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Tax plan 'horrible' news to charities

By Liz S. Armstrong

WASHINGTON (NC) — Buried among the complex details comprising the U.S. Treasury Department's tax reform plan are proposals which could bring unsettling financial news to charities and donors alike.

"It's not bad news; it's horrible news. Horrendous," said Bob Smucker, vice president for government relations at Independent Sector, a coalition of non-profit public interest and charitable groups. He estimated the plan, if implemented, could precipitate a 20-25 percent reduction in charitable contributions nationwide, or a loss of some \$13 billion.

Causing particular concern to charitable groups are suggestions to:

- Only allow a tax deduction for charitable contributions for that portion of the taxpayer's donations exceeding 2 percent of the taxpayer's adjusted gross income, and
- Drop permanently the charitable deduction now allowed, at least on a temporary basis, to taxpayers who do not itemize.

Although it is hard to define exactly what the proposed changes would mean to individual tax returns, the 2-percent proposal would apparently work like this:

A taxpayer with an adjusted gross income of \$25,000 who usually gives \$1,200 a year to charity could no longer deduct the whole \$1,200. Under the new plan, the taxpayer could only use \$700 for deduction

Continued on page 3

Nearly Nativity time



A shepherd offers his gift of a little lamb to Mary and the Christ Child as St. Joseph looks on in this rehearsal for the annual Nativity play which Our Lady of the Lakes in Miami Lakes, like many other parishes, will be staging the week before Christmas. From left, Laura Leon, Joseph Leon, and Bret Thompson as the shepherd. (Voice photo/Prent Browning)

Many Catholic teens having sex

OK birth control, have seen porno

(Last in a 3-part series)

By Ana Rodriguez-Soto
Voice News Editor

Almost half of the high school seniors in Catholic schools polled by *The Voice* have engaged in sexual intercourse, and almost a quarter are having sexual relations regularly.

The *Voice* survey of a sampling of 181 twelfth-graders in six Dade and Broward Catholic high schools also found that the majority of the students believe sexual intercourse out-



side of marriage is okay. In addition, almost all of those polled disagree with Church teaching

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that using artificial methods of birth control is always immoral. A majority said they would consider using such methods once they get married.

One area where there was agreement: The vast majority of students believe abortion is wrong in all except life-threatening circumstances, and two-thirds think abortion on demand should be outlawed.

These statistics emerged in the answers to 23 questions which constituted the third and last part of the *Voice's* 66-point survey. In addition

to delving into the teenagers' sexual beliefs and practices, the questions examined the degree of pornography to which the seniors have been exposed.

In the previous two issues of *The Voice*, the results dealing with religious beliefs and practices as well as drug and alcohol use were reported.

Sexual experience

One overwhelming message came through in this third part of the survey: The seniors are not as sexually naive or inexperienced as many parents and educators might expect.

Forty-seven percent of those polled (Continued on page 14)



HEART-WARMING — William J. Schroeder, who received the world's second permanent artificial heart, gets a hug from his wife Margaret in his Louisville, Ky. hospital room days after his surgery. The Schroeders are members of St. Joseph parish in Jasper, Ind. (NC photo from UPI).

Conscientious objection endorsed

CHARLOTTE, N.C. (NC) — The North Carolina Council of Churches endorsed the concept of selective conscientious objection and asked that it be incorporated into federal statutes. Father George M. Kloster, chairman of the council's Peace and National Security Committee, told the organization's executive board that selective objection could be used in two contemporary applications: military people who reject the morality of nuclear warfare, and those who may be called upon if the United States intervenes militarily in Central America. U.S. law permits military exemptions for persons universally opposed to war but does not extend exemptions to those opposed to a particular war.

Bishops oppose sterilization

NAIROBI, Kenya (NC) — Kenya's bishops, including Cardinal Maurice Otunga of Nairobi, have criticized a sterilization program sponsored by two charitable organizations as an "insult to the women and men of Kenya, a violation of human dignity." The bishops' statement, published in local newspapers, described the tubal ligation process as "mutilation of the reproductive organs for the direct purpose of preventing conception." The bishops called on Kenyans to refrain from "such an unfortunate approach to controlling fertility" and called on the government not to support the program.

Pope mourns deaths in India

VATICAN CITY (NC) — Pope John Paul II has expressed sorrow over the poisonous gas leak in central India which killed or injured thousands of people. At the end of his weekly general audience, the pope referred to "a new suffering for a people who have been so tried in recent months." On Dec. 3, poisonous gas leaked from a pesticide factory on the outskirts of the central Indian town of Bhopal and spread through nearby residential areas.

Fr. Flanagan stamp in the works

WASHINGTON (NC) — Father Edward J. Flanagan, legendary founder of Boys Town, will be featured on a 1986 Great American Series stamp, the U.S. Postal Service announced. A design for the stamp was not released. The priest, who died in 1948 of a heart ailment, was immortalized on film in 1938, when Spencer Tracy portrayed him in the movie "Boys Town." The film, for which Tracy won an Academy Award, helped to establish Boys Town as one of the world's leading child-care facilities.

Archbishop Casey on the mend

DENVER (NC) — Archbishop James V. Casey of Denver was released from St. Joseph Hospital in Denver Dec. 13 following 38 days of care for a ruptured abdominal artery and resulting complications, a hospital spokeswoman said. The 70-year-old head of Colorado's largest diocese will be recuperating at his home in Southwest Denver, said hospital public relations director Anne-Marie Zuccarelli. Zuccarelli said the archbishop "will have some kind of home health care" but did not know how long his recuperation would take.

In Poland:

Priest barred from preaching

WARSAW, Poland (NC) — Cardinal Jozef Glemp, Poland's primate, has barred a priest known for his outspoken attacks on Poland's Communist government from preaching in Warsaw churches.

The cardinal also criticized "preachers who wish to voice their own teaching their own way."

CARDINAL GLEMP said that there had been an "influx of complaints" about Father Stanislaw Malkowski, and repeated warnings to him, including a Nov. 15 warning from Warsaw Auxiliary Bishop Wladyslaw Miziolek.

The cardinal's statement was reported in the Washington Post. The story said that the statement was dated Nov. 24, two days before Cardinal Glemp traveled to the Vatican for meetings with Pope John Paul II.

Father Malkowski would be allowed to continue his religious duties at a Warsaw cemetery where he holds his only official religious post, the

newspaper reported.

THE CARDINAL said that church authorities have received indignant complaints from Catholics about priests who "allow themselves to be carried away by worldly feelings." Instead of "preaching divine truths," the priests "enter into non-theological polemics, which have nothing in common with true patriotism," he said.

He said the criticisms particularly concerned the activities of Father Malkowski.

The priest is considered even more fiery a critic of the government than Father Jerzy Popieluszko who was murdered in October, the Washington Post reported.

The Polish government said three Interior Ministry police officers have confessed to the killing. An Interior Ministry colonel will be indicted for plotting the crime, according to the government newspaper.

ALL FOUR potentially face the death penalty.

'Christ Among Us' not shelved

SAN FRANCISCO (NC) — Harper and Row has announced that it is publishing a new edition of Anthony J. Wilhelm's "Christ Among Us," a book that the Vatican asked Paulist Press to quit publishing and distributing last spring. The new edition will not carry the imprimatur, the official church clearance for publication. More than 1.6 million copies of the book were sold between 1967 and 1984, making it the most widely used adult catechetical text in the United States. Last April, however, the Vatican asked that the imprimatur be withdrawn from the book, on grounds that it was unsuitable for use as a catechetical text. A Vatican official said recently that a list of its objections to the book is forthcoming.

Officials fight N.Y. Archdiocese

NEW YORK (NC) — The New York Archdiocese has denied charges by city officials that it has broadened its dispute over hiring of homosexuals to challenge laws against discrimination in areas such as race, sex and religion. According to an archdiocesan statement, a brief of appeal submitted to the Appellate Division of the Supreme Court "did not contain any new issues." The archdiocese was responding to stories that appeared in New York papers the previous day in which city attorney Frederick Schwarz was quoted as saying... "I can't believe that the archdiocese itself has decided that it wants to prevent us from barring discrimination on the basis of race, sex or religion."

Park Service allows nativity scene

WASHINGTON (NC) — The National Park Service will still allow a nativity scene to be erected in its annual Christmas display despite objections raised by the Anti-Defamation League of B'nai B'rith. Interior Department spokesman Tom Wilson said that the department in essence responded to the B'nai B'rith criticisms by reaffirming its approval for the nativity scene in a statement a day earlier. That pledge said the scene would be included in the federally sponsored Christmas Pageant for Peace, which takes place annually alongside the National Christmas Tree on the Ellipse, next to the White House.

Bank protests apartheid

TORONTO (NC) — The Bank of Nova Scotia, Canada's fourth largest, said it would stop buying South African gold coins from the South African Chamber of Mines after the Canadian Conference of Catholic Bishops and other church groups protested the purchases. The bank's decision "will send a signal to the international financial community that there is increasingly less enthusiasm about supporting the apartheid regime in South Africa," said a spokesman for the Canadian bishops.

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The Catholic Church 'is the only institution left in the country to educate the people.'

Haiti arrests affect Church

WASHINGTON (NC) — Almost 200 human rights leaders, many affiliated with church-run programs, have been arrested in Haiti recently in an effort to quash opposition to President-for-Life Jean-Claude Duvalier, according to the director of a Washington-based human rights group which lobbies on issues involving Haiti.

Holy Ghost Father James K. Healy, director of the Washington Office on Haiti, said in a letter to Catholic clergy that the arrests focused on workers in church programs for the poor.

Father Healy called the sweep "the biggest crackdown" since Duvalier took office in 1971.

The arrests involved workers in three key church-run social programs, he said. The hardest-hit were the Diocesan Adult Education Institute, an adult education program; the Independent Research Group, which develops agricultural programs and research; and the Church Commission on Literacy, which runs literacy programs in a country where 77 percent of the population is illiterate.

Among those known arrested are pastors, land managers, engineers, physicians and church lay workers, according to Father Healy's office.

Haitian Interior Minister Roger Lefontant said in a statement that the government's security police had made arrests in connection with a plot to assassinate President Duvalier.

Beverly Bell, a researcher for the Washington Office on Haiti, said the interior minister's statement listed only five names.

The Catholic Church "is the only institution left in the country to educate the people," said Anselme Remy, executive director of the Haitian Center for Information. He said his group organizes cultural and social activities for Haitians in America.

He said that the apparent concentration on Catholic workers contrasts with past arrest sweeps which netted more diverse groups of individuals.

In a Nov. 13 pastoral letter, the Haitian bishops called for an end to human rights violations and for the release of political prisoners.

Earlier this year Duvalier delivered a speech which promised a greater

regard for human rights, Father Healy said.

But when two priests translated that speech from French, the language of the Haitian upper class, to Creole, the vernacular dialect, they were arrested and thrown in prison, he said.

Haiti has been ruled by the Duvalier family since 1957. Francois

Duvalier, known as "Papa Doc" for his interest in the local practice of voodoo, used imprisonment and exile against his political rivals. In 1964, he named himself President-for-Life.

When "Papa Doc" died in 1971, his son Jean-Claude took the title. His promises of reform at the time brought him church endorsement.

Haiti is the poorest country in the

Western Hemisphere. Annual per capita income is \$260 for the 6.1 million population in Haiti. Life expectancy is 45 years. The infant mortality rate is 130 per 1,000, almost 10 times that of the United States.

Although Catholicism is professed by 82 percent of the population, voodoo, based on animist beliefs, is more widely practiced.



Peace park prayer

Mother Teresa of Calcutta says a prayer after laying a wreath at the Hiroshima atomic bomb victims memorial at Peace Park in Hiroshima, Japan. Mother Teresa paid a week-long visit to Japan to appeal for world peace and refugee relief. She later returned to India to comfort victims of the Union Carbide gas leak in Bhopal, more than 1,000 people were killed and thousands more injured. (NC/UPI photo)

Free Christmas concert at Cathedral

A special program of holiday music will be presented at 7:30 p.m., Sunday, Dec. 16 in St. Mary Cathedral, NW 75 St. and Second Ave.

The Cathedral Choir will be featured in a presentation of the Bach Cantata, No. 142, and soloists, Mary

Beth Kunde, director of liturgical music for the Archdiocese of Miami; Father George Morgan, O.S.A. of St. Thomas University; and Father Robert Tywoniak, associate rector of the Cathedral, will be heard in Christmas selections.

Virginia Shuker, director of the Sacred Dance Guild of South Florida, will also perform and the congregation will participate in the singing of carols.

The general public is invited to attend free of charge.

Tax plan may help poor, hurt charities

(Continued from page 1)

purposes — the difference between \$500, which is 2 percent of that taxpayer's income, and the \$1,200 donated to charity.

Similarly, a taxpayer with \$50,000 adjusted gross income would have to donate more than \$1,000 to charity before he or she could claim a deduction.

The tax plan, unveiled by Treasury Secretary Donald Regan and received with luke warm response by the White House, some congressional leaders, and public interest groups, is aimed at simplifying and reforming the often-confusing American tax system. It would decrease the more than a dozen categories of tax rates now used to three categories: 15 percent, 25 percent and 35 percent.

As foreseen by the plan, average

Americans' taxes would drop by 8.5 percent. While the corporate world would see its rate drop as well, from 46 percent to 33 percent, corporate loopholes and shelters would be cut back or dropped altogether, meaning the corporate sector overall would pay more in taxes than under the current scheme.

The poor might fare better. With the revised system, families below the official poverty level would generally pay no taxes. For example, a family of four in 1986 with an income of about \$11,500 would not pay taxes until its income rose by \$300 to \$11,800. The existing system might tax such a family, even if its income were below or comparable to official poverty levels, although some poor already are excused from paying taxes.

Another proposed change with possible ramifications for the poor — outside of the changes in charitable contribution deductions — would be an end to deductions for taxpayers' payments of local and state taxes. As some analysts suggested, this could adversely affect city and state services by forcing states and localities to lower taxes to help taxpayers cope with the burden imposed by loss of the deduction.

Smucker, whose Independent Sector represents such non-profit public interest and charitable organizations as the U.S. Catholic Conference, National Conference of Catholic Charities, American Red Cross and National Wildlife Federation, said the proposed tax changes come at a time when the voluntary sector is already being called upon to do more

for the disadvantaged because of federal budget cutbacks.

This "flies right in the face of strengthening the private sector," he said. The 2-percent proposal "would just decimate giving," Smucker predicted. "That effect would just be enormous because of the major tax disincentive to give to charity."

"Quite clearly, the 2-percent threshold will have a substantial impact on what small and moderate contributors will do," said Mathew H. Ahmann, associate director for governmental relations for the National Conference of Catholic Charities. With the 2-percent rule,

"the impact on charitable groups will be severe," especially the countless charities relying on the small - and moderate - donation contributors

Try, try again

It's hard to stop rumor about Jesus sex film

By NC News Service

The office of the Illinois attorney general has launched a "determined" national effort to kill a false, 7-year-old rumor that a movie on the alleged sex life of Jesus is being produced by a Chicago-area filmmaker.

Bill Schaub, information officer for the attorney general, said the office has begun a "slow and methodical" letter-writing campaign, soliciting the help of nationally syndicated columnists, television evangelists, major church denominations and leaders in "getting the word out" that the rumor is not true.

"It is incumbent upon us to do anything we can to stop this," Schaub said in a telephone interview.

He estimated that the Illinois attorney general's office has received more than 180,000 letters since last December alone and an average of 15 telephone calls a week protesting the purported movie. Some of the letters are reproduced copies addressed to previous attorneys general.

The rumor about the bogus movie stems from a 1978 article in a now-defunct Chicago-area gossip

magazine, *Modern People*, which reported that a film portraying Jesus as a homosexual was being planned in Denmark.

The film eventually was cancelled, but the rumor took on a life of its own.

Modern People began receiving thousands of letters a week and about 20 phone calls a day protesting what some believed to be the role of the magazine in the film's production.

At the same time a flood of protests from church organizations and individuals began pouring into the office of the Illinois attorney general, urging legal action against the filmmakers.

Schaub said the action to counter the rumor is being undertaken because the number of letters and phone calls his office continues to receive each year from people who are "greatly distressed" shows no sign of abetting.

"Some of the letters we receive are from people who are really anguished by this," Schaub said. "It's their Lord they're talking about. It's something that deeply touches their life."



Aid to Africa

Businessman Ron Schultz, of Petaluma, Calif., has announced that he will donate the entire \$30,000 he has earned from sales of green and red bags of Christmas Spice tea, which he makes for sale in speciality shops during the holiday season. He said the money will go to aid sick children in Sudan through a small Colorado organization called LAIMBA, which sends volunteer doctors and medicine to Africa. (NC/UPI photo)

Silent prayers

Moment-of-silence issue goes before Supreme Court

WASHINGTON (NC) — Lawyers supporting an Alabama law permitting time for silent prayer in public school classrooms told the U.S. Supreme Court Dec. 4 that the statute accommodates children's desires to "dedicate their day" to God.

But an opponent, in oral arguments before the high court, criticized the law as a "backdoor" bid to force prayers into classrooms.

"The law, which sets aside a period of up to a minute for individual meditation and silent prayer in public school classrooms, "accommodates those who feel compelled in conscience to dedicate their day at the opening," said John S. Baker Jr., a Baton Rouge, La., lawyer arguing on behalf of the state of Alabama.

"It coerces only silence," Baker said of the law. "It does not coerce religious belief. It does not affirm religious belief."

He noted that 23 states have laws similar to the Alabama statute.

The case, *Wallace vs. Jaffree*, arose when Ishmael Jaffree, an attorney and self-described agnostic, challenged Alabama laws permitting the period of silent prayer and meditation and teacher-led prayer.

Jaffree's suit was dismissed by U.S. District Judge W. Brvard Hand of Mobile, Ala., in 1983, but the decision was overturned by a federal ap-

'This is a blatant attempt to do through the back door what cannot be done through the front door... You're allowing the state to promote religion.'

— Attorney for opponents of silent prayer law



peals court.

The Supreme Court then agreed with the federal appeals court in affirming the ban on teacher-led prayer, but decided to consider the issue of silent prayer separately.

Paul M. Bator, deputy solicitor general in the Department of Justice, arguing for the prayer statute as a friend-of-the-court, added that under the Alabama law "the opportunity to pray is enhanced, made easier." Nonetheless, he acknowledge, students already have the right to pray silently in their own minds any-

time they wish.

"What this statute does is add an additional opportunity" to pray in the classroom, he said. "In this uncoerced, peaceful atmosphere it is permissible for some students to dedicate their day to God."

But Ronnie L. Williams, Jaffree's attorney, said the statute "is no attempt to accommodate" religious belief. "This is a blatant attempt to do through the back door what cannot be done through the front door," he said.

By specifically saying that the

minute of silence can be used for prayer, constitutional issues are raised and "you're allowing the state to promote religion," Williams told the high court.

He said that an earlier Alabama law merely calling for a moment of silence for meditation but not specifying prayer was sufficient. In contrast, the statute mentioning prayer implies "that prayer is the preferred activity," he added.

"There is no hindrance for any child from prayer under the moment of meditation statute," Williams said. "There is no need for this new statute."

Justice Lewis F. Powell questioned whether tax exemptions for churches and related activities promote religion more than "this little statute."

Justice Lewis F. Powell questioned whether tax exemptions for churches and related activities promote religion more than "this little statute."

Williams said he had no problem with such tax exemptions but disagrees with the Alabama law because, he said, it singles out prayer as a favored practice children should engage in at public school.

As is its typical practice, the Supreme Court took no action after hearing the oral arguments on the case. Its decision is expected by the end of its current term in July.

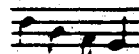
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Study: Laity more active now

NOTRE DAME, Ind. (NC) — The stereotype of parish life with the priest alone leading a flock of docile lay people does not exist today, according to a report released Dec. 10 by the Notre Dame Study of Catholic Parish Life.

The Catholic Church in the United States 20 years after the Second Vatican Council has become more participatory, not only in religious ritual, but also in lay responsibility for ministries, the report said.

In fact, in 10 percent of U.S. Catholic parishes "it is fair to say that a non-priest — a married deacon or laypersons themselves — are the central figures," according to the report. It said "unpaid laypersons conduct many of the important ministries of the parish."

"The picture of a parish where Father O'Brien took care of God, Sister Cerita ran the school and the people met their Mass obligations and said 'Hail Marys' would be a woefully inadequate stereotype of U.S. Catholic parishes in the 1980s," the report said.

It was released by Msgr. Joseph

'The picture of a parish where Father O'Brien took care of God, Sister Cerita ran the school and the people met their Mass obligations and said "Hail Marys" would be a woefully inadequate stereotype of U.S. Catholic parishes in the 1980s.'

Notre Dame Study of
Catholic parish Life

Gremillion, director of Notre Dame's Institute for Pastoral and Social Ministry, and David C. Legee, director of the Center for the Study of Contemporary Society.

Based on the analysis of 1,100 Catholic parishes in the United States, the report found that parishes are large and getting larger. Twenty percent of the parishes serve more than 5,000 members and another 20 percent serve between 2,500 and 5,000 people.

While more than 85 percent of Catholics polled "feel their parish

meets their spiritual needs well," 75 percent said they "would not feel very upset about the prospect of leaving their parish" for another.

Also, the large majority of U.S. Catholics do not shop around for parishes but attend the parish in the area in which they live, according to the report.

It found that parish governing patterns, such as parish councils, are still in the experimental stage.

Direct opposition to liturgical change is not great, the study found, but "a touch of uneasiness" is

registered in some areas: 20 percent felt uneasy about women Communion ministers and 17 percent about lay Communion ministers in general. Fifteen percent said they do not like the Communion cup.

While the report found that the political viewpoints of Catholics vary greatly, it said there are "signs of awakening to larger community issues of social service, justice and peace."

Those polled wanted better church understanding and staff capabilities in areas such as divorce and remarriage, alcoholism and family finances, and worried about inadequate religious education for both teenagers and adults.

Future reports will examine parish membership, participation and activities; leadership; liturgy and spirituality; the parish as community; the relationship between the parish and the outside community; religious education, formation and beliefs; and parish budgets and finances.

An examination of key findings is planned at a conference scheduled for next May 29-30 in Chicago.

... Let them do more, panel says

WASHINGTON (NC) — A task force set up by the national organizations of the U.S. bishops and men and women religious has called for "expanded lay ministry" as a major part of Catholic personnel planning.

"The (church's) personnel crisis in the United States is serious," said Bishop Thomas Grady of Orlando, Fla., task force chairman, in an introduction to the group's final report.

Lay ministry figured in all the major personnel planning areas that the task force identified.

After analyzing recent and projected trends in the numbers of U.S. priests and religious, the task force concluded that the nation's growing Catholic population will need "more professional ministers," but the number of priests and religious is likely to continue declining at least until the end of the century.

This situation, it said, carries a number of implications, among them:

- A need for "new models of collaborative ministry" and a "theology of collaborative ministry among priests, religious and laity."

- A need to develop "a theology of lay ministry," provisions for "training, funding and placing lay people in ministry positions," and guidelines for fair treatment and for

equitable wages and benefits" for lay ministers.

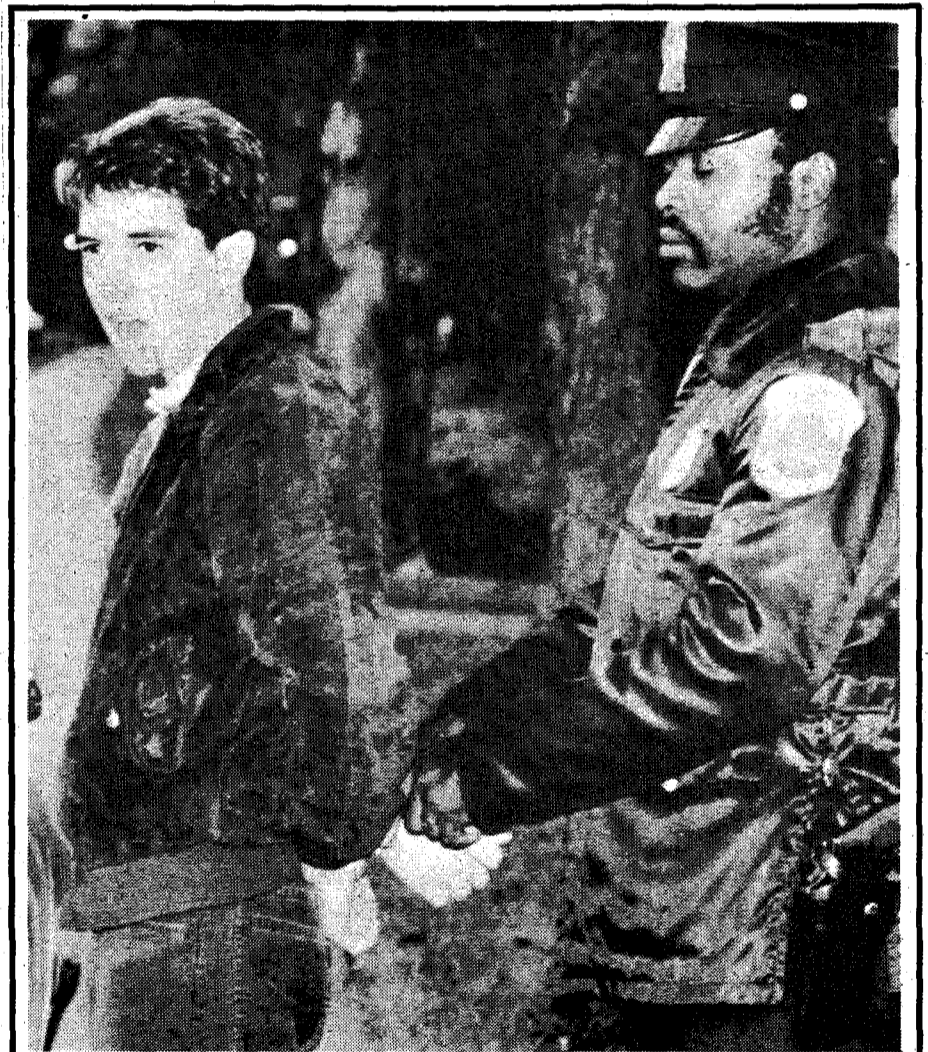
- A need "for greater emphasis on vocations and recruitment" to the priesthood and religious life, but without sacrificing quality "in the pursuit of quantity."

