



Real Nuclear disaster would be worse Page 3



Only the poor are killed, priest here says Page 10



Starvation, disease ravage our neighbors: What can we do? Pages 12-13

# THE VOICE

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Catholic Archdiocese of Miami

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Vol. XXXI No. 39

## WAR, WOMEN, CAPITALISM

# Bishops taking on 'risks'

## Speaking on new areas, controversy

By Jerry Filteau

WASHINGTON (NC)—“Being an apostle is a risky business,” Archbishop John R. Quinn of San Francisco commented matter-of-factly during the U.S. bishops’ annual meeting Nov. 14-17 in Washington.

How the American bishops are handling that risk, with a growing self-assuredness in their pastoral leadership and a growing style of dialogue and collegiality, was highlighted in several ways during that meeting.

Three controversial topics they treated—a planned pastoral letter on women in church and society, another pastoral on the U.S. economy and Catholic social teaching, and a papally mandated study of U.S. Religion—exemplified a growing maturity and self-confidence among the bishops as a body.

They showed an increasing willingness to confront tough issues head-on and to do so in a pastoral style of leadership based on dialogue and consultation—in the three crucial areas:

•Tensions with the Vatican that are intensified if not sometimes created by an increasing perception of the U.S. Catholic Church as one of the leading forces in the church throughout the world;

•Tensions within the U.S. church, notably in the area of the role of women in the church—an issue that is also closely tied to the tensions with the



THANKSGIVING TRADITION. Grade 5 students at Immaculate Conception School in Hialeah acted out the historical giving at a Thanksgiving pageant held this week in the church. The actual recipients of gifts of canned food and dry goods the children brought to school will be needy families throughout the parish.

Vatican;

•Major issues of morality in U.S. public policy.

### Collegeville

The bishops’ new style is certainly

more a long-time evolution than a revolution, but much of it can be traced to two major events in the recent history of the National Conference of Catholic Bishops: their 1982 special assembly for 10 days of prayer, reflection and discussion in Collegeville,

Minn., and their experience in developing a national pastoral letter on war and peace, which they issued last May.

Many bishops have said that the Collegeville meeting gave them a new sense

Continued on page 4

# Ex-altar boy makes good...

## Miami priest becomes archbishop

By Ana Rodriguez-Soto  
Voice News Editor

Amidst ringing bells, blaring trumpets, a concert of gleaming white and golden yellow vestments and all the pageantry and ritual of 2,000 years of Catholicism, a former altar boy from St. Mary Cathedral became an archbishop there Sunday.

More than 1,000 friends, relatives and unabashed admirers jammed the Cathedral for the moving rite of consecration of the handsome new Archbishop Ambrose De Paoli, a priest of the Archdiocese of Miami for 23 years, 19 of which he has spent in the Vatican’s diplomatic service.

The joyous celebration of the fullness of the priesthood, as emotion-

packed as a wedding and richer in symbolism and pageantry, was witnessed also by 200 fellow priests from the Archdiocese and almost 20 bishops, including Archbishop Pio Laghi, papal delegate in the United States, most of the bishops of Florida and former Miami Auxiliary Bishops John Fitzpatrick, now of Brownsville, Tex., and Rene Gracida, now of Corpus Christi, Tex.

From a wheelchair, Msgr. James J. Walsh, retired pastor of St. Agnes Parish in Key Biscayne and a columnist with The Voice for many years, participated in the ceremony along with the other priests.

Surrounded by Archbishop Edward  
Continued on page 11



New Archbishop Ambrose DePaoli, second from left, surrounded by Archbishop Edward McCarthy, Cardinal Agostino Casaroli and Auxiliary Bishop John Nevins. (Voice photo by Prentice Browning).





**FROM KOREA.** Sr. Emma Ridgeway lifts Lee Kil Woo, 4, in her arms following his arrival at St. Francis Hospital in New York, where he will undergo open heart surgery. The boy and Ahn Ji Sook, 7, were brought to the United States by President and Mrs. Reagan on Air Force One for heart surgery not available in Korea. (NC photo from UPI).

## Deterrence is most widely accepted Catholic viewpoint, Cdl. Hume says

LONDON (NC)—Nuclear deterrence on strict conditions and as a temporary step toward disarmament is emerging "as the most widely accepted view of the Roman Catholic Church," according to Cardinal George Basil Hume of Westminster.

In an article in the Nov. 17 issue of The Times of London, the cardinal also stressed the need to halt the increase in armaments and said those opposed to nuclear weapons do not have the right to break the law.

However, the cardinal said there was room for different opinions in the "agonizing and unclear situation," adding: "People everywhere have a right to know in what ways their governments are pursuing policies that will lead to disarmament. Without such policies, deterrence has to be condemned."

The cardinal's article was published three days after the first U.S. cruise missiles were delivered to the American air base at Greenham Common, the site of a women's peace camp. The week the missiles were delivered, police arrested more than 600 protestors, and more were arrested following protests in London.

"All of us must retain the right to our conscientious beliefs," the cardinal said. "And I would judge that this does not give us the right to seriously defy the law in the present situation."

The cardinal said that to accept deterrence as the lesser of two evils there must be, to retain moral credibility, "a firm and effective intention to extricate ourselves from the present fearful situation as quickly as possible."

"If any government, in the East or West, does not take steps to reduce its nuclear weapons and limit their deployment, it must expect its citizens in increasing numbers to be doubtful of its sincerity and alienated from its defense policies."

The cardinal suggested that governments were approaching disarmament from the wrong angle.

"Our representatives have spent many hours of negotiation over the contents of successive disarmament proposals," he said. "But disarmament will follow the lowering of tension and the building of confidence, and not vice versa."

## News at a Glance

### Pentecostals aim to double U.S. membership

LOUISVILLE, Ky (RNS) —Banking on the appeal of strict religious teachings, the United Pentecostal Church International has set for itself the ambitious target of doubling its American membership from about 500,000 to 1 million in the next 10 years. The Rev. Nathaniel Urshan, reflecting the optimism of many church leaders, says the denomination has received an influx of younger members in the past several years. This, he says, illustrates the appeal of strict standards for belief and conduct to a generation he describes as tempted by the world's "dangerous areas of perversion." According to the church's manual, women are forbidden to cut their hair, while men are taught to wear theirs short. Members are also told not to have television sets in their homes and to refrain from mixed bathing or attending theaters.

### Methodist bishops appeal on Muzorewa's behalf

NEW YORK (RNS) — The United Methodist Council of Bishops has appealed to religious and political leaders to intercede on behalf of Bishop Abel T. Muzorewa, who was arrested in Zimbabwe on Oct. 31. In a mailgram signed by Bishops Wilbur Choy, president, and James M. Ault, secretary, the United Methodist Council of Bishops urged the leaders to intercede on behalf of the former Zimbabwe leader and use their posts "to guarantee his rights and ensure his safety and that of his family." The message was sent to, among others, President Reagan, Secretary of State George Shultz and Prime Minister Robert Mugabe of Zimbabwe. Zimbabwe authorities arrested the bishop after he returned from a trip to Israel and charged him with planning to meet with South African leaders. In Israel, Bishop Muzorewa charged that Zimbabwe under Mr. Mugabe is more repressive than the white-minority rule of Ian Smith.

### Vatican concerned about 'fratricidal' PLO fighting

VATICAN CITY (RNS) — The Vatican expressed grave concern over the "fratricidal" fighting among Palestinian factions, one day after Yassir Arafat, chairman of the Palestine Liberation Organization, appealed to Pope John Paul II from his embattled headquarters in northern Lebanon. In its appeal, the Vatican referred to Mr. Arafat by name, emphasizing its concern and giving prestige to the PLO chairman. The Vatican does not have diplomatic relations with the PLO, but Mr. Arafat was granted a private audience with the pope last year.

### Abolish boxing—Jesuit

ROME (RNS) —An Italian Jesuit theologian has joined medical and sports critics who call for the abolition of boxing, saying it violates the biblical commandment against killing other human beings. Writing in the Italian monthly, Prospettive del Mondo, the Rev. Armando Guidetti says, "The way boxing is conducted inevitably causes alterations in the health of the athlete."

### Common Holy Communion cup called public health hazard

MINNEAPOLIS (RNS) — A Minnesota specialist in the control of environmental diseases has taken aim at a traditional Christian practice. Dr. George S. Michaelsen of the University of Minnesota, a prominent Lutheran layman, says using a common cup in serving Holy communion creates a health hazard. He called it "a filthy, unhygienic practice," and asserted that "after a few communicants have been served from the common cup, the cup becomes heavily contaminated with millions of bacteria and viruses." Writing in the Lutheran Standard, the national magazine of the American Lutheran Church, Dr. Michaelsen said that more than 100 communicable diseases—including dysentery, hepatitis and typhoid— can be spread through this practice. The common cup is used in most Christian churches.

### House-Senate decision seen ending Vatican diplomatic mission

WASHINGTON (RNS) — House and Senate conferees have approved legislation permitting President Reagan to appoint an ambassador to the Vatican. The approval makes it virtually certain that the Reagan administration will repeal a 116-year-old ban on funds for a U.S. diplomatic mission to the seat of Roman Catholicism. Mr. Reagan has not made his views known on whether he wants to appoint an ambassador to the Vatican. The administration had asked for an end to the ban on funding a U.S. diplomatic mission as an expression of gratitude for Pope John Paul II's strong denouncement of martial law in Poland and his appeal for peace in Central America. Sen Richard Lugar, a Republican from Indiana and sponsor of the Senate amendment, says the White House welcomes the move to appoint an envoy to the Vatican. Protestant leaders active in church-state separation have denounced the proposed resumption of ties to the Vatican as a show of official opposition is not widespread.

### Film bio of Pope nets half-million

NEW YORK (RNS)—A socially-glittering benefit premier of a filmed biography of Pope John Paul II raised a half million dollars for a church-sponsored Polish relief fund. The 156-minute film, starring Welsh actor Albert Finney, was the last public project of the late Cardinal Terence Cooke, head of the New York Archdiocese, who saw segments of the film on his deathbed. The movie will be shown over the CBS television network sometime in the first quarter of 1984, a network spokesman said. The film portrays the life of Karol Wojtyla from a teenager to his election to the papacy. The movie was filmed at the Vatican and in Graz, Austria. Scenes of Poland were originally to be shot in Zagreb, Yugoslavia, but the production team was expelled because Yugoslav authorities believed the film would be politically sensitive.

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## 'THE DAY AFTER'

# Nuke movie too mild, viewers say

National Catholic News Service

"The Day after" was a mild depiction of the effects of nuclear war, but it "may open the door to more graphic" discussions and portrayals, said Father Brian McCullough, director of the clearinghouse for the U.S. bishops' war and peace pastoral.

Father McCullough viewed the Nov. 20 ABC television film as part of the

*'It was upsetting, but I thought it would be worse. I think the real thing will be worse. I don't think anything will be left'*

—Margaret Heffner, 16

audience in the "Viewpoint" program which followed the movie. The follow-up show was telecast live from Washington.

People have "been sleepwalking the last 38 years," since the U.S. bombings of Hiroshima and Nagasaki, said astronomer Carl Sagan on "Viewpoint." "The reality is much worse than what has been portrayed," he said.

ABC TELEVISION estimated up to 75 million people viewed the movie, which depicted a Soviet nuclear strike on Kansas City and the fate of sur-

vivors in nearby Lawrence, Kan. An ABC spokesman said the rating was "excellent."

(The final episode of the "M.A.S.H." series leads television ratings for non-sports telecasts with an estimated 125 million viewers, followed by the "Who Shot J.R.?" episode of "Dallas" with 83 million and the last episode of "Roots" with 80 million viewers.)

"This film was far weaker as a film than I expected and far less horrible," said Michael Novak, director of the American Enterprise Institute and author of "Moral Clarity in the Nuclear Age."

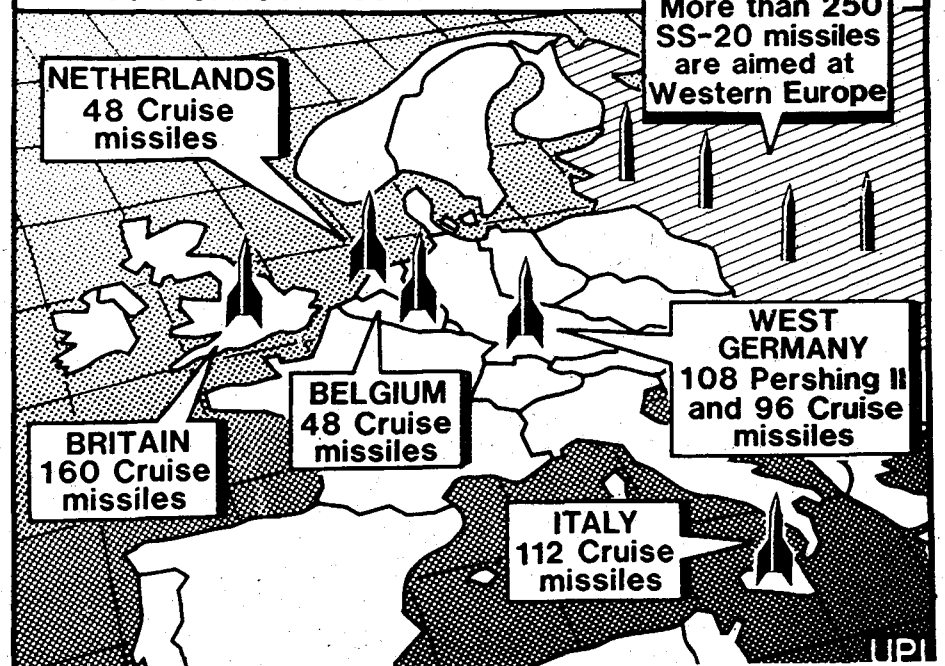
Margaret Heffner, 16, one of 30 high school students watching the movie at St. Patrick's Church, Corpus Christi, Texas, said the experience "was upsetting, but I thought it would be worse. I think the real thing will be worse. I don't think anything will be left."

Dan Stephens, 15, also at St. Patrick's, said that if he knew a missile was coming he "would grab someone and go to the beach and watch it coming. There is no use trying to hide or protect yourself."

SECRETARY of State George P. Shultz, on the "Viewpoint" show, said

## PROPOSED DEPLOYMENT OF NEW U.S. MISSILES IN WESTERN EUROPE

Total: 108 Pershing II and 464 Cruise missiles



MAP SHOWS proposed locations and numbers of cruise and Pershing II missiles in Europe and Russia. A total of 572 missiles will be deployed by NATO unless an arms agreement is reached at the Geneva talks.

the film shows the "unacceptability of nuclear war" and he asked the American people to "rally around and support" the Reagan administration's policy of deterrence and arms reduction negotiations with the Soviet Union.

Shultz said U.S. policy has been "based on the idea that we simply do not accept a nuclear war, and we've been successful in preventing it."

Among criticisms of the movie were assertions that it played on people's fears and did not deal with what Richard Perle, assistant secretary of defense, called, "how to avoid nuclear war, any nuclear war, no matter how limited."

Father McCullough said that he was disappointed with the "Viewpoint" discussions which followed the film. "The whole discussion was based on a

military solution" to the nuclear threat, while ignoring "other forms of deterrence" through economic and global interdependence, he said.

FATHER THOMAS J. Ralph, editor of The Witness, diocesan paper in Dubuque, Iowa, said the movie emphasized the materialism and parochialism of the United States. For the people in the film and many of those commenting on it, "the greatest concern was of the destruction of their present lifestyle."

"There was no consideration that perhaps the majority of the world's population already lives under those conditions" present after the bombs were detonated, Father Ralph said. Many people in the Third World, he said, kill for their food and die of diseases relating to contamination of it.

# North Florida gets new bishop

By Jeanine Jacob  
From the Florida Catholic

PENSACOLA—In a celebration marked by excitement and warmth, the Diocese of Pensacola / Tallahassee welcomed its second ordinary, Bishop J. Keith Symons. Well over 1,000 guests filled the Field House of the University of West Florida for the installation Mass. Nearly 200 priests and 20 bishops concelebrated the liturgy, including about 60 priests from the St. Petersburg diocese.

Archbishop Edward McCarthy, Metropolitan of the province of Florida, presided at the Mass and sat beside Bishop Symons on a raised flower-edged platform. To Bishop Symons' left was Bishop Rene Graeida, first ordinary of the eight-year-old diocese and now bishop of Corpus Christi, Texas. Bishop Paul Tanner, retired bishop of St. Augustine, and Bishop W. Thomas Larkin, whom



Archbishop Edward McCarthy hands the newly installed Bishop J. Keith Symons his pastoral staff, a sign of office as bishop.

Bishop Symons referred to as a spiritual father, were singled out for a special word of welcome.

The ceremony was characterized by

a family spirit which reached out to embrace racial and ethnic minorities, and to include the many faces and facets of life in Florida's 18 northern counties. Women in the traditional dark trousers and flowing tunics of Viet Nam, Scouts in green and khaki uniforms, tall young marines leading the procession with a formal color guard dramatized the blend of foreign and familiar in the young diocese.

Prayers of the faithful were read at the Offertory in four languages, including Philippino. Bishop Symons, who often inserts a brief message in Spanish in his public addresses, this time also included remarks in Vietnamese, which brought rounds of applause from the audience.

The occasion was marked by pageantry as well. Bright banners from parishes, fraternal organizations and prayer groups lined the back of the stage and were carried in procession, led by 50 Fourth Degree knights of

Columbus. A full chorus and brass ensemble provided music while two interpreters - one a priest - signed the entire Mass for the deaf.

Representatives of the diocese brought symbolic gifts to Bishop Symons at the beginning of the Mass to signify their welcome and support. Priests, religious, youth, young adults. Catechists, military, parish councils and organizations were among the groups pledging cooperation

Bishop Symons said earlier in an interview with a local paper that he would explore the problems of his new diocese.

"This is not Miami. This is not St. Petersburg... I hope to speak for the rights of all people. Some of the issues are not specific Catholic issues," he said.

Bishop Symons said he planned to travel throughout the diocese and meet the people and be visible.

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# Bishops confront tough issues

Continued from page 1

of identity as pastors and leaders, both individually and as a body.

Under Cardinal Joseph Bernardin of Chicago, what began in 1980 as a general idea, that the bishops should draw up some sort of moral guidelines on nuclear war, turned into a major, internationally acclaimed pastoral letter.

The process of consultation and open debate that Cardinal Bernardin undertook on successive drafts of that letter has become the model for future pastoral letters by the U.S. bishops.

