State clergy: End death penalty

By Ana Rodriguez-Soto
Voice News Editor

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

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

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

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

At the press conference releasing the statement, simply entitled "Letter to Christians in Florida," the leaders of all the denominations, including the Catholic Church, voiced a desire that their message be read, discussed (Continued on page 9)
Christian communities foster joy

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

Bishops deny secret orders

(Undated) (NC) — Canadian and U.S. Ukrainian Rite bishops have denied news reports that the Vatican has sent them "secret instructions" to suspend all married priests of their-rite who have been ordained since 1963. Their denials followed the publication of articles in the Nov. 5 Newsweek and the Nov. 8 Pittsburgh Post-Gazette saying that such instructions were issued.

Apartheid laws anger bishop

WASHINGTON (NC) — Auxiliary Bishop Emerson J. Moore of New York urged the U.S. bishops to develop a position on divesting church funds "from institutions that are exploiting the apartheid situation" in South Africa.

Maryknoll pres. makes pledges

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

Pope says:

World needs laity

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

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

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

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

Christian laity should be present "at the point where scientific and technological progress has to be harmonized with ethics; where the battles fought (and) where the human value of work is made manifest in the solidarity of the workers themselves," the pope said.

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

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

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

"It would be a mistake not to grasp the pastoral opportunity that such gatherings offer," he said. The pope expressed hope that "similar celebrations will take place in the local churches."
Establishment of diplomatic ties come from key Vatican positions and holds that those named generally the college of cardinals but tradition age. There are now 95 cardinals under Paul VI, stipulate that the number of Church norms, revised by Pope; May not exceed 120 and that an elec-tors in the college of cardinals; Realized the number of Pope John Paul II could name to the col-lege of cardinals had increased to 25. Thus, when Belgian Cardinal Max-ime Boudart was named cardinal watchers to cite Belgian Archbishop Jean Joseph Hamer of the Vatican. "But in reality, con-tinence is the one way of freeing oneself from such inner tensions." Pope John Paul II, addressing the U.S. bishops in 1983, did not change that, "That, after all, is the great message to be announced in this springtime curia change. It is the message of the Second Vatican Council. It is the message which the pope alone decides who will be named cardinals. Canon law, however, stipulates that the pope choose priests who are "outstanding in their respective fields and has prudence in action." The springtime curia change, a ma-jor shake-up which brought new faces to Rome and placed new heads in several offices, provoked Vatican watchers to cite Belgian Archbishop Jean Joseph Hamer, Rome's new cardinal, as an example of the change in the Vatican. Archbishop Hamer was named cardinal in the springtime curia change of 1983, while Cardinal Jean Paul II was named cardinal in 1962. The pope named cardinals in a letter to the pontiff sent through apostolic pronunci Archbishop Pio Laghi. "Because of Your Holiness' unwavering commitment to religious toleration, we seek Your Holiness' personal intervention to bring about this monumental affirmation of the kinship between the world's Catholics and Jews," the letter said. "The exchange of ambassadors between Israel and the Vatican would be a watershed in the history of Jewish-Catholic relations. The Vatican's official position of favoring the creation of a Palestinian homeland and the internationalization of Jerusalem, and the other side favoring closer ties with Israel, including official recognition," Schuler said. In 1982, a Vatican official told NC News that the Vatican did not have diplomatic relations with either Israel or Jordan because it had determined that diplomatic relations could only come with the resolution of the area's problems. Schuler attributed the Vatican's policy of not recognizing Israel to "an effort to preserve good relations with the Christian community in the Arab world." The Vatican has expressed its hopes regarding both a homeland for Palestinians and security for Israel. It has argued for a united Jerusalem but also insisted that the method of unifying the city and the juridical status of the united city must involve the whole international community because of Jerusalem's unique position as a holy city for the world's three great monotheistic religions: Judaism, Christianity and Islam.

Continence good for marriages — Pope

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

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

The pope's dicotomy to direct "sexual emotions toward other expressions of affection" — without "sexual union or couples are able to follow the teachings of the 1968 encyclical "Humanae Vitae," Pope John Paul said. He stressed that the "periodic continence" recommended in the encyclical re-quires "self-control and unselfish" marital love.

Cardinal watching Rumors surface anew about which bishops will be named to join College of Cardinals

VATICAN CITY (NC) — Vatican watchers are birthday watchers — at least where cardinals are concerned. Thus, when Belgian Cardinal Marc-Maximilien de Fertbusch turned 80 Oct. 24, cardinal watchers immediately realted the number of electors Pope John Paul II could name to the college of cardinals had increased to 25.

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

The pope can name any priest to the college of cardinals but tradition holds that those named generally come from key Vatican positions and from major sees throughout the world. The springtime curia change, a ma-jor shake-up which brought new faces to Rome and placed new heads in several offices, provoked Vatican watchers to cite Belgian Archbishop Jean Joseph Hamer, Rome's new cardinal, as an example of the change in the Vatican. Archbishop Hamer was named cardinal in the springtime curia change of 1983, while Cardinal Jean Paul II was named cardinal in 1962. The pope named cardinals in a letter to the pontiff sent through apostolic pronunci Archbishop Pio Laghi. "Because of Your Holiness' unwavering commitment to religious toleration, we seek Your Holiness' personal intervention to bring about this monumental affirmation of the kinship between the world's Catholics and Jews," the letter said. "The exchange of ambassadors between Israel and the Vatican would be a watershed in the history of Jewish-Catholic relations. The Vatican's official position of favoring the creation of a Palestinian homeland and the internationalization of Jerusalem, and the other side favoring closer ties with Israel, including official recognition," Schuler said.

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

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

The pope alone decides who will be named cardinals. Canon law, however, stipulates that the pope choose priests who are "outstanding for their doctrine, morals, piety and prudence in action." Usually the men who are to be named cardinals are already bishops, but not always.
New York (NC) — The first draft of the U.S. bishops' pastoral letter on the economy "basically resembles a Santa Claus wish list," former U.S. Treasury Secretary William Simon said in an interview. Simon is chairman of the Lay Commission on Catholic Social Teaching and the U.S. Economy, an independent group of prominent Catholic laity which issued its own study, parallel to that of the bishops, on Catholic teaching and economic issues shortly before the bishops' draft was released.

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

"In the '60s and '70s we spent over a trillion dollars on a government and entitlement program," he said. "So many of those programs just wasted money."

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

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

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

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

The first draft of the bishops' pastoral acknowledges the successes in the American experiment but forecasts a "perfect society" which was not realistic, Simon said. It urges a "new American experiment" aimed at guaranteeing economic rights to all in the same way that U.S. citizens today are guaranteed civil rights.

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

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

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

CULTS:
Should society be more tolerant?
By NC News Service
Six years after the Jonestown mass suicide in Guyana, debate continues over the validity of recruiting tactics and the amount of toleration due cults in the United States.

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

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

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

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

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

Whalen's article cited attributes usually associated with cults but used by other groups in similar conditions. He gave the example of a young man who left his home in America, called for toleration of cults even if they seem to contradict commonly held religious practices.

Whalen said the lay commission was developing a paper to summarize the critical points of difference, and he hoped its steering committee could hold discussions with the pastoral drafting commission, headed by Archbishop Rembert Weakland of Milwaukee.

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

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

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

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

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

The community has reacted positively to the experimental operation.
Agca’s credibility

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

By John Thavis
NC News Analysis

ROME (NC) — Mehmet Ali Agca, the Turk-

ish terrorist who shot and wounded Pope John Paul II in 1981, has told Italian investigators that the Pope’s forgiveness of his guilty con-

science led him to detail an alleged conspiracy behind the shooting.

Agca has said the Pope’s change of heart may be key to the eventual trial of suspected conspirators. The case against them rests almost entirely on the testimony of the would-be assass-

in, who began cooperating with investigators after spending one-and-one-half years in prison. Italian investigators do not believe everything

Agca has said about the case, but they say there is enough believable testimony to bring the case to trial.

Agca’s testimony is contained in a 1,243-page report written by the investigating judge, Ilario Martella, a copy of which was obtained by Na-

tional Catholic News Service. On Oct. 26, five Turks and three Bulgarians were formally charged with conspiring to kill the Pope. A trial is expected early next year.

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

“Furthermore, the message of forgiveness that the Pope had sent me immediately after the at-

tack moved me deeply and led me to see that any violent action was no longer compatible with my conscience,” Agca said.