The task force was jointly established in 1982 by the National Conference of Catholic Bishops, the Conference of Major Superiors of Men and the Leadership Conference of Women Religious. The nation's bishops make up the membership of the NCCB, while major superiors of religious orders of men and women form the CMSM and LCWR respectively.

Divine Providence Sister Lora Ann Quinonez, an ex officio member of the task force as LCWR's executive director, said in an interview that she viewed the task force's most important work as focusing on "policy questions that have to be raised" because of the decline in the numbers of priests and nuns.

She called the current decline in traditional church vocations "a sign from God that a whole lot more people have to take on the responsibilities of ministry."

That also means, however, that the church must set up the institutional policies and structures that will enable them to do it, she added.



Kennedys arrested

Douglas Kennedy, 17, son of the late Sen. Robert Kennedy, is handcuffed and placed under arrest for picketing outside the South African embassy in Washington. Kennedy's sister, Rory, 15, and Derrick Evans, a Boston College student, Iso were arrested as they demonstrated against the South African apartheid policy. (NC/UPI photo)

Seminarians asked why on vocations

WASHINGTON (NC) — Why are American Catholic seminarians preparing for the priesthood today?

Questionnaires have been sent to more than 4,300 seminary theology students in an effort to find answers to that question.

The survey is a joint project of the Bishops' Committee on Priestly Formation, the National Catholic Educational Association, seminary rectors, the Formation Committee of the Conference of Major Superiors of Men, and the Office of Research of the National Conference of Catholic Bishops and U.S. Catholic Conference.

The nine-page questionnaire, with about 140 questions, seeks to identify various background traits, family characteristics, religious attitudes and other factors that might influence a person to want to become a priest.

"It is our hope to learn from seminarians the causes for choosing a religious life over a secular one," said Father Eugene Hemrick, director of the NCCB-USCC research office.

Researchers are wondering if there is "a common denominator" that leads Catholic men today to become priesthood candidates, he said.

"Society today is far different from the society that gave us an abun-

dance of religious vocations in the past," he commented. "Through the eyes of our seminarians we are searching for those elements which are in tune with modern society and which might lead us to a better way of encouraging vocations to the religious life."

The Center for the Study of Youth Development of The Catholic University of America is coordinating the data-gathering, under the direction of Father Hemrick and Dean Hoge, chairman of the university's sociology department.

Father Hemrick said the last such general study of American Catholic

seminarians was done in 1969 by the Center for Applied Research in the Apostolate.

Many of the questions in the new survey follow the CARA survey for comparative purposes, but some new categories have been added, he said.

One of these, he said, is more extensive questioning on previous educational and career background in recognition that the church is experiencing many more vocations later in life.

Another new area, he said, focuses on financial factors seminarians are facing.

Parents' faith top influence on kids

SAN BERNARDINO, Calif. (NC) — The family, especially parents, are the No. 1 influence on a young person's faith, youth ministers and educators told the *Inland Catholic*, newspaper of the Diocese of San Bernardino.

In a report in the newspaper on values and the young, the ministers added that the church needs to help parents transfer their own faith and values to children.

"We need to enable parents to grow in their own personal and spiritual life, so that they can speak clearly in words and actions for their kids," said Father Robert Miller, pastor of St. Catherine of Siena Parish in Rialto, Calif.

"The behavior we model is the most important thing," said Michael Humphrey, youth minister at St. Catherine of Alexandria Parish in Riverside, Calif.

Adult leaders of the parish community must "love being there," he added. "If parish life is an ordeal, this is going to transfer to the youth."

Joseph Baker, director of youth ministry for the Diocese of San Bernardino, said, "Each parish has the responsibility to implement youth ministry, to make the invitation to youth to become part of the community. This is precisely what youth ministry is all about: fostering community and passing on the tradition."



Kids I.D.

Jan Price of the St. Margaret Mary Home School Association shows second grader Shannon Burke a sample of a photo identification card she will receive. The Kid Pix cards will be distributed to parents for quick duplication and distribution in the event that children are missing. (NC photo)

U.S. teens told: fight nukes

DENVER (NC) — American teenagers are less concerned with the threat of nuclear weapons than their German counterparts, according to a 16-year-old West German girl who toured the United States as part of a disarmament group.

The girl, Juliane Kerlen, said in an interview with *The Denver Catholic Register*, the archdiocesan newspaper, that if teens throughout the world banded together, nuclear disarmament was possible.

"I really do believe that if teenagers all over would unite in their efforts to oppose the nuclear arms race, they could be a major factor in stopping it," she said.

Kerlen was part of the Children of

War tour, which brought 24 young people from strife-torn countries throughout the world to 36 cities in the United States.

According to its sponsors, the Religious Task Force of the Mobilization for Survival, an interfaith coalition, the tour's purpose was to try to give young Americans encouragement for change in the face of the threat of nuclear war.

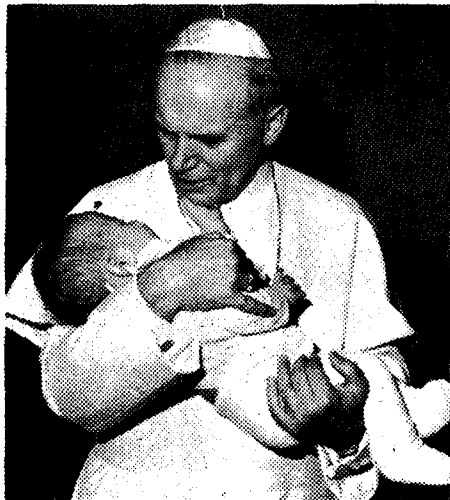
One reason there may be more interest in the arms race in Germany than in the United States is because Germans still remember the destruction of their country from World War

II, Kerlen said.

"Many people see the parallel between World War II and a possible nuclear war. They have not forgotten the nightmare of that war," she said.

Another reason Germans are especially concerned is because of the proximity of American and Russian bombs, she said.

"We are a very small country surrounded by superpowers who control the strings. Deploying the missiles in our country is very frightening to the people."



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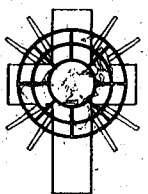
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Penance 'crisis'

Pope speaks on confession, sin, divorce

WASHINGTON (NC) — The world today has lost its "sense of sin," and "the sacrament of penance is in crisis," Pope John Paul II said in a major new document released Dec. 11.

In the 143-page text, "Reconciliation and Penance," Pope John Paul also warned against ideas of "social sin" that would reduce personal freedom and responsibility.

The document was released simultaneously at the Vatican and in Washington by the National Conference of Catholic Bishops.

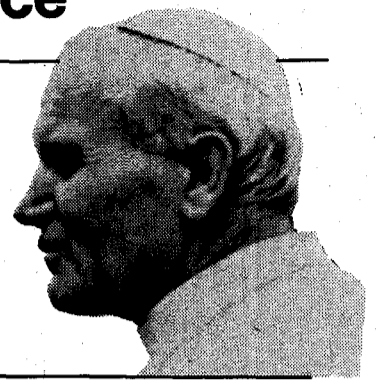
The pope reaffirmed church teaching on the existence and nature of mortal sin and venial sin, and he said it was "an essential element of faith" that Christ instituted the sacrament of penance as the ordinary means of forgiveness of sins after baptism.

It would be "foolish" and "presumptuous," the pope said, "to claim to receive forgiveness while doing without the sacrament" of penance.

He reiterated church teaching on the need to confess mortal sins

In divorce situations the Church shows 'compassion and mercy but does not agree to call good evil and evil good.'

— Pope John Paul II



individually and rejected use of general absolution except in extraordinary circumstances, under the strict norms spelled out in the church's general and liturgical laws.

"Reconciliation and Penance" is based on the discussions on that topic by the 1983 world Synod of Bishops. It was dated Dec. 2, the first Sunday of Advent.

Other difficult issues with which he dealt include debates over the theology of sin and penance, the decline in use of the sacrament of penance, general absolution, and the pastoral care of persons who have married outside the church and are unable to receive the sacraments.

Some of his sharpest language was directed against trends of thought that would deny or play down personal sin and the need for the sacrament of penance.

The renewal of the rites of penance after the Second Vatican Council "does not sanction any illusion or alteration" in the church's view of sacramental penance as "the ordinary way of obtaining forgiveness and the remission of serious sins committed after baptism," the pope wrote.

"The confession of sins must ordinarily be individual and not collective, just as sin is a deeply personal matter," he said.

While insisting that "sin, in the proper sense, is always a personal act," the pope also said that "from another point of view every sin is social, insofar as and because it also has social repercussions... There is no sin, not even the most intimate and secret one, the most strictly individual one, that exclusively concerns the person committing it."

The pope also rejected the idea that the only mortal sin is "an act of 'fundamental option'" to reject God.

In reply the pope declared that "mortal sin exists also when a person knowingly and willingly, for whatever reason, chooses something gravely disordered."

Just before the end of the document, Pope John Paul addressed the "particularly delicate" pastoral issue of the divorced and remarried, people who are living together without being married, and priests living "in irregular situations."

In such situations the church expresses "compassion and mercy" but "does not agree to call good evil and evil good," the pope said.

Persons "who are not at the present moment in the objective conditions required" may not receive the sacraments of penance and the Eucharist, he said.

But the church "ever seeks to offer... reconciliation" and asks those people to "maintain contact with the Lord" through prayer, attendance at Mass, and other acts of piety, he said.

Penance at a glance

WASHINGTON (NC) — Here are highlights of Pope John Paul II's apostolic exhortation, "Reconciliation and Penance," based on the 1983 world Synod of Bishops and released Dec. 11.

• Overview: In a "shattered world" torn by conflict, division and sin, the church proclaims conversion and reconciliation.

• Reconciliation: All people need reconciliation to heal breaks with God and with other people. The church preaches it but must also practice it.

• Sin: "If we say we have no sin, we deceive ourselves." All must acknowledge their sinfulness.

• Personal, social sin: Sin, properly speaking, is a personal act, but... each sin "affects others" and is therefore social. "Social sin" indicates situations or actions that bring disorder in social relationships. The idea of "social sin" cannot be used, however, to water down or eliminate personal responsibility.

• Mortal, venial sin: The mortal-venial distinction remains valid. Theories that reject the existence of mortal sin are wrong.

• Conscience: "The loss of the sense of sin" or the "numbness or 'deadening' of conscience" is one of the most serious problems of today. Secularism and some theories of psychology, anthropology, sociology and ethical relativism have contributed to the loss of the sense of sin.

• Piety: God's "fatherly loving kindness," which is "more powerful than sin," calls Christians to conversion and to piety, in its original sense — obedient, filial love.

• Catechesis: Dialogue must be based on truth, and the church must educate its members. Catechesis is needed on conversion, repentance, asceticism, conscience and its formation, temptation, almsgiving, death and final judgment. It is especially needed on the church's social teachings, which are "in great part the hope for a peaceful solution to many social conflicts."

• Sacraments: The sacraments are a "divinely instituted means" the church offers for penance and reconciliation.

• Penance: Of particular importance for reconciliation is the sacrament of penance itself, which "is in crisis." The sacrament is needed for the forgiveness of sins, and individual confession is the ordinary form. General absolution is strictly an exceptional case, not a normal form of the sacrament.

• Special pastoral cases: For persons living together without marriage or living in irregular unions, the church offers compassion and mercy but also truth and consistency. They may not receive the sacraments while they remain in those situations, but they are urged to pray.

Birth control:

ROME (NC) — At the end of five years of talks by Pope John Paul II about married love, culminating in a strong defense of the encyclical "Humanae Vitae" (Of Human Life), several theologians have expressed differing views about the purpose and effect of the pope's teachings.

In interviews with National Catholic News Service, some said they saw the weekly talks as offering a new approach to sexuality and therefore enriching the debate about the encyclical, which condemned the use of contraceptive birth control.

Others said the talks, with their strong language and frequent repetition, were meant to reaffirm the birth control teaching and church authority. The talks signaled a time to end theological dissent and to begin applying the teaching, they said.

The Second Vatican Council's Dogmatic Constitution on the Church said a pope's "frequent repetition of the same doctrine" was one guide to the authority of non-infallible statements. Some theologians have argued that if church leaders did not forcefully reassert "Humanae Vitae," modifying the teaching would become more like-

ly.

No pope had ever spent so long on a single theme.

"It isn't a matter of theological arguments, but of assertion of authority," said Father Sean O'Riordan, a professor at Rome's Alphoncian Academy of Moral Theology. Father O'Riordan, 68, who has writ-

'There are many couples who love each other while practicing contraception. Their love has to be purified, that's all.'

Fr. Pierre Primeau

ten a book on the theology of marriage, said he saw the talks in the context of an overall effort to return to a stricter discipline in the church.

Father Diarmuid Martin, an Irish priest on the Pontifical Council for the Family, agreed that Pope John Paul has, in a way, gone outside the historical debate over birth control.

"A lot of theological discussion attacks 'Humanae Vitae' from what

Pope's 5-year talks end, now theologians react

some consider 'internal weaknesses.' The pope doesn't attempt to reply to those theologians. Rather, he says, 'I'm beginning from a biblical-anthropological premise, and I arrive at the same conclusions,' Father Martin said.

Father Martin credited Pope John Paul with responding to the 1980 Synod of Bishops, which had urged an exploration of the roots of the birth control teaching. He suggested that the pope's new approach — beginning with the person and the significance of the person's sexuality — would "enrich the debate over 'Humanae Vitae' and make it more positive."

Most of the theologians agreed that in his 16-week analysis of "Humanae Vitae," the pope did not break new ground. But some saw new and deliberate areas of emphasis in church teaching on birth control.

Archbishop Edouard Gagnon, who heads the Pontifical Council for the Family, said the pope's cautionary statements about natural family planning were one such emphasis. In his talks, the pope stressed that natural family planning methods, while allowed for in "Humanae Vitae,"

should not simply be used as a technique to avoid children, but must be used for serious reasons.

Natural methods, unlike contraception, rely on sexual abstinence during the fertile times of a woman's cycle. The increasing accuracy of such methods has made them more popular since the time of the encyclical.

The pope's statement during one of the talks that the conjugal act "ceases to be an act of love" when contraception is used was another area that seemed to go farther than "Humanae Vitae." Not all theologians took the pope's words literally.

Father Pierre Primeau, who left the Pontifical Council for the Family in November after three years as undersecretary, said the statement was probably intended in a philosophical way.

"There are many couples who love each other while practicing contraception," he said. "Their love has to be purified, that's all."

Father Primeau said that while "the pope may feel the time for debate has ended," Catholic couples may still have trouble with the teaching.

South Africa getting more pressure

WASHINGTON (NC) — As the world focused on the awarding of the Nobel Peace Prize to Anglican Bishop Desmond M. Tutu of South Africa, apartheid — the South African segregationist system he opposes — claimed the attention of U.S. politicians and Catholic bishops.

Jesuits kick out Nicaraguan priest

ROME (NC) — Father Fernando Cardenal, Nicaraguan education minister, has been expelled from the Society of Jesus, five months after Jesuit officials said his post in the Marxist-influenced government was "incompatible with his status as a Jesuit."

Jesuit headquarters in Rome announced the expulsion Dec. 10 the decision followed strong public pressure by the Vatican and the Nicaraguan bishops that Father Cardenal and three other Nicaraguan priests leave their government posts.

Father Fernando Cardenal said his conscience prevented him from stepping down as Nicaragua's education minister, although the decision resulted in his expulsion from the Jesuits.

"Sincerely, I consider before God that I would commit a grave sin if I abandoned, in the present circumstances, my priestly option for the poor," he said in a 19-page statement released Dec. 10 in Managua, the Nicaraguan capital.

The Pope has ruled that priests and religious must not take government positions in any country, not just in Nicaragua.

The latter included Auxiliary Bishop Emerson J. Moore of New York, who was arrested while protesting apartheid in a demonstration at the South African consulate in New York Dec. 5. It apparently was the first time in U.S. church history that a Catholic bishop had been arrested in an act of civil disobedience.

Bishop Tutu, who met with President Reagan Dec. 7, received the Nobel prize honoring his peaceful opposition to apartheid, in Oslo, Norway, Dec. 10, where the official awards' ceremony was disrupted by an apparent bomb threat.

In his prepared acceptance speech, the black bishop said the prize gave hope to the "millions who are voiceless, oppressed, dispossessed, tortured by the powerful tyrants, lacking elementary human rights in Latin America, in Southeast Asia, in the Far East, in many parts of Africa and behind the Iron Curtain, who have their noses rubbed in the dust."

The Anglican cleric, who had earlier described the Reagan administration's policy of "constructive engagement" with South Africa as "immoral, evil and totally un-Christian," met with Reagan at the White House Dec. 7.

"Constructive engagement" is the U.S. government's policy toward South Africa of friendly ties coupled with quiet admonitions against white supremacy.

During the meeting, Reagan and



ARRESTING SONG — Sister Mary O'Keefe, Rep. Cardiss Collins (D-Ill.), and Santana Jackson, sing as they are read their rights before being arrested outside the South Africa Embassy. (NC photo).

Bishop Tutu said later, the two agreed that apartheid is "repugnant" but disagreed on "constructive engagement."

Bishop Tutu said that "the policy has worsened the situation of blacks in South Africa."

The bishop advised Reagan to seek an end in South Africa to violence, forced removal of blacks from their communities, "banning" of political activists under a form of social ostracization, and house arrest. He also asked Reagan to urge amnesty for political prisoners and the calling of a national convention to devise a new structure for society in South Africa.

In a speech Dec. 12 marking International Human Rights Day, the president reiterated disapproval of apartheid and suggested that sometimes "quiet diplomacy is not enough."

Other developments involving apartheid included:

- Statements by 35 Republican conservatives in the House and two Republican senators that they reject apartheid and believe the U.S. government must do more to oppose it.

- Release of a report from the Southern Africa Catholic Bishops' Conference citing accusations that the government had committed atrocities, including rape and murder, while quelling riots in black townships.

- Criticism of apartheid by Catholic Archbishop-designate Stephen Naidoo of Cape Town, South Africa, who is of Indian descent and thus a member of one of the South African government's designated non-white ethnic categories.

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The 'Silent Scream'

Ex-abortion MD shows film of actual abortion

By Betsy Kennedy
Voice Staff Writer

The pro-life movement has received an unprecedented boost with the creation of an ultra-sound video tape which for the first time records an abortion from the victim's point of view and provides scientific proof that the unborn baby feels pain.

Entitled, "The Silent Scream," the film was created and produced by Dr. Bernard Nathanson, the obstetrician who once ran the largest abortion clinic in New York City, but became an eloquent crusader for the pro-life

"electrifying."

Because of the accuracy and vividness of the ultra-sound imagery the video enables people to view the baby reaction to the abortion: First it's violent movements, then its defensive positions and finally, its open mouth emitting a silent scream of pain.

Dr. Nathanson feels the film will become a powerful pro-life educational device.

Mushroom clouds

"When we saw on television what the war in Viet Nam was doing to those young victims, we stopped the war. When we think of mushroom clouds, we are now able to visualize the charred bodies of Nagasaki and Hiroshima after World War II. More babies have died in the American Holocaust than in both of those cities.

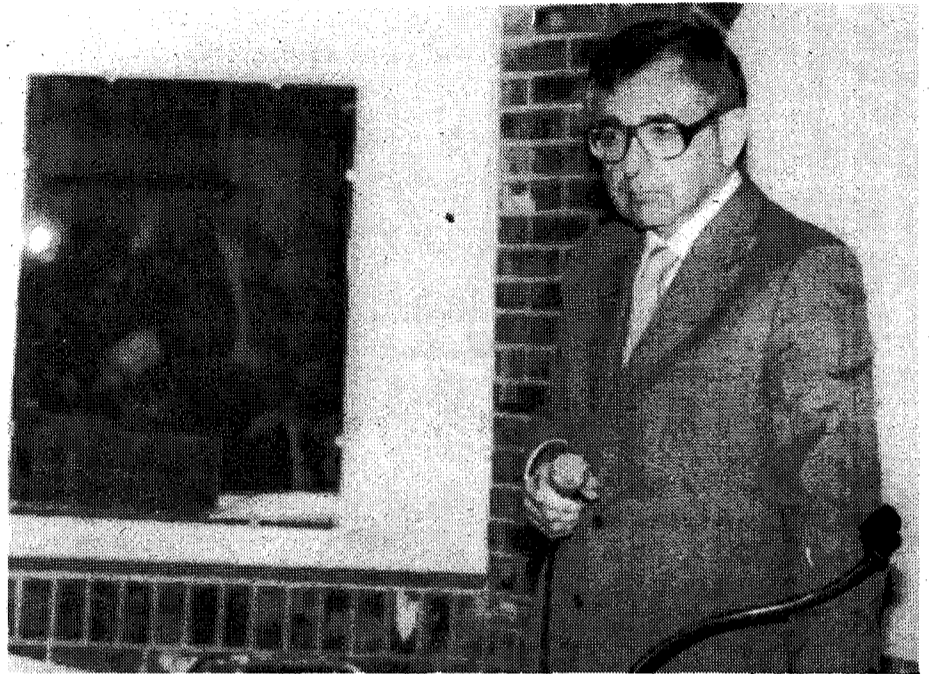
"No one can deny that this is a person who is being killed after they see the film," said Dr. Nathanson.

He also believes the film will help the pro-life movement rid itself of its image as a group of moralizing Catholics or little old ladies throwing roses.

"We're getting away from moralizing and philosophizing. We now have scientific proof that human beings are killed in large numbers by abortions. I haven't in any way manipulated what you see on the TV screen. It is there for anyone to see," Dr. Nathanson said.

According to Mike Dale, supervisor of ultra sound technology at North Shore Hospital in Miami, "There can be no doubt about what you see on ultra sound — it is a film with a picture."

In layman's terms, ultra sound is "the use of high frequency sound waves directed into a patient's body and received back as an echo. With the use of a computer, an image is



Dr. Bernard Nathanson, former abortionist, now nationally-known pro-lifer addresses forum after showing sonogram of abortion. (Voice photo)

formed on a video screen and the picture can then be freeze-dried and photographed."

Today ultra sound is used to diagnose abdominal injuries, tumors and other medical problems.

"We can even examine the brain of a baby to find hemorrhages. Obstetricians can accurately plot the development, size of the fetus and the placental location," Dale said.

In "Silent Scream," the audience first views the ultra sound image of a 12-week old fetus. The mechanics of abortion are then outlined and the procedure, one of 4,000 a day which are currently performed, is followed step by step as it is being done.

Silent struggle

Initially, the 12-week-old unborn baby floats serenely inside the amniotic fluid of the mother's womb, sucking its thumb. Then an instrument with a suction tip is inserted

through the cervix into the uterus, puncturing the gestation sac with the baby inside.

The baby lurches violently several times, trying to get away from the instrument. (Its heart rate elevates from approximately 150 beats a minute to 200 beats.)

The suction tip then winds its way, serpent-like toward the lower extremities of the baby and begins to rip them off one by one: First the feet, then the legs and then the tiny torso. The baby's mouth can be seen as it opens in a gaping scream.

"The baby's head is left for last," explains Dr. Nathanson in the film. "A special forceps is used to remove it and sometimes the abortionist has to tug and pull for a while. In the meantime, the abortionist and the anesthesiologist have a secret language between them. The head is cod-

(Continued on page 10)

'We're getting away from moralizing and philosophizing. We now have scientific proof that human beings are killed in large numbers by abortions. I haven't in any way manipulated what you see on the TV screen.'

Dr. Bernard Nathanson

cause after studying fetology several years ago.

In an American premiere on Dec. 1, the film was shown to members and guests of the Broward County Right to Life organization during their 11th annual Christmas benefit. More than 450 people jammed the Galt Ocean Mile Hotel dining room in Ft. Lauderdale to hear Dr. Nathanson describe his personal odyssey into the pro-life movement and watch the screening of the historical footage.

An international showing of the film took place the previous day before a crowd of physicians and press officials at the House of Commons in London, where one review called it

16 Laymen, 91-year-old bishop honored

By Prent Browning
Voice Staff Writer
Sixteen Knights of St. Gregory

were honored and a former Cuban Bishop received a warm welcome at a special Mass at St. Mary's Cathedral

Saturday.

The Mass was also in observance of the Feast of the Immaculate Conception of the Blessed Virgin Mary, patroness of the Archdiocese of Miami and the United States.

Members of the Order of St. Gregory the Great, who were named recently by Pope John Paul II in recognition of "personal character and reputation, and for notable accomplishments" included: 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 also were honored.

And 91-year-old Cuban-born

Bishop Eduardo Dalmau, C.P., who was celebrating 50 years as a bishop, was honored. Born in 1893 in Havana, Bishop Dalmau was ordained a priest for the Congregation of the Passion in 1915. In 1935 he was elevated to Bishop of the Diocese of Cienfuegos in Cuba. He has resided in Miami since 1959 when he fled from Communist forces in Cuba.

A well-liked bishop, he received a warm reception from the congregation as he was led outside because of poor eyesight on the arm of Auxiliary Bishop Agustin Roman.

