

DEATH PENALTY

'Today, I feel ashamed to be a Floridian...'
Abp. McCarthy, Page 3



FAMILIES

Vatican charter
... spells out rights
See pages 4-5

THE VOICE

See you at the
Orange Bowl
celebration Dec. 9

Catholic Archdiocese of Miami

Friday, December 2, 1983

Price 25¢

Vol. XXXI No. 40

Celebration '83!

Forty
thousand
expected
in
Orange
Bowl
next
week

By Ana Rodriguez-Soto
Voice News Editor

Get ready, South Florida, for the biggest, loudest, most explosive Catholic party in 25 years.

Precisely to celebrate the 25th anniversary of the Archdiocese of Miami, more than 40,000 Catholics are expected to crowd into the Orange Bowl next Friday evening Dec. 9. Ushers will begin seating people at 6:30 p.m.

Among the invited guests will be Pope John Paul II, on film, with a very personal message for South

Florida Catholics. The message was recorded during the recent pilgrimage by members of the Archdiocese to the Holy Land and Rome, where they met briefly with the pope.

THE CELEBRATION also will feature:

—Fireworks, 15 minutes of them packed into a powerfully explosive and colorful 7-minute show;

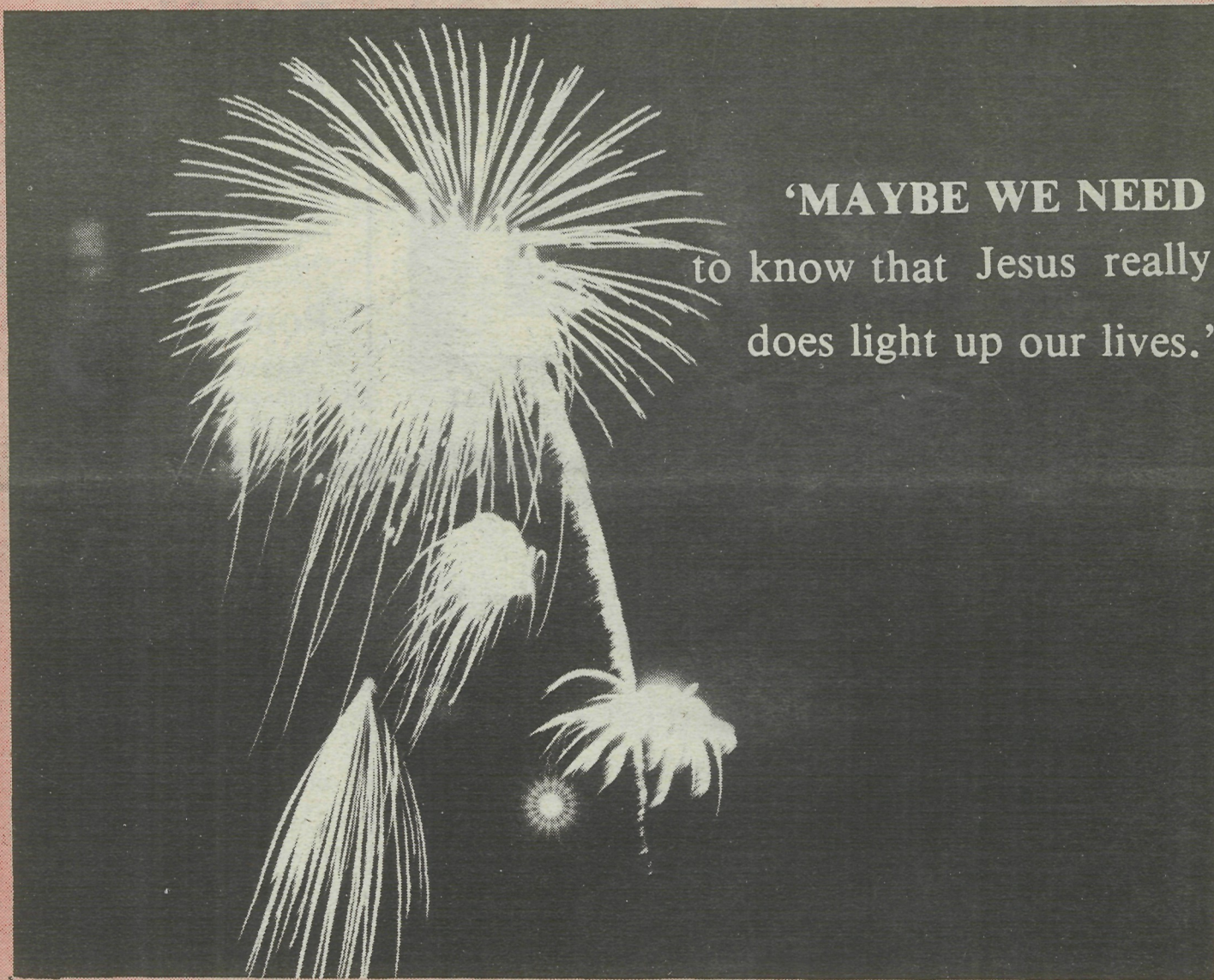
—Incense, about 10 pounds of which will be needed for the incensa-

tion rite during the offertory;

—An opening procession of around 2,300 people: 300 priests, 500 Eucharistic ministers, 50 deacons, 400 religious sisters and brothers, 300 choir members and 800 Catholic high school students, marching in to a stirring narration of the history of the Archdiocese of Miami, with personal testimonies of some of its "immigrant" people;

—At least 15 bishops, including all

'MAYBE WE NEED
to know that Jesus really
does light up our lives.'



the bishops of Florida, retired bishops living here and former auxiliary Bishops John Fitzpatrick and Rene Gracida, now heads of the Brownsville and Corpus Christi Dioceses, respectively, in Texas;

—Busloads of Catholics from every corner of the diocese, Key West to Martin County, Naples to Palm Beach;

—The 25-piece Miami Chamber

Continued on page 3

New ways of getting vocations

By Betsy Kennedy
Voice Staff Writer

St. Paul once said, "If the trumpet give forth an uncertain sound, who shall go forth to do battle?"

The trumpet calling forth Catholics to serve in the religious life has been as uncertain as the rumble of distant thunder. During the past two decades the vocations crisis has been growing almost silently while Church authorities have been preoccupied with

the needs of a world in turmoil and the changes wrought by Vatican II.

But the dust of Vatican II has begun to settle, and there is a new determination on the part of bishops, vocations directors, seminary rectors, pastors and other clergy to enkindle awareness of vocations needs in the United States and to launch effective programs for recruitment.

This determination has already been channeled into many visible forms:

●In-depth studies on vocations by

the National Conference of Catholic Bishops.

●Symposiums and seminars sponsored by private organizations such as FADICA (Foundations and Donors Interested in Catholic Activities) which sponsored a seminar focusing on vocations at a Chicago meeting this week.

●Expanded educational projects such as weekend retreats and summer camps for junior and senior high school students and parish

participation programs designed to increase an understanding of religious life.

●Projects aimed at improving the image of the religious in the United States and to clarify the desirable qualities of their lifestyle.

●Renewed efforts among vocations directors to strengthen and refine the vocations selection process.

Continued on page 12

Baby Doe suffers legal setback

...judge refuses to order med. records

UNIONDALE, N.Y. (NC)—A federal judge refused a federal government request to obtain the medical records of a handicapped baby girl who has been denied surgery to correct life-threatening birth defects.

The government filed Nov. 2 to obtain the records from Stony Brook Hospital in an effort to determine if the baby had been discriminated against because of her handicaps.

U.S. District Court Judge Leonard D. Wexler said the parents made a reasonable choice in the baby's best interests and that evidence "conclusively established there is no

discrimination" on the basis of her handicap.

The father, who has not been identified, said he and his wife made "a decision for what is right for our child. For anyone else to say different in a case of this nature, where the doctors and parents have discussed the entire outlook and come to a decision, they don't have the right."

The parents of Baby Jane Doe declined surgery to close the girl's spinal cord and relieve pressure on her brain after receiving conflicting recommendations from two

physicians.

The baby was born Oct. 11 with three major defects: spina bifida, or incomplete closure of the spinal cord; microcephalia, or an abnormally small head; and hydrocephalia, a build-up of fluids within the cranial cavity that exerts pressure on the brain.

The combination of defects is life-threatening usually results in mental retardation even if surgery is performed.

Because the parents chose between two recommendations for treatment—surgery and non-surgical

care—the judge ruled "there is evidence of nondiscrimination in this case which we cannot deny."

A Justice Department spokesman said the department would review the judge's decision before considering an appeal.

A Vermont lawyer and pro-life activist had filed a petition asking a New York state court to force the operation. The court ordered the surgery Oct. 20, but an appeals court reversed that ruling and the New York State Court of Appeals ruled that the lawyer had no legal standing in the case.



COMING HOME—An advertising campaign in Kansas City, Mo. is appealing to inactive Catholics to return to the practice of their faith. Billboards throughout the midtown and southern parts of the city call for stray sheep to return to the flock. (NC Photo by Dan Zoernig).

Some religious spokesmen back Grenada invasion

Among Americans who are now expressing cautious support for the U.S. Military invasion of Grenada are Rhode Island Episcopalians who share a "companion" relationship with Anglicans in Grenada and a United Methodist medical student who was rescued from the Caribbean island. Rhode Island Episcopalians at their annual convention urged local churches to provide emergency food to people of the country. Episcopal Bishop George N. Hunt III of Rhode Island said he believes President Reagan "did the right thing" in sending troops to Grenada. Another supporter of the U.S. invasion was John Haines, a second-year medical student in Grenada who was rescued by U.S. troops along with his wife, Greer, and their two young children. He is the son of the Rev. J. Harry Haines, head of the United Methodist committee on relief. "I'm a pacifist and any war is an unjust way to resolve differences, but I am grateful to those Marines and Rangers who gave their lives to get us out," Mr. Haines said.

News at a Glance

Trudeau says he follows pope's teaching

VATICAN CITY (RNS)—Canadian Prime Minister Pierre Elliott Trudeau met with Pope John Paul II during a six-nation tour of European capitals. "I impressed on the pope that I was trying to apply politically many of the things he had been preaching spiritually—the quest for peace, respect for human beings, and so on," Mr. Trudeau told reporters after his 20-minute private audience with the pontiff. The Canadian premier said John Paul "seemed interested in my explanations and gave me his blessing." He said his European tour was aimed at reducing East-West tensions and slowing down the arms race.

Pope beatifies Arab sister

VATICAN CITY (RNS)—Pope John Paul II beatified a Palestinian Arab for the first time in Roman Catholic history as fighting continued in strife-torn Lebanon. The pontiff proclaimed 19th-century Sister Maria Baouardy "blessed" at a solemn ceremony in St. Peter's Basilica, and prayed that the nun would help bring peace to the Middle East. Beatification is the next to last step towards proclamation of sainthood. Sister Maria was "an Arab who presents to the Lord the great needs of her people, of all the people in the Middle East, especially those tormented by tensions, violence and war," the pope said. Sister Maria was born in 1846 in Abdellin, near Nazareth, and later founded a Carmelite convent in Bethlehem.

Pope attacks military labs

VATICAN CITY (RNS)—Pope John Paul II called on the world's scientists to abandon "the laboratories and factories of death" and prevent scientific discoveries from being "Placed at the service of war, tyranny and terror." In one of his strongest attacks to date against military research, the pope told the members of the Pontifical Academy of Sciences that the "only war that must be fought" was "the war against hunger, disease and the death of millions of human beings whose quality and dignity of life could be helped and promoted with seven percent of the amount spent each year for the incessant and threatening rearmament of the richest nations." John Paul said that "the scientist can exercise his freedom to choose the field of his own research. By refusing certain fields of research, inevitably destined, in the concrete historical circumstances, for deadly purposes, the scientists of the whole world ought to be united in a common readiness to disarm science and to arm a providential force for peace."

'Can the black church be saved?'

WASHINGTON (RNS)—"Can The Black Church Be Saved?" was the grim question posed at Howard University Divinity School here. But after a three-day conference, it seemed to many of the 200 alumni and student participants that there were no easy or clear answers to the question. Speakers told the black churches they were too concerned with "denominational loyalty," that they discriminated against women clergy, and were both poorly administered and losing members. Assistant Dean Marshall C. Grigsby, the organizer of the conference, said that some faculty and students had worried about publicly facing the "disturbing realities in the life of some black churches, who seem in conflict with what they proclaim," but in the end agreed that the problems needed to be addressed.

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'I'm ashamed' Archbishop mourns execution

By Betsy Kennedy
Voice Staff Writer

Despite an unprecedented plea for mercy from the Holy Father and a last-minute appeal to the Supreme Court, convicted murderer Robert Sullivan was executed at 10 a.m. Wednesday at the Starke prison where he had awaited death for 10 years.

"Today I feel ashamed to be a Floridian. I do not see how this state can promote respect for the sacredness of life by taking another life," said Archbishop Edward A. McCarthy.

"In my ears are ringing the words of the crowd calling for Jesus' death crucify him... we have our law and according to that law he must die..."

Acting on direct orders from the Pope, Archbishop McCarthy also intervened by sending Governor Bob Graham a copy of the Florida bishops November 17 statement opposing capital punishment.

Gov. Graham contacted the Archbishop by phone in response to the letter, but refused to alter his position that the execution should take place.

"I PRESENTED the plea of the Holy Father. He took it seriously. He gave me his gratitude and concern. But he did not display a change of attitude," said the Archbishop at a press conference at his Miami home.

"The Apostolic delegation in Washington emphasized that the Holy Father is uniting with the Florida Bishops on their stand... The Holy Father has indicated his concern because of his respect for life," said the archbishop.

The pope had authorized the



Archbishop Edward A. McCarthy: Asked by pope to intercede.

Archbishop and Bishop John J. Snyder of St. Augustine to make the presentation to the governor after all legal efforts on Sullivan's behalf had begun to fail.

Sullivan won a temporary stay on November 28 from an appeals court on the same day the Pope issued his impassioned request for leniency in the case. Sullivan's attorneys and supporters still contend he was innocent of the robbery-murder of a restaurant assistant manager in Florida. New evidence had been discussed in the case when an unidentified man allegedly told a Boston priest during confession that he had been with Sullivan in a homosexual bar on the night of the

murder, but Bishop Snyder said this was apparently just a rumor.

Bishop Rene Gracida of Corpus Christi, Texas, in an interview with NC News November 14, said that, "My intuition was that he (Sullivan) is innocent."

THE BISHOP and Sullivan's attorney have also said that new evidence which could have exonerated him was uncovered when a private investigator, after nine years, located witnesses who have signed legal statements reporting that they saw Sullivan at a bar during the time the murder was committed.

In Tallahassee, Jesuit Fr. Daniel Berrigan conducted a rally in a Presbyterian church for about 150 people days before the execution. "This is the disgrace of the state of Florida and the disgrace of Gov. Graham," he said of the then-pending execution. He decried the "illogic of saying 'We'll show people not to kill people by killing someone.'"

When asked how he responds to Catholics who support respect life but still favor the death penalty as a response to the evils of crime, archbishop said it was inconsistent and, "I am disappointed in people who don't have the sensitivity at this time. We shouldn't be so quick to suggest that life be snuffed out even in response to horrendous crimes."

