

'Glory to God on high!'



Devotedly Yours

Christmas: overture to eternity

My dearly beloved:

In peace, joy, and gratitude, I offer you every blessing, every good wish of this Holy Season.

At times the true gift that Christmas is for us lies like an unopened present under the tree.



There is the danger that we miss the point of the celebration of the Feast. We think of Christmas as a time for parties, decorating a tree, shopping, getting out greeting cards, receiving gifts, having a day off at work, family reunions, special meals. They are all good things--but the best is still like the unopened, unexplored package under the tree.

If we really stop to open Jesus' present under the tree

Christmas is mind-blowing, is heart-blowing. How tragic, how tragic for the non-believer who misses the true meaning of Christmas.

Christmas means that the wondrous Almighty God who could bounce the earth like a rubber ball, the God for whom the stars of the universe are but snow flakes, the God for whom a million years is but a twinkle of the eye, the God who says of Himself in the Bible, ". . . my hand laid the foundations of the earth, my right hand spread out the heavens," (Isaiah 48)--that God is, at the same time,

a tender, loving Father. His infinity makes it possible for Him to care lovingly, personally for each of us--for you.

Glory to God on high!

Christmas means that you--that we--mean so much to God that to prove it He became one of us--took on human flesh at Bethlehem.

Glory to God on high!

Christmas means that this God love us--loves you so that His Son redeemed us for our sins, to heal us. He wants us to become like Him and so gave us baptism to be transformed, to share forever His divine life, gave us the Eucharist to nourish our friendship with Him.

Glory to God on high!

Christmas is the overture of an everlasting Alleluia, for it was the first step in our being with God in the ecstasy of all eternity in heaven. Christmas means the lives we are now living are but the waiting room of the most marvelous, unbelievable future awaiting us in heaven.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Pope's U.S. visit still being felt

WASHINGTON (NC) — Enthusiasm over Pope John Paul II's U.S. visit in September lingered across the country as 1987 drew to a close. Dioceses on the papal itinerary cited a boost in Mass attendance and reception of the sacraments, an influx of new Catholics and increases in vocations as evidence of the trip's impact. The lingering impact was also financial as dioceses worked to meet unpaid bills. Local churches also began incorporating the pope's messages into parish renewal and evangelization efforts as well as the Rite of Christian Initiation of Adults. Father Robert Lynch, National Conference of Catholic Bishops' associate general secretary and overall coordinator of the pope's visit, said in an interview Dec. 7 that long-term effects would be "directly conditioned" by what the NCCB does as a follow-up.

ACLU entering new arena, opposes prayers at college rites

WASHINGTON (RNS) — Broadening its campaign against school prayers, the American Civil Liberties Union has asked a federal court in Baltimore to ban prayers to be said at the University of Maryland's mid-year graduation ceremony on Dec. 22. In what attorneys described as one of the first challenges to prayer at the college level, the ACLU charged on Dec. 3 that the invocations and benedictions at the public institutions amount to "state-sponsored delivery of prayers" and therefore violate the constitutional separation of church and state. Art Spitzer, an attorney for the civil-liberties group, said he did not know of any previous court challenges to prayer at college ceremonies but that he expected other ACLU affiliates to begin taking on the practice.

L.A. prelate urges aliens to seek legalization

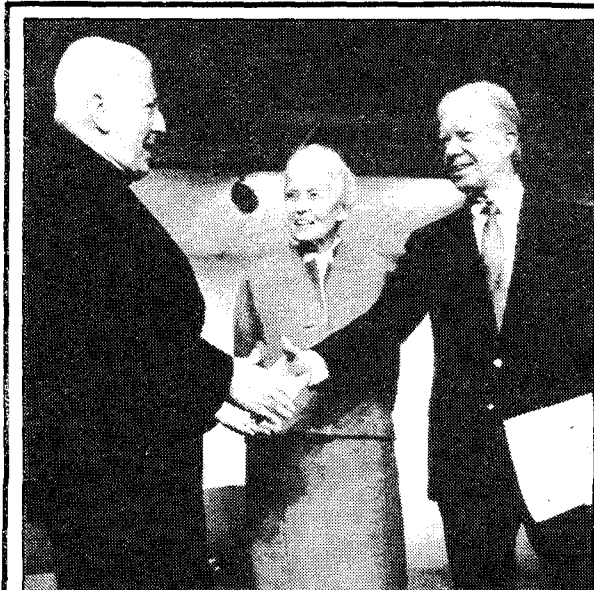
LOS ANGELES (NC) — In a strongly worded plea, Los Angeles Archbishop Roger M. Mahony has called upon qualified illegal aliens to "immediately" apply for legalization. "It is urgent — urgent — that persons eligible for amnesty prepare their cases immediately," the archbishop told 7,000 people at a celebration honoring Our Lady of Guadalupe in the Los Angeles Sports Arena. The 1986 immigration law allows aliens who have resided illegally in the United States since before Jan. 1, 1982, to apply for legalization during a one-year period that began May 5. Fewer aliens than expected have applied for legalization through church-run "qualified designated entities."

Harris poll shows religion 2nd highest in quality of life

NEW YORK (RNS) — In a study of the American home done by Louis Harris and Associates for Pier 1 Imports, "being committed to your religious or spiritual life" ranked second highest nationwide in elements which contribute to quality of life. Thirty-six percent of the respondents termed this category "absolutely essential." It was outranked only by "having good friends," which drew a 45 percent response.

Brazilian Church accused of 'interfering with state'

LONDON (NC) — The head of the Brazilian bishops' conference has denounced a government document critical of the church and defended church work with Brazilian Indians. Bishop Luciano M. de Almeida, president of the bishops' conference and auxiliary bishop of Sao Paulo, Brazil, said the National Security Council was "exercising functions which it does not possess" when it issued secret documents recommending a secret study of the "church's interference in the affairs of the state." The documents also criticized the church social action work.



Rights award

Cardinal Juan Francisco Fresno Larrain of Santiago, Chile, is congratulated by former President Jimmy Carter after the cardinal was presented the second annual Carter-Menil Human Rights award in Atlanta. Houston philanthropist Dominique De Menil, center, presented the \$100,000 award. (NC photo)

Jews for Jesus evangelizing in national magazine ads

NEW YORK (RNS) — Jews for Jesus, in a move that some view as offensive to Jews, has taken out full-page ads in several major newspapers and magazines for a new evangelistic campaign using the slogan, "Christmas would be impossible without the Jewish people." Susan Perlman, communications director of the San Francisco-based organization, said the ads have already been published or are slated to appear in newspapers like The New York Times, Washington Post, Los Angeles Times and Chicago Tribune, and magazines like Time, Newsweek and Parade. She said U.S. News and World Report and McLean's Magazine in Canada turned them down because they felt the ad would be offensive to Jewish people.

Court protects book defaming Vatican Archbishop Marcinkus

NEW YORK (NC) — A New York judge has rejected a request by Archbishop Paul C. Marcinkus for an injunction against further sales of "In the Name of the Father," a novel that depicts the U.S.-born Vatican official as an instigator of the 1984 death of Soviet leader Yuri V. Andropov. Justice Ethel B. Danzig of the New York State Supreme Court, the lowest of three levels in the state judiciary, issued the decision Dec. 3. Archbishop Marcinkus heads the Vatican bank, formally known as the Institute for Religious Works. His New York attorney, Alan Gelb, had charged that use of Archbishop Marcinkus as one of the principal characters in the novel was a "commercially calculated" invasion of privacy.

Canadian bishops' unit urges halt to 'market' government

TORONTO (NC) — A coalition including an agency of the Canadian bishops has called for nationwide opposition to what it says are market-oriented government policies and private industry trends which have increased unemployment and made life harder for the poor. In a 17-page document, the Working Committee for Social Solidarity called for full employment, economic controls to assure job creation, revitalized government, equal pay, improved social programs and increased taxation of the rich. The committee includes the bishops' social affairs commission.

Pope OKs sainthood step for Fr. Junipero Serra

VATICAN CITY (NC) — Pope John Paul II cleared the way for the beatification of Franciscan Father Junipero Serra by approving a miracle attributed to the 18th-century founder of nine California missions. The Vatican announced the pope's decision Dec. 11. The decision is the latest step in a canonical process which began in 1934 in the Diocese of Monterey, Calif. Born in Spain in 1713, Father California in 1769, eventually establishing nine missions and evangelizing local Indians before his death in 1784. Some Indian representatives have protested beatification efforts, claiming Father Serra beat Indians who tried to leave his missions. But his defenders say no proof has ever been supplied of Indian mistreatment by the missionary.

Mother Drexel sainthood nearer after medical review

ROME (NC) — A board of medical experts ruled it was unable to find a medical cause for a cure attributed to the intercession of Mother Katharine Drexel. The meeting of the board of medical experts resulted in a "very favorable outcome," the postulator for the Drexel cause, Jesuit Father Paolo Molinari, said. The medical review does not determine whether a miracle has taken place, but only examines whether there is a medical explanation for the alleged miracle. For Mother Drexel to be declared "blessed" — a step toward sainthood — a miracle must be attributed to her intercession. This effort to verify a miracle follows an extensive review of her life and works which resulted in the pope declaring her "venerable" earlier this year. The case under study involves the allegedly miraculous cure of a boy's hearing loss.

Pope urges religious freedom in communist, Moslem nations

VATICAN CITY (NC) — Calling religious liberty a "measure" of all other human rights, Pope John Paul II urged legal protection worldwide for believers and religious associations in a message that included an apparent challenge to communist and Moslem nations. "Every violation of religious freedom, whether open or hidden, does fundamental damage to the cause of peace," the pope said in a 3,000-word message for World Peace Day. The message was published Dec. 15 at the Vatican. Titled "Religious Freedom: Condition for Peace," the document did not mention the religious policies of specific countries or regions. Instead, it described a worldwide panorama of religious repression affecting "millions of people."

Vatican backs INS treaty, reserves judgment on future

ROME (NC) — The Vatican supports the U.S. — Soviet treaty eliminating short- and intermediate-range nuclear weapons but is reserving judgment about the long-term effect of the agreement, said Cardinal Agostino Casaroli, Vatican secretary of state. "Prudence always is in season," he said. Superpower summit activities were "followed with much attention, sympathy and encouragement, but we reserve a little our judgment on the future," he added. The cardinal said the Vatican was not directly involved in the activities which led to the Dec. 8 treaty signing in Washington by President Reagan and Soviet leader Mikhail Gorbachev. But he expressed hope that the Reagan-Gorbachev summit would help improve Vatican-Soviet relations.

Save yourself forwarding postage and continue to receive your Voice. Just send us your Voice address label plus your forwarding address and parish (if any).

THE VOICE
(ISSN 8750-538X)
Average Weekly paid circulation 50,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 26 weeks in the year.

Second Class postage paid at Miami, Florida. Subscription rates \$10 a year, Foreign \$13. Single copy 25c. Published every other Friday.

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

Robert L. O'Steen
Editor

Ana Rodriguez-Soto — News Editor
Prentice Browning — Staff Writer
Nitza Espallat — Editorial Asst.

Edith Miller — Display Advertising
Piedad C. Fernandez — Circulation Manager
Charlotte Leger — Circulation Asst.

CPA Archdiocese of Miami
Bi-weekly Publication
9401 Biscayne Blvd.
Miami Shores, FL 33138
POSTMASTER
Send change of address notices to the VOICE
MAILING ADDRESS
P.O. Box 38-1059
Miami, FL 33238-1059
News: 758-0543
Advertising, Classified Circulation
Miami 758-0543
Ft. Lauderdale 525-5157
W. Palm Bch. 833-1951

UNIVERSAL PRINTING CO. • (305) 888-2695

Why do we celebrate Christmas?

By Fr. Eugene Hemrick
NC News Service

Why are we celebrating yet another Christmas? There was only one historical birth of Christ. Why put ourselves through the same ritual year after year?

And, since so many use Christmas as an excuse to celebrate everything but the feast itself, wouldn't it be better to

Christians not become so immersed in the world as to forget the warning of Christ to watch for his coming.

Father Stanley says, "The feast of Christmas is not simply a commemoration of the historical event of Jesus' birth. It is principally a celebration of the mystery of his future coming in power and glory. It summons the people of God to vigilance and hope."

'It was St. Anthony's concern that Christians not become so immersed in the world as to forget the warning of Christ to watch for his coming.'

skip it?

To answer those questions another question needs to be asked: "How did the feast of Christmas get its start?"

Jesuit Father David Stanley observes that we find Christmas in the fourth century after the Christians have suffered innumerable persecutions.

Then, under the Emperor Constantine, the church for the first time since Christ's death became the recipient of imperial favor.

But certain Christians became concerned that the church might become too much at home in the world; they retreated into the desert in Egypt where they began monasticism. It was during the lifetime of the monk St. Anthony of Egypt that the feast of Christmas became firmly established.

It was St. Anthony's concern that

If there is any one virtue we need to keep strong it is hope. A recent study conducted at Fordham University in New York on the social health of the United States found among other things that teen suicides and alcohol-related highway deaths have increased dramatically.

There also are many people who view this life as a darkness they want to escape. They have lost the ability to look forward to having a happy event touch them.

It goes unsaid that it would be easy at times in our lives to join their ranks. Father Stanley offers a beautiful thought for combating despair-- the thought of picturing the moment God conceived us in his mind and we were created. What must this instant have been like? Why me and not someone else? Why was I



thought of?

From meditating on this one beautiful thought we come to the realization that someone really loves me. We cannot but jump for joy at this realization because we have the opportunity to one day be reunited with

this love for all eternity.

Christmas is a time to refurbish the thought of our creation and to wonder what it will be like to meet God. It is time to be thankful we are able to look forward to goodness and to be a people of hope.

Christmas in Rome: Time to pray & eat

By John Thavis

VATICAN CITY (NC) -- When Pope John Paul II laid flowers beneath a statue of the crowned Madonna Dec. 8, he sent a ceremonial signal to Rome's tradition-minded population: The Christmas season was officially under way.

Rome's yuletide begins with a day off -- the feast of the Immaculate Conception -- and ends with the kind of

'Taking the kids to see miniature cribs and mangers in the local churches is the Italian equivalent of seeing Santa at the shopping mall.'



The era of space travel enters the Christmas picture in this manger display in Rome's Piazza Navona. A statue of an astronaut kneels in front of the creche.

meal that takes all day to eat. Praying and eating are the common denominators for much of what goes on in between, too.

'Tis the season of "panettone," an Italian Christmas cake, and "torrone," a nougat bar full of almonds and pistachios; of duck-in visits to elaborate church nativity scenes and pilgrimages to Piazza Navona, where the crib figurines are sold by the thousands; of baked fish, midnight Mass, the papal "Urbi et Orbi" blessing and deep-fried artichokes -- in that order.

The pope and the Vatican have always been the main actors in this pageant, but not the only ones. St. Peter's has the biggest Christmas tree, the biggest "presepio," or nativity scene, and the biggest midnight Mass. But in the narrow streets across the Tiber River, traditions, albeit of less grandeur, thrive.

The "presepio" ties much of the

Roman Christmas together. Taking the kids to see miniature cribs and mangers in local churches is an Italian equivalent of seeing Santa at the shopping mall. Here, Santa still plays second fiddle to "Bambino Gesu," the baby Jesus.

The "presepio" tour is usually made in the evening, when the flashing lights, running water and other special effects are best viewed in the darkened chapels.

But churches are not the only places that re-create Christ's birth. A bakery not far from where St. Peter was martyred exhibits a manger scene made entirely of bread, baked to a golden brown and dusted lightly with powdered sugar to give a snow-like effect. A few

fruit stores come up with similar eye-stopping creations for hurried shoppers.

Piazza Navona, where many Americans gather weekly at the Church of St. Agnes, is the place to sample "pangiallo," the sweet bread crammed with dried fruit and nuts. The historic debate, which still rages, is whether or not figs should be used in the recipe.

In the oval-shaped square, once the site of an ancient Roman racetrack, the modern toy-run takes two laps: at Christmas and later at the feast of the Epiphany, when the "Befana" or gift-bearing witch can be seen walking among the stalls.

She should not be confused with another woman in rags, who carries her

sack through Roman neighborhoods in search of old metal objects and household junk. A rare figure today, she's one of the collection ladies for the annual St. Rita Christmas charity, whose proceeds go to the needy.

Other seasonal street-wanderers include the "zampognari" poor shepherds from the Abruzzi Mountains east of Rome who play their bagpipes beneath street shrines to the Madonna. Unlike the original shepherds drawn to Bethlehem, they accept tips from passers-by. On Christmas Eve, dressed in sandals and sheepskin chaps, they serenade churchgoers on the steep steps of the Basilica of Santa Maria d'Aracoeli.

The fourth-century church, built on the ruins of a pagan temple to a mother-goddess, holds one of the most unusual statuettes of the Holy Child. Becked in jewels and standing in his crib, he receives visits over Christmastime from a steady trickle of children, who recite poems from an opposite pulpit. Nearby is a stack of letters addressed to "Santo Bambino" from all over Italy.