Such letters used to be written by small committees, in consultation with a few experts and in a largely closed-door process, and then presented to the body of bishops with the expectation that after a relatively minor amendment process the bishops would give almost a rubber-stamp approval of the committee's work.

## Wide consultation

The war and peace committee vastly widened the consultation process, involved the whole body of bishops far more intensely in the pastoral's development, and ended up with a document that addressed moral issues of public policy with a comprehensiveness and specificity that was unprecedented for the U.S. bishops.

Bishop William McManus of Fort Wayne-South Bend, Ind., summarized the implications of that approach Nov. 14 when he asked the bishops to discuss the moral implications of the U.S. invasion of Grenada. With the war and peace pastoral "this body acquired a reputation for answering tough questions," he said, and it would be delinquent in its responsibilities if it did not continue to do so.

The bishops' planned pastoral letter on "Catholic Social Teachings and the American Economy," begun in 1981 and now scheduled for completion in

the fall of 1985, is following a course parallel to the drafting of the war and peace pastoral.

Archbishop Rembert Weakland of Milwaukee, chairman of the committee drafting the letter on economic issues, reported Nov. 16 that his committee had so far listened to some 50 experts from various fields in the course of 11 meetings over the past two years. The thrust of the projected letter, as he

**'With the war and peace pastoral "this body acquired a reputation for answering tough questions.'**

described it to the bishops, is remarkably similar to that of the war and peace pastoral: an application of Catholic moral teachings to specific issues of U.S. economic policy.

In recognition of the fact that the economic pastoral, like the war and peace pastoral, will have far-reaching political implications, Archbishop Weakland announced that issuance of the first draft will be delayed from May 1984 as originally planned until November 1984, after the national elections. This will be done "to avoid false possible partisan implications... during a presidential campaign," he said.

## Women pastoral

The more consultative, dialogical style of exercising pastoral authority among the nation's bishops was even more evident in their unanimous decision Nov. 17 to go ahead with a pastoral letter on the role of women in the church and in society—another pastoral that is expected to be three to four years in the making because of the consultation that will go into it.

"I emphasize that this issue is one of the most serious we face," commented Cardinal Bernardin in support of the proposed pastoral.

Before their annual meeting, about 100 of the bishops attended a two-day workshop on women's concerns, discussing them with representatives from a number of Catholic women's groups.

In discussing the planned pastoral, several bishops noted an honest concern about an exclusively male group writing a pastoral on women as well as concern that the pastoral affirm church

and an infringement on the traditional autonomy of religious institutes. It goes beyond the old dichotomy of control-autonomy, he said, and instead invokes a mutual partnership, "a dialogue of salvation."

At a news conference after his Nov. 16 speech, Archbishop Quinn said that collegiality with Religious did not mark the beginning of the Vatican study, but that dialogue with them is now its keystone.

The study of Religious is but one of several areas in which recent statements or actions from Rome have been widely perceived as Vatican attempts to clamp down on the U.S. church. Many Religious who said they were disturbed by overtones of authoritarian crackdown when the papal study was first announced have since said they are heartened by the way the Quinn commission has approached it as a dialogue that could help both bishops and Religious to understand one another better and work together more effectively.

## World leaders

Archbishop John R. Roach of St. Paul-Minneapolis, outgoing president of the National Conference of Catholic Bishops, cast other tensions between the Vatican and the U.S. church in a similar light, suggesting strongly in his presidential speech at the start of the November meeting that the U.S. bishops are comfortable with their emergent role as pastoral leaders not only at home but internationally.

He said the time when critics "accused us of servility or worse" to Rome has passed, but what is emerging is not the alternative some have suggested, of "a rebellious American church."

"It is the emergence of a new, important, and—I believe—ultimately positive chapter in our relationship with the Holy See," he said.

He described that new relationship as one in which the U.S. bishops' conference is playing, and being called by Rome to play, an increasingly active collegial role not only within the United States but within the whole church because of the "extraordinary impact" and "exceptional influence" that the U.S. church and the U.S. bishops have in the church at large.

teaching on the ordination of women to the priesthood.

Despite the criticisms of the bishops that those two issues have already provoked, and will almost certainly provoked with greater intensity in the course of the pastoral letter's development, the bishops clearly felt that they would have to weather such criticisms in order to exercise their moral and pastoral authority to speak out on a wide range of issues affecting women in the church and in society.

## On religious

If the two pastoral letter projects were indicative of a new pastoral style among the nation's bishops, their treatment of a third issue—the study of U.S. Religious mandated by Pope John Paul II—was even more explicitly so.

Archbishop Quinn, head of the papally appointed commission to guide the study, gave the bishops a stirring 45-minute speech in which he stressed that what they were being called to was first and foremost a "special pastoral service" to Religious.

The most essential element of that service, he said, was "dialogue." The starting process that he asked the bishops to undertake in their own dioceses was to meet with Religious and listen to their experiences, concerns and self-understanding.

He emphasized that exercise of pastoral responsibility by bishops toward Religious called for by the pope does not mean "control by the bishop"

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# On Hispanics

## Bishops' letter cites bilingualism, lack of vocations

WASHINGTON (NC)—The U.S. bishops' condemnation of racism in their new pastoral letter on Hispanics provides "the kind of spunk the pastoral needs to make a strong statement," said Bishop Ricardo Ramirez of Las Cruces, N.M.

The National Conference of Catholic Bishops approved the pastoral letter on Hispanic ministry at its Nov. 14-17 meeting in Washington. "The pastoral says Hispanics own the church as much as anyone else. It says they can have leadership roles" in the Catholic Church, Bishop Ramirez said in an interview.

The 38-page pastoral condemns the "sin of racism," says Catholic schools should include bilingual education and calls the scarcity of Hispanic vocations "one of the most serious problems facing the church in the United States."

Many of the strengths of the document comes from amendments to it, said Bishop Ramirez, who headed the team which composed the pastoral. "The consultation (with bishops and Hispanic leaders) did not tone down the pastoral, it strengthened the document."

The 9,000-word pastoral letter will be released in December in English after amendments are inserted and final editing is complete. A Spanish translation will be published later.

The bishop said the committee writing the pastoral had avoided discussing racism because "we were concerned that the bishops might not be ready to accuse ourselves and American society of such social sins."

Instead, a statement on racism was submitted as an amendment to the pastoral. The statement said that while

there have been great strides in eliminating racial prejudice, both in society and the church, "there is an urgent need for continued purification and reconciliation. It is particularly disheartening to know that some Catholics hold strong prejudices against Hispanics and others and deny them the respect and love due their God-given human dignity."

In the interview Bishop Ramirez called racism "a failure we can fall into—all of us."

The committee also had not included bilingual education in the original document because "we thought the bishops weren't ready" to address the issue, Bishop Ramirez said.

An amendment requiring bilingual education in Catholic schools was submitted during the consultation process. At the meeting the language "was watered down bit," Bishop Ramirez said, but the bishops still "took a middle stand" on the issue, saying Catholic schools "should" have bilingual education instead of requiring it.

"Bilingual education is tremendously misunderstood," according to Bishop Ramirez. "Many people think the children learn only their native language. They forget the 'bi' in bilingual education."

Bilingual programs are geared to teaching children English without them having to lose their native language, Bishop Ramirez explained, but he said that in some places the program "hasn't been done the best way. In some places it seemed geared to fail."

The scarcity of Hispanic vocations is another critical church concern, and Bishop Ramirez urged priests and religious to work one-on-one with young people.

He said he believes the appointment of Hispanic bishops helps ease the



**TAPESTRY TALK** — Archbishop John Quinn of San Francisco talks with Msgr. Daniel Hoye, general secretary of the U.S. Catholic Conference, at the group's Washington meeting. Behind them is a wool tapestry based on an 11th century icon. (NC photo)

vocation crisis. "Where Hispanic bishops have been named (to a diocese) there is a vocation rise. Hispanics can identify with a church that has Hispanic names in the hierarchy."

Hispanics have been "taken for granted in some places," Bishop Ramirez said, and some are leaving the

Catholic Church for Protestant fundamentalist churches.

"The document is one that promotes Hispanic ministry," he said. If the church speaks to Hispanics in a way they understand "then we don't have to worry about their departure from the church."

## Father Bruce Ritter



There are some things kids can say better than adults. I mean a kid is less inclined to be artificial and complicated. They don't try to say impressively beautiful things—they

don't know how. What kids say is often inexpressibly beautiful—but more because of the ingenuous simplicity and honesty of it. (When a little kid says "I love you" and "thank you," you know he means it.)

Gratitude is better if it's simple and straightforward: the gratitude of a kid...like the 17-year-old runaway who left us this note. I never met her. She was with us only a few weeks and wrote these few sentences just before she left:

Dear Staff:

I'd like to write a few things before I leave. First, I'd like to thank you for providing me with a clean and comfortable place to live. Attitude has a lot to do with atmosphere. It's hard to be ambitious living in a dump, that's all. I'd also like to thank you for not making it too comfortable.

I'd like to thank you for putting up with me. Whether you realize it or not it has had an affect on me. Sometimes you may throw your hands up in disgust but this place is useful. Even if I do flunk school or lose my job or get run over by a herd of stampeding guinea pigs I'll always have the satisfaction of knowing I tried and that's worth more than never trying.

I'd also like to express my respect and admiration for the people who undertook this project and those that keep it running. I think that if no one cares for a kid's future, a kid's dream, then this world is in big trouble.

Again, thank you very much.

Eva

I didn't change a word of her note. It's simple, straightforward, uncomplicated. Like her need.

I wish it were as easy and uncomplicated for us adults. As we get older saying "I love you" and "thank you" isn't quite as simple and straightforward. I mean, it should be easy, on Thanksgiving, to thank God for giving us this

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway youth.

# GIVING THANKS

chance to praise and glorify Him. It should be easy to thank Him for His endless mercies and gifts and the overwhelming beauty of His providential love for us.

But then, when I write to you about my kids—the endless stream of the forlorn, helpless and hopeless burned out kids: the Bills and Tonys and Marys and Mikes and Jills and Bobs and...The stupefying misery of these children confronts the terrifying mystery of God's providential love that, to us, seems incomprehensibly selective:

Anita: 16, from Columbia, South Carolina...prostitute since 12...her mother a prostitute...came to UNDER 21 running from a pimp...raped in a Times Square flop house...hospitalized for several serious illnesses. Prognosis: unfavorable.

Christina: 17, from Iowa, running from her pimp...in New York for two weeks, raped and forced to work out of the Stadium Hotel in the South Bronx...blown out of New York to a safe house in a western state. Prognosis: questionable.

*"When a little kid says 'thank you,' you know he means it."*

Marty: 14, involved in prostitution on 42nd Street for one week prior to intake at UNDER 21...returned home to Kansas two days later...basically intact. Prognosis: good.

Walter: 18, worked as a stripper at the "Follies" (a male strip joint) for ten days prior to intake at UNDER 21...flown to his home in West Virginia. Prognosis: bleak.

Erica: 17, working peep shows and the streets of Times Square...returned home to her mother in New Jersey...supportive counselling for the family arranged. Prognosis: very poor to poor.

The lives of these kids boggle our minds and strains our faith. And giving thanks on Thanksgiving gets all mixed up with some strong guilt feelings (we do have so much, after all). Our simple desire to help kids gets complicated by an urgent need to justify our lifestyle. And especially on Thanksgiving, we don't like having our guilt chords plucked and strummed like a banjo even for the best of causes. The simple assumption or implied suspicion that we are helping needy kids out of guilt, or our own needs, fills us

with resentment. Who, on Thanksgiving, wants to feel defensive about something as dear to us as our love for children?

That kind of guilt poisons and destroys love. It has nothing at all to do with an authentic sorrow that we are led to feel for not loving the poor enough. Our sorrow is, in fact, the very love of God Himself in us drawing and impelling us to love more totally, more wholeheartedly. Repentance evokes gratitude and love, not guilt and remorse. For love is joyful and gratitude is joyful and helping my poor kids out of love is joyful—and that is what Jesus said loving Him and the Father is all about.

The number of kids coming to our doors is increasing at a frightening rate. Whatever you can do to help would mean so much.

Peace and joy and happiness to you and your family on Thanksgiving. And an authentic, simple gratitude to you for helping us. We pray for you all the time, thanking God for you all the time.

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# Get 'outside powers, forces' out of Central America -- Bishops

WASHINGTON (NC)—The U.S. bishops Nov. 17 called for negotiations, free elections and the withdrawal of all interfering "outside powers and ideological forces" in Central America.

By their unanimous voice vote, the National Conference of Catholic Bishops approved a short statement on Central America which quoted from documents of the region's own bishops in seeking peace.

Endorsing the statement, Cardinal Joseph Bernardin of Chicago criticized the U.S. government for stressing "sheer power, not political wisdom," in its Central American policies.

QUOTING their fellow bishops from Central America, the U.S. bishops said that the results of "the meddling of foreign powers" in Central America, are "cold-blooded killings, an endless chain of vengeance, absolute disregard for life and the dignity of the human person, huge numbers of displaced persons and refugees, prisoners and disappeared."

**The results of the 'meddling of foreign powers'...are 'cold-blooded killings, an endless chain of vengeance, absolute disregard for life and the dignity of the human person...'**

The American bishops noted that bishops of Central America and Panama, in their comments, have "stressed the church's oft-repeated insistence on the need for 'an honorable and civilized dialogue' between and among the contending parties; elections 'absolutely free of all coercion and manipulation' respecting 'the people's sacred right to give themselves the kind of government they desire'; and the withdrawal of all 'outside powers and ideological forces that are interfering politically and militarily in Central America, contrary to our cultural values.'"

"We join our brother bishops in affirming these goals," the U.S. bishops said.

Cardinal Bernardin, in his call for

approval of the statement, said the two-page document is "timely... is needed at this moment... and is a proper exercise of our role as bishops in the public policy processes of our

## Nicaraguan leaders, bishops dialogue

WASHINGTON (NC)—Nicaraguan government and church leaders have begun a dialogue to ease church-state tensions in the wake of church accusations of harassment by security forces, said a press release issued by the Nicaraguan embassy in Washington.

The press release, dated Nov. 14, said Daniel Ortega, coordinator of the government junta, and Bishop Pablo Vega of the Prelature of Juigalpa, president of the Nicaraguan Bishops' Conference, held a "very positive" three-hour meeting.

"Taking place as it did in the wake of accusations made by Archbishop Miguel Obando Bravo (of Managua) concerning alleged attacks on various churches in the country and amidst reports of abuses by patriotic military service personnel in the countryside, the dialogue acquires added significance," the press release said.

ORTEGA agreed to investigate the complaints and Bishop Vega said some priests may have unintentionally created difficult situations through their actions, according to the press release.

Both men were quoted as saying the threats of invasion by the United States are "a very urgent problem" for Nicaragua.

Bishop Vega was quoted as saying

country."

He warned that the danger of a regional war in Central America "is very great."

CENTRAL American bishops "say that outside forces do not act in the interests of the people of Central America," he added. "We have said that U.S. actions are part of this problem—we are not the only outside force, but we are one of them."

that the bishops' conference "hopes a military confrontation can be avoided if a socio-political road to peace can be found" and that the government is "very open to listening to the problems that we pose from the point of view of the church."

ORTEGA was quoted as saying the meeting strengthened a church-state dialogue "that is very necessary for a country such as ours, threatened as we are with direct intervention on the part of the United States."

"We trust and are certain that (the bishops) would not, at any time, take sides for an intervention," Ortega said.

The press release said the government hoped to hold meetings with church leaders on a regular basis.

CHURCH-STATE tensions had been flaring for the two months prior to the meeting. The spark was a bishops' conference statement opposing the government's military conscription regulations, calling them an example of totalitarian-type legislation, and supporting Catholic opposition through conscientious objection.

The government deported two priests saying they were encouraging conscientious objection and church officials had said that pro-government supporters had been disturbing Sunday Masses. (See *The Voice*, Nov. 11, 1983).

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# Pope's visit to Lutheran church only 'local event' say Lutherans

ROME (NC)—The Dec. 11 visit of Pope John Paul II to Rome's Evangelical Lutheran church will be the first time that any pope has visited a Lutheran church. Yet Lutheran and Catholic officials disagree as to its significance.

For Italian Lutheran officials it is only a local event. But a Vatican official says the visit will have international significance.

The pope is scheduled to visit for one hour, during which he plans to offer a greeting, pray with the community and deliver a homily, according to Msgr. Aloys Klein, who oversees Catholic-Lutheran relations for the Vatican Secretariat for Promoting Christian Unity.

"IT SYMBOLIZES the growing community between the Catholic and Lutheran churches," said Msgr. Klein. "It's a sign of unity for all the world to see."

Noting that there has been dialogue between the Catholic Church and the Lutheran World Federation since Vatican II, Msgr. Klein stressed that the two churches have many things in common.

"We share the Scriptures, an early Creed and several early councils," he

said. "The Catholic Church recognizes Lutheran baptism. Catholics and Lutherans are brothers and sisters by baptism."

**'The Catholic Church recognizes Lutheran baptism. Catholics and Lutherans are brothers and sisters by baptism.'**

baptism."

That the visit occurs during the 500th anniversary celebration of the birth of Martin Luther, who left the Catholic Church and founded the Lutheran Church, is also significant, he said.

But *Together*, the monthly publication of Italy's Evangelical Lutheran Churches, views the visit differently.

It said that "the pope's visit is to be seen as only to the Lutheran community in Rome" and not to the entire Lutheran Church. It said that "if figures from outside the community are invited to attend the visit of the pope they should respect the limitations of such a visit."

*Together* also alluded to the controversy which the visit has provoked among Rome's Christian churches.

THE VISIT, the periodical said, "is to be seen as encouragement and confirmation," but should "not contribute to the disturbance of very sensitive ecumenical efforts" in the Protestant world.

Several Christian churches in Rome, especially the Waldensian Church, which was established before the Protestant Reformation, have objected to the pope's visit.

Because of their objections, the press agency of the Italian Evangelical Lutheran Churches said that before the pope's participation in the Lutheran service, the Lutheran community in Rome would publish a statement saying that to receive the pope does not

mean recognition of papal authority over the Lutheran Church.

THE INITIAL invitation to the pope to visit the Lutheran church came last year during a papal visit to one of Rome's Catholic churches. Members of the neighborhood Lutheran congregation also were invited. During that visit, the Lutherans spontaneously asked the pope if he would visit their church.

"Yes, why not?" the pope reportedly replied, setting plans for the visit in motion.

