

40 years a priest

Msgr. James Walsh says faith is everything
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ERA

Doubts remain—

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EQUAL JOBS AND EDUCATIONAL OPPORTUNITIES



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Pope tells youth: go for peace, not escape

VATICAN CITY (NC) — Youths must strive to avoid sex and alcohol or drug escape and build societies based on peace, justice and general participation in political life, said Pope John Paul II in his 1985 World Peace Day message.

The pope asked youths not to become depressed by political and social problems which threaten peace. He urged them to use their energy to "free history from the false paths it is pursuing."

"Some of you may be tempted to take flight from responsibility: In the fantasy worlds of alcohol and drugs, in short-lived sexual relationships without commitment to marriage and family," he said.

"Put yourselves on guard against the fraud of a world that wants to exploit or misdirect your energetic and powerful search for happiness and meaning," he added.

The statement was dated Dec. 8 and released at the Vatican Dec. 20.

(Continued on page 3)



Memorial to murdered priest

Chicago Alderman Roman Pucinski, second from left, unveils a monument to Father Jerzy Popielusko who was murdered in October in Poland for his opposition to the Communist regime. Chicago Auxiliary Bishop Alfred Abramowicz, right, offered a memorial Mass at St. Hyacinth Church on Chicago's Northwest Side. (NC/Worldwide photo)

Teen survey reaction

Some liked Voice study, some didn't

• Voice editor's reaction... page 10

By Ana Rodriguez-Soto
Voice News Editor

Educators and parents expressed everything from displeasure to appreciation to only mild surprise at the findings of a *Voice* survey of seniors in Catholic high schools.

While two school officials criticized the manner in which the survey was taken and the way it was reported in *The Voice* (Nov. 16 and 30 and Dec. 14 issues), others said they generally concurred with the results.

One parent went a step further, using the survey as a tool for communicating with her own teenager at home about such issues as drug and alcohol abuse, sexuality and religious values.

One school principal said the statistics on alcohol and sex did not surprise him and that he hoped it would stimulate parents to "get on the ball."

"Seeing how kids behave on campus, I say, I wonder what happens at night..." he said.

'I don't think the Catholic newspaper is the forum for presenting Playboy statistics.'

— Fr. Vincent Kelly

Others were critical.

"I question the conclusion, the findings of it and I question the method and the ability of a survey to detect a total picture of the mores of people," said Father Vincent Kelly, superintendent of Education in the Archdiocese of Miami and supervising principal of St. Thomas Aquinas High School in Fort Lauderdale, one of the schools where the survey was taken.

Fr. Kelly listed eight objections to the *Voice* poll, including disagreement with the use of anonymous questionnaires, doubts about the validity of the questions asked and the fact that the students were not sampled during religion classes and questions as to why no school officials or administrators were consulted before the survey was conducted. (Note: each principal was con-

tacted and gave his permission after the nature of the survey was explained.)

He also said the survey was "not representative" of all the high school students in the Archdiocese, since not all the schools were polled and only six percent of the seniors were surveyed.

"I don't think the Catholic newspaper is the forum for presenting *Playboy* statistics," he added, referring specifically to the last part of the survey, which questioned students about their sexual practices and beliefs.

'Bad taste'

"I wonder is that in the overall interest of the Church?" Fr. Kelly said, citing that the headline on that story was "in bad taste," sensationalistic and "misleading."

He wondered whether publication in *The Voice* of statistics showing that almost half the Catholic high school seniors have engaged in intercourse and almost a quarter do so regularly

'Seeing how they behave even on campus, I say I wonder what happens at night.'

— Fr. Joseph Kershner

could encourage younger students to become involved in sexual activity.

"It could be misleading. And I think the last one probably was a bit misleading in the sense that it appears in our official document and is coming across as what our practice is in the Catholic school system," Fr. Kelly said. "I think a Catholic organ, official voice (of the Church) has to be careful as to what it presents in case it could be construed as an acceptable practice."

Referring to the statistics on sexuality specifically, he said, "I know it's going on out there, but I don't know that's the statistical data that's valid."

He added that "verbal discussion with a moderator in a controlled

(Continued on page 10)



WAR ON POOR — At a Washington press conference, several prominent religious leaders said that President Reagan's proposed domestic budget cuts are objectionable and amount to a 'war on the poor.' From left, Rabbi Alexander Schindler, president of the Union of American Hebrew congregations; the Rev. William Sloane Coffin, senior minister of New York's Riverside Church; Episcopal Bishop John Walker of Washington, and Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame. (NC Photo from UPI).

Religious, civic groups fight gambling

INDIANAPOLIS (RNS) — A group of more than 60 religious, civic, educational and political leaders — including former Indiana Governors Otis R. Bowen and Matthew E. Welsh — have formed a committee to oppose efforts to legalize gambling in Indiana. The Committee, Indiana Citizens Against Legalized Gambling, will soon begin raising money to finance a comprehensive lobbying effort to ensure that Indiana remains one of only four states in the nation that outlaws all forms of gambling. The other states are Mississippi, Utah, and Hawaii.

Court approves 'bugging' chapels

SACRAMENTO, Calif. (RNS) — The California Youth Authority has been given permission to use eavesdropping devices in the foyers of chapels at its Karl Holton School near Stockton. The state court of appeals said such bugging of the chapels would not infringe on religious rights because the activities conducted at the chapels are normally group activities. At the same time, the decision written by Presiding Justice Robert Puglia said that "the maintenance of institutional security and order in prisons is a legitimate government interest that may limit a prisoner's retained constitutional rights."

Mother Angelica lauded

BOSTON (NC) — Mother Angelica, founder of the Eternal Word Television Network, received the 1984 Gabriel Personal Achievement Award during the annual general assembly of Unda-USA, the national association of Catholic broadcasters and allied communicators. The Gabriel Awards are presented each year to radio and television stations and individuals who provide programs "of excellence in support of positive human values." Mother Angelica, a Poor Clare sister, founded EWTN three years ago. The religious television network services about 200 cable systems, reaching 26 million homes.

Death squads resume murders

SAN SALVADOR, El Salvador (NC) — Death squads in El Salvador have begun murdering people again after two months of inactivity, said Archbishop Arturo Rivera Damas of San Salvador. He said that according to reports from the archdiocesan legal aid office, death squads were responsible for three murders. The bodies of the victims had been dismembered, usually taken as a sign in El Salvador that the murders were committed by death squads. The death squads, which draw their members from the country's extreme right-wing, are suspected of killing thousands of political figures since 1979.

Pope names new bishop of Houston

WASHINGTON (NC) — Pope John Paul II has named Bishop Joseph A. Fiorenza of San Angelo, Texas as new bishop of Galveston-Houston. He succeeds Bishop John L. Morkovsky, who retired in August at age 75. Bishop Fiorenza, 53, was originally a priest of the Galveston-Houston Diocese. He was its chancellor from 1973 until 1979, when he was named bishop of San Angelo. As head of the National Conference of Catholic Bishops' Committee on the Missions, Bishop Fiorenza in November got his fellow bishops to agree to drafting a new general statement about the foreign missions.

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Pope's letter urges:

End violence in Guatemala

VATICAN CITY (NC) — Politically spawned violence which has caused the deaths of numerous priests and lay church workers in Guatemala must end, Pope John Paul II said in a letter to the bishops of the Central American nation.

The letter, released at the Vatican, alluded to constant fighting since the mid-1970s between guerrillas and government security forces, particularly in rural areas. Church leaders and international human rights organizations have frequently said the government is primarily responsible for the deaths of innocent people. They said that church workers have become special targets.

Since 1975 hundreds of lay catechists responsible for religious instruction and at least nine priests have been killed in Guatemala. Two of the priests killed since 1980 were U.S. missionaries.

The pope praised church workers who have "spilled their blood" to spread the Gospel.

He also criticized the overall

human rights situation in the country.

"Among the cases of injustice and violence which continue taking place in your country must be recorded the drama of missing persons and the plague of kidnapped persons," the pope said.

Pope John Paul asked government officials to pay more attention to solving the problems of the poor people in Guatemala who live on the fringes of society.

There is "an urgent and unpostponable need for a more equitable distribution of goods with the aim of overcoming as soon as possible unacceptable and dangerous situations of exploitation and oppression," the pope said.

In June 1980 the bishops denounced "a state of persecution of the church in Guatemala" and cited the murders of priests and lay leaders.

"The church as a whole is often accused of being a carrier of atheistic communism, an absurd and false assertion that we reject once more," the bishops said in 1980.

Austrians protest Church tax

INNSBRUCK, Austria (NC) — Tens of thousands of Austrian Catholics are leaving the church each year rather than pay a state-enforced compulsory church tax, according to diocesan finance directors. In 1983, more than 33,000 Catholics left the church to avoid paying the "kirchensteuer," according to a 1984 pamphlet published by the Austrian church's Conference of Finance Directors. In 1982, more than 32,000 Catholics left. Church officials refer to the tax as a "subscription." The revenue can be used for any church purpose.

Sistine Chapel to get cleaning

VATICAN CITY (NC) — The ceiling of the Vatican's Sistine Chapel, covered by Michelangelo's famous series of frescoes, is about to receive an unprecedented cleaning with a technique that has already yielded spectacular results. Vatican museum officials unveiled a sliding platform that will allow restorers to move freely beneath the ceiling paintings, just as Michelangelo did. The platform, officials explained, is pegged into the same holes used by the great Renaissance artist when he executed the paintings between 1508 and 1512. The cleaning, they said, is expected to take about four years — as long as the artist took to paint them.

Cdl. Bernardin: 'Church more vigorous'

AACHEN, West Germany (NC) — The U.S. Catholic Church has become more vigorous in the past 10 years and has brought a moral vision and value system to U.S. public policy, Cardinal Joseph L. Bernardin of Chicago said in an interview with a German family magazine. "Although European Catholics have sometimes tended to underestimate the intellectual and spiritual capacity of the church in the United States, I agree that we have shown a new vitality and vigorous leadership in the last decade," Cardinal Bernardin said in the written interview with *Leden and Erziehen* (To live and Educate), a German parents and family magazine.

Vaccine made from aborted fetus

TORONTO (NC) — Catholics in the Archdiocese of Toronto may receive a German measles vaccine developed from the lung tissue of an aborted fetus without violating church teaching, an archdiocesan official said. But leaders of Canadian pro-life groups have spoken out against the vaccine and called for further research toward animal and synthetic alternatives. The vaccine was developed from the frozen lung tissue of a fetus aborted in 1962. Canadian government researchers say the vaccine is less prone to contamination than vaccine made from animal tissue.

Apparitions not real, bishop says

Yugoslav children are being manipulated, he believes

ROME (NC) A Yugoslavian bishop has called alleged apparitions of Mary in his diocese a "collective hallucination" and has accused local Franciscan priests of manipulating the six young "seers" involved, the Italian news agency ANSA reported.

In a 23-page report to the Vatican obtained by ANSA, Bishop Pavao Zanic of Mostar-Duvno said the Franciscans in the Yugoslavian village of Medjugorje, where the apparitions have been reported since 1981, were using the events in an ongoing jurisdictional struggle against the bishop and Franciscan superiors, the news agency reported.

The bishop expressed his "Moral certainty that the events in Medjugorje are a case of collective hallucination," which has been "easily exploited by a group of Franciscans," ANSA said.

The Franciscan priests at a local parish "gave the appearance of seriousness to the presumed apparitions and the contents of the so-called messages," ANSA quoted the bishop as saying.

ACCORDING TO the news agency, the bishop said the priests' real intent was to gain credit with the local populace "with the authority of the Madonna" in the dispute over parish control.

That explains why some of the reported "messages" received by the youths "contain attacks and condemnations against the bishop, against the Franciscan provincial and even against the Holy Father himself," the

bishop was quoted as saying.

According to the news agency, Bishop Zanic harshly criticized Father Tomislav Vlasic, who until recently was responsible for "guiding" the six youths, as "a hoaxer and a charismatic magician." Father Vlasic was recently transferred to another parish 12 miles away, a Franciscan spokesman said.

"The presumed seers are unwitting instruments in a game much bigger than themselves, and they move like tamed robots," Bishop Zanic was quoted as saying.

SINCE THE visions were first reported, thousands of pilgrims have come to the western Yugoslavian town to pray. A commission headed by Bishop Zanic is investigating the alleged apparitions, and is expected to make a report on its findings next March.

A Franciscan spokesman in Rome confirmed Dec. 10 that there had been a jurisdictional conflict for almost 20 years in the Mostar-Duvno Diocese between the bishop and local Franciscan priests who refuse to relinquish control of parishes to diocesan clergy.

"I understand he (the bishop) feels the pressure of the circumstances," said Franciscan Father Michael Scanlan, president of the University of Steubenville, Ohio, in an interview. Father Scanlan edited the English version of *The Apparitions of Our Lady of Medjugorje*, published by Franciscan Herald Press in 1984



ABCD Chairman

Channel 4 news anchorman and "dean of Florida newscasters" Ralph Renick discusses the 1985 Archbishop's Charities and Development drive with Archbishop Edward McCarthy shortly after the announcement that the television journalist and WTVJ executive would be this year's ABCD chairman. Fund raising dinners and other activities will begin in January. (Voice photo by Prent Browning)

and written by Franciscan Father Svetozar Kraljevic, a priest from a parish near the site of the reported apparitions.

ANOTHER BOOK on the subject, *The Virgin Mary Appearing at Medjugorje*, by Father Rene Laurentin, was published in 1984 by the Word Among Us Press.

Father Scanlan said while he would submit to the final decision of the

church on the apparitions, "my experience, investigation, and consultation with theologians led me to take the position that they (the apparitions) were valid."

Since the visions were first reported, thousands of pilgrims have traveled to the town to pray, but the commission has recommended that local priests stop organizing such trips.

Pope tells youth to be responsible

(Continued from page 1)

The Catholic Church celebrates World Peace Day Jan. 1. World Peace Day was begun in 1967 by Pope Paul VI.

The pope said he dedicated the 1985 message to youths because it coincides with the United Nations' decision to designate 1985 as the International Youth Year.

It was the first time a pope had directed a World Peace Day message to a specific group of people, said Bishop Jan Schotte, vice president of the Pontifical Commission for Justice and Peace.

Among the current threats to world peace, the pope listed totalitarian regimes which violate basic human rights, racial discrimination, torture and suppression of religion. He also listed the arms race, East-West conflicts and tensions between the developed and underdeveloped countries.

Alluding to Marxism, the pope criticized "the tyranny of ideological systems that reduce the dynamics of society to the logic of class struggle" and which attempt "to deify the collectivity."

In capitalist nations, people seem to have adopted a materialistic attitude, he said.

"Parents sometimes feel that they have fulfilled their obligations to their children by offering them, beyond the satisfaction of basic necessities, more material good as the answer for their lives," he said.