About a mile away, near the Colosseum, Irish Dominicans sing beatitudes during Mass in the Church of San Clemente. Next to the main post office, at the English national church of San Silvestro, Pallottine priests lead a round of Christmas carols. And at the Vatican, the pope gears up for his marathon midnight liturgy.

By the time the spotlights go out in St. Peter's, most Romans are already home drinking a bubbling glass of spumante as the festive cap to a long day. The pope turns in immediately, to rest for his busy schedule on Christmas Day.

But if he sneaks a bite of pastry first -- perhaps a piece of "sernic krakowski," the Polish specialty made from soft whey cheese -- his Roman neighbors across the river would completely understand.

Vatican study cites aging of priests

Fewer in dioceses around world

VATICAN CITY (NC) — The worldwide ratio of older diocesan priests to younger ones more than doubled between 1976 and 1985, according to a study released by the Vatican's Central Office of Church Statistics.

In North America the ratio more than quadrupled in those nine years, it said.

In 1985, according to the study, North America (excluding Mexico) had 4.5 diocesan priests who were 65 or older for every one under the age of 35. Nine years earlier the numbers in the two age groups were nearly identical — 103.7 in the older group for every 100 in the younger.

The office said this "aging index" showed an "extremely high... direct linear relation" to declines in the total number of diocesan priests working in areas around the world.

In other words, the higher the ratio of older priests to younger priests, the faster the rate of decline in the number of priests.

Europe and the Middle East had the highest older-younger ratios. In 1985 there were about 5.1 older priests for each younger priest in those regions, the study reported. Nine years earlier the ratio had been less than 2-to-1 in both areas, it said.

It called the European statistics "the least comforting."

Between 1976 and 1985, the office said, "the mean age for four (European) nations surpassed 60: France

(from 56.4 to 61.8), Luxembourg (from 54.1 to 62.2)."

The office said the mean age of priests in Canada 53.3 in 1976 and 57.3 in 1985 — was about four years higher than in the United States, where the mean age is 49.8 in 1976 and 53.1 in 1985.

The study was published in the Nov. 16 issue of the English-language weekly edition of L'Osservatore Romano, the Vatican newspaper.

It listed only three regions of the world — Africa, Southeast Asia and Asia — where the "aging index" showed fewer older priests than younger ones.

In Africa, where new vocations have been steadily increasing, there were only 42.7 priests over 64 for every 100 under 35. In Southeast Asia the older-younger ratio was 71.9 percent, and in Asia it was 81.3 percent.

Both in 1976 and in 1985 priests in the middle 35-64 age bracket made up a significant majority — generally about two-thirds — of the total number of priests in any area of the world.

The study did not attempt to compare priest's ages with general demographic data in different regions, such as average life span, increase in life span, or age distribution of the general population.

It was therefore impossible from the study to make weighted comparisons that might indicate how priests' ages in any area were affected by general population data such as shorter life expectancy or high percentages of young people in a country's overall population.



Cool Santa

Santa takes time off from his busy schedule this time of the year to help a youngster learn to use one of his gifts from last year, before he returns to the North Pole for his final preparations for the big sleigh ride Christmas Eve. (NC photo)



C J TRAVEL INC. PRESENTS
11 DAYS
ROME AND PARIS
"LIVING STONES"

A retreat and pilgrimage directed by
Gregory D. Comella, C.P.P.S.
April 4th-April 15th

OUR SERVICE IS FIRST CLASS

Our retreat pilgrimage is about discovery and listening. Each day we will look and listen, we will celebrate Eucharist together. We will wonder about God's call to us now to be "Living Stones", to be church for each other and for our world. Cost per person based on double occupancy \$1,380.00 all inclusive. Call for brochure (305) 232-2070
(Not an official Archdiocese of Miami Tour)



Dial-a-Nurse®

Private Duty Care in Home,
Hospital or Nursing Center

- Registered Nurses
- Licensed Practical Nurses
- Nurse Aides
- Companions

899-0400/24 Hours

Villa Maria Health Care Services, Inc.

MON BIEN AIME

Don't miss our celebration of
the most Christian tradition

THE NATIVITY



free Wood
Carved Stable

With Purchase of An
ANRI
Nativity Starter Set

West Flagler Plaza
10780 W. Flagler St.
(Use Entrance by 108 Ave.)

553-6680

Thanksgiving to Christmas
Open Mon.-Sat.
10:00 AM to 8:30 PM
Sun. 12 Noon to 5 PM

CORAL GABLES LINCOLN-MERCURY-MERKUR

SERVING GREATER MIAMI SINCE 1953!

A Great Place To Purchase
America's Finest Automobiles!



AT THE CORNER OF BIRD ROAD &
PONCE DE LEON BLVD. 445-7711

AN EVENING IN THE HOLY LAND COMPLIMENTS OF PLEASURE TRAVEL

in cooperation with ALITALIA AIRLINES & EL AL ISRAEL AIRLINES
Join us for a taste of the Holy Land, a film, and an unforgettable evening
with expert advice on the most exciting travel destination for 1988.

Featuring our 15 day escorted pilgrimage to
THE HOLY LAND AND ROME MAY 15.

Date: January 12 Time: 7:00 P.M.

Please R.S.V.P. for reservations** Door Prizes** Refreshments

PLEASURE TRAVEL 432-5660

110A N. University Drive Pembroke Pines, Fl. 33024



MORONEYS' RELIGIOUS ART INC.

603 N.E. 13 St. Ft. Lauderdale, Fl. 33304

GIFT SHOP 463-6211 WHOLESALE & RETAIL
Religious Articles • First Communion Supplies
Complete Showroom • Church Furnishings • Stained Glass
Interior • Steeples • Towers • Bells • Carillons
Rendering & Remodeling

Vatican wealth?

Budget is smaller than some UN agencies and using up remaining money each year

By Agostino Bono

VATICAN CITY (NC) — The Vatican, far from being fabulously wealthy, has a budget half that of some U.N. agencies and is not generating enough income to meet its annual expenses, church documents show.

Furthermore, the documents show Vatican is steadily depleting its assets by dipping into investment capital to make up the difference between income and expenses — a practice contrary to sound financial management — which could lead to future financial difficulties.

The documents, which include budget summaries for 1985 and other financial information, show the Vatican at the end of 1985 had assets of \$485 million and liabilities of \$261 million for a total net worth of \$224 million. The assets do not include artistic, archeological and historical holdings, which includes some of the world's most famous works and which the Vatican says it will not sell.

Nor do the figures include the assets of the controversial Vatican bank, which is financially independent.

The documents show that in 1985 the Vatican took \$2.2 million out of its investment capital to help make up a shortfall of \$39.1 million in its operating budget of \$124.7 million.

Two-thirds of that budget — \$83.7 million — went to the work of the Holy See, the central offices serving the church and church interests around the world. The other third — \$41.1 million — was in the separately administered civil budget of Vatican City State, a 108-acre enclave surrounded by the city of Rome.

A clear understanding of the scope of the figures is not easy to reach because of the unique nature of the work of the Vatican, but for the sake of understanding the figures, here are some comparisons.

- The net worth figure is slightly over half as much (\$400 million) as the University of Notre Dame has in its endowment fund alone.

- The combined \$124.7 million spent for Vatican operations was some \$24 million less than the U.N. Fund for Population Activities spent in 1985 and almost identical to the amount of U.S. military aid to El Salvador in 1986.

- The government of the 443-acre principality of Monaco spent \$222 million in 1983.

The remainder of the money to cover the Vatican's 1985 shortfall came primarily from Peter's Pence, a collection taken up around the world and sent to the pope for use at his discretion. Peter's Pence totaled \$28.5 million. Other donations used for the budget shortfall totaled \$8.4 million.

By 1986 the Peter's Pence collection grew to \$32 million, yet it covered a smaller portion of the budget shortfall than it had in 1985 because total spending had increased more rapidly than the collection had grown.

For 1987 the budget shortfall is expected to be \$59 million.

All the deficits are on the Holy See's

ledgers. The city state has a balanced budget.

The confidential documents show that the Vatican is reaching the practical limit of dipping into its invested funds to cover threatened deficits.

One reserve taken from those funds in the past to cover shortfalls is now "completely exhausted." The wisdom of establishing another from the same

employees, accounting for 55 percent of the annual budget.

The payment of retirement benefits out of current operating funds is one practice which has been criticized by some high-ranking churchmen. The Vatican never established a pension fund for its employees.

Retirement benefits in 1985 totaled \$8.3 million and are on the rise each



Vatican's operating budget is less than that of Notre Dame University; it is half that of the UN's Food and Agricultural Organization: Vatican City State's budget is a fourth that of tiny Liechtenstein principality.

year.

The Vatican's 1985 assets of \$485 million include mostly cash deposits, securities and real estate. They do not include the treasures which contribute to the widespread perception of the "riches of the Vatican."

The church's stance, however, is that these are a patrimony of humanity over which the Vatican is custodian, not items to be sold. While some of them produce revenue through being on display in the Vatican Museums, all require maintenance — and often protection — which is an expense.

The figures include Vatican properties used commercially, such as apartments and offices rented out, but not the properties used exclusively for Vatican institutional purposes. A note in the documents says that properties which the Vatican both owns and uses are each given the nominal value of one lira — less than one-tenth of a cent — in the ledgers.

Supervising preparation of the figures was a special council of cardinals, none of whom are Vatican officials, named by Pope John Paul II to advise him on economic affairs.

The confidential documentation was mailed to the world's bishops after the cardinals met last March.

Since 1979, the Vatican has been publishing bottom-line annual budgets, but it has never made public a complete line-item breakdown of income and expenses. Nor had it made public its assets, liabilities and net worth.

The figures in the confidential docu-

mentation do not give an exact picture of Vatican finances. Internal transfers of funds among Vatican agencies are not clearly identified and some of the headings of assets and liabilities are hazy.

But the figures provide the most detailed picture of expenditures and income to date, and allow for a general determination of net worth.

Reasons given for the mushrooming shortfall are ever-increasing expenses — especially for personnel and the expanding services required by the post-conciliar church — and static sources of traditional income, mostly from investments, real estate and saleable items such as stamps, coins and publications.

The totals have also jumped because of the shrinking value of the dollar which, according to Vatican figures, lost more than 25 percent of its value against the lira during the past two years.

The lira is the basic unit of most Vatican expenditures and of Vatican City State income, but most of the Holy See's income, including the Peter's Pence and private contributions to cover the deficit, is in dollars and other currencies.

The Vatican completely separates its Vatican City State and Holy See budgets for administrative purposes.

The smaller city state budget strictly concerns the running of the tiny country. It spent \$41 million in 1985 and had an income of \$41.1 million. The principality of Liechtenstein spent \$186 million in 1986.

The Holy See budget covers the central administrative offices (Roman Curia) which oversee operations of the universal Catholic Church. It also includes the more than 170 members of the diplomatic corps, who also function as the pope's representatives to national churches.

The Holy See budget is deeply in the red because it is basically providing services, such as the diplomatic corps, which produce little or no income.

Vatican City State, however, has many commercial operations. These include a supermarket for employees, entrance fees to the Vatican Museums and sales of stamps and coins.

Assets of the Vatican are also divided between the Holy See and Vatican City State. Almost all the assets, including real estate, are owned by the Holy See. The combined assets include \$142 million in interest-bearing bank accounts and \$84 million in stocks and bonds.

The confidential documents did not list specific securities held.

Most of the deposits and securities are held in U.S. dollars and invested in the United States and Western European countries, said a church official overseeing Vatican financial activities.

The Vatican puts its money in "safe investments" such as term savings accounts and low-risk stocks producing dividends, said Joaquin Navarro-Valls, Vatican press spokesman. "The pope has ruled out speculation in financial markets," said Navarro-Valls.

ROOF PAINTING

AND WATER
PRESSURE
CLEANING

"Serving South Florida Over 40 Years"

Tom Gustafson Industries

PAINTING
• COMMERCIAL
• CONDOMINIUMS
• CO-OPS

TEXTURED COATINGS
GUARANTEED FOR
AS LONG AS YOU OWN
YOUR HOME • BEAUTIFIES
• INSULATES

RE-ROOFING
ROOFING REPAIRS
GUTTERS

Member of Miami Dade Ft. Lauderdale and
Palm Beach Chamber of Commerce

Ft. Lauderdale and Broward County Office	Ph. 522-4768
Boca Raton Delray Office	Ph. 278-4862
W. Palm Beach & Palm Beach County Office	Ph. 832-0235

Bishops disagree on condom education

By Jerry Filteau

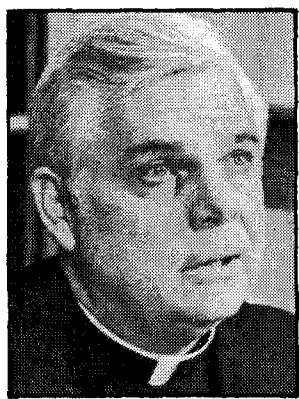
WASHINGTON (NC) — Several U.S. bishops criticized a statement by their Administrative Board which would tolerate factual condom information in a moral context in educational programs to combat AIDS. Cardinal John J. O'Connor of New York called it "a very grave mistake." Others depend it.

Among those who lined up publicly against condom education along with Cardinal O'Connor were Cardinal Bernard F. Law of Boston and other bishops of Massachusetts, Vermont, New Hampshire and Maine and Archbishop Theodore E. McCarrick of Newark and the other bishops of New Jersey. In New Orleans Archbishop Philip M. Hannan went on record in opposition.

Cardinal O'Connor predicted that many bishops across the country would publicly reject the position on condom education spelled out in the board's Dec. 11 statement.

Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops and U.S. Catholic Conference, said Dec. 14 that the USCC Administrative Board's statement "does not call for any changes in the church's constant teaching concerning proper moral behavior."

Cardinal Joseph L. Bernardin of Chicago, on the committee that drafted the statement, said in a statement Dec. 11 that he was "particularly pleased with the document because, in my opinion, it brings together two crucial components: it is faithful to the Catholic doctrinal and moral tradition and it is sensitive to the human dimen-



'Cannot approve or seem to approve... methods which might lead some to think that they could in good conscience ignore (Church) teaching.'

—Cardinal Law

'Pleased with the document because it... is faithful to the Catholic doctrinal tradition and sensitive to the human dimensions'

—Cardinal Bernardin



sions of the issue."

He said the document calls "for doctrinally and medically sound educational programs" and warns "against misleading campaigns for 'safe sex' products."

When Bishop Hughes presented the document at a press conference in Covington, he said the bishops on the Administrative Board approved it "without any audible dissent."

Archbishop McCarrick, who is a member of the board, said he was absent from the November meeting at which the statement was approved.

A joint statement Dec. 12 by Cardinal Law and the 16 other bishops of Massachusetts, Maine, Vermont and New Hampshire rejected any toleration of condom education.

"We cannot approve or seem to approve the distribution of information regarding contraceptive devices and methods which might lead some to think that they could in good conscience ignore or contradict this teaching," the joint statement said.

It said that the Administrative Board's statement and press reports on it "have generated considerable confusion concerning the church's position on the use of prophylactic devices as a protection against AIDS," acquired immune deficiency syndrome.

In New Jersey, Archbishop McCarrick said the board's statement "seems to open the door to a toleration of certain types of public educational programs which my own statement, issued on behalf of the bishops of New Jersey, would not allow."

The New Jersey statement he referred to was one he issued Nov. 9 which called the promotion of condoms as an anti-AIDS solution "foolish and irresponsible."

"The Catholic Church cannot approve or condone any promotion in media advertising or educational materials of condom use as a method of preventing the transmission of AIDS," the Nov. 9 statement said.

The USCC Administrative Board is a panel of about 50 bishops, composed

of the NCCB-USCC's executive officers, heads of the committees of the two conferences, and other elected representatives of the bishops.

The Board's Dec. 11 AIDS statement addressed a wide range of moral, medical, social, legal, pastoral and spiritual issues surrounding AIDS.

The crucial disputed passage concerning condom information in education programs about AIDS urged that all educational programs be "grounded in the broader moral vision" of "the dignity and destiny of the human person, the morality of human actions and... the consequences of individual choices for the whole of society."

The board statement stressed the church's teaching that insists on sexual abstinence outside marriage and fidelity within marriage as the only moral course of action.

JUSTIFIES STATEMENT

Bishop: AIDS is different, it kills

COVINGTON, Ky. (NC) — The fact that AIDS is a fatal disease puts it in a different category from other sexually transmitted diseases, said Bishop William A. Hughes of Covington at a press conference Dec. 11.

The U.S. bishops took that fact so seriously that in their new AIDS statement they took a first-ever stand not to oppose education programs that include factual information about condoms, he said.

"We are not promoting the use of condoms," said Bishop Hughes, head of the four-bishop task force that drafted the document.

"AIDS is a fatal disease that is a threat to society in general, so the tolerance of this factual information seems the lesser of two evils," he said.