Italian investigators, however, make clear in the report that they do not necessarily believe

Agca’s claim of a cleansed conscience prompted

him to talk:

His motives

Instead, they surmise that Agca at first hoped to be freed from prison by his alleged accom-

plish. When this did not materialize, they argue, Agca began to talk. What he said came in bits and pieces of truth and falsehood, they say.

Investigators theorize Agca wanted to put

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

The difference between the self-professed

“conversion” of the would-be assassin and the report’s less idealistic explanation is typical of the case against the defendants, which is based

on Agca’s testimony.

Not even the investigators believe everything

Agca says. In fact, some of it has been proven false.

But enough has corroborated, in-

vestigators say, to bring the case to trial.

Defense lawyers have said they expect Agca’s
credibility to be the major issue.

As detailed in Martella’s report, much of the
evidence in the case is circumstantial, especially

regarding the three Bulgarians, who were Rome escapees of their government at the time of the shooting.

Two judges and six jurors will be called on to weigh the case’s forgiveness of Agca’s testimony.

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

—Mehmet Ali Agca

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

“Before the Pope came out of the Basilica, Celik and I were ready in ambush. I took my place on the right of the square (as you look at the Basilica), behind the barriers, in fact leaning on them,” Agca said.

“Celik, on the other hand, was about 40 meters to my left, so that

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

—Mehmet Ali Agca

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

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

passes through the crowd.

“The agreement was that the attack would be made on the second pass,” Agca said.

“Before I shot, I was exchanging glances with Oral Celik to signal if things were going well or if there were difficulties, and I was pretending to take

photos with a camera.”

On the Pope’s second pass, Agca said Celik signalled that “everything was going well.”

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

“I couldn’t keep shooting because some people next to me had noticed what I was doing and jerked me by the arm that was holding the gun,” Agca said.

“I cannot rule out that Oral Celik may also have shot at the Pope. It had been agreed, in fact, that if I were not able to conclude the attack or if I couldn’t get at least five shots off, Oral Celik would also have been able to fire.”

Second Man

Martella’s report includes testimony from an

American tourist, Lowell Newton, who photographed a man believed to be Celik running away from the scene after the shooting. The

photograph, taken from behind, does not show a gun. But in his testimony, Newton and two of his friends said the young man in the

photograph was carrying a gun when he ran past them.

Agca said two Bulgarians were also in the

square that afternoon. They said they were going to plant “panic” bombs meant to facilitate the gunman’s escape, then be ready to drive a getaway car.

The bombs unexplainedly did not go off and were never found by police.

One of the Bulgarians, Agca said, was Serge Antonov, who was then Rome station chief for Bulgaria’s national airline. Antonov has been

under arrest since November 1982 and is expected to be one of four defendants present at the trial.

The other defendants will probably be tried in

abSENTia, officials said.

With Antonov, Agca said, was Todor Ayvazov, then a cashier at the Bulgarian Em-

bassy in Rome. A third Bulgarian, Ili Kolev Vassilev, allegedly helped arrange both the

shooting and a truck which investigators believe was meant to carry the gunman to safety in

Bulgaria. Such a truck left the Bulgarian Emb-

bassy the day of the shooting, investigators later discovered.

Both Ayvazov and Ayvazov are in

Bulgaria, having left Italy in the second half of

1982.

Besides Agca, who is already serving a life

sentence for his part in the shooting, and Celik, three other Turks have been indicted in the alleged plot. Omer Bagci, another Turkish defendant in Italy, has admitted to delivering to Agca the gun used in the shooting, the report says.

Bekir Celenk, a Turkish felt-factory worker, is expected to be one of four defendants present at the trial.

Both Celenk and Musur Celebi, another Turk

indicted in the case, have denied Agca’s claim that the three met in March 1981 in Zurich to plot the assassination. Delebi, under arrest in

Italy, said he met Agca but not Celenk. He said the meeting concerned a minor request by Agca for money. Agca said the three discussed the

assassination plot, and that Celenk proposed payment of more than $1 million on behalf of the Bulgarian secret service.

Accurate details

Most of the evidence detailed in the Martella

report concerns verification of Agca’s version of meetings, places and people during the months leading to the shooting. The inves-
tigators were particularly impressed with

Agca’s accurate description of personal habits and other details of the Bulgarians, who have all denied ever meeting Agca.

Agca said correctly that Antonov collected miniature bottles as a hobby, that he liked flowers, en-

joyed classical and popular music, smoked cigarettes, and drank wine. Bulgarian grappa and whiskey. Investigators likewise found his per-

sonal descriptions of the Bulgarians to be generally ac-

curate, with a few unexplained lapses.

Agca showed a diabolical ability to sketch out well-designed but imaginative and incredible stories,” as well as a “persistent interest in deviating the course of justice.”

Investigators were impressed, however, when

Agca correctly picked out the faces of the three

Bulgarians from a batch of photos. After weighing the bulk of corroborated circumstantial evidence against what the report said were weak

bits and pieces of truth and falsehood, they say.

Agca was “only a pawn in a vast plot to kill the

Pope.”

Agca’s Story

During one interrogation, Agca gave a detail-
Pope to Cuba?

Envoy says he was invited; Article reports on bias

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

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

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

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

The article also discussed the current state of the Catholic Church in Cuba.

At a Nov. 26 press conference, Father Theodore Hesburgh, president of the University of Notre Dame, read a statement by 30 religious leaders and scientists at the close of their five-day meeting in Bellagio, Italy.

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

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

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

Scientists: 'Star wars' won't work

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

As at a Nov. 26 press conference, Father Theodore Hesburgh, president of the University of Notre Dame, read a statement by 30 religious leaders and scientists at the close of their five-day meeting in Bellagio, Italy.

"Apart from its other hideous and imaginative consequences, a nuclear war could set in motion calamitous climatic and other environmental changes over large areas of the globe and attendant ecological disaster."

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Cardinal in China

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

On Wednesday of Holy Week, the Bishops of the United States in Washington held a meeting - almost every active United States Bishop was present. The Associate General Secretary of the staff is a Miami priest, Father Robert Lynch, former Rector of the staff is a Miami priest, Father Robert Lynch, former Rector of the Bishops’ Conference. The Associate General Secretary of the staff is a Miami priest, Father Robert Lynch, former Rector of the Bishops’ Conference for 19 years. Each year I come to admire and appreciate it more. The Conference has the help of a very competent staff of priests, religious and laity, who work out of offices at the Conference Headquarters, 1312 Massachusetts Avenue in Washington, D.C. Its many activities are planned and executed through many divisions that are guided by committees of Bishops. The Associate General Secretary of the staff is a Miami priest, Father Robert Lynch, former Rector of the Bishops’ Conference. The annual meeting such as the one from which I am returning, reviews and gives direction and makes major decisions for the Conference. There are about 300 Bishops at the meeting - almost every active United States Bishop is there. We meet at a Washington hotel, The Capital. From Monday morning until Thursday noon.

We celebrate Holy Mass together as we meet. Each year I come to admire and appreciate it more. There is also a press conference held after each morning and after noon session. The assembly hall is so arranged that we can sit at tables so to stand up our document and be able to make notes. Microphones are placed throughout the room for the convenience of those who wish to address the assembly.

There was a great interest by the media in the Pastoral Letter "The Bishop's are preparing on the Economy. Actually, very little time was devoted at this meeting to the draft by the Committee. It was in its first draft form. Documents of this importance go through several drafts during which they are refined and clarified, and the Bishops and the experts in the field being discussed and the reaction of the faithful. I hope that the people of our Archdiocese will study it and give any of their reactions which they would like to have submitted to the Drafting Committee. Another reason why we were unprepared to discuss the document at length was that we had received it only a few days before the meeting and had little time to study it or to present a document. It was deliberately embargoed until after the President’s actions so that it would not be interpreted as interfering politically. It has been in preparation for four years. At future meetings revisions will be presented. When after the final revision it is ready for final approval, according to our procedures for all such documents, the Bishops will be invited to submit beforehand any general concerns by paragraph by paragraph. The Drafting Committee of Bishops will then study the amendments and classify them in three categories: 1) those that they accept — unless any Bishops objects, 2) those that do not accept — unless any Bishops objects, and 3) those that they propose for debate.