Such an attitude runs the risk of "passing on to the younger generations a world that will be poor in essential spiritual values, poor in peace and poor in justice," he added.

The pope asked youths to pay special attention to the threats to world peace caused by tensions between the developed and underdeveloped countries.

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ARCHDIOCESE OF MIAMI

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

The Reverend Monsignor William McKeever - to Consultor of the Archdiocese of Miami, effective December 17, 1984.

The Very Reverend Patrick McDonnell, V.F. - to Vicar for the Clergy, effective December 14, 1984.

The Very Reverend Laurence Conway, V.F. - to Dean, North Dade Deanery, effective December 17, 1984.

The Reverend Ronald Pusak - to Executive Director of the Ministry of Persons, effective December 14, 1984.

The Very Reverend James Reynolds, V.F. - to Dean, Northwest Broward Deanery, effective December 17, 1984.

The Reverend John Vaughan - to Executive Director of the Ministry of Temporalities, effective December 14, 1984, and Consultor of the Archdiocese of Miami, effective December 17, 1984.

The Reverend Joseph Angelini - to Chaplain, Court Maria Regina #2022,

of the Catholic Daughters of America, Fort Lauderdale, effective December 14, 1984.

The Reverend Noel Bennett - to State Chaplain, Catholic Daughters of America, effective December 14, 1984.

The Reverend George Cardona - to Associate Pastor, St. Agnes Church, Key Biscayne, effective January 9, 1985.

The Reverend Hector Gonzalez - to Associate Pastor, Our Lady of the Divine Providence Church, Miami, effective, January 9, 1985.

The Reverend Joseph Valoret - to Associate Pastor, St. Augustine Church, Coral Gables, effective January 9, 1985.

The Reverend Pedro Garcia - to Associate Pastor, St. John Bosco Church, Miami, effective December 17, 1984.

The Reverend Patrick Brown, OFM - to Archdiocesan Director of Hospitals, effective December 18, 1984.

The Reverend Alvin Pilie, SJ - to Chaplain, Court Miami #262, Catholic Daughters of America, effective December 14, 1984.

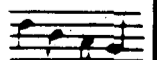
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Women see Church as moral guide

But dissent on celibacy, ordination of women

SAN JOSE, Calif. (NC) — Catholic women in the San Jose Diocese see the church as a moral guide but seriously question its teachings on contraception, celibacy for priests and ordination of women, according to a survey conducted by the diocese.

"Women Called Catholics," a study of Catholic women in the diocese, consisted of 37 questions on demographic information, attitudes, preferences and perceptions of Catholic women and their role in the church.

More than 15,000 telephone calls were placed in May by 84 volunteers who tallied 604 valid responses.

Survey results were still being analyzed and a final text, written by Father J. Patrick Browne, was expected to be finished in January. Father Browne is a special assistant for research to Bishop R. Pierre DuMaine of San Jose.

A preliminary draft of the results

was published in the Valley Catholic, monthly newspaper of the San Jose Diocese.

Seventy-nine percent of the women agreed with the statement, "I look to the church for guidance on moral issues," but 64 percent under age 30 and 60 percent of those over 30 disagreed with the church's traditional teaching prohibiting artificial birth control. Those with college degrees disagreed more (74 percent) than those without degrees (57 percent).

There was more of a consensus on the subject of abortion, with 63 percent of the younger group and 70 percent of the older group agreeing with the church's position. The more affluent tended to show more support.

About 65 percent thought priests should be allowed to marry, with the strongest agreement coming from the young and better-educated. Fifty-four percent felt women should be ordained to the priesthood, with 73 per-

cent of women under 30 supporting such a move.

In addition, 57 percent of college-educated women felt the church discriminates against women; 46 percent of younger women and 43 percent of older women felt the same.

The survey results also showed that:

- Women aged 18-25 attend Sunday Mass considerably less than their elders;
- Only 21 percent of younger women are involved with the church outside of attending Mass;
- Women from all categories showed overwhelming support for the Catholic school system;
- Only 51 percent of younger women and 57 percent of older ones agree with church teaching on divorce and remarriage;
- Most women are pleased with recent directions taken by the church, think it responds well to the needs of modern family and the poor and

agree that the church should provide leadership toward nuclear disarmament.

Responses were also broken down into ethnic groups. Father Brown found that Hispanics, who had the least education and lowest annual household income, had major demographic and religious differences from non-Hispanic communities. He said Hispanics compose a rather distinct group demographically within the diocese.

Bishop DuMaine expressed confidence in the survey's results and its ability to "find the state of mind of our people." He added, though, that until analysis is complete, no immediate conclusions should be drawn.

"I anticipate further such inquiries, since research of this kind raises as many questions as it answers," he said, adding that the facts would challenge those engaged in pastoral ministry.

Hang in there, theologian tells women

CLEVELAND (NC) — Patience and prayerful persistence are the keys for women to achieve justice in the church, said Toinette Eugene, a lay theologian advising the committee of U.S. bishops preparing to write a pastoral letter on women.

Eugene spoke at a breakfast in Cleveland sponsored by the Cleveland Women's Ordination Conference.

Citing the woman in the Gospel who persistently demanded justice

from a corrupt judge, Eugene said, "She didn't wait for solutions of her problem to come to her, she acted."

The parable serves as a model for women to work hard for all they deserve, said Eugene, an assistant professor of education, society and black church studies at Colgate Rochester Divinity School in Rochester, N.Y. A woman must be "willing to risk not being well-liked, and today we call that 'inappropriate role be-

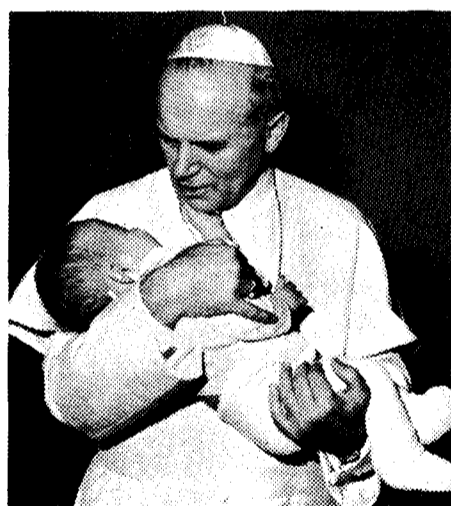
havior,'" she added.

"We need to admire the spirit of a woman who did not play games. She did not play up to the judge, but neither did she demean him. She simply persisted in bothering him into doing his job'."

Eugene was one of five women named to serve as consultants to the Bishop's committee headed by Bish-

op Joseph L. Imesch of Joliet, Ill. The pastoral on women is scheduled to be completed in 1988.

She urged women and women's groups to write letters to the advisers and the bishops "reflecting their experience and their faith in the church, and their need for the church to recognize their gifts and their pain."



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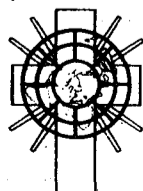
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LESS BENEFITS COMING

Poor facing more U.S. budget cuts

WASHINGTON (NC) — Like a ghost of Christmas future rising to torment the poor, the specter of federal budget cuts loomed over a pre-Christmas news conference as religious leaders urged society to remember its least fortunate.

Criticizing proposed Reagan administration budget cuts, one of the religious leaders, Holy Cross Father Theodore Hesburgh, said America's religious believers should embody "the spirit of Christmas" by providing a voice to the voiceless poor.

He was joined at a Capitol Hill forum Dec. 13 by Auxiliary Bishop Emerson J. Moore of New York, Episcopal Bishop John T. Walker of Washington — who said his own church's efforts at feeding the hungry have been unable to reach all of the capital's poor children — and other Christian and Jewish leaders.

They urged a united religious front against what they regard as further devastating budget cuts aimed at the poor and — while acknowledging the serious problems posed by a soaring federal deficit — suggested that budget-cutters should aim for defense spending as well as social spending.

"Special attention must be paid to the poor and the effects of our federal budget upon the poor," said bishop Moore, who was arrested a week earlier as part of the continuing South African apartheid protest.

"I think we have to begin to focus in on the military budget," Bishop Moore said. "I believe significant savings can be achieved in the defense budget without compromising our national security."

Father Hesburgh, president of the University of Notre Dame, recommended whittling down the deficit by "going at the fat, not by going after the poorest of the poor among us."

Religious leaders traditionally have demonstrated that "they are not afraid to be prophetic," he added. "They are not afraid to face the



Regular guy

Bishop Adam Maida of Green Bay, Wis., makes regular visits to the parish schools, and here he sits on the floor and talks with kindergarten children at Two Rivers Catholic Central School. (NC photo)

powerful and question the use of that power."

"We're asking for justice," he added. "I'm saying: God help us if — the richest nation on earth — we're not compassionate to the poor among us. The poor do have lobby. We are it."

According to an analysis by the churches-supported Center on Budget and Policy Priorities, Reagan administration draft budget proposals being considered at the time of the news conference would:

- Drop over 500,000 low-income pregnant women and young children, Infants and Children nutrition program slated for a 17 percent cut;
- Freeze food stamp benefit levels for 20 million poor people while food

costs rise;

- Eliminate a cost-of-living adjustment in special Supplemental Security Income for 2 million poor Social Security recipients;

- Abolish such programs for the disadvantaged as Legal Services; Jobs Corps, rural housing projects, community development block grants, and other assistance.

- Cut back other programs often used by the poor but not directly related to fighting poverty, such as aid for urban mass transit, a prime means for poor people to find and commute to jobs;

- Produce \$63 billion in reductions for fiscal years 1986-88 in human ser-

vices programs, atop almost \$56 billion in cuts from fiscal 1982-84;

- Make nearly one-fifth, or some \$31 billion, of all budget cuts planned for the forthcoming three years in programs aimed at the poor.

At the same time, according to the center's analysis, the Pentagon would be the only federal agency enjoying a genuine, after-inflation funding increase. In fact, the center reported, defense spending would increase by about \$23 billion in the upcoming fiscal year.

The religious leaders indicated they intend to make sure the plight of the poor is not overlooked.

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Pope sees 'slaves' in East and West

'Imposed slavery' vs. consumerism

VATICAN CITY (NC) — People can be slaves to both concentration camps and the consumerist mentality, said Pope John Paul II Dec. 16 in a critique on society in the East and West.

The pope made the remarks in a talk to a group of youths during a visit to the Rome parish of Santa Maria delle Grazie. The youths had performed a short play on the theme of peace which included quotations from exiled Soviet dissident and Nobel Prize winner Alexander Solzhenitsyn.

Earlier, the pope blessed thousands of Christmas crib scenes in St. Peter's Square and urged Catholics around the world to read his recent document on reconciliation and penance.

The pope told the youth that the "great Russian writer" had described "one of the most tremendous limitations of freedom." Solzhenitsyn has written works detailing life in Soviet prison camps, where he was detained for several years.

Pope John Paul said, however, that even in those conditions of "imposed slavery," people had demonstrated that they could heroically exercise freedom. He cited St. Maximilian Kolbe, a Polish priest imprisoned at the Auschwitz concentration camp during World War II who took the place of a fellow prisoner who was about to be executed.

Concentration camps are "criminal" and violate "the natural law, human dignity and the good traditions of society," the pope said.

But he also warned against dangers to morality in the brand of freedom found in the West.

"Here there are other limitations that come with apparent freedom," the pope said. He described the freedom of the West as "the freedom of a world that wants to be independent, but where the divine laws and ethical norms are no longer observed."

"Freedom from the Ten Com-

mandments is asked, but this freedom is slavery," he said.

In rich countries where a consumer mentality is practiced, individuals can become slaves to their lifestyle, the pope said. He praised the Western world's concern for the rights of man, but said people should be more attentive to the dangers of becoming servile to the systems of contemporary life.

Earlier in the day, at his noon Angelus blessing from the papal apartment overlooking St. Peter's Square, Pope John Paul broke with tradition when he was joined by five Rome schoolchildren who offered him a small statue of the infant Jesus for the nativity scene in the papal studio.

Vatican observers said it was the first time any pontiff had shared the papal window with children during the weekly blessing. The pope kissed the foreheads of the children, ages 6 to 12, as thousands of people cheered

from the square below.

The pope then gave his traditional blessing to the Christmas crib scenes held up by the children in the square.

In his Angelus talk, Pope John Paul urged all Catholics to read his recent "Apostolic Exhortation on Reconciliation and Penance," written as an elaboration of the work of the 1983 synod of bishops.

The document, issued Dec. 11, reflected the church's awareness of "the profound drama of divisions and injustices that torment humanity" and its attentiveness to "the consuming desire for reconciliation and peace that beats in the souls of millions of people."

In asking contemporary individuals for a "conversion of the heart," the pope said, the church knows it is asking them to follow "a way that is not easy." But along the way, he said, today's modern pilgrim will be helped by Christ, Scripture and the grace of the sacraments.

Nicaraguan ex-Jesuit official is praised

SAN SALVADOR, El Salvador (NC) — Father Valentin Menendez, Jesuit provincial superior for Central America, has praised Father Fernando Cardenal, who was expelled from the Society of Jesus for refusing to step down as Nicaragua's education minister.

He also said he would support the expelled priest "on the path which his option for the poor has opened up."

"I can offer testimony to the serious authenticity of (Father Cardenal's) conscientious objection for which I maintain profound respect," said the provincial in a statement the day of the expulsion. He noted church law forbids priests from exercising civil power or being active participants in political parties.

Father Cardenal was under

pressure from Jesuit headquarters in Rome to give up the education post. Last July Superior General Peter-Hans Kolvenbach issued an order telling him to step down.

The Jesuit announcement simply said that the Central American provincial had given Father Cardenal the dismissal document and that no further information would be issued. A Jesuit official said the decision was

made after the Vatican made clear there would be no exemptions in Nicaragua to the canonical rule.

Father Cardenal remains a priest, but is now under the authority of the local bishop, Archbishop Miguel Obando Bravo of Managua.

In a statement, the Nicaraguan priest said he felt he would "commit a grave sin" if he abandons the education post.



Father Bruce Ritter

NO ROOM AT THE INN

The Innkeeper said, No. I can't help you, he said. Go away, he said.

It was late at night. The inn was very crowded. The young couple was poor. The husband, frantic with

anxiety, insisted and pleaded and argued desperately: Look, my wife is going to have a baby any minute. Please, you've got to let us in. Clearly, there were no large tips forthcoming to inspire the Innkeeper's compassion and understanding. You can't take responsibility for every pilgrim and traveller and wanderer who knocks on your door, even if the girl is young and tired and about to have a baby!

After he turned them away, I wonder if the Innkeeper ever gave the young mother and her husband a second thought? Listen, I know exactly how that innkeeper felt. Maybe he'd had a bad day. He wasn't such a bad guy. You just can't assume he was an unfeeling heartless wretch and sweep him out of your mind like so much dirt. He must have had his reasons. And besides, it turned out okay. The young couple found a cave on a hillside where some shepherds stabled their animals. The 14-year-old girl had her baby there. It turned out all right.