Bishop Hughes said the bishops did not oppose presenting factual information about condoms because they "recognized that those not of our faith may not be persuaded by our moral traditions and that many Catholics will not always live according to our teachings."

Asked if the "lesser of two evils" philosophy could also apply to choosing condoms to avoid unwanted pregnancy, syphilis or gonorrhea, the bishop said, "The church has always taken the position that the marital act must be open to the transmission of life" and that other sexually transmitted diseases are treatable.

The AIDS statement, issued Dec. 11 by the Administrative Board of the U.S. Catholic Conference, asks educational institutions to develop curricula that will stress a "broader moral vision" as the context for any factual information. The board is a 50-bishop panel consisting of the executive officers, committee heads and other elected representatives of the bishops' national conferences.

The only "morally correct and medically sure ways" to prevent the spread of AIDS are sexual abstinence outside of marriage and fidelity within it, as well as the avoidance of intravenous drug abuse, the statement says.

Bishop Hughes said the factual information about condoms may possibly be presented in the curriculum of Catholic schools "at some point."

For public schools, he said he foresees determining a "broad moral perspective" which most people can agree upon and presenting educational programs in that light.

He suggested such a "moral vision" could be formed by working with leaders in public education.

"It is important to recognize that there is a difference between presenting this information (about condoms) as part of the total factual picture and presenting them as permissible and an avenue to 'safe sex,'" the bishop said in a written statement released at the press conference. "There is no such thing as 'safe sex.'"

Bishop Hughes said the task force met for the first time in May, consulted with experts in July, and presented its findings to the USCC Administrative Board in September and again in November.

The proposal was reviewed "by theologians of diverse persuasion," the bishop said, and it is "theologically correct."

He said the statement is "carefully written" and was approved by the bishops "without any audible dissent."

CARROLL'S "You can depend upon"
 365 MIRACLE MILE CORAL GABLES
 915 E. LAS OLAS FT. LAUDERDALE
 PARKING LOT ADJACENT TO BOTH STORES

Holy Family Parish
STONE'S PHARMACY
 Drive-in Window Service — Russell Stover Candies
 11638 N.E. 2nd Ave. (Near Barry College) 759-6534

Philbrick & Lithgow Funeral Chapel... growing together to bring you better service.

Philbrick & Lithgow Funeral Chapel

Jack E. Philbrick Donn L. Lithgow

4111 Le Jeune Rd. Coral Gables, Florida 33146
 (305) 446-1616

affiliate chapels in
 South Miami, North Miami, Miami and Miami Shores

Can a non-Catholic be buried in a Catholic Cemetery?

Name _____
 Address _____
 City _____
 State/Zip _____
 Telephone _____

Send for this informative booklet on the beliefs of the Catholic Church or call Our Lady of Mercy 592-0521
 11411 NW 25th Street
 Miami, Florida 33172,
 Our Lady Queen of Heaven
 in Fort Lauderdale
 972-1234.

He cares for the homeless

By Guillermo Fernández
Staff Writer, La Voz

To vividly experience being homeless, Brother Paul Johnson dressed like one of them: dirty, wrinkled shirt; patched trousers; ragged and worn-out shoes. He went to New York's 47th St., to a homeless shelter.

"I knocked many times and nobody answered," he recalled recently. "I could have been hit or mugged on that sidewalk and no one would have come out to help me. After a long time, an ill-humored man with a rude disposition asked me: 'What do you want?' 'What I want is a Mercedes Benz,' I answered. Because that's the truth. 'Who doesn't want the best?'"

As he finishes his story, Brother Paul flashes a knowing smile. Calmly, he makes his point: "What he should have asked me was what did I need; he should have made me feel like a human being who needed help which he was willing to offer."

Brother Paul, 50, says he has never forgotten that night in the shelter. They asked him for some kind of identification and assigned him a bed. In the dormitory, men were talking, screaming, coughing, snoring. The odor in the place was intolerable. "Needless to say, I couldn't shut my eyes."

The wake-up call came at 6 a.m. "We had to take a shower at that time. The floor tiles and the bathroom walls were completely filthy."

"I couldn't eat my breakfast," he adds. So "I went back to the hotel, where I had left my things, took another bath, got dressed, ate and shortly after that went to my meeting"—a conference sponsored by the National Coalition for the Homeless, for which he was now fully prepared.

Shelter stresses dignity

Brother Paul's experience also helps him with his daily work at Miami's Camillus House, a shelter for homeless men and soup kitchen for the poor in general, which he runs with the help of three other Brothers of the Good Shepherd.

When a homeless person first enters Camillus House, at 728 NE 1 Ave., he is asked to take a bath. Then he is taken to the clothes-room, where he puts his dirty clothes into a laundry hamper (they will be washed and returned to him) and chooses a set of clean ones.

"In Camillus House we don't assign clothes to anybody," explains Brother Paul. "Each person comes and chooses his own. You know why we do it this way? Because we want the person to feel that he is being treated like a son of God, that he has dignity."

Stooping down for a second, Brother Paul pauses and looks through some boxes. "What size shoes do you wear?" he asks the reporter. "Size 10 1/2." Brother Paul looks but cannot find any. "If you were homeless and came here for shoes today, you wouldn't have found any. You would have been forced to go barefoot."

Then he goes to the dormitory, which is furnished with 70 beds, each with clean sheets and pillowcases. The homeless may stay there for a maximum of one week.

Camillus House itself survives from day to day, through the donations of individuals and groups. "We have never been without food," says Brother Paul. "We've always had something to serve to the poor."

He opens the pantry, which is stocked with canned goods donated by children from different schools; some items left-over from a party; and 15 bags of peas, cucumbers and squash. "These bags were donated by a group of



La Voz photo/Guillermo Fernández

'Merry Christmas' can be an insult to a person who doesn't have a home.'

Brother Paul Johnson, Camillus House

Camillus House needs men's shoes, especially sizes 9 and 1/2 to 10 and 1/2, along with many other food and clothing items. For more information, call 374-1065.

youngsters who went to Homestead and picked the vegetables from the trees."

Sometimes, food wholesalers make donations: items that are perfectly edible but won't sell because they're beyond their expiration date. "In general, people are very generous," Brother Paul says. And, he adds, this is as it should be.

"The Gospel parable that most impresses me is the one about the last judgment, when the judge separates the sheep from the goats. The judge rules according to the law of charity, which goes beyond what is asked of us in the Ten Commandments. Charity flows from our relationship with God."

"We have to complement our words with action," he adds. "That's how we can truly show how we feel."

Needy also serve

But charity is not limited to the donors at Camillus House, because the recipients also do their share. "They are the ones who take care of the place: wash the clothes, clean, maintain the yard, cook, and even wash the dishes," says Brother Paul.

The reason is simple. "The majority of [the homeless] are in this state because they have lost contact with reality and with the notion of being part of society; we have to help them assume a role, make them feel useful. Society imposes rules that not everyone can deal with."

Brother Paul says the homeless are people with all kinds of problems: mental illness, drug-addiction, alcoholism, AIDS. "No one wants them or respects them," he says. "Everybody treats them like lazy bums, so that's how they feel. When they start being treated with respect, their perception of themselves changes. They begin to feel like human beings, with dignity."

The main problem is lack of understanding, Brother Paul says. "No one knows what is happening in their lives."

He offers a simple example. "See that water-fountain in the corner? It is the only public water-fountain in the city. It is impossible for them to come here to drink water every time they are thirsty. What they do is look through the trash for a bottle, then fill it with water. Mostly what they find are empty liquor bottles. Now whoever sees them downtown with their bottle thinks they're drunks, while in reality they are only carrying water."

Another example: Johnny Roberts has spent nine years "seated on that sidewalk, always in the same place." He is an outcast of society, Brother Paul says. "John is black, an American citizen. Nevertheless he cannot vote, be-

cause he doesn't have a place to live. Since he has no address he can't be registered, and therefore he cannot vote."

If he could, he would voice his opinion on many matters that concern him. But he can't. "Is this the nation that says it defends human rights?" Brother Paul asks.

Forced to move

In a few months, Camillus House itself will have to move to a new home. The site it has occupied for two decades is needed for the new sports arena being built in downtown Miami. "The new recreation center for the rich," Brother Paul calls it. "It costs \$15 million. When all is said and done, the politicians only hear the people with money. Money speaks for itself."

Camillus House's new location will be next to I-95, between NE 4th and 5th Streets in Miami. But the city wants a different image, because the area is zoned for offices and hotels. Camillus House cannot continue to be an overnight shelter and soup kitchen.

"I told them, okay. We'll build a hotel," says Brother Paul, for whom there are no obstacles when it comes to helping the homeless.

The hotel will have 100 rooms, each with its own bath, as well as parking and a restaurant. Upon arrival, the homeless—both men and women—will be interviewed by a social worker and, depending on their needs, sent to a doctor for a check-up, as well as to a therapist for a psychological evaluation.

A gift from Miami

Then they will be put on the road toward rehabilitation, which includes training and finding them a job. While they live at Camillus House, they can sit down at the restaurant and order their daily meals from the menu. At the end of their stay, and in keeping with the demands of the law, they will be presented with a bill, which could be as high as \$2,000-\$3,000.

"But we won't charge them a penny," Brother Paul says. "We'll tell them it's a gift from the brothers and the people of Miami, because they also are children of God like everyone else."

He smiles. "Well, there is a Ramada, a Hilton, a Howard Johnson... We can call it the Paul Johnson [hotel]. Why not?"

"I want people, as they drive through I-95, to see our hotel and be able to say, with Christian pride, 'this is the gift from the people of Miami to those who are homeless.'"

Christmas Masses at Cathedral

Following is the schedule of Christmas Masses at St. Mary Cathedral, 7525 NW 2 Ave., Miami:

• **Dec. 24:** Mass in French for French-Canadians, 7:30 p.m.; **Midnight Mass** celebrated by Archbishop Edward McCarthy in English. Music begins at 11 p.m. with the cathedral choir, brass ensemble and organ performing works from Handel's "Messiah" and Holst's "Christmas Day."

• **Dec. 25:** Masses at 6:30 a.m. in English; 7:30 a.m. in Creole; 9:30 a.m. in English (music with the brass ensemble); Pontifical Mass with Archbishop McCarthy at 11 a.m., with music by the cathedral choir, brass ensemble and organist; and a 12:30 p.m. Mass in Spanish.

For more information, call the Cathedral at 759-4531.

Faith in Christmas: *I couldn't live without it, says Miami Mayor*

By Xavier L. Suárez
Mayor of Miami

I believe in Christmas. As the Declaration of Independence states, this world was fashioned by a Creator, who obviously knows a great deal more than I and who undoubtedly wants me and all other human beings to pursue happiness.

It doesn't take much to believe in a Creator. To believe otherwise would require that I construct a logic by which the most complicated of all things I observe (man) could have come into existence from some small particle—or particles—roaming around in space and hitting each other just right to fashion me. I can't possibly believe that. So, I believe in God.

It is entirely logical that—if there is a God—he (she) would want me to obtain those things which the Declaration of Independence talks about: life, liberty, the pursuit of happiness. But I already have life and liberty, thanks—as to the latter—to the United States of America, the people who founded it and those who,

'I find no answers at all outside that darn stable; particularly not any answer to this unquenchable thirst for happiness.'

over the years, have managed to restrain their baser instincts such that political truths could be debated in peace, even if not in total agreement. I have to thank God for the former, since I can't thank the roaming particles. (Unless they are God, in which case it's all the same.)

It is also rather logical that happiness would consist of some share in God's own life. I have found that I'm most happy sharing with people: sharing a dinner, a conversation, a sport, a drink—sharing the good times I have managed to grab in my life. I know, for sure, that politics is enjoyable to me, particularly winning and especially if others are there to share the

victory. Frankly, I would like to have more good times. I read somewhere (C.S. Lewis, probably) that God has a good time all the time. I'm sure He has enough fun to share it with those He created. I suspect, though it's not necessary to this argument, that He derives joy in giving me a piece of His fun.

It makes sense that He would send a part of Him to convince me that He cares about me, and that if I imitate His ways I'll find happiness, sooner or later. I certainly can't prove that He decided to do it sometime around 2,000 years ago, and that His chosen method was to be born as a baby, in a stable, from a family of carpenters. And I can't prove that the angels proclaimed His birth, or for that matter that there are angels. But if there were, it was eminently proper for them to welcome Him, in style.

Sometimes I think it made no sense for that baby to grow up, be hailed as a king, and then be crucified by the same people who waited with baited breath for

His every word. But I certainly have seen people be that fickle in politics and in love. And I can't prove that He loved me so much that He was willing—as a very powerful being—to suffer humiliation and horrible death for me. But it's obvious that if He was God, He could—and probably would do—just enough to share with me His infinite love and joy. God could not love me half way.

You ask: "But why as a baby?" No one is afraid of a baby. We all have a natural tendency to approach the crib and look in. To do everything in our power to make him smile or even just open his eyes.

Some, who are humble, have no problem stooping down under the door of that stable to find that baby. Others, like me, keep hitting our heads against the top of the door; we're so tall and it's so difficult to bend down. But I find nothing—absolutely nothing—outside that stable that makes me think that the answers are outside. In fact, I find no answers at all outside that darn stable; particularly not any answer to this unquenchable thirst for happiness that I was born with.

Each year, as Christmas approaches, I wonder what I would believe in if I didn't believe in Christmas. I could just stop believing altogether. Certain obligations would automatically end for me, most notably the need to love my enemies. No law and no logic requires that. Then I feel just a little less joy than before, because down deep inside I really want to love everyone, even those I presently hate. Then, around the 24th of December, I grab for all the joy I can get. I try to love everyone. And I see the baby smile.

Yes, I believe in Christmas. I couldn't live without it.

Campus ministers to meet at Barry U.

Campus ministers from across the nation will gather at Barry University Jan. 2-6 for their annual Eastern Study Week, which this year is being organized by the Archdiocese of Miami's Campus Ministry Office. The theme is: "Prepare the Way of the Lord: Biblical People as Models for Campus Ministry."

Keynote speakers include: **Father Eugene LaVerdiere**, who will speak at 9 a.m. on Jan. 3 on "Receiving and Handing on the Faith"; **Sister Martha Ann Kirk**, who will speak at 9 a.m. on Jan. 4; **Father Roland Murphy**, who will speak at 7:30 p.m. on Jan. 4; **Sister Marie Carol Hurley**, who will speak at

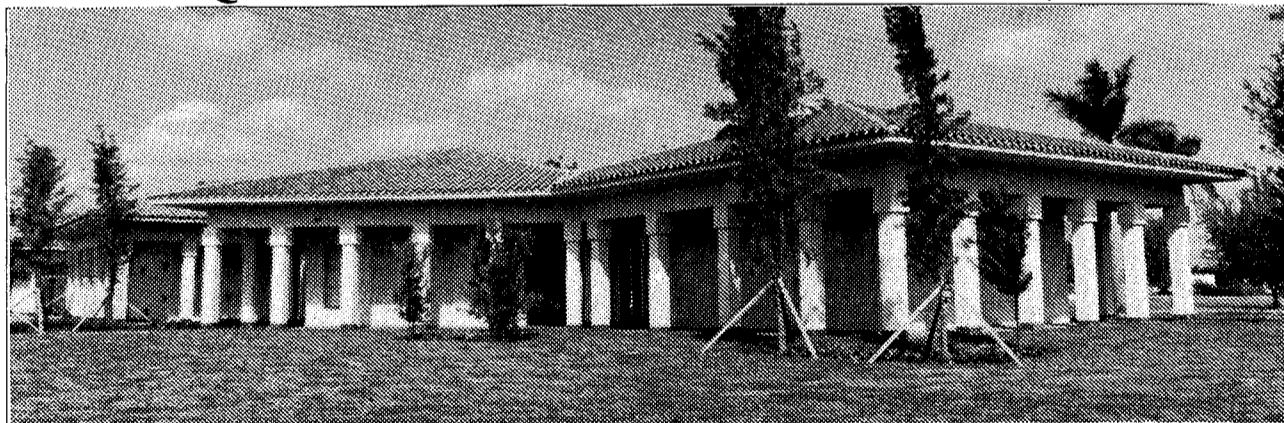
9 a.m. on Jan. 5; and **Father Michael Moynihan**, who will speak at 9 a.m. on Jan. 6 on "Forming the Faith Community." In addition, **Abbot Thomas Keating** will conduct two workshops on contemplative and centering prayer on Sunday, Jan. 3, the first at 11:15 a.m. and another at 1:15 p.m. on "Centering Prayer for the Parishioner." **Bishop William Friend of Shreveport, LA**, will join Bishop William Newman, auxiliary of Baltimore, and other bishops, including Miami's, for a panel discussion on "Empowered by the Spirit," Jan. 4 at 11:15 a.m.

Each of the keynote speakers also will

conduct workshops, as will **Dr. Joseph Iannone**, director of the Institute of Pastoral Ministries at Miami's St. Thomas University; and **Paul Lambert**, music minister at St. Louis Church in Kendall. Lambert and his partner, **Roger Grenier**, will be the music ministers for the conference, which will begin with a concert at 8 p.m. Jan. 2.