Msgr. Klein noted that this will be the third visit of the pope to a non-Catholic Christian church. Previously the pope has visited an Orthodox church in Turkey and the Anglican cathedral in Canterbury, England.



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# Secret life of Msgr. Carroll

## WWII papal envoy's diaries reveal support for escaping Jews

Twenty four hours after the liberation of Dachau a Roman Catholic Priest led a relief convoy into the death camp. It was composed of more than 50 medical personnel, food and medical supplies, gasoline and materials.

The Priest was Monsignor Walter S. Carroll, brother of the late Archbishop Coleman F. Carroll of Miami. How he pulled it off is part of a remarkable life revealed by his chronicler, Professor George R. Kemon, Visiting Professor of Humanities at Miami's Biscayne College.

Kemon made this disclosure at a meeting co-sponsored by the American Jewish Committee and the National Council of Christians and Jews. It was the first public disclosure of Carroll's Holocaust relief role.

At the request of Archbishop Edward A. McCarthy, Kemon is writing about the secret life of Carroll as revealed by his diaries now in Kemon's and Biscayne College's possession. Msgr. Carroll was but one of three Americans who served in the Vatican's Secretariat of State. They were then Msgr., later Cardinal Francis Spellman and Archbishop Joseph P. Hurley of Cleveland.

The brilliant Carroll became the personal emissary of Pope Pius XII with unique security clearance and extraor-



On April 19, 1943, the first shots rang out in a heroic but doomed battle against Nazi troops that became known as the Warsaw Ghetto uprising. About 65,000 Jews were killed in the uprising (above). For many years, Jewish scholars insisted that the Vatican had done nothing to help the Jews during World War II. The diaries being studied by a former feature editor at *The Voice* say otherwise. (APC photo from UPI)

inary power. His diaries shed light on many heretofore cloudy and sometimes hotly debated issues. Not the least of these is the position of the Vatican during WWII concerning the Holocaust.

Citing Israeli sources including Pinchas Lapide, Kemon says the Vatican was responsible for saving 850,000 or more Jews, "more than all other religious groups and relief organizations combined." Extrapolating from the diaries and personal interviews Kemon says this work had the blessing of the Pontiff and was carried out by a network loosely organized and supervised by Msgr. Carroll.

Kemon cited the thousands of Jews hidden in Church buildings including the Vatican itself. He told the story of the more than 40,000 Jews who passed through the caves of San Giovanni, a catacomb-like arrangement beneath North American College and within a whistle of a Nazi depot.

Here families received at least one

hot meal a day, served some 8 feet below the ground. Kemon said documented appeals for silence to the Pontiff by Italian Jewry and adhered to by the Pope have caused an incorrect picture to emerge. Pius in fact gave his considerable family inheritance over to the relief work.

Walter Carroll had the ear of Germans, Italians, French and Americans. He is credited with resolving thorny POW problems in North Africa and as the personal representative of General Eisenhower paving the way for the surrender of Rome. He worked closely with Generals Mark Clark and George Patton. Oftentimes he reported directly to President Roosevelt.

At one point he was hospitalized for 21 weeks. He had so many generals and cardinals visiting him that the hospital staff was constantly on inspection

alert. Kemon said he suspects the Doctors restricted Carroll's visitors more for the staff's mental health than for Carroll's physical health.

In one of truly mystical quirks of fate, Carroll died almost immediately after he returned to the United States, having completed his secret life. He entered the hospital, the next day fell into a coma and was dead in ten minutes. He was a priest for 15 years. Kemon said his death brought an avalanche of recognition from heads of state including Harry S. Truman, the Vatican, and the Generals of the world. His work done, Walter F. Carroll slipped from this life into his next. Of Carroll, Kemon says, "Msgr. Carroll lived to perform this work for Holy Father and his God and all mankind and on its completion laid down and died."

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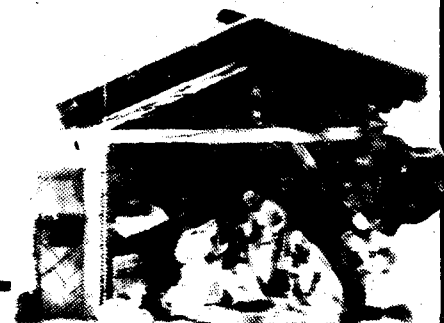
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# Singing seminarians

TEXT AND PHOTOS BY ARACELI M. CANTERO  
Local News Editor La Voz

With an oriental bow, music director Father Peter Van Nguyen and the Regional Seminary Choir greeted the hundreds of music loving Catholics who gathered last week for the traditional Evening of Music, prepared annually by the seminarians.

"Open the Doors to the Redeemer," was the theme of this Holy Year

celebration. It began with a candle procession and the singing of the Salve Regina, and continued with songs in different languages, commemorating the anniversary of the Redemption.

The Saturday night performance honored the memory of Father Jim Kreitner, recently deceased, who started this music event during his years as a seminarian at the St. Vincent de Paul Regional seminary in Bayton Beach.



Director Father Peter Van Nguyen acknowledges applause from the audience after the performance, attended (right) by Auxiliary Bishop John Nevins, newly-ordained Archbishop Ambrose DePaoli and Father Felipe Estevez, rector of the Regional Seminary in Boynton Beach.



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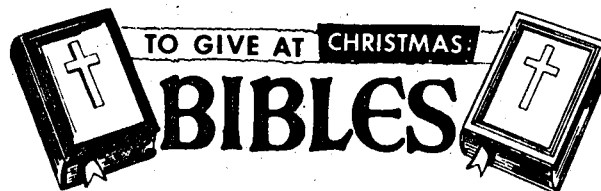
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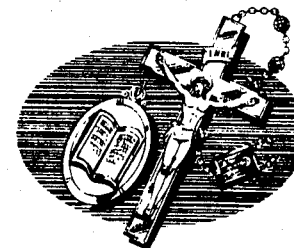
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Services

Murder is a heinous crime. We humans have reacted in shock and horror every time we have had to

### COMMENTARY

confront its terrible reality since Cain killed his brother Abel.

It is so terrible a crime that ancient peoples, including the Israelites, accorded to the relatives of the victim, not only the right, but indeed the obligation of avenging the unjust death by tracking down and in turn killing the murderer.

Last month, I attended a Conference on the Death Penalty in Florida. It was held in Gainesville. It was a diverse group, young and old, believers and non-believers, clergy and laity, University professors and blue collar working men and women, former Death Row prisoners and families of victims.

The Church was represented by Tom Horkan, of the Florida Catholic Conference, Father Robert Baker of St. Vincent de Paul Regional Seminary, Father Ernie Brunnell, M.M., of Gainesville, Deacon Michael Slattery, Director of Prison Ministries of the St. Petersburg Diocese, Sister Hannah Daly, a Sister of St. Joseph, and myself.

Sister Hannah is the nun who after working for 20 years as a nurse in Mercy Hospital, volunteered to work among the prisoners in Ward D of Jackson Memorial Hospital, and now works in the St. Augustine Diocese full time in prison ministry. Everyone came there for one purpose: Abolition of the death penalty in Florida and throughout the nation.

Many speakers praised the leadership of the Catholic Church. The Bishops of Florida, including such conservative figures as the late Archbishop Carroll, Bishop O'Laughlin of St. Petersburg, called upon Catholics in 1972 to seek the abolition of the death penalty—a cry taken up by the U.S. Bishops in 1975, and just a few weeks ago by Pope John Paul II.

The group that met in Gainesville was very concerned that the majority of the American people and indeed the majority of Catholics still favor the death penalty. They were also aware that in this the United States stands alone among all the Western democratic nations.

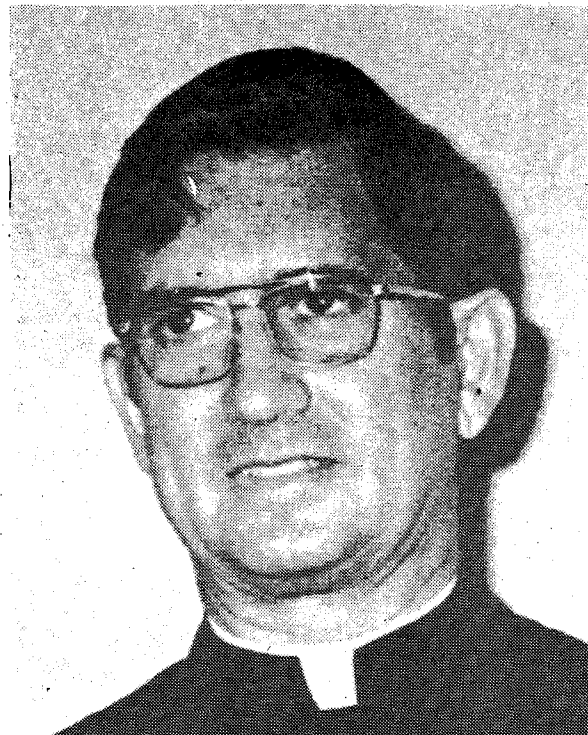
They were also aware that each year the number on death row mounts, and as it was pointed out by former U.S. Attorney General, Ramsey Clark, last week in Miami, our government will have to kill one person per day for the next ten years just to stay even.

The specific reason for meeting was the realization that the waiting period was over for many of the 336 on Florida's death row, the final appeals were running out and that we can expect a very rapid escalation in the number of deaths by the electric chair in the coming months.

Who are these 336 human beings? One is a woman, the rest are men; 195 are white, 136 are black; 35 killed black victims, 30 of those convicted were black. Forty-four are minors, 2 are 15, 2 are 16, 5 are 17 years old. In 82 cases, the jury recommended life imprisonment, but a judge disagreed and ordered death. Since 1972, 111 others were sentenced to death in Florida, but the Florida Supreme Court reduced 45 sentences to life imprisonment, ordered a new trial for 32, new sentencing for 31, reduced to



Bishop Rene Gracida (right), now of Corpus Christi, Texas, has pleaded that the death sentence of Robert Sullivan be repealed, saying there's a good chance the man is innocent. (NC photos)



second degree or dismissed two, and one was actually executed.

This raised some interesting comparisons which should give us pause. Why has Florida felt it necessary to condemn 447 people to death during the past 11 years, while Michigan and Wisconsin have not had an execution in over a century? Why does Massachusetts seek to execute its convicted murderers while a half hour drive from the Mass. State House, Rhode Island has not had an execution since 1847.

In 1972, the U.S. Supreme Court held that the death penalty as it was being imposed then constituted cruel and unusual punishment in violation of the Eighth and Fourteenth Amendments.

Florida led the country in developing a statute that would meet the Supreme Court's criteria. Yet Florida has only executed one man since that time. Why? There are many reasons, but one factor seems to run through all the cases, the facts about those on Florida's death row do not support the State's contention that it is meeting the Supreme Court's criteria.

On October 7th, *The Gainesville Sun* published an editorial entitled "Death and the Caste System," the following is an excerpt:

"The Sun has been pointing out for years that there is nothing logical, or proportional, about the way death is meted out here in Florida. Execution Southern style is

a poor man's lot, a penalty reserved for the social dregs. It is easily avoided by the felon with contacts, who can afford a battery of high-powered legal talent to cash in on old school ties, legal loopholes and subtle nuances that elude raw public defenders fresh out of law school.

That is why Clearwater Methodist pastor Mitchell F. Florence never sat on death row for the 1976 stabbing death of his wife and son.

That is why Joseph A. Peel Jr., a former municipal judge, never went to death row for contracting out the drowning deaths of Palm Beach Circuit Judge Curtis E. Chillingworth and his wife Marjorie.

That is why Tampa psychiatrist Louis J. Tsavaris managed to stay out of jail for six years under a first degree murder indictment for the death of his patient-lover. He finally copped a 15-year manslaughter plea.

That is why Ed Mason, an Orange County commissioner, ended up with just five years in the slammer for pumping five bullets into his wife.

It's why Nadean McArthur pulled only 25 years for the murder of her millionaire husband in Okeechobee some years back, and it's why William Peter Wright Jr. of the Nassau County Wrights, got only 15 years for burying his wife alive with a bulldozer.

And it is why the only soul to feel

the electric jolt of Florida justice to date under the present death law was an indigent named John Spenklink, who dispatched neither wife, nor loved one, nor business associate, nor public official. Spenklink died for killing a fellow ex-con with an extensive criminal record.

Heck, Spenklink even helped the state executioners along by refusing the plea bargain, claiming self-defense and contending that the murdered man forced him into homosexual acts and threatened his life.

Proportionality of sentencing? Just who is kidding whom?"

Running through the whole proceedings also is the lingering doubt that the system is error proof—that an innocent person might be executed. This seems to gnaw away at people's consciences. Scholarly studies indicate that as many as 100 people in this Century may have been wrongly convicted—100 that we know about. How many were there that are known to God alone?

Many sincere people believe that Robert Sullivan may be one of them. He is scheduled to die November 29.

I found some rhetoric at Gainesville interesting for another reason. One phrase kept coming up—a phrase from another arena—RESPECT LIFE. Even the life of the convicted murderer must be respected. It is a gift of God and no human institution should take it away.

There were times when I thought I was at a pro-life rally and that the speakers were railing against abortion. This led me to the startling realizations and indeed to writing this article. Many of the speakers condemning the death penalty in Gainesville I know to be pro-abortion. I thought... how strange humans are... what blinders we wear. And then I remembered that many of my friends who work so hard in the pro-life anti-abortion movement, have no difficulty in justifying the death penalty.

Why can't we all get together? Why can't all these people who claim to respect life realize that we can put no limits on God's gift? From the moment of conception, to the grave, this gift of God demands our respect. We cannot put limits without hurting the cause we advocate, whether we are against abortion, the death penalty or euthanasia.

No matter how we sanitize them, these are self-deluding, self-defeating and self-degrading means of dealing with social problems.

Catholic bishops have opposed the death penalty on many occasions, most recently in Florida, when they filed a court brief saying the sentence is imposed in a discriminatory manner and citing the right to life of the





# Former altar boy made bishop

Continued from page 1

McCarthy and Auxiliary Bishops John Nevins and Agustin Roman, a beaming Cardinal Casaroli, Archbishop DePaoli's "boss" for the past four years and the highest-ranking Vatican official after Pope John Paul II, consecrated the newly-appointed papal representative to far-off Sri Lanka, as Archbishop DePaoli's mother, father, sister, nephews and cousins watched from the front pews.

Television lights illuminated the sanctuary of the Cathedral and plainclothes policemen kept wary eyes on the newsmen and public, striving to keep order and protect Cardinal Casaroli.

## Divine gift

"To be ordained bishop in the presence of his mother and father is a particular gift of divine providence," said the cardinal during the homily, which he repeated in Spanish and French.

Archbishop DePaoli had asked to be consecrated here in Miami, instead of Rome, as is the norm for apostolic delegates, because he wanted his family to participate in the ceremony.

A niece, Justine Hershberger, read the second reading while a cousin, Leonard Steiert of Okeechobee, read the first. Archbishop DePaoli's 88-year-old father watched from a wheelchair, attended by a nurse, as Mrs. DePaoli occasionally held his hand.

During the offertory, family members brought up the Eucharistic gifts as well as a box of tea from Sri Lanka, that nation's largest export, representing the people Archbishop DePaoli will serve.

Cardinal Casaroli pointed out that it was "the first time that an ordination of this kind takes place in the United States."

Alluding to the history of the Ar-



Pageantry and ancient ritual marked the consecration of Archbishop Ambrose DePaoli to the episcopacy (above). After the ceremony, the affable archbishop greeted dozens of well-wishers at St. Mary Cathedral Hall. (Voice photos by Prentice Browning and Ana Rodriguez-Soto).

chdiocese, he mentioned the late Archbishop Coleman Carroll, who allowed then Father DePaoli to go serve in Rome, and whose brother, Msgr. Walter S. Carroll, was a top-ranking member of the Vatican Secretariat of State during World War II.

He also mentioned Archbishop Joseph P. Hurley, Bishop of St. Augustine when the Diocese of Miami was created 25 years ago, who served as papal delegate in Yugoslavia before coming to Florida.

## Hurley's staff

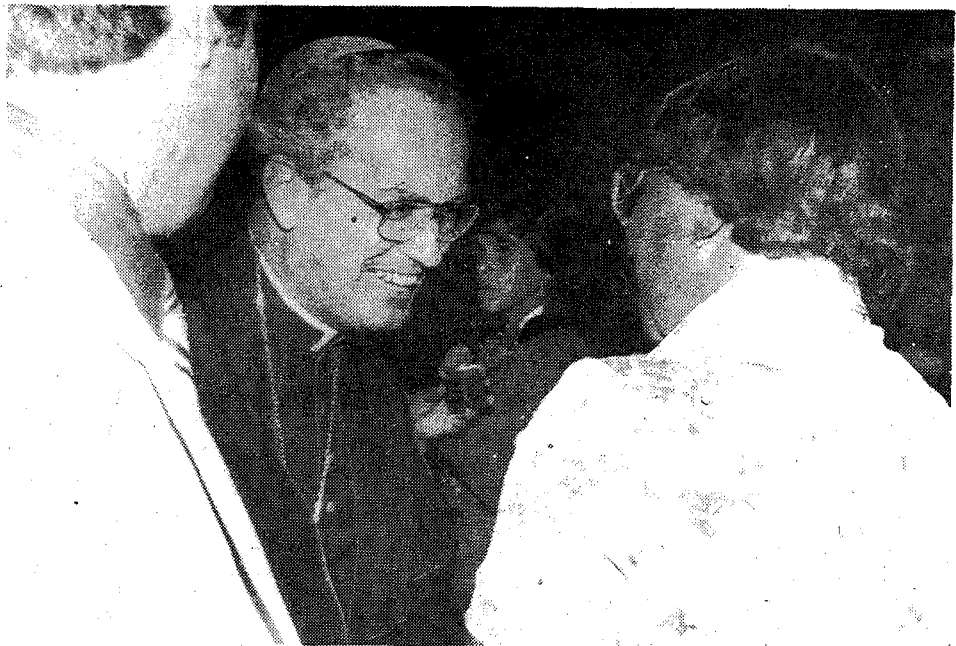
Archbishop DePaoli, the first American to serve as apostolic delegate, will use the silver crozier, or bishop's staff, which once belonged to Archbishop Hurley.

An apostolic delegate, the representative of the pope to the bishops and government officials of a country, is a sign "of the beautiful relationship between the papacy and the world," Cardinal Casaroli said.

His mission is "to show to everyone... the love of the pope for all the brothers and sisters in the faith."

In Spanish, he praised the contributions of Hispanics to Miami and its Church.