Many years ago, two kids knocked on my door one night! It was late and I had had a bad day. I didn't want to wake up. I didn't want to answer the door. I was tired and had gone to bed angry. There were a bunch of kids bedded down on the living room floor and the six bunk beds were filled. I had been mugged earlier that day and one of my kids stole the grocery money—and I didn't like any of my kids very much. They just didn't appreciate me and weren't very grateful... Playing the role of noble martyr to the hilt, I opened the door.

Two kids stood there, uncertainly, obviously reading the look on my face. One of the kids said: Are you Bruce, and I said, Yes. And he said, do you take kids in? And I said, Yes. Can we stay with you? he said. And I said, No, because we have no room. The kid began to cry. Where can I go? What

can I do? he said. And I said, you can go back out into the street, and you can look sad.

The kid stopped crying, and he looked at me. I can do that, he said. So he did, or they did, they both went back out into the street. One boy was 15, the other was 14. I never saw them again.

"Jesus was, like my kids, a wanderer and nomad, with no place to lay His head."

I can still see their faces, just about as clearly today as I could that night so many years ago. I can still see the tears on the boy's face. I can see how the other kid stood, and the way he looked at me.

I wonder if the Innkeeper kept remembering, too.

Jesus has to love my kids, I'm sure of that, in all their pain and sadness—for Jesus was, like them, a wanderer and nomad, with no place to lay His head. Like most of my kids He was born in poverty and welcomed by outcasts. He was no stranger to the hunger and fatigue and misunderstanding and rejection of their lives either. Perhaps more than any one else, they have the right to be called the least of His brethren, and the right too, to His special love and mercy for the wandering lost sheep that He cares about so much.

Look, Christmas is not the time for sad letters about my kids—letters that could perhaps diminish your own happiness. Christmas is a time for joyful thoughts about the Son of God who loved us with such an immeasurable, longing love. We celebrate His birth and childhood and innocence with the giving of gifts and speaking of our own love. We try to make our own love visible.

Let our celebration be simple and unsophisticated. He was just a child in a stable. Let our joy be unhurried and unhurried. The angel wished us peace and good will. Let us give gifts, also, to Him as the wise men did, and in giving gifts to others let us give in His name and in love, for we are all nomads and pilgrims together.

Thank you for giving that gift of love to my kids. Your kids now. Because of you, thousands of children and young people are helped every day. Because of your love, thousands are saved from lives of degradation and

humiliation. Because you haven't stopped caring and helping, we at Covenant House are able to touch these kids with your hands, to love them with your love, to share the blessings God has given you to share with them.

Maybe my kids won't know that for a while. Maybe only when Jesus draws us all to be with Him and the Father will we all know each other and experience that special shock of recognition that must be one of the great joys of heaven. You're going to meet a lot of beautiful kids who will know your name and know your face and reach out to you with joy. And, I hope, you'll meet a couple of innkeepers, who made a tragic mistake and said No when they should have said Yes.

I wish you all His peace and His joy, and the certain knowledge of His love. Thanks, again, for loving my own homeless nomads who, because of you, do have a place to lay their heads. Always pray for us, please, as we never stop praying for you and thanking God for you.

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LIFE ON THE STREET IS A DEAD END

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

San Isidro Church dedicated

By Araceli Cantero
Executive Editor, La Voz

POMPANO BEACH — With a triple chorus of "Alleluia!" Archbishop Edward A. McCarthy greeted the joyous community of San Isidro as they dedicated their brand new church on the feast of Our Lady of Guadalupe.

In response, the Archbishop received such a roar of applause and "Praise the Lords" that for a minute it looked like the new structure might actually come tumbling down.

But the new church, constructed as an annex to the old chapel and parish hall, survived the enthusiasm of the multitude, which had begun arriving at the mission several hours before the scheduled 8:30 p.m. beginning of the dedication ceremony.

As bumper stickers on the cars outside proclaimed "San Isidro — your second home," Archbishop McCarthy told the congregation, "This temple is not made only of bricks and stone. This building is built above all by sacrifice and by hearts that know how to love."

Many of those listening nodded their heads in agreement, for the history of San Isidro as a community predates by many years the building of the new church.

It really began in the late 60s when Father Jose Moreno started visiting the migrant labor camps of the area, making the trip from St. Vincent Parish in Margate. He was succeeded in this work by Father Mario Gonzalez, now in La Belle, and Msgr. John McMahon, now in Boca Raton.

In 1970, San Isidro Mission was officially established and Father Jeremiah Singleton was named first administrator. Soon after came Fr. Bernard Kirlin, under whose direction the first church and parish hall were dedicated in 1975.

Alberto Galvan remembers that time because he coordinated the construction. Most of the labor then was voluntary and the materials



Partial view of the more than 1,000 people who joyously crowded into San Isidro's new church to share in the dedication celebration. Below, Hector and Ana Medina and son Alexander pay a visit to the side altar where a picture of Our Lady of Guadalupe hangs. (Voice photos/Araceli Cantero)

donated. Galvan was also the contractor on the new church, and he donated his labor, along with the builder, Gino Rosetti.

When Father John O'Leary was named administrator in 1977, plans for this new church began to be formed and some funds were raised, but the project received new impetus with the arrival of current administrator Father Ricardo Castellanos in 1982.

"With the arrival of each new priest, the style of the mission has changed," said Roxana Feliciano, an active member of the community since her teen years who attended the dedication ceremony with her husband and two children. "Each priest has given us something different."

Indeed, what was once a mission primarily for migrant farmworkers, mostly Mexican, who worked the area's fields during the harvest season, has become a "second home" for Catholic Hispanics in the no longer rural South Broward area. The majority come from different countries in South and Central America.

"The building of this church is a miracle," said an enthusiastic Fr. Castellanos after the dedication ceremony.



Amid the cheers and alleluias of the nearly 1,000 people who had jammed into the church, he introduced Archbishop McCarthy to the congregation, saying "We would like to show you our love in the Lord."

When he could continue speaking — the applause wouldn't stop — Fr. Castellanos also pledged, speaking for the community, to preach "to the world that Christ lives."

(Continued on page 12)

New Cursillo home

Volunteer work, materials save \$.5 million

By Jose P. Alonso
Managing Editor, LaVoz

Blame the termites — and thank God!

That seemed to express the feelings of more than 500 Hispanic "Cursillistas" during the dedication of their new "home" recently.

Termites and an expiring lease with Dade County government had forced the Hispanic Cursillo members to consider leaving their "House of Emaus" in the old, weatherbeaten barracks of Opa-Locka Airport and begin making plans for a new Emaus.

The decision, arrived at in late 1980, entailed a great deal of financial sacrifice for the Cursillistas. At current construction costs, the price of a simple new building would near \$1 million, not including the cost of acquiring the land.

But the numerous members of the Cursillo "family" trusted in God and came up with a solution of heroic proportions. In addition to organizing and financially supporting four carnivals to raise funds for the land purchase, they also decided to donate all the labor and most materials that would be needed to build the new

house.

For three years, since 1981 when the cornerstone was blessed and placed at the site of the new home, a five-acre parcel of land near Christ the King Church in South Dade, the Cursillo men took turns working weekends and days off in the construction trade.

'Every stone, every brick, every piece of wood and every nail in this building is a memorial...'

While the wives provided savory lunches to keep them going, men who normally work as engineers, architects, accountants and assembly-line employees became amateur carpenters, painters, plumbers and electricians.

Their zeal even inspired one contractor, Benjamin Washington, a black American non-Catholic at that, to donate all his labor on the concrete sidewalks around the building —

about \$1300 worth.

The Archdiocese's Hispanic youth group members also poured their own sweat and labor into the project.

By the time of its dedication on the feast day of Our Lady of Guadalupe, the house at SW 112 Avenue and 162 Street, valued at nearly \$1 million, had cost only half that to build.

Only a few debts remain, including the re-payment of a loan to the Archdiocese of Miami.

"Every stone, every brick, every piece of wood and every nail in this building is a memorial to each and every one of you who worked to build this house," Father Romeo Rivas, spiritual director of the Spanish Cursillo Movement, told those gathered for the dedication Mass.

Joining him in the concelebration were Auxiliary Bishop Agustin Roman, about 30 priests, including all the former spiritual directors of Cursillo, and seven permanent deacons. A special guest was exiled Cuban Bishop Eduardo Boza Masvidal, who now serves as vicar general of the Diocese of Los Teques in Venezuela.

The one-story building which will

serve as "home" for future Cursillos consists of a chapel, a kitchen and cafeteria, a conference hall for the follow-up meetings of those who have already made a Cursillo and offices for the different committees.

But the most important part of the building are the sleeping quarters for Cursillo participants and their leaders — rooms without termites, that is.

"When we first heard about the plans for the new Emaus House we thought it was a good way to serve God through our profession," said Jorge Garcia and Fernando Gomez Pina, both engineers. "But as time passed, we've felt greater reward from shoveling dirt and breaking ground and hammering, giving physical labor rather than intellectual one."

"I feel happily tired," added Jesus Guerra, unofficial "foreman" of the project.

A week before the dedication, the Cursillistas had marked the end of an era at Opa-Locka with a solemn Mass.

It was sad leaving, of course, but in light of the new Emaus, thank God for those termites.

St. Malachy School dedicated

Parishioners' 'sacrifice' to benefit future generations

By Ana Rodriguez-Soto
Voice News Editor

TAMARAC — Thoughts turned to the future here as St. Malachy Parish dedicated a brand new school and an impressive parish center recently.

Comparing Catholic education to the technical marvel of the space shuttle, which heralds a new era in space travel, homilist Father Timothy Hannon, founding pastor, said Catholic education represents a similar kind of investment in the future.

In "a well-educated Christian, the grandeur, the glory of God pours out," said Father Hannon, currently pastor at St. Anthony in Fort Lauderdale.

"There's a lot of sacrifice involved in (a Catholic school)" he added, "but it lays a foundation ... The more love, the more learning, the more sacrifice you pour into it now, the more firm will be the kingdom of God in our lives."

The selflessness and generosity of the parishioners was praised more than once during the dedication ceremony, which began with a Mass concelebrated by Archbishop Edward McCarthy and more than a dozen priests from nearby parishes.

"The grandeur of God" is also expressed in "the generosity of the people," Father Hannon said, for they contributed to a project that would benefit future generations more than themselves.

"This is a great day," said Msgr. John Donnelly, St. Malachy's pastor, who stressed the importance of Catholic elementary schools in producing vocations to the priesthood and religious life.

Mentioning that his family had come down from Philadelphia for the occasion, Msgr. Donnelly said they had come only partly to be with him. "They are products of a Catholic elementary school and they come here to rejoice that another Catholic school has begun for the present and future generations of Catholics."

Echoing those words was Archbishop McCarthy, who in brief remarks to the congregation stressed the importance of integrating religious values with the three Rs of education.

"There is no alternative to parochial school education," he said.

After the Mass, more than 300 parishioners stepped gingerly on the newly-planted grass around the parish center and surrounded the Knights of Columbus' Color Guard, the priests and altar boys and Archbishop McCarthy as he blessed the inside and outside of the building.

Then they followed him to the gates of the school, a U-shaped set of



As elementary school students watch, Archbishop McCarthy prepares to bless crucifix that will hang in school office. Below, Archbishop installs crucifix. (Voice photos/Ana Rodriguez-Soto).

'There's a lot of sacrifice involved in (a Catholic school) but it lays a foundation. The more love... you pour into it now, the more firm will be the kingdom of God in our lives.'

—Fr. Timothy Hannon

three buildings bordering an inner courtyard. There, the Archbishop blessed and placed a large crucifix in the main office while praying that "health, holiness, virtue and glory (may) prevail here (along with) a spirit of humility, goodness, mildness, gentleness, docility, fidelity and obedience to your law..."

"Let this blessing remain here for

all time, and let the seven-fold gifts of the Holy Spirit come upon the teachers and pupils," he added. "Shield this school from all harm."

Watching intently at the front of the crowd were a group of children, "founding students" at St. Malachy Elementary. The school opened on schedule this September, but dedication ceremonies had to wait until the parish center was completed.

The students' feelings on the occasion were expressed in one word by Shannon Martin, a second-grader. "Happy," she said.

"To me it's an ideal situation. We have a great staff, great children and that's what Catholic education is all about," said Joe Latorraca, principal, and himself a St. Malachy parishioner.

Plans for the new school were formulated in 1979, only eight years after the establishment of the parish, while Father Hannon was pastor. When Msgr. Donnelly took over in 1980, he pushed forward with the



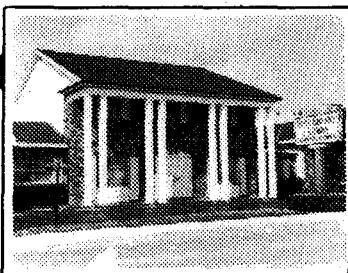
construction.

The school currently has 99 students enrolled in kindergarten through fourth grade, said Latorraca. Five classrooms, one for each grade, and the library are now in use. By its fifth year of operation, the school will go up to the eighth grade and all eight classrooms will be occupied.

Someone else who is very pleased

(Continued on page 12)

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'Without faith I wouldn't want to live'

Msgr. James Walsh celebrates 40 years in priesthood

By Prent Browning
Voice Staff Writer

A Mass in honor of Msgr. James Walsh's 40th anniversary as a priest turned into a strong statement on the meaning of faith recently at St. Agnes Church on Key Biscayne.

Msgr. Walsh, pastor emeritus of St. Agnes, celebrated the Mass in a wheelchair just as he had celebrated his first Mass at St. Francis Hospital in Miami Beach during his ordination in 1944.

For 40 years, despite physical handicaps, Msgr. Walsh has been anything but inactive. Serving at various times as vocations director, vicar of priests, pastor and chaplain, many Catholics are most familiar with his contributions as a regular columnist for *The Voice*.

Msgr. Walsh eventually graduated from the wheelchair to crutches and in 1971, after a successful hip operation, was able to walk with only the assistance of a cane.

But after a fall in 1982 he again experienced paralysis and has under-

gone extensive hospitalization and physical therapy.

During the homily, Msgr. Walsh spoke of some of the people he has met in physical therapy programs and how vital his faith has been to him.

He spoke of those he met who had come to accept what he called "a false peace," the "peace of despair." These people, he said, had basically given up. They didn't care anymore.

"It's a very, very sad thing to witness, especially in a young person," he said. "I found others who had a calmness, a sense of lightness."

They realized, Msgr. Walsh said, that "the Savior does not liberate them from anything physical or material" but instead saves people from their own sins.