Registration is \$12 per keynote and \$10 per workshop and concert; or \$20 for an all-day pass which includes keynote, workshop and prayer for the day, but not meals. For more information, call Wendy Pozo at the Miami Campus Ministry office, 757-6241, Ext. 193.

THE ARCHDIOCESE OF MIAMI ANNOUNCES the completion of the NEW CALVARY MAUSOLEUM AND OUR LADY OF SORROWS MAUSOLEUM IN OUR LADY OF MERCY CEMETERY, MIAMI OUR LADY QUEEN OF HEAVEN CEMETERY, FT. LAUDERDALE



A total of four additional Garden Mausoleums have been completed to satisfy the increasing demand for above ground burial. Our mausoleums provide a simple, dignified and affordable alternative to traditional ground burial.

AN IMPORTANT DECISION

Family burial arrangements are among the most important and inevitable decisions a Catholic must make. Because of the great emotional and financial savings that result by planning these arrangements in advance of need, the Archdiocese urges all Catholic families to inquire now about the full range of burial options available.

ACT NOW

For additional information return the coupon today to:
Catholic Cemeteries of the Archdiocese of Miami Counseling Office
777 S.State Road 7, Suite 11
Margate, Florida 33068
or CALL: 477-7742 Dade
978-9185 Broward

CATHOLIC CEMETERIES ARE
FOR CATHOLICS AND THEIR
FAMILIES BECAUSE OF:
OUR FAITH
OUR HERITAGE
OUR HISTORY

Without obligation, I would like additional information on:

- Our Lady of Mercy Cemetery
- Our Lady Queen of Heaven Cemetery
- Mausoleum Ground Burial
- Cremation

Name _____
Address _____
City _____ Zip _____
Parish _____ Phone _____

Christians and money

How should Christ's followers behave in a consumer society? Workshop at St. Louis Church suggests answers

Inge S. Houston
Voice Correspondent

How should Christians behave in a consumer society?

That was the challenge Father George Knab, O.M.I., presented to about 75 people who attended a two-day workshop recently at St. Louis Church in Kendall. Organized by the parish's Peace and Justice Commission, the workshop included a prayer service and discussions.

"The first thing we did," Father Knab said in an interview with *The Voice*, "was establish that we do live in a consumer society."

According to the priest, this fact was underlined by the response to the Oct. 19 stock market crash. In a speech to the nation, President Reagan said that to avoid a recession, we just needed to keep on spending.

"It was not a prescription to save your money, nor tighten your belt, nor work harder, nor share with your neighbor in any way of making sure we have a healthy society."

The question then arises: "When you consider that consuming and spending is the way the society functions, then does that mean that to be a good citizen you, a Christian, must also be a good consumer?"

Look to Jesus

Instead of giving specific answers, Father Knab said Christians must go to the Gospel to look for the "Jesus pattern of behavior," concentrating specifically on the story of Jesus multiplying the loaves and the fishes to feed the multitudes (Matthew 14:19).

"I invited people to see how that took place in the life of Jesus, and how that could take place in our lives," he said. "Because the Eucharist is celebrated so that the Jesus pattern of living might become our pattern of living."

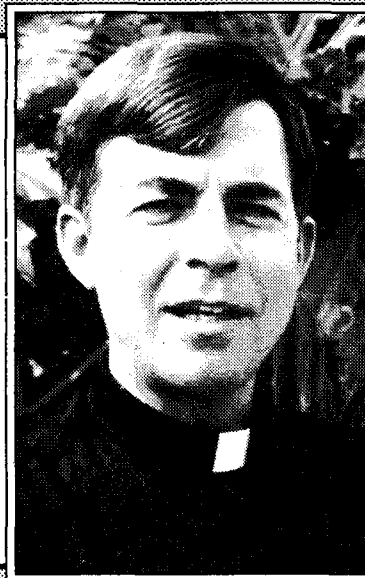
In the Gospel story, Jesus took what was provided; looked up to heaven and blessed what had been given; then broke it and gave it to his disciples, who gave it to the people. Then there was more than enough for everyone.

"I pointed out the significance of taking, blessing, breaking, and giving," Father Knab said.

By taking the bread, Jesus showed

'If money can buy it, if money can do it for us, then we won't bother to trust in God. That's the challenging part of Christian life in a consumer society. To let go and let God be God, instead of trying to play God...He says to us: "I have much more in store for you than these gifts you're so attached to, even if it is the Mercedes Benz or the swimming pool. You may think these are good gifts, but I've got much more.'"

Father George Knab, OMI



that he too was a consumer: He accepted fully the good things of the world, and gave away what we have acquired.

But then Jesus blessed the bread, not "to make [it] holy," the priest said, but to declare "that it is already holy, by acknowledging that it has come from God."

That's where we begin to part ways with Christ, he noted. "Our relationship with God is often distant because we take so much for granted. We think that we're providing for ourselves."

Jesus, throughout his entire life, fully trusted that his Father would provide.

"He didn't bring a lunch when he went out to the people, but when the time came to eat he asked what was available," Father Knab said. We, on the other hand, "have become so attached to the gifts that we lose touch with the giver."

Jesus' taking and blessing is "a call for us to take in the good things of the world but keep a sense of where it all comes from. We must always give praise and thanksgiving to the Father."

'Letting go'

Once we do that, the priest said, we'll be more disposed to doing the next part, which is breaking. "Breaking does not mean damaging something, like breaking a toy, or destroying something like a television set. Breaking means breaking away from, in the sense of letting go."

It is easy to accept the gifts and even

to thank the Lord, but then there is a tendency to become attached, to not want no longer have an intimate relationship with God," Father Knab said.

And once attached, we insist on providing for ourselves. An example would be the adoption of the saying "God helps those who help themselves" as scriptural, when in fact the correct version is "God helps those who hope in Him."

"What this does," Father Knab said, "is justify taking care of ourselves. It is adopting a self-serving, self-caring lifestyle."

Attachments

Another illustration of this are our insurance practices. We are so attached to the good things in life that we want to make sure they are around tomorrow.

"We try not to depend on God for anything that money can buy," the priest said. "If money can buy it, if money can do it for us, then we won't bother to trust in God."

"That's the challenging part of Christian life in a consumer society," he noted. "To let go and let God be God, instead of trying to play God... He says to us: 'I have much more in store for you than these gifts you're so attached to, even if it is the Mercedes Benz or the swimming pool. You may think these are good gifts, but I've got much more.'"

If Jesus had kept the loaves and the fish, Father Knab pointed out, there would have been no miracle. If at the last he hadn't passed the bread and his very life, we would have no salvation.

This is what Father Knab calls "the joyful part of Christian living."

"There's a burst of generosity when we touch a person's life, give them love, touch them with what we are, with what we have to give" the priest said, "but this only takes place after letting go."

The two seas of Palestine are a good example of what happens to those who can share and "let go" and those who can't, Father Knab noted. The Sea of Galilee is full of life, children play around it, vegetation grows and birds sing. The Dead Sea is lifeless, and a "heavy silence stands over the water." Yet the air and land around them are the same, and the Jordan River feeds them both.

The difference, Father Knab said, is that "the Sea of Galilee receives the Jordan and does not keep it. The Dead Sea, on the other hand, keeps every drop that it gets."

"If people would only allow the love of God to fill them," Father Knab said, "they would be able to let go."

"There is enough in this world for every man's need," he added, "but not enough for every man's greed."



They do it all for life

The Archdiocesan Respect Life Apostolate recently honored Robert Brake, left, a Coral Gables attorney who has dedicated many hours to fighting for the rights of the unborn. He received the Archdiocese of Miami's 1987 Respect Life Award during a ceremony held recently at Annunciation parish in Hollywood. Also honored at the annual celebration of Our Lady of Guadalupe, patroness of the unborn, were volunteers who work in each of the nine Archdiocesan Respect Life Offices in Dade and Broward counties. The volunteers' awards are known as Juan Diego and Guadalupe. Following are the names of this year's recipients:

Juan Diego Award:

Kathleen Alvarez, North Dade office;
Mary Agapito, Coral Springs office;
Maureen Freeman, Hollywood office;
Jeanette Cadena, Hialeah office;
Rita De Costa, Southwest Miami office;
Myrna Armengol, Miami Beach office;
Carol Kent, Fort Lauderdale office; and
Florence Ward, Tamarac office.

Guadalupe Award:

Barbara Franholtz, North Dade office;
Elizabeth Steppe, Coral Springs office;
Sandra Ida, Hollywood office;
Ana Hernandez, Hialeah office;
Mary Doyle, Southwest Miami office;
Debbie de Leon, Miami Beach office;
Carolyn Donahue, Fort Lauderdale office; and
Tina Dellorfano, Tamarac office.

The newly-opened office in Pompano presented a Sts. Joachim and Anne Award to Judy Falise for her work with the elderly; and Coralee McAllister received a certificate of appreciation for her work in three of the Respect Life Offices.

(Voice photo/Elena Muller Garcia)

Christmas spirit: 'Tis better to



Eighth-graders play Santa for underprivileged from nearby schools

Some of them seemed to be a little too young to figure out who the unusual-looking man in the red suit and white beard was, but others were totally thrilled that Santa took time out from his busy schedule to hug them and pass out presents.

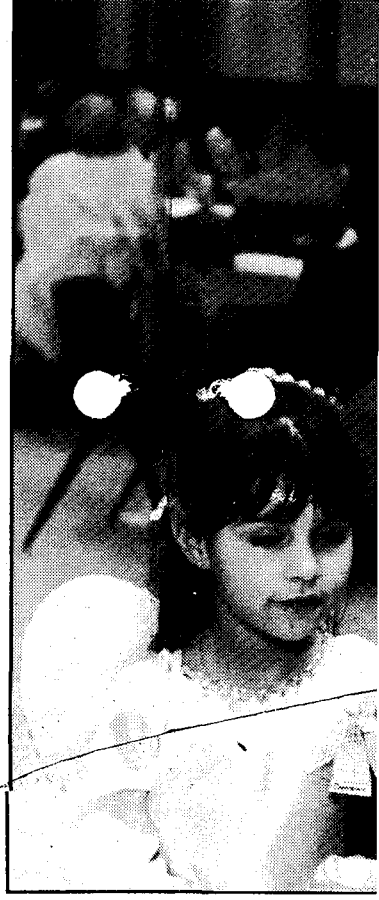
That was the scene at St. James parish center in North Miami, where eighth graders recently hosted a Christmas party for more than 60 kindergartners and pre-kindergartners from nearby St. Mary Cathedral and Our Lady of Perpetual Help Schools.

The Christmas parties are a long tradition at St. James, beginning in 1967 as a way to brighten up the Christmases of poor children in Miami.

"The eighth graders asked if instead of exchanging gifts they could sponsor a party for underprivileged children," recalled St. James Principal Sister Joan Marie, O.P. In more recent years, the eighth graders have sponsored parties for other Archdiocesan schools.

The St. James students themselves raised the money for the toys, which were enthusiastically received by the kids up to a stage to see the generous man from the North Pole (left), played by St. James eight-grader Craig Samuels. Vashii Matthews, pre-kindergartner from Our Lady of Perpetual Help School in Opa-Locka, seems to enjoy the chat.

Voice photo/Prent Browning



Hollywood school takes gifts and a song to the deaf

For the uninitiated, translating a song for the deaf by using sign language takes a great deal of concentration and coordination. But children from St. David Catholic School in Davie (left) proved they were equal to the task at a special party held recently at the Schott Memorial Center for the Deaf and Handicapped in Hollywood. St. David's kids translated "I'd Like to Teach the World to Sign," based on the song "I'd Like to Teach the World to Sing." They also guided the handicapped to a Santa Claus who gave gifts that were purchased by the students themselves. Before the party, everyone gathered for a Mass celebrated by Father James Vitucci, director of the center. The handicapped center is now completing construction of a special playground equipped with swings for the wheelchair-bound.

Voice photo/Marc Regis

Students sacrifice to get gifts for migrants

St. Bartholomew School in Hollywood is a long way from the migrant camps in Homestead, but the distance didn't matter this Christmas, as students from Kindergarten through eighth-grade gave up their favorite treats and snacks in order to buy gifts for 16 farmworker families. At a pre-Christmas school Mass, more than 200 gifts, wrapped and labeled, cluttered the altar, ready to be driven down to St. Ann parish in Naranja, where the migrant families will pick up their presents. Right, first-graders Kelly Riano and John Driscoll with some of the toys and food they collected.



Top: Jilene Rodri...
Some o...
Mary...
Davalos, w

Co... 'ac

Wh...
Coral S...
they wa...
into ext...
Outreac...
The...
a total c...
individu...
St...
Colleen...
stuffing...
Ou...
which r

Voice p

etter to give than to receive



Philanthropist links U.S., China at party for the elderly

"It is love that joins us all together as brothers and sisters, regardless of race, color, nationality and age." That message from a sponsor of a special Christmas dinner party for elderly residents of St. Dominic Gardens in Miami came from halfway around the world during a telephone conversation with Archbishop Edward McCarthy.

It seemed to sum up the spirit of the occasion which brought elderly and schoolchildren together and was the inspiration of Thomas Liang, a Chinese philanthropist and school principal who met the Archbishop when he visited Hong Kong last year. Liang likes to use such events to express the traditional Chinese respect for the elderly which is sometimes lacking in the West. Liang's generosity is notable. Last year...

...mugs to residents of the occasion also reminds us how much our guests have done for their families, for America and for the community at large," Liang told the Archbishop in a transoceanic telephone conversation the morning before the dinner.

Third-graders from St. Michael the Archangel performed a Christmas pageant for residents of the Archdiocesan housing facility at the party. Children dressed in costumes from different countries presented gifts to the baby Jesus. They also later presented Nativity scenes which they had made to the elderly.

Catering the event was Liang's sister-in-law, Theresa Chang, and her husband Yi who live in Miami.

Voice photos/Prent Browning



Top: Josephine Small, a resident of St. Dominic Gardens, receives a nativity scene from Ilene Rodriguez, Lourdes Cruz and Melissa Guancho, students at St. Michael School. **Above:** Some of the "angels" wait for their cue during the Christmas pageant. **Right:** Third-grader Maryela Navarro recites a poem she wrote about the Virgin Mary. **Below, right,** Cecilia Davalos, who represented Mexico during the Christmas pageant, has a little 'tete-a-tete' with Archbishop McCarthy after the performance.

Coral Springs schools 'adopt-a-child'

When classes from St. Andrew and St. Elizabeth Ann Seton Schools in Coral Springs were asked recently to buy gifts for poor children their own age, they warmed to the assignment. Many gifts were so bulky they could barely fit into extra large hefty bags and made space scarce at the offices of St. Andrew's Outreach program, which organized and distributed the Christmas presents.

The school children, along with some individuals and families, contributed a total of 270 new gifts for the Adopt-a-Child-for-Christmas project. Each individual or class was assigned a child of their age group to shop for.

St. Andrew pastor Father James Quinn (from left), Outreach coordinator Colleen Gore, and assistant coordinator Anne Tingo spent a recent Saturday stuffing the presents into bags.

Outreach is a Parish Community Services program of St. Andrew parish, which runs its own food bank and provides counseling among other services.

Voice photo/Prent Browning



One Christmas, many customs

By Valerie Vance Dillon

Families worry about the commercialization of Christmas. Too much spending, too much hurry and pressure, too much emphasis on presents. No doubt, we often overdo it. But, if we can keep a balance, it may reassure us to know that most of our customs are rooted deep in you past - coming from faith-filled parents and grandparents and ancestors before them. The challenge is to recapture the religious meanings of our tradition.

Take the Christmas tree. As we enjoy our tinsel and twinkling trees, we should realize that their significance goes back to pre-Christian times. The evergreen was regarded as sacred by pagan tribe the ever-living *Yggdrasil*, a Christian symbol. It was St.

According to legend, Martin Lúitfe symbol of the custom of decorating the tree, originally with white candles. The Saxons used ivy and holly, the Celts adorned it with mistletoe. Frugal Colonial America used popcorn and cranberry strings. In Scandinavian countries, it is trimmed with a tiny, gaily wrapped parcels and bright red apples.

In warmer climates the tree's religious meaning is the same. Southeast Asian Christians, for instance, celebrate with a palm tree decorated with lights and ornaments - bamboo shaped into stars with candles in the middle.

Light, too, has symbolized Christ's presence in a dark and sinful world. Candles on trees, within churches and in homes, carry this message. The Irish have continued this symbolism in purest form, for every family burns a very large white candle in the front window as a sign of welcome to the Christ Child. Traditionally this is lit by the youngest child and snuffed out only by someone named Mary.

In the Philippines multicolored lights and huge, lavishly decorated star lanterns are principal decorations.

Our twinkling, miniature lights on city streets and homes are the newest version. So if your electric bill goes up during December, console yourself that it's because you carry on an ancient Christian custom.