The Archbishop took the occasion to speak of the historic devotion to Mary in this country from the naming of Columbus' flagship "Santa Maria" to the city of Los Angeles whose original full name was "St. Mary Queen of the Angels."

The Archbishop also said that the reason that Mary is revered is not merely because she was the physical mother of Jesus.

"First came Mary's faith and then her motherhood," the Archbishop said.



Bishop Eduardo Dalmau, celebrating 50 years as a bishop of Cuba, who is nearly blind, is led past Knights of St. Gregory. (Voice photo)

MD: abortion film shows reality

(Continued from page 9)
ed as number one.

'Did you get number one out yet?' the anesthesiologist often asks the doctor."

The abortionist who performed the abortion for the film vowed he would never do another one, Dr. Nathanson told his hushed audience after the screening.

Dr. Nathanson said he developed the film as a result of his own scientific inquisitiveness, but also as a means of resolving the controversy over whether or not the unborn baby feels pain when it is aborted.

President Reagan made a statement to the press in February of this year that he thought a baby felt definite pain during an abortion. Dr. Nathanson was among the members of the American College of Obstetricians and Gynecologists who felt Reagan was scientifically wrong. The college wrote a letter refuting Reagan's claim and the issue hung in the air until Dr. Nathanson made the film.

"The ultra sound images prove the baby feels pain and panic and tries to save its own life," he concluded.

Secular ethic

Dr. Nathanson made it clear that he comes to the pro-life fight not as a religious man, but as an avowed atheist.

"I bring no religious conviction to this issue, but rather scientific perceptions as applied to a reasonable secular ethic."

His change in thinking evolved only after a long period of time, he explained. As an intern he had studied new techniques like ultra-sound, amnio-chemistry and fetal electrocardiograms.

When he began to study fetology

(the growth of the fetus) he began to realize, "these machines and techniques prove that the human child is another human being, indistinguishable from any of the rest of us."

By that time, Dr. Nathanson had

tack (the baby's) and the fetus defends that attack. The white blood cells know there is somebody else there which is non-self... That slogan is sexy and attractive, but otherwise meaningless," he said.



Their youthful faces reminding guests of the sanctity of life, 100 boys from the Coral Ridge Presbyterian Church in Ft. Lauderdale performed at the Broward County Right to Life Christmas Benefit Dec. 9. (Voice photo by Betsy Kennedy)

performed 5,000 abortions and, as head of a prosperous clinic, supervised more than 75,000 others. He was president of the National Abortion Rights Action League.

He admits that he and several other doctors were responsible for starting the pro-abortion movement by inventing statistics and slogans that are still used today.

"You can keep on arguing statistics, but most of them are false. I certainly ought to know because I invented them myself."

One common slogan is, "a woman has the right to choose what happens to her own body."

"But it's not just her own body. The (mother's) white blood cells at-

No coat hangers

He also discounted coat hanger psychology, based on the conjecture that women will go back to doing self-induced abortions or fall prey to back-room abortionist butchers if the *Roe v. Wade* U.S. Supreme Court decision is struck down.

"There were only about 600 of these type of abortions per year in 1959, when the publicity was so widespread, and that number has been inflated over the years," he said.

"If abortion was illegal again we would have a different situation. Through medical advancements, women can obtain products like pro-

steglandins, which can be used at home and are safer than surgery," he added.

Another common argument which Dr. Nathanson says can be easily disproven is the one stating that today's unwanted babies are tomorrow's abused children.

"There are no unwanted babies, only unplanned pregnancies. For example, in the case of Baby Doe of Indiana, the child was allowed to starve to death by its parents after they learned it had Down's Syndrome. As many as 12-13 couples stepped forward to offer to adopt the baby," he said.

"The quality of life can always be improved, too. For instance, there is the story of Elizabeth Bouvia, the cerebral palsy victim who made headlines when she decided she wanted to starve to death. She has now found a new will to live and has returned to her job and a productive life."

Dr. Nathanson also feels there can be no justification for abortion in rape cases because "rape is an unspeakable act of violence and abortion compounds it by another act of violence."

Correct action

He maintains that most women would never have abortions if they only were properly educated to the fact that it is a human being, a person, who is being executed. He is hopeful his film will bring about this enlightenment and plans to distribute it nationwide to pro-life groups, schools and medical personnel.

Because there are still 1.5 million abortions a year, he feels the urgency of the pro-life issue cannot be overstated.

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Youth to counsel
others in school

Teens DARE to rap about drugs, alcohol

By Prent Browning
Voice Staff Writer

The research data is clear. If a high school student has friends who use drugs there is an 80 percent chance that he or she will be using drugs also, to some extent.

By far the most important variable that contributes to drug abuse is peer pressure.

Many people involved in drug prevention are reasoning if peer pressure can be such a negative factor can't it also be used positively to keep young people off drugs.

That is the idea behind a model "Peer Power" workshop at LaSalle High School in Coral Gables organized by the Archdiocese's Drugs/Alcohol/Rehabilitation/Education (DARE) program.

Sixteen responsible, committed teens have volunteered and were accepted for the 14 week workshop which meets one hour a week.

They receive training in peer counseling so that they can talk informally to young people who are having drug or emotional problems and act as a positive force in counteracting the pressure to use drugs.

A study kit emphasizes communication skills and the value of a sympathetic and understanding attitude as well as "don'ts" such as judging people, preaching to them, or trying to

counsel a seriously disturbed person.

They also speak about their own difficulties and temptations at the workshop.

"They are open, these kids, about what is really going on in their lives," says Annette Faraglia, the outgoing DARE project director who conducted the workshop.

"Kids have to be educated (about drugs), they have to have positive alternatives and kids they can talk to," she says.

Listening to a discussion at a recent workshop you become convinced that kids are experimenting with drugs and alcohol at younger and younger ages.

One teenage girl talks about her nine year old brother who is already smoking marijuana and drinking.

A young male student who admits to feeling some pressure to experiment, speaks about his little brother who gulped down a six pack at a recent party.

Others talk about discos where drug use is open.

"I live on Miami Beach where drugs are the easiest to find," relates one girl. "People drive up at a stoplight, you say I want this, I want that. They have it under their shirt."

Talking about the television shows that he and his little brother watch, the male student says, "I can name



Teen leaders at LaSalle High school, Miami, discuss drugs as DARE program director Hugh Clear, right, observes. (Voice photo)

you five shows where you can see nickel bags of cocaine: *Hill Street Blues, Cagney and Lacey, Mike Hammer*. If you think watching those shows doesn't affect you..."

One says that parents often ignore or choose not to believe the drug abusing behavior of their children.

Faraglia adds, "sometimes your parents are really afraid ... instead of confronting, they ignore it (drug abuse)."

"If you are using drugs and can't go to Mom or Dad it's good to have someone to come to," she says about the peer counseling.

Asked what they felt they got out of the workshop several teens responded by saying they like the support of the group.

"I realize that I'm not the only one to not drink or take drugs," one young girl says.

A boy mentions an incident in which he talked to a drug user whose father had died and asked if he thought his father would be proud of him if he were alive. The last time he saw the boy he wasn't taking drugs.

The success of the program is difficult to document, relying on a sincere, helpful word, a cautionary remark to a friend about drugs, or maybe just a simple statement that they themselves do not use drugs or alcohol.

Faraglia says she's heard a lot in six weeks from students who were able to help a friend over a drug-related or non drug-related problem.

But still the program has not met with general acceptance.

"A lot of schools are afraid of peer counseling, that kids won't have enough maturity, won't be committed enough, that parents might object," says Faraglia.

Principle Rosemary Kamke at LaSalle has been very helpful, DARE officials say, and in January the school will initiate "a Rap Room" where students can go and talk about their problems with kids their own age.

They hope in the future to be able to offer the program at other high schools as well.

Handicapped have their day at Mass



Rows of handicapped attend Mass at St. Mary Magdalen as priest signs for the deaf. (Voice photo)

By Prent Browning
Voice Staff Writer

Their needs are often ignored, or depending on the federal administration, given a low priority. But Sunday was their day, a time when they could soak in some recognition and share in the meaning of their common burdens.

At a Mass for the handicapped at St. Mary Magdalen Church in Miami Beach Archbishop Edward A. McCarthy spoke of the special role the handicapped played in the New Testament, and Handicapped Ministry di-

rector Fr. James Vitucci compared their spiritual journey to that of the church in general.

The well attended Mass may partly reflect an increasing awareness of the special problems of the handicapped not only in society as a whole but also within the church.

Fr. Vitucci spoke earlier of how the Church could become more sensitive to this group of Catholics.

"When I ask the priests they tell me that there are no handicapped people in their parishes," he said. "What they don't realize is that when they

don't offer anything for them the handicapped stay home."

Parishes need to reach out to homebound handicapped as part of "putting into practice the Archdiocesan plan of evangelization," he said.

Fr. Vitucci recommended more use of interpreters for the deaf, missalettes with large letters, more wheelchair ramps, and transportation programs.

"Transportation is a very important need: volunteers could bring handicapped back and forth."

Fr. Vitucci spoke of another type of transportation — the covered

wagon — as wheelchairs packed the space in front of the first pew.

Holding up a model of a covered wagon, he compared the destiny of those Christians with physical impairments, to the fate of a group of pioneers huddled in a weather beaten wagon.

"Looking at the history of these journeys, we see how often unwelcomed the wagon trains were amongst the already settled cities. They were treated harshly, prices for supplies were raised, and they were told to move on as quickly as possible for their presence was an eye-sore to the beauty of the city.

"But in spite of everything, these wagons journeyed onward. The abuse they took, from nature and from man, now seems insignificant compared with their goals achieved and their dreams realized."

The Archbishop addressed Christ's association with the handicapped. The prophecies of his coming mentioned that the Messiah would heal the blind and the deaf, the Archbishop said.

"I don't know any group the Lord would more like to celebrate the sacraments with."

The Archbishop also asked their help.

"We of the church come to you to say we need, you."

"You in a special way can help us through your prayer, your example and also your communications with others who are carrying the cross," he said.

Inner-city rural parishes need help

Dear Friends in Christ,

As we approach the great feast of Christmas, we become more aware of our own need to share with others the many blessings that we have received. Christmas is a time of sharing.

In our Inner-City Parishes and Rural Migrant Missions, many people who share our faith also need our sincere concern and support.

Under the direction of a dedicated staff of priests, sisters, lay employees and volunteers, the Archdiocese provides pastoral ministry, day care centers, educational programs and offers food and housing assistance to needy families. I encourage your continued generosity next Sunday to this Annual Appeal for our Inner-City Parishes and Rural Migrant Missions throughout the Archdiocese.

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

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

Remember them

The following is a list of priests who died in the month of December:

Rev. Jose Rubinos, S.J., Dec. 3, 1963; Rev. Jose Gonzalez Vazquez, Dec. 8, 1967; Rev. Padraig Horgan, Dec. 22, 1967; Rev. Modesto Galofre, Sch. P.; Dec. 25, 1978; Rev. Patrick J. Roche, Dec. 27, 1953; Rev. Jesus Vazquez Pascual, O. Carm., Dec. 27, 1977; Rev. Miguel Iguaran, O.F.M., Dec. 30, 1975.



Glad tidings

The good news of Christmas is the same in any language. Members of St. Mary's Cathedral choir sang Christmas greetings in Spanish, English, Creole and French for a televised performance on WSVN, Channel 7 TV.

ARCHDIOCESE OF MIAMI

The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

THE REVEREND MICHAEL GREER — to Director, Campus Ministry, Florida International University, Bay Vista Campus, North Miami, and Archdiocesan Assistant for Catholic Faculty/Staff Recruitment and Development, with residence at Holy Family Rectory, North Miami, effective November 7, 1984.

OFFICIAL

THE REVEREND MICHAEL HOYER — to Chaplain, Broward County Serra Club, effective November 21, 1984.

THE REVEREND JUAN LUIS SANCHEZ (newly ordained) — to Associate Pastor, Nativity Church, Hollywood, effective December 5, 1984.

THE REVEREND JOHN MERICANTANTE — to Associate Pastor, Little Flower Church, Coral Gables, effective December 5, 1984.

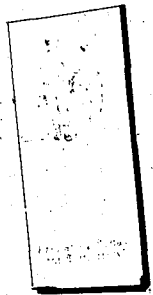
THE REVEREND DONALD O'BRIEN, OMI — To Associate

Pastor, St. George Church, Fort Lauderdale, effective October 23, 1984, upon nomination by his Superior.

THE REVEREND CHRISTOPHER PETROSKY, TOR — to the hospital and Nursing Home Chaplaincy Apostolate in the Archdiocese of Miami, effective October 15, 1984.

THE REVEREND PATRICK BROWN, OFM, — to Chaplain, Catholic Physicians' Guild of the Archdiocese of Miami, effective November 16, 1984.

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Feeding the poor

Door-to-door ministry in Pompano is a 'witness' Chris Dorman and friends can't pass up

By Ana Rodriguez-Soto
Voice News Editor

Four active kids, a devoted husband, a comfortable middle-class house and a charity-music ministry that spanned the state of Florida didn't satisfy Chris Dorman.

The young woman with the sweet smile thought Christianity demanded a bit more. After much prayer and meditation, she took on one more commitment.

Now she spends Saturday mornings making the dusty rounds of Pompano Beach's poorest neighborhoods with a 7-month old nursing baby in tow, giving out a lot of food and a little Christian cheer.

While many people flirt with these activities at Christmas time, Dorman's affair with the poor goes on year-round.

"I'm learning a lot," says the thoroughly suburban Dorman. "I'm beginning to be a lot less suspicious or judgmental."

The same could be said of the 20 or so fellow volunteers who spend a fourth of their weekends, at least once a month, meeting and feeding people like:

- Joanne, a 22-year-old reputed drug addict with six kids who lives in a wretchedly run-down section of the city;

- Birdie, a middle-aged woman who fixes her hair for a picture, undeterred by the fact that she's lying flat on her back, bound to a catheter, inside a darkened house that reeks of mustiness;

- An aged man with an amputated leg and infected toenails who sits in the 90-degree heat outside his government-subsidized home and apologizes for the mess, because the house is being cleaned;

- The Haitian mother of three, one of them but a week old, who shares half a barely-furnished duplex with her father;

- A Mexican family whose father was forced to choose between keeping a relatively well-paying construction job and losing their subsidized housing or taking lesser-paying nursery work and keeping the house. He chose to keep the \$200 a month house, but now he can barely afford to feed the children.

'Heart-aid'

Those encounters are the heart and soul of the ministry, says Dor-



Chris Dorman, from left, Jane and Jim Kelly and Gloria prepare to take boxes of food to residents of Pompano housing project. (Voice photos Ana Rodriguez-Soto)



"We have to be willing to go to their homes and sit with them and say, 'You're my brother, you're my sister.' There are an awful lot of people out there who feel like they've been forgotten."

man, who recognizes that the boxes of food are only a Band-Aid, not a cure, for the complex and long-standing problems which keep these people poor.

What's important, she says, is the "heart-aid," the transmission of the Christian message of hope and love.



Bringing comfort to the sick is an integral part of Chris-Dorman's ministry.

In a word, evangelization.

"We have to be willing to go to their homes and sit with them and say, 'You're my brother, you're my sister,'" Dorman explains. "There are an awful lot of people out there who feel like they've been forgotten."

So she and the volunteers make a point of chatting with those they visit, finding out who is going into the hospital and who just got out, asking if next time they'll need fewer boxes of cereal and more packages of laundry detergent, playing with the kids and holding hands with the sick and elderly.

"There are times when we walk away very depressed," says Jim Kelly, a 20-year Navy veteran who with his wife Jane is one of the Saturday morning volunteers. "But it really needs to be done. I feel awful rich and I feel like I ought to share it somehow."

Dorman says the personal contact enriches the volunteers as much as it helps those they aid.

"It's one thing to see pictures of poor people and make sure that money is being sent to them. But it's another thing to go into poor people's homes and talk to them and see how they're doing," she says.

She knows about the long-distance type of charity because she and her husband Larry are founding members of The Joyful Noise Ensemble, a group of local Catholic laity who for the past five years have spent a sizable chunk of their spare time performing "The Witness," a musical based on the life of Christ, in parishes throughout Florida.

'Jealous'

Two years ago, their performances began benefitting Food for the Poor, a South Florida-based organization dedicated to making life a little more bearable for the poorest of the poor in Haiti and Jamaica.

It was the zealous dedication of its founder, Ferdinand Mahfood, that began tugging at Dorman's conscience.

"I almost felt jealous of 'Ferdi' sometimes," she says. "He was really doing something about world hunger. But all we were doing was coming in and singing 'The Witness.' I wanted to make a difference, not just send money."

So after much prayer and consultation, she and a few other members of The Joyful Noise decided to begin personally feeding the poor in their own backyard. Some other people, friends, relatives, friends of friends, also joined in. The Lord's Place, a shelter and soup kitchen in West Palm Beach founded by permanent deacon Joe Ranieri, contributed a van to the endeavor.

But initially, the group's good intentions almost drowned in a sea of nitty-gritty details.

First problem: "Nobody knew any poor," says Dorman.

Then they met Gloria.

An exuberant Baptist woman who volunteers to help with the lunch program at San Isidro Mission on weekdays, Gloria began walking the nearby government housing projects door-to-door, inquiring if the residents needed help.

Within days, she handed a list with more than 100 names on it to Dorman. "All at once we had a million people," she remembers, and the volunteers found themselves racing from house to house, delivering goodies like firemen putting out fires.

"It was a discouraging thing," Dorman says. The Christian witness was missing.

So the group decided to ignore the list and simply take Gloria with them.

Luxuries

Now, happily ensconced in the van, she efficiently directs the weekly distribution. "They get some,

(Continued on page 20)

Teens torn between morals,

By Ana Rodriguez-Soto
Voice News Editor

For parents and educators, the Voice poll has both good news and bad news about Catholic teens.

This conclusion becomes evident after pouring over 181 survey responses of seniors from six local Catholic high schools.

While the exact statistics might

differ somewhat if Catholic students in public high schools had been included, the survey provides a general picture of the trials and triumphs of local Catholic teenagers that is probably typical of that age group in whatever school.

One message came through overwhelmingly: The seniors polled seemed to be torn between two diametrically opposed worlds: The one — of commitment and morality — extolled by their parents and teachers, the other — of pleasure and self-fulfillment — flashing like neon from bookstores, movies, television and friends.

From the Church's point of view, the news that these teenagers are struggling — that they have acquired principles with which to struggle against values that would otherwise engulf them — is good.

In terms of whether these young people are winning or losing, the news is mixed.

It's somewhat good news that the majority of those polled plan to attend Mass regularly in the future, even though now less than half of them are at Mass every week.

Wishful thinking, maybe, but together with many of the seniors' other answers, it denotes a desire to retain their Catholic identity, to continue to belong to the Church.

By and large, in fact, these teenagers have few theological quarrels with Catholicism. A large majority believe in life after death, recognize the authority of the Pope and accept the divine origin of the Church. Most seniors also pray fairly regularly.

It could be argued that their current attendance level at Mass (about half go once a week) is nothing to cheer about. True.

But when all the numbers are counted, a substantial majority of these teenagers (79%) can be found at Mass at least once a month, despite the criticism some said they receive from their friends, who openly brand the practice as "sissy."

Also, most of the teenagers made clear that they would attend Mass

ANALYSIS



regularly in the future not because they felt an obligation to do so, but because they wanted to nourish a personal relationship with God.

Some news in the area of religion reflects badly on the Church and on parishes, however. More than half the seniors feel that they are not called enough upon to participate in parishes, and an overwhelming majority expressed the desire to become more involved if only they were asked.

Their answers showed that they would appreciate more responsibility and a little more attention.

Also, few teenagers were aware of current issues within the Church, such as the recent U.S. bishops' pastoral letter on war and peace. It seems that if anybody should be aware of these developments it should be these teenagers, the prototypical captive audience in Catholic schools.

Alcohol and drugs

The news also is not too encouraging in the area of drug and alcohol use. Most of the seniors are not getting high on drugs regularly, but they are getting drunk on alcohol all too frequently.

While the pressure to try marijuana and cocaine continues to be a problem, an awareness of the dangers of addiction seems to overpower the pressure to use drugs frequently for most of those surveyed.

Relatively few said they regularly use either marijuana or cocaine, and none said they use "harder" drugs

such as heroin, LSD or "angel dust."

Eight percent said they use pot or coke "regularly." What portion of the eight percent of drug users are into it heavily enough at this point to have a major problem could not be determined readily from the general survey, but if it is only, say,



Catholic teenagers are struggling to reconcile the values of their parents

Survey results

(Percentages may not add up to 100.)

- Do you agree with the Church's teaching that the use of artificial methods of birth control, such as the pill, the diaphragm, Intra Uterine Device, condom, etc., is immoral?
 - Yes 12% No 50% It depends 37%
- Would you consider using artificial methods of birth control when you get married?
 - Yes 73% No 26%
- Abortion should be allowed: (Choose one)
 - Never 21%
 - Only to save mother's life 53%
 - Should be left up to woman and her doctor 25%
- Would you ever consider having an abortion or suggesting to a friend that she have one?
 - Yes 9% No 53% It depends 38%
- Do you think abortion on demand should be outlawed?
 - Yes 67% No 32%
- Do you think "hardcore" pornography (that is pornography which graphically depicts actual sexual activity) should be outlawed, or left to the individual to judge?
 - Outlawed 31%
 - Left to individual 69%
- Have you personally seen hardcore pornography as described above?
 - Yes 62% No 38%
- If yes, was it?
 - Magazine/Book 12%
 - Film 18%
 - Magazine/Book and Film 32%
 - All of the above and other 1%
- Do you think "softcore" pornography — that is the type in "status" magazines such as "Playboy" or in "R" movies — influences the values of young people?
 - Yes 61% No 38%
- Have you had sex-ed training in your school?
 - Yes 81% No 18%
- Are you for or against such classes?
 - For 96% Against 3%
- Did it affect your views on sex and morals?
 - A lot 13%
 - Some 43%
 - Not much 25%
- Have you ever engaged in sexual intercourse?
 - Yes 47% No 53%
- Are you currently engaging in sexual relations on a regular basis?
 - Yes 23% No 76%
- Are you currently using any artificial means of birth control?
 - Yes 18% No 81%
- Have you ever experienced fondling, that is, touching or caressing of intimate parts of the body with someone else?
 - Yes 80% No 20%
- Sex between two people is okay: (Circle one)
 - Only in marriage 29%
 - If you are in love 45%
 - As long as both people agree 23%
- Concerning your sexual orientation, do you consider yourself to be:
 - Heterosexual 94%
 - Homosexual 0%
 - Bi-sexual 2%
 - Uncertain 2%
- As a small child were you ever sexually molested by an older person?
 - Yes 7% No 89%

*These four questions included follow-ups asking students to explain their answers or describe the circumstances in their own words.

**Due to the format of the survey, many students failed to answer this question. The percentages shown reflect adjusted totals based on the student's answers to subsequent questions on the same subject.

***This question, inserted into the survey after several schools already had been sampled, was asked only of 45 of the 181 students who took part in the poll.

(Continued from page 1)

said they have engaged in sexual intercourse, and 23 percent said they do so on a regular basis. Eighty percent of the students said they have experienced fondling.

Of all students sampled, 18 percent said they currently use artificial means of birth control. Among those students who are having sexual relations on a regular basis, 60 percent use artificial birth control.

Twenty-nine percent of all the seniors said sex between two people is okay only in marriage, while 45 percent said it was okay "if you are in love," and another 23 percent said it was okay "as long as both people agree."

Few differences emerged in this section between "Anglos" and Hispanics and males and females. A noteworthy one is that 68 percent of the male Hispanics sampled said they have engaged in sexual intercourse, compared to 46 percent of male Anglos, 52 percent of female Anglos and 28 percent of female Hispanics.

Finally, male Hispanics were more likely than any other group to believe that sex between two people is okay as long as they both agree. Forty-five

Many teens sexually

percent of the male Hispanics sampled agreed with that statement, compared to 24 percent of the male Anglos and about 16 percent of all the females.

'Twenty-nine percent of all the seniors said sex between people is okay only in marriage, while 45 percent said it was okay "if you are in love," and another 23 percent said it was okay "as long as both people agree."'

Birth control

A second area in which the teenagers disagree with Church teaching is birth control.

Fifty percent of those sampled said outright that they do not consider artificial methods of birth control immoral. Another 37 percent said "it depends." Only 12 percent of all the students said they agreed with the Church's teaching that it is wrong.

Additionally, 73 percent of all

those sampled, and an almost identical percentage in each ethnic and gender breakdown, said they would consider using artificial methods once they get married.

From the explanations they gave for their answers, it is evident that most teenagers don't understand why artificial means of birth control are considered sinful. Either the Church's reasoning has not been adequately conveyed to them, or they do not understand the logic in it.

Twenty-five percent of the seniors said couples should have the ability to regulate the size of their families. There is nothing sinful about this, the students insisted in their answers. In fact, they said, it's the only responsible thing to do. (They did not mention the Church's approval of natural means.)

Another 11 percent said the Church should not be involved in couples' decisions to have or not have children.

A sizable group, 19 percent, stopped short of total disregard for the Church's position, saying the morality or immorality depends on the reason why artificial methods are used.

This group's thinking seemed to

worldliness

half of the eight percent it is a significant problem amounting to hundreds in a whole school system.

What is even more scary, and from the figures, a serious problem, is these teenagers' affinity for alcohol — which they legally should not be able to purchase yet.

A large majority (78%) drink outside the home, and more than half have been drunk enough to know it. Over a third (37%) get drunk or "high" at least once a month, and one in ten do it every week.

