Bishops discuss issues

WASHINGTON (NC) — The U.S. Bishops at their general meeting here this week elected a new president and discussed the problem of tensions with the Vatican, including the issue of the Archbishop of Seattle who has been disciplined by the Vatican.

The bishops elected Archbishop John L. May of St. Louis as president and Archbishop Daniel Pilarczyk as vice president.

They also heard a warning from outgoing president Bishop James W. Malone against "dangerous disaffection" between some U.S. Catholics and the Vatican.

Archbishop May had been vice president. He won a three-year term on the second ballot. Archbishop Pilarczyk of Cincinnati defeated Cardinal Bernard Law of Boston in three ballots.

Other notable events in the first two days of the Nov. 10-13 meeting of the National Conference of Catholic Bishops-U.S. Catholic Conference included:

• A letter from Pope John Paul II stressing cooperation between the Holy See and the bishops' conference.
• Announcement of plans to send a delegation of U.S. bishops to meet with the pope this winter or spring to discuss the pope's 1987 visit to the United States.
• A summation of the state of the church in the United States by the outgoing NCCB-USCC PRESIDENT, Bishop Malone of Youngstown, Ohio.
• Preliminary presentation of a major pastoral letter on the economy, "Economic Justice for All," and an accompanying pastoral message, both to be voted on the final day of the meeting.
• Preliminary presentation of a pastoral follow-up plan, also to be voted on at the last session.

An undercurrent through the early stages of the meeting was the question of what the bishops would do or not do about the Vatican decision announced two months earlier that Archbishop Raymond Hunthausen of Seattle should cede his authority over archdiocesan matters to his auxiliary, Bishop Donald Wuerl.

Closed meeting

Bishop Malone in his presidential address Nov. 10 noted that the bishops would discuss the controversy Nov. 11 in their yearly "executive session," a meeting closed to the press. He said the purpose of the conference would be to offer "fraternal support" to both Seattle prelates.

On Nov. 10 about 180 demonstrators supporting Archbishop Hunthausen held a candlelight protest in front of the hotel where the bishops were meeting.

National Catholic News Service learned that a written statement of
Shelter sends aliens to immigration, closes doors

WASHINGTON (NC) — The final report of a three-year study of U.S. religious life was given to Pope John Paul II in October and is to be presented to the U.S. bishops at their annual meeting Nov. 10-11 in Washington, Archbishop John R. Quinn of San Francisco, chairman of the papal commission studying Religious, said in a telephone interview that he is the pope’s second choice during meetings as at the Vatican. He described Pope John Paul as “very open and receptive.”

Hands off

Vandalism several years ago to a statue of Jesus in front of Christ the King Church in San Diego left the statue without hands, so the pastor placed a sign at the base to inform the people of the mission of the God. The sign has since been replaced by a permanent plaque. The current pastor, Jesuit Father Robert Finnbryn, says he has been offered money in return for the sign, but he has turned the offers down. (Photo by Sam Lucero)

Mormons donate $500,000 to CRS for aid to Ethiopia

NEW YORK (RNS) — The Mormons have deposited $500,000 to the Catholic Relief Services (CRS) for 2,000 metric tons of foodstuffs to Ethiopia. The contribution supports the final phase of the emergency food aid in July and is designed to transport 10,000 tons of food into the area. The food will be sent to Tigray, one of the worst-hit regions in the drought that struck Ethiopia in 1984-85.

NCC wants to reduce violence in media

The National Council of Churches has called for public action to reduce the prevalence of violence, particularly violent sexual material, in movies, television and home video. 

Weakland wrote successive columns titled “The Violence of the Media.” In each column, he has turned the offers down. (Photo by Sam Lucero)

CRS denies charges that Ethiopia funds were misused

NEW YORK (NC) — Charges that aid to Ethiopia was mishandled are “without foundation,” according to the Catholic Relief Services official who until recently headed the agency’s operations there. In a recent interview, the official, Frank Landon, disputed earlier claims in The New York Times and New in an article in the October issue of Reader’s Digest, “Famine Aid: Were We Duped?”

Speaker: Hispanic lay ministers should communicate ‘mystery’

WASHINGTON (NC) — The president of the U.S. Catholic Conference called the United Nations to reverse its “deplorable” vote of 11 years ago labeling Zionism a form of racism. Judaism is a movement supporting the existence of the Jewish national state of Israel. The USCC president, Bishop James M. Malone of Youngstown, Ohio, noted in a statement that the time of the U.S. Catholic Conference that Catholics feel that traditional symbols have lost their meaning. But “we are creating a new symbol,” Father Rodriguez said, by passing a resolution in diverse ministries developed since Vatican II.

USCC president asks U.N. to stop labeling Zionism

CHICAGO (NC) — Because “ministry implies mystery,” lay liturgists should communicate that mystery by exercising great clarity and formality in their ministries, said a spokesman for the National Conference of the Institute of Hispanic Liturgy.

Richmond Catholics favor halt to nuclear weapons

RICHMOND, Va. (NC) — Catholics polled in the Richmond Diocese voted against nuclear weapons production by the United States and the Soviet Union within the next six months, but reject a unilateral decrease in weapons. The report, “Views on Nuclear Weapons and Peace in the Catholic Diocese of Richmond: Three Years Later” is a follow-up to a 1983 survey. The survey was mailed to 2,249 Catholics in the diocese; 48 percent of them responded. Bishop Walter Sullivan, head of the diocese, requested the original survey following the release of The U.S. bishops’ pastoral letter, “Challenge of Peace: God’s Promise and Our Response.”

Archbishop Edward A. McCarthy President, The Voice Publishing Co., Inc.

Editor

Prayer Petitions

“Call me to and I will answer you.” Jer. 33:3. The employees of the Archdiocese of MiamiPastoral Center gather each 33:3. The employees of the Archdiocese of MiamiPastoral Center gather each
support for the archbishop was to be read at the executive session after being privately circulated among the bishops for signatures.

In his last major address as NCCB president, Bishop Malone said that during the three years he presided over the conference he had seen growing signs of lay vitality and a "rebirth" of collegiality, or sharing of authority, among the bishops.

He also warned, however, of a "growing and dangerous disaffection" and a "developing estrangement" between some parts of the church in the United States and the Vatican.

"Some people feel that the local church needs more freedom. Others believe that more control is in order," he said.

As challenges confronting the U.S. church Bishop Malone also cited the role of women in the church, church teaching and theological dissent, vocations, and keeping the centrality of the Eucharist in church life as the number of priests dwindles.

Papal letter
Archbishop Pio Laghi, papal nuncio to the United States, who usually delivers a brief talk to the bishops on the opening day of their fall meeting, this year devoted almost his whole address to reading a long papal letter urging church unity.

"You are, and must always be, in full communion with the successor of Peter," the letter from Pope John Paul said. The pope added that the purpose of his September 1987 visit to the United States would be "to celebrate with you our unity in Jesus Christ and in his church."

Archbishop Laghi said that "one of the great hallmarks of the church in the United States" was its "constant union with the See of Peter's successor."

Aside from U.S.-U.S. relations that were largely discussed behind the scenes, the main business item facing the bishops was their pastoral letter on the U.S. economy, along with an accompanying pastoral message and a follow-up plan to help bishops implement the letter.

Archbishop Rembert Weakland of Milwaukee, chairman of the pastoral's writing committee, told the bishops in his initial presentation of the letter that preaching economic justice is a "vital part" of preaching the Gospel.

The bishops' work would not end with approval of the pastoral, he said, because the pastoral would challenge them to preach and teach a series of messages that are not currently very popular in American society. Among those messages he cited "a special concern for the poor... the sacredness of human life... global interdependence... the special dignity of human work" and criticism of "extreme inequalities in the distribution of wealth."

Other major business items that the bishops dealt with in their first two days were:

- A 38-page missionary statement, "To the Ends of the Earth," affirming the primary mission of the church to preach the Gospel. It was presented to the bishops Nov. 10, with a vote slated later in the meeting.
- A report on Catholic Relief Services by Bishop Daniel P. Reilly of Norwich, Conn., defending the agency against accusations that it handled some U.S. government funds improperly.
- Introduction to the bishops of Service Father Lawrence Jenco, former CRS director in Lebanon, who was freed in July after being held hostage nearly 19 months by Islamic Holy War, a group of religious extremists.
- A workshop nearly two hours long on the Rite of Christian Initiation of Adults, as preparation for a series of votes on the RCLA and the adult catechumenate. The votes were designed to refine and develop the use of the 12-year-old rite as the basic framework for receiving converts into the Catholic Church across the country.

Abp. McCarthy to Nicaragua
Archbishop Edward A. McCarthy will travel to Nicaragua to participate in the Eucharistic Congress which opens there on Nov. 16 and continues for one week.

Meanwhile Archbishop McCarthy has declared that Sunday, November 23 be observed as a day of prayer for Nicaragua. It has declared that Sunday, November 23 be observed as a day of prayer for Nicaragua and as "an expression of solidarity in Dade, Broward and Monroe Counties for the Church in Nicaragua in the 105 days before the Fall Congress."

The archbishop also delivered a brief talk to the bishops at the end of their fall meeting.

"The whole address to reading a long papal letter urging church unity."

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By Sister Mary Ann Walsh

WASHINGTON (NC) — Jesuit Father John McNeill, who had been ordered to be silent on homosexuality issues, is facing expulsion from his order for publicly criticizing the new Vatican letter on homosexuality.

His immediate superior, Jesuit Father David Toolan, said Nov. 10 that dismissal "was only a matter of time."

Father McNeill also said he had tried to stay within the Vatican's 1977 "partial silencing" as well as subsequent Vatican orders which, he said, "denied me the right to publish any scholarly works on homosexuality" and further limited his right to speak "on any issue, psychological or sociological which dealt with homosexuality."

