has been kidded about the haunted rectory. "When the movie 'The Exorcist' came out, I even had a request from some people at Catholic University who wanted to come out and examine the house, but I discouraged it."

He also attributed the legend to "great story-tellers" among diocesan priests, who in the old days, filled the six-bedroom rectory after 40 Hours or confirmation services.

## the Saints by Luke

**AS A FOLLOWER OF ST. JOHN THE BAPTIST, ANDREW WAS WITH HIM THE DAY JOHN SIGHTED THE SAVIOR IN THE CROWD AND CRIED OUT, "BEHOLD THE LAMB OF GOD..."** **ST. ANDREW**

LATER THE TWO ASKED JESUS, "WHERE DO YOU LIVE, MASTER?" AND OUR LORD SAID, "COME AND SEE." THEY STAYED WITH JESUS THAT DAY AND ANDREW RUSHED HOME TO TELL HIS BROTHER PETER, "WE HAVE FOUND THE MESSIAH," HE SAID, AND LED PETER TO JESUS.

ANDREW WAS ONE OF THE FISHERMEN OF BETHSAIDA. ONE DAY JESUS TOLD PETER AND ANDREW, "GO TO THE DEEP WATER AND LET DOWN YOUR NETS." "MASTER," SAID PETER, "WE HAVE BEEN FISHING ALL NIGHT, BUT HAVE CAUGHT NOTHING." WHEN THEY LOWERED THE NETS THEY CAUGHT SO MANY FISH THEY COULDN'T PULL THE NETS UP. JESUS SAID, "FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN." AND AT ONCE THEY GAVE UP THEIR WORK AND FOLLOWED JESUS. ANDREW WAS ONE OF THE FIRST FOUR TO BE CHOSEN.

IT WAS ANDREW WHO TOLD JESUS OF THE LITTLE BOY WHO HAD FIVE BARLEY LOAVES AND TWO FISHES, WHICH OUR LORD MULTIPLIED AND FED OVER 5000 PEOPLE.

ANDREW PREACHED IN WHAT IS NOW RUSSIA, POLAND AND GREECE. IT IS SAID THAT HE WAS CRUCIFIED AT PATRAS ON AN "X"-SHAPED CROSS. HE IS CALLED PATRON SAINT OF RUSSIA AND SCOTLAND.

THE FEAST OF ST. ANDREW THE APOSTLE IS NOV. 30.



## Brushing off the dentist

By Hilda Young

I have come up with a new assignment for the tooth fairy: Stuffing cotton into the mouths of siblings whose younger brother or sister is about to pay a first trip to the dentist.

"YOU'RE GOING to the dentist tomorrow, Mikey?" I heard his older brother ask last night after bedtime lights had been turned out.

"Yeah," came the subdued response from our 5-year-old.

"You poor guy," groaned sister from the next room. "I hope they don't do to you what they did to me."

"Yeah, or me either," echoed number two son. "They made me sit in this big chair like at the barber's and stuck this steel pin in my mouth that almost sucked my tongue out of my mouth."

"That's to keep you from choking to death on your own spit," helped sister. "If they leave it in too long it dries out your tongue and makes your ears ring."

"THEN THEY PUT this giant

bib on you, Mikey, so you won't throw up or bleed on your clothes," chimed in oldest son.

"And he comes in and sticks this knitting needle with a mirror on it into your mouth so he'll know where to stick the monster needle they use to make your mouth go to sleep. Man, you can't feel anything after they shoot you with that needle."

Sister would not be out-experienced. "Yeah, and then he drills and stuff and tells you to spit in that little bowl but you can't spit because your lips are asleep so you gooble down your chin."

"Did you cry?" asked the looming victim in an awestruck tone.

"JUST FOR HELP," giggled sister.

Actually, things went pretty well at the dentist's this afternoon. Any kid with teeth strong enough to bend a dental probe with one bite has got to have good teeth, right?

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