Pope tells youth: go for peace, not escape

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

He urged them to use their energy to "free history from the false paths it is pursuing."

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

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

"If you are depressed by political and social problems which threaten peace, become involved in sexual activity."

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

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

"Bad taste"

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

Fr. Kelly listed eight objections to the survey, which questioned students about their sexual practices and beliefs.

"Bad taste"
Pope's letter urges: End violence in Guatemala

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

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

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

The pope praised church workers who “spilled their blood” to spread the Gospel. He also criticized the overall human rights situation in the country.

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

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

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

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

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

Austrians protest Church tax

INNSBRUCK, Austria (NC) — Tens of thousands of Austrian Catholics are leaving the church each year rather than pay a state-enforced compulsory church tax, according to diocesan finance directors. In 1983, more than 33,000 Catholics left the church to avoid paying the “Kirchensteuer,” according to a 1984 pamphlet published by the Austrian church’s Conference of Finance Directors.

In 1982, 40,000 Catholic families in Austria referred to the tax as a “subscription.” The revenue can be used for any church purpose.

Sistine Chapel to get cleaning

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

The cleaning, they said, is expected to take about four years — as long as the artist took to paint them.

Cdl. Bernardin: ‘Church more vigorous’

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

Vaccine made from aborted fetus

TORONTO (NC) — Catholics in the Archdiocese of Toronto may receive a German measles vaccine developed from the lung tissue of an aborted fetus without violating church teaching, an archdiocesan official said. But leaders of Canadian pro-life groups have spoken out against the vaccine and called for further research toward animal and synthetic alternatives. The vaccine was developed from the frozen lung tissue of a fetus aborted in 1962. Canadian government researchers say the vaccine is less prone to contamination than vaccine made from animal tissue.
Apparitions not real, bishop says

Yugoslav children are being manipulated, he believes

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

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

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

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

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

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

According to the news agency, Bishop Zanic harshly criticized Father Tomislav Vasic, who until recently was responsible for "guiding" the six youths, as "a boxer and a charismatic magician."

Father Vasic was recently transferred to another parish 12 miles away, a Franciscan spokesman said.

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

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

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

"I understand he (the bishop) feels the pressure of the circumstances," said Franciscan Father Michael Scanlan, president of the University of Steubenville, Ohio, in an interview. Father Scanlan co-edited the English version of The Apparitions of Our Lady of Medjugorje, published by Franciscan Herald Press in 1984 and written by Franciscan Father Svetozar Kraljevic, a priest from a parish near the site of the reported apparitions.

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

Father Scanlan said while he would submit to the final decision of the church on the apparitions, "my experience, investigation, and consultation with theologians led me to take the position that they (the apparitions) were valid."

Since the visions were first reported, thousands of pilgrims have traveled to the town to pray, but the commission has recommended that local priests stop organizing such trips.
Women see Church as moral guide
But dissent on celibacy, ordination of women

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

"Women Called Catholics," a study of Catholic women in the diocese, consisted of 37 questions on demographic information, attitudes, preferences and perceptions of Catholic women and their role in the church. More than 15,000 telephone calls were placed in May by 84 volunteers who tallied 604 valid responses. Survey results were still being analyzed and a final text, written by Father J. Patrick Browne, was expected to be finished in January. Father Browne is a special assistant for research to Bishop R. Pierre DuMaine of San Jose.

A preliminary draft of the results was published in the Valley Catholic, monthly newspaper of the San Jose Diocese. Seventy-nine percent of the women agreed with the statement, "I look to the church for guidance on moral issues," but 64 percent under age 30 and 60 percent of those over 30 disagreed with the teaching prohibiting artificial birth control. Those with college degrees disagreed more (74 percent) than those without degrees (57 percent).

There was more of a consensus on the subject of abortion, with 63 percent of the younger group and 70 percent of the older group agreeing with the church's position. The more affluent tended to show more support. About 65 percent thought priests should be allowed to marry, with the strongest agreement coming from the church for guidance on moral issues; 64 percent of college-educated women felt the church discriminates against women; 46 percent of younger women and 43 percent of older women felt the same. The survey results also showed that:

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

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

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

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

Hang in there, theologian tells women

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

Eugene spoke at a breakfast in Cleveland sponsored by the Cleveland Women's Ordination Conference. Citing the woman in the Gospel who persistently demanded justice from a corrupt judge, Eugene said, "She didn't wait for solutions of her problem to come to her, she acted."