Despite its commercialism, gift-giving also can be a genuine religious expression, especially when it represents our own talents and efforts. The Magi brought gifts to the Infant, but Christ gave the first gift - Himself.

Even Santa Claus is not merely an American businessman's invention, but a popularization of loving St. Nicholas, a third-century bishop of Asia Minor who delighted children with small presents on Epiphany.

Many German families begin their Christmas observance in the giving spirit during Advent. Each person picks out another family member to represent the Christ Child, with acts of kindness and small remembrances throughout Advent.

Traditionally gifts for Italian children are brought, not by Santa Claus, but by Gesu Bambino, the Christ-Child. As in many other countries large-scale gift giving is uncommon in Italy until Epiphany. Italian children "surprise" their parents with their traditional "Christmas letter," written on ornate stationery and promising "perfect behavior" in the coming year.

Italian and French children put their shoes, usually brightly shined, under the stove or fireplace on St. Nicholas Day, Dec. 6. On Christmas morning the shoes are discovered filled with candy and other treats.

When we hang our stockings we are following a custom of early Victorian times in England.

Even Christmas cards are an extension of the age-old custom of expressing love. In 1843, with a world growing larger, and Englishman printed cards with religious motifs for those living far from family. By 1865 America had caught the custom.

It's been said that "those who sing, pray twice," and music always has been part of Christmas. Caroling goes back to the first century, A.D., when the bishop of Rome urged people to "sing in celebration of Christ's birth."

The world's most popular Christmas carol, "Silent Night," was composed on Dec. 23, 1818 in Austria; its melody written by Franz Gruber, the words by a Catholic priest, Josef Mohr. Father Mohr worried because there would be no music at Midnight Mass - the parish organ had failed. Sung to guitar accompaniment, "Silent Night" touched the hearts of the worshippers, and does so again each year at this holy time.

The creche is a universal symbol of Christmas, tracing its origin back to St. Francis of Assisi, who placed the first nativity scene outside a monastery in Greccio, Italy. The "manger scene," often hand-carved, remains the focal point in both church and home in Italy, where it is set up on the first day of the Christmas novena, Dec. 23.

It is a rare Spanish home that does not have a creche, its figures molded of clay. Besides the main

Christmas trees, candles, ornaments, 'Silent Night,' Santa Claus, creches, bells, goose dinners--customs from different cultures are all a good part of Christmas



Nativity characters, a gray donkey, a Spanish bull and the home of Herod stand in the distance. Homemade creches are a centuries-old tradition in France. Terra cotta figures, called "santons" or little saints include such characters as the local mayor, the priest, the police and tradesmen.

When the creche became popular, villagers began to act out the Nativity scene and this custom is widespread. In many country villages, a couple dressed as Mary and Joseph wander from door to door, searching for shelter. Townspeople follow them and eventually the entire community arrives in procession at the church, where the couple finally finds shelter.

Mexican tradition re-enacts Mary and Joseph's search for lodgings in "Las Posadas," the nine days before Christmas Eve, clay figures representing Mary and Joseph are carried from home to home in search of shelter. When the couple's identity becomes known, there is a welcome and festivity. For children, the highlight is breaking the piñata, which contains candies and small gifts.

The theme running through such drama is welcoming the stranger (who may well be Christ). So for us, holiday hospitality carries genuine religious significance.

Christmas celebration in England became so rowdy during the Middle Ages that laws were passed doing away with Christmas as a legal holiday. New England states copied these laws and, for a time, even mince pies were outlawed. Fortunately Christmas and mince pies won out.

In many Catholic countries, Christmas is celebrated by the entire community. Processions to midnight Mass include music, singing, flowers, lights, people dressed as the Holy Family, little children as angels. In Central and South America, Christmas is chiefly a religious day, with revelry on Jan. 6. This Feast of Kings is a noisy celebration with firecrackers, whistles, noisemakers, bands, dancing and parades. Caribbean islanders dress in colorful costume and follow steel bands down the streets.

In the Philippines, Christmas observance begins on Dec. 16 when pealing church bells announce the first Mass of the Rooster, a novena of nine 4 a.m. liturgies, so named because of their early hour.

Traditional Polish families celebrate with an elaborate meal on Christmas Eve, containing 7, 9 or 11 dishes - all meatless: creamed herring, "barszcz" or mushroom soup, stuffed pike or trout, cabbage-stuffed dumplings, dried fruit and rich pastries.

The table is set with white linen, crystal and silver, the best china and an extra place setting for the "unexpected guest." This is meant to compensate for the lack of hospitality 2,000 years ago in Bethlehem.

After dinner, before gifts are opened, the children offer poems and carols to their grandparents.

In Norway, after weeks of preparation, all work ceases at 4 p.m. on Christmas Eve when church bells ring in "Christmas peace." By that time the traditional baking must be done which produces 14 different kinds of cookies - one for each of the 14 days of the Christmas season.

In many parts of Europe, hospitality extends to all of God's creatures. In Scandinavia farm animals are remembered with extra portions of barley and oats. Austrian towns set out an extra Christmas tree in their square, covered with bread crumbs for the birds. In Denmark a sheaf of corn, a "julenog," is hung in a tree so also the birds know it is Christmas.

Virtually all Danes eat goose at Christmas dinner. The meal begins with rice pudding, "risengrod," which is sprinkled with cinnamon and washed down with dark, non-alcoholic beer. A large almond is dropped into the pudding pot, and whoever gets it wins a prize - usually a marzipan pig decked in a red bow.

In Ireland Christmas day is observed chiefly as a day of prayer and religious service. But from then on until "Twelve Night" (Epiphany), much partying and family visiting is common.

Perhaps this is the most widespread custom has failed to take root in America: the savoring of the Christ event over the 12 days of Christmas: Dec. 25 Epiphany, Jan. 6.

How to do this? Many families do not light their tree until Christmas Eve, but keep it glowing until "Little Christmas." Others spread out the distribution of presents through Jan. 6, when the Magi's gifts were proffered to the Christ Child. Some families mark the Feast of St. Stephen, Dec. 26, as a day to give to the poor, St. John's Day, Dec. 27, as a special time to express love to others, and the Feast of the Holy Innocents on Dec. 28, to celebrate particularly the children among us. New Year's Eve is a time to reflect on past failures as well as good work and an appropriate moment to reconcile with anyone we have injured.

And Twelfth Night, the Feast of the Epiphany, culminates our Christmas celebration. This feast reminds us that Jesus is Savior and King, not only for a chosen few but for all the world.

However you celebrate Christmas, know that joy is its overriding theme and that behind this joy is the reality of what Christmas means now. For Jesus comes to us today, lives among us and within us, and His Spirit, His love and His salvation are here for us. We need simply to ask.

(From Columbia Magazine)

A 'new' sign of the cross

Q. Several weeks ago a group of us women attended a diocesan workshop at one of our schools. When the time came to pray, the leaders said, "In the name of the Creator, Redeemer and Sanctifier."

When we asked, we were told this is a different way of making the sign of the cross.

Since then I've heard it again. Is this really just another sign of the cross? One

By Fr. John Dietzen



priest said he thought we should not use it, but he didn't say why. (Ohio)

A. Doctrinally there is nothing wrong with starting a prayer this way. God is, after all, the creator, the redeemer and sanctifier of the world.

I too have heard and seen this prayer often. And my impression is that some people see it as a non-sexist version which could and should be used as an alternative to our traditional invocation of the Trinity.

The prayer you quote, however, is far from "just another sign of the cross." Theologically and spiritually it is radically and essentially a different prayer than our usual sign of the cross. Let me explain briefly why.

Most Catholics and other Christians know that the mystery of the Holy Trinity is the fundamental and key doctrine of our faith.

The fact that there is "within" God a community of existence, a mutual exchange of infinite life and love that involves what we call three persons, is something we could never even remotely suspect unless Jesus himself had told us about it. Theologians commonly refer to this inner divine life as God's action "ad intra," on the inside. This inner life of God -- Father, Son and Holy Spirit, to use the Gospels' own words -- is the core of all Christian beliefs. Without it nothing else -- incarnation, Eucharist, sacraments or church as we know it -- would make any sense. All of it would be unbelievable.

From the earliest decades, Christians have recognized the centrality this eternal life of the Trinity holds in our faith. As the Gospel of Matthew (28:19) records, it was in the name of the Trinity that Christians were to be baptized into the faith of Jesus Christ, as they still are. And it was in their name (as in the sign of the cross) that all Christian prayer and important action would take place.

The difference with this "new" sign of the cross is that it is not an express invocation of the Trinity at all. Sometimes, even in our creeds we do attribute creation to the Father, redemption to the Son and sanctification to the Holy Spirit. But these attributes all involve actions that theology calls "ad extra," outside of God, and as such they are each and all actions of all three persons. In other words, they are not Trinitarian actions but "God" actions.

These differences may not appear significant to many of us; but to equate Creator, Redeemer and Sanctifier with Father, Son and Holy Spirit is theologically and spiritually dangerous, and contrary to Christian and Catholic tradition. Our belief in the Trinity is too basic to our faith to allow it to be obscured or "substituted" for in this way.

A Christmas gift of peace

At Christmas, the time of peace, I find myself thinking a lot about how each of us, as individuals and as nations, define this powerful word: "peace."

Certainly we are seeing the first hopeful signs that the two most influential countries of the world might be taking the word peace seriously, at last.

President Reagan and Soviet leader Mikhail Gorbachev met in Washington with one bottom-line purpose in mind -- to make a leap toward suppressing weapons that could destroy the world. Such meetings have the potential to elevate the prospects for peace.

In preparation for this event, Secretary of State George Schultz and Soviet Foreign Minister Eduard Shevardnadze worked out an accord on a new treaty banning medium and short-range missiles. The Soviet negotiator was quoted as saying that the accord was "a marvelous treaty, of tremendous importance for the world."

He expressed the hope that "a political thaw is starting that may lead to a change in the political climate on our planet."

The Soviet minister even called the treaty "a triumph of peace."

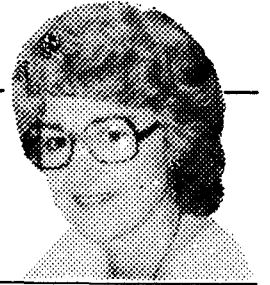
To know that world leaders possibly are moving in the direction of peace made me think how important peace is for all of us, in all aspects of our life.

I recall vividly a Christmas season 25 years ago when I stood in my yard at night, staring at the stars, smelling the cold and the freshness of a thin, sparkling layer of moisture on the trees and the ground, the classic scene of peace -- and found no peace at all.

Disruption was the aura of my home then, tearing out my insides and eroding my soul.

It took that disruption and the subsequent years of slow healing to teach me the real meaning of peace, a peace that transcends seasons.

Peace can only be defined by thinking of its opposite



By Antoinette Bosco

-- conflict, battles, war. Peace is the cessation of disruption. Personal peace is the conquering of inner conflict, putting your life in order.

Peace is the real and pervading sense of living your life without intrinsic conflict. Admittedly, daily living brings continual upsets, but for a person intrinsically at peace all these are manageable conflicts.

That is the truth I've learned about peace from the disruptions of my life. I also have experienced how the elimination of internalized conflict makes it possible for one to be productive, truly alive, honestly concerned about others and in harmony with God. These conditions are not easy to sustain when all one's energies are poured into keeping internal conflicts under control.

I am convinced that if peace is possible on a personal level, it should be possible on a larger scale too. If we can learn to live in harmony with ourselves, the microcosm, why can't we learn to live in harmony with others, the macrocosm?

At any rate, this Christmas I feel renewed in hope, knowing that two powerful world leaders are making what might be a giant step toward peace. Their meeting was a fitting early celebration for the birthday of the Prince of Peace.

(1987 by NC News Service)

A reflection on holiness

On the first Christmas morn, Jesus Christ became the first born of a new creation. His holiness is the leaven that makes us all rise to new and wonderful heights. "Because the church in Christ is mystery, she must be considered a sign and instrument of holiness. . . The whole importance of the church derives from her connection with Jesus." (Final Report of the 1985 Extraordinary Synod of Bishops pars. 3 & 4)

With this in mind, it behooves us to remember that we, the People of God, are holy. All who strive to be a part of Christ's Mystical Body share in what is called the common holiness of the faithful. The following reflections on this amazing truth may help you appreciate your own holiness.

Holiness is not something that comes from doing good, we do good because we are holy.

Holiness is not something we acquire by avoiding evil, we avoid evil because we are holy.

Holiness is not something that follows from prayer, we pray because we are holy.

Holiness is not a reward for our patience, we are patient because we are holy.

Holiness is not the result of kindness, we are kind because we are holy.

Holiness is not something that blossoms when we are courageous, we are courageous because we are holy.

Holiness is not the result of character building, we build



By Fr. John Catoir

character because we are holy.

Holiness is not the private possession of religious people, we are religious because we are holy.

Holiness is not something that comes from being more joyful, we are joyful because we are holy.

Holiness is not a gift we obtain after a lifetime of service, we give a lifetime of service because we are holy.

Our holiness is God with us, Emmanuel. And while it's true that holiness carries with it both the cross and the resurrection, it is more a gift than a reward.

Praise be to Jesus Christ.

(For a free copy of the News Notes, *In Search of Greater Joy*, send a stamped, self-addressed envelope to The Christophers, New York, NY 10017.)

Time capsules

By Frank Morgan



Henry VIII vs. the church

The bed of England's King Henry VII was prepared for him each night by 10 men. Four of the men poked the straw with daggers to kill any potential assassins, after which the other six rolled on the mattress to eliminate any lumps.

In 1501, Katherine of Aragon, the 16 year old daughter of Ferdinand and Isabella of Spain, was married to Arthur, the eldest son of Henry VII. But Arthur died and Katherine married his brother, Henry VIII. Henry then fell in love with Anne Boleyn, a lady-in-waiting to the queen. He tried to get his marriage to Katherine annulled by the pope because she had been married to his brother. But the pope, Clement VII, under the influence of Charles V of Spain, refused.

In 1533, a court presided over by the Archbishop of Canterbury, Thomas Cranmer, pronounced the marriage between Katherine and Henry invalid. Katherine was thereafter mistreated and there is some suspicion that she died from being poisoned.

Then there's the story of the 7th grade class that had been reading about the monarchs of England. The teacher asked, "Can anyone tell me who Anne Boleyn was?"

"She was an iron," one student volunteered. "Where on earth did you get that idea?" demanded the astonished teacher.

"It says so right here. It says, 'Henry, having disposed of Katherine, pressed his suit with Anne Boleyn.'"

After Henry's divorce and marriage, he had a subservient parliament pass a law that proclaimed him the head of the Church in England. Thomas More at once resigned his chancellorship in protest. And for his refusal to take the required new oath to Henry as the head of the Church, More was imprisoned in 1534. At his trial he easily disproved the accusations against him. "For one bishop of your opinion, I have a hundred saints of mine; and for one parliament of yours, I have all the general councils of a thousand years!"

But the jury, under royal pressure, brought in a verdict of guilty and a sentence of death. As Thomas More, prematurely aged and bent from 15 months of imprisonment, ascended the scaffold where he was to be beheaded, he asked the executioner, "See me safely up; as for my coming down, I can shift for myself."

Christmas, a family celebration

Families celebrate Christmas in many different ways. Here are some Christmas traditions sent to us by readers and taken from our book "Making the Family Matter." Christmas is the time and season for giving. By sharing the following traditions, families are giving to each other.

1. Each person makes one ornament every year. Then as children leave home, they can take their ornaments with them.
2. It's an Irish tradition to put a candle in the window on Christmas Eve to welcome any strangers. This relates to the story of Mary and Joseph. We invite new and old friends over on Christmas Eve.
3. We wrap a doll to stand for the baby Jesus and put it under our tree.
4. Christmas Eve Italian style: Every year Ray's father makes 13 different kinds of fish for Christmas Eve dinner. The house is open to family and friends.
5. We have two gift-giving sessions at Christmas. On Christmas Eve we give all the presents to each other in order to get their proper attention. Then on Christmas Day we pass out the presents from aunts, uncles, grandparents and Santa.
6. We save the notes to Santa to give to our child when he is older.
7. We downplay Santa (commercialism) by emphasizing Jesus' birthday. Santa is linked to St. Nicholas to increase the religious significance. St.

By Dr.
**James and
Mary Kenny**



Nicholas only brings stocking gifts, one of which is something holy or religious. Other gifts are exchanged among family members.

8. We have found that children really relate to the story of the "Little Drummer Boy." Our boys have drums, and they pretend to be the little drummer boy, offering gifts of love and kindness to the baby Jesus. They practice the song all through Advent, and they perform on Christmas Day.

9. Our annual Christmas letter records family events of the year.

10. After the children open their stockings, they get baby Jesus, who was waiting in a special place all through Advent, and put him in the Nativity scene.

