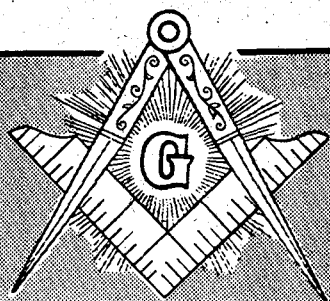


## MASONS

## TEENS AND LIFE



'Confused' priest  
asks for dialogue  
with U.S. groups  
Page 8



Nearly 2,000 schoolkids  
urged 'respect life'  
at archdiocesan Mass  
Page 9

# THE VOICE

Catholic Archdiocese of Miami

Friday, December 16, 1983

Price 25¢

## 'Understand feminism'—Pope

**He tells  
women  
religious  
it affects  
vocations**

ROME (NC)—The church must better understand feminism if it wants to solve problems facing women religious, Pope John Paul II told women religious leaders during a series of luncheon meetings.

He spoke on feminism in the context of why religious vocations have dropped. The pope also said that:

—women religious should be paid adequately for their work,

—apostolically, the presence of women religious is more important in the local church than that of a priest,

—there is a "crisis in maternity" in the Western world and "physical and spiritual" maternity are intimately linked to woman's identity.

The pope expressed the views during nine hours of conversations in June and July with 10 representatives of women's religious orders. The comments were quoted indirectly in a

Continued on page 5



### CHRISTMAS CHEER

In a jovial mood, third and fourth graders from St. Rose of Lima School in Miami Shores rehearse a part of their forthcoming Christmas show, to be aired on radio. They are accompanied by Keith Weiss, engineer for the Archdiocese of Miami's Radio and Television Center; Ann Bernardi, school secretary; and Sr. Bertha Penabad, producer of Spanish radio programming. The children can be heard Dec. 18 at 7 a.m. on Radio Suave (1260 AM) and at 5 a.m. on Super Q (FM-108) (Voice photo by Betsy Kennedy).

## Pope to Lutherans:

Seeing 'distant dawn' of reconciliation

ROME (NC)—Pope John Paul II made the first visit by a pope to a Lutheran congregation Dec. 11 and said that Lutherans and Catholics could see the "distant dawn" of full reconciliation.

The historic hour-long evening prayer service at the Evangelical Lutheran Church in Rome came during celebrations of the 500th anniversary of the birth of Martin Luther, the priest whose reform efforts led to the dividing of Western Christianity into Catholic and Protestant churches.

Although it was the first time any pope had preached in a Lutheran church, Lutheran officials in Rome characterized it as a courtesy visit that did not imply recognition of papal authority.

**SPEAKING** in German to the 500 members of the congregation, the pope said it was Christ's life that reminds us of "our common origin, the gift of our redemption and the common aim of our earthly pilgrimage."

"On this 500th anniversary of the



birth of Martin Luther, we seem to discern the distant dawn of the advent of a recomposition of our unity and community," he said.

The visit began when the pope, wearing red and white vestments, walked

**'We desire unity. We are working for unity without letting ourselves be discouraged by the difficulties we find along the way.'**

slowly up the aisle of the small church with the Lutheran pastor, the Rev. Christoph Meyer, talking and shaking hands with church members.

Meyer then read a prayer for Christian unity composed by Martin Luther.

Pope John Paul had suggested the reading of the prayer.

In his sermon, Meyer said the gulf that dividend the two churches belonged to the past.

**"THE VISION** of Isaiah points out one path traveled in common, not two parallel paths," he said.

"The fact that you, your holiness, are here with us today is another new sign of hope," he said regarding the pope.

Pope John Paul told the mostly German congregation that "the gift of this meeting moves me deeply."

"I especially wanted this meeting to take place during the period of Advent. It is a particularly valid opportunity to turn together toward the Lord as we wait for God our Savior," the pope said.

"We are near the year 2,000. We find ourselves, in a sense, in a new period of Advent, a period of waiting," he said. "I have come here to live the mystery of Advent, common

Continued on page 4

# Baptists, Catholics join in dialogue

WHITE OAK, S.C. (NC)—South Carolina Baptists and Catholics should look for cooperation from each other but recognize that there might not always be agreement, a Catholic priest told members of each denomination.

Father Robert Dalton, field representative for the U.S. bishops' Office of Ecumenical and Interreligious Affairs, said it will take "humility" to bridge the gap between the two religions.

Father Dalton spoke at the Second Dialogue Between Baptists and Catholics in South Carolina, conducted at the Baptist Conference Center in White Oak Nov. 28-29. The conference was sponsored by the Diocese of Charleston Ecumenical Commission and the Missions Department of the South Carolina

Baptist Convention.

The dialogue is conducted on a local level because of the institutional structure of the Baptists, Father Dalton told a reporter for The Catholic Banner, newspaper of the Charleston Diocese.

He suggested local churches invite each other for worship services and fellowships and have time for questions and answers.

The 45 participants in the dialogue quickly acknowledged their differences, then pointed out the good they saw in each other.

For example, one Baptist layman said that while he was a patient at the Catholic Providence Hospital in Columbia, S.C., he saw spiritual activities which he is helping to incorporate into the chaplaincy

program at the Baptist hospital in the same city.

During a discussion of marriage, Baptists were interested in learning about the Engaged Encounter and Marriage Encounter movements within the Catholic Church, as well as the church's requirements for marriage preparation.

Participants discussing mixed marriages agreed couples need to recognize the differences in religion before they are married.

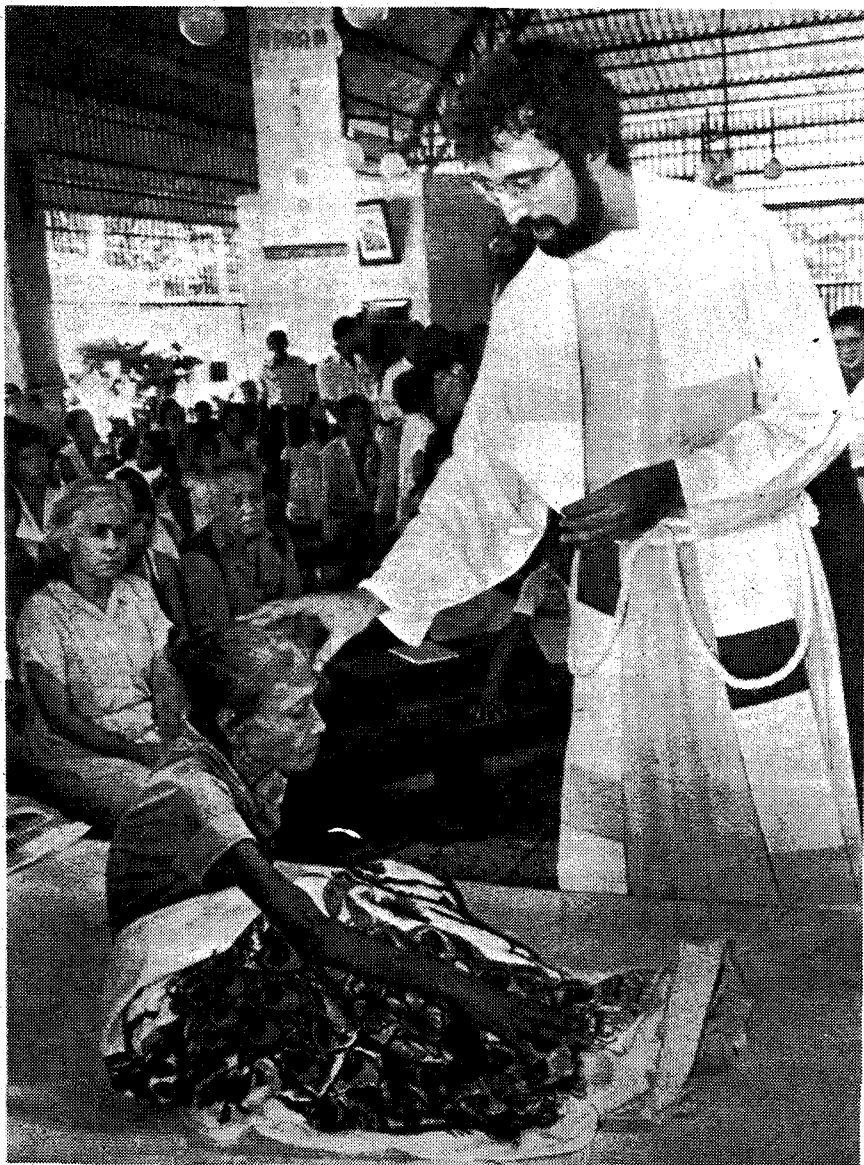
Mixed marriages can work, demonstrated Louise and Fitzgerald O'Connor of Florence, S.C. Louise, a Baptist, and Fitzgerald, a Catholic, have been married 43 years. Both are active within their own churches, and each participates in activities of the other's church.

"It is Christ in us who makes it work," O'Connor said. "We dwell on what we agree upon, not on our differences."

Mildred S. Patterson of the Baptist Mission Department said the dialogue "helped clear the 'underbrush' of what many participants have within them. We're building a relationship."

Father Dalton said while much remains to be accomplished, much has been done since the two denominations began discussions in 1969. Dialogue continues in other states, primarily in the South, where Baptists are the predominant religious body.

The dialogue was begun by scholars at the national level, and in 1982 international bodies will meet in Berlin.



**MISSIONARIES REMEMBERED**—In La Libertad, El Salvador, Fr. Douglas Koesel of Cleveland blesses a handicapped person at a memorial service for four American missionaries murdered in El Salvador three years ago. (NC photo from UPI).

## Chief meets pope at Vatican

VATICAN CITY (NC)—Three Cree Indians from Quebec were among the more than 8,000 people who attended Pope John Paul II's weekly general audience Dec. 7 in the Paul VI Audience Hall at the Vatican. The Indians, led by the Cree grand chief, 34-year-old Billy Diamond, met with the pope following the audience and presented him with a 14-page paper on the plight of the Cree Indians in Canada. Prior to the meeting, Diamond said they were going to ask the pope "to speak out in favor of aboriginal rights in Canada as he has done elsewhere."

## Lutheran pastor sorry for faux pax

ROME (NC)—The scheduling of a visit by Pope John Paul II to a Lutheran parish in Rome resulted from the pope's "self-invitation," said the Rev. Christopher Meyer, the Lutheran parish's pastor. Meyer said he had meant no ungraciousness to the pontiff when he mentioned at a press conference that the pope had invited himself. The press conference was held after the planned visit to the Lutheran parish had been criticized by some Italian Protestants as implying recognition of papal authority.

## News at a Glance

### Bishops' pastoral cited by NC

WASHINGTON (NC)—For the second consecutive year, the U.S. bishops' pastoral on war and peace was chosen as the top story of the year in NC News' annual poll of editors. Pope John Paul II was the leading newsmaker, as he has been every year since his election in 1978. Cardinal Joseph Bernardin of Chicago, chairman of the bishops' committee which prepared the war and peace pastoral, was the second-highest newsmaker, as in 1982. The new Code of Canon Law which took effect Nov. 27 was ranked the second-highest story, followed closely by tensions between the Vatican and the U.S. church.

### Vatican press claims West limited by materialism

VATICAN CITY (NC)—The rights of people in the East are crushed by an all-powerful state, while in the West they are limited by materialism and individualism, a Vatican newspaper editorial said Dec. 10. The editorial marked the 35th anniversary of the United Nations "Universal Declaration of Human Rights" and commented on the awarding of the Nobel Peace Prize to Polish labor leader Lech Walesa.

### Meese says there are "no hungry children"

(Undated) (NC)—Catholic officials dealing first-hand with the nation's hungry expressed shock at comments by White House counselor Edwin Meese III that some people line up at soup kitchens not because they are hungry but because the food is free. Words such as "outrageous," "scandalous," and "an insult to the poor" were used in reaction to Meese's remarks, in which he also said he had never seen "any authoritative figures that there are hungry children in America." Meese made the remarks in a interview with national press organizations.

### Mish-mash on meatless Fri.

EL PASO, Texas (NC)—Priests of the El Paso Diocese were told in late November that Catholics in the diocese had to begin abstaining from meat on all Fridays, but Bishop Raymundo Pena of El Paso said it was all a mistake. The notice to priests from the diocesan vice chancellor "was sent without my knowledge and without my authorization" and therefore has no legal effect, Bishop Pena told NC News Dec. 7. The notice to priests arose out of an honest difference of opinion over interpreting church law, the bishop said.

### Dedicated Mercy sister dies

PROVIDENCE, R.I. (NC)—Mercy Sister Eileen Murphy, 48, died Dec. 5, apparently of a heart attack, at Amos House, one of the two soup kitchens she founded to feed the poor in Providence. Sister Murphy, who considered herself a disciple of the late Dorothy Day and the Catholic Worker Movement, relied on contributions of food and labor, her own exhausting work and divine providence to carry out her activities. She joined the Mercy order in 1953 and taught in Catholic elementary schools and was coordinator of inner-city programs operated by the Mercy order. Her funeral was scheduled for Dec. 9 in the Cathedral of St. Peter and Paul, Providence, with burial in East Providence.

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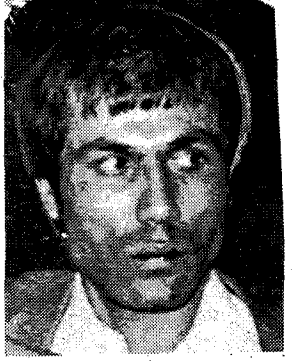
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Pope John Paul II

## Prison visit may include papal meeting with assailant, Ali Agca



Turkish Ari Agca

ROME (NC)—Vatican and Italian Justice Ministry officials are preparing for a possible meeting between Pope John Paul II and Mehmet Ali Agca, the man convicted of trying to kill the pope in May 1981, said an Italian Justice Ministry spokesman Dec. 9.

Agca is in Rome's Rebibbia prison, serving a life term.

"Vatican sources have told us that the meeting with Agca is certainly the desire of the pope," said Marco Giudici, ministry press spokesman. "But to be sure it will happen, it's best to wait for a direct announcement by the pope."

"As far as the Justice Ministry is concerned, there are no problems with such a meeting," he added.

GIUDICI said the details being worked out include the time of the prison visit and security precautions.

Father Romeo Panciroli, Vatican press spokesman, characterized as "speculation by the press" reports of a planned papal meeting with Agca. He said he "would not rule anything out," but added that details of the prison visit, including time and place, had not yet been decided upon.

Speculation about a papal meeting with Agca began after the Vatican announced that Pope John Paul will make a Christmas visit to a Rome prison to celebrate a Holy Year Mass. The announcement did not mention the prison to be visited nor the date of the visit.

**THE ANNOUNCEMENT** was made by Archbishop Mario Schierano, head of the Vatican's Holy Year committee, who said the pope will give inmates a special indulgence granted during the Holy Year.

Two of Pope John Paul's recent predecessors had made Christmas visits to prisons.

Pope John XXIII visited Rome's Regina Coeli (Queen of Heaven) jail on Dec. 26, 1958, and Pope Paul VI said Mass there on April 9, 1964.

"Pope John Paul will probably visit Rebibbia prison rather than Regina Coeli because Rebibbia is larger and houses both men and women," Archbishop Schierano said.

**"WE HOPE** the visit will be televised so the large number of prison inmates around the world can share indirectly in the event," he added.

The Italian television network RAI often films special papal events and offers worldwide distribution via satellite.

The Rebibbia prison holds some of Italy's toughest criminals, as well as 51 people awaiting trial in January on charges of armed insurrection, attempted murder, kidnapping and robbery.