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

"We need to admire the spirit of a woman who did not play games. She did not play up to the judge, but neither did she demean him. She simply persisted in bothering him into doing his job," Eugene said. "Perhaps we see, in one way, the Ascension of Christ is born once again today in the poor of the world. And are there, giving comfort and hope, when you support the worldwide mission work."

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

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

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

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

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

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

Father Hesburgh, president of the University of Notre Dame, recommended whittling down the deficit by “going at the fat, not by going after the poorest of the poor among us.” Religious leaders traditionally have demonstrated that “they are not afraid to be prophetic,” he added. “They are not afraid to face the powerful and question the use of that power.”

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

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

- Drop over 500,000 low-income pregnant women and young children, Infants and Children nutrition program slated for a 17 percent cut;
- Freeze food stamp benefit levels for 20 million poor people while food costs rise;
- Eliminate a cost-of-living adjustment in special Supplemental Security Income for 2 million poor Social Security recipients;
- Abolish such programs for the disadvantaged as Legal Services; Jobs Corps, rural housing projects, community development block grants, and other assistance.
- Cut back other programs often used by the poor but not directly related to fighting poverty, such as aid for urban mass transit, a prime means for poor people to find and commute to jobs;
- Produce $63 billion in reductions for fiscal years 1986-88 in human services programs, atop almost $56 billion in cuts from fiscal 1982-84;
- Make nearly one-fifth, or some $31 billion, of all budget cuts planned for the forthcoming three years in programs aimed at the poor.

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

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

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Pope sees 'slaves' in East a

'Imposed slavery' vs. consumerism

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

The pope made the remarks in a talk to a group of youths expelled from Rome to visit the Rome parish of Santa Maria delle Grazie. The youths had performed a short play on the death of the Auschwitz prisoner Maximilian Kolbe, a Polish priest who spent all his days in Auschwitz

John Paul said, however, that people had demonstrated that they could heroically suffer and remain faithful. The pope said that the Western world's concern for the rights of man, but said people during "the profound drama of divisions and injustices that torment humanity" and its attentiveness to the "consumming desire for reconciliation and peace that beats in the souls of millions of people."

In asking contemporary individuals for a "conversion of the heart," the pope said, the church knows it is asking them to follow "a way that is not easy."

But along the way, he said, today's modern pilgrim will be helped "by Christ, Scripture and the grace of the sacraments.

Father Bruce Ritter

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

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Miami, Fl(orda / THE VOICE / Friday, December 28, 1984

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San Isidro Church dedicated

By Arceli Canero
Executive Editor, La Voz
POMPANO BEACH — With a tri- ple chorus of “Alleluia!” Archbishop Edward A. McCarthy greeted the joyous community of San Isidro as they dedicated their brand new church on the feast of Our Lady of Guadalupe.

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

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

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

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

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

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

Alberto Galvan remembers that time because he coordinated the construction. Most of the labor then was voluntary and the materials donated. Galvan was also the contractor on the new church, and he donated his labor, along with the builder, Gino Rosetti.

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

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

Indeed, what was once a mission primarily for migrant farmworkers, mostly Mexican, who worked the area’s fields during the harvest season, has become a “second home” for Catholic Hispanics in the no longer rural South Broward area.

The majority come from different countries in South and Central America. “The building of this church is a miracle,” said an enthusiastic Fr. Castellanos after the dedication ceremony.

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

(Continued on page 12)
As elementary school students watch, Archbishop McCarthy prepares to bless crucifix that will hang in school office. Below, Archbishop installs crucifix. (Voice photos/Ana Rodriguez-Soto)

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

—Fr. Timothy Hannon

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IN TRUE CATHOLIC TRADITION

(Continued on page 12)
Msgr. James Walsh celebrates 40 years in priesthood

By Prent Browning
Voice Staff Writer

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

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

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

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

But after a fall in 1982 he again experienced paralysis and has undergone extensive hospitalization and physical therapy.