11. Our first married Christmas was in an old tollhouse. We had an old-fashioned Christmas tree

with gingerbread men, popcorn, cranberries, etc. This is part of our tradition, and we decorate our tree in this manner every year and tell the story of our first Christmas.

12. We have a little boy born on Christmas Day. We emphasize how special this is, retelling the story of his birthday and what a special day that was. We set aside a special time later in the day for his cake and celebration.

13. Before our Christmas meal we break a wafer and pass it around the table to each one as a wish for happiness and good luck.

14. We bake a Twelfth Day cake. We put three coins in the cake. Those who find the coins get to wear crowns representing the Three Kings.

15. We celebrate the 12 days of Christmas. We spread out activities, gift giving and continue caroling.

16. On Epiphany everyone dresses up, and we have a parade and house blessing. The children carry "Welcome Jesus" signs. There is lots of singing and a small gifts exchange.

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

A scandalous year

It's been quite a year for sex scandals: Jimmy Bakker, Gary Hart, and the U.S. Marines. It seems that although women don't have the means to power, they certainly have the means to disrupt it.

In addition, we've had other scandals, most notably the Contra-Aid controversy and the Wall Street scandal. It hasn't been a good year for morals and ethics.

This isn't, however, going to be yet another column on right and wrong in public places. It's a column on the fallout these scandals foster on parents. While we are held to the task of teaching our youth to trust and respect our institutions and those who represent them, these same youth listen to the media jokes and read the headlines. They become more cynical and less respecting of government and religion as scandal after scandal unfolds.

"We were treated to the Jimmy Bakker jokes coming home from high school," one parent said. "These were after the Contragate jokes and before the Hart jokes. What could we say? Were we supposed to laugh or defend or public figures and institutions?"

Ten years ago, I wrote a column on the difficulties of post-Watergate parents who felt disgust with government but who still felt responsible for rearing patriotic and law-abiding children. This dilemma eased with the advent of conservatism in both religion and law-and-order government. It may have even accounted for a return to conservatism.

By
**Dolores
Curran**



But we're back to square one with a fundamentalist preacher calling for family values while modeling otherwise, a law-and-order White House subverting the law, and the Marines giving out secrets they were supposed to be guarding.

Once again the task of defending values verbalized but not acted upon our leadership puts parents on the spot. It is easier to teach honesty, trust, respect, and pride in country when those in charge exhibit these values. It's unlikely these values will take root in youngsters treated to a scandal a week. Youth, like adults, tend to regard values widely touted but easily ignored as rhetorical rather than lived.

So what do we do? Stop trying to pass on these values to our children? No. We use the scandals to teach a deeper lesson, that people can espouse a value

without acting upon it, that what leaders preach can be expedient rather than lived, and that because prominent figures behave in this way does not mean it is okay unless one is apprehended in the act.

If we don't do this, we will find ourselves with a new generation of cynics who, like those of the 60's, distrust religion and democracy because of the behavior of those who represent these institutions.

In all the editorials and Nightlines covering these scandals, I have yet to read or hear one dealing with the effect of impropriety on the upcoming generation. As commentators dissect the impact of scandals on elections, televangelism, and security, family seems too unimportant to discuss.

If we think the effect is minimal, let's ask our kids what they think about honesty in politics, government, religion, and Marine security. Their distrust might disturb us and well it should.

Then let's spend some time in editorials and Nightlines instructing us on how to continue to rear trusting children in a dishonest society. I don't have any answers other than to get into public places leaders who model the virtues they call for in campaign speeches because our only other choices are to teach distrust, vigilance and wariness in leadership or to teach children that values can be shelved for the powerful once a degree of success is attained.

(c. 1987 Alt Publishing)

Family matters

By Sister Virginia McCall
Director of Ministry to Separated and
Divorced
Family Enrichment Center

Holidays are usually difficult times for those who have experienced a significant loss. This is most understandable. These are family times, times when all else is forgotten but the enjoyment of being together as family. When one member is absent or when you are separated from your family, there is a feeling of emptiness and loneliness.

Sometimes you might attempt to avoid these special days by pretending them away-- treating them like any other day. Or you may wallow in your loneliness pining for that which cannot be, feeling miserable.

Christmas can evoke so many memories from childhood as well as from the most recent past. This is a time to look back at those happy moments which were filled with innocence, wonder and sheer delight; times of being with those you love; times of sharing

and laughter. Memories can help you to stay in touch with what was and to keep alive those who are gone.

These memories are important and you may need to take some time with them. However, to dwell on them and to live your life through them can leave you feeling empty and alone. There is a time when you will need to pack them away safely so that you can take them out now and then to look at them.

If the memories become too overwhelming, you may need to find some alternative ways to celebrate. To celebrate in the way which has become traditional may only emphasize the 'empty chair'. You may find it much more life-giving to celebrate the specialness of the day by doing something different. You could spend the day with friends if in the past you always entertained guests.

You might be able to go on some special outing which you ordinarily would not do. Or you could find others who have no family and share your home with them. The more healed you become after a loss of a loved one, the more you're able to reach out to others. Because you know the pain of being alone, you are able to ease the pain for others.

For this reason the St. Helen Separated and Divorced Support Group members wanted to reach out to parishioners who would be alone for Thanksgiving. Through a coordinated effort with the St. Vincent de Paul Society and two Marriage Encounter couples, they prepared and served a Thanksgiving dinner to 81 parishioners.

In reflecting upon the experience the separated and divorced persons, who also would have otherwise been alone for the holiday, stated that it was a marvelous experience. One member responded, "When my children were young, I used to tell them that it is more blessed to give than to receive. At the time I was saying this for the sake of the children. However, on Thanksgiving I really experienced how true this is. We worked hard, but I feel that I received much more than I gave that day."

This may be something you could consider doing some time during the Christmas season. Whatever way you choose to celebrate, be aware that the Lord is there with you calling you to life and peace. It is the peace you find within yourself which is a visible sign of the presence of the Lord.

Twelve Christmas thoughts

I got something special for you this Christmas. A gift I hope you like. My gift is a thought. An idea.

It didn't cost me anything and some might argue it's kind of small, but it's from me personally to you and, after all, it's the thought that counts.

The nice thing about my present is

By
**James
Breig**



that it comes in a set of a dozen. So you can keep unwrapping it during the 12 days of Christmas when all your other gifts have been eaten, worn or put in a drawer.

Here, in its one dozen boxes, is my

'Had Jesus been born in the same year you were, how much television would He watch every day? How does that figure compare with yours?'

Christmas thought for you:

□ Box #1: The Question of Questions: Has television improved your life measurably, especially in light of all the hours you have donated to it?

□ Box #2: Ode to a TV Viewer (part one): You started out life watching Robin and Batman; now you nod off watching Jake and the Fatman. As a result, where are you at, man?

□ Box #3: The Observation Intended to Promote Guilt: While you snack in front of the TV, millions of people around the world go hungry.

□ Box #4: The Gospel Exegesis: Had Jesus been born in the same year you were, how much television would He watch every day? How does that figure compare with yours? Which shows would He watch? Is His list the same as yours?

□ Box #5: The Telegram That Never Got Sent (and, boy, are we happy): Dear Gabriel (stop) Will consider your offer (stop) But first want to watch "General Hospital" (stop) Will be in touch.

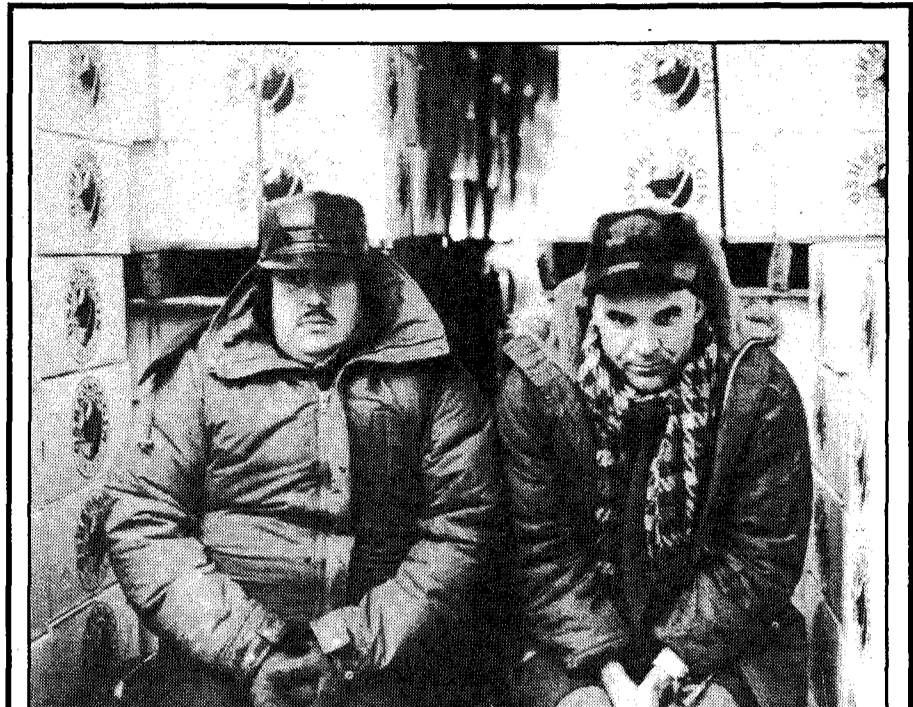
□ Box #6: The Big Contract Offer from Hollywood: We'll pay you a million bucks for the best TV show ever about prayer. What do you plan to put in it?

□ Box #7: Ode to a TV Viewer (part two): What did you learn from shows years ago? What did they teach you that you want to know? What are you learning each night at the set? And what is your level of shame and regret?

□ Box #8: The Want Ad Placed

by Satan: WANTED: God's images and likenesses destined for eternal life with Him. Purpose: To be filled with ads for condoms, laxatives, perfumes, designer jeans and foreign cars. Any room left over will be packed with random murders, animalized sex and the ennui which comes from staring at one spot for too long.

□ Box #9: The Late-Night TV Pitch: Be the first on your block to get Select-O, the new gadget from Ronko. Select-O allows you to block out all horrible, offensive, boring, useless and



Chilling tale

John Candy, left, as Del, and Steve Martin as Neal are less than thrilled with the ride they hitch in a refrigerated truck in their efforts to get to their homes in time for Thanksgiving in "Planes, Trains and Automobiles," a Paramount Picture release. The two leads turn "a meandering series of misadventures into funny business," the USCC says, but because of some rough language and sexual references, the film is classified A-III (adults).

mind-numbing TV programs, and to tune in to informative, inspiring, enlightening and entertaining shows. To get Select-O, simply follow two easy steps. First, engage your brain. Second, use the on-off knob of your TV set more often.

□ Box # 10: The Prayer to the Trinity: Father, guide us in using the powers of delight and intelligence which you gave us; Jesus, be our example in spending our days for the glory of our Father and the good of our neighbor;

Holy Spirit, be with us when we choose how we spend our time. Amen.

□ Box #11: Ode to a TV Viewer (part 3): Will I be a better man if I watch David Letterman?

□ Box #12: The Columnist's Wish: I wish that all my readers would make a New Year's resolution to watch television more intelligently, carefully and wisely, and (if they are parents) to help their children do the same.

I hope you like one or two of my gifts. Merry Christmas!

'Three Men and a Baby' offers few laughs

Three Men and a Baby

The carefree life of three bachelors (Tom Selleck, Steve Guttenberg and Ted Danson) changes when they become responsible for an infant girl fathered by one of them. Director Leonard Nimoy gets a few genuine laughs out of the situation but the entertainment level is pretty flat. Benign view of casual sex. The U.S. Catholic Conference classification is A-III (adults). The industry rating is PG.

Nuts

Barbra Streisand stars as a high-priced prostitute charged with manslaughter whose competency to stand trial is at issue. Director Martin Ritt's

highly contrived courtroom drama spends more time trying to manipulate the emotions of viewers than it does in trying to probe the issues facing women

Capsule reviews

in a male-dominated society. Because it is frequently sexually explicit in its language and references, the U.S. Catholic Conference classification is A-IV (adults with reservations). The industry rating is R-- restricted.

Walker

Mangled story of William Walker, the American adventurer who overthrew the Nicaraguan government in 1855 and

set up his own corrupt regime until it was deposed two years later. The potential drama of these historical events is ignored by director Alex Cox who treats the events instead in an exaggerated style closer to slapstick than satire or surrealism. Much graphic violence and some sexual references. The U.S. Catholic Conference classification is A-IV (adults with reservations).

Teen Wolf Too

Mild sequel in which the younger brother (Jason Bateman) of the high school student who in the original "Teen Wolf" became a basketball star when he turned into a werewolf, goes to college and becomes a boxing champ when he discovers his brother's condition runs in the family. Directed by Christopher Leitch, it is more tiresome than silly. Violence and a benign attitude towards casual sex. The U.S. Catholic Conference classification is A-II (adults). The industry rating is PG.

Less Than Zero

Failed cautionary tale about the terrible consequences of the drug scene for three bright high school students in an affluent California community. Director Marek Kaniévka spends most of his energies depicting the high gloss drug scene so that none of the main three earn viewer sympathy or interest. Several excessive scenes of simulated sex and a pervasive atmosphere of the sordid depths of the drug culture. The U.S. Catholic Conference classification is O-- morally offensive.

Flowers in the Attic

"Flowers in the Attic" is a failed suspense story about four youngsters locked in the upper story of a mansion where they are endangered by unknown hands. An overblown, overlong mystery. Writer-director Jeffrey Bloom's heavyhanded treatment of the situation becomes boringly repetitive long before the grisly conclusion. Because of mature themes and some violence the U.S. Catholic Conference rating is A-III.

Seafood Perfection
Overlooking Biscayne Bay

Mike Gordon
SEAFOOD RESTAURANT

A Touch of Cape Cod on Biscayne Bay
RED SNAPPER • MAINE LOBSTER • CLAMS & OYSTERS • NEW ENGLAND SEAFOOD

On Biscayne Bay at the 79th Street Causeway, Miami
Open for Lunch and Dinner — noon to 10 pm

Telephone: 751-4429

Miami's Oldest Seafood Restaurant — Our 41st Year — Closed Mondays

Caution.
O'Sheas' can be habit forming.
Take only as directed.

DIRECT YOURSELF TO 1081 BALD EAGLE DRIVE ON MARCO ISLAND.
YOU HAVEN'T BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEAS'
OFFERING LUNCH, SUNDAY BRUNCH, COCKTAILS, LITE DINNER.
FULL DINNER OVERLOOKING MARCO BAY. 394-7531

What's Happening



Female athletics

The Sports Society recently started a seminar program designed to encourage high school female athletes to participate in sports. President Marge Wessel along with community liaison person Dorothy Schula, wife of coach Don Schula, are speaking to athletes in high schools throughout Dade County. Schula (above) launched the program by speaking to over 200 athletes at Msgr. Pace High School.

Religious ed. announces catechetical courses

Department of Religious Education announces Spring 88 Course offerings. Courses may be taken for college credit with either Barry University or St. Thomas University or courses may be audited for personal enrichment without enrolling for any type of credit. Tuition for the course is normally \$20. Students who take the courses for university credit pay an additional tuition to the respective university.

LEVEL I AND II COURSES

Teaching Religion in the 80's Part I: St. Timothy Parish, Thursdays Feb. 4 -- March 3; 7-10 p.m., Sr. Doreen Lynch, IHM. St. Maurice Parish, March 1, 4, 8, 15, 29; 7 to 10 p.m., Sr. Rosa Monique Pena, OP. St. Andrews Parish, Mondays Feb. 1-- 29, 7 to 10 p.m., Sr. Rosa Monique Pena, OP. San Lázaro Parish (Spanish), Thursdays Feb. 4-- March 3; 7:30 to 10 p.m., Mrs. Esperanza Ginoris.

Teaching Religion in the 80's Part II: St. Bernadette Parish, Thursdays Feb. 4-- March 3; 7 to 10 p.m.; Sr. Rosa Monique Pena, OP.

Introduction to the New Testament: Our Lady of Lourdes Parish, Feb. 24, March 2, 9, 16, 23; 7 to 10 p.m., Sr. Janet Haley, OP. Little Flower Parish, Thursdays Feb. 4 - March 3; 7 to 10 p.m., Sr. Janet Haley, OP.

Introduction to the Sacraments: St. John Neumann Parish, Thursdays Feb. 4-- March 3; 7-10 p.m., Guillermina Damas. St. Maximilian Kolbe Parish, Jan. 19, 26, Feb. 2, 19, 16; 7 - 10 p.m., Sr. Dorothy Beck, a.c.j.

LEVEL III COURSES

Living, Loving and Celebration Liturgy II: Our Lady Queen of Martyrs, March 3, 17, April 5, 19, 26; 7 - 10 p.m., Br. Donald Johnroe CSC.

Peacemakers of the Community: St. Vincent Parish, Tuesdays Feb. 9-- March 1, TBA; 7:30 to 9:30 p.m., Ms. Mary Carter Warren.