The October directive forbade him "as a priest and psychotherapist to minister in any way to gay people" but permitted him "the private ministry of a psychotherapist practice, "but no ministry that could come to public notice," he said in the statement.

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Saints marchin' in
Spooks and goblins were temporarily put aside at Holy Family school in North Miami in favor of Christian saints to honor the Holy Eve of All Saints Day on Oct. 31, sometimes known as Halloween. Students of the elementary school dressed as saints and sang "traditional halloween favorites" like "I'm Dreaming of A Great Pumpkin," and "The Eight Days of Halloween." A few of the saints that came marching in were (from front) Jacqueline Moskos, dressed as St. Theresa; Augustine Goncalaes, as St. Augustine; Anthony Goncalaes, as St. Anthony; and Christina Moskos as St. Patrick. (Voice photo by Prent Browning).

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Pope: Jews, Christians 'are brethren'

VATICAN CITY (NC) — Despite differences in faith and history, Christians and Jews share a bond that "makes us brethren," Pope John Paul II told Catholic and Jewish leaders at the Vatican.

The pope praised the idea of theological dialogue, which he said should guard against "the confusion of one another's identities as believers" as well as "false shadow and suspicion of proselyteship.

"Whereas faith in Jesus Christ distinguishes and separates us from our Jewish brothers and sisters, we can at the same time affirm with profound conviction "the spiritual bond linking the people of the new covenant with Abraham's stock," the pope said, quoting from the Second Vatican Council's statement on the Jews.

"Thus we have here a bond which, despite our differences, we don't want to cancel," the pope said.

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French bishop censures hospital for using in vitro fertilization

(Vatican City (NC) — European countries must be lifted — Vatican official

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Amnesty says Christians in Asia are still being persecuted

LONDON (NC) — Christians in parts of Asia are being persecuted for political and religious reasons, said Amnesty International. In its 1986 report, the London-based human rights organization said Christians in Vietnam have been tortured for opposing policies and that Vietnamese Jesuit priests and students have been imprisoned. The report, which cites human rights reports from around the world, said many Vietnamese civil rights groups remain concerned for "Buddhist and Roman Catholic religious figures and institutions." The report "held without trial" in recent years in Vietnam. Amnesty said it considers the Vietnamese captives to be prisoners of conscience, "held on account of their peaceful dissent from government policies and practices in the religious, cultural and literary fields.

Military bases in Brazil may threaten Indians living there

SAO PAULO, Brazil (NC) — Government plans for building a line of military bases along Brazil's huge western frontier may threaten the future of 50,000 Indians living there, said Brazilian Catholic Bishop Erwin Krautler of the Xingu Prelature. The bishop excommunicated a former military intelligence agent for participating in the 1976 kidnapping of the Florida area can send their

Restrictions on liberty in Europe must be lifted — Vatican official

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VATICAN CITY (NC) — Carlos Chagas' desk is littered with papers. Mgr. Carlos Caffara's is a study in neatness.

Across both desks have passed pivotal reports aimed at helping Pope John Paul II decide a series of complex bioethical issues.

Chagas, the Brazilian biophysicist and head of the Pontifical Academy of Sciences, has been gathering medical and scientific data showing the clinical pros and cons of state-of-the-art biotechnology.

Across the Tiber River which divides Rome, Mgr. Caffara, moral theologian and consultant to the Congregation for the Doctrine of the Faith, has been gathering theological assessments from around the world.

The Vatican's research on bioethics has been progressing for several years and is expected to culminate in at least one major document giving moral guidelines on specific bioethical situations.

Cardinal Joseph Ratzinger, head of the doctrinal congregation, has announced a document on the issue is being prepared. The statement is expected to give moral guidelines on specific situations.

The pope — who must approve all papal spokesman Joaquin Navarro-Valls, may issue his own document.

A report on the specific issues to be treated in the document announced by Cardinal Tatzinger, letting the pope take the lead.

As a sign of his deep interest in bioethics, the pope has been busy outlining the topics needing detailed moral scrutiny.

Pope takes special interest in Vatican bioethics study

To celebrate the pope's second official visit to Asia, the South Pacific and Latin America, in late November, the Vatican said.

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The pope — who must approve all documents before they are approved by the doctrinal congregation, has listed in vitro fertilization, genetic engineering, experimentation on humans and human embryos, and the double-edged effect of many drugs.}

Aborigines on Pope's schedule in S. Pacific trip

VATICAN CITY (NC) — Pope John Paul II plans to meet with unemployed youths at a job training center, visit schoolchildren in their classroom and speak with aborigines near their sacred mountain, Ayer's Rock, when he travels to Australia during an overnight stop in Bangladesh, Singapore, and two days in New Zealand.

During the six-nation, Nov. 19 to Dec. 1 trip to Asia, the South Pacific and Latin America, the pope will spend a week in Australia and two days in New Zealand. He will also briefly visit Bangladesh, Singapore, Fiji and the Seychelles.

The pope is scheduled to meet with government leaders and celebrate outdoor Masses in each country, which he will be visiting as pope for the first time.

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Vatican hits homosexual practice

WASHINGTON (RNS) -- in a challenge to past && quotations "the Strategic Defense Initiative, commonly known as "Star Wars," stood in the way of the arms control process. But it said that Reagan, and Soviet leader Brezhnev, had shown that SDI proposals that "could sub- stantially weaken" them could not stand in the way of the arms control process. In cities such as Baltimore, Seattle and San Francisco, bishops have sent special messages to groups of gay Catholics. This has been part of efforts toward greater cooperation and understanding between gays and the church, which considers homosexual activities sinful.

But the 14-page document urges bishops to distance themselves from such groups. It declares that homose- xuals are seeking to change church doctrine by espousing "deceit- ful propaganda" and by "mis- leading"-well-meaning pastors.

In statements prepared for a news conference outside the residence of archbishop Pio Laghi, Pope John Paul II's delegate to the U.S., homo- sexual Catholic groups criticized the document as another crackdown on widespread pastoral practices in the American church. Representatives of dioceses with ministries to gays said they could not make immediate formal responses because the bishops had yet to receive copies of the document even though it was sent to the press on Oct. 30 at the Vatican.

In a key section, the document by the Vatican's Congregation for the Doctrine of the Faith goes beyond traditional church teachings by even criticizing inactive homosexuality.

"Although the particular inclina- tion of the homosexual person is not a sin," the document said, "it is a moral evil ... a strong tendency ordered towards an intrinsic moral evil, and thus the inclination itself must be seen as an objective disorder." The church has traditionally taught that the sin lies in same-sex activity rather than in homosexual orientation, but Church-run ministries to gays have emphasized this point and even downplayed connotations of homosexual activity in reaching out to homosexuals.

This teaching has made it possible for some bishops to remain neutral on, and sometimes endorse, legisla- tion granting homosexuals full civil rights. The Vatican document takes aim at legislation as well, calling such initiatives an effort to affirm the morality of homosexual conduct.

Drop SDI for arms control, Reagan urged

CHICAGO (NC) -- President Regan should not let his "misplaced" trust in his Strategic Defense Initiative stand in the way of the arms control process. But it said that Reagan, and Soviet leader Mikhail Gorbachev apparently exchanged proposals that "could sub- stantially reduce the risk of global nuclear war." The council's Strategic Defense Initiative, commonly known as "Star Wars," stood in the way of the arms control process. But it said that Reagan, and Soviet leader Brezhnev, had shown that SDI proposals that "could sub- stantially weaken" them could not stand in the way of the arms control process. In cities such as Baltimore, Seattle and San Francisco, bishops have sent special messages to groups of gay Catholics. This has been part of efforts toward greater cooperation and understanding between gays and the church, which considers homosexual activities sinful.

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Four lectures on The Roman Letter Father Patrick Sena, CPPS
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LIFE IS PRECIOUS
“The child needs special safeguards and care, including appropriate legal protection, before and after birth.” (Preamble, United Nations)

The Catholic Church in South Florida strives to cherish all our children from conception to natural death. The Respect Life offices from Stuart to Miami offer alternatives to abortion that everyone can live with. Free pregnancy tests, counseling, maternity clothing, baby clothes are only some of the aid available to a girl in need.

Most of all — we care about YOU and your precious baby.

Your baby needs your baby. Please cooperate. Call us if you're pregnant or if you're in need of maternity clothing.

Volunteers are needed for our counseling training course. If you believe in God's most precious, call any one of our offices and see what a difference you can make.

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"Religious revival' in U.S. church

WASHINGTON (RNS) — A new book co-written by political pollster George Gallup says American Catholics are experiencing a "religious revival" that will bring them unprecedented influence in the coming years.

Despite their new affluence, Gallup says, Catholics have maintained liberal views and are likely to be major forces for decreased spending on the military and new federal government initiatives to help the poor.

The book, titled "The American Catholic People," is based on more than two decades of opinion surveys conducted by the Gallup organization. It will be published in February by Doubleday.

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—Gallup/Castelli book

Religious News Service

CATHOLIC

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Religious News Service

CATHOLIC

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—Gallup/Castelli book

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CATHOLIC
Now you can make a difference

The Campaign for Human development's 1986 collection in this diocese is on Sunday Nov. 23. This is your opportunity to help thousands of your brothers and sisters break what Pope Paul VI called "the hellish cycle of poverty." For 16 years the CHD has funded hundreds of projects that strike at the causes of poverty—biased attitudes and unjust social policies that keep people poor. The call for help is urgent. In 1984 one out of every six U.S. citizens was living below the poverty level, a 3.5 percent increase over 1978.

CHD supports programs that enable people of all races, religions and ethnic backgrounds from every religion to work together for long range solutions to poverty. These are self-help projects that are run by the poor people themselves. Enhanced self respect and control over one's destiny are great by-products of being in the mainstream of American economic life!

For those who help selves

My beloved in Christ:

As we approach another Thanksgiving season, we are reminded of our many blessings and prepare to thank God for His many wondrous gifts. We must also remember those still striving to share in our abundance.

