Bring someone ‘home’
Part of area-wide Christmas campaign

By Ana Rodriguez-Soto
Voice News Editor

It's an invitation. A welcome. A warm hug for those who feel left out in the cold.

It's a time to reach out and tell a friend, “Come home for Christmas.” And the time is now, this Advent, this Christmas. There's no excuse, either.

As part of a community-wide campaign developed by the Religious Heritage Committee of the Miami Citizens Against Crime of which Archbishop Edward A. McCarthy is chairman, South Florida Catholics are being asked to bring someone “home” this Christmas.

Area residents of all denominations are being urged to “come back to God.” MCAC figures it’s “the best way to stop crime,” according to Father Donald Connolly, director of Communications for the Archdiocese who is handling the details of the community-wide campaign.

“Come home for Christmas” is planned as the Catholic “in-house” response to MCAC's campaign, as well as a part of the Archdiocese's continuing program of evangelization.

A letter from the archbishop to each parishioner (reprinted in this week's Voice) gives explicit instructions on what Catholics are being asked to do: Simply, to submit the names of persons they know to be away from the Church to their pastor so that he, or the Archbishop himself, can ask them home” this Christmas.

As a way of sharing God’s Christmas gift of love, made flesh in the Christ child, parishioners are also urged to bring one fallen-away Catholic back to the Church for Christmas Masses.

To prepare for these special guests, parishes are asked to plan special liturgies, with moving music, joyous prayers and the warmth of the true

(Continued on page 9)
WASHINGTON (NC) — The pending trial of five low-ranking members of the Salvadoran National Guard is a coverup for the high-ranking military officers responsible for the murders of four U.S. Catholic women missionaries, according to panelists at a press conference Dec. 1 to mark the second anniversary of the deaths.

Relatives and the religious orders of the missionaries also said they had decided not to hire a Salvadoran lawyer to help Salvadoran authorities investigate the case because they do not believe the court system is seeking justice.

The involvement of “higher-ups in ordering the killings or covering them up has never been vigorously investigated” by Salvadoran authorities, said Sister Helene O'Sullivan, director of the Maryknoll Sisters' Office of Social Concerns.

“Prosecuting and perhaps executing five more people does nothing to stop the officers and government officials who are engaging in and fostering the climate of terror and violence in El Salvador that has claimed 35,000 lives in three years,” said Sister Melinda Roper, superior of the Maryknoll Sisters.

Two of the murdered women were Maryknoll Sisters Ira Ford and Mauri Clarke. The others were Ursuline Sister Dorothy Kazel and lay missioner Jean Donovan. The four disappeared the night of Dec. 2, 1980, after leaving together from the international airport near San Salvador, El Salvador. Their bodies were discovered in a roadside grave two days later.

On Nov. 15 a Salvadoran judge ordered five guardians to stand trial in the murder case after conducting a nine-month investigation. The highest rank of any of the five is sergeant.

At the time of the Washington press conference, no date had been set for the trial.

Trial for missionaries' murders called a coverup
WASHINGTON (NC) — Representatives of 13 Catholic and Protestant religious groups have asked Congress to kill the MX missile system by eliminating it from 1983 defense appropriations.

In a letter sent to congressmen, the religious leaders called the MX a "dangerous, destabilizing, first-strike nuclear weapon."

They said its $26-billion cost "robs the poor and needy," its "dense pack" basing plan is militarily questionable at best, and its installation "would make a mockery of U.S. commitments to existing arms control agreements.

President Reagan formally proposed the "dense pack" deployment plan for the MX in November and launched a major campaign for passage of MX appropriations, calling the system "absolutely essential" to the U.S. "strategy for peace."

THE "DENSE PACK" is a scaled-down version of MX missile placement under which 100 missiles would be deployed in closely spaced, hardened silos near Cheyenne, Wyo.

The theory behind the close spacing is that multiple direct nuclear hits would be required to destroy the whole complex, but this would be impossible because of the "fratricidal" effect of a first nuclear explosion on subsequent incoming warheads.

Signers of the letter opposing the MX included representatives of several major Protestant church bodies, the National Council of Churches, and three Catholic social justice action groups.

"We strongly urge you to vote to delete the $989 million in the sub-committee's recommendation for procurement of MX missiles," the religious representatives said.

Citing the projected total cost of more than $26 billion for the production and deployment of the missiles, they said, "Such massive procurements of elaborate and exotic new weapons systems, especially at a time of staggering budget deficits, robs the poor and needy of the public resources available to them."

THEY CALLED the proposed "dense pack" basing mode "the subject of controversy in the scientific and military community, and growing ridicule by the public."

Questioning the administration's assertions that the MX plan would not violate arms controls agreements, the letter said it "would arguably violate SALT I, SALT II and, if it requires its own missile defense system, the Anti-Ballistic Missile Treaty."

The signers also rejected the administration's rationale for the MX. "We reject the notion that we are behind the Soviets in the arms race. We reject the idea that the way to achieve significant arms reductions is first to rearm. Indeed, we reject the assumption that weapons of mass destruction have any military utility whatsoever," they wrote.

Key political leaders in Wyoming have announced their support for the "dense pack" basing of the MX in their state, but Bishop Joseph Hart of Cheyenne wrote a pastoral letter to Wyoming's Catholics urging them to "say no to this system."

Noting arguments that the MX moves the United States from a defensive posture to a "first strike capability," Bishop Hart said that if this is true, the MX is "morally indefensible."

Catholic bishops in Montana and Texas, states which had also been under consideration for deployment of the MX, have also opposed it.

The three Catholic signers of the letter to Congress represented Jesuit Social Ministries, the National Assembly of Religious Women, and the National Council of Churches. Forty-seven percent of Catholics polled agreed with the idea and 53 percent disagreed, while 45 percent of non-Catholics agreed and 55 percent disagreed.

Catholics also were more favorable to negotiated U.S.-Soviet deep cuts in current nuclear arsenals. While 76 percent of all respondents said they would approve and 19 percent would disapprove of a U.S. proposal to the Soviet Union to cut both sides' nuclear stockpiles in half, the question drew an 81-16 approval ratio from Catholics and a 73-21 approval ratio from non-Catholics.

When respondents were asked if they considered war an outdated means of resolving disputes today, 55 percent of Catholics agreed and 51 percent disagreed.

The poll showed a 5 percent increase in public support for a bilateral freeze since May 1981, when a similar Gallup poll found 72 percent of Americans in favor of such a freeze.

According to the poll, Catholics also tend to favor a unilateral U.S. freeze on nuclear weapons slightly more than non-Catholics. Forty-seven percent of Catholics polled agreed with the idea and 53 percent disagreed, while 45 percent of non-Catholics agreed and 55 percent disagreed.

Catholic signers of the letter also said that 150 volunteers would be named to its council to advise on poor and needy of the public resources available to them."

No profit on Holy Year—Vatican

VATICAN CITY (NC) — Vatican organizations began gearing up to handle the flood of tourists expected during the Holy Year of 1983, as a Vatican spokesman denied rumors that the pope called the Holy Year partly in hopes of propping up ailing Vatican finances.

Pilgrimage to the See of Peter, the Vatican office charged with the organization of elaborate and exotic new resources available to them."

"Serving South Florida Over 40 Years"
Prenatal diagnosis fine but not for abortion—Pope

VATICAN CITY (NC) — Pope John Paul II on Dec. 4 praised prenatal diagnosis and early surgical treatment of congenital defects.

He warned, however, that such diagnosis must not be used as a prelude to abortion.

The pope spoke at a special audience at the Vatican for some 700 doctors who were attending a conference on prenatal diagnosis sponsored by the Italian Movement for Life under the auspices of the Catholic University of Rome.

IN HIS SPEECH to the doctors the pontiff called the area of prenatal diagnosis and surgery “new and promising.”

“The Christian,” said the pope, “like every person of good will, can only be happy for the advances that science makes . . .”

“In taking note with joy of the results so far attained,” he added, “the church is very happy to encourage those who use their talents and intelligence in this very important sector of medical research, which concerns the first months of existence of the human being.”

During their conference the doctors discussed such operations as one conducted last year in San Francisco, where a 21-week-old fetus was removed from its mother’s womb to have its urinary tract surgically repaired and was then reinserted in the womb.

But the pope said firmly that prenatal research must not lead to abortion.

“I CANNOT but repeat the severe condemnation, rooted in natural law itself, of every direct attempt on the life of the innocent, the human being that develops in the maternal womb,” he said.

“It is clear, then,” he added, “that the intrauterine research that tends to spot defective embryos and fetuses very early in order to be able to eliminate them promptly by means of abortion . . . is morally inadmissible.”

In many medically advanced countries controversy has been generated by the use of such techniques as ultrasound scanning and amniocentesis, on the basis of which couples sometimes decide to abort their child in the womb.

The pope said scientific research shows that many hereditary diseases are able to be prevented by doctors through marital counseling “based on an attentive study of the genealogical tree of the persons interested in calling a new being into life.”

West German official criticizes pastoral letter on nuclear war

BONN, West Germany (NC) — Alois Mertes, state secretary in the West German Ministry of Foreign Affairs, has criticized the U.S. bishops’ draft pastoral on nuclear war as having a “selective ethical view” that weakens the credibility of the U.S. nuclear deterrent in Europe. Because of such aspects as the bishops’ stand against the first use of nuclear weapons, Mertes said he hoped the draft “was not the last word.” The Christian Democratic government of Chancellor Helmut Kohl supports NATO plans to deploy medium range nuclear missiles in West Germany. West German opponents of such a plan have received support from many Protestant church groups, but the Catholic bishops in the country have avoided taking a position.

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Rumored Nicaragua trip stirs priests-in-politics issue

By NC News Service

The controversy involving priests in the Nicaraguan government has been revived after publication in November of an invitation from the Sandinista government that Pope John Paul II visit Nicaragua.

A page-one New York Times article on Dec. 3 said the pope had demanded that priests in the government resign as a condition for his visit, yet many people who have been involved in the controversial issue said they could not confirm that.

The issue of priests in the Nicaraguan government has been a controversial one since July 1979 when the Sandinista-led revolution overthrew the regime of President Anastasio Somoza.

THE SANDINISTAS appointed several priests to key government positions despite objections by the bishops. Many priests said the appointments would be temporary until qualified laymen could be trained to replace them, causing the bishops to reluctantly agree to allow them to hold the jobs.

After continued pressure by the bishops that the priests agree to a date when they would leave government service, a compromise was reached in July 1981 when the priests agreed to suspend the exercise of their priestly ministry as long as they remained in public office, so that their presence in state jobs could not be regarded as a symbol of official church support for the government.

According to Vatican sources and Jesuit sources in Rome, the Jesuits, the Vatican and the Nicaraguan bishops have continually tried to get the priests to leave the government but the priests have refused.

The 1981 agreement was reached after the Vatican and the bishops decided that a crackdown would be counter-productive, the sources said.

A visit to Nicaragua would be a politically delicate situation for the pope. About 90 percent of the 2.2 million population professes Catholicism but church people are divided regarding their reactions to the government.

RELATIONS between the bishops and the government have been tense in 1982 regarding issues of freedom of the press and physical attacks against church people by pro-government groups. At the same time, the Sandinista government has received support from lay Catholic groups, priests and Religious.

Nicaragua also has seen an upswing in political violence in 1982, especially along its border with Honduras where anti-Sandinista guerrillas have been launching attacks.

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The New York Times story, dated from Managua, said that the pope communicated his terms through a message delivered in October by Archbishop Andres Cordero Lanza di Montezzolo, papal nuncio to Nicaragua, to Nicaraguan officials.

POPE JOHN PAUL has often publicly opposed priests holding public office and becoming involved in partisan politics, saying this erodes the church's independence of action on social and political issues.

Father Bismark Carballo, director of communications for the Archdiocese of Managua, Nicaragua, said Dec. 6 that a proposed visit was a matter being arranged between the Vatican and the government and that the bishops had not received any official communiqué.

On Nov. 18 the Nicaraguan government published the text of an invitation sent to the pope, saying a papal visit "would represent a transcendent contribution to peace in our country."

The invitation was one of a series of events leading to speculation that the pope was planning a trip to several Central American countries in 1983. On Nov. 28 Guatemalan President Efrain Rios Montt said the pope would visit within the next three months. On the same day Auxiliary Bishop Gregorio Rosa Chavez of San Salvador, El Salvador, said the pope would visit El Salvador next February or March. The Vatican has not said whether the pope plans to visit Central America.