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

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

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

They realized, Msgr. Walsh said, that "the Savior does not liberate us. We shall face a life with happiness and joy such as never was beheld in this life."

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

A pastor is often seen in the role of the administrator worried about the budget or the leaky roof, the Archbishop said, but Msgr. Walsh has been exceptional in his spiritual leadership.

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

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

(The continuation of page 1)

environment is not as much a realistic picture of what kids are thinking. "I don't think a cold question gives you a valid answer and gives you an honest assessment." "I wonder... what purpose does this kind of survey serve?" Fr. Kelly said.

Also objecting was the principal of another of the schools where the survey was taken, Fr. McGrath, principal of Curley-Notre Dame High School in Miami, whose seniors were also polled.

"Parents... are the prime educators. We're supposed to be supporting them, not telling them... In our teenagers not at Mass every Sunday but they're apparently going somewhere else. They're not visible at church on Sunday but they're apparently going somewhere else."

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

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

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

Strengthen families

Carol Farrell, director of the Family Enrichment Center of the seniors polled drink regularly outside the home and more than a third say they are drunk or high at least once a month. Seventy percent of the seniors said they use marijuana regularly and three percent said they use cocaine regularly.

Not surprised

"It certainly should stimulate parents... to get on the ball," Fr. Kerchner said. "That's why we made the study." He also suggested that the rate of alcohol abuse cited in the poll is "probably accurate (and) very alarming."

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

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

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

False security

"Perhaps (the survey) might give the impression that we didn't have any problem except for alcohol. And I think, really, that our teenagers are all that different from the national norm. I hope that people were not lulled into a false sense of security."

He explained that "teenagers tend to report alcohol (use) much more honestly than they do other drugs" because there are no consequences.

"The feedback I get is that we have some significant substance abuse problems in our schools," he said. While families where "low discipline" exists can do much to avert drug and alcohol problems, he stressed that schools also can make a difference.

"A lot of this bravado that is associated with use of alcohol can be confronted and shown to be im- maturitorious," Fr. O'Sullivan said. "The best type of presentation that we can promote is factual information given to the students by well-trained teachers."

He added that he would like to see "a minimum curriculum (on alcohol and drug abuse) mandated by the Department of Schools so that it would be uniform throughout the Archdiocese." Both Farrell and Fr. O'Sullivan mentioned that their offices are willing to work with the schools in training teachers on sexuality and drug and alcohol abuse. Fr. O'Sullivan noted that programs such as DARE (Drug/Alcohol/Research/Education) can educate parents at the parish level and work with teenagers through their peers at school.

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

FOLLOW-UP

By Ana Rodriguez-Soto

Voice News Editor

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

"We were not evaluating schools in a way that the data should be interpreted that way. We were simply using the Catholic schools as a way to get hold of Catholic kids to measure their values since we don't have access to public schools. And we appreciate their cooperation," he said, "but we had to make clear that only those kids were surveyed."

"Conflicting faith and moral for- mation, the parents have the primary responsibility there and the schools just add to it, as they have properly been telling us for years," O'Steen said. "But parents and educators need to work together."

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

"And surveying only religion classes would hardly be scientific work either. As it happened, he said, most of the survey results were positive. The great majority of the kids believe in God and the Church and generally in most of its teachings, including the area of abortion. They don't all go to Mass every week, but then Gallup surveys show that only about half the adults go to Mass in a given week. So if we want our kids to go to Mass, we must go to Mass. We certainly can't expect the schools to make up for adult short-comings," O'Steen said.

Only two main problem areas turned up, he said. Alcohol/drugs and sex. But, then, would that surprise anyone these days? Actually, most of the kids did not have a problem in these areas, it's just that a sizable number did and we need to deal with it somehow. To question the survey results because they are unpleasant or suggest that it should not be printed is not going to help the problems any.

Awareness of the general situation is necessary and helpful to deal with any large-scale problem," O'Steen said. "It will help us to make the study and run it publicly.