Sixteen years ago, the Catholic bishops established the Campaign for Human Development as a means for those less fortunate to help themselves escape the chains of poverty through projects dedicated to eliminating the causes of poverty. CHD, through the generosity of American Catholics, has made it possible for more than 2,700 such projects.

Through the Campaign, American Catholics have put into practice the Church's teaching that working for justice is at the very heart of the Church's mission.

The need for support of CHD has never been greater: There are over 6 million more poor today than in 1980. More than 22% of all children under six live in poverty; 49.5% of Black children, 41.8% of Hispanic children. *

Last year's appeal exceeded $11 million nationally. A national grant was given to the Broward Black Community Organizing Committee in Ft. Lauderdale and, out of the funds which remained in the Archdiocese, a grant was made to Haitian Catholic radio programming in Miami (see facing page).

I am designating the week of November 16-23 as "Campaign for Human Development Week." The theme of this year's appeal, "You together are Christ's body," is taken from the First Letter of Paul to the Corinthians in which Paul writes that each part of the body is concerned for all the other parts and that all parts share equally in dignity.

Through your generous contribution on CHD Sunday, November 23, the Gospel's teaching will come alive and enrich the human family.

Sincerely yours in Christ

Edward A. McCarthy
Archbishop of Miami

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We're Proud of OUr Membership

The Lithgow Funeral Centers have been a member of an association for reputable funeral directors known as the International Order of the Golden Rule for the past 25 years. That's why we're pleased to announce that through our affiliation, the Philbrick Funeral Chapel and the Joseph B. Cofer Funeral Home have recently been invited to become a part of the Order.

We are proud of our membership, and we will continue to strive to meet the ideals and standards set by the International Order of the Golden Rule.

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ANRI Nativity Starter Set
By Betsy Kennedy  
Voice Staff Writer

Five minutes may not seem like a very long time to most people, but to Marcus Garcia and Elsie Etheart, every precious second counts when 50,000 Haitian refugees are relying on you for news and information.

That's how much air time they were given on WLIZ radio of Lake Worth when they first started Haiti Radio in Miami four years ago. After just three months, the station was flooded with so many calls from Haitians demanding more news, WLIZ programming manager Joe Cooper gave the Chita Tande (“Sit down and Listen”) show 15 minutes of time and moved it from a 5 a.m. daily slot to 10:30 a.m. (Currently, the program airs on WLKN (91.5) in Miami).

But the two journalists, who had been expelled from their country for criticizing the Duvalier regime, soon found out that operating a radio show takes more than expanded air time and good intentions. While trying to get funding for Haiti Radio, Etheart worked as a secretary and Garcia as a social worker. They spent almost every other waking hour at the Haitian Catholic Center in northeast Miami, trying to expand their programming and answering questions from hundreds of Haitians who were bewildered and frightened by life in a new country.

“Even now, we get calls day and night. They want to know who to get jobs, where to go to learn English, where to get a good lawyer or doctor. My phone still rings in the middle of the night at home,” said Garcia.

The future of Haiti Radio remained as precarious as the future of the impoverished country it speaks for, until the Campaign for Human Development came to the rescue. The education-action poverty-fighting program sponsored by the U.S. bishops gave Haiti Radio a grant of $8,000 in 1985. The money came from the Development grant and from the diocese of Palm Beach. It reaches the Haitian community throughout South Florida, and cassettes are mailed regularly for use on other radio stations throughout the country.

Although Garcia and Etheart are the only Miami staff members of Haiti Radio, several free-lance reporters cover Pompano and West Palm Beach and a few even follow the activities of Haitian migrants across the country.

After all they have been through — imprisonment and expulsion from their homeland, and the long struggle to keep Haiti Radio alive — Garcia quips that he and Etheart are “old warriors.”

Duvalier is gone and now it appears we will have more just laws to protect the refugees. Sometimes we imagine we should return to Haiti. We ask ourselves, what is next for us to do here? Should we retire?”

He threw his head back and laughed loudly at the thought. Then his face took on a more serious expression.

“We can't return. Just last week there was a peaceful demonstration in front of Radio Soleil in Port au Prince and the military began firing their guns into the crowd, killing two people. The country is changing, Haiti has not ended. And our friends say that the democratic forces in Haiti need us to be a voice for the people of Miami now more than ever.”

Marcus Garcia, Haiti Radio

The democratic forces in Haiti need us to be a voice for the people of Miami now more than ever.

Marcus Garcia, Haiti Radio

Archdiocese of Miami’s CHD allocation. (A grant of $14,500 from the national fund was given to the Broward Black Community Organizing Committee, a group of ministers and concerned citizens who are working for better jobs and fighting drug abuse and urban decay in Broward's black neighborhoods.)

Elated with the financial helping hand, Garcia said, “We want to give people a chance to express themselves. We felt there was an urgent need in Haiti for a radio program during the final days of Duvalier’s regime.”

The only one of perhaps 20 Haitian radio broadcasts that are not commercial.

Before Haitians were released from the Krome Avenue detention camp by Judge Eugene Spellman’s 1982 decision, Haiti Radio literally was a lifeline for the refugees.

Garcia recalled, “It was a time of despair and misery for the Haitian people. Some threatened to kill themselves while they were in the camp. We were on the air to bring them hope, but without misleading them. We had an audience who were begging for good news.”

During the tumultuous final days of Duvalier’s overthrow, Haiti Radio messages also reached the ears of those who were fighting for freedom. The vehicle was Kok La Chante (“The Rooster is Singing”), a weekly religious program consisting of homilies by the priests from the Haitian Catholic Center, gospel music and interviews with community leaders and clergy.

The hour long program, broadcast on WVCQ radio from 7 to 8 a.m. on Sundays, reaches as far as the Dominican Republic, the Bahamas and even Guyana.

The CHD allocations of the program were passed around secretly for members of the underground movement. People from Gonave (a city in the center of the Republic of Haiti, approximately three hours drive from Port au Prince) told me they listened and it gave them courage and inspiration,” said Garcia.

The Sunday program is also special because it is put together each week by many of the priests from the Haitian Center, he added.

Funds for Kok La Chante come partly from the Campaign for Human Development grant and from the diocese of Palm Beach. It reaches the Haitian community throughout South Florida, and cassettes are mailed regularly for use on other radio stations throughout the country.

Marcus Garcia, Haiti Radio

It wasn't only rock 'n roll! More than 200 young people, many of them teenagers and some with their parents in tow, clapped and boogied recently to the Christian rock of Tom Franzak (right), a former seminarian who now preaches God through his lyrics. After returning to the Catholic Church several years ago, the Kathleen-based Franzak and his group have toured the country with such songs as "Love One Another," based on the Gospel of John, chapter 15, and "Sluff," about how material things inundate our lives. The concert was sponsored by the Youth Ministry of Immaculate Conception Church in Hialeah, which also brought Franzak to town last year. Joe Pruna, youth minister at the parish, described the music as "very catchy...but the lyrics are based on God's words" instead of the sexual mores of the moment. He added, "It's the best kind of preaching you can do." (voice photos/Ana Rodriguez-Soto)
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Pope will spend 22 hours here

Continued from page 1

America.*

He echoed words uttered earlier by an elated Archbishop McCarthy: "During the visit of His Holiness... the eyes of the world will be upon us. We will have an opportunity to reveal South Florida at its best."

The Archbishop said the visit is a recognition that South Florida is "the home of a compassionate people who have welcomed and been enriched by hundreds of thousands of refugees of many cultures who have heroically fled homes rather than surrender their freedom and their faith."

He called for the entire community "not only to decorate our streets and our buildings, but even more to decorate our hearts. A visit from this papal herald of peace appropriately challenges us to enhance our community by a new and vigorous commitment to unity, peace and reconciliation."

Rabbi Schiff called the papal visit "will bring world attention to our area and to the success we have been enjoying in bringing the community together despite the ethnic, cultural and religious differences of our inhabitants."

As for the papal decision to make Miami the site for his meeting with the nation's Jewish leaders, Rabbi Schiff called it "an added blessing." Rabbi Schiff said the Vatican will recognize the state of Israel."

"I think in all fairness, when you have a dialogue between two major faiths, we have to be honest with each other," Rabbi Schiff said. "It's a concern that is appropriate to have us express together."

No details

It's not clear, however, just how it will be expressed, since very few details have been worked out either about the meeting in particular or about the papal trip in general.

Who will speak for the Jewish leaders, how many will be present and whether there will be an opportunity for questions and answers during the hour-long session are all things that remain to be determined, according to Terry Sundy, who will coordinate inter-religious and ecumenical aspects of the papal visit for the Archdiocese.

The issue has been a sticking point of Vatican-Jewish relations for many years. The Vatican maintains that unsettled disputes over Israel's boundaries and the rights of Palestinians in the Israeli-occupied West Bank are the reasons for its policy of non-recognition. It also has cited concerns about guarantees of international access to holy places in Jerusalem.

"We're not that far along in the planning process yet," said Father Daniel Kubala, who will serve as associate general secretary of the National Conference of Catholic Bishops (NCCB) and has been appointed national coordinator of the papal visit.

Father Lynch had the same job when the Pope visited the United States in 1979. In an interview with Voice, he said the Pope's stop in Miami proves "it's an important local Church. The province of Florida is well-known by the Holy See to have been a very rapidly growing Church."

"Only half-jokingly, he added that "it was very important that the Pope visit the best college seminary in the United States." The reference was to St. John Vianney in Miami, where Father Lynch was rector from 1979 to 1984.

Special collection

As for the cost of the visit, Father Lynch estimated that the NCCB would spend between $1.5 and $2 million, most of which will go toward setting up facilities for the media in each of the cities Pope will visit.

