What do our Catholic teenagers believe?

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

First in a three-part series
By Ana Rodriguez-Soto
Voice News Editor

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

A Voice survey last April asked these and other questions of a sampling of 181 seniors in six Catholic high schools in Dade and Broward counties. Many of the responses were encouraging — such as their general agreement with the Church's teachings on Mass attendance, abortion, the Pope's authority and life after death. Others showed that the Church may not be reaching out enough to teens: A clear majority of those polled said they would participate more in parish activities, if they were asked.

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

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

Surprisingly, the Church policy most overwhelmingly endorsed by the teenagers was the Archdiocese of Miami's four-month preparation period before marriage. Almost 90 percent of those surveyed said they agreed with such a program, even though it means waiting before getting (Continued on page 14)
**Nuns protest killer’s death**

By Pam Smith

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

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

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

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

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

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

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

**Jesuits praise theology document**

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

**New Maryknoll superior elected**

MARYKNOLL, N.Y. (NC) — Maryknoll Father William M. Boteler was elected to a six-year term as superior general of the 2,000-member order and Brothers by delegates to the order’s general chapter. Father Boteler, 54, a native of Baltimore, has worked in La Paz, Bolivia, since being ordained in 1966. In La Paz he ran a health clinic and constructed a high school. He succeeds Father James Noonan as head of the order.

**Bishop mourns pro-Solidarity priest**

WASHINGTON (NC) — Bishop James W. Malone, president of the National Conference of Catholic Bishops, expressed sorrow and condolences in a letter Oct. 19 with Jesuit Father Brad Reynolds, a freelance photographer from the Oregon province, Father Kolvenbach said Jesuits in Latin America were encouraged that the document stated the problem of the “preferential love of the poor,” that it stressed the need for a “true authentic theology of integral liberation for man” and backed them in their work with the poor against charges they are Marxists.

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**Archbishop Edward A. McCarthy**

President, The Voice Publishing Co., Inc.

Robert L. O’Steen

Editor

Archbishop Edward A. McCarthy

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

The document, a proposed pastoral letter on the U.S. economy, calls for guarantees of economic rights for all, just as America now guarantees civil and political rights. It declares that "fulfillment of the basic needs of the poor" is "the highest priority" facing the nation. So long as any person lacks necessities, no other person has a moral right to have more than he needs.

Inequality of income or wealth can be morally acceptable only when the basic human needs of all have been met, it adds. The 144-page, 58,000-word document is the first draft of a national pastoral letter on Catholic social teaching and the American economy. It was unveiled Nov. 11 as the nation's bishops began gathering in Washington for their annual fall meeting Nov. 12-15.

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

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

In light of President Reagan's landslide re-election just five days before the draft document was released, however, the most heated controversies are almost certain to arise over major policy directions of his administration that the document disagrees with. We hope to influence policy

Participants hope the document will provide work for all who seek it as the number one task facing the domestic economy of the United States today. Continued on page 4

BISHOPS' NEW PASTORAL URGES:

'Revolution in economy'

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

Ethical principles:

* "All persons have rights in the economic sphere and... society has a moral obligation to take the necessary steps to ensure that no one among us is hungry, homeless, unemployed, or otherwise denied what is necessary to live with dignity."
* Private property is a basic right, and some inequality of wealth or income may sometimes be justified, but "no one is justified in keeping for his exclusive use what he does not need when others lack necessities."
* Wealth becomes evil when it "so dominates a person's life that it becomes an idol or blinds a person to a neighbor's needs."
* All people have a duty to work, and all have a right to gainful employment, just wages and collective bargaining.
* Both the prophets and Jesus show special care for the poor and powerless. The treatment of these is the ultimate measure of the justice of a society.
* While Catholic teaching on the principle of subsidiarity sets limits on the role of government, government "has a positive moral function" of protecting basic rights, ensuring economic justice for all, and enabling citizens to coordinate their actions toward these ends.

Policy applications:

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

* Poverty: High poverty amid U.S. wealth is a scandal. The so-called "feminization of poverty," continued racial and ethnic discrimination, and gross inequities in U.S. income and distribution of wealth must be overcome. Among many policy elements needed to fight poverty are job creation, affirmative action for women and minorities, tax system reform, self-help programs for the poor, and better child care services. A "major reform" of the "woefully inadequate" U.S. welfare system is needed, with particular attention to comprehensiveness and treating the poor with dignity.
* Food and agriculture. The second draft of the pastoral, due next spring, will include a section on this. The drafting committee decided only recently that it had to make it a separate topic in order to deal with it adequately.
* Collaborating to shape the economy. A "new American experiment" in economic democracy is needed, with all sectors of American society participating in the responsibility of building a just economic society. New participatory forms of local, regional and national economic planning and cooperation are needed. Greater worker partnership with and participation in business is necessary.

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National

Pastoral urges all to help poor

Continued from page 3

• Calls for a fundamental redistribution of wealth in the country to correct “gross inequalities” that are “morally unjustifiable,” notably through a reversal of the direction of the tax code.

• Urges a new battle against poverty as “an imperative of the highest priority,” demanding major reform in the “woefully inadequate” public welfare system.

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

One-of-a-kind

Among far-reaching programs for social justice, the only comparable precedent in American Catholic history is the 1919 “Bishops’ Program of Social Recontruction.”

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

The new draft is the product of nearly four years of work by a five-bishop committee headed by the Auxiliary Bishop of Milwaukee. It is, however, of the first of several round of writing and revising. The bishops will meet in November to debate and vote on a final document.

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

The document is divided into two major parts:

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

• “Policy Applications,” divided into five chapters, seeks to apply the repudiate or sharply criticize capitalism itself as an economic system.

Other critical

Not critical

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

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

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

It notes that poverty hits blacks, Hispanics and women hardest, and that income inequality is the greatest economic crisis facing the United States today—employ- ment, poverty, food and agriculture, collaborative economic planning, and the impact of U.S. policy on the world economy.

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Racism pastoral called ‘best kept secret’

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

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

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

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

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

“Unfortunately, it has not. In fact, I have often called it the ‘best kept secret in the U.S. church.’”

Bishops vote on several other issues

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

• A pastoral on the death penalty, approved by a 154-117 vote, after several bishops questioned whether the new “inclusionary” letter of the Vatican’s Congregation for the Doctrine of the Faith obscured the meaning of some of the Psalms which prophesied the coming of the Messiah.

• New Eucharistic prayer: Action on the first English-language Eucharistic prayer which is not a translation of the Latin was delayed until more English-speaking countries can comment on it.