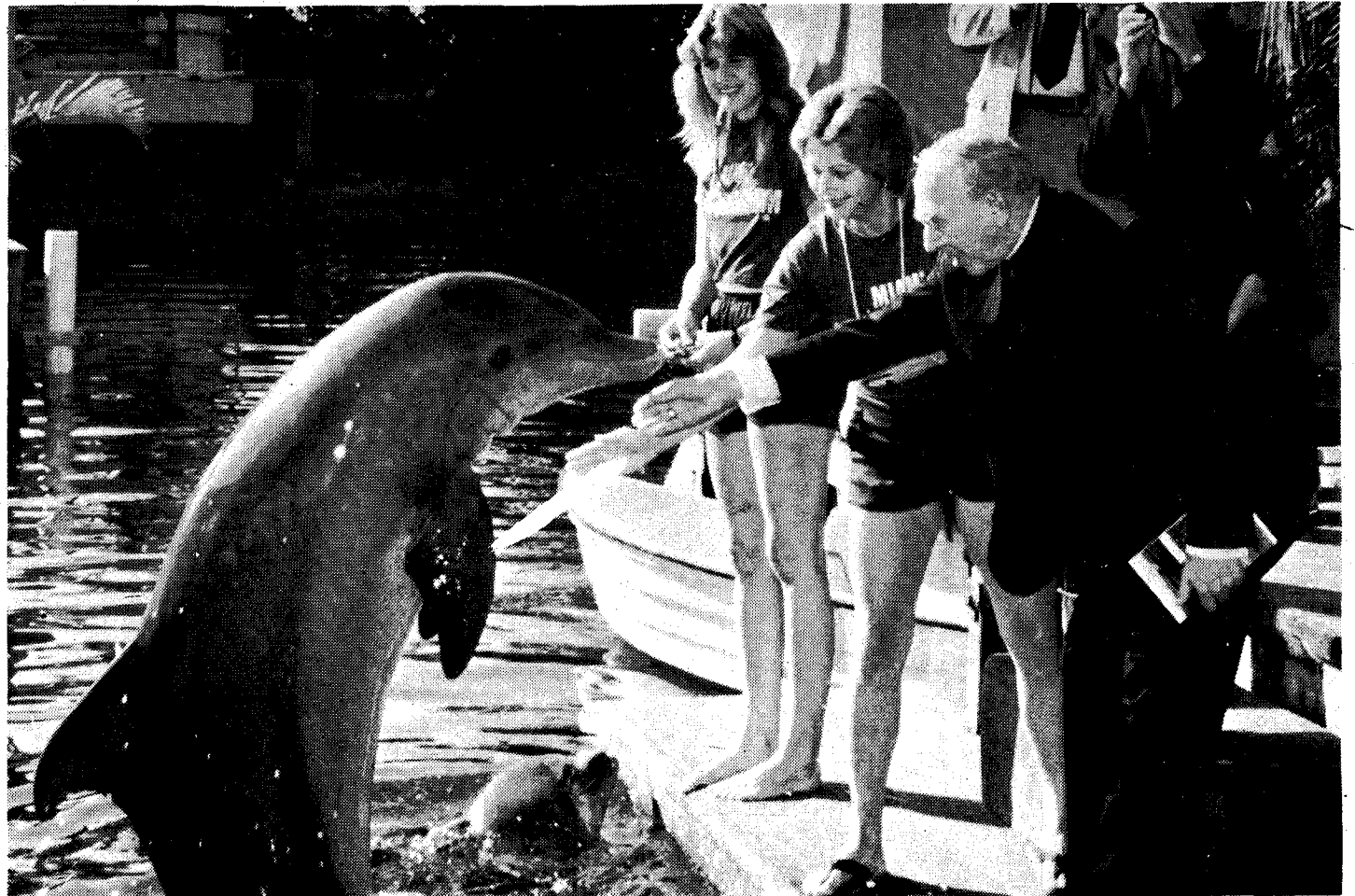
Agca was brought early last summer from a top security prison in Ascoli

Piceno, Italy, to Rebibbia for questioning in the continuing investigation into the papal shooting.

Magistrates from Italy and Bulgaria

have investigated Agca's claim that there was a plot carried out with the help of Bulgarians and with the knowledge of the KGB, the Soviet secret service.

On Dec. 6, two Bulgarian investigators arrived in Rome for another round of intensive questioning of Agca and examination of his past testimony.



**CARDINAL MEETS FLIPPER**—During his recent visit to Miami Cardinal Agostino Casaroli, Vatican secretary of State and the highest-ranking official after Pope John Paul II, stopped by the Miami Seaquarium, where he made the acquaintance of the world's most famous Dolphin, Flipper, (pictured). Accompanied by Archbishop

Edward A. McCarthy and newly-appointed papal delegate to Sri Lanka Archbishop Ambrose DePaoli, Cardinal Casaroli also had the pleasure of being kissed by Lolita, the Killer Whale. Undoubtedly, the pope will hear about this... (Photo courtesy the Miami Seaquarium).

## 'Life March' set Jan. 23

WASHINGTON (NC)—The 1984 March for Life in Washington will take place Monday, Jan. 23, instead of the usual Jan. 22 date to allow marchers to lobby their congressmen, Nellie J. Gray, March for Life president, said Dec. 1.

Gray said last year, when marchers converged on Washington on a Saturday for the 10th march, many expressed disappointment that their representatives were not available.

Congress will reconvene Jan. 23.

**THE MARCH** for Life commemorates the Jan. 22, 1973, U.S. Supreme Court decision which struck down restrictive state abortion laws. Each year since 1973 tens of thousands of abortion opponents from across the United States have flooded to the capital on Jan. 22.

The theme of the 1984 march is "Pro-Life Phoenix Rises With the Life Principles! No Compromise!" Gray has repeatedly demanded "no compromise" in legislation dealing with abortion.

The Washington march will begin in the Ellipse, a park between the White House and the Washington Monument, and continue up Constitution Ave. to the Capitol and the Supreme Court.

**GRAY SAID** for the first time anti-abortion protesters in the march plan to picket at the Supreme Court. The area has been off limits to demonstrators, but this year the court struck down a federal law prohibiting demonstrations on the sidewalks around the Supreme Court building.

Prior to last spring's decision

demonstrators who ventured onto the sidewalks or plaza surrounding the court were arrested by Supreme Court police. Vigils have been held directly across the street from the court.

A new March-A-Thon fund-raiser will be held in connection with the march to raise money for lobbying efforts. Half of the money raised will go to the national March for Life, Inc. and the other half will go to local pro-life organizations.

Marchers have been asked to have sponsors pledge money by the block or mile for the walk, which is about 24 blocks or one-and-a-half miles long.

**MARCH** activities also will include a vigil supper Jan. 22 and pro-lifers have been asked to send red roses to their representatives. The red rose is the symbol of the pro-life movement.

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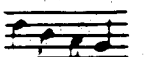
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# Walesa claims Nobel for Solidarity, Poles

OSLO, Norway (NC)—Lech Walesa received the 1983 Nobel Peace Prize in absentia Dec. 10 and his Nobel lecture appealing for a political dialogue with Polish authorities was delivered for him by an exiled Solidarity leader.

Walesa's wife Danuta and son, Bogdan, 13, accepted the prize in Oslo. Walesa did not attend as an expression of support for jailed comrades and in fear that he might not be allowed to return to Poland.

Walesa's Nobel lecture was read for him Dec. 11 by Bogdan Cywinski, an exiled leader of the outlawed Solidarity union.

WALESA listened to a Radio Free Europe broadcast of the Nobel ceremony in the study of his friend, Father Henryk Jankowski, and attended an evening Mass with hundreds of Solidarity supporters.

The awarding of the peace prize to Walesa was noted by the Vatican newspaper, *L'Osservatore Romano*, in an editorial marking the 35th anniversary of the United Nations "Universal Declaration of Human Rights," which occurred the same day.

Walesa's prize should be considered not political, but "a recognition of this man and the (Solidarity) movement," the editorial said. The efforts by Polish workers were guided by ethics shared by Polish society, conducted without violence and open to dialogue, *L'Osservatore Romano* said.

In his acceptance statement Walesa said that "with deep sorrow I think of those who paid with their lives for their loyalty to Solidarity, of those who are behind prison bars and who are victims of repression. I think of all those with whom I have traveled the same road and with whom I share the trials and tribulations of our time."

WALESA, 40, who described himself as "a Polish worker from the Gdansk shipyard," had been imprisoned for several months by the communist government for his trade union activities.

"We desire peace and that is why we have never resorted to physical force. We crave for justice, and that is why we are so persistent in the struggle for our rights. We seek freedom of convictions, and that is why we have never attempted to enslave man's conscience nor shall we ever attempt to do so," he said.

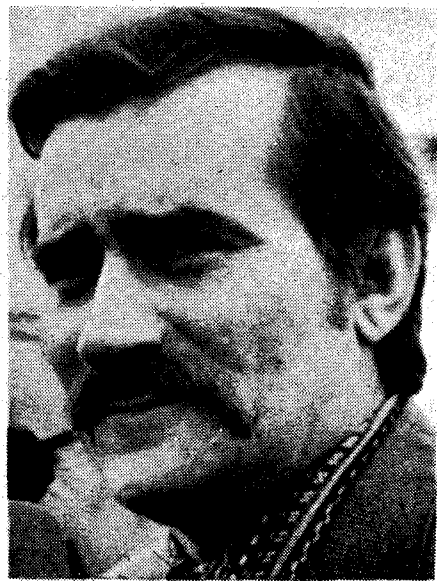
In his lecture Walesa repeated the goals of the outlawed union and the peaceful means it has used to pursue them. He said he believed the Nobel prize was awarded not just to him personally but to the Solidarity movement, its supporters and its ideals.

"The Polish people have not been subjugated, nor have they chosen the road to violence and fratricidal bloodshed. We will not yield to violence. We will not be deprived of union freedoms. We will never agree to sending people to prison for their convictions. The gates of prisons must be thrown open and persons sentenced for defending union and civil rights must be set free."

THE TRIALS of 11 leading members of Solidarity must not be held, Walesa said, and those sentenced or awaiting trials for their convictions should return to their homes and be allowed to live and work in Poland.

"He who once became aware of the power of Solidarity and who breathed the air of freedom will not be crushed," he said.

"Despite the struggles of the past



Lech Walesa: Stayed home

two years, I remain convinced that we have no alternative but to come to an agreement, and that the difficult problems which Poland is now facing can be resolved only through a real dialogue between state authorities and the people," he concluded.

## Pope: Christ calls to unity

Continued from page 1

to us both, and its profound and multiple richness by praying and meditating with you."

"I have come because the spirit of the Lord calls us these days to seek the full unity of Christians through ecumenical dialogue," he said.

THE POPE mentioned "obvious separations in doctrine and faith that still exist" but said that unity is the goal.

"We desire unity. We are working for unity without letting ourselves be discouraged by the difficulties we find along the way," he said.

At a news conference five days before the visit, Meyer had stressed the

local nature of the event. He said that the visit was the result of a "self-invitation" suggested by the pope to Meyer in 1982.

The idea was first mentioned casually by a member of the Lutheran congregation during a January 1982 visit by the pope to a nearby Catholic parish, Meyer said.

MEYER had asked that the papal visit be seen in the context of other visits by Italian bishops to local Lutheran churches. He said the pope would be welcomed as the "bishop of Rome" but without signifying recogni-

tion of the primacy of the pope.

The Vatican, however, has had a different view of the visit, seeing it as a symbolic gesture in favor of better universal Catholic-Lutheran ties.

"It symbolizes the growing community between the Catholic and Lutheran churches," said Msgr. Aloys Klein, who oversees Catholic-Lutheran relations for the Vatican Secretariat for Promoting Christian Unity, in November after the announcement of the visit was made.

"It's a sign of unity for the whole world to see," added Msgr. Klein.

Father Bruce Ritter



## NO ROOM AT THE INN

The Innkeeper said, No. I can't help you, he said. Go away, he said.

It was late at night. The inn was very crowded. The young couple was poor. The husband, frantic with

anxiety, insisted and pleaded and argued desperately: Look, my wife is going to have a baby any minute. Please, you've got to let us in. Clearly, there were no large tips forthcoming to inspire the Innkeeper's compassion and understanding. You can't take responsibility for every pilgrim and traveller and wanderer who knocks on your door, even if the girl is young and tired and about to have a baby!

After he turned them away, I wonder if the Innkeeper ever gave the young mother and her husband a second thought? Listen, I know exactly how that innkeeper felt. Maybe he'd had a bad day. He wasn't such a bad guy. You just can't assume he was an unfeeling heartless wretch and sweep him out of your mind like so much dirt. He must have had his reasons. And besides, it turned out okay. The young couple found a cave on a hillside where some shepherds stabled their animals. The 14-year-old girl had her baby there. It turned out all right.

Two kids knocked on my door one night! It was late and I had had a bad day. I didn't want to wake up. I didn't want to answer the door. I was tired and had gone to bed angry. There were a bunch of kids bedded down on the living room floor and the six bunk beds were filled. I had been mugged earlier that day and one of my kids stole the grocery money—and I didn't like any of my kids very much. They just didn't appreciate me and weren't very grateful... Playing the role of noble martyr to the hilt, I opened the door.

Two kids stood there, uncertainly, obviously reading the look on my face. One of the kids said: Are you Bruce, and I said, Yes. And he said, do you take kids in? And I said, Yes. Can we stay with you? he said. And I said, No, because we have no room. The kid began to cry. Where can I go? What

can I do? he said. And I said, you can go back out into the street, and you can look sad.

The kid stopped crying, and he looked at me. I can do that, he said. So he did, or they did, they both went back out into the street. One boy was 15, the other was 14. I never saw them again.

*"Jesus was, like my kids, a wanderer and nomad, with no place to lay His head."*

I can still see their faces, just about as clearly today as I could that night so many years ago. I can still see the tears on the boy's face. I can see how the other kid stood, and the way he looked at me.

I wonder if the Innkeeper kept remembering, too.

Jesus has to love my kids, I'm sure of that, in all their pain and sadness—for Jesus was, like them, a wanderer and nomad, with no place to lay His head. Like most of my kids He was born in poverty and welcomed by outcasts. He was no stranger to the hunger and fatigue and misunderstanding and rejection of their lives either. Perhaps more than any one else, they have the right to be called the least of His brethren, and the right too, to His special love and mercy for the wandering lost sheep that He cares about so much.

Look, Christmas is not the time for sad letters about my kids—letters that could perhaps diminish your own happiness. Christmas is a time for joyful thoughts about the Son of God who loved us with such an immeasurable, longing love. We celebrate His birth and childhood and innocence with the giving of gifts and speaking of our own love. We try to make our own love visible.

Let our celebration be simple and unsophisticated. He was just a child in a stable. Let our joy be unhurried and unharried. The angel wished us peace and good will. Let us give gifts, also, to Him as the wise men did, and in giving gifts to others let us give in His name and in love, for we are all nomads and pilgrims together.

Thank you for giving that gift of love to my kids. Your kids now. Because of you, thousands of children and young people are helped every day. Because of your love, thousands are saved from lives of degradation and

humiliation. Because you haven't stopped caring and helping, we at Covenant House are able to touch these kids with your hands, to love them with your love, to share the blessings God has given you to share with them.

Maybe my kids won't know that for a while. Maybe only when Jesus draws us all to be with Him and the Father will we all know each other and experience that special shock of recognition that must be one of the great joys of heaven. You're going to meet a lot of beautiful kids who will know your name and know your face and reach out to you with joy. And, I hope, you'll meet a couple of innkeepers, who made a tragic mistake and said No when they should have said Yes.

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

I want to help make room for a few more homeless kids. Enclosed is my gift of: \$ \_\_\_\_\_  
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Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway youth.

# Religious' changing role cited

Continued from page 1

report prepared by the women.

NC News Service obtained a copy of the eight-page report which was sent to women religious leaders around the world after having been reviewed by the Vatican Congregation for Religious and Secular Institutes.

The women religious expressed concern over the lack of vocations to religious life and said that "long term commitment is sometimes lacking because of the changing social and political environment," according to the report.

The pope "stated that it appears today that young women are less sensitive to the call to religious life than are young men. In the past, the opposite was true," the report added.

## 'Justified' feminism

Feminism was brought up as a factor in the decline in vocations, and the pope expressed "his conviction that we must deepen our understanding of the women's movements in order to understand the problems of religious life," the report said.