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Love must motivate pro-lifers — priest

ST. PAUL, Minn (NC) — Hatred and anger toward pro-abortion groups and those who undergo abortions is destructive to the pro-life movement, said Jesuit Father John Powell at the annual state convention of Minnesota Citizens Concerned for Life.

“I think if the voice of the pro-life movement doesn't have the sound of love in it, it causes only a polarization and others write us off as fanatics,” said Father Powell, theology professor at Loyola University of Chicago and author of 12 books, including “Fully Human, Fully Alive,” “Why Am I Afraid to Love?” and “Abortion: The Silent Holocaust.”

He also hosts the nationally syndicated TV show “American Catholic, With Father John Powell S.J.”

FATHER POWELL warned the pro-lifers not to debate abortion as a win-lose situation. “In a win-lose situation, everybody loses,” he said. “If I debate you, I go away wanting to shore up my own arguments. But if I listen to you, maybe someday you will want to listen to what I want to say to you.”

Speaking at the end of a conference that included speakers and workshops on various life-related issues, Father Powell told the crowd that its work is appreciated by mothers who, through pro-lifers’ efforts, have found alternatives to abortion and by the babies whose lives were saved.

“Do you know that there are babies that are going to feel soft arms and hear soft lullabies and see sunsets in the evening because of you?” he asked.

In an interview before his talk, Father Powell told The Catholic Bulletin, St. Paul-Minneapolis Archdiocesan newspaper, that abortion is “THE issue of the century.”

“I REALLY don't like to talk on the pro-life topic,” he said. “But I have sort of a prophetic mission. My God, somebody has to. There are 5,000 babies being killed every day.”

Women who are financially or emotionally unable to cope with a pregnancy should turn to pro-life agencies for counseling and funds, he said, adding that adoption is a viable alternative for many.

“Do we kill the little human being because the big one is having a problem?” he asked. “We should be very sympathetic and willing to help a woman in that situation, not kill her baby,” Father Powell said.

“That's not helping her. As one woman said, "I would rather live with my baby in my lap than on my conscience."
Jewish-Christian leaders grew up fearing each other

'To me ... Christians were the enemy. They were the people who killed my uncle and killed my people.'
—Rabbi Marc Tanenbaum

Bishops, said he became aware of religious misunderstanding when he was studying Hebrew Scripture as the lone Christian in a class of Jewish scholars at the New York University Institute for Hebrew Studies.

He began to see things from a Jewish perspective, he said. "It was a very profound experience for me."

"For me, growing up in a Catholic school system, 1492 had meant only the discovery of America by Christopher Columbus." Later, he learned that this was the same year that "Jews were expelled from Spain." Columbus, as he sailed, "probably would have passed the ships with thousands of Jews crammed into them as refugees from Spain."

David Simpson, now a United Church of Christ minister who directs the National Council of Churches' Christian-Jewish relations program, was working with an interfaith group when he discovered he was defensive about anti-Semitism. Thus he began "a journey into a painful discovery of the extent to which anti-Semitism is very much alive and well in the churches."

"I DISCOVERED my own anti-Semitism was willing for the first time to share it and to try to understand what it meant. And from that point on, I began to direct and specialize my own vocational interest," he said.

Anti-Semitism is hardly a thing of the past, he added. "I remember riding in a car to a meeting with a friend of mine and at the end of a long discussion on something completely different, he looked at me very seriously and said: 'Do you know what the problem in the world is? It's the Jews. We have to get rid of them.'"

"I thought he was joking," Mr. Simpson said. "And I found out he wasn't. I was stunned and I was silent — and it was 1981."

Yet, the three leaders said their faiths have much to share and much in common and that there is hope for the future based on love.

Rabbi Tanenbaum said changes began occurring during the tenure of Pope John XXIII and Vatican II, and "I thank God for that."

"As we are a 'people of God,' so are we (Christians) spiritually bound with the Jewish people as 'people of God,'" Fisher said. "Jesus, who was not a bad Jewish teacher . . . linked together love of God with love of neighbor, which is very much a part of the Jewish tradition. You can't do one without the other."

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Groups knock Cuba over prisoners

WASHINGTON (NC) — Two human rights groups have made separate appeals for political prisoners kept in Cuban jails after completing their sentences. Eleven of them went on hunger strike Oct. 10.

Of Human Rights, a Washington-based group monitoring jail conditions in Cuba, said Nov. 17 that the strikers were protesting "the arbitrary resentencing after having served terms of up to 20 years" of themselves and 22 other political prisoners at the Boniato Prison in Oriente province.

OF HUMAN RIGHTS said a letter smuggled out of Boniato denounced "years of barbaric and subhuman prison conditions."

"Only an outraged world's response and the mercy of God can help us," the letter added. Amnesty International, a private human rights group specializing in monitoring the situations of political prisoners, said Cuban prisoners were being resentenced because they refused to wear prison uniforms or to participate in rehabilitation programs.

The sentences included one or two years at a work camp with further extension if the prisoner does not conform, Amnesty International said.

Of Human Rights addressed its appeal to the Vatican, the Inter-American Commission on Human Rights of the Organization of American States, to the World Council of Churches, to the U.S. Catholic Conference and to heads of socialist governments. Among the signers of the appeal are professors of Human Rights at Georgetown University in Washington, Queen's College in New York and Stanford University in California.

"THESE PRISONERS are held in punishment cells without access to light or fresh air; they are clad in their underwear only, and have been denied visits since 1981," the appeal said.

An Amnesty International report said that of 250 long-term political prisoners, 50 or more have been resentenced since 1977, and that several had received death sentences.

Of Human Rights said two, Armando Hernandez and Ramon Toledo, were executed in October at a Havana prison.

Amnesty International cited instances of prisoners kept in jail after the expiration of their terms. One cited case involved Jose Oscar Rodriguez, who completed his sentence in February 1981 at Boniato Prison but was still kept prisoner by the director, without recourse to appeal, for refusing to join the rehabilitation program.

NEW YORK (NC) — U.S. government attempts at surveillance and use of religious leaders for political purposes came under attack at a conference sponsored by units of the National Council of Churches, other church-related groups, and the Center for Constitutional Rights.

The conference marked the first anniversary of President Reagan's signing on Dec. 4, 1981, of an executive order relaxing restrictions on FBI and CIA surveillance in the United States and abroad.

"Church people tend to be very naive," commented Jesuit Father William Davis, director of the Jesuit-sponsored Christic Institute in Washington. He said that going to Bolivia in 1968 he found many Catholic workers writing or unwriting giving information to U.S. government personnel.

FATHER DAVIS said that some American missionaries there are in the habit of talking with officials over cocktails at the U.S. Consulate, but an awareness eventually arose that the two groups of Americans were at "cross purposes." As further evidence of intelligence agencies using church sources, Father Davis said that while serving later in Portland, Ore., he obtained his FBI file through the Freedom of Information Act. "It contained a job description for what I was doing better than any I had," he said. "They could not have had that without the help of some Jesuit."

Also participating in the conference was Myrna Cunningham, a medical doctor working for the Nicaraguan government's Health Service. She said she is half Miskito Indian and was reared in a Moravian family, though she later became a Catholic.

She said that the CIA was using religion in its effort to destabilize the Nicaraguan government, particularly in drawing the mostly Moravian Miskitos into the anti-government camps in Honduras.

Saying she helped move the Miskitos, Cunningham disputed allegations that the move caused the loss of many lives and said special precautions were taken even to care for the sick.

CUNNINGHAM was in the United States in connection with the filing of a court action Nov. 30 by the Center for Constitutional Rights, acting on behalf of her, six other Nicaraguans, and some U.S. citizens. The center says U.S. efforts to destabilize the Nicaraguan government violate international law and result in crimes against individuals.

Cunningham said that she and others had been kidnapped and raped by men who took them to a camp in Honduras. She said the men talked about getting rifles, food, and clothing from the United States, and that they expressed confidence the aid would continue.

A suit challenging the executive order on intelligence activities was also filed by the Center for Constitutional rights group on June 30 on behalf of a diversified group of 36 plaintiffs.

William Thompson, chief staff executive (stated clerk) of the United Presbyterian Church, said his denomination consented to be listed first among plaintiffs, so the case is identified as United Presbyterian Church versus Reagan. Thompson noted that President Reagan had spoken of himself as a United Presbyterian, although "we are unable to find any church that has him on its rolls."

(William Thompson is formally affiliated with the Christian Church—Disciples of Christ, but in California he attended a United Presbyterian church.)
**Bring a friend 'home' Christmas**

(continued from page 1)

Christian home every parish should strive to be.

Bumperstickers. 50,000 saying "Keep Christ in Christmas," and 10,000 saying "Crime's solution: God and family," will also be printed.

**Share the Light.**

Your Faith can be the most powerful weapon against crime.

Worship with your family this week.

MIAMI CITIZENS AGAINST CRIME

up and passed on. The Archdiocese will distribute the 50,000 among the parishes as well as 10,000 of the others. MCAC will spread the rest throughout the community.

Another part of the MCAC campaign, according to Father Connolly, will involve media aids, saying one accompanying this story, asking people to "Share the light of faith."

South Florida radio and television stations also will receive the names of prominent area citizens, many of them businessmen who meet once a month for prayer breakfasts, on news and talk shows about moral issues. The media are being asked to invite them to their programs.

"This is not coming from the clergy but from the laity," Father Connolly said. "The leading citizens of the community are trying to get people to go back to God as the best way to stop crime."

As Catholics, all we have to do is write down the names and addresses of friends, brothers, sisters, fathers, mothers, sons, daughters, cousins or neighbors who haven't been to church for a while and give them to our pastors. They or Archbishop McCarthy will contact those people and welcome them back home on our behalf.

Then, on Christmas Eve or Christmas Day, when we're piling the whole family into the family car so we can praise the Christ child together, let's remember to bring one other person along, someone who hasn't been to church in a while; say a little prayer, and leave it to God.

**We need your help**

My beloved in Christ:

I am writing you today to seek your help in a matter of great spiritual importance.

Evangelization has been the principal work of the Church from its beginning. Pope John Paul II emphasized this fact when he visited our nation. He repeated the words of St. Paul to the Corinthians, "He has entrusted the message of reconciliation to us. This makes us ambassadors of Christ. God, as it were, appealing through us." Pope John Paul reminded us that it is the "work of the whole Church, each one of us," to bring Christ to every person on earth.

This Jubilee Year of Evangelization should make each of us acutely conscious of our duty. I appeal to each of you to help us contact our brothers and sisters, Catholics who are inactive in practicing their faith. Many are close relatives or beloved friends.

We ask you to help us in making a success of our program COME HOME FOR CHRISTMAS by which we hope to attract non-practicing Catholics back to the Church. We wish them to return to their spiritual family, their home in the Church.

Your Pastor wishes to invite each inactive Catholic to COME HOME FOR CHRISTMAS. I would like to extend a personal invitation to them as well. In order to do this, I need their names and addresses. Please list for me one or more persons whom you know to be inactive in the faith on the opposite side of this letter and give us their address as well. Leave the information on in church or at the rectory office sometime this week, or mail it directly to me. Your confidentiality will be kept.

At the time of His birth, Jesus invited by the angels those nearest to Him to visit Him. As we near His birthday, please consider making a personal commitment to this program. In addition to supplying the names of inactive Catholics, please seek out one person that you know who is away from the faith, a relative or friend, and ask that he or she accompany you to Mass on Christmas Day. Can you imagine any greater gift you could bring to the Christ Child?

With cordial best wishes, I am

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

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**The Corrupted Young**

Father Bruce Ritter

In the jargon of the street he's known as rough trade and he plies his wares, himself, up and down the Minnesota Strip. He is fifteen and looks eighteen and he's seen the elephant, he's seen it all.

We faced each other across my desk casually, relaxedly, so that nothing I said or did or thought or felt for the next hour was spontaneous or unconsidered. He was cynical and calloused, winsome and desperate—and for knowing moments at a time, even detached hapless malevolence to evoke my sympathies.

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Archbishop of Miami

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**Share the Light.**

Your Faith can be the most powerful weapon against crime.

Worship with your family this week.

MIAMI CITIZENS AGAINST CRIME

up and passed on. The Archdiocese will distribute the 50,000 among the parishes as well as 10,000 of the others. MCAC will spread the rest throughout the community.

Another part of the MCAC campaign, according to Father Connolly, will involve media aids, saying one accompanying this story, asking people to "Share the light of faith."