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

• Anglican-Catholic dialogue: Approved a generally-positive critique of the Final Report of the first Anglican-Roman Catholic International Commission. It was the first time the Vatican has called a Pastoral Council to formally evaluate an ecumenical dialogue’s conclusions. The bishops called on Pope John Paul II to convi- trually conduct an ecumenical synod of bishops, with Anglican in- rep and representation, to consider Anglican-Catholic reunion. The bishops also voted to donate 2.6 cents per year for the next three years for every Catholic in their diocese to help the bishops of Thailand to take over refugee camps now set up by the United Nations. A number of legal questions decided on by the bishops included norms for support of retired priests, the catechumenate, radio and television talks on Catholic teaching, clergy and religious participating in radio and TV shows concerning religious issues; and church support by Catholics.

Christian norms approved

WASHINGTON (NC) — The Vatican has given approval to distribution of Christian norms under the United States on Sundays and holy days, it was announced during the U.S. bishops’ fall assembly.

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

There were four exceptions to the new rule. Among them, Communion may not be distributed under both species at outdoor Masses with a large number of communicants or if circumstances cannot assure “due reverence” to the sacramental wafer.
Consult people, bishops urged

BALTIMORE (NC) — Bishops should exercise “participative leadership” when engaging in public policy discussions about ethical issues, Cardinal Joseph Bernardin of Chicago said Nov. 10 in Baltimore. In an address on “Changing Styles of Episcopal Leadership” at the Third Plenary Council of Baltimore, the cardinal cited the development of the bishops’ 1980 pastoral letter on war and peace as an example of how episcopal style has become more participative.

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

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

Leadership is truly effective only when it involves many people, according to Cardinal Bernardin. “It does not want to stand alone. It seeks guidance; it needs support. Generally its goal is to find workable alternatives. So before it acts, it consults. “It challenges people to use their own energy, talents and creativity in analyzing a situation and coming up with solutions. It seeks to create a broad base of support if not a consensus,” he said.

“The church is poorer whenever any of its members fail to use their gifts,” the cardinal said, and a good shepherd is one who not only uses his own gifts but knows how to help others to use theirs.

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

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

WOMEN’S ISSUES

Meetings discuss ‘oppression’

By NC News Service

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

The role of women and the pastoral, which is expected to be completed in 1988, was discussed at October meetings and workshops of the Disciples of Christ, the United Church of Christ, the American Baptist Church, and the Southern Baptist Convention.

A group meeting at Rosemont College, near Philadelphia, presented a statement calling on the pastoral “to situate the issues concerning women in the Catholic Church within the context of human rights; the pastoral leadership is truly effective only when it involves many people, according to Cardinal Bernardin. “It does not want to stand alone. It seeks guidance; it needs support. Generally its goal is to find workable alternatives. So before it acts, it consults.”

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Protestant clergywomen need jobs

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

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

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

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

The Southern Baptists, which officially discourages ordination of women, is reported to have some 300 clergywomen — a growing but statistically insignificant number in relation to total clergy in the denomination.

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

In the Episcopal Church, where the ordination of women was officially sanctioned until 1976, the 96 percent of the women who are serving local churches is higher even than the denominational average of 40 percent. However, figures released by the Episcopal Women’s Caucus show that the vast majority of the women (345 of 470) are on the lowest rung — “assistant associates.” Forty-one women are rector, or senior pastors.

Stop knocking each other

WASHINGTON (NC) - The U.S. Catholic Church should take steps to counteract some of the “divisiveness” that arises when members denounce one another’s views, Bishop Thomas J. Grady of Orlando told the Catholic Bishops’ general meeting in Washington. He said that some groups of Catholics are “becoming increasingly aggressive in condemning” other Catholics with whom they disagree.

He cited as examples the acrimony with which some Catholics have debated liturgical changes, catechetics, the bishops’ pastoral on war and peace, and the new draft of a pastoral letter on the economy. Terminating Catholic divisiveness a “wound on the body of Christ,” he recommended a brief bishops’ statement which, among other things, would acknowledge that “legitimate differences of opinion” can be expressed.

Seminary rolls down

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

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

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

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

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

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

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

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

Bishop Tutu said no one was expecting change "overnight" in South Africa. But he said that if South African Prime Minister Pieter Botha would give four "dramatic indications" of change, "I would say to our people, let's give him a chance."

These four measures, Bishop Tutu said, are commitment to common citizenship, abolition of the pass laws, an end to forced removals and a uniform educational system.
Protestant unit: no Nicaraguan persecution

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

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

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

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

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

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

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

Under the leadership of Archbishop Obando Bravo and Bishop Pablo Antonio Vega, president of the Nicaraguan Bishops' conference, the "traditional" Catholic Church "insists that there is religious persecution," the report said. It added that this view is endorsed by the opposition press and some members of opposition parties.

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

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

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

The commission, headed by Yugoslavian Bishop Pavol Zanic of Mostar-Duvno, also complained that "presumed healings" at the site have not been published without adequate scientific documentation.

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

It was the second time the commis- sion, established to investigate the ap- parents, has asked that pilgrimages cease, at least temporarily. In March, the group asked priests and laymen to halt organized visits and stop presenting the "seers" — six young people said to see the Blessed Virgin — to the public.

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

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The commission added that a neurop- sychiatrist had also spoken with the children and with the Franciscan priests in charge of the parish.

China accused of persecution

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

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Yugoslav 'apparitions' dampened

The commission, which includes medical experts, has visited Med- jugorje during the alleged appar- tions, which began in a field outside the town but moved to a chapel in the St. James Church. Commission members have also conversed separately with three of the six children, who range in age from 12 to 19, the statement said. The com- mission added that a neuro- psychiatrist had also spoken with the children and with the Franciscan priests in charge of the parish.

The statement also indicated that Father Tomislav Vlasic, who has been a spiritual adviser to the youths who claimed to see the Virgin Mary, may have been transfer- red. The statement said the commis- sion visited Father Vlasic "in his new parish.

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

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

By Betsy Kennedy

The social practice of dating can, just like in the past, be as archaic as human history has it been. Even in pre-wheel days, an anxious mother and father might be fighting a long battle back and forth by the cave entrance, waiting for their teenager to come back from the hunt.

Although teenagers have gone from wearing animal skin to polyester and from rock throwing to playing soccer in the field or enjoyed a cabin vacation, there are many experts available to offer knowledge and guidance in raising teens.

Experts from the Archdiocese of Miami were on hand to offer free advice at “Parent’s Day,” sponsored by the Family Enrichment Center and held at Chaminade High School in Hollywood on Nov. 10. The day-long series of workshops and talks by experts was aimed at helping parents and children navigate the roller coaster during teen years, which had its beginnings in 1929 as a national landmark for its multi-culture community.