"They have brought to this welcoming land, along with their problems and



often their tragedies... their intelligence, the desire to live, the strength of their labor and... the torch of their Christian faith," he said. "It is richness which they share with so many of us."

In French, he spoke to the many Haitians and French-Canadians who are part of the Archdiocese of Miami, praising their contributions and urging all to pray for Archbishop DePaoli.

Immediately afterward, the ceremony of consecration began, with Archbishop DePaoli being questioned as to his "resolve" to carry out the duties of bishops and commit himself once more to the service of the Catholic Church.

He lay face down on the floor of the sanctuary as a kneeling Cardinal Casaroli led bishops, priests and congregation in singing the Litany of the Saints, begging the prayers of those in Heaven for the soon-to-become archbishop.

Then Cardinal Casaroli, followed by each bishop, placed his hands over the head of Archbishop DePaoli, invoking the presence of the Holy Spirit.

While two deacons held an open Book of the Gospels over his head, Archbishop DePaoli was consecrated officially to the episcopacy, receiving the power to confirm and "the exclusive power to constitute new priests... and new bishops."

## Symbols of office

Archbishop DePaoli then received the symbols of his new office:

—a ring, denoting his consecration to God and the Church as in a marriage;

—a mitre, the headdress whose stiffened front and back, coming to a peak, represent the two Tablets on which the Ten Commandments were written and symbolizes the role of the bishop in proclaiming the Word;—a crozier, reminiscent of a staff used by shepherds to guard their sheep, symbolizing a bishop's pastoral office, responsibility and authority;

—and a pectoral cross, worn around the neck to mark bishops as representatives of Christ on earth.

At this point, the congregation broke into a long and loud applause for the new Archbishop, who later came down from the altar to extend the sign of peace and give Communion to his father and mother.

Before the conclusion of the liturgy, the affable Archbishop DePaoli endeared himself even more to those present by insisting on giving his apostolic blessing to a newborn whose mother had been shooed away by the plainclothes policemen responsible for security.

## 'Marvelous'

"My heart praises God for all the marvelous things that He has done," said Archbishop DePaoli to the hundreds in the Cathedral.

He remembered fondly his twelfth-grade teacher at the then-St. Mary's High School and the young man he observed daily making the Way of the Cross at the Cathedral, now Msgr. William McKeever, pastor of St. Agnes Parish in Key Biscayne.

"In some way, seeing him do what he did helped me to become a priest," said Archbishop DePaoli.

"I come once again to the parish of St. Mary, now the Cathedral," he said, whose church, once facing north and south, now faces east and west.

"I came from the North to the South 40 years ago," he said. Then he went east, to study in Rome. From there he went south, to serve in Venezuela, and eventually east again, back to Rome. Now, he said, he was going further east, to Sri Lanka.

West, he said, "is the only part that I haven't gone to yet," but that may also come.

What this means, he said, in a clear, deep voice, is that the ministry of the Church "is a ministry to everyone—the four corners of the world.

"If Christ calls you, try to meet that call," he continued. "Wherever God is—north, south, east, west—wherever Christ calls, try to meet that call."



Cardinal Agostino Casaroli, Vatican Secretary of State, accompanied by Archbishop Edward McCarthy, greets the public during a reception after the ordination. (Voice photo by Ana Rodriguez-Soto).



## An enraged mother'

### Visit to 'poorest of poor' in Haiti, Jamaica makes local Catholic mother-journalist weep

By Susan W. Blum  
Voice Correspondent

I simply cannot stop crying! It has been five days since my return from a tour of the barrios—the ghetto areas—of Haiti, and the tears are still flowing!

Normally, I approach a writing assignment unemotionally, trying to be absolutely objective and logical. Now, though, objectivity is impossible; logic is useless.

Seven of us, including my pastor, Fr. Ron Pusak of St. Joan of Arc Church in Boca Raton and Ferdinand Mahfood, founder of Food For The Poor, visited the two largest cities in Haiti—Port-Au-Prince in the south and CapHaitian on the northeastern coast.

In each were barrios which, according to Trappist Father Basil Pennington, were worse than anything he has seen anywhere, including India.

At first, I wept out of pity, sorrow and compassion for these oppressed, "poorest of the poor" people who lived in sub-human conditions. I wept for both the living and the dead.

#### Dying, selling

Fifty percent of the children do not even survive to the age of five. One priest told me that *every day* he buried four to five children, wrapped in paper, cardboard or leaves.

Parents give away or, when the opportunity arises, actually *sell* their children to become house-servants in upperclass homes where, at least, they will be able to eat, sleep and receive some health care.

I wept for the children, covered with festering sores, their hair discolored by lack of protein and their stomachs distended from malnutrition. On an average, these Haitian children and adults eat a scant meal approximately every third day, usually a handful of corn meal or bulgar (a ground meal made from wheat.)

Most of the people are starving,

**'This small handful of vegetables was then divided into two huge pots of boiling water to make soup which would feed 100 children. Because it was Friday, they would not eat again until they returned to school on Monday. I wept.'**

and all have worms.

The individual disease rates for malaria, typhoid, tuberculosis and dysentery are 80 per cent each. Electricity and potable water are practically nonexistent in the barrios, and the sanitation system is crude.

Necessity overcomes pride, and slop buckets or open trenches are used, with leaves or stones replacing paper tissue. Sewage runs openly down every street.

The "streets" are actually narrow

passageways, at some points no wider than a man's shoulders. Goats, chickens, dogs and people—thousands of people—crowd these alleys which are a combination of mud and sewage.

#### 'Middle-class' shacks

In the barrios, where as many as 50,000 people are crammed into an area of less than one square mile, class distinctions are evident in the various forms of housing.

The poorest live in shacks made of wooden twigs held together by a mixture of mud and dung while the "middle class" occupies tin shacks roofed with collected bits and pieces of corrugated tin, newspaper and cardboard. The "affluent" within the barrios live in huts made of clay blocks.

Ten to sixteen people live in each of these huts which are no larger than the smallest bedroom of the average American home. Out of necessity, they sleep in shifts.

The most "affluent" will have one dish from which all the family members eat, also in shifts.

The illiteracy rate in Haiti is 85 per cent, with only about 30 per cent of the children currently receiving minimal education. The unemployment rate is also 85 per cent and the average yearly income in Haiti is \$79, or just a little more than twenty cents a day.

Poverty in Haiti is not a matter of poverty... it is a matter of survival. At one school, I actually saw a woman preparing lunch for the children over an open charcoal fire.



Suffering from malnutrition, malaria and an undiagnosed skin disease, this two-year old is one of the lucky ones who is being treated.

She had a small salad bowl which contained one quartered tomato, about half a pepper, a few scallions and some roots and herbs.

This small handful of vegetables was then divided into two huge pots of boiling water to make soup which would feed 100 children.

Because it was Friday, they would not eat again until they returned to school on Monday. I wept!

#### Guilty

These tears of compassion soon became tears of anger, guilt, rage and frustration. I wept angry tears first for myself, for my *own* sinfulness in contributing to this sinful situation in which people live no better than animals.

I was enraged by the stupidity of my having lived 42 years without caring very much about the poor earlier in my life.

How could I have been so blind and so deaf to the needs of my brothers and sisters for all these years?

It certainly was not for lack of information or awareness, for I have read many articles concerning the poor, and visited various American poverty stricken areas, including Harlem, Watts, Appalachia and, locally, Liberty City, Overtown and the migrant farm camps.

Oh, I contributed to the Church's hunger drive to alleviate my occasional bouts of guilt, and I half-heartedly wrote an article or two about the migrant farm workers.

"The poor will always be with us," I rationalized. I had problems of my own. I was busy ministering to the needs of my own family and community; and, most definitely, as editor of a national magazine still in its infancy stage, I had "far more important things" to do to establish the Kingdom.

The fact of the matter is that when it comes right down to it, I must admit openly and confess with shame that I *really didn't care deeply* about the poor, and I grossly misunderstood and occasionally even criticized my friends who did care!

#### 'Our apathy'

I wept tears of anger and rage, also, for our communal sinfulness, our communal sins of commission and omission, which have contributed



Fr. Ron Pusak listens intently to Ferdinand Mahfood, founder and director of "Food for the Poor," while standing in the open market of Port-au-Prince.



## s tears

to our apathy and neglect, as a Church and as a country.

Part of my uncaring attitude comes as a direct result of living in an affluent, materialistic society in which we are so busy acquiring "things" for our own self-gratification... "things" which we don't even have the time to care for properly... "things" which we waste consistently.

How can we as citizens of the richest nation in the world ignore the needs of the poor and contribute to the debasement and indignity of these human beings? How can we as American Catholics justify the "lip service" we give to justice, the core of the Gospel message?

How can we continue to ease our own consciences through our usually minimal donations in the second collections or through our "abundant" generosity through canned collections?

How can we, as the People of God continue to be so selfish, such poor stewards of all of the gifts which God has given us—the gift of living in America, the gift of our intelligence and education, the gift of being able to make money, to hold jobs, to be productive?

With my tears of frustration, I recognized the enormity of the problems of the poor in Haiti, representing the oppressed of all Third World countries.

There are no easy answers, no



Fr. Ron Pusak, pastor of St. Joan of Arc Parish in Boca Raton, and Sue Blum, with the "barrio" children of CapHaitien.

hope come through the animation and commitment of the priests, the enablement and patience of the sisters and the creativity, pride and determination of the Haitian people themselves.

Educational, nutritional, and medical programs have begun in some of the parishes with as many as

across the island through deserts and treacherous mountain passes, an unscheduled Mass was held at seven o'clock in the evening. At ten minutes before seven, Father Lusier rang the Church bells, and, within ten minutes, Sacre Couer Church was half full.

These ghetto-dwellers sang the Creole hymns with gusto, and their eyes and faces shone transcendently as they approached the altar. The following morning, the Church was packed with more than 1,000 Haitians for their regular six o'clock Mass.



Eight-year-old James, a mulatto, (above) is the outcast in this society of outcasts. He needs to be adopted. Below open sewage runs down every alley and passageway in the barrio.



*their bodily needs, what good is that? So it is with the faith that does nothing in practice. It is thoroughly lifeless.* (James 2:15-17).

Susan W. Blum, M.A., a wife and mother of four teenagers, is the editor of *The Catholic Evangelist*, a new national magazine which now has readers throughout the U.S. and in foreign countries. She is an active member of St. Joan of Arc Church in Boca Raton.

## Here's help

Founded only 18 months ago by Ferdinand Mahfood, a layman dedicated to serving the poor in Haiti and his native Jamaica, an organization called "Food for the Poor" has distributed food, medicines, hospital equipment, medical supplies, wheelchairs, walkers, clothing, chairs, Bibles, generators, posters, educational materials, books, crayons, seeds, toys and vehicles. (See *The Voice*, April 15, 1983).

Mahfood's approach is directly through the priests and religious rather than through governmental agencies or worldwide assistance programs. His own private export company, Essex Exports, Inc., pays the expenses of salaries, collections, warehousing, shipping and distributing, free of charge, the goods which he begs or buys.

Archbishop Edward A. McCarthy supports "Food for the Poor" strongly, saying, "I approve and applaud the Christ-like activity of 'Food for the Poor'... This private venture of love, of hands reaching out to Caribbean brothers and sisters in Christ, is inspired by Faith.

"I invite the cooperation of members of our Archdiocese in this outreach to neighbors in need."

If you are interested in donating goods, financial aid or your professional talents to assist the Haitian poor, or if you are interested in arranging a "consciousness-raising" tour for concerned members of your parish, please contact Ferdinand Mahfood, "Food for the Poor," W. Copans Road, Pompano Beach, Florida, 33064 (973-4150 or 944-1959).

quick solutions. What can we do to alleviate even a small part of this pain and suffering? What can we as a Church do? What can one person do? Weeping does not help!

### Hope

There is a saying in Haiti, "With one finger you can't eat gambo." Gambo is a small green vegetable which is very sticky. In order to eat it, you have to use several fingers pressed together to scoop out the pulp.

This proverb exemplifies the tears of hope which I shed.

"The Word became flesh and dwelt among us."

Progress is being made through the incarnation of Jesus in the mission priests, the mission sisters and the Haitian people themselves.

God is their *only* hope, their *only* joy, their *only* salvation. The signs of

40,000 and 60,000 members. In Salesian Fr. Lawrence Bohnen's barrio parish in Port-Au-Prince, a modern day miracle of the loaves and fishes occurs daily as he feeds 12,000 children a noon meal in the 125 schools which he has established during his 37 years in Haiti.

In Oblate Father Roland Lussier's parish in CapHaitien, a three-prolonged approach to caring for his flock includes care for the body (hygiene, medication, vitamins, drinking water); care for the mind (schools, adult education, home economic centers); and care for the spirit (catechetics, sacramental preparation, basic community training).

It was in Father Lussier's parish that I saw the faith of these barrio people exhibited fully, joyfully and spontaneously.

Because of our late arrival, due to five flat tires acquired as we traveled

### Full Masses here?

I thought to myself, "How many people would arrive spontaneously for an unexpected Mass in Boca Raton at the sound of Church bells?... How many of our Churches in America would be full for a 6 a.m. Mass?"

These precious, beautiful people, with more problems and burdens than most of us ever could imagine, reflected the joy and hope of their faith... a faith in "the God of the living, not of the dead."

My tears had become tears of hope for a future for these Haitian people whom I have come to love, admire and respect profoundly.

None of the projects or programs in these Haitian ghettos, however, would be possible without outside help. That is where you and I come in, providing the proverbial extra fingers for eating gambo.

Only the tip of the iceberg has been uncovered through the existing programs in Haiti, and there is much work to be done in a spirit of cooperation and mutuality.

I am still weeping tears of compassion, anger and hope, but they are good, healthy tears. Please help to wipe away the tears of the Haitian mothers and children!

*"If a brother or sister has nothing to wear and no food for the day, and you say to them, 'Goodbye and good luck! Keep warm and well fed,' but do not meet*



# Matter of Opinion

## 'The Day After' So, what now...?

The topic of conversation around practically every office and home earlier this week was ABC's television movie "The Day After."

Surprisingly enough, the consensus seemed to be that the horrors were less horrible than the reality would be. Horror is relative, we suppose.

Perhaps ABC oversold the impact and we expected too much. Probably the TV screen and small sound do not convey visual impact as powerfully as a theatrical movie with its larger than life screen and stereo sound. Television conveys intimate close-up stories well, but not spectacle, and nuclear holocaust is spectacular if anything. Anyone who saw "Apocalypse Now," the Vietnam war movie, in the theaters and later on television can attest to the difference in impact levels in

### EDITORIAL

dealing with destructiveness.

Another factor, is that ABC probably did not realize the degree of gore and horror we are already accustomed to seeing on television: The Vietnam war's nightly body counts, and recently, Lebanon. Not fiction but real bodies, real cities destroyed.

"The Day After" actually pulled its punches. Most of the survivors looked more like zombies than hysterical, frantic survivors, struggling with enormous grief and fear of dying, themselves.

Other glossed-over points, according to Dr. Tilo Gerhardt of the University of Miami, would be raging forest fires all over the destroyed countries which would add to be blackout effect that would cut off sunlight and plunge the world into a sub-freezing nuclear winter for months; destruction of the atmosphere's ozone layer which would let in burning ultraviolet rays, once the dirt clouds dissipated, causing sunburn in minutes to anyone outside and uncovered; plagues and rampant disease due to lack of sanitation and bodies everywhere.

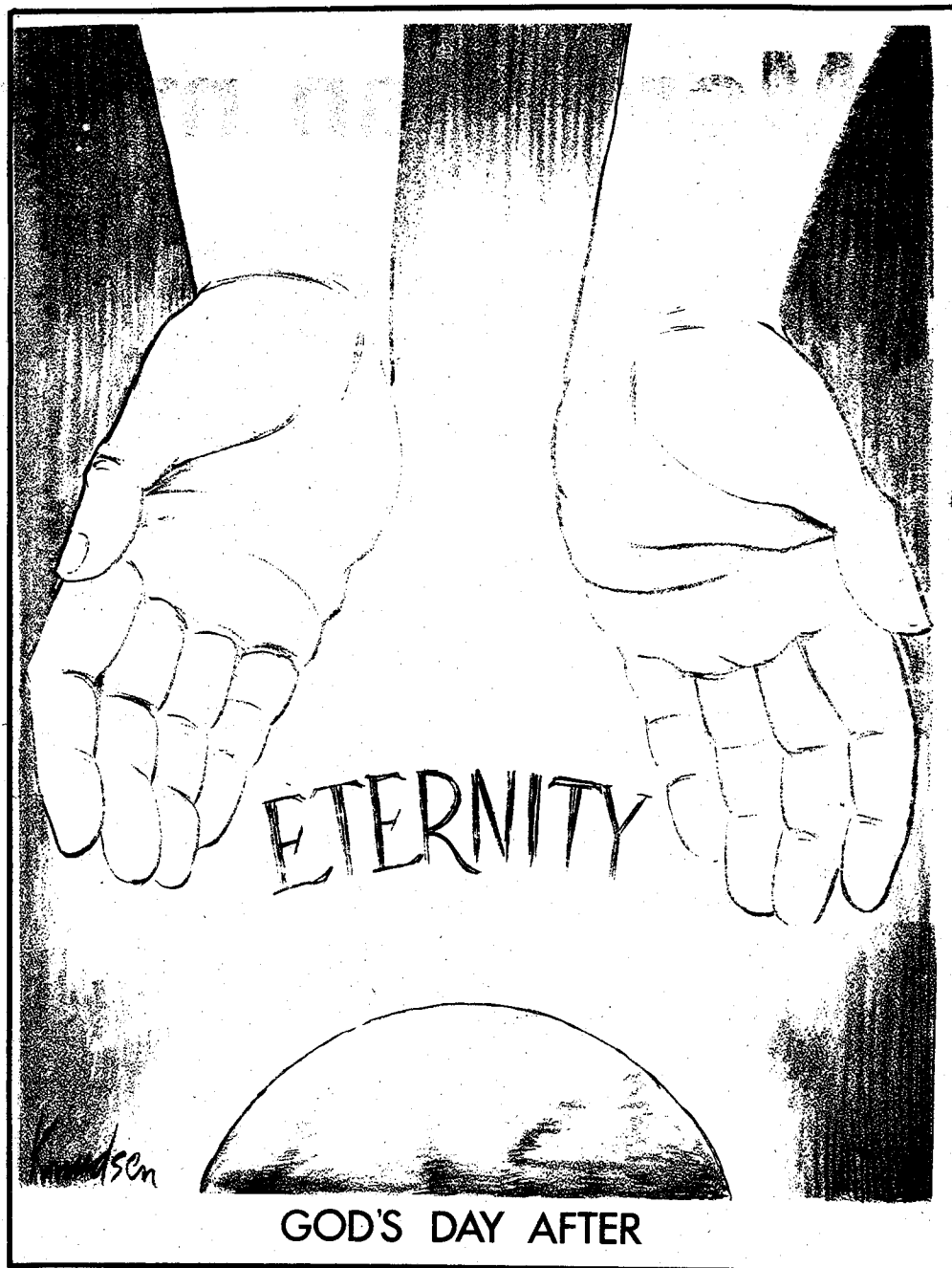
This, of course, just confirms everyone's judgment about the horror of it all. But, hopefully, if there is any purpose to a movie like this, it is to reawaken in us the impulse to do something, anything, besides accepting a posture of helplessness in the face of this nuclear quandary.