"I am sure without faith I wouldn't want to live," he said. But he added he is able to rejoice in his suffering.

"Rejoicing comes despite suffering because sooner or later we shall die and we shall face the one who made



Despite being confined to a wheelchair, Msgr. Walsh celebrates Mass daily. (Voice photo/Prent Browning)

us. We shall face a life with happiness and joy such as never was beheld in this life."

Archbishop Edward McCarthy, who concelebrated the Mass, spoke at its conclusion of how everyone could identify with the physical suffering experienced by Msgr. Walsh.

A pastor is often seen in the role of

the administrator worried about the budget or the leaky roof, the Archbishop said, but Msgr. Walsh has been exceptional in his spiritual leadership.

"I thank him for what he has meant to us, and not only in his so-called active years but especially at this time," the Archbishop said.

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Reaction to survey of teens is

(Continued from page 1)

environment is a much more realistic picture" of what kids are thinking. "I don't think a cold question gives you a valid answer and gives you an honest assessment."

"I wonder... what purpose does this kind of survey serve?" Fr. Kelly said.

Also objecting was the principal of another of the schools where the survey was taken, Msgr. Edward Pace High School in Opa-Locka.

Without commenting on any of the specific results, Father John Maloney, associate principal, said *The Voice* "made an awful lot of assumptions on a very poor sample... I think you really did us a disservice."

Other principals reacted more positively.

"It looks very good," said Father Joseph Kershner, supervising principal at Cardinal Gibbons High School in Fort Lauderdale, another of the schools where the survey was taken.

"I agree as far as alcohol is concerned that this is the bigger problem than the drugs," he said, referring to the statistics showing that a majority

'The culture has always been influential. But now it's us against them.'

Carol Farrell,
director
Family Enrichment Center

of the seniors polled drink regularly outside the home and more than a third say they are drunk or high at least once a month. Seven percent of the seniors said they use marijuana regularly and three percent said they use cocaine regularly.

Not surprised

"It certainly should stimulate parents... to get on the ball," Fr. Kershner said of the survey. Regarding alcohol use, "they're kidding themselves in reality, because these kids may not be able to get it at home but they're getting it somewhere else."

He added that the statistics on sexual activity among seniors did not surprise him. "Seeing how they (behave) in the daytime... even on the campus, I say I wonder what happens

at night, when they're by themselves."

He suggested parents should be more open in discussing this area with their children. "I think many times that the parents are afraid to say what they would like to say and they expect the schools to do it," he said. "The home is the place where it begins."

A similar opinion was voiced by Father Gerald McGrath, principal of Curley-Notre Dame High School in Miami, whose seniors were also polled.

"The parents... are the prime educators. We're supposed to be supporting them, not teaching them. But we've just taken over this role from the parents... It's terrible really... It's not only in the realm of academics, but spiritual values, sports. There's no participation on the part of the parents."

Fr. McGrath said the most surprising result of the survey in his view is the number of young people who attend Mass, about 80 percent doing so at least once a month.

"I found (it) very encouraging," he said. "They're not visible at church on Sunday but they're apparently going somewhere else."

The sexual activity statistics, however, he considered a little high. "From my knowledge of the young people, I don't think there are that many promiscuous young people around." By his estimates, only about a quarter of all seniors have ever engaged in sexual intercourse.

"We simply need more education on this," Fr. McGrath said. "I think we probably have to educate a lot of parents in this direction."

He also suggested that the rate of alcohol abuse cited in the poll is "probably accurate (and) very alarming."

Nevertheless, Fr. McGrath said the survey showed Catholic teenagers in a relatively good light. "I think it opened some eyes to (the fact) that teenagers aren't as bad as everybody thinks they are... There's a lot of good in our young people and these are the things we have to build on. Let's accentuate the positive and not the negative."

Strengthen families

Carol Farrell, director of the Family Enrichment Center, said the results point out "the need for overall strengthening in families. Where the family life was strong and good, the

kids were able to resist the pressures (of drinking, drugs and sexual activity)."

She said the statistics on sexual activity among teens didn't shock her, because they matched the general impression she has acquired from working with parents in this area. "It just is very sobering when you see the cold facts," she said.

The only solution is for the Church "to do what it can to strengthen the family, especially as a deterrent to this abuse of drugs and sexuality," Farrell said.

"The culture has always been influential. But now it's us against them," she said, so the Church must work twice as hard.

Father Sean O'Sullivan, director of the Substance Abuse and Criminal Justice Division of Catholic Com-

munity Services, expressed "a little concern about the reliability or validity of the instrument (survey) used," especially in light of drug abuse statistics which were much lower than the national average.

FOLLOW-UP



(According to Boston University, 4 million Americans use cocaine regularly, or about 1.7 percent of the population. The *Voice* figure was 3 percent — higher, not lower than the national figure. Marijuana figures are difficult to compare. Fr. O'Sullivan's national figure is 27 percent use sometime "during the past month" among all groups of American seniors. The *Voice* figure of 7 percent is for "regular" use and does not include many inner-city, disadvantaged students.)

False security

"Perhaps (the survey) might give the impression that we didn't have any problem except for alcohol. And I don't see, really, that our teenagers are all that different from the na-

teachers."

He added that he would like to see "a minimum curriculum (on alcohol and drug abuse) mandated by the Department of Schools so that it would be uniform throughout the Archdiocese."

Both Farrell and Fr. O'Sullivan mentioned that their offices are willing to work with the schools in training teachers on sexuality and drug and alcohol abuse. Fr. O'Sullivan noted that programs such as DARE (Drug/Alcohol/Research/Education) can educate parents at the parish level and work with teenagers through their peers at school.

Regarding other results of the survey, Fr. O'Sullivan said "it's somewhat disquieting to have half of our teenagers not at Mass every Sunday. You can't really build up a parish family if people keep on hitting and missing... On this alone we should study it very carefully and see what exactly the teenagers are saying to us."

Voice editor discusses

By Ana Rodriguez-Soto
Voice News Editor

"First I want to make clear that this *Voice* survey was about teenage kids, not about schools," said Voice Editor Robert O'Steen. Some Catholic school officials have expressed concern that the survey might be misleading.

"We were not evaluating schools in any way and none of the data should be interpreted that way. We were simply using the Catholic schools as a way to get hold of Catholic kids to measure their values since we don't have access to public schools. And we appreciate our schools' cooperation," he said, "but we had to make clear that only those kids were surveyed."

"Concerning faith and moral for-

mation, the parents have the primary responsibility there and the schools just add to it, as they have properly been telling us for years," O'Steen said. "But parents and educators are in the same boat, combating the loose values of the society the kids live in.

"And that is what we were trying to find out — what do our kids really believe and what do they do? If no one ever does this, how can we discover possible problem areas and head them off?"

"And surveying only religion classes would hardly be scientific would it?"

As it happened, he said, most of the survey results were positive.

"The great majority of the kids believe in God and the Church and

generally in most of its teachings, including the area of abortion. They don't all go to Mass every week, but then Gallup surveys show that only about half the adults go to Mass in a given week. So if we want our kids to go to Mass, we must go to Mass. We certainly can't expect the schools to make up for adult shortcomings," O'Steen said.

Only two main problem areas turned up, he said. Alcohol/drugs and sex.

"But, then, would that surprise anyone these days? Actually, most of the kids did not have a problem in these areas, it's just that a sizeable number did and we need to deal with it somehow. To question the survey results because they are unpleasant or suggest that it should

not be printed is not going to help the problems any.

"Awareness by the general public is proper and necessary to deal with any large-scale problem," O'Steen said. "That's why we made the study and ran it publicly."

'What do our kids really do? If no one ever discover possible problem off?'

"We found that about three-fourths of our teens are NOT sexually active. That's great. But we need to deal with the fact that about a fourth are and many

is mixed

While he doubted that the results of the poll could be "universalized" to apply to the entire school population, Fr. O'Sullivan said they cannot be ignored.

"It's going in and taking a look at what is happening in our schools and it should be taken seriously," he said. "I found it fascinating and the discussion that it has engendered is also valuable."

Talk to kids

Gladys Gonzalez of St. Benedict Parish said the survey is beneficial, even if the results are somewhat discouraging.

"Families can use it as a piece of conversation if they can be open," she said. She planned to do this with her own children, a 17-year-old daughter and a 13-year old son, both in Catholic schools.

Gonzalez said she and her husband frequently discuss today's sexual mores with their children, stressing that although the attitudes of society toward things like kissing and holding hands have changed, certain things remain the same.

"We have to confront them with the responsibility" involved in any relationship between men and women, especially the fact that feelings are always involved, Gonzalez said.

"We have to listen to them and see that things have changed. But we still have to say the things we feel we have to say."

One parent who wasn't surprised at the statistics on sexual activity was Kathleen Turner, whose son graduated with the Class of '84 at Curley-Notre Dame. Members of his senior class were the ones who were surveyed.

"I have always thought that Catholic students are a lot like students everywhere," Turner said. "It was only surprising to see it in black and white."

"I wish I had talked to my son more openly (about sex) rather than leaving it all to my husband," she said upon reflection, "because I don't really know how he feels now. The survey made me think of that."

She said she doesn't think the results make Catholic schools look bad. "It's our whole society... It's the tone of the times." But she added that something can be done now that "the facts (have) come out."

"I think we need to do something about educating our kids to the seriousness of both sex and alcohol... I think the parishes need to be sensitive to these problems" because parents need to know they can go somewhere for support in raising their children.

Also, both parents and schools should "start way early" to talk about these areas with the children. And schools can set up more discussion groups and forums that allow students to discuss freely their views on sex and alcohol while counselors offer Church perspective.

"Possibly the counselors are spread a little thin and could do more if they had more manpower," Turner said.

'Fantastic' experience

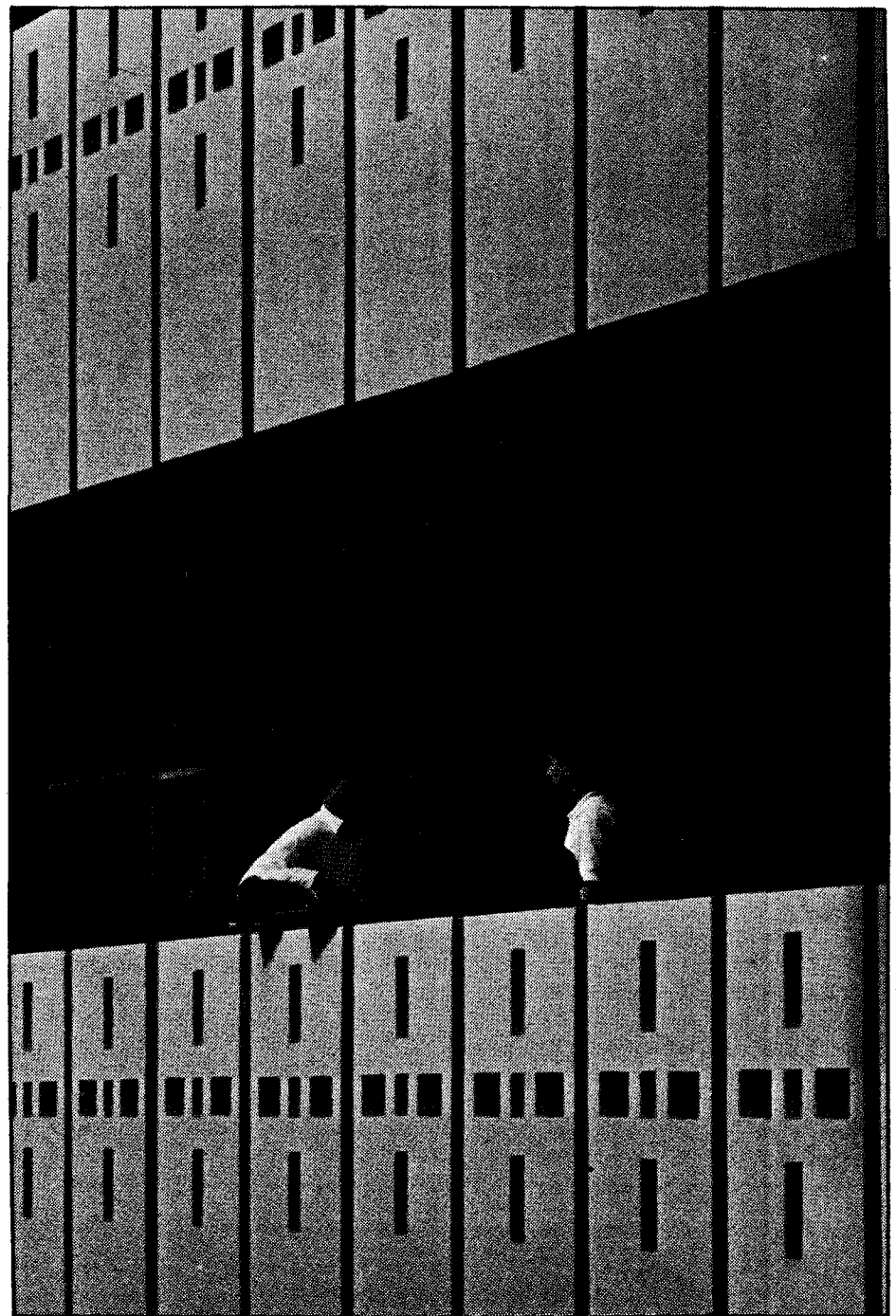
One parent put the survey to work for her.

"I found out that I'm not through doing my job, so thank you very much," said Elaine Syfert, coordinator of Hispanic Family Ministry at the Family Enrichment Center.

She had her 16-year-old son, a sophomore at a local Catholic high school, answer the survey questions with her at home. Syfert said she was "shook up" when she found him answering most of the questions "the way the majority of the kids did."

But when she discussed each answer with him afterward, she discovered "most of it was (due to) lack of education. It was not lack of values."

On the question about abortion, she said, her son answered that the circumstances would determine whether he would recommend an



people should be able to have fewer children if they choose to, and he saw no reason why the methods that allow them to do this should be deemed immoral by the Church.

especially on sexual activity, because "the reality is I didn't want to know."

But "I was embarrassed because I teach sexuality" and her son did not know the meaning of the word "heterosexual." He only knew he was "normal, whatever means man-woman relationships."

Although she expected the percentage of seniors active sexually to be more like three to five percent than the 23 percent the survey found, she said her son agreed with *The Voice* figures. "They know who's doing it and who's not. They don't need to read it in the paper," Syfert said.

For parents, she added, the survey is a "fantastic" tool. "Get a hold of the paper and start talking," she suggested, adding that schools could use it in the classroom as well.

Her own experience in doing this with her son "was fantastic," she added. "We had a tremendous rapport that night."

'Perhaps (the survey) might give the impression that we didn't have any problem except for alcohol... I hope that people were not lulled into a false sense of security.'