The entire assembly will then be asked if they concur with the Committee’s judgment, and to debate and decide the issues presented and finally the entire document will be voted upon. I must say some of the press have distorted the document. They called it socialist before reading it and have touched off premature expressions of concern by some of our people.

Meeting format

Our meetings run from 9 a.m. to 1 p.m., with a break for lunch. Committee meetings are held in the afternoon. Except for one executive session the meetings are open to observers representing the clergy, religious and laity of our nation, and to accredited members of the media. There is also a press conference held after each morning and afternoon session. The assembly hall is so arranged that we can sit at tables so to stand up our document and be able to make notes. Microphones are placed throughout the room for the convenience of those who wish to address the assembly. There was a great interest by the media in the Pastoral Letter "The Bishop's are preparing on the Economy. Actually, very little time was devoted at this meeting to the draft by the Committee. It was in its first draft form. Documents of this importance go through several drafts during which they are refined and clarified, and the Bishops and the experts in the field being discussed and the reaction of the faithful. I hope that the people of our Archdiocese will study it and give any of their reactions which they would like to have submitted to the Drafting Committee. Another reason why we were unprepared to discuss the document at length was that we had received it only a few days before the meeting and had little time to study it or to propose amendments. It was deliberately embargoed until after the President’s actions so that it would not be interpreted as interfering politically. It has been in preparation for four years. At future meetings revisions will be presented. When after the final revision it is ready for final approval, according to our procedures for all such documents, the Bishops will be invited to submit beforehand any general concerns by paragraph by paragraph. The Drafting Committee of Bishops will then study the amendments and classify them in three categories: 1) those that they accept — unless any Bishops objects, 2) those that do not accept — unless any Bishops objects, and 3) those that they propose for debate. The entire assembly will then be asked if they concur with the Committee’s judgment, and to debate and decide the issues presented and finally the entire document will be voted upon. I must say some of the press have distorted the document. They called it socialistic before reading it and have touched off premature expressions of concern by some of our people.

Crowded agenda

The agenda of the meetings is usually crowded — and to save time, the discussion needs to be quickly disciplined. As a matter of fact, a Parliamentarian is present to assist us. His name is Roberts and he is a relative of the author of "Roberts Rules of Order." The agenda includes elections of officers and committees, discussions of committee reports and committees and action items for approval of the Bishops. The action items are usually brought before us by committees that have studied and consulted on the issues under consideration. Many of the issues originate during one session of the meeting when the floor is open to any Bishop to propose matters that he deems worthy of consideration in future meetings.

There are some thirty-one committees dealing with everything from Missions, Ecumenism, Liturgy, Vocational Education, and Refugees, Women and the Church of the United States, and the Church in the United States.

Some of the other matters that were discussed were the need to deal with the most recent meeting were: means of assisting the starving in Thailand, Ethiopia and Poland; the ERA (the Bishops, while they cannot support it unless it is reworded to clearly exclude objectionable implications such as approval of abortion.) The Bishops were anxious to be clear that they are fully supportive of equal rights of women. We approved revised guidelines for continuing education of Priests, and revised guidelines for the preparation of Permanent Deacons. Our Committee on Doctrine issued a statement making it clear that the publicized statement of a small group of Catholic Theologians that there can be differing Catholic views on the morality of abortion is contrary to Church teaching. There was considerable discussion as well on the efforts of the Bishops to communicate with the women in our country, to learn of their needs and respond to them. It was a busy week, thrilling in the experience of the Church attempting to respond to the mission of Christ. "Seeking Prayers" was a very exhausting effort but it was a privilege to be able to return to "home sweet home."

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami
Letter to Christians in Florida

This letter is intended to shed light on the subject of capital punishment, and to encourage moral discourse among Christians. It is limited to a single topic: the increasing use of capital punishment as an instrument of public policy. It is addressed to a particular constituency: the members of religious communities we ourselves are members of the religious communities.

A moral consensus in opposition to the death penalty has developed within the leadership of our communities. Statements of power and grace have been made by both national and international leaders and governing bodies of the churches for which we are profoundly grateful.

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

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

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

Considerable national and international attention therefore has been directed to the State of Florida, which is seen by many as the regional focal point of a global issue. In that position, we find ourselves: that a commitment to wrathful retribution comes to the execution of a global issue of historical significance.

We urge the Christian people of Florida, and all other residents of the state, to reflect with us on the moral consequences of the present course of action in our state.

I. Capital Punishment in Florida

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

The acute poverty of practically all death row inmates has necessitated...

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

We hold that capital punishment is not necessary to any legitimate goal of the state, and that its use threatens to undermine belief in the inherent worth of human life and the inalienable dignity of the human estate. Our belief in the value of human life flows from the teaching of scripture that each man is created in the image of God.

We affirm that the value of human life is not contingent on the moral rectitude of human beings or human institutions. It is grounded in the sovereignty of God, who does not seek His creatures with the dignity of personhood. In our theological deliberations, we have come to the conclusion that the imposition of the death penalty is inconsistent with our efforts to promote respect for human life, to stem the tide of violence in our society, and to embody the message of God's redemptive love. In times when life is cheapened and threatened on all fronts, the value and uniqueness of every human life merits profound respect, strong reaffirmation, and vigorous proclamation.

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

Research suggests that the death penalty aggravates the level of violence in society instead of diminishing it. The abolition of capital punishment, which we favor, would nurture the public hope that the appetite for violence can be broken. It is, after all, a part of our ministry to domesticate whose injury or whose bereavement are the result of violent crime. It is in the midst of tragic circumstances that we become aware of the moral trap in which we find ourselves: that a commodity composed of pounds and extends the horror of human violence, rather than subduing it.

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...the use of capital punishment...

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(Continued on page 9)

Today's trend is toward SENSIBLE PRE-PLANNING

Thoughtful planning now can protect your relatives and friends from the confusion that might occur when no one knows what can be done or what should be done or what you would want done.

Making a will is fine but it does not cover everything. There are many situations when only a pre-need contract covering the final expenses meets the needs and gives the peace of mind so desired.

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The Van Orsdel Security Plan provides guaranteed prices and 100% of all pre-need money is placed in trust. It is fully refundable at any time. Compare our plan with others and learn of the advantages we offer, such as:

More convenient locations; more service, staff and equipment; more merchandise to select from; more stability; more merchandise to select from; more stability;

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Death penalty called 'immoral'

(Continued from page 1)

and reflected upon by all Christians, especially at the grass-roots level. A statement also described as a call to the secular leaders of Florida to reconsider the way in which the death penalty is applied in the state. The statement won’t eliminate Florida’s death penalty overnight, Mgr. Bryan Walsh, who along with the Auxiliary Bishop Agustin Rosas, Archbishop Edward Egan, and Edward Cardinal McCafferty at the press conference. But the religious leaders hope to participate in therapeutic dialogue and in harmony with them. One thing the state could change immediately, Mgr. Walsh said, is judges’ power to overrule juries who do not recommend the death penalty for convicted criminals. Florida, he said, is one of three states where juries’ recommendations are ignored in capital cases. It is also the state with the largest number of people on death row, more than 200.

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

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

In addition, “the implementation of the death penalty is inconsistent with our efforts to promote respect for human dignity, to stem the tide of violence in our society and to embody the message of God’s redemptive love.”

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

“Jesus was not casual about iniquity, nor ‘soft on crime.’ What He did was to shift the focus of judgment in these matters to a higher court where there is absolute knowledge of the state, and that its use threatens to undermine the belief in the inherent worth of human beings and the inalienable dignity of the human estate,” says the statement. A priest inmates express his opposition to the death penalty.

edge of the evidence, of good deeds and of evil, of faith and of the works of faith, of things private and things public — a court in which there is both wrath and tenderness, both law and grace,” the statement continues.

“A belief in God’s love as redemptive and restorative compels us to seek even for those who have taken a life the opportunity for a personal transaction of penitence, restoration, and a new beginning — even though imprisoned. Jewish leaders did not sign the statement because they consider that it addresses mostly Christians, Mgr. Walsh said.

“We believe there will be at least some changes immediately in the minds of people,” said the Rev. Irvin Elligan, Jr. of the Presbyterian Church USA, at the press conference. Dr. Albert Schmidt of the American Lutheran Church, added that the statement is another example of the “growing consensus” among religious leaders “that the public is ready to reconsider the views of the press in editorials.”