In provoking discussion, this movie, like the U.S. Bishops recent pastoral on nuclear war, can help keep alive the human impulse to survive, to cope and solve the problem, rather than yield to nuclear apathy.

The discussion by several experts on television following the movie, revealed the complexity of the problem of disarmament, the mistrust, the technical difficulties, contingencies.

William F. Buckley, true to form, fretted only that we might abruptly disarm because of the movie and appeared gleeful that we might survive another 15 years.

Robert MacNamara, John F. Kennedy's secretary of defense, made the most sense to us. He said that we must have hope, that we must



realize that we already have plenty of deterrent. He did not advocate that we lay down our arms. Merely that we realize that we are strong and that we can afford to take the initiative that a paranoid Soviet Union might not take. He urged boldness and a small degree of risk, if you can call it that, in gradually reducing warhead numbers per missile, in building in stronger controls to prevent "accidental" war.

The point is that we can do something. We can tell our leaders we expect something to be done, that we not match Russia's paranoia with our own cold war dogmas.

This may be the world's last great test before Armageddon.

## Letters to the Editor

### Saints did support Mary

To The Editor:

I read with intense interest the two part article on Our Lady in the October 14 and 21 issues of the voice, by Mr. Henry Libersat. It was very well written. Some points, however, left me perplexed. The author states that John Chrysostom: "came down hard on Mary and did not believe her to be as virtuous as did the rest of the Fathers." He also wrote that St. Jerome (d.420) called "delirious nonsense" the belief that she remained virgin even during the physical birth of Jesus.

Are these quotes taken from the book CATHOLICISM, by Fr. Richard McBrien?

Please allow me to share another viewpoint. Fr. Charles Dollen, Library Director of the University of San Diego, in his book A VOICE SAID AVE (St. Paul Editions) quotes a number of saints and doctors of the Church; among them St. Jerome and St. John Chrysostom.

1. St. Jerome, in his book against Jovinian: "Christ was a virgin, and His Mother was ever-virgin. Jesus at times passed through closed doors... he also passed through the closed sepulchre which had been newly cut out of the hardest rock, in which no one else was ever placed, before or since. His Mother is a closed garden, a sealed fountain."

2. St. Jerome, in his commentary on

Exechiel: "She was a virgin after childbirth. Forever, Mary was a virgin."

3. St. John Chrysostom: From Metaphrastes: "The Son of God did not choose for His Mother some rich or wealthy noble, but rather that Blessed Virgin whose soul was so rich in virtue. Who is holier than she?"

As for the Fundamental Marian Thread, a contemporary view of Mary, let us not forget Vatican Council II, which also states: "Mary has been exalted above all angels and men to a place second only to her Son as the most holy Mother of God..."

Julia Ceravolo  
Ft. Lauderdale

### Dissidents hurt Church

We wish Henry Ferro Corea Director, Catholic League every success in his fight against Anti-Catholicism in Our society. Unfortunately some of the "Anti-God cancers" can be found within the Church.

The discord from within seems to be one of the most divisive problems facing the Roman Catholic Church of America. In a recent homily our Holy Father asked theologians to be faithful to their faith, without falling into the dangerous illusion of separating Christ from the Church, or the Church from

its magisterium.

Dissident Nuns and Priests have been a priceless source of propaganda to the mass media and a boon to the Anti-Catholics, but what a heartbreaking embarrassment this has been to Catholics.

If our justice and holiness are born of truth then we must know the truth. There is no better way for an enlightened Catholic to learn about his faith than through our Holy Father. Wouldn't it be a blessing to all Catholics if the inspired teachings of Pope John Paul II, given at his general audiences, were published in The Voice?

How can we become fighters against Anti-Catholicism when some members of our religious communities continue to publicly question and at times ignore the teaching of the Church. We can't blame Anti-Catholicism for the confusion and disunity which follows.

Mrs. Argus Leidy  
North Palm Beach.

### Privilege to hear Father Berrigan

To the Editor:

The article you ran in the November 4th paper on Father Daniel Berrigan, by Father Frank O'Loughlin, struck me with its simplicity, directness and vigor. In a few paragraphs we were given a vivid picture of this extraordinary man who has become a prophet in our time.

In these confusing, difficult days when many of us are tempted to avoid social responsibilities in favor of our own concerns, and to back down under threats and apathy, Berrigan reminds us what it means to be fully Christian. By his example he shows us that the "Church is the place you go from," and that "we are stuck with a nondeterrant God" who demands unconditional love.

It was a privilege to hear Father Berrigan speak in Lake Worth the following Tuesday evening, and I thank THE VOICE for alerting its readers to this rare opportunity. I only wonder why you didn't have a reporter there to cover the meeting.

Justine Buisson  
Miami

### Correction

In The Voice's Nov. 11 Letters section, a letter by 6th grader Melanie Bruszer, was printed which criticized a column on altar girls which had appeared earlier in the paper.

Ronald Bruszer, father of the girl, has informed The Voice that they are not Catholic and that his daughter did not write the letter on her own but was prompted to write the letter as well as its contents by a neighbor. The neighbor and her daughter also sent in a letter which was printed along with Melanie's.

The Voice regrets that the incident occurred.



## More than meets the eye

When the first bodies of soldiers killed in the Beirut suicide bomb explosion were returned to the United States, the evening television news carried brief clippings from the memorial service held for them at Andrews Air Force base in Washington.

The network report lasted but five minutes at the most, yet it touched me to tears even though I had no close connections with any of the military



BY FR. JOSEPH  
M. CHAMPLIN

personnel in Lebanon.

Why did this short televised account so move me? The tragedy of the event, of course, played a definite part in the incident's impact upon my emotions. However, I believe the main factor bringing a lump to my throat and moisture in my eyes was the solemn ritual of this ceremony.

There were few words spoken or at least captured by the camera. I remember only two remarks: one, a top Marine officer speaking slowly about "The Land of the free" and, after a significant pause, "The home of the brave" and the other, a choked up, bereaved father expressing pride over his deceased son's courage in the course

of duty.

Despite a paucity of words during the service, there was a richness of symbolic gestures: the caskets in a neat row each covered with an American flag; the sharply dressed Marines standing or marching with slow and reverent precision; the respectful and concerned salutes and embraces among those present; the haunting music of the military band which echoed around that huge hanger, an otherwise cold and under normal circumstances inappropriate location for such a memorial rite.

As I watched these gestures, my memory and imagination took me back in thought and feeling to some similar past sad experiences: to the long weekend when Americans sat glued to television screens freely weeping as we watched the funeral rites of an assassinated president; to the similar ritual for his also shot down brother; to the many graveside occasions when after all prayers had been said I waited with others for the shots to be fired, taps to be played and the specially folded flag to be handed over to the closest survivor.

It seems clear that what touched my inner self was this entire ritual, both the words, the actions and the symbols. Obviously prepared for with great attention to details and executed with equal reverence for its meaning, the ceremony reached my imagination and triggered all sorts of interior reactions within me.

Catholic liturgies should accomplish the same effect, but one perceptive observer of the

American religious scene judges that our present worship services are not achieving this goal. Moreover, he believes the cause behind this failure is the poor use of ritual symbols in our public prayer and the consequent inability to reach or touch the imagination of participants.

Father Patrick Collins is the director for the office of Christian Worship and Music in the diocese of Peoria. An organist, theologian, liturgist and administrator, he uses those combined talents and training to explain his analysis in a new Paulist Press paperback, "More Than Meets the Eye: Ritual and Parish Liturgy."

Collins begins his text by citing the comments of a lay person who remarked, "Something's missing in the new liturgy. I like the changes, don't get me wrong. But it doesn't seem so holy anymore and I don't pray as well at Mass."

The Peoria priest concurs: "Those who think liturgical renewal ended with publication of the last reformed rite are wrong. And those who sense something is missing are right. What's missing is Mystery!"

Father Collins concludes further that current Catholic liturgies are overly verbal experiences with inadequate use of ritual symbols which consequently starve our religious imagination. They do not normally touch us in the same way that the verbally sparse, but symbolically rich military memorial service at Washington moved me.

His profound book tells why that problem exists and what can be done about it.

## When parishes come alive

When I wrote that there must be caring parishes that reach out to serve those in need, there were some readers who reminded me that in the St. Vincent De Paul Society and the Ladies of Charity such caring has existed in the Church in this country for well more than a century.

That's true, of course. As one who has worked within the St. Vincent de Paul Society and long admired the work of the Ladies of Charity, I'm well aware of how valuable is the work they have done, are doing and will be doing. Nothing I said was intended to slight the outstanding service given by such organizations and by Catholic Charities.

But that was not what I was talking about. I was talking about involving parishes as parishes, in service to those within the parish, not only parishioners but all within the reach of the caring of the parish. I was speaking of meeting two needs. First, the need of those in situations that require the help of others. But, just as important, the need for a parish to come alive as a community of believers acting together to serve the least of those among them.

THERE WAS been much written and said about what is needed to revitalize parishes, some of it in jargon so specialized no one in the parishes could understand it. It seems to me a parish comes alive when it begins to act as a parish, when its people join together not only to worship together but to witness to the faith by their actions.

Let me give you some examples. One large city parish, its members not affluent but working people, learned of a parish with many people in great need, some distance away. All of the members of the parish joined in supplying canned and package foods, various household products, helped by a list of some individual needs within the parish. For several weeks the people continued to bring their gifts which were stacked to one side near the altar.

It required a truck to deliver the gifts but the truck didn't go alone. The people went, too, in a bus and in private cars. They joined their new friends in a Mass in a crowded church and afterwards were guests at a buffet dinner, provided as the members of the host parish brought food for a

buffet.

The people in the parish in need were helped, not just by the material gifts but by the realization



BY  
DALE FRANCIS

the people in another parish cared about them. But helped most of all was the parish that gave the help. Working together to serve others, they had become members of a living parish.

ANOTHER EXAMPLE is offered in a small city. The need wasn't among parishioners but in the community. With the cooperation of the Salvation Army and other social agencies, a list of families in need was given before Christmas. No name was given but there was a listing of all family members, their needs, what the little children had wanted for Christmas. Catholic parishioners

volunteered to take the lists of each of these families. They prepared for the family chosen a Christmas as they would choose it for their own family. The packages were prepared and delivered to a central agency. The one receiving the help never knew the name of the family helping them, the family giving the help never knew the name of the family helped. But the parish was alive.

Ed Marcinak, one of the nation's outstanding Catholic laymen and president of Chicago's Institute of Urban Life, has written to me of Job Support Groups, formed in Catholic parishes and by Protestant congregations. These are groups formed to help those who are unemployed, to find new jobs, to get new training, to meet urgent needs. In every parish there should be some provision for helping the unemployed. You might write to the Institute of Urban Life, 14 East Chestnut St., Chicago, Ill., 60611, for information on job support groups. But every parish can set up committees to help its parishioners.

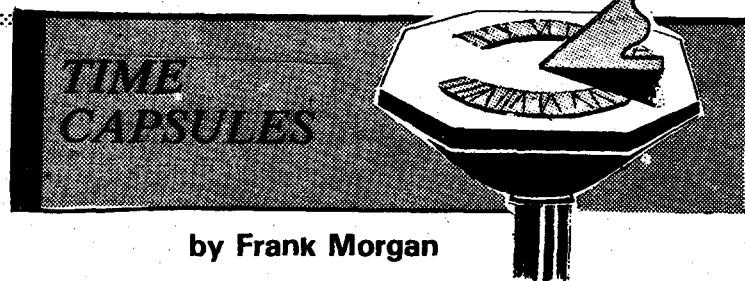
What I am saying is that parishes must come alive, not to be just places where names are listed but where believers live their faith in caring for others.

(Dale Francis is a nationally syndicated columnist).

### Stained glass lenses

At a dinner honoring New York's Cardinal Cooke, Bob Hope said that the Cardinal is so religious that he wears stained-glass contact lenses. He also mentioned that Cardinal Cooke's most unfavorable song was, "Those Wedding Bells Are Breaking Up That Old Gang of Mine."

-o0o-



by Frank Morgan

Then there's the story about the person who in the midst of an interminable sermon, suddenly broke off his discourse and chided: "you know, I don't mind a bit having you look at your watches to see what time it is, but what really annoys me is when you put them up to your ears to see if they're still running."



## Creeping militarism

I, like many others, am still trying to make sense of the reeling madness of the October massacre of our sons in Lebanon and the U.S. invasion of Grenada. More and more I talk to people and find that, like myself, many are asking: "What's going on in Washington? What kind of a man do we have in the White House?"

Right now, the Reagan administration plan looks very much like the militarization of our precious democracy.



BY  
ANTOINETTE  
BOSCO

While the majority of us want to have faith in our leader and believe we are free members of a peace-loving democracy, the facts appear to be that we are going in a direction that is not at all democratic. The president, with his National Security Council, is making decisions about war behind closed doors, without consulting either the Congress or the American people.

This is not at all the American way.

A MOST DEVASTATING decision was barring news correspondents from covering the invasion of Grenada. The news blackout caused an outcry from those who believe in freedom of the press. Howard Simons, managing editor of the Washington Post, stated it well: "I think a secret war, like a secret government, is antithetical to an open society. It's absolutely outrageous."

Criticism for the U.S. military action in Grenada was wide and far, with the New York Times calling this a move by Reagan "to topple a distasteful new regime, led in President Reagan's view by a gang of 'leftist thugs.'" People around

the world began to call Reagan a "warmonger," someone who shoots from the hip before involving the brain.

The Grenada affair, since it involved armed Cuban construction workers building an airstrip, naturally called for comparison with the fateful 13 days of the Cuban Missile Crisis of October 1962. On the NBC-TV Today program on Oct. 27, George Ball, undersecretary of state for President John Kennedy, was asked if the two situations were comparable.

"Absolutely not," he responded, pointing out that the Cuban crisis was a real crisis, with clear evidence that the Soviets were setting up missile installations aimed against the United States on an island close to our shores.

THE MAJOR DIFFERENCE Ball brought out was the intelligent and mature way the situation was handled by President Kennedy with absolutely detailed consideration given to the consequences of every possible response.

History now records those 13 days as presenting the greatest danger of catastrophic war since the advent of the nuclear age. Fortunately, our leaders then did not respond with a show of military might, which could have led to war and carnage.

The events of the past week look suspiciously as if they belong in another country, not the democratic U.S.A. Military solutions and the suppression of the freedom of the press are decisions familiar in totalitarian governments.

They are outrageous and alien actions in a democracy.

The administration, which apparently acts on the premise that it is always right, makes it a practice to present "facts" to the American people as justification for its decisions. It did this again to justify the invasion of Grenada.

But the time has come for the American people to question these so-called facts.

As Walter Cronkite said on NCB-TV the morning after the president presented his "facts" on Grenada, it is clear now that we have to "look beyond the facts to what may be the truth."

## A school yard with a history

St. Stephen's parish on Manhattan's East 29th St., where I live in residence, has had a formidable history. It also happens to be the place where my father went to grammar school. It's mind-boggling to look down from my third-floor rectory window each morning and see several hundred children at play. It's as though I was in a time warp, looking down at the childhood of my own father.



BY FR.  
JOHN CATOIR

In the 1880's, a more newsworthy chapter in St. Stephen's history was developing. The pastor, Father Edward McGlynn, was concerned about the plight of the poor and he established an orphanage for 500 immigrant children and a residence for women down on their luck.

BUT HIS best efforts were not getting to the root of the poverty problem, so Father McGlynn looked for answers and thought he found them in Henry George's "single tax theory." George held that the ownership of land by the wealthy was primarily responsible for all financial injustices and inequities affecting the poor, and he urged that a tax be laid on all "unearned increment." It was a radical idea but McGlynn went all out in support of it.

When Henry George ran for mayor of New York in 1886, Dr. McGlynn, as he liked to be called, campaigned for him. Predictably, City Hall was furious and so was Archbishop Michael Corrigan of New York. McGlynn was told to stop his political activity. When he refused, the archbishop suspended him. McGlynn protested the move. "I deny the right of bishop or Pope to punish me for my actions... unless they can show that these opinions are contrary to the teachings of the Catholic religion. This they have not shown."

THE FIESTY PRIEST was called to Rome for a scolding, but refused to go. After several warnings and continued

defiances, Archbishop Corrigan excommunicated him in the summer of 1887. Five years later, Pope Leo XIII, a social justice-minded pope, lifted the penalty saying that McGlynn's economic theories contained nothing in opposition to Catholic teaching.

And so, Dr. McGlynn was forgiven and made the pastor of a parish in Newburg, N.Y. When his remains were brought back to St. Stephen's for public viewing after his death in 1900, some 40,000 people came to pay their respects. The church and politics, it's an ongoing story.



"FOR A LONG TIME I THOUGHT I WASN'T GOING TO MAKE IT!"

## A mind boggling question

Q. How did God come into being? (California).



BY TOM  
LENNON

A. As space exploration increases, more and more people are wondering how the universe came into being. What caused it to exist?

Probably you have heard of "the big bang" theory in science. Some people think that billions of years ago a huge mass of super dense matter exploded. That explosion produced all the stars and planets we have today.

Strangely, I have heard no one ask where that original mass of super dense matter came from. What caused it to exist?

For myself, I think that God created that super dense matter and through his infinite energies caused it to explode into our universe. Thus, God is the cause of all that exists.

And now comes the question: Who caused God to come into existence?

The answer is: Nobody. God was not "caused" by anyone, nor did he "come into being." He has always existed, forever and ever and ever.

Sometimes religion experts refer to him as "the uncaused cause."

