

# THE VOICE

Vol. 35 No. 26 Archdiocese of Miami Dec. 23, 1988

*'The virgin shall be with child and give birth to a son, and they shall call him Emmanuel, a name which means "God is with us"'*

*Joy to...*

*...the world*

'The Madonna of the Stars' painted by Jacopo Tintoretto, 1518-84, National Gallery of Art, Washington, D.C.

## Christmas blessings from Archbishop McCarthy

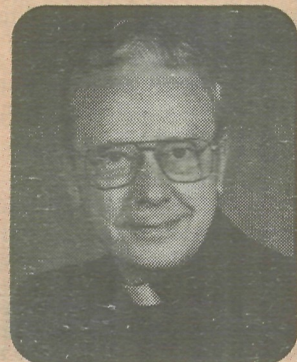
My beloved:

At Christmas time our hearts are filled with joy as we experience God's love for us in the newborn Christ child. No one can see the glory of Jesus as God. But now at Bethlehem He is seen as one like us. He came to draw us to Himself, to bring us peace, to lead us from exile into the Heavenly Kingdom, to urge us to join Him in living and sharing the Good News of our Faith.

At this Holy Season, as with all the angels of Heaven we sing our joyful hymn of praise, I offer you every prayerful good wish for grace, health, peace and happiness.

Devotedly yours in Christ,

Edward A. McCarthy  
Archbishop of Miami





## The Church in Korea

A Korean Catholic worker in a factory checks a stack of plywood. In South Korean factories it is not uncommon for employees to work more than 70 hours a week, some seven days a week. The Church there, a minority institution, has been outspoken about human rights. (NC photo)

## After 44 years Lithuania gets official Christmas

ROME (NC) — This year in Lithuania, Christmas will be an official holiday for the first time in 44 years, according to Lithuanian Cardinal Vincentas Sladkevicius.

In a telephone interview with National Catholic News Service Dec. 12, Cardinal Sladkevicius said it meant that Christmas would be a "day free of labor."

Speaking from the town of Kaisiadorys, where he serves as apostolic administrator of the diocese, the cardinal also said that a televised Christmas Mass is a "possibility."

Lithuania is the only Soviet republic with a majority Catholic population.

The first legal religious holiday in the Soviet republic's history was Nov. 1, All Saints' Day, when Lithuanians were allowed to take a day off work spokesman for the Lithuanian Information Center. In Rome said workers were expected to make up that day's work on a Saturday.

Cardinal Sladkevicius said the government readily granted his request to make Christmas a holiday.

"I asked the government, and the government agreed," he said.

The cardinal said it is now public knowledge in Lithuania that Christmas will be sanctioned officially.

As for a televised Mass, the cardinal said the government had asked him if he wanted such a broadcast, but he had not replied because he had not had a chance to discuss the proposal with Lithuania's other bishops.

Two Masses have been televised this year in Lithuania. An Oct. 23 Mass on the steps of the Vilnius cathedral is believed to have been the first televised broadcast of a Catholic ceremony in Soviet history.

According to the Lithuanian Information Center, a second Mass was televised Nov. 1.

The Christmas announcement has capped a year of religious developments in Lithuania, including the reopening of the 14th-century Vilnius cathedral, which had been used as an art museum and concert hall since the 1960s.

In October, Bishop Julijonas Steponavicius was allowed to visit Rome and meet with the pope. The bishop has not been allowed to take up his pastoral duties in Vilnius for 27 years.

## Sexually active AIDS victims should use condoms — Cardinal

WASHINGTON (NC) — Cardinal Jean-Marie Lustiger of Paris apparently has condoned the use of condoms by people with AIDS who are unable to live a chaste lifestyle. Cardinal Lustiger did not use the French word for condom, which is "preservatif," but he said that those with AIDS who are unable to remain chaste must "take the means that have been proposed to you out of respect for yourselves and out of respect for others." He said, "You must not pass on death" by spreading the fatal disease. The cardinal made the remarks on French television. A French-language text of his comments was released by the French bishops' conference.

## Irish gov't hails anti-bias bill for Northern Ireland

DUBLIN, Ireland (NC) — The Irish government welcomed the introduction in the British Parliament Dec. 15 of a bill aimed at ending job discrimination against Catholics in Northern Ireland. Entitlement to a fair deal in the workplace is one of the basic civil rights, the Irish government said in a statement. That right has been denied for too long to Catholics in Northern Ireland, it said. "The introduction of this draft legislation conveys a clear message that discrimination is no longer acceptable and will not go unpunished," the government added.

## 2 Million pilgrims visit Our Lady Shrine in Mexico

MEXICO CITY (NC) — An estimated 2 million Catholics made the annual pilgrimage to the Basilica of Our Lady of Guadalupe for two days of celebration and Masses marking the feast of the patron saint of Mexico and the Americas. Hundreds of thousands of pilgrims began arriving at the Mexico City basilica the night of Dec. 11 for the "Happy Birthday," to the Virgin Mary. Masses were celebrated every hour throughout the day Dec. 12, the feast of Our Lady of Guadalupe.

## Catholic group backs boycott of South African town

BOKSBURG, South Africa (NC) — Religious who run Catholic institutions in the town of Boksburg have written an open letter to the town council supporting a boycott of shops in the central business district. Black and "colored" (mixed race) residents in the area organized the boycott after the Boksburg town council reintroduced "petty apartheid," which strengthens already existing segregation laws. Under the new measures, for example, only whites may use public toilets and other facilities.

## 100,000 Guatemalan refugees may return all together

MEXICO CITY (NC) — As many as 100,000 Guatemalan refugees living in Mexico might be returning en masse to their own country as early as next spring, said a Mexican bishop who works closely with the refugees. Bishop Samuel Ruiz Garcia of San Cristobal de las Casas, in Mexico's southern border state of Chiapas, said the refugees are trying to work out a formula by which their safety, once inside Guatemala, can be guaranteed.

## Pope is sending \$100,000 to Armenian earthquake victims

VATICAN CITY (NC) — The Vatican announced it was donating \$100,000 to Armenian earthquake victims as church charity organizations geared up to join a rare international relief effort to the Soviet Union. Pope John Paul II sent telegrams to Soviet leader Mikhail Gorbachev and Catholic and Orthodox church officials, pledging the church's aid and his personal prayers for Armenians.

## Pope to visit Hungary; preparation, dates still pending

VATICAN CITY (NC) — Pope John Paul II has accepted invitations from the Hungarian government and bishops' conference to visit Hungary, according to a Vatican spokesman. However, no date or program has been set for the visit, the first by the pope to a Soviet-bloc country other than Poland. "The Holy Father has given a positive response to the invitations," spokesman Joaquin Navarro-Valls said. Regarding the date for such a visit, Navarro-Valls said pastoral visits "need adequate preparation," and that it will be realized "in due time."

## Catholic laity not articulating their role — Lutheran leader

WASHINGTON (NC) — Catholic laity "have not even begun to articulate" or put into practice their role in church and society, said a Lutheran minister and author. The Rev. Richard John Neuhaus, author of the 1987 book, "The Catholic Moment," spoke to about 160 members of the John Carroll Society, a Washington-based organization of Catholic professionals. The main thesis of Rev. Neuhaus' book and the focus of his talk was that Catholics, particularly in the United States, have an opportunity to provide society with a coherent moral vision.

## Priest sees Philippine war unless land reforms made

BACOLOD CITY, Philippines (NC) — An Irish Columban missionary who returned to the Philippines after three years of exile sees a "long civil war ahead" unless there is immediate land and judicial reform. Columban Father Niall O'Brien also said the Philippines was in danger of becoming irreparably divided by internal fighting. "If no reforms take place, we will begin a landslide backwards which will be far worse than the position at the end of the Marcos years," he said. A land reform law was passed but critics say it has too many loopholes.

## Poland wants Vatican ties but timing is up to Pope

ROME (NC) — Poland wants diplomatic relations with the Holy See, but believes it is now "up to the Vatican" to decide when to establish them, a Polish government spokesman said.

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## ABCD '89 nears, as chairmen named



Thomas J. Flood



Robert B. Lochrie Jr.

The 1989 ArchBishop's Charities and Development drive is ready for launching again with the naming of the three county chairmen and deanery leaders.

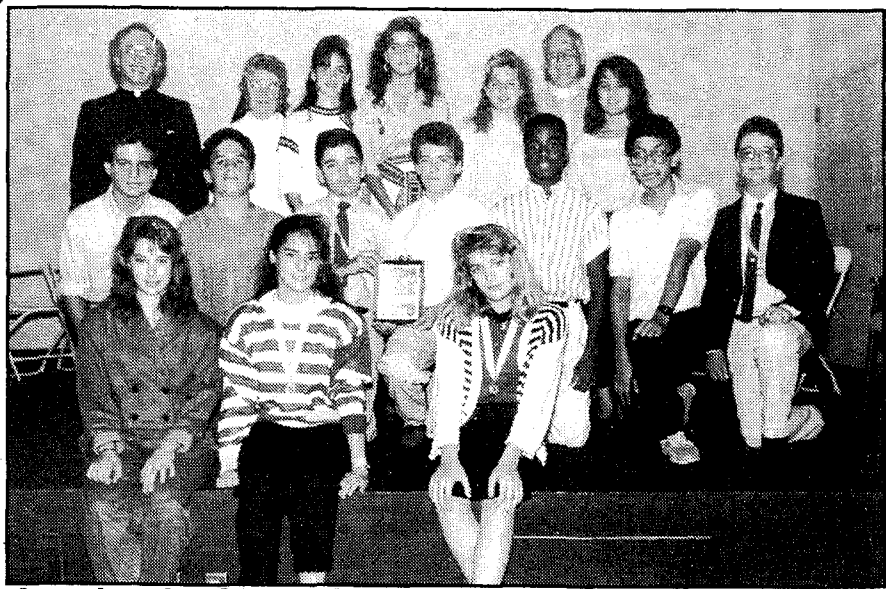
Bankers Thoman J. Flood and Robert B. Lochrie, Jr. will chair the Dade and Broward County drive, respectively. Lawrence Dion, owner of Dion Oil Co. will chair the Monroe Drive.

Flood, a native of Chicago, is senior vice president of Capital Bancorp in Miami. He and his wife Sarah have five children and are members of St. Lawrence parish where he is a lector and member of parish financial council.

Lochrie, a native of Fort Lauderdale, and a member of Our Lady Queen of Martyrs parish, is vice chairman of SunBank/South Florida. He is a recipient of the Silver Medallion of the National Conference of Christians and Jews. He and his wife Kate have three children.

ABCD supports an array of services, including housing for the elderly, drug and alcohol rehabilitation, family counseling, help for unwed mothers as well as ministries to the sick, families, lay religious education, various lay ministries and others.

The traditional 'thank you' ABCD dinners will begin in various locations of the Archdiocese in January.



### Academic Olympians

St. Hugh School in Coconut Grove placed first in the 8th annual Academic Olympics sponsored by La Salle High School in Miami. About 224 8th grade students from 19 Catholic elementary schools participated. St. Hugh students Alfredo Arraut and Laurie Parke won gold medals in Spanish and Robert Cozzari a silver; Victor Verazian won silver in English; and Benjamin Seigle a bronze in religion. Pictured with the St. Hugh team are Fr. John Vaughan, pastor, Sister Kathleen Connelly, principal and at right, Fr. Frank Wolfram, Al Salle principal. (Voice photo/Marlene Quaroni)

## Devotedly Yours A contemporary Christmas story

### My dearly beloved:

In the dark, rainy night, a long line of traffic was being blocked by an old half-ton pick-up truck. Horns were blowing angrily as a policeman stepped from a cruiser leaving his partner to inquire of the young couple in the truck what the problem was.

As the policeman returned to his partner, he remarked, "Just a couple of refugees from out of town trying to find a place where they are required to register. Something different about them. They have trouble speaking English. The fellow is in worn clothes but carries himself like a gentleman. I don't know that I have ever seen such a beautiful girl, strangely lady-like—very, very pregnant. For the moment they are looking for a place to spend the night."

The truck moved on and pulled in behind a Cadillac under the brightly lit marquee of a hotel, but drove off after the valet parking attendant had a few words with the driver.

"They seem like a nice enough couple," the attendant said to one of his buddies, "but they must be from another world. Said they have some special good news. They are homeless, looking for a place for the night. I told them they had little chance here. We are too busy with the Make a Fortune Investors Convention and the Eat, Drink and Be Merry Holiday Ball."

The truck moved on through the rainy night to a shopping center. "No time to listen," said a shopper to the driver of the truck, "I am too busy buying holiday presents."

"I would like take a moment to listen to you," said the woman at the cash register, "but you can see I am too busy ringing up these sales. I agree Rudolph the Rednose Reindeer and jolly elves don't have much meaning, but they make money. Anyway, we are too busy to talk."

The truck then stopped at a home where the colorful red and green holiday light seemed to give warmth in the cold, wrapping presents and getting out our greeting cards. Too busy to hear the doorbell.

The truck stopped at a newstand.

"Funny," said the newsman to a customer, "the couple in that truck seemed nice but different. They are looking for a place to stay tonight but they also said they had some good news. I told them good news is not our business. Bad news, scandal, rumors may depress the community and ruin people's reputations and even prompt more crime, but it sells papers and, after all, newspapers are in business to make money. I told them there was a story in today's news about three professors predicting something fantastic happening in our town but, after checking with the political, finance, science and entertainment editors, the reporters dismissed it as pure fantasy."

Finally, the noisy little truck found a dry spot under a freeway overpass. Already there were others there finding refuge for the rainy night. Several children came skipping out to welcome the newcomers, to embrace the beautiful young lady wrapped in blue as she stepped from the vehicle.

The adults were shouting at each other in various languages but, when they became aware of the newcomers, a strange peace came over them. The women noticed that their new visitor with the lovely smile was about to give birth. They gathered what little coverings they had and prepared a bed for her in the back of the truck, and they spent the night with her. An unusually bright star appeared in the eastern sky as the rain subsided.

The next day, the sun was shining brightly. The truck was moving unnoticed in the stream of noisy traffic on the highway.

An unusual light seemed to be filling the cab of the truck and, though it had no car radio, from somewhere a voice was heard saying, "I come to proclaim good news to you. . . This day. . . a Saviour has been born to you, the Messiah and Lord. . . And suddenly there was a chorus singing, "Glory to God in high heaven, peace on earth to those on whom His favor rests."

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

## Bishops reflect on 'Sharing the Vision'

We, the Catholic Bishops of Florida, want to share the good news of our recent convocation on human sexuality entitled "Sharing the Vision, Living the Values." We rejoice for all the good that took place at this gathering in Orlando on September 29 through October 1, 1988.

We assembled together as bishops, priests, religious and laity: all of us, pastors, administrators, educators and other servants and ministers of the Lord. We listened together as the rich teachings of our Church unfolded through the various sessions and workshops. Interactive dialogue and collaboration followed the presentations. A deeper understanding, shared vision and common hope emerged.

Yet an even deeper experience occurred. We did just share a vision of sexuality as an academic subject outside ourselves to be studied intellectually: the gathering became an occasion that touched our hearts!

We have all been inspired and challenged as followers of Christ to be deeply conscious of sexuality as a gift from God that touches our whole lives and is rooted in self-giving love, personal integrity and chaste responsibility.

The convocation has by no means ended. It was commenced pursuant to our pastoral statement: "In the Image of

God," January, 1988, and is a basis and a catalyst for the church in Florida on its pilgrimage into the 21st century.

We gratefully acknowledge and affirm the work of each of the diocesan Task Forces on Human Sexuality. We applaud their commitment to continue the efforts begun at the convocation. In future months they will be continuing the development of diocesan and parish programs to inform, inspire, witness and provide a forum for proclaiming the sacredness of our humanity and our sexuality.