Letter to Christians in Florida

(Continued from page 1)

III. Scripture and Capital Punishment


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

TheLetter to Christians in Florida

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

The wrong-doer bears responsibility to God for the infinitely valuable life of the victim, and for the suffering of the family and friends of the victim. The term of indebtedness on our state bears responsibility for the destruction of its citizens and merits our fullest support in the execution of that function. The complexities and ambiguities of violent criminal behavior, especially its psychological and sociological origins, lie beyond our present capacity to understand them. Nonetheless, we believe that society has the right and the duty to prevent such behavior.

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

It was to shift the focus of judgment in these matters to a higher court where there is absolute knowledge of the state, and that its use threatens to undermine the belief in the inherent worth of human beings and the inalienable dignity of the human estate,” says the statement. A priest inmates express his opposition to the death penalty.

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IV. A Concern for Healing and a Responsibility to Victims

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

Among them to seek religious counsel and the grace of the Sacraments; to participate willingly in therapeutic and rehabilitative activities; to pray regularly for those against whom the offense has been committed; to practice constructive attitudes of compassion; to serve in the restitutive, however inadequate or symbolic, as a serious attempt toward reconciliation and refusal of what he has caused a life of suffering.

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

V. Conclusion

It is our conclusion that the use of capital punishment in Florida must be discontinued. We seriously question that it does any good, and we are deeply convinced that it does a great deal of harm. Our principal objection to it lies in what we believe to be its taint in the court to say, hey, we need to debate these issues with our moral persuasion, with our Bibles, instead of listening to the opinions of the press in editorials.”
FORT LAUDERDALE — They are “sojourners” together, on a spiritual journey in an area where most people are travelers of a different kind.

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

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

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

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

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

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

He said the word parish means literally to “sojourn” as a stranger in a strange land. The Jews used the word in describing their experience in Egypt and the early Christians, he said, seized on it to describe their spiritual journey “from the city of man to the city of God.”

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

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

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

“Our entire Christian life is committed to growing more and more in that personal relationship with the Son of God,” the Archbishop said.
Jamaica’s ghetto Sister...

Visits South Florida to bring vision of suffering and beauty

By Betsy Kennedy
Voice Staff Writer

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

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

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

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

She met with Father John Mulcahy pastor of St. Maurice in Pompano Beach. She also conferred with Archbishop Edward A. McCarthy, who pledged his continued support of Food for the Poor.

Enormous good

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

“We don’t want to become entrenched in the hand-out syndrome as it was when the early missionaries began their work. Through Food for the Poor we are teaching the people to be self-sufficient, to break free on their own. “The contributions from FFP are reaching us. People should rest assured that their dollar is helping the poor directly and doing enormous good.”

The man behind Food for the Poor, Ferdy Mahfood, launched a campaign to defeat poverty just two years ago. His gentle ways, benevolent smile and generosity have made him a legend in Haiti and Jamaica where FFP sends aid.

The organization has grown from a trickle of donations to a flood which has fed thousands of hungry people. More than $10 million and 160 shipments of food, medicine, Bibles, tools, and other articles have been sent to the poor through Catholic missionaries and clergy of other faiths since FFP’s inception in South Florida.

Mahfood’s impassioned love of the poor has caused him to pour all of his energies and much of his personal resources into his charity. He is planning to take an early retirement from the prosperous import/export business so he can devote himself even more fully to ending suffering and hunger.

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

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

“But the Church in America is like a sleeping giant. It just isn’t listening to itself. Vatican II reminded us that the Church is not just a hierarchy or a group of buildings, but the love of God. We were brought up to think of it as God’s children. And Jesus told us, If you look for the speck in your brother’s eye, you must first remove the plank from your own eye.”

David & Goliath

When people turn away from the poor, Mahfood feels discouraged, yet he is certain the Holy Spirit guided him in establishing FFP. He is not about to give up. Like David versus Goliath, he has set forth to conquer the giant enemy of poverty.

His weapon? A belief that through prayer and good works the poor can be lifted out of their poverty, said Fr. Gregory Ramkisson, who is named to the Brothers of the Poor.

“Food for the Poor is more than just food. It’s giving these people a ticket out of their poverty,” said Fr. Ramkisson, who is newly ordained to the Brothers of the Poor.

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

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

Although she has only been at St. Pius for one year, Sr. Yap has helped McPherson implement several vital social outreach programs for the community. There is a free health clinic that sees as (Continued on page 12)
Mixed reviews to bishops' pastoral

By Ana Rodriguez-Soto
Voice News Editor

POMPANO BEACH — Statistics don't tell the whole story, but they do reveal that the priests and parishioners of St. Elizabeth Church have been keeping busy these past 25 years. Since the parish was established in 1959:

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

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

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

"Certainly, this is not giving enough to the underprivileged," the Hungarian woman who dedicated her life to helping the poor.

Elizabeth, the Hungarian woman low the example of its namesake, St. Elizabeth School's baseball diamond for the outdoor Mass which marked the community's 25th anniversary. (Voice photos/Ana Rodriguez-Soto)

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

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

"We are not just here for ourselves," said the pastor. "We should reach out a helping hand to our brothers and sisters, whoever they are, and wherever they happen to be."

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

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

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

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

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

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

"Government first and foremost exists for the protection of the weak and poor," he said, so it is the right-duty of the bishops "to look on this question as a matter of the deepest moral concern... When we sit here and talk about the wealth of the Church itself does not give enough of its wealth to the poor, Msgr. Walsh said that it usually isn't mentioned that "vast majority of real estate are tied up in doing the work of the Church."

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

Moreover, there should be nothing new and controversial about bishops commenting on public policy, Msgr. Walsh said. It is something they have done since the end of the first World War and the current pastoral is "well founded in the social doctrine of the Church."

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

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

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

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

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

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

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

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

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

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

The history came alive, not only through the costumes, but also through the upbeat musical performances. Patriotic classics like "America the Beautiful," and "Battle Hymn of the Republic" were mixed in with fun songs like "Happy Days Are Here Again" and even Neil Diamond's "America," a favorite with the kids.

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

"I think the most important thing they learned was confidence in themselves," said Kinzler.

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

"There was a lot of cooperation going on, too. We all learned the lines and making the decorations."

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

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Catholic agency relocates Haitians

By Ana Rodriguez-Soto
Voice News Editor

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

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

The only requirements are that the persons have an I-94 form and employment authorization from the Immigration and Naturalization Service. "We can resettle as many people as we have in the United States," said Osvaldo Hernandez, an orientation specialist with MRS' Miami office. "There's a lot of competition for employment here in Miami, even among themselves. When they go up to these cities, for example, Las Vegas, they get employed almost instantly,"

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

He pointed out that the unemployment rate in Miami's Little Haiti is estimated to be around 40 percent. In the rest of Florida, most of the Haitians who have found employment are working in agriculture, as seasonal laborers without job security or basic benefits.

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

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

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

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

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

Churches and church groups, especially in rural communities, also can call and ask an MRS representative to put on a presentation explaining the benefits of relocation to the Haitian refugees in their areas.
The survey results are not as comforting on the subject of alcohol, and confirm national studies that alcohol is still the main substance of abuse among teens.

Survey: Few local Catholic teens

(Continued from page 1)

cent of those polled said both drugs should remain illegal.

Alcohol

The survey results are not as comforting on the subject of alcohol as they are for marijuana and cocaine. Of 106 Anglos surveyed, 23 percent said they have tried marijuana and 14 percent said they have tried cocaine. Of 70 Hispanics surveyed, 23 percent said they have tried marijuana and 50 percent have tried marijuana and 14 percent said they have tried cocaine. Of 106 Anglos, 20 percent have tried marijuana and 23 percent have tried cocaine. Among Anglos, 12 percent of males said they used marijuana or cocaine regularly: 10 percent were using marijuana, and two percent were using cocaine. Only three percent of male Hispanics said they used either drug on a regular basis.

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

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

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

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

Teen problem

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

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

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

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

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

From the teenagers' own descriptions of their problems, it is clear that these five areas — peer pressure, sexuality, morality, relationships and Catholicism — are very much interrelated.