The report indicated that the pope also acknowledged the positive and negative aspects of feminism, and said that, "reactions against the abuses of men are justified."

The report said the pope "expressed concern regarding the crisis in maternity in the Western world and stated that he sees maternity—physical and spiritual—as intimately related to woman's identity."

The pope added that "where physical motherhood is depreciated, spiritual maternity, essential to virginity, will also be lacking. A demographic problem does exist, but the church must defend basic values such as maternity," the report said.

## Changing role

The nuns told the pope that a changing society requires a changing role for religious who now increasingly work "in collaboration with the laity, often individually" rather than in large groups in schools and hospitals as they had in the past, the report said. The

**'Often in the past, religious were admired and accepted. In societies marked by secularism, this is frequently no longer the case.'**

nuns added that appreciation of religious life has lessened.

"Often in the past, religious were admired and accepted," the report said. "In societies marked by secularism, this is frequently no longer the case, and religious find themselves more closely identified with Jesus Christ in his rejection."

In response, "the Holy Father stated his conviction that apostolically the presence of women religious in a local church is more important than that of a priest."

"Bishops on their ad limina visits have stated that the presence of women religious is an element without which it would be difficult to build a local church," the report continued.

## Tensions with bishops

The women introduced the topic of the relationship between bishops and religious and said that "at times there is a tension between religious and bishops because of differing concepts

of authority or because areas of authority are poorly defined," the report said.

"Problems are also created when a bishop considers 'dialogue' as the communication of a decision which has already been made. Today we see dialogue as searching together for a common solution to questions of mutual concern."

The pope "asked if sisters working in parishes receive adequate remuneration" and "strongly affirmed that sisters' remunerations should permit them to live in dignity and to perform adequate apostolic services."

The third meeting discussed religious life in the United States and took place after the announcement that the Vatican had initiated a study of U.S. religious life.

Regarding the study of U.S. religious life, the report said the pope was told that greater consultation should have taken place prior to the decision to do the study.

The report noted that "the holy father expressed his gratitude for the observations made regarding the United States which brought facts and helped interpret them. He also expressed his concern, reiterated by American bishops, regarding the decline of vocations in the United States."

## Religious garb

During the discussion on inculturation, the women Religious raised the topic of religious garb.

"The Holy Father expressed his concern that there is a tendency (especially in Europe) to set aside much that is religious. Is this tendency to be followed?" the report added.

"In some situations a religious habit might be necessary for evangelization; in others it might be a hindrance. The charisms of an institute must, be con-

sidered in this question," the report stated.

Cardinal Eduardo Pironio, prefect of the Congregation for Religious and Secular Institutes who participated in the meetings, is quoted as saying, "Though it is not an essential value, insistence on it has a way of dividing communities. A sign of religious consecration must identify us but cultural differences should be taken into account."

## Met with religious men

A similar series of nine-hour meetings occurred in 1983 between the pope and 11 leaders of male religious Orders. NC News Service also obtained a copy of the report of these meetings.

The meetings, included discussion of problems which religious communities of men encounter in dioceses.

The report said that while "Religious are an integral part of the local church" they "must not be used only as supplementary forces, as a useful reserve personnel."

The priests and brothers also cited the need for dispensations from celibacy for some who have left the priesthood.

The report said that "as superiors general, we must be conscious of the fact that the priestly vocation is not something superficial or temporary. The commitment is absolute and definitive."

But the report added that "each case must be judged separately."

Ideas which developed at both series of meetings currently are being culled into one report to the pope. Participants in the meetings say the pope may use the information in preparing a document on religious life and they expect such a document to be published in March.

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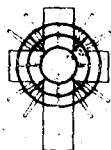
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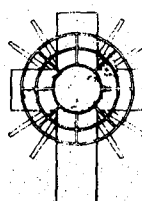
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# 'Detective of souls'

## Evangelizing priest gives tips on reaching inactive Catholics

NEW ORLEANS (NC)—On the highways and byways of the nation he travels alone, seeking the lost and strayed, searching for the hurt, reaching for the missing. He is Redemptorist Father William McKee, detective of souls.

His mission for the last six years has been to find and minister to inactive Catholics, former members of the church who no longer practice their religion.

"I'm the only priest in the country doing this on a full-time basis, under the supervision of my superiors," Father McKee said in an interview during the recent National Catholic Lay Evangelization Celebration in New Orleans.

"The basic principle of what I'm doing is that we should take care of our own family first; they should be the primary target of our evangelization effort."

FATHER McKee was one of more than 1,000 persons—laity and clergy—who attended the celebration. "You Are the Light" was the theme, and speakers presented in-depth consideration of the evangelization process.

Father McKee's evangelization primarily is one-on-one: talking and listening, making the persons feel someone cares.

"Many people welcome the opportunity to tell their story; they've never been heard out," he said. "Often that alone is enough to solve their problem, to bring them back."

"So many inactive Catholics want to come back—if someone will ask them. For many it's that simple. Catholic roots go very deep, and so many are

**'So many inactive Catholics want to come back—if someone will ask them. For many it's that simple.'**

just waiting to be asked."

NOT ALL inactive Catholics can be reached that simply. The issues involved can be complex and not immediately apparent. Such cases call for the "detective" skills of the evangelizer.

Father McKee told of one woman who seemed very angry at the church.

She criticized everything. Finally, she expressed her real reason for leaving

"She thought it was a divine injustice, and she was taking out her anger on the church," Father McKee said. "I tried to explain it to her, but it didn't bring her back."

About one of every four Catholics does not practice his faith, Father McKee said.

"Every Catholic who meets an inactive Catholic should ask a question: 'Have you thought about coming back?' If they answer 'Yes,' then say, 'We'll help you,'" he advised.

ASKING in the outsider—Catholic

or non-Catholic—was the subject of a talk by Paulist Father Alvin A. Illig, executive director of the National Conference of Catholic Bishops' Committee on Evangelization.

"Evangelization is basically reaching out with invitations. All your invitations won't be accepted, but not everyone Jesus reached out to accepted," Father Illig said. "So if you get turned down, don't worry—you're in good company. But you have to try."

Other workshop topics concerned homilies, how to have successful evangelization programs and evangelization to unchurched Americans.

## Alcoholism rate 'no greater' among priests, expert says

MADISON, Wis. (NC)—The rate of alcoholism among priests is no higher than that of the general population, an alcoholism treatment expert told Madison Clergymen.

The myth that clergymen are more susceptible to alcoholism than others is not true, said Howard W. Thompson, director of education and patient relations for Guest House, an alcoholism treatment program with facilities in Lake Orion, Mich., and Rochester, Minn.

About 10 percent of all people seem "programmed to become alcoholic" and are "unable to process alcohol properly," he said at a fall clergy meeting.

A RECOVERING alcoholic himself, Thompson has worked with about

2,000 priests in the last 15 years.

He admitted that stress and environmental factors can cause latent alcoholism to surface. "We're certainly living in a world of chaos and uncertainty, a world of rapid changes," he said.

Changes in communication and technology and within the Catholic Church itself "contribute to stress and anxiety," Thompson said. Some people turn to alcohol to relieve the tension.

A priest's lifestyle may encourage alcoholism to develop, he said. Some priests are lonely, feel isolated and lack someone to help share these problems. "Those factors don't cause alcoholism" but can further its debilitating effects, he said.

He advised priests not to neglect their physical and emotional health and emphasized the importance of a sense of self-worth and affirmation.

HE ALSO rebutted another

myth—that most alcoholics are of the "skid-row bum variety." Most priests who arrive at Guest House "are interrupted success stories," he said. "After treatment and rehabilitation, they're tremendous. Many bishops have remarked to me, 'These are my best priests.'"

Thompson said the first step toward conquering alcoholism is to admit the problem. After this, the alcoholic can go on to self-examination and treatment.


Part of the process at Guest House involves a decision to turn one's life over to God, he said. The Alcoholics Anonymous program, highly praised by Thompson, is based on spiritual principles and "it works," he added.

Guest House has a high success rate, 89 percent, Thompson said. He attributed the success to participants' "ability to share."

"Priests can and do relate to each other," he said.



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# 'Confused' Boston priest asks U.S. Catholic-Mason dialogue

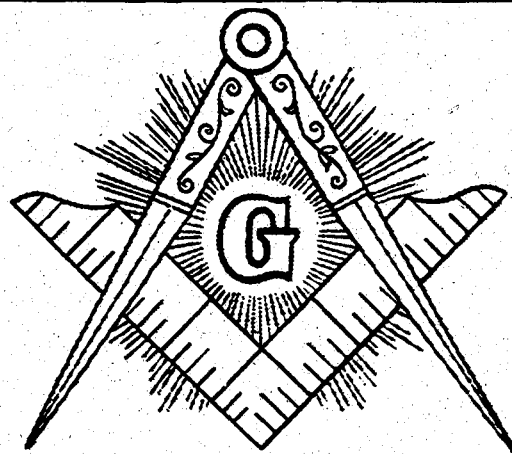
BOSTON (NC)—The Boston Archdiocese's chief ecumenical officer has suggested an American Catholic-Masonic dialogue.

"I am confused" by a new Vatican declaration forbidding Catholics to be Masons, said Father Peter V. Conley, executive secretary of the Boston Archdiocesan Ecumenical Commission and archdiocesan communications coordinator.

Such a dialogue, said Father Conley, would be aimed at seeing whether most U.S. Freemasonry today is different enough from other Masonic forms so that the prohibition would not apply.

**'If a case can be made that the contemporary experience of Freemasonry in most of the United States is radically different than elsewhere, is the general law of the church applicable?'**

**Fr. Peter Conley,  
Boston Archdiocese**



THE NEW declaration on Masons, issued Nov. 26 by the Vatican's Congregation for the Doctrine of the Faith, says that Masonic principles are "irreconcilable with the church's

doctrine" and that Catholic membership in the Masons is a "serious sin" and "prohibited by the church." (See The Voice, Dec. 2, 1983).

FATHER CONLEY, writing a front-page article in the Dec. 2 issue of the Boston archdiocesan newspaper, *The Pilot*, granted that historically, Masonic associations in the United States and elsewhere have been strongly anti-Catholic and that this is still the case "in many European countries and Latin America."

"Freemasonry in some southern (U.S.) states is still stained with bigotry towards Catholics, from what I have heard," he added.

But he also noted that U.S. Masonic lodges are organized "independently in each state," not nationally as they are in other countries, and he questioned whether most of the U.S. lodges are still anti-Catholic.

He said he has "neither read nor heard of any anti-Catholicism emanating from local lodges." On the contrary, he said, when Pope John Paul II's 1979 visit to the United States was announced, Masons in Boston offered the archdiocese their building on Tremont St., near the papal Mass on the Boston Common, "for any use we saw fit."

THE UNCHALLENGED interpretation of a 1974 Vatican document was that Catholics may join Masonic lodges which are not anti-Catholic, Father Conley said, and

"many Catholics felt in good conscience that they could join" such lodges.

The priest said the new declaration raises a number of questions.

"Does this new declaration abrogate the letter of 1974?" he asked. "Does Catholic membership in local lodges imply support for anti-Catholic Freemasonry elsewhere? How does the parish priest now deal with those who, in good faith, joined the Masons and have not experienced the slightest anti-Catholicism?"

"Have the Masons changed?" he continued. "Is it merely another social organization along the lines of the Kiwanis and Elks? Do their rites and oaths, as well as their principles still oppose and offend Catholic beliefs and sensitivities? Do they have a 'hidden agenda'? How independent and ecumenically sensitive is each state lodge?"

To resolve those questions, Father Conley suggested that American Masonic officials and representatives of the U.S. bishops begin a dialogue on the issue "very soon."

"If a case can be made that the contemporary experience of Freemasonry in most of the United States is radically different than elsewhere, is the general law of the church applicable?" he asked.



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## 'Respect life,' teens here told

### More Than 2,000 gather for Mass

By Prentice Browning  
Voice Staff Writer

More than 2,000 junior high and high school children from Catholic schools in Broward and Dade County were urged to "stand up" for the unborn at a special right-to-life Mass celebrated at St. Mary Cathedral Monday.

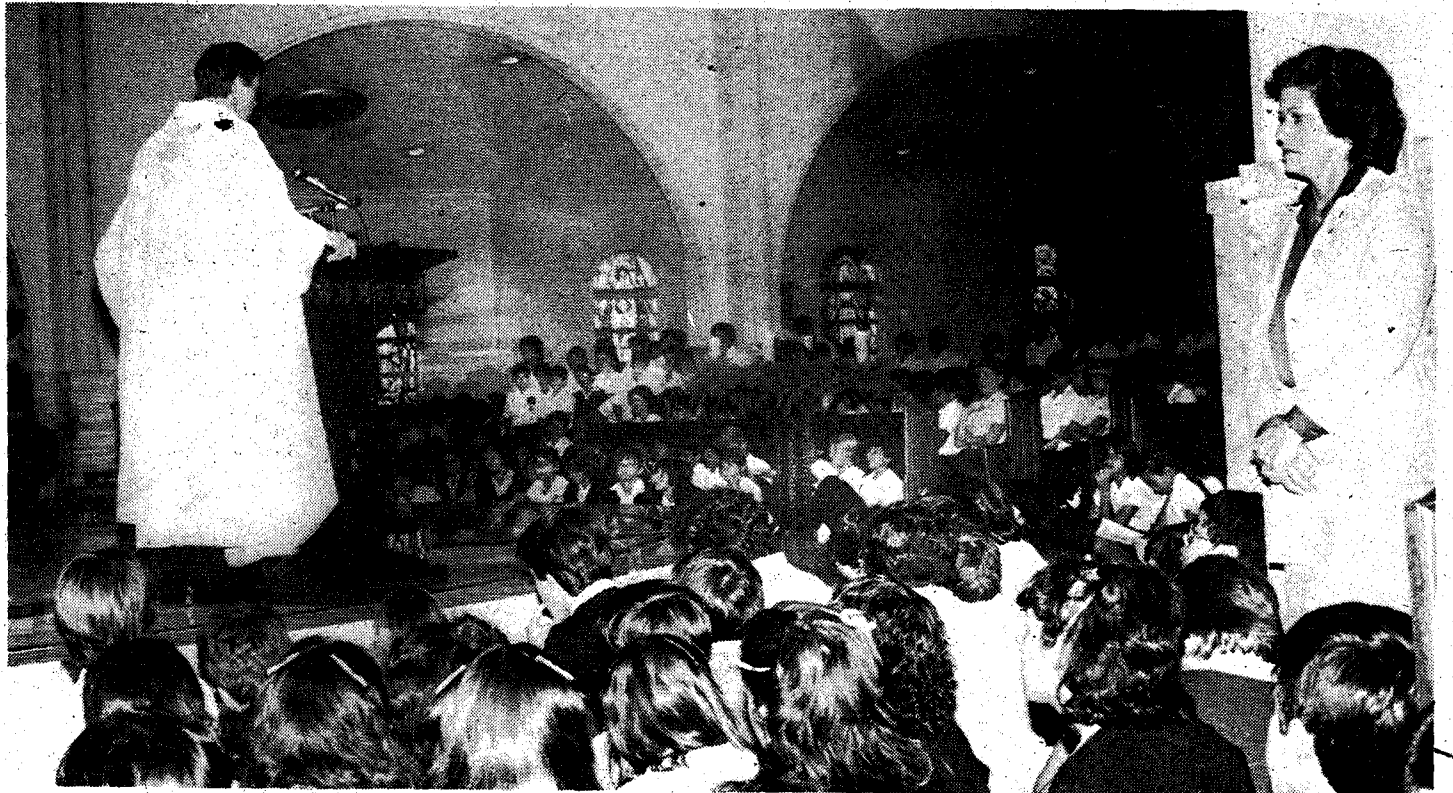
An overflow crowd of students listened to remarks by Archbishop Edward A. McCarthy and Fr. John Woolsey of the New York Archdiocese, which the organizers of the Mass, the South Florida Chapter of the Catholic League for Religious and Civil Rights, hope will encourage young people to become active in right-to-life.