Fr. Sean O'Sullivan

abortion to a friend or not. But he agreed that there was no reason to do that when she explained to him how many alternatives to abortion are available.

The same thing happened when she discussed his answer to the question of whether birth control should or should not be allowed. He had said

"Here I teach Natural Family Planning all over the Archdiocese and my own kid didn't know about it," Syfert said. Once he realized the Church did offer an alternative to artificial methods, her son changed his mind about the Church's teaching.

Syfert admits she didn't tell her son to answer the "intimate" questions,

Issues survey results

help more will be before they are married. This finding is consistent with every other national survey on the subject. To say that Catholic kids are greatly different, at least in areas of sex and alcohol, from other American kids is unrealistic. We

really believe and what do we ever does this, how can we a problem areas and head

know that Catholic adults, unfortunately, have about the same views as other Americans on, say, abortion and birth control. Why should the kids be different?" "Of course no survey can be ex-

act to a percentage point. Even Gallup and Harris surveys differ a little on a given subject. But whether 23 percent (*Voice* finding) or, say, 26 percent are sexually active, would that change anything? It's essentially the same. It's a problem area that needs to be dealt with. And sexual activity is not caused by printing a one-time survey but by things like the movies our kids see with their friends, showing people like Burt Reynolds and Clint Eastwood jumping in bed with topless, exposed women, just as a routine matter.

"Our teens are seeing such movies every week and we need to talk to them openly about it, not just give them rules or avoid the subject at home. Their verbal answers on our

survey showed most of them have a very limited understanding of why not to have sex. This is knowledge we can use to reach them if we only will."

As for the methodology of the survey, O'Steen said that was considered very carefully.

"We eliminated extremes such as sampling all "A" students or all "D" students and got a reasonable cross-section of students from good to slow in each school. Then by sampling from six different schools in six different geographical locations in the Archdiocese, the demographics should average out quite well.

"And our sampling size was over 1,000 times that of a Gallup survey, and we are dealing with a relatively

narrow group of people — same religion, same age. The most important variation for us would likely be ethnic. Yet our sampling turned out to have almost exactly — within one percentage point — the same Latin/Anglo ratio as the school system's own figures. This confirms that we got a valid sampling.

"Also, we stressed the seriousness of this undertaking to the students and they responded that way. There was not a single flip answer on the forms even though they were anonymous.

"There is no question in my mind that the results are quite valid and that we can learn from them.

"We're all on the same team," O'Steen said. "We all want to do what's best for the kids."

San Isidro Mission

(Continued from page 7)

He added, "When Christ is proclaimed, the sick are healed, sinners repent, marriages become whole again and young people quit using drugs."

The more than three-hour ceremony was in English and Spanish, and headphones for instant translation were also available. In addition, the ceremony could be followed in a bilingual booklet that included

the history and pictures of the mission.

With the booklet, every member of the community received a photocopy of the papal blessing given to San Isidro on the occasion of the dedication.

After the celebration, the Archbishop and visiting priests honored Our Lady of Guadalupe by processing to the side altar where her picture hangs and saying a brief prayer.

St. Malachy

(Continued from page 8)

with the results of the \$1.1 million construction is Msgr. Donnelly, who described the parish center as an exciting example of functional architecture.

In addition to housing the priests' offices and living quarters, the center contains a chapel for daily visits and a conference room for small group meetings.

The center is a benefit to parishioners while eliminating security and cost-of-electricity headaches, Msgr. Donnelly pointed out.

The chapel can remain open during the day, whereas, for security reasons the main church cannot, he explained, and the conference hall can accommodate small group meetings which would otherwise require ineffi-

cient use of the larger parish hall.

Joining both chapel and conference room to the middle of the building is the reception area. The secretary there is protected because access from the chapel to the rest of the parish center is restricted.

The architect of both buildings was Richard Baker and Sal Pagalara was the contractor.

"It's a good culmination of a dream," Fr. Hannon summed up while admiring the new buildings.

Catechetical Center closed holidays

The Catechetical Center will be closed to the public from December 22-January 1. The Center will reopen for business as usual on January 2, 1985 at 9:00 a.m.

Church Unity Week

The Week of Prayer for Church Unity will be celebrated with an ecumenical worship on Sunday, Jan. 27, at 4 p.m. at Trinity Episcopal Cathedral, Miami, Rev. Charles Eastman, General Chairman has announced.

The Church Unity Octave is traditionally celebrated Jan. 18-25.

Other events are scheduled, and more

will be scheduled, for that week by local congregations and parishes in South Florida.

The Archdiocesan Commission on Ecumenism is actively involved in the preparation for the events of that week.

Anyone interested in information for sponsoring or participating in the week of Prayer for Christian Unity should contact Rev. Eastman at 374-6016.

James heads Child Welfare

Jeanne James has joined Catholic Community Services, Archdiocese of Miami, as director of Child Welfare Services, Central Office.

James will be responsible for overall supervision of Boystown, Catholic Home for Children, St. Vincent Hall and Outreach program, and the Miami Bridge.

She has a Master's in Social Work in Children and Families Administration, and served with Health and Rehabilitative Services' Children, Youth and Family as

Human Services Program Director for Foster Care, Adoptions, and related services before joining C.C.S.

James worked with C.C.S. while doing field work for her M.S.W. She was supervised at that time by Barbara Cruse, who held the position James has taken over.

The new Director of Child Welfare Services received her B.A. in Psychology from Lehman College, New York City, and her M.S.W. from Florida International University.

Fr. Rohr tapes available

New cassettes from Richard Rohr, O.F.M., are available from "Jesus Loves You" Catholic Tape Ministry, P.O. Box 55-8416, Miami, FL 33155-8146. Each tape is \$4, plus 75¢ postage and handling per order, not per tape. Please make checks payable to "Jesus Loves You" Catholic Tape Ministry.

The following are the new cassettes that are available: The Necessary Pendulum of History; Infallible Knowledge; The Weightier Matters of the Law (Justice, Mercy and Faith); Belief Outside the Village; Christian Response to Evil; Heart Speaks to Heart (Let Someone In); Through the Father's Eyes; Global Consciousness; the Widow's Mite; Christian Responsibility for Material Faith; Biblical Faith: Understanding Faith and Truth.

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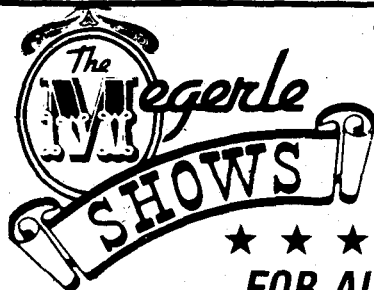
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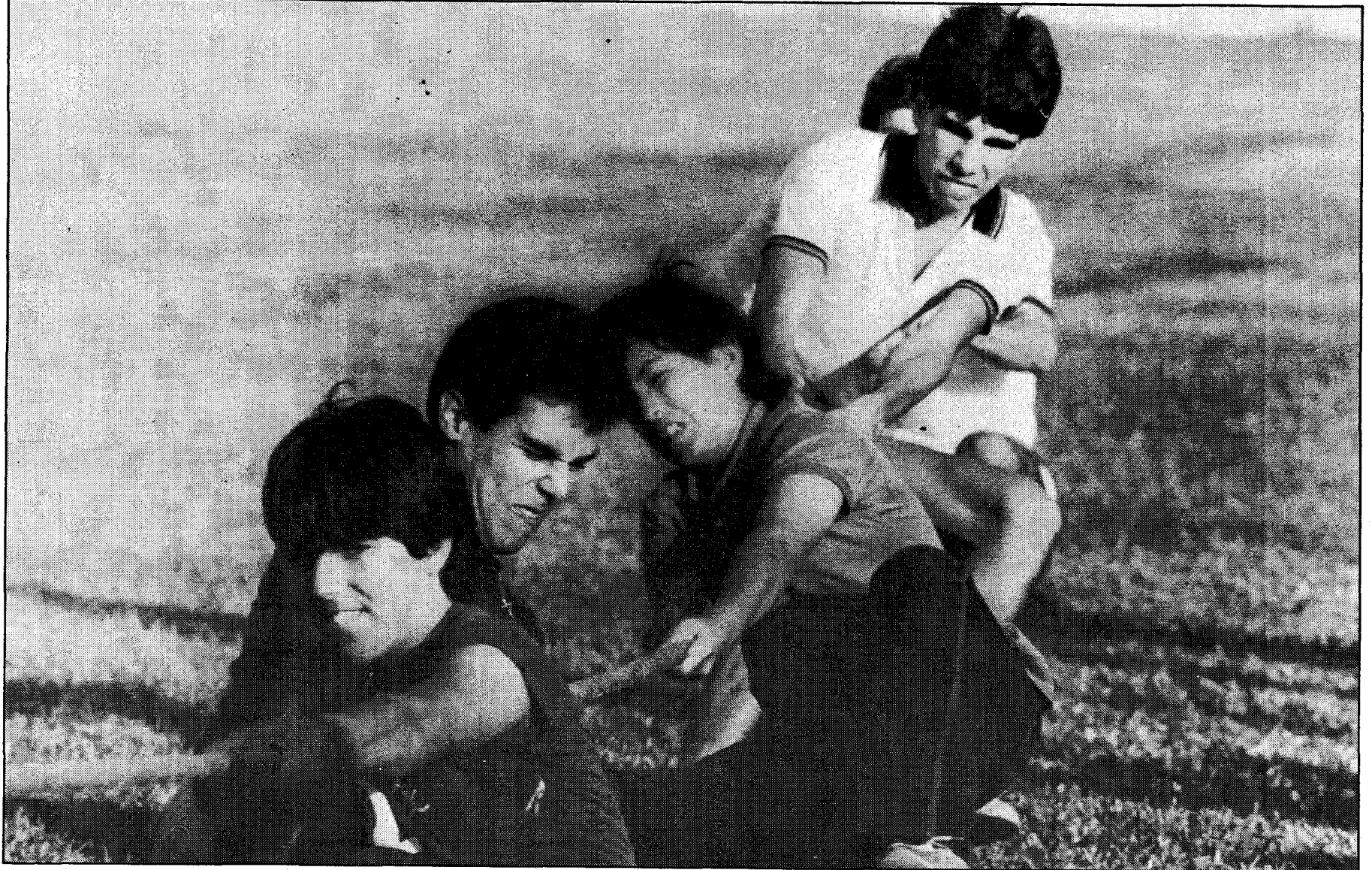


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Youth Olympics

Text and Photos
by Prent Browning

It may be hard for anyone to take you seriously when you proudly announce that you won an event at a "Youth Group Fun-Olympics."

The problem is that when they ask you what event your team won you have to tell them the "Ghanaian Goober Gallop" or the "Brazilian Hot-Air-and-Bubble-Bursting Bonanza." Ugh.

But never mind that, the real purpose of the "Fun Olympics" held recently at St. Catherine of Siena Parish in South Dade was just to have fun, and the organized activities seemed tailor-made for that goal.

Six Catholic youth groups participated in the afternoon event, organized with the help of youth group leaders and the Archdiocesan Office of Youth Ministry.

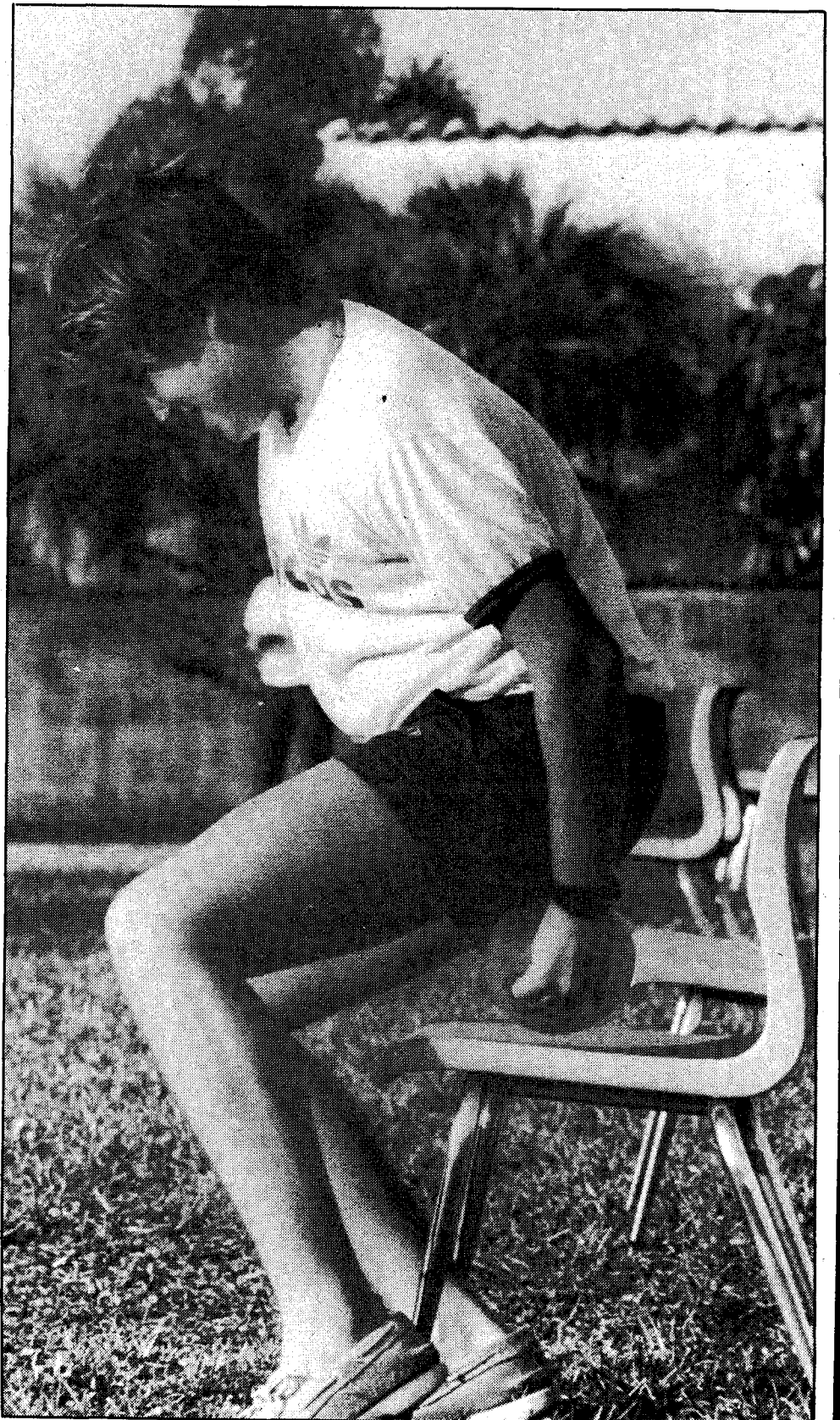
It may be that everyone is a potential Olympic champ if only an event could be created to fit particular abilities.