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

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

Emotions go up and down like a roller coaster during teen years, pointed out Smith, and today black Americans, Hispanics, Haitians, French Canadians, Bahamians, Jamaicans. Last year the Cathedral was the scene of the episcopal ordination of Archbishop Ambrose de Paoli, son of a North Dade couple, who was now Prep School in Miami. The idea came about due to an area that the area is known for its multi-culture community which includes white and broken homes make growing up an even more painful process. She advises steady dating partners of teens from broken homes to be even more considerate, especially when the time comes for breaking up. One family she counseled had a difficult time coping with the daughter’s break-up with her steady boyfriend. The girl’s father had left home and every time he promised to visit the girl he cancelled it. She had a difficult time dealing with any relationship with a man.

Going Steady

Teens have a responsibility to be understanding and supportive to their friends’ feelings and shouldn’t enter a relationship without setting up ground rules, said Smith. “In our household, if you are old enough to date someone on a steady basis, you are old enough to see it through. If you’re a football player and you get hurt, you should still show up for the next game if possible, even if you just sit on the bench. We urge our kids to remain respectful of that person even after they break up. There should be no writing nasty notes, no talking about each other or getting even.” And if a young man breaks up with his girlfriend that doesn’t automatically give him the option of asking her friend out the next day.

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Non-dinner’ to aid Cathedral programs

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

Why a “non-dinner” instead of the usual lavish banquet usually held to raise funds? According to Father Gerard LaCerra, rector, cultural events and seasonal celebrations are sponsored annually. Although it has been suggested to Archbishop McCarthy that the Cathedral be relocated, in the spirit of Florida’s Catholics finds the present area appropriate since it “brings together so many different types of people.”

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

New priest ordained

Deacon Juan Luis Sanchez, left, listens as Archbishop McCarthy reads from the Ordination rites moments before the deacon became “Father Sanchez” in joyful ceremony at St. Vincent de Paul Catholic Church of the Archdiocese and official church of the Archbishop. (Voice photo by Prent Brown.)
Faith Rally

Packs ‘em into Hialeah Theater

By Araceli Cantero
Executive Editor, La Voz

Despite competition from a televised Dolphin game, the Archdiocese of Miami’s first DAMASCUS “faith rally” brought 200 people into a Hialeah theater one recent Sunday. The three-hour rally culminated with a Eucharist prior to which Fr. Jorge Garcia explained the significance of the robes worn by priests during Mass.

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

The one turned away for lack of funds

The Archdiocese of Miami’s first DAMASCUS “faith rally” brought 200 people into a Hialeah theater one recent Sunday, and convinced 55 of them to “come back home” to the Catholic Church.

Kiss of Peace at Mass after adoration.

DAMASCUS is patterned after the Damascus movement worked long and hard to unite us beyond our differences. We must deepen our faith and culture in order to be able to share the gift which God has given us.

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

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

Kramer, an evangelical Christian who converted to Catholicism, began by gathering 200 Hispanics in a boxing arena. Now, 7,000 people gather once a month to pray and listen to scriptures. Massive publicity preceded the first event.

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**Second time around**

New program prepares couples for remarriage in the Church

By Betsy Kennedy

Voice Staff Writer

Glimpses of love, the second time around, "For their drink of water destroys his second marriage; five teenagers-cum-instant-siblings threaten a couple's union; the physical relationship poses problems for a mature couple.

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

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

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

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

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

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

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

But unlike their younger, never-married counterparts, the once-married Catholics are entering new relationships with responses, behavior patterns and expectations linked to their former spouses, in-laws, friends and even the Church.

The other programs don't deal with their concerns.

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

"My greatest desire is to see a level of awareness raised for them. We don't intend to solve their problems, but to offer guidelines, ways to cope. We want them to have a fresh start on tomorrow," DiPrima said.

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

Examine past

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

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

Sometimes tearfully, they admitted their mistakes and displayed joy in their victories. Each of the couples admitted that they had carried too many unrealistic expectations into their new marriages.

Tim and Gloria

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

When Tim first married Gloria, he suffered from "suicidal loneliness. I married to stay alive." He anticipated he would become a heroic father and husband who could handle any crisis. Yet his drinking poisoned every healthy corner of their relationship.

His Catholic faith fell along the wayside as the need for alcohol loomed over everything else important to him. When it finally came down to making a choice between losing his family or giving up his crutch, Tim faced his problem. Now "I've been sober four years and it's still not easy."

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

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

Gloria feels it was her consistent prayer life that in part helped Tim defeat his disease. They initially were married in the Catholic Church after having been married in a civil ceremony 13 years ago. After her annulment came through and the Church wedding took place, Gloria said she felt more joyful and more like a new bride than she did the first time.

She recommends that any divorced Catholic who has not obtained an annulment at least check into the possibility if a second marriage is imminent.

Tom and Sara

Tom's marriage to his first wife ended in separation in 1966. After every conceivable attempt to reconcilia-tion, he was divorced several years later. Shadowed by the pain of the past, he was cautious about developing a relationship with Sara. When the romance finally resulted in marriage, he feared it was too late and Sara needed something more than a partner.

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

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

The two underwent counseling, which began to show them there was a silver lining if they knew how to col-lect it together.

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

Cell and Alex

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

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

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

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

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

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

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

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

For Lynda DiPrima, the day held added significance.

(Continued on page 16)
Religious leaders form social issue group

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

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

Although the Coalition expressed gratification for the efforts of community leaders and those involved to resolve the issue of the termination of the services of Miami's City Manager Howard Gary with respect for dignity and sensitivity, the suffering that are both the effect and the cause of community unrest!”

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

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

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

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

Palm Beach names new officials

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

Both appointments are effective immediately.

Thanksgiving time — Two collections this week

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

On Sunday Nov. 18, collections will be taken up in all the churches and missions of the Archdiocese of Miami for the Campaign for Human Development, an education-action program begun in 1970 to combat domestic poverty. Throughout the week contributions will be made to the annual Thanksgiving Clothing collection for Catholic Relief Services, the official overseas aid and development agency of American Catholics recently publicized nationally for its assistance to the needy in Ethiopia.

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

Last September People United to Lead the Struggle for Equality (PULSE) received its third grant in as many years bringing to a total of $88,000 the monies granted by the Campaign for Human Development. The single largest non-governmental funding group in the nation, CHD has in the past 14 years funded more than 2,000 self-help groups. To date 16 groups in the Archdiocese of Miami area have been the recipients of grants.