If you were to put your question to your grandparents, they might give you an answer they learned in religion class at a very early age: "God had no beginning. He always was and he always will be." This answer came in part from the book of the Psalms in the Bible. There the author says this prayer:

—O Lord, you have been our refuge—  
—from one generation to the next.—  
—Before the mountains were born—  
—or the earth or the world brought forth,—  
—you are God, without beginning or end.—

The idea of God's eternity is mind-boggling to us, just as it must have been to the author of Psalm 90. For in this psalm he also says:

—In your eyes, Lord, a thousand years—  
—are like yesterday, come and gone,—  
—no more than a watch in the night.—

When the frustrations and irritations of life loom very, very large, it can be helpful, even soothing, to think about God's eternity and our own immortality after death.

Sometimes the frustrations then seem not quite so large.

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

(NC News Service)



## When your son wants war toys

Dear Mary: My son is to celebrate his 10th birthday soon and is talking about presents he would like. Everything on his list involves soldiers, guns and warfare. My husband and I are sensitive



BY DR. JAMES  
AND  
MARY KENNY

to the violence in society. I don't know where his attraction to war figures comes from, and I don't want to encourage it. Any suggestions?—Iowa.

An enterprising student could write a cultural history of our country based on the changing taste in children's toys over the years. War toys were extremely popular during the early 1960s. Opposition to involvement in Vietnam and sensitivity to violence in society grew, and war toys fell out of favor. As we have moved into the 1980s, war toys are again on the ascendency.

Often television is blamed. Like most easy answers, blaming television is inadequate.

While television cannot explain our interest in war toys, it certainly capitalizes on this interest by promoting war in stories and cartoons and by

selling war toys through commercials. Dealing with this requires effort on the part of parents. Forbidding television or condemning the child's choice of programs often makes the forbidden item more attractive. While you might limit your child's viewing hours, counteracting television demands that you find other activities to replace it.

ENCOURAGE YOUR son to invite his friends over after school. Having several children around for snacks and playtime will require extra parental effort, but it will also get children away from the after-school cartoons. If they sit in front of the TV screen, get them interested in something else.

Schedule a trip with your son to a toy store. Although he may head straight for the war toys, other toys will undoubtedly catch his eye. Attractive new toys will also catch your eye. Find out what other than war toys seems to interest him.

Find something better than a war toy for his birthday. Ten-year-olds often like sets with many figures and parts.

Electronic toys, the kind that move and make noise and require lots of batteries, are frequently poor toys because they are cheaply made and break down easily. On the other hand, most 10s are enchanted by movement and lights and beepers. A pocket calculator or pocket electronic game might be welcome.

Tens are just approaching the age when sports equipment and sports clothing are welcome.

Special sports shoes, warm-up suits and sports equipment are possibilities.

DO NOT OVERLOOK your own special interests. Tens can begin to share activities with parents. If you enjoy a hobby such as photography or fishing, you might buy your son some equipment for a beginner in this field.

Talk to other parents. You are not the only parent disturbed by war toys. Pool ideas. If other children do not have war toys, they will diminish in importance.

Persons concerned about violence have formed local and national groups. You might join such a group to gain support, to promote ideas and to join others in finding ways to raise your family in a less violent climate.

Personally, I would not forbid a child to buy war toys with his own money. This only makes the forbidden item doubly attractive and causes arguments. Given the cost of toys and the limited resources of most 10s, his purchases will be few.

But, like you, I would not betray my beliefs by purchasing war toys as gifts. If parents and grandparents refuse to purchase them, war toys will soon disappear from the market.

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

## 'Mass appeal' - mirror to the laity

Broadway plays about growing up Catholic in America have sprouted like mushrooms in the past few years and most of them have the same substance—spongy clichés about mean first grade sisters and limpid satire on stunted sexuality.

But amid the lot, there's one travelling around now that's different, a real jewel of a drama called "Mass Appeal." If it comes to your area, take your second collection and go. This Broadway play by Bill C. Davis is set in the present and consists of two characters, an affable pastor who spends most of his time pleasing his comfortable middle-class parishioners who supply the ever-present wine bottle at his elbow (magnificently played by Richard Kiley in the production we saw), and an abrasive seminarian who alienates the same parishioners by preaching Christian ideals of simple living and equality of women.

Both characters are immensely likable and believable. Indeed, the combination is found in many parishes—an older, accommodating pastor and a newly ordained curate on fire. The pastor glimpses in the seminarian the kind of fervent idealism that drew him into the priesthood 25 years earlier but over the years he has succeeded in stifling his idealism so well that he has become a master in never offending the laity.

He points to the "Nielsen ratings" of the young

man's blunt homilies—1/3 less in the collection baskets—and explains that effective homilies must please the people in the pew, not confront them with unpleasant contradictions between their



BY  
DOLORES  
CURRAN

lifestyle and professed Christian principles.

The young man, on the other hand, worries about the pastor's drinking and his capitulation to popularity, and says so. A gradual bonding between the two takes place and, as in any healthy relationship, each begins to adopt the strengths of the other. The pastor finds himself revitalized by the seminarian's ideals and the young man learns he can curb his abrasiveness without compromising his principles.

There is much humor woven into the dialog, some of it alien to non-Catholic playgoers. It is easy to pinpoint Catholics in the audience by the ripples of laughter at in-church lines which must mystify others.

Regrettably, the pastor and the seminarian come off better than the parishioners in this play.

And that's why I hope laity will see it. We are comfortable with criticizing pastors and blaming them for the state of the liturgy and the church but we rarely see ourselves as they see us.

While the parishioners are never on stage, they are always present. The pastor placates the "big giver" who demands complacency as his reward in one remarkable phone conversation. He babies his flock in homilies by avoiding anything unpleasant and by entertaining them with innocuous stories of his childhood. ("Tell them about going out for jelly donuts after Mass when you were little" he instructs the seminarian. "They'll like that.") He tries futilely to convince the younger man that in order to be a successful pastor, he must please all of the people all of the time.

If there's a villain, then, in the drama, it's us, the parishioners, who come off as childish power-holding manipulators who use their Sunday collection and withdrawal of affection from a lonely pastor to get the kind of church they want — one that makes them feel virtuous and never demands of them anything beyond an hour on Sunday morning.

Even though we in the pew may cringe a little, "Mass Appeal" has both appeal and message. If it focuses us to regard our behavior a bit more closely, it achieves its purpose of teaching while entertaining. I wish we could play it in every parish.

(Alt Publishing Co.)

(Contributed by Mimi and Terry Reilly)

## Family Night

### Opening prayer

Dearest Father, hear our prayers for the many sufferings of our brothers and sisters around the world. Oh, Father, you hear the cries of the poor. Help us also to hear and to respond in love and charity. Amen.

### Something to think about

In Matthew 25:44,45, Jesus reminds us that whatever we do for the least of our brothers and sisters, we do for him. This year as the busy Christmas season nears, do we really need so much? Think about others in the world who are desperately poor and have little or no hope for a better life.

Consider what your family could do for the poor during the coming holidays. St. Francis reminds us: "It is in giving that we receive."

### Activity ideas

#### Young Families

Discuss together the meaning of gift giving. Decide as a family what could be done to help others more needy. Make a bank out of a coffee can with a slot in the plastic lid. Decorate it with pictures cut from a mission magazine. Coins could be put in it, perhaps the money saved by cutting back on one meal a week. Plan to give the money the week before Christmas to an organization serving the poor, or mail it to a mission.

#### Middle Years Families

Gather together some mission magazines from church, home, or library. Read and discuss articles and pictures in them that describe hunger and want.

It's difficult for those of us with so much to comprehend what it means to have so little. Make some concrete plans for what the family will do for the world's poor this holiday season.

#### Adult Families

Read aloud Matthew 25:31-46. Share some thoughts about our charity becoming institutionalized by the government or the church. What might the family do personally for others.

### Snack time

Pumpkin pie and hot spiced tea.

### Sharing

—Share a memory about what the family was doing five years ago.

—Someone share a crazy experience from this past week.

—Each share a time he or she felt especially loved.

### Closing prayer

Father, thank you for this Family Night. Help us to be more aware in our daily lives of those who are so very poor. Bless them, Father, and help us to be more generous in our material giving, especially to missions. Amen.



# Scriptural Insights

## First Sunday of Advent

**Readings: Isaiah 2:1-5, Romans 13:11-14, Matthew 24:37-44**

**BACKGROUND:**

The Church opens the new liturgical year next Sunday with a profound sense of anticipation. That anticipation is reflected in all of the scripture



BY  
FR.  
JAMES  
BLACK

readings for the First Sunday of Advent.

The Old Testament reading (also found in Micah 4:1-3) indicated Isaiah's ultimate hope for his nation: that Israel would center her entire life on God. Isaiah described a universal reign of peace, free from any anxiety or fear.

In the gospel reading from Matthew, Jesus told his disciples to be prepared for the day of the Lord. He reminded them of what had happened to the people of Noah's time, and how they had been unprepared for the flood.

The newly-formed Christian church

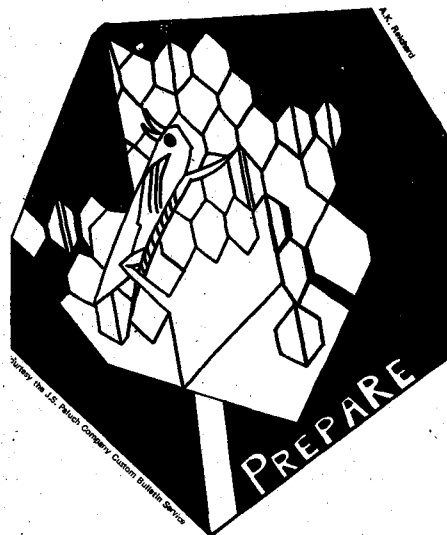
expected the parousia (the Lord's return) imminently. Scholars tell us that the gospel passage may reflect more accurately the situation when the gospel was written, rather than that of Jesus' lifetime.

The second reading comes from Paul's letter to the Romans. This letter indicates that Christians believed they were already living in the final times. Because the Lord was near, they were to avoid sin. Also, they were to put on the Lord Jesus Christ.

**REFLECTION:**

It's already happening. Christmas decorations are going up in stores all over the city. In one location, there was even one Christmas scene on display before Halloween (although I tried to ignore it).

Reporters on the evening news have mentioned the "Christmas buying season" in the same breath as the phrase "economic upturn," almost as though one might cause the other. "The next two months will make or



same enthusiasm for the coming of the Lord.

The "Christmas buying season"—I prefer to call it by its proper name of Advent—is actually a season of preparation for the Lord's coming. Indeed, this preparation helps us to become more aware that the Lord present among us now.

But would you know it by the way our society—allegedly Christian—prepares for Christmas?

I may be hopelessly out of touch with reality. But it seems to me that the only way to make Advent meaningful is to make Christmas meaningful. And the only way to make Christmas meaningful is to make it spiritual.

The "catch" is that we can only make Christmas spiritual by our preparation for it. That's why we celebrate the season of Advent in the first place.

break us," one merchant said.

Many of today's merchants seem to have an obvious enthusiasm for the Christmas season because it's highly profitable for them.

I've often wondered what would happen if today's Christians had the

## Should we applaud in church?

**Q. We have a folk group in our parish. They do their thing on occasion. Often it is very good and I have to commend them for their efforts. But I do not understand applauding them.**

St. Augustine said, "to sing is to pray twice." We applaud people for praying? The bottom line is that we do



BY FR.  
JOHN  
DIETZEN

not, in my opinion, have a church, just a meeting hall. (North Carolina).

**A. Are you sure the people are applauding the music group? Or are they really applauding, as it were,**

themselves? I have participated in some beautiful liturgies over the years. Sometimes the experience has been so moving for everyone that the whole group broke into applause at the conclusion.

No one, I believe, intended to applaud the guitarists or the singers; it was simply an expression of celebration and joy over a happy worship experience.

I agree we should not applaud performers at Mass. It is an entirely different thing, however, to express our happiness and thanks for sharing a beautiful time of worship.

As for your second point, the official sign outside a new church in the city where I am pastor reads: "The Meeting Place of the Mennonite Church." I wish I had thought of that. It says many things about our understanding of our church.

Our church buildings may be something more, but they are first of all just that, a meeting place where we gather to celebrate the Eucharist and to offer our worship to the heavenly Father. Musicians and all other ministers at Mass accomplish their purpose if they help us to do that well. Our church buildings also are made

sacred by the continuing eucharistic presence of our Lord, which is, of course, a result and extension of our eucharistic celebration.

**Q. A friend in another state attends a church named St. John the Evangelist. She has tried to get some literature about him, but is so far unsuccessful, even when she asked one of her parish priests. Were St. John the Evangelist, St. John the Baptist and the John at the foot of the cross the same person? (Pennsylvania).**

**A. St. John was one of the 12 apostles and, apparently, with Peter and James, one of those closest to our Lord.**

According to ancient Christian tradition, John the apostle was the author of the Gospel bearing his name. It seems certain that at least this Gospel derived from one of the early Christian communities heavily influenced by the person and teaching of the apostle John.

The "disciple whom he (Jesus) loved," whom we find at the foot of the cross (John 19:26), was presumably the same apostle John. (John the Baptist was another person entirely.)

**Q. I enclose two clippings which seem to be contradictory. One, by our bishop, says the Catholic Church rule is that communion of a Protestant in a Catholic church is permitted only in danger of death and in urgent need, the conditions of which are spelled out.**

**The other reports that President Reagan received Communion at the funeral Mass of a longtime employee and friend.**

**Please clarify for me. The question is personally important in my own family. (Virginia).**

**A. Though this incident occurred many weeks ago, I include the question because I still receive numerous letters from around the country questioning this incident.**

The tradition and rules of the Catholic Church do provide certain conditions for receiving Communion in our church by a baptized non-Catholic Christian—unavailability of a minister of his own denomination and so on.

These conditions would not have been fulfilled in the funeral Mass you speak of.

Many non-Catholics are, of course, unfamiliar with these policies which, incidentally, are followed in many Protestant churches as well.

(A free brochure explaining the Catholic teaching on cremation and other funeral practices is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(NC News Service)

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## 'Star 80' moral despite itself

By Michael Gallagher

NEW YORK (NC)—In the late summer of 1980, Paul Snider, a hustler and ne'er do well, murdered his wife, Dorothy Stratten, a Playboy Playmate of the month and budding movie star, and then turned the shotgun he had killed her with on himself.

Already the subject of a Pulitzer Prize-winning article by Teresa Carpenter and of a television movie ("Death of a Centerfold" with Jamie Lee Curtis as Miss Stratten), this sordid drama attracted the attention of Bob Fosse too, and he has turned it into a harrowing film—"Star 80"—which, though deeply flawed, is moral almost despite itself.

Fosse tells the story in flashback, giving us bits and pieces of the sanguinary and gruesome finale throughout the film, a device that lays on the gloom still more heavily and makes intrinsically grim material still grimmer.

One fatal day, Snider (Eric Roberts) discovers Dorothy (Mariel Hemingway) behind the counter of a Dairy Queen in Vancouver, British Columbia.

HE WINS her over at once, with a bare minimum of protest from her mother (Carroll Baker), though Dorothy is still in high school. In due time, he persuades her to pose for a series of nude pictures which eventually wins her an entry into the world of Hugh Hefner and, of course, fame of a sort.

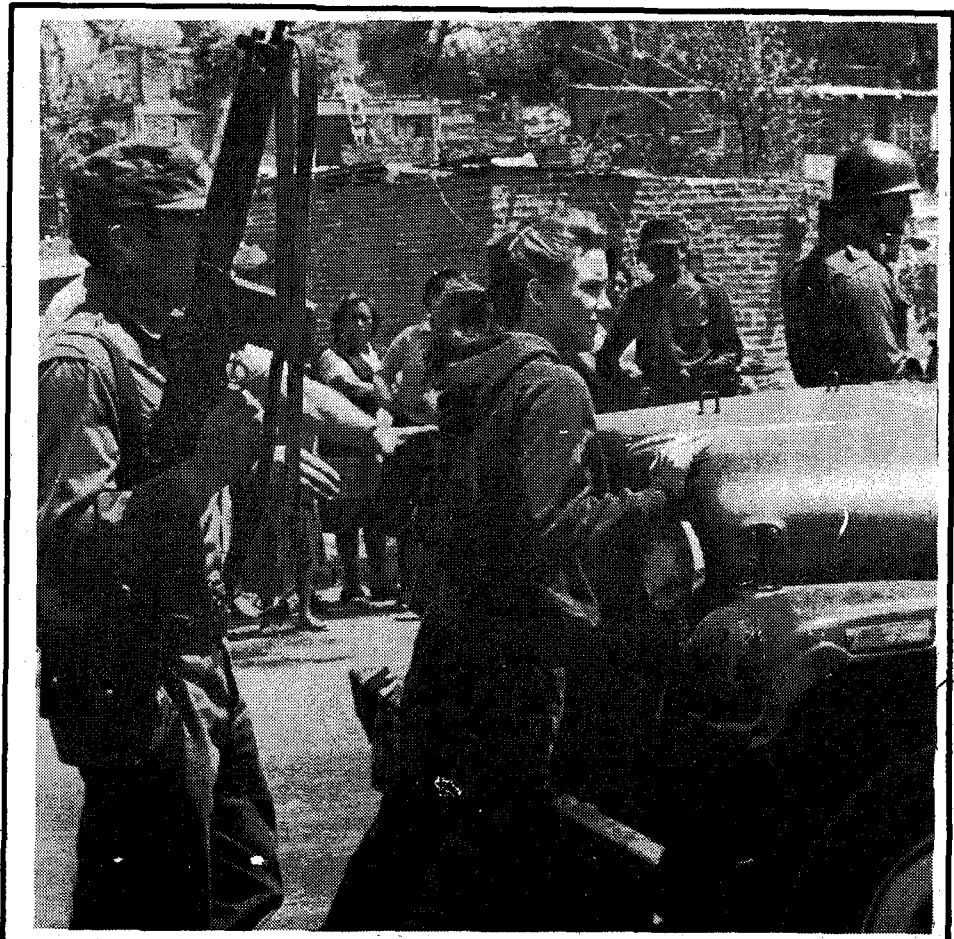
His discovery, whom he has in the meantime persuaded to marry him even as she is starting to experience se-

cond thoughts, gradually moves out of Snider's range, and the more she does, the more desperately he clings to her and the more his inner rage and self-loathing builds up.

Finally, after he has lost her once and for all to a bright young director (Roger Rees, whose character is obviously meant to be Peter Bogdanovich but is called Aram Nicholas, the only instance in which Fosse has fictionalized the name of a main character), Snider commits his act of spasmodic hatred and self-loathing, vainly seeking to revenge himself on those who took his wife-lover-meal ticket away from him.