South Florida radio and television stations also will receive the names of prominent area citizens, many of them businessmen who meet once a month for prayer breakfasts, on news and talk shows about moral issues. The media are being asked to invite them to their programs.

"This is not coming from the clergy but from the laity," Father Connolly said. "The leading citizens of the community are trying to get people to go back to God as the best way to stop crime."

As Catholics, all we have to do is write down the names and addresses of friends, brothers, sisters, fathers, mothers, sons, daughters, cousins or neighbors who haven't been to church for a while and give them to our pastors. They or Archbishop McCarthy will contact those people and welcome them back home on our behalf.

Then, on Christmas Eve or Christmas Day, when we're piling the whole family into the family car so we can praise the Christ child together, let's remember to bring one other person along, someone who hasn't been to church in a while; say a little prayer, and leave it to God.

**We need your help**

My beloved in Christ:

I am writing you today to seek your help in a matter of great spiritual importance.

Evangelization has been the principal work of the Church from its beginning. Pope John Paul II emphasized this fact when he visited our nation. He repeated the words of St. Paul to the Corinthians, "He has entrusted the message of reconciliation to us. This makes us ambassadors of Christ. God, as it were, appealing through us." Pope John Paul reminded us that it is the "work of the whole Church, each one of us," to bring Christ to every person on earth.

This Jubilee Year of Evangelization should make each of us acutely conscious of our duty. I appeal to each of you to help us contact our brothers and sisters, Catholics who are inactive in practicing their faith. Many are close relatives or beloved friends.

We ask you to help us in making a success of our program COME HOME FOR CHRISTMAS by which we hope to attract non-practicing Catholics back to the Church. We wish them to return to their spiritual family, their home in the Church.

Your Pastor wishes to invite each inactive Catholic to COME HOME FOR CHRISTMAS. I would like to extend a personal invitation to them as well. In order to do this, I need their names and addresses. Please list for me one or more persons whom you know to be inactive in the faith on the opposite side of this letter and give us their address as well. Leave the information on in church or at the rectory office sometime this week, or mail it directly to me. Your confidentiality will be kept.

At the time of His birth, Jesus invited by the angels those nearest to Him to visit Him. As we near His birthday, please consider making a personal commitment to this program. In addition to supplying the names of inactive Catholics, please seek out one person that you know who is away from the faith, a relative or friend, and ask that he or she accompany you to Mass on Christmas Day. Can you imagine any greater gift you could bring to the Christ Child?

With cordial best wishes, I am

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

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**I believe that every child deserves the chance to be a child. I’m helping with a gift of:**

Please print:

NAME: _____________________________

ADDRESS: _________________________

CITY: _____________________________ STATE: ____________ ZIP: _______ PHONE: ____________

Please send this coupon with your donation to:

COVENANT HOUSE

Father Bruce Ritter

P.O. Box 2121

Times Square Station

New York, NY 10108

Because the street is NO PLACE FOR A CHILD

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**Miami, Florida / THE VOICE / Friday, December 10, 1982 / PAGE 9**
POMPANO HAITIAN CENTER DEDICATED

Auxiliary Bishop Agustin Roman (right) traveled recently to Pompano Beach for the dedication there of the new St. Joseph Haitian Catholic Center. Located at 217 Hammondville Road and staffed by a retired Haitian priest, Father Albert Saindoux and a lay minister, Blaise Augustine, the center will meet the spiritual needs of about 10,000 Haitians in the area. The mural that serves as a backdrop for the altar (pictured) depicts Mary, Joseph and the Christ child on their exodus to Egypt. It was drawn by local Haitian artist Georges Altidor.

On Dec. 19 at 4 p.m. another Haitian Catholic center, this one named after the island's saint, Pierre Toussaint, will be dedicated in Belle Glade to provide a more visible presence of the Church among the Haitians there. It will be staffed by two Blessed Sacrament sisters, Margaret Sullivan and Patricia Down, who spent last summer learning Creole in Haiti.

Pavorotti understudy to sing at cathedral

The Florida Boyschoir under the direction of Paul Eisenhart will present a concert at St. Mary Cathedral, NW Second Ave. and 75th St., at 8 p.m., Sunday, Dec. 19.

Curtis Rayam, young tenor who grew up in South Florida and is presently the understudy for Luciano Pavorotti at the Metropolitan Opera will be the featured soloist. The performance, sponsored by the Cathedral Arts Guild, is open to the general public free of charge.

Cathedral sets Christmas program

St. Mary Cathedral, 7525 NW 2 Ave., Miami, will again have its annual Christmas programs with special music, as follows:

Christmas Eve: 7:30 p.m., Youth Choir; 11:30 p.m. Christmas Music Program — Cathedral Choir; Midnight Mass: Archbishop McCarthy, Cathedral Choir, Brass Ensemble.
Christmas Day: 7:30 a.m. Congregational singing; 9:30 a.m. Children's Choir; 11 a.m. Archbishop McCarthy, Cathedral Choir, Brass Ensemble; 1 p.m. (Spanish) — Spanish Choir.

Help the migrants who help feed us

Dear Friends in Christ:

As we approach the Christmas Season, I ask your continued support for the thousands of migrant families who harvest our fruit and vegetables in South Florida, but often live in squalor and poverty.

The Archdiocese of Miami sponsors several programs through its rural churches and agencies to assist the migrant families in meeting their basic needs for survival.

Under the direction of 11 priests, 25 sisters and with the assistance of several other employees, the Archdiocese provides pastoral ministry, day care centers, adult education programs and also offers food and housing assistance to needy families.

Our love of God is measured by our love for others.

In the true spirit of Christmas, I ask your continued generosity to this annual appeal for our more forgotten brothers and sisters in Christ. The Migrant Mission Collection will be held throughout the Archdiocese on Sunday, December 12, 1982.

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

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami
Spanish League offers job help

SALAD, the Spanish American League Against Discrimination, is providing free vocational training and job placement services to resident aliens and refugees.

The training will be provided by Miami-Dade Community College and Dade County Public Schools. Classes are conveniently scheduled in the afternoon.

Additionally, there is a Telephone Information and Referral service. Hotline available to all who need orientation about agencies and organizations throughout Dade County. So give them a call at 541-6395.

Spanish League offers job help

Mercy presents concluding drug program

Mercy Hospital Department of Patient Education presents the concluding program in its series on Medications, Drugs and Health, "Society's Escape From Reality," Thursday, Dec. 9, 7:30 p.m. to 9 p.m., in the sixth floor Conference Center Room C. For nurses it will provide 1.5 CEUs. For information and registration call 285-2701 between 7:30 a.m. and 5 p.m. Mercy Hospital, 3663 South Miami Ave.

Twentieth birthday

The Sisters of the Cenacle are extending invitations for a celebration of their twenty years in Lantana on December 19th. A eucharistic liturgy at 3 p.m. will be followed by a reception at the Cenacle Retreat House which is located at 1400 S. Dixie Hwy.

Christmass...A time for giving

The Midnight Mass in Bethlehem will be offered for the members of this Association. This is our Christmas thank you gift to you. Please pray for all of us, especially our priests and Sisters overseas. And have a happy Christmas!

Store window displays and newspaper advertisements remind us that Christmas is not too far off...is Christmas shopping a problem for you? What to give at Christmas to your relatives and friends need not be a puzzle any longer...Use our attractive Christmas Gift Cards...Complete your Christmas gift list now. It's simple. Select a gift below, send us the person's name and address with your donation—and we do all the rest. We'll send that person or persons a Gift Card before Christmas, saying what you have done...At the same time your meaningful gift will give millions of people the Hope of the Christ Child.

Dear Monsignor Nolan:

The Holy Father's Mission Aid to the Oriental Church

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Dear Monsignor Nolan:

Our Lady of Guadalupe

Patroness of the Americas and Patroness of the Unborn

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

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

We implore you to protect the unborn of today and the future, and to bless our work.

Respect Life Apostolate — Archdiocese of Miami

December 12

Feast of

Our Lady of Guadalupe

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Respect Life Apostolate — Archdiocese of Miami
They say you’re never too old. In Hialeah, they’re proving it.
The fourth Sunday of every month, “rain or shine,” about 140 elderly gather to spend the afternoon together. They eat lunch. They make friends. They share laughs. Sometimes they play BINGO. Other times they’re entertained.

It’s called the Alleluia Club, and according to Coordinator Monica Moss, “it’s about friendship and laughter and when somebody’s sick we comfort them.”

It is also one of the most successful clubs for the elderly in the Archdiocese, having recently entered its tenth year of continuous operation. Moss boasts, in fact, the club has never, never failed to meet on an appointed Sunday. It doesn’t even stop for the summer months.

IMMACULATE CONCEPTION’S former pastor, Msgr. Jude O’Dougherty, currently pastor of Epiphany in South Miami, founded the club 9 years ago this September. It runs on “indispensable” volunteers who show a deep commitment to the Hialeah parish’s elderly, and enjoys the unwavering support of the parish’s priests as well as its new pastor, Father Xavier Morras.

Perhaps the most enthusiastic supporters, however, are the elderly themselves, who surprise even Moss with their unfailing attendance, in her words, “rain or shine.”

Every meeting opens with lunch, followed by a celebration of that month’s birthdays where the seniors are called upon to tell (or not tell) their ages and get a piece of the collective cake, baked and donated without fail by Dorothy Alfano.

Admission to the club is $1, which covers the cost of the lunch but is only asked of those seniors who can afford it. The birthday party is followed by a raffle, the giving out of a sing-a-long, or performing favorite songs by about homes. Names of the perform featured included some marvelous Catholic or no can understand.

The club is a support their a booth at the a

AND ON CLUB MEMBERS, the elderly feel what others in their friendly voice.

In this sense spreads.”
Immaculate Conception, it's ne for elderly's get-togethers to
elderly gather. They share
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g remotely.

o is only ask-
d by a raffle,
the giving out of door prizes and some kind of entertainment. Sometimes it's a
sing-a-long, other times a spirited game of BINGO. At Christmas, the schoolkids
perform favorite carols.

THEIR LAST MEETING featured rousing renditions of well-known love
songs by about 25 retirement-age performers, all of them residents of retirement
homes. Named after their informal director and pianist, B.B. Lovins, the com-
pany featured "The Winstona" from Winston Towers in North Miami and
included some of the "Lancelots" and "Golden Tones."

Moss called them more than entertaining, "ecumenism in action," since many
of the performers were Jewish. But she refers to the whole Alleluia club as
"marvelous" on that account, since members feel free to bring their friends,
Catholic or not, and English announcements are repeated in Spanish so everyone
can understand.

The club is no one-way street, either. As the parish supports the seniors, they
support their parish by sponsoring and creating prizes for the Arts and Crafts
booth at the annual carnival.

AND ON CHRISTMAS, instead of the customary exchange of gifts between
club members, each senior brings in a gift for a person in a nearby nursing
home.

The overriding reason for the club, of course, is to combat the loneliness many
erly feel when they live alone. It helps them meet and keep in touch with
others in the same age group who can provide comfort, encouragement and a
friendly voice on the other end of a telephone.

In this sense, Moss calls the club an unqualified success, because "friendship
spreads."

Father Joe Cinesi, associate pastor at Immaculate Conception and chaplain of the
Alleluia Club, shares a laugh with some faithful members.

It's a big kiss and a warm congratulations from November birthday boy Harry Gibson
to birthday girl Estelle Thomas.

Prize-winner Eva Carbonel hears a secret from Anna Salepaks, a volun-
teer.
How to get Christ back into X-Mas

It is standard about this time of year for the cry to go forth that we must get Christ back into Christmas.

Most Christians agree with the sentiment but soon forget about it in the daily rush of the season. In fact, the whole complaint about the secularization of Christmas seems more a criticism aimed at society in general than at our personal lives. After all, we do go to Christmas Mass, don't we? And there's nothing we can do to eliminate the non-stop advertising barrage and commercial clatter emanating from all sides.

Why not make a special effort to give to those who would otherwise get nothing at this time of year? Why not make it a family project? Hold a meeting and choose a project or projects so all family members are involved. Put a dish on the dining table or perhaps near a Nativity scene where all can drop in money throughout the pre-Christmas season. Then, a few days before Christmas send a check to your chosen recipient. There are countless possible recipients, locally and worldwide.