"What do our kids really think they do? If no one ever discovers possible prob- lem areas?"

"We found that about three-fourths of our teens are NOT sexually active. That's great. But we need to deal with the fact that about a fourth are and many..."
While he doubted that the results of this poll could be "universalized" to apply to the entire school population, Fr. O'Sullivan said they cannot be ignored.

"It's going in and taking a look at what is happening in our schools and it should be taken seriously," he said.

I found it fascinating and the discussion that it has engendered is also valuable.

Talk to kids

Gladys Gonzalez of St. Benedict Parish said the survey is beneficial, even if the results are not what she expected.

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

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

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

"We have to listen to them and see that things have changed. But we still have to have the things we feel we have to say." One parent who wasn't surprised at the statistics on sexual activity was Kathleen Turner, whose son graduated with the Class of '84 at Curley Notre Dame. Members of her senior class were the ones who were surveyed.

"I have always thought that Catholic students are a lot like students everywhere," Turner said. "It was only as a gut feeling."

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

She said she doesn't think the results make Catholic schools look bad. "It's our whole society... It's the tone of the times." But she added that schools could use "shock-up" when they found answering most of the questions "the way the majority of the kids did."

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

On the question about abortion, she said, her son answered that the circumstances would determine whether he would recommend an abortion to a friend or not. But he agreed that there was no reason not to act with their friends, with women especially. "Perhaps (the survey) might give the impression that we didn't have any problem except for alcohol... I hope that people were not fooled into a false sense of security," he said.

help

more will be before they are married. This finding is consistent with other national surveys on the subject. To say that Catholic kids are greatly different, at least in areas of sex and alcohol, from other American kids is unrealistic. We know that Catholic adults, unfortunately, have about the same values as other Americans on, say, abortion and birth control. Why should their kids be different?

"Of course no survey can be expected to apply to a percentage point. Even Gallup and Harris surveys differ a little on a given subject. But whether 23 percent (Vote finding) or 26 percent are sexually active, that when she explained to him how many alternatives to abortion are available."

The same thing happened when she discussed his answers to the question of whether birth control should or should not be allowed. He had said people should be able to have fewer children if they choose to, and he saw no reason why the methods that allow them to do this should be deemed immoral by the Church.

abortion

Syfert admits she didn't tell her son to answer the "intimate" questions, especially on sexual activity, because "the reality is I didn't want to know." But "I was embarrassed because I teach sexuality" and her son did not know the meaning of the word "heterosexual." He only knew he was "normal, whatever means manwoman relationships."

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

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

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

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

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

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

"And our sampling size was over 1,000 times that of a Gallup survey, and we are dealing with a relatively narrow group of people — same religion, same age. The most important variation for us would likely be ethnic. Yet our sampling turned out to have almost exactly — within one percentage point — the same Latin/ Anglo ratio as the school system's own figures. This confirms that we got a valid sampling.

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

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

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

The church and its parishioners have worked hard to make the parish hall a center for the community. The hall is used for Sunday school classes, meetings, and social events. The parishioners have made many improvements to the hall, including adding a new roof and upgrades to the heating and air conditioning system. The hall is also equipped with a kitchen and restrooms.

Catechetical Center closed holidays

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

Church Unity Week

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

The Church Unity Octave is traditional-ly celebrated Jan. 18. Other events are scheduled, and more will be scheduled, for that week by local churches and parishes in South Florida.

The Archdiocesan Commission on Ecumenism is actively involved in the preparation for the events of that week. Anyone interested in information for sponsoring or participating in the week of Prayer for Christian Unity should contact Rev. Eastman at 374-4016.

James heads Child Welfare

Jeanne James has joined Catholic Community Services, Archdiocese of Miami, as director of Child Welfare Services, Central Office. James will be responsible for overall supervision of Boystown, Catholic Home for Children, St. Vincent Hall and Outreach. She has a Master's in Social Work in Children and Families Administration, and served with Health and Reabilitative Services' Children, Youth and Family as

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

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

Anyone interested in information for sponsoring or participating in the week of Prayer for Christian Unity should contact Rev. Eastman at 374-4016.
Youth Olympics

Text and Photos
by Prent Browning

It may be hard for anyone to take you seriously when you proudly announce that you won an event at a “Youth Group Fun-Olympics.” The problem is that when they ask you what event your team won you have to tell them the “Ghanaian Goober Gallop” or the “Brazilian Hot-Air-and-Bubble-Bursting Bonanza.” Ugh.