"If there was a survey I think we would find a lot of Catholics who do favor the death penalty. However, it is the responsibility of not only Catholic religious leaders, but all religious leaders to call attention to the gospel of forgiveness at this time in history... it is my responsibility as bishop to call this

to people's attention."

The Archbishop also expressed his conviction that the state should fulfill its responsibility to the people.

"I am not a civil lawyer. But in 1972 the Supreme Court declared capital punishment to be illegal. And states including Florida have tried to repeal this law. Florida has more people on death row than any other state in the nation.

"We confuse the state with the people. The state with all of its functionaries still represents the people and should have a sense of what they are thinking. People formulate values and ideals which transcend the state."

When told of the Holy Father's humanitarian plea for the preservation of life Sullivan was very moved and grateful, said the Archbishop.

The death row prisoner had won many supporters for his cause because of his attitude about his tragic circumstances, added the archbishop.

In a television special filmed by the national crew of Reel to Reel Catholic TV Magazine and produced by Fr. John Geaney, C.P., Sullivan told of his harrowing years of prison life with death as much an everyday reality as the bars of his cell.

"I am obsessed with proving my innocence. Yet I have to trust the justice system that put me here."

Ironically, Sullivan became an articulate spokesman against capital punishment.

"Capital punishment is not the answer to crime. It will not reduce crime in any way, shape or form," he said in the interview.

"It is a denial of forgiveness, a denial of the Gospel message, love your enemies."

Celebration '83: 'Be there'

Continued from page 1

Symphony Orchestra, along with a Brass Choir of trumpets and trombones;

—A showpiece, electronic touring organ donated by Rogers' Organ for the occasion;

—An original hymn written by Archbishop Edward A. McCarthy and put to music by Father Juan Sosa, co-director of the Permanent Deaconate Program in the Archdiocese.

In planning the celebration, members of the Archdiocesan committee headed by Fr. Robert Lynch, rector of St. John Vianney College Seminary in Miami, chose to pursue the "big bang" theory.

Father James Festcher, director of the Office of Worship and Spiritual Life of the Archdiocese, said fireworks were included "because we wanted the whole city to know we were celebrating.

"MAYBE WE NEED to know that

Jesus really does light up our lives," he added.

A member of St. Louis Parish in South Dade who has led in the planning of the event described the fireworks display as "seven minutes of the end," referring to the usual "grand finale" of such shows.

"The man from the fireworks company said, 'Holy cow!'" Richard Bergmann recalled, when the Archdiocese asked that the standard, 15-minute show be condensed into seven minutes of in-the-air and on-the-ground bang, sparkle and pop.

Bergmann, stage manager by profession, edited for dramatic impact the narration of the 25-year history of the Archdiocese which was co-written by Fr. Sosa and Myrna Gallagher of the Office of Lay Ministry.

At the completion of the narration, the members of the procession seated on the Orange Bowl field will resemble the "moving, living, everchanging mosaic that is the fabric of our pilgrim Church," as the Archdiocese

is described in the script.

BERGMANN SAID Archbishop McCarthy's personal touch and guidance are woven throughout the "birthday" celebration.

He originally suggested the idea of presenting a history of the Archdiocese which would highlight the many different cultures and nationalities which make up South Florida's Church, Bergmann said.

He also contributed the lyrics to the opening song of the celebration, entitled "Your Name Is To Be Praised." One of the hymn's verses says, "We are a people of love, we know we care for each other; Haitian, Canadian, Anglo, Hispanic; we are a people of hope."

Organizers expect most of the Catholics attending the celebration to arrive in buses chartered by their parishes.

For those who decide to travel in their own cars, Fr. Lynch said, 5,000 free parking spaces are available inside the Orange Bowl lot and more

on the surrounding streets.

Mary Beth Kunde, director of Music for the Office of Worship and Spiritual Life, said the 300-voice choir will begin practicing the songs of the celebration with the people at approximately 7:15 p.m.

THE 7-MINUTE papal message will be projected at exactly 7:30 p.m., she said, followed by the procession/historical narration and, immediately afterward, the celebration of the liturgy.

The Orange Bowl gates will open at 6 p.m. and high school students serving as ushers will begin seating people at 6:30 p.m.

Kunde also mentioned that parishes which wish to have all their members sit together must arrive in the Orange Bowl before 7 p.m., when reserved seating ends.

The rest of the celebration will be up to South Florida Catholics. As a network television spot says: "Be there!"

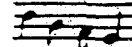
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Family rights

Charter issued by Vatican challenges West, Soviets, Third World countries

WASHINGTON (NC)—The Holy See has issued a Charter of the Rights of the Family, calling it a "model and point of reference" for the laws and policies of nations.

The 12-article charter, paralleling other international charters of human rights, declares the priority of the family over "the state or any other community" as a "natural society" that has "inherent rights which are inalienable."

It declares marriage "the natural institution to which the mission of transmitting life is exclusively entrusted" and says that any attempts "in any way to limit the freedom of couples in deciding about their children constitute a grave offense against human dignity and justice."

RIGHTS of the family that it outlines range from a right to privacy to "economic conditions which assure them a standard of living appropriate to their dignity and full development;" freedom of choice in religion and in the education of their children; the rights to participate fully in political and social activity; and the right to receive a free flow of information.

The charter insists that governments uphold "the institutional value of marriage" and repudiates any law placing "the situation of non-married couples... on the same level as marriage duly contracted."

The National Conference of

Catholic Bishops in Washington released the charter on Thanksgiving Day, coinciding with its issuance at the Vatican.

The charter originated as an idea presented to the 1980 world Synod of Bishops by Ukrainian-Rite Archbishop Maxim Hermaniuk of Winnipeg, Manitoba, who proposed the concept

tional community," says the introduction to the nine-page charter. "The present charter attempts to elaborate them further, to define them with greater clarity and to bring them together in an organic, ordered and systematic presentation."

Despite the modest disclaimer that the charter is simply listing existing,

THE FULL document issued by the Holy See consists of four parts; an introduction explaining the nature of the document, a 13-point preamble laying out the context and theoretical basis for the charter, the 12-article charter itself, and three pages of sources and references for the points in the charter and its preamble.

'To Western democracies, it challenges abortion (and) artificial birth control... To countries in the Soviet bloc it challenges state control of education and policies of discrimination against... believers... Third World governments are challenged to provide stronger... systems of basic services and adequate distribution of wealth...'

and a general outline of its contents in a speech to the synod.

THE IDEA drew enthusiastic support from the more than 200 bishops assembled for the synod, but they did not have time in the month-long meeting to draw up a refined document themselves.

They asked Pope John Paul II to finish development of the document in consultation with experts and bishops' conferences around the world.

"Almost all of these rights are already to be found in other documents of both the church and the interna-

established rights, it presents sharp challenges to existing laws or policies of probably every country in the world.

TO WESTERN democracies it challenges abortion, artificial birth control, and in some countries such as the United States a policy of placing what the charter calls "unjust burdens" on the exercise of the right of educational choice.

To countries in the Soviet bloc it challenges state control of education and policies of discrimination against professed believers.

Third World governments are challenged to provide stronger structural systems of basic services and adequate distribution of wealth to assure family stability.

Most of the sources cited are church documents, but documents from the international political community are also cited, including several references to the U.N. Universal Declaration of Human Rights.

The first three articles of the charter deal with the rights of marriage.

The next two articles deal with children.

Articles 6-8 deal with human rights of the family in the socio-political and religious order.

Socio-economic rights are the subject of Articles 9-11.

South Florida Blood Services will accept donations from the public at the following locations: Mercy Hospital, 3663 S. Miami Ave., Dec. 8 from 4 p.m. to 7 p.m.; Mount Sinai Medical Center Blood Bank, 4300 Alton Road, 8 a.m. to 10 p.m., Dec. 5 through 11.; St. Francis Hospital, 250 W. 63 St., Dec. 6 from 7:30 a.m. to 6 p.m.

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Pope John Paul II

Pope: Family life being 'attacked' in Puerto Rico

VATICAN CITY (NC)—Pope John Paul II urged Puerto Rico's bishops to fight a systematic campaign against family life on their island that he said includes sterilization, legal abortion and a "divorce mentality."

The pope spoke to Cardinal Luis Aponte Martinez of San Juan and two other bishops making their regular five-year visits to the Holy See.

Although Puerto Ricans are citizens of the United States, their bishops are considered by the Vatican as separate

from the U.S. hierarchy.

"THE PRIVATE and public forces that militate against the family in Puerto Rico are powerful and highly destructive," the pope said.

For more than 80 years, he said, the Puerto Rican church has had to confront the fact of civil marriage and divorce, "with the inevitable development of a divorce mentality."

"Birth control using immoral means, including direct sterilization, has been promoted in your island for

about 50 years," he said. "Legal abortion has been a reality for a little more than 10 years."

The U.S. Supreme Court's 1973 abortion decision legalized abortion in Puerto Rico.

THE POPE said that despite such practices, the teaching of the Puerto Rican church "has not yet been weakened or deformed in order to adapt itself to the morality of the so-called modern mentality."

Family rights charter in brief

VATICAN CITY (NC)—Here is a brief summary of the major points in the 12-article Charter of the Rights of the Family issued by the Holy See Nov. 24.

1. All persons have the right to choose freely to marry and establish a family or to remain single.
2. Only through "the free and full consent" of the spouses is there a real marriage.
3. Spouses "have the inalienable right to found a family" and to

decide freely on family size.

4. "Human life must be respected and protected absolutely from the moment of conception."
5. Parents have "the original, primary and inalienable right to educate" their children, and public authorities must assure the structures and means to assure those rights.
6. The right "to exist and progress as a family" requires protection of the family's dignity and

stability; divorce "attacks the very institution of marriage and the family."

7. Every family has the right to full freedom of religion.

8. "The family has the right to exercise its social and political function" and to form associations to achieve its socio-political values effectively.

9. "An adequate family policy" by governments is needed "in the juridical, economic, social and

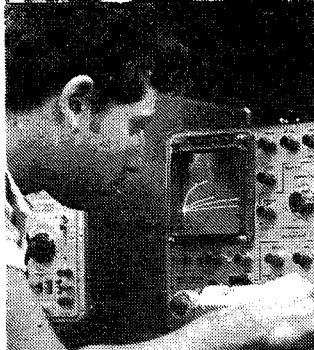
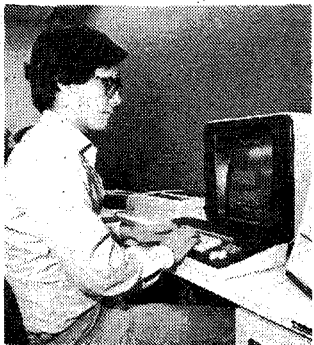
fiscal domains."

10. Working conditions and wages must respect family needs and rights.

11. Families have a right to "decent housing," a suitable "physical environment" and "basic services for the life of the family and the community."

12. Families of migrants-immigrants, emigrant workers, refugees — "have the right to the same protection as that accorded other families."

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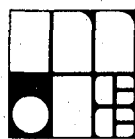
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Mason membership is 'serious sin'—Vatican

VATICAN CITY (NC)—Catholics who join the Masons commit "serious sin" and may not receive the Eucharist, said a declaration issued by the Vatican Congregation for the Doctrine of the Faith.

The 300-word declaration came on the eve of the promulgation of the new Code of Canon Law which does not include joining the Masons as grounds for automatic excommunication, as did the previous code.

It also came after about 10 years of growing flexibility in the U.S. church toward Catholic membership in Masonic associations as long as they are not engaged in anti-Catholic activity.

THE DECLARATION was signed by Cardinal Joseph Ratzinger, prefect of the doctrinal congregation, and Archbishop Jerome Hamer, congregation secretary.

It said the dropping of the automatic excommunication penalty does not change the church's position that Catholics cannot join the Masons.

"The church's negative position on Masonic associations therefore remains unaltered, since their principles have always been regarded as irreconcilable with the church's doctrine. Hence, joining them remains prohibited by the church," said the declaration.

"Catholics enrolled in Masonic associations are involved in serious sin and may not approach Holy

Communion," added the declaration. The declaration was approved by Pope John Paul II, said Cardinal Ratzinger.

'Catholics enrolled in Masonic organizations are involved in serious sin and may not approach Holy Communion.'

LOCAL CHURCH authorities do not have the right to pronounce judgments on the Masons in any way which implies the easing of the church restriction, the declaration said.

It stated that the restriction had been reiterated in a Feb. 17, 1981, declaration of the doctrinal congregation.

The 1981 declaration warned against interpreting a 1974 letter by Cardinal Franjo Seper, then prefect of the doctrinal congregation, as implying that the prohibition against joining the Masons was not in force. The letter was sent to Cardinal John Krol of Philadelphia; then president of the National Conference of Catholic Bishops.

The letter was interpreted in the United States as implying that Catholics could join Masonic organizations which were not anti-Catholic.

CARDINAL Krol said that the letter

by Cardinal Seper "makes clear that the church continues to discourage Catholic membership in the Masons and to impose the penalty of excommunication in the case of membership in secret societies which are actively hostile to the church."

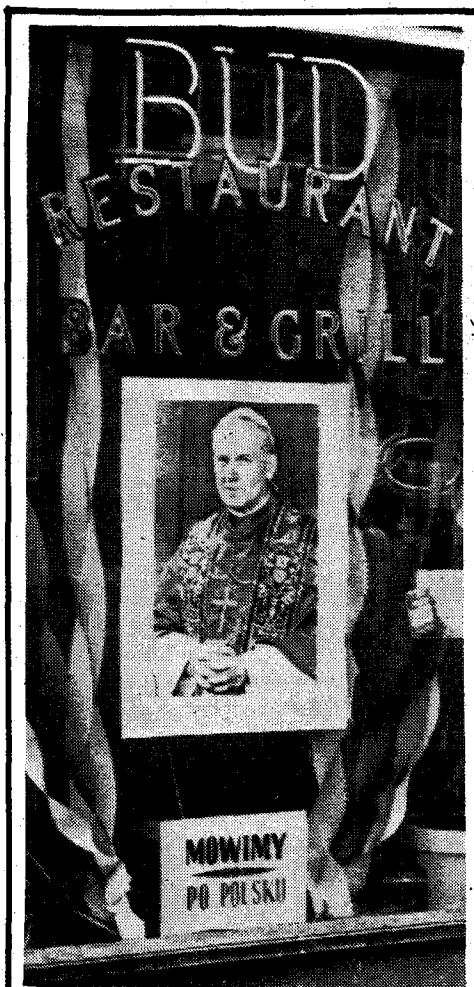
"However, Cardinal Seper's letter also makes it clear that the canonical provision concerning excommunication is to be interpreted precisely, not broadly, and in light of the actual attitude and practice of particular Masonic or other groups. Hence it is not equally applicable to all such groups," Cardinal Krol added.

Sources at the doctrinal congregation told NC News Service that the congregation issued the Nov. 26 statement "to alert Catholics worldwide to the fact that some Masonic groups include anti-Catholic activity and that if they join the Masons they could get caught up in that activity."

THE SOURCE said that although the church has lifted the penalty of automatic excommunication of any Catholic who joins the Masons, "there still is a need to alert Catholics to the fact that problems exist for those who join the Masons."