Here are just a handful of suggestions:
- Our own Sister Diocese in Port de Paix, Haiti, where live the poorest people in the Western Hemisphere.
- Food for the Poor, a local lay Catholic organization feeding hungry people in the Caribbean area.
- Camillus House, which feeds the hungry of Miami's streets.
- Covenant House in New York City, where Father Bruce Ritter saves kids from lives of prostitution and virtual enslavement.
- The St. Vincent de Paul Society, which can use clothing and furniture as well as money for the area's poor.
- For simplicity's sake, gifts could be sent through The Voice, home of the well-deserved Porno award.

Do this, or something like it, and you'll feel better about this Christmas.

EDITORIAL

That is true, but there are tangible things one can do to make this holy season more meaningful than just getting all the greeting cards mailed on time.

Aside from the obvious spiritual matters of sacramental and prayer life, which should be year-round anyway, the particular feature which marks this feast day is, of course, gift giving, as established at the very first Christmas. But not the secular give and take of toasters, booze and TV games between friends and relatives, which may be okay but which has little to do with the real spirit of Christianity.

Why not make a special effort to give to those who would otherwise get nothing at this time of year? Why not make it a family project? Hold a meeting and choose a project or projects so all family members are involved. Put a dish on the dining table or perhaps near a Nativity scene where all can drop in money throughout the pre-Christmas season. Then, a few days before Christmas send a check to your chosen recipient. There are countless possible recipients, locally and worldwide.

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'GOD is GOD'

To The Editor:

Congratulations to the writer of the letter entitled "Catholics not using TV well enough." Mrs. Leidy did a fine job. In my humble opinion the reason we are falling down on TV production and other means of communication is simply our growing lack of Faith, the weakening of our spirituality, the strict rules governing our worship, their sacrificial nature, all these inculcated and demanded the greatest respect and reverence. The very name Holy of Holies as the inner sanctuary of the Temple breathed a sense of profound awe and wonder.

This proper attitude of awe and reverence towards Almighty GOD is in sharp contrast with the breezy familiarity and easy access to holy places and things which we see growing up around us today. Of the two it is quite evident that the Jewish attitude is the correct one. GOD is GOD. And we gentiles would do well to learn a lesson from our Jewish brethren. We are in this respect. If we don't realize who GOD is, our religious observances are in vain. Our holy places are merely auditoriums, our priests, clowns.

Fr. Thomas J. Cleary, C.S.Sp
Lighthouse Point

Letter to the Editor

'SOFT CORE PORNOGRAPHY'

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Fr. Thomas J. Cleary, C.S.Sp
Lighthouse Point
Coming home for Christmas

“Coming home for Christmas.”

Sounds like a catchy ad for a travel agency, doesn’t it? It’s not. It is a challenging invitation from Archbishop McCarthy to the non-practicing members to come back to the church for the birthday of Jesus. In his zealous Evangelization program, the archbishop has expressed deep concern for those who have stopped going to Mass and the Sacraments, for the separated and divorced, for the young adults who are going through that phase when God doesn’t seem that important.

When I first heard those words, I thought of what Jesus had said along very similar lines, “Come to me all you who labor and are burdened and I will refresh you.”

MANY HAVE actually turned from the church because of the burdens in their life. They don’t think God really cares. Others, the separated and divorced, feel as if the church doesn’t want them around, that they are a bad influence, whereas the church loves them and begs them at least to attend Mass and be disposed thereby to become fully at home.

‘Christmas is the beautiful, most effective time to get moving and change the direction of the past. To pull up roots, and start again with a good and courageous heart, even if you feel like a fool.’

Jesus knew a good Christian’s life would be burdensome. After all, he said if we would follow him, it means a cross in our life. None of us can avoid this. How strange it is that the cross in some lives brings peace and closer union with God and in the lives of others bitterness and alienation.

Just glance at the burdens many are bearing. I know of a woman who took care of an invalid father for 20 years and thus gave up her own chance to marry and have a family of her own, and she accepted it with a smile as God’s mysterious will for her.

Phyllis Schlafly, a member of Ronald Reagan’s 1980 Defense Policy Advisory Group, took The Christophers to task in her October, 1982 newsletter for their short publication entitled, “To Be or Not to Be: In a Nuclear Age . . . That Is the Question.”

She asserts, “The ‘To Be’ tract falsely states: ‘A nuclear war is an unjust war,’ the truth is that the world’s first nuclear war was a just war. We didn’t start it, we were the victim of a sneak bombing attack at Pearl Harbor in 1941.”

No one disputes the justice of our cause in World War II. However, the Pope, the bishops of the world and many Protestant denominations have condemned the mass destruction of innocent populations as immoral even in a just war. Recently the American hierarchy released a proposed statement which puts the moral issue quite clearly, “Under no circumstances may nuclear weapons or other instruments of mass destruction be used for the purpose of destroying population centers or other predominantly civilian targets.”

MS. SCHLAFLY loses credibility when she suggests that military expendiency justifies the use of nuclear weapons.

Schlafly says, “We have absolutely NO commitment to destroy innocent men, women and children. We absolutely proved in the years when we had total supremacy over every other nation in the world, and could have used nuclear weapons to achieve any military or political objective we chose, that our nuclear arsenal was a commitment to keep the peace . . .”

However, it is a fact that our government, as a matter of policy, does not rule out a nuclear first strike. The will to use the bomb is part of our strategy.

MS. SCHLAFLY also says “the real danger in the world is not nuclear weapons but the Soviet possession of them.” Here she makes an important point, and in the 1950s and 1960s it was probably even more true than it is today. But today six nations possess nuclear weapons and in five years it is estimated that 18 more will have them.

In my judgment the real danger to the world is the absence of high moral standards. There can be no winners in a nuclear exchange.”
Opinion

Little things!

The Wall Street Journal provided me with my most inspired moment during the first week of November. And I'll bet my readers are assuming I refer to the fact that the stock market reached an all-time high that week.

Well, you're wrong!

BY ANTOINETTE BOSCO

What gave me a lift was a message titled "Little Things." It was a kind of public service gift provided by United Technologies company in Hartford, Conn.

I NEEDED the kind of reminder the message offered on that particular day. It had been a week which could be called a downer, not so much for me personally, but for several friends. I felt low because of them.

One friend is a real estate salesperson. She spent the better part of six months trying to find a fine building and negotiate a sale for a wealthy client. The potential commission was equivalent to a quarter of her income and she needed the money. When the deal was practically at the closing point, her client backed off and she lost the sale.

My friend was devastated and depressed. The setback triggered her to remember all the past times in her life when she had been the one passed by and left out — the one who flunked the course or missed the wedding, so to speak.

I TRIED to console her, but wasn't very successful. This was probably because after listening to her, I really felt she had been dealt an unfair blow. I couldn't seem to find appropriate words. If I had written "Little Things" first, I might have been able to comfort her more successfully.

Another incident that week involved another sad tale of rejection. A friend had applied for a grant to research a special project and was sure she was going to get the award. The money offered by the grant was enough to support her for a year.

This was a break she sorely needed. Unfortunately, her application was rejected. She was bitter and, again, I was at a loss for comforting words.

But now, I'm going to make a copy of "Little Things" and send it to her. It is food for reflection. It said:

Most of us miss out on life's big prizes.

A pat on the back.
A kiss behind the ear.
A 4-pound bass.
A full moon.
An empty parking space.
A cracking fire.
A great meal.
A glorious sunset.
Hot soup.
Cold beer.

Don't fret about cupping life's grand awards. Enjoy its tiny delights. There are plenty for all of us.

I wrote a letter sending my personal congratulations to Harry J. Gray, chairman and chief executive officer of United Technologies, for showing this kind of leadership in reminding people that there's more to life than the grand prize.

For really, life itself is the true grand prize — and all of us are winners. If we could just remember that, and have faith in the goodness of life, our joy would rarely be suppressed for long.

The bishops' pastoral letter

The final draft of the bishops' pastoral letter on peace and war won't be completed until Spring, won't be voted on by the bishops until the meeting in May in Chicago.

While the basic thrust of the previous drafts of condemnation of the use of nuclear weapons will remain unchanged, there remain areas where there must be clarifications. The final draft must be one on which there is virtual unanimity.

The pastoral letter recognizes the right of conscientious objection to all war and says pacifism is a valid approach to this present situation. It is not possible to engage in actions that would encourage nuclear war.

The bishops' pastoral does not call for unilateral disarmament by the United States. It emphasizes the necessity for bilateral and verifiable agreements. There were bishops who in the discussions at the bishops' meeting did, in effect, call for unilateral disarmament but these views are not expressed in the pastoral.

The pastoral letter recognizes the legitimate right of self-defense. Since the bishops do not believe nuclear arms should be utilized, the letter notes that there might be a need for an increase in conventional weapons.

The pastoral letter encourages discussion of the use of nuclear arms with those who favor nuclear weapons and with those who oppose them. It encourages discussion of the use of nuclear arms with those who favor nuclear weapons and with those who oppose them.

The pastoral letter recognizes that there is more to life than the grand prize.

A SENSITIVE person who is aware of what is really happening around him is likely to get hurt from time to time, perhaps often. This is an unavoidable part of living.

But such a person can grow in courage by accepting the pain and not running from it.

It strengthens one to remember that the most sensitive person who ever lived, Jesus, had the courage to endure the pain of crucifixion. Standing bravely at the foot of the cross was the most sensitive woman who ever lived.

In answering your question, an unpleasant possibility occurred to me which only you can respond to. In stead of being genuinely sensitive, is there a chance that you are simply touchy, irritable and testy?

Are you all wrapped up in yourself and unable to laugh at your failures, foibles and funny imperfections? Do you have a king-size ego? Are you self-centered?

ONLY YOU can answer these unanswerable questions — and, remember, they are not meant to load you down with guilt. They are intended to spur you on to a bit of self-examination.

If you discover some hints of ugliness in your personality, an excellent exterminator is sensitivity to the needs of others.

PAGE 16 / Miami, Florida / THE VOICE / Friday, December 10, 1982

Sensitivity and courageous

Q. I am a very sensitive person and get hurt easily. I would like some advice on how to make myself tough and not so sensitive. I don't want to get hurt so much. (Ohio)

A. It sounds as though you think sensitivity is an undesirable quality, even a sign of weakness. If properly used, however, sensitivity can add to your happiness and that of others.

BY TOM LENNON

Using one's sensitivity properly is not a skill acquired in two weeks. It takes considerably longer.

Sensitivity will lead one to focus on and try to meet the needs of the people one encounters day by day.

The tools of sensitivity are such things as tactful words, warmth of expression, a smiling face, a concerned spirit and a listening ear. They also include a tender caress or even a macho bear hug, a helping hand, a humorous phrase at a tense moment and a pat on the back.

A SENSITIVE person who is aware of what is really happening around him is likely to get hurt from time to time, perhaps often. This is an unavoidable part of living.

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(Seed questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.) (NC News Service)
When a marriage goes stale

BY DR. JAMES AND MARY KENNY

Good for you! You are looking at a transition period in your life and trying to do something about it.

Twenty-five years often marks a time when children are raised, mother is no longer needed as she once was and women who have been full-time homemakers can look ahead to the next 25 years with anticipation or dread.

In our book ‘When Your Marriage Goes Stale’ (Abloy Press, St. Meinrad, IN 47577), we suggest three approaches for marriages in the doldrums.

• One, you can develop yourself as an individual.

• Two, you and your spouse together can deepen your marriage relationship.

• Or three, you can work together on common tasks, challenges or goals.

These approaches do not exclude one another. Ideally, married couples work on all three throughout their lives.

You have asked for suggestions regarding the first approach. Most marriages hit some periods when spouses simply do not have the physical or emotional strength to support one another. At such times, if you cannot support him and he cannot support you, then, at least support yourself. First, you might try something you probably have not done since you were a teenager: brain-storm, dream, indulge in flights of fancy.

Ask yourself, “If I had only 10 years to live, what would I like to do in that time?” Then for five minutes write down everything that comes to mind, even those things which seem impractical or impossible. Ask yourself the same question using three years, then six months, instead of 10 years. Now read over your dreams. What patterns, what direction do you find? What do you want to do with your life?

Some of your goals might be individual. You might want to improve yourself physically, creatively or intellectually. Plan an exercise or fitness program. Develop an interest you already have such as gardening or interior design. Join with others who share such interests. Learn about a new subject entirely, by enrolling in a class or workshop.

Deepening friendships may be another means of personal fulfillment. Reach out to other people, particularly some persons you have always wanted to know better. Select two or three people and plan specific steps to get to know them better.

Invite them to go somewhere with you, to visit at your home or to join a group you think they would enjoy.