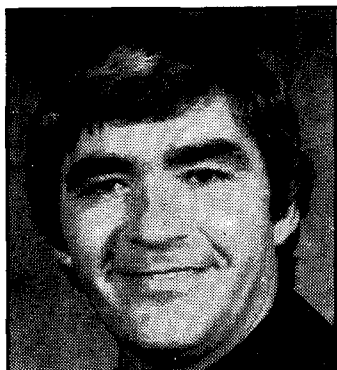
May we all pray that God will bring to completion the good work He has begun in us through this historic convocation. "May He who is the Lord of Peace give you continued peace in every possible way. The Lord be with you all." (2 Thessalonians 3:16)

**Edward A. McCarthy, Archbishop of Miami; Thomas J. Grady, Bishop of Orlando; W. Thomas Larkin, Bishop of St. Petersburg; John J. Snyder, Bishop of St. Augustine; J. Keith Symons, Bishop of Pensacola-Tallahassee; Thomas V. Daily, Bishop of Palm Beach; John J. Nevins, Bishop of Venice; Agustin A. Roman, Auxiliary Bishop of Miami; Norbert L. Dorsey, C.P., Auxiliary Bishop of Miami.**

### Priest dies

Father Michael Reilly eight-year pastor of Our Lady of Mercy Parish in Deerfield Beach is dead at 45.

--See page 16



# National Briefs



## PRIZE WINNER

This photograph of Sister Catherine Marie driving a tractor, taken by Sister Mary of the Holy Spirit, is one of 100 winners in "The American Woman" photography contest co-sponsored by Parade magazine and the Eastman Kodak Company. Both cloistered Dominican nuns live at the Corpus Christi Monastery which encompasses 11 acres in Menlo Park, Calif. Sister Mary says the monastery is her "whole world" for photography "so I must continually create with God's tiny creatures or other events. He shows me I must keep my eyes open, as well as my heart to see the beauty of his world in 11 acres." (NC photo by Sister Mary of the Holy Spirit) (Horizontal Nov. 18, 1988)

## Controversial anti-New Age author Cumbe returns to law practice

(RNS) — Controversial author and speaker Constance Cumbe has given up her seven-year effort to expose the New Age movement and has opened a law office. As a result of Ms. Cumbe's 1983 book, "The Hidden Dangers of the Rainbow," large segments of the evangelical community began discussing the New Age movement. The best-selling book, coupled with frequent radio and television appearances by Ms. Cumbe, also provoked a firestorm of controversy in many circles as Ms. Cumbe accused a wide variety of people — some Christian leaders included — of being part of a massive conspiracy that would result in a dictator, the Antichrist, taking over and leading the world to ruin.

## Theological leadership moving to universities, Fr. Dulles says

NEW YORK (NC) — Jesuit theologian Father Avery Dulles said that Catholic theological leadership had moved from seminaries back to universities — its main setting in the high Middle Ages — through a "providential" shift of recent decades. "Since the Council of Trent (in the 16th century), theology had become too far removed from the modern world with its ebullient secularity," said Father Dulles in a lecture at Fordham University in New York, where he is a professor.

## Religious order makes AIDS test part of admission

WASHINGTON (NC) — At least one men's religious order, the Milwaukee-based Salvatorians, has made AIDS testing part of its routine admissions process and at least one other order has been working on a similar policy. Officials at other seminaries said the issue has reached the discussion stage. Father Keith Brennan, spokesman for the Salvatorians, told National Catholic News Service that an admissions form requiring candidates to the priesthood to have an AIDS test went into use last fall. He said the order took about a year to reach the decision to include testing.

## Confession not used enough, Cardinal Bernardin says

CHICAGO (NC) — "It is sad that the forgiving and healing power" of the sacrament of penance "is not appreciated and utilized today as much as it should be," said Cardinal Joseph L. Bernardin of Chicago. The cardinal commented in an introduction to new guidelines for the sacrament issued by the bishops of the six dioceses in Illinois. The guidelines went into effect the first Sunday of Advent.

## Greatest barrier to handicapped said to be in attitudes

BALTIMORE (NC) — The greatest barrier to the inclusion of handicapped people in the life of the church is "attitudinal," said the coordinator of special religious education for the Archdiocese of Baltimore. "You'd be surprised at the ignorance about the disabled," said the coordinator, Immaculate Heart of Mary Sister Justa Walton. Sister Walton conducted a nationwide survey of dioceses asking about progress, programs and problems in making the church accessible to handicapped people and providing services for them. The survey marked the 10th anniversary of the U.S. bishops' 1978 pastoral letter on the handicapped.

## Quakers: New immigration law violates religious freedom

(RNS) — The American Friends Service Committee (AFSC) has filed a legal challenge to the Immigration Reform and Control Act of 1986, claiming that the law violates the First Amendment to the Constitution. In a suit filed in U.S. District Court in Los Angeles, the Quaker organization charged that the law requires it and other religious groups to "act contrary to their religious beliefs" by requiring employers to verify the work eligibility of all employees hired after Nov. 6, 1986. Stephen G. Cary, chairman of the AFSC, said the law requires his organization to "act as the government's agent in enforcing a policy that arbitrarily denies employment to a whole class of people, forces them underground and opens them to the ruthless exploitation of the unscrupulous."

## Suit hits removal of Bibles from Denver public school

(RNS) — Concerned Women for America has filed a lawsuit against a Denver school district and an elementary school principal for removing Bible story books and a Bible from two school libraries and telling a teacher to hide a Bible he sometimes keeps on his desk. The federal court suit charges that Kathleen Madigan, principal of Berkeley Gardens Elementary School, ordered fifth-grade teacher Ken Roberts to remove "The Bible in Pictures" and "The Story of Jesus" from his 200-volume classroom library solely because of their religious content and that the principal removed a Bible from the main library at the school. The complaint also says that the principal told Roberts to hide a Bible that he sometimes read to himself during a silent reading period in the classroom, although she never objected to any other books the teacher keeps on his desk.

## Falwell not worried by \$10 million drop in donations

LYNCHBURG, Va. (RNS) — Despite a drop of more than \$10 million in public contributions to his Old-Time Gospel hour in the past year, the Rev. Jerry Falwell says he's not worried. "We took a big hit last year, as I suspect all the ministries did, but God provided miraculously anyway," Falwell told his congregation at Thomas Road Baptist Church. The \$40.7 million in public contributions received by the ministry last year was the lowest level since the 1981-82 fiscal year.

## IRS revokes church tax exemption for racial discrimination

(RNS) — In a precedent-setting move, the Internal Revenue Service (IRS) has revoked the tax exemption of a church for three years in which it allegedly practiced racial segregation in operating a now-defunct school. The revocation order is being challenged in the U.S. Tax Court in Washington by Second Baptist Church of Goldsboro, N.C. The fundamentalist congregation contends that the school was not segregated during the years in question — 1983 through 1985 — and adds that even if it had been, "the church's activities as a church provide a public benefit to society" that would justify an exemption.

## Supreme Court rejects appeal to review mission's tax status

WASHINGTON (RNS) — The U.S. Supreme Court has rejected an appeal to review the revocation of the federal tax exemption of a breakaway Catholic group called Contemporary Mission Inc. The organization, based in Westport, Conn., was organized in 1968 following a split from the Society of Montfort Missionaries in St. Louis. The Internal Revenue Service revoked its tax exemption in 1977, after the group moved into a 19-room mansion in the upscale Connecticut community of Westport and acquired three Mercedes Benz automobiles and yacht.

## U.S. religious groups should back mideast peace, priest says

PHILADELPHIA (NC) — Religious groups in the United States need to encourage the federal government to continue initiatives which could lead to peace in the Middle East, said Father J. Bryan Hehir. "The religious community has a role to play," said Father Hehir, who is a professor at Georgetown University's Kennedy Institute of Ethics in Washington. "We should work to create the moral space and encourage the kind of leadership in this country that is necessary for the United States to provide a constructive catalyst for the settlement which must take place among the parties in the Middle East," he said.

## Tom Gustafson

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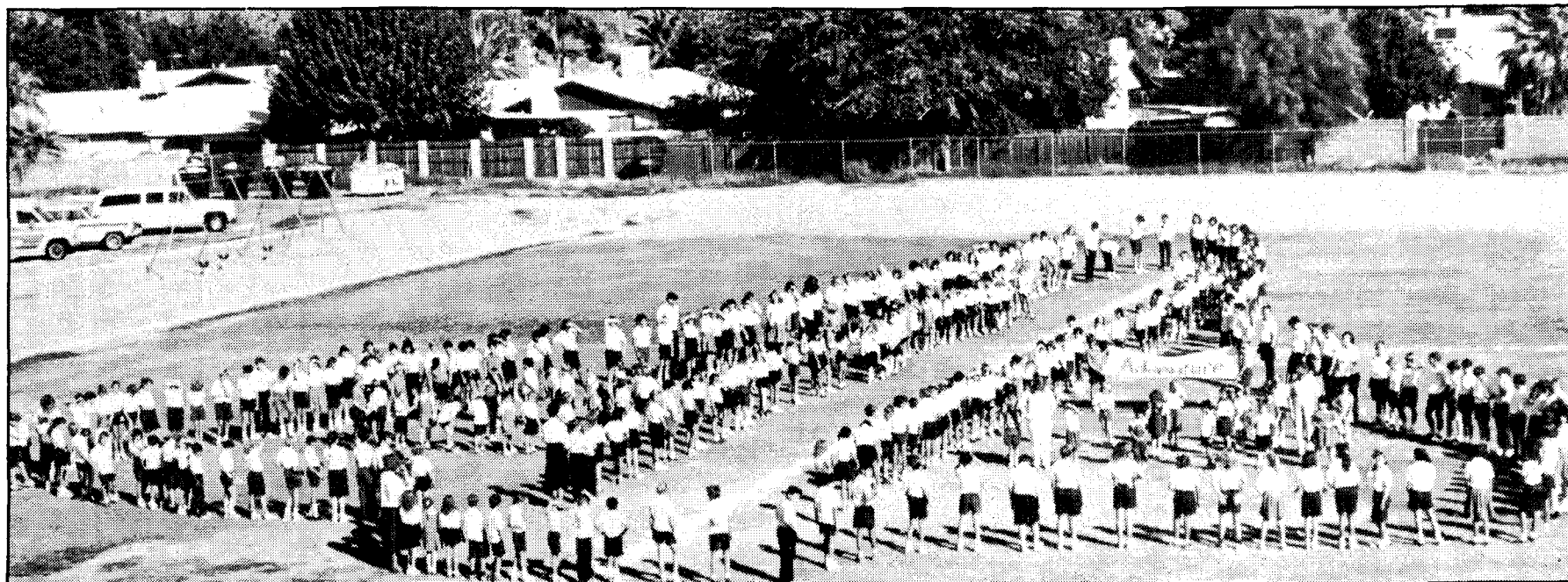
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Over 300 students from St. Jerome School in Phoenix, Ariz., line up to form an outline of a space shuttle to highlight their choice of the name 'Adventure' as one of the two names the school had

chosen as its entry in the national "Name the Orbiter" contest sponsored by NASA. Participation was one of a series of space-related activities of the school. (NC photo)

## Churchgoers do give to charity

### But Catholics give half as much

WASHINGTON (NC) — U.S. churchgoers and their congregations seem to be practicing what they preach, according to results of a study that for the first time examines how people's religious beliefs relate to charitable behavior.

Catholic Charities USA is one of 650 members of an organization called Independent Sector, a non-profit group of corporations, foundations and voluntary organizations that commissioned the study, titled "From Belief to Commitment." The study was conducted by The Gallup Organization.

Catholic Charities spokeswoman Cynthia Russell said the study illustrated the role individuals play through their churches and their "shared value system" in helping the nation's needy.

The results showed that U.S. congregations of all church denomi-

nations donate nearly half of the money received from their members to charitable works and surpass U.S. foundations and corporations as sources for direct grants. However, studies also show that Catholics give half as much as Protestants do.

In 1986, individuals contributed \$41.4 billion to their congregations, and, of that, \$19.1 billion, or 46 percent, was used for service programs and activities in the community.

About \$22.3 billion, or 54 percent, went to worship and religious education.

Social service activities reported by the congregations surveyed included: day care, family counseling, housing for senior citizens, meal services, youth programs, refugee relief, civil rights, social justice, community development, health programs, education, arts and cultural efforts and environmental projects.

"It's important to take a look at church activity in social services and the important role donors play in making that possible," Russell said. "If you took away the churches there would be huge gaps. Churches have a network, are well-run and efficient."

Father Eugene F. Hemrick, USCC director of research and an adviser to the study, said it helped "to educate society to ways of helping people" and "to keep people aware they are stewards."

"We're to take care of the goods of the earth and as stewards are to see that the earth's abundance is shared by all," Father Hemrick said. "It's a privilege. People easily forget that. The more they get the more they want."

Despite the study's positive view of what congregations contribute where, there is concern at least among Catholic Church organizations that giving by individuals in the pew is dropping off.

Researchers, Sylvia and John

Ronsvalle, last August completed a nationwide study comparing giving in the 1960s to giving in the '80s and said Christians were giving a lower percentage of their disposable income to churches than they did 20 years ago.

"Catholic Contributions," a recent book by Father Andrew Greeley and retired Bishop William E. McManus of Fort Wayne-South Bend, Ind., showed that Catholic giving to the church has declined dramatically in the last quarter-century to the point that Catholics now contribute only half as much to their church as Protestants do.

Independent Sector, founded 10 years ago to encourage giving and volunteerism, has been at work on ways to boost giving.

With help from the Ad Council, Independent Sector has produced television, radio, newspaper and magazine ads urging all Americans to contribute 5 percent of their income and five hours a week to their favorite charities.

## Church urged to address Hispanic problems

WASHINGTON (NC) — The U.S. Hispanic bishops, in a statement have urged the church to address problems affecting Hispanic Catholics, including proselytism by religious sects, disintegration of the family, drugs and AIDS.

In addition, they called for efforts to address obstacles created for Hispanic Catholics as a result of U.S. immigration laws "which continue to cause many Hispanics to live in the shadows of society."

The high dropout rate among Hispanic students, which has produced a "subculture" of "youth with no future," is another challenge facing Hispanic Catholics, the bishops said.

Titled "Joy, Courage and Hope," the 600-word statement was issued by the 20 U.S. Hispanic bishops — a 21st Hispanic bishop was named just two days earlier — to mark the first national celebration of the feast of Our Lady of Guadalupe Dec. 12.

The U.S. bishops' voted in 1987 to raise the celebration of Our Lady of Guadalupe to the rank of a feast in U.S. dioceses. The vote was confirmed by the Vatican Congregation for Divine Worship in January.

Our Lady of Guadalupe is considered a special patroness by Hispanic Catholics. Dec. 12 is the date she appeared to an Indian in Mexico in 1531.

In their statement, the bishops described the Hispanic presence in the United States as "an inescapable reality... not a thing of the future."

They expressed their hope that inclusion of the feast of Our Lady of Guadalupe in the liturgical calendar "be a sign of full integration" of Hispanics in U.S. church and society.

Experts say one out of four U.S. Catholics is Hispanic.

In the statement the bishops called for utilizing a national plan for ministry to Hispanics, approved by the U.S. bishops in 1987, to address challenges facing Hispanics. The plan, they said, has as its basis a "new evangelization" and a "practical and vibrant catechesis."

The pastoral plan was part of the continuing process of the Third National Hispanic Pastoral Encuentro, held in 1985. Previous national encuentros were held in 1972 and 1977.

The plan was written by the U.S. bishops Ad Hoc Committee on Hispanic Affairs — now a permanent committee — based on recommendations of 1,200 delegates who attended the national encuentro in Washington and 25,000 Hispanics from 133 dioceses throughout the country who for two years took part in small-group discussions to prepare for the meeting.

In their statement the bishops said proselytism by religious sects "alienates our people from our cultural tradition and faith, and confuses and divides families and communities."

Drugs, the bishops said, "threaten health and social stability" and lead to violence and crime.

AIDS "touches the lives of a significant percentage of the Hispanic community," they said.