He said there is concern that "a Catholic who joins the Masons to participate in its philanthropic activities might be manipulated into support of a hidden agenda, which could include anti-Catholic activities."

The source added, however, that many Masonic groups, especially in the United States, are not anti-Catholic and that church law does not preclude attendance at Masonic social activities.



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'Don't place your bets'

Vatican newspaper editorial calls high-stake gambling 'insult' to people's dignity

VATICAN CITY (NC)—High-stakes gambling that economically damages the gambler and his family is morally unacceptable, said an editorial Nov. 22 in the Vatican daily newspaper, *L'Osservatore Romano*.

The editorial by Franciscan Father Gino Concetti, an Italian moral theologian who frequently writes for the paper, called the risking of large

proposal which would have allowed limited casino gambling on Miami Beach.

BECAUSE casino gambling often involves large sums of money, Father Concetti said, a gambler's loss can affect his own development and that of his family and his society.

In such a case, he wrote, the gambler is responsible for an action that is condemned by Christian morality.

Although some fundamentalist Christian denominations consider all gambling sinful, Catholic moral teaching considers gambling in moderation an acceptable form of leisure in itself.

Catholic moralists say it becomes sinful only when one's indulgence conflicts with fulfilling one's duties or when other factors are involved such as compulsiveness, cheating or participation in criminal activities.

FATHER Concetti wrote that the social effects of gambling must also be considered. A gambler's losses can affect his financial contributions to community life, especially when the money is spent outside his own country, he said.

In more subjective terms, he added, gambling is wrong when it becomes an "unregulated passion" in an individual.

'Father Gino Concetti wrote that the social effects of gambling must be considered. A gambler's losses can affect his financial contributions to community life, especially when the money is spent outside his own country.'

sums of money in games of chance "an insult to the dignity" of working men and women.

His commentary came in response to recent casino raids by Italian police, who suspect the Mafia of laundering money through the gambling houses.

Pro-gambling forces in Florida have begun mobilizing recently to gather support to permit casino gambling and institute a lottery in the state.

In 1980, Dade Countians rejected a



Casino inspectors in New Jersey, which legalized gambling in 1978, learn about the workings of a roulette wheel from an employee of the London Playboy Club. (NC photo).

"Games of chance, whether people who struggle with economic involving 'clean' or 'dirty' money, difficulties every day in order to feed constitute an insult to the dignity of themselves," the editorial said.

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Michelangelo's ceiling worth \$17 million to Japanese TV

ROME (NC)—Nippon Television Co. of Japan is paying the Vatican \$3 million outright and plans to spend an estimated \$14.4 million over the next 12 years for exclusive reproduction rights to Michelangelo's Sistine Chapel frescoes during the company-sponsored cleaning of the famous ceiling.

Under terms of the agreement, NTV will film the painstaking work carried out by the Vatican's art restoration laboratory. Besides the \$3 million payment to the Vatican, the film project will cost NTV an estimated \$1.2 million a year for the next 12 years, NTV officials said.

When it finishes the project in 1995, NTV expects to have spent some \$17.4 million, but it will have obtained valuable footage for its own use as well

'Beneath the centuries of candle smoke, the frescoes have retained their radiant colors—reds, violets and yellows that have amazed scholars and tourists grown used to the muted tones of the uncleaned ceiling.'



as the potentially lucrative commercial reproduction rights.

THE AGREEMENT allows NTV to reproduce the art works, which are among the best known in the world, in films, books, photographs and postcards. The company has already

planned a series of documentaries on Michelangelo, with the first to air in Japan on Feb. 5, NTV officials said.

According to Fabrizio Mancinelli, head of the Vatican restoration team, the Vatican turned to NTV not for technical assistance in cleaning the

16th-century frescoes, but for film documentation of the procedure.

The contract stipulates that NTV will give the Vatican a copy of all such documentation. In the 250 working days to date, NTV officials, said, the company has used several miles of film and taken more than 10,000 photographs.

The arrangement is the result of a new kind of financing initiative by the Vatican Museums, which in 1981 began to search for a sponsor to the project, offering the exclusive reproduction rights in exchange.

The restoration process, which involves application of a solvent followed by a light brushing, has already yielded surprising results.

The most remarkable is that, beneath the centuries of candle smoke, the frescoes have retained their radiant colors—reds, violets and yellows that have amazed scholars and tourists grown used to the muted tones of the uncleaned ceiling.



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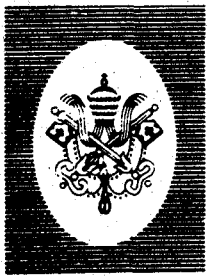
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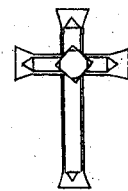
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Center for elderly

Will provide help with special problems

By Ana Rodriguez-Soto
Voice News Editor

Ann D'Angelo, untiring Respect Life volunteer, did not think of herself as "elderly." But her husband's serious illness recently changed all that.

The long hospital stay and still tenuous recovery made D'Angelo realize the vulnerability, both physical and financial, of people like herself and her spouse—over 60 and retired.

It's fitting, then, that the five-year Respect Life veteran should trade her part-time volunteer's role at the North Dade office to move next door and become fulltime coordinator of the Archdiocese's newly-opened St. Joaquim and St. Anne Center for the Elderly in North Dade County.

During dedication ceremonies Saturday afternoon, D'Angelo discussed the future activities of the center, named after the grandparents of Jesus.

"I don't want to leave any stone unturned," she said.

THE CENTER will provide education, referral and material assistance for the elderly and, as a spin-off from the Archdiocese's Respect Life Apostolate, will advocate vigorously for their "right to life."

"I think we really have to be concerned about euthanasia because already we can hear undertones about it... (movies and articles) making it seem very plausible," D'Angelo said. "Once they succeed in that, we're lost."

Staffed almost entirely by volunteers and patterned after the Archdiocese's seven Respect Life offices, the center eventually will provide a hotline for elderly needing quick referral to helping agencies and information on Medicare and the rights and benefits of senior citizens.

D'Angelo also plans to turn the center into a resource facility replete with films and educational pamphlets, as well as a meeting place for support groups for the elderly.



A rose, symbol of Respect Life, is planted by Archbishop Ambrose DePaoli outside the St. Joaquim and St. Anne Center for the Elderly, as Respect Life Director Father Daniel Kubala looks on. Inset, Ann D'Angelo, coordinator of the new center. (Voice photos by Ana Rodriguez-Soto).

During the dedication liturgy, celebrated under the trees and around the picnic tables which line the backyard shared by the center and the north Dade Respect Life Office, newly-consecrated Archbishop Ambrose DePaoli called the St. Joaquim and St. Anne facility the sign of "a God who cares, a Jesus who cares."

REFERRING TO the Gospel reading, in which Jesus depicts himself as the Good Shepherd who came "that they might have life and have it to the full," Archbishop DePaoli called the corner, where the center and Respect Life offices are located along with the Family Enrichment Center, a "corner dedicated to life in this Archdiocese."

The Good Shepherd, he said, seeks out the Sheep who stray. "We, too, can stray, and we can also stray in just what life is, what it means to live....."

"Yet, all we have to do is look back

on today, look back on this corner and see the Good Shepherd," said Archbishop DePaoli, soon to take over as papal representative in Sri Lanka.

"If we stray on the subject of life, we know we can come back to this corner."

Recalling that he had lived "for a number of years" in the house which is

now the Archdiocese Respect Life Office, he added that the corner had personal significance, reminding him of "what has happened in my life."

AFTER THE LITURGY and dedication, Father Daniel Kubala, director of the Respect Life Apostolate in the Archdiocese, presented Archbishop DePaoli with a framed collection of the invitation and booklets marking his ordination to the episcopacy. (See *The Voice* Nov. 25, 1983).

According to Father Kubala, the idea for a center for the elderly had made the rounds for a number of years among those involved in the Archdiocese's pro-life activities. It was realized finally through the impetus of Auxiliary Bishop Agustin Roman, who broke ground for its construction four months ago. (See *The Voice*, Aug. 12, 1983).

To forge an even stronger link between the Archdiocese's pro-life activities and the St. Joaquim and St. Anne Center, D'Angelo said, her volunteer staff will include both the old and the young.

"The young people... need to know and understand who the elderly are," she said. The elderly "must also back our pro-life program. A lot of them don't really understand" that it applies to everyone, not only young women.

The phone number for St. Joaquim and St. Anne Center is 653-1001. The address is 18340 NW 12-Avenue.

OFFICIAL

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The Archdiocese of Miami sponsors several programs through its Rural Churches and agencies to assist

Migrant families in meeting their basic needs of survival.

Under the direction of 12 priests, 25 sisters, lay employees and volunteers the Archdiocese provides pastoral ministry, day care centers, educational programs and offers food and housing assistance to needy families.

In the true spirit of celebrating our 25th anniversary, I ask your continual generosity to their annual appeal. The Migrant Mission collection will be held throughout the Archdiocese next Sunday, December 11.

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

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

The Reverend Louis Roberts - to Administrator, St. Thomas More Church, Boynton Beach, effective November 21, 1983.

The Reverend Monsignor Orlando Fernandez - in residence, Sts. Peter & Paul Rectory, Miami, effective November 23, 1983.

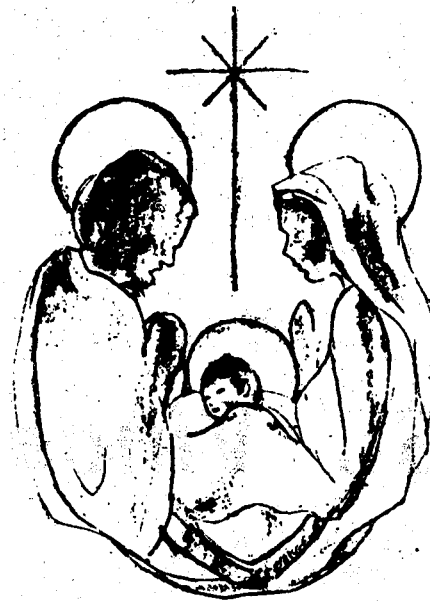
The Reverend Seamus Doyle - to

Chaplain, Court Holy Spirit No.1912 of the Catholic Daughters of America, Pompano Beach, effective November 18, 1983.

The Reverend Yates Harris - in residence, St. Anthony Rectory, Fort Lauderdale, effective December 2, 1983.

The Reverend Raymond DLugos, O.S.A. - to the faculty of St. John Neumann High School, Golden Gate, effective January 1, 1984.

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Youth celebrate liberation

Helped Nicaraguan out of Krome camp

By Araceli Cantero
Local News Editor, La Voz

Young people know how to give thanks. They also can celebrate, share and give the hope of liberty to those behind bars.

That was evident during the annual Thanksgiving dinner sponsored by the Office of Youth Ministry and held at La Salle High School last week with more than 300 young people in attendance.

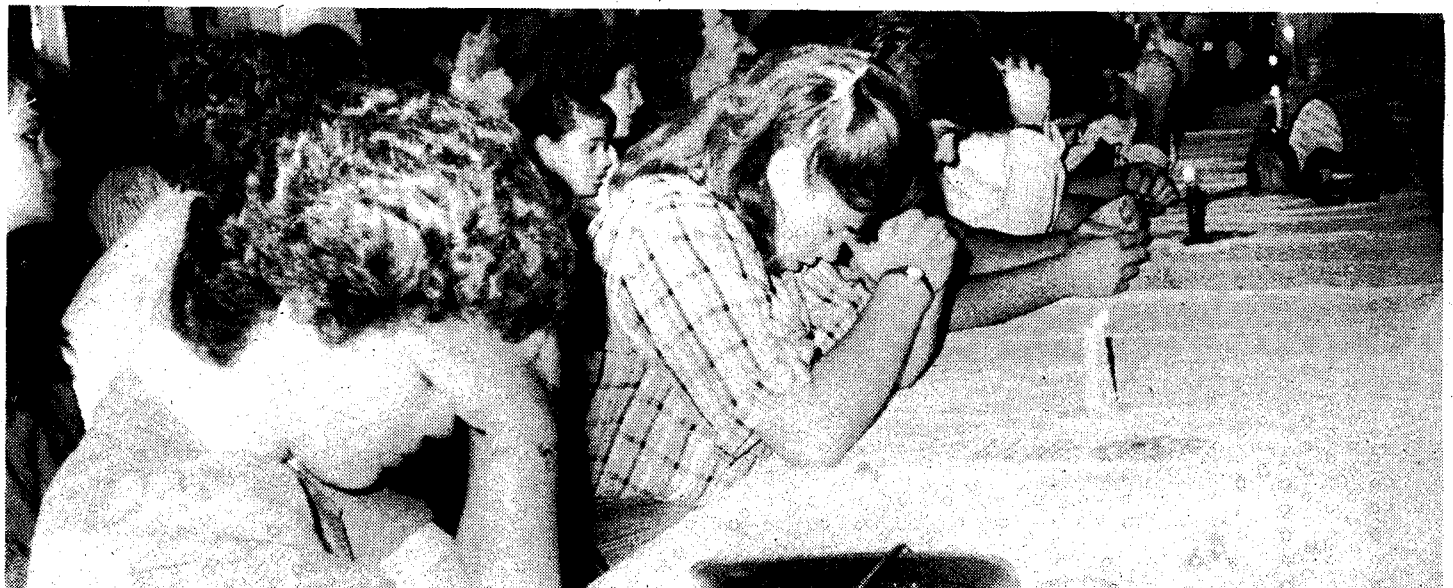
The immense common table around which they gathered for the celebration of the Eucharist became afterward a table of joy and brotherhood. Together with the young members of Hispanic parishes sat Jaime Romero, a 21-year-old Nicaraguan refugee recently freed from the Krome Avenue Detention Center in South Dade.

For months, young people from St. Joaquim Parish had visited Romero in the camp, sharing with him the hope of liberty. Romero befriended the youngsters, who descended on Krome with Bibles, guitars and Christian love, because "I needed moral support, someone to tell me it all would end someday."

Romero served as a soldier in former Nicaraguan President Anastasio Somoza's military and became involved in "counterrevolutionary" activities after the Sandinista takeover, at first inside the country and later based in Honduras.

In March of 1983, fearful for the safety of his wife and two daughters, Romero fled to the United States, where he was promptly arrested at the airport and placed under security while his political asylum papers were processed.

Later, he was transferred to the Krome Avenue camp, where he spent



Youth pause for a moment of prayer before the annual Thanksgiving dinner sponsored by the Office of Youth Ministry of the Archdiocese. (Voice photo by Araceli Cantero).

eight long months.

"I had gathered all the evidence, but they told me the papers had to go to Washington," he said. Six months after arriving here, he appeared before a judge to present his case. It would be two more months before an immigration hearing enabled him to leave the Krome camp.

While he waited, he was paid \$1 a day to clean offices at the camp. He worried about his wife and daughters, whom he could not support.

"The young people gave me hope and showed me another side, of the United States," Romero said. "I had lived all my life fighting for a democracy like the one in this country, and the minute I arrived I was thrown in jail for eight months. It was not easy to understand."

As the friendship between Romero and the St. Joaquim parishioners

deepened, he promised them that, once freed, he would return to Krome to visit, along with them, others who remained in the camp. He also would

'I never had a happy peaceful life. I was always armed, fearful, involved in counter-revolution, but life is more than that'

—Jaime Romero

participate, he said, in the activities of youth groups.