Service to others provides further opportunities. In many communities volunteers are becoming scarce, yet the need for them continues. Mothers often volunteer because son or daughter is in an activity and mother is expected to help out. Now is your chance to volunteer in some area that genuinely interests you such as health care, politics, education or social service.

In the ideal world all marriages would be deeply fulfilling. In the real world most marriages go through periods when partners are not fulfilled. What can you do? You can end the marriage — many do. You can feel sorry for yourself — many do. Or you can look for ways to invest your life productively. That is what you are doing.

Good for you.

(Reader questions on family living or child care to be answered in prior issues. Address questions to: The Kenny’s Box 872, St. Joseph’s College, Rensselaer, IN 47978.)

(VC News Service)

All I want from Christmas

BY DOLORES CURRAN

We want to give of ourselves at Christmas. That’s why we entertain, make and bake, and invite houseguests. When everyone wants to do the same, though, we find ourselves trying to telescope roles of giver and recipient into an incredibly brief period of time — a situation fraught with high emotions, calendar chaos and exhaustion.

We want time to reflect and meditate, time for personal prayer, and time to stand aside from the activity for awhile. Yet there’s rarely an opportunity to be alone during the holidays. We invite guests and then wish they weren’t here. We want to read the beautiful Christmas stories we cherish and to think about them. But we often have to wait until Christmas is over and then we’re surfeited.

Finally, we want the Christmas spirit to live on after the holidays. We love the feeling that joyous reunions produce and we don’t want that spirit to end. One family I know extends this by bringing out a Christmas card daily beginning the day after Christmas and at dinner talks about and prays for the sender.

Christmas can be a time of great joy and great disappointment. For most, it’s a combination of both. When we focus on what we want from Christmas, it’s a step toward the real meaning and purpose of the holiday. The tinsel and gifts are important but the spirit is what we yearn for and that is something that we can get from Christmas that extends far beyond the holiday and warms us throughout the year.

My Christmas wish is that they receive the gift of acceptance this year. Just as we thrilled and accepted the humanity of the Babe Jesus, so also may we accept our own humanness during His season. This means accepting ourselves when reunions don’t turn out the way we hope, when children squabble with siblings over who got the best gifts and when we aren’t able to be everything to everyone. This acceptance can be the greatest gift we receive at Christmas.

Expecting too much from Christmas is a great human failing. Part of the spirit of peace we seek from the holidays comes from accepting ourselves and those closest to us and being loving humans who want to give and be given to in the Spirit of the newborn Baby. This is the spirit of Christmas and it may live on in all of us.
Why couples seek annulments

Q. I just finished reading one of your question columns dealing with annulment and the psychological inability of one or both of the spouses to make a marriage commitment. That is where I am. My wife and I have been married almost 17 months but it really has been rough. At the Engaged Encounter I told my fiance that I couldn't make the commitment. There were many tears but she wouldn't take no for an answer. I felt obligated to marry her.

Every once in a while I'll explode and heap a lot of pain upon her. I never hit her but I have come extremely close. Once I dragged her across the room and dropped her, shook my fist in her face, told her to go back where she came from and threw water on her.

The last time I got mad it was murderous anger that burst out. It scares me. I've tried to get psychological help but most people say I have to go with my wife to receive any marriage counseling. She is not open to that.

Although the world is atar with hope and its companions, joy and peace, all but the most naive realize that we are not living in Paradice. In the course of a lifetime one comes to learn the meaning of the words "valley of tears." Not only individuals but whole nations know well the meaning of pain and disappointment and all suffer from the slings and arrows of outrageous fortune.

The Chosen People were to see their fair city, Jerusalem, destroyed and they themselves were led off into exile. The great apostle of the Gentiles, St. Paul, was to know what the inside of a jail looked like, and death found John the Baptist in a dungeon.

YET EVERYWHERE, despite everything, hope has somehow abounded. Throughout the tumultuous days of our lives there is always the firm path of hope, resting upon the solid foundation of trust and confidence in God. Zechariah the prophet spoke somberly about the Great Day of the Lord, but rejoices because God was in the midst of His people, and Paul was always aware that life is lived in God's presence. "The Lord is near," so speak to Him in prayer and thanksgiving.

We all need hope because our lives are filled with difficulties. There is the problem of making ends meet, of getting along with other people, of being accepted. There is sickness too, our own and that of our loved ones. We must work hard for everything we get and we grow tired of effort. Without help, we would die inside.

Where God is, there is always fire and sword. Where God is not, there is always fire and sword, plus a third dimension — despair.

WHEN JOHN THE Baptist preached, people asked him, "What must we do?" They are very much like us. They thought that in order to see the salvation of the Lord they would have to do something out of the ordinary. They must have been surprised to hear that they did not have to do anything extraordinary, but only live better lives right where they were. Do not be selfish and greedy, he told them. Do not rip off your neighbor. Put in a good day's work. Don't be cruel or intolerant.

It is faithfulness to the ordinary things that is required of us all. One begins at home, or in the place where God in His infinite wisdom and goodness has placed us. It is where we are that we must be faithful, unselfish, honest, kind and thoughtful, and it is there that we must curb our greediness.

At this time of the year it is important for us to direct our attention to the reason for all our busyness. We are getting ready for the Lord's coming.

Now as always it is a good time to put our spiritual house in order; a good confession does much to do just that. We are not the only ones to give gifts. God far outstrips us there, but we can give Him what we have by walking on the path of hope, where we find joy and peace.

All Publishing Co.
A ‘liberation’ view of Latin America’s church


Reviewed by Thomas E. Quigley
NC News Service

In any listing of leading Latin American liberation theologians, the Argentine scholar Enrique Dussel would be on the short list. Among liberationist historians he is, arguably, at the very top. He could fairly be called the dean of Latin American church historians if we understand those terms — church, Latin America, history — as he and other liberation scholars do.

For them the history of the church in Latin America is not at all the mere recounting of the church’s growth and development, of councils and concordats, or even of repression and persecution. Rather, the entire history of Latin America from the time of the conquest is seen as the struggle for freedom, self-realization, dignity; in a word, liberation from oppression. And since the Gospel is essentially the Good News about freedom from captivity (from sinful structures as well as sinful ways), the most relevant history of the church is the chronology of its fidelity or failure in preaching that Gospel.

DUssel’s interpretation of that history is erudite and challenging, occasionally the erudition itself becomes a bit too challenging) and is clearly the work of scholarship included in the sources. But also of the committed scholar — he left Argentina after his house was bombed by right-wing terrorists in 1973.

Like the history of the Latin American church itself, the book is uneven, at times confusing. It has been added to several times since the first Spanish edition appeared in 1964 (this is a translation of the third Spanish edition completed in 1971) and therein lies a problem. The Latin American church has seen more change in the past 15 years than in the previous couple of centuries, more rapid than ever before. Providing new appendices to accommodate events subsequent to the book’s original design (the theoretical framework pre-dates the end of Vatican II, never mind Medellin) leaves the impression of a book whose parts haven’t quite gotten together.

This is Dussel’s magnum opus and, obviously, is unfinished. Until the next edition, thoroughly revised one hopes, this will remain both a valuable reference work on the church in Latin America and an increasingly strong challenge to fellow Christians to the north.

(Quigley is the adviser for Latin American Affairs for the U.S. Catholic Conference Office of International Justice and Peace.)

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DINNER OVERLOOKING MARCO BAY

Miami, Florida / THE VOICE / Friday, December 10, 1982 / PAGE 19
The Lord's Place, a street mission in W. Palm Beach served over 400 people on thanksgiving (above) a free meal. The mission feeds over 2,000 people per week and includes four vans to distribute food to the migrants. (Donations tax deductible. P.O. Box 6666, W.P.B. 33405.)

Christmas concerts at St. Anthony

St. Anthony's Catholic Church of 901 NE 2nd Street in Ft. Lauderdale will carry a European Cathedral style Christmas with instruments and choir at all Masses. Under the knowledgeable supervision and talent of Mr. Paul Storm. Festivities will begin on Christmas Eve, December 24 at 11:00 p.m. Accompanied by strings, harp, trumpet and organ. Celebration will begin with a Concert in honor of The Nativity. Adult Choir will sing the famous Christmas, "O'Gratiano," by Camille Saint Saens. Highlighting the evening will be "I heard the Bells on Christmas Day" and "In Deo Jubilo." Traditional Christmas carols will be sung by the choir and congregation.

Postlude will be the "Marche" by Marcello's "The Heavens are Telling," followed by the traditional Christmas Carols.

There will be a Mass celebrated by Mons. John Nevin to commemorate the Feast of Our Lady of Guadalupe, patroness of Mexico and of the Hispanic Americans at St. Mary's cathedral. During the liturgy there will be an offering of flowers by the participants to symbolize their consecration to God through Mary. The Mass will be on Sunday, December 12th at 12:30 p.m.

Our Lady of Guadalupe Mass

There will be a Mass celebrated by Mons. John Nevin to commemorate the Feast of Our Lady of Guadalupe, patroness of Mexico and of the Hispanic Americans at St. Mary's cathedral. During the liturgy there will be an offering of flowers by the participants to symbolize their consecration to God through Mary. The Mass will be on Sunday, December 12th at 12:30 p.m.

Merry named donor site

Mercy Hospital has been named community blood donor site and will take donations the second Thursday of each month. The next donor day is Thursday, December 9, in the second floor Outpatient Department between 4 p.m. and 7 p.m. Donors receive complimentary parking and complimentary meal in the hospital cafeteria. To make your reservation call Mercy Hospital Department of Volunteer Services, 285-2773.

Holy Family Church, 14500 NE 11th Avenue, North Miami, Saturday, December 18th at 12 Noon. All those who are old or infirm or who have a general health problem, may receive this sacrament. There will be medical help present. Immediately following Mass the Woman's Club is sponsoring a luncheon in the Parish Hall. For information call, Sister Gilbert 940-2591.

MERCY AIDS INOCULATION PROGRAM. Patty O’Neal, R.N., left, and Pat Guilford, R.N. of Mercy Hospital are pictured at West Miami Junior High inoculating school children against measles. They were among 11 Mercy nurses who volunteered their services to the Board of Health at various Dade County Junior High School inoculation stations during the recent outbreak.

Governor to deliver Barry commencement address

(MIAMIShores) — The Governor and First Lady of Florida will be special participants in Barry University's commencement exercises on Saturday, December 18, at 8 p.m. in the auditorium. Graduates and their families will watch the conferral of the doctor of laws degree upon Adele Khoury Graham for her dedication in providing assistance to Florida's senior citizens. Mrs. Graham has promoted legislation to aid the elderly, served as the honorary chairperson for the Senior Seasons, the 1980 Senior Olympics and the 1980 Governor's Conference on Aging. Sister Jeanne O'Laughlin, O.P., Ph.D., Barry University's president, and Inez Anderson, chairperson of the board of trustees, will jointly confer the honorary degree.

Governor Bob Graham will deliver the commencement address.

Sister Jeanne O'Laughlin will confer the bachelor's degree upon 172 graduates and the master's degree upon 47 graduating students.

It's a Date

Bazaars

Resurrection Church in Dania at 617 NE 2nd Street will be selling Christmas ornaments after its masses to support the Religious Education Program. The ornaments were made by children, teachers and parents at their first annual Arts and Crafts Party.

St. Mary Magdalen will have their Christmas bazaar on Dec. 11th from 10:30 to 5:30 and Dec. 12th from 9:30 to 2. Gift items. International luncheon $2.30. The church is located at 17777 N. Bay Rd. in Miami Beach.

The St. Brendan's Youth Group will present a Christmas Talent Show and a Christmas Party on Thursday December 17 at 7:30 p.m. in the old church. All youngsters and their parents are invited. Admission price: Toys for the Poor or Christmas decorations for the tree. St. Brendan's address is 8725 SW 32nd St., Miami. The old church is at the end of the parking lot.

St. Henry's Catholic Church Nursery is having a Plant and Tree Sale, Saturday, December 18th from 9:00 a.m. to 6:00 p.m. and on Sunday, December 19th from 9:00 a.m. to 1:00 p.m. at the Church, 1500 North Andrews Extension, Pompano Beach, Florida.

Meetings

The All Saints Women's Guild, a new organization in a new parish will have their next meeting on Dec. 8th at 8 p.m. Jean Gallo of the Rainbow Craft and Hobby Center will demonstrate Christmas crafts. All women are welcome to attend.