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

Help for the needy

Dear Friends in Christ,

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

During the past seventeen years, your support of the Campaign for Human Development has made possible eleven funded projects in our own Archdiocese alone, which increased employment, assisted in helping people to fulfill the dream of owning their own homes, and aided greatly in the reduction of crime. Your generosity has decreased the burden of poverty and affirmed the dignity of all people.

Once again, I ask you to give generously to this annual appeal which will be held throughout the Archdiocese on Sunday, November 18. Jesus mandated that we have concern for the poor and needy, that we who have been given much, much is expected. May we continue to walk in the light of the Lord, bringing healing and wholeness through our charity.

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

Edward A. McCarthy
Archbishop of Miami
Boystown remembers 20 years

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

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

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

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

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

‘Nitty-gritty’

As a volunteer on parish councils and parochial school boards, Dr. Wrapp became intrigued with the parallels between the job of a general manager in the business world and a pastor. Both move their organization toward common goals, and many of the skills they need are the same — like conveying a sense of direction, concentrating on significant issues, and being sensitive to the power structure.

Dr. Wrapp began compiling case studies of the way parishes are run and he uses these cases as classroom assignments. A typical assignment might be: “You’re running a parish council meeting and you propose raising additional $125,000 to finish the church building. After an hour or two, there’s growing opposition. What do you do — impose your decision, adjourn the meeting, continue until there is agreement?”

“The cases delve into the nitty-gritty of everyday parish life: An old parish is losing members and money; salaries for lay staff are rising; a new pastor is having a hard time communicating with the parishioners; a pastor is interviewing for a school principal; a wealthy parishioner offers a big donation if the pastor recommends his son to the Catholic high school.

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

Within the present structure of the Church, it’s pretty hard to dodge the fact that the pastor has to accept the responsibility of managing the parish, whether he wants to or not... You can’t really split spiritual matters.”

—Dr. Ed Wrapp

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

—(Voice photo Prent Browning)

Giving them the business

Seminary professor prepares future priests for financial side of parish ministry

It may be fitting that Boystown, an Archdiocesan facility for homeless boys, should celebrate its 20th anniversary with a memorial prayer service for those of its alumni who have died in the past two decades. Since many youths at Boystown considered the counselors almost as family, it seems appropriate that they are remembered even many years after they have gone out into the world.

This weekend eight boys, former residents of Boystown, were remembered in a prayer service and were honored by a Marine Color Guard at a grotto erected in their memory at the facility.

Two of the boys died in Vietnam. The prayer service, which roughly coincided with Veterans Day and the 20th birthday of the Marines, was attended by Archbishop Edward McCarthy, who spoke warmly of Boystown.

“I don’t know people who express love better than the people who work here,” he said.

Two audio-visual presentations will be made. One for police and one for parents of available community services.

The Miami Bridge is one of 17 projects in 15 states to receive a $2,000 grant from the National Fund for Runaway Children. The Bridge is one of 17 projects in 15 states to receive such a grant for a special runaway and homeless youth services.

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

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

The Miami Bridge is operated by Catholic Community Services.
The Voice, November 8, 1984

Survey results

1. Do you believe the Catholic Church was founded by God or is it just a creation of man?
   - God 79%  - Man 20%

2. Do you believe that the Pope speaks with the authority of Christ?
   - Yes 72%  - No 24%

3. Do you currently attend Mass?
   - Yes 33%  - No 67%

4. Do you pray?
   - Yes 72%  - No 23%

5. Do you pray?
   - Yes 33%  - No 67%

6. Do you agree with the Church's policy of a four-month preparation program before marriage?
   - Yes 43%  - No 55%

7. Do you believe in life after death?
   - Yes 41%  - No 58%

8. Have you ever volunteered any of your time to serve in a social cause?
   - Yes 41%  - No 59%

9. Are you aware of the U.S. bishops current pacifist letter on war?
   - Yes 18%  - No 82%

10. Would you support a nuclear-free world even if it involves risking that we may be more vulnerable to attack by the other side?
   - Yes 47%  - No 53%

11. Do you think Christ's teachings should be the law of the land?
   - Yes 27%  - No 73%

12. "If the church were your church, would you be the leader of it?"
   - Yes 21%  - No 79%

13. Do you think parishes call enough on you to take part in church activities?
   - Yes 50%  - No 50%

14. If asked, would you be willing to be more actively involved in parish activities, such as fundraising, youth group, visitations of the sick or elderly? (This question was worded when the teenagers were asked to give written reasons for their answers, in their own words as: "What explanations in the students' own words.
   - Yes 33%  - No 67%

15. Have you ever seriously considered a religious vocation?
   - Yes 41%  - No 59%

16. Has anyone ever talked to you about becoming a nun or a priest?
   - Yes 37%  - No 63%

** *These questions included follow-up, why or why not.

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

The schools — St. Thomas Aquinas and Cardinal Gibbons in Ft. Lauderdale; Miramar, Edgewood High in Opa-Locka; Archbishop Curley-Neumann, La Salie in Miami and Christopher Columbus in West Dade were chosen so that the number of Hispanic and non-Hispanics polled would represent accurately the ethnic makeup of students of the strict anonymity of the Archdiocese of Miami.

The 181 students sampled, out of a total of 2,989 in the Class of '84, are 59 percent non-Hispanic and 39 percent Hispanic. The total secondary enrollment in the Archdiocese of Miami (including the counties of Palm Beach, Martin, Collier, Hendry and Glades) for the 1983-84 school year was 64 percent non-Hispanic and 36 percent Hispanic, the same proportion as in the survey.

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

How survey was taken

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

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

Students said...

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

- "I would rather be free." - "I would first want to experience life." - "I feel I can become just as close to God as a 'non-nun' and I can help people just as much." - "I love life too much." - "I don't think I could commit myself to be single for the rest of my life." - "This kind of vocation wouldn't make me happy, I admire those who can serve the Lord by dedicating their lives to Him." - "I just never occurred to me, for this is not something I feel I must believe in." - "I am not that serious about my religion. Also, because I am not a virgin, I could not be a nun."
...in social cause, was not clear whether this involvement was on their own initiative or as part of a school project, and whether it was a long-term commitment or a one-time activity.

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

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

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

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

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

Justice issues
The teenagers took justice and social issues less to heart.

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

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

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

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

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

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

Groups only differ in support for freeze, attendance at Mass

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

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

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

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

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

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

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

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

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

—ARS
Raising teens is parental challenge

Continued from page 9

the parents of SLU students and friends

When you take someone out on a date, you are requiring the parents you will be responsible for their son or daughter and you are

posing the young man was surprised by a visit

the young boy's date drank the liquor straight, despite his entreaties.