Considering national figures which also show that drinking is the most prevalent form of substance abuse among teenagers, it's all too obvious our young people are learning a potentially lethal lesson from adult society — that drinking, even in excess, is okay.

This continues to be an area need-

ing increased attention from home and school.

Another cause for concern: As these teenagers become more independent, leave home and begin to deal alone with increasing pressures and responsibilities, will they turn more to the drugs and alcohol?

Sexuality

More shocking news comes in the area of sexuality. This, the statistics reveal, is the main battleground for values, the area where the two worlds collide most noisily around the teenagers.

Here, with only one exception, the Church is badly losing the struggle.

Almost half of these Catholic-educated teens have already engaged in intercourse, almost a quarter do so regularly, and the greatest problem of their young lives, as perceived by many, involves saying no to casual sex. Less than a third believe sex should be limited to marriage.

In addition, the majority disagree with the Church's ban on artificial methods of birth control, and a similar majority plan to use these methods when they get married.

It is quite evident from their written comments that many of the teenagers only vaguely know or hardly understand the Church's teaching on birth control. Even fewer seem to have any inkling that there are natural methods of birth control which are approved by the Church.

In fact, what emerges repeatedly from their answers in this part of the survey is confusion. The vast majority of the seniors said they want the traditional things, such as two-parent families, and are worried about the high incidence of divorce and separation.

But how do we get there from here? they seem to be asking.

They've grown up in a world of R-rated "Porky's" — type movies and television sitcoms where casual sex is the rule. More than half of them already have seen hardcore pornography.

Teen regrets abortion

One student was adamant that he would never recommend an abortion to anyone he knew, no matter what the circumstances. He explained why:

"My girlfriend and I had one. We are planning to get married in two years but we knew we couldn't have a child just yet. I didn't want to and neither did she. It's all of society's pressures.

"I hate it. I cried and she cried for so long. Every time I think about it, it drives me crazy. I wonder what he looked like, if he was a boy or girl. I wish we had the chance over, 'cause I know we would have never done this. I love my girlfriend so much. We're both seniors."

He added, "My family doesn't know anything about it."

They struggle to make sense of the Church's teachings in the light of that world, but more and more it's a losing battle.

Over and over again, they complained of peer pressure, of their difficulty in staying afloat while a tidal wave that makes premarital sex seem inescapable rushes over them.

If it hasn't already, it seems today's world will fix their future values, and very few will escape untouched.

What to do?

Overwhelmingly, the seniors endorsed sex education classes in the schools. Yet of the many who already have received some form of instruction, only a small percentage said their values had been affected significantly.

Perhaps parents and teachers would do well to examine the teaching success in the area of pro-life.

Only a very small percentage consider abortion simply a matter of choice for individual women. The vast majority do not look kindly, or take lightly, the destruction of a budding human life.

This predominantly "respect life" position is even more encouraging in that it emerges despite a prevailing culture that labels abortion both a freedom and a right and news media that consistently ignore the unborn baby's side of the story.

The influences of culture, then, have been combated successfully in some areas. Perhaps a campaign similar to "Respect Life" in both scope and focus can be mounted to educate young people, beginning at

an early age, about the Church's sexual theology and about the dangers of alcohol and drug abuse.

It may be the only ammunition they'll get in their struggle against that beckoning neon world of pleasure and self-fulfillment.

Religion influences behavior

Computer correlations between various questions in the *Voice* survey confirmed expectations about religion and moral activity.

It was found that teens who attend Mass less and who accept the Church's teachings less are more likely to engage in sexual activity and are more likely to use alcohol and drugs excessively.

Also, as expected, teens who rate their family life better also score better in religious practice and less alcohol/drugs and sex.

Those who preferred public schools (about 11 percent) scored higher in drug use.

Those who agreed with the Church's sexuality teachings tended to be more involved in social and justice issues.



and the Church with the ever-pressing influence of the secular.

active, have seen pornography

echo the words of one senior, who said, "Sometimes in poor countries it is needed, but the use of it just for fun is not right."

Some of this "it depends" logic led to almost comic conclusions, however. "If you're a prostitute it's immoral, but if you're married and don't have the money to support a child, then it's not immoral," one student said.

Several others said it was okay for married couples to use artificial means of birth control, but unmarried people just "fooling around" are sinning if they do so.

Eleven percent of the teenagers reasoned that using artificial birth control is a lesser evil than having an abortion later on.

Only four percent expressed the belief that artificial birth control methods separate the sexual act from its life-giving function, and only one student mentioned the natural means of birth control approved by the Church, calling them "too inconvenient."

A significant number of students seemed to confuse birth control with abortion, and others only knew that the Church disapproved.

One student said birth control is

immoral "because you are taking away someone's life." Another admitted, "I really don't know much on why they are considered immoral."

Oppose abortion

The issue of abortion is a different story. While 21 percent of those surveyed said abortion should never be allowed, 53 percent said the procedure should be done only to save the mother's life. Twenty-five percent said it's a decision that should be left up to a woman and her doctor.

This constitutes a majority who believe abortion is a matter of serious consequence which should not be taken lightly. Indeed, 67 percent of those polled said abortion on demand should be outlawed.

Asked if they would ever consider having an abortion or suggesting to a friend that she have one, 53 percent said they would not, 38 percent said their actions would depend on the circumstances and 9 percent said they would consider such an option.

In their explanations, 25 percent of the students said they believe abortion is the killing of another human being for which there can be no justification. Another 18 percent said they

would support such an action only if the life of the mother were at stake or if the pregnancy was a result of rape or incest.

Fourteen percent simply said they would decide based on the situation, and only five percent said the choice should be up to the individual alone.

Two students spoke from personal — and painful — experience, but came to different conclusions.

"A friend of mine had an abortion," said one senior who would recommend such a step if the need arose. "Having a baby would have ruined her life."

The grief and agony of the other student, however, whose own baby had been aborted and who, as a result, would never again recommend such a procedure, overflowed in several brief paragraphs. (See accompanying story).

Pornography

Just as most of the teenagers are experienced in sexual matters, they are also well exposed to pornography.

Sixty-two percent of those polled said they have seen hardcore pornography, the kind that graphically depicts actual sexual acts. Interesting-

ly, while 90-percent of the males said they have seen it, the figure was only 39 percent for the females.

Thirty-two percent of the students had seen pornography in both printed and film media, 18 percent had seen it only in films, and 12 percent had seen only books and/or magazines. One percent had seen it through all of the above media as well as in live theater shows.

How did the teenagers come to see or possess this pornographic material? Thirty-seven percent cited their friends as sources, 13 percent said they had bought it and nine percent said they had found it at home. (Some of the answers overlapped). Four percent specifically mentioned watching pornographic movies on cable television.

The teenagers don't seem to be overly worried about the dangers of pornography, however. Sixty-nine percent, in fact, said the hardcore variety should not be outlawed, but left up to the individual to judge.

And while 61 percent of the students admitted that "softcore" pornography, the kind exhibited in "status" magazines like *Playboy* and R-rated films, influences the values of

(Continued on page 20)

Drugs and the elderly

Growing numbers of older Americans are abusing drugs meant to help them

By Betsy Kennedy
Voice Staff Writer

Mrs. O'Connor, a devout Catholic and a grandmother of four, has just finished her shopping. Only instead of packages, she has brought home several prescription bottles filled with pills. She has been to three different doctors "shopping" for medications for nervousness, pain and insomnia.

After gulping down an assortment of the pills, she takes several drinks of scotch. She feels certain she has done nothing wrong — after all she has several physical ailments. She soon passes out on the couch. The next morning she is found dead.

This true incident depicts a growing problem among older Americans. It is of special concern in South Florida, which has one of the nation's largest concentrations of elderly.

Thousands of them are misusing and abusing the same drugs which can ease pain, cure diseases and miraculously prolong life. Often unnoticed by family or friends, these gray-haired addicts are tarnishing their golden years with chemicals, living in a falsely euphoric state brought on by prescription or over-the-counter drugs, alcohol or a combination of all three.

'We had better start bringing this out in the open and paying attention. I don't think the problem of drug abuse by the elderly has been properly addressed.'

Fr. M. Hogan,
chairman,
drug task force

Although no long-term study has been done to determine the number of elderly prescription abusers nationwide, researchers are beginning to find that the problem is widespread.

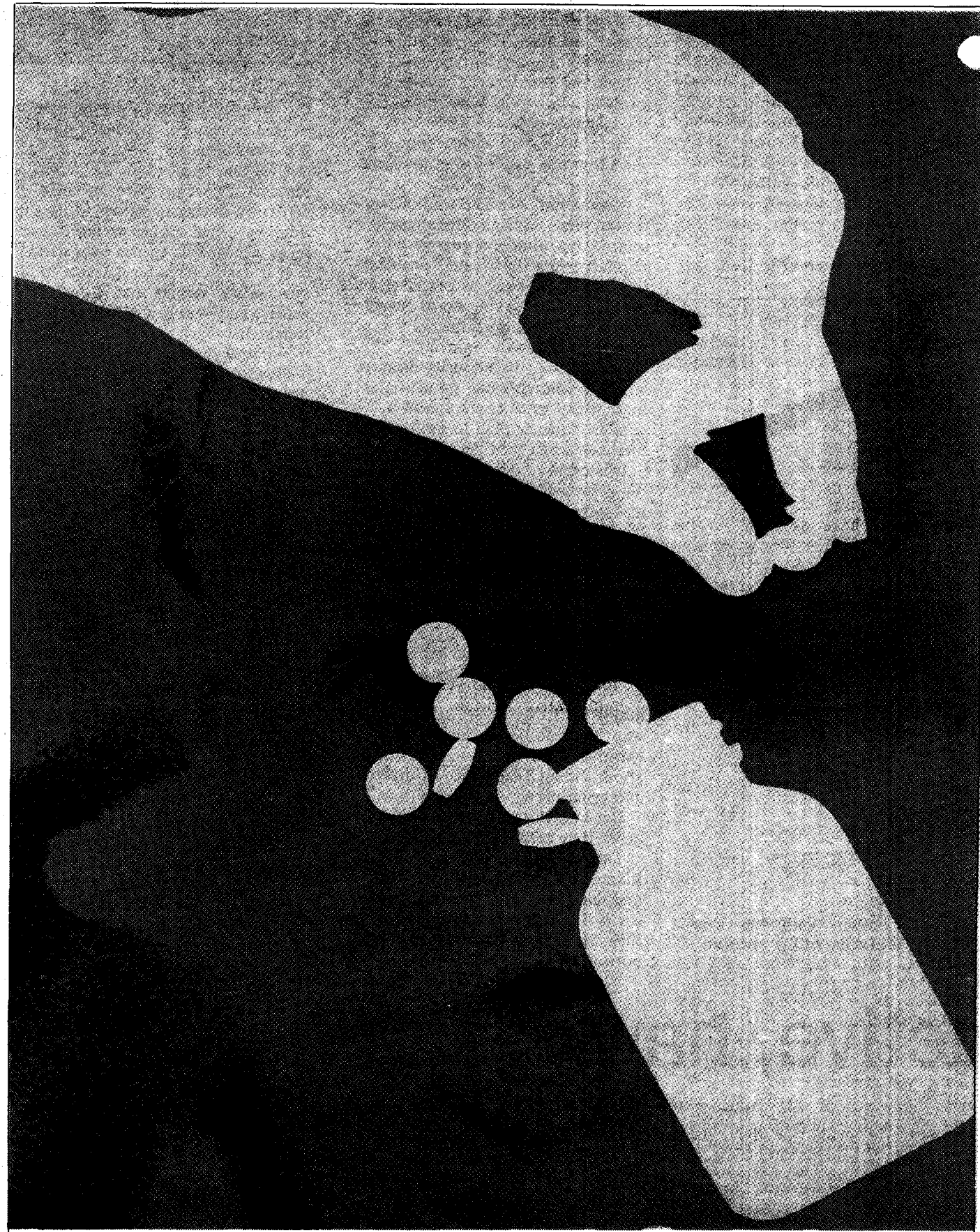
The elderly, as the nation's fastest growing minority, represent 11 percent of the population, yet they consume 30 percent of medications manufactured in the United States.

"We had better start bringing this out in the open and paying attention. I don't think the problem of drug abuse by the elderly has been properly addressed," said Father Michael Hogan, a drug specialist for the pastoral ministries office of the Archdiocese of Miami and chairman of the newly formed interfaith drug task force sanctioned by Governor Robert Graham of Florida.

Catholic drug experts and counselors have joined government officials in sounding an alarm.

"This is a life issue and therefore it must be a Catholic issue," said father Terry Attridge, director of DARE (Drug/Alcohol/Rehabilitation/Education), a prevention and education program in New York City started by the late Cardinal Terence Cooke and recently replicated in Florida.

"By the year 2030, the elderly will



comprise 17 percent of the total population (an increase to 33 million) and the proportion of those over age 85 will have doubled," said Father Attridge.

Society has tended to neglect older abusers. Many drug treatment programs are unequipped and unprepared to handle the special needs of older Americans, such as the physical illnesses which also complicate a recovery process.

The media has been equally neglectful. Flamboyant characters like the late John Belushi, who died of a narcotics overdose, make front-page news. But no one seems interested in reading about the 75-year-old man next door, the one who worked diligently for his family and church for 40 years and then succumbed to an overdose of valium and alcohol. The coroner's report is likely to read "death by natural causes," when in actuality it was from

deterioration of the organs caused by the drugs.

Father Hogan explained that emotional stresses can precipitate the misuse of prescription medications and alcohol by older Americans.

"They have time on their hands so they start going to parties early in the afternoon and drinking wine. Or they think 'if one pill makes me feel good, why not two?' They use these substances to anesthetize the pain."

'Certain drugs (when over-used) can cause discrasia, a condition which alters the components of the red or white blood cells and causes life-threatening side effects... some patients can even develop leukemia.'

William Wienstein,
pharmacist

"So many of them are widows and widowers. They are lonely and depressed, so they get desperate," said the priest, who travels throughout Florida to talk at Masses often peopled "wall to wall with gray and white-haired parishioners."

Dr. Dolores Morgan, who heads the South Miami Hospital drug treatment program, said the elderly must also deal with anger and frustration, so they compensate by increasing their social habits, such as drinking, or they try to assuage what may seem

erly

like a pointless life by visiting a number of doctors.

Because the elderly are no longer in the fast lane of a youth-oriented world and are a less visible minority, their addiction problems are more difficult to spot, believes Mike Neatherton, a recovering alcoholic, prominent drug abuse expert and the executive director of Good Samaritan Hall, a drug treatment facility at Good Samaritan Hospital sponsored by the Sisters of Charity of Cincinnati and located in Dayton, Ohio.

"One of our main problems is in identifying the older abuser. Often senior citizens remain more secluded in their homes or are very reluctant to divulge their problems with prescriptions to their children for fear of disappointing or angering them." They are also more difficult to recognize as addicts because "they usually don't have jobs, so they aren't seen on the job misusing drugs. They don't have as many visible financial problems so they aren't seen in that light. And they don't come in contact with the legal system — the jails, lawyers or judges — because they are rarely using illegal drugs like marijuana or cocaine. They are also neglected at times by their companions and relatives who may live far away from them."

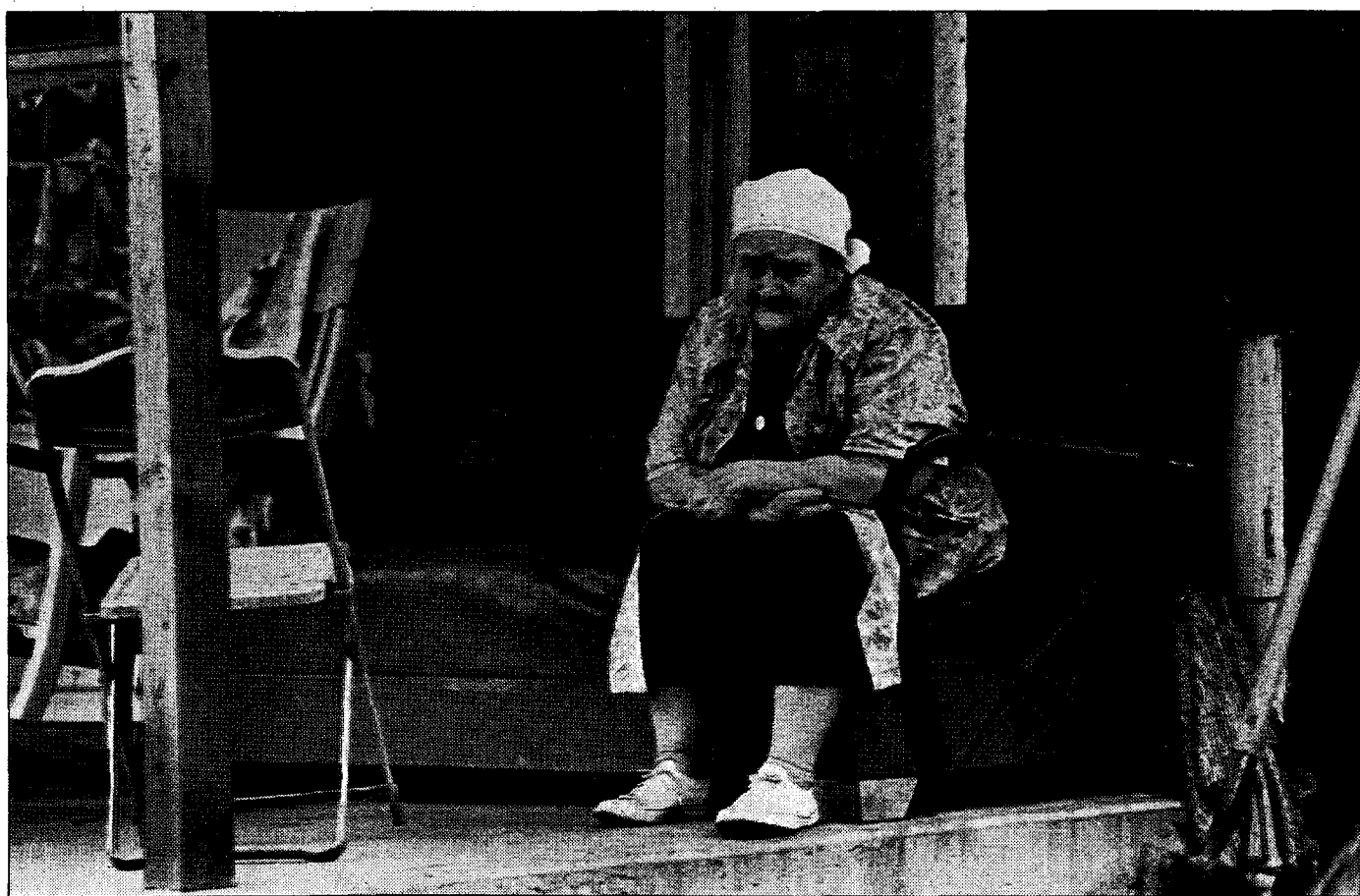
At the South Miami program, the elderly and other patients learn to travel confidently into their changing physical, emotional and spiritual frontiers, the threefold area where their illness took root.

Meetings emphasize "spiritual fellowship using the Alcoholics Anonymous prayer to open. Then we allow people to express what they feel, or read something philosophical. We have a special time for prayer."

Both drug counselors are concerned that their battle may be uphill unless the medical community begins to recognize and treat its own malaise — a lack of understanding of geriatric patients.

Representative Claude Pepper, a longtime advocate for the elderly, documented three areas needing reform. First, only 10 to 15 percent of the nation's 127 certified medical schools require their students to take courses in geriatric medicine. Second, he blames the FDA (Food and Drug Administration) for not taking into consideration "the unique needs of the elderly patient." For example, most "guinea pigs" used for testing new drugs are young, healthy human beings. The older people whose bodies will ultimately be subjected to the effects of the drugs are undergoing totally different changes.

The third factor, according to Pepper, is a lack of communication between the doctor and his elderly patient. Often fatigued and harried from his overly committed schedule of patients, the doctor may neglect to explain the nature of the drugs he is prescribing to the elderly patient. Also, some doctors fail to extract a detailed medical history or to take the time to discover that their patient has been seeing other doctors and is receiving several medications, which taken together can detonate like a time bomb.



Drug abuse among the elderly is a pressing concern in South Florida, which has one of the nation's largest concentrations of older Americans.

Ironically, doctors can also jeopardize their older patients with the same medications prescribed to fight disease.

"I do know there are serious illnesses which can be caused by antibiotics," said Dr. Morgan.

A commonly prescribed drug for the elderly is cortisone, which may bring about weakened bones and cataracts, according to the physician.

William Weinstein, a pharmacist for more than 40 years and an administrative assistant at Darcy Hall nursing home in West Palm Beach,

of Physicians for Health Care of the Aged Through Social Security, is a vehement opponent of the keep-them-calm theory of some nursing homes.

During a tour of several nursing facilities with a Department of Health, Education and Welfare inspector, Dr. Duffy was disturbed to learn that the average number of drugs per patient in each facility was 10 to 12.

Catholic drug abuse authorities agree that a two-edged sword of prevention and education can defeat

getting help."

The Church must grapple with the problem "by going directly to the parishes," said Father Hogan. He suggests instituting a program similar to an employee assistance plan used by major industries, such as the airlines. Trained personnel keep track of employee absences, behavior changes and work performance levels which may signal personal problems. If divorce, drug habits or illnesses are then pinpointed as affecting their work, counseling is provided. Father Hogan feels parishes could create a

'So many of them are widows and widowers. They... have time on their hands so they start going to parties early in the afternoon and drinking wine. Or they think, "If one pill makes me feel good, why not two?"'



has seen the tragic results of prolonged drug abuse.

"Certain drugs (when over-used) can cause discrasia, a condition which alters the components of the red or white blood cells and causes life-threatening side effects... some patients can even develop leukemia," said Weinstein.

In all fairness to the medical community, he added, doctors face a Catch-22 situation. Their choice may be between treating a patient with a medication with devastating side effects, or allowing the patient to die slowly from the progress of the disease if he goes without treatment.

In his many years behind the pharmacy counter, Weinstein has concluded, "Doctors really do tend to overmedicate patients."

A number of nursing homes are also guilty of this error, said Father Hogan. Some facilities even prefer to keep their patients sedated, depending upon their philosophy, agreed Weinstein, and he urges nursing home personnel "to stay on their toes" and report such abuses.

Dr. Benedict J. Duffy, a Boston physician who is widely respected in the educational field, and the founder

drug abuse by older Americans.

"We have to present specific workshops and bring this to the public arena. We have to contact the accessible elderly and educate them to the pitfalls which await them," said Neatherton.

Father Attridge feels colleges can play a pivotal role by providing special courses on the transitions of aging.

"It is a matter of helping a person who is growing older to understand what is happening to them. They need to re-define their 'golden' values. They need to be made aware that old age can be as fulfilling as they choose to make it, a time ripe with possibilities, when the spiritual rose is in full bloom."

If someone in your family is experiencing a drug problem, Father Attridge said, denial is the worst enemy.

"Face up to the fact that there is something wrong and take action right away." Also, he warns, don't be "an enabler. There is always someone in the family who plays this role, giving sympathy and allowing the abuser to manipulate and con. For the elderly abuser there is no time to lose in

similar program, using laity such as physicians or psychologists who would donate their services.

Father Attridge vies for peer ministry power in making life better for senior citizens. In his own New York City parish, senior citizens nurture each other, using the phone as a lifeline. Calls are made to shut-ins on a regular basis, providing a sounding board for their needs and enabling the group to quickly extinguish emotional blazes before they start. With so much peer support, if someone was having trouble with alcohol or pills it wouldn't go unnoticed.

"The clergy can make an impact," said Father Hogan. "It is a necessity for priests to educate themselves on the subject of drug abuse."

"Drug abuse is like a thief that sneaks up on people and robs them of their good health, their self-esteem, their relationships. When the victim is an elderly person, the thief can rob him of his precious remaining years of life," Father Attridge said. "The thief is running fast. We have to stop it before it gets too far ahead of us."

Annunciation's 25th

'Renaissance' Spirit pervades parish life

By Ana Rodriguez-Soto
Voice News Editor

HOLLYWOOD — The people of Annunciation Parish had a lot more to celebrate recently than just their 25th anniversary.

Archbishop Edward McCarthy called it "a new blossoming of the faith." Associate pastor Fr. Anthony Massi preferred to describe it as "a renaissance of what was already here."

Whatever it was, it was obvious in material things as well as spiritual ones: the fresh coat of white paint and Virgin-Mary-blue trim on the parish buildings; the newly-paved parking lot; the refurbished wood inside the church; the more than 500 newly-planted trees and shrubs on the parish grounds; the gleaming outdoor grotto to Our Lady waiting to be surrounded by stone and painting renditions of the five Joyful Mysteries of the Rosary.

Not to mention a parish school almost filled to capacity, overflowing adult education classes and a veritable army of schoolchildren and teenage alumni involved in every facet of parish life.

"This is your day," Fr. Michael Quilligan, pastor, told a standing-room only congregation during the anniversary Mass. "Rejoice in it, love it and celebrate it."

Indeed, the parishioners and some friends are solely responsible for the physical renewal, having contributed both time and labor, and donated the materials, to refurbish the entire parish plant.



Fr. Michael Quilligan, pastor, is congratulated by a parishioner (right) after anniversary Mass. Above, school children and CCD students take up the offertory. (Voice photos/Ana Rodriguez-Soto)



'There was a very good spirituality here before and the 25th anniversary brought about a ... renaissance of what was already here.'

Fr. Anthony Massi, associate pastor

ish plant. Even more amazing, the work began only last July, when Frs. Quilligan and Massi were appointed to the parish.