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## U.S. studies how to teach morals in class

WASHINGTON (NC) — The U.S. Education Department has issued a report discussing how moral values can be taught in public schools given the number of religions practiced in the United States and the concern about separation of church and state.

The report, "Moral Education and Character," was published by the department's research office based on discussion at a two-day conference in September 1987. Participants included Michael Guerra, executive director of the National Catholic Educational Association's secondary school department.

Moral education concerns learning about good conduct in human life, the report said, but "people frequently adopt too simple a view of morality, ignoring important aspects of ethical conduct."

In education, morality is sometimes equated with preserving order or learning to obey the rules, "but a good school must achieve more than simple order, for the point of order in school is to make learning possible."

Conference participants agreed with recent studies of textbooks that show the role of religion in history has been neglected. The participants said that the neglect should be corrected.

A course about the religions of the world was proposed as one way to include the study of religion in public schools.

It also was suggested that a way could be found for classroom discussion of students' religious views and the implications of their views for morality.

The participants also discussed whether a specific curriculum could, or should, be used.

Kenneth Strike of Cornell University, Ithaca, N.Y., said the problem is, "anything that you can successfully implement in public schools about moral education will probably have to be learnable in a weekend seminar; on the other hand, anything you can learn in a weekend seminar is probably not worth doing."

## Hunthausen cites investigation pain

WASHINGTON (NC) — Archbishop Raymond G. Hunthausen of Seattle told Vatican officials in early December that the way the Holy See intervened in archdiocese life over the past five years has led to "pain and severe tension."

The archbishop, in remarks later released in Seattle, also warned the Holy See that the same experiences could occur in other dioceses if the Vatican gives credibility to "mean-spirited criticism, from a small cadre of people... bent upon undoing the fabric of unity" in the church.

"Such people are present in many local churches of the world today," the archbishop said in the statement, which was delivered to Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, and Cardinal Bernardin Gantin, head of the Congregation for Bishops.

Despite the pain the Vatican actions caused, the archbishop said, the past five years also have been "a time of grace," leading the archdiocese to growth as "a community of faith even more committed to the Gospel and to the teachings of our church."



**HAIL MARY**--Carrie Catley places a crown of flowers on a bronze statue of the Blessed Mother at the Mary Queen of the Universe Shrine in Orlando. Carrie had just made her First Communion at Holy Family Church in Orlando (NC photo)

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# Fetal research: ethics 'time bomb'

WASHINGTON (NC) — Ethicist Arthur Caplan of the Hastings Center has called the issue of using deliberately aborted fetuses as tissue donors "a ticking time bomb of bioethics."

Medical research using fetal tissue is raising hopes for several million Americans who suffer from Parkinson's disease, Alzheimer's disease and diabetes, even for those with head injury, stroke and paralysis.

But such procedures also raise a host of ethical questions.

Catholic and other pro-life leaders say central to the debate is whether it is moral to use cells from aborted human fetuses to treat someone suffering from a severe incurable disease. They say it is not and that allowing it would encourage more abortions.

Proponents argue that at least some could come out of the 1.5 million elective abortions performed in the United States every year and that it would be morally wrong not to use the tissue to help others.

Why use fetal tissue to treat adults? Because, according to researchers, fetal cells are "immunologically naive."

Fetal cells, during the early stages of pregnancy, have not yet developed all the antigens that allow the transplant recipient's immune system to identify and reject them. Also, fetal nerve cells, unlike adult cells, regenerate.

A University of Miami neurosurgeon, head of the Miami Project to Cure Paralysis, has described fetal cells as "a very exciting glue" to tie together the body's injured or diseased areas.

Animal research and limited human research using fetal tissue has brought mixed results.

But Yale University scientists Dec. 8 performed the second U.S. operation to transplant brain tissue from an aborted child into a patient suffering from severe Parkinson's disease. The first U.S. operation was in November in Denver.

Similar surgeries were first performed in Mexico and Sweden. In China, fetal-cell implants have been used to treat diabetics.

Awareness of the "ticking time bomb" is growing, and as a result, a special National Institutes Health panel was convened to discuss the scientific, legal and ethical questions surrounding it.

The report approved the use of tissue in research but recognized the "moral relevance" of the tissues being derived from abortions and called for guidelines to keep decisions on abortion totally independent of decisions on tissue use.

That final report was to be forwarded Jan. 9 to the U.S. Department of Health and Human Services.

Abortion was central to the panel's deliberations, with many panel

members expressing ambivalence.

The panel's chairman, former federal Judge Arlin Adams, said in a letter forwarding the report that many of the panel members' "Hold deep reservations about abortion," yet because it is legal and the research holds promise they approved it.

He added that without federal funding research would continue anyway

Panel member John Robertson, University of Texas law professor, said in his support for the majority view that "the Catholic Church is not against all use of fetal tissue from induced abortions." He said the Vatican document on procreation issued last March "forbids use of deliberately aborted fetuses only if they are not dead and the consent of the mother has

for the National Right to Life Committee, provoked strong criticism from another panel member.

Father Burtchaell and Bopp said that by trying to separate the morality of abortion from the use of tissue, the panel's position was not unlike that of Nazi doctors, convicted at Nuremberg for human experiments, who said how their subjects "were delivered into their hands" was no concern of theirs.

But another panel member, Aaron Moscona, genetics professor at the University of Chicago, called the comparison "detached from reality" and said it ignored the root causes of the Holocaust.

"The Holocaust was not a medical research project to help Parkinson's patients and rescue infants from fatal diseases," Moscona wrote. "It was not scrutinized by peer review, examined by NIH panels... 'Medical experiments' did not involve freely surrendered clumps of embryonic cells lacking neural mechanisms for consciousness and pain."

One thing all panel members agreed on in a unanimous vote was continuing research on using cell cultures that "might obviate the need for fresh fetal tissue."

## Fetal tissue can help cure or relieve disease but sanctity of fetal life is issue

and that if NIH were involved it could set up safeguards.

Earlier, Arlin said the panel never put a "moral imprimatur on abortion."

Daniel Robinson, chairman of the psychology department at Georgetown University, said as a panel member he was charged with addressing the issue as public policy and so he voted with the majority.

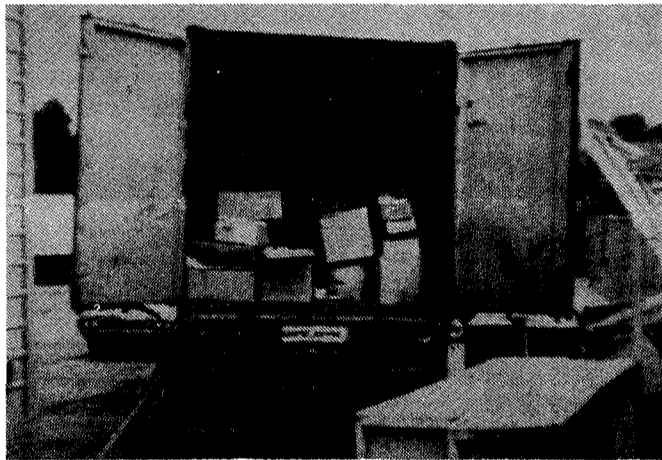
But his personal judgment was "abortion is a moral wrong" that "could not be redeemed by any actual or potential 'good' secured by it" and he was firmly opposed to federal funding.

not been obtained."

The Vatican document also said: bodies of the unborn, whether deliberately aborted or not, must be as respected as are other human remains; the parents or mothers must give consent for an autopsy; and "the moral requirements must be safeguarded that there be no complicity in deliberate abortion and that the risk of scandal be avoided."

A lengthy written dissent from the panel view by Holy Cross Father James T. Burtchaell, professor at the University of Notre Dame, and Indiana attorney James Bopp Jr., general counsel

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Woodland Hills, Ca.—Workers discovered 16,390 dead babies in a rented storage container.

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# Church life in Cuba reportedly improving

But habit of going to Church is lost

By Agostino Bono

ROME (NC) — The Cuban bishops, with papal support, slowly have improved church life through a policy of conciliation and dialogue with the government, said an article in an influential Jesuit magazine.

The article criticized Cuban exiles who oppose this policy in favor of a more confrontational approach to the communist regime of President Fidel Castro.

"These Catholics remain closed in a Cold War framework, which does not coincide with the position of the local hierarchy," it said.

The bishops also are opposed by other Catholics who want them to openly support the Cuban government, it added.

The article appeared in the Dec. 17 issue of *La Civiltà Cattolica*, Jesuit biweekly magazine published in Rome. The magazine's major articles and editorials often reflect Vatican views.

The article was written by Jesuit Father Pierre de Charentenay after he returned from three months in Cuba. Father Charentenay is editor in chief of *Cahiers*, a Jesuit magazine published in Paris.

The bishops' policy has produced successes: slow relaxation of restrictions on the church, the article said. But the church is still weak after almost 30 years of living under an antagonistic government, it added.

Successes include permission to rebuild churches and to bring in foreign priests and Religious to supplement the low number of local clergy, the article said.

Yet Cubans are not going to church in large numbers, it said.

Less than 1 percent of the Catholics attend Mass, "not because churches are lacking but because the habit of gathering there has been lost," it added.

About 40 percent of Cuba's 10 million population professes Catholicism.

"Thirty years of discrimination and of massive exodus have undermined the dynamism and the capacity for expression of believers," the article said.

There were 800 priests in 1959 when Castro came to power and only 200 in 1986, it said.

"The hierarchy seeks dialogue while conserving its own independence and complete freedom of judgment. But it looks for greater space for freedom for church activities," it said.

"This position of dialogue and openness is supported by Rome," it added.

For the bishops "abandoning of the systematic opposition to the regime does not mean approval" of the communist government, it said.

This subjects the hierarchy to criticism from "two extreme positions" wanting total opposition or total support for the government, said the article.

"For the progressives, the church remains reactionary and too slow, while for the more conservative, it 'sold out' to the regime," it said.

The bishops' approach has been aided by a softening of the government's attitude toward the church, the article said.

At first, the government considered the church a "counterrevolutionary element," it said. But this began to change in 1979 when Castro was supporting the Sandinista rebellion in Nicaragua against the Somoza family dictatorship, said the article.

"Castro became aware that many Christians had taken part in the revolution," it said.

"It was necessary, therefore, to modify the system of analysis regarding relations with the church," said the article.

## Salesians expell priest in Haiti

ROME (NC) — The Salesian religious order has expelled a Haitian activist priest, Father Jean Bertrand Aristide, saying his political behavior was an "incitement to hatred and violence" and out of line with his role as a priest. The Salesian headquarters in Rome said Father Aristide had emphasized class struggle and "desecrated" the Mass.

## Priest criticizes Church in big ad

WASHINGTON (NC) — Dominican Father Matthew Fox, a theologian specializing in creation spirituality, called his silencing by the Vatican a result of "fundamentalist zeal" in the church. "Like recent fundamentalist movements in other religions, such as Islam and Judaism, it now threatens to take control," said Father Fox, in a full-page advertisement in *The New York Times*.

## Pope to address world youth in Spain

By Greg Erlandson

VATICAN CITY (NC) — In a message for the 1989 World Youth Day, Pope John Paul II confirmed that next August he would travel to Spain for an international youth rally.

The pope also exhorted young people to become "apostles" who would challenge the secular world with the Gospel message.

The papal message noted that the ordinary celebration of World Youth Day would be marked in local churches on Palm Sunday as it has been since 1984. Next year, Palm Sunday will be March 19.

In addition, an international celebration will take place Aug. 19-20 at the sanctuary of Santiago de Compostela, Spain. The pope invited Catholic young people from around the world to join him there.

The Spanish sanctuary is one of the historic shrines of Europe, traditionally believed to contain the body of the apostle James, also known as St. James the Greater.

This will be the second time the pope has marked World Youth Day in a city other than Rome. In 1987 the pope celebrated the day at a rally in Buenos Aires, Argentina.

In his message, the pope said new apostles are needed to evangelize the modern world.

"The world of today is one great mission land, even in countries of longstanding Christian tradition," the pope said.

"Everywhere today, neo-paganism and the process of secularization present a great challenge to the message of the Gospel."

But there is also a "growing nostalgia" for things spiritual and sacred, he observed, and a need for "young and courageous" apostles will-

ing to proclaim the Christian message to others.

The discovery of Christ is "the finest adventure of your life," the pope told the young people. For such a discovery to the "authentic," it must also involve the "desire to bring him to others."

The pope said that for young people to fully benefit from the youth day, they must undergo spiritual preparation in their local dioceses, parishes, associations and movements.

The first youth day celebration took place in Rome in 1984, culminating in a Palm Sunday procession by an estimated 250,000 young people.

After a second such gathering in 1985, the pope established that World Youth Day would be celebrated every Palm Sunday.

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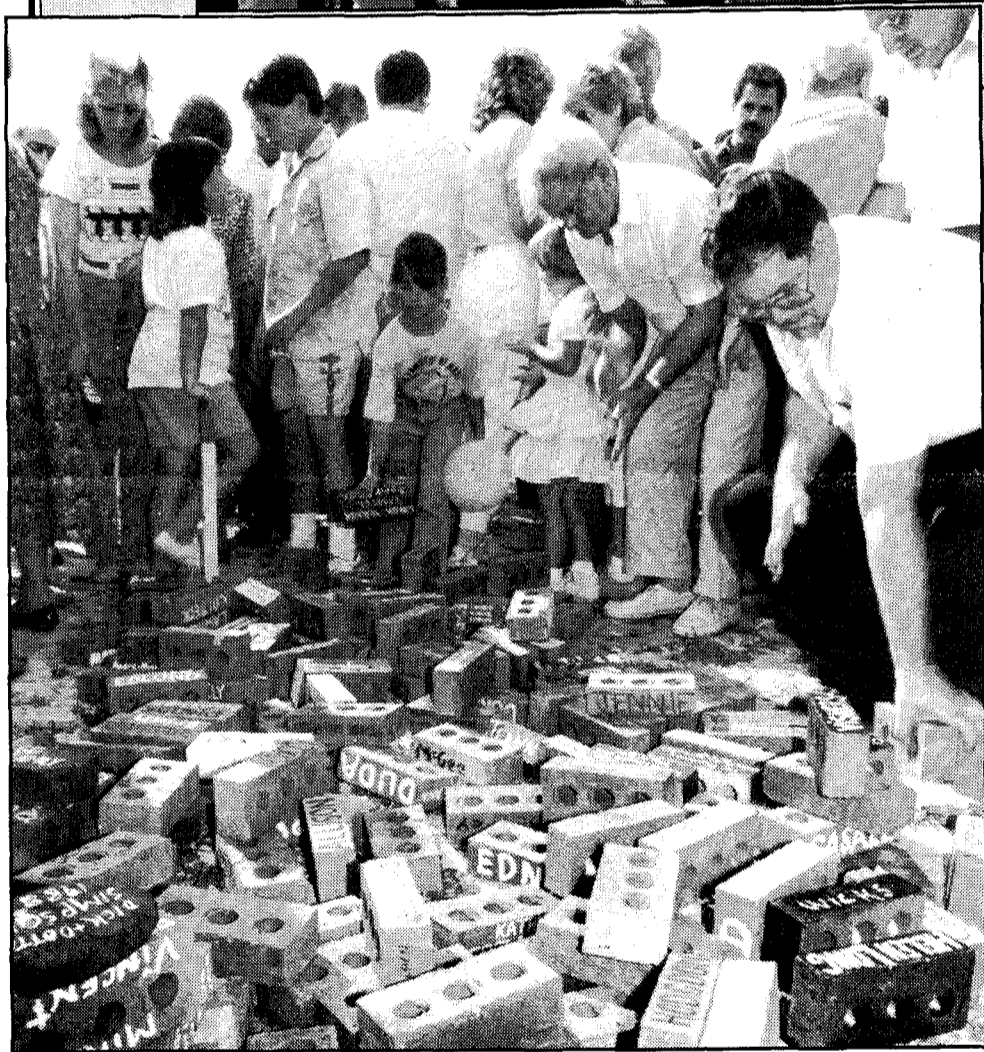
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## Laying the foundation

Parishioners of St. Mark's in Fort Lauderdale recently broke ground for their first building: a parish center with spaces for worship, social activities, offices for administration and counseling, meeting rooms and a kitchen area. A second building planned for the parish, which was established only three years ago, will house classrooms for adult and youth education. The groundbreaking featured a send-off of balloons by parish children and families each contributing a brick as a symbol of their support for the construction project. (Voice photo by Marlene Quaroni)

## Whatever the Lord wants, they're ready

**By Prent Browning**  
Voice Staff Writer

The group came about spontaneously: friends sharing a common involvement in church ministry who gathered together regularly... all it needed was a name.