But never mind that, the real purpose of the “Fun Olympics” held recently at St. Catherine of Siena Parish in South Dade was just to have fun, and the organized activities seemed tailor-made for that goal. Six Catholic youth groups participated in the afternoon event, organized with the help of youth group leaders and the Archdiocesan Office of Youth Ministry.

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

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

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

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

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

Questions linger about amendment's possible good and bad effects

By Liz S. Armstrong

WASHINGTON (NC) — Throughout years of debate, the proposed Equal Rights Amendment to the U.S. Constitution has been many things to many people — to opponents, a disaster that, among other horrors, could permit homosexual marriages and send women scurrying into combat foxholes; to proponents, a breakthrough in the direction of fair and equal treatment irrespective of sex.

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

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

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

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

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

ERA benefits

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

He wrote that "although there is great diversity of opinion regarding the probable, salutary effects of ERA, a significant body of opinion envisions important strides in the direction of fair and equal treatment irrespective of sex."

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

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

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

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

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

But cautioning, nonetheless, that current interpretations of law do not preclude a different outcome in the situation in the future if social mores change.

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Communion from the chalice

BY FR. JOSEPH M. CHAMPLIN

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

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

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

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

VATICAN AUTHORITIES, concerned about proper pastoral practice throughout the church, questioned how this could be maintained with sizeable Sunday congregations, raised objections to the decision. In a 1980 document on "Norms for Eucharistic Practices," the Congregation for the Sacraments and Divine Worship even declared that Communion under both kinds was not to be "given indiscriminately and that the groups for whom this would be offered should be "clearly defined, well disciplined, and homogeneous." Meanwhile, back in the United States bishops and diocesan worship leaders, following through on the 1978 decision and unaware of Vatican opposition, encouraged parishes to introduce Communion under both kinds as an option and provided training programs with necessary materials for easy implementation.

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

However, the Roman criticisms began to surface in unofficial and thus semi-public fashion, certain people, particularly those opposed to the liturgical renewal, attacked as illicit the developing custom of Communion under both kinds on Sundays. Some of the more strident objects went so far as to raise questions about the loyalty to the Holy See of the American bishops and about the orthodoxy of pastors who continued ministering the chalice to the faithful. This kind of disagreement created another one of those gaps between Church law and parish life which can be so destructive.

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

Nevertheless, the Vatican added a few restrictions: The proper reverence for the Blessed Sacrament and the Eucharistic Practices, the Congregation for the Sacraments and Divine Worship even declares that Communion under both kinds was not to be "given indiscriminately and that the groups for whom this would be offered should be "clearly defined, well disciplined, and homogeneous."

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

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

"In earlier benighted days the bishops might have sat down as a group in closed session" to work out a statement, he said. Those bishops, he said, would have sought the expertise of knowledgeable outsiders but today the bishops now want to receive their opinions from experts but from ordinary Catholics as well.

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

I started covering the bishops' meetings in the early 1950s. There were some important statements from the bishops in those days. One of the most important was the 1961 statement: "God's Law: The Measure of Man's Conduct." The bishops spoke forcefully on moral disorder in society, alienating the people to return to God's law, there are those who think what the bishops said was ignored until a couple of years ago. Back in

Time capsules

"It won't do you any harm"

After a year as pope, Pope John was asked by a reporter how many people worked in the Vatican. Pope John replied, "I don't know. I'm not a textbook man." Robert Kennedy had an audience with Pope John in Rome, after which the Pope went out and met and blessed the entire Kennedy entourage, many of whom were not Catholic. Pope John calmed their uneasiness by saying, "Don't worry, it was just a little blessing. It won't do you any harm."