So he was there for the Thanksgiving Mass, amazed at the hundreds of young people who supported him.

Seeing them, he said, renewed his hope, because now his goal is to find a

job and begin studying.

"At 21, I have much to do and a family to support," he said. "I never had a happy, peaceful life. I was always armed, fearful, involved in counter revolution, but life is more than that."

Romero, however, can't forget others still behind Krome's barbed wire, like Cesar Augusto Lugo, 16.

During the Mass, the young people heard of Lugo's plight and took up a collection to help him pay a \$575 bond in order to be released from the camp.

The full amount wasn't raised at first, but during the homily, Father Jose Luis Menendez, director of the Office of Youth Ministry, thanked God for peace, joy and freedom and reminded his listeners that many people did not possess those gifts, asking that a second collection be taken up.

Then, the young people's generosity enabled them to surpass their goal. Their Christian commitment had not remained mere words. It had reached into their wallets and pocketbooks.

St. Vincent's reaches out to lonely

By Marguerite Sullivan
Special to The Voice

In the true spirit of Thanksgiving, more than 350 "poor in spirit" people residing in and around the Margate area were treated to a sumptuous Thanksgiving dinner of turkey and all the trimmings at the Community Center of St. Vincent Parish on Thanksgiving Day.

Under the "blanket" of Parish Outreach, every faction of the parish community contributed to the overwhelming success of this venture.

Jim Gates, president of the parish St. Vincent de Paul Society and of the St. Vincent de Paul Conference of Margate, said, "We have found another way to reach the poor in spirit." That was the sole criteria to "reach out" to those who otherwise would be alone on Thanksgiving Day.

While the cost of the food was underwritten by the St. Vincent de Paul Society, largely through donations for that specific purpose, the planning and enactment of the day's activities was a concerted effort of the entire parish, under the direction of Outreach Coordinator, Lee Abuso.

PREPARATIONS began early in the



Volunteers from the community of St. Vincent in Margate prepared a Thanksgiving feast for the "poor in the spirit" of their area. (Photo courtesy St. Vincent Parish).

day before Thanksgiving as Bill Chiodo and Jim Gates, along with the rest of their kitchen crew, did all the

preliminary work.

Members of the St. Vincent Women's Club, assisted by several

parishioner volunteers, set the tables and arranged the extravagant donation of beautiful fall flowers in vases.

Even the children "got into the act." C.C.D. pupils traced and cut leaves out of various hues of yellow, orange and brown paper, which adorned the tables. Adding to the beauty of the setting was a large table filled with fresh fruit, which was donated. The plea for pies from the parishioners brought an avalanche of more than 100.

After being greeted at the door by a member of the Women's Club, Family Enrichment Committee or Youth Group, the ushers of St. Vincent seated the guests and members of St. Vincent dePaul and the Men's Club did the serving.

Father William Gunther, pastor, got into the spirit as he donned an apron and mingled among the crowd. Father Edmond Prendergast associate pastor, and Father Augustus Gordon also joined in the festivities.

The invited came with canes, walkers, and in wheel chairs. Several, unable to be present, had the meals delivered to them. This latter group, unable to be a physical part of the celebration, nevertheless were not alone. They were there in spirit, knowing they were remembered.

Renewed efforts cropping up around country

New ways of getting v

Continued from page 1

Involved students

Several dioceses in the country have become nationally recognized for their innovative recruitment and education programs to reverse declining vocations.

"We don't lack priests. We've actually increased our number of seminary candidates in the past two years," said Fr. Michael Hohenbrink, vocations director for the diocese of Toledo, Ohio.

Fr. Hohenbrink attributes his healthy crop of candidates to a unified and cooperative effort on behalf of both priests and religious.

"There is a willingness to help in relation to vocations. If we need the sisters to help us organize a meeting or provide facilities or suggestions, they're eager to do what they can. And if we have successful results in a program, we share it with them."

In an age of selfishness and self-service, Fr. Hohenbrink has discovered that young people really do want to give to others once they experience the spiritual gratification that follows.

The diocese sponsors junior and high school students in clean-up projects in the most impoverished areas of the city.

"They (students) often ask me, 'how can you do it, just give your life to others this way, especially without any financial reward?'"

After witnessing the joy of the poor who have benefited from the project, Fr. Hohenbrink said students visit him and report how fulfilling their work was, even without financial gain.

Another program instituted in the Toledo diocese is drawing the interest

of young people—and priests.

It involves getting together a large number of clergy and youth at informal dinners. The priests are each asked to sponsor a young person. The gathering has been completed five times with encouraging response from those involved.

"The young people who come are exposed to the close fraternity among the priests. They also might run into one or two of their friends who they never realized were interested in spiritual self-discovery. The priests in turn are able to take an active role in vocations awareness. They feel it is a way for them to do something without having to be overbearing about it."

The dinners have shown such positive results for the seminaries that the 4 motherhouses for nuns in the diocese are also utilizing a similar plan.

"It is cooperation that counts when it comes to improving the vocations picture. We have to do it together."

Fr. Mario Arroyo, vocations director for the Diocese of Houston, agrees.

"We're all coming up with whatever we can do together to understand human beings."

Courageous bishop

One of the most effective programs in Houston takes place on the first Saturday of every month. It involves a day-long gathering of from 30 to 40 people. Out of those who attend, 15 to 20 a year enter the religious life.

In the Houston area, vocations have doubled since 1982, according to Fr. Arroyo. There are 46 seminarians currently enrolled.



Auxiliary Bishop John Nevins and young men talk during a Vocation Awareness Weekend

However, the drop-out rate remains about 30-40 per cent.

"A lot just come to give it a try. We allow them to experience the seminary life if they have a strong attraction to it. About 1 in 10 decide it is just not for them. And then we decide for about 1 in 10 if we feel they are not suitable."

Fr. Arroyo explained that his most successful recruitment plan is a simple one. On the first Saturday of the month there is a day-long gathering of approximately 30 to 40 people interested in vocations. Out of those who attend, there are usually 15 to 20 who decide to enter the religious life.

But he attributes the overall success in Houston to "the courage of Bishop

John Morkovsky of Houston."

Despite shortages of parish priests, the bishop selected three dynamic ones from the diocese to operate the major seminary in Houston.

"It raised everyone's confidence in the seminary. Now priests are eagerly sending out people to the school. It has boosted vocations."

Vocational Development

St. Meinard Benedictine Seminary in Indiana has been cited for its vocational development program.

"This is to be distinguished from recruitment. We are concerned with the long range picture—how to encourage the increase of qualified

'I think that young people and even people at college level are bombarded with the if-it-feels-good-do-it attitude. Don't commit yourself to anything' — Seminarian

Commitment, not celibacy, is issue, these

By Prentice Browning
Voice Staff Writer

Problems of commitment in today's society—not the requirement of celibacy per se—is the major hindrance to vocations, three St. John Vianney College seminarians said.

Two seniors and one junior from a cross-section of environments drew on shared experiences with family and friends and came to the same conclusion—celibacy is not the major reason for a shortage of priests.

"The lack of being able to accept commitment, to live a life of commitment," said Mike Souckar of Ft. Lauderdale. "That problem is reflected in the problems of celibacy."

ELABORATING ON the issue, Jim Lamm who will graduate with Souckar, spoke of how a commitment to the priesthood is viewed.

"I think that society in general has a major influence on us through TV and radio and it is totally oriented in general against religion and more so against the priesthood, he said.

"I think that young people and even people at college level are bombarded with the 'if-it-feels-good-do-it attitude. Don't commit yourself to anything."

Even though marriage is also a lifetime commitment, it is not viewed in the same way as the priesthood, Lamm contends.

"Divorce is so easy that people see it as, well, 'If I don't like the situation I can leave it,' whereas in the priesthood you are in it for life. Once a priest always a priest."

SEMINARIAN MAR BINEF emphasized that celibacy should be thought of in a more positive light.

"It's not so much that you are giving up something," he said.

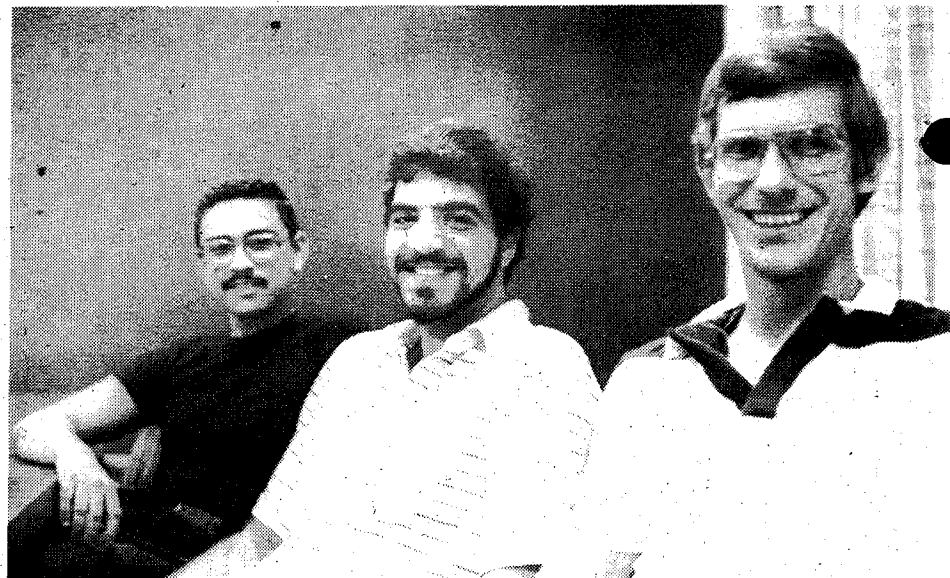
"I see it as a way of giving God a part of yourself as a gift to Him."

Binef and Lamm spoke of sharing the love they would have for a wife and family with the wider family of the parish.

"You don't have to be married to

have close relationships with people," Binef said.

But these reasons are not always understood by the secular world.



Mar Binef, Mike Souckar and Jim Lamm.

Lamm said his friends were "supportive but confused about why I would want to do something like this."

Surprisingly, parents themselves are often the largest obstacles in the way of a young man seeking a vocation. Says Fr. Robert Lynch, rector of St.

vocations

candidates."

"But first we have to hold to the idea that the priesthood is an essential element in developing the spiritual essence of society itself."

Fr. Amato feels that the image of the priest has declined in contrast to other professionals such as doctors, lawyers, newsmen.

"No one would want to be without them. We want the vision of the priesthood to be the same positive projection of a quality of life—in this case spirituality."

Fr. Amato's pilot project involves parishes in Evansville, Louisville and Indianapolis, Indiana. To begin, there was a search for qualified leaders. Only in this case leaders are not necessarily the traditional ones always ready to volunteer. Fr. Amato's program reached for people from all walks of life—blue collar workers, students, upper class and suburban class individuals.

The group then meets frequently for an entire one-year period to learn about vocations. They share films, discussions and progress from the planning phase to an action phase of the program.

"Canned programs don't reflect a parish's experiences—they don't work. Ours comes directly from the people, a grass roots movement."

In the action phase, social activities and religious education are all integrated with a vocations component. In other words, vocations becomes of heightened importance to the parish community in all of its functions.

As the first year has come to a close and the action phase is underway,

"we've noticed in the group they were looking at the problem of vocations from the outside. People were placing blame on the seminary recruiters.

Now they see it as their responsibility, the parish's responsibility."

Youth leadership

Another experimental project underway at St. Meinard's is the youth leadership conference. Its purpose is to deal with the phenomena of peer pressure. Alumni pastors and priests are asked to send young men ages 18 to 30 with leadership abilities to the conference. Those selected do not necessarily have to be interested in the priesthood themselves, but must be respected by their peers.

During the conference, seminarians talk to the young men about their outstanding qualities and how these same qualities can be applied to the role of a priest.

"Teenagers are going through an identity crisis as it is. They don't have a concept of holiness yet. They sometimes think that priests are put on a conveyor belt and stamped with a Roman collar at the end of the process.

"They still have the myth that religious people are on a pedestal and a lot of them can't picture themselves in that role."

Whatever methods being tried by various dioceses around the country—and just a few are presented here—it appears that renewed approaches to solving the vocations crisis are underway that may help paint a brighter future for vocations in the Church in America.

won't get real priests," says Souckar.

"I DON'T KNOW any priest who can really be a priest and at the same time have a wife and family," he adds.

"Each is a vocation or commitment in its own right. It's like robbing Peter to pay Paul—you have to be unjust to one or the other."

Vocations are encouraged, several of the seminarians said, by contact with a priest friend or a youth group.

All three spoke highly of the Vocations Awareness weekend as fostering a sense of belonging.

In Souckar's case, he became friends with a parish priest who asked him to follow along through his daily routine, visiting the shut-ins and the sick.

PERHAPS very few have made up their minds very young that they are going to become priests and never waver from that goal.

Most need the encouragement of close, supportive contact with the religious community.

Says Souckar: "There is a moment of conversion, of super experience, but unless it is supported and developed it just dies away."

What's being done here

By Betsy Kennedy
Voice Staff Writer

In the Archdiocese of Miami vocations directors are trying to dispel the myths about men and women in religious life that are often produced by secular society.

At St. Vincent de Paul Regional Seminary in Boynton Beach, summer camps for boys, 6th grade through high school, have proven useful to clergy, the young people and parents as well. The school averages about 25 participants for the 1-week sessions.

'That is what people need. To hear people in the religious life articulate their faith'

—Fr. Robert Lynch

Fr. Gustavo Miyares, director of the Vocation Office for the Archdiocese of Miami described the Christian atmosphere, the peaceful days of prayer and fraternity, "but we also place emphasis on fun and relaxation."

"Parents turn out to be our best supporters and they can also be our best recruiters. For many of them it's the first time they have been this close to the life of seminary students."

For college-age students who are interested in the religious life there will be a special retreat during this year's Holy Week, said Fr. Felipe Estevez, rector-president of St. Vincent de Paul Regional Seminary in Boynton Beach.

He believes in involving the entire parish community in recruitment efforts. On April 29 the seminarians will visit churches throughout the archdiocese and introduce vocations to people through inspired liturgies. There will also be three evenings of music dedicated to students of Pope John Paul II school, "in an attempt to show them the joy of the priesthood through music," said Fr. Estevez.

Seminarians are also doing field work at Parishes. By taking an active role in parish renewals, parish activities and school programs they can reach out in warmth and friendship to students who may be wrestling with career decisions.

Fr. Estevez is also looking forward to workshops for vocations directors of both St. John Vianney and St. Vincent de Paul planned for May 13-15. The seminary leaders will work in a collaborative effort to hone their skills in the selection process.

"We want to sharpen our skills and learn to weed out those who are not suitable for the priesthood."

Raise consciousness

Vocations experts in Miami also hope to raise the consciousness and awareness of youth ministers, teachers and pastors who can also have a strong impact on youth, said Fr. Estevez.

Fr. Robert Lynch, rector of St. John Vianney is extremely pleased with the results of the vocations awareness weekends held at the college in recent years.

"It is our most effective vocations tool."