The Vatican pays for transportation between U.S. cities and each local diocese bears the cost of preparing the sites for the papal Masses. Since the Pope is a head of state, protection is provided by the Vatican's Secret Service and local police departments.

Msgr. O'Doherty said the Archdiocese of Miami "has no money" and its cost will be. "We are forming a budget but it has not been finalized."

"I believe the people going to welcome the Holy Father and I believe they're going to be generous in their support," Msgr. O'Doherty said. "Every-one knows that it's going to cost us. We just don't know how much yet."

A figure cited by other dioceses has been between $1 and $2 million.

But Msgr. O'Doherty cautioned that the emphasis on cost and physical preparations will be "a waste of time and money if there is a religious impact to [the Pope's] visit..."

I hope that the Catholic population will use this occasion to re-think their relationship to the Church. That they will see themselves as being a part of the Church and those who have been alienated from it, for whatever reason, will return.

The papal visit would be a success, he said, "if even one person were reconciled with God."
Papal stops highlight Church’s ministries

Pope John Paul II's visit to the United States next September will emphasize the variety of work being done by the American Catholic Church. At each stop in the eight cities of the South and West, the Pope will meet with different Religious and lay groups, highlighting the theme of his nine-day visit, "unity in the work of service, building up the body of Christ."

According to Father Robert Lynch, an Archdiocese of Miami priest who is coordinating the visit for the National Conference of Catholic Bishops (NCCB), the American Church will "use the occasion of the Pope's visit to make known to our own people, to all people...how unified, how healthy, how vibrant we are, and how much faith there is among the American Catholic people."

Although specific details are not available, the general itinerary for the visit is as follows:

• In Miami, Sept 10-11, the first stop, Pope John Paul will meet with U.S. priests and with national Jewish leaders.
• In Columbia, S.C. on the evening of Sept. 11, he will meet and pray with national Christian leaders.

• In New Orleans, Sept. 12, he will meet with Catholic educators, take part in a youth rally and pray with permanent deacons and their wives.

• In San Antonio, Sept. 13, he will meet with representatives of Catholic charities, social action leaders and young men and women in spiritual formation programs.
• In Phoenix, Sept. 14, he will meet with Catholic health care workers and native American Indians, as well as visit the sick in a hospital.
• In Los Angeles, Sept. 14-15, he will meet with the U.S. bishops and with leaders of non-Christian religions, take part in sessions with print and broadcast journalists, and conduct a tele-conference with young people.
• In Monterey, Calif., Sept. 17, he will talk with farmworkers and growers, visit the Carmel Mission Basilica, and dialogue and celebrate Mass with representatives of U.S. Religious communities.
• In San Francisco, Sept. 18, the final stop of the tour, he will meet with lay leaders. At all the stops, the Pope also is expected to celebrate outdoor Masses.

To prepare American Catholics for the papal visit, the NCCB has developed a study guide for parishes. The guide combines the theme of the visit with the liturgical seasons of Advent ('86), Lent and Pentecost ('87). It includes outlines for group discussions, homily guides, prayers of the faithful and children's projects. The Advent series already has been mailed to local dioceses.

This will mark Pope John Paul's second visit to the United States. From Oct 1 to Oct 7, 1979, he visited Boston, New York, Philadelphia, Des Moines, la., Chicago and Washington, D.C. He also has visited Anchorage (Feb. '81) and Fairbanks (May '84) in Alaska, and Puerto Rico (Oct '84).

By the spring of 1987, Pope John Paul II will have visited every continent except Antarctica.
Lessons in life -- and love

Photos by Prent Browning

Once a month, the children of St. Elizabeth School in Pompano Beach do something very special: they visit their friends next door, the elderly men and women of St. Elizabeth Senior Day Care Center.

Together, old and young spend the afternoon chatting, playing, reading or even making ice cream, and sometimes it's hard to tell who enjoys those moments more -- the children, like the St. Elizabeth pre-schooler, at right, who just had to finish telling her story; or their elderly friends, like Sam Schwartz, below left, who says he loves to play with kids.

The monthly get-togethers are a project of St. Elizabeth parish's Respect Life group. The program is an attempt to show children that there is nothing to fear in old age and, indeed, a lot to learn. The visits also provide a big boost to the elderly, but the benefits don't end there. This month, old and young teamed up to make greeting cards (below right) and plans for the people of Haiti. The goodies will be shipped by Food for the Poor, a Fort-Lauderdale based organization that helps the poor in the Caribbean.

IN MIAMI, EXILED BISHOP SAYS:

Lithuanian Church being strangled by Russia

By Prent Browning
Voice Staff Writer

The bishop for all Lithuanians living outside their homeland said in Miami last week that conditions for the Catholic Church in his country have declined in recent years and are much worse than in Poland.

Bishop Paul Baltakis, OFM, was in St. Peter and Paul Church attending the celebration of the 50th anniversary of the ordination of Father Vincent Andruiska.

Father Andruiska, a priest of the Archdiocese of Miami, studied and was ordained in Lithuania and celebrates one Mass a month in Lithuanian for natives of that small country, now a republic of the Soviet Union. Many Lithuanians attended the Nov. 1st celebration, a few wearing colorful native costumes.

An independent country after 1918 located on the Baltic sea north of Poland, Lithuania was occupied by Russia shortly before and following World War II. After Stalin died, conditions in the country briefly improved, but they worsened again under the last two Soviet leaders, Yuri Andropov and Mikhail Gorbachev.

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Help others this Christmas

Because, for a faith-filled people, the true meaning of Christmas is giving—not only to those we know, but especially to the needy whom we do not know. The Voice this week begins Project Magi, an opportunity for South Florida Catholics to help the unfortunate in their own "back yard."

Five local families are profiled in this issue, each with their own very personal wish for Christmas. More will be profiled in subsequent issues, right up to the Christmas holiday. Along the way, we’ll let you know how their Christmas wishes came true, and we’ll publish the names (unless otherwise requested) of individuals, parishes, businesses or organizations who contributed to make this Christmas a very special one for others.

The families profiled in Project Magi this week were referred to us by Catholic Family and Children’s Services, part of the network of Catholic Community Services. This agency will make sure that the families receive their Christmas gifts. With very few exceptions—such as appliances or other large items—we can only accept money donations to be applied toward the purchase of gifts.

Checks should be made payable to: The Voice, Project Magi, and sent to 9401 Biscayne Boulevard, Miami, FL, 33138. Along with your name, include the name of the family you want to help.

Merry Christmas and remember: “As long as you did it for one of these, the least of my brethren, you did it for me.” (Matt 25:40)

10 Grandchildren lack shoes and clothes

Like any other grandmother, Birdie S. (left) loves her grandchildren. But her extreme poverty makes it difficult for her to give them even the basic necessities, let alone the little extras that many of us take for granted.

Birdie shares a one-bedroom house in northwest Dade with her nine grandchildren, ages 1 month to 7 years, and two daughters—one of them, Michelle, is 16, the other is the mother of five of the children. The mother of the others cannot be relied upon for support.

Birdie is struggling to keep her family together, but she does not receive any income for some of the grandchildren, whom a social worker recently found “crowded in a living room wearing only diapers or panties. They all looked undernourished and listless.”

The children need just about everything, but they’ll take shoes and domes for starters. Birdie needs shoes, also. Total cost: about $50.

The grandchildren’s names and ages are: Shawn, 7; Anita, 5; Georgiria, 4; George, 3; Devorah, 3; Alberto, 1-and-a-half; Rolando, 1; Tyrell, 2 months; Aurelio, 1 month.

Electric bed would be ‘answer to prayers’

Serafin, 71, and Saturnina, 64, have been married for 42 years. They came to the United States from Cuba three years ago to be reunited with their children.

Only six months ago, they began receiving help from Social Security, about $300 a month. It enables the couple to survive on their own in a small, one-bedroom Hialeah apartment, a transition which eased the burden on their two children, themselves struggling to make it with their own families.

Saturnina is a devout Christian who says her husband always was a good provider, working two or three jobs at a time to enable her to stay home with the children.

Saturnina says it’s her turn to take care of him, and she does so lovingly, keeping both him and their sparsely-furnished apartment immaculately clean and neat.

But she worries about the daily chore of lifting him out of bed. He has fallen sometimes. And she herself suffers from arthritis: if she should become ill, who will care for him?

She has been praying and praying for help in the form of an electric bed ($1,600 new; will accept used one in good condition). If she gets it this Christmas, she says, her prayers will have been answered.

Sisters' wish: Bike, outdoor play set

At 16, Norma (right) hasn’t exactly lived a child’s life. Due to her mother’s neglect, she has been on her own most of the time, taking care of herself and her two little sisters.

But all that changed three years ago when the three children entered Catholic Community Services’ foster care.

Now, Norma attends high school in South Dade, where she lives with the Gallers, a very generous Catholic family who, over the past 20 years, have cared for more than 600 foster children for CCS.

Norma has never had a 10-speed bicycle ($80) and that’s what the shy teenager wants for Christmas.

Her sisters (far right), Anita, 5, and Leeann, 6, are in the process of being adopted by Eileen Dehouske, a single parent and clinical specialist at Miami Children’s Hospital.

Eileen has given the girls lots of love, but this Christmas she wants to give them something else, too: a climber-and-slide set ($65) that will fit in their small back yard, and which the girls also can use as a playhouse.

Voice photos by Ana Rodriguez-Soto
Permanent deacons: 'sentenced to love'

Following is a summary of Deacon Kirby McClain’s address to candidates of the permanent diaconate program and their wives. The talk was given during an Orientation Day held recently at the Seminary of St. Vincent de Paul in Baytowne Beach.

My first thought on receiving this topic from Father [Edward] Brown (coordinator of the Permanent Diaconate program in the Archdiocese), was of a judge handing down a sentence to someone convicted of a crime. Then, as I thought more about it, it became more and more appropriate. There is but one judge that we truly recognize, God.