Bing Crosby's favorite story of the spirit of the Irish concerned the memorable last words of his grandmother, Katie Harrigan. On her deathbed, Katie said to her husband, who was sitting at her side, "Dennis, give me your hand." Dennis placed his hand in hers and exclaimed dramatically, "That's a hand that was never raised against you!"

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

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Thinking about the bishops’ letter

BY DALE FRANCIS

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

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

The question is how that will be used, what will it really mean? There's no doubt that the bishops are sincere in asking for the response of all. But are they really psychologically prepared for the openness this suggests?

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

Archbishop Rembert Weakland, who chaired the committee that prepared the first draft, explained what support he sensed from the bishops after the draft first hit the streets. "The consensus letter. But the bishops have invited participation by all, what will that mean? This pastoral letter is going to be a learning experience.

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

(Dale Francis is a nationally syndicated columnist)

By Frank Morgan
A Vietnam Vet’s suicide

Teaching religion

In those days the blame was put on Darwin, Nietzsche and, of course, the devil, but Mencken said the true villain was the Sunday school itself, which he considered to be the very cause of the anti-religious rebellion among teenagers. "Hell was not a horror to us, but a joke. It took me the very cause of the anti-religious rebellion among teenagers. I think Mencken might have overlooked the fact that a friend, an unplanned pregnancy, drug dealers in the schoolyard, sexual harassment, or the fear of rejection? How does a young person find solace in religion?

For most of us, religious faith develops through our life experience, and for many it is the only source of comfort and meaning in the world.

I could visualize Davis going into the service at age 17. My oldest boy, now 34, was closer behind him in age, and the risk of being drafted. The Vietnam War dominated my life for five years, beginning in 1967. We sent our boys, hardly more than children, to hell. And for what? The week before Davis killed himself he went home to his parents in Fort Arthur, Texas. According to reports, he was agitated and talked a great deal about the war. Yet, by the time he left to go back to Washington, he seemed calm and his parents thought everything was all right. After his death, his mother said she felt that he had come home to say goodbye. It was perhaps the final step in allowing him to find peace by making the decision to go down with his buddies.

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

The youth turned out to be unarmed. The young soldier’s parents thought everything was all right.

BY ANTOINETTE BOSCO

By Tom Lennon

A second meaning is “vigorously energetic,” and a third one is “bodily activity.”

A MORE POPULAR phrase might be “coming on strong.”

But I suspect your use of the word “aggressive” doesn’t really correspond to any of these phrases. You seem to be asking simply when may a girl “take the initiative” in regard to a date. To put it another way, when can you call up a guy and ask him to go out, instead of waiting for him to call you?

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

As a younger age level, girls are inviting guys to dances, movies and rock concerts. So far I report highly aggressive behavior of young men objecting to this, although a few express surprise.

If you’re uncertain about how a certain young man would react to an invitation from you, why not first engage him in a conversation about the future and your dating soon.

ASK HIM WHAT he thinks of girls asking him out. If he reports highly aggressive behavior, ask why. Then, at a cool emotional level, present your views and try to continue the discussion without ever getting hotly argumentative.

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

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

Some of my 20-year-old informants were going to single-handedly go on to highly aggressive behavior on the part of young women. The guys say they enjoy this for a time. But eventually they press admiration or even real liking for such women.

And many a woman has expressed her desire for highly aggressive men.

In building a friendship, a gentle, less aggressive approach is one more likely to lead to lasting and happy results.

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

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When in-laws are too generous

Dear Mary: What do I do with in-laws who insist on keeping their son (my husband) as their little boy? He is an only child. We live about 500 miles apart, too far to visit often but close enough that they insist on spending every Thanksgiving, Christmas, Easter weekend and vacation at our house. Although we have no children, we are often dressed as clothes, towels. If we go anywhere, they insist on paying for everything. They usually give us several hundred dollars when they come. They paid my husband's way through school.

They don't appreciate anything you do. When they come, her mother waits on him hand and foot. He is 33.

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

I well understand the frustration you feel. Your in-laws treat you like children. Moreover, by smothering you with kindness, your in-laws are giving you no room to reciprocate. Your husband and in-laws are happy with the status quo. You cannot expect much cooperation in efforts to change things.