SPECIAL PROGRAMS

Leadership training for

RCIA Institute

The Department of Religious Education and the North American forum on the Catechumenate announces a Beginnings and Beyond Institute on the Rite of Christian Initiation of Adults on Jan. 10-15. The Institute has a track for those just beginning the RCIA and another for those with two or more years experience. Parish teams are encouraged to participate as a group. For information call 757-6241, Ext. 180.

Respect Life walks scheduled

Below is a schedule of Respect Life walks in South Florida that will take place from 9 to 12 a.m. on Jan. 9 and Jan. 16 commemorating the January 22 Supreme Court decision legalizing abortion on demand:

JANUARY 9.

Sponsor: The Southwest Respect Life Office (233-2229). **Location:** St. John Vianney Seminary, 2900 S.W. 87th Ave. Will end with a Mass at 11:45.

JANUARY 16.

Sponsor: Hollywood Respect Life Office (963-2229). **Location:** St. Stephens, 6044 S.W. 19th St.

Sponsor: Hialeah Respect Life Office (883-2229). **Location:** Our Lady of the Lakes, 15801 N.W. 67th Ave.

Sponsor: Tamarac Respect Life Office (726-2229). **Location:** St. Malachy, 6200 John Horan Terrace; All Saints, 10900 W. Oakland Park Blvd.; St. Bernards, 8279 Sunset Strip, Sunrise.

Sponsor: Coral Springs Respect

Life Office (565- 8506). **Location:** St. Clement, 2975 North Andrews Ave., Fort Lauderdale.

Sponsor: North Dade Respect Life Office (653-2921). **Location:** St. James, 540 N.W. 132 St., North Miami.

Papal music available

Two recordings of the music performed during the visit of Pope John Paul II to Miami on Sept. 10-11 are now available from the Office of Worship and Spiritual Life of the Archdiocese.

One recording is of the music performed during the Papal Mass at Tamiami Park. The other is of the music performed during the reception for the Holy Father at St. Mary Cathedral.

Cost is \$10 each. Orders should be mailed to: Office of Worship, 9401 Biscayne Blvd., Miami, FL, 33138. (Phone is 757-6241, Ext. 351). Please send checks only, payable to Office of Worship, and specify which recording you desire.

Charismatic conference set

The diocese of Palm Beach Office of Renewal is sponsoring a two day conference on February 6 and 7, at Cardinal Newman High School in West Palm Beach. The conference will begin at 9:00 a.m. on Saturday, and will close at Mass at noon on Sunday.

The conference theme is "The Plan of the Lord Stands Forever," taken from Psalm 33:11, and will center on praising God in the modern world.

Sunrise (A Support Group for Children of Divorce): Family Enrichment Center, Sr. Virginia McCall, Jan. 23, 10 a.m. to 4:30 p.m. 5 workshop credits.

Bible leadership training: Schott Memorial Center, Jan. 28, Feb. 4, 11, 18, 25, March 10, 17, 24, April 7, 14; 7 to 9:30 p.m. Ray Apicella,

Summer seminar: Silver Burdett & Ginn, Introduction to the Sacraments, Our Lady of the Lakes, June 13-16.

It's a Date

The Queen of Peace Fraternity of the Secular Franciscan Order holds its regular meeting on Jan. 3 at 1 p.m. (and on the first Sunday of each month) at St. Richard Parish Center, 7500 S.W. 152nd St., Miami. Public invited.

St. Henry's Men's Club is having a "Family Breakfast," 8:30 to 11 a.m. on Jan. 17 at St. Henry's Parish Hall, 1500 S. Andrews Ave. Extension, Pompano Beach. Admission \$2.50 for adults and \$1.50 for children.

St. Francis Hospital's Auxiliary will be hosting a Mediterranean Festival luncheon and entertainment spectacular at Indian Creek Country Club on Jan. 14. Dancers,

singers, musicians. For tickets which cost \$30 call 868-2748.

The Cenacle in Lantana will host a compulsive overeaters retreat on Jan. 15-17. Call/Write: Cenacle, 1400 S. Dixie Hwy., Lantana, FL 33462. 582-2534. Cost is \$75.

Madonna Academy and Chaminade College Preparatory School will be holding their second annual auction on March 18-19. Volunteers and donations are sought. Call 961-2042.

St. Gregory will host a New Years gala in their parish center for Catholic singles and young adults at 9 p.m. For more information call Richard Hayes at 721-3890 or Fr. James at the rectory at 473-6261.

T. M. Ralph

PLANTATION FUNERAL HOME

Thomas M. Ralph
Judith C. Ralph
Owners & Directors

Phone: 587-6888

7001 N.W. 4th St.
Plantation, Florida

Becker Funeral Home

Ron E. Becker
Funeral Director

Phone (305) 428-1444

1444 S. Federal Highway
DEERFIELD BEACH

Lowe-Hanks Funeral Homes

HIALEAH
MIAMI SPRINGS CHAPEL
151 E. OKEECHOBEE ROAD
HIALEAH, FLORIDA 33010

885-3521

PALM SPRINGS
NORTH HIALEAH CHAPEL
PALM AVE. AT W. 49 STREET
HIALEAH, FLORIDA 33012

KRAEER FUNERAL HOME

R. Jay Kraeer, Funeral Director

Fort Lauderdale
565-5591

Coral Springs
753-8960

Pompano Beach
941-4111

Deerfield Beach
427-5544

Margate
972-7340

Boca Raton
395-1800

Sample Road
946-2900



10936 N.E. 6th Avenue

Catholic Owned / Operated

BESS-KOLSKI-COMBS

Funeral Home INC.

757-0362

Considering
Pre-Arrangements?

Compare Our
Facilities • Services • Prices

AHERN Plummer FUNERAL HOMES

"The Plummer Family"

CONVENIENT LOCATIONS
SINCE 1927... SIX CHAPELS

PRIVATE FAMILY
ROOMS
SPACIOUS FORMAL
CHAPELS

J. L. Jr., Lawrence H.

Fr. McBrien examines religion and politics in the U.S.

CAESAR'S COIN: RELIGION AND POLITICS IN AMERICA, by Father Richard P. McBrien. Macmillan (New York, 1987). 294 pp., \$19.95. Reviewed by A. James Reichley, NC News Service.

Rarely if ever in American history have churches and other religious groups been so deeply involved in secular politics as they are today.

The Catholic Church was drawn in recent years toward direct participation in the political arena through opposition to the Supreme Court's 1973 decision which struck down state laws on abortion. It has since broadened its role to cover major economic and foreign policy issues.

The national leaderships of the mainline Protestant denominations became politically active during the 1960s over the civil rights struggle and protest against the Vietnam War, and in the 1980s have promoted a wide variety of liberal causes, though mainline laities remain predominantly conservative.

It seems likely, however, that particular concerns and commitments are

transcended by widespread apprehension and excitement, touching all churches, over a gathering crisis in national values.

Father Richard McBrien, chairman of the department of theology at Notre

"line of separation" between church and state favored by James Madison over the more rigid "wall of separation" called for by Thomas Jefferson.

The most valuable part of Father McBrien's book is his extended

liberalism are in tension. His efforts to reconcile these two are sometimes more ingenious than convincing.

But Father McBrien, applying Catholic tradition and his own shrewd understanding of modern politics, offers as good a guide as is likely to become available for those who wish to maintain liberal tolerance of disparate moral conduct while continuing to adhere to Christian ethical principles.

Father McBrien criticizes public figures like Geraldine Ferraro who, pressed to a choice between liberal politics and Catholic principles, seem to come down on the side of liberalism. But he agrees with Gov. Mario Cuomo of New York that such a choice usually is not necessary.

The twin heroes of "Caesar's Coin" are Cuomo and Cardinal Joseph Bernardin of Chicago. Both, as Father McBrien likes to write of scholars and politicians whose line he carries on, should be pleased.

(Reichley is a senior fellow at the Brookings Institution and author of "Religion in American Public Life.")

'The most valuable part of Fr. McBrien's book is his extended discussion of the Catholic Church's growing participation in politics during the last 15 years.'


Dame, enters the fray from a liberal Catholic -- or perhaps Catholic liberal -- perspective.

In "Caesar's Coin," he deals briefly with the philosophic and theological background to church-state issues. He reviews the series of Supreme Court decisions since the late 1940s that have constructively reinforced and clarified the right of Americans to free exercise of religion, and analyzes other decisions that have exaggerated and muddled the parallel constitutional prohibition against a religious establishment.

Father McBrien prefers the flexible

discussion of the Catholic Church's growing participation in politics during the last 15 years. He devotes some attention to economic and foreign policy issues, particularly nuclear disarmament, on which liberal conclusions can plausibly, though not undebatably, be derived from Christian commitment to peace and alleviation of suffering.

To his credit, however, he treats at greatest length the social and moral issues, such as abortion, homosexual behavior, pornography and the right of religious clubs to meet in public schools, on which Catholicism and



Call **758-0543**

CLASSIFIED ADS

CLASSIFIED
Classified Rates: \$1.65 per line
4 words per line. 3 line minimum
Deadline: Monday 10 A.M.
For information call 758-0543
PAYMENT WITH ORDER

4A-HALLS FOR RENT
GABLES K OF C HALL
FOR RENT
Weddings, Parties or Banquets
270 Catalonia Ave. 445-7365

5 - PERSONALS
VITAMINS, MINERALS, BOOKS,
BREAD, NUTS, OILS, HONEY,
SEEDS & HERB TEAS
MURRAY'S
HEALTHFOOD STORE
Corner N. Miami Ave. & 75 St.
759-2187

VISIONS TO VIDEO
Visual Wills, Religious
Ceremonies, WEDDINGS
Call Brenda 463-3510

5 A Novenas
Thanks to Jesus, Mary and St.
Joseph, St. Ann, St. Jude and the
Holy Spirit for prayers answered.
Publication promised. AMN/Fen
I thank thee Sacred Heart for
favor granted. A.N.S.
I thank thee Sacred Heart for
favor granted. M.S.S.

5A - Novenas
ST. JUDE NOVENA
May the Sacred Heart of Jesus be
adored, glorified, loved and
preserved throughout the world
now and forever. Sacred Heart of
Jesus pray for us. St. Jude, maker
of miracles pray for us. Thank you
for prayers answered. Publication
promised. P.A.M. C.S.I.

Thanks for favor granted for
powerful Novena to Sacred Heart.
E.M.I.
I thank thee Sacred Heart for
favor granted. D.M.S.

13-Help Wanted
We need a caring Italian lady to take
care of Grandma in your home in
S.W. Ft. Lauderdale area. For
information call 527-5335



Catholic Home Health Services has full time and
contract positions available for licensed RNs, both
supervisory and home visits. Salary, benefits. Ideal
working conditions. New Archdiocesan agency, growth
potential high.
For information: call Kathy Hoehn or Maria Aguirre.
821-1704

5 A - Novenas
ST. JUDE NOVENA
May the Sacred Heart of Jesus be
adored, glorified, loved and
preserved throughout the world
now and forever. Sacred Heart of
Jesus pray for us. St. Jude, maker
of miracles pray for us. Thank you
for prayers answered. Publication
promised. C.A.O.

Thanks to St. Jude for favor
granted. Publication promised.
M.L.R.
I thank thee Sacred Heart for
favor granted. G.P.

CATHOLIC WIDOW wants a live-in
housekeeper: Refined, moral, mature,
compatible, non-smoker. Own car.
Resume, recent photo. refs. Box 3383
Pompano, FL 33072

REGISTERED NURSES
Full Time or Contract
Catholic Home Health Services

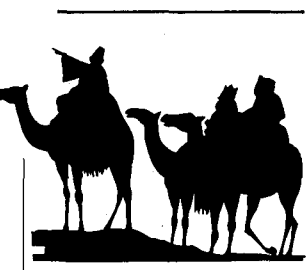
22 Misc. for sale
Beautiful New Spa
Earth tone, complete with turbo jets,
new warranty \$800
421-6920

31 Businesses for sale
**OWN YOUR OWN
RELIGIOUS GIFTS STORE!**
for more information, WRITE
DEPT. ST. J.C.P.O. Box 45
Melbourne Beach, FL 32951

38-Retirement Homes-Broward
**SOUTHMOOR
RETIREMENT HOME**
Ladies & Gents. Room & board
care. Convenient.
923-1726 or 989-6671

38 Retirement Homes-Hollywood
**ST. VINCENT
RESIDENCE**
"For the self-sufficient"
**RETIRE WITH US
AND ENJOY YOURSELF**
1618 POLK ST. HLWD. FLA.
Good meals, Linen service,
Color TV, beautiful lounge.
Chapel for meditation
Near downtown & bus service.
Reasonable Rates
Inquire 920-1029
925-9745

**38-RETIREMENT HOMES
NORTH MIAMI**
**PARKVIEW MANOR
RETIREMENT HOME**
12221 W. Dixie Hwy. N. Miami
Supportive care for Seniors.
24 hr. supervision. Assistance with
activities of daily living.
State licensed. Adult Congregate
Living Facility. 893-2634



51 Homes for sale N.Carolina
Corner 1/2 acre Ranch. 2 BR 2 bath
7 yrs. old energy eff. A/C carpet,
drapes, appliances. Close to golf,
stores, carport, closed workbench
area. \$45700 Harry Lemly,
Rt. 714 Sugar Maple Dr.
Hendersonville, N.C. 28739
Phone (704) 891-3426

REMEMBERING

As long as they are in our memory, they live!

Memorials for parents and loved ones should be living remembrances.
Catholic Health Foundations help you remember and celebrate
the lives that shaped your life.

- * Through your will and estate plan
- * Through deferred giving
- * Through outright gifts
- * Through charitable trusts

For Dade and Monroe: Write Rolando D. Rodriguez, Exec. Dir.
Catholic Health and Rehabilitation Foundation, Suite 300,
14100 Palmetto Frontage Rd., Miami Lakes, FL 33016.
(305) 252-4000

For Broward: Ms. Diane Thompson, Exec. Dir., St. John's Foundation,
3075 S.W. 35 Ave. Lauderdale Lakes, FL 33311. (305) 735-4301

MAIL AN AD!

TO: THE VOICE, Box 381059
Miami, Fla. 33238-1059

\$ 1.65 per line
4-5 words per line
3 LINE MINIMUM

\$12 col. Inch
PLEASE PRINT THE ENCLOSED CLASSIFIED AD.

Starting _____ Run _____ weeks.

I enclose \$ _____ in full payment.

Name _____

Address _____

Zip _____

PHONE _____

DEADLINE
MONDAY 10 AM

BUSINESS SERVICE GUIDE

PHONE
758-0543

60 - Accountants
**FRED HOFFMEIER
ACCOUNTANT**
Tax-Bookkeeping-Notary
CALL 735-8770

60 Electric Co.
KLM ELECTRIC CO., INC.
Complete electric service.
COMMERCIAL
RESIDENTIAL
& Repairs.
CC # 17331
756-6677

60 - Painting
CHARLES THE PAINTER
Interior, Exterior, Plaster
Repairs.
25 years -- free estimates
274-9294 cc #1639

60 - Plumbing
**PHIL PALM
PLUMBING
REPAIRS &
ALTERATIONS**
CC No. 2476 Call 891-8576
RIGHT WAY PLUMBING CO. INC.
COMPLETE PLUMBING SERVICE
Commercial Residential
cc# 2741
7155 NW 74 St.
885-8948

60 Plumbing
CORAL GABLES PLUMBING
COMPLETE BATHROOM
REMODELING
HOME REPAIRS
24 HOUR SERVICE cc# 0754
Call 446-1414 or 446-2157

60 - Religious Articles
**ST. PAUL'S CATHOLIC
BOOK & FILM CENTER**
Bibles-Missals-Religious Articles
MON.-SAT. 8:30 AM TO 6 PM
Free parking in back of building
9808 S.W. 8th St. 559-6715

When You Shop
Mention
The Voice

60 - Refrigeration
M L S REFRIGERATION CO.
Work done on your premises.
FREE ESTIMATES -754-2583
cc# 054038-6

60 - Roofing
**A COMPLETE ROOFING
ROOFING* RE-ROOFING* REPAIRS**
PROMPT, QUALITY SERVICE
E.S.E. Inc.
LICENSED AND INSURED
cc# 16574
Call: Wayne 687-7772

60 - Seal Coating
JACK'S IMPERIAL ASPHALT, INC.
Seal Coating (2 coats) cc#76518
Asphalt Patching 581-5352

60 - Venetian Blind Service
STEADCRRAFT BLINDS
Venetian blinds, Riviera 1" blinds,
custom shades, old blinds refinished &
repaired your home. Jalousie door &
window guards. Supplies-estimates
1151 NW 117 Street 688-2757

60-General Maintenance
**GUS GENERAL HOME
REPAIRS, INC.**
"Don't Fuss, Call Gus Canales."
Plumbing, Electrical, Carpentry,
Painting, Sprinkler systems,
(Installation & Consultants,
Residential & Agriculture),
Cabinet work, Wood & Chain
Fencing, Roof Painting & Repairs.
All work guaranteed. Call for
FREE ESTIMATES.
CALL NOW & SAVE.
261-4623
24 HOUR SERVICE
CC# 028504351

V.B. PHOTOGRAPHY
Infants, Baptisms, Communion,
Weddings, Family Portraits,
Church & Fraternal Functions.
Call: 681-1735

THE VOICE WISHES
EVERYONE A
HAPPY NEW YEAR

What those Christmas pictures never show

By Marianne Strawn
NC News Service

We might as well get it straight. It never happened that way at all. The camera recorded false images, superficial poses. The vividly colored Christmas photographs that look out from the pages of our family photo album are phony. The smiles plastered on the faces of the children are superficial.