"The name 'Whatever' came because we'd say 'whatever it is that the Lord is calling us together for we were here, because we knew that the Lord was calling us to meet,'" recalls early participant Jacki Tucci, Co-Coordinator of Catholic Charismatic Services.

So began over two years ago the "Whatever" community, a group of Miami Archdiocese Catholics committed to ministry, that Dec. 16 held a ceremony of commitment. Those taking part in the ceremony at the home of Jackie and Tony Tucci committed themselves to one year or three years of participation in the groups (two in Spanish and one in English).

"We all wanted to be a little more deeply committed to God and explore a deeper way of expressing our faith," says Lynda DiPrima, Director of Parish Com-

munity Services for Broward County and a member of a core group of Whatever facilitators.

"The communities are much like the communities of the early church who met not only for prayers and sharing of meals but to challenge each other to live the gospel message," she says.

A typical Whatever community meeting will consist of sharing a dinner, time for socializing, followed by prayers and faith sharing.

The communities also provide opportunities for continuing formation through yearly retreats and informing members about speakers, books or other information which would be of interest to them.

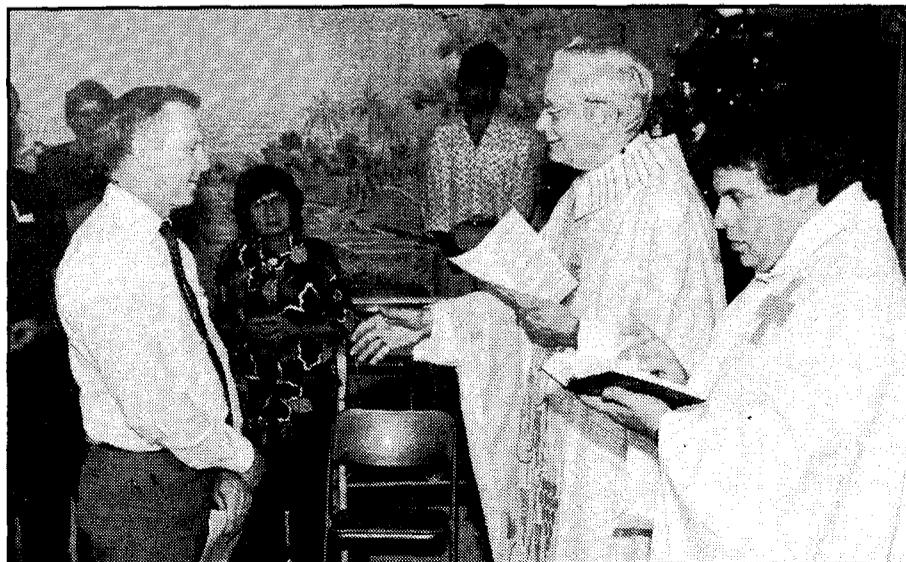
And they can also serve as support groups for those who are experiencing difficulties in their jobs or home life.

Many people find themselves able to deal with trying situations with "less anxiety and hostility than before," says DiPrima.

"If you have a miserable day you can just be with friends who believe what you

believe in," according to Adelle Gonzalez, an Associate Director with Lay Ministry. "You don't have to convince anybody of anything."

"There's a sense," says DiPrima, "not only of support but of 10 or 12 people praying for you every day... there's a lot of affirmation and encouragement."

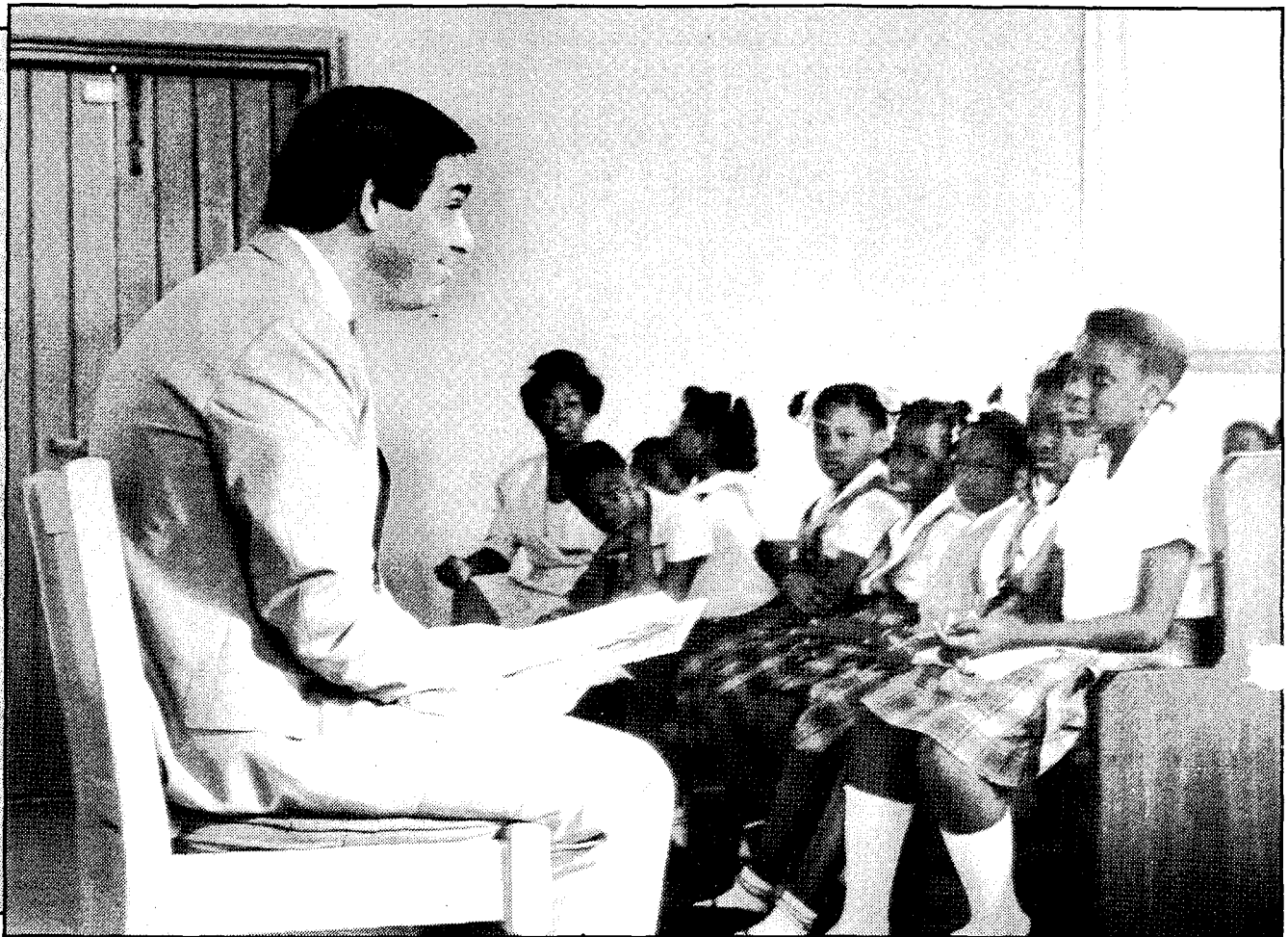


John DiPrima makes a commitment to the 'Whatever' community Dec. 16, Archbishop McCarthy presiding. (Voice photo by Prent Browning)

## A Christmas Story

Miami Mayor Maurice Suarez spent a morning recently at St. Frances Xavier School in Overtown, reading a Christmas story out loud to the children. From the looks on their faces, it's hard to tell who had more fun, the story teller or his listeners.

(Voice photo by Marlene Quaroni)



## Cathedral Nativity

Carl Dugue and Marc Bellande (left), playing two Wise Men, await a cue to participate in a Christmas pageant at St. Mary Cathedral School, put on by K through 8 grades. Students in the Nativity scene (right) are Mirlande Richmond, Jose Faria, Carl Duque, Marc Bellande, Wodialre Clervaud, Linda Clln and Tiffany Holiday. (Voice photo by Prent Bwowning)



## Tiny gift for large love

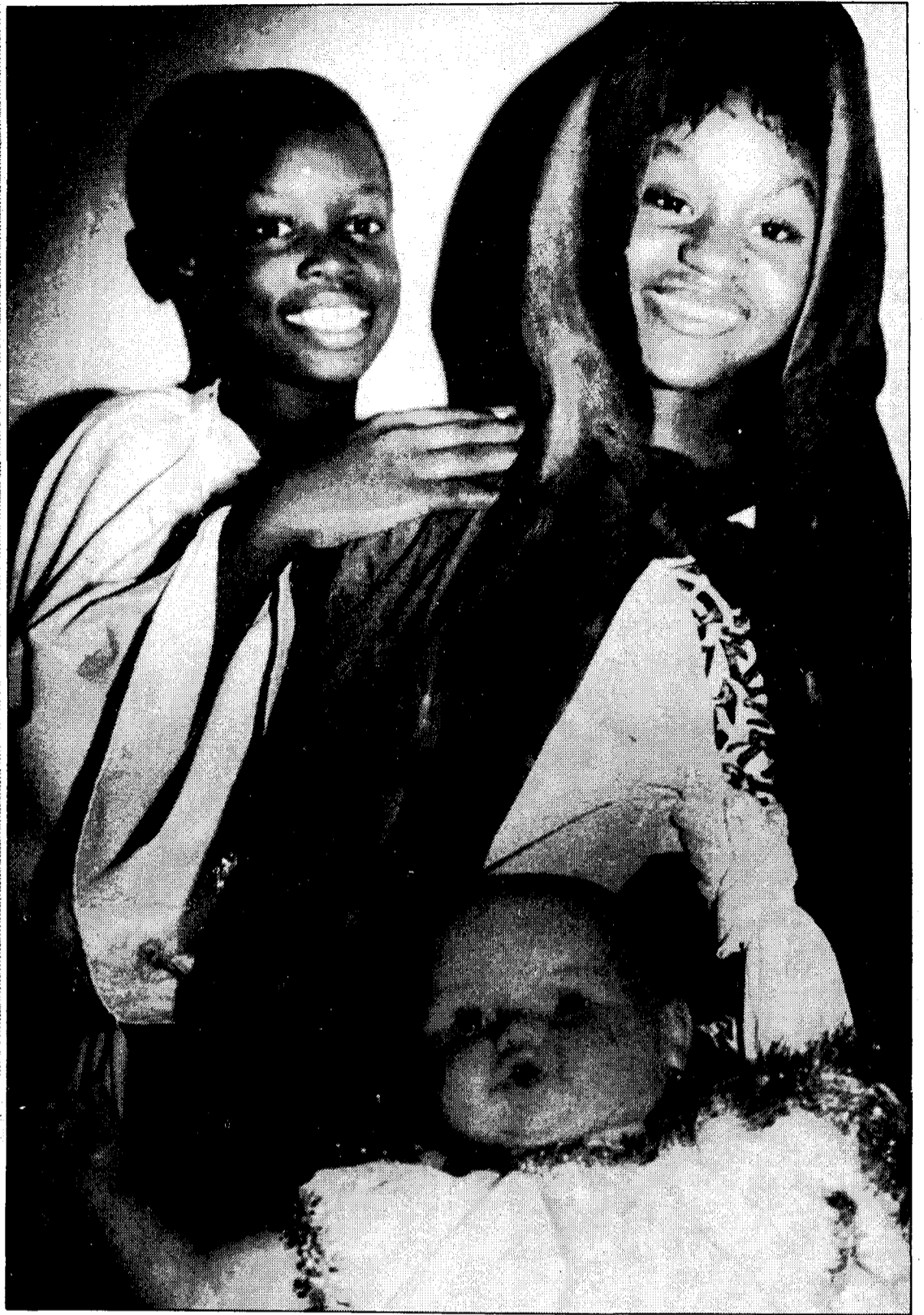
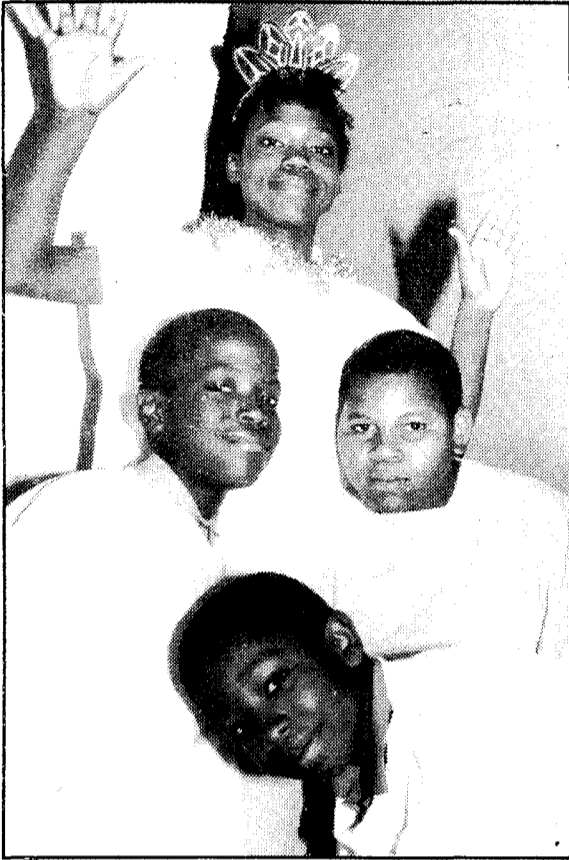
'What matter 'f not the size of ti... gift but the love that goes with it'

That was the message of third graders at St. John the Apostle Church in Hialeah during the Christmas play.

Barnabas (Danny Perez) gives Jesus a small bell given to him by his father. Mario Perez, Lawrence Novac, Rolando Guterrez and Jose Fernandez were transformed into sheep with a little help from God and the aid of some cotton. (La Voz photos by Araceli Cantero)



## A shared Christmas



Kerline Baptiste and Dumanet Alcime played a luminous Mary and Joseph this year at Notre Dame d'Haiti Catholic Mission in Miami, where some 700 Haitian children were treated to presents from Santa (Rene Perez Barroto, left) and an abundant lunch, all prepared by Bacardi Rum company which has made it a tradition to share their employee Christmas party with people less fortunate. Patricia Baptiste was the angel who announced the good news (upper left) to three shepherds, Steve Fleurinand, Stevenson Donne and Pierre Emmanuel. The children sang carols and mugged for the camera (below) (La Voz Photos by Araceli Cantero)



## Why Jesus came...

By Bert Ghezzi

"Put me up on your shoulders, Paul," begged Mary, my three-year-old daughter. Her big brother obliged and scooped her up. "Now I can see it all," she squealed. With eyes dazzled she watched the spectacular Disney parade.

Mary's perception of the parade had been limited and distorted by her smallness. She could hear band music and the "oohs" and "aahs" of the crowd. She knew something exciting was close by. However, Mary could see only colorful bits and pieces of the event through the legs of the big people around her. Until her brother intervened, she could not possibly comprehend what was going on.

### The hidden realities

We are all in a similar predicament when it comes to

***'This Christmas let the eye-opening perspectives Jesus brings expand your vision so you can see clearly what's really happening. Lay hold of the truth that you can come to know God more personally'***

seeing God. Our view of what is really happening around us is limited and distorted. Many times we feel locked into the rut of monotonous daily routine, weighed down by the accumulated drudgery of years. When we see bumper stickers like "I owe, I owe, so off to work I go," we chuckle in agreement. But are we seeing the whole picture?