Fr. Woolsey spoke of the rescue of a stewardess from the icy waters of the Potomac River following last year's Air Florida crash in Washington, D.C.

"FORTUNATELY, a young man standing on the shore plunged into the waters and dragged her to the shore," he said.

"There are many human beings at this moment whose lives are in jeopardy... they desperately need someone to dive in to save them."

"The time is now, for all of us to stand up and to plunge in on behalf of



Schoolchildren filled even the aisles of St. Mary Cathedral to hear Fr. John Woolsey of the New York Archdiocese urge them to work on behalf of the rights of unborn babies. (Voice photo by Prentice Browning).

human life," he said.

"We hear the phrase 'right-to-choose.' We don't have the right to choose that which is intrinsically evil."

HENRY Ferro, president of the Miami chapter of the Catholic League, said later that he was pleased that the students seemed to understand and respond positively to Fr. Woolsey's homi-

ly.

"If I could get one child involved in right-to-life then it would have been worth it. We got much more than one child interested."

Abortion is a violation of the most fundamental civil right there is, Ferro, a lawyer, said.

"If they are not alive to enjoy those rights then those rights don't mean anything."

REFERRING to the implication in some media accounts that the Mass was an exercise in "indoctrination,"

Ferro said "seventh and eighth graders and high school kids are old enough and worldly enough to understand what is what."

"That's the importance of having our kids in our schools. It's truly the only way we can transfer our values to our kids."

Ferro believes that teenagers can be very instrumental in supporting right-to-life.

"In their innocence they can do much more for right-to-life even than adults."

### OFFICIAL

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

THE REVEREND EMILOR

DOSSOUS - to the Haitian Apostolate of the Archdiocese of Miami and Associate Rector of St. Mary's Cathedral, Miami, effective December 7, 1983.

## 'Luau' thanks Lord's Place volunteers

By Dick Conklin  
Voice Correspondent

WEST PALM BEACH—Deacon Joe, better known as Brother Joe of The Lord's Place, was host recently to a Thanksgiving Luau honoring his hundreds of volunteers and supporters. Unlike his recent Miami-to-West Palm walk and earlier 30-day downtown vigil, this event was designed to bring together friends of The Lord's Place for an evening of fun and thanksgiving.

The 1,000 people who came out had a lot to be thankful for—Brother Joe's one-time downtown soup kitchen has branched out to include a home visitation program for shut-ins, a mobile ministry of five vans which distribute food to the needy, and now a shelter for homeless families.

IT IS The Lord's Place Family Shelter which has received so much attention lately, as fund-raising efforts accelerate to meet a year-end challenge. An anonymous donor has offered to contribute the remaining 10 per cent of the shelter's cost—if the other 90 per cent is raised by December 31. (See *The Voice*, Nov. 11 and Oct. 14, 1983).

The original Lord's Place soup kitchen was operated by a handful of helpers, but today many more Catholics and other Christians join Brother Joe with his work.

Typical are Lynn Lovell and Arlene Simms from St. Francis of Assisi parish in Riviera Beach. They own and

operate a dog grooming shop, which they close one day each week to devote time to The Lord's Place, driving a van which takes food and clothing to poor people in the area.

AT THE LUAU, Brother Joe introduced some special guests: Musical entertainment was provided by none other than Arlo Guthrie (of Alice's Restaurant fame) and his band Shenandoah.

Channel Five's Virginia Valoppi helped with an auction of donated prizes.

Father Motsumi, a visiting priest from South Africa, was honored for his help in getting the shelter started.

Newscaster Valoppi called The Lord's Place Shelter the "first of its kind in the nation." Homeless families stay there for no longer than six weeks while volunteers find them a job, establish a savings account, and prepare them for moving into their permanent home.

The strict yet loving atmosphere enables most shelter tenants to "pull themselves up by their bootstraps" and become self-sufficient.

Valoppi is representative of many Lord's Place workers who got involved after seeing Brother Joe do so much on his own.

"He just walked 70 miles from Miami (to call attention to his shelter project). We had to have this fundraiser because we didn't know what he would do next."

## December 12 Feast of Our Lady of Guadalupe Patroness of the Americas and Patroness of the Unborn



When Our Lady appeared in Guadalupe, Mexico, she wore the black band of maternity around her waist, the sign that she was with child. She was offering her child to the New World. Her vibrant, compassionate face was an indication that she was a compassionate mother.

*Our Lady of Guadalupe, Patroness of the Americas and Patroness of the unborn, we honor you on your Feastday and the Anniversary of your apparition.*

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# Local

## Christian musicians release second album

By Betsy Kennedy  
Voice Staff Writer

When you hear the sound of rock, do you feel like crawling under one? Does bluegrass make you blue? Does jazz leave you as cold as a week-old pizza?

You may be ready (if you haven't already discovered them) for the Christian music of Roger Grenier and Paul Lambert, two exuberant young men who lead the music ministry program at St. Louis Church in South Miami.

In just the last few years, the University of Rhode Island graduates have proven that Christian music can define Catholic theology, extol God and be fun at the same time.

**THEIR LATEST** album, "He's Alive," released this month, will "stir up the fire of God's spirit expressed in the sacraments," said Paul music director and leader of song at the church—and the outgoing member of the team.

"We tried to approach the album expressing the effectiveness of prayers spoken at Baptism. What happened at Baptism often gets put aside with the

Avoiding the traditional bells and shiny ornaments, St. Martha's Parish in Miami Shores will celebrate Christmas a little differently this year.

The parish's Christmas tree, standing on the side of the main altar, is decorated with colored ribbons and little cards bearing the names of people who have not attended church in a long time. The idea is to pray for their return.

During the Sunday Masses recently, Fr. John McLaughlin announced the project and passed around cards so that parishioners could write the names of the "fallen-away," both family and friends.

The result was magnificent. Some 3,000 names now hang from the tree, and the parish has mailed approximately 125 letters urging the people whose addresses were included in the cards to come "back home."

demands of adulthood. We try to go back to the unpouring of God's spirit with this first Sacrament... Being traditional, we renew those prayers and allow the feeling to be released."

The style of the new album is a com-



Roger and Paul

bination of centering-prayer songs, several just plain "fun" song and a few

## St. Martha's 'prayer tree'



Fr. John McLaughlin, pastor, and Ruth Buonocori, director of Evangelization at the parish, with St. Martha's 'prayer tree' (Voice photo by Clara Borrego).

that use "contemporary musical idioms," infused with Roger and Paul's own lyrics.

Their first release, "Why Not?" received critical acclaim and has sold thousands of copies. After an appearance by the pair at the Pastoral Musicians National Convention in St. Louis (the Nashville of serious Christian musicians), Paul Quinlan, director of recording for Epoch Universal Publications in Arizona, praised them in a letter.

"Their style both reflects and lends the promise of possibility to our great challenge—to be in the world but not of the world..." he said.

**WHILE THE** first album was geared to evangelism, "He's Alive" is "about growth, renewal," said Roger.

Because they have performed at

several Charismatic conferences and concerts, Paul said the pair are often labeled as "Charismatics."

"People are afraid we might start speaking in tongues. We define our faith in Catholic terms... There are people who say they are Catholic and have been born again. We don't use the words, 'born again.' We like to say renewal.

"The question is not whether one is spirit-filled, but whether one is truly Catholic."

The duo plan to continue their free concerts and music leadership at parish renewals in South Florida churches. They will perform at St. Louis on Jan. 19 and 20 at 8 p.m.

The album, "He's Alive" will be available at many Christian bookstores and centers in Miami after its release Dec. 20.

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## Fasting for peace

It seems safe to maintain that the many million viewers of "The Day After" would agree there must never be a nuclear war. However, neither the panel experts nor those in the studio audience who discussed this television movie afterwards appeared to concur on just how we should proceed if that catastrophic event is to be avoided.

Various proposals came forward, yet I did not hear anyone suggest that prayer and fasting for peace might serve as an effective step in the right direction.

Nevertheless, our Judeo-Christian tradition presents an impressive array of illustrations in which believers turned to prayer and fasting as effective ways of seeking God's help in stemming imminent disaster.



BY FR. JOSEPH  
M. CHAMPLIN

Jerusalem "proclaimed a fast... that we might humble ourselves before our God to petition from him a safe journey for ourselves, our children and all our possessions." (Ezra 8).

Jesus fasted and prayed for 40 days and nights

were threatening to invade their shores. The Protestant leader, John Wesley, described in his "Journal" what happened as a result:

"The fast day was a glorious day, such as London has scarce seen since the Restoration. Every church in the city was more than full, and a solemn seriousness sat on every face. Surely God heareth prayer, and there will yet be a lengthening of our tranquility."

He added in a footnote the consequences of that prayer and fasting: "Humility was turned into national rejoicing for the threatened invasion by the French was averted."

The U.S. bishops in their pastoral letter on war and peace last year urged that every Friday should be a day significantly devoted to prayer, penance and almsgiving for peace. They committed themselves to fast and abstinence on that day each week of the year and called upon Catholics voluntarily to do penance on Fridays by eating less food and by abstaining from meat.

A professor of theology at Harvard Divinity School agrees with the bishops. Writing in "Commonweal" on January 28, 1983, she maintained that "asceticism is not the answer to nuclear threat or any other social or political problem." However, this writer does see it as "a humble first step... a significant first step toward significant social and political change."

The Franciscan Communication people have just published a 32 page booklet, "A Path to Peace: Prayer, Fasting and Works of Charity" which includes a detailed explanation of fasting's why's and hows. For a copy, send \$1.00 to the Parish Life and Worship Office, 240 East Onondaga Street, Syracuse, New York 13202.

**'Our Judeo Christian tradition presents an impressive array of illustrations in which believers turned to prayer and fasting as effective ways of seeking God's help in stemming imminent disaster.'**

The Hebrew scriptures or Old Testament contain several engaging stories of impending doom and the power of a prayerful fast to stave off such destruction.

Queen Esther told her fellow Jews facing annihilation by the king's order: "Fast on my behalf, all of you, not eating or drinking, night or day, for three days. I am my maids will also fast in the same way." The beautiful queen coupled prayer for assistance to this fasting. (Esther 4).

When Jonah delivered God's message to the people of Nineveh, the king ordered a fast, sat in sack cloth and ashes and called loudly to God. (Jonah 3).

Ezra before making a return journey to

prior to his public ministry. He also told his disciples who had been unable to expel the evil spirit from a possessed boy, "This kind does not leave but by prayer and fasting." (Matthew 17:21).

The early Christians followed Christ's example. At Antioch a group of them "were engaged in the liturgy of the Lord and were fasting." Told by the Spirit they were to set apart Barnabas and Saul for God's work, these believers "fasted and prayed... imposed hands on them and sent them off." (Acts 13).

In 1756, the king of Britain ordered a day of solemn prayer and fasting because the French

## The ultimate argument

Robert Sullivan is dead. At 10:11 a.m., Wednesday, the last day of November, 1983, he was executed by electrocution by the State of Florida after conviction for the murder of a restaurant manager, taken hostage in a robbery, then ruthlessly murdered by his captors.

When Florida Governor Robert Graham said he could not in good conscience over-ride the decision of the court and commute the sentence to life imprisonment and the U.S. Supreme Court with only two dissenting votes decided it would not intervene, the execution of Robert Sullivan was inevitable. After 10 years under death sentence, the longest wait of any one ever sentenced to death, Robert Sullivan who had spent nearly a third of his life on death row, was executed.

But in the death of Robert Sullivan there is the ultimate argument against capital punishment. Robert Sullivan may have been innocent of the crime for which he was punished by death.

**THERE ARE** many sincere and thoughtful persons who have continued to support capital punishment. Those who oppose capital punishment tend to belittle those who support it, as if they are without human compassion. But it is compassion for the victims of ruthless killers that leads some to believe the protection of society requires those killers, some of whom have been found guilty of multiple murders, be eliminated from society.

Nor is the argument that support of a pro-life movement that opposes abortion is flawed unless it is accompanied by opposition to capital punishment a valid argument. There is simply no comparison between the deliberate destruction of innocent unborn life and the punishment inflicted by the state on those found guilty by the courts of capital crimes against others.

But the ultimate argument against capital punishment is that errors are possible. This isn't speculation, every year there are those in prison found to be innocent by later evidence. When this happens they are freed and, in justice, compensated for false imprisonment. But the death penalty is irrevocable.



BY  
DALE FRANCIS

Was Robert Sullivan innocent? He was a psychologically troubled young man, reared in a home crammed with marital conflict, a homosexual who hid the fact from a father who had already rejected him for fear it would bring final rejection. He was a college dropout whose life became a succession of failures, in great part because he embezzled from employers—he said to pay a blackmailer who threatened to tell his father he was a homosexual. When he was arrested, charged with the robbery and murder, he confessed. That doesn't sound like an innocent man, does it?

**LATER HE** retracted his confession, said he had put ridiculous details in it, thinking police investigation would show there was no truth in it. But they brought him to trial, gave him a court

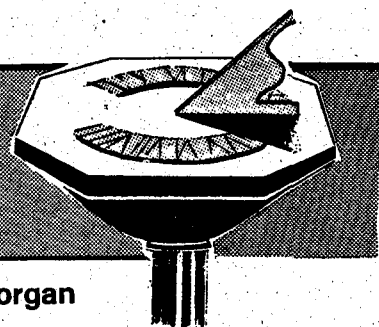
appointed lawyer who did little for him. The verdict was sealed when a man, who admitted complicity in the murder, turned state's evidence against Sullivan for lesser charges against himself. The sentence was death.

Facing the death penalty, Robert Sullivan desperately proclaimed his innocence. He was 40 miles from the scene of the crime, he insisted, and witnesses would prove it. Much later private investigators found those witnesses who swore Sullivan was telling the truth.

Bishop Rene Gracida, now of Corpus Christi, became the bishop of Pensacola-Tallahassee two years after the death sentence. He came to know Robert Sullivan, investigated his case. As the execution approached, he appealed to authorities. "My intuition was—and is—that he is innocent," Bishop Gracida said. He asked that the sentence be commuted to life because all Robert Sullivan needed was an opportunity "to prove his innocence and ultimately gain his freedom." But time ran out. Was he innocent? Bishop Gracida thought so. The courts said no. But that the question must be asked is the ultimate argument against capital punishment.

(Dale Francis is a nationally syndicated columnist).

### TIME CAPSULES



#### A humble Flock

President John Kennedy once said before a gathering in Ireland, "I would like to introduce the pastor of the church that I attend, Monsignor O'Malley. He is the pastor of a poor, humble flock in Palm Beach, Florida."

\*\*\*

On February 28, 1956, Israel and Egyptian

by Frank Morgan

military forces clashed on the Gaza strip. Shortly after this, Warren Austin, the representative of the United States to the United Nations, was supposed to have said, "I don't see why these people cannot resolve their differences like good Christians should."

## 'People of the lie'

I always have had a difficult time applying the label "evil" to a person. I fall back upon the thought that it is the need that is evil, not the person.

And then I have to wrestle with explaining Hitler, the Boston Strangler, a rapist, a child molester or a maniacal bomber.

Interestingly, a new book published by Simon and Schuster deals with the nature of evil in persons: Its author, Dr. M.



BY  
ANTOINETTE  
BOSCO

Scott Peck, has no problem saying outright that some people are evil. He calls them, "People of the Lie," which is also the title of his book.

Peck is a Christian recognized as a leader in the current move to integrate psychiatry and spirituality.

**HE DEFINES** evil as that "which kills the spirit." It is real, can enter our lives and must be recognized for what it is. Only when we recognize evil and call it by name, says the Harvard-trained psychiatrist, are we able to heal it.

He explains: People who are evil attack others. They will not face their own failures. Everyone else is at fault, not themselves. They construct layers of self-deception, succeed in deceiving others and wreak havoc on the lives of others.