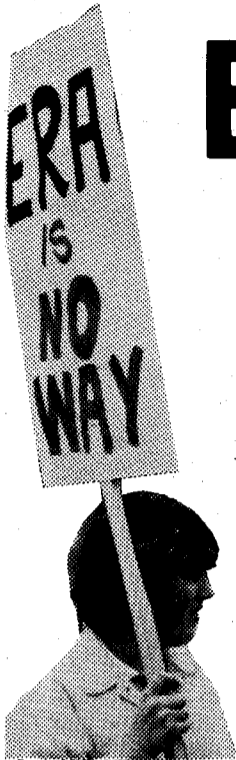
For instance, if you have good depth perception and love water, the Hawaiian High Water Hurdle is probably the event for you. The object was to pour water into a soda can resting on your team member's forehead and then run back to get more water.

The bubble bursting event (pictured right) could have been renamed the bubble bouncing event, because many teenagers had a difficult time bursting a balloon by sitting on it. The object of the game was to burst the balloon and then race back to the starting line and blow it up again.

A more familiar event was the tug-of-war (above) that the Little Flower Youth group won handily.

In between the events, teenagers relaxed and listened to music from the Christian rock group Fire Escape (below).





ERA & the Bishops

Questions linger about amendment's possible good and bad effects

the basis of sex — e.g., in the level of extracurricular activities offered — violate fundamental public policy...

Homosexual marriages?

Another issue "which has caused concern is the potential of ERA to sanction a homosexual lifestyle... for example, by compelling recognition

diversity of opinion regarding the probable, salutary effects of ERA, a significant body of opinion envisions important strides in the direction of fair and equal treatment irrespective of sex."

For example, he wrote, the "ERA is regarded by many as a means of enhancing the economic situation of women by:

By Liz S. Armstrong

Last in a two-part series

WASHINGTON (NC) — Throughout years of debate, the proposed Equal Rights Amendment to the U.S. Constitution has been many things to many people — to opponents, a disaster that, among other horrors, could permit homosexual marriages and send women scurrying into combat foxholes; to proponents, a breakthrough that would encourage women's career opportunities and relegate any laws discriminating against women to the dustbin of history.

For the Catholic Church, two of the most serious questions about the ERA are its ramifications regarding legal abortion and the church's ban on women priests.

The ultimate effect of the ERA on either is uncertain.

The importance of those issues notwithstanding, they were only two of the many questions dealt with by National Conference of Catholic Bishops' general counsel Wilfred R. Caron in an assessment of the ERA.

His review was released at the NCCB's fall meeting in Washington, where Archbishop John L. May of St. Louis, chairman of a bishops' panel studying the ERA, recommended continued NCCB neutrality on the amendment.

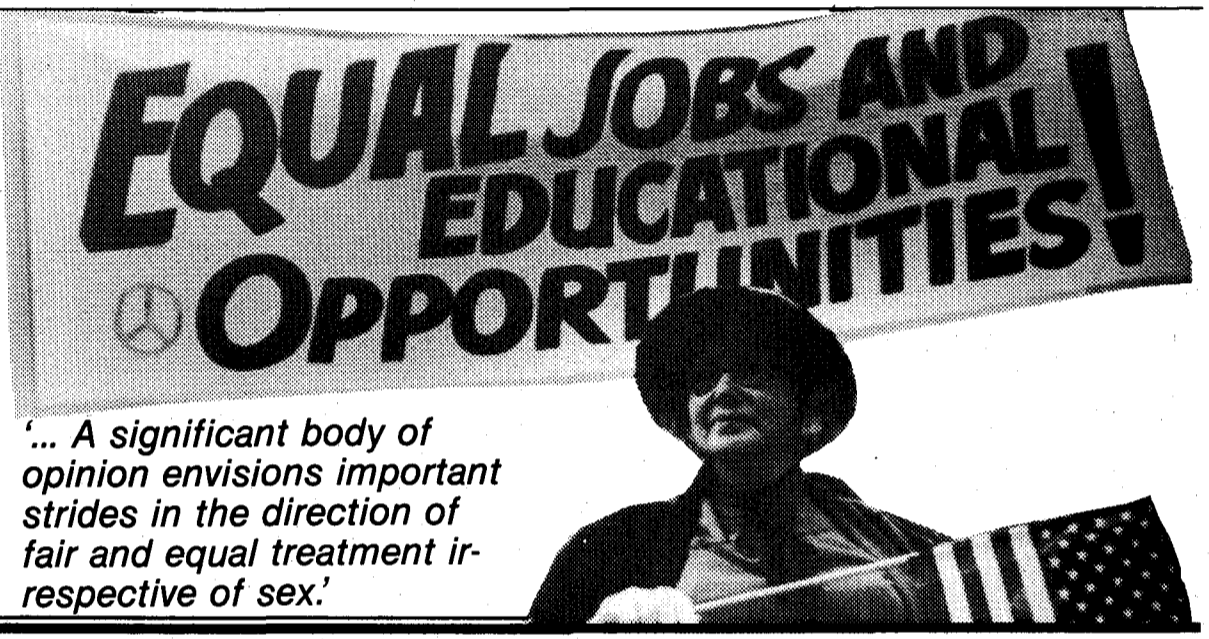
Caron discussed, among other things, the possible impact of the ERA on all-male or all-female private schools.

Like the dilemma over the ERA's possible effect on the women's ordination issue, its effect on single-sex schools may hinge in part on tax exemptions and the Supreme Court's ruling in the Bob Jones University case.

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

"Catholic schools which differentiate on the basis of sex in admissions or activities could very well be the target of efforts to extend the Bob Jones reasoning beyond racial discrimination to sex discrimination," Caron said.

"The passage of ERA would surely bolster the argument that single-sex private schools, or private schools that otherwise differentiate on



'... A significant body of opinion envisions important strides in the direction of fair and equal treatment irrespective of sex.'

of the marriage of homosexual persons..." Caron wrote.

However, Caron suggested, the ERA may not necessarily lead to homosexual marriages.

"Arguments that the refusal to permit same-sex marriages constitutes unlawful sex discrimination have been rejected uniformly," he wrote. "In denying such claims, courts generally have relied upon the traditional definition and usage of the term 'marriage' as a heterosexual union."

Caron cited a Washington state case as an example because Washington has a state ERA very similar to the proposed national ERA. In that state, a court ruled that the "prohibition against same-sex marriages did not violate the state ERA or the Equal Protection clause of the 14th amendment.

"In the court's view, the state ERA did not create new rights, but merely mandated that existing rights be equally available to members of both sexes," Caron said.

He cautioned, nonetheless, that current interpretations of law do not preclude a different understanding of the situation in the future if social mores change.

ERA benefits

His report pointed to the anticipated "salutary effects" of the ERA as well.

He wrote that "although there is great

- "Eliminating state and federal laws or practices that exclude women from certain employment opportunities, or otherwise limit their participation;
- "providing for more equitable ownership and control of property acquired during marriage;
- "requiring more equitable treatment for women under the Social Security system and statutes regulating private pension plans;
- "expanding opportunities for women in the military;
- "eliminating sex-based wage discrimination in public employment; and,
- "lowering the cost to women of certain kinds of insurance."

He also was skeptical of the claim that the ERA will force military women into combat, suggesting that neither the Pentagon nor the courts is likely to let that happen.

"In the absence of clear legislative history to the contrary, it seems improbable that the judiciary would abandon its usual deference in this sensitive area and invalidate rational, long-standing prohibitions on the use of women in combat units," he stated.

On the domestic front, the ERA could enhance the role of homemakers caught up in divorce proceedings, he indicated. Some states have already adopted fairer property division policies in divorce, he pointed out.

Novel distorted Hawaiian missionaries

BOSTON (RNS) — A feminist preacher is taking issue with author James Michener on the true story of the first missionaries to Hawaii.

Rev. Edith Wolfe, Honolulu, a United Church of Christ minister for 38 years, was in Boston for the 165th anniversary of the departure of 14 New England missionaries aboard the sailing ship Thaddeus.

In portraying the party as pious hypocrites who forced their culture on the Hawaiians, "Mr. Michener made a marble cake of truth and fiction. Whenever he's challenged on anything, he can say, 'Oh, but it's just a novel,'" Wolfe said. Since the mission to the then "Sandwich Islands" was so well documented in missionary diaries and letters, Wolfe wonders why he didn't use the real story. It's so much more dramatic and colorful.

"They were very pious people, but they were also practical Yankees. It's there over and over again in the record — they made do. They taught useful skills: spelling and sewing and building and axe-sharpening. When they went ashore in Oahu, the people were amazed that they carried their own goods. And when Sarah Bingham needed a schoolhouse for the local children, she made adobe bricks and built one," Wolfe pointed out.

"Their Yankee thrift and industry and persistence was infused into the culture. And with that they brought the town meeting democracy, which was part of their blood," said Wolfe, who herself pastored churches in New

England for 20 years.

Wolfe, 62, heads the Women's Board of Missions for the Pacific Islands, a descendant of the Congregational mission board which sent out the New Englanders. She speculates that it was the mission party's women and children who were largely responsible for the group's acceptance by the islanders.

When the Thaddeus docked in Kawaihae, Hawaiian Queen Kahomanu came on board first. "She was wearing a sarong. She saw the dresses that missionary wives were wearing, and liked them, so she asked them to make her one," Wolfe said. The seven women promptly sat down and spent the next few days sewing her one, which they presented to the Queen with one of their own kerchiefs and a hat.

"I believe that the reason that King Liholiho let the missionaries stay was that the women convinced him to. They wanted to learn useful arts like sewing and child-rearing that the New England women could teach them," Wolfe stated.

The real tensions in the Hawaiian Island were not between the people and the missionaries, but between the missionaries and the traders who had been visiting since James Cook's discovery of the "Sandwiches" the century before, Wolfe said.

Communion from the cup

A somewhat simmering and semi-public disagreement between Vatican officials and our American bishops has finally been resolved. The controversy or conflict centered around the distribution of communion under both kinds on Sundays and holy days of obligation.

In November, 1978 the National Conference of Catholic Bishops voted to extend to Sundays and holy days the occasions in our country at which Communion might be offered to the faithful from the chalice. The church's universal legislation and earlier decisions of the U.S. hierarchy had already approved many situations during which the congregation might have the option of communicating under the sign of both bread and wine. This decision, based on the positive experiences connected with communion from the chalice over the previous 10 years, merely opened up the possibility for weekend Masses.



BY FR. JOSEPH M. CHAMPLIN

given indiscriminately and that the groups for whom this would be offered should be "clearly defined, well disciplined and homogeneous."

Meanwhile, back in the United States bishops and diocesan worship leaders, following through on the 1978 decision and unaware of Vatican opposition, encouraged parishes to introduce Com-

ously hostile reactions.

HOWEVER, AS the Roman criticisms began to surface in unofficial and thus semi-public fashion, certain people, particularly those opposed to the liturgical renewal, attacked as illicit the developing custom of Communion under both kinds on Sundays. Some of the more strident objectors went so far as to raise questions about the loyalty to the Holy See of the American bishops and about the orthodoxy of pastors who continued ministering the chalice to the faithful.

This kind of disagreement created another one of those gaps between Church law and parish life which can be so destructive.

It was good news, then, when last October the Holy See resolved this conflict by confirming the 1978 decision of the National Conference of Catholic Bishops in the United States to extend Communion under both kinds to Sundays and holy days of obligation, if in the judgment of the Ordinary, it can be accomplished in an orderly and reverent way.

NEVERTHELESS, THE VATICAN added a few restrictions to insure the proper reverence. These eliminated Communion under both kinds: at Masses celebrated in the open with a great number of communicants (e.g. in a stadium); at Masses where many communicants could make it difficult to distribute under both forms in an orderly, reverent way (e.g. in a civic square or building that would involve carrying the sacred species up and down a number of steps); at Masses where the congregation is so diverse that those present would not have been sufficiently instructed in the meaning of Communion under both kinds; at Masses when circumstances do not permit the assurance that due reverence can be maintained toward the consecrated wine.

The U.S. Bishops also prepared and Rome approved an explanatory text "The Holy and Living Sacrifice: Directory for the Celebration and Reception of Communion Under Both Kinds." More about that in a future article.

'In our own diocese about 50 to 70 percent of the churches introduced Communion from the chalice at Sunday Masses and from 30 to 70 percent of the congregation actually took advantage of the opportunity by communicating from the cup.'

Canon lawyers and conference officials in this country judged at the time that such an extension did not require confirmation from the Holy See. Such a judgment and failure to forward the decision to Rome for approbation triggered the difficulty.

VATICAN AUTHORITIES, concerned about proper reverence for the Blessed Sacrament and questioning how this could be maintained with sizeable Sunday congregations, raised objections to the decision. In a 1980 document on "Norms for Eucharistic Practices," the Congregation for the Sacraments and Divine Worship even declared that Communion under both kinds was not to be

munion under both kinds as an option and provided training programs with necessary materials for easy implementation.

The practice spread quickly and seemed well received with minimal opposition. In our own diocese, for example, about 50-75% of the churches introduced Communion from the chalice at Sunday Masses and from 30-70% of the congregation actually took advantage of the opportunity by communicating from the cup. As with the initiation of Communion in the hand, the fact that every member of the worshipping community possessed the freedom to receive under both kinds or under one alone appeared to eliminate any seri-

Thinking about the bishops' letter

One thing's sure. The first draft of the bishop's pastoral letter, "Catholic Social Teaching and the U.S. Economy," isn't being ignored. Newspapers, magazines, television, everyone's talking.

Bishop James Malone, president of the National Conference of Catholic Bishops, was feeling good about this the other day. He said the pastoral is "off to a great beginning." One of the reasons for this, he said, was in the difference between how it is now and how it used to be.

"In earlier benighted days the bishops might have sat down as a group in closed session" to work out a statement, he said. Those bishops, he said, would have sought the experience of knowledgeable outsiders but today the bishops not only want reaction from experts but from ordinary Catholics as well.

ENTHUSIASM HAS a way of over-ruling judgment. Bishop Malone doesn't really believe those days of a different process among the bishops were benighted, which by dictionary definition means "existing in a state of intellectual, moral or social darkness." The proof the process worked was in the product and the reaction to it.

I started covering the bishops' meetings in the early 1950s. There were some important statements from the bishops in those days. One of the most important was the 1951 statement: "God's Law: The Measure of Man's Conduct." The bishops spoke forcefully on moral disorder in society, challenging the people to return to God's law.

There are those who think what the bishops said was ignored until a couple of years ago. Back in



BY DALE FRANCIS

1951, the statement by the bishops was important news. The *New York Times* and three other daily papers carried it in full. *Time Magazine* made it their lead National Affairs story. The Presbyterian Church's Dr. Eugene Carson Blake said, "I know I speak for most Presbyterians as well as for millions of other Protestants when I express my appreciation for the forthright and able contribution made in this statement at this time of alarming moral slackness in our beloved nation."