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

The president of the SLU Club of Miami and the dean of student life, says Alumni, their spouses, residents who are alumni or friends.

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

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

The day got under way with an unruly party across the street. Her date immediately phoned her and they all began drinking it. As other girls was soon buzzing with the rumor of what had done and he had an abundance of girls asking him out on dates.

Despite today's information-oriented society, most teens don't know how to ask and understand what it really means.

Parents who degrade, ridicule and reject their children are going to push them into looking for love and affirmation in the sexual act.

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

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

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

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By William Bole
Religious News Service Staff Writer

It's been five years since things went bust in Youngstown, Ohio. That was when an unprecedented drive by churches to reopen a steel plant came to failure — as the federal government refused $245 million in loan guarantees needed by the 8,000 workers to take over the plant.

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

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

When the Simpson Dura-Vent plant in Vacaville, Calif., announced it would shut down its doors, to help relocate workers, and train those who will lose their jobs, Bishop John Burt, who, along with Catholic Bishop James Malone, led the groundbreaking Campaign for an Ecumenical Plant Closures Project formed an agreement with the city on legislation requiring businesses to let their workers know a year in advance that they're leaving.

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

Coalitions formed

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

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

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

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

Christian view

Many of the denominations involved in the network have adopted, or are in the process of drafting, documents aimed at fashioning a uniquely Christian view of the economy. In recent weeks, attention has focused on Catholic bishops' pastoral letter on "Catholic Social Teaching and the American Economy." (See page 3)

The letter on "Catholic Social Teaching and the American Economy," written by the heads of 48 Catholic bishops, has lobbied, so far unsuccessfully, for national legislation to make it harder for businesses to shut down plants without compensating workers.

When asked why the churches have become so deeply involved in economic advocacy, executives who have closed down plants and laid off workers.

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

unique role

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

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Our capitalism needs airing, not blustering

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

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

VOICE EDITORIAL

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

Well, it is predictable that talk of money would bring more fallout than the bishops’ talk of nuclear war in their last pastoral letter, “Take my life but don’t take my money.”

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

One thing is exactly what the bishops have done, but their draft is far from final. Now the discussion begins, which is a key reason for the letter. It is the first place, and it is the proper place, if we polarize into liberal and conservative — whatever those labels mean — and huff and puff while failing to learn through this experience.

For instance, it must be acknowledged by “liberals” that much of the New Deal and the War on Poverty did not wipe out or much reduce poverty or its effects. Therefore, any government entry, or re-entry, into problems of poverty must be done carefully, if at all. We should have learned that, ironically, money does not automatically cure poverty which is a deeply rooted psychological phenomenon.

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

Christians simply cannot harbor the mean-spirited attitude that the poor are that way because they are lazy. It is all too obvious that the middle-class Americans were born that way, and the poverty-stricken, especially minorities, were born into their condition. Black children, for instance, who are born into middle-class homes, remain middle-class; and black children who are born into the Ghetto stay there. Same for Appalachian whites. And poverty has not gone away during the present reduced inflationary period. Studies say it has gone up.

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

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

Thanksgiving in Florida

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

Two views on Reagan and pro-life stand

To the Editor:

In the Religion Column of The Herald (Fri. Nov. 9) Msgr. Bryan Walsh, director of Catholic Community Services of the Archdiocese of Miami, was quoted as saying he was surprised and concerned that a certain reduction of the welfare and social activism aspect of the bishops’ letter. Msgr. Walsh, director of Catholic Community Services, was quoted as saying he was surprised and concerned that a certain reduction of the welfare and social activism aspect of the bishops’ letter. (Take my life but don’t take my money.)

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To the Editor:

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

I am a Christ-following Catholic, a person deeply committed to respect for all life, who cannot believe that anyone who has bothered to think the situation out for himself could possibly believe Reagan is “pro-life.” He is, in reality, only pro-embryo! If he was indeed pro-life, his programs and policies would reflect that by his care and concern for the women and babies who are in desperate situations but from whom the aid has never been less available than during his administration.

To be “pro-embryo” means that Reagan will collect a lot of votes from people who erroneously believe that he is “pro-life” (and who erroneously believe themselves pro-life, as well). Unless one recognizes that life is precious in ALL forms, both before and after birth, that human dignity is not to be taken lightly, and that quality of life, education and programs that elevate people to higher levels of existence are imperative, then one can label oneself anything one wants; it will not alter the situation one twit.

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

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

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

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

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

A Marion Gray
Fl. Lauderdale

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

The Neighborhood Church Community, a small group of committed Catholic Christians established in the area a short time prior to this emergency, heard about his plight and took some action in response. They repaired the broken pipes, fixed up his house and took the senior citizen under their care.

"There are many small or basic church communities now flourishing in middle-class, large and small, city and rural American parishes in both Minnesota and Texas," Maney began working in 1966 as a missionary in Chile and describes in "Basic Communities: A Study of Church Formation in Chile" his first experience with these small groups of Christians:

"DURING MY first years in Chile, I brought my rural people together to solve their needs. We fixed up roads and schools, obtained a water-supply system for a small community, planted thousands of trees on the barren coastal slopes, cleaned up trash, and constructed community centers. As we worked, I wanted my people to come together in faith communities and form Neighborhood Church. But this school of thought even hoped that, as a result of all these community action projects, the people would continue helping one another and would reach out to neighboring areas. Rarely did this occur. Rather, these groups disbanded as quickly as a given project was completed. But it was my first step in discovering the process of church community formation." 

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

Another ten years passed and he discovered what was occurring in Minnesota American parishes. Father Maney met with some church leaders who saw that the establishment of these groups was not faith-oriented rather than a community development approach. Moreover, that called for some kind of a conversion or change of heart on the part of the people involved.

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

From 1979 to 1983 he and his colleagues have formed over 300 in midwestern parishes alone.

Maney’s book offers details about the project — its history, organization and results. Does the project work? The two incidents above indicate its success. So does the fact that in another area two Cathoic churches, living but one block apart, were acquainted with one another for the first time in 23 years.

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

BY FR. JOSEPH M. CHAMPLIN 

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

(Dale Francis is a nationally syndicated columnist.)

Time capsules

Bishop Sheen or Cock Robin?

Shortly after being elevated to the rank of Bishop, Fulton Sheen made the first of his many appearances on television. He stopped for a cup of coffee at the doughnut shop in the studio was located with his red cape in place. The girl at the counter, obviously used to serving actors in every kind of costume, took the red cape in stride and asked bilitly, "What's your line, Cock Robin?"