The inquiring photographer missed my 4-year-old bashing his sister with his new plastic truck. Where is the snapshot of the glorious, ruby red Jello salad oozing off the plate onto my mother's antique lace tablecloth? And there is no image of my girls pulling apart the just unwrapped doll. The blonde kid in the fleecy-footed sleeper — the one smiling so angelically — is sitting on a cranberry muffin. He doesn't care for cranberry muffins.

Things have changed since we were a one cat, zero kid family. The incorporation of children into the sane and sensible holiday picture has added chaos, disorganization, bankruptcy, utter despair and utter joy.

Our gang of three has grown and changed and continues to grow. Flip through the pages and you can see. My son has grown from whacking people with plastic trucks to craving exotic transportation — BMWs and Ferraris.

How naive I was when I complained that the price of Barbie doll clothes was outrageous. Now they want clothes that fit their bodies and pack their closets. The wardrobe they dream of would deplete the riches of a czar.

Our family keeps changing and our Christmases change. The ornaments on our tree reflect the patience and creativity of a bevy of grammar school art teachers. One year we hung painted thread spools

decorated with glitter. Another season was highlighted with tuna fish cans covered with colorful felt and contrasting rickrack.

The faces we see at our holiday table are never the same. The ad hoc group we patch together are people like ourselves who create their own family because there is none close by. The meals are assemblages of each person's culinary achievement. Each year they are different.

There are things I always have wanted to tell my children about Christmas, things I should have pointed out last year or the year before. I want to warn them, "Don't expect too much of this holiday."

But I've always said the wrong things. After my children are half-grown, I crystallize techniques that would work perfectly for 2-year-olds. Again, I'm too late.

I should have whispered, "Expect everything; but expect the right things." Christmas is pure and unchanging. It always is the same. In spite of the trim or the ages of the children or the gifts we give or receive. Or whether we spend the day in Nebraska or



'The blonde kid in the fleecy-footed sleeper -- the one smiling so angelically -- is sitting on a cranberry muffin. He doesn't care for cranberry muffins.'

New York.

Chaos, anticipation, expectation are all part of preparation for great events. But all of us are on the path to discovering the abundant wealth of Christmas.

What the pictures in our family album say, perhaps, is more important than what they don't say. A fleeting smile, a single moment of tranquillity.

Hey, it happens. One brief shining moment. I've got pictures to prove it.

The real meaning of Santa Claus

By Father Robert Kinast
NC News Service

A peril of the priesthood is that nephews often ask questions that they hesitate to put to their parents. So it was, shortly after I was ordained, that a nephew caught me offguard during a Christmas visit.

"Uncle Bob," he began, with a tone that sounded more serious than his 8 years should have allowed, "is there a Santa Claus?"

My first impulse, being fresh out of seminary and full of new polished theology, was to tell him no and then guide him efficiently to see that everything Santa Claus represents is fulfilled and surpassed by the true meaning of Christmas. But when I looked into his begging eyes, my strategy melted. He really did believe in Santa Claus and was looking to me to confirm his belief.

"What makes you ask?" I hedged. He recited the family tree of know-it-alls who had been telling him Santa Claus was a fairy tale. The weight of their testimony was bending the strength of his own conviction. "What do you think?" I asked, applying my person-centered listening skills.

"There has to be a Santa Claus," he

'There is Someone who knows us well enough to realize what we really want without having to be told.'

confessed, as if on the threshold of a great truth. "Otherwise who will know what I really want for Christmas?"

"Surely your folks know what you want."

"Only if I tell them," he answered.

"Well, what's wrong with that?" I asked naively.

"You shouldn't have to tell them everything," he answered.

At that moment I knew why he



believed in Santa Claus. And I think it was then that I started to believe too.

There is within each of us some hidden part that we eagerly want someone else to know about, to share, to delight in. But we don't want to have to tell them. We want them to discover it, to figure it out on their own, to get to know us so well that they can surprise

us with a gift that says exactly who we are.

Of course, God knows us this well, but God communicates with us most of the time through other people. And they have to be in touch with us often enough and sensitively enough so that when God prompts them, they know just what to do and how to do it.

As many priests do, I had gotten very close to one particular family in our parish. One evening while I was visiting them, the husband said that when he and his wife had been married 15 years ago they had been given a bottle of Scotch which they had never opened. He wanted to open it now.

When he did, he made a single toast, looking directly at me: "To our family."

What I had been feeling privately, he had put into words. I had been known by him that well.

I haven't talked with my nephew about Santa Claus for a long time. But I suspect that every year when we both settle into the meaning of Christmas, we are able to believe that there is Someone who knows us well enough to realize what we really want without having to be told. And then a lot more than fairy tales come true.

Scriptures

Glad tidings to the poor

By Father John Castelot
NC News Service

Luke left us a charming and challenging portrait of Mary in his Gospel. It is a portrait of the model disciple, one who hears the word of God and keeps it.

Her attitude is summed up briefly in her initial response to the angel: "Behold I am the handmaid of the Lord. May it be done to me according to your word" (1:38).

Her acceptance of God's will for her was her personal contribution to the work of humanity's salvation. In Luke's view, this was her singular claim to fame. Everything else was sheer gift of God; the only thing over which she had control was her consent.

As Luke portrays her, Mary is the model of

what is possible for anyone who accepts God's offer of love and lives accordingly — even if it means walking at times in what St. John of the Cross called the dark night of faith.

A more eloquent expression of Mary's response to God's Word is the prayer known as the Magnificat (Luke 1:46-56). It is a joyful acknowledgement of God looking "upon his handmaid's lowliness."

It states the fundamental truth that God alone is responsible for human salvation. Left to ourselves we are helpless and hopeless: "The Mighty One has done great things for me and holy is his name."

The rest of the prayer adds strong and perhaps surprising color to the portrait of this courageous young girl. It puts into words the sentiments of God's

Christmas story mirrors all of life

By Father David O'Rourke,
OP

NC News Service

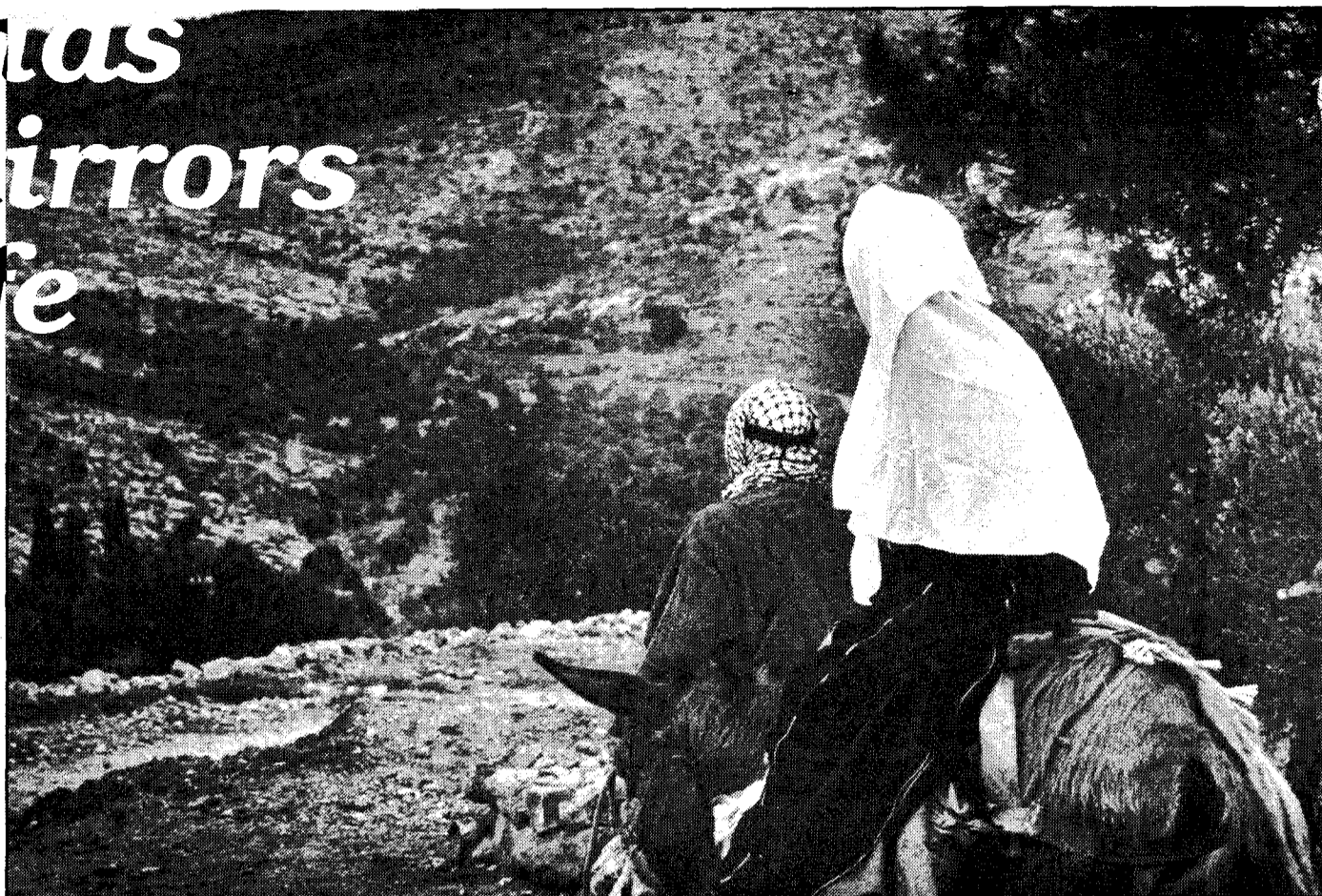
Several weeks ago during a final cleaning in the attic at home, I came upon our family's Christmas crib. The first strong winter winds were whistling through the attic vents and bouncing the last walnuts from the trees onto the roof above me as I went through boxes of abandoned china and old clothes.

This first death in my own generation had been sobering as well as sad. I looked at the crib as it sat on the attic floor next to the Christmas tree stand and a box of tree lights. What would we do with it now? Would any of the younger generation even want it?

This Christmas, as always, the wooden box would have become the house for Mary, Joseph and the Christ child. But that day in the attic I did not want to touch the crib, for it bespoke memories still a little too hard to handle.

My father built the crib when he came home from World War I. To be exact, he took a small, solid crate from Al Paratsky's butcher shop, refashioned the lid into a roof, painted it with brown porch paint and sprinkled flakes of mica on the fresh paint. Straw from the barn went on the floor. There were top-heavy sheep with real fur and spindly little wooden legs. You had to shove them down into the straw to make them stand up.

The sheep, along with the shepherds now equally worn, and Mary, Joseph and Jesus, had been under my grandparents' tree when my mother was a little girl. They passed to her when



'We are pilgrims as well as people who celebrate. We live with changes we do not seek and with a mobility often forced upon us.'

she and dad married and then to my older brother, who died this year. Now, once again, it was time for them to move to a new house and a new generation.

Most of us look to Christmas as a time to gather the clan, to celebrate, to take pleasure in friends and family. Our happy Christmas memories so often find us in the company of the people we love.

But we are pilgrims as well as people who celebrate. We live with

changes we do not seek and with a mobility often forced upon us. Our Christmases can make us think of the uprootedness that is so much a part of life. For many of us, the memories of Christmas mirror all of life: the changes we do not seek as well as the happy moments we welcome.

For a Christian this is as it should be. What we recall at Christmas is the entry of God into our human history, an entry that occurred in the wrong place at the wrong time, just the way human

events so often occur.

Like so many people today, Mary and Joseph were unwilling pilgrims. They were forced onto the road in obedience to the cruel command of a pagan emperor. They were made to travel at a time when Mary most needed the safety of home.

But on that pilgrim road, they were sustained in their faith by the promise the angel made to Mary, just as so many generations of Christians have been sustained ever since in the telling of the first Christmas story.

After 2,000 years, this story, with all its change and mobility — so much a part of life in every generation — continues to prove a source of hope and reassurance.

I suppose I shouldn't worry about the old family crib. I suspect it will survive. Like the Christmas story, it will get passed down into willing hands.

Season loses glitter as time passes

By David Thomas
NC News Service

I am almost 50 years old. And I can remember with a fair amount of detail more than 40 Christmas days during my life. I can recall, for instance, the almost total, ecstatic excitement I experienced each and every Christmas from about my fifth year of life until the time I became an over-reflective adolescent. I also can remember recent Christmas days when a pervasive sense of melancholy overshadowed my celebration of the Lord's nativity. I sometimes am baffled by this difference. Isn't it supposed to get better?

If I approach the issue from the standpoint of the loot accumulated, it is evident why my early years were better. My earliest memories contain the sight of piles of presents under a gigantic Christmas tree, the aroma of a freshly cut balsam tree, the taste of hard candy which stuck for days in my teeth, the sounds of carols which all sounded new and special and finally, the touch of biting cold weather and soft relatives who joined us on that most special day. It was a day for the senses of a little boy who experienced it as totally unlike any other.

When I reached the sixth grade, I joined an elite group of boys who were allowed to serve Midnight Mass in our parish. That experience brought even more intensity to the day. Being alive at midnight, in the midst of such pageantry, initiated the day in a manner commensurate with its special character. The day needed no

special hype. It came for me already wrapped in perfection. Even today I can feel the excitement of those days — which also seem like they occurred in another lifetime.

What has it been like in recent years? Different. I still relish the messages to the senses, but they seem to lack the sharpness, the overpowering impression once given long ago. My family still insists on having a real tree, but I occasionally wonder whether today's trees are less scented than those of long ago. I see the excitement in our five children, but it does not seem like my own, which is more muted and quiet.

So where does this leave me? What can I conclude about the Christmases of my youth and those of my adulthood? What I have learned is this: First, I now realize that adulthood is qualitatively different from childhood. The days of youth usually are experienced as either very high or incredibly low. Those of adulthood are less extreme and more filled with ambiguity.

No Christmas (or any day for that matter) reaches full perfection. It simply can't. As adults we gradually realize an ancient truth: We are heading home, but we haven't arrived yet. More and more I understand my life as a pilgrimage, a sacred journey from where I began to where I am heading. To crave or demand the joy of journey's end is presumptuous.

Maybe that's part of the message of Christmas.

"anawim," his poor — the neglected, oppressed, exploited, alienated members of society.

In no uncertain terms the Magnificat looks forward to a reversal of society's value system, a toppling of unjust power structures.

Mary comes through as an admirably strong woman.

Identifying with the disadvantaged, she delights in the anticipated prospect that God has "dispersed the arrogant of mind and heart. He has thrown down the rulers from their thrones but lifted up the lowly. The hungry he has filled with good things; the rich he has sent away empty."

All of that is seen by Mary's prayer as a working out of God's plan of salvation, of "the

promise to our Fathers."

The Magnificat is a social manifesto worthy of an advocate of liberation theology.

It also is a forecast of Jesus' ministry. Like mother, like son. He too stood with the poor and

'The Magnificat is a social manifesto worthy of an advocate of liberation theology.'

alienated.

Jesus' inaugural homily given in the Nazareth

synagogue was a sort of echo of the Magnificat: The Lord "has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free" (Luke 4:18).

The Magnificat also anticipates the Beatitudes, the basic plank in Jesus' platform: "Blessed are you who are poor, for the kingdom of God is yours" (6:20).

If Mary is the model disciple, then the Magnificat issues a serious challenge to all who would imitate her and become disciples of the Son whose birth was the occasion for this ecstatic, moving prayer.

Our Lady

***Our Lady, of the statues of lead.
Our Lady of the living, of the dead,
Hear me.***

***Our Lady, who gave us
a Child,
To teach that
the helpless, the fragile,
the mild,
Lord God, are nearest
to Thee,***

***Our Lady, without whom
The gods were
inventions of doom.
Appear to me.***

***Our Señora,
whose tears for your Son
Left so much to love, undone,
Enter in me.***

***Our Lady of Grace,
our Lady Distraught,
Grant that each thought
Graceful, will be.***

***Our Queen of the great,
our Lady of the slight,
Grant me the light,
The truth to see.***

***Our Lady, who gave us your Gift,
Accept these lines, as I lift
Them to Thee.***

***Our Lady, of the statues of lead.
Our Lady of the living, of the dead,
Pray for me.***



Victor Andrews