The priests won't take credit for anything, even the spiritual revival. They credit some of it to the Franciscan Order priests who administered the parish from 1973 until this year. But they say a large share of that praise should also go to the parishioners themselves.

"There was a very good spirituality

here before, and the 25th anniversary brought about a renewed interest, a renaissance of what was already here," Fr. Massi said. He described the parish as a very close "spiritual family."

Those ties were evident in the number of former parishioners, many now living in other states, who returned to the parish to participate in the anniversary Mass. One special guest was Sr. Elizabeth, the school's first principal, who came down from Philadelphia.

Also notable were the nearly 30 priests who attended, many of them former associate pastors, and the many religious who filled the church's front pews.

A family atmosphere prevailed also in the planning of the 25th anniversary festivities, according to Fr. Massi, with a team of parishioners led

by Bud Calhoun taking care of most of the details. Many of the parishioners on the committee have been with the parish since its inception, the priest pointed out.

The whole affair was capped off by a picnic and bar-b-cue on the parish grounds and a dinner-dance the evening before the anniversary Mass.

As the parishioners went off to enjoy "their" day, the melodies of praise and thanks sung by a 30-voice choir, including trumpeter, clarinetists, guitarists, organist and singers, echoed in the air.

So did the words of Msgr. John Donnelly, founding pastor of the parish, who took a little time off from his duties as pastor of St. Malachy in Tamarac to be with his former parishioners.

"This day really belongs to you," he said.

ETHIOPIA



Visions of Sugarplums?

Christmas is almost here. Already children dream of Santa Claus, sugarplums, dolls, games and other goodies. But the Christmas dreams of children in Ethiopia are far different.

They dream of a scrap of bread, a drop of water to keep them alive 'til Christmas. As you saw on TV thousands of them have already died from starvation. Many more thousands will die before Christmas. UNLESS — compassionate people like you come to their aid NOW!

If you give as little as 10% of what you spend for your Thanksgiving and Christmas dinners, you will save the lives of children who are starving in Ethiopia. Please send something right now.

"The human suffering which millions are enduring in Ethiopia almost surpasses our ability to imagine... Starving babies in their mother's arms beg a response." (Archbishop John J. O'Connor, President, CNEWA).

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'Living room' church dedicated at St. Timothy

By Betsy Kennedy
Voice Staff Writer

For the dedication of their new church Dec. 9, almost 1,000 jubilant parishioners gathered for the first time in their "living room of God" at St. Timothy's in Miami.

Dozens of priests, choir members and the Knights of Columbus led a colorful procession from the old church to the resplendent new one, where Archbishop Edward A. McCarthy conducted the dedication ceremony.

Ringed by parishioners, some of whom could remember when the late Fr. Thomas McDermott led a group of faithful to an empty field and the beginning of the parish 24 years ago, Archbishop McCarthy unlocked the door to the new church.

"We designed the church with a square roof coming down on four sides to create the look of a living room with the family of God seated before the altar table to celebrate the Eucharist," said the church's architect, Bill Brown of Brown & Brown, Inc.

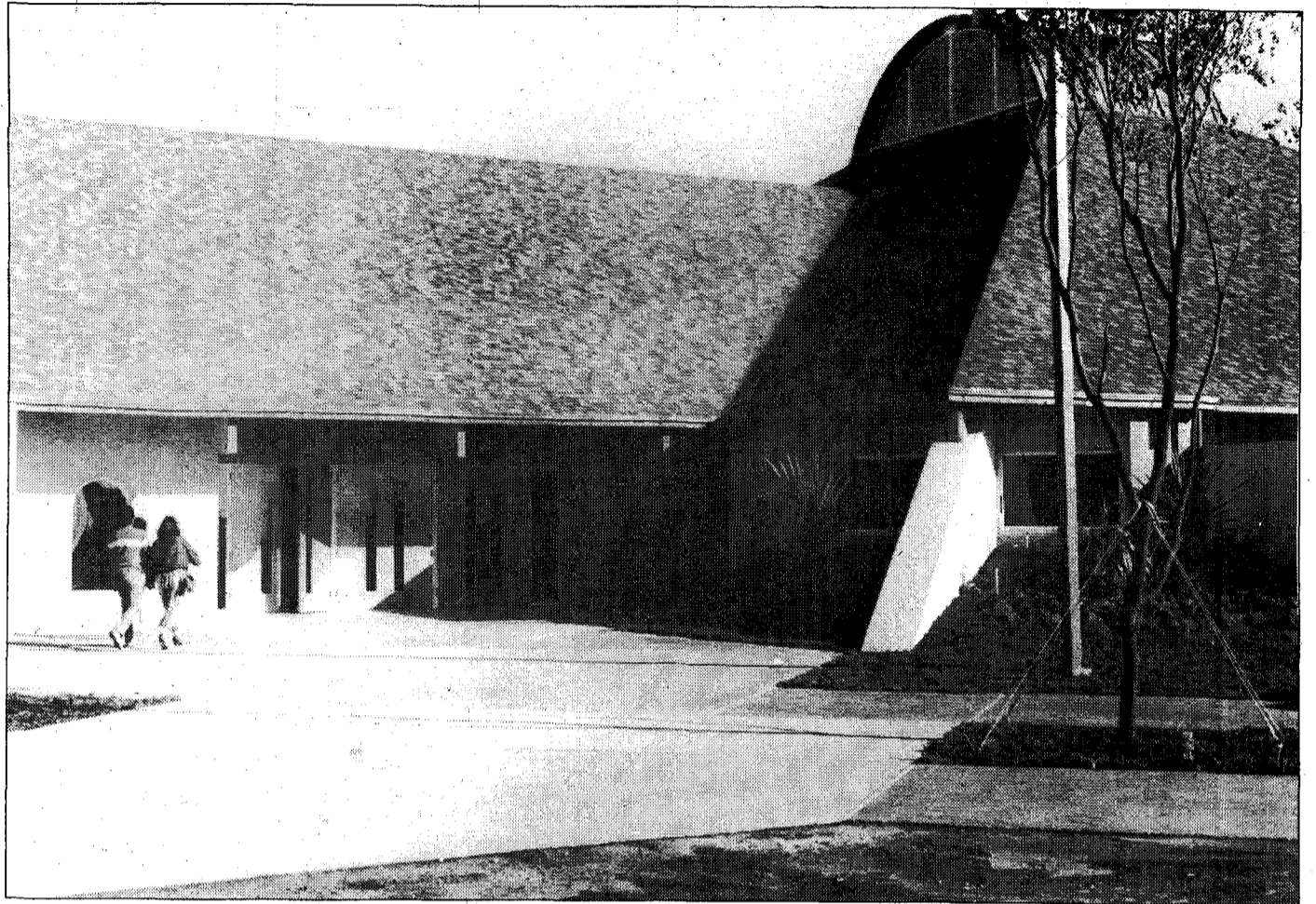
In stressing that the center of the community's activities is the altar, the architects, Brown and his wife Maida, designed a natural slab of stone, "clean and simple. We get the feeling that everyone is sharing in the Eucharist together."

The family atmosphere of the new church is also heightened by the fan-shaped seating, explained Brown. The person farthest away from the altar is only 60 feet, which evokes a strong sense of participation.

The church foyer is unusually large and planned so that people will follow the priests out after Mass in order to get to the parking facilities.

In contrast to some churches where the front door faces the street, St. Timothy's is on the interior side, bordered by an airy plaza with trees, fountains and benches. This setting is conducive to unity, with people meeting each other as they enter and exit the church or linger in the plaza between services.

Even the sound system fulfills the sense of community. The elements of the sound system as well as the organ are concealed from view. The speakers are balanced in every corner of the assembly so parishioners can hear the priest as if in natural conver-



St. Timothy's new church was designed so that the congregation would feel like a family seated around the table of the Lord. (Voice photos/Betsy Kennedy)

sation. Microphones on the pulpit are also concealed.

"Everything we planned for came true. So many times in designing a building, people lose sight of their

original aims. We didn't. There was a sense of joyfulness and interaction at the ceremony that was just what we had hoped for," said Brown.

With cool breezes wafting through the tall sliding glass doors of the new church, parishioners jammed the pews and spilled into the back of the church.

"The only thing that could be more exciting to me would be the arrival of the pope," said one beaming parish-

ioner who was accompanied by his wife and three children.

As the Archbishop and the procession of priests entered the church, the Knights of Columbus lined the aisles,

vineyard: its branches envelop the world, its tendrils carried on the tree of the cross, reach up to the kingdom of heaven...

"The Church is favored, the dwelling place of God on earth: a temple built of living stones, founded on the apostles with Jesus Christ its corner stone..."

"The Church is exalted, a city set on a mountain: a beacon to the whole world, bright with the glory of the Lamb and echoing the prayers of her saints..."

The Archbishop proclaimed the day as the beginning of St. Timothy's Holy Year, represented by the theme, "Here I am Lord, send me." The church's Holy Year will end with its 25th anniversary as a parish in November, 1985, said Father Gustavo Miyares, pastor.

Planning for the new church began several years ago as a result of a two-fold need. St. Timothy's original building was intended for use as a school and did not cater to the active, growing parish.

Secondly, there is a waiting list for the school. The space utilized in the school building for worship can now be converted into more classroom facilities.

St. Malachy dedicates school, parish center

The first Catholic elementary school in Tamarac will be dedicated this Saturday, Dec. 15 at 9:30 a.m. by Archbishop Edward A. McCarthy.

St. Malachy School, which began operation last September with 110 students, is part of a \$1.1 million construction effort at the parish which includes a multi-purpose parish center. Open house for both structures will follow morning Masses on Dec. 16.

'The person farthest away from the altar is only 60 feet, which adds to a sense of participation.'



Archbishop McCarthy prepares to unlock doors to new St. Timothy Church during dedication ceremonies Sunday.

Catholicism in S. Fla.

Local priest's book says Church here is rich in missionary quality of helping the unfortunate

By Janelle Scott
Voice Correspondent

BOYNTON BEACH — Florida Catholics have had an inferiority complex for too long, says Father Michael J. McNally. Too often they believe their church experience can't compare with the rich tradition and heritage of the Church "up North."

Father McNally believes Florida Catholics should stop looking elsewhere for a Catholic heritage — it's right here in Florida. What's more, it's an experience to be proud of, with a lot to offer the rest of the Church.

Father McNally, a professor of history at St. Vincent de Paul Regional Seminary in Boynton Beach, has written the first history of the Church in South Florida, *Catholicism in South Florida, 1968-1968*, published by the University of Florida Press in October. He hopes the book helps readers "to better understand the tradition, heritage, character and identity of the Church" in South Florida.

"We've had a different history, a different experience from the rest of the country, not any better or worse, just different. It's time to explore our distinctiveness and share the fruits of it."

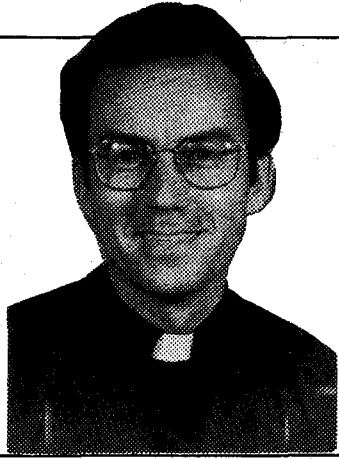
Impressive record

Catholicism in South Florida reveals that the Church has an impressive record of serving its people well, from the 1860s, when there were only three priests in the entire state, to the 1940s, when waves of Catholics arrived from the Northeast and Midwest, to the 1960s, when the immigration of Catholic Cubans challenged Church resources.

"What has pulled us together as a people and what makes us unique is the missionary quality of this region,"

says Father McNally, "a quality that still exists. From our earliest times, we've always had a shortage of personnel and resources, never enough to meet demands, yet we have responded well with flexibility, energy and creativity."

It is those qualities that can benefit the Church as a whole, he believes, as it struggles to meet the challenges of a



'From our earliest times we've always had a shortage of personnel and resources, never enough to meet demands, yet we have responded well with ... energy and creativity.'

Fr. Michael McNally

changing world.

The challenges to the Church in Florida have been many.

The first big influx of immigrants came from Cuba to Key West as early as 1868, one of the first big demands on the Church. In the late 19th and early 20th centuries, priests were recruited from France and then Ireland to serve a growing Catholic population. Clergymen sometimes took to the road, first on horseback, then in cars, to serve the far-flung, mostly rural Florida parishes.

After World War II, the Church was again challenged with a wave of immigration, when families from the predominantly Catholic Northeast and Midwest came in droves to South Florida.

and eventually placed in permanent homes.

"That would have been an amazing feat for any diocese, much less a brand new one," he points out.

Throughout his book, McNally cites examples of creative leadership, not only by clergy, but by religious and laity, men and women, black and white, in creating Florida Catholicism.

Although the book ends in 1968, Father McNally sees evidence today of the Church's "missionary" character. "What's happening in Florida is happening in few other places in the United States. We've seen six new dioceses created in the last 25 years," he states. (Two dioceses,

Palm Beach and Venice, were created this year.)

Father McNally wrote *Catholicism in South Florida* in 1982 as a dissertation for his doctorate in church history from the University of Notre Dame. But the book is not just for scholars, but also for pastors and parishioners as well who want to learn what it means to be a Catholic in Florida. Nothing had ever been written on the Church's development in South Florida, and he wanted to "explore its distinctiveness" — what made it different here? For five months, he traveled 5,000 miles doing research and conducting more than 70 interviews.

'Southerner'

Although born in upstate New York, Father McNally moved at age 12 to South Florida. He said the book taught him something about himself.

"I found out that I'm a Floridian, and that I'm a Southerner."

It's that same sense of identity and pride that he hopes to convey to other Floridians through his book.

"Only now are we really beginning to develop a native Church here, with a native clergy in appreciable numbers. The people are beginning to develop a sense of the local Church that reflects our own culture, history and uniqueness of our own region.

"That's why I think the book is timely. I hope it will help bring about an understanding of who we are as a people of God of the local Church of Florida."

Catholicism in South Florida is available from University of Florida Press or for \$13 from St. Vincent's bookstore, Box 460, Boynton Beach, Fla. 33425.

Most teens opposed to abortion

(Continued from page 15)

young people, many of those polled stopped short of calling this a problem.

Twenty-six percent said the so-called "soft porn" influences teenagers into having too casual an attitude about sex, and another 10 percent said it gives teens the wrong view of sex. In the words of one senior, "It depicts the sex as being important and not the love."

But 19 percent said the values of young people are already in place by the time they are exposed to these books and movies, so their effect is minimal. Four percent said outright that there is nothing wrong with the picture of male/female relationships presented in "soft porn."

"People do what they want to do," said one student. "Talking to friends does more harm," commented another.

Sex ed

Most of the students, it appeared, have received some degree of sexual education in their schools, although the amount and depth was not measured in the survey.

Forty-three percent of the seniors said the sex ed had affected their views on sex and morals to some degree, and 13 percent said they had

been affected "a lot." Twenty-five percent of those polled said their views had not changed much.

Almost all the seniors polled, 96 percent, said they favored having these classes in the schools.

Orientation

Asked to describe their sexual ori-

entation, some students seemed to know more what they were *not* than what they were.

Ninety-four percent said they were heterosexual, but some were unsure of what the word means. "Normal," one wrote in, "Straight," said another, and a third, "Whatever describes male-female relationships."

Group takes 'witness' door-to-door

(Continued from page 13)

they have four kids," she tells Dorman. And in the next breath, "They sell drugs. If they ask for anything don't give it to them."

"The fact that she knows these things makes us feel like we're not intruding," says Dorman. "Now, even if we don't get to everybody, at least we're getting to know the people a little."

In subtle and not so subtle ways, the experience has affected the volunteers. For some, the modern comforts once taken for granted are beginning to resemble luxuries more than necessities.

"You can't do what we do and go back to your air-conditioned house

and be comfortable all the time," Dorman explains. "We haven't been able to *not* change."

As for the details of distributing the food, the group is taking that one day at a time, fine-tuning as they go. Eventually, Dorman would like to distribute it more than once a week. For that she'll need more volunteers and more food donations, as well as more money to buy supplementary items at the Daily Bread Community Food Bank.

But she doesn't want the group to become another "give-your-money-and-forget-it" project. She says she'd prefer to see parishes in the Pompano area set up a box outside their churches where parishioners

Not any of those surveyed described themselves as homosexual. Two percent saw themselves as bisexual, however, and another two percent were uncertain.

Of the 45 teenagers surveyed about sexual molestation, seven percent said they had been molested as small children.

could drop canned foods and other non-perishable items every week. Maybe other parishioners could donate their time one weekday a month.

The volunteers would handle the setting up and carting away and the parishes "can have a project for the poor without really having a project for the poor," she explains.

The important thing is that the Saturday visits don't stop. "These people are used to being let down by do-gooders," says Dorman.

"They're used to people going around and giving out stuff and then leaving and never going back."

What kind of Christian witness would that be, she wonders.

A new look at the Christmas Story

Father Raymond E. Brown, S.S., internationally known Scripture scholar and author, was ordained in St. Rose of Lima parish, Miami. Catholics, Fr. Brown says, are ignorant of even the most routine Biblical scholarship.

That is why when he asks if Mary was a virgin people get upset, even though he affirms that she was.

Here, he takes apart the pieces of the first Christmas story and fits them back together again. It's still the same story. But if you've been listening to the watchmaker, you'll understand why the story has stood the test of time.

The editors of U.S. Catholic magazine interview him here.

For many people in America today, Christmas is the liturgical and emotional high point of the religious year. Is this something that should be built upon? Or should it be destroyed so that Easter is more important than Christmas?

Every Pentecost I get up and tell people Pentecost is the most important feast of the church knowing that people will never emotionally accept that. Yet I think it's important theologically to say it.

But you are perfectly right. Emotionally, psychologically, socially, economically, Christmas is the most important feast. Now you can wail against it, you can try to downgrade it, but you're not going to get anywhere. Therefore, why not use the Christmas story to preach the Gospel?

How?

The infancy narratives are so dramatic that people remember them while they forget the rest of the Gospel story. So why not make Christmas the occasion to stress the connection between the infancy narratives and the essentials of the Gospel?

Matthew's narrative is a rather simple story: Before they have lived together Joseph is told that Mary is pregnant and he is going to divorce her. The angel says, "No, this child was conceived by the Holy Spirit and he's going to save his people. This is predicted by Isaiah." Then the Magi come from afar to see the newborn king and they have to ask Herod where the child's birthplace is — even though they have the star to guide them. Herod, using the same information, tries to kill the children but the child is taken off to Egypt.

It's a very simple story but has good dramatic interest: a wicked king, a persecution, a hair-breadth escape.

If you look behind the story, you see some of the essential motifs of the Gospel. First of all, the hero in the whole thing is Joseph, who silently but patiently does what God tells him. He is the instrument of saving Jesus; thus he enables Jesus ultimately to save his people. Joseph represents the Jew who is obedient to the law and yet finds in Jesus God's fulfillment of the law.

'Any suggestions from the doctrine of virginal conception that Mary would have been defiled if she had natural union with her husband is bad doctrine... Their (Gospel writers') message was one of total surprise at this creative action of virginal conception.'

The story also has the revelation that this is God's Son, the Savior. Then there are the reactions of people: the Magi, whom Matthew describes as Gentiles, since they come from the East and they don't know the Scriptures. The strange thing is that in Matthew the Gentiles, who don't know Scriptures, somehow are more open to God's plan. Yet, Jew that he is, Matthew says the Magi cannot really find Jesus without the Scriptures. So they have to consult those who have the Scriptures: Herod and the scribes. The tragedy is that Herod and the others who have the Scriptures reject Jesus and try to kill him.

In other words, Matthew's infancy narrative is

a passion narrative: The scribes are there and Herod is there and they are plotting against Jesus. And in the end, God takes Jesus away and then later brings him back to foil his enemies.

You can read the same things in the Gospel story but the infancy narrative is in succinct form. It anticipates the Gospel story. I think this is the key to the narrative. Matthew says what we say about every great figure: Look, the traits which make him significant were there even in childhood.

But won't it be baby Jesus every Christmas?
If I can get people to see the mystery of the

control the Jewish population so he says, "Let's kill all the Jewish male children." But the mother and sister hide this one baby.

In Jesus' time this story had been built up. Moses' father Amram has a dream in which an angel says to him, "Your wife is going to have a child and that child is going to save his people." Then the Pharaoh is advised by his wise men, "There is a marvelous child going to be born to the Jews who will save them and you had better kill him." Because he wants to kill the child, not because of the Jewish population, the Pharaoh says, "Let's kill all the children up to two years of age." So Amram says, "We had better not

'By putting donkeys in the crib scene (there are no animals mentioned in the Gospels), our ancestors were playing on that Isaiah passage with the little donkey who knows where to find the manger of his Lord.'



cross in the attempt to kill Jesus as a child and to see the mystery of the resurrection in God protecting that child and bringing him back to accomplish his purpose, then that's not so bad, is it?

I really have no objection if the priest turns to the crib set and says, "Notice how this symbol brings up the same things as the rest of the Gospel." By putting the shepherds from Luke's Gospel, who are Jews, with the Gentile Magi from Matthew's Gospel, the crib scene catches the truth that this is a Gospel for Jew and Gentile alike.

Is that why Matthew and Luke wrote infancy narratives?

I think so. In other words, how do you evaluate Jesus? It's not enough to begin evaluating him with the Baptism. Already God's plan was at work before the Baptism. It was at work at the

have this child because he'll be killed." Then Moses' sister, Miriam (which is the same name as Mary), has a dream and says, "No, Amram, because this child is going to be spared."

This Moses story was being told in Jesus' time and it is the background for the kind of story Matthew now tells about Jesus.

Then what you are saying is that Jesus' birth didn't happen exactly the way it is written?

Well, it wasn't that simple. The narratives are, after all, a popular way of describing basic truth. What they try to say is that right from Our Lord's birth there were already signs of his greatness and of his identity as God's Son and Savior.

Then is it a good idea to have crib sets in the home?

Of course. Crib sets are a continuation of what the evangelists began. They began to popularize the story of Jesus' birth in a way that caught people's imagination. We've continued in that manner with our crib sets, with Amahl and the Night Visitors, and all those elaborations. They all dramatize the meaning of Christmas. To my mind, perhaps our greatest wealth is not sheer history but some of our ways of representing history.

There are animals in crib sets. Were they present when Jesus was born?

They come from Christian imagination filling in the blank spaces. For example, in Luke, the angel says, "You'll find the child in the manger." That is the real sign — that the child is in the manger. And people have neglected that sign, even though it is mentioned in Luke three specific times. It probably reflects the Isaiah passage which laments that even a jackass knows where to get food — in the manger — but Israel doesn't know where to find its Lord. I think the sign in Luke is: now you know where the manger is. The history has been reversed. God's people now know that they may find their Lord in the manger.

Actually, by putting the donkeys in the crib scene (there are no animals mentioned in the

(Continued on page 24)

Editorial Page

Do we really know our young people?

We know our kids' personalities on the surface, but do we really know what's in their heads? And hearts? How much has our Catholic orientation at home and school influenced our young people's values?

Voice editors began discussing this question some months ago and decided the best way to find out was — ask them. So we developed a survey asking a broad array of questions about not only beliefs but experiences in order to paint a general picture of "where our youth are at." We decided to survey seniors, as they have virtually completed their Catholic education and are about to take their values, whatever they may be, out into the world.

The results were computerized and printed in three parts, with the last part in today's Voice.

How you react to the results will depend on your own values, experiences and expectations. Some areas will probably be comforting to most adults. Some areas, no doubt, will be disturbing.

Perhaps some of the findings will prompt many of us to reconsider our priorities and approaches to dealing with our youth.

VOICE EDITORIAL

While most of the high school seniors had a generally good outlook on God and Church, there were substantial problems in the everyday areas of substance abuse and sexual activity.

It was found that 37 percent of our 17- and 18-year-olds get drunk (or high) enough to affect their behavior once a month or more. Well over one in ten do it every week or more! While some of this is due to "drugs," most of it is due to alcohol (which, of course, is also a kind of drug). This is consistent with national findings which have always shown alcohol to be the drug of choice among teens, with that trend increasing lately, and that there are a surprising number of teen alcoholics.

Many teenagers will try a drug at some time or another. Our survey found that 20 percent have tried cocaine. A nationwide survey of all teens recently reported a similar figure of 17 percent. Our survey found, however, that only three percent use coke regularly, as compared to a whopping 78 percent regular use of booze.

Then there is the area of sex, in which we found that half our teens have had sex and about a fourth are into it regularly — and this is before they have graduated and left home! National figures reported in *Newsweek* magazine are similar to ours, finding that half of American girls from 15 to 19 years of age have had sex.