Our three years of formation are not a judgment for a criminal action, they are a sentence of love. We willingly accept this sentence as an honor for the commitment we are making. I do not remember, but I recall a song by Perry Como, “Prisoner of Love.” How apt in our case! It is love that brought us here, love of God and love of neighbor.

The three years are truly a way to live a new life. The three years of formation as candidates for the diaconate are a meaningful experience. You will become a member of a community of men, all with a common purpose in life, that of serving the people of God. You will be engaged in a course of instruction above and beyond any catechetical program in which you may have been involved.

The subjects you will take have strange names, and a practicality in the first year, you will swear the instructors are speaking in Greek, Aramaic or Swahili. But think when you feel that all is lost, you find that you have learned a new vocabulary, an ecclesiastical vocabulary, and things start to make sense.

In the final year of formation the realization sets in that we will soon go out among the people to minister and apply what we have learned. You are speaking in Greek, Aramaic or Swahili.

This is our sentence, “Three years to Life,” but what a life! A life devoted to love and doing the will of God.

Our three years of formation are not a judgment for a criminal action, they are a sentence of love. We willingly accept this sentence as an honor for the commitment we are making. I know you younger people will probably not remember, but I recall a song by Perry Como, “Prisoner of Love.” How apt in our case! It is love that brought each one of us here, love of God and love of neighbor.

The three years are truly a way to live a new life. The three years of formation as candidates for the diaconate are truly an interesting, rewarding and meaningful experience. You will become a member of a community of men, all with a common purpose in life, that of serving the people of God. You will be engaged in a course of instruction above and beyond any catechetical program in which you may have been involved.

The subjects you will take have strange names, and a practicality in the first year, you will swear the instructors are speaking in Greek, Aramaic or Swahili. But think when you feel that all is lost, you find that you have learned a new vocabulary, an ecclesiastical vocabulary, and things start to make sense.

In the final year of formation the realization sets in that we will soon go out among the people to minister and apply what we have learned. You are speaking in Greek, Aramaic or Swahili.

This is our sentence, “Three years to Life,” but what a life! A life devoted to love and doing the will of God.

What a great opportunity in this mortal existence of ours, to be committed, to be sentenced, to follow in the footsteps of Jesus and serve the people of God.

(Deacon McClain was appointed director of Formation of the Permanent Deacon Program of the Archdiocese of Miami by Archbishop Edward McCarthy shortly after his ordination as a deacon on May 4, 1986. He was also appointed to the Review Board for new candidates which is now accepting applications to the program both from the Hispanic and the Anglo communities. For more information, call 757-6421, Ext. 115 or 276.)
High cost of discrimination

By Father Virgil C. Blum
President, Catholic League
for Religious & Civil Rights

Poorly educated young girls are five times as likely to become mothers before age 16 as those with average educations. That is only one of many grim statistics from a study by Children's Defense Fund, based on the Labor Department's National Longitudinal Survey of Young Americans.

The study also revealed two other important facts: young women of any race or education new opportunities for success in life, except to become parents and live on tax-funded welfare programs. Those young black girls search for meaning in life by having babies. Having babies gives purpose to their otherwise meaningless lives, love, attention, and perhaps equally important, it brings in monthly welfare checks.

Risk of Crime

The risk of crime, too, is particularly high in the case of groups to which these weapons are not placed. They cause us to pass each other on the pavement or, at best, to glance at each other out of the corner of our eyes. We have surrendered, unwittingly, out of the very freedoms which we fight to protect. These chains of fear and violence, crime has run rampant.

The Arming of America

The experts say the waves of violent crime which have swept over our major cities are a result of racial tension and frustration which lead to increase in unemployment. They are also caused by a continuing fascination with the fast and easy life. Americans are arming themselves. There are over 50 million handguns and 180 million shotgun and rifles in possession in this country, where we could conduct our own little war, with our own private arsenals in some cities we are. America's violent crime rate is 47.3 times higher during the 1970's. Our murder rate went up 24 percent; 63 percent of those murders were committed with guns, mostly handguns. In our country, a person is killed in every 24 labeled behind that of their more fortunate peers.

"It is this combination of limited opportunities and the availability of handguns only places them in the permissible for anyone-convicted felons, psychiatrists, and even those under 18. It is embarrassing for anyone to own a gun; it is even more so if one is a高新技术. Never Knox of the National Rifle Association claims, "The right of self-defense is a fundamental one, and if we want to use a gun and feel I need one for self-defense, their business is it to say that I shouldn't own one?"

What Price?

But it becomes clear that our obsession with the right to protect ourselves with handguns has backfired. Those private arsenals grow and so does the number of in-murders. Over half of all firearm deaths are either accidents, occurring mostly among children, or impulse killings, the result of arguments which might have ended with a few punches in the past. We need to ask ourselves: Is the cost of these lives justifiable payment for the protection of my right to own a gun? We must also face the fact that our insistence on the availability of handguns only places them in the hands of our attackers. Charles Crain, Vice-president of Handguns Control, Incorporated, observes, "There are over 170,000 [handgun] dealers in the United States."

We can pass a law which says anyone, with the effort to put them into effect, but slowly and surely, will be, an instrument of death. Owning firearms is only one means of protection; there are other available such as citizens' crime watch groups. Relaxing our guns does not mean we are surrendering to the mercy of the criminal.

We can pass a law which says anyone, with the exception of a law officer, who possesses a handgun goes to jail. Anyone who commits a crime with a gun gets a few prank calls, but no one serious. They do not have to lock the chains on America. In an attempt to protect ourselves from becoming victims, we have victimized an entire society. We have condemned the sin of placing what we believe to be a personal good before the good of our community.

The Right of Life

It is our right to live and be respected, we are called to protect the gift of life-but always with concern for the lives of others. The handgun is, and always will be, an instrument of death. Owning firearms is only one means of protection; there are others available such as citizens' crime watch groups. Relaxing our guns does not mean we are surrendering to the mercy of the criminal.

Unlimited guns a vicious cycle

By Theresa Rebeck

"Man is born free, and everywhere he is in chains," Jean Jacques Rousseau observed. The reality of human bondage years ago, and today's words are still true. As the world struggles with the specters of Communism and dictatorship and terrorism, we in America wrap the protective cloak of democracy about ourselves and shoulder with relief: Thanks God we don't have to face those disasters.

America has managed to nurture a way of life which protects for us many freedoms- of speech, the press, religion, et al. for which the rest of the world cries out. Yet while we care for these freedoms so diligently, a new and different set of chains has clamped us, unwittingly, out of the very freedoms which we fight to protect. These chains lock us in our homes at night. They have ended with a few punches in the past. We need to ask ourselves: Is the cost of these lives justifiable payment for the protection of my right to own a gun? We must also face the fact that our insistence on the availability of handguns only places them in the hands of our attackers. Charles Crain, Vice-president of Handguns Control, Incorporated, observes, "There are over 170,000 [handgun] dealers in the United States."

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School secularism—enough's enough

There is a shakadown of sorts going on in the courts today. It is no less than a battle over values centered around secularism and it's just beginning. Landmark cases will be coming up in high courts all over the nation to determine this nation's course for years to come on the basic issue of just how much religion will be tolerated at the public or government level, somewhat the same as Roe vs Wade set the legal standard on the abortion issue.

The question before the courts today is that of secular humanism and whether it constitutes a "religion" being taught intentionally or otherwise in the public schools.

The reason this is being questioned is that NO other religion is even mentioned in any significant way in the textbooks of America today. This is largely because book publishers are leery of any reaction from various organizations such as ACLU or others which want religion to separate from the schools that it has become a nonissue.

Nonetheless.

As a result parents in one Tennessee case sued and won the right to remove their kids from public schools during reading class so the kids could be taught in the home from books that mention religion. In Alabama parents have sued to have secular humanism declared a religion being taught in the schools since the books therein are devoid of other religious mention.

Part of the reason for this new fight can be seen as a swing toward the new conservatism. But part is simply a realization that the moral fiber of the country is decaying not only in sexual matters, pregnancies, divorces, abortions, acceptance of pornography, but also in a pervasive atmosphere of dishonesty in business and government: It's normal to cheat on taxes. If you find something unlocked it's normal to help yourself, it's cool. Lose your wallet, forget it. Some of our most popular TV characters are crooks and come up in high court and determine that our country is in a moral decline.

The answer cannot be found in segregation, the separation of religion from the rest of public life, because to do that is to attempt something unnatural, like separating the blood from the body. It also leads to dishonesty as in school books that leave out virtually all references to the role religion has played in our history. A typical example is history books which describe Martin Luther King as a social reformer without mentioning that he was a Protestant minister who ran his whole movement from the pulpit.

So, the answer must come not from denial of religion but from a recognition of religion in our pluralistic society and a seeking a balance of respect for it in various forms. Certainly there will be problems. That is the nature of existence and of democracy. No one sectarian view must ever dominate. The standard must be fairness, respect and equity in our religious expressions at the public level, not denial and emptiness.

Any problems of religious abuse in the past were not caused by an establishment of religion but by lack of respect for the other person's beliefs and practices. What better place to teach mutual respect than in the schools, and what better method than learning about each other's beliefs in an atmosphere of respect? Conversely, the path of secularism is one of ignorance about each other.

And ignorance leads nowhere but down.

Letters

We must vote to have values

Editor:

America stood a little taller this summer while celebrating a glittering "Liberty Weekend." In a rare display of pride and gratitude, thousands of people crowding the streets and piers of Brooklyn spontaneously joined in song... glory, glory halibutish!... The accents were varied, as explosions of red, white and blue showered "Lady Liberty," but every face wore the same expression... "America, America, God shed His grace on thee!"

But America is not purple mountains, or amber fields of grain, or statues. America is people and their cherished ideals of freedom and human dignity which spring from unshakable belief in God. America is people who struggled and suffered and died for those ideas and passed them to each new generation as sacred trust.