By Frank Morgan

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

Miami, Florida / THE VOICE / Friday, November 16, 1984 / PAGE 19
Youth Suicide

By Antoinette Bosco

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

In a period of one week newspapers reported: Six teenagers committed suicide in Houston in less than three months; a mother found her 13-year-old son hanged in the attic of their home in New Rochelle, N.Y.; a 20-year-old man shot himself with a 12-gauge shotgun in Mahopac, N.Y.; this is the 13th suicide in that area of New York this year.

Suicide has become the second leading cause of death for youths between 15 and 24 in the United States. Approximately 6,000 teenagers commit suicide nationwide in 1984.

The situation is so bad that in some areas state and local officials are organizing efforts to understand and respond to what’s going on.

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

The official responsible for the action is New York’s Lt. Gov. Alfred Del Bello, who comes from Putnam County. Del Bello himself takes his own life about every 90 minutes; he said, “It’s a national tragedy.”

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

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

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

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

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

Eight months ago, a mother in Putnam County buried her 14-year-old son, who hanged himself. She is now working on the suicide prevention program. “It’s kind of like an epidemic,” said Anne Spoonhour. “We don’t know what’s going on. We’re losing our next generation. Our best and our brightest. We’re losing our children.”

This is THE sad and tragic picture in the United States in 1984. While we shout “pro-life” in the picket lines, are we communicating “pro-life” to our youths?

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

(NGC News Service)

Liberation theology

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

What is liberation theology and why did the Pope caution people about it? Liberation theology is basically a campaign to liberate the poor through churchbound social action. In itself this is a noble goal. Its advocates say that Christian doctrine, and indeed the Bible itself, will take on a new meaning for the poor of the world if their salvation is tied to freedom from oppression and injustice, here and now.

God can no longer be presented as the protector of an unjust social system and, according to this school, the church’s mission is to participate in the destruction of such systems. Here the problem begins.

Hundreds of thousands of Catholic church communities have been formed throughout Latin America; they work “in the gospel spirit” but they take many of their ideas directly from Marxism. For instance, the poor of the gospel are tied to freedom from oppression and injustice, here and now.

This may be also that your dad is experiencing at home.

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

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

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

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

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

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

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

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

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

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

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

AREN'T YOUR CHILDREN healthy? Take satisfac-
tion in the fact that even fewer than half the chil-
dren born lived to adulthood. Are they happy?

Take their joy.

You mention that your children get along well
with their friends. Frequently teens are indiffer-
ent toward family but they are loyal and thoughtful
toward their friends. Such behavior can indicate a
rejection of family. Their skill in peer relationships may reflect
the social skills they learned within the family.

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

Count your blessings this Thanksgiving. Be
grateful to your children for growing up with
health and verna and spunk.

Do it now. Do not wait for them to be grateful in
words. The time may be long past. The giving is a
time to be thankful, not to wait for others to thank us.

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

Children make true adults out of their parents.

Your children grow up and pass on their love to a new
generation, and in the pro-
cess of growth you grow. You must ask what kind of
parents, for teaching me patience and unselfishness,
for helping me to reach deep into my soul for a

tough and enduring love that I never knew before,
and for growing up eager to repeat this adventure
with yet another generation.

(Reader questions on family living and child
being to answer in print are invited. Address: The
Kenny; Box 872, St. Joseph's College;
Rensselaer, Ind. 47976.)

(NYC News Service)

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**Factions in the church family**

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

An organization calling itself The Catholic Cen-
ter is holding workshops designed to create trou-
ble for bishops with whom they disagree. Headed
by Paul Weyrich, New Right political organizer, the
Center helps certain members of a child's household that you
Judgment. I have been informed, my brothers, by
relatives determined to gain power by dissent or
lies. We write supportive letters to our bishop let-
ing him now we realize what's going on.

At first sign of this divisive activity in our own
church, we alert the editor of the diocesan paper and our bish-
op to do it. If we invite, and attend and impact the work-
shop with the idea that Catholic Christianity is not
a distrust-based political ideology but a peace-

Based community. We show these dissidents that
we truly believe in the words, "They'll know we are
Christian by our love."

5. Pray that the Lord will inflame these people
with love rather than divisiveness.

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

So it would seem, St. Paul. But don't let God
give us on this just because of a few troubled sib-
lings.

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**Family Nights**

**Opening prayer**

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

**Activity time**

Youth Family

On this one evening plan an ideal
bedtime. Some of the things you
might do are: have a little wagon train
move people who move through
the house and pick up toys and arti-
cles from daytime activities; serve a
bedtime snack. Have everyone dress
in pajamas and settle down in a soft,
quiet, comfortable place. Share the
events of the day. Tell or read a
favorite story and end with night
prayers. This is a special time for
hugs and goodnight kisses too.

**Middle Years and Adult Families**

Sit out the distractions and intru-
sions. Turn off the television and loud
music and create a quiet atmosphere.

**Snack**

Bedtime snacks of milk and
cookies. Crackers or cookies.

**Entertainment**

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

**Sharing**

Do it now. Do not wait for them to be grateful in
words. The time may be long past. The giving is a
time to be thankful, not to wait for others to thank us.

YOU OWE EVEN more to your children than the
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(NYC News Service)
Suggested Readings:

Proverbs 12:24-25, 28-29; 1 Thessalonians 5:1-6, Matthew 25:14-30

Lip service means nothing

By Fr. Owen F. Campon

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

Earliest among the wisdom writers in the Hebrew Scriptures, Proverbs offers in brief its solid advice on life. Long experience, and the ancient Jewish tradition of life and of how to live.

Historically, Proverbs initially appeared when the Jewish nation was steadily existing, having ensured its share of grief. People especially looked for inspiration and guidance — and for re assurance in their old traditions.

In verses of First Thessalonians, read in Sunday liturgies earlier this fall, St. Paul reminded the Early Christians that they were identified with Jesus, the risen Son of God himself. That identity will be complete in eternity. But eternity — for each person or for all — likely will come suddenly.

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

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

DEFINING THE HUMAN SOUL

G. I am a constant reader of your columns, and I am 300 years old. Can you provide a definition of "soul"? (Rhode Island)

A. It is my pleasure to say that only a very sketchy definition can be given here. Put it very briefly, our soul is that spiritual (non-material) part of our nature that makes us distinctly and specifically human.

Long before Christianity, ancient Greek philosophers, for example, arrived at the knowledge that some important things about us simply cannot be totally explained by our cells or nerve endings or anything else "material!"