Better than the U.S. average

Drinking habits

Hispanic teenagers are less likely to have tried marijuana or cocaine and less likely to have gotten drunk or high than their "Anglo" counterparts, a Voice survey of Catholic high school seniors has found. Of 70 Hispanics surveyed, 23 percent said they have tried marijuana and 14 percent said they have tried cocaine. Of 106 Anglos, 50 percent have tried marijuana and 23 percent have tried cocaine.

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

...Adult problems

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

"I have tried to keep my sanity. My parents are very hurtful of each other."

"Moralism concerning sex."

"Whether or not to advocate the abortion of my child. In the end, there was no pregnancy."

"Trying to understand why having sex with someone you love before marriage is wrong."

"Most of my friends found me to be strange. They were all playing football while I was writing."

"Having fun without getting into immoral acts."

"It is difficult to adhere to old-fashioned Catholic ideals."

"My most difficult problem as a teenager is having to stand up for and have my values taken seriously. In many ways, I'm considered old-fashioned and this is hard to adjust to in today's society. But I'm sure I'll win."

"In Catholic schools you pay, so people have money and drugs are a problem."

"A boy attacked me and I couldn't stop him. I feel mentally deranged from this experience and I can't live with myself."

"What people think about me, such as, 'He's Catholic, don't let him find out, he's a goody-two-shoes.'"

"My public school friends and the Catholic reputation."

"When I got fired at a job and turned to heavy drug abuse which I couldn't stop him. I feel mentally deranged from this experience and I can't live with myself."

"Growing up to live up to the (expectations) of Catholic parents who don't practice the religion they supposedly are a part of."

"Having religion crammed into my head."

"Trying to live life as a Catholic."

"Sexual intercourse was the major concern of their teenage years."

"My most difficult problem as a teenager is having to stand up for and have my values taken seriously. In many ways, I'm considered old-fashioned and this is hard to adjust to in today's society. But I'm sure I'll win."

"In Catholic schools you pay, so people have money and drugs are a problem."

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"Growing up to live up to the (expectations) of Catholic parents who don't practice the religion they supposedly are a part of."

"Having religion crammed into my head."

"The topic of abortion. Every teacher and most parents keep throwing the topic in our face(s). I personally am getting very tired of it."

"Of being asked whether or not to accept Church interference in American political life."

"My sex drives."

"My parents will accept me as being a non-virgin."

"I want to be like my parents... They are a major influence on me, but at times I disappoint them."

"Quitting this heavy addiction and getting a real job."

"Responsibility towards the whole world."

"Probably trying to make my family as happy as the one I'm in right now because I'm afraid of what the world's gonna be like by the time it's my turn."
teenagers use drugs

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

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

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

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

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

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

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

The following questions were asked:

1. Have you ever used marijuana? Yes 98% No 2%
2. Which? Marijuana 7% Cocaine 3%
3. Do you currently use marijuana and other illegal drugs such as heroin, or psychedelic drugs such as "angel dust," LSD or others? Yes 96% No 4%
4. Have you ever used cocaine? Yes 9% No 91%
5. If not, would you consider under any circumstances (such as at a party or social occasion) using either? Yes 8% No 92%
6. Do you currently use either on a regular basis? Yes 12% No 88%
7. Which? Marijuana 7% Cocaine 3%
8. How often? Once a year 14% Once a month 24% Once a week 4%
9. More than once a week 4%
10. Have you ever gotten drunk or high enough that your behavior was significantly impaired? Yes 96% No 4%
11. How often? Once a year 14% Once a month 24% Once a week 4%
12. Are you currently using any of the above "hardcore" drugs on a regular basis? No 99%
13. Would you describe your family life as: Very good 32% Good 40% Fairly good 12% Just so-so 8%
14. If you had it to do over again, would you prefer to attend Catholic schools 88% Public schools 11%
15. If you could choose the majors you would go to college, cited by 2 percent of the teenagers polled; Relations 9% Family/financial 12%
16. What do you think is the most difficult problem you face as an adult? Lowered 19% Raised 14%
17. Would you describe your family as: Morality 13% Drugs 3%
18. If you were given the problem you have to face as an adult? Morality 13% Drugs 3%
19. If you were given a "hardcore" drug such as cocaine or marijuana, 60 percent of Anglos who have never tried either drug said they would not, compared to 79 percent of Hispanics in the same category.
20. Significant differences emerged in either group's or either sex's overall satisfaction with family life, their support for Catholic schools or their perceptions of the greatest problems they have faced as teenagers and will face as adults. One exception: Male Anglos were the only group that mentioned college as a future concern.
many as 176 patients in four days. Plans are underway for free eye and dental clinics as well. A day care center supervises 50 children. The St. Pius kitchen feeds "all ages providing they are in serious need." The kitchen is operated by four members of the St. Vincent de Paul Society. (The Society also helps feed many families in the Majestic Gardens area, where unemployment is 80 percent.)

A Sunday school program provides nourishment for both the souls and bodies of the poor. At present the food distribution on Sundays is sparse out of necessity and Sr. Yap hopes to upgrade it in the near future. She is also in the process of gleaning young Jamaican leaders from the various communities to train them to run their own programs and evaluate the needs of their people. There is a great untapped potential among them, says Sr. Yap. "It's up to us to unlock it."

"Once they decide to take action, once they overcome the hopeless-ness, they can plan such projects as sewing, gardening and baking, and the darkness begins to lift..." Pastors and parishioners in America who have been slow to help just don't realize how much they can do to get things started, even with modest donations, says Sr. Yap.

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

Like Mahfood, she holds no bitterness toward those who have a blind spot for the poor. She sees it as a distortion of priorities and a neglect of the Gospel message. "People tend to think only of the needs of their own families. They refuse to see outside their own circles. But God has instructed us to give out of our abundance."

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

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ERA & the Bishops

Possible abortion link prevents giving endorsement to the measure

By Liz S. Armstrong

WASHINGTON (NC) — The agenda at the National Conference of Catholic Bishops General meeting in Washington made the prelates once again raise moral legal and a related question: Assessing the proposed Equal Rights Amendment to the U.S. Constitution.

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

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

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

Caron's report — 27 pages and 196 footnotes — covers both anticipated positive and negative ramifications of the ERA if it would be ratified.

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

Abortion link?

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

Ordination hangup

Abortion aside, the ERA might also pose problems for the Catholic Church because of the women's ordination issue, part of the Supreme Court's ruling in the Bob Jones University case.

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

"Under the Bob Jones rationale, it could be argued that a church which limits its clergy to men violates ERA's fundamental national policy against discrimination on account of sex, thereby negating any benefits the church might otherwise confer on the public," Caron wrote.

"If the argument succeeded, forfeiture of tax-exempt status would result — at least until the allegedly discriminatory practice is terminated.

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

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

Next: Other pluses and minuses of the ERA.

U.S. — Vatican ties unconstitutional?

Fundamentalist churches go to court

By Liz S. Armstrong

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

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

The suit, brought by Americans United for Separation of Church and State, questions the validity of a few Catholic groups, pits President Reagan against fundamentalist Christians — as well as mainline churchmen.

Fundamentally that Congress intends ERA to reinforce a right of abortion," Caron stated. That notwithstanding, "it is reasonable to consider ERA as possessing the potential to buttress the substantive right of abortion," he added.

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

Furthermore, "there is presently no federal constitutional right to public financing of abortion," Caron stated. "However, the decision has been appealed and one decision in a state intermediate appellate court is of strict precedential value.

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

Caron was not immediately available for comment.

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

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

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

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

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

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

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

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

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

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

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

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

VOICE EDITORIAL

Yet, the ultimate blame should not be on the officials corrupted by the sweet smell of green. Americans are responsible, in the final sense. Every time one of us buys an ounce of cocaine or pot, every time one of us sniffs the powder up our nose or shrugging it off as a harmless high, every time we go along with the gang at a 'coke' party, we are creating the problem.

When one or more or all of us buys a unit of dope, at its usual absurd price, that person is creating an order for more dope all the way back down the line from local user, to middle-man, to smuggler, to South America to grower. All these dopers exist for one only thing - to fill the supply created by our readers that also feel that there are unfair to the Mondale campaign, and have responded to the rude ones. However, the number of communications indicates that there are probably others among our readers that also feel that there was unfairness and I would like to clear that matter up.

The complaints arise from the fact that the poll reflects the support or opposed position from both of the candidates, with comments from President Reagan, but not from Mr. Mondale. That is of Mr. Mondale's choosing, not ours. The responses were first published in the March presidential preference primary, in which all of Mr. Mondale did not.