Peck uses several examples from his own practice. The most horrifying concerns Bobby, an adolescent who lost enthusiasm for life, apparently after his brother committed suicide with a .22-caliber rifle.

In the course of communicating with Bobby, Peck posed a number of questions. He asked how Bobby felt about Christmas and whether his parents had given him a Christmas

present. Yes, the boy said, they gave him a gun.

**PECK SAID** his initial surprise that the parents would give that particular gift was short-lived. It became revulsion as he found out it was a .22-caliber rifle. When Peck learned further it was the same gun the brother used to destroy himself, the doctor said he knew he was dealing with evil.

But when he confronted the parents on why they would do such a horrible thing to their son, they denied any wrongdoing or even insensitivity. They were hardworking people, they said, and the gun was a good, solid thing with a dollar value. They saw no point in spending money on a new gift when this perfectly functional one was available. They couldn't understand Bobby's "lack of appreciation."

Peck deals not only with individual evil, but also with group evil, for example, the horrifying events of My Lai in Vietnam.

He makes a strong case that the twin progenitors of evil are laziness and narcissism. For example, laziness about learning the truth and national narcissism that tells citizens that they, members of the greatest of nations, are always good.

In developing a psychology of evil there is danger too, Peck admits. One is the possibility that moral judgments will be cloaked as "scientific authority."

**AND STILL** another is that in focusing on evil, more evil is brought into the world. "To be more against the devil than for God is exceedingly dangerous," he writes.

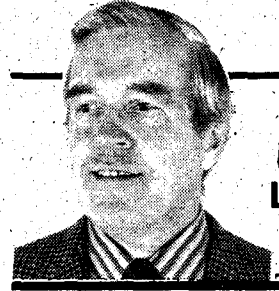
Finally, he insists that the weapon in the combat against evil is goodness. He states: "It is in the solitary mind and soul of the individual that the battle between good and evil is waged and ultimately won or lost."

"People of the Lie" is one of the most important and compelling books I have ever read. For here, finally, is a man of science tackling a subject long ignored by the practitioners of psychology, but one which the theologians have long studied: the role of evil in human behavior.

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## Preparing for peace

**Q.** I really want there to be peace in the world and somebody to run it right. Is there anything I can do besides pray about it? (Ohio).



BY TOM  
LENNON

**A.** As I attempt to answer your question, it is the day after the TV movie called "The Day After" and I am haunted by the absence of God in that film.

True, a minister was shown preaching. But he was mentally deranged and all the people walked out of his church. No one in the film ever knelt and prayed aloud.

Were the film makers saying that God is useless and faith is in vain?

**WARS, HOWEVER,** begin in the hearts of people and it is precisely God who can touch and soften hearts.

So what might you and I do to help build a bigger home for God in our lives?

Today I am nagged by some unusual possibilities:

The running time of this disaster film was two hours and 25 minutes. What might be the result if once every week I spent that same amount of time in quite another way?

Like reading the Bible or some other spiritual book... and then praying for a while and meditating on what I'd read... and then examining my life and searching for ways to become a kinder, more generous person... and then maybe writing in a notebook my thoughts about trying to become a better Christian.

Two hours and 25 minutes is indeed a long time, especially for a restless, energetic young person. But might you try these activities for an hour? Then, possibly, extend the time in the months ahead.

**OUR PRAYERS** for peace are likely to carry more weight if we back them up with Christian living. And here are some suggestions for a more intense, Christian lifestyle:

Ruthlessly eliminate all mood-altering drugs and alcohol from your life.

Eliminate all warlike words and deeds. This would include not bearing grudges and being sarcastic.

Don't give your parents too much flack.

Give some of your money to the poor every week. How much? British author C.S. Lewis recommended: "More than you can afford."

Renew your efforts to study well. Keep in mind that the study of government processes will be of great practical use when you are older and ready for more elaborate peacemaking efforts.

**WRITE TO** your congressmen on a regular basis expressing your opinions on how we might realistically build a more peaceful world.

About now you may be thinking it's very easy for me to recommend this long, hard list of good things for you to do. You're right.

But have you ever heard anyone say, "I'd do anything absolutely anything, if I could help avert a nuclear holocaust?"

Besides, I myself now have to face the fact that if I could spend two hours and 25 minutes watching a TV movie, I can surely spend that same amount of time a week making a bigger home for God in my world... our world.

## We are called to share

The earth is one planet in our solar system which itself is only one star in a galaxy made up of billions of stars. The scientists tell us there are billions of galaxies.

It's too much to comprehend, not only the seemingly limitless number of stars but the vast spaces which separate them one from another. And all of it perfectly coordinated in



BY FR.  
JOHN CATOIR

a design that is at once measurable and without measure.

To think of God in this context is to gain some perspective on His greatness.

Who is God? God is Unchanging Love, the maker of heaven and earth and all things visible and invisible. He enjoys loving all that He has made.

**ST. THOMAS AQUINAS** in his "Summa Theologica" states: "Beatitude belongs to God in a supreme way. For nothing else is understood by the term beatitude than the perfect good of an intellectual nature which is capable of knowing that it has the plenitude of the god it possesses."

But God's happiness is a grave happiness, since all His children are not sharing in His bounty. We know that the universe reflects the design and order of God's nature. What we fail to appreciate is that all happiness comes from Him as well.

Among all created things it is only we humans who are capable of reflecting His happiness, it is only we who can smile and laugh. We have this faculty within us, the soul, which is directly open to God and His Beatitude. He created us for heaven, where we will reflect His joy for all eternity. But He wants everyone to share in it, the rich and the poor alike, and so we are called to share, and become givers.

Christmas celebrates the time when the Giver became the Gift.

**THIS CHRISTMAS,** I pray that you will be as simple as a child in receiving love, but as mature as a saint in giving it. Remember that three quarters of the world goes to bed hungry each night. Pray for those who work among the hungry. Give to those in need. "Be doers of the word and not hearers only."

(For a free copy of the Christopher News Notes, "Wonderful, Marvelous You," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

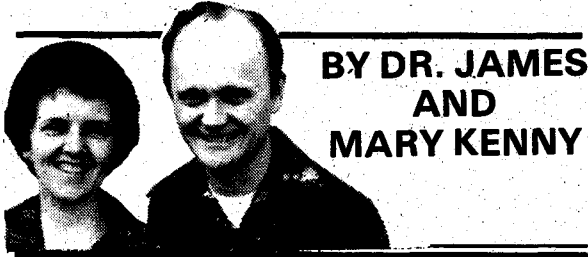




## Getting back marital togetherness

Dear Dr. Kenny: My husband and I have been married for eight years and have two children. The last three or four months we have been fighting a lot. I was laid off. At first I thought it was stress, but I don't know.

He rarely tries to make love, which used to be frequent. Also he has been coming home a little later. We worked at the same place, so we spent a lot of time together. Now he goes alone. I'm out of the picture. Please help me. (Illinois).



BY DR. JAMES  
AND  
MARY KENNY

Times of change are always times of stress, even when the changes are positive. The major change in your life has been an unfortunate one. You lost your job. Do not be surprised that this has affected your relationship with your husband.

The spin-off is that you are together less, your lovemaking is curtailed and you are fighting a lot. These are probably signs of a transition in your

relationship.

What was is gone. Do not expect things to be as they were. Rather, have faith that your future together can be even better than your past, once you are through the transition.

How can you move into a better future? Look on your present crisis as an opportunity. Do not focus on the fighting and lack of affection and time together. These are symptoms of disruption, not necessarily signs of a problem marriage. Focus on new ways for you and your husband to be together and to relate.

NOW IS not the time for a Marriage Encounter, not the time to explore your communication and deeper feelings for each other. Too much of what seems to be going on now between you is negative. Once said, unpleasant and angry words have a way of hanging around a relationship like unwelcome ghosts.

You write that you are no longer together as often as when you worked at the same place. The safest remedy would be to focus on finding new ways to be together, perhaps trying some joint or family activities you have never tried before.

Meals together are always a possibility. Plan a picnic breakfast for the two of you. Take advantage of a lunch or dinner special at a local restaurant. Select something and schedule it.

Recreation together is an option. Try planning

one or two TV dates a week when you select a program and make popcorn and watch it together.

Minivacations can be scheduled. A weekend overnight at a nearby motel might be something to look forward to. For tighter budgets, camping out, visiting friends or relatives, or even trading houses with friends for a weekend can provide a change of pace.

THIS MIGHT be the time for you and your husband to develop a new skill or activity together. Most towns and cities offer inexpensive lessons in painting, ceramics, stained glass, guitar and many other arts and crafts. Jogging, tennis and similar forms of physical exercise are popular.

Stay positive. Avoid focusing on your problems and think of something pleasant to do together. Have the courage to try something the two of you have never done before.

Pick one or two of these possibilities, talk with your husband, try to reach some agreement and schedule it. Unless you schedule time and place, inertia will hold sway and you will remain in your present doldrums. Have fun!

(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.)

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## Eliminating needless traditions

A couple of years ago, a suddenly single mother admitted in print to hating the onslaught of Christmas. She described herself as a formerly uptight, stressed person who had always found herself dreading the holidays. "I had developed all these traditions," she said, "and accepted a lot of 'shoulds.' But my energy level was so low, I just didn't want to do any of the old traditional things last year."

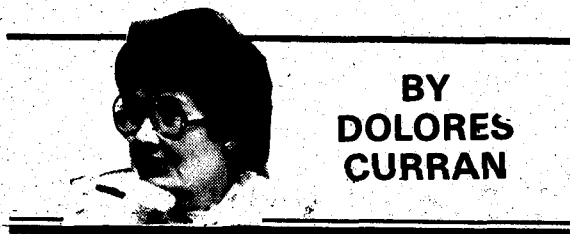
"As the Christmas season came, I decided to do more of what seemed right to me. I sat down and talked with the kids. I said, 'What is it you really want to do for Christmas?'"

She was amazed to discover that her boys didn't want to do three-fourths of the traditional activities that had always consumed family life in previous holiday seasons. She now believes that many parents make the mistake of not asking the kids about their expectations of the holidays.

By finding out exactly what to focus on, she automatically reduced the pressures. Her boys decided they wanted a tree and helped finance it. They all made lists and didn't make unreasonable demands. It didn't feel like a Christmas of deprivation to the family.

THEY DID MINIMAL baking and didn't send cards. They just did what the family really wanted to do, not what they felt they should do and they enjoyed a relaxed time together.

We can all learn from her, single and dual



BY  
DOLORES  
CURRAN

parent families alike. We parents so often take on the holiday pressures and traditions without polling our families on their value. Yet, some traditions are more important than others to children. How are we going to know which if we don't ask them?

Last year we had a blizzard that shut our city down from December 23-27th. All parties were cancelled because nothing could move on our streets. Instead of being a disaster, it ended up being one of our best holidays ever.

We stayed up late talking, playing games and watching old movies on TV together, we slept late, and we ate lots of turkey which had been originally ordered to feed eighteen. When cabin fever hit, we went to shovel snow or ski around the neighborhood. Because we couldn't get to Mass, we devised our own Christmas "liturgy" and rituals. It was a wonderful holiday season.

Not being able to count on another blizzard this

year, we are taking what we learned from last year to curtail holiday pressures. We have already sat down together as a family to review our traditions. Some we are keeping, others we are eliminating. We like a tree, Advent rituals and cards. We're scraping some of the decorating, baking and programs we felt we "should" attend.

HOLIDAY TRADITIONS are important but too many of them become toxic to the spirit of the season. We don't have to do something just because we've always done it.

Forty years ago, my mother spent the first two weeks of every December making fruit cakes which she gave away. We kids spent hours picking out the meat from hickory nuts for them. I don't like fruit cake but I remember the fun and warmth of family interaction during this tradition.

I've never made a fruitcake but if I did, I wouldn't have either the hickory nuts or kids around to shell them. It would be silly of me to carry on that tradition just because my mother did. We have other more meaningful traditions to cherish.

One family's tradition can be another's penance but if we continue doing things we don't like because our parents did them or everyone else is doing them, we're abdicating our holiday enjoyment to others.

(Contributed by Mimi and Terry Reilly)

## Family Night

### Opening prayer

Dear Father, we want to recognize your many generous gifts to us as we busy ourselves during this holiday season. Thank you for the greatest gift of all, your son Jesus, and also for the love we share in our family. We want to be like Jesus in lighting the way for others. Help us to be generous and helpful to each other. Amen.

### Something to think about

Jesus is the light of the world. Before his coming the world was in darkness.

### Activity ideas

#### Young Families

Turn off all the lights in the house. Talk about how we can change darkness into light by the good things we do for each other. Hold hands and make a tour of your house. As you move from room to room turn on the light and talk about what someone does in each room to light up other's lives—what someone does in the family room that lights up other's lives, what someone does in the kitchen, etc. Light each room with a prayer for a special intention—a prayer for peace, a prayer for hope, a prayer for love, a prayer for joy, or a prayer for the needy.

Middle Years and Adult Families. Put the room in total darkness. Beforehand give each person a candle. Talk about how we serve as lights to each other. One person begins by

lighting a candle placed on the table to symbolize Christ. This person lights his or her candle from the Christ candle, walks over to another person in the room and lights that person's candle saying, "You are a light to me when you..." That person lights another's until the room is full of light. This activity should powerfully demonstrate how Jesus wants us to share his light with each other.

### Snack time

Magazines, newspapers, and cookbooks have lots of suggestions for holiday snacks. Choose a simple cookie or candy recipe and make it as a family project.

### Entertainment

1. Wrap some of the cookies or candy that you made and take them to another family, a nursing home, or a shut-in. Light up their lives by visiting and singing Christmas carols.
2. Sing "This Little Light of Mine" together. Turn off the lights and each light a candle while you sing.
3. Design your own place mats for the holiday season by decorating paper mats and covering them with clear contact paper for frequent use.

### Closing prayer

Dear Jesus, we are another week closer to the celebration of Christmas. Help us to prepare our hearts so that we may truly see the light shining in the darkness. We want to spread your light wherever we go. Show us the way. Amen.

# Scriptural Insights

## Are you ready to greet Christ?

**READINGS:** Isaiah 7:10-14, Romans 1:1-7, Matthew 1:18-24

### BACKGROUND:

The unifying theme found in the readings for the fourth Sunday of Advent is that the Messiah would come from the line of King David.



BY  
FR.  
JAMES  
BLACK

**THE FIRST READING** shows the Lord promising King Ahaz that he would be victorious in battle. As a sign, a woman would bear a child and name him "God With Us."

This is one of the Isaian "messianic" prophecies because it refers to the coming messiah as well as to some historical situation in the prophet's own lifetime.

The passage refers to a situation in Isaiah's own lifetime because, if it applied only to Jesus of Nazareth, King

Ahaz would have to wait over seven hundred years to see it! Such a sign from the Lord would hardly have been an effective one.

**THE GOSPEL** reading from Matthew shows not only the fulfillment of the prophecy contained in the first reading; also, it relates Jesus back to King David. Matthew's primary audience was made up of Christian converts from Judaism. Old Testament issues such as Messianism and the fulfillment of prophecy would have been particularly important to them.

The second reading contains the opening lines from Paul's letter to Rome. Again, the passage relates Jesus back to King David. But more importantly, it also relates Jesus back to God.

### REFLECTION:

Why all the fuss about King David? What difference does it make who Jesus' ancestors were, as long as he came?

**FOR ONE THING**, it shows that God "made good" on his promises. Messianic prophecies first uttered in

the seventh century B.C. were fulfilled in Jesus of Nazareth.

For another, it provided a continuity of belief for the first Christian converts from Judaism. Perhaps we forget that they understood Christianity as the fulfillment of Old Testament Judaism. Converts from other religions, with no allegiance to the Old Testament, saw Christianity as an entirely new religion.

Finally, it demonstrates God's continuing plan of salvation, of which we have now become a part. Our salvation is made possible by the coming of the Lord.

**THE JEWISH NATION** waited for generations for the coming of the messiah.

We have but one more week-seven short days-to prepare our own hearts as well. The question is not "Are you ready for Christmas?" Rather, the real question is "Are you ready for Christ?"