"The weekend's success depends not just on the involvement of the priests but the involvement of people on the parish level. There is no direct contact. We advertise through the parishes and it is up to people to motivate those who might have the call," added Fr. Miyares.

He reports that several candidates were won from the most recent awareness weekend held in November.

"We average about 50 per cent who enroll in the seminary after the weekend experience," said Fr. Lynch.

Both priests are excited about a new concept to be implemented this summer.

"We will form mission teams, consisting of a nun, a priest and a seminary student," said Fr. Miyares.

They will visit a parish for a week, attend masses, conduct singing and

prayer sessions, share time with older and younger groups, talk to families.

Ironically, "it's grandparents who turn out to be the most receptive because they remember when the priest was so important in everything they did in their lives," said Fr. Lynch.

Although this plan is in the embryonic stages, Archbishop Edward A. McCarthy has also given a sign of approval to test it out in the Archdiocese.

Fr. Lynch is hopeful that the vocations crisis will quickly diminish in the United States now that "there has been a more positive shift. Priests are happier with themselves."

He is filled with satisfaction when he watches people, mature in their spiritual development.

"Young men who are considering the priesthood come to the seminary full of doubts. The seminary students pray with them, share with them."

Somehow the direct contact of people living the spiritual life has an important effect, like the quieting of ripples in a turbulent pool.

"They hear the seminarians say, 'I have my days, but overall I'm happy. That is what people need. To hear happy people in the religious life articulate their faith.'"

inarian Jim Lamm

se seminarians say

John Vianney, "One out of five of my students has gone through outright opposition from their parents and that's tough."

"Before you even get to celibacy you have to go through rejection and alienation from your family."

ACCORDING TO the seminarians more education about the priesthood in Catholic schools is needed to overcome confusion and resistance to vocations.

"A lot of people I talk to my own age still don't know exactly what a priest is," says Lamm.

"All they see is someone every Sunday who goes to the altar and performs a ceremony and that's it. I think the major key to increasing vocations is going to the high school level where they are trying to make decisions of lifetime commitment and exposing it to them, instructing them as to what the priesthood is."

Optional celibacy as a solution to the vocations crisis is not something the young seminarians had given much thought about.

"You might get numbers but you

Matter of Opinion

Death penalty and the Church

Nothing on the local scene has aroused so much emotion recently as the controversy surrounding the execution of Robert Sullivan this week.

On the one hand is the view typified by one observer quoted in Time magazine, "Fry the bast--"

On the other, the Catholic bishops of Florida and even the Pope urging clemency.

Many people have been incensed at the suggestion of clemency for a convicted murderer. One telephone caller to The Voice from out of state even wanted to know whom to contact in the Vatican to see if the Pope had, in fact, tried to intervene or if that was just "some leftists" in the church at work.

There is no easy way to resolve this issue and satisfy everyone.

There is no ironclad church dogma for

EDITORIAL

either view to cling to. Capital punishment has, over the centuries, found theological justification within certain church utterances. Someone who has wilfully taken a life had, in a sense, forfeited his own right to life. Therefore, a duly constituted authority might justifiably execute a murderer, thereby establishing a kind of equity, so the reasoning goes.

But in recent decades, many old assumptions about a lot of things — war, social justice, crime and punishment — have been brought into question.

Just as the state-sponsored violence of war is no longer automatically accepted as a moral way to resolve disputes, even legitimate grievances, no longer is the state violence necessarily accepted as a way to deal even with violent crimes.

Also, in previous times, a deterrent effect was assumed as a major part of the moral justification for a state's coldly strapping the killer down and electrocuting or gassing him to death.

But as a lengthy report in Time magazine in January indicated, it is almost impossible to prove a deterrent effect. The U.S. murder rate per one hundred thousand people today is almost exactly the same as it was in 1931 when capital punishment was routine. Some studies may tend to show a little deterrence, others show just the opposite, suggesting that the brutalizing effects of publicized executions may even set off more murders.

Of course, for some in today's crime ridden world, killing the killer is its own emotional reward.

Many people say, "What about the victim's family. Why doesn't the Church speak about their rights?" The simple answer is they do.

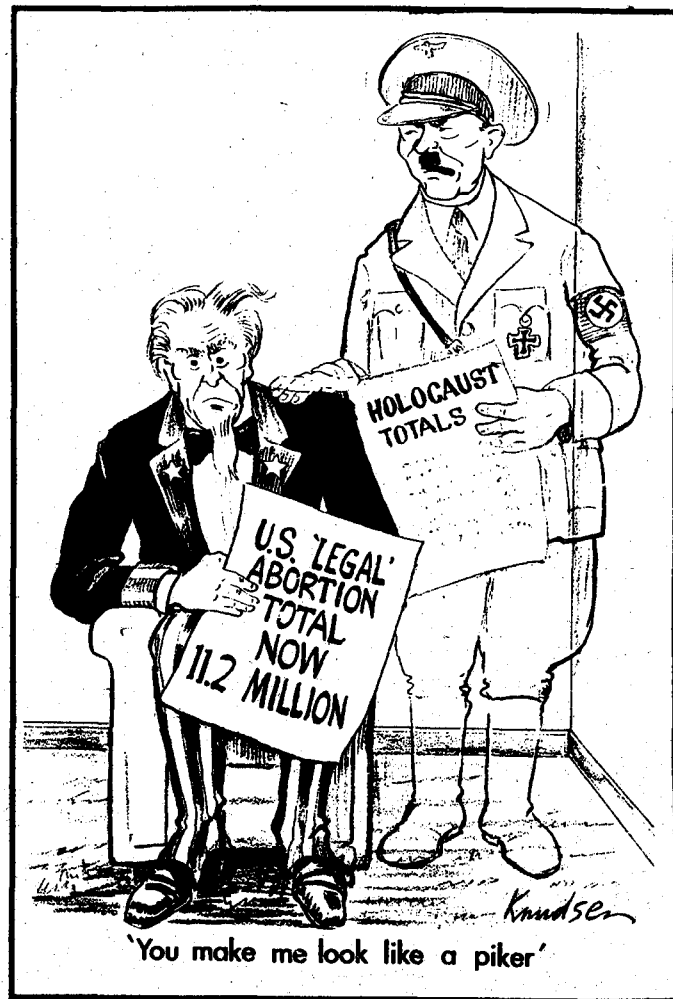
Church leaders who urge life imprisonment rather than killing are not unmindful of the feelings of the original victim's loved ones. Church leaders constantly speak out on social justice, reduction of handguns which are used in fifty per cent of all murders, the obsession of violence and pornography in our entertainment media and other factors which tend to promote the violence that sets America apart from all other democracies as the most murderous, by far.

What the Church is doing is calling the community to a higher plane in dealing with violent crime, as well as with other social problems. This country is fraught with violence, in its history, in its racial relations, in its present day media and in its justice system.

Though it may not be emotionally satisfy-

ing, there is a hidden wisdom in the call to turn away from more violence at home and abroad as the solution to problems.

And we would urge Christians who may not agree with it to make an effort to consider the wisdom of the Church's call.



Letters to the Editor

Views on celibacy, vocations

To The Editor:

Bravo, for your straight-forward look at the crisis in vocations to the priesthood by Betsy Kennedy! Nov. 18, I write this from the perspective of a cradle Catholic, an ex-seminarian (7 years in) and a currently very active committed member of my North Palm Beach parish. I would like to suggest that celibacy is not only "the problem" from a practical viewpoint, as stated by so many of your contributors; it is also "the problem" from a spiritual and theoretical angle.

I really don't think St. Paul was simply exercising his pen when he advised Timothy, that church leaders and ministers must be "The husband of but one wife... (and) must manage his family well.... for if anyone does not know how to manage his own family, how can he take care of God's Church?" (1 TM 3:25).

There is wisdom gained through a successfully lived marriage that a celibate, ordained at 26 or 27 years of age will never know. Not only is celibacy a problem in recruitment, it is a spiritual burden that many bachelor priests will never overcome. They have never had to mature through the struggle to support and raise a family. They have never worked through the ebb and flow of an intimate relationship. Many have substituted power and ego aggrandizement for the loss of the physical and spiritual bonding of marriage.

I think celibacy should only be an option for those who choose to live out their lives in communities practicing the evangelical counsels of chastity,

poverty and obedience. For all others let's return to the advice of Paul and cease ordaining bachelors with limited life experiences and entrust the ministry to the mature and married.

Christopher Wright
North Palm Beach

To the Editor:

There are none so blind as those who will not see! How, in the name of common sense, do the real facts behind the American Catholic Church's vocation crisis continue to remain our best kept secret? Examine the data and I think you'll find that the so-called "celibacy hangup," (see The Voice - Nov. 18), is just more fall-out from the widespread secular humanism surrounding us.

Now let's get back to the real reason behind the vocation crisis. I may sound like a bumper sticker but "Have you read your child's schoolbooks lately?" Schools now emphasize such things as sexuality and de-emphasize basic pre-50's morality. Included is a "watered-down" version of the basic catechism, which at one time enlightened both teachers and children and instilled a need and desire to "know, love and serve God."

Because the good nuns of the past knew the importance of Church teaching and heeded papal directives, there was no vocation crisis. They were interested in saving and teaching young

souls, not becoming social workers and female priests. If we return to being honest with ourselves, we must put pride aside and admit that mere change can and does cause great harm.

Since untaught children can't love and embrace our precious Catholicism, who will become our future priests and nuns? It's as simple as that.

Lucretia Andres
Lake Park

To the Editor:

It is sad that the lack of vocations to the Priesthood should be caused primarily by the vow of celibacy. Jesus chose St. Peter to be the Rock upon which He built His church, so obviously Peter's being a married man was not considered a deterrent to this important mission.

In the days before Jesus, the Levites also were free to marry. The burden of celibacy has proven to be too difficult for many of our much loved priests who, I am sure, did not leave the priesthood without serious soul-searching over a long period of time. It is my understanding that the requirement of celibacy for priests is only about 500 years old.

If for some reason this vow is so important to the priesthood, why not let the individual priest take the vow for a designated period, such as three, five, ten years, and renew the vow periodically as he feels able to do so.

Also, our Blessed Lord taught us almost 2000 years ago that in heaven, there is no male or female, Jew or

gentile, and He told us to pray that "God's will be done on earth as it is in heaven," why should there be a problem with the ordination of women ministers?

Certainly there are more women volunteering to be servants of the Lord in His church in whatever menial jobs they are permitted to do. Those who "would be great must be the servant of the rest" (Mt. 20:26). In heaven, it is the servant who will receive the greater reward.

It does seem that the real problem is our unwillingness to cooperate with God to bring about God's will on earth as it is in heaven.

Lillian Hayden
Hobe Sound

To the Editor:

You are to be highly commended for addressing the Vocational Crisis with openness and objectivity. Your statistics prove that celibacy is a major problem when confronted with the shortage of vocations to the Priesthood and religious life.

It seems such a great pity that so many of our Catholic people - at home and in Mission Countries are being deprived of the world and sacraments mainly because there are not sufficient celibate priests to serve them.

I think that the majority of our people are ready for a change in the commitment of celibacy.

Bob Ling
Marco Island

Jobs for the jobless

Wanting and needing to work, but having no job nor prospects of one is always an anxiety producing situation. That condition becomes even more frustrating around the Christmas season when an unemployed bread winner can hardly put food on the table much less presents under the tree.

As a priest of the Atlanta archdiocese for 29 years, Father Richard Morrow has often watched parishioners suffer through this agony. While pastor of St. Thomas Church in Smyrna, Georgia from 1966-72, he began doing something about it.

The major area's employer, Lockheed Aircraft, had just finished the design of a new plane and with that contract completed released nearly all

the jobs offered, contacted everyone and witnessed the happy result of 30 persons, most of them bread winners, obtaining new positions.

From 1972-78 Father Morrow served as pastor



BY FR. JOSEPH M. CHAMPLIN

'On one side of the file card, a parishioner in need was to list the position desired, her or his background and qualifications, plus name, address and phone number.'

workers.

THE TALL pastor, originally raised in Stamford, Connecticut, saw this crisis of unemployment unfold before his eyes. In response, over three consecutive Sundays he placed in the pews and explained some 5" x 8" "Job Wanted - Job Available" cards.

On one side of the file card, a parishioner in need of work was to list the position desired, her or his background and qualifications plus name, address and phone number. On the reverse side of the file card, a parishioner aware of some job opportunity would note the position, describe it and indicate name, address with phone number of a contact person.

Afterwards, a committee at St. Thomas collated the results, matched people in need of jobs with

of St. John the Evangelist in Hapeville, an Atlanta suburb. Another economic downturn brought this parish of 1200 families to a similar crisis of substantial unemployment.

Aware of that condition, the sensitive and visionary pastor resurrected his "Job Wanted - Job Available" cards from the previous parish and repeated the process. It produced similar results with 40 people, half of whom were the sole source of financial support, finding work.

NOW PASTOR of the 1900 unit "Catholic Church of St. Jude" also in suburban Atlanta, but part of a more affluent community than the previous two parishes, Father Morrow experienced during our most recent recession repetition of the unemployment crisis.

However, here the card process achieved little

success: those without work were mostly management or executive type persons; the jobs which surfaced were secretarial or janitorial type positions.

One year later a jobless executive parishioner asked to see the cards with information on work opportunities. Told that given his managerial background, he probably would not discover much help in them, this man nevertheless checked the data only to arrive at an identical conclusion. Still, he realized through his search that nearly 200 top executive people in St. Jude's were unemployed.

This fact led the man to form in the parish a Monday night group called "The Job Club." Now, four years later, it continues to meet every week with 50-70 persons present and has as its primary goal not to find jobs for the jobless, but rather to provide hope and guidance for those unemployed.

PARTICIPANTS SHARE stories, improve their resumes, learn better techniques for obtaining job interviews and even role play with one another potential interviews. Eventually leaders began to invite appropriate guest speakers.

In time both the religious and secular media publicized "The Job Club" which attracted additional members and injected an ecumenical dimension into the project. Leaders at St. Jude's responded to this request for help by training people in 10 other Atlanta parishes - three Catholic and seven Protestant - who subsequently set up their own units.

Nearly each week a person returns to "The Job Club" with the good news that she or he has obtained employment. That further encourages and strengthens the hopes of other members.

Bishops choose a president

The Catholic bishops of the nation chose a new president at their fall meeting in Washington. Bishop James William Malone of Youngstown, Ohio, was elected on the first ballot to be president of the National Conference of Catholic Bishops and the U.S. Catholic Conference.

There is in the election of Bishop Malone something that can be learned about the bishops and about the bishops' conference. Let's see if in talking about it, I can convey something of what I believe can be learned.

Bishop Malone is the first president elected who is not a cardinal or an archbishop. That's a fact. I don't believe it is of any significance. I don't believe any one hesitated to vote for him because he is not an archbishop and I don't believe any bishops voted for him, wanting one of their own in the top position. It is a fact that Bishop Malone is the first bishop elected president of the bishops but it is irrelevant. So you can learn this about the bishops' conference, bishops are bishops. There is no hierarchy within the hierarchy, there is an equality. The Ordinary of a large archdiocese and the Ordinary of a small diocese, a cardinal and an auxiliary bishop, are all heard with equal respect. Leadership within the conference, and the elections for positions of leadership, have nothing to do with titles or relative importance of their dioceses or archdioceses.