Our ancestors willingly and valiantly shed their blood for the right of each citizen to be represented in government. How many of us even bother to sacrifice the few minutes it takes to go to vote? As Christians, each of us is called to be "light" and "yeast." Yet we avoid politics like the plague and treat the few brave souls who have enough devotion to their God and nation to stand up and be counted as political process like parishioners who would somehow nullify our parish or community.

Fighting in Northern Ireland has nothing to do with religion

Editor:

Drugs Satanic Force)

Is it any wonder that in recent decades we have elected representatives to the congresses, the cities and the school boards which will determine Avenue techniques, look and sound great on TV. But in office plunder to well funded fringe minorities at the expense of the Common Good?

Like so many of our founding fathers, Thomas Jefferson warned, "Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God?" Yet this is exactly what we the people, through our self-centered apathy and failure to become involved in the governmental process, have allowed to happen in our communities, in our nation.

As Christians, we owe to the Father Who has blessed our nation so abundantly, and to Americans of the past and future, to restore the balance between personal liberty and the Common Good by doing our part in this "government of the people, by the people, for the people." As people of St. Paul encourages us "Do not be overcome by evil, but overcome evil with good." (Rom.12:21)

Let's renew the love and pride we all felt during the dazzling "Liberty Weekend" and keep the sacred trust that has been handed down to us by taking the time to study the polls, attend "Candidates Nights," work for the candidates we believe in, and above all, by exercising our hardwon right to vote responsibly.

Sharon Conklin

Cooper City

Drug abuse: a disease; have compassion

Editor: (Re. Letter Oct. 3, Drugs Satanic Force)

I am really amazed that someone in this day and age can have such tunnel vision concerning drug abuse.

Please do yourself a favor and heal your wounds by attending some open N.A., or A.A. (Narcotics Anonymous or Alcoholics Anonymous) meetings. If you are able to listen with an open mind you will hear the pain they had and will and have to try to maintain a drug-free existence.

We are all God's children. These are spiritual programs and many return to the Church or find God and His healing love for the first time. Even the American Medical Association recognizes Drug and Alcoholism as a disease.

If you were to have the disease of diabetes or cancer should we consider you possessed?

I am praying right now that God will fill you with His healing love and take away your tunnel vision and self righteousness. Ignorance is not bliss when it comes to alcoholism and drug abuse.

Instead of concerning yourself so much with Satanic forces: Reach Out & Touch Someone-Let His Light come thru.

Pat Cribb

Miami
**A gift of life**

By Antoinette Bosco

There’s no question that you would have to love someone a lot before you would give up a kidney for them. As one 35-year-old told me: “If it were my mother who needed my kidney, I’d give it to her in an instant. But if it were my father who needed his, I’m not sure.”

For Garn, who became the first senator to fly into outer space as a crew member of the space shuttle Discovery, there remained the true question of contemplation. You have to contemplate if you want to enjoy God’s presence. If you aren’t praying as you think you should, why not start today? Why not write a letter to someone you love saying, “I appreciate you, I care about you, I love you?”

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**Computers vs. prayer**

By Fr. John Catoir

What is the goal of education? Computer literacy? Or something more? Doesn’t it strike you as strange that we are introducing computers to students in grammar school, while many colleges find it necessary to give remedial reading courses to freshmen? Many youngsters with three years of computer science in high school come to college unable to spell, punctuate or write an intelligent sentence.

The New York Times reported that “after investing heavily in microcomputers, New York’s public schools are finding they are still far from achieving the academic revolution expected from the new technology.” Perhaps educators are confusing the means and the ends of education.

**Time capsules**

By Frank Morgan

**The Jewish 'scapegoat'**

In ancient Hebrew ceremonies, the Jewish high priest on the Day of Atonement received two goats. The one goat he killed as a sacrificial offering to God. The second he held while he confessed the people’s sins. Then he sent the goat into the wilderness as a symbol of the sins being taken away.

This goat’s name which comes down to us today was called the scapegoat.

***

In the summer of 1899, an epidemic of yellow fever had broken out in Cuba. Walter Reed and Jesse Lazear, army doctors, were sent to Havana to investigate the situation.

Dr. Reed, the lead doctor, and Lazear, who suspected that yellow fever was being transmitted by the Stegomyia mosquito. Lazear departed. Dr. Reed was impressed with the theory and began experiments. Lazear and several other volunteers allowed themselves to be bitten by infected mosquitoes. All contracted the fever. All recovered except Dr. Lazear, who died within a few days. He had given his life that others might live.
Family Life

leaving teens home alone

By Dr. James and Mary Kenny

Dear Mary: My husband and I went on vacation leaving our 21-year-old daughter in charge. She had already been on her own for over two years, and we thought she would be responsible.

An older-year-old sister and her sister’s boyfriend talked her into buying them some beer. She did, but then wouldn’t give it to them. They fought over her. When the girls, then the boyfriend joined in and physically held up the older daughter. We didn’t have time to do anything happened for five months.

Although this happened some time ago, the girls have not been able to stand each other. We thought our action was reasonable. Do we not have any right to our own plan irresponsible? At what age can you leave children at home alone?—New Jersey

Your action seems quite reasonable to me. The unfortunate situation which developed, could not have been foreseen. Parents cannot be faulted when they make a reasonable plan which does not work out. They can only be faulted if they do not attempt to correct the second time.

Teens do not like to have baby sitters. When they reach 16 or 17, they usually insist that they can take care of themselves for a second time. The problem they face is resisting pressure from their peers. If your daughter’s boyfriend had not been there, it is unlikely that your younger daughter alone would have pressured her older sister.

News of a house unattended by adults spreads like wildfire in the teen community. A 17-year-old girl who was alone at home may have no intention of throwing a party. But when at 9 o’clock on Saturday night two cars full of friends arrive with six-packs, the 17-year-old is thrust into a situation he or she may not be able to handle. Many good and decent 17-year-olds would find the peer pressure too much to withstand.

Most parents are uncertain as to when or whether to leave teens alone. Generally teens should have some supervision until they graduate from high school. Since teens recent baby sitters, hire a house sitter. Relatives have been the choice for generations; an aunt, uncle or grandparent is ideal.

If no relatives live nearby, ask a young married couple, even a family with small children, to live in for a week or a weekend. Pay them enough to make it worthwhile.

Such a family should have the maturity and authority to keep teen partygoers away while still being attractive companions for your teen. An older woman or an older couple might also be desirable as substitute grandparents if they are willing to supervise teens. Sometimes Religious, sisters or brothers, live in the community as work as teachers, social service workers or youth leaders. Such a person might live in for a short period.

Finally, you might plan to live at a friend’s house while you are gone. You can return the favor at another time.

The teen supervisor needs to be present simply to see that no uninvited guests arrive, no parties take place and that teens are home at a reasonable hour. If you see that no uninvited guests arrive, no parties take place and that teens are home at a reasonable hour. We thought our action was reasonable. Do we not have any right to our own plan irresponsible? At what age can you leave children at home alone?—New Jersey

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Taking time out for yourself

By Dolores Curran

women. If we try to obey even half of those, we’re bound to be tired most of the time.

Dr. Atkins explains, “A woman is trained to be self-sacrificing. To get through her list of things to do, she first sacrifices her free time. Then she sacrifices her sleep. But a man will kick a chore off the list instead.”

God gave us childhood gifts like carefreeness, play, humor, and adventure but I don’t believe He intended them to end with marriage.

For women suffering from chronic fatigue, the tough and ongoing questions must be, “What have I done for myself lately? What did I do today that was fun?” Did I take a book to the park for an hour after taking the kids to their ballgame? Did I take a long walk without feeling guilty, they are on the road to real success. I often suggest to tired and depressed women that put on their schedule an enjoyable activity and view it as important as laundry. This way their family gets more than fresh clothing. It gets a fresh wife and mother to boot.

Caring families can take the initiative in helping a woman overcome chronic fatigue by encouraging her to lower her housekeeping standards and to take more time for herself. Some families do this effectively by suggesting she take the aerobics class she wants to and by assuming some of the more necessary chores themselves.

Other families, sadly, intensify her guilt when they decide to take care of her needs. “You’re not going to my ballgame?” “Hamburgers again?” “Where were you?” I had to wait a half hour for you to pick me up!” These are the differences in families and whether Mom is going to be chronically tired and depressed or pleasant and happy.

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Family matters

The family dinner: a part of the past?

by Carol A. Farrell

Director, Family Enrichment Center

If there is one activity our family enjoys and values it is getting together around the table for food and conversation. Many of us look back on those family meals as the highlights of our day. Yet as I speak with families I hear more and more often how few families really share a meal together. Why so? Because for me it is The symbol of our life as a family.

Dinner together is a priority for us. Even so, it isn’t always possible. What is it that makes gathering a family so difficult to achieve? For one thing, there is the pressure of outside activities and work itself. Part-time jobs, school activities, church and community commitments all have a way of making their claim on us in some way that affects our dinner time. As our family has become more adult and involved outside the home, we have come to adjust the time of our evening meal each day according to which we can gather most of us together, but even that doesn’t always work. Then I find my hunger is for being together.

Factors which work against family meals are within the home itself. Two of the worst offenders are the television and the telephone. For me, the family meal is private time and all connections with the world beyond these walls should be temporarily suspended. These two ties with which the outside world communicates itself to us most often rob us of the lonely opportunity we have to communicate with each other. What occurs when we share the happenings and feelings of our day is far more significant than almost anything we can learn from the television or on the phone.

One last thing that works for or against family meals is the atmosphere around the table. Every family has its rules and routines. Touching or pushing, and correction should be handled in some other room, at some other time. This is a time meant to satisfy not satisfy our body’s need for nourishment but our spirits as well.