## A mother confesses abortion

**Q.** No one knows that years ago I had an abortion. For awhile I tried to hide the guilt feelings from myself. Now I am married with a family and want my children to attend Mass. But I feel so tormented by my past that I cannot face going to church and especially confession.



BY FR.  
JOHN  
DIETZEN

**I feel I could not be forgiven. Can abortion be forgiven by God? Is it the unforgivable sin? (Kentucky).**

**A.** Abortion surely is, as you obviously realize, a very serious offense against God and our fellowman.

I hesitate to put it this way but, bad as it is, theologically and spiritually speaking, abortion is no worse than many other sins.

I say this in no way to minimize or trivialize what you have done. But when we have done something wrong, no matter how serious, we must not let

it block out other things our faith tells us.

Chief among these, without question, is the truth that God's goodness and forgiving love far surpass any power we human beings have for evil. He is proud of the fact that, as Scripture says, "His mercy is above all his works."

He has often forgiven the very sin that you committed. To tell the truth, given your obvious sorrow for what you have done and your sincere desire to be a good Catholic mother and wife, he has already forgiven you.

But you should confess this sin and ask God's healing and mercy through his church in the sacrament of penance. Please do it this weekend and get back to Holy Communion next Sunday.

**Q.** Does the Catholic Church consider a marriage between a Catholic and a non-Catholic by a Baptist minister a valid marriage? How about marriage by two Catholics before a judge? (Illinois).

**A.** Every baptized Catholic is obliged to be married before a priest

unless that Catholic has in some formal way rejected his or her faith. The bishop may dispense from this obligation by what is called a dispensation from form.

If the Catholic has obtained this dispensation through a priest in the preparations for the marriage, that marriage would be valid in the eyes of the church. If not, it would be invalid. It makes no difference whether that marriage takes place before a judge or a minister of another church.

Theoretically, the same would apply to two Catholics married before a judge. However, about the only time this would happen, particularly in our country, is if one of the two Catholics was married before and therefore a marriage could not take place in the Catholic Church without resolution of some marriage case.

In the same way as above, if the two Catholics have not received a dispensation from the form of marriage from the bishop, that marriage would be invalid according to Catholic Church law.

**Q.** Is it right for the tabernacle to be placed on the side altar? I know this is done on Holy Thursday, but in my parish the tabernacle is on the left side altar permanently. My belief is that it should be on the center of the far wall of the sanctuary. But I am 81 years old and maybe don't know. (California).

**A.** The church has clear guidelines

on the placing of the tabernacle. They arise basically from two facts.

The first and main purpose of our church buildings is not to provide a place for keeping the Blessed Sacrament. It is rather the home where the local community of faithful gather each Sunday to hear the word of God and to celebrate the Eucharist together. The architecture and arrangement of everything in the church should reflect that primary purpose.

Second, the location for reserving the Eucharist should not conflict with the symbolism of what is happening at the Mass or distract from the focus on the altar and, at appropriate times, on the place for the reading of Scripture.

It is an accord with these principles that the church addresses the question of where to put the tabernacle.

The General Instruction of the Roman Missal states that, where possible, "it is highly recommended that the Holy Eucharist be reserved in a chapel suitable for private adoration and prayers." (276).

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

(Questions for this column should be addressed to Father Dietzen at the same address.)

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## ...a heart to heart talk with a Cabbage patch kid Thorns in the cabbage patch

I was about to begin my column when a stranger walked into my office. I had never met her before, but I had read a lot about her type.

**SHE WAS A** Cabbage Patch Kid, like the one my wife and I had got for our daughter for Christmas. I was beginning to feel guilty about having



BY  
**JAMES  
BREIG**

one when so many other people were just about killing to find one.

From the looks of the doll who approached my desk, she was fresh out of the garden. Nonetheless, she was articulate when she asked me to pop a clean tape into my recorder so I would get her message straight. (Cheeky lot, aren't they? And I don't mean just the size of their faces.)

So here it is—my interview with a Cabbage Patch doll, unedited and unrehearsed:

**Me:** Let's begin with your name.

**She:** Miriam. That's what it says on my adoption papers. See?

**Me:** Cute. Why have you come to see me?

**Miriam:** I heard you could get my story out to the public. I want to talk to people about Christmas. And what they could give each other.

**Me:** Wait a second! I can't use this column to advertise toys, even one as popular as you. You know, I've been reading about you and your kind.



**CHRISTMAS SPIRIT?**—A crowd of about 300 pushes and shoves in Hills Department store in Lynchburg, Va., stripping the shelves of 138 cabbage patch dolls within a few seconds after the store opened. (NC photo from UPI).

people. It's better for children to love us than to love a flame-throwing tank or a Darth Vader figure. Agree?

**Me:** But what about the news stories I've read and seen about people fighting to get one of you? I've seen shoppers mug each other. That can't

from every other doll.

**Miriam:** Again, like real people. But if real people are so unique, too, then they are more lovable than us and should not be pushed around in department stores. They should be respected. All year and everywhere, too.

**Me:** I'd get a little sad watching those scenes. The same newspeople who talk about the rush for you could also report on the one and a half million real babies who are aborted every year. Or about the real parents who can't have children and can't adopt because the babies are dying. Or about the children who could be adopted but aren't because they are black or handicapped or just too old.

**Miriam:** It's so sad. And Christmas isn't supposed to be sad.

**Me:** My sister works in an adoption agency. She compares your friends with real life. You can find all the black Cabbage Patch Kids you want, but no one takes them. They sit on the shelves. They can't make enough white ones.

**Miriam:** There's another reason I'm sad. I worry about being forgotten in a year. Or three days after Christmas, as one person predicted. We'll be forgotten by those who wanted us so bad. Or maybe even by those who have us. We'll be flung in the corner with all the teddy bears and Raggedy Anns from Christmas past. It's like that for the first Christmas be, too.

**Me:** Jesus? How so?

**Miriam:** People pay attention to

Him at Christmas. Then they forget Him. He's cute in the crib, but He's not so cute when He asks people to do without, to pray hard, to sacrifice for others, to follow Him, to carry a cross. A lot of people don't want to hear that. They crowd the church at Christmas, but you won't find them on Good Friday. They'll wear mistletoe but not ashes. Maybe they are the same people who rush to grab dolls and knock down their neighbors doing it.

**Me:** I'll see your message gets out. Funny thing—Miriam was probably the Blessed Virgin's name. It's Hebrew for Mary.

**Miriam:** I know....

And with that she left my office. Merry Christmas.

# REAL To REEL

The evolution of nativity scenes over the past 15 centuries and a contemporary creche created by local sculptor Tony Lopez will be featured on the Christmas edition of "Real to Reel," this Sunday morning at 7:30 a.m. on WSVN-Channel 7.

## HOLIDAY HIGHLIGHTS

"In Performance at the White House" features international soprano star Leontyne Price singing gospel and spiritual music at Mount Shiloh Baptist Church in Washington tonight at 9:00 p.m. on Channel 2.

Burt Lancaster hosts "An American Christmas: Words and Music" on the Great Performances series on Monday, Dec. 19 at 9:00 P.M. on Channel 2, WPBT.

Re-visit the Vatican in the updated encore telecast of "The Pope and his Vatican," presented by ABC News Sunday, Dec. 18, at 7 p.m. on Channel 10.

You've caused quite a disturbance this year.

**Miriam:** I know. That's why I'm here, but I don't want to sell me; I want to sell some ideas.

**Me:** What's with your type this Christmas? Why is everyone going nutty over you? I heard one woman on a TV news report say, "They're ugly, but I've got to have one."

**Miriam:** That's part of our allure. We're so homely we're cute. Like real

be good.

**Miriam:** That can't be Christmas. That's why I am here. I would like people to step back and think a little. Maybe they could think about why we're coveted so.

**Me:** I've read theories from psychologists and adoption workers and just plain folks. Maybe people want you so much because of the adoption papers. It's like you're for real. You're supposed to be different

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**CHILDREN HELPING CHILDREN.** The forty member children's choir of the St. Timothy parish in Miami will be putting on a concert at the church on Dec. 18th for the benefit of the Miami Children's Hospital. One soloist is no stranger to Children's Hospital, confined to a wheelchair (above), and another soloist is blind. They will be accompanied by parents on guitars, clarinet, bass and trumpet.

## Choral Society performs at Regional Seminary

The Choral Society of the Palm Beaches will open its 1983-84 season at Faith Lutheran Church, North Palm Beach, on Friday, December 16th at 8 p.m. There will be a further performance at St. Vincent de Paul Seminary, Boynton Beach on Tuesday, December 20th at 8 p.m.

Music director Seymour Schonberg

will conduct the "Lord Nelson Mass" by Haydn and Hovhanness' "Magnificat," a contemporary work of which the composer states "I have tried to suggest the mystery, inspiration and mysticism of early Christianity in this work."

Distinguished soloists will be Jeane Long, Soprano, Anne Teeter Ryan,

Mezzo Soprano, Sir John van Kesteren, Tenor and Charles Bosselman, Baritone.

Stephen Kolarac, organist at Christ United Methodist Church, Fort Lauderdale, will accompany the chorus on the host churches' pipe organs.

The Choral Society of the Palm Beaches, now in its 21st season, regularly performs major choral works at locations throughout Palm Beach County. The admission is free.

## Carrollton schedules entrance exam

On Saturday, January 21, 1984, Carrollton School of the Sacred Heart, a private Catholic college preparatory school for girls, will administer an entrance examination for students entering the ninth grade in September, 1984. The exam will be followed by an Open House where parents and applicants may tour the school and hear from school administrators regarding the High School program.

Scholarships will be awarded on the basis of three considerations: academic ability, financial need, and personal interview on campus.

Anyone interested should contact the Admissions Office at Carrollton, 3747 Main Highway, no later than January 16, 1984. The telephone number is 446-5673.

## Help' Haitian refugees

The Pierre Toussaint Haitian Catholic Center comforts refugees suffering from the heartbreak of being separated from their families. It supports Haitians who are enduring official and societal rejection. It works with refugees who are struggling to begin a new life.

Through the center, five priests, four nuns, one permanent deacon and several lay people minister to the 60,000 Haitians now living in the Archdiocese of Miami.

Your support is needed to continue this ministry of:

- Pastoral services;
- Emergency material aid;
- English education;
- Vocational training;
- Job placement.

If interested, call or write to: Fr. Thomas Wenski, Pierre Toussaint Haitian Catholic Center, 110 NE 62 Street, Miami, FL 33138.

## Cathedral guild presents holiday concert

The Cathedral Arts Guild will present a special "Holiday Concert on Dec. 18 at 8:00 P.M. in St. Mary Cathedral. The program will feature the Florida Boyschoir under the direction of Paul Eisenhart. The boys choir has performed through Florida, nationally at the American Choral Directors Association Convention in New Orleans, and abroad at the Vienna festival.

Curtis Rayam, tenor, will be the special guest and soloist. Curtis, a graduate of Miami Jackson High School and the University of Miami, is now achieving prominence nationally and abroad.

Come to the cathedral to celebrate the season and to enjoy and support Miami's young talent. Admission is free. Security is provided.

# P.U.L.S.E. holds march for jobs

People United to Lead the Struggle for Equality, Inc. (PULSE) will sponsor a fair share jobs march one week before Christmas. The march will be held on Saturday, December 17, 1983. Marchers will assemble at 9:00 a.m. at Gibson Park (N.W. 3rd Avenue at 13th Street) in Overtown and march to the Dade County Courthouse. Hundreds of people are expected to participate.

According to Rev. Washington Virgil, PULSE's 1st Vice President and Chairman of the Fair Share Jobs Committee, PULSE has called the march to protest the unwillingness of

the private business sector to address directly the problem of the disproportionately high rate of unemployment among Black Dade Countians. He said: "The white business establishment must understand that the Black community will no longer tolerate second class treatment. Most major companies employ Blacks in numbers well below their proportion, 17%, in the total population."

Rev. J.W. Stepherson, PULSE President, said, "It is particularly hard at Christmas time for our unemployed brothers and sisters. Black people in Dade County suffer disproportionately from this burden. We're tired to death of this extra burden."

Several local dignitaries, including Miller Dawkins, Carrie Meek and Betty Metcalf, are expected to join in the march.

For more information, call Rev. Washington Virgil, 667-7791, 661-5104 or the PULSE office, 576-7590-95.

## Chaminade names Founders' Day award winners

Chaminade High School President, Bro. John Campbell, S.M., announced the recipients of the 1984 Founder's Awards. To be so recognized are the Hon. David R. Keating, Mayor, City of Hollywood; Mr. Vince Zappone, Chaminade faculty member, Director of Alumni and Golf Coach; and volunteer, Mr. Ed Drugan.

In making the announcement Bro. John said, "Chaminade is privileged to honor those whose friendship, loyalty and service have contributed to the foundation and continuance of Chaminade during its twenty-four years of existence."

Culminating the activities of Chaminade's Annual Founders Week, the awards will be presented at the Founders Dinner-Dance, Friday, January 27th at the Turnberry Isle Country Club.

Currently serving his sixth term, Mayor Keating has been a constant support to the programs of Chaminade since his election to the City Commission in 1961, one year after the opening of the school. Bro. John said, "His consistent availability and willingness to spend time helping us have been a source of encouragement to Chaminade. Through Mayor Keating we feel a great sense of involvement and support from the City of Hollywood."

## LaBelle parish couple honored

James and Oda Higgins of Our Lady Queen of Heaven parish in LaBelle have been named to receive the Primum Regnum Dei Medal of the Archdiocese of Miami in recognition of "meritorious service" to the Archdiocese.

The presentation along with several others will be made in January.

The Higgins were incorrectly identified as members of a North Lauderdale parish in an earlier story.

## Christmas concert at St. Anthony's

A European Musical Christmas will be the setting at St. Anthony's Church in Fort Lauderdale, with the presentation of its fourth annual Christmas Concert, celebrated in tradition of the great cathedrals of Europe. Under the unique direction of Paul Storm, a one hour concert will precede the Midnight Mass; followed by a 35 voice choir singing the "St. Nicholas" Mass by Haydn accompanied by a string ensemble, harp, timponi and organ. The Musical festival continues on Christmas Day at the 10:30 and 12:00 noon Masses; as choir once again participates with brass, percussion, and organ.

The Pastor Rev. Timothy G. Hannon cordially invites all. St. Anthony's 901 NE 2nd Street, Fort Lauderdale.

# It's a Date

## Christmas Concerts

The Florida Boys Choir will present a concert of Christmas music on Dec. 18th at 8 p.m. at St. Mary Cathedral. Secured parking. Admission free.

St. Timothy's parish in Miami will perform a Christmas concert on Dec. 18th at 7:30 p.m. in the Queen of Peace Hall, 5400 SW 102nd St. A forty member choir of elementary school children will sing for the benefit of the Miami Children's hospital.

St. Anthony in Ft. Lauderdale will present Christmas concerts preceding the Christmas Eve midnight mass and followed at midnight by a 35 voice choir singing the "St. Nicholas" mass by Haydn. The musical festival continues on Christmas Day at the 10:30 and noon masses.

## Separated/divorced widowed

The St. Juliana's Separated and Divorced Support Group will have their Adult Christmas Par-

ty Dec. 17th in the evening beginning at the Rosarian Academy's Christmas Pageant. For more information call Sylvia at 832-0887 or Betty at 655-4653. There will also be a family mass on Dec. 18th. Call Kathy for more information.

The Widow and Widowers Club of Broward County will have a social gathering on Dec. 18th from 2 p.m. to 5 p.m. and every 1st and 3rd Sunday at the Wilton Manors recreation Hall, 509 N.E. 22nd Dr. Wilton Manors. For more information call 473-8913 or 973-7792.

The Greater Hollywood Catholic Widowers Club will hold its monthly meeting social in Friday, January 6, 1984, at 7:30 p.m. at Nativity Parish Hall, 700 Chaminade Drive, Hollywood. Live music for dancing. Refreshments will be served.