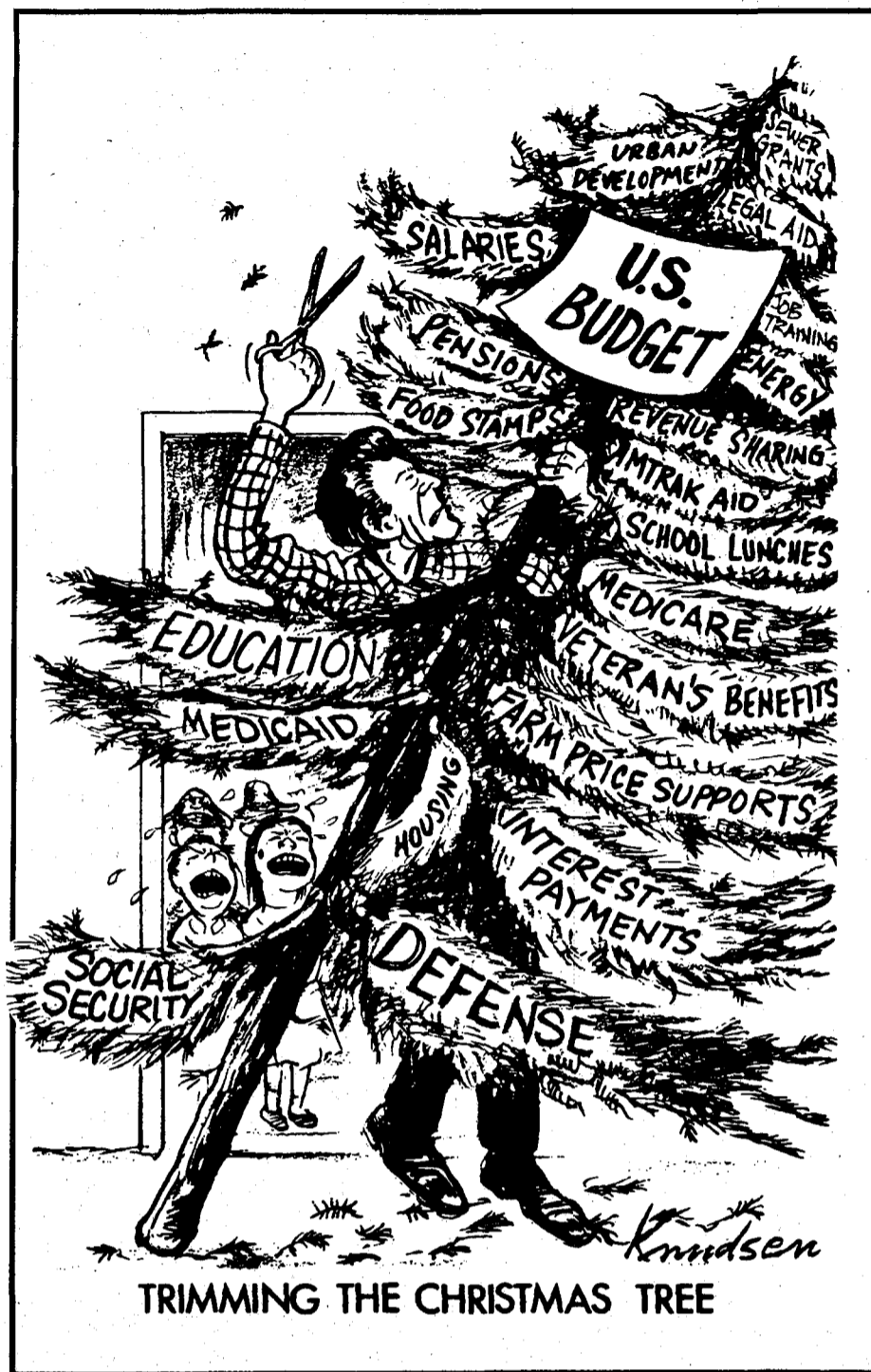
What seems to emerge from all this information and comparison is the fact that our Catholic kids in Catholic schools are at about the same level of drugs and sex as the rest of the nation's youth.

One thing we must face, therefore, is the fact that, while Catholic education helps form faith, simply sending our kids to Catholic schools does not isolate them from the overwhelming influence of the rest of society, in which alcohol and sex flow as freely as air and water. While the kids are learning values at school, they are also picking up practices and beliefs from the outside.

Therefore, parents and educators who are not already doing so must face this head on.

For one thing, we might go out of our way to sit down with the kids both at home and at school, and ask them (as the survey did) what they really believe and what they feel, regardless of what they have been told. When worldly secular values emerge, then we can deal directly with it, discussing problem areas, not lecturing, but talking on a level of reality they can appreciate.

A story on page 11 today is a good example, in which teen leaders are taught how to "rap" with peers about drugs and alcohol,



in the DARE program. Parents can also learn from this approach.

And when a young person says sex is okay "if you are in love," as many did in the survey, sensitive parents and teachers can reply, "I know that's what you hear from Playboy and movie makers who do not believe in the sanctity of marriage or the dignity of the person but only in immediate pleasure."

We can not in this space adequately cover such areas, but the point is that open discussion can lead to understanding and value formation.

There are programs in the schools and ministries trying to do just that, but often fighting an uphill battle against the onslaught of society and sometimes uninterested parents. That is why it must begin in the home with active parental involvement on a realistic level, especially when most Catholic kids do not attend Catholic high schools or CCD classes.

The Voice survey perhaps confirmed some of our hopes as well as some of our fears. But information is only a tool. We must learn from it or be doomed — to paraphrase Santyana — to suffer the consequences of inaction.

Letters

An unusual request after visit to Haiti

To The Editor:

Recently, I returned from a short trip to Haiti with my husband (Ferdinand Mahfood, founder, Food for the Poor). As I settled down in the plane, I tried to sort out my experiences - to describe Haiti in a sentence or two. It's impossible. It is poor, it is primitive, it is desperate; it's all these things; but there's more. There is a strong sense of God, love and community. There is sharing and caring and creativity among the poor.

While driving along in Haiti with a friend, she said "look at that child on the dump." I looked and thought, so what? That's a common enough sight and she said, "He's looking for food!" As an average American, I thought he was playing.

While walking through a ghetto area, Ferdy said "look at this little

shop." I turned and saw a carpentry shop where they make coffins for children. A priest with us said, "children die so often that they make coffins continually in the neighborhood ghettos."

Yes, there is the reality of the ghetto - the dirt and the shacks and the raw sewage on the streets and nakedness.

I came home with an interesting request. A missionary priest told me that he has had more people getting married in his parish because he is supplying the wedding bands. The people feel strongly about this, a wedding ring is very important. No ring - no marriage; and doubly important, a child cannot get into school if his/her parents do not have a marriage certificate. We all have a chance to help here. Please dig around and see if you

can find a ring you no longer use. Send it to us it would really mean something to a poor family.

In the face of such poverty, we are inclined to turn away. It's too massive, there's nothing I can do... But we can all do something and thousands of us doing something amounts to quite a lot. Father Joe Brennan, one of our friends from Jamaica told us just last night, "the only rice available in Jamaica is from Food For The Poor. It's a God send." You sent that rice. Perhaps you could help us with rings or other gifts now? God bless you.

Patricia Mahfood
Food for the Poor
1301 W. Copans Rd.
Pompano Beach, FL 33064

On economy, morals and teen survey

To the Editor:

In the same issue of *The Voice* which summarized the Bishops' pastoral letter regarding the economy and poverty, a survey of Catholic children (teens) revealed that 12 percent do not believe in life after death, and 24 percent do not believe that the Pope is God's representative.

The Bishops declared themselves "shocked and ashamed that the United States" does not donate more funds for foreign economic aid.

But let us be equally and even more "shocked and ashamed" that 12 percent of our Catholic children do not know that they have immortal souls, and 24 percent don't know that they can rely on the Pope to teach them God's honest Truth!

Douglas McCabe
Fort Lauderdale

Living together: Part II

Last column I discussed what seems to be an emerging trend by the clergy to take a more challenging approach with couples who are living together and come to the parish seeking a typical Catholic nuptial ceremony.

Instead of ignoring or overlooking for pastoral reasons the cohabitation, more and more Church leaders appear to be, likewise for pastoral reasons, calling such couples to task, pointing out the inconsistency of their status with Catholic teaching and even refusing to celebrate their nuptials with a large, solemn ceremony.

FATHER THOMAS KRAMER, rector of Bismarck's Cathedral was one of the first to tackle this dilemma in print. The North Dakota priest's letter to couples appeared in a mid-western periodical and explained to them his awkward and uncomfortable position:

"I am sure that you know that the Church does not approve of your living together before mar-



BY FR. JOSEPH M. CHAMPLIN

AFTER SKETCHING the reasons why living together before marriage is both wrong and poor preparation for the sacrament, he outlines his practical conclusions:

"I think I can understand the social and economic pressures and your own feelings that have led you to live together. I would like to hear your reasons, but I am convinced that another solution

'Instead of ignoring or overlooking for pastoral reasons the cohabitation, more and more church leaders appear to be, likewise for pastoral reasons, calling such couples to task ... and even refusing to celebrate their nuptials with a large, solemn ceremony.'

riage, and I hope you are not surprised that I also disapprove of it. By asking me to witness your marriage with the usual kind of wedding celebration, you are putting me in an awkward position. I feel that if I do witness the vows in a big celebration I am giving tacit approval to your present behavior. I would be treating you in the same way as I would treat a couple who has not been living together. I am uncomfortable with that because I want to encourage young people to live up to Catholic Christian standards before marriage."

could have been found—and even still can be, that will permit me to witness your marriage.

"I would be happy to witness your marriage in a simple, quiet ceremony with two witnesses and perhaps your immediate families. That is what I would do if you had been married in civil ceremony and now wished to have the marriage validated in the Church.

"By your living together you seem to be saying, 'We want to be like married people.' I would be very happy to treat you like married people and wit-

ness your vows simply and quietly.

"BUT I HAVE serious difficulties with treating you like any other couple wishing to be married, who have not been living together.

"Another possible solution might be for you to live separately from now until marriage. That would be a public statement to your family, your friends and to me that you are trying to live your courtship in a Catholic way."

Bishop George Speltz of St. Cloud issued in September a Pastoral Letter on Cohabitation following a study by the Priests' Council and in response to requests from pastors and lay people for a statement on this practice.

After a lengthy explanation of Church teaching on cohabitation and the reasons behind such principles, the Minnesota shepherd affirmed the following policy for his diocese:

"When marriage preparation begins, the priest is to determine whether or not the couple is living together.

If couples intending marriage are living together, they are to begin living separately immediately.

If they do not comply, the priest shall refuse to witness the marriage. If however, the priest deems it advisable for compelling pastoral reasons that the marriage should take place: The celebration of the sacrament shall be in private in the presence of the witnesses and the immediate families. The parish facilities will be available to the wedding party and the immediate families only."

My prediction is that this type of official and pastoral policy practice will quickly spread across our country. Despite its sure rejection by some and unpopularity with others, I believe the norms probably mirror the current general tightening of sexual ethics in society. Moreover, while the overlooking approach could well have been best for those uncertain, turbulent and confusing '60s and '70s, this new confrontational style may also be the best for our present age.

The art of the possible

It was Otto von Bismarck, first chancellor of the German empire, who a century ago defined politics as "the doctrine of the possible, the attainable."

It is not only a definition universally used but the principle has had a general acceptance, too. If you can't get everything you want, you should try to get as much as you can, politics as the art of the possible says. It does not imply a surrender of principle; accepting what is attainable at a particular time does not compromise the ultimate goal of the fullness of the ideal.

Father Theodore Hesburgh, president of the University of Notre Dame, recalling that politics is the doctrine of the possible, has asked that pro-life groups not seek an absolute anti-abortion law but form common cause "with other Americans of good will and ethical conviction to work for a more restrictive abortion law."

IN AN ARTICLE he wrote for Universal Press Syndicate, Father Hesburgh said that even though there is not a consensus in America for absolute prohibition of abortion "if given a choice between the present law of abortion-on-demand, up to and including viability, or a more restrictive law, such as limitation of abortion to cases of rape, incest and serious threat to the mother's life, the majority of Americans polled consistently have supported the more limited option."

There is no doubt in my mind that Father Hesburgh's proposal will be criticized by many, perhaps most, in the pro-life movement. The Pope John XXIII Medical-Moral Research and Education Center in St. Louis has said, concerning the excep-



BY DALE FRANCIS

tions, "As tragic as such situations may be, however, the fundamental moral and social premises upon which the Church bases its opposition to abortion — that life is a gift from God and an inalienable human right — do not permit such exceptions. Direct, unprovoked attack on a human life cannot be justified under any circumstances."

But Father Hesburgh isn't talking about an admission of the validity of abortions under some circumstances. He is really talking about saving as many lives of the unborn as is possible under the present circumstances.

It is not just Catholics who are concerned about the growing number of abortions, he said. "The widespread uneasiness about 1.5 million abortions a year on demand, overwhelmingly for the convenience of the mother, is not an exclusively Catholic malaise," he wrote. Since others are concerned, he argues, we must join with them and at least prevent those abortions of convenience.

EVEN FROM the beginning, the thrust of the pro-abortion movement was to create sympathy for victims of rape and incest, for the mother who

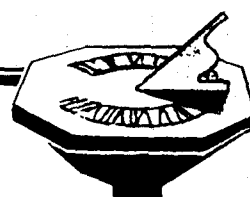
would die if the pregnancy was not ended. That was never the intention of the pro-abortion movement, the intention was abortion on demand, but they used the emotional issues for their own purposes. The abortions for those purposes would number in the hundreds, a few thousand at most, but the abortions for convenience are in the millions.

What Father Hesburgh proposes would save millions of unborn children. It falls short of the ideal, and that ideal must not be surrendered, but isn't what is most important the saving of lives? It is true, we are not near the consensus that can bring about a constitutional amendment that will protect all unborn life. If Congress approves an amendment, and that is probably a distance away, there would follow the long process of ratification by the states. We're talking about four or five years. If it is possible to save six million unborn lives in that time, is it not worth our prayerful consideration?

An anti-abortion law with exceptions would have to be carefully written. Especially that concerning the health of the mother for that must not be allowed to be interpreted to cover mental stresses, as it was in California where it turned what Governor Reagan thought was an anti-abortion legislation into easy permission. But carefully written exceptions can eliminate abortion on demand, and the lives this would save deserve consideration.

(Dale Francis is a nationally syndicated columnist)

By Frank Morgan



Time capsules

The Machabees' martyrdom

THE HOLY MACHABEES. The Machabees consisted of the aged Eleazar, the chief of the Scribes, Samona, his wife, and their seven sons. They submitted to martyrdom rather than conform to the anti-Jewish rites which King Antiochus Epiphanes of Syria prescribed in his effort to abolish all Jewish worship. The relics of these martyrs, the only Old Testament saints to be honored by the Western Church, are believed to repose in the Roman basilica of St. Peter-in-Chains.

Alfred Nobel, the bachelor Swedish inventor of dynamite, died on December 10, 1896. Educated in Russia and the United States where he studied engineering, Nobel believed that "inherited wealth is a misfortune which merely serves to dull a man's faculties." Thus not wanting to burden his relatives with his wealth, Nobel wrote a will that established the Nobel Prize Fund, which awards its prizes every year on the anniversary of his death.

Mary Martin, the former Broadway musical comedy star once said, "At a wonderfully impressionable age, my schoolteacher gave me a card with these words which have never left me:"

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be giving and forget the gift;
I would look up-and laugh-and love-and lift.

Baby Doe's birthday

As the 98th Congress adjourned in October, one measure approved was the Baby Doe Bill. This bill would require states to establish procedures ensuring that severely handicapped babies receive medical attention.

The bill's approval comes just one year after the Oct. 11 birth of the baby known as Baby Jane Doe. Her condition at birth began a controversial battle that engaged the attention of the courts, the federal government and moral theologians. Her case caused people to struggle to understand the terrible dilemma her parents faced.



BY
ANTOINETTE
BOSCO

At issue was whether parents have the right to refuse surgery that might extend the life of a baby born with many serious problems. The baby was born with spina bifida — a hole in the spine — as well as excess fluid on the brain.

DOCTORS ADVISED the parents that an operation to close the hole possibly could prolong the baby's life. But would she ever function like a normal human being? Would she be severely retarded, unable to take care of herself? Would she need full-time care for as long as she lived? Those were among questions debated, in the medical community and society at large.

Initially the parents decided not to have the operation and word of the situation became public information. Ultimately the federal government filed suit seeking access to the baby's medical records; a series of court actions took place to determine whether the baby's civil rights were being violated.

Now President Reagan has signed legislation that defines when withholding medical treatment from infants can be labeled child abuse. This legislation also states that in certain cases doctors and parents may choose to withhold treatment from seriously handicapped babies if this action would merely prolong dying.

What literally tugged at my heartstrings was reading on the child's birthday, Oct. 11, that she now has a real name, Keri-Lynn. She is 1 year old now and has taken "quite nicely to life," as her mother put it.

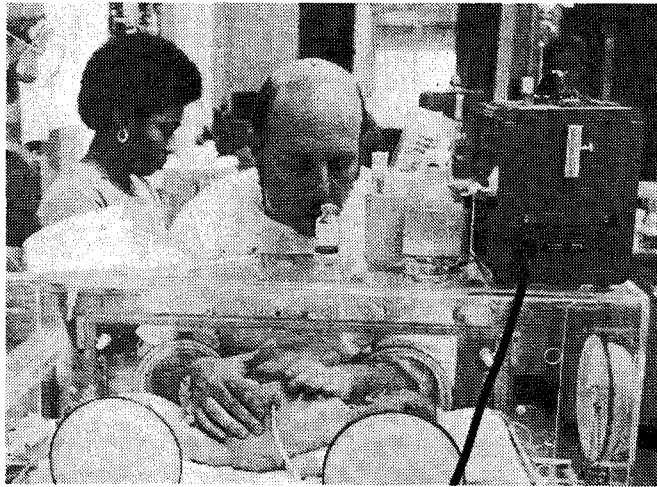
THE FAMILY, WHO have remained anonymous by choice, granted an interview. The New York Times reported

that Keri-Lynn "enjoys being bounced on her father's knee, loves the sound of paper being crinkled and looks forward to her daily bath."

"She's lots of fun to be around. She's not in pain, is comfortable and happy but can't do anything on her own," said her mother. "It's sad at times. She gets bored and frustrated when she can't get a toy that she sees. We have to put it in her hand, then she smiles."

She's red-haired and blue-eyed and "is a family treasure," her mother added. "She has become so special to all of us."

Last year, after all the furor started, I interviewed a 13-year old beauty who was a spina bifida baby. Her parents had opted to have the operation, to give their daughter a fighting chance at life. When I spoke to her, she said emphatically that she believed all babies should be given the



best chance they could get at life. She hoped, she said, that Baby Jane Doe's parents would allow the operation.

IRONICALLY, THE opening in Keri-Lynn's spine closed naturally. Keri-Lynn's life continues. She has had an operation to remove fluid from the brain.

Keri-Lynn, paralyzed from the waist down, spends most of her days lying on her back. She brings joy as well as burdens to her family. But, more than that, she has a right to her life and life has triumphed — no matter what the length of her years will be.

Her story is another example of the higher power that gives life and commands us to cherish life and do all in our power to preserve it.

(NC News Service)

In the middle

Q. Why do two friends who have personal conflicts put me in the middle causing me to be torn between the two of them? (Vermont)

A. It could be that both friends like you so much that each of them wants you as an ally. Also, both may think that if they can get you as an exclusive ally, they will have worked some sort of victory.

The person in the middle, however, is never in a pleasant position. As you say, you feel "torn between the two of them."

You must be alert not to worsen the situation yourself. Don't be the one to carry tales from one friend to another.

For example, avoid telling Sue that Carrie said she is sloppy, and telling Carrie that Sue thinks she has some awful looking clothes.



BY
TOM
LENNON

Why not make your discomfort known to both your friends in frank and separate talks?

Explain to these two persons that you like both of them and would like to continue the friendship with them, but not under the conditions that now exist.

Tell them that you do not intend to take sides, that the disputes must be resolved by them alone and that you want no part in their arguments.

If one or both of them are not receptive to your ideas, you may have to resort to more drastic measures.

Tell them you would like temporarily to withdraw from their friendship until they can settle their disputes and you can enjoy a more peaceful relationship with them. This step has an advantage and a risk.

'Good friends ... are of great worth. And getting through the rough moments in our friendships can deepen them and make them even more rewarding and pleasurable...'

The advantage is that it may force them to look carefully at the way they are behaving. Perhaps their own friendship needs a cooling-off period in which they do not see as much of each other and can decide whether their differences are all that important.

The risk is that one or both may decide to withdraw from your friendship not temporarily but permanently.

Whatever you decide to do, try to speak to both friends calmly, kindly and tactfully while at the same time being candid and firm.

Don't be too quick to give up on your friends. Good friends, as you surely realize, are of great worth. And getting through the rough moments in our friendships can deepen them and make them even more rewarding and pleasurable.

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

(NC News Service)

Christmas Story

(Continued from page 21)

Isaiah passage with the little donkey who knows where to find the manger of his Lord.

That's Christian imagination but it continues the biblical background. There are no camels mentioned in the Magi story, but you have a passage in the Old Testament, "People will come from the East with camels, dromedaries, bringing gold and frankincense." So the presence of camels is an exegesis; it's an interpretation of the Scriptures in a visual way. And it's perfectly valid.

Would the miracle of God becoming human be any less if he had two human parents instead of just one? Or should anyone even raise that question?

I think it's very important that people understand that in Catholic faith Jesus was God's Son from all eternity. In a certain sense, he is God's Son no matter how he was conceived.

On the other hand, I don't underestimate the fact that the virginal conception has been a marvelous tool to get people to see that Jesus was God's Son from the beginning.

I also believe from a combination of church teaching with the evidence of the New Testament that factually Jesus really did not have a human father. He was virginally conceived. The significance of that fact is precisely that Jesus is *God's Son*.

Is it possible historically that Jesus had brothers and sisters?

This goes beyond the question of whether Jesus was born of a virgin. It involves the question: did Mary remain a virgin after the birth of Jesus? It is not stated in the Scriptures that she did remain a virgin; not, on the other hand, is it clear from the Scriptures that those who are called the "brothers" and "sisters" of Jesus were children of Mary. It is from church tradition that we learn of Mary's continued virginity, and thus the church has clarified something that was not clear from the Scriptures.

What difference does it make if Jesus had brothers and sisters?

It's not a New Testament issue; it's a later issue. The New Testament does not present Mary

as a model for celibate life. She had obviously chosen to be married. The virginal conception has to do with Jesus; it doesn't really have to do with Mary's choice of life. It's later on in church tradition that Mary as a model of virginal choice comes in. That model appears most clearly in the fourth century, because then celibacy becomes a formal pattern of Christian life.

In the fourth century you get the monastic movement in which men and women choose to give up their lives in the world. It becomes their chief form of sanctity. Then Mary the virgin-ever-virgin becomes the chief model for women.

There has been a lot of press attention to two recent books debunking Jesus — a British book, *The Myth of God Incarnate*, and the book by the German editor of *Der Spiegel*, Rudolph Augstein's *Jesus Son of Man*. How does your book, *The Birth of the Messiah*, compare to these?

My book is meant to be a scholarly rejection of this debunking tendency. My whole career has had the goal of showing people that it is possible to be scholarly and orthodox at the same time.

On the question of Jesus as God incarnate there are three general approaches. On the ultra-conservative side, there is orthodox theology combined with a deplorable lack of modern biblical scholarship. Fundamentalists claim correctly that Jesus is God incarnate but defend this by wrongly finding the doctrine on almost every page of the New Testament, as if there were no growth in Christian understanding. Liberals often have the scholarship to recognize a growth, knowing that only slowly did Christians come to understand pre-existence and incarnation. But then they dismiss such an understanding of Jesus as the creation of the church.

Most of us stand somewhere in between. I believe that Jesus truly was the incarnate Son of God, even if it took some Christians 50 years to recognize that. When the insight came, it was not a creation, but a discovery of truth.

(Reprinted from U.S. Catholic a Claretians publication, Chicago, Ill., 60606.)

How can singles find support?

Dear Dr. Kenny:

As I read your answer to a single person's request for recognition within the family of God, I became angry. Somehow the divorced, the separated and the widowed are thought of sooner. Most parishes have organizations for these people.

Why can't we be included when couples have dinner parties, cocktail parties and weddings? I can discuss politics, sports, the arts and weather as intelligently as a married woman. It is an anachronism to believe a woman has to have an escort.

You said, "free of commitment?" Untrue. When we were young we babysat, helped pregnant sisters, paid for their children's clothes and now have no savings. Today we have the sole responsibility of aged parents and handicapped sisters and brothers.

You said "more time for recreation and entertainment." So untrue. The only time we had more time than our married friends was when they had preschool children.

We have evenings and Saturdays, but entertainment costs money. Are you aware of the tremendous gap in earning power between men and women?

More time! I leave home at 6:30 a.m. On Saturdays, it's market, cleaner, department store, etc.

You said, "Making friends should have a high priority." How? (Pennsylvania)



BY
DR. JAMES
AND MARY
KENNY

A. Yours was one of many letters objecting to our apparent insensitivity. Obviously, your deeply felt need is shared by other singles.

I do not have an easy answer. As a practicing clinical psychologist over the past 20 years, I have tried to help start singles groups on at least seven occasions.

Typically, the groups lasted about six months and then faded out. In analyzing the reasons for such marginal success, I have stumbled on two basic problems: Who should start the group and what is its content and purpose?

In your letter, you ask that the church provide a ministry to singles and that marrieds invite them over more often. I agree with you. But stating that should be done does not make it happen.

Single persons will have organizations when enough single people get concerned enough to decide what they want and do it. The church and marrieds may be helpful, but they are not likely to start a ministry. That may sound pessimistic but it

is realistic.

An even larger problem is the one you mention. "Single" covers a lot of ground. The single state is as diverse as the different kinds of families.

Some chose to be single. Some would prefer to be married but cannot find a partner.

Some are older. Some are very young. Some have children at home and are single parents.

Some are interested in inspirational or educational programs.

Most enjoy social activities. Picnics, dinners, parties and dances are popular in the beginning. However once people have found a friend or two, they pair off and ignore the group. Of course, attendance diminishes.

Our most successful program has been what we call "Adventure-of-the-Month" Club. The group plans a series of monthly concerts, ball games, museum visits, tours, suppers and similar social activities. The focus is on the activity. Friendships form as people do things of interest together.