There are few things in life as satisfying as sharing even the simplest meal with people who are dear to us and who make us feel good about ourselves. We need as much of that in our lives as we can get and it’s worth whatever effort is required.
If television makes you happy, maybe it's time to consider what happiness is in the view of Dennis Wholey.

Wholey, who hosted his own late-night talk show on public television, is the author of a new book entitled, "Are You Happy?"

By James Breig

In it, he talks with dozens of famous and successful people about their definition of happiness. Among those interviewed are Willard Scott of "The Today Show," columnist Jack Anderson, songwriter Burt Bacharach, comedian and activist Dick Gregory, chef Julia Child, actress Carol Channing and three priests.

In a recent interview, I asked Wholey what he thought about TV's image of happiness.

"TV is such a powerful influence in all of our lives," he responded. "All people do is watch TV. And they are bombarded with false messages on happiness and the quality of life. Happiness on TV is being a particular age with the right neighbors and the right number of children and the right spouse. The message is that all that will bring happiness. It doesn't.

"A lot of people are happy but don't know it because of what they see on TV or because of some 'Shangri-La' idea in their minds. They think happiness is fame or grabbing the brass ring. Shows like Dynasty and Dallas and all the soaps and game shows talk about happiness is fame or grabbing the brass ring. I'm interested in what makes us tick. I want to go back. I have certain God-given talents and one component of happiness is letting them be known to other people. Telling me not to interview anyone anymore would be like telling a man not to run."

"It's what I do well," he explained. "I'm interested in what makes a person happy. I want to go back. I have certain God-given talents and one component of happiness is letting them be known to other people. Telling me not to interview anyone anymore would be like telling a man not to run."

"What made Wholey happy in the past were a talk show--lies in his future as well."

BACK IN TIME--Kathleen Turner stars as Peggy Sue Kelcher, a mother facing divorce who is thrust back in time while attending her 25th high school reunion in "Peggy Sue Got Married." (PH photo)

LOST HORIZON A-I (no MP- AA rating)

Frank Capra's 1937 classic, starring Ronald Colman as a British consul who is taken to Tibet and the thriving stopinn community of Shangri-La, has been restored in a two-screen almost complete version of the 132-minute original. The restoration, undertaken by the American Film Institute, has found most of the lost footage and used production skills to cover missing scenes. It is a pleasure to see the film as it was originally presented to audiences on the eve of World War II. Its version of an ideal society where people live in peace and harmony as much meaning for the troubled world of today as it did then.

THE COLOR OF MONEY A- II, R

Paul Newman is Eddie, obsessional turning Tom Cruise (Vinnie) into a clone of himself in this drama directed by Martin Scorsese. Pride and clash of male ego figures prominently in this dis-appointing exploration of the corruptibility of talent and the resonances of lost youth. Brief nudity and profanity have more impact than the plot.

PEGGY SUE GOT MARRIED A-II, PG-13

A good-natured man headed toward middle age re-lives the past when she faints at a class reunion and discovers that the person she was and has become are one and the same. Kathleen Turner and Nicholas Cage star in this modern fable of free will and determinism directed with care and control by Francis Ford Coppola, who prescribes a vision of the past and present as one cosmological moment. Brief simulated lovemaking.

BLUE VELVET O, R

This film is an unconventional, often horrifying visualization of a young man's sex-filled imagination as he struggles to confront secret dark desires. David Lynch's vision emphasizes the young man's sadistic and mac-ochistic dream state to the detriment of a simple fable about sacred and pro-fane love. Dennis Hopper, personifying the evil side, supplies the brutality, profanity and violence which makes the instances of nudity seem almost amoral by contrast. JUMPIN' JACK FLASH AIII, R

Whoopi Goldberg is the compassionate but fiercely independent computer genius who saves the lives of a British intelligence agent trapped in an Iron Curtain country when she com- municates with him via her computer terminal. Excessive profanity mars an otherwise racy but restrained comedy directed by Penny Marshall.

THE MISSISSIPPI BAYOU A-III, PG

Jeremy Irons gives an effective performance as the Jesuit leader who opposes a colonial army with non-violence, but Robert De Niro is unconvincing as a Jesuit novice who takes up arms with the Indians. The pro-duction is visually splendid but material. Joffre's direction is erratic and the script is padded with the inane to better understand those who are striving to attain it today.
The Annual Clothing Collection sponsored by Catholic Relief Services and the Archdiocese of Miami will be held November 13 and 14 at the Seminary of St. Vincent de Paul, 1400 S. Dixie Hwy., North Miami Beach. The collection accepted over 8 million pounds of clothing which was distributed by CRS in 17 countries. However, the Archdiocesan Director, Monsignor Bryan Walsh, says this tremendous effort still did not fulfill the needs for the people in those countries.

Clothing was used to provide immediate relief to refugees of war in Central America and the victims of famine in Africa. Families received clothing as an aid to community development projects and young men and women who have been receiving vocational training used donated material to strengthen their sewing and tailoring skills. In addition, bedding and blankets delivered to hospitals and orphanages around the world helped replenish the depleted supplies.

In the past, CRS has had the aid of the American people for the clothing collections. A noble effort in the past was the 560,000 T-shirts collected for the youth in Ethiopian camps. ’Clothing, even clothing as simple as a T-shirt, is desperately needed in places like East Africa’, according to Ken Hackett of CRS New York staff. ‘Throughout the world, tuberculosis and pneumonia is a leading contributor of death in the camps. The clothing is critical to the success of the CRS development efforts throughout the world’.

The greatest need is for lightweight clothing since most recipient countries have a mild climate. Both goods for the sewing classes and financial contributions to help defray shipping costs are extremely important also.

Each Catholic Parish is being asked to participate in the Annual Clothing Collection.

Testimonial dinner in honor of Father William Hennessey will be held Nov. 21 at 7 p.m. at the Rolling Hills Country Club in Davie. Father Hennessey is celebrating the 25th anniversary of his ordination to the priesthood.

A Mass of thanksgiving will also be celebrated the next day, Nov. 22, at 10 a.m. at St. Mark’s Catholic Church, 27th ave. and 36th st in Hollywood. Father Hennessey currently serves as pastor of the new St. Mark’s parish in Cooper City, which worships at Schott Memorial Center for the Deaf and Handicapped in Davie. For more info or to make reservations for the dinner, call 454-3777 in Broward.

Bazzars
The Ladies Guild of St. Augustine will hold Annual Bazaar in the church auditorium, 1400 Miller Rd., Coral Gables, on Nov. 15 from 10 a.m. to 4 p.m. and Nov. 16 from 9 a.m. to 2 p.m. Handcrafted items, holiday decorations, housewares. For information and reservations call Respect Life at 653-2911.

First Interfaith parlory on Nov. 18
“The Constution and Religious Pluralism” will be the focus for an Interfaith discussion to be held on Tuesday, Nov. 18 at 7:30 p.m. at the Qatar Inn at 1140 North Miami Beach. Co-hosted by Morning Star Ministries and the Rev. Gary Jones, pastor of the Holy Cross Presbyterian Church. Register between 9 and 9:30 a.m. on church grounds, 8330 NW 7th Ave., Miami Beach. Breakfast at 10 a.m.=$8, includes continental breakfast, scripture teaching, and music. Call 474-2717 for info or reservations.

Women will host a Christmas bazaar on Nov. 22 from 9 a.m. to 2 p.m. Ladies and children wear, bake and sell baked goods, crafts, jewelry, Christmas decorations, housewares. Call 823-3462.

Church, 27th ave. and 36th st in Hollywood.

The Dominican Laity, Third Order of St. Dominic, St. Thomas Aquinas Chapter, will hold their monthly meeting on Nov. 19th at 7:30 p.m. at the Community Center, 605 SW 93rd Ave. Miami Lakes. For information or reservations call 344-3567 in Broward or 944-6495 in Dade.

St. Paul the Apostle Catholic Church, 27th ave. and 26th st. in Hollywood will hold a Christmas bazaar on Nov. 15 from 10 a.m. to 4 p.m. and Nov. 16 from 9 a.m. until 2 p.m. Handcrafted items, holiday decorations, jewelry, jewelry, plants and baked goods will be featured.

St. John the Baptist Catholic Church will hold its annual Christmas bazaar on Nov. 16th from noon to 7 p.m. and Nov. 17 from 8 a.m. to 2 p.m. in the parish hall at 4935 Bayview Dr., Lantana.

St. Boniface Women’s Club will hold their annual Christmas bazaar on Nov. 22 from 8 a.m. to 8 p.m. and Nov. 23 from 8 a.m. to 4 p.m. on church grounds, 830 Johnson St., Pembroke Pines.

St. Paul, the Apostle Catholic Church, 27th and 36th st. in Lighthouse Point is having its annual Christmas bazaar on Nov. 15 from 10 a.m. to 4 p.m. and Nov. 16 from 9 a.m. until 2 p.m. in the church social hall.

The Ladies Guild of St. Augustine will hold their annual Christmas bazaar on Nov. 20 in the parish hall at 2600 N.E. 39th Ave., Ft. Lauderdale, at 10 a.m. Baked goods, jewelry, Christmas items: White elephant.

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St. Mary’s Cathedral Women’s Guild will host a Day of Reflection on “gratitude” on Nov. 22 at the Cathedral of St. John the Baptist Parish Center. Register between 9 and 9:30 a.m. Speaker: Fr. Michael Kish. Mass at noon. Bring bag lunch, ends at 1:30 p.m.

The annual Christmas Collection by Catholic Relief Services and the Archdiocese of Miami will be held November 13 and 14 at the Seminary of St. Vincent de Paul, 1400 S. Dixie Hwy., North Miami Beach. For information or reservations call Respect Life at 653-2911.

The Catholic Widow-ers Club of Hollywood will hold its monthly meeting on Dec. 5th at the Nativity Parish Hall, 700 Chaminade Dr., Hollywood at 7:30 p.m. Gala Christmas party with champagne, earthenware dinner, music and dancing. Reservations a must. For details call 474-3081-6885. After 6 p.m. call Lee at 922-5114.