The North-Dade Catholic Widows-ers Club, will meet at 7:30 p.m. Dec. 30 at Visitation Church social hall, 191 St. & North Miami Ave. All faiths are welcome. Call 653-2849, or 653-2689. Refreshments, & fine dance lesson.

The Renaissance Support Group for the Separated and Divorced will be having a Christmas Party for adults and children at 8 p.m.

on Wednesday, December 21 in the St. Andrew Catholic School library.

The Regional Conference for Separated and Divorced hosted by St. Andrew Parish Outreach and the Renaissance Group will take place on January 7 and will feature Father Jim Young and other noted speakers.

For any information call Rick 753-4644 or Rosalie 753-5560.

The Renaissance Group (Ministry for Separated & Divorced Men and Women) celebrates the Holidays with a covered dish supper-Sunday, December 18 5:30 pm - in Glorie Hall, Church of St. Hugh, 3460 Royal Road, Coconut Grove. Widows, Widowers Welcome. Reservations: 448-3845 - 271-5917.

## Potpourri

The Pierre Toussaint Haitian Catholic Center is sponsoring a two week intensive course in Creole from Jan. 16th-27th. The cost is \$15.00 per person. The center is located at 110 N.E. 62nd St.

The Cenacle Retreat House will sponsor a pro-

gram for compulsive overeaters on Jan. 6th-8th. Sr. Mary Sullivan will speak on "Twelve Steps to Freedom." She has maintained a 90 Lb. weight loss for two years. Planned menu. Reservations needed. Suggested Offering is \$60.

St. James Catholic Church will sponsor a parish mission, "Journey with Jesus," conducted by Fr. Barney O'Neill. Mission will be on Dec. 19th-21st with services at 9 a.m. to 8 p.m.

Our Lady of the Lakes Church will recreate the birth of Jesus Christ on Dec. 18 at 8:00 p.m. on the church grounds at 158-01 N.W. 67th Avenue, Miami Lakes. Bring your own seating and dress warmly. The outdoor event will feature singers, actors, dancers and live animals. The presentation, "And It Came To Pass" has become an annual event which celebrates the coming of the "Babe of Bethlehem."

The Church of St. Hugh rings in the new year with a dance - December 31, 1983 - 9:00 p.m. - 1:00 am in Glorie Hall, 3460 Royal Road Coconut Grove. \$7.50 per person. For Tickets call Parish office: 444-8363 - Mon.-Fri 9:00 AM - 4:00 PM.



# A study of 'shame'

**SHAME: THE POWER OF CARING,** By Gershen Kaufman. Schenkman Publishing Co. (Cambridge, Mass., 1982). 185 pp. plus bibliography. Paper. \$7.95.

Reviewed by Nancy L. Roberts  
NC News Service

Few of us have not, at some moment, heard the nagging whisper of self-doubt:

"I'm inadequate as a parent."

"No one could possibly love me."  
"I'm a failure."

Such feelings make up the experience of "shame"—feelings of self-blame and guilt, of being exposed in a "painfully diminished" way.

The experience of acute shame in childhood or adolescence, Gershen Kaufman writes, can produce adults who feel insecure, inadequate and mistrust others. In a path-breaking book, the clinical psychologist examines a dimension of the human ex-

perience that is little explored. Drawing his material from three sources—clinical observations, written investigations and personal experience—he shows shame's "snowballing" effects on interpersonal relations.

For instance, parents who often act embarrassed when a child hugs or kisses them risk transferring this discomfort to the youngster. "Thus a significant part of the self, the need for

holding, can become bound or silenced through shame." Humiliation can have strong anti-social effects, for it is a "fertile breeding ground for hatred and revenge-seeking."

Studded with examples—both real and hypothetical—"Shame" is well written, sensitive and intellectually sound. It surpasses in sophistication and usefulness "When I Say No I Feel Guilty," "Pullin Your Own St. rings" and other early pop psychology books on self-doubt and guilt.

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### 5A NOVENA

Thank You God, Little Infant  
Jesus of Prague, Our Lady,  
St. Jude, St. Joseph, St. Anthony  
for prayers answered. Publication promised. M.E.L.

Thanks to St. Jude for favor  
granted. Publication promised.  
D.B.

### 5A NOVENA

#### PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal, You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. M.E.L.

Thanksgiving to St. Jude for  
prayers answered. J.H.H.

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# GOD in the Human Situation

## Sixteen centuries ago...

### The story of the first Christmas

By Katharine Bird  
NC News Service

(Little is known in detail about the establishment of Dec. 25 as the date to celebrate the birth of Christ. The following story is a fictional account based on history.)

Once again the winter solstice draws near. In the manner of old men who like to reminisce, my mind turns back to some stupendous events that occurred more than 40 years ago.

Let me identify myself so that you may know my credentials. I am Hilary, a Christian priest, who for a brief glorious time served as the confidential secretary to Bishop Hosius of Cordova. He was the ecclesiastical adviser to Constantine, mighty emperor of the Roman Empire.

To me fell the awesome task of recording Constantine's efforts to bring the worship of the one true God into the empire on an equal footing with the pagan gods.

With Hosius and other advisers, I heard what Constantine said as he explored ways of christianizing some of the pagan festivals.

A PERFECT CASE in point was his effort to establish Dec. 25 as the date to remember the birth of the Lord Jesus. If I remember correctly this happened early in the 330s, for Constantine died in the year 337.

Our task was difficult, for the Romans traditionally celebrated two separate pagan festivals during December.

The first was the Saturnalia, beginning Dec. 17 and often celebrated for seven consecutive days. It was without doubt the gayest and wildest feast of the empire. Primarily an agricultural festival, it was dedicated to Saturn, the god of seeds.

Roman people always celebrated the Saturnalia with exuberant spirits. Law courts closed and all business, even war, was suspended for the days of merry-making. Temples were decked out with greenery and flowers. People danced and gambled and sang in the streets of Rome. Often they chose a mock king to reign. Revelers gaily exchanged seasons' greetings and often small gifts as well—gifts of wax candles and little clay dolls.

The second pagan festival was the ancient feast of the Unconquered Sun. This Dec. 25 celebration honored the birth of Mithra, the Iranian sun god, the giver of light and warmth. This mighty feast signaled the new birth of the sun at the winter solstice, the time when sunlight begins again to drive away the powers of darkness.

BOTH FESTIVALS featured fires and light—the eternal symbols of warmth and lasting life.

In all truth, we Christians had to struggle to find an alternative to those popular feasts. But finally it occurred to us that much symbolism surrounding the feasts also fit with the birth of Christ. Take the symbolism of light attached to the Unconquered Sun for instance. For Christians this applies very naturally to Christ.

Therefore, with Constantine's approval, plans were advanced for a festival to celebrate Jesus' birth Dec. 25. And in planning the first Christmas-Masses, we combed the sacred readings for the kinds of passages which might appeal to Romans accustomed to the pagan winter festivals.

And we found them! Passages that spoke of Christ as the rising sun, the light of lights, the one and only true sun of righteousness. With the prophet, Malachi, we praised Christ as the sun of justice and the only true light of the world.

We spoke of Jesus' birth as the inauguration of a new age bringing eternal light to human beings.

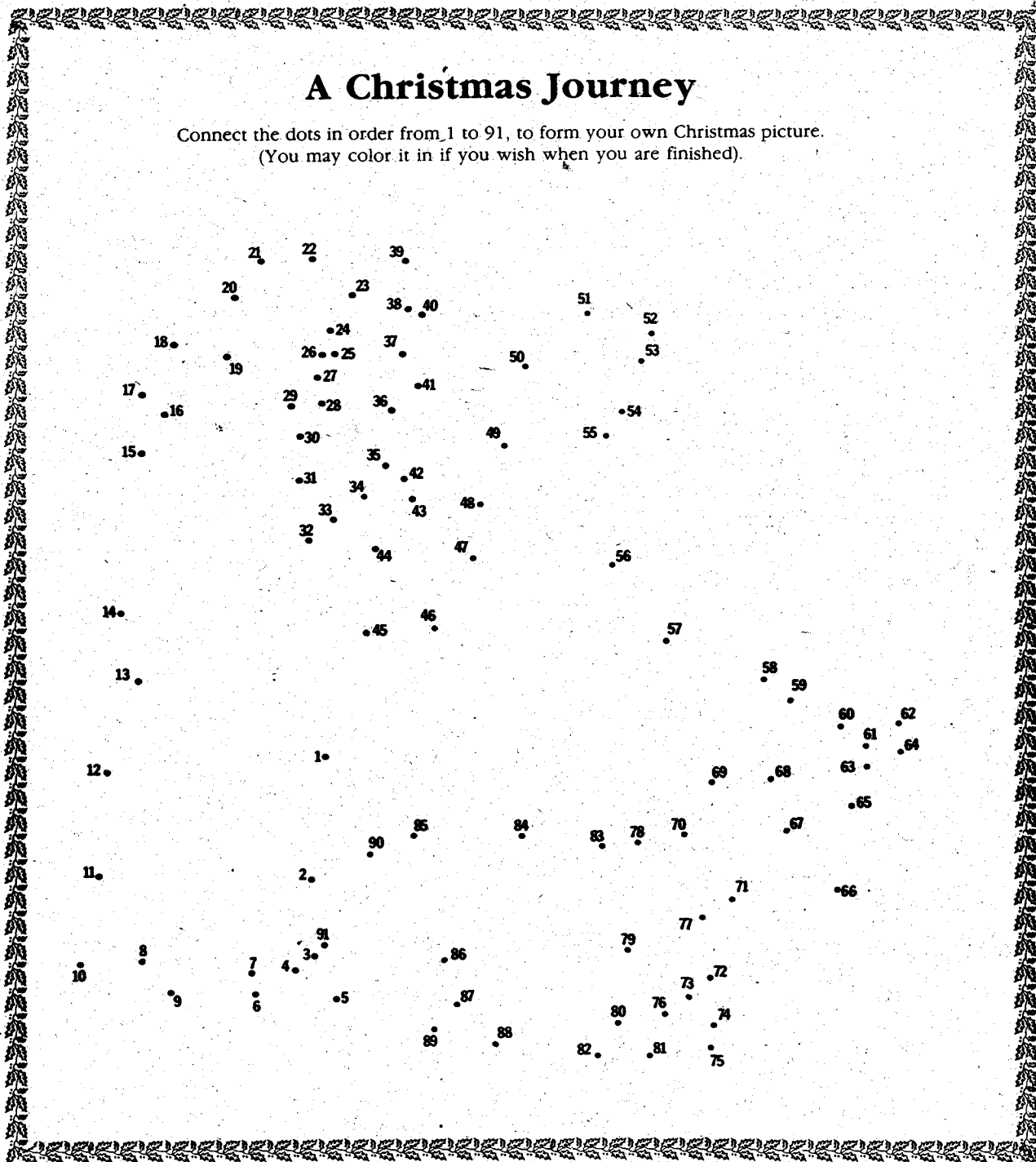
How well did we succeed? I don't know. Especially now in this dark time of transition in the empire, it is by no means clear what the final outcome will be.

But clearly a start has been made. As proof, let me mention my most precious possession—an exact copy of the first Christian calendar. The sumptuously decorated Philocalian calendar was given to Valentius, a Christian, on New Year's day in the year 354. It contains the oldest list of feasts in the Christian world. Compiled in 336, it lists Dec. 25 as the date to honor the birth of Jesus for the church in Rome.

In the decades to come, is it too much to hope that all Christian churches will follow our example?

### A Christmas Journey

Connect the dots in order from 1 to 91, to form your own Christmas picture.  
(You may color it in if you wish when you are finished).



## Luke's 'Gospel of Prayer'

By Father John J. Castelot  
NC News Service

Luke's Gospel sometimes is called the Gospel of Prayer. It is not surprising, then, that his Christmas story is filled with all kinds of prayer.

It opens with Zechariah, future father of John the baptizer. Zechariah is exercising his priestly functions in the temple. But into this liturgical setting Luke places a personal kind of prayer: a joyful yet troubled dialogue with a messenger of God.

The old man receives the incredibly joyful news that he and Elizabeth, likewise aged and also sterile, will have a son. This is almost too good

to be true. Like so many people who don't dare take God at his word, Zechariah asks for some guarantee. "How can I know this? I am an old man; my wife too is advanced in age." (Luke 1:18).

HE GETS A SIGN, a guarantee. But it is not a pleasant one. He will lose his power of speech until the child is born.

When God speaks to us in prayer, it is wise to listen.

Paralleling that scene, Luke composed the theologically rich dialogue between Mary and the same divine messenger. Mary is "deeply troubled" by the messenger Gabriel's words. (1:29) This time, however,

Gabriel proceeds to reassure her that she has nothing to fear. Then, with words borrowed largely from Nathan's great oracle to David in the Old Testament (2 Samuel 7:12), Luke describes the surpassing greatness of her son-to-be.

Mary's final words are a perfect prayer: "I am the servant of the Lord. Let it be done to me as you say." (1:38) They sum up her attitude as the first model disciple, who hears the word of God and keeps it. Even though she doesn't comprehend what God wants of her, Mary anticipates the prayer which her son will say years later in a dark garden: "Not my



# The purpose in Christmas

*It is the birth of Christ which gives hope and purpose to our lives.*

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

I think of Christmas and my thoughts turn as much to the past as to the present. For me, as for many others, the holidays are a time of memories.

Today, a beautiful day, with the first frosts of winter silvering the golden California hills in which I live, my mind keeps drifting back to my first Christmas as a priest.

Twenty-one years ago I spent Christmas Eve on the sidelines in an intensive-care unit, watching helplessly as a medical team fought to save the life of a child. The young daughter of friends, she had scampered out into the street, into the path of a car.

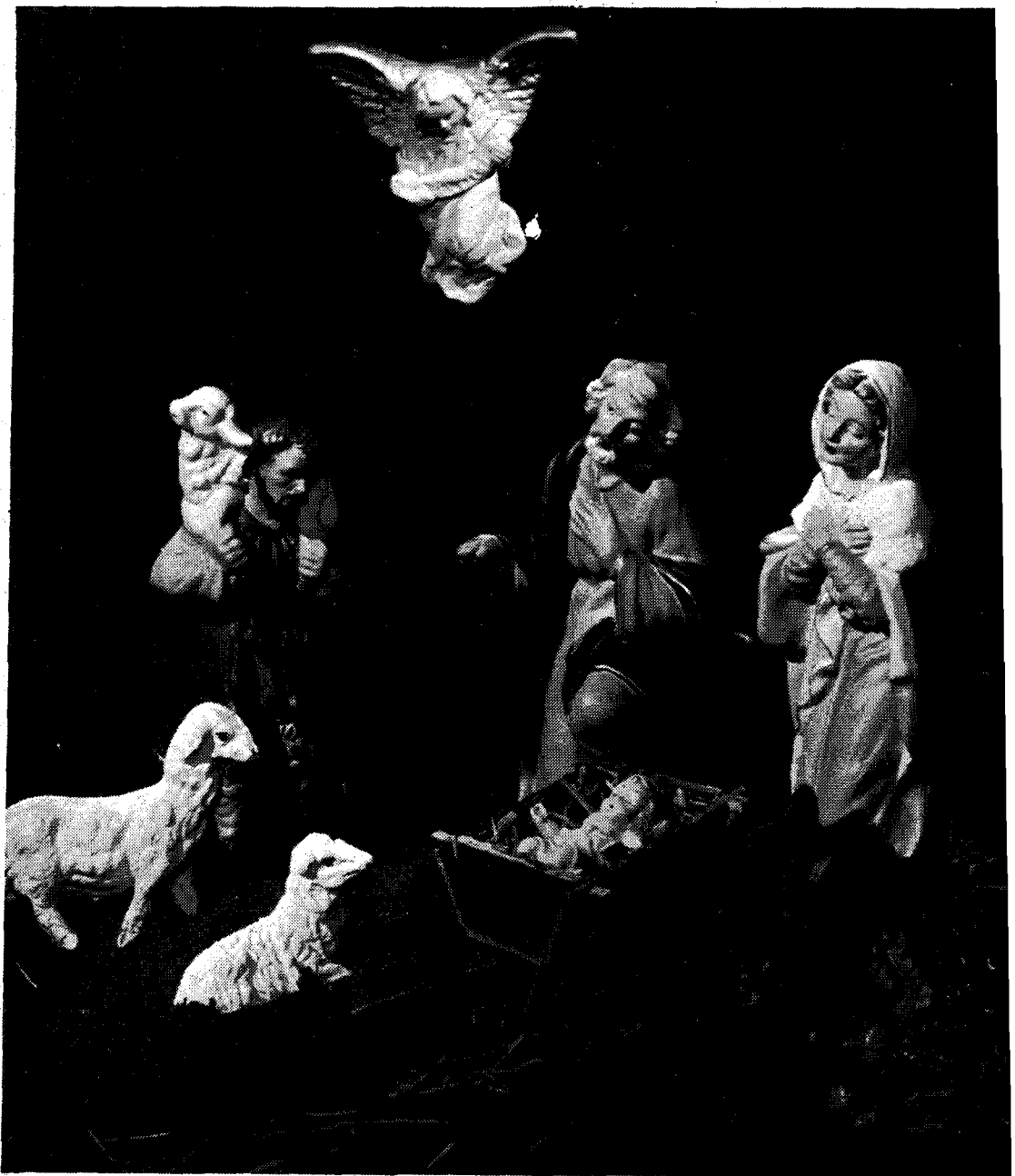
The doctors did what they could. Now she lay there completely wrapped in bandages.