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

First, you might decide what aspects of your relationship you can accept graciously. I suggest you accept visits from your in-laws at Thanksgiving and Christmas and perhaps one week of their vacation. Try to welcome them warmly. You will save yourself the frustration of fuming about something you cannot change.

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

Now for things you might change. You might object to any more visits than those described above, barring illness or emergency. Be firm. Plan Christmas as an opportunity to be in your own room for a visit with a relative. Make plans well in advance so you can genuinely say, "We're busy!"

What about the money gifts? You feel that your in-laws are buying your husband's time and love. Obviously your in-laws are wealthy. Your husband probably inherits a large part of their wealth. You might regard their gifts as an advance inheritance.

You do not need the money and you resent their buying your affection. To counteract this feeling, suppose you see yourself as their agent in dispensing some of their wealth to charity.

You might decide that a portion of all money gifts will be given away. Find charities, investigate the places we should teach carols or re-enact the nativity scene but we don't have to celebrate Jesus' birth in the schools. We can transfer our Christmas pageants to the church and the home where they belong in the first place. Maybe this is a nudge to go back to singing carols and reading Luke at home, as the early Christians did. If the merchants and programmers are staking a claim on Rudolph et al., then we can stake a claim on Jesus. We don't have to look to other others to teach our children about the nativity through song, story and pageant. But whatever we do, let's not allow Christ's birth to divide us at the year's season dedicated to brotherhood, sisterhood, peace and joy. c. 1984 Alt Publishing Co.

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

Each year the letters to editors get hotter and the spirit of Christmas peace more obscure. I didn't feel much emotion over it until I met a friend last year who teaches music in our suburban school district. "I suppose you're swamped preparing for Christmas programs," I said. "Don't call them that," she replied, hands over ears as if she hadn't heard. "We don't have Christmas programs. We are having Winter Break programs." And she proceeded to tell me that all references to Christmas in the school district must now be termed Winter Break... Winter Break carols, Winter Break vacation, etc.

"We can't choose only programs without religious significance," she said. "No Christmas carols — only 'Rudolph' and 'I'll Be Home for Christmas'... Winter Break carols, Winter Break vacation, etc.

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Sweet Sounds — The sounds of Christmas were never sweeter than when the "Christmas Cantata" was sung recently at Mercy Hospital. The cantata, a blend of narration by Sister Julia and singing, was directed for patient Services, and narrated by Marty Unter, R.N. The performance is an annual holiday tradition, performed entirely by and for hospital employees as a symbol of the spirit of the season.

St. Juliana schedules mission/renewal

"Experiencing God" is the theme of a parish mission/renewal which will get underway at St. Juliana Church, 1500 S. Dixie, West Palm Beach, the weekend of January 12 & 13, when introductory talks will be given at all Masses by Rev. Paul Vaeth of Our Lady of Florida Monastery, North Palm Beach.

The purpose of the mission/renewal is to give parishioners a time to pause and reflect, search and question, listen and pray. It will also provide participants an opportunity to do reorient their commitments toward spiritual renewal within a supportive community. Father Paul Vaeth is a native of Baltimore and was ordained in the Passionist Order in 1968. Since his ordination he has conducted a preaching apostolate in both Florida and California.

Pierre Toussaint Haitian Catholic Center will offer introductory sessions on Creole learning Creole Jan. 7-18. 5 hours instructions a day.

The North-Dade Catholic Widowers' Association meets for lunch at St. Mary's Hall, 6200 W. 79th St., Miami, noon Jan. 13. To register, call 522-5776 (Broward Line). The North-Dade Catholic Widowers' Association holds Funerals, 3306 W. Copans Rd., Pompano Beach, Fl. 33064. For more information, call Chris Dorman about contributions or contact Chris Dorman about contributions or contact 971-8780.

Jamaican ministry information

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

$41,000 raised here for Ethiopia

An appeal from Archbishop Edward A. McCarthy to Catholics in the Archdiocese of Miami to contribute to a fund to help millions of starving Ethiopians has produced a total of $41,872, as of Jan. 13.