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

G. A co-worker and I have many discussions about religion and find a lot of comforting agreement between our beliefs, but one question I can't answer is: Where does our devotion to the Sacred Heart of Jesus come from? Also, what has happened to our devotion of the nine first Fridays? We don't hear much about that any more. (Minnesota)

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

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

While this theme endures throughout all the history of the church, it begins to assume a significant place in public prayer and liturgy only in the last few hundred years. A feast in honor of the Sacred Heart was established only about 200 years ago, and was extended to the universal church a little over 100 years ago, in 1856. Perhaps because of the very nature of the devotion, it easily lends itself to the danger of an overly subjective sentimentalism, from which it occasionally has suffered, especially since the later Middle Ages. Over the years the church has had to correct exaggerations in both prayers and art relating to the Sacred Heart.

Now about first Fridays. Slightly more than 300 years ago, St. Margaret Mary Alacoque, a French nun, experienced several appearances of Our Lord, in which he became a prominent figure in spreading devotion to the Sacred Heart. The last of these granted to "all those who go to Communion on nine first Fridays of the month the final grace of repentance. They shall not die in its (the Sacred Heart's) disfavor nor without receiving the sacraments."

The practice of the "nine first Fridays" is thus a kind of novena. It is important to remember that at the close of these revelations Communion was rarely received by many Catholics, especially in France where the severe Jansenist heresy remained strongest. Communion once a year was considered sufficient for anyone. The weekly or daily Communion so common to us was all but unheard of.

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

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

By Fr. John Dietzen

There must be something else to explain things like our ability to know and love and laugh, to be happy, to forgive and be forgiven...
what has become one of the few ("Magnum, PI").

Since it debuted this Fall, "The Cosby Show" has suffered against tough competition among sitcoms where dad is a befuddled control of his family, unlike most families and because Mr. Cosby makes the father someone who is in control of his family, unlike most sitcoms where dad is a befuddled vestigial remain. The fictional Huxtable family headed by Cos is run with discipline, something lacking in most TV homes.

WHAT DRIVES "The Cosby Show" most is the show's star. Bill Cosby has become one of this nation's most lovable figures as well as one of its funniest comedians. But he has been surrounded in his show by some weak support. His wife is normally much of a bowl of pudding, which Mr. Cosby can be seen advertising elsewhere. The children vary in interest: the baby is too young an actress and rug, the two at-home daughters could just as well be one child; the boy is the strongest character; and the oldest daughter, as of this writing, has only the sort of style "The Cosby Show" needs.

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

Second, we need Bill to address us directly. He has made us laugh through his special comedy style which involves funny voices (Fat Albert), facial contortions and great stories. So why not have him begin by addressing the audience directly. That's the sort of style "The Cosby Show" needs.

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

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

All are invited to attend a Day with the handicapped at a Christmas Bazaar and dessert at St. Mary Magdalene Church, 1775 N. Bay Road in Miami Beach, on Dec. 2 at 9 a.m.

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

"We're trying to bring a holiday to handicapped to the handicapped so that they can raise awareness of the need to respond to these people," says Marsha Whelan, director of Fr. Sheely, elected to Fiscal board

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

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

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

It's a Date

Bazaars
St. Ignatius Loyola Cathedral will hold its holiday boutique on Nov. 15-18. The store is open from 9:30 a.m. to 7 p.m. on Nov. 18 from 8 a.m. to 11 p.m. St. Ignatius is located at the corner of Military Trail and Hol

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Immaculate Conception breaks ground on rectory
With the help of Bishop John J. Nevin, new pastor in the Diocese of Venice, Immaculate Conception parish in Hialeah broke ground on a new rectory on Nov. 15. It was Bishop Nevin's last official act as auxiliary bishop of the Archdiocese of Miami, and Fr. Xavier Morros, Immaculate's pastor, thought it appropriate because the parish was the bishop's first assignment when he first arrived here. This Archdiocese as a simple print 25 years ago.

The St. David Women's Club will hold their annual Christmas Middle Eastern Festival from Nov. 15-18. On Saturday and Sunday, Nov. 17 and 18, starting at 8:30 a.m. on the church grounds, 1247 NE 167th St., Room 227. The hours are from 7:30-10 p.m. There is NO CHARGE for the entire course.

The Cenacle retreat center will be holding an advent general retreat on Dec. 7. Reflective preparation for Christmas. A centering prayer retreat will be held Dec. 14-16. Focusing on the contemplative prayer and its experience. There will be nine and one half hours on each day of the retreat. Wednesday nights from 7:30 to 9 p.m. beginning Nov. 28th. For further information contact the center in Lantana at 582-2534.

Our Lady of Florida Monastery, 4501 SW 221st Ave., will hold its Christmas bazaar on Nov. 17 and 18. At 8:30 a.m. on the church grounds, 2729 Sunset Strip in Sunset... The St. Mark Women's Club annual Christmas Bazaar will be held on the church grounds 3900 South University Drive, Davie, Florida on Saturday and Sunday, Nov. 17 and 18, starting at 9:00 a.m. All items handcrafted and a bake sale will also take place.

The 13th annual Christian Leadership Conference was held on Dec. 15-17 at the Friends Meeting House, 816 Lafayette St., Charleston, South Carolina. The conference was sponsored by the Raytheon Company, which is an international leader in electronics and high technology.

The Epiphany Catholic Women's Club has planned a blood drive on Nov. 19th from 1 to 5 p.m.

Catholic Daughters of America, Court Holy Spirit No. 1123 Pompano Beach, Fl. will sponsor a Dessert Card Party on Nov. 24, at St. Elizabeth's Gardens, at Pompano Beach, from 5-9 p.m. Donation $1.50 Refreshments served.报名者 may attend M. Ann's Catholic Church in Naranja, FL 33184. Phone (305) 223-8600.

Our Lady of Lourdes, 4941 SW 12th St., Miami Beach, will hold a Christmas Bazaar on Nov. 24 and 25 from 9 a.m until 5 p.m. Handcrafted articles.

St. Jerome's Catholic Church, 5000 NW 6th Ave., Miami Beach, will hold its annual Christmas Bazaar on Nov. 15 from 10 a.m. to 4 p.m. All proceeds will benefit the building fund. For tickets and information call 414-5156.

The Cathedral Arts Guild of Miami will present on Nov. 18, at 7:30 p.m. "The Agape Slagers", a concert. Program of both classical and gospel music. Tickets $8, Children under 10 free. Couples are FREE.

St. Pius X Church in Ft. Lauderdale will celebrate the Silver Jubilee of the parish on Nov. 25, at 12:30 p.m. Archbishop Edward McCarthy will be the principal celebrant for the Solemn Mass of Thanksgiving. At 6:30 p.m. a reception is scheduled at the St. Pius X Parish Hotel in Fort Lauderdale. Donation is for the youth program at church by contacting Joanne Bajoral at 565-9935.