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

One of the reasons for this letter is to inform the public that both candidates were given the opportunity to comment and that one had not.

These polls reflect the support of many of the Florida Council of Catholic Women and certain Respect Life committees. Mrs. Gallagher conducted four separate candidate poll workshops in various parts of the state; in every part of the state, extensive work is done to obtain responses from candidates, who are not always anxious to respond. Every effort is expended to assure that it is fair and accurate. It is unfair to all of those workers to suggest that there were improprieties in this poll.

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

Thomas A. Hornak, Jr.
Fla. Catholic Conference
P.O. Box 1571
Tallahassee, FL 32302

Polish community gives thanks

To the Editor:

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

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

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

Mrs. Pelagia Lukaszewska, 
North Miami Beach

Helping Ethiopia worthwhile cause

To the Editor:

The mass starvation and death in Ethiopia and other parts of Africa is certainly one of the most unbelieva- able and devastating news in our era. The fact that this tragedy has been going on for quite a while now makes this news even more painful.

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

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

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

Susan Talana Harris
Miami

Catholic literature

To the Editor:

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

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

Write direct to:

Mary Conway, 14 Castle Street, Cork, Ireland

The Voice Welcomes letters to the Editor. All letters must be signed. Write to: Letters to The Voice, P.O. Box 38-1059, Miami, FL 33238-1059.
Couples lived together before and outside of marriage long before the so-called sexual revolution began a couple of decades ago. But the frequency for this has grown and acceptance of this practice has increased greatly since then. When a man and woman who have been cohabitating in such a fashion come to the parish priest today and wish to marry with a typical, solemn, pull out all the stops wedding ceremony, they present him with a pastoral problem.

We all know that we are here to serve people, ease human burdens and assist individuals in their quest for happiness. To confront the couple immediately and directly condemn their entire marriage preparation process off in fashion and risks further alienating perhaps already marginal persons.

On the other hand, as priests we must be faithful to the teaching of the Church. Being a pleasant, accommodating and understanding pastor who overlooks the living together aspect of this couple's relationship may relieve their anxieties and win popularity contests, but does not amount to tacit approval of the cohabitation?

I know these situations have been a source of great anguish for many of our diocesan priests over the last 10-20 years in the United States. Trying to be kind and compassionate with the couple, yet authentic and loyal to our Church teachings means following a middle course. I, for one, would not like to be characterized as either a soft touch who compromises principles for acceptance or a hard-lining priest who makes no adjustments for the complexities caused by human weakness and contemporary society.

There is no lack of knowledge or scholarly studies about how priests have dealt with these dilemmas. My hunch is that each priest has in mind the fact. After all, in this approach, the priest is confronted with the fact. After all, in this approach, the priest judges that the couple have come for a sacrament, the future President remarked at the time, “Well I believe it is important that many think about the future with a typical, solemn, pull out all the stops wedding ceremony. We become priests to serve people, ease human burdens and assist individuals in their quest for happiness. To confront the couple immediately and directly condemn their entire marriage preparation process off in fashion and risks further alienating perhaps already marginal persons.

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

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

To put this in proper perspective, Mass attendance in the United States is greater than the attendance at Protestant services on Sunday. The situation is not nearly as dramatic as in European Catholic countries, with the exception of Poland. The future President remarked at the time, “Well I believe it is important that many think about the future. The Gallup survey said that in 1983 about 52 percent of Catholics in the United States were at Mass regularly on Sunday. That was better than the 47 percent of 1977 but far below the nearly 70 percent the surveys showed for Mass attendance back in the 1950s.

To put this in proper perspective, Mass attendance in the United States is greater than the attendance at Protestant services on Sunday. The situation is not nearly as dramatic as in European Catholic countries, with the exception of Poland. The town of Rosscarberry, with only 300 inhabitants is the auld sod clinging to them. "This little sprig has saved a dying village." A dance in the United States is greater than the at-

dance to Sunday Mass. Once Catholics believed it was a mortal sin not to attend Sunday Mass. Today, we must deal with those who have missed Sunday Mass and still considered themselves good Catho-

cis. We must do this by teaching Catholic truths as the truths they are. We must come to an under-

derstanding of what it means to be a part of the Mystical Body of Christ, what it means to be a part of the People of God.

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To put this in proper perspective, Mass attendance in the United States is greater than the attendance at Protestant services on Sunday. The situation is not nearly as dramatic as in European Catholic countries, with the exception of Poland. The Thus, the shirts are rendered nearly worthless.

After 1940, they diversified their farming by planting peanuts and other crops which made them economically more secure. The boll weevil had taught them such a lesson that they raised a monument to the destructive bug in the town of Enterprise. The inscription reads: "In profound appreciation of the boll weevil and what it has done to herald prosperity."
Home cooking's decline

I was discussing plans for Thanksgiving dinner with a co-worker recently. She told me she had no intention of cooking dinner on the holiday. Her reason? When you man she's dating would be over for Thanksgiving, but it didn't make sense to her to go to all the trouble of turning on the big meal for only three people. She was making reservations for Thanksgiving dinner in a restaurant.

BY ANTONETTE BOSCO

That struck me as kind of bleak. Probably because Thanksgiving is so entrenched in my mind as the great time of families to get together at the family table. Yet, from what I read, the idea of a family eating a home-cooked meal together is another of those fine traditions that seems on its way out. A report from the Department of Agriculture's National Food Review estimated that out of every dollar spent on food this year, 41 cents will go for meals eaten in restaurants or brought home ready to eat. That's an increase from 27 cents in 1960 and 33 cents in 1970.

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

Fast food businesses must advertise since there are so many of them competing for the food dollar. Fast food outlets tripled from 40,000 in 1963 to more than 120,000 by 1982.

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

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

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

What a loss it is to a home, though, when you no longer have the smell of good things coming out of the kitchen and wafting through the house. Real estate agents have long known that home cooking adds to the atmosphere of a home. SOME AGENTS advise owners attempting to sell their homes to have bread baking in the oven when people come to look at the house. Apparently, the aroma carries with it the hypnotic message that this is a fine home! These days, I'm too often alone to bother cooking. Still, I feel the loss. A kitchen shouldn't be sterile. There is too much significance in the act of nourishment to take it out of the home more than occasionally.

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

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

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Stormy weather at home

Q. My parents are always yelling and screaming at each other, almost every day. They fight even when they don't have anything to fight about. This bothers me. They never did it before now. Why? (Arthur)

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

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

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

BY TOM LENNON

Ben and Ann kept it up only for a minute. When they stopped their fake fight, Bo immediately calmed down.

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

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

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

What to do?

CAN YOU talk to your mom and dad separately about how bad their fight make you feel? Can you ask them to examine the reasons for their quarreling and fighting? Maybe they can't see whether there is anything you can do to make the burden of daily living lighter?

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

Don't say your words in an accus- ing or complaining way. Speak softly, kindly, and sympathetically. You might ask if there is some trouble in their lives that you don't know about. This may be an opportune time to tell each of them something you have not said recently: "I love you, Mom. I'd like to see things going more smoothly for you and dad."

YOUR CONVERSATIONS may have a good effect, and things may calm down for a while. But it may also happen that after a while, trouble and fighting come back once more. It is that the case, try, try again. You also might talk about this difficulty with a priest, school counselor, or teacher you especially like.

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

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

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Surviving the breakfast hour

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

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

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

THERE ARE PREDICTABLE obstructions to the morning routine: 1. the pre-dinner hour; 2. an overly tardy teenager who homesteads the bathroom, a dawdling dresser, a reluctant breakfaster, a last-second homework doer, a grouchly spouse, and a professional shoe loser.

There was a time when our children were young—such as we did when they were growing up, still teaching, instructing, advising. We see something wrong and we administer a verbal correction.

We praise you for the gift of life and your nourishment that has sustained us through the years up to the present time. If you do not have a memorabilia box you might consider starting one so that items related to his growth can be displayed in his bedroom, on his wall or on a shelf. You might begin a tape recording of the child's voice which can be added to the collection. You are surely correct in your position that adult children should respect their parents. Scripture scholars tell us this is the true meaning of the fourth commandment. "Honor thy father and mother" directs us to continue to reverence our parents even after we have formed families of our own.