THERE IS a need to understand the position of president of the bishops. It is an important position. But it is not a position of power, it is a position of service. There is a certain prestige in the role of the president. He becomes a spokesman for the bishops, he will be interviewed on television and quoted in news stories. But no bishop would allow himself to be considered for the position because of the prestige. It is a difficult task, one in which the president must sublimate himself to become a representative of all of the bishops.

The election of Bishop Malone as president of the bishops was no surprise. In the last election, when Archbishop John R. Roach of St. Paul and Minneapolis was chosen, he was the next choice and served as vice president. In every election in the 1970s, Bishop Malone received votes for



BY DALE FRANCIS

president of the bishops.

Bishop Malone was just 39 years old in 1960 when he was appointed auxiliary bishop of Youngstown. When Bishop Emmet Walsh died in 1968, he was installed as bishop.

He is a man of quiet competence, there is nothing of flourish about him. In Ohio he has been a leader in ecumenical affairs. He has been known for his interest in social justice. When a Youngstown steel plant closed, he tried unsuccessfully to organize to allow workers to

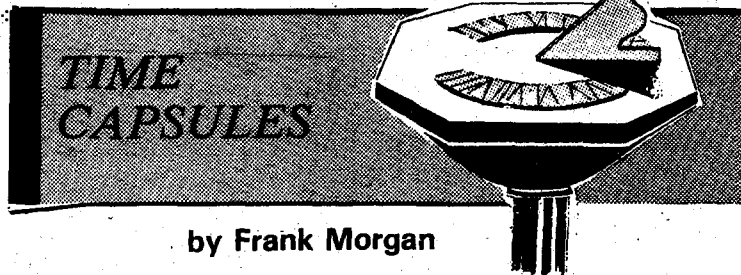
take over the steel plants.

HE HAS BEEN a spokesman for the bishops on social justice issues. Before the elections in 1980, he presented a position paper that outlined the stand of the bishops on many issues touching social justice issues. That position paper was not just his own viewpoint but the viewpoint of the U.S. Catholic Conference. It did not take a partisan position in the election but, like all U.S. Catholic Conference stands on issues, it was on the liberal side.

But it would be a mistake to categorize Bishop Malone as a liberal bishop. He is solidly orthodox in his theological views and a man of spirituality.

After his election, he told the bishops, "May I take this occasion to thank all the precinct workers for their help." It was a light touch that reveals a lot about a man who takes his responsibilities seriously but not himself.

(Dale Francis is a nationally syndicated columnist).



by Frank Morgan

Dear Howard

Once when St. Patrick was converting a pagan Irish chief, he baptized him while leaning heavily upon his crozier, unaware that the point of it was resting on the chief's big toe. Although it hurt, the chief said nothing until the ceremony was over and then asked in all sincerity, if that was part of the initiation into Christianity.

And then there's the story about the little five year old who started her bedtime prayers with "Dear Howard."

"Howard!" cried her mother. "God's name is not Howard."

"Oh, yes it is Mommy," explained the little girl. "That's what we learned in Sunday School. Our Father, Who Art in Heaven, Howard is Thy Name."

From a personal viewpoint

Grandparents play an important role in the lives of their grandchildren. The grandparents are responsible for passing on a sense of family history, of being connected to a long line of ancestors. This is an important element in the development of a child's security.

As St. John Neumann said, people need to know they are "a link in a chain" in order to understand their link to God. This week, I've looked at grandparenting from a personal viewpoint. For this month I became a grandmother again for



BY
ANTOINETTE
BOSCO

the second time. I have a grandson, Dominic, almost 2, and now a granddaughter, Angela, two-weeks-old. Unfortunately, my grandchildren live 2,000 miles away from me and I won't physically be with them very much. But I hope to find a way to be a vital presence in their lives by long distance.

I spent four days with them this week and learned so much about my own existence. Angela, peaceful and beautiful with a head full of dark brown hair, was an almost exact replica of my daughter Mary at that age. The picture of how we pass on life unfolded dramatically for me in that moment.

Dominic, "Nicky," called me "Grandma Toni" and too me by the hand to show me the two dogs, the two cats and the toys in his room. He was excited over the toy motorcycle and

musical telephone I brought him.

I hadn't seen him since last June and now he can talk much better. It struck me again how we continually pass on information and also value to children. It is an awesome responsibility.

What I provided for my son John at home aided and sometimes hindered him in his growth. But some of what I provided can be found in John's new home with his wife. And what he and Nancy will provide together for their son and daughter will be uniquely their own.

Grandparenting is, for me, the realization that those of us lucky enough to have grandchildren have left a mark on the continuing development of the earth. As grandparents, we can take time to become aware of this because we are one step removed from the drudgery and daily chores of child rearing, a situation which all too often is akin to not seeing the forest for the trees.

We also can view the pattern of the creator who began the construction of a world and left it up to us to finish building it. Parenting is clearly the first stage in co-creation. But grandparenting opens our eyes to the mystery of how this co-creating keeps on going. And it shows us that our existence makes a difference way beyond us into the future, putting us in touch with infinity.

For me, grandparenting is a new revelation of how God planned from the beginning to keep us involved with him.

(NC News Service)

Because God loves, be joyful

The pain of advent is the pain of waiting; it is a way of focusing on the long loneliness of life.

Jesus is recorded in the "Revelations of Juliana of Norwich" as having said, "I know well you want to live for my love, gladly suffering all the penance that might come to



BY FR.
JOHN CATOIR

you. But inasmuch as you do not live without sin, therefore you are depressed and sorrowful... but don't be too much vexed with the sin that falls to you against your will... I keep you most securely..."

Juliana draws this conclusion, "The greatest honor we can pay the Lord in our penance is to live gladly and merrily because of the knowledge of His love." The words "in our penance" refer to live itself with all its pain. Advent symbolizes this aspect of life for us, though we know our penance is not limited to a particular time or season.

JULIANA REFERS time and again to the Lord's awareness that life on earth, with its many sorrows, is itself a penance. No matter how healthy, wealthy or wise we become, this waiting and yearning for God will always be with us. In addition, we suffer from the sadness of not being truly holy.

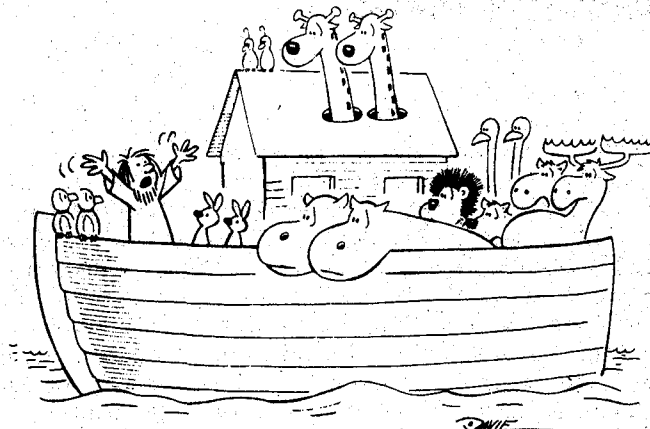
Take heart, my friend. The Lord looks upon this mourning of the soul with pity, not blame. He reveals Himself principally as a faithful friend, clinging to your soul with a tenacious love that will not be denied. As He weds Himself to each one of us He is keenly aware of our struggle, understanding fully that we are unhappy about the sins that

fall to us against our will.

He doesn't ask for success or perfection, but He does ask us to hold fast to the truth of His faithful presence and tenderness. He urges us not to abandon ourselves to those feelings "which keep us in dread and make us ashamed of ourselves." He wants us to live merrily because of His love, until the time we are brought home to heaven "where we shall be filled full of joy and bliss without end."

THE HIGHEST HONOR we can offer to God is to focus so strongly on His love that we are grateful and glad to be alive, full of good cheer in all our dealings with others, and free of needless worry about our unworthiness. There is really no time for sadness and self-pity. We have too much to do helping those who have not yet received the good news. Rise above the pain of life, help your neighbor to do the same, and be of good cheer all along the way.

Await the coming of the Lord in style, honor His love with a joyful heart.



"Good heavens, my wife! Has anybody seen my wife?!"

Teen says parents overprotect

Q. My parents are too overprotective. What should I do? They won't let me do some things that are perfectly fine. (Indiana).

A. This is a frequent complaint of teen-agers, but without specific details



BY TOM
LENNON

it's impossible to give a completely satisfactory answer.

About the most you can do is to discuss your problem with your parents in a cool, emotional climate. Give your ideas about specific instances of what you regard as overprotection.

Then listen carefully to their ideas. And what you can't change for now, try to accept.

Perhaps it will help you to read the following passage from S.E. Hinton's fine novel, "The Outsiders," written when she was 17.

In this passage, Randy meets with Ponyboy not long before a big rumble. They muse over Bob, who been stabbed to death earlier.

"I'm not going to show at the rumble tonight," Randy said slowly. "I'm sick of all this. Sick and tired. Bob was a good guy, the best buddy a guy ever had. I mean, he was a good fighter and tough and everything, but he was a real person too.

"He's dead—his mother has had a nervous breakdown. They spoiled him rotten. I mean, most parents would be proud of a kid like that—good lookin' and smart and everything, but they gave into him all the time. He kept trying to make someone say 'No' and they never did. They never did.

"That was what he wanted. For somebody to tell him 'No.' To have somebody lay down the law, to set the limits, give him something solid to stand on. That's what we all want, really.

"One time... one time, he came home drunker than anything. He thought sure they were gonna raised the roof. You know what they did? They thought it was something they'd done. They thought it was their fault—that they'd failed him or driven him to it or something."

(Send comments and questions to Tom Lennon, 1312 Mass. ave. N.W., Washington, D.C. 20005.)
(NC News Service)

The meaning of Santa Claus

Dear Dr. Kenny: My 6-year-old daughter asked me, "Is there really a Santa Claus?" I don't know how to answer that. I would like her to realize that God sends us all our wonderful gifts, not some imaginary fat old man living at the North Pole.



BY DR. JAMES
AND
MARY KENNY

It's the word "really" that gets me. Maybe we should tell her the truth, that the gifts really come from her parents. Isn't the story of Santa Claus bringing the gifts like the story of a stork bringing babies? Shouldn't we tell the truth? (Penn.)

Do you really want to take all the fun out of life?

Truth comes in many forms. There is truth in a wordless tear, a flowing river, an airplane rising up to greet the sky. There is truth in numbers that add up, in recounting to someone where you have been and in telling a story.

When Jesus was asked some very hard questions, he often told stories. "Who is my neighbor?" the young man asked. Jesus responded, "Once upon a time, a certain man went down to Jericho and fell victim to robbers."

Once upon a time, the world became so selfish and greedy that people thought only of themselves. People ate and drank and would not share. This was very hard on old people and little children, on poor people and widows, on sick people and those with a handicap. But there was one good man whose name was Nicholas, and he decided he would feed the hungry, visit the lonely, care for the sick and old and bring joy to small children.

A story. Is it just a story? No, it is really true, true in the sense that the story of Santa Claus expresses the love and sharing in the hearts of each one of us.

Literal truth is not the only truth. Is there literally a Santa Claus? Of course not. But is there really a Santa Claus? I think so.

Santa Claus lives most of the time in the North Pole of our hearts, frozen in by our greed and selfishness. But at least once a year, he is able to pack his sleigh, hitch up his reindeer and fly south

to each family in the whole world.

What a beautiful coincidence that Santa Claus leaves the North Pole on the eve of the day Jesus was born. God so loved the world that he sent his only son as a baby, to be born in a stable and to take on all the vulnerabilities of the human condition.

Christmas is a love feast, a time of giving and sharing. The Santa Claus legend does not take away from the magnificence of Christmas; it enhances it.

John the Evangelist says that God's truest name is love, that wherever love is, God is. That means that whether we say that gifts are brought by the Christ child, by Santa Claus or by our parents does not matter. God is in us, and most especially in the love that we express.

Yes, there really is a Santa Claus. He is the symbol and the sign of loving and giving, the love that makes from hibernation in the heart of each of us.

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

(NC News Service)

Dealing with sibling fighting

Sibling fighting—ever since Cain and Abel it's plagued parents. "Where have we gone wrong?" wonder anguished parents who subscribe to the myth that the family should be a haven of peace and serenity.

Let's face it. Kids fight. And, although this may surprise some, they fight as much in healthy families as in not-so-healthy families. The main difference lies in how parents handle it.

First, they expect it as a normal, even positive, family activity. They know that wherever two or three children are gathered together, there will be some fighting. Secondly, they realize that it's in fighting with siblings that children learn to get along with other children, with future roommates and spouses, and with eventual bosses.

The child who refuses to play fairly soon finds himself without friends so he has to modify his behavior. That's how we learn. That's why "only children" have more difficulty coping with their own children's fighting and why they often have a tougher time in marriage than the ones with seven siblings.

Learning to fight fairly is an important part of growing up but it's up to the parents to set limits and rules on fighting. Here are the most common ones I've found in the healthy families I studied.

1. Physical fighting and obscenities are forbidden at all times. These include hitting, biting, kicking, and hair pulling. Parents let their children know that these will not be tolerated and



BY
DOLORES
CURRAN

that children who hit will face severe discipline from parents.

And the parents follow through. In this way, children are forced to develop other ways of dealing with conflict.

2. The kids' fights belong to them, not to the parents. I've seen cases where a mother three rooms away takes on the quarrel of two children because she views herself as family peacekeeper. This tells the children that their mother is responsible for any arguments they start. In healthy families, the parents insist that those who fight must also learn to reconcile, not turn it over to them when it escalates beyond their expectations or control.

3. Parents know that children fight for a variety of reasons, not because they hate each other. Wanting parental attention is a very common reason. Boredom is another. "He looked at me" is a classic reason. Often when the parent allows herself to get swept up into a meaningless fight between two children, they join forces

against her and it becomes a parent-child conflict. Many parents live in a constantly stressful climate because of this.

4. Healthy families do not allow sibling fighting to ruin their time together. When children begin to fight, they ban them to their room, back yard, or elsewhere until they're through. It's their fight and the rest of the family isn't made to suffer from the hollering, name calling, and tears.

5. Constantly-fighting siblings are made responsible for family peace. If they continue to fight for non-reasons, privileges like TV or playtime are withdrawn. One mom keeps a list of "fighting chores" on the refrigerator. Whenever children start fighting as a means of activity, she says, "You sweep out the garage," and "You clean the bathroom."

Probably the biggest difference between these parents and those who lament continual fighting is that parents in healthy families stick firmly to their rules. By their behavior, they let their children know that they can fight but that this fighting is not going to intrude upon an otherwise pleasant family atmosphere. Once the children learn this and know the parents mean it, they are on their way to developing conflict resolution techniques that will be of value to them the rest of their lives.

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(Contributed by Mimi and Terry Reilly)

Family Night

Opening prayer

Dear Lord, our calendar tells us that it is getting close to Christmas. Our minds and hearts are often far from the real spirit of that great feast. During this Family Night we want to prepare for it by deciding what our family can do to celebrate Advent, for it is only in keeping the spirit of Advent that we will be able to really appreciate your gift of Christmas. Amen.

Something to think about

Christmas is only four weeks away. What can our family do so that Advent will not get squeezed out by the pre-Christmas rush? Decide what your family Advent preparation will be.