Finding a common interest for single persons is not easy. I hope families and the church are awakened by your letter. But do not wait for the rest of us. Reach out yourself to us and to one another.

(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.)

(NC News Service)

De-hassling the holidays

It's that time of year again when we have to give ourselves permission to be imperfect — in advance. We aren't going to have that *Better Homes & Gardens* Christmas no matter how hard we try, so let's accept it right now and not feel guilty about "failing" later on.

After years of failing, I have developed some suggestions for a hassle-free holiday season.

1. **Lower your expectations.** Learn to live and laugh with broken cookies, lopsided trees and cards received that weren't sent.

2. **Lower your housekeeping standards.** Closets exist to hide clutter replaced by seasonal paraphernalia. Let's use them. Learn to live with the messier bathrooms that accompany returning college students.

3. **Set up a wrapping table with paper, tape and strings and give the children a go at wrapping packages.** Live with crumpled corners and poor bows. They'll get that way by Christmas anyway.

4. **Don't attend all the Christmas functions offered.** Pick the few you enjoy and forget the rest. Celebrate from a "want to" rather than a "should" orientation. Go to your children's programs but skip those of your baby-sitter, friend's or employer's children.

5. **Do away with money worries.** Rule of thumb: either enjoy spending it or don't spend it. Don't fall into that trap of overspending and then resenting it.

6. **Share Christmas card activity.** Let the spouse and kids write some of the notes and don't nag about their spelling. Relatives don't mind. Neither do good friends. The rest don't matter. Kids are good at addressing, licking, and stamping.



BY
DOLORES
CURRAN

7. **Don't — repeat — DON'T feel guilty about not having a gift for unexpected givers.** Send them a Valentine cake.

8. **Laugh when the tree sinks starboard or port-side.** Perfect trees exist only in the forest or



department stores. Let the kids decorate it and feel pleasure in their achievement even if some of their decorations seem unusual. One of ours once hung his turtle collection and it got more attention than icicles.

9. **De-stimulate the children by turning off TV occasionally, providing quiet time, reading Luke, and singing carols together.** Give them a chance to settle down and reflect on the meaning of Christmas instead of adding more activities.

10. **Don't invite houseguests if they're going to spoil your holidays.** If you keep saying, "We have to get this done before Aunt Mabel comes," everyone will hate her by the time she comes. She isn't coming for the house. She wants to spend time with you — warts, clutter, and all. We worry about our cupboards more than relationships.

11. **Eat what you cook or don't cook it.** Why make others feel guilty by baking rich foods and then watching them with incriminating eyes as they enjoy it while you munch celery? If you're going to feel guilty because of holiday eating, go ahead and eat because you're going to feel guilty anyway.

12. **Don't count down the days as parents do — Oh, Lord, only 8 days left to do everything — but as children do — are there still 8 whole days till Christmas?**

13. **Don't worry about spending the exact amount on every child.** They only complain when they sense you're feeling guilty. If they do complain, give them *The Look*. If that doesn't work, give them *The Talk* about Giving.

14. **Enjoy — don't endure — the holidays.** Anything that infringes on enjoyment should be questioned. Pray, laugh, and share good times together — including memories of a pleasant hassle-free time in the family.

Family Nights

Opening prayer

Dearest Lord, bless us as we come together tonight as a family in joyful anticipation of your birthday. Fill us, O Lord, with the brotherhood of all people and help us to share our family's love with the lonely, the poor and your people everywhere. *Amen.*

Activity time

Manger Time. *Materials:* one large white sheet, manger figures (if the family doesn't have a set, the figures can be cut out of cardboard and colored with crayons). The birth of the Baby Jesus is only a few nights away. If the tree is not up yet, now would be a good time for the family to put it up

together. If it's already up, remove all the presents so its base is empty. The lights may be lit, the room darkened. Take turns sharing what the tree symbolizes to me.

(In Germany during the 1600's people used to hang apples and white wafers on trees to symbolize the Holy Eucharist. Thus, the tree that had borne the fruit of sin for Adam and Eve now bears the saving fruit of the Eucharist symbolized by the wafers. Later these wafers were made into stars, hearts, flowers and bells which have evolved into our present day decorations.)

Now pass out a manger character to each family member (larger families — one figure for two people). Ask each to share what that character of

the Christmas story gave because he loved (example: Joseph — a home for Jesus). Then each take a turn sharing what he or she may give out of love for Jesus. Place the white sheet under the tree and place all the manger figures, except the Baby Jesus, on the sheet near the manger or stable. Sing together, "O Come, O Come Emanuel."

Snack

Cranberry punch and homemade cookies.

Entertainment

Plan to go out around the neighborhood caroling as a family. Come home to another treat — this time, hot chocolate.

Sharing

1. Sharing a memory of a favorite Christmas tree from the past.

2. Share what each would like to do to make this Christmas Eve more enchanting.

3. Share when someone felt especially happy the past couple of days.

Closing prayer

— Suggested Prayer: Oh God, thank you for this evening and the warmth and joy we feel this Christmas season. How grateful we are at Jesus' birthday soon to come. Be with us, Lord, in our final preparations for this great day. *Amen.*

Scriptures

Readings: Isaiah 40: 1-5, 9-11; 2 Peter, 3:8-14; Mark 1:1-8

The kingdom is coming!

By Father Owen F. Campion

BACKGROUND

When this section of the Book of Isaiah was written, Babylon shook. The mighty Persian warrior-king, Cyrus, was on the march.

FOR BABYLON'S Jewish hostages, such as the author of this portion of the Scriptures, it was a time both for fear and for hope. What would the future, and the rise of Cyrus, mean? With God's help, it could mean freedom to return hope to Jerusalem.

The passage blends a sense of the urgent times with a gentle perception of God, the shepherd.

In the second reading, from Peter's second epistle, this latest New Testament writing repeats an Advent theme: the Lord is coming soon! But it reflects the first reading's imagery. God is good, with

"generous patience."

JOHN THE BAPTIST has been a Christian hero since the earliest days. The starkness of his lifestyle, and the boldness of his message, easily applied to the thought that true belief in Christ is more than lip-service.

In this section, he identifies himself as only secondary to Jesus — who is coming. That is the essence of Mark's gospel: God's kingdom is coming!

REFLECTION

These times are grim. Not too long ago, a teacher in a Catholic high school told me that he asked his students to tell him how they thought their lives would end. The majority replied that they expected to die in a nuclear war.

THE TEACHER was not astonished. Nor was I. The threats



The kingdom begins.

of war are everyday. War has dealt an awful blow in human suffering in the past. It may again.

Advent's message is indeed that the Lord is coming! He will come not only in symbol as in the Christmas creche. It will come into our lives — and again into our world.

Is that a terrifying thought? The readings this Sunday make clear that it need not be frightening. Remember three points from these readings: 1) The Lord is coming one day to each of us personally;

2) Repent, sin no more, and ask forgiveness; but, 3) God is the shepherd lovingly searching for the troubled or lost, he is of "generous patience," he loves us, and he will come to bring us a peace and joy that will not end.

IN OMINOUS times, the message is refreshing — and bears the core of Christian hope.

What is ECKANKAR?

Q. Could you tell me how the Catholic Church stands on the teaching of ECKANKAR? My niece has started attending lectures on this and I never heard of it. (Illinois)



BY FR. JOHN DIETZEN

A. ECKANKAR is among the dozens of forms of Eastern mysticism which have captivated the imagination of many in the United States during the last generation. As most others, it professes to offer a science of "total awareness" of all reality and freedom.

According to its practitioners, the world itself stands for the all-embracing spiritual force of Sugmad (god) which composes life and makes up all elemental substances, including the component parts of the soul.

The present ECK master, or Light-giver, is Sri Darwin Gross, said to be 972nd ECK master in "an incalculably ancient line of spiritual adepts known as the Order of the Vairagi, the longest unbroken line of teaching masters on this planet."

As in most philosophies or "ways of life" it is difficult to identify any specifics of belief. As with many similar groups, reincarnation is an essential element of ECKANKAR. One does not die; he is "translated" century after century "through myriad forms and facets of experience."

ECKANKAR is one of the many, and less Christian oriented, forms of Gnosticism which promise mystical techniques for attaining "all knowledge." It would, I think, be impossible to harmonize such a philosophy with Christian belief and practice.

Q. What is now the proper arrangement for an Advent wreath? Formerly we used three purple candles (or white candles tied with a purple bow) and one pink.

In recent years I have seen other forms of the Advent wreath, sometimes with all white candles. What is proper now? (Florida)

A. There is no official form of the Advent wreath. It can be for our homes a beautiful and meaningful symbol of the spirit of Advent, but its arrangement is only a matter of custom.

The observation you make about Advent, however, is significant in light of the developing flavor of the church's observance of this significant time of the year.

In times past Advent was seen as somewhat of a mini-Lent; a time of penance and self-denial but with a tinge of joy in the background — perhaps symbolized most by the rose vestments the priest wore at Mass on the third Sunday of advent and by the rose candle lit on the Advent wreath that day.

As the church's liturgy developed over the past century or so, particularly in the last several decades, the predominant spirit of Advent is one of joyful awaiting and hope. This theme clearly appears in the scripture readings for weekday and Sunday Masses as well as in the other liturgical texts for this season.

The increase during the past few years of the use of blue (symbolizing hope) rather than purple in liturgical art for Advent reflects this same spirit.

Q. I'm attending an adult education class on church history. The other night the priest said, as near as I can recall, that we the church need to always think about what is happening in the world to know what the Gospel is telling us.

What does that mean? Isn't the Gospel always basically the same?

(California)

Always "basically" the same, yes. Scripture, especially the New Testament, always will be the norm against which the church must measure its belief and its life.

However, the application of that norm is not the same. It depends on many changing circumstances of life.

Furthermore, each new application through history enlarges and develops our understanding of what that basic message is.

As St. Paul said, he needed to adjust his presentation and living of the Gospel of Christ to the people to whom he was ministering, making himself "all things to all men."

A few years ago the Vatican's International Theological Commission put this reality of Christianity beautifully and succinctly: We "must insert the evangelical message concerning Jesus Christ more deeply into all the languages and cultural models of different peoples.

"We can accomplish it if we can remain not only in continuous dialogue with the Holy Scripture, with the faith and with the magisterium of the church, but also with the riches of the traditions of all the particular churches and of human experience lived in every culture in which the action and the effects of the Holy Spirit can be present."

(A free brochure explaining Catholic marriage regulations and the promises before an interfaith marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

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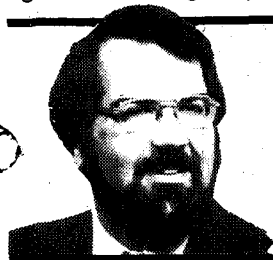
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Is an angel watching this show?

'Highway to Heaven' mends hearts

Readers have been asking me when I was going to get around to writing again about "Highway to Heaven," the



By
**James
Breig**

NBC drama series about an angel. I had mini-reviewed it a while ago and promised more in the future after I

Holiday on Ch. 9

Monday, Dec. 17

5 p.m. *Revista Alegre*

7 p.m. *Little Match Girl* (repeated at 6 p.m. Dec 18, 20 and 7 p.m. Dec 19)

7:20 p.m. *Home for Christmas* (repeated at 6:20 p.m. Dec 18, & 20 7:20 p.m. Dec 19.)

Tuesday, Dec 18

5:30 p.m. *News is Good* (Christmas Scripture)

7:00 p.m. *City that Forgot Christmas*

Wednesday, Dec 19

6:30 p.m. *Making of a Miracle*

Thursday, Dec. 20

5:00 p.m. *Visitation* (Spanish drama)

6:30 p.m. *Christopher Lab* (repeated at 6 p.m. Dec. 17,

6:30 p.m. Dec 18, & 20 6 p.m. Dec 19,

7:00 p.m. Dec 21.)

Friday, Dec. 21

5:00 p.m. *Nativity* (Spanish drama)

6:00 p.m. *Reel to Reel* (Boston Boys Choir)

6:30 p.m. *Yeshua and the First Christmas*

had seen some additional segments. Well, I'm getting around to it now,

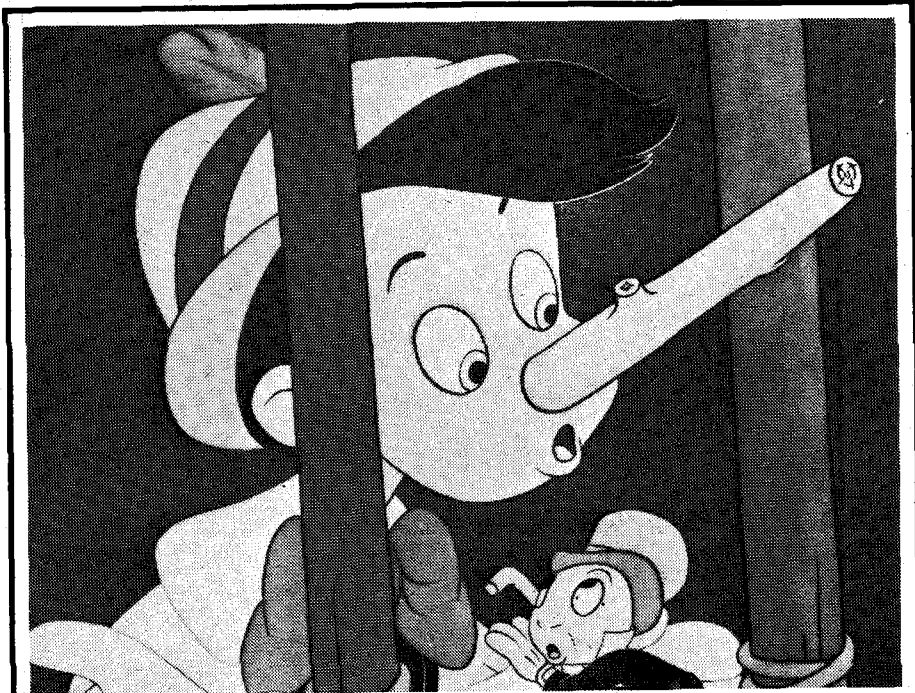
"HTH" stars Michael Landon (who is also the show's creator, producer, writer and sometime-director) as an angel named Jonathan Smith, sent to earth to mend a few hearts and souls. He is accompanied on his perambulations by a former cop, played by Victor French. You may remember the two actors together previously on "Little House on the Prairie" when Mr. Landon was the star and Mr. French appeared as Mr. Edwards, the gruff but kind-hearted friend.

What remains most astonishing about this series is its untrammelled acceptance of the existence of God and His involvement in our lives. You won't find that on most other prime time series. On what other program would you find the main characters cheerfully beeping their car horns upon seeing a bumper sticker that says, "Honk if you love Jesus"?

In a recent episode (which almost seemed like a confession by the real-life Mr. Landon), a cowboy movie star was reconciled with his children, whom he had ignored in favor of his work. Other episodes have concerned elderly people consigned to inactivity and a dying child.

The criticism most frequently hurled against Mr. Landon, for both this show and "Little House," is that he is sappy and overly sentimental. It's a charge which I believe he might plead guilty to—with the explanation that the world could use an extra dollop of sentimentality to make up for the lack of it in other aspects of our lives, especially in our entertainment.

For me, Mr. Landon always walked the line between treacle and tender-



HOLIDAY CLASSIC — Jiminy Cricket, Pinocchio's pal and conscience, urges the wooden boy to tell the truth as his nose grows in proportion to the lies he tells. 'Pinocchio' the popular Disney animated feature, is being re-issued for the holiday season. (NC photo).

ness with great care when he was behind "Little House." While some viewers found those shows to be too sweet, I thought they were filled with something more substantial than marzipan and custard; I thought they contained a sweetness and affection which nourished my family.

On "HTH," Mr. Landon sometimes stumbles while walking that same line. By the nature of the program (or, rather, by its super-natural theme), it is more difficult to retain some hard reality which can counteract the

flights into sentiment. The dusty streets of Walnut Grove on "Little House" and the harsh elements there served to counterweight the sweetness. On "HTH," when you start with an angel and, therefore, someone who is totally good, there is a missing element to balance the formula.

Now that I've ticked off some of my reservations about the show, let me quickly add that I hope it remains on the air and gains viewers, especially among families with small children. I have been calling for years for TV shows to admit the existence of God and the power of His action in the world. "HTH" provides both and is a welcome addition into any home surfeited with "The A-Team" and "Miami Vice."

Writers are taught to avoid absolute statements, but I can't think of any other fiction program which matches "HTH" in its thorough goodness and which provides totally acceptable viewing. Even seemingly harmless sitcoms can embarrass the bejabbers out of parents when cute little TV kiddies come up with one-liners about sex.

Several years ago, I wrote a column about the decline and fall of the Disney Studios. In it, I noted that the fault was the company's withdrawal from goodness. It had abandoned films which celebrated people's worth in order to churn out cloddy comedies and dramas about ESP and video games. Very little of the entertainment industry is devoted to holding up goodness as an achievable state of life; a lot use to be. Now far more concentration goes to perversions, maladies, mental imbalances or the just plain "blahness" of life.

"HTH" holds that people can be good, that God wants them to be and that He will help if asked.

That's an incredible concept in the history of the world. That it has showed up on a TV network is almost a miracle.

You don't suppose an angel had a hand in it, do you?

Holiday books for kids

SURPRISE IN THE MOUNTAINS. By Natalie Savage Carlson, illustrated by Elise Primavera. Harper and Row (New York, 1983). 26 pp., \$9.95.

This is an American folktale-type Christmas story. Old Quill, a mountain man, and his burro, Shag, know the land and the animals inside out after years of panning for gold. One harsh winter as they prepare for a bleak Christmas, one of nature's creatures leaves a surprise under their Christmas tree.

Besides telling a heartwarming tale, the author weaves in wildlife information. Younger children will enjoy having this book read aloud; older children will be able to read it. Ages 4-9

POP-IN-THE-SLOT series, by Richard Fowler, Education Development Corp. (Tulsa, Okla., 1983). Four books, about 22 pp. each, \$8.95 each.

This variation on pop-up books allows the reader to move characters through slots in the pages, following dotted lines as they move through adventures. Illustrations are bright and attractive, with additional things to lift and see.

Story topics will delight a range of

ages, from the adventures of a mouse in a house to the those of a spaceship's journey. A 1-year-old will enjoy seeing the characters move through the pages; a 3-year-old should be able to maneuver the characters; and by 6 or 7 a child will be able to read most of the text. Ages 1-7.

RABBITS, RABBITS, by Aileen Fisher, illustrated by Gail Niemann. Harper and Row (New York, 1983). 30 pp., \$9.95.

It is hard to imagine a whole book of poems about rabbits, but Aileen Fisher was created a lighthearted collection, detailing lives of rabbits and life from a rabbit's perspective. The poems are clever and will allow children to view seasons, nature and rabbits in ways they probably never considered.

The author is the 1978 winner of the National Council of Teachers of English Award for Excellence in Poetry. This book is a good way to expose young children to the fun of poetry. Ages 4-8.

DISCOVERING series, by Meryl Doney. Lion Publishing Co. (Belleville, Mich., 1984). Six books, 30 pp.

each, \$2.50 each.

This paperback series discover's God's world through a variety of subjects: the zoo, city, everyday things, colors, shapes and designs, and the outdoors. The series is dominated by beautiful color photographs which give detailed designs or unusual perspectives on ordinary subjects. Large print and simple texts make the books easy reading for young readers, although some of the subjects are more suitable for reading aloud to younger children. Ages 18 months-7 years.

THE MEAN, CLEAN GIANT CANOE MACHINE, by Joseph Slate, illustrated by Lynn Munsinger. Thomas. Y. Crowell Junior Books (New York, 1983). 30 pp., \$9.95.

This tale, which might seem a bit strange and silly to adults, is just the type to appeal to the humor of early school children. The story is about five pigs, the Pinko Juniors, and their fight to win back bathtubs stolen from Pinkoville by the Wig-Switch. The illustrations present some amusing contraptions and incidents and are an important dimension of the book. Ages 5-8.

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What's Happening



'SEAL' OF FRIENDSHIP — All 27 boys and girls from the Catholic Home for Children in Miami, an Archdiocesan facility, were in for a treat when members of Southern Bell's Hispanic Community Relations Team took them on a day-long outing to Miami's Seaquarium. While making fast friends with the Southern Bell employees and their families, the Home's children also manage to meet and pet "Salty the Seal" (above). The Seaquarium provided free admission to the group.

St. Ann's mission gives toys to migrant toys

This year St. Ann's Mission has started a campaign to give toys to the migrant children. Any individual, institution or business that wants to sponsor a family for Christmas is asked to call Father Balbino Torres, pastor of St. Ann's Mission at 258-3968 or Mrs. Gabriela Alejandro at 248-3895.

The sponsor will be given the following information — name and address of family, ages and sex of children in the family and any other necessary information.

Presents for the children and any other goodies may be placed in a box with the information form on top of the box. The box may be sent to St. Ann's Mission and we will distribute all boxes received to the indicated families.

The sponsor may write a note with his or her name and address so that the family receiving the gifts may personally thank their benefactors. It would be appreciated if donations be received Dec 17.

Thrift store seeks donors, volunteers

St. Anne's Catholic Thrift Shop in Hollywood recently disbursed its profits over the last eight months to over a dozen organizations helping adolescents and children in Dade and Broward counties.

St. Anne's Catholic Thrift Shop was begun in August of 1983 by a group of volunteer women and men under the direction of Mrs. Anne Termini, and under the auspices of the Archdiocesan Respect Life Committee. Father Daniel Kubala is the spiritual director of the

group. The workers are all volunteers and the merchandise is all donated by members of the community. All profits are then returned to the community through organizations that are involved in the mission of providing dignity and respect for all human life.

St. Anne's is most anxious to enlist new volunteers to its staff and new donors of merchandise. It is located at 2115 Hollywood Boulevard and can be reached by calling 925-7028.

Biblical scholar to lecture at Seminary

World renowned biblical scholar Father Raymond E. Brown, S.S., will give a public lecture, "The Three Epiphanies: the Magi, the Baptism and Cana," on Friday, January 11 from 1 to 3 p.m. at St. Vincent de Paul Regional Seminary in Boynton Beach. The author of 15 books

Father Brown is considered the premier Catholic scripture scholar in the United States. Since 1975, the former St. Rose of Lima parishioner has been Auburn Distinguished Professor of Biblical Studies at Union Theological Seminary in New York City.

Fr. Sheehy leaving Miami

Father Vincent Sheehy, director of the Miami Archdiocese Ministry of Temporalities, will transfer to the new Diocese of Venice, ending 23 years of service in southeast Florida.

Father Sheehy, a native of Chicago, was ordained to the priesthood in 1961 by the late Archbishop Coleman F. Carroll at St. Mary Cathedral.

Since 1962, he has served on the Archdiocesan Realty Commission and was appointed Chairman of the Realty Commission in 1969. He has been a member of the Archdiocesan Building Commission for the past 20 years.



Fr. Sheehy

In 1965, he was appointed a Consultor to the late Archbishop Carroll and has also served as a Consultor to Archbishop McCarthy.

Father Sheehy was Treasurer of St. John Vianney Seminary, Miami, and Director of Boystown of Florida.

In 1970, he became Pastor of St. Lawrence Parish, North Miami Beach, and in 1974, he was appointed Pastor of St. Francis of Assisi Parish,

Riviera Beach. For the past seven years, Father Sheehy has been the Comptroller/Treasurer of the Archdiocese of Miami and the Executive Director of the Ministry of Temporalities. During this time, he was also Director of the Catholic Cemeteries of the Archdiocese.

Father Sheehy has been in residence at St. Agnes Parish, Key Biscayne, for the past seven years.

Recently, he was elected by the National Diocesan Fiscal Management Conference to a three year term as a member of the National Fiscal Management Board.

Father Sheehy will transfer to the new Diocese of Venice before Christmas so that he can join his family on the Gulf Coast for the Christmas holidays.

Rosarian presents living tableau

A living tableau of the Christmas story will cover the campus of Rosarian Academy as their twenty-sixth annual Christmas Pageant is presented on the evenings of December 15 and 16.

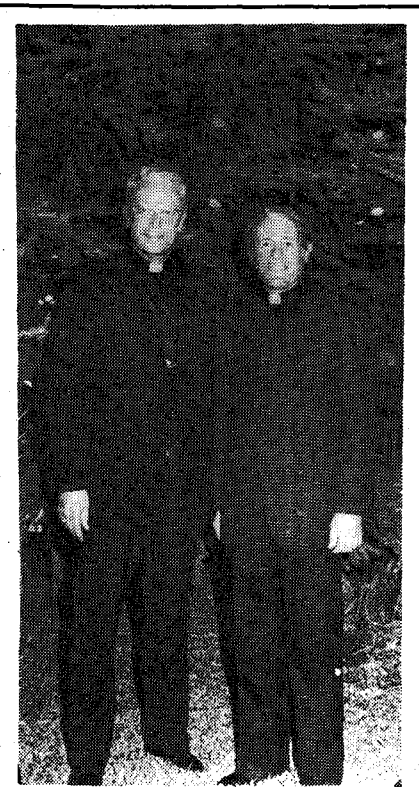
The pageant is a Christmas gift to the community from the private girls' school. The public is invited without charge.

Nine scenes surrounding the birth of Christ unfold in striking settings under the stars and palms of the lakeside campus. Spectators are led from scene to scene by guides bearing lighted tapers.

Spectators are invited to attend between 7 and 9 o'clock, Saturday or Sunday, December 15 and 16. Entrance is through Rosarian's Eighth Street entrance only.

Seeking Pace alumni

Graduates of Msgr. Edward Pace High School, classes of '64, '65 and '66, are asked to contact Pamela Kastner White at 823-9924 or 651-0506. Plans are being made for these graduates' 20-year reunion.