The picture contains several gems of revelation. The most ironic is the observation by Hugh Hefner (Cliff Robertson) that Snider, who appalls him with his vulgar clothes and his blatant sycophancy, has "the personality of a pimp." The reluctance of polite society to use that particular four letter word to describe sophisticated "skin magazines" reminds me of Christopher Marlowe's celebrated observation about treason: "Pimperry, too, doth never prosper. For if it prosper, none dare call it pimperry."

ALMOST AS ironic, but profoundly saddening in that it tells us far more than most want to hear about America toward the end of the 20th century, is Dorothy's answer to an interviewer's question about how her mother felt about her posing nude for Playboy: "Well she didn't like it at first," she answers in her little-girl voice, "but then a lot of friends and relatives



**MISSIONARY'S STORY.** In war-torn El Salvador, American missionary Jean Donovan played by Melissa Gilbert is stopped and searched by government troops in "Choices of the Heart," airing Dec. 5th on NBC. Martin Sheen co-stars as Fr. Matthew Phelan. The drama is based on the true story of Miss Donovan and the three American nuns who were killed in El Salvador in December 1980.

started calling her up and congratulating her, and she started to feel like she was the mother of a movie star."

"Star 80" is, for all its flaws, a superior film and even a film that's quite moral in its implications. But the nature of the material and the frequent nudity, though never in a genuinely

erotic context, make it very mature fare. It is definitely not for any but adult viewers able to draw the conclusions that would elude the immature.

The U.S. Catholic Conference has classified it A-IV, adults, with reservations, and the Motion Picture Association of America rating is R, restricted.

## Identity search too literal in 'I am the Cheese'

### I AM THE CHEESE

This is the story of an adolescent boy, who always stands alone like the cheese in "The Farmer in the Dell" and desperately wants to find out who he is. Directed by Robert Jiras and adapted by David Lange and Jiras from an acclaimed novel by Robert Cormier, it is a very slight movie, but it has some appealing moments. Much of it is a long bicycle ride undertaken by young Adam Farmer (Robert McNaughton of "E.T.") in the course of which occur two sets of flashbacks. Gradually we're able to put Adam's story together. His background was long a mystery to him and his parents always kept to themselves because his father (Don Murray) gave testimony in a corruption trial, and a shadowy government agency arranged for a total change of identity for him and his wife and four-year-old son. The same agency, represented by a vaguely sinister Mr. Grey (Lee Richardson), is by no means benignly disposed toward the family for reasons that never become clear, and the psychiatrist (Robert Wagner), who is supposedly helping him overcome a traumatic experience, is in fact more an interrogator than a healer. To tell more

would rob the film of whatever suspense it has. Its main problem is that Adam's quest for identity is a much too literal one and has melodramatic overtones which further limit its appeal as a story of the pains of growing up and coping with reality. The best moments of the film have the

### CAPSULE REVIEWS

least to do with the convoluted plot but pertain rather to the relationship that develops between the shy Adam and a charming, self-possessed classmate (Cynthia Nixon). Despite a kind of happy ending which is altogether incredible and a radical departure from the book, the film can't help but leave a sad impression. The U.S. Catholic Conference has classified it A-II, adolescents and adults. The Motion Picture Association of America rating is PG, parental guidance suggested.

### THE DEAL OF THE CENTURY

Chevy Chase plays a traveling salesman whose stock in trade happens to be bargain-basement weaponry for Third World governments and revolutionaries. He suddenly vaults into the

big leagues when he gets the opportunity to sell some multimillion-dollar drone fighter-bombers to a Central American tyrant. Gregory Hines plays his sidekick, who is developing a severe case of scruples. The script by Paul Brickman might in its original form have been a serious indictment of the arms trade couched in satirical style, but, if so, somewhere along the line director William Friedkin or somebody else lost his nerve and made the decision to turn down the satire and turn up the slapstick. This is not only disappointing, it's highly offensive, since one of the principal means of doing so is by some outrageous stereotyping of Hispanics, both in Latin America and in this country. The U.S. Catholic Conference has classified it A-III, adults. The Motion Picture Association of America rating is PG.

### THE RETURN OF MARTIN GUERRE (International Releasing).

An engrossing French historical film directed by Daniel Vigne and written by Jean-Claude Carriere, this is based upon an actual case. A 16th-century peasant abandons his wife and disappears from his native village to reappear some eight years later, much improved in every way. His wife and most

of the villagers accept him as Martin Guerre, but after three years, a squabble over property provokes the accusation that he's an imposter, and a trial with tragic results ensues. Part mystery but most of all love story, this film is good entertainment for an adult audience despite being somewhat superficial. Some very brief nudity and sex. The U.S. Catholic Conference has classified it A-III, adults.

### "Smokey and the Bandit, Part 3" (Universal).

Burt Reynolds makes but the briefest of appearances in this latest and, one hopes, last of the Smokey saga. This time, with new director Dick Lowry and a script by Stuart Birnbaum and David Dashev, it's a matter of Jerry Reed transporting the plastic replica of a shark to a set destination by a set time, pursued as always by Jackie Gleason as the sheriff. New lows are plumbed this time in moral as well as esthetic terms. Because of its constant foul language, its sexually oriented humor and nudity, it has been classified O, morally offensive by the U.S. Catholic Conference. The Motion Picture Association of America rating is PG, parental guidance.

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# Respect Life for elderly blessing Saturday

The new Saints Joachin and Anne Center will be dedicated and blessed by Archbishop Ambrose DePaoli on Nov. 26 at 1 p.m. The center, named after the grandparents of Jesus, will foster a greater Respect for Life of the elderly. It is located next door to the Archdiocesan Respect Life Office, 18340 N.W. 12 Avenue in North Dade County.

## Biscayne pastoral ministry degree explained

Father William Metzdorf will discuss the structure and design of the Doctor of Ministry degree from St. Mary's Seminary and University in Baltimore which will be offered at Biscayne College in Opa-locka on Dec. 1 from 10:30 a.m. to 12:30 p.m. at the Institute of Pastoral Ministries in the new Library.

This program at St. Mary's has been in existence for more than six years, is accredited and offers a small-group lab experience every seven weeks.

The intense program is scheduled to cover the university's requirements in two years and is drawn up to assist those men and women who are active in Pastoral Ministries. For more information call Dr. Joseph Iannone at 625-6000, ext. 141.

### 'Starlight'

Barry University, 11300 N.E. 2 Ave., will sponsor its, sixth annual Starlight Ball, Dec. 3 beginning with cocktails at 7:30 p.m. in Barry's Botanical Gardens. The cost is \$175 a-plate and it is a black-tie dinner-dance.



**STRAIGHT A's.** It was a happy day for achieving St. Hugh students recently when all those students who received straight A's on their report card were treated to breakfast at the OMni Hotel and a ride on the mall carousel. Principal Sr. Kathleen Donnelly believes the practice which will be repeated each semester will encourage B students to work harder.



**DEDICATED SERVICE.** Total of fifty years of dedicated service to the Archdiocese was recognized recently when Marjorie L. Donohue (left), Coordinator of Information and Lloydyne McGuinn, board Affairs director for Catholic Community Services each received 25 years pins from Archbishop Edward McCarthy. Also pictured, from left, are Communications Director Fr. Donald Connoily, Archbishop McCarthy, and Msgr. Bryan O. Walsh, director of Catholic Community Services. (Voice photo by Prentice Browning).

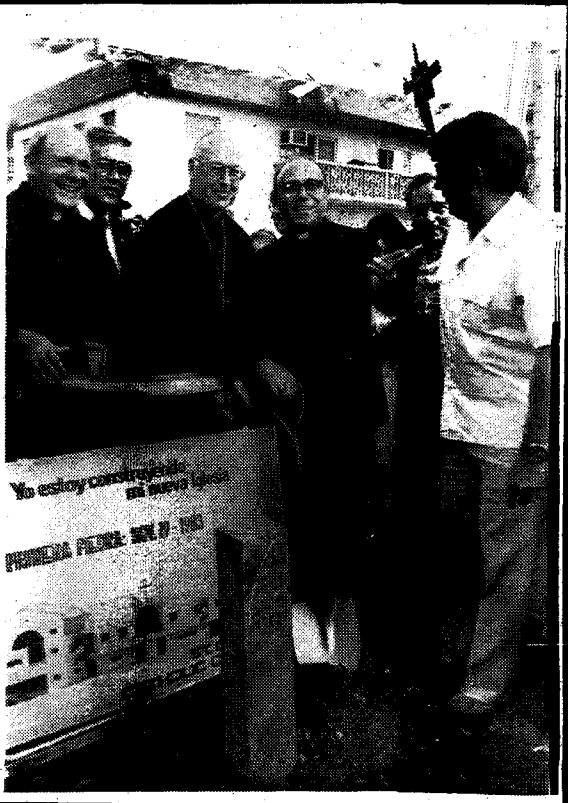
## St. Juliana gives thanks

In thanksgiving for being chosen as a parish where plenary indulgences can be obtained during this Holy Year of Redemption, St. Juliana Catholic Church in West Palm Beach will celebrate a night of praise, and reparation on Dec. 2, First Friday, beginning with a Mass at 8 p.m.

The Blessed Sacrament will be exposed through the night until 6 the next morning, First Saturday of the month, when a procession and Mass for peace and in honor of Our Lady of Fatima will take place.

On Sunday, Dec. 4, during all Masses, the parish will be consecrated to the Immaculate Heart of Mary. All parishioners, friends and neighbors of St. Juliana are invited to participate in the weekend-long activities.

**CORNERSTONE**—Members of St. Cecilia Catholic Church in Hialeah celebrated the setting of the cornerstone of their new parish hall last weekend with balloons, banners, guitars and joyful singing. The laying of the cornerstone marks the beginning of the first phase of a building program which will eventually result in a new church, according to Father Maximiliano Ordax, pastor. Present for the occasion, from left, Father Xavier Morras, pastor of nearby Immaculate Conception Parish, Auxiliary Bishop John Nevins, Father Ordax and Father Pedro Luis Perez, pastor of another Hialeah Church, St. Lazaro. (Voice photo by Aracel Cantero.)



# It's a Date

### Bazaars

Sacred Heart Ladies Guild will hold a Christmas Bazaar at Madonna Hall, 430 North "M" Street, Lake Worth, on Dec. 2 and 3, from 9 a.m. to 4 p.m. and on Dec. 4, from 9 a.m. to noon. There will be unusual handmade gifts, Christmas decorations home baked goods and plants. For more information call Mary Brown at 585-4750 or Kathleen Rahr at 588-1966.

The Blessed Sacrament Women's Club is sponsoring a Christmas Bazaar at 1701 E. Oakland Park Blvd., on Dec. 3, from 8 a.m. to 4 p.m. and on Dec. 4 from 9 a.m. to 3 p.m.

Mary Immaculate Church, 237 Porter Place, West Palm Beach, is sponsoring a Christmas Bazaar on Dec. 3 and 4 at Cardinal Newman High School Cafeteria. There will be games, Christmas decorations and a Country Store. For more information call 686-8128.

The Women's Club of St. Bartholomew, 3005 Miramar Parkway, is sponsoring its annual Christmas Bazaar, Dec. 4 from 9 a.m. to 4 p.m. in the parish hall. There will be items ranging from Christmas crafts to soft sculptures and educational books and games. For information call 431-3600 or 621-2130.

Our Lady of Mercy will hold a Christmas Bazaar and White Elephant Sale, Dec. 3, from 9 a.m. to 3:30 p.m. and Dec. 4, from noon to 3:30 p.m. at 5201 N.W. 9 Ave., Pompano Beach. There will be Christmas decorations, plants and jewelry and crafts. For information call 421-3246.

St. Boniface Women's Club, 8541 Johnson St., Pembroke Pines, will hold its annual Christmas Bazaar, Dec. 3, from 8 a.m. to 8 p.m. and on Dec. 4, from 8 a.m. to 4 p.m.

The Mercy Hospital Auxiliary will hold its first Christmas Bazaar in the hospital lobby, Nov. 29 and 30, from 10 a.m. to 4 p.m. There will be a baby boutique, Christmas ornaments and homemade preserves. For information call 854-4460.

### Workshops

The Family Enrichment Center, 18330 N.W. 12 Ave., is sponsoring Natural Family Planning Classes on Dec. 13 and Jan. 10. For more information call 651-0280.

Youth Ministry Leadership Training will be held on Dec. 5 and 12 from 7:30 p.m. to 10 p.m. at St. Clare School in North Miami Beach. Registration is \$5 and the deadline to register is Dec. 2. For registration and more information call Cathy Wise at 626-1873 or Peggy Gentile at 622-7477.

St. Joan of Arc Parish will sponsor a workshop for lectors, Dec. 3 from 10 a.m. to 3 p.m. For more information call Louise Coriciero at 368-1362.

### Pat Bourri

Epiphany Catholic Women's Club will hold a blood drive for the South Florida Blood Bank, Nov. 28 from 4 p.m. to 9 p.m. The blood drive will be held at 8235 S.W. 57 Ave. For information call 661-0778.

Archbishop Curley- Notre Dame High School will sponsor their annual Gala Benefit, Dec. 3 at the Surf Club, 9011 Collins Ave., Miami Beach. Tickets are \$50 per person. For reservations and information call Marilyn Charles at 751-4669.

The St. Solanus Christmas Team will be held at Blessed Sacrament parish hall, 1701 E. Oakland Park Blvd., Fort Lauderdale, on Dec. 11, from 1 p.m. to 4 p.m.

St. John the Baptist Women's Guild will hold its annual Christ Child Celebration Tea, Dec. 15 at 10 a.m. at the home of Rose Marie Wynnhaman, 4400 N.E. 23 Ave.

Visitation Church, 19100 N. Miami Ave., will hold an Advent Concert with Roger and Paul of St. Louis Church, on Dec. 2 at 8 p.m. For information call 651-7167.

North Dade Catholic Widow-Widower Club will hold a meeting, Nov. 25 at 8 p.m. at St. John Church, 18330 N.W. 12 Ave.

**A FREE CHURCH IN A FREE SOCIETY: THE ECCLESIOLOGY OF JOHN ENGLAND, BISHOP OF CHARLESTON, 1820-1842**, by Peter Clarke, Center for John England Studies, Inc. (Hartsville, S.C., 1982). 561- pp. No price given.

**REVIEWED BY**  
**JESUIT FATHER ROBERT EMMETT CURRAN**

NC News Service

On Jan. 8, 1826, in the House of Representatives an overflow crowd, including President John Quincy Adams, listened intently for over two

hours as a Catholic prelate, Bishop John England of Charleston, S.C., explained the doctrines of his church. In a few years such a public platform for a Catholic bishop became nearly unthinkable as nativism grew in the wake of the Irish and German immigrants flooding the country in the 1830s and 1840s. Archbishop John Hughes of New York, it is true, did address Congress 20 years later, but his topic was significantly "Christianity." In the 1820s non-Catholics could still regard the church not as a threat but as a curiosity as exotic as Buddhism.

**BISHOP JOHN ENGLAND**, the PASTOR OF 11,000 Catholics in a

population of 2 million, was not above exploiting that curiosity. Thus in 1836 he transferred the clothing ceremony of a Visitandine nun from her monastery to the cathedral to satisfy the public demand to witness the mysterious event.

In his first two years after arriving in Charleston from Ireland, Bishop England gave over 200 discourses in courthouses, Protestant churches and other public places in the Carolinas and Georgia. But his larger business in making the most of that curiosity was to show that Catholicism was not some strange bird, out of time and place in America, but rather a religion that was fully compatible with a republican

society.

Bishop England, like Archbishop John Carroll of Baltimore before him, believed in a free church in a free society. He thought it healthy for the hierarchy to be dependent upon the laity, not the state, for its financial support. He had great confidence in an educated Catholic community to govern itself. So he established the first Catholic newspaper in the United States, set up schools and began a seminary to train an indigenous clergy. He relied on the laity not only for money, but to teach catechism and to conduct services in churches without priests.

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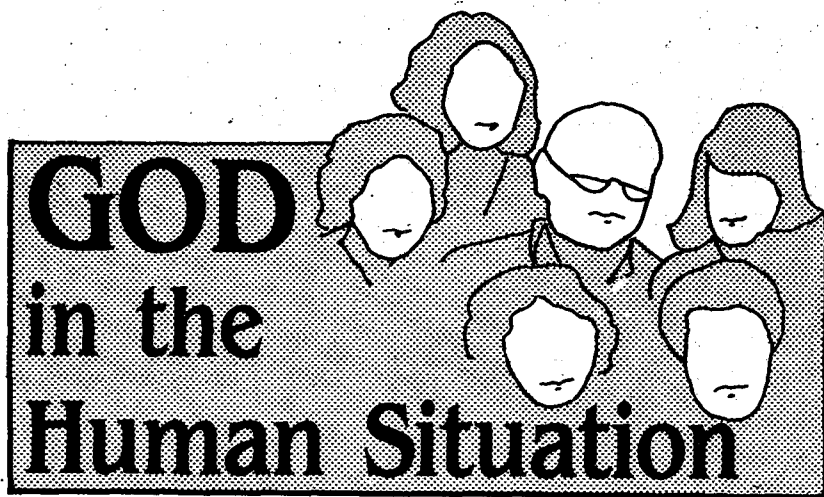
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*'When the Word became flesh and dwelt among us,  
the years of waiting for a Savior were fulfilled.'*

# AD



Advent is a season in the church's year. Like all the liturgical seasons, it brings a dimension of Christian life into focus.

It is a time of hope and anticipation; it is an expectant season.

In modern society, however, Advent can seem out of place. The anticipation of Christmas and the celebration of Christmas go hand in hand in modern society. So it is difficult to delay the celebration of Christmas until Dec. 25. It is difficult to keep a sense of waiting alive when Christmas already seems to have arrived.

There are parties and gift-giving long before Christmas. The music of Christmas is heard everywhere in the streets and shops long before Christmas Day.

**BUT ADVENT** is a special time. To keep Advent, one has to take time for it. Take time out.

That may be the key to Advent for many people: to take some time out



"In the anticipation of Advent," writes Fr. David K. O'Rourke, "we can see some glimmer of what awaits us in that dying to self that we call repentance... Our own repentances can be seen as preparations for the ultimate dying to self that comes at the end of our lives." (NC photo).

## The...

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

A few weeks ago Ellen died of cancer. It was one of those terrible, drawn-out deaths, the yielding of a strong, young body that loved life.