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

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

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

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

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

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

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

Both of them are otherwise practic- ing Catholics. Is being a sponsor a serious commitment or not? To me the vows (technically they are not vows) made several times by the parents with their Christian responsibilities in raising the child, profess their faith sufficiently with me, St. Paul’s first letter to the Chris- tens of Corinth also proclaims that salvation and peace reside only in the Lord. The apostle’s early converts in the great Greek city of Corinth met many temptations to leave their faith. He encouraged them to resist everything — to find everything in Jesus.

The ancient gospel of Mark sup- plies today’s third reading. This passage follows an announcement by Jesus regarding the end of the par- don, and he left behind his followers empty-handed, destitute and, on occasion, perplexed, confused, and frustrated, dominate those confronting the ancient Corinthians.

Q. I am 80 years old and talked with a priest some time ago about a Living Will. He advised me to return my Living Will. He seemed of the opinion that it does not have the church’s approval. I am quoting a portion of the one I signed: “If at such time the situation...” I miss it if I do not receive. (Lauderdale) A: I only hope I get along half as well as you at the age of 83. You’re more open to the concerns about the selling of Living Wills. Much of this promotion comes from societies and organizations who actively and aggressively see them as a necessary step to condition lay peo- ple and the medical profession for a more open promotion of what we would consider a grossly immoral form of mercy killing. This is but one reason for the strong opposition to the Living Will movement in our society.

Q. I am 83 years old and go to the senior-citizen buffet. Do you advise me to return my Living Will or destroy it? (Florida) A. The Catholic Church has no offi- cial position one way or the other about Living Wills. You need not re- turn it or destroy it.

There are, however, serious con- cerns about the selling of Living Wills. Much of this promotion comes from societies and organizations who actively and aggressively see them as a necessary step to condition lay peo- ple and the medical profession for a more open promotion of what we consider a grossly immoral form of mercy killing. This is but one reason for the strong opposition to the Living Will movement in our society.

Another, and even more obvious one, is that any conscientious and competent physician will do what your signed document says, Living Will or not. Q. I am 83 years old and go to the senior-citizen buffet. Do you advise me to return my Living Will or destroy it? (Florida) A. The Catholic Church has no official position one way or the other about Living Wills. You need not return it or destroy it.

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Quotes to ponder

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

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

By James Breig

"I like 'Kate & Allie' much more than SNL. The humor is kinder, for one thing. A lot of SNL was very fun-ny, but I often found myself wanting to apologize for it. I mean, I would wake up and say to myself, 'I said that?' On this show, I never have that feeling. Of course, I'm ten years older now." And wiser, Jane. I have watched "SNL" through the years and found it to be spotty. Sometimes terri-fic and sometimes just embarrass-ing, the series is currently under the control of a new — and older — cast. Some of its segments this year have been touching e.g. the one about fictional old-time black base-ball players; some, hilarious (the game show "Seven Times Four"); and some, dull (the one about the in-terviewer with a bolt through his head, for instance).

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

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

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

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

3. Ted Turner, the moneyman be-hind the Cable News Network, has launched a music channel to com-pete with MTV. He told Rolling Stone magazine why:

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

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

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

Nice going, Ted. I hope you can pull it off. After suffering through the sadism, sexism and violence of MTV in our home, I have banished it via a parental lock-out.

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

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

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

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

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

Hint: It's a rock star.

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

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

Mr. Cosby sounds like one of my columns. That's how I know he's an intelligent and wise man. As for Bill, would you believe that was spoken by Mr. T?

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Holiday books for kids

By Jerry Fitteau and Barb Fraze


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

The "Learning about..." series — Jesus, prayer, the Bible, the church — is a happy exception. Its artwork is lively. Its spirited texts are geared to 3-to-5-year-olds and filled with mean-ingful content that helps children engage in an in-teresting and attractive way. Catholic parents will find the books on the church weak, but the others well-worthwhile. Ages 5-8.

THE LION BOOK OF BIBLE STORIES AND PRAYERS, retold by Mary Batchelor. Lion Publishing (Belleville, Mich., 1986) 100 pp., $5.95.

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


A charmingly written boy-and-dog story. Barnum does everything with his owner, Ben, but Barnum gets old and dies. When a stray puppy follows Ben home, Ben has to reconcile a growing affection for the puppy with his feeling that he could never love another dog as he loved Barnum. Drawings by Marylil Hafner convey moods in the story well. Ages 3-8.


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

Look for part two of the kids book list in the next issue of The Voice.
Big Brothers/Sisters

volunteers needed

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

Tapes of priests' retreat available

Silvio Oddi, Cardinal Bernard Gantin, Bishop Ivan Diaz, Bishop Valerian Miguel A. Reyes, A.C.S.W., Fr. Samuel A. Alvarado and Fr. Tom Forrest.

There are 12 tapes in total, available individually or as a set, in both English and Spanish. Please make all checks payable to "St. Timothy's Church" (not "Catholic Tape Ministry""). The Catholic Tape Ministry include a $75 postage and handling fee for each order, not for each tape. For your easy convenience, call 661-7484 from 9 a.m. to 9 p.m.

Members of the Order of St. Gregory the Great, pontifical order of knighthood conferred in recognition of "personal character and reputation, and for notable accomplishments," will participate include: Frank Mackle, Joseph Robbie, Joseph Fogarty, Eugene Abello, James J. Kinney, Daniel Myers, John Peter Fay, Judge Eugene Spellman, David Walters, Frederick Hartson, Horacio Aguirre, James W. Mc Cannugh, and Arnaud Alexandre, all of the Greater Miami area; and Frieda J. McDonnell and Ferdinand Mahfood, Pontifical Bench; and James Ward, Plantation.

Big Brothers/Sisters

volunteers needed

The scandal of the week: Cardinal Bishop of Miami Edward Cardinal Egan, the most powerful Catholic in Miami, is expected to resign his post today and join the New York Archdiocese.

The Marian Center will hold its 15th annual holiday gift shop from 1 to 3 p.m. Nov. 30 and from 10 a.m. to 7 p.m. Dec. 1 and from 10 a.m. to 7 p.m. Dec. 2 at Queen of Peace hall at the church, 5400 S.W. 102 Ave. Christmas crafts, decorations, food and fun.

Knights of St. Gregory to be honored

Twelve Miamians and three Broward Counties, recently named by Pope John Paul II, will be Knights of St. Gregory. The 12 crowned were Hon. John S. Dunn, Attorney at Law, 7778 SW 82nd Ave., Miami, FL 33143; Hon. Robert W. Conant, 711 S.E. Eighth St., Miami, FL 33131; Hon. Harry C. Abell, 4800 NE 16th Ave., Miami, FL 33137; Hon. Herbert W. Joslen, 1400 SW 12th St., Miami, FL 33138; Hon. H. Allen M. Cline, 7951 W. 72nd Ave., Miami, FL 33147; Hon. Franklin W. S. McEwen, 4020 SW 13th St., Miami, FL 33145; Hon. Charles C. McPherson, 1500 S.W. 15th Ave., Miami, FL 33125; Hon. Louis N. Morello, 4600 S.W. 54th St., Miami, FL 33134; Hon. Eugene A. Muller, 10500 S.W. 73rd Ave., Miami, FL 33143; Hon. Louis C. Thompson, 3701 S.W. 137th Ave., Miami, FL 33165; Hon. Edward R. Wooton, 5000 S.W. 137th Ave., Miami, FL 33175; Hon. William A. Wood, 6400 S.W. 69th St., Miami, FL 33143.

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Seeking prayer petitions

"Call to me and I will answer you" Jer. 33:13. The employees of the Archdiocese of MiamiPastoral Center will hold a special prayer meeting for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please) to us at this address: Prayer Petitions, Archbishop of Miami, 9401 Bis- cayne Blvd., Miami, FL 33131.

Danny Perez essay winner

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

THANKSGIVING DINNER. Over 400 people who did not want to spend Thanksgiving alone or could not af- ford a turkey dinner were treated to a bountiful dinner at St. Mary Magdalene of Margate in which the inmates prepared and funded by volunteers of all ages from the parish.

For more information call 653-1001.

Elderly hotline

The SS. Joschimar & Anne Center of the Respect Life Office is offering an informational message geared toward the elderly. The message received by calling 748-2280 for more details.