The Seminary of St. Vincent de Paul, 1400 S. Dixie Hwy., North Miami Beach.

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Young people don't live in vacuum

So why do we minister to them as if they did?

By Father David K. O'Rourke, OP
NC News Service

At the reception the day I became pastor, someone poked a finger under my nose and demanded: "What are you doing for youth?"

"What am I doing for youth?" At the moment I couldn't think of anything. But I began to think that it might be a good idea to do something. So, before long, the parish had a youth program.

Setting up programs for youngsters in California is not difficult, for it's a great place to be young. From the ski slopes of the Sierra Nevada to the Pacific beaches, there are unparalleled opportunities for recreation, and for the kind of retreat and religious-education program that uses recreational facilities. So how did our young fit into the church? The same way, say the social scientists, that every age group fits into our society and its institutions: in isolation.

Our society tends to view its members out of context, and principally as individuals. The connection those individuals have with one another gets missed.

Our youth program, for example, never really addressed the fact that there were other people who shared the household with the children. Were there others, like grandparents, or perhaps a divorced sister with children? Was there illness, or a problem with alcohol or drugs at home? Did they have other people who shared their lives?

Was there others, like grandparents, or members out of context, and in isolation.

So how did our young fit into the church? The same way, say the social scientists, that every age group fits into our society and its institutions: in isolation.

For all practical purposes we can view the young as individuals. The typical young person has the same needs, anxieties and pressures that buffet all adolescents; the same sense of strength, stability and simplicity. But young people here grow up with same needs, anxieties and pressures that buffet all adolescents; the same energy, enthusiasm and questioning nature as well. The diocese, too, faces the same problem. That is quite understandable in the present day. The statement notes, for example, that many people speak as advocates for different parts of the family - the elderly, for example, or for youth, or for working women. But no one is an advocate for the family as a whole. Thus, youth - like the elderly and the very young - are viewed in isolation, out of their human context.

What is the place of youth in the church? Ten years ago that question made me think first of youth groups and youth ministry, efforts that are certainly needed and praiseworthy. But today I prefer to think of the young first as integral members of the larger community.

We have to think of youth first in the context of their friends, their grandparents, their teachers and neighbors, the parish and all the other groups that are parts of their daily lives. After that, we can begin to plan ministry for youth, and also with youth - ministry that relates to their real situation.

A bishop issues a challenge

By Cindy Liebhart
NC News Service

The Diocese of Bismarck stretches across Western North Dakota. Its 34,000 square miles encompass rolling prairies with cotton tail rabbits and rugged clay canyons where energy-development industries probe the earth for oil and coal.

In this predominantly rural diocese with a few small cities, closeouts to the land and commitment to the family give life its flavor. One gets the sense of strength, stability and simplicity.

But young people here grow up with same needs, anxieties and pressures that buffet all adolescents; the same energy, enthusiasm and questioning nature as well. The diocese, too, faces the universal question of how to make the church vital in the lives of its young people, how to let young people know they are vital in the church's life. Last fall, Bismarck's Bishop John F. Kinney took the direct approach.

"I understand that you feel oppressed and that institutions sometimes deny your importance as individuals," the bishop wrote in a pastoral letter sent to all seventh-through 12th-graders in the diocese. "But I invite you to come see who we are in the church, what we believe and how important you are to us now." Young people "are not only the..."
Our youth are at risk

If the Church can't convince them it cares, others will

By Katherine Bird
NC News Service

Six years ago, she had finished her junior year at a Catholic university majoring in philosophy and literature. Though raised in a home where religious values were discussed, she wasn't actively practicing Catholicism and had no personal ties with a parish or church minister.

Uncertain of a future career, she fretted over the important decisions that were only months away. She criticized the material goals of some friends and spoke often, though vaguely, of wanting to help others.

She seemed recovered from her parents' divorce several years earlier and from the unhappily end of her first love. She supported her mother's desire to follow her career East and helped close down the family home with no hint of unhappiness.

The story of that young woman is not an isolated incident. The question that families are left to wrestle with is how and why their child was so vulnerable.

That concern is not limited to individual families. Youth are among "the most vulnerable groups in the church" to the appeal exerted by cults, especially those who feel rootless and lonely, states a new report from the Vatican on sects, cults and new religious movements.

The Secretariat for Promoting Christian Unity and three other Vatican agencies prepared the report which is based on responses to a questionnaire on cults sent to the world's national and regional bishops' conferences. A cult is a "religious group with a distinctive world view" often based on a major world religion, the Vatican report says. These groups "usually pose a threat to peoples' freedom and to society in general," the report states.

The Vatican's report has practical applications. It calls for greater attention to the pastoral needs of those most susceptible to a cult's approach.

The success of cults among Catholics is related to "needs and aspirations which are seemingly not being met in the mainline churches."

The Vatican report on sects, cults and new religious movements

The success of cults among Catholics is related to 'needs and aspirations which are seemingly not being met in the mainline churches.'

The Vatican report on cults

The chief objection the youths made was that the Bible didn't speak their language.

The man's solution was to invite the youths to rewrite Scripture in their own language. Not the whole Bible, of course, but selected stories from the Old and New Testament.

The choice of selections was determined, in part, by the teen-agers' particular problems, their personal difficulties in finding God and in finding purpose in life.

The young people rose to the challenge and the results were amazing, not only from the point of view of literary form, which was unique. The results were amazing especially because of the insights the teen-agers revealed in catching the real point of each story.

For example, their rewriting of the Parable of the Prodigal Son was now titled "Throwin' a Party for Junior." The recasting of the story is fascinating, but the important thing is that in grappling with the parable, trying to understand it well enough to retell it, they came face to face with its main point.

In answer to the elder brother's complaints, the father in the parable tells him: "Look, this party isn't for your brother. It's for me. I'm so happy." And the youthful editor concludes: "That's how God feels when people come back to him."

All these stories were collected and published by the instigator of the project, Carl Burke, under the title "God is for Real, Man" (Association Press, New York).

Burke's book is one man's way of meeting a difficult challenge. It shows that there is a way — if there's a will.
Meet our trainer--Sister Lake

LOS ANGELES (NC)--Football sidelines are demilitarized zones, the territory of men. Coaches prowl, strategize, swear and guard the grass outside the chalk jowly.

No woman dares enter unless she is an intrepid journalist--or Sister Vincella Lake, trainer for the football team at Verbum Dei Catholic High School.

"I've always loved sports," Sr. Lake, a School Sister of Notre Dame told The Tidings, newspaper of the Los Angeles Archdiocese.

"I have water and can provide emergency help. The guys know I am there to help," added the nun who knows cardiopulmonary resuscitation and massage therapy for cramped muscles.

"After a game the first thing they do when they get off the bus is kneel and pray..."

Sr. Lake also is with the players for Mass before each game and directs a day of prayer for them.

She has invited Verbum Dei students to the convent for dinner and has become the confidant of some.

"The guys have shown themselves to be very serious and sincere. They know they are here at Verbum Dei for a purpose," she said.

"After a game the first thing they do when they get off the bus is kneel and pray..."

The team is a league champion and the coach, LaJo Mendora, was named All Catholic Southern Football Coach of the year for 1985 by The Tidings.

Verbum Dei, a boy's school with a predominantly black student body, is in the Watts section of Los Angeles, the city's poorest and highest crime area with its gang violence and drugs.

"I have known students who told me they could make $1,000 a week selling drugs. They don't. They have a lot going against them, but still do the right thing...for a lot of these young men, not to be involved in sports would be to run in the streets."

Sr. Lake said that the sport of football "frees them to find all of their potential through discipline and pride. "They learn from the support of the coaches, their teammates and their parents. It frees them to see the possibility of college and better things."

Father Sarducci gives vocations a boost

His humorous ad offers 'padre perks' as a means of enticing college students to join the Oblates order

WASHINGTON (NC)--A chance for free meals in Italian restaurants is just one of the 'padre perks' offered in a tongue-in-cheek vocations advertisement featuring the comedian who plays Father Sarducci.

The ad was run by the Missionary Oblates of Mary Immaculate in magazines aimed at college-age audiences.

"Eat free in Italian restaurants," reads the ad, which shows Father Sarducci enjoying the gustatory delight of a plate of pasta.

"Go on Mangia (eat). I'm not talking subs, either. I'm talking ciccante. You think they're gonna let you eat free if you're a doctor or lawyer? Don't hold your breath. But when you are a priest, it is on the house..."

It is not quite truth in advertising.

The man in the Roman collar is really comedian Don Novello, who brought Fr. Sarducci to the limelight on the television program, "Saturday Night Live."

And Oblate Father Allen Maes, vocations director for the Oblates' Central province, points out "there are no Italian restaurants in the places we send people."

The Oblates send missionaries to many Third World countries, said Fr. Maes, who taught in Cameroon.

In the ad, Fr. Sarducci lists, 'padre perks' such as "sleeping late, getting first crack at parish garage sales and helping your fellow man."

"It's that last perk that the Oblates are promoting. Being a missionary is "a chance to help in places where people have nothing," Fr. Maes said. He believes it improves the outlook of today's often-confused young people "to see how Jesus works in other parts of the world."

Oblate missionaries are usually recruited through "a more traditional approach" of posting recruitment signs on college bulletin boards, Fr. Maes said in a telephone interview, but "there are other things on bulletin boards...you have to attract their attention."

So, Fr. Maes came up with an idea for "the first flamboyant" recruitment campaign.

He contacted Novello through his agent and left the method of attracting young people's attention up to the comedian because he "speaks their language."

The Father Sarducci character has brought Novello notoriety over the years. Catholics have sent him both fan mail and requests not to wear the clerical garb while performing.

In 1981 he was arrested by Vatican police and held for several hours for impersonating a priest.