Activity ideas

Young Families

Make something visual that marks the movement closer to Christmas: an Advent wreath, an Advent calendar, or an Advent house. The house can be made from a box, cutting out one window on each side. Behind each window paste a Scripture saying (for example—Jesus, light of the world) or a small picture cut from an old Christmas card. During each week of Advent one window is opened. Put a picture of the nativity scene behind the front door which will be opened on Christmas Eve. The Advent house can be suspended on a string and hung like a mobile or used as a table centerpiece all during advent.

Middle Years and Adult Families

Set up a "Promise Tree" by placing a branch in sand. God kept his promise by sending his son Jesus. We experience God's promise by making and keeping promises to one another. Each one makes or finds a symbol for a promise and ties it to the branch. For example, praying hands could be a promise to say a prayer for someone; a toy car could mean a promise to take the family for a ride. The promises can be kept secret or shared, made to the family in general or to someone in particular.

Snack time

Try some hot spiced tea, stirred with peppermint sticks.

Entertainment

Play a game of Charades with family members acting out special Christmas characters.

Sharing

Tell about the most meaningful gift you have ever received.

Closing prayer

Thank you, Father, for the blessings of this Advent season and for those of the whole year. Thank you for the hopes and possibilities you hold out to us for the future. Help us to grow in family love so that our light will shine so brightly that we will light the way to you for others. Amen.

Scriptural Insights

Penance paves the road to God

Isaiah 11:1-10 Romans: 15:4-9 Matthew 3:1-2

BACKGROUND:

The readings for the Second Sunday of Advent speak not only of the need



BY
FR.
JAMES
BLACK

for repentance, but of how that repentance must change our life.

The first reading is one of the famous "messianic" passages from Isaiah. Isaiah told his people that the Lord would judge them with justice; all evildoers would be punished. The faithful could look forward to a better day. Isaiah described an idyllic

situation in which even the Gentiles would seek out the word of God.

The gospel reading shows the beginning of the ministry of John the Baptizer. When John began to baptize, he was approached by the Pharisees and Sadducees. John challenged them to give evidence that they meant to change their lives. The religious claims of these groups were not enough; they had to demonstrate their convictions by the way they lived their lives.

In the second reading, Paul reminded the Christians at Rome that they were to live in peace and harmony with each other. Paul wanted them to be united; this would offer praise to God.

REFLECTION:

When was the last time that you were reconciled to the Lord and to the Christian community? That is, when did you last receive the sacrament of reconciliation?

If you have trouble remembering

when this last occurred, it's been too long.

You and I could both list several reasons why the sacrament of Penance is important. You know that it's

'Lots of people claim that they're afraid of the sacrament—it embarrasses them. Maybe we ought to be embarrassed by some of the things we do.'

important for your growth as a Christian. So why do you hesitate?

Lots of people claim that they're afraid of the sacrament—it embarrasses them. Maybe we ought to be embarrassed by some of the things we do.

But I think the real reason is deeper. I suspect that most people avoid the sacrament of Penance because of one simple attitude: if we're going to accept the Lord's forgiveness, it means we're going to have to change our life. We'll

have to give up those sins we confessed and replace them with something more virtuous and good.

Maybe we don't really want to give up those sins in our life. And if that's the case, then conversion really hasn't taken place yet. We don't fully belong to the Lord.

Giving up sin and replacing it with goodness may well be a more frightening prospect than telling our sins to the priest, or asking the Lord for forgiveness, or doing a penance that will help us grow.

But if we take seriously the message of next Sunday's readings, we'll recognize the importance of the task before us.

There will probably be a Penance service in your parish sometime in the next few weeks. There will be numerous opportunities to receive the sacrament of reconciliation. So now it's your turn to decide.

Do you really want to be reconciled?

Do feasts have pagan roots?

Q. Why do so many Catholic theologians today try to make us believe that our great Christian feasts are really just pagan feasts that the church took over? Now I read (in an article on Lent) that Easter is connected with pagan celebrations and



BY FR.
JOHN
DIETZEN

that the name of the feasts is from a pagan god. (Kentucky).

A. The reasons for celebrating our major feasts when we do are many and varied. In general, however, it is true that many of them have at least an indirect connection with pre-Christian feasts celebrated about the same time of the year—feasts centering around the harvest, the rebirth of the sun at the winter solstice (now Dec. 21, but Dec. 25 in the old Julian calendar), the renewal of nature in the spring, and so

on.

Our Easter is, of course, directly related to the Jewish feast of Passover which Our Lord and his disciples celebrated shortly before his death. In turn, Passover, which is a joyful festival of freedom and hope, was most probably celebrated in the spring not only because it was naturally appropriate, but particularly as the Jewish version of similar spring feasts celebrated by the pagans all around them, and in which they were forbidden to participate.

The name Easter may have come from the Christian liturgy by way of an old German word for dawn, "eostarum." However, from the time of St. Bede, the renowned sixth century church historian, the more popular explanation is that the word comes from the name of the Anglo-Saxon goddess of spring, Eastre.

Q. Your recent answer directed to the 5-year-old's dislike for the wine flavor alarmed me. You aptly pointed out that Christ's body and blood are present in both host and chalice. However, once bread and wine are consecrated the host cannot be dipped

in "wine."

No one need receive under the appearance of wine, but only alcoholics should avoid it (due to taste and odor). No diabetic, for example, could be harmed by drinking the blood of Jesus. (Florida).

A. It is common in Christian tradition to refer to the eucharistic species as bread and wine when the context shows clearly that the consecrated body and blood is intended. This occurs over the centuries in poetry, prayer and theology.

Even one of our eucharistic prayers at Mass (IV) speaks of the Sacred Species as "this bread and wine." So we need not be oversensitive about the terminology.

As for alcoholics and diabetics, the precious blood of the Eucharist not only tastes, looks and smells like wine; it has all the chemical qualities and effects of wine. Some diabetics are, very understandably, warned by their doctors not to drink from the cup at communion time.

Q. I am confused about Communion in the hand. According to our pastor, Communion received this way was to be allowed only if for some

reason the communicant was unable to receive on the tongue. Is this correct? I understood we were to have the option of receiving either way. (Illinois).

A. Nothing in any document concerning Communion in the hand would indicate that it is only for exceptional circumstances.

It is a legitimate option, and as you said, everyone should have the right to receive either way.

I have already pointed out in this column that Communion in the hand was the only way this sacrament was received for hundreds of years. Around the year 1,000, in response to some heresies concerning the presence of our Lord in the Eucharist, the church introduced reception of Communion on the tongue as a way of emphasizing our belief in the presence.

Thus, the most "traditional" way of receiving Communion is in the hand, although for various reasons reception on the tongue was the common practice for a long time, up to our present generation.

(Address question to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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The special is 'an enkindling of the Christmas spirit, and a reminder that the Bible is alive and real.'—ABC TV director

Tired of Rudolph?

Try the Holy Family story...

When you drag out the old ornaments and Christmas tree lights, they seem as bright and new as the day you bought them. Not so for many Christmas specials on TV. I'm tired of Frosty and Rudolph.

SO IT'S as refreshing as snow in the face to discover a shiny new holiday special—and one which does not mind mentioning Jesus. Usually, He's relegated to the status of non-entity on television, which takes more delight in snowmen, reindeer and cuddly animals.

The special is "The Best Christmas Pageant Ever," and it will air on ABC (locally on WPIG) Dec. 5 at 8 p.m. (ET). It stars Loretta Swit as a mother pressed into service to direct a Christmas pageant for the church.

THE PROBLEM: her unholy family has little interest in the Holy Family.

IF THE plot sounds familiar, you may recall it from McCall's magazine, where it first appeared in 1967 as a short story. It was then adapted into a novella by its author, Barbara Robinson.

Now it's a one-hour (that's special) movie directed by George Schaefer. He has produced and directed more than 100 TV specials, notably for the Hallmark Hall of Fame. He has collected eight Emmies for his work and is often described as the most honored TV director of all time.

So it was he I spoke to recently about "The Best Christmas Pageant Ever." And he revealed that yet another stage in the story's genesis occurred before it went from print to TV.

"BARBARA ROBINSON turned it into a play for a children's theater," he explained. "It created a lot of interest, but I had never heard of it."

Given a copy, "I groaned," he admitted. "I had been with Hallmark for 10 years and had to always come

up with a Christmas show. Then I read the script—and laughed and cried. So I said, 'Let's do it.'"

Filmed in Vancouver using local, unprofessional children, the movie is "charming," Mr. Schaefer told me. "I'm very pleased with it. It's one hour which says something."

LIKE WHAT? I asked.

"It's an interesting comment on Christmas," he replied. "It personifies the Christian Christmas spirit. It brings fresh air to the Christmas experience. I know people will end up with tears in their eyes. It gets away from the Grinch and Rudolph for a change."

Turning from the show to him, I wondered why someone would remain in television for so many years when most performers and directors long to make movies for theatrical release.

"I HAD A wonderful position as producer/director for Hallmark," Mr. Schaefer noted. "I was working in the ivory tower of TV with the greatest plays and actors. The material I was offered for movies was not as exciting as I am offered for TV and, nowadays, it is done with the same crews and actors. So why waste a year on a film when you can do two or three TV shows in that time?"

Back to the "Christmas Pageant," I asked him if a director had to be a Christian to make such a film.

"It helps," he explained, "to have a religious sensibility. I would get in trouble with the program practices woman from ABC who was Jewish. She had never been to a Christmas pageant and didn't understand things. The fact that I had a good, solid Congregational-Presbyterian upbringing helped. So did my wife, who is Catholic."

AS FOR the finished product, Mr. Schaefer calls it "an enkindling of the Christmas spirit, and a reminder that



STEINBECK STORY — Donald Sutherland stars as Ethan Hawley, a struggling descendant of a once prosperous New England family, and Teri Garr plays his wife Mary, in John Steinbeck's "The Winter of Our Discontent." The Dec. 6 "Hallmark Hall of Fame" presentation on CBS also stars Tuesday Weld. (NC photo)

the Bible is alive and real. Viewers will end up with a good Christmas feeling."

(More specials, holiday and otherwise, coming up include:

"A Christmas Carol," the animated version of the Dickens' story, will be shown Dec. 4 on CBS.

On Dec. 13, CBS will air "Cook and Peary: Race to the Pole." It's a two-hour movie about the two explorers who claimed to be the first to the North Pole. Richard Chamberlain and Rod Steiger appear as the intrepid Pole-probers. Santa, however must be hibernating when they arrive. He does not appear.

Books for Kids

HANNAH AT THE MANGER, by Regine Schindler, illustrated by Hilde Teyduck-Huth. Abingdon (Nashville, Tenn., 1983). 30 pp. No price listed.

Like "The Drummer Boy" or "Amahl and the Night Visitors," "Hannah at the Manger" is a parabolic fiction that captures the spirit of the first Christmas through the eyes of a child who is privileged to witness the event and to give to the new-born King a special gift.

Hannah, daughter of a poor shepherd in Bethlehem, meets Mary and Joseph as they arrive in Bethlehem seeking shelter for the night. Later that night she secretly follows her father as he and his fellow shepherds go to find the new king.

This simply told tale, translated from the German, brings the Christmas story to life for children, and Ms. Heyduck-Huth's dramatic earth-tone illustrations can bring equal joy to children and adults. Ages 3-80.

Barb Frazee

Barb Frazee is a freelance journalist and Jerry Filteau an NC staff writer. Filteau's sons, one six and the other three, took part in composing his reviews. Mrs. Frazee's infant daughter and two-year-old son just enjoyed the pictures.

THE STORY OF BROTHER FRANCIS, by Lene Mayer-Skumanz. Ave Maria Press (Notre Dame, Ind.,

1983). 47 pp. (translated by Hildegard Bomer, illustrated by Alicia Sancha). \$6.95.

"The Story of Brother Francis" is a classic which will endear to every reader or listener the tale of St. Francis of Assisi. The story, filled with colorful, describe passages and realistic dialogue, portrays Francis in a way children can understand: he is full of adventure, mischief and dreams for his future. His transition from rich merchant's son to poor man—and good deeds after this transition—are told in a captivating, non-preaching manner.

This superb story has won the Austrian Children's Book Prize from

the Austrian Ministry of Education and Art and the Catholi Children's Book Prize from the German Conference of Bishops. Ages 8-13

Can you change the world? Some people are doing their part by saving a great river, irrigating arid lands and fighting hunger by walking. Co-hosts Fr. John Catoir and Jeanne Glynn will introduce you to these people on Christopher Closeup at 7:30 a.m. on Dec. 3, on Channel 6. (WCIX-TV).

Caution.
O'Sheas' can be habit forming.
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Stockade chapel dedicated

Saturday, Nov. 19, marked the long-awaited dedication of Freedom Chapel, the interdenominational facility at the Stockade Rehabilitation and Correctional Center in Miami.

Freedom Chapel, a place of worship for inmates and their families, was built by the inmates themselves after a decade of fund-raising conducted by all the faiths in South Florida. Foremost among the many generous benefactors was Archbishop Edward A. McCarthy, whose \$10,000 donation, along with that of many other Catholics, was gratefully acknowledged by William A. Meadows, finance chairman of the fund-raising project.

Freedom Chapel, 6950 NW 41 Street, stands as a monument to all

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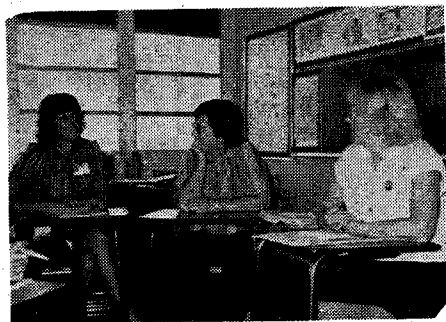
Catechetical Center offers A-V catalog

The ARCHDIOCESAN CATECHETICAL CENTER has the revised 1983 edition of the A-V Catalog available. The Consultant from the Religious Education Department is distributing 1 copy to each parish and/or school free of charge. Additional copies may be purchased for \$5.00 each.

This edition of the catalog has been expanded

If you have not yet received your copy, please contact the area consultant through the religious education department at 757-6241.

Any individual or organization who wishes to purchase a catalog should call the Center at 757-0901.



97 catechists participate in workshop

During this Year of Prayer ninety-seven catechists from fifteen parishes along with Father George Garcia and Reverend William O'Shea participated in the Teacher's Sharing Workshop, "Lord, Teach Us to Pray" at Saint Clare Parish recently.

This program was planned by the PDRES, RECS, REAS of the Palm-Martin Cluster and Sister Marie Helen Ankenbrandt, S.C. area consultant. This was the third big teacher's day experienced by the area. The last one

Math

1. Wency Ortega, St. Brendan; 2. Mathew Glaccum St. Hugh; 3. Michael Alliot, St. Timothy.

1. Line Boverly, St. Mary's; 2. Micolle Preis, St. Timothy; 3. Lilianne DeGrasse, St. Brendan.

History

1. Filipe Alvarez, St. Theresa; 2. Benny Milan, St. Kevin; 3. John Clasca, St. Hugh.

1. Vivian Sanchez, St. Thomas; 2. Marcy Lizarazu, Holy Rosary; 3. Christine Civantos, St. Theresa.

Religion

1. Antonio Rocha, St. Timothy; 2. Inaki Rezola, St. Theresa; 3. Jaime Raffa, St. Brendan's.

1. Maria Alvarez, St. Theresa; 2. Regine Monestime, St. Mary's; 3. Silvia Guilarte, St. Brendan's.

Science

1. Eric Vega, St. Theresa; 2. Mathew Tompkins, St. Hugh; 3. Jamie O'Brien, Holy Rosary.

1. Kristina Smith, Holy Rosary; 2. Christine Holdsworth, St. Mary; 3. Ivette Pinella, St. Patrick.

Eighth grade students from participating schools compete by taking tests in each area. The tests are graded and medals are awarded to the top winners in each subject area.