The Edelweiss Women's Club will hold its annual Christmas Bazaar on Nov. 17 and 18 from 9 a.m. to 5 p.m. All proceeds will benefit the Caribbean Missionary Fund.

The Cathedral of St. John the Baptist, 605 SW 7th St., Fort Lauderdale, will hold its semi-annual Christmas Bazaar on Nov. 17 and 18 from 9 a.m. to 5 p.m. All proceeds will benefit the church. For tickets and information call 248-1641.

The Archdiocesan Catechetical Center moved
The archdiocesan catechetical center is now located in the pastoral center at 9041 Biscayne Boulevard, Miami, FL 33138. The phone number for the new office is 305-757-6262. This is a great opportunity to share your knowledge and skills for our archdiocese. This will permit a delay in answering. Please let us know by phone if you are having trouble reaching us.

Pastor seeks help for Thanksgiving
Fr. Babilini Torres, pastor of St. Anthony of Padua Catholic Church in Miami Beach has an ambitious Thanksgiving project and needs your help.

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

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

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

House of Miracles' Miracles
South Florida Catholics are receiving letters from "The House of Miracles," a local Catholic Benedictine Monastery, offering Lourdes Medals "containing precious water of Lourdes" and suggesting that they can receive $10,000 by praying with the medal.

According to the Archdiocesan Office of Evangelization, "House of Miracles'" and its operator, "Brother Rudy" are not associated with the Roman Catholic Church.

Our Lady of Lourdes Shrine, 241 SW 7th St., Miami, is offering Lourdes water in decorated bottles attributed to its waters, and is a Roman Catholic shrine.

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VOICE Classified News, 1st & 15th of each month. Deadline Tuesday 1 AM. For information, call 758-6258.

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A complete confidential Medical and Psychiatric evaluation 28 Days Medical Detoxification 24 Hour Medical Supervision Educational sessions daily on the disease concept. Individual and group therapy. Alcoholics Anonymous (AA) and Narcotics Anonymous (NA) Oriented Treatment and Support Groups On Spiritual Recovery

STATE OF FLORIDA - REHAB INSTITUTE AN AGENCY OF CATHOLIC HEALTH SERVICES A LOVING SERVICE OF THE ARCHDIOCESE OF MIAMI

For more information on the Pennsylvania, phone (215) 723-7575 or write: 208 Eastover St., Philadelphia, Pennsylvania 19111

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SPECIAL ON CALL SERVICES

758-3374
Ambition has a good and bad side. It can motivate people to achieve high goals, but it can also lead to their moral downfall. (NC News Service)

Looking to tomorrow, appreciating today

Two views of ambition

By Dolores Leckey

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

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

Unmovable. Does that mean unambitious? I think not.

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

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

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

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

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

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

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

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

The Saunders' ambition is connected to the wellsprings of their own energy and hard, demanding work. In Glan the goal is to preserve what is. For the Saunders, it was to build and create what might be.

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

One major life choice, historical ly, was that of the contemplative. For centuries, this meant living within a monastic enclosure.

The other major choice was active, apostolic life in the world. We are ambitious for peace with justice in all these places exposed to the influence of God's Holy Spirit.

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

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

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

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

Then he added, in a quick as lightning postscript: "And after I'm 16 hours a day — to yield the cozy refuge at the edge of Wicklow Town.

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

The Saunders, with their ambition to create something new, represent a different kind of ambition than the Glan people. But like them, the
Lord's references to the horrible fate sensitive request. They asked for position request. It was not, however, a hardly be faulted for lack of ambition. It was, however, a

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

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

The desire to be Number One is no modern affliction. Jesus didn't chide his apostles for ambition, to work for success. When we put all his teachings on the subject together, the result seems to be something like this: God has given everyone talents of various sorts to be used profitably.

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

In Jesus' day trades were family affairs. Fathers handed on to their sons all the arts and skills of the business. Jesus reflects this in saying: "When a son inherits property, he does not distinguish himself — he can do only what his father has taught him to do." For the Father loves his Son, and everything the Father does he shows him" (John 5:19-20).

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

In any number of ways, parents can be ambitious for their children. Scholastics, sports, hobbies and even health can be objects of parents' ambition for their children. Here again, questions are bound to arise.

What role should parents play in helping their children shape goals? What can parents contribute when their child's desire to achieve means that difficult choices need to be made?

An ambition for freedom

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

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

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

She learned about freedom early. At night, after laboring in the fields or in the "big house" of her home, she made up a rolling paper and wrote about her experiences in the Underground Railroad. She shared these stories with others and with her family.

Later she helped her parents escape to freedom. She was a courageous 19th-century Moses with a kind of ambition I admire.

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

But the fearless former slave continued to guide her charges to freedom. She was a fearless leader. Her only ambition was to liberate her people from slavery and she became known as the American Moses.

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

These two brothers, nicknamed "sons of Thunder" by Jesus, could hardly be faulted for lack of ambition. It was, however, a

... of ambition

and old alike.

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

It also seems that ambition can spill over into an individual's relationships. Certainly a husband or wife can be intensely supportive of, and ambitious for, a spouse.
What do you do when you have a school that was built in 1928, needs air conditioning, maintenance and repairs but you have to raise money in order to pay for it? YOU RELY on your most bountiful resource to come through for you — kids.

At least, that is what St. Patrick school in Miami Beach has found to be a very successful formula as they held a children's fashion show luncheon recently for the second year in a row.

For more than an hour, kids from age 5 to mid-teens enchanted their parents and friends in the audience as they showed off colorful clothes from Sophisticated Kids and Lillia Cutarella in Kendall. The show, entitled, "Swing Time," was held at the Konover Hotel.

"Haute Couture" was not the only attraction — the kids also performed a dance from the movie "Footloose," and sang "You Wanna Be Startin' Something" which actually signified the end of the day's events.

The children were poised and well-rehearsed, but each added their own personal touch to the show. SOME STRUTTED, enjoying their roles, some shyly ran down the long runway and back, a few basked in the limelight as long as they could, missing their cues to return.

The older ones were often very professional, exhibiting with poise and style brightly colored combinations. EVERYONE HAD so much fun last year, says fashion show organizer Sylvia Cuesta, that they had more kids, about 100 in all, who wanted to take part, not only in the fashion show but in two modern dance numbers immediately before and after it.

Even a few girls who graduated the previous year were willing to model in some of the adult fashions. The older boys like to take part in it, the fashion show chairman says, because they enjoy being with the girls.

Says Cuesta: "Everyone wants to be a model."

Judging from the audience response, everyone likes watching them as well.