St. Timothy School will hold its first annual arts and crafts show from 9 a.m. to 3 p.m. Dec. 1 and 2 at Queen of Peace hall at the church, 700 N.E. 36th St. (Seminole Rd.), North Bay Village. Tickets are $12 per person and may be obtained by calling the school at 718-1932, ext. 471, or 387-0442. Dress is semi-formal.

The St. Louis Catholic Women's Club will sponsor its 11th annual arts and crafts show at the school, 278-9527. Tickets are $13 per person. For tickets or further information call 666-9723.

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The So. Louis Catholic Women's Club will hold a dinner from 9 a.m. to 2:30 p.m. Dec. 16 at the parish hall, 5400 N.W. 191 St., Carol City. Call 625-1244 for more information.

St. Lucy's Women's Group of Highland Beach will have their annual Christmas party luncheon at 11:30 a.m. Dec. 10 at the Boca Del Mar Country Club, 6200 Boca Del Mar Drive, Boca Raton. Tickets are $25 per person. There is a 50/50 drawing, which is a girls (ages 3-5) or a boys' (age 5-7) for a donation for the Child Development Center of Delray Beach. For reservations, call Mrs. Ginger Giardini at 275-2877. Tickets are $13 per person.

Father Solomon Welker welcomes newcomers and friends to attend a Christmas tea from 1 to 4 p.m. Dec. 16 at the blessed apostle parish hall, 7100 East Oakland Park Blvd.

St. Coleman Catholic Church will sponsor a night of Christmas music and caroling on Thursday, Dec. 1, with singing with Bruce and Linda Simpson, Catholic by the late Archbishop Coleman F. Carney. Patron of the church, 1200 S. Federal Hwy., Pompano Beach. Please bring a gift for a boy or a girl, 5-12 years old. For more information call 926-2834.

Domestic Retreat House will conduct a Christmas celebration with the theme "Advent and the day of Peace." For more information, call Sr. Ruth at 328-2711.
Advent
What are you expecting?

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

An expectant mother looks ahead to her due date with great hope:
- She longs, with occasional moments of trepidation, for the child to arrive.
- She realizes how much new life already is present as she feels the child moving and kicking inside her.
- She makes arrangements for the birth and the days after.
- She wonders how the change the baby will bring to her life.
- She spends time thinking through the impact a new child will have on the other family members.

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

THINKING IT OVER

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

A person with great expectations is a passive bystander in life. The expectant person gets actively involved now with events that are to unfold more fully in the future.

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

Advent people think about feeding the hungry, clothing the naked and sheltering the homeless.

Advent people concentrate on ways to express compassion and to heal wounds.

Advent people ask whether there is a need for peacemaking in their own homes, their neighborhoods, their world, and what they can do about it.

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

"Make ready the way of the Lord, clear him a straight path," John the Baptist shouted out in the desert as the Gospel of Mark begins.

His words serve virtually as a theme for Advent.

Advent is a season when people face crucial questions:
- Who lacks hope?
- How can hope be given now to those who have little or none of it?

How one family prepares for Christmas

By Katharine Bird
NC News Service

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

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

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

Since Advent coincides with cool days along the eastern shore of Maryland, the family often sets the stage for its reflections by lighting a fire and dimming the lights, Parent said. Then he has his family relate these to the meaning of Christmas.

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

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

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

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

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

Last year the Parent family prepared for Advent in a special way by participating in a pilot program with several other families. It was sponsored by Blessed Sacrament Parish in Alexandria, Va.

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

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

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

"We can take an idea used by someone else, add a new wrinkle and then make it part of our celebration."

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

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

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

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

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

By Father John Gurrieri
NC News Service

Considering everything, Abraham had absolutely no reason to hope for an heir. But St. Paul tells us Abraham never doubted that he would become the father of many nations, as God had promised.

"Without growing weak in faith (Abraham) thought of his own body which was as good as dead (for he was nearly a hundred years old), and of the dead womb of Sarah. Yet he never questioned or doubted God's promise; rather, he was strengthened in faith and gave glory to God, fully persuaded that God could do whatever he had promised" (Romans 4:18-21).

• Hope and faith are like two sides of one coin.  
• Hope is based on the faith that God will keep his promises.  
• And hope is what Advent people are all about: They are people of unqueretable hope.  
• Faith and hope are so closely connected that when the author of the New Testament book of Hebrews speaks about faith he often means something closer to hope. He writes: "By faith Abraham obeyed when he was called, and went forth to the place he was to receive as a heritage; he went forth, moreover, not knowing where he was going... By faith Sarah received power to conceive though she was past the age, for she thought that the One who had made the promises was worthy of trust. "As a result of this faith, there came forth from one man, who was himself as good as dead, descendants as numerous as the stars in the sky and the sands of the seashore" (Hebrews 11:8, 11-12).

We are people of hope

Hope was powerful. It sustained God's people in the Old Testament. They suffered reverse after reverse, until the only remaining tribe of Judah was itself dragged into exile far form the homeland. But even then the people refused to give up hope. They were convinced that the Lord would not go back on his word. And he didn't. Once again God vindicated their hope and brought them back home to a new beginning.

In the New Testament, Luke portrays Jesus himself as one who trusted deeply. Even when it seemed that all hope was lost, Jesus could still say with his dying breath: "Father, into your hands I commend my spirit" (Luke 23:46).

The tone is set right at the beginning of the chapters: "We know that affliction makes for endurance, and endurance for tested virtue, and endurance for glory. The testing of our faith is precious in the sight of the Lord. Therefore let those endure strong trials take heart, for they will receive the crown of life, which the Lord has promised to those who love him" (James 1:3-5).

In fact, the whole created universe is sustained by hope in the vision offered by these chapters in Romans. And together with creation, "we ourselves, although we have the Spirit as first fruits, groan inwardly as we await the redemption of our bodies. In hope we were saved. "But hope is not hope if its object is seen; how is it possible for one to hope for what he sees? And hoping for what he cannot see means awaiting it with patient endurance" (Romans 8:23-25).
IVESDALE, Ill. (NC) — Is the giant, turn-of-the-century rectory in the Peoria Diocese really occupied by a specter-priest? Does he still come back to vest for Mass before the mantle mirror? Does he still celebrate the liturgy on the eve of every first Friday in St. Joseph's Church next door?

"I HEAR THE creaking, and I hear the attic door bang," said Father Joseph Marzolf, pastor at St. Joseph's since 1968. Father Marzolf attributes the noise to a great story-teller's spirit: "I always have a healthy respect for this old house and its old stories... and I leave well enough alone."

The story, as it is remembered, is about a ghostly priest who came out of the rectory and asked him to serve Mass. Father Armstrong did, and when it was over, the visitor explained he had missed a Mass when he was living and now had to celebrate the liturgy on First Friday eve in order to get out of purgatory..."

The story is a variation on therectory and fell down a flight of stairs, breaking a bone in his foot.

FATHER MARZOLF said he often has been kidded about the haunted rectory. "When the movie 'The Exorcist' came out, I even had a request from some people at Catholic University who wanted to come out and examine the house, but I discouraged it." He also attributed the legend to "great story-tellers" among diocesan priests, who in the old days, filled the six-bedroom rectory after 40 Hours or confirmation services.

"A strange priest came out of the sacristy and asked him to serve Mass..."

By Hilda Young

I have come up with a new assignment for the tooth fairy: Stuffing cotton into the mouths of siblings whose younger brother or sister is about to pay a first trip to the dentist.

"YOU'RE GOING to the dentist tomorrow, Mikey!" I heard his older brother ask last night after bedtime lights had been turned out.

"Yeah," came the subdued response from our 5-year-old. "I hope they don't do to you what they did to me."

"Yeah, or me either," echoed number two son. "They made me gooble down your chin.""Yeah," came the subdued response from our 5-year-old. "I hope they don't do to you what they did to me."

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Sister would not be out-experienced. "Yeah, and then he drills and stuff and tells you to spit in that little bowl but you can't spit because your lips are asleep so you gooble down your chin.""Yeah," came the subdued response from our 5-year-old. "I hope they don't do to you what they did to me."

"Did you cry?" asked the looming victim in an awestruck tone. "JUST FOR HELP," giggled sister.

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Actually, things went pretty well at the dentist's this afternoon. Any kid with teeth strong enough to bend a dental probe with one bite has got to have good teeth, right? (Copyright (c) 1984 by NC News Service)