The money is being forwarded to Catholic Relief Services which has been providing humanitarian assistance and relief to the hungry in Ethiopia for more than a year. Anyone wishing to contribute money to help fuel the starving in Ethiopia whose plight has grown more desperate this year because of crop failures, should make their check payable to Catholic Relief Services and forward it to the attention of:

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

As of December 31, Catholic Relief Services has received over $8 million in contributions for Ethiopian famine relief.

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

San Isidro is home to food ministry

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

Respect Life celebrates Feast of Our Lady of Guadalupe

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

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

The 1984 Respect Life Award, presented each year to someone in the community whose work exemplifies a true sense of dedication to the sanctity of all human life, was given to Sister Lucia Ceretti, S.S.J.C. of the Marian Center for her outstanding efforts in behalf of the unborn. The Guadalupe and Juan Diego Awards were given to two volunteers from each of the area Respect Life Emergency Pregnancy Centers: Carol Offo, Nellie Lind and Karen Kramer — Coral Springs; and Evelyn Mahoney — Hollywood Office, Joan Crown and Nancy Carroll — Hialeah Office, and Noreen Daly. The S.W. Miami Office gave a certificate of appreciation to the following volunteers: Kathy Setzer and Robert Hudec.

CHILDREN'S PRAYERS — Youngsters from St. Anthony School in Fort Lauderdale who are Blue Army Cadets, chatted with the mission of spreading the message of Our Lady of Fatima, recently prayed the rosary on the air, recording the Joyful Mysteries for future broadcast on radio station WEXY, 1520 AM. The message of Our Lady of Fatima, recently prayed the rosary on the air, recording the Joyful Mysteries for future broadcast on radio station WEXY, 1520 AM. The children of the Blue Army Cadets, chatted with the mission of spreading the message of Our Lady of Fatima, recently prayed the rosary on the air, recording the Joyful Mysteries for future broadcast on radio station WEXY, 1520 AM.

Seeking prayer petitions

“Call to me and I will answer you” — Jer. 33:1. The employees of the Archdiocese of Miami Pastoral Center are conducting prayer days each Monday for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be forwarded to our individual daily prayer wishes as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please), to write to Mrs. Kolski, Catholic Community Services, 9401 Biscayne Blvd., Miami, Fl. 33138.

Kolski named to safety council

Mrs. Patricia M. Kolski of St. Mary's Church, Pembroke Pines, has been named to the board of directors of the Dade County Citizens Safety Council for a period of three years. The widow of the late Alexander Kolski and president of the funeral home which bears her name, Mrs. Kolski is a member of the City of Pembroke Pines Planning Board, St. Mary's Altar Guild, the Miami ACCW, Barry College Alumnae and the National Association of Women Business Owners.
During these Christmas days please...

ACT LIKE CHRIST.

Last year, at one of the Christmas parties we had, each child was given a balloon. For many, it was the first Christmas gift they had ever received and the joy in their eyes would have made you cry. Think about them this year.

And think about how you’ll feel if, instead of another toy or computer game for your children, you give that gift to provide food for children who have nothing.

With $25, Food For The Poor can provide food and a home for a child with neither for over a month.

With $50, we can provide one basic reading book each for over 200 children who have never had a book in their lives.

With $75, we can provide an orphanage with the basic medicines that all children need sometimes, that we take for granted, but that these children have never had.

Donations to Food For The Poor Inc. go virtually directly from your hands to the hands of those who need help the most. In 1982, more than $95 of every dollar given to Food For The Poor was actually used for the purchase of food, medicine and the necessities of life.

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For more information on Food For The Poor, just send in the coupon. And if you can, please include your donation. With it, you’re giving the most beautiful Christmas gift you can give. The gift of hope.

Food For The Poor, Inc.
1301 West Copans Road, Pompano Beach, Florida 33064.

NAME
ADDRESS
CITY/STATE/ZIP

"As often as you did it for one of my least brothers, you did it for me."
—Matthew 25:45

All contributions are tax-deductible under Internal Revenue Code Section 501(C)(3). Food For The Poor, Inc. is a public charitable organization.