Frank Sheed, the great Australian lay Catholic preacher, said most people are technically insane because they are not in touch with a substantial part of reality. Sheed meant that we reduce reality to the material world perceived by our senses. What we see, smell, hear, taste, and feel is what we get. Nothing more. Sometimes we act as though the vast spiritual world around us does not exist.

Like my little daughter, we were in no position to see the whole parade until Someone scooped us up and showed us. That's why Jesus came—to show us the truth about reality. Without his help, we can only get glimpses of the truth, colorful bits and pieces that tell us there is something wonderful going on close by. When we see a gorgeous sunset or hold a newborn baby, we feel wonderment. This wonder is a clue pointing to the Father. Saint Paul said the Creator left his hallmark on creation so that just by looking around we would know he exists (Rom 1:19-20).

### All the truth

While the created world may convince us that God is, it does not tell us the whole truth about him—that he is Trinity, for example. Someone had to reveal to us the truth about Father, Son, and Holy Spirit, as well as other Christian truths that could not be known any other way. Eternal life is another reality we could not have

figured out for ourselves. Some ancient poets and Old Testament prophets hinted that human beings would live forever, but most people looked at everyday events and concluded that humans were necessarily short-lived. They could not have concluded otherwise. That death was the end to every life was an inescapable fact. Had Jesus not intervened and given us a new perspective, we would still see death as an ending rather than as the beginning of a new stage in our lives.



There is an important element in the truth about eternal life that we could not have deduced on our own. That is, *no one is an exception to it*. Every human being will live forever. We are all on the road to some everlasting destiny, whether with God or with a substitute of our choice. No one will ever go to the grave "all dressed up with no place to go." At the conclusion of his memorable sermon, "The Weight of Glory," C.S. Lewis said it like this: "There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilization—these are

mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit—immortal horrors or everlasting splendours."

That's a healthy corrective to the one-dimensional view that still dominates our media-driven culture. When the TV news reports the numbers of those killed by airline crashes, terrorist bombings, war, murder, auto crashes, and the like, we would do well to remind ourselves that no *mere mortals* were included in the statistics. We might even imagine a Walter Cronkite-like voice bringing Jesus' perspective to bear in a wrap-up comment such as, "In conclusion, friends, let's not forget that all who died here today are on their way to one of two destinies—heaven or hell."

Jesus came to tell us the truth about God, but that's not all. He *is* the Truth about God. "I am the way and the truth and the life," Jesus said. "No one comes to the Father except through me" (Jn 14:6).

Most of us received the Truth as infants when we were baptized. Because we were babies, we had no personal knowledge of having entered into God's family. That we were on the road to eternal splendor didn't make us feel any different.

Once I was a guest at the baptism of a friend's child. He presented his newly baptized daughter to us, explaining that what had just happened to her was the most important news of the day. None of the political or cultural events were as significant as this child receiving the Truth. No matter how significant the news stories, they would all fade in dusty forgetfulness. But his daughter would live forever with God.

### To know God

That same friend taught me that our passive knowledge of God could become active. He showed me that adult Christians could ask and expect Jesus to give us experiential knowledge of our union with God. That's another reason Jesus came. The night before he died, Jesus prayed to his Father in words that reveal this truth: "Father, the hour has come. Give glory to your son, so that your son may glorify you, just as you gave him authority over all people, so that he may give eternal life to all you gave him. Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ" (Jn 17:1-3).

One day while driving home from a trip, my friend asked me if I had any personal experience of Jesus when I prayed. I said no. I thought then that I would do anything to have such personal knowledge. I determined to pray longer and harder until Jesus did something—anything. To my surprise and joy I did not have to work too hard at all. Each night as I prayed, wanting to know him, I felt he was right here with me, helping me to pray. He felt closer at that time than he has since, but I know by this experience he is with me, just as I know the love of my wife and children.

The Christmas let the eye-opening perspectives Jesus bring expand your vision so you can see clearly what's really happening. Lay hold of the Truth that you can come to know God more personally—or let the Truth that is Jesus lay hold of you.

After all, that is why he came.

(From Liguorian)

## Jerusalem's first Palestinian patriarch

PALESTINIAN MICHEL SABBAAH: PATRIARCH IN THE HOLY LAND

The silent, holy nights of Christmas carols are few in the land where Jesus was born because of political tensions between Israelis and Palestinians. In this tense situation John Paul II last December appointed Father Michel Sabbah as the first native, Arabic-speaking Palestinian patriarch of Jerusalem in 140 years.

Patriarch Sabbah speaks of some of the complexities of ministering in a land sacred to Christians, Muslims and Jews and why equality is "the key for justice and peace" in the area.

The Latin-rite diocese of Jerusalem with its roughly 50,000 Catholics includes all of the Holy Land which under British rule and before the creation of the State of Israel was called Palestine. It is now under "three separate political jurisdictions—the State of Israel, the Occupied Territories on the west bank of the Jordan River, and the Kingdom of Jordan," Ivan Kauffman notes in the December St. Anthony Messenger.

Besides the complexity of its political situation, the Holy Land has great religious diversity as well. Sabbah

realizes many Americans are "unaware that there are Palestinian Catholics" and "mistakenly believe all Arabs are Muslims. About 10 percent of the Arabic-speaking people of the Holy Land are Christians. Its is estimated there are about 200,000 Christians living in the Holy Land today," writes Kauffman.

As a minority in the Holy Land, Christians strive to contribute to society and live in peace with their neighbors. "We are telling everybody, Christian or non-Christian, our schools and hospitals and other charity works are open to everybody," Patriarch Sabbah says. "That's our message...to make good relations between people, whatever religion they are."

Yet certain inequalities between Palestinians and Israelis undermine Christians' efforts for peace. "Of the two largest Christian towns in the Holy Land, Nazareth and Bethlehem, the first is located in the State of Israel while the second is in the Occupied Territories. The Christians of Nazareth can become Israeli citizens. The Christians of Bethlehem, on the other hand, cannot become citizens and have almost no legal rights. It is in the areas where Palestinians have lived under Israeli military occupation for the past 20 years that the highly

publicized uprisings of the past year have taken place," explains Kauffman.

Before he was named to his present position, Patriarch Sabbah was president of Bethlehem University. It was closed on October 28, 1987, by Israeli military officials. The patriarch believes the school was closed for a year because of the students who say "no" to the military occupation, and...say 'no' in some ways that are not convenient for the military."

Patriarch Sabbah stresses that everyone who lives in the Holy Land—Jewish Christian, Muslim—has a common destiny. "When I speak of suffering I speak of everybody," he says. "Because when one party is suffering for peace, and has no peace, that means the second party has no peace. Therefore, if the Palestinian has no peace, the Israeli has no peace. If the Palestinians are suffering, the Israelis are suffering," he says.

The word which is "the key for justice and peace," says Patriarch Sabbah, is "equality." For there to be peace in the Holy Land, "everybody has to have the same rights as a human being...On this basis of equality between people on both sides, I think we can start to make a real peace," he adds.

## Trusting God's Forgiveness

**Q. I have been troubled about something that happened years ago. At the time it seemed the only answer for me and my family. Now I find myself questioning my judgment.**

**My second child was a difficult pregnancy. A birth defect with medical problems ensued. While with my child in the hospital for operations I found I was pregnant again. This pregnancy was very**



**By Fr. John Dietzen**

**emotional for me. I was convinced that something was wrong with my baby. I received psychiatric help and soon after my son was born I had a tubal ligation. I believed I was doing the right thing to preserve my sanity and my children's future. I never questioned the moral issue of sterilization and have never had the feeling God has turned away from me. Am I guilty of an irrevocable sin? If so, is there a way to get right again with God? (Illinois)**

**A. This is not the time for you to attempt to go back and unravel all your reasons and intentions at the time of your tubal ligation. Besides being useless if not harmful, it also is impossible.**

**As you seem to be aware, to do something that serious to our bodies is in itself objectively sinful. It is good to recall that one reason for God's moral laws is to prevent us in trying times from grasping at solutions that later can prove hurtful, even destructive.**

**How personally deliberate and sinful this was for you, however, is questionable considering all the fear, apprehension and other emotional stress you experienced at the time. No, it is not irrevocable! From your whole letter it is clear that you are a good person, a good wife and mother, with a good relationship to God. If you have not done so already, mention this matter in confession and trust in our Lord's healing power and love in you.**

**Q. I was recently in the hospital after surgery for a broken hip. I have been, and still am, a member of the church since the 1950s. When a priest comes to hear my confession and bring me Holy Communion, why is it a priest from the nearest parish? Why not a priest from my own parish? I'm sure there is a reason but what is it? (New York)**

**A. In larger communities with several or more parishes, the nearest parish community serves hospitals, nursing homes and similar institutions.**

**Otherwise, in a large city, like yours for example, someone from every parish would need to be in every institution every day or every week. Dividing up the work according to location enables available priests and staff to better serve the patients and residents at all institutions.**

**The priests, other staff and eucharistic ministers from our parish, for example, take Communion to the hospital and extended care institutions under our responsibility daily or weekly.**

**If you are again hospitalized, notify the priest in your parish if you want to see him personally. He will try to be there for you.**

# Sympathy for the poor

Rich people are a lot generous than poor people, according to the findings of a recent Gallup Poll.

Maybe I shouldn't be surprised but it bothers me to read statistics showing that people in low- to middle-income groups give larger portions of their incomes to charity than do rich people.

The poll found that households earning under \$10,000 gave 2.8 percent of their incomes to charity, households in the \$50,000-\$75,000 bracket gave only 1.5 percent, those in the \$75,000-\$100,000 bracket gave only 1.7 percent.

"Contrary to popular opinion, the well-to-do in America cannot be described as generous," said Brian O'Connell, president of the Independent Sector, a coalition of 650 corporate foundation and volunteer groups which sponsored the poll.

It seems to me that the reason for this has to do with empathy. Poor people understand poverty and know how it feels. They know what it means to be trapped and frustrated by poverty's often unbreakable cycle.

If you've never known poverty personally, it can be easy to ignore the plea of the poor. Empathy elicits a kinder response.

All too often, wealthy people get miserly. When those mail appeals come they're tossed unopened into the garbage. News stories about homelessness and hunger glide by with no impact.

When plenty of money is readily at hand, it can become impossible to imagine the plight of a poor person.

My daughter used to work on Wall Street. She had a large office on the 35th floor where millions of dollars changed hands every day.

"When you're up there in that ivory tower, you lose touch with the daily life of normal people," she said. "All perspective on money disappears. The poor become little more than an abstract



**By Antoinette Bosco**

concept.

"Even I, who had been raised in a low-income household, was beginning to forget what it had felt like," she said.

"One day it occurred to me that if I could no longer believe in the reality of poverty and couldn't remember how to feel empathy, how could my colleagues, most of whom had been born relatively privileged, ever be expected to open their hearts and minds to the problems of the poor?"

The Gallup Poll reminds me of the Bible story about the poor widow offering two small coins for charity while the wealthy made much larger gifts.

Jesus praised her offering, pointing out that she gave more than the others because she gave all she had.

I guess there's nothing new about the relative generosity of the poor. Even back in Jesus' days the poor seem to have had greater empathy. Maybe that accounts in part for why Jesus chose the poor to carry his message.

It is interesting that the Independent Sector, a group representing many private interests, commissioned this particular Gallup survey. It demonstrates concern for the question of charitable giving. I hope it encourages the wealthy sector to examine its own record.

## Enjoying God's love

Light travels at a rate of 176,000 miles per second and one year has about 31,536,000 seconds. So if you multiply that figure by 176,000 you have one light year. Therefore, a star one light year away is trillions of miles from Mother Earth.

Most of the stars you see with the naked eye (if you can get out of the smog-filled city long enough to gaze on the incredible splendor of a star-filled night) are a few hundred light years away.

The Milky Way Galaxy for instance is 26,000 light years away. We used to think Mother Earth was the center of the universe. Then we found we were a small planet moving around the sun which is on the outer edge of one galaxy. Billions of stars make up one galaxy.

Beyond our own galaxy for instance by means of high power telescope we can see the Hercules Cluster a hundred million light-years away. Constellation clusters or galaxies west of Hercules include, Serpens, Corona, Borealis, Bootes, Canes Venatici and countless others.

In this context Mother Earth is a barely detectable dot. What does this knowledge do to your feeling of self-importance or your lack of it? Hopefully it humbles you enough to see how little you are and how short are your span of years on earth.

Your life time will be about three score and ten years if you're lucky, over in a flash like a shooting star. But eternity is endless.

The great argument religion poses is that you have precious little time here so why act as though everything depended on earthly happiness?



**By Fr. John Catoir**

It's more important to be happy in the next life than to spend your eternity regretting your foolishness on earth.

Strangely enough the riddle of life doesn't depend on our being miserable here. We were called to a life of joy. The saints tell us that happiness comes to those who put God's will first. Our own experience teaches us that people who try to have it all here, seem to lose it all. Vain ambition and greed have caused the downfall of so many. Besides there is a great deal of sadness connected with self-indulgence.

Why not ponder your insignificance and give your life to God with greater commitment as you prepare for the new year. Enjoy the knowledge of God's love.

Make your life a loving response to God's love for you. He wants you to surrender your life to Him before it's too late. While you have time, use your life well to serve and honor your Lord and your God. He is closer to you than your own heartbeat.



## Time capsules

By Frank Morgan

### Enemies share common background

The Duke of Wellington and Napoleon Bonaparte were both born in the same year, 1769.

Each was born on an island, each became fatherless in early boyhood, each had four brothers and three sisters, each attended a military school in France.

Both were promoted to Lieutenant Colonel within a day of each other and both excelled at mathematics.

Both were great soldiers and each commanded a great army. And both are remembered for what happened at Waterloo, where one became the victor and the other the vanquished.

\*\*\*\*\*

On April 13, 1788, a mob rioted against the doctors of New York City for dissecting human corpses, which were obtained by "grave robbing".

They chased all the doctors of the New York City Hospital out of the building and destroyed the home of Sir John Temple before someone told them that "Sir John did not mean "surgeon". Then they attacked Columbia College where onlooker Baron von Steuben pleaded with Governor George Clinton not to allow his troops to fire.

The mob moved forward and von Steuben got hit on the head by a flying brick. This quickly changed the baron's mind and he shouted, "Fire, Clinton, fire!"

The Governor gave the order, the militiamen fired and killed eight rioters while wounding twelve. Thus ended the "grave robbing" riot in New York City.

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While the 13 colonies were developing opposition against King George III, Florida remained staunchly loyal to the king. When the patriots in Philadelphia were declaring their independence from England, St. Augustine loyalists were burning effigies of John Hancock and Samuel Adams.

During the Revolutionary War, St. Augustine, Florida was a prisoner of war camp. As early as 1776, Americans who were captured in northern campaigns were transported there.

As many as 300 American colonists were imprisoned at the Castillo de San Marco, not the least of whom were three of the four South Carolina signers of the Declaration of Independence, Arthur Middleton, Edward Rutledge and Thomas Heywood.

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## Reach out and touch someone

Ma Bell has a good idea when she urges us to make the effort to keep the communication between us flowing. However, I do feel that her motives might be just a bit tainted and self-serving. What she does realize well is that there is a tangible longing at this time to re-connect with people who have been, or are, special to us.

The telephone is a real gift; hearing the voices of distant loved ones almost makes them present. Letters that carry news and love from dear ones who are far away are special in that they can be read over and over again. But to really touch someone, nothing compares with face-to-face, hand-in-hand, body-to-body contact.

***'In the spirit of Christmas, of God-made-flesh, perhaps one of the best gifts we could give each other would be our physical presence and touch.'***

God knew that. He experienced that. After a time of speaking to us from a cloud or a pillar of fire, it just wasn't good enough for him. It wasn't satisfying. So, in time, he decided he needed to reach out and literally touch us. This he did in the person of his son. He became

By  
**Carol A.  
Farrell**



incarnate. He became flesh. He became one of us so that he could touch us. And as the song says, "Nothing has ever been the same".