It's worth mentioning, just to get things in proper perspective. It isn't just now that the bishops have been able to get the attention of the nation. But it is true that the bishops today have said they want the reaction of ordinary Catholics as they go about the process of revising and re-working their new pastoral statement.

The question is how that will be used, what will it really mean? There's no doubt that the bishops

are sincere in asking for the response of all. But are they really psychologically prepared for the openness this suggests?

ANY ONE who has been reading the responses of many who find serious fault with many of the political solutions offered by the bishops to solve problems in our society knows that those critics aren't going to be satisfied by a revision of a few sentences or the addition of some qualifying comments. Maybe those criticisms are unjustified but if you invite open participation then you invite critics and if you mean what you say then you have to be willing to listen to them, consider their points.

Archbishop Rembert Weakland, who chaired the committee that prepared the first draft, was asked what support he sensed from the bishops after the draft was presented. He answered, "Almost unanimous! I felt the standing applause and the general and personal support were indicative that they felt we were on the right track."

I think Archbishop Weakland is right. I believe he has almost unanimous support of his fellow bishops. The bishops individually as well as collectively will be holding hearings. But how open can they be, if they believe the pastoral is on the right track, to the criticism it is not? Or how open should they be? This is the bishops' letter, not a consensus letter. But the bishops have invited participation by all, what will that mean? This pastoral letter is going to be a learning experience.

(Dale Francis is a nationally syndicated columnist)

By Frank Morgan



Time capsules

'It won't do you any harm'

After a year as pope, Pope John was asked by a reporter how many people worked in the Vatican. Pope John replied, "About half."

Robert Kennedy had an audience with Pope John in Rome, after which the Pope went out and met and blessed the entire Kennedy entourage, many of whom were not Catholic. Pope John

calmed their uneasiness by saying, "Don't worry, it was just a little blessing. It won't do you any harm."

Bing Crosby's favorite story of the spirit of the Irish concerned the memorable last words of his grandmother, Katie Harrigan. On her deathbed, Katie said to her husband, who was sitting at her

side, "Dennis, give me your hand."

Dennis placed his hand in hers and exclaimed dramatically, "And Katie, 'tis a hand that was never raised against ye!"

Katie opened her eyes and declared, "And 'tis a darn good thing for you that it wasn't." Then having gotten in the last word as usual, she closed her eyes and died happily.

A Vietnam Vet's suicide

It may have been inevitable that the day would come when a Vietnam veteran, visiting the Vietnam Veterans' Memorial, would choose to join his dead brothers and sisters rather than go back to a world that increasingly made no sense to him.

The day was Sept. 16: Jeffrey Charles Davis shot himself, becoming the first suicide at the granite monument in Washington, D.C., that bears the names of his buddies.

I can't seem to get that sad, sad event off my mind. A paratrooper in the 101st airborne division, Davis was one of the few men to survive a North Vietnamese attack

I could visualize Davis going into the service at age 17. My oldest boy, now 34, was close behind him in age, at risk of being drafted. The Vietnam War dominated my life for five years, beginning in 1967. We sent our boys, hardly more than children, to hell. And for what?

The week before Davis killed himself he went home to his parents in Port Arthur, Texas. According to reports, he was agitated and talked a great deal about the war. Yet, by the time he left to go back to Washington, he seemed calm and his parents thought everything was all right.

After his death, his mother said she felt that he had

Should girls ask out boys?

Q. I would like you to talk about how aggressive a girl can be on a date. I have the impression that guys would like the girl to ask him out but how do you know he won't really be offended? (Maine)

A. Every so often in this column we turn to the dictionary to find out exactly what we're talking about. Let's do that with the word "aggressive."

The Random House Dictionary presents several meanings. The main one deals with hostile behavior such as an unprovoked, offensive attack or invasion. That's surely not how you're using the word.

A second meaning is "vigorously energetic," and a third one is "boldly assertive."

A MORE POPULAR phrase might be "coming on strong."

But I suspect your use of the word "aggressive" doesn't really correspond to any of these phrases.

You seem to be asking simply when may a girl "take the initiative" in regard to a date. To put it another way, when can you call up a guy and ask him to go out, instead of waiting for him to call you?

As you no doubt realize, dating customs have been changing for some time now. Maybe you've seen the commercial in which a young woman asks a man out to dinner to break in her brand new credit card.

At a younger age level, girls are inviting guys to dances, movies and rock concerts. So far I've heard of no young men objecting to this, although a few express surprise.

If you're uncertain about how a certain young man would react to an invitation from you, why not first engage him in a conversation about the changing dating scene.

ASK HIM WHAT he thinks of girls asking guys out. If he objects to girls doing this, ask why. Then, at a cool emotional level, present your views and try to continue the discussion without ever getting hotly argumentative.

Then, if the time and the mood seem right and perhaps with a touch of light humor in your voice, ask him out. If he turns you down, you may be dealing for the moment with a lost cause.

As for more aggressive behavior, better watch out. "Coming on too strong" can be highly annoying whether in a girl or a guy. Then you run the risk of losing friends.

Some of my 20-year-old informants who go to singles bars report highly aggressive behavior on the part of young women. The guys say they enjoy this for a time. But they don't express admiration or even real liking for such women.

And many a woman has expressed her dislike for highly aggressive men. In building a friendship, a gentle, loving approach is one more likely to lead to lasting and happy results.

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

BY
ANTOINETTE
BOSCO

that practically wiped out his company. The names of the men, whose bodies he saw strewn along terraced rice paddies on a hillside of the A Chau Valley, are on the memorial.

THEIR NAMES are along with 58,000 others of young men who died for a cause that gets fuzzier to understand with each passing Memorial and Veteran's Day.

Davis tried to rebuild his life after he left Vietnam. He was a Washington policeman for 15 years and had a wife and two children. But somehow he couldn't quell the demons that had invaded his life in Vietnam.

One in particular kept haunting him — the memory of shooting and killing a child.

Reports at the time of Davis' suicide said that he didn't tell that story to many people. When he did, he broke down, recalling the small Vietnamese child emerging from a village and remembering the lesson drilled into the heads of the American soldiers: Children carry bombs. Even children are trained to kill in this insane war.

The youth turned out to be unarmed. The young soldier's guilt turned out to be permanent.

MY HEART ACHED at reading the story of this man, 36 and in his prime, killing himself in the place where he could be with the buddies he lost. Maybe he chose this site to emphasize that he had long ago died with them.



come home to say goodbye. It was perhaps the final step in allowing him to find peace by making the decision to go down with his buddies.

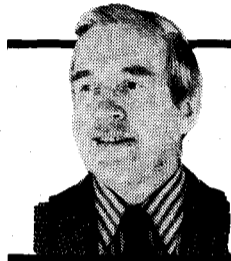
Who knows exactly what drove this man to be done with his pain? Yet, the saddest thing I read of the soldier was his explanation of what he had done in the war:

"I killed communists for Christ," he said after he came home from Vietnam.

Maybe that's why I can't get the memory of this man and his death out of my mind.

(NC News Service)

BY
TOM
LENNON



Teaching religion

The New York Times recently reprinted an excerpt from a 1926 article by H.L. Mencken entitled, "The Last Refuge of a Scoundrel." In it he asked, "Has anyone ever noticed that the rise in Sunday school in the United States has been exactly coincident with a general decay in piety?"

BY FR.
JOHN CATOIR

In those days the blame was put on Darwin, Nietzsche and, of course, the devil, but Mencken said the true villain was the Sunday school itself, which he considered to be the very cause of the anti-religious rebellion among teenagers. "Hell was not a horror to us, but a joke. It took me years of experience and suffering in this world to recover my natural human fear of it."

I think Mencken might have overlooked the fact that a teenager's nature is to resist. Teenager rebellion is usually nothing more than audacious questioning, which is quite natural for the adolescent. Granted, it may take more strident form in the '80s than it did in the '20s because of the greater freedom the young enjoy today, but it is essentially the same thing. In addition to dreaming wonderful dreams and trying to cope with loneliness and the pressures of school, teenagers today are much more apprehensive about their future and the future of the world.

Classes in religion do not seem to help much in this regard. In fact, a book approach can confuse them more. Profound religious ideas seem to be trivialized when put on a level of ordinary schoolwork.

The challenge facing religious educators is formidable. How does one present the truths of the faith without compromise, and still secure the rapt attention of a teenage audience? How do we help young people come to see the church as a place of shelter in the storm of life when they see the church as the hierarchy of ecclesiastical pronouncements about the do's and don'ts of life? Faith has more to do with mercy than moralizing, and we often fail to teach that.

For most of us, religious faith develops through our life experiences. I wonder if it wouldn't be wiser, in some cir-

cumstances at least, to encourage our students to develop their own approach to the faith. They might think about their needs and devise a way to relate the truths of revelation to life as it is lived on their level. How does religion help a teenager cope with divorced parents, the death of a friend, an unplanned pregnancy, drug dealers in the schoolyard, sexual harassment, or the fear of rejection? How does a young person find solace in religion?

Helping teenagers to help themselves can be an exciting process. I'll bet there are plenty of teachers bringing God to their students in exactly that way. We applaud the faith and perseverance of our teachers, and we admire the young for their resistance. It challenges us to be better communicators.

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



"HE'S NOT CRAZY ABOUT THE JOB, BUT HE LOVES THE PERKS."

When in-laws are too generous

Dear Mary: What do I do with in-laws who insist on keeping their son (my husband) as their little boy?

He is an only child. We live about 500 miles apart, too far to visit often but close enough that they insist on spending every Thanksgiving and Easter weekend and vacation at our house.

They come with steaks, clothes, towels. If we go anywhere, they insist on paying for everything. They usually give us several hundred dollars when they come.

They paid my husband's way through school. When he began making about \$25,000 a year, they continued to give him \$500 a month because they were "used to it."

He says I just don't appreciate anything they do. When they come, his mother waits on him hand and foot. He is 33.

People tell me to just say thank you. I need to know how to cope. (Ohio)

I can well understand the frustration you feel. Your in-laws treat you like children. Moreover, by smothering you with kindness, your in-laws are giving you no room to reciprocate.

Your husband and in-laws are happy with the status quo. You cannot expect much cooperation in efforts to change things.

People have told you to live with it. To some extent they are right. You cannot singlehandedly effect a complete change in your family relationships.

First, you might decide what aspects of your relationship you can accept graciously. I suggest



BY
DR. JAMES
AND MARY
KENNY

you accept visits from your in-laws at Thanksgiving and Easter and perhaps one week of their vacation. Try to welcome them warmly. You will save yourself the frustration of fuming about something you cannot change.

PERHAPS YOU will need to accept visiting them one week on your vacation. Family harmony may require this.

Now for things you might change. You might object to any more visits than those described above, barring illness or emergency. Be firm. Plan Christmas and other vacation weeks so there is no room for a visit with his relatives. Make plans well in advance so you can genuinely say, "We're busy."

What about the money gifts? You feel that your in-laws are buying your husband's time and love.

Obviously your in-laws are wealthy. Your husband probably will inherit a large part of their wealth. You might regard their gifts as an advance inheritance.

You do not really need the money and you resent their buying your affection. To counteract this feeling, suppose you see yourself as their

agent in dispensing some of their wealth to charity.

You might decide that a portion of all money gifts will be given away. Find charities, investigate their work. Dispensing charity wisely is no easy task. You would be doing a good and useful thing, and you might free yourself from the child role to the adult role of dispensing money wisely.

Your husband may not agree to this. Perhaps he feels poor in comparison to his wealthy parents. Perhaps he is anxious about his ability to support his family. Sometimes wives are not sensitive to stresses husbands experience as sole breadwinners.

Let him know that you consider him an excellent breadwinner and are happy to live on his earnings. Demonstrate it in the way you run the household.

Then make your proposal regarding giving their money to charity. If he does not agree totally, perhaps he will be willing to treat some of their gifts this way. A small beginning is better than your present situation.

Finally, focus on your own adult tasks and achievements. The more you are comfortable with yourself in the adult roles of wife, mother, worker, community volunteer, whatever you do, the less you will be affected by your in-laws' practice of treating you like a child.

(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)

'Winter break' programs

Every year a battle rages in our city over the propriety of a city-sponsored nativity scene that draws thousands of spectators to our City and County Building to ooh and ah. For decades this tradition went unquestioned but in the past five years there have been so many suits and counter-suits over the issue of using taxpayers' money for a particular religious celebration, I'm sure some lawyers have been able to retire comfortably.

Each year the letters to editors get hotter and the spirit of Christmas peace more obscure. I didn't feel much emotion over it until I met a friend last year who teaches music in our suburban school district. "I suppose you're swamped preparing for Christmas programs," I said.

"Don't call them that," she replied, hands over ears as if she hadn't heard. "We don't have Christmas programs anymore — we have Winter Break programs." And she proceeded to tell me that all references to Christmas in the school district must now be termed Winter Break... Winter Break carols, Winter Break vacation, etc.

"We can choose only songs without religious significance," she said. "No Christmas carols — only 'Rudolph' and 'I'll be Home for Christmas' and 'White Christmas' and 'Jingle Bells.' The only exception is that we can play 'Silent Night' and 'Come All Ye Faithful' if we don't sing the words."

Shortly after I talked with her I read about a Christmas pageant cancelled in another district because its theme was religious. The story centered on the construction of a nativity scene 1000 years ago and songs were woven in to give the elementary children an opportunity to perform.

Poor school officials. They were threatened with a lawsuit on the ground of religious liberty on both sides. Parents chose up sides and turned the Christmas (or Winter Break) joy of students into full-scale bitterness.



BY
DOLORES
CURRAN

Christmas, in other words, was not particularly fostering peace and love of fellow humans but the reverse. It's a taste of the kind of local dissension school prayer is sure to produce if we ever reach that situation.

The whole issue is sad. Like many adults, I remember my Christmas programs fondly. They were a vital part of the holiday. Creches abounded around town. We learned carols at school. They were sung at the close of community functions. But then... we were all Christians and gave little thought to how others might feel. If they felt their rights were being violated they didn't say so publicly.

I wonder, though, if the next step is not to do away with the religious meaning of Christmas altogether. If the issue is so touchy, surely department stores and television will get nervous and strip their Christmas observances of religious meaning. Paradoxically, although we wouldn't even have Winter Break without Christmas, it follows that we might gradually replace Christmas with a winter festival of sorts. We're already seeing it in some community holiday festivities.

It seems to me we shouldn't let Christmas die with a whimper. Maybe the public schools are not

the places we should teach carols or re-enact the nativity scene but we don't have to celebrate Jesus' birth in the schools. We can transfer our Christmas pageants to the church and the home where they belong in the first place.