Our Lady of the Lakes School of Religion presents the annual Proclamation of the Lord's Birth, Saturday, December 11th at 7 p.m. in the Parish Center of the church at 15801 N.W. 67th Avenue, Miami Lakes. A live nativity scene will be re-enacted by the second grade class. Community singing of Christmas carols will be held and refreshments will be served by the Confirmation Candidates. Admission is just one copy of the "Eagles Wings and Angel Voices," the Christmas story in pageantry, song and dance on Christmas Eve at 8 p.m. Admission charge: $1.00. For further information, call Frank at 553-4919.

St. Maurice is presenting "Eagles Wings and Angel Voices," the Christmas story in pageantry, song and dance on Christmas Eve at 8 p.m. Admission charge: $1.00. For further information, call Frank at 553-4919.

Concerts

St. Maurice is presenting "Eagles Wings and Angel Voices," the Christmas story in pageantry, song and dance on Christmas Eve at 8 p.m. Admission charge: $1.00. For further information, call Frank at 553-4919.

St. Louis Festival Choir presents Handel's Christmas Messiah" at St. Louis Church, 7270 SW 120 Street in Kendall, on Friday evening, Dec. 17 at 8 p.m. The same concert also will be presented at St. John Neumann Church, 10801 SW 120 Street in Miami on Sunday evening at 8 p.m. No admission charge. Everyone is welcome.

Holy Family Church, 14500 NE 11th Avenue, North Miami, Saturday, December 18th at 12 Noon. All those who are old or infirm or who have a general health problem, may receive this sacrament. There will be medical help present. Immediately following Mass the Woman's Club is sponsoring a luncheon in the Parish Hall. For information call, Sister Gilbert 940-2591.

Potpourri

The Knights of Columbus will sponsor a Gala New Years Eve Dinner Dance on Friday Dec. 31st. Donation of $20 per person includes dinner, continental breakfast and open bar from 7:30 p.m. until 1:30 a.m. Dancing till 1 a.m. Music by the Continentals. For tickets and information call 961-5587 (days) and 961-3647 (days and evenings).

The Cenacle Retreat House will host a Widow and Widowers retreat on January 7-9th, given by Rev. John Reynolds, C.S.P. Reservations now accepted. Theme: "You are not alone." For information and reservations, please call 582-2534. Cenacle Retreat House, 1400 S. Dixie Hwy, in Lantana, 33462.
ROME (NC) — A general congregation of the Society of Jesus to elect a new superior general of the 26,000 Jesuits is scheduled to begin Sept. 2, 1983.

The announcement was made Dec. 8 by Jesuit Father Paolo Dezza, papal delegate to the Jesuits, in a letter to major superiors of the society throughout the world.

The Jesuits, founded by the Spanish St. Ignatius of Loyola in 1540, are the largest order of priests and brothers in the Catholic Church.

Father Dezza's letter said that delegates to the general congregation will include two electors and the provincial from each province.

The new superior general would be 75-year-old Father Pedro Arrupe.

After Father Arrupe's stroke the pope appointed Father Dezza, then 79, as his personal delegate to help prepare for the congregation.

The JESUITS have historically been considered the “special forces” of the pope, and many Jesuit priests take a “fourth vow” of obedience to the pontiff. Father Dezza's letter announcing the general congregation said that it was being called "with the permission of the supreme pontiff."

JESUIT SOURCES have said that the present pope is concerned that the general congregation of 1975, by reducing the period between novitiate and priestly ordination from 11 to six years, may be detrimental to the development of Jesuit novices.
The story of 'Silent Night'

By Lloyd McCune
NC News Service

A few days before Christmas in 1818, there was great consternation in the small Austrian church of St. Nicola. Try as he might, Franz Xaver Gruber, the organist and schoolmaster, could not get the organ to utter a note. And despite several attempts, no one could repair it.

One villager contended that the high water some weeks earlier had warped the pipes while another pointed to the holes in the bellows, holes that had been gnawed by the mice.

Finally Gruber came up with the idea of substituting a guitar to accompany his choir at the Christmas Eve service and the young parish priest, Father Josef Franz Mohr, readily agreed.

Father Mohr, following in the spirit of this innovation, added that he would like to try his hand at composing a special carol with a Christmas message, one that everyone could understand and easily follow.

THE NEXT TIME they met, Father Mohr handed the organist his newly composed text of six lines which he had scribbled on a piece of paper. There was no title, though he had underlined the first four words, "Silent Night, Holy Night."

Gruber must have liked the words for in no time he had put the text to music — a simple crystal-clear melody especially arranged for his small choir with guitar accompaniment and two solo parts. He completed the task in time for the final rehearsal.

The new carol had its first performance at the Christmas Eve Mass in the small candlelit church in Oberndorf in the province of Salzburg, Austria. It was a tune that the choir and congregation of farm hands, boatsmen, wood cutters and salt mine workers could easily sing.

The opening lines set the scene and told the story of Christ's birth in Bethlehem. It was a carol as appropriate for Christmas as it was moving for the worshipers.

The carol subsequently was translated into more than 100 languages and eventually was sung around the world. But, of course, on that first Christmas Eve, no one in the small village where it was born had the slightest idea that it eventually would become one of the world's favorite Christmas carols.

In those days, many Tyroleans made their living as traveling salesmen selling articles that were made in the valley during the long, cold and sometimes snowbound winter: brooms and brushes, knitted articles, rugs and small wood carvings.

As they traveled throughout Europe, they carried the news from place to place, acting at the same time as wandering minstrels. And "Silent Night, Holy Night" went with the Tyroleans on their journeys.

In this fashion the carol was introduced into Bavaria, Bohemia, Prussia, down the Rhineland to Holland and then to England. Eventually it was numbered among the best-known and most beloved of Christmas carols.

Subsequently, floods destroyed both the organ and the church of St. Nicola which was pulled down in 1899. But the carol lives on and each year its charm helps us to recapture and renew the spirit of Christmas.
Choosing life at Christmas

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

I think of Christmas and the doors of my memory open to the happy images of the holidays in my parish church. I picture myself straining unsteadily to lift hundreds of feet of forest-fresh garlands to the dark oak-beamed ceiling, as the church fills with the scent of the redwoods from Mendocino County, Calif.

I recall choir members singing late into many nights in preparation for the midnight Mass. I think of families, reunited for a few hours, crowding in from the cold for Mass. But one image, more than all others, captures for me this spirit of Christmas. It is the image of a courageous, vital woman who continuously teaches me the meaning of the life we celebrate at Christmas.

Our parish celebrates a traditional Mexican Christmas custom called "Las Posadas." A "posada," in Spanish, is a place of shelter, an inn. The "posadas" picture Mary and Joseph, forced onto the road by the cruel command of a greedy emperor, seeking shelter for themselves and for the unborn Jesus.

THE PARTICIPANTS, parish people in candlelight procession led by children carrying statues of Joseph and Mary, go from house to house asking for a place to stay, for "posada." Accompanied by Mexican mariachi musicians with guitars and trumpets, they sing their pleas and for the unborn Jesus.

As the procession moves from house to house, everyone sings the Latin phrases of the Litany of Loretto.

Finally at a preselected house, the residents recognize the weary pilgrims and open their door. Everyone enters for a fiesta that culminates when a candy-filled panata is broken open — a papier-mache animal swung tantalizingly from the ceiling above a blindfolded, stick-wielding child or children.

Our parish "posadas" stand out in my mind. They are truly festive. But for me they are much more. They are the story of a courageous woman who has made a choice for life, a choice we all face in different ways.

A mother, ill with cancer for 10 years, has kept active despite years of weakness, surgery and pain. With an iron will she is determined to guard the precious gift of life.

Now 2,000 years later we still look to that birth in Bethlehem because of its promise that God is with us even now. Our understanding of God's presence can at times be as fragile as a candle flickering in the winter wind as a "posada" winds through it. And it can be as strong as a determined mother's will to share her life with her children.

Each year the celebration of that birth relights the hopes within us.
The holiday season is really tough on my neighbor, Lou Ann. She has chronic Spu (Stop and Pick Up) Disease. She cannot pass a toy, sock or piece of lint on the floor without picking it up.

In the three years I've known her, I've never carried on a conversation with her at her house when I didn't feel like I was talking to an oil well pump.

ANYWAY, the holiday season aggravates the symptoms. "If it's not tinsel, it's bits of paper or pine needles," she groaned over coffee yesterday.

"I know what you mean," I said, "I just pretend it's part of the tradition of the season to decorate the carpet."

She leaned over, pulled a stray thread off my sweater, rolled it into a little ball and dropped it into her blouse pocket. "I wish I could be like that, Hilda, but I can't. I've tried and I can't."

"GET HOLD of yourself, woman," I said. "Have you tried wearing bifocals so you can't see the floor, gaining weight so you can't see over your stomach, buying a body brace to train yourself to walk upright?"

She bent over, picked up a Cheerio from under my chair and placed it in her saucer.

"You'd think my husband would appreciate my trying to keep the house clean," she sighed, "but all he does is complain about finding bobby pins and lint balls in his pant's cuffs. The cuffs were just handy, that's all."

SOME SAY SPU is caused genetically, but I go along with the theory that it is caused by a more than three-year span between the first and second child. That time period can pull one into believing it is possible to keep a floor clear of paper clips, crayon wrappers, expired batteries, broom straws, doll arms, dog hair and marbles.

"Just look at that!" Lou Ann snapped, pointing to the floor.

"Do you realize you just threw the cat into the garbage?" I asked.

"I'm glad you said that," she said. "For a second I thought the dust balls had grown claws and were fighting back."

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**The Saints by Luke**

**OUR LADY of GUADALUPE  
“Empress of the Americas”**

ON DEC. 9, 1531, TEN YEARS AFTER THE INTRODUCTION OF CHRISTIANITY INTO CONTINENTAL AMERICA, JUAN DIEGO, A NATIVE AMERICAN, WAS ON HIS WAY TO MASS IN MEXICO CITY. AS HE CROSSED TEPEYAC HILL, HE WAS MET BY THE BLESSED VIRGIN. SHE IDENTIFIED HERSELF AS "I AM THE EVER VIRGIN, HOLY MARY, MOTHER OF THE TRUE GOD FROM WHOM ALL LIFE COMES. THE CREATOR OF ALL THINGS NEAR AND FAR, THE LORD OF HEAVEN AND EARTH."

SHE TOLD HIM SHE WANTED A TEMPLE BUILT IN THAT PLACE FOR HER TO BE HONORED. AS A SIGN OF PROOF THAT SHE PNEIPED INSTRUCT JUAN DIEGO TO BRING THIS MESSAGE TO THE BISHOP OF MEXICO. SHE CAUSED A BED OF ROSES TO SPRING UP ON TEPEYAC HILL THAT WINTER DAY. SHE DIRECTED JUAN TO GATHER UP A BOUQUET USING A PART OF HIS TILMA AS AN APRON. SHE ARRANGED THE ROSES IN THE TILMA SO THEY COULD NOT BE SEEN AS HE WENT TO THE BISHOP. WHEN JUAN OPENED HIS TILMA TO SHOW HIM THE ROSES, A BEAUTIFUL PICTURE OF THE BLESSED VIRGIN TOOK FORM ON HIS TILMA RIGHT BEFORE THE EYES OF THE BISHOP AND ALL WHO WERE PRESENT. THIS IS THE IMAGE ON THE SAME TILMA THAT IS MOUNTED OVER THE ALTAR IN HER SANCTUARY FOR ALL TO BEHOLD (IT TEPEYAC, NOW A PART OF MEXICO CITY.


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Miami Chamber Symphony, Burton Dines, conductor  
Daniel Loessner, pianist

**APRIL 15 — FRIDAY 8:00 P.M. in St. Mary Cathedral**

Miami Chamber Symphony, Burton Dines, conductor  
Marvis Martin, soprano soloist
Pope John Paul's first four years

Page 3

December, 1982
You may never believe this, but my husband spends almost all of his time at home with his Apple computer. You've heard of a golf widow? Well, I'm a computer widow! This may sound funny, but it isn't! We hardly ever talk anymore. He spends almost no time with our children, and sometimes he doesn't even join us for meals. He stays up all hours of the night with that thing, and he complains because I don't understand. I understand, all right! This home computer is a threat to our happy home! What can I do? — E.G., Palo Alto, Calif.

We believe you, we believe you! Last August, Time magazine carried a very informative article on just this problem. Author Philip Faffick said: "Throughout the nation, thousands of couples who have survived Monday Night Football, jogging and the ERA debate are facing a trickier challenge. The computer that they were told would bring the family closer together may now be driving them apart." Says San Diego psychologist Thomas McDonald: "They're beginning to realize they're losing their spouses to a machine."