St. Agatha plans 'week of prayer'

St. Agatha Parish in West Dade will hold a week-long prayer/retreat from Dec. 12 to Dec. 16, beginning every evening at 8 and continuing until 10.

Fr. John Delclos, from Manresa Retreat House in Annapolis, Md., will conduct the experience, which will conclude with a workshop on prayer.

Monday's topic will be the general application of prayer to daily life;

Tuesday's: praying with Scripture; Wednesday's: "living prayer;" Thursday's: reconciliation and the sacraments; Friday's: continuing, constant prayer.

The retreat/prayer experience is free and open to the public. St. Agatha is located at 1111 SW 107 Avenue in Miami. For more information, call 223-5982.

It's a Date

The Joyful Noise Ensemble will perform the musical "The Witness" at 8 p.m., Dec. 3 at St. Thomas More Church, 10935 South Military Trail in Boynton Beach.

St. Bernadette Women's Guild, 7450 Stirling Road, Hollywood, is having an Irish Sweepstakes Derby Dance, Dec. 3 at 8 p.m. in the Church Hall. The cost is \$5 per person. For further information call Irene Pontillo at 432-6596.

The St. Stephen School P.T.O. will hold a Flea Market, Dec. 3 from 8 a.m. to 3 p.m. in the School parking lot at 2000 South Dade Road 7.

Women of the Light will hold a Bible brunch on Dec. 3rd from 9:30 to 11:30 a.m. The cost is \$7 per person. Make reservations in advance by calling 753-9875.

St. Juliana's Separated and Divorced Support Group, 4500 South Dixie Highway, West Palm Beach, will hold a general meeting, Dec. 7 at 8 p.m. in the school cafeteria. For further information call 832-0887.

The Renaissance Support Group for Separated and Divorced will hold an open meeting on Dec. 7 at 8 p.m. in the St. Andrews Catholic School. For further information call Rick 753-4644 or Rosalie at 753-5560.

St. John Fisher Women's Guild, 4001 North Shore Drive, West Palm Beach, will sponsor a Christmas Bazaar, Dec. 3, from 3 p.m. to 6:30 p.m. and Dec. 4, from 8 a.m. to 1 p.m. There will be handmade gifts, artisan crafts, bake sale and boutique. For further information call 844-4841.

Biscayne College Counseling Center of Palm Beach County and Father Greg Comella, C.P.P.S., director will be presenting two evenings of Advent prayer and contemplation, Dec. 6 from 7:30 p.m. to 9 p.m. and Dec. 13, from 7:30 p.m. to 9 p.m. at St. Juliana, 4500 South Dixie Highway, West Palm Beach.

The Barry University Department of Fine Arts will present the Barry Chorale and Chamber Orchestra, in a

performance of Vivladi's "Gloria," Dec. 4 at 8 p.m. in the University's Cor Jesu Chapel. Admission is \$1. For further information call 758-3392.

St. Theresa's School, 2701 Indian Mound Trail, Coral Gables, will hold a Bazaar and auction, Dec. 3 and 4. There will be a Christmas boutique and all kinds of booths. Plants and rides and games for everyone.

St. Mary Magdalen's Women's Guild is holding their annual Fund Raising Holiday Bazaar, Dec. 3, from 10 a.m. to 8 p.m. and Dec. 4 from 9:30 a.m. to 2:30 p.m. at 17775 N. Bay Road. There will be handcrafted items and decorations for sale. For further information call 358-7710.

St. Andrews Church, 9950 N.W. 29 St., will have a lunch with Santa and a Holiday Bazaar, Dec. 10. The Lunch with Santa will be held from 11:30 a.m. to 2 p.m. and the Holiday Bazaar hours will be from 10 a.m. to 3 p.m. For further information call 752-3950.

St. Jude Ladies Guild will hold its annual Christmas Festival and Bazaar,

Dec. 2 thru 4, from 11 a.m. to 11 p.m. at St. Jude Catholic Church, Brickell Avenue and Southeast 15 Road. There will be gift items, heritage items, jewelry and halabi (string) cheese. Donation is \$1 at the door.

St. Lucy's Women's Guild of Highland Beach will hold their Christmas party luncheon, Dec. 12, at 11:30 a.m. at Boca Del Mar Country Club, 6202 Boca Del Mar Drive, Boca Raton. For reservations and further information call Helen Blotney at 276-2343 or Ginger Girardin at 278-9527.

The Catholic Daughters of the Americas, Court Holy Spirit No. 1912, Pompano Beach, will hold its 20th Anniversary celebration, Dec. 5 beginning with a Mass at 11 a.m. at St. Elizabeth's Church. A luncheon will follow, at the Harris Imperial House, 50 N. AIA Highway, Pompano Beach. For reservations and further information call Margaret Germuth at 421-6242.

Reviewed by Eugene J. Fisher
NC News Service

Rabbi A. James Rudin in "Israel for Christians" offers a succinct and readable understanding of the modern state of Israel, in both its origins and present-day realities. It is, of course, a Jewish view. It is also well balanced, entertainingly informative, and remarkably free of polemic and rhetoric.

In one brief yet thorough chapter Rabbi Rudin sketches the history of Zionism, with its wide diversity of ideological stances, ranging from classic, Western-oriented liberalism to socialism on the one hand and staunch

anti-Communism and religious orthodoxy on the other. Reading this section on Zionism, one can begin to understand the philosophical views behind today's headlines, for example in the book's treatment of "revisionist" Zionism, of which Prime Minister Menachem Begin is a follower.

Rabbi Rudin also treats the particularly knotty question of Jerusalem with sensitivity. Because of this sensitivity, perhaps, he is one of the few to describe accurately the Vatican's position on the city (international guarantees, not "internationalization" of the city).

Indeed, Rabbi Rudin has done his

homework well on official Catholic as well as Protestant positions, as for example in his synopsis of the question of Vatican recognition of the state of Israel.

The Vatican does recognize Israel, but it refrains from exchange of full ambassadors. (This, interestingly, is the same as the Vatican's relations with the United States. In both cases an apostolic delegate, though not a nuncio, resides in the national capital.)

(Fisher is executive secretary of the Secretariat for Catholic-Jewish Relations, National Conference of Catholic Bishops. His most recent book is "Seminary Education and Catholic-Jewish Relations.")

Seeking prayer petitions

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5A NOVENA
Thanksgiving to God for answering my prayers. Publication promised. Virginia

Thanksgiving to St. Jude for prayers answered. Publication promised. R.K.T.

Thank You God, Blessed Mary, St. Jude, St. John Bosco, St. Joseph Holy Spirit, St. Thomas. M.L.C.

5A NOVENA
Thanks to the Holy Spirit for prayers answered. Publication promised. M.A.P.

I want to thank Our Lady of the Miraculous Medal, St. Anthony, St. Jude for answering my novena prayers. Pub promised. M.Abbott

Special thanks to St. Jude for prayers ans. Publication promised. A.B.

Thanks to the Holy Spirit for prayers answered. Publication promised. F.J.S.

Thank you St. Jude, Blessed Virgin Mary, Father Fenech, all the wonderful friends who prayed for Jonathan Horning to get well. His Parents

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Take a clue from a child

Viewing the holidays in proper perspective

By Marianne Strawn
NC News Service

We are never really ready for Christmas. But Advent sneaks up like a sleuth while the crumbs of Thanksgiving still hide under the dining-room table.

Suddenly the calendar warns: "Christmas is coming!"

We may be jolted by the sudden reminder, but for the children in our family, expectations of this holiday season are never far away. My 7-year-old, sitting by the Christmas tree last year—wads of hastily ripped paper everywhere, ribbons trailing over chairs—surveyed the lovingly selected gifts and announced, "next Christmas I want twirly curl Barbie."

In the 95 degree heat of an August afternoon I stretched out beside the pool seeking a little solar therapy for my hot, tired body. My son came and stood over me dripping streams of water. "I was just thinking, Mom. For Christmas, I'd like a Knight Rider Power Cycle," he said.

SO MUCH ANTICIPATION Such great expectations!

Advent is our opportunity to reach out for peace, to plan and create order in the kind of schedule that customarily demands that two children be on opposite sides of town at 4 o'clock, that presents get in the mail immediately, that the cards get addressed and stamped.

We desperately need Advent. Instead of ignoring it as another burden, one more thing to fit into hectic days, families might look for ways to let Advent serve as a guide.

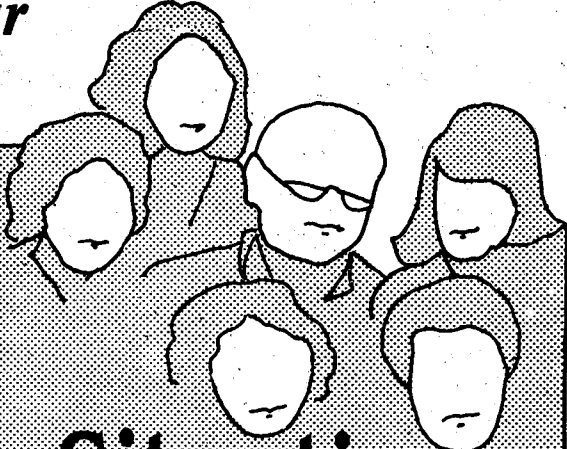
The "I wants" of my children always stick in my mind like the film of peanut butter that covers the kitchen. But adults need to listen to the other things the children are saying.

We open the Advent calendar wearily, looking on the season as a mixed blessing, a count-down laden with anxiety. We must let the children reveal the holiday season to us.

—Listen to them.

Know Your Faith

GOD
in the
Human Situation



Children skip and sing for joy as they anticipate the celebration of the birth of Jesus. While adults get "sucked into the trap of making the house look like a magazine page," Marianne Strawn writes, the children view the holiday from the proper perspective, seeing the beauty and brightness. (NC photo).

Children skip and sing for joy as they anticipate the celebration of the birth. It is adults who become slaves and martyrs to tradition. We are the ones "sucked into the trap of making the house look like a magazine page."

—WATCH WITH the children.

It is the children who view the holiday from the proper perspective, seeing the beauty and brightness. Adult eyes see the hassle, the traffic, the greed. These sights crowd out the simplistic elegance of a single tree branch or a smiling face.

As the days of Advent come closer to the birthday of the Christ child, the expectations of children grow: "Oh mommy, I can't wait. How can it be so long?" they ask.

My mind has been saying, "I'll be so glad when this is all over. It just gets worse every year."

It is the children whose wide arms reach out in the season to encompass the world. As I work through Advent trying to check off the absolutely essential people on my gift list, a blond child pulls at my skirt asking, "Mom, what can I give the crossing guard?"

"The crossing guard? My goodness, I haven't even got the presents for the cousins or Aunt Freda, how can I think of..."

I was almost going to say "People who don't count."

I make time to bake cookies with the children to give to the crossing guard, the school secretary, and the new family who just moved in up the street.

—Laugh with the children.

If we are not laughing, we have lost the gift of Christmas.

Children have expectations—they expect gifts, but they also expect joy, beauty and sharing.

'The people who walked in darkness have seen a great light; upon those who dwelt in the land of gloom a light has shone... For a child is born to us, a son is given us, upon his shoulder dominion rests.'

Isaiah 9:1-5

GOD in the Human Situation

A time of celebration

• Advent: a family season

By Mitch Finley
NC News Service

Advent often is left lying in the corner. All around, the world goes mad over how many shopping days are left until exhaustion, while Christian tradition invites us to mark the goodness of waiting.

That's what Advent is about, but it is very tough to live such a spirit in a society that starts shoving a commercialized Christmas down our throats even before the Thanksgiving table has been cleared.

The Christian conviction is that Christmas can't be known for real, down deep, unless we immerse ourselves fully in Advent. In a world that has given itself, heart and soul, to instant everything, Christians believe that waiting is good.

We set aside weeks to do nothing but revel in the wonder of waiting.

We wait—as the watchman waits for the dawn, as the expectant couple

'Advent must be embraced for its own sake and lived fully if its meaning and these blessings are to be ours.'

waits long months for the baby to be born.

WITHOUT THE WAITING of Advent, Christmas turns into little more than a blip in the parish schedule, a bit of tinsel, some torn ribbon and a toy already broken.

Advent can be Advent in parishes only if it is lived, daily, by God's people in their homes. Unless Advent conditions the way of life of ordinary families, it will be little more than a quirk in the usual parish schedule.

Parish leaders may knock themselves out, run themselves silly to make Advent special in the parish. But that isn't where Advent happens, most fundamentally. Unless Advent is



Advent is a season of waiting. We must wait for the birth of our Lord Jesus Christ. (NC photo).

observed and celebrated by families in their homes the other six days of the week, efforts of parish staff members will be mostly razzle-dazzle.

Advent is a family season. It is a time when the very roots of the local church are nourished in special ways among families. Frequently, however, families appreciate help from parish resource people.

So if Advent is to have significant impact on people's lives, the best step parish staff members can take is to provide practical resources and ideas for families to use at home.

THERE IS, FOR EXAMPLE, the parish Advent fair. It is a time to provide materials for making Advent wreaths and other resources for Advent. A parish can make a party of it. Develop materials for families to take home. Invite a religious goods store to display Advent materials for sale after all Masses that same Sunday.

Then, in Sunday homilies people can be alerted and challenged to resist the commercial burial of Advent by making it a "big deal" at home.

Here are a few tips for home celebrations of Advent:

—If you don't have an Advent wreath tradition in your home, start one this year. Each evening light the appropriate candles on the wreath before your usual table prayer. Then, by golly, clear out the old lungs and sing. Try the refrain from "O Come, O Come, Emmanuel." Pretend you aren't embarrassed and after a few evenings you won't be embarrassed. Simple ideas like this can make a

world of difference.

—And resist celebrating Christmas until Christmas is outside banging on the door. Fight the urge to buy and decorate a tree until Christmas Eve. Break the mold of Christmas past; start a new tradition. Milk Advent for all it's worth.

Advent is loaded with meaning and blessings. But Advent must be embraced for its own sake and lived fully if this meaning and these blessings are to be ours.

This year, give Advent a chance.

**'O Lord, help us to wait,
watch, keep vigil,
understand and love
these passing days
until your son
is born again
in our vacant,
yearning bodies.'**

**'The gift of Time'
Margaret Helen Miller
and others**

COME HELP US CELEBRATE

Join South Florida Catholics in the Orange Bowl next Friday (Dec. 9) in marking the Archdiocese's 25th birthday. There will be:

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Catholic school kids in 1978 Orange Bowl panorama typify pageantry to be seen in next Friday's event.