'Understand feminism'-Pope

He tells women religious it affects vocations

ROME (NC)—The church must better understand feminism if it wants to solve problems facing women religious, Pope John Paul II told women religious leaders during a series of luncheon meetings. He spoke on feminism in the context of why religious vocations have dropped. The pope also said that:

—women religious should be paid adequately for their work,
—apostolically, the presence of women religious is more important in the local church than that of a priest,
—there is a "crisis in maternity" in the Western world and "physical and spiritual" maternity are intimately linked to woman's identity.

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

CHRISTMAS CHEER

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

Pope to Lutherans:

Seeing 'distant dawn' of reconciliation

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

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

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

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

"On this 500th anniversary of the birth of Martin Luther, we seem to discern the distant dawn of the advent of a recomposition of our unity and community," he said.

The visit began when the pope, wearing red and white vestments, walked slowly up the aisle of the small church, with the Lutheran pastor, the Rev. Christoph Meyer, talking and shaking hands with church members.

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

Pope John Paul had suggested the reading of the prayer.

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

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

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

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

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

"We are near the year 2000. We find ourselves, in a sense, in a new period of Advent, a period of waiting," he said. "I have come here to live the mystery of Advent, common
Chief meets pope at Vatican

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

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

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

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

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

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

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

Bishops' pastoral cited by NC

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

Meese says there are "no hungry children"

(Undated) (NC)—Catholic officials dealing first-hand with the nation's hungry expressed shock at comments by White House counselor Edwin Meese III that some people line up at soup kitchens not because they are hungry but because the food is free. Words such as "outrageous," "scandalous," and "an insult to the poor" were used in reaction to Meese's comments.

Meese also said he had never seen "any authoritative figures that there are hungry children in America." Meese made the remarks in a interview with national press organizations.

Mish-mash on meatless Fri.

EL PASO, Texas (NC)—Priests of the El Paso Diocese were told in late November that Catholics in the diocese had to begin abstaining from meat on all Fridays, but Bishop Raymond Pena of El Paso said it was all a mistake. The notice to priests from the diocesan vicar general was "sent without my knowledge and without my authorization" and therefore has no legal effect, Bishop Pena told NC News Dec. 7. The notice to priests from the diocesan vice chancellor "was sent without my knowledge and without my authorization" and therefore has no legal effect, Bishop Pena told NC News Dec. 7. The notice to priests from the diocesan vice chancellor "was sent without my knowledge and without my authorization" and therefore has no legal effect, Bishop Pena told NC News Dec. 7. The notice to priests from the diocesan vice chancellor "was sent without my knowledge and without my authorization" and therefore has no legal effect, Bishop Pena told NC News Dec. 7. The notice to priests from the diocesan vice chancellor "was sent without my knowledge and without my authorization" and therefore has no legal effect, Bishop Pena told NC News Dec. 7. The notice to priests from the diocesan vice chancellor "was sent without my knowledge and without my authorization." The dialogue was begun by scholar;...
Prison visit may include papal meeting with assailant, Ali Agca

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

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

"Vatican sources have told us that the meeting with Agca is certainly the desire of the pope," said Vincenzo Giudici, ministry press spokesman.

"But to be sure it will happen, it's best to wait for a direct announcement by the pope."

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

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

Father Ronceo Panciroli, Vatican press spokesman, characterized as "speculation by the press" reports of a planned papal meeting with Agca.

He said he "would not rule anything out," but added that details of the prison visit, including time and place, had not yet been decided upon.

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

THE ANNOUNCEMENT was made by Archbishop Mario Schierano, head of the Vatican's press committee, who said the pope will give inmates a special indulgence granted indirectly in the event, he added.

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


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

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

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

The Rebibbia prison holds some of Italy's toughest criminals, as well as 51 serving a life term. Agca was brought early last summer from another prison to Rebibbia where he is being held pending the papal meeting.

Agca was brought early last summer from another prison to Rebibbia where he is being held pending the papal meeting.

"The visit of the pope means a lot to the inmates around the world," Coronation. Undoubtedly, the pope will hear about this... (Photo courtesy the Miami Seaquarium.)