In the spirit of Christmas, of God-made-flesh, perhaps one of the best gifts we could give each other would be our physical presence and touch. The assumption of Ma Bell's slogan is that anyone we are not in touch with is geographically distant from us. But given the hecticness of our daily lives, those closest to us might also be suffering from being "out of touch" with us.

Hugs are my favorite all-occasion way of satisfying my need for touching. Many people give polite A-frame hugs where cheeks and possibly shoulders meet but bodies are kept angled away from contact. I'm not sure these qualify as authentic hugs.

My favorite huggers are my friends Frank and Richard. They aren't afraid of body contact and there isn't any-

thing at he least bit sensuous in their hugs. They have different styles. Frank's is a firm, deliberate, arms-wrapped-around-you style that is very care-full. Richard has this wonderful energetic bear hug that lifts a person off their feet and seems to say "I'm really glad to see you!" Both are deeply satisfying and I would recommend them to everyone.

For family members there should be lots of hugs. But with them we can also share another kind of touching: massage. A massage of the back and shoulders is easiest. Most of us express our tension by tightening these muscles. Firm but gentle pressure here can be very therapeutic. A foot massage is pure bliss. Hand massage can be deep and firm or light and tender, as can all massage.

Touching makes some people very uncomfortable because they never learned non-sexual touching. It also probably means that their touch needs are not being met.

One of the ways we can initiate more touching in our homes is by telling each other, "I need a hug". This is a routine that catches on easily.

Touching is essential for good spiritual and mental health. Have you hugged your kids, spouse, mother, father, brother, sister, etc., etc. TODAY? Go and do it!

And may your Christmas be full of warmth, touching and joy!

(Carol Farrell is director of the Family Enrichment Life Ministry in the Archdiocese of Miami.)

## War toys for Christmas?

Dear Dr. Kenny: What do you think about war toys and war games? Looking over the toy shelves the other day, I noticed there were a lot fewer war toys. But then my friend told me that 75 percent of the video games are war games. I think she's right.

Is this bad for our children to be enjoying a steady diet of war? (New York)

War toys are certainly a sad item and in some situations can be dangerous or bad.

War toys and games are tasteless at best, vulgar and rude. They should be considered poor manners.

War is not a game. Death is not a game. Let's not trivialize war and death.

Some have argued that war toys can be a harmless vehicle for the expression of aggression. That's absurd. We have all varieties of competition and aggressive sports to help children deal with their pent-up emotions. We don't need to teach them war.

Modern warfare has itself been construed as a game. Technology allows nations to kill at a distance, on a computer screen, in the abstract. There is grave danger we will forget that in war real people like you and I suffer and die.

By Dr.  
**James and  
Mary Kenny**



We live in a country that can justify the sale of arms to Third World nations as a way to balance our trade deficit, and can even excuse selling to both sides of the conflict on the premise that they will be shooting at each other instead of us.

I want to stand up and scream: There are people dying in the Middle East because of the weapons you have sold them and you think you are playing a clever game. War is not a game.

Relationships are precious. Love is golden. War games are sad because they focus on aggressive competition as the way to relate. Do your neighbor in before he does it to you.

Certainly there are times when we must compete and struggle with our neighbor. Sometimes the competition will be for limited goods and only one of us can win.

But most of the time we need to relate to our neighbor in the dimension of giving and receiving and sharing. Christmas, with its greeting cards and gifts, is a feast of giving.

Wouldn't it be sad if most of our gifts were toys and games of war? What about learning to cooperate? To compromise?

War toys and games are dangerous for children and older persons who already have a violent nature. Research shows that these persons can be heavily influenced by the aggressive games they play. The war toy or game can become a trigger to violence.

Finally, war toys and games are bad if and when they make us callous. Even those of us of a less violent temperament can become so accustomed to violent language and games that we remain distant and uninvolved when real violence occurs.

For all these reasons, I would not buy war toys or video war games for my children.

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## Santa or Jesus? Why not both?

A couple of years ago, a New Jersey priest gave an unusual sermon. From the pulpit he informed kids there wasn't any Santa Claus, that it was a parent fib and that the birth of Jesus is the only reason to celebrate Christmas.

He was right, of course, and would have won his case in court but the uproar he caused reverberated far beyond the disillusioned children and angry parents in the pew. His sermon hit the national news and the media pounced on it with glee.

Within a few days the priest was publicly chastized by his bishop and he apologized to parents for usurping their right to decide if and when children should believe in Santa Claus.

While I agree that his judgment was faulty, he did bring up a subject that bothers parents. How do we give children the joy of Santa without teaching them to distrust us in the future?

As psychologist Vivian Friedman put it, "I think the task of childhood is to sort out fantasy from reality. When the parent confuses the child, it makes it that much harder on the child. If there can be the spirit of Santa Claus, there can also be monsters under the bed."

There seems to be general agreement among child psychologists, educators and social workers, however, that the myth of Santa is not harmful as long as parents do not lie to children when they begin to question. This

By  
**Dolores  
Curran**



skepticism usually begins at five or six.

Parent-educators suggest that parents wait until the child brings up the subject. "When a child does ask, 'Is there a Santa Claus?' ask him what he thinks first," says Jacquelyn Mize, child therapist. "If he still believes, let him go on believing. If he says he does not believe, say, 'You're right. You figured it out didn't you?' Then tell him you played Santa all these years out of love."

Another child-psychologist suggests that as the children get older and can think more abstractly, we tell them Santa is a symbol of love and giving-that he is the Christmas spirit.

But is he? If he is, where does that leave Jesus? And if the task of childhood lies in distinguishing fantasy from reality, how do we help children realize Santa is

fantasy and Jesus is reality?

I believe this is the issue the priest was addressing. Parents are familiar with the dilemma. We know that younger children confuse Santa with Jesus. They also put Rudolph in the nativity scene. Fantasy and reality become blurred.

We can have both Santa and Jesus but parents must help children sort out the secular from the sacred at Christmas.

I suggest they make a point of balancing of two, always implying that the birth of Jesus is the real reason we celebrate while Santa is a figure who represents love.

When we decorate cookies, let's decorate some of the Baby Jesus. I've always found it disturbing that there are few religious symbol cookie cutters at Christmas, but the gingerbread boy can become Jesus and the gingerbread house the manger with a bit of ingenuity.

For every visit to Santa, let's have a visit to a creche. For every Rudolph tale, let's read one of the little religious Christmas stories which abound in church good stores. Every time children talk of Santa and his largesse, we can listen and then talk of the gifts of the Magi.

My heart went out to that priest because he meant well. He, like us, deplors the secularization of our religious season but we can have both if we put some thought and effort into it.

(c. 1988 Alt Publishing Co.)

# The elf of Christmas future

A rustle of wings stirred the air around me, air touched suddenly with the faint odor of incense. I looked up from writing my TV column to see a figure in front of me, slightly out of focus and in black and white. He looked like Robert Young in a white bathrobe.

"I am the Angel of Christmas Past," the figure said. A bony finger pointed toward

By  
**James  
Veig**



the corner of the room and a TV set appeared, all 10 inches of it. "Watch closely."

On the screen came images, as snowy, as a Nativity scene in a globe. I saw Donna Reed in a pearl necklace and the original cast of "Amahl and the Night Visitors" and Edward R. Murrow smoking a cigarette and Alistair Cooke driving an "Omnibus" and "Playhouse 90."

I watched, mesmerized for a while, and then shook my head to clear it. "I haven't time for this," I said testily. "I have a column to get out. So you get out — and take that Philco with you. I know what you're trying to do and it won't work. TV wasn't better in those days. The 'golden age' — ha! How could you see gold on a black-and-white screen? Now, begone."

The figure beat its wings furiously and my eyes filled with stardust as he disappeared into the air. But the TV set remained.

"Bah," I snorted. "Let me see now. . . where was I? Oh, yes, I was about to write about all the choices viewers have, thanks to cable and satellites and videocassettes . . ."

My reverie was broken by the sound of shattering glass as the TV screen in the corner imploded. The puff of smoke in the middle slowly, creepily evolved into something familiar: the twisted form of a two-headed creature, about the size of a dog. One head looked like Morton Downey, Jr.; the other looked like comedian Bobcat Goldthwait. Both mouths roared simultaneously as white teeth flashed like knives.

"Wouldn't listen to our predecessor, eh?" the heads screeched demonically. "Then you'll listen to us — and like it!"

From their throats came bursts of flame which shot across the room and onto my



## 'Ernest Saves Christmas'

Know-it-all Ernest P. Worrell, played by comedian Jim Varney, gives Santa's elves a hand in "Ernest Saves Christmas." The U.S. Catholic Conference calls the film "a surprisingly entertaining holiday hoot for the young at heart." Due to Ernest's anarchistic driving skills that cause some cartoonish traffic pile-ups and tense moments on the highway and in the sky, the USCC classification is A-II-adults and adolescents. The Motion Picture Association of America rating is PG-parental guidance suggested. (NC photo)

desk. The notes I had collected for my column burst into a bonfire and, in the hideous light created by the flames, the two-headed monster doubled in size, the heads touching the ceiling of my office.

"We are the Double Demon of Christmas Present," the mouths intoned together. "Watch our eyes."

Their four eyes, glaring and red, blanked out for a moment and then became four big-screen TVs. Different scenes flashed crazily on each one and my own eyes raced to keep up with the images as they rapidly changed.

I saw Phil Donahue in a skirt. . . corpses on "Unsolved Mysteries". . . the back room in the neighborhood video store where they keep the porno tapes. . . a replay of the news segment showing a man committing suicide on live TV. . . Pee-Wee Herman's Christmas special. . . Most horrible of all, I watched in terror as every episode of "Love Boat" was shown. It took less than ten seconds, yet I understood every word.

"No more," I shouted. "This is a nightmare." I shut my eyes to lock out the

images. "This is because I ate pizza while watching Geraldo."

I pinched myself and, sure enough, there was silence. I peeped one eye open. My desk was intact; my notes were untouched. I sighed.

And from the sigh came a tiny, elfin creature, no taller than a TV Guide. She danced merrily on my desk, curtsied and said, in a sweet little voice, "I am the ELF of Christmas Future. Look." Her little finger drew a circle in the air and in it appeared and on/off knob. "Sssh," she hushed, "it's a secret. It's the magic dial

which gives peace on earth."

"You mean," I asked in an equally whispery voice, "I can get rid of Morton, Geraldo, Phil. . ." She interrupted me, "And Oprah and 'Raising Miranda' and wrestling. But the best part is this: it works the other way for 'Nightline' and specials and good movies."

"Please," I begged, "can I tell others about this?" She smiled, winked and began to disappear into thin air: "You just did," she said as she dissolved into a white dot, "thanks to us."

"God bless us all" I thought.

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## Catholic television and radio schedule

### Television programs

- ☐ **Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday at 9 a.m., on Tele-Miami Cable, Channel 40; every Sunday at 5 p.m., on Dynamic Cable, Channel 13.
- ☐ **TV Mass in English** every Sunday, 7:30 a.m., on WPLG-CH. 10.
- ☐ **TV Mass in Spanish** every Sunday, 10 a.m. on WLTU-CH. 23; and 9 a.m. on WSCV-CH. 51.
- ☐ **Raíces Cubanas** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.
- ☐ **'Unity'** In English with Mary Ross Agosta, airs three times a week on Educational Cable Channel 2 (all Dade County cable companies); Mondays, 8 p.m.; Tuesdays, 1:30 p.m.; Fridays, 9:30 a.m. Topics: Week of Dec. 26: **Respect Life**; Week of Jan. 2: **Genesis**; Week of Jan. 9: **History in the Archdiocese**; Week of Jan. 16: **Catholic Church and the Prison System**.
- ☐ **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTU-CH. 23.
- ☐ **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 8 p.m. in Spanish; Mondays at 9 a.m. in Spanish on Channel 51.
- ☐ **Cable Programming** On Storer Cable (Acts / Public Access);

Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 37 in Dade.

☐ **Mother Angelica** Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida: check with your local cable company.

### Radio programs

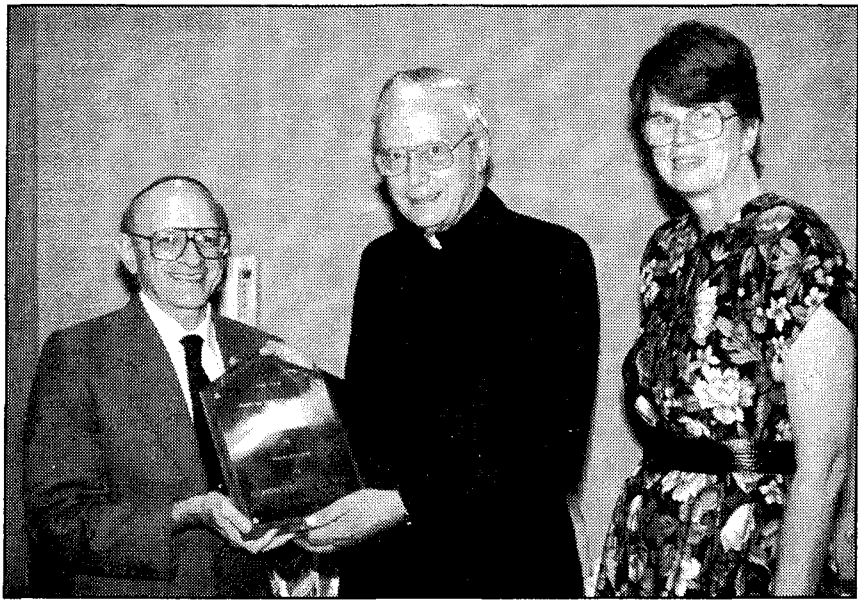
- ☐ **'Sound and Sense'** Sundays at 9 p.m. on WKAT, 1360 AM. Topics: Dec. 25, Christmas Story; Jan. 1, Time after Christmas; Jan. 8, Honesty.
  - ☐ **'Lifeline'** Hosted by Father Paul Vuturo, Sundays at 9:30 p.m. on WKAT, 1360 AM. Topics: Dec. 25, Christmas.
  - ☐ **'The Rosary'** (sponsored by the World Apostolate of Fatima), Saturdays at noon on WEXY 1520 AM; Sundays at 5 p.m. on Dynamic Cable, Channel 13.
- In Spanish**
- ☐ **'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays, Wednesdays and Fridays at 11:30 a.m. on WRHC, 1550 AM.
  - ☐ **'En Busca de la Felicidad'** Hosted by Fathers Francisco Santana and Federico Capdepón, everyday at 2 p.m., on WAQI, 710 AM.
  - ☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at

- 5:30 a.m. on Super Q, 107.5 FM.
- ☐ **'Los Caminos de Dios'** Hosted by Father José Hermendo, Sundays at 8 a.m. on WQBA, 1140 AM.
- ☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 8:45 a.m. on WRHC, 1550 AM.
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- ☐ **'Una Vida Mejor'** Co-hosted by Dick Mishler and Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCM.
- ☐ **'Caminos de Fe'** Hosted by Bishop Agustín Román, at 9 a.m. on Union Radio WOCN, 1450 AM.
- ☐ **'Mensaje de Fe'** Hosted by Bishop Agustín Román, at 9:30 a.m. on Radio Mambi WAQI, 710 AM.

### In Creole

- ☐ **'Kok la Chante'** (The Rooster Crows) Sponsored by the Haitian Catholic Center, Sundays at 7 a.m. on WVCG, 1080 AM.

# What's Happening



**ARCHBISHOP HONORED.** At a recent meeting of the Greater Miami Religious Leaders Coalition, Rabbi Solomon Schiff, the incoming chairman of the coalition, presented a plaque to Archbishop Edward A. McCarthy, the founding and outgoing chairman of the coalition. The plaque commended the Archbishop for his "outstanding service as founding chairman of the organization." Looking on is Janet Reno, Dade County State Attorney, who was the guest speaker at the meeting.

## Fr. Michael Anthony Reilly

DEERFIELD BEACH - A Funeral Mass for Father Michael Anthony Reilly was concelebrated Monday in Our Lady of Mercy Church, where he has served as pastor for the past eight years.

The 45-year-old Irish-born priest died Friday of a brain tumor after an illness of more than a year.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass and Father Edmund Prendergast preached the homily. Concelebrating with the Archbishop was Auxiliary Bishop Norbert M. Dorsey, C.P. and about 70 priests of the Archdiocese.

One of the 13 children of Michael and Mary Reilly of Gort, Co. Galway, Father Reilly, known to priests simply as "Tony" was ordained for the Archdiocese of Mi-

ami in 1968 and served his first parochial assignment at St. Patrick Church, Miami Beach, where he was associate pastor. He was subsequently associate pastor in the parishes of St. James, North Miami; Holy Name of Jesus, West Palm Beach; Holy Family, North Miami; St. Bartholomew, Miramar; and Ascension, Boca Raton.

He became pastor of Our Lady of Mercy Church in 1980. Father Reilly had also served as Chaplain to the Boy Scouts and CYO of the East Coast Deanery and the John A. Hill Council, K. of C., Pompano Beach.

In addition to his father, Michael Reilly, Fr. Reilly, who was buried in Ireland, is survived by three brothers in Ireland, two in England and a brother, James, Queens, N.Y.; and six sisters including Mrs. Ann Rogan, Richmond Hill N.Y.; Kathleen Farrell and Miss Vera Reilly, Queens, N.Y.; two sisters in Ireland and one in London.

## St. Vincent de Paul parish gets pews after 26 years

St. Vincent de Paul parish had a dream. No, not a new multi-purpose parish center or spacious church. They aspired to things that many other churches take for granted.

The parish, located at 2000 N.W. 103 St. in Miami, celebrated its 25th anniversary last year. But it has just converted from folding chairs to pews; from a wooden altar to a marble one; and from termite ridden doors to iron stained glass ones.

"Yes, we're not up there with a lot of other parishes in style or money," says parish council president Terry Hyland, "but we have something I felt was better. We had the support of our parishioners. It took almost two years of hard work to see our dream come true for the parish."

## Parish Social Ministry conference set for Jan. 21

The Second Archdiocesan Conference on Parish Social Ministry will be held on Jan. 21 at Our Lady of the Lakes Church from 8:30 a.m. to 3:30 p.m.

Fr. John Gallen, S. J., will be the featured speaker at the conference. He is the director of the Corpus Christi Liturgical Center in Phoenix, Arizona. He will address the need for an organized social ministry program in every parish and also the need for more communication and collaboration between all parish ministries. For more details call Parish Community Service at 754-2444 (Dade) or 522-2513 (Broward).

## Pastoral Institute announces courses

The Institute for Pastoral Ministries at St. Thomas University has announced registration for several courses beginning in January. Mary Chupein, S.F.C.C., Associate Professor of Pastoral Ministry at St. Mary's Seminary and University in Baltimore, will teach a course called *Mentoring*

and *Ministry* on Saturdays (Jan. 21, 28, Feb. 4, 11, 18, and 25). The course for pastors, supervisors, spiritual directors and directors of Religious Education focuses on the emerging role of the mentor in ministry today.

Another course offered Jan. 9-13, *The Catechetical Mission of the Church*, will address adult and family catechesis, the art of storytelling, and the sacraments and mentoring. It will be offered in three parts.

A Women in Ministry seminar will take place Jan. 14 from 9:30 a.m. to 4:30 p.m. The seminar will be "a celebration of women's gifts" and will be taught by Joan Ohannesson, author, television producer and lecturer.

## Deacons to be ordained Jan. 7

On January 7th at 11 a.m. at St. Mary's Cathedral, Archbishop McCarthy will confer the Holy Order of Deacon on 13 candidates.

Being ordained Permanent Deacons are: Allen Asselin and Vincent Eberling Jr. of St. Vincent parish; Charles Fiore of St. Elizabeth Seton; Ronald Gouthro of St. Maurice Church; Denis Mielay of St. Andrew parish; John Peremenis of St. Louis; and Santos Rodriguez of Good Shepherd parish.

Seminarians being ordained deacons are: Tomas Marin; Carlos Vega; Michael Lynch; Cesar Alejo; Juan Montoya; and Jorge Puerta.

## Catholic Hospice seeks volunteers

Catholic Hospice, Inc., newly licensed for the purpose of serving all patients in need of hospice care in Dade County, needs volunteers. Training and certification will be given for office as well as patient care. For more information call 822-2380 and ask for Trudy Lechner, R.N., Volunteer Coordinator.

## It's a date

The Catholic Widowers Club of Hollywood will hold its monthly meeting at 7:30 p.m. Jan. 6 at Griffin Hall, 2901 S.W. 52nd St., Ft. Lauderdale. Live music. Refreshments. Guests \$3. For more information please call Mary at 457-9426 or Lee at 922-5114.

The North Dade Catholic Widow and Widowers Club will host a Christmas party at 7:30 p.m. on Dec. 16 at Visitation Church Social Hall, 100 N.E. 191st St. in Miami. All faiths welcome. Call 685-9976 or 923-1837 or 651-5539.

The Family Enrichment Center will host a Resurrection Weekend Retreat for the hispanic separated and divorced. For registra-

tion and information please call Mrs. Maggie Senra at the center, 651-0280.

The Cenacle will host a retreat for adult children of alcoholics on Jan. 20-22. \$70. Call/write: Cenacle, 1400 S. Dixie Highway, Lantana, Fl. 33462. 582-2534.

San Isidro Catholic Church at 2310 Hammondville Rd. in Pompano will host a Catholic revival on Jan. 1. Praise, prayer, healing.

The Catholic Charismatic Hispanic Renewal and the Charismatic Group Corazon de Jesus hosts a retreat of Fr. DeGrandis on Jan. 7-8 at Little Flower Parish, 1270 Anastasia Ave. in Coral Gables, from 9 a.m. to 6 p.m. For information call 444-3521.



**HALL OF FAMER.** Msgr. Edward Pace High School in Miami recently inducted Thomas Deming of Miami Lakes into the Spartan Hall of Fame. While at Pace, he excelled in many sports especially football. His efforts in high school allowed him to join the University of Miami football team after graduating from Pace in 1981 and he was a member of the team during the 1983 National Championship season. His football career came to an abrupt halt due to a knee injury. In photo principal Dr. Richard Perhla (right) presented him with a plaque signifying the occasion.

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# Graham Greene's latest novel is thought-provoking

**THE CAPTAIN AND THE ENEMY**, by Graham Greene. Viking Press (New York, 1988). 189 pp., \$17.95. Reviewed by Frank Allen; NC News Service.

The exceptional career of the English novelist, Graham Greene, now 84 years old, shows no sign of slackening in his latest work, "The Captain and the Enemy,"

a tale of money, morality and a quest for truth.

In this book, which mingles the romance of Robert Louis Stevenson and the brooding humanity of Joseph Conrad, a young boy is won in a game of backgammon and taken by a mysterious "Captain" to live with a woman named Liza in a shabby basement in a rundown street in Camden.

At the center of the strange relationship

between the boy, Victor Baxter, renamed Jim (later grown into "hack journalism") and Liza is the Captain, a 20th-century Long John Silver, implausible pirate and compassionate father.

(Greene plays with numerous ironic echoes of Stevenson's masterpiece, "Treasure Island." The child narrator is named Jim; the characters dream of gold; the Captain says: "Thieves steal trash. Pirates steal millions," etc.)

Actor, adventurer, escaped prisoner, swindler, "a bit of a liar and a bit of a cheat," the Captain (or is he a sergeant?) hides behind aliases (Victor, Colonel Claridge, Carver, Smith), yet feels empathy for the isolation of Liza and reveals, in his troubled soul kindness and loyalty.

He brings the boy to her after she undergoes an abortion as the bedfellow of "the Devil" (Jim's father) and dreams of giving her a fortune.

Liza, girlfriend and surrogate mother, has a touching affection for the Captain. They seem not to be lovers and yet her regard for him remains undaunted by long absences, by what she is told by private detectives, even an account by Jim that

spares none of his greed and selfishness.

In a way her love transcends a physical bond. She's convinced of his moral goodness.

The second half of the novel takes a turn into frightening realism when, after Liza's death, Jim journeys to Panama and discovers the depth of the Captain's involvement with drug smuggling and corrupt Central American politics.

After the Captain's heroic, if futile, death, Jim, in the company of a shady Mr. Quigly, is left without a home, facing "a world of secrecy and danger which leads" into the unknown.

Fear taints love, yet love endures and seems the stronger for every challenge, despite failures of self-knowledge and the urge for adventure and wealth.

The Captain's enemy is the inability to trust, even one's self, in "the inexplicable world" of moral ambiguities that yields not gold but death.

These tangled, unfortunate relationships, with a thought-provoking depth of spiritual searching, as depicted by Greene in his fifth decade of writing novels, are vigorous and compelling.

## Archdiocesan Christmas Masses

His Excellency Edward A. McCarthy and the one million members of the Archdiocese of Miami invite all to experience the joy of this Christmas season by attending Christmas Masses celebrated in all the churches.

In his Christmas message, Archbishop McCarthy asked that we not lose the true meaning of Christmas in the preparation for this joyous holiday.

Archbishop McCarthy will be the principal celebrant at a Christmas Midnight Mass at St. Mary's Cathedral. A brass quartet will begin in the vestibule at 11 p.m. followed by the 30 member

cathedral choir and organ soloist.

A Vigil Mass for children and their families will be held at 6 p.m. Dec. 24 at St. Rose of Lima Church (N.E. 4th Ave. and 105th St.). Seventh and eighth grade students will reenact the nativity scene and Santa Claus will also take part.

While the times of the Christmas Eve and Christmas Day Masses vary from church to church, anyone wishing to attend Mass may call the Communications Department of the Archdiocese of Miami at 757-6241, Ext. 330, 331 to locate the nearest Catholic Church and assist in Mass schedules.

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Maryann B.

### 5A - Novenas

#### THANKSGIVING NOVENA TO ST. JUDE

Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. I have had my request granted. Publication promised. Thanks for answering my prayer.

A.A.R.V.

#### THANKSGIVING NOVENA TO ST. JUDE

Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. I have had my request granted. Publication promised. Thanks for answering my prayer.

R.J.H.

Thanks to St. Jude for prayers answered. Publication promised. A.B.

Thank you Sacred Heart and St. Jude for prayers answered. Publication Promised. SMA



Thanks to the Holy Spirit for prayers answered. Publication promised. L.O.A.C.

#### PRAYER TO THE HOLY SPIRIT

Holy Spirit, you who solve all problems. Who light all roads so I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised. Thank you for answering my prayer.  
Bonilla Family

### 5A-Novenas

#### THANKSGIVING NOVENA TO ST. JUDE

Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. I have had my request granted. Publication promised. Thanks for answering my prayer.  
V.V.B.

I love you Jesus and Mary, all angels, all saints. Thanks for prayers answered to Infant Jesus of Prague, the Blessed Mother Mary, Holy Spirit, Saints: Joseph, Anne, Theresa, Jude, Anthony, Lucy, Benedict, Frances, Luke, Patrick, Gerard, Lazarus, Michael, Monica, Martha, Gabriel, Raphael, Dominic, Augustine.  
S.P.B.

Thank you, St. Jude, for the Joy.  
MN

Thanks to the Holy Spirit, St. Jude and Jesus for prayers answered. Publication Promised. M.B.

In Thanksgiving for me & children & family continued graces, blessings, physical, spiritual & financial help from Little Jesus of Prague. B.G.P.

#### Thanksgiving Novena To St. Jude

Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. I have had my request granted. Publication promised. Thanks for answering my prayer.  
P.B.

TELL THEM THAT  
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### 5-A Novenas

#### PRAYER TO THE HOLY SPIRIT

Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion. I wish to be with you in Eternal Glory. Thank you for your mercy towards me and mine. Publication promised. Thank you for answering my prayer. P.B.

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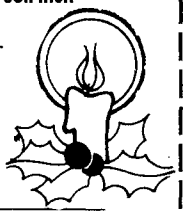
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# Know Your Faith

## To make the Word flesh, over and over again

By Father Eugene LaVerdiere, SSS  
NC News Service

Most of us learned as little children that God is our Father in heaven. We learned also that God was greater than anyone or anything we knew.

Later we learned that God was the Creator of all things, the One who cares for absolutely everyone, including us.

And later still we learned to speak of God in philosophical terms: God is transcendent, the source of all being and the ground of our own being.

At this point, the simple statement about our Father in heaven had developed into something very complex for us. The more we thought about who God was, the more remote God seemed to get.

It is hard to imagine getting excited about a personal relationship with the "ground of being."

It is not that our philosophical inquiry led us astray. God certainly is a transcendent being. But God also is immanent, within us as well as beyond us.

God is immanent in all of creation. That is why creation, the work of art, reveals the Creator, the artist, to us.

But God is most immanent in people, in the men and women made in his image and likeness.

As Creator, God is present especially in the creativity of people — in the parent's smile, in the potter's hands and in the gardener's green thumb.

God is personal, overflowing with life and love. So we can expect to see the image of God more clearly in a human being who overflows with life and love. The very best image of God is Jesus, who reached out to all human beings with life and love.

He did not withhold love from anyone, even from those who tried to destroy him.

Who can forget Jesus' dying prayer forgiving those who crucified him: "Father, forgive them, they know not what they do" (Luke 23: 34).

Everyone needs an image of God. We realize this when we take a walk through antiquity, on a tour of ancient Egypt, for example, or even on a visit to one of our wonderful museums.

The great stone statues of Egypt's gods are awesome. But how silent and faceless they are. Their form usually is that of an animal.

These statues were not gods for the Egyptians, of course. They were images of God, expressing and emphasizing God's strength, cunning, majesty or fertility in male and female form.

But it is hard for a Christian to take an image of a falcon or a crocodile, let alone a hippopotamus or a monkey, very seriously as an image of God.

None speaks of God's life, love and personal relationship to us.

Their eyes may stare, but they do not see. Nor do they hear. They just stand there in stone, motionless and silent. Not one of them extends a hand to anyone to say "Do not be afraid" or "Peace be with you."

For Christians an image of God must be able to see, hear, touch and speak.

All of us try to be such images of God.

We want to be like Jesus and we want to allow Jesus, our risen Lord and Savior, to see with our eyes, hear with our ears, touch with our hands and speak with our lips.

We want Jesus to be made flesh over and over again in our love, so that God's image is always visible everywhere.



**'The very best image of our loving, personal God is Jesus. But his selfless example can seem overwhelming at times for Christians. Then we need to look at how Jesus was the image of God not only in the perfection of his adult person, but also as a helpless infant needing the care of parents and grandparents.'**

What a challenge! When we read about Jesus in the Gospels or when we reflect on those who really were great images of God in Christ, people like St. Therese of Lisieux and St. Francis of Assisi, it can be overwhelming.

But then we need to look at how Jesus was the image

of God, not only in the perfection of his adult person but even as a little child, a helpless infant, needing the care of parents and grandparents.

Everyone, including those who struggle and the helpless, can find hope in the infant Jesus, God's image in a little child.

### Scriptures

## A Christmas message about God

By Father John Castelot  
NC News Service

The law of Moses strictly forbade making any image of God. The fear was that, like other cultures around them, the people would end up worshipping lifeless idols.

But people still needed some image of God, even if only a mental one. After all, the Israelites' relationship with God was deeply personal. And because it is next to impossible to have such a relationship with an abstract idea, the Bible is filled with images of God based on the people's experience of him in their lives.

First impressions are the most lasting. The Israelites' first image or impression of God was that of a savior who intervened to rescue them from bondage in Egypt.

If they later envisioned God as a lawgiver, they did not see him as heartless. Rather, observing the law was a way to express their gratitude and love for all his kindness. Not a knee-jerk obedience to imposed obligations, it was a heartfelt response to the love God demonstrated for them.

Even when the Israelites thought of God as a king it was as the ideal king who protects the interests of his subjects and shows special care for the helpless.

Since the Israelites were a predominantly pastoral people, they were in daily contact with sheep and shepherds. Almost inevitably they pictured God as a shepherd.

"Like a shepherd, he feeds his flock. In his arms he gathers the lambs, carrying them in his bosom and



## A child's Christmas

By Joe Michael Feist  
NC News Service

Kids and Christmas go together like, well, like Texas and barbecue. Or autumn and football. Or spaghetti and meatballs. They just fit — perfectly, harmoniously. That's why, if you want to understand Christmas, you have to start with a child. No adult can experience the joy and merriment and significance of Christmas like a child.

But adults can remember, especially if we have a few kids underfoot to jog our memories...

Eyes wide and glowing with delight. Smiles stretching across the boundaries of imagination. Giggles of innocent anticipation. Bathed, brushed, attired in the finery reserved for the magical.

For a child, Christmas is truly the extraordinary moment, an almost overwhelming blend of fantasy and gladness. And children know, perhaps instinctively, that the love of Christmas today flows from that first Christmas long ago.

Watching a child during the Christmas season recalls the goodness and sweetness of life itself. And that is surely worth remembering.

## 'Tis the season of gifts

By Stan Konieczny  
NC News Service

The creche's plaster of Paris figures carry gifts to welcome the Christ Child. On one side are the shepherds with their practical, homespun gifts. A youthful shepherd pipes a silent tune on his flute while an old man offers a basket of fruit.

On the other side, the Magi parade in with golden coffers containing exotic gifts.

That familiar tableau captures a dilemma faced by many who want to give gifts to celebrate the birth of the Messiah.

Where do you fall in that spectrum between the practicality of shepherds and the lavishness of the Three Kings? More important, how will you pay for your niche among those famed gift givers?

"We spend too much on Christmas," lamented Steve, a dairy employee. He and his wife, Dee, a typesetter, charge all the Christmas gifts they buy for their three children and other relatives.

"I just ache inside at the thought of Christmas," he said. "There is no money that I can juggle around to swing it unless we go deeper in debt and that means more juggling."

Dee added, "We don't really budget and that is part of the problem. Having to worry about money dampens the holiday spirit."

Steve and Dee also try to buy gifts

which are in keeping with the tastes and interests of their two teen-agers, both of whom have part-time jobs.

"It is difficult trying to compete with your teens' personal spending," Dee said. "It makes me think that we have to get away from all of this materialism. Until we do, Christmas gifts will be a disappointment."

"I know of people who are paying off Christmas charges in April and May. That is not my idea of fun," commented Rita. She and her husband Tom are retirees who spend between \$400 and \$500 on their nine children, three in-laws and three grandchildren. They do not charge any of their gifts.

Tom and Rita tend to give practical gifts of clothing or household items. And they cherish gifts that their children make such as a monogrammed pencil holder that one daughter made 20 years ago. "The spirit of giving is not found in the price tag," Tom said.

While they advocate making gifts, the couple realizes that this can be difficult in families where both parents work outside the home. Yet Tom and Rita are determined to pass on their Christmas values.

"As soon as our two youngest

grandchildren are old enough, they will be here helping to make cookies to give their parents for Christmas," Rita stated.

"I like gift giving although sometimes I debate if it is getting out of hand," reflected Debbie, a single woman who teaches music and directs a church choir. "It all goes back to being a kid at my grandparent's house with the living room covered with wrapping paper after we opened our gifts," she recalled.

Debbie splurges on gifts for her parents, but is more conservative in buying smaller presents for approximately 40 other relatives and friends. Some years she will make presents. Other times she buys unusual gifts while vacationing.

"I do not charge a ton of stuff or use deferred billing," she said. "I have my budget set and it is not difficult to stick with it. Having so many people to buy for, you have to watch."

Walt and Irene, both medical technicians, try to budget about \$500 for Christmas, saving part of it through the Christmas club at Walt's credit union. Their only child, a first-grader, claims about \$150 of the gift budget.

They feel that since Joey believes in Santa Claus, the gifts can reinforce good

behavior. "It also teaches him that he cannot have everything that he sees or wants," Irene added.

In addition to gifts, Walt and Irene use Advent calendars, visits to Christmas displays, stories and carols to share the true meaning of Christmas with their young son.

"We want Joey to know how much we care about him by the gifts that we give him, but we also want him to learn that there is more to Christmas than gifts and spending money," Irene said.

For Paul and Kathy, parents of preschoolers, budgeting time is more important than budgeting money. Paul, a computer programmer, said that he and his wife spent around \$300 on gifts. Their shopping is finished by early November.

"I hate shopping. I don't like fighting the crowds and they don't like fighting me," Kathy observed.

"We like to have the season of Advent to focus on the spiritual meaning of the holidays and on the family," Paul added.

He takes a week's vacation during the holidays so that the couple and their two daughters can do things together during this "very special family time."

leading the ewes with care" (Isaiah 40:11).

Much more intimate was the image of God as a father, strong and protective but also gentle and kind. It is the voice of this father that echoes in the following words from the prophet Hosea: "When Israel was a

infant to his cheeks" (Hosea 11:1-4). Hosea also gave us the boldly beautiful image of God as a husband wooing an unfaithful wife back to his arms. "So I will allure her. I will lead her into the desert and speak to her heart" (Hosea 2:16).

When the people in exile complained that God had forgotten them, they got this answer. "Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you" (Isaiah 49:15).

All of these revealing images were summed up in a most impressive way in Jesus whose birth we celebrate at Christmas. He is the image of the Father manifesting in a visible, tangible, lovable way all God's winning attributes. Jesus' life, culminating in his selfless death, was a revelation of a father's concern for his children, especially his children in distress. To see Jesus is to see the Father, the savior, the king, the shepherd, the lover.

**'Jesus, whose birth we celebrate at Christmas, is the image of the Father manifesting in a visible, tangible, lovable way all God's winning attributes.'**

child, I loved him. Out of Egypt I called my son.... It was I who taught Ephraim to walk, who took them in my arms.... I fostered them like one who raises an

Since all those images of God were produced by men they have a strong masculine ring to them, but it is not an exclusive ring.

## Priest wows pro wrestling fans

By Dave Finnerty

JACKSONVILLE, Fla. (NC)—"We want Priest! We want Priest! We want Priest!" The wrestling fans' chant filled the Jacksonville National Guard Armory.

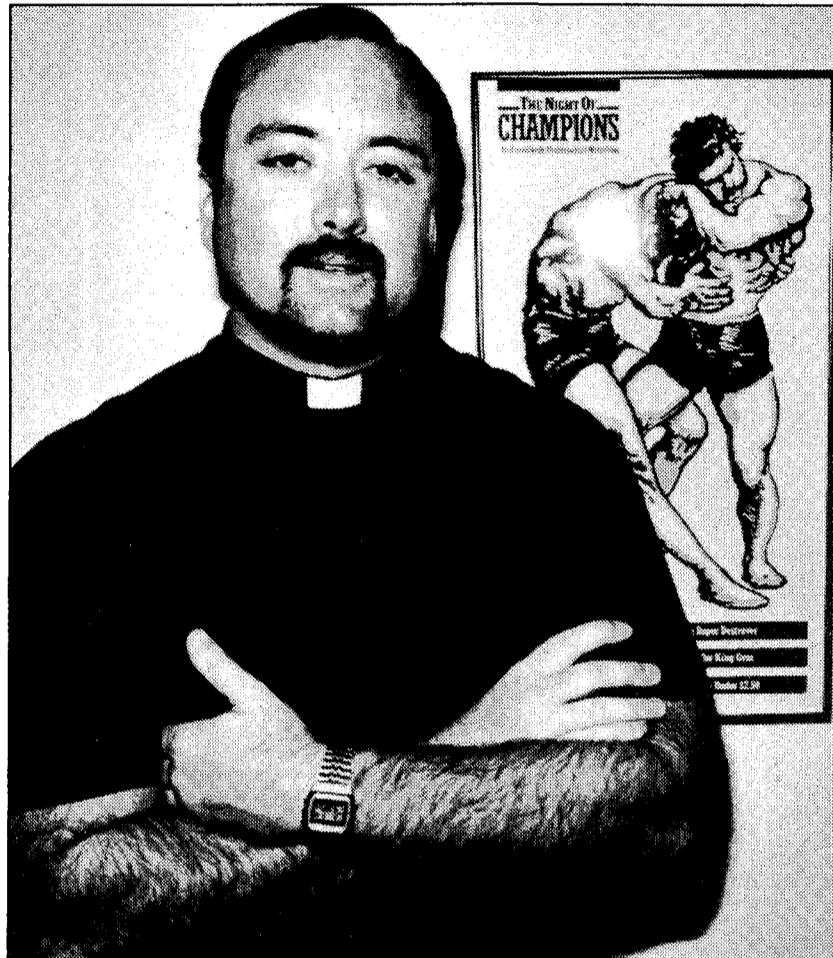
Inside the ring Super Destroyer paced, tugging on the ropes and firing verbal assaults at the fans. On his shirt, in big block letters, was the taunt: "Priests are sissies." Super Destroyer wanted revenge.

"We want Priest! We want Priest!"

He pulled the shirt off and threw it to a young girl at ringside.

"I always give it to some kid," he said in an interview with The Florida Catholic, newspaper of five Florida dioceses. "Hopefully, he'll look at the shirt and try to find out what the verse means."

Father Whitehead realizes headlocks and body slams are a strange way to preach. But he only finds it odd, not contradictory. "As long as I'm wrestling in a way that's consistent with my values,



Father Joe Whitehead stands in front of a poster advertising a night of professional wrestling (left). In his spare time, the 225-pound associate pastor at St. Mathew Parish in Jacksonville, Fla., is a professional wrestler who goes by the name of the "Iron Priest." The "Iron Priest" holds the "Super Destroyer" in a headlock during their professional wrestling match at the National Guard Armory in Jacksonville (right). (NC photos)

Some fans around the ring tapped their elbows to remind Super Destroyer what was in store for him.

The 6-foot, 225-pound Iron Priest, Father Joe Whitehead, was still in the dressing room. The match was at 8:30 p.m., and he had rushed to the armory after a 7 o'clock funeral Mass at St. Mathew Church three miles away, where he is associate pastor.

As the 29-year-old priest came out of the dressing room and made his way through the fans to the ring, he was bombarded with high fives and handshakes.

Like Super Destroyer, he had a message on his shirt. It said: "Mt. 25:31-46."

I don't think anyone should find anything wrong with it," he said.

"I try to be nice to people, shake a few hands. . . I try to be totally different than the neckless sweat hogs with foul mouths.

"You have the ears of a lot of people. This is a chance to go out there and give them a good gospel message. I want them to leave with more than a ticket stub," he said.

Among Iron Priest fans at the armory was Maryann McGuire, who is to be married by Father Whitehead next year. She had accidentally caught his previous match with Super Destroyer on TV.

"I couldn't believe it when I turned on

the TV. . . and saw him," she said. "I called my mom and said, 'Turn on the television. Father Joe is on there and he's wrestling.' I was shocked."

After she got over her surprise she liked the idea. "I think this is good for the community," she said. "Father Joe relates well to the common man."

Father Whitehead started wrestling two years ago when a parishioner con-

He offered it again. Slapped away again. A third time. Same result.

Twenty minutes and six iron elbows later, the match was over. Super Destroyer was disqualified for throwing the Iron Priest over the top rope. Father Whitehead says the way he acts in the ring gives a message about values.

"I try to be a positive role model," he said. "I wrestle by the rules and do what I

**'As long as I'm wrestling in a way that's consistent with my values, I don't think anyone should find anything wrong with it.'**

Father Joe Whitehead

vinced him to do it for a fund-raising event. Now the money he earns as a pro wrestler goes to St. Francis Soup Kitchen, which feeds some of Jacksonville's poor.

In the ring the Iron Priest offered a handshake to Super Destroyer. His hand was swatted away.

can within those rules. "By not breaking the rules, I think there's a valuable gospel message."

The question everybody asks him: Is wrestling real or fake? "Sign on the dotted line. Let's go wrestle, and you'll find out."

And the gospel message his shirt refers to? Look it up.

## Gold medalist overcomes obstacles

By Catherine McGuire

LIVINGSTON, N.J. (NC) — A U.S. swimmer overcame both debilitating injuries and drug dependency to win two gold medals and one silver at the Olympics in Seoul, South Korea, in September.

Chris Jacobs, 24, began his swimming career at age 9 in a recreation league in Livingston. His parents and an older sister are members of St. Philomena Parish in Livingston, which is in the Newark Archdiocese.

Jacobs swam in New Jersey competitions before entering the University of Texas at Austin in 1983.

But, after years of swimming, "it was only this summer that it first became apparent that it (swimming for the U.S. Olympic team) could really happen," he said in an interview with The Catholic Advocate, Newark archdiocesan newspaper.

He made the team during the summer trials, then trained with the group in Hawaii before moving on to Seoul in early September.

Jacobs' silver medal was an individual

achievement, won in the 100-meter freestyle. In the race he clocked his personal-best time of 49.0 seconds, 0.6 seconds off the world record.

The gold medals were both won in relay events: the 400-meter freestyle and the 400-meter medley, in which he swam the freestyle leg.

The swimmer's career has been interrupted several times by injuries to his shoulders and elbows. He also took time for outpatient rehabilitation for a drug problem that began when he was in seventh grade.

"It's not something that I'm particularly proud of, but I am very proud to say that I've had two years and four months of sobriety," he said.

It was during his sophomore year in Texas that he entered rehabilitation. "My father came down to bring me home, and I wouldn't go. A week later I went on my own."

"My family life was miserable. I had withdrawn from school, quit swimming, and was working in a nightclub," he said. "Now, everything's rosy."

Jacobs spent almost a year as an outpa-

tient and he still attends group meetings.

"I'm back in school now, doing well. My family life is fantastic. We're making up for lost time."

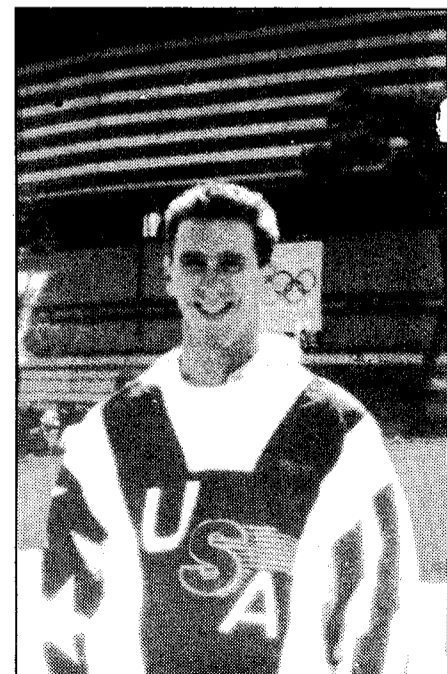
Injuries, the result of 15 years of swimming, also took their toll.

"About two summers ago, when the problem in my shoulder became apparent, I cut drastically to an amount of yardage I could do consistently," he said. He had swam the 200-meter freestyle earlier in his career, but the injured shoulder could not withstand the intense training for the longer event.

Now the champion has hung up his goggles and is ready for a new challenge, joking, "I'll never go into another pool. Maybe next summer if it gets really hot, I'll jump in, but I'll get right out."

The Olympic champion will graduate in a year with a double major in sociology and social work. "After this, I'd like to go into some kind of helping profession, maybe as a substance-abuse counselor," Jacobs said.

He also works as a cook in a French restaurant in Texas and is considering culinary school after graduation.



Chris Jacobs of Livingston, N.J., stands outside the arena in Seoul, South Korea, where he swam his way to three Olympic medals. (NC photos)