Like many priests I've seen other people die. But most of them I'd come to know well as sick people. My friend Ellen was different.

I had met Ellen and known her as a laughing, alert and vital young woman. Illness to her was like an old man's heavy black stormcoat thrown askew over a child. It was crazy, out of place. It didn't fit.

**SHE WAS BAFLED** and unbelieving when first given the biopsy report. "Cancer! How can I have cancer? I don't look sick. I don't even feel sick."

But when her doctors began talking in non-sentences and then started to look in on her at the end of their hospital rounds instead of at the beginning, she told me she realized her situation.

As the disease progressed, this purposeful and energetic young woman had the initiative and direction of her life wrenched from her hands. She fought for control for a long time, until she realized that she wasn't going to win that fight. It was a devastating realization.

But then she began to change. She let go. No longer in defeat but in what I can describe, inadequately, as an-

By Gabe Huck  
NC News Service

If you're in church for the first reading this Sunday, Nov. 27, you're going to hear Isaiah.

The next Sunday, Dec. 4, the same: Isaiah.

Same thing the next two Sundays, Dec. 11 and 18: Isaiah.

The next Sunday is Christmas. But, whether you come then for the Vigil Mass, the Midnight Mass, the Mass at Dawn or the Mass during the Day, you'll have to listen to Isaiah.

New Year's Day is the only Sunday between now and Epiphany, Jan. 8, 1984, when you won't see the lector opening the book to find Isaiah.

**JEWS AND CHRISTIANS** have been listening to Isaiah for a long, long time. The synagogue Jesus attended regularly unrolled the scrolls where Isaiah's already ancient words were written down.

When church and synagogue parted ways, no one ever thought of leaving those sacred texts behind. Followers of Jesus treasured the Law and the prophets, read them in public, loved them and needed them.

So through the year we open to the Book of Isaiah now and then. But in the weeks around Christmas, it seems we depend on the book of this prophet.

Isaiah gave us words for what is happening. And for all the words written since—poems and visions, Gospels and letters, hymns and studies—we have yet to find any words strong enough to make us say: We can put away Isaiah's book forever, it's been replaced, updated, modernized.

**WE HAVE PAUL'S** letters and Luke's Gospel; we have hymns by Handel and by anonymous medieval poets; we have reflections by Trappist Father Thomas Merton and poems by Gerard Manley Hopkins. But when we gather in December, it is Isaiah who has the words for Advent and Christmas.

He gave us words for what is happening now, not only for what happened long ago. Christians read Isaiah because these poems help us hear about

## Why Isaiah?

# VENT

for this season that calls people to some restful moments of waiting; moments to think through the meaning of the coming holy day.

Perhaps it is best to begin somewhere rather than nowhere. To bring Advent's spirit home—to your home—think of some days (an afternoon, an evening) to focus on the meaning of the season. Make an Advent wreath for your table as a family project.

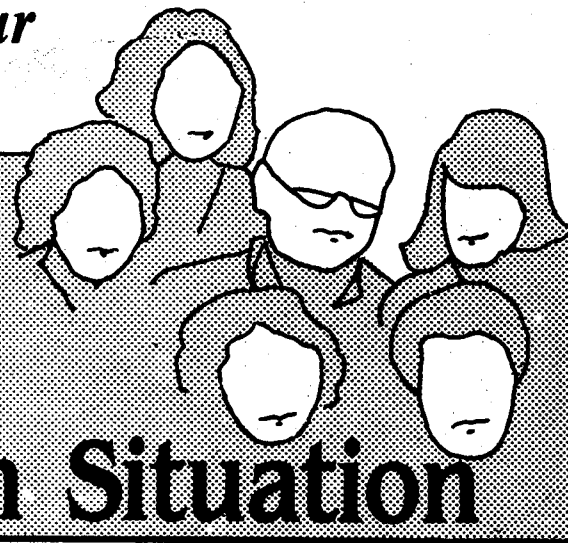
It's fun and it's beautiful. Or plan a definite and special time together with those close to you, and don't let any shopping or parties interfere with it. Or plan to read a special holiday-related book aloud in your home during this season, a few pages at a time.

**DURING** Advent's time, one can easily become a victim of forces outside that urge so much activity it becomes impossible to notice the meaning in this church season. It is frankly easier not to think about Advent.

But Advent is a special time. It's worthwhile—it's refreshing—to take time for Advent.

## Know Your Faith

**GOD**  
in the  
**Human Situation**



## ... mystery of anticipation

tipication.

Concern for this life was replaced by curiosity about the next. In the time that Ellen had left she lived as though she believed there really is a life after death.

-o0o-

**NOW, LET ME** shift my focus to Advent. You might think that this is a strange, even morose, way to in-

*'Repentance... means becoming a new person, a different person... It is a death, yet is a birth.'*

roduce a discussion of Advent. Why do I speak of such a sad subject as death at this time of preparation for Christmas? Isn't this not only bad timing but downright dreary as well?

I think of Ellen because of the words of John the Baptist. In Advent, the figure of John the Baptist looms large. This strange desert man called the people to the wild waters of the Jordan. And he called them to repentance.

It is this repentance that connects John and the Advent season with my friend Ellen. Why? Because repentance involves the kind of personal



change best described by dying.

**A FEW YEARS** ago I asked a biblical scholar to give a retreat to my parish in Berkeley, Calif. He challenged us, highlighting a number of New Testament teachings we tend to soft-pedal. We gloss over them because they are hard teachings, very difficult to realize in our lives.

But we can realize these hard teachings if we change, if we repent.

And the scholar went on to describe repentance.

Repentance is like a dying. It means no longer being the person you are and becoming a new person, a different person. It is a basic and fundamental change. It is a death, yet it is a birth.

It is this type of change I saw in my friend Ellen. And it was brought about in her both by the realization

of her own forthcoming death and her faith in a new life.

**DURING ADVENT** we prepare for the birth of Christ. We also celebrate this birth by anticipation, for in this land Christmas has become a feast of anticipation and Advent a joyous time.

It strikes me that in this anticipation and joy we can see some glimmer of what it is that awaits us in that dying to self that we call repentance. A beginning—new birth—waits in our anticipation.

Granted, it is very hard to talk of joy and dying in the same breath. But after Ellen came to accept the fact that she was dying, I saw in her a glimmer of the anticipation I've described.

Perhaps we can see this same glimmer in our hope and anticipation as we look forward to Christmas during the weeks of Advent.

The life that came into the world on that very first Christmas, so our faith teaches, is the very same life that will sustain us and enliven us in eternity. Our own repentances, greater and lesser throughout our lives, can be seen as preparations for the ultimate dying to self that comes at the end of our lives.

But that dying is not the end. It is also a beginning.

It is a preparation for a new birth, like the birth we prepare for at Christmas.

one certain Jew, Jesus, (or to use the name he would recognize, Joshua); they help us hear about Jesus and help us understand what was in his heart.

Jesus knew his Isaiah. He grew up conscious of the words and how they sounded in the Roman-occupied land.

**WORDS THAT EIGHT** and five centuries earlier had been strong—full of longing, empty of sentimentality—were still strong. They fit. They spoke truth. Not facts, truth.

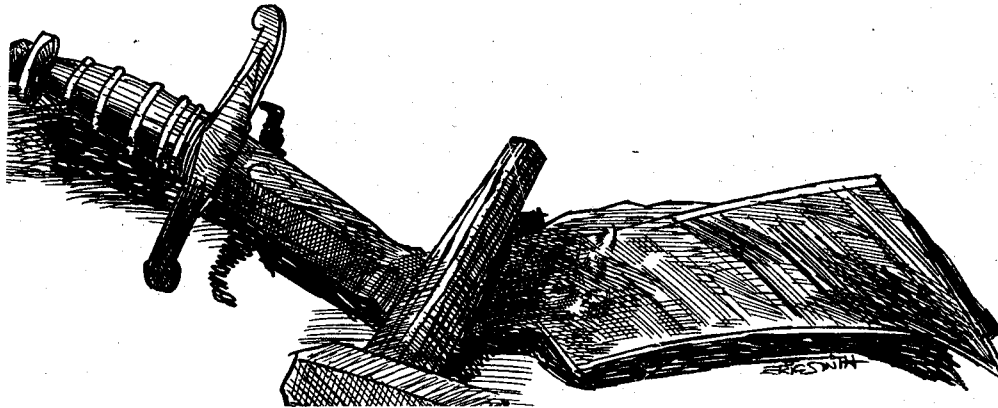
Listen to Isaiah hard enough and you will know something of our times

pound them into farm implements, kitchen utensils—good, simple and useful things for ordinary life.

**AND THE PEOPLE** treasured the words. They kept copying the scrolls, kept holding onto the promise, keeping their minds set on a time to come.

Who listens to Isaiah? In our tradition, Advent comes and Christmas, year after year. Keeping these days through our lives we slowly become a people. We learn the words that are ours, the words with which we can

**'He found the words to tell people to treasure their longing for a time when... the swords of the army (would be) heated in the fire until the skilled hands could pound them... into farm implements... good, simple and useful things for ordinary life.'**



today, of ourselves, of how to listen to Jesus. Isaiah said: This is not all there is—this state of the world, this suffering of the poor, this hunger, this persecution, this luxury of the few, this killing and greed or self-righteousness.

He found the words to tell people to treasure their longing for a time when a crowd would gather around to watch the swords of the army being heated in the fire until the skilled hands could pound them, pound them,

then confront our world and times.

We are learning to await our Messiah, to recognize the Messiah. Isaiah has the words to teach us.

Come January 1984, will you have learned a little more from Isaiah of how to walk through your day? How to pray to our God? And where to take your stance?



battles weather, a snake on her way

# 'Little Dove' walks for peace

By Barbara Fairclough

JANESVILLE, Wis. (NC) — Esther "Little Dove" John, a 31-year-old Harvard graduate, said she lives by the call of the Holy Spirit.

With only the clothes on her back and a few things in her two backpacks, she is walking across the country fulfilling what she insists is "a mission from God."

IN EARLY December, Ms. John hopes to address the United Nations General Assembly to plead for "peace on this planet." She will have walked 3,000 miles to deliver her speech.

Ms. John said she began her journey after having "a vision" of it one morning. "I had been asking God for guidance in my life for about a year," she said in an interview in Janesville. "About three weeks after I gave up asking, I woke up one day and saw what I should do."

She started her journey in Seattle June 1 without any money. "I meant to take \$15 but I forgot it," she said. "I've always had everything I need though. People have been very good to me everywhere I've gone."

SHE HAD walked more than 2,000 miles in heat, wind, rain and cold before reaching Janesville. With the rigors of Montana's Rocky Mountains

and a close encounter with a rattlesnake behind her, she is hoping to reach her destination before winter.

In each of the 13 states along her route, she is gathering verbal and written messages to present to the U.N. ambassadors. Oral messages are recorded in her journal.

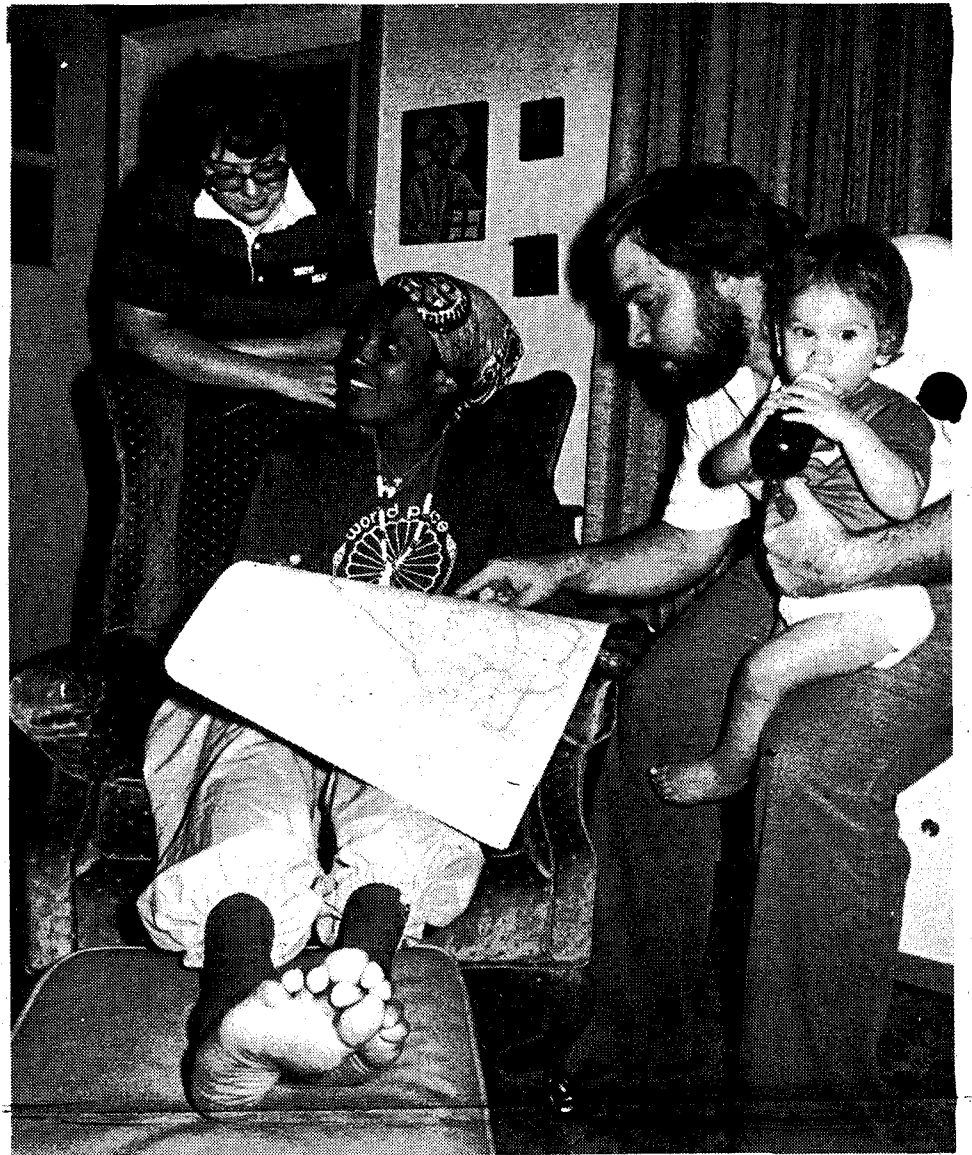
Robert Muller, assistant U.N. secretary general for economic and social services, has promised to help Ms. John obtain permission to address the General Assembly.

She has submitted a written petition to the secretary general, asking him to allow her to speak at a general session but she has not yet received his response. She said she is confident he will grant her permission.

WHEREVER MS. John goes — "big and small cities, farms, Indian reservations" — she said she discovers the same thing: "Regular people want peace."

Somebody has to take that message to those in control of world affairs, she said. "I didn't think it would be me, but it's OK."

Walking 23 miles a day, Ms. John said she has felt lonely, exhausted and discouraged at times, "but it only lasts about 10 minutes and then I'm OK



PEACEFUL FEET — Esther John, a 31-year-old Harvard graduate, goes over a map of her travels with Mr. and Mrs. Mark Falbo and son Joshua as she rests her aching feet in their home in Janesville, Wis. Although penniless, Ms. John will continue on her 3,000 mile walk to the U.N.

again. I won't give up because what I'm doing makes sense to me."

Ms. John is "convinced there's two different agenda in this world. Those in power have reasons not to want peace. Only they have anything to gain from war.

"THE REST of us," she said, "just want peace and harmony for everybody. We want to see everyone decently clothed and fed. The powerful, though, would rather use food and necessities as weapons, as negotiating tools."

## the Saints *by Luke*

### POPE ST. SIRICIUS



ST. SIRICIUS, THE SON OF TIBURTIUS, WAS BORN IN ROME, ORDAINED A DEACON, AND BECAME KNOWN FOR HIS LEARNING AND PIETY.

HE WAS ELECTED POPE IN DECEMBER 384, SUCCEEDING POPE DAMASUS. SIRICIUS' PONTIFICATE WAS NOT PARTICULARLY DISTINGUISHED. SEVERAL OF HIS LETTERS CONTAIN THE "FIRST PAPAL DECREES" LISTED IN OFFICIAL COLLECTIONS.

HE WROTE TO BISHOP HIMERIUS OF TARRASONA ON FEB. 10, 385, REQUIRING MARRIED PRIESTS TO DESIST FROM LIVING WITH THEIR WIVES. HE MENTIONS THE FIRST KNOWN COUNCIL OF BISHOPS TO BE HELD IN ROME IN ANOTHER LETTER THAT YEAR.

THE LETTERS HE WROTE ON PASTORAL DISCIPLINE SHOW THE GROWING AUTHORITY OF THE PAPACY. THE LETTERS ALSO SHOW SIRICIUS' AWARENESS THAT AS POPE HE WAS HEIR TO ST. PETER.

POPE ST. SIRICIUS DIED IN ROME ON NOV. 26, 399. HIS FEAST IS NOV. 26.

## Are you encountered?

By Hilda Young  
NC News Service

SOMETIMES you have to say things you know will brand you as a radical, jeopardize your children's social standing and disqualify you as a candidate for parish council.

But it's time I came clean: Marriage Encounter scares me.

Don't get me wrong. I've wanted to join. I've wanted to nod my head significantly when other couples ask solemnly, "Are you encountered?"

IT'S NOT easy parking between cars at church with an M.E. window decal or knowing you might never have the right to use a Marriage Encounter bumper sticker.

It's not easy pretending you know what M.E. friends are talking about when they whisper about their "10 and 10." It's just one of those things you know you'll never have the courage for, like asking: "Has anyone seen my snake?" on a crowded elevator, or bringing a flashlight into the confessional.

MAYBE IT'S my husband. "It's just that every time I see a picture of couples coming off a Marriage En-

counter weekend, they're draped around each other like a Greek statue," he said. "I think to myself, what if we caught our kids doing that?"

"That's not sex," I replied. "It's just open affection."

"At my age it's hard to tell the difference," he replied.

FOR ME, part of it is knowing I'll never understand how Marriage Encounter weekends "make good marriages better" but are "not a place to solve problems."

"That's like saying 'It's OK to go swimming but don't get wet.' Or, 'Eat all you want, just don't put anything into your mouth.'"

Maybe it's a deep-seated fear that we wouldn't come off one of the weekends starry-eyed like everyone else.

"MAYBE WE really should give it a try," I suggested to my spouse the other night.

"Let's talk about it," he said, "as long as we don't have to put one of those bumper stickers on our car."

Maybe he'll go for a window decal.

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