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

Cardinal meets Flipper—During his recent visit to Miami Cardinal Agostino Casaroli, Vatican secretary of State and the highest-ranking official after Pope John Paul II, stopped by the Miami Seaquarium, where he made the acquaintance of the world's most famous Delphin, Flipper, (pictured). Accompanied by Archbishop Edward A. McCarthy and newly-appointed papal delegate to Sri Lanka Archbishop Ambrose DePaulis, Cardinal Casaroli also had the pleasure of being kissed by Lolita, the Killer Whale. Undoubtedly, the pope will hear about this... (Photo courtesy the Miami Seaquarium.)

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

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

Congress will reconvene Jan. 23.

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

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

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

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

Prior to last spring's decision, demonstrators who ventured onto the sidewalks or plaza surrounding the court were arrested by Supreme Court police. Vigils have been held directly across the street from the court.

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

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

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

Life March' set Jan. 23

Roof painting

Painting

Residential

Commercial

Condominiums

Co-ops

Textured Coatings

Guaranteed for as long as you own your home. Beautifies insulates

Re-roofing

Repair Gutters

Tom Gustafson Industries

Servicing South Florida 40 Years

Painting

Remodeling

Texture Finishes

Water Pressure Cleaning

Re-roofing

Roof Repairs

Gutters

5th Street & Broward County office
Ph. 522-4768

Boca Raton Office
Ph. 278-4682

5th Street Office
Ph. 852-0235

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

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

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

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

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

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

The prize should be considered not political, but “a recognition of this man and the (Solidarity) movement,” the editorial said. The efforts by Polish workers to be guided by Polish society, conducted without violence and in ecumenical dialogue,” he said.

In his acceptance statement Walesa said: “with deep sorrow I think of those who paid with their lives for their loyalty to Solidarity, of those who are being denied their freedom and their right to express their opinion. I think of all those with whom I have traveled the same road and shared the same trials and tribulations of our time.”

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

“Is there desire peace and that is why we have never resorted to physical force. We crave for justice, and that is why we are so persistent in the struggle for our rights. We seek freedom of convic- tions, and that is why we have never at- tempted to arrest us, nor shall we ever attempt to do so,” he said.

In his lecture Walesa repeated the goals of the outlawed union and the peaceful means it has used to pursue them. He said that the 1983 Nobel prize was awarded not just to him per- sonally but to Solidarity move- ment, its supporters and its ideals.

“The Polish people have not been subdued, nor have they chose the road to violence and fratricidal blood- shed. We will not yield, we must not, we will not be deprived of union freedoms. We will never agree to sen- ding people to prison for their convic- tions. The gates of prisons must be thrown open and persons sentenced for defending human and civil rights must be set free.”

THE TRIALS of 11 leading members of Solidarity’s leadership, including Walesa himself, were lifted, Walesa said, and those sentenced or awaiting trials for their convictions should return to their homes and be allowed to live and work in Poland.

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

“Despite the struggles of the past

so and this is why we have...”—he said. He would not answer the door. I was tired and had gone to bed angry.

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“...to the Solidarity move- ment”—he said. He would not answer the door. I was tired and had gone to bed angry.

The husband, frantic with anxiety, insisted and pleaded and argued desperately: Look, my wife is going to have a baby any minute. Please, you’ve got to let us in. Clearly, there were no large tips forthcoming to inspire the innkeeper’s compassion and un- derstanding. You can’t take responsibility for every pilgrim and traveller and wanderer who knocks on your door, even if the girl is young and tired and about to give birth. And it could have been any one of us.

She was young. They were very young. But they must have had his reasons. And besides, it turned out okay. The 14-year-old girl had had his reasons. And besides, it turned out okay. The 14-year-old girl had

The idea was first mentioned casual- ly by a member of the Lutheran con- gregation during a January 1982 visit by Pope John Paul II to a nearby Catholic parish, Meyer said.

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

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

“It symbolizes the growing com- munity between the Catholic and Lutheran churches,” said Magr. Aloys Klein, who oversees Catholic-Lutheran relations for the Vatican Secretariat for Promoting Christian Unity, in an interview the evening after the announcement of the visit was made.

“It’s a sign of unity for the whole world to see,” added Magr. Klein.

Continued from page 1

“...to both, and its profound and multi- dimensional character,” he said.

In his acceptance statement Walesa said: “I have come because the spirit of the Lord has called us to seek the full unity of Christians through ecumenical dialogue,” he said.

The POPE mentioned “obvious separations in doctrine and faith that still exist”, but said that unity is the goal.

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

As we all know each other and experience that special shock when Jesus draws us all to be with Him and the Father will see in our faces the knowledge of His love. Thanks, again, for loving my own children. With your hands