I STAYED THERE as long as I could. But before midnight I had to leave because I had a church full of people waiting for Midnight Mass. She died not long after. As so many others were celebrating the birth of Christ, my friends lost their baby.

An inappropriate and disconcerting image at this time of year? For me it certainly is, for I love Christmas and its celebrations. My friends only half-jokingly accuse me of having an absolutely Dickensian attitude during the holidays as they watch me garland the church, arrange parties and cook up one dinner after another.

No subsurface drear in these quarters, Christmas always has been my favorite time of year. Yet this image from the past remains with me, even to the details of faces and dress. The first impressions of an impressionable and newly ordained priest? Perhaps. But this image also remains because of its challenge.

At Christmas we recall the birth of Jesus 2,000 years ago. The nativity story appeals to us, I suspect, because it celebrates something so simple, and so common to all human history. In this celebration of birth, and the realization of our hope that life will continue, we also can reaffirm our belief that all life, even when begun under painful circumstances, is special. This



At Christmas we recall the birth of Jesus 2,000 years ago. "The nativity appeals to us," Father David K. O'Rourke writes, "because it celebrates something so simple, and so common to all human history. In this celebration of birth, and the realization of our hope that life will continue, we also can reaffirm our belief that all life, even when begun under painful circumstances is special."  
(NC photo)

nativity scene is something we can all understand.

BUT IT MARKS only the beginning. And this is where the challenge comes in. What is ultimately so special about this birth is its purpose. The purpose comes to the fore not so much at the birth of Jesus as at his death and resurrection. We Christians celebrate Christmas so joyfully because we know who is being born, and why, and where that birth leads us all.

Because of that knowledge we do not have to narrow our view of Christmas to the celebrations, the happy memories, the good feelings. When we think of Christmas we can extend our view to all of our lives, to include the situations that just don't fit, and to the experiences that left us reeling. I can think of little Sarah's death on that Christmas many years ago, before her life had even really begun, and we can, each of us, make our own personal additions to the list of events that don't make sense.

We can fill out this picture without being overwhelmed by it. We are sustained by a gift of purpose which comes to us in the birth of Christ.

THAT KNOWLEDGE of life's purpose which we celebrate at Christmas goes by another name. It is called faith.

As St. Paul tells us it is not a knowledge based on our vision of what we can touch and test, but a knowledge of things unseen. We believe not because we can see and prove it, but because God has spoken to us.

What has God spoken? A word. A word of comfort, and hope and salvation. And God spoke not just a word, but "the" word. As St. John writes in the prologue to his Gospel, in his own way of describing that first Christmas: "And the Word became flesh and dwelt among us and we saw his glory." This word became flesh in the person of Jesus of Nazareth.

It is faith, a faith which tells us that the child born 2,000 years ago truly was the eternal word of God become human like us, that gives our celebration of Christmas the quality it has.

For it is that birth that gives our lives their hope and their purpose.

will but yours be done." (22:42).

THE CANTICLE MARY recites, the Magnificat, is a further expression of a disciple who humbly acknowledges her lowliness and pours out heartfelt gratitude for God's gracious favors: "My being proclaims the greatness of the Lord, my spirit finds joy in God my savior."

As the Magnificat continues, it expresses what Luke demonstrates throughout the Gospel: God's tender concern for the lowly and poor of the earth. This concern is manifested in the humanity of God's son.

Zechariah's canticle also, the Benedictus, is an enthusiastic cry of

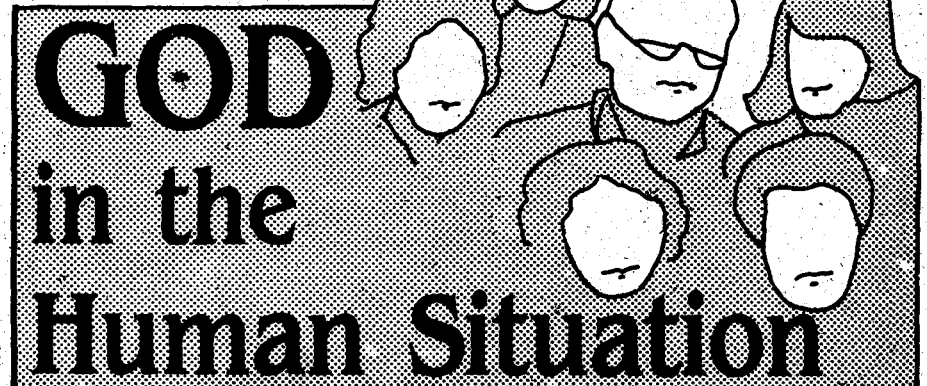
gratitude for God's faithfulness to his promises in raising up a mighty savior, whose way will be prepared by his own son, John. "Blessed be the Lord the God of Israel because he has visited and ransomed his people."

But not only people pray as Luke's Gospel begins. The angels too praise God for initiating his reign of peace.

And when the infant Jesus is presented in the temple, the aged Simeon gives voice to yet another canticle. He thanks God for allowing him to see his "saving deed displayed for all the peoples to see." (2:31).

The Simeon proclaims: Jesus will be "a revealing light to the gentiles, the glory of your people Israel."

*Know Your Faith*



# Handicapped student finds new life in mime ministry

CLEVELAND (NC)—A high school chaplain involved in a mime ministry has been credited with making a handicapped student feel like a part of the school family.

**JULIE TUCHOLSKI**, a student at Cleveland Central Catholic High School, said Father Robert J. Kloos "is always there to talk things over with me. He always seems to know exactly what to say to bring my spirits up."

Miss Tucholski, who has muscular dystrophy, wrote of Father Kloos in a contest to promote vocations sponsored by the Catholic Universe

**FATHER KLOOS**, a mime artist, organized a group of students to perform at school and diocesan functions and for nursing homes and organizations. Calling themselves the Central Clown Co., the students in white-face and outlandish dress—perform mime, juggling and slapstick comedy routines.

He encouraged Miss Tucholski to become involved with the mime group.

"I must explain that I am severely handicapped," she wrote. "I am unable to walk or use my hands to any great extent. When I entered Central, I was, and still am, the only handicapped student in the school."

**'Father Bob helped me to become a part of Central's family. He gave me the courage to make a speech in front of the entire student body. It was very hard because it is quite difficult for most people to understand me.'**

"Father Bob helped me become a part of Central's family. He gave me the courage to make a speech in front of the entire student body. It was very hard because my speech is not perfect, and it is quite difficult for most people to understand me, especially if they don't know me."

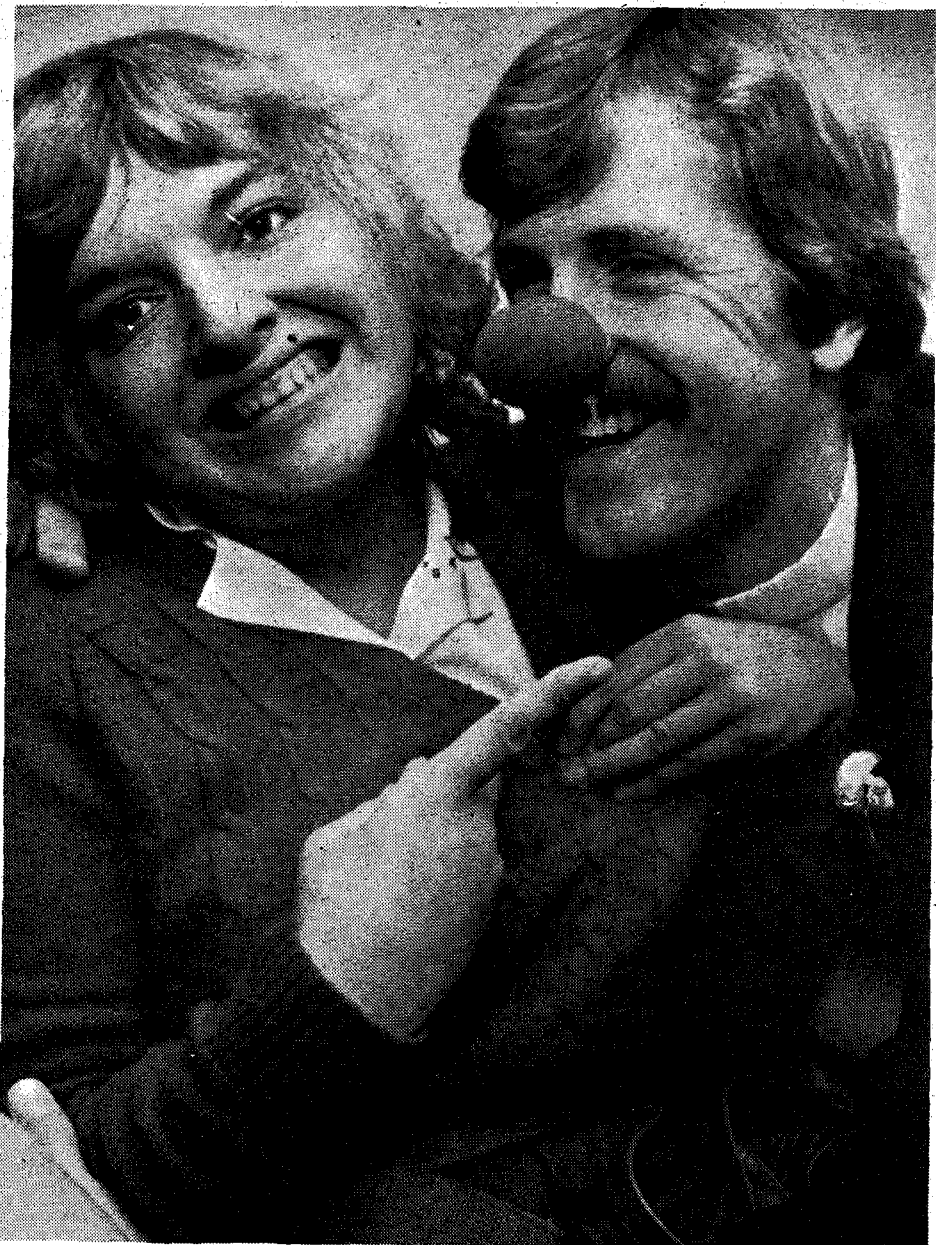
**SHE ALSO TOLD** of how Father Kloos pushed her wheelchair onto the dance floor and danced with her at a high school event.

Bulletin, newspaper of the Diocese of Cleveland, and the diocesan vocation office.

Entrants were required to answer the question, "What living priest, Religious or deacon has had the greatest influence on my life—and why?"

The adult winner of the contest was 31-year-old Theodore C. Roulette, an inmate at the Chillicothe, Ohio, Correctional Institute. He nominated his pastor, Father Joseph H. Kraker of Garfield Heights, Ohio, for "instilling in me that Jesus still loved me, and that I can still be one of his soldiers, thanks to Padre Kraker."

*Julie Tucholski never dreamed she would make a speech in front of her entire school.*



**CLOWNING AROUND**—Juli Tucholski, a Cleveland Central High School junior with muscular dystrophy, gives a big hug to Fr. Robert L. Kloos, who heads a clowning ministry in the Cleveland diocese. (NC photo by Sigmund Mikolajczyk).

## the Saints

by Luke

**ST. PETER CANISIUS**, CALLED THE SECOND APOSTLE OF GERMANY IN THAT HIS WORK WAS LIKE THE EARLIER WORK OF ST. BONIFACE, WAS BORN IN THE NETHERLANDS IN 1521, THE SAME YEAR MARTIN LUTHER BROKE WITH THE CHURCH. ST. PETER CANISIUS WAS A KEY FIGURE IN THE CATHOLIC COUNTER REFORMATION IN GERMANY. HE ONCE ACCUSED HIMSELF OF IDLENESS BUT EARNED A MASTER'S DEGREE AT AGE 19 FROM THE UNIVERSITY OF COLOGNE.

HE MET PETER FABER, THE FIRST DISCIPLE OF ST. IGNATIUS LOYOLA, WHO INFLUENCED HIM SO MUCH THAT HE MADE A VOW OF CELIBACY IN 1540 AND BECAME A JESUIT THREE YEARS LATER.

PETER DEDICATED HIS LIFE TO THE SERVICE OF THE TRUTH. HE OPENED MANY COLLEGES, ENGAGED IN DISPUTATIONS AND WON MANY BACK FROM HERESY. HIS TEACHING WAS CLEAR AND FORCEFUL AND HIS LIFE WAS ONE OF STUDY, REFLECTION, PRAYER AND WRITING.

WORKING IN POLAND, SWITZERLAND, AUSTRIA AND GERMANY, HE WROTE EIGHT VOLUMES OF LETTERS AND A CATECHISM IN LANGUAGE PEOPLE COULD UNDERSTAND.

AN ELOQUENT PREACHER AND WRITER, HE ALSO FOUND TIME TO VISIT PRISONERS AND THE SICK.

HE DIED AT AGE 76 ON DEC. 21, 1597 AND WAS CANONIZED AND DECLARED A DOCTOR OF THE CHURCH IN 1925.

THE FEAST OF ST. PETER CANISIUS IS DEC. 21.

## ST. PETER CANISIUS



## Knee-High Christmas



By Hilda Young

What is Christmas shopping if you are 5 years old?

**CHRISTMAS SHOPPING** is making faces at yourself in the giant gold Christmas ornaments and laughing yourself silly.

Christmas shopping is feeling butterflies in your stomach when you jump off and on escalators.

Christmas shopping is trying to talk your mother into buying your dad Darth Vader walkie-talkies for Christmas.

Christmas shopping is listening to 3,000 people ask you, "And what do you want Santa to bring you?"

Christmas shopping is wondering what your mother is looking at up there on the countertop.

Christmas shopping is a blur of big peoples' knees, shoes and purses.

Christmas shopping is thinking about what it would be like to have

every toy in the toy shop, and telling your mom, "That's my very most favorite one" for about three dozen toys.

Christmas shopping is asking your mom which one of the Santas you've seen is the real one.

Christmas shopping is your mom telling you, "But you just went," a number of times.

Christmas shopping is your mom showing you ties and asking you how your dad would like them. How would you know?

Christmas shopping is the smells of department stores: Perfume counters, candy shops, new clothing and pine needle cleaning solvent.

Christmas shopping is using your imagination to pretend you're one of the characters in the store window Santa village.

**CHRISTMAS SHOPPING** is crawling under a rack of blouses and trying to take a nap.

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