Maybe this is a nudge to go back to singing carols and reading Luke at home, as the early Christians did. If the merchants and programmers are staking a claim on Rudolph et al, then we can stake a claim on Jesus. We don't have to look to others to teach our children about the nativity through song, story and pageant. But whatever we do, let's not allow Christ's birth to divide us at the very season dedicated to brotherhood, sisterhood, peace and joy.

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Family Nights

OPENING PRAYER

Oh, wonderful Father, thank you for this new year. Thank you for all it will reveal in our lives over its many months and varied seasons. Help us, Father, in this new year to grow in unity as a family and help us to place our trust in you and in one another, rather than in things. Bless us as we gather for Family Night. Amen.

SOMETHING TO THINK ABOUT:

"Turn around and you're tiny; turn around and you're grown; turn around and you're parents with kids of your own." A new year has arrived with its empty days waiting to be filled by each of us.

ACTIVITY IDEAS:

Young Families. PRETEND A FAMILY. Choose two family members to be parents and have them talk about their family, where they live, what they do as parents. All draw a picture of their family portrait of the future.

The more wild, the more fun. What about the houses in the year 2020? Share together how time changes the family.

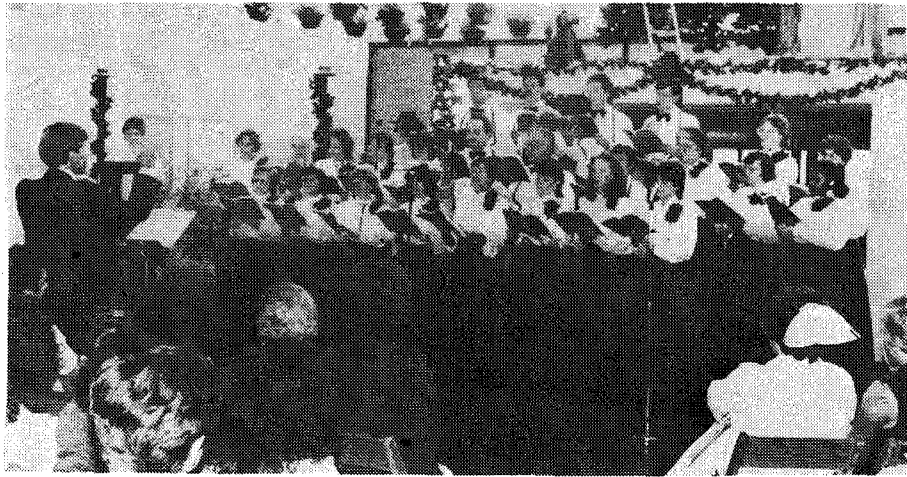
Middle Years Families. TIME MACHINE. Each person draws four pictures on a large piece of paper: The first — self and the family now; the second — self and the family in five years; next — self and the family in 10 years; and last — self and family in 2010. Share the pictures. What do they say about time and the family?

Adult Families. Read aloud Ecclesiastes 3:1-15. Make a list of the three most important qualities in your

family. Share the lists. Together decide on one quality the family would like to work on during this year. Each family member may also choose one personal quality to work towards. Place the lists with the Christmas decorations to be stored until December when you can discuss how well the family has kept its resolutions.

SNACK TIME:

Hot chocolate and "smiley-face" cupcakes.



SWEET SOUNDS — The sounds of Christmas were never sweeter than when the "Christmas Cantata" was sung recently at Mercy Hospital. The cantata, a blend of narration and song, was directed by Julian Cicatiello, Vice President for Patient Services, and narrated by Marty Unger, R.N. The performance is an annual holiday tradition, performed entirely by and for hospital employees as a symbol of the spirit of the season.

St. Juliana schedules mission/renewal

"Experiencing God" is the theme of a parish mission/renewal which will get underway at St. Juliana Church, 4500 S. Dixie, West Palm Beach, the weekend of January 12 & 13, when introductory talks will be given at all Masses by Rev. Paul Vaeth of Our Lady of Florida Monastery, North Palm Beach.

The purpose of the mission/renewal is to give parishioners a time to pause and reflect, search and question, listen and pray. It will also provide participants an opportunity to deepen their commitment toward spiritual renewal within a supportive community.

Father Paul Vaeth is a native of Baltimore and was ordained in the Passionist Order in 1968. Since his ordination he has conducted a preaching apostolate

giving missions, retreats and renewal programs in parishes all along the Eastern seaboard.

The mission will be conducted from January 14 through January 18, and participants will have a choice of attending either a 9:30 am or 7:30 pm daily session. Following the sessions the group will gather informally for coffee and a chance to discuss or pray further in small groups.

Anyone needing transportation may call Emily Dameron, 585-4252.

All interested persons are invited to join with the St. Juliana Parish Community in the mission/renewal. Those who have left the Catholic faith for one reason or another are especially invited for a "welcome home" at the mission.

It's a Date

Pierre Toussaint Haitian Catholic Center will offer a two-week intensive course on learning Creole Jan. 7-18. 5 hours instruction daily. \$150.

The North-Dade Catholic Widowers Club will hold a meeting-social at 7:30 p.m. Dec. 28, at Visitation Church social hall, 191 St. and North Miami Ave. All faiths welcome. Call 653-2849 or 653-2689.

St. Clare's Church, 821 Prosperity Farms Rd., North Palm Beach holds Flea Market on Jan. 26 at 9 a.m. to 1 p.m. For space reservations call 622-7477.

St. Juliana Church's Separated and Divorced Support Group will hold its regular meeting on Thursday, Dec. 27, at 7:15 p.m. in the School Band Room. These meetings are open to the community. For more information, call Ron Patrini at 737-1406.

St. Henry's Church is sponsoring "A Night in Hawaii," featuring the Chief Fala Orchestra and a Polynesian Show Jan. 26, at 7:30 p.m. Admission \$8.00 per person. Parish located at 1500 North Andrews Extension, Pompano Beach.

Sister J. Waters

ALLEGANY, N.Y. — A Funeral Mass for Sister Josephine Waters, O.S.F. was concelebrated on Dec. 17 at the Motherhouse of the Franciscan Sisters here.

The Franciscan nun, whose name was synonymous with the development of St. Mary Hospital, West Palm Beach, died on Thursday, Dec. 13 at St. Joseph Hospital, Tampa, following her retirement last May because of illness.

Received into the Congregation of the Franciscan Sisters in 1926, Sister Josephine was stationed at St. Francis Hospital, Miami Beach in the early years of her religious life. In 1947 she was transferred to St. Mary Hospital where she served in administration for nine years and was then named administrator, a position which she held for 28 years.

She is survived by a sister, Mrs. Gertrude Woods of Palm Beach Gardens as well as several nephews and nieces.

Burial was in St. Bonaventure Cemetery here.

Jamaican ministry information

For readers who are interested in obtaining more information about Sister Grace Yap and her ministry in Jamaica (Nov. 30, 1984 issue of the *Voice*) or Food for the Poor, please contact Mr. Ferdinand Mahfood, Food for the Poor, 1301 W. Copans Road, Pompano Beach, Fl. 33064. Tel. (305) 975-0000.

\$41,000 raised here for Ethiopia

An appeal from Archbishop Edward A. McCarthy to Catholics in the Archdiocese of Miami to contribute to a fund to help millions of starving Ethiopians has produced a total of \$41,872, as of last week.

The money is being forwarded to Catholic Relief Services which has been providing humanitarian assistance and relief to the hungry in Ethiopia for more than a year.

Anyone wishing to contribute money to help feed the starving in Ethiopia whose plight has grown more desperate this year because of crop failures, should make their check payable to Catholic Relief Services and forward it to the attention of:

Msgr. Bryan O. Walsh
Catholic Community Services
9401 Biscayne Boulevard
Miami Shores, FL 33138

As of December, Catholic Relief Services has received over \$8 million in contributions for Ethiopian famine victims.

By the end of 1984, CRS will have distributed 39,000 tons of food to 750,000 men, women and children in Ethiopia's worse afflicted regions.

San Isidro is home to food ministry

The ministry profiled in the Dec. 14 issue of *The Voice*, which distributes food to the poor in Pompano, is based in San Isidro Mission, Pompano Beach. To contact Chris Dorman about contributions or to volunteer some help, call 971-8780.

Office of Worship schedules workshops

All workshops will be conducted in English and Spanish, but in separate rooms. This procedure will depend upon the number of candidates and the preferred language chosen for the session.

EUCCHARISTIC MINISTER TRAINING DAYS, January 26... 10 AM to 3 PM... St. Bernadette, Hollywood, February 16... 10 AM to 3 PM... Our Lady of the Holy Rosary, Perrine, March 9... 10 AM to 3 PM... Corpus Christi, Miami.

Requirements for commissioning: 1) Candidates must be recommended by their pastors (or, if institutions, their chaplains or spiritual directors), to the Office of Worship and Spiritual Life. 2) CANDIDATES MUST ATTEND ONE FULL ARCHDIOCESAN TRAINING DAY (as scheduled above).

***FEE:** \$5.00 per person, payable in advance. **RESERVATIONS REQUIRED.**

***PROCEDURE:** Letter of recommendation should include the following:

- 1) Names of all those candidates being recommended from a given parish or institution (addresses and phone numbers not necessary).
- 2) Check to cover their registration fee(s) (includes lunch), payable to the Office of Worship and Spiritual Life.

3) Specification as to number of candidates per language group who will be attending.

4) Specification of which training day your candidate(s) will be attending.

ALL TRAINING DAYS ARE ON SATURDAYS. Deadline for reservations is the Wednesday prior to the training day you specify.

ARCHDIOCESAN LECTOR Saturday, February 9... 10 AM to 3 PM ... St. Maurice, Ft. Lauderdale; Saturday, March 16... 10 AM to 3 PM... St. Timothy, Miami.

As stated above for Eucharistic Minister Training Days.

EVENINGS FOR LITURGICAL MINISTERS For priests, deacons, lectors, choir members, leaders of song, altar server, Eucharistic Ministers, ushers, sacristans. etc...

February 19, 7:30 to 10:00 PM., St. John the Baptist, Ft. Lauderdale; Tuesday, March 12., 7:45 to 10:15 PM., St. Brendan, West Miami; Monday, April 22., 7:45 to 10:15 PM., St. James, North Miami.

No registration fee necessary.

* **Please make checks payable and mail to: Office of Worship and Spiritual Life, Archdiocese of Miami, 9401 Biscayne Boulevard, Miami Shores, FL 33138. For further assistance or information please call the Office of Worship, 757-6241 (Dade) or 522-5776 (Broward Line).**

Respect Life celebrates Feast of Our Lady of Guadalupe

On Saturday, December 15, 1984, the Archdiocesan Respect Life Office held its annual celebration of the Feast of Our Lady of Guadalupe, patroness of the unborn.

The celebration was held at St. James Parish and was attended by volunteers and supporters of the Respect Life Apostolate. Mass was celebrated by Father Brendan Dalton, pastor of Visitation parish.

The 1984 Respect Life Award, presented each year to someone in the community whose works exemplify a true sense of dedication to the sanctity of all human life, was given to Sister Lucia Cec-

cotti S.S.J.C. of the Marian Center for her work with the mentally handicapped.

The Guadalupe and Juan Diego Awards were given to two volunteers from each of the area Respect Life Emergency Pregnancy Offices. They are: Central Office, Nellie Lind and Karen Kramer — Coral Springs Office, Judy Knouff and Evelyn Mahoney — Hollywood Office, Joan Crown and Nancy Carroll — Hialeah Office, Gloria Evans and Noreen Daly. The S.W. Miami Office gave a certificate of appreciation to the following volunteers: Kathy Stetzer and Robert Hudek.



CHILDREN'S PRAYERS — Youngsters from St. Anthony School in Fort Lauderdale who are Blue Army Cadets, charged with the mission of spreading the message of Our Lady of Fatima, recently prayed the rosary on the air, recording the Joyful Mysteries for future broadcast on radio station WEXY, 1520 AM. The schoolchildren's prayers will alternate with those of a group of adult men and women on the Blue Army's Saturday morning program, which begins at 10:30.

Seeking prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each

week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please), to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

Kolski named to safety council

Mrs. Patricia M. Kolski of St. Mary Cathedral parish has been named to the board of directors of the Dade County Citizens Safety Council for a period of three years.

The widow of the late Alexander Kolski and president of the funeral

home which bears their name, Mrs. Kolski is a member of the City of Miami Planning Board, St. Mary's Altar Guild, the Miami ACCW, Barry College Alumnae and the National Association of Women Business Owners.



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5A-NOVENAS

Thanks to St. Jude for prayers
answered. Publication promised.
K.Z.

Thanks to St. Jude for prayers
answered. Publication promised.
E.S.

Thanks to the Holy Spirit,
Infant of Prague, Mary, Queen
of all hearts, St. Jude & St.
Dymphna, for prayers answered.
Publication promised.
E.F.W.

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

Thanks to St. Jude for prayers
answered. Publication promised.
E.M.M.

Thanks to Blessed Virgin Mary
for prayers answered. Publica-
tion promised. E.M.M.

Thanks to St. Anthony & St. Jude
for prayers answered. Publication
promised. C.C.S.

Thanks to St. Jude for prayers
answered. Publication promised.
Mami & Tata

5A-NOVENAS

Thanks to Blessed Virgin Mary,
St. Anne, St. Anthony, St. Francis,
for prayers answered. Publica-
tion promised. S.S.

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.

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 in-
voked. J.Z.

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 in-
voked. 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. M.A.W.

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see every-
thing and who show me the way to reach my ideal. You
who given me the divine gift to forgive and forget
the wrong that is done to me, and You who are in
all instances of my life with me. I in this short
prayer want to thank you for everything and con-
firm 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. C. & GK



To
ALL

5A-NOVENAS

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr, great in
virtue & rich in miracles, near kinsman of Jesus
Christ, faithful intercessor of all who invoke your
special patronage in time of need, to you I have
recourse from the depth of my heart, and humbly
beg to whom God has given such great power to
come to my assistance. Help me in my present
and urgent petition. In return, I promise to make
your name known and cause you to be invoked.
Say 3 Our Fathers, 3 Hail Marys and Glories.
Publication must be promised. St. Jude, pray for
us and all who invoke your aid. AMEN. This
novena has never been known to fail. I have had
my request granted. Publication promised.
Thanks for miracle. S.S.

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
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great material desires may be. I wish to
be with You in eternal glory. Amen. Thank
You for Your love towards me and my
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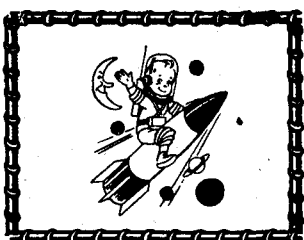
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