PARISH ANNY. What better time to celebrate the 30th anniversary of Immaculate Conception parish in Hialeah than on the Feast of Immaculate Conception. Archbishop McCarthy and pastor Xavier Morras concelebrated the Saturday night Mass while a church packed with parishioners also participated. After the Mass the pastor and archbishop participated in a tree lighting ceremony at the site of the first church built in 1954.

It's a Date

Christmas concerts

St. Gregory's parish, 200 N. University Dr. in Plantation will present a special music program before each mass Christmas eve and Christmas day. Highlights include selections from Bach's "Unto us a Child is Born" and Handel's Messiah. Mass schedule: Christmas eve at 4:00, 5:30, 8:30, 10:00 p.m., and 12:00 p.m. and Christmas day at 8 a.m., 9:15, 10:30, and noon.

St. Hugh Church will hold a midnight service and concert beginning at 11 p.m. on Dec. 24th preceding the midnight Mass at the Coconut Grove Church. Included in both the Mass and concert will be works by Vivaldi, Mozart, Handel, and Saint-Saens; performances by a string quartet, a 15 piece choir, soloists and a Brass Quartet.

The Choral Society of the Palm Beaches, under the musical direction of Julian Stein, will present Puccini's "Messa di Gloria" and a varied selection of Christmas favorites at three different locations the week prior to Christmas: December 18 at 8 pm, First United Presbyterian Church, Tequesta; December 20 at 8 p.m., St. Ignatius Loyola Cathedral, Palm Beach Gardens; and Saturday, 22nd December at 9 pm, The Breakers, Palm Beach. Sir John van Kesteren will be tenor soloist. No admission charge.

Single/Divorced/Widowed

The Widow and Widowers Club of Broward County will have a social gathering on Dec. 16

from 2 p.m. to 5 p.m. every 1st and 3rd Sunday at the Wilton Manors Recreation Hall at 509 N.E. 22nd Drive in Wilton Manors. For more info call 735-8363 or 564-1180.

St. Juliana Church's Separated and Divorced Support Group will hold its Intermediate Group meeting on December 20, at 7:15 P.M. in the school Band Room. This meeting is for anyone who has been separated, divorced or widowed about one year and is past the initial grief. These meetings are open to the community. For more information, call Ron Patriani at 737-1406. Regular meeting on Dec. 13 at 7:15 p.m.

Catholic Alumni Club of South Florida welcomes all singles to the 2nd annual "CAC" Christmas D.J. Party Dec. 15 Church of the little flower (Old Church Bldg), 1270 Anastasia Avenue, Coral Gables. 8:30 PM to Midnight. Admission \$5.00. Lecture on "Interpersonal Relationships" Dec. 18 at 7 p.m. in the St. Thomas U. President's office.

The Catholic Widow & Widowers Club of Hollywood will hold its monthly meeting on January 4, 1985 at Nativity Parish Hall, 700 Chaminade Drive, Hollywood at 7:30 PM. Guest speaker will be Attorney Victor DeBianchi on "Law and the Single Person." Dancing & refreshments afterwards. Admission is \$3.00 for non-members. For further details, call 431-8275 or 981-2508 after 7:00 PM.

Bazaars

The North Dade Catholic Support Group for the Separated and Divorced group is having a benefit garage sale on Dec. 15 from 8 a.m. to 4 p.m. at 743 Opalocka Blvd. in Miami. Dona-

tions accepted. For more info call Carolyn at 893-3060 or Tish at 885-6201.

The St. Stephen School P.T.O. invites you to their Flea Market on Saturday, December 15th from 8:00 to 4:00 in the school parking lot at 2000 So. State Road 7 (441) in Miramar.

Spiritual Renewal

The Cenacle Retreat Center will hold a Scripture study/Prayer Day on the Gospel of St. Mark on Dec. 18 from 10 to 3 p.m. Mass and lunch included. Reservations required. Suggested offering \$10. Given by Sr. Madeline Cavanagh. Call/Write to Cenacle 1400 S. Dixie Hwy., Lantana, 33462. Phone: 582-2534.

Women of Light — sponsored by the Archdiocese of Miami — monthly bible breakfast, will be held at the Holiday Inn-Fort Lauderdale-North, 4900 Powerline Road, Fort Lauderdale, Florida, on Saturday, December 15, at 9:00 a.m. to 11:30 a.m. Scripture teaching, music and a personal sharing by a guest speaker. Reservations must be made in advance and be in by December 11. The cost \$7.00. Call Nancy 752-3008; Lila 753-2037.

Potpourri

St. George Parish will present "Angels Aware" a play produced by the C.C.D. of St. George Parish at 7 p.m. on Dec. 16. Contributions \$1 for adult 50¢ for children.

The Dominican Lait Third Order of St. Dominic will hold a monthly meeting on Dec. 16 at Barry U. Rosary begins at noon. Follow-

ed by a business meeting in Thompson Hall.

St. Henry's Church will hold a New Year's Eve party from 9 p.m. to 1 a.m. on Dec. 31 at the parish hall, 1500 North Andrews Ave., Ext., Pompano Beach. Tickets are \$30 per person or \$60 per couple. Reservations must be made by Dec. 26. Call 943-3932 for information.

Catholic Daughters of the Americas, Court Holy Spirit No.1912, will sponsor a Dessert Card Party at 12 noon on Dec. 29 at St. Elizabeth's Gardens in Pompano Beach. Donation: \$1.50. Proceeds for charities. For information, call 941-5546.

Cardinal Gibbons High School Band will sponsor a pancake breakfast from 8 a.m. until noon on Dec. 16 at the high school cafeteria, 4601 Bayview Dr., Ft. Lauderdale. A boutique sale will be held during the breakfast. Contact Sharon Hope at 785-7356, evenings, or 491-0934, days.

Our Lady Queen of Martyrs in Ft. Lauderdale will host a New Year's Eve Crystal Ball at 8 p.m. (dinner and dancing) until 1 a.m. on Dec. 31 at the cafeteria. Free champagne at midnight. For reservations call Michele Demers at 584-4597.

"Catholic Daughters of the Americas, Court Holy Spirit No.1912 Pompano Beach, will sponsor a Dessert Card Party on December 29th at St. Elizabeth's Gardens Pompano Beach, 12 Noon - Donation \$1.50 Refreshments served. Anyone may attend, Proceeds for our Charities. For Info. Contact 941-5546."



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answered. Publication promised.
K.Z.

Thanks to the Holy Spirit & St.
Jude for prayers Answered.
Publication promised. C.H.C.

Praise & Thanksgiving to God
The Father, Son & Holy Spirit
for granting my dearest
wish. Love, your servant
A.N.R.

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

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Thanks to St. Jude for prayers
answered. Publication promised.
HK-A.D.

Thanks to Jesus, Blessed Mother
St. Anthony, St. Joseph for prayers
ans. Publication promised. P.L.H.

Thanks to the Holy Spirit for
prayers answered. Publication
promised. P.L.H.

Thanks to the Holy Spirit for
favours received. Publication
promised. J.C.

Thanks to St. Jude for prayers
answered. Publication promised.
G.J.

Thanks to St. Jude for prayers
answered. Publication promised.
DAVID

Thanks to St. Jude for prayers
answered. Publication promised.
Tiana

Dear Jesus & St. Jude. Thank
You for prayers answered. I
Love You. J.L.C.

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

Thanks to St. Jude for prayers
answered. Publication promised.
F.S.

Thanks to St. Jude, St. Anthony,
Holy Spirit for prayers an-
swered. Publication promised.
F.R.

Thanks to Holy Spirit, St. Jude,
St. Theresa, Blessed Mother for
prayers answered. Harry Ahlman

Thanks to St. Jude for prayers
answered. Publication promised.
Z.H.

Thanks to St. Jude for prayers
answered. Publication promised.
M.Y.

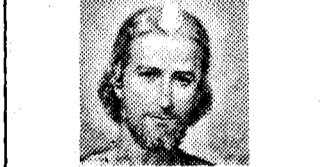
Thanks to Jesus, Our Lady, St.
Jude, St. Anthony for prayers
answered. V.K.

Thanks to the Holy Spirit for
answering my prayers
A.L.

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. T.M.

5A-NOVENAS

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. P.M.W.



THANKSGIVING NOVENA TO ST. JUDE
Oh, holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles, near
kinsman of Jesus Christ, faithful in-
tercessor of all who invoke your special
patronage in time of need, to you I have
recourse from the depth of my heart, and
humbly beg to whom God has given such
great power to come to my assistance.
Help me in my present and urgent peti-
tion. In return, I promise to make your
name known and cause you to be invoc-
ed.
Say 3 Our Fathers, 3 Hail Marys and Glories.
Publication must be promised. St. Jude, pray for
us and all who invoke your aid. AMEN. This
novena has never been known to fail. I have had
my request granted. Publication promised.
Thanks for miracle. C.J.

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
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Christmas trivia quiz

By Theodore Hengesbach
NC News Service

The story of Jesus' birth is well known. Many Christians probably can recite it by heart.

But just for fun, check your knowledge of the details of the Christmas story by taking the following test. There may be one or two facts you have forgotten. If so, this is the appropriate season to reread the biblical account of Jesus' birth in Matthew and Luke. So you really can't lose.

1. Who sent out the decree that a census of the whole world should be taken?
 - a. King Herod
 - b. Pontius Pilate
 - c. Caesar Augustus
 - d. Quirinius of Persia
2. In which direction did Joseph and Mary go as they traveled from Nazareth to Bethlehem?
 - a. North
 - b. South
 - c. East
 - d. West
3. How many angels first appeared to the shepherds to tell them about the birth of Jesus?
 - a. A multitude
 - b. A host
 - c. One
 - d. two
4. When they heard the news of Jesus' birth the shepherds were filled with
 - a. Joy
 - b. Fear
 - c. Surprise
 - d. Disbelief
5. Under what name was Mary's child announced to the shepherds?
 - a. Jesus
 - b. Son of God
 - c. Son of David
 - d. Messiah and Lord
6. After the shepherds were told of Jesus' birth, what did they do?
 - a. Joined in a prayer of thanks to God
 - b. Went quickly to find Mary, Joseph and the child
 - c. Discussed among themselves whether this could be true
 - d. Went to sleep
7. What did the shepherds do after they saw Jesus?
 - a. Pondered these marvelous things in their hearts
 - b. Made known to others what they had been told and seen
 - c. Visited the temple
 - d. Presented Jesus with gifts
8. Who gave Jesus his name?
 - a. Mary
 - b. Joseph
 - c. God the Father
 - d. The angel
9. When was Mary's child first called Jesus?
 - a. On the day of his circumcision
 - b. When the shepherds visited Mary and Joseph
 - c. When the Magi visited Mary and Joseph
 - d. Only after he began his public life
10. The name Jesus means
 - a. Son of the most high God
 - b. Savior
 - c. Conceived of the Holy Spirit
 - d. Son of David
11. The name Emmanuel means
 - a. Conceived of a virgin
 - b. Savior
 - c. Son of Joseph
 - d. God with us
12. The Magi traveled in which direction to find Jesus?
 - a. North
 - b. South
 - c. East
 - d. West
13. The reason why the Magi came to see Jesus was to
 - a. Worship him
 - b. Present him with gifts
 - c. Find out for themselves if Jesus was really the son of God
 - d. Fulfill a vow that they had made to God
14. The Magi found Jesus
 - a. With Mary in a house
 - b. Lying in a manger
 - c. In a house with Mary and Joseph
 - d. In a stable
15. The Magi were warned not to return to Herod by
 - a. Mary
 - b. Joseph
 - c. A dream
 - d. An angel

Answers:
1 - c (Luke 2:9); 2 - b (Check a map); 3 - c (Luke 2:9); 4 - b (Luke 2:9); 5 - d (Luke 2:11); 6 - b (Luke 2:15-16); 7 - b (Luke 2:18); 8 - d (Luke 2:21); 9 - a (Luke 2:21); 10 - b (Matthew 1:23); 11 - d (Matthew 1:23); 12 - d (Matthew 2:1); 13 - a (Matthew 2:2); 14 - a (Matthew 2:11); 15 - c (Matthew 2:12).
11-15 correct: For now your facts. Reread Luke 2:1-21 and Matthew 1:18-2:12 in prayerful meditation.
6-10 correct: Not bad. Read Luke and Matthew again with care.
0-5 correct: Refresh your memory by reading Luke and Matthew out loud to yourself.

Make plans...

Can you put your creative instincts to work on Christmas?

It seems that this holiday, more than others, is infused by us with expectations. People hope they can make Christmas a great day for each other.

But if that is to happen, are there special steps to take — and pitfalls to avoid? Here is a list of suggestions on planning Christmas Day. Add your own suggestions to the list — your own ways of sprinkling fresh spirit into this holiday celebration.

- Try to plan a good day. But don't try to plan "the perfect day." Don't set yourself up

for disappointment.

- Take whatever action you can to free Dec. 24 from shopping expeditions. Other-

THINKING IT OVER

wise, you may find yourself too fatigued to enjoy Christmas Day.

- Don't plan out every moment of Christmas Day in advance. Allow some time for visiting and for the unexpected.

- Introduce an activity into your Christmas celebration that is new or different for you. Perhaps you'll want to wrap up some fun

A home for... on Sheridan...

By Father David Monahan
NC News Service

My checkbook reminds me that I wrote five checks on Christmas Eve, 1983. The last one has the simple description "Jesus House."

Walking back along the trail of my memory I recall that day.

It is a typical day before Christmas for me — presents to be purchased, homilies not yet packaged, no gifts wrapped. Too little time for too many things. Unholy tension before a holy event.

My secretary agrees to help her panicky em-

bling with the evening meal.

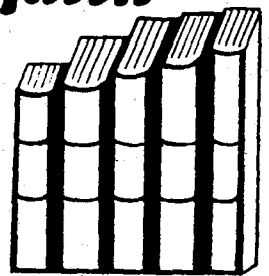
By midnight 1,000 baskets of food will be given away. Several hundred more people will share in the energizing warmth of the spread right here.

I edge my way down the central hall. There is a white-bearded oldster slumped on a bench with the vacant eyes of a man pursuing dreams of Christmases past.

There is a young couple, stark as the Arkansas hills from which they came, holding a baby with the sniffles. There is an American Indian man, face roughly chiseled by hard times, staring at the opposite wall.

'The guest list includes an honor roll of street people — youngsters who threw away the good money when there was work to be had in the oil fields; a waitress who shakes too much to continue in her occupation; a grizzled man who cannot recall his own name...'

know
your
faith



ployer wrap some items in their proper Christmas brightness — if I can get the stuff to her home some 25 miles away.

Along the way I will deliver the check to Jesus House.

In mid-afternoon I park along Sheridan Avenue on the south side of Jesus House. It is bitter cold in Oklahoma City — below zero on the thermometer with a fierce numbing wind knifing through one's clothes. The wind-chill factor tonight will be 47 below zero.

At the door I pass through a curtain woven of the odors of unwashed bodies and the cacophony of jabbering tongues into a kingdom unfamiliar to a middle-class priest.

It is not a place of famine. Baskets of food are being toted. The oversized kitchen is bub-

This place is the reverse of the original event. Here there is room in the inn.

Later this day there will be a unique Christmas party. The guest list includes an honor roll of street people — youngsters who threw away the good money when there was work to be had in the oil fields; a family newly arrived from Michigan; a waitress who shakes too much to continue in her occupation; a grizzled man who cannot recall his own name; and some 300 more battered sons and daughters of God.

There will be seasonal hymns sung. Prayers will be said and presents given — scarves, gloves, T-shirts, socks, toothpaste, maybe even swaddling clothes.

I ask the whereabouts of Sister Ruth and

'A nobody from...

By Father John Castelot
NC News Service

In boiling an egg, you keep one eye on the little hour glass. When the bottom half is full of sand, you know it is time to get cracking.

The "fullness of time" has come.

This idea is behind St. Paul's statement in Galatian 4:4: "But when the fullness of time had come, God sent his son born of a woman."

By sending his son on his saving mission,

God brought to a decisive turning point the plan he had for humanity's happiness.

"God chose us in him before the world began, to be holy and blameless in his sight, to be full of love; he likewise predestined us through Christ Jesus to be his adopted children" (Ephesians 1:4-6).

God had created humans in his image.

To be in God's image is to be given a share in God's creative love. It means that to be authentically human, to fulfill God's intention

... now for a great Christmas

games and put them under the tree. Then set up a card table and spend time with family or friends playing games on Christmas afternoon.

- Go for a walk alone or with others on Christmas Day. Lack of fresh air and exercise can sap the spirit as the great day wears on.

- Plan ways to introduce your faith into Christmas observances at home. A measure of frustration can result for many people if Christmas at home is celebrated almost as though it were not a holy day. You may want to plan a special prayer to begin your Christmas dinner, or a special reading from a favor-

ite book or from Scripture to precede the opening of gifts.

- Consider aspects of past Christmas Days that you found disappointing. Is cooking all day the last thing you want to do on Christ-

tion was much ado about nothing? Could you consider a way of opening gifts in turns, allowing time to savor each other's gifts?

- Finally, ponder some good things in your life. The birth of Jesus as one of us indicates

know your faith

mas? Could you simplify Christmas dinner? Are all the gifts opened up in five minutes, leaving you feeling that all the gift prepara-

that the world is meant to be filled up with goodness. The goodness around us is cause for celebration.

... Jesus Avenue

Sister Betty. I am referred to a door down the hall.

There sitting at a long table with other staff members are the two holy founders and managers of Jesus House. Sister Ruth sports bib overalls over a flannel shirt. Sister Betty, a splinter of quiet strength, is dressed in blue jeans and a plain flannel shirt. Both heads are covered by bandanas.

Which religious community? As a matter of fact, none. Neither are Catholic, but they just may be saints.

Ruth Wynn and Betty Adams are alcoholics who have been walking on the sober side of the street for a long, long time.

A decade ago they began Jesus House as a chemical-abuse center for teen-agers. Jesus House has had a winding history through the unexpected. Always, though, it remained "an experiment in faith," says Sister Ruth. She further defines it as "a voluntary therapeutic community."

The two put divine providence to the test. Life at Jesus House depends on voluntary contributions. Utility bills mount and food gets scarce, but they trust God will provide. He does, and has through a remarkable series of hairbreadth escapes from cold and hunger.

Jesus House has a considerable staff but no one receives a salary. None can remember Sister Ruth or Sister Betty taking a day off. They share a room in the midst of their community. They are calm, prayerful people who promote frequent group worship.

I exchange greetings with the two sisters and hand them my check. It seemed large when I wrote it. Now, in the center of so much need and in the presence of such huge hearts, the check has shrunk to almost nothing. But God and the two sisters do wonders with piddling things.

I walk out the door into the cold, warmed by what I have seen and heard — that Jesus has found an inn on West Sheridan.

Christmas Crossword

Across

- Frosty the _____
- Announced Jesus' birth to the shepherds
- Town where Jesus was born
- Tree decoration
- Gifts
- Evergreen
- Jingle _____

Down

- Santa's transportation
- Jesus' mother
- They pull Santa's sleigh
- Jesus' crib
- St. Nick
- It shone in the East over Bethlehem
- Santa's helpers

ANSWERS: ACROSS: 1. Snowman; 3. Angel; 5. Bethlehem; 7. Ornament; 8. Presents; 11. Tree; 13. Bells. DOWN: 1. Sleigh; 2. Mary; 4. Reindeer; 6. Manger; 9. Santa; 10. Star; 12. Elf; 13. Elf

...nowhere who changed history

in creating us, we must love — selflessly, creatively. Not to love is to become subhuman. As Paul put it in his famous hymn to love: If I "have not love, I am nothing."

Sadly, men and women chose self-love over creative love. This choice destroyed them. To regain their dignity as human beings, they would need to be shown the way.

To this end, God "sent forth his son," who was perfectly in God's image. "He is the image of the invisible God, the firstborn of all

creatures" (Col. 1:15).

People could see in Jesus what it was like to be really, gloriously human. For they had as a model not some mythical, unreal ideal, but a flesh-and-blood man.

A nobody from nowhere, born and raised in humble circumstances, Jesus changed the course of human history, pointing humanity toward its original dignity. Jesus did this by loving creatively and selflessly.

Even Jesus' love-inspired death was creative.

And he did this as one of us. That is the whole point of the incarnation — of Christmas when the word became flesh.

Christmas is a celebration of humanity. Christmas is a ringing proclamation that human life is precious, destined for glory.

Christmas says once more that the secret of human fulfillment and happiness is love, human love — the love of flesh-and-blood men and women created to share the creative love of their maker.

Is someone you love sad during the holiday season? Share the feel of your Christmas

CINCINNATI (NC) — Sickness and fear, death and sorrow are the dark side of the "season to be jolly," author Carol Leubering realized after a friend's illness and death during the holidays.

In an article for the December St. Anthony Messenger, published in Cincinnati by the Franciscan Fathers Leubering offered suggestions on how to lessen the pain of grief for those separated from a loved one at Christmas time.

"Be aware of the needs around you," she advised. Although the first Christmas after a death or divorce is the hardest for most people, it isn't necessarily the only difficult one. "Years of sharing Christmas with someone dear is a hard habit to break; some widowed people will never quite get used to a holiday season without their

'Be sensitive to the particularly hard moments, such as birthdays and anniversaries...'

spouse," Leubering wrote.

Sickness, both serious illness and lesser maladies, also casts a shadow over the season, she said. Hospital visits only add to the seasonal rush, and caring for a recuperating patient or an invalid drains a family's physical and emotional energy.

"Be sensitive to the particularly hard moments," such as birthdays and anniversaries of surgery and death which bring up a flood of memories, Leubering urged.

She also advised sharing special Christmas traditions with someone grieving during the holidays. For example, invite the lonely neighbor to Christmas dinner or share some seasonal goodies with the family whose father is in the hospital.

"You can share the feel of your own Christmas; you can let your own uniqueness brighten the holidays for someone else," Leubering said.

"And be prepared for a surprise," she added. "The rewards outweigh the effort."

She recalled the story of a mother of several teenagers who invited a young widow and her pre-schoolers to Christmas breakfast. The woman thought she was doing a great favor, but found that the youngsters actually brightened up the day. "What I'd forgotten is what fun is to have little folks around on Christmas. We all had a wonderful time!"



You can help make others happy and share the feel of your Christmas, says author Carol Leubering.

the Saints by Luke

THOMAS WAS BORN IN 1118 IN LONDON WHERE HE STUDIED LAW. HIS CAREER WAS A STORMY ONE. WHILE ARCHDEACON OF CANTERBURY, HE WAS MADE CHANCELLOR OF ENGLAND AT AGE 36 BY HIS FRIEND KING HENRY II. WHEN HENRY FELT IT ADVANTAGEOUS TO RAISE HIS CHANCELLOR TO ARCHBISHOP OF CANTERBURY, THOMAS INDICATED THAT HE MIGHT NOT ACCEPT ALL OF HENRY'S INTRUSIONS INTO CHURCH AFFAIRS. NEVERTHELESS, HE WAS MADE ARCHBISHOP IN 1162.

HENRY INSISTED UPON USURPING CHURCH RIGHTS, AT ONE TIME, SUPPOSING SOME CONCILIATORY MOVE POSSIBLE, THOMAS ALMOST APPROVED THE CONSTITUTIONS OF CLARENDON WHICH WOULD HAVE DENIED THE CLERGY THE RIGHT OF TRIAL BY A CHURCH COURT AND PREVENTED THEM FROM MAKING DIRECT APPEAL TO ROME. BUT THOMAS REJECTED THE CONSTITUTIONS, FLED TO FRANCE FOR SAFETY AND REMAINED IN EXILE FOR SIX YEARS. WHEN HE RETURNED TO ENGLAND HE SUSPECTED IT WOULD MEAN CERTAIN DEATH.

HENRY CRIED OUT IN A RAGE, "WILL NO ONE RID ME OF THIS TROUBLESOME PRIEST?" TAKING HIS WORDS LITERALLY, FOUR KNIGHTS, KILLED THOMAS IN THE CANTERBURY CATHEDRAL ON DEC. 29 1170. HE WAS CANONIZED ONLY THREE YEARS LATER BY POPE ALEXANDER III. HIS FEAST IS DEC. 29. HE IS ALSO KNOWN AS THOMAS OF CANTERBURY.

ST. THOMAS BECKET



Finding Jesus at the mall

By Hilda Young
NC News Service

I confess I don't usually look for Jesus in shopping malls or department stores, but I did today when I went Christmas shopping. I thought maybe it would help me keep my cool when people step on my ankles in the elevator and store clerks make the phrase "May I help you?" sound like threat.

Well, Jesus fooled me. He took my corny approach to self-control and made it what I think is called "an authentic prayer experience." And he showed up in the crowds.

I FOUND him in the guise of a very old woman ringing the bell at the Salvation Army donation stand, despite the cold and wet.

He became 16 and opened the store door for me with a big smile when my arms were full of packages.

I saw him in a tattered old man sitting on the pavement outside Sears playing his harmonica and

nodding at passersby.

And then Jesus turned into a young woman who, instead of dropping a quarter into the man's up-turned hat, sat down next to him to visit a while and share a laugh and a hug.

JESUS turned up in a Woolworth's clerk who made up the difference from his own pocket when a 10-year-old was 50 cents short of being able to pay for a little vase for his mother for Christmas.

Jesus was all over.

He was carrying a sleeping 4-year-old on his shoulders; making the sign of the cross in front of a store window nativity scene; laughing and kidding as he helped a group of blind students through Penney's.

Jesus kept saying "Merry Christmas" to me in the most wonderful ways all day.

MERRY CHRISTMAS to you too, Jesus.
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