The first move you need to make is to help your husband become aware of your concern for your marriage and family life. You can do this by picking a moment when you are sure he will be able to listen to you, and then lay it on the line: "I'm very sad and very anxious about seeing you and talking with you so infrequently. I love you very much. But, please, can we talk about the effects the computer is having on us sometime soon?"

Many people make a definite appointment to talk, and then express their anxieties with regard to the computer. Don't accuse your husband or talk as if you can read his mind. Don't attribute motives to his actions. Just talk about yourself, your own experiences, and your desire to have him spend more time with you and with your children. "Brainstorm" practical solutions together, such as: placing a limit on the amount of time that may be spent with the computer, or setting aside one evening a week when the computer will be turned off and ignored.

Stanford University psychologist Philip Zimbardo suggests one practical way to keep family relationships healthy with a computer in the house: "As corny as it sounds, we need to re-establish family rituals, such as family meals, with meaningful conversation." Right on, Phil!

Can you furnish me with a bibliography of booklets on Catholic education in the home, for infants and children up to the age of three? — R.A.B., Cambridge, N.Y.

Most of the education that should happen in the home during the first three years of a child's life consists of the education of the parents, not the child. If parents learn a few things, then the infant or child can be provided with an environment in which he or she can go about the natural learning processes that are so important to the early years.

A traditional theological axiom says: "Grace builds on nature." During the first three years, the child gains many of the natural experiences upon which grace builds in later years. Growth happens in nature — rather than specifically religious — ways, and it is on this natural level that parents can be most helpful to the child.


My husband is an alcoholic. He sometimes beats me and abuses the children. But I can't leave him. I've tried this in the past and it has never worked out. What can I do? — Mrs. J., Seattle, Wash.

Run, do not walk, to the nearest professional counselor. (Contact your local Catholic Charities office for a referral.) You must seek help in dealing with this destructive situation. Left alone, it can only become worse, not better. If not for your own sake, then at least for the sake of your children, please get professional help and follow the advice you are given. The fact that you have been unable to leave your husband in the past is itself something that you need help with. Your husband will never seek help with his alcoholism until you seek help for yourself and your children.

Please send your questions for the Family Forum to: Family Forum, P.O. Box 5164, Spokane, Wash. 99205-0164
Pope John Paul's first four years

By Desmond O'Grady

The story circulated in Rome shortly after Cardinal Karol Wojtyla's surprise election as Pope John Paul II. Many years before, it was said, he had confessed to Padre Pio, the Italian Capuchin friar who had Christ's wounds, or stigmata, and clairvoyant powers.

Padre Pio told the young Pole he would be elected pope and have a short reign which would end in bloodshed.

This may account for the hectic pace Pope John Paul has set. And it did seem that his pontificate was to terminate in bloodshed when, in May last year, Ali Agca made his assassination attempt. But the pope has bounced back, and October 16 was the fourth anniversary of his election.

His first 1,400 days have been a remarkable performance, particularly when contrasted with his reputation as archbishop of Krakow. Cardinal Karol Wojtyla was reserved, scholarly, comparatively liberal, prone to seek dialogue rather than confrontation.

He has tried to accomplish this to a degree by firmly reversing the clergy's stance on how to handle change, from one in which he is free to act but in which it is not all that clear what to fight for.

While affirming that he intends to apply the Vatican Council's decrees, he has not yet made known his specific plans. Breaking the pattern of his predecessors, his first major statement, Redemptor Hominis, issued only five months after his election, did not specify his pontificate's aims. Rather, it was a meditation on the church in relation to the world.

In his attempt to reunify a fragmented Church he has tried to accomplish this to a degree by firmly rejecting some progressive causes such as allowing priests to marry and ordaining women to the priesthood. However, many religious superiors feared that the pope's attempts to implement these changes might undermine all the Church's religious orders.

Cardinal Wyszynski survived Vatican incomprehension and barely tolerated Vatican representatives.

If Pope John Paul sees his role as communicating with other bishops, he will emulate St. Peter, but not set the Church's central bureaucracy, the 3,000-strong Roman Curia. Its members feel neglected. They complain the pope is never present to examine documents and that he makes his major statements wherever he (and the media) happen to be rather than from the Vatican.

The Roman Curia, like any other bureaucracy, is always complaining about its boss. But there is a problem in combining the pope's frequent trips, in which his charisms as an evangelist have full play, with his role in the Vatican.

There is also a concern that the different facets of Pope John Paul show to the local churches he visits will not be drawn together in Vatican practice and documents.

For instance, he was more favorable to Catholic social involvement in Brazil than elsewhere in Latin America; more favorable to ecumenism in Great Britain than on his other trips. No doubt this is due to the different advice he receives from the various national episcopal conferences, and certainly, different nuances are necessary in different circumstances.

But the Catholic Church is more than a series of local churches and John Paul must ensure that his overall policy prevails in the Vatican.

Another danger for Pope John Paul is that mounting administrative problems may cripple his evangelical efforts. The accusations aimed at American Archbishop Paul Marcinkus are an example. Archbishop Marcinkus had arranged the pope's trips and acted as his unofficial bodyguard.

But the archbishop involved the Vatican Bank and the Ambrosiano Bank, and the scandal now surrounding the Ambrosiano has been the greatest embarrassment of Pope John Paul's pontificate.

There are other examples in which, despite his confidence, Pope John Paul's hand on the helm of the barque of Peter has brought him criticism. Most notable was his handling of the Jesuit Order, the Church's largest and most prestigious, with 20,000 priests and 7,000 other members.

When, in 1980, the Jesuit superior, Father Pedro Arrupe, informed the pope that he intended to resign, he expected Pope John Paul would allow convocation of the Jesuit General Congregation for election of Father Arrupe's successor. Instead the pope told the Jesuit not to act on his decision. Then Father Arrupe suffered a stroke and the pope appointed his own representative to step into Father Arrupe's shoes.

It was a decision unprecedented in the Jesuits' 400-year history, and many religious superiors feared it would undermine all the Church's religious orders.

But it was much ado about nothing. This year he hinted the Jesuits would be allowed to convokes a General Congregation to elect Father Arrupe's successor, as the Jesuit superior had requested two years earlier. The Jesuits had simply had a season in limbo.

The pope has also dealt with the problem of finding a Ukrainian Catholic leader, granted worldwide prelature to Opus Dei, and has backed an enthusiastic group which for years has criticized allegedly wishy-washy bishops, called Communion e Liberatione (Communion and Liberation).

In the end, some of the criticism leveled against him may simply be grounded in the natural disappointment that takes place as the first 100 days become the first 1,400 without the new Jerusalem appearing, hardly a reasonable expectation by any standard.

At times he has spoken of preparing for the year 2000. Old Testament prophets used such intriguing horizons, not too near but within the possible lifespan of their audience, to threaten and inspire. A Church for the year 2000 could be the pope's aim.

Desmond O'Grady is Sunday Magazine's Rome correspondent.

December, 1982
A return to Ellis Island

By JIM CASTELLI

When August C. Bolino, now an economics professor at The Catholic University of America, began looking into his family's history 25 years ago, his search was not all that unusual.

What makes Bolino different is that his search made him an expert not merely on his own family's roots, but on those of 32 million Americans who came through Ellis Island, the "Gateway to America," between 1892 and 1954 in New York.

Bolino's research on his own family's history made him sit up and take notice six years ago when he noticed a New York Times article about a Committee to Restore Ellis Island. He called the committee's chairman, Peter Sammartino, then chancellor of Fairleigh Dickinson University in Rutherford, New Jersey. The two men had dinner and Bolino signed on as vice president for research for the committee, which eventually became the Ellis Island Restoration Commission.

Since then, Bolino has traveled all over the country collecting information about Ellis Island from government files, research centers and individuals, gathering documents, pictures and stories about people's experiences on the island.

At its peak, Ellis Island processed 10,000 people a day. Bolino estimates that 100 million Americans came through or are related to people who came through Ellis Island. Eighty percent of the people who came through Ellis Island settled in New York.

The largest groups were Jews and Italians, about five million each, followed by Slavs and Scandinavians. Most German and Irish immigrants arrived in America before Ellis Island opened, although one well-known Irishman to pass through its gates was Father Flanagan of Boys Town.

Two people who arrived at Ellis Island were Nicholas Bolino, who came in 1910 at the age of 17 from Avellino, 26 miles east of Naples, and Rose Capozzi, who arrived at the age of 18 some years later from Bari, near the Adriatic Sea. Nicholas became a chef; Rose was one of thousands of immigrants who found work in New York City's "sweat shops," textile factories where they did piece work. Professor Bolino's father and mother, now 89 and 82, respectively, are retired in Massachusetts. Their longevity suggests the reason why Bolino, a wiry, energetic man, looks far younger than his 59 years.

Most of the immigrants in these early years had to be asked their names, so they answered "Ich Vergessen," German for "I forget." The inspector signed them in as "Ike Ferguson."

Immigration quotas imposed in 1924 also caused problems. They were strictly enforced, and sometimes ended up separating members of the family. Ships used to literally race across the Atlantic, because if they arrived after their country's quota was filled, they had to go back.

In America, Bolino believes, "every generation is reinforced by a new wave of immigrants."

"To see what this country is because of the immigrants is a marvel," he says. "Without the immigrants . . . I've got a theory," Bolino says, "that the immigrant process is a highly selective process. In fact, the best people come, not the worst."

Jim Castelli is Sunday Magazine's Washington, D.C., correspondent.

Ellis Island memorabilia needed

Did you or your family come to the United States through Ellis Island?

Professor August C. Bolino is collecting pictures, copies of documents and letters telling the stories of people who passed through the island's Great Hall between 1922 and 1954.

The material, temporarily stored at The Catholic University of America, will be donated to Ellis Island when it is restored.

Please send any material to Professor August C. Bolino, Ellis Island Restoration Commission, CUA, Box 1314, Cardinal Station, Washington, D.C. 20064.
They really can turn out to be very healthy and happy people, despite all the difficulties

THE CHILDREN OF DIVORCE

By PAUL CULLEN

“Divorce doesn’t really become final until the death of the children.” Those words of a marriage and family counselor illustrate what may be the most agonizing concern for divorced and separated persons — their children.

Although some maintain that many children recover from their parents’ divorce more rapidly than the parents themselves, they nevertheless face problems that must be resolved.

The children of divorced and separated parents frequently don’t know how they fit in anymore, commented Cecilia Bennett, director of the Institute of Pastoral Ministry at Biscayne College, Miami, Fla., and member of the board of directors of the Beginning Experience, a spiritual renewal program for the separated and divorced and their families.

Children used to living in a society where most of their friends live with mom and dad now find they live with either one or the other, usually the mother. And that confuses them, Bennett stated. They also feel something is wrong with them because they live in a single-parent home.

“It’s a self-image and identity problem,” said Bennett. “They feel guilty and unloved because a parent walked out on them.”

If a child has a poor self-image already, the parents’ separation or divorce can reinforce that feeling, she added.

Children often feel responsible for their parents’ divorce, say those who work with children of single-parent families. Children wrongly connect their parents’ problems with their own behavior.

Counselors advise that children have to be shown that good behavior can’t bring their parents together again because bad behavior didn’t cause the break-up to begin with.

Bennett said parents must reinforce that their children are not responsible for the separation or divorce, that each parent still loves the children, although the parents may no longer love each other. The children also need to know they will still be cared for, although not in the same way they were before, and that it is all right to come from a single-parent family.

Children don’t see the separation or divorce as a problem between their parents but as something that deprives them of a parent, commented Ron Platten, head of Parentship, Inc., of Fairport, N.Y., and a family counselor who leads workshops and training sessions for members of dual- and single-parent families.

Sister Marietta Russell, a Mission Helper of the Sacred Heart and full-time family minister at St. Sebastian Parish in Pittsburgh, works with children of divorced parents. They, much like the children who have lost a parent through death, often battle intense anger.

The custodial parent can become the target of the child’s venom, she said. The child is angry at the situation more than at the parent, so she suggests the parents try to avoid taking the child’s anger personally.

According to Platten, “Kids don’t think they should be angry.” That makes them feel guilty about being angry. “In our society, the common attitude is that good people don’t get mad,” he stated. So the kids could feel guilty about expressing even legitimate anger.

“Kids have to realize that all their feelings are valid and not try to repress them,” he said. “They are really repressing who they are. You have to help the kids accept that it is okay to be angry.”

Parents should try to help their children identify their feelings, say counselors and those working with children of divorced parents. “If you do it with care, love and patience, it helps a lot,” added Platten.

He and others also advise that parents don’t have to try to change their children’s feelings. “That is saying, ‘I don’t like you the way you are,’” he stated.

Unless the anger is resolved, it can fester only to explode later on in any number of ways.

Unfortunately, the kids can get caught in the cross fire of their parents’ emotions, unwittingly becoming the conduit of parental anger. They can also feel guilty about enjoying their time with one parent because they feel they are somehow offending the other.

Parents have to understand that their children benefit from having a good relationship with both parents, pointed out Kathleen Kircher, executive director of the North American Conference of Separated and Divorced Catholics. Once parents can come to that conclusion, many of their tactics that harm the children stop.

Counselors also warn that children of divorced and separated parents can be given too much responsibility. Cecelia Bennett of Biscayne College stated that at the time when a young person is naturally starting to do things away from home, he or she can be strapped to always having to babysit for younger brothers and sisters.

The single parent can also become too emotionally dependent on a child, confiding in them too much. Sometimes an oldest son is expected to do for his mother what his father previously did for her.

Another half the single parent must juggle for the child’s benefit is discipline. The child needs rules, structure and discipline, commented Sister Marietta. But parents often feel they shouldn’t punish the child because he or she has suffered enough because of the separation or divorce. Additionally, because the parents may feel guilty about the situation, they sometimes yield to their child’s demands instead of standing up to them.

With disciplining, parents need to stress it is the improper conduct, not the child, that is being rejected. “I love you, but I will not accept this kind of behavior. I know you are hurt and I am sorry, but this is not the proper way to express that,” is an approach a parent can take, suggests Sister Marietta.

The children use guilt to manipulate their parents and also try to play one parent off against the other.

The advice that applies to dual parent families is just as valid — but sometimes more difficult — for those in single-parent families: both parents must decide on a position or course of action together so they know what is happening.

Sister Marietta and others dealing with the children of divorced and separated parents stress that despite the difficulties, children can and do turn out to be very healthy and happy people.

Paul Cullen is a reporter for The Catholic Witness, official newspaper of the Diocese of Harrisburg, Penn.
The A.C. Nielsen Company, the television rating people, released its annual report on viewing habits. Among the findings:

- Americans are watching more television than ever, an average of six hours and 44 minutes daily per household (heaviest usage comes in homes receiving pay cable where viewing is pegged at nearly 60 hours weekly);
- Sunday is the favorite night for watching the tube with most people tuning in between 8:30 and 9:00 p.m. (Friday used to be the least favorable viewing night, but it has now moved up to third place);
- Women over the age of 55 are the leading television watchers, averaging close to 40 hours a week in front of the tube, and teenage girls watch the least television.

Out in Newport News, Va., Albert Millar, head of the English department at Christopher Newport College, was taken by his vision of the similarities between E.T., the lovable little alien of the hit movie, and Christ. Millar was so taken in fact that he put together a four-page pamphlet on the subject.

Millar, who teaches a course on the Bible as literature, wrote the pamphlet noting 33 items in the movie, E.T. — The Extra-Terrestrial, which closely parallel Jesus’ life. Said Millar, “I think the thing that struck me most was the idea of the capacity to

heal, and then, when E.T. died and was resurrected.”

The people at Universal City Studios, Inc., however, are unamused by Millar’s musings. Their attorney contacted Millar and warned him against further distributing his pamphlet noting that his action infringes “upon the proprietary rights which we

further distributing his pamphlet noting that his ac-

tion of church and state which he espoused.

While speakers at the dedication extolled the virtues of separation of church and state, there stood the 205-year-old steeple which was restored at a cost of $463,000. The irony is that a substantial portion of that cost was paid by the federal government — $100,000 channeled through the Rhode Island Historic Preservation Committee, and another $70,000 in federal money supplied by the city of Providence.

Catholics and Lutherans, according to recent Gallup polls, are the most frequent churchgoers. In a typical week last year, 53 percent of Catholics attended Mass at least once and the figure was 42 percent for Lutherans.

The figure for Baptists was 40 percent followed by Methodists at 35 percent, Presbyterians at 33 percent and Episcopalians at 31 percent.

Yet another element from the lunatic fringes of religion was heard from recently when Ben Klassen began building his Church of the Creator in Mulberry, N.C.

Klassen, it seems, will preach that Jesus Christ is a myth and that Adolf Hitler was a great man. The latter tenet may have something to do with the fact that his church will be open to white people only with blacks and Jews being definitely excluded.

Irony reigned in Providence, R.I., recently when members of the First Baptist Church in America dedicated a newly restored church steeple amid tributes to Roger Williams and the principles of the separation of church and state which he espoused.
Each Christmas gives birth to its own memories — some full of grace, some black as sin

Christmas: An album of our lives

By ROBERT P. LOCKWOOD

"Did you ever eat breakfast alone at a roadside diner on Christmas morning?" he asked me.

I was happy to respond that I had not.

"I was on the road last year," he said, "and had to eat at one of those places about 6:30 Christmas morning. It was pretty awful. The waitress mumbled a barely coherent 'Merry Christmas' to the saddest group of human flotsam I had ever seen. Every customer there was wrapped so tightly in his own loneliness that every move seemed a calculated effort to ward off any human contact."

"Sounds like the setting for a depressing play," I said.

"Yeah," he responded, "and I had the lead part."

Each Christmas gives birth to its own memories — some good, some bad; some full of grace, some black as sin.

These memories become part of our lives to be taken down from the closet, dusted off and reviewed each Christmas like old photographs.

If we survive for our bibliically alloted three score years and 10 we will be blessed with 70 Christmases. As we review them, we will find that they are a carefully clipped album of our lives — a clear progression of one year to the next, a quiet ticking off of who we have been and who we have become.

It can be a painful review, a Scrooge-like pilgrimage with the Ghost of Christmas past — a study in lost opportunities, of the many times we could have intervened for good in the affairs of fellow human beings, but hesitated until the moment passed.

But it can be memories bright and beautiful as well as of family and friends long gone, yet frozen in that perpetual limbo of the mind and soul where they will live with us forever.

Christmas stories are as old as the first Christmas story ever told by the Evangelists. And everyone has them. Stories of birth, or death, or Christmas seem to settle in to stay in even the most hard-headed, tough-minded of us. They live in all of us, begging for an audience at least once a year.

"It's something I'll never forget. That old atheist, ardon me for saying so, but I said it 20 years ago when he died, so I'm not gonna change my mind now," she harrumphed. She had lost no dignity in her 80-year running battle with the world. She sat ramrod straight in her wheelchair, as hard as the long-dead husband.

"Never did a decent thing except once as far as I remember and I almost killed him for that one.

"It was during the Depression and like everybody else we didn't have a penny to spare. There we were, trudging down the street heading for home a few nights before Christmas. He spots this little boy sitting on a stoop, crying his eyes out. The kid had been hawking papers and hadn't sold one.

"So what does my husband do? He reaches in his pocket, takes out more than half of all the money we had in the world — he was drunk, you know — and buys everyone of those papers!"

Our Christmas memories take us from our earliest recollections of a magical tree that reaches to the ceiling, to the most recent celebration and the friend or loved one who, unknown to us at the time, had reached the final Christmas.

We say — and we are right in one sense — that Christmas is a time for the children. And our memories are crowded with delightful flickering pictures of our childhood fantasy, when the world was so huge, the packages so gleaming and every moment breathed to us being a sense of love and wonder.

As we grow older we busily re-supply our memories of innocent delight by almost greedily sharing our children's or grandchildren's joy at Christmas time.

Yet, while I accept the fact that Christmas is a time for children, the wisdom collected after my long lifetime of 32 years is now hinting to me that Christmas is really meant for adults. And, I have a feeling that as I grow older, that hint will become a certainty.

For adults, Christmas is a time for silent re-evaluation and, perhaps, reconciliation. It is time when we rediscover old friends and reconcile ourselves with old enemies. It is a time to review the last year, to celebrate with those we love, to reconcile with those with whom we have fought.

It is also a time to make peace with that greatest of our adversaries, ourselves. We try at least to put our spiritual life in order, to accept what we've been and what we've done and to put some perspective on what we hope to be.

The little hurts of the past year — and even the larger ones — can be blown away like a light Christmas snow that merely dusts the streets and sidewalks.

The reconciliation may go deeper, a reconciliation even with those long passed from our lives.

It may happen in the solitude of Christmas Eve as we watch the glowing embers of a yuletide fire. Those old and ancient hurts that eat away at us as a cancer — a misplaced trust in our teen years, a close friend's betrayal decades ago, a parent that never understood or a brother with whom we could never be close — we can silently begin to purge the hurt, the pain, the blackness from our hearts in the yellow and blue flames of a Christmas fire.

Most of all, Christmas is a time for adults to re-dedicate themselves to a living, breatheing faith — a faith that is an integral part of our lives. A faith that becomes our story, like stories of Christmases gone by and Christmases to come.

In the soaring majesty of the Christmas liturgy we rediscover that simple moment of faith and realize, as we have been told since our first Christmas, that the life of Jesus dwells in us; that He has saved us and that He asks now that we make Him a part of our lives.

We know, we sense instinctively what is wrong in our lives as we taste the glorious celebration of a Christmas Mass. What is wrong is that we never seem to make this joy an integral part of our lives: we leave it at the door of the church, we keep it at arm's length from our day-to-day existence, making our lives a study in the humdrum art of survival rather than a reflection of the glory of our Creator.

Christmas sings a song of new hope to adults, no matter what the age. It invites us to be re-born with the Child whose birth we celebrate; it caujoles us — nudgeing but persistently — to take Him into our hearts, to have Him laugh, cry, celebrate and mourn with us through the thousands of deaths and resurrections which make up a lifetime on earth.

December, 1982
Waiting. Waiting. Waiting.

How much of our lives is spent waiting?

I'm thinking back to my recent visit to Poland where thousands — maybe millions — of Polish people, mostly women, stand in long lines, at 4:00 o'clock in the morning to get food with their meager ration cards. And then, often enough, they get nothing, as the food has run out.

I'm thinking of my years in inner-city work as a pastor from Chicago's west side — poor people waiting in long lines at welfare offices, unemployment offices, court rooms, as mothers and families await trials to be called, endless continuances, endless hours coming back again. I'm thinking of young people waiting weeks and months in jail for their cases to be called — because their families can't afford bail to get them out.

Waiting, Waiting, Waiting.

I'm thinking of the elderly in nursing homes waiting for relatives to visit them. I'm thinking of parents waiting up all hours of the night for their teenage children to come home from a dance.

Waiting, anticipation, fear, hope, despondency, disappointment, hurt — all mingled together in our lives one way or another as we wait — hopeful for the best, fearful of the worst.

We live in a frenetic, frantic world, always on the go: too busy, too active, on the run either at work or jogging after work. We are impatient. Things never move fast enough. We never get caught up. We never get it all done, whether at home or at work or at play. Then it happens. Unexpectedly, we have to wait. Something inevitably happens in our lives to slow us down, put us on hold and we wait.

Each of us must take inventory of our lives to verify this. The details change, the end is the same. Somewhere we will just have to wait — for a job, a raise, a promotion, a doctor's report, a judge's verdict, a baby, a friend's visit, a relative, a break, an answer to a prayer; to catch a fish or enjoy a sunset, to prepare a meal or fulfill a dream, for the leaves to fall, the snow to melt, the buds to burst, the fog to lift, the sun to shine.

Life is a series of expectations, hopes, dreams, disappointments, delays; from traffic jams to golden years.

I'm thinking of pregnant women waiting for their babies to be born, the anxiety of fathers and grandparents.

I'm thinking of the elderly in nursing homes waiting for relatives to visit them. I'm thinking of parents waiting up all hours of the night for their teenage children to come home from a dance.

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Life is a series of expectations, hopes, dreams, disappointments, delays; from traffic jams to golden years.

Waiting, Waiting, Waiting.

That's what this season of Advent is all about. We are waiting for the Lord to come. We are impatient, anxious, fearful, hopeful.

Hopeful. Hopeful that we are ready when He comes, that we are calm, expectant, ready, unafraid, confident, full of faith, joyful, not too impatient, wound down, prepared.

Advent teaches us — the Church teaches us — this time of year to be patient, to learn how to wait, how to stand in line. 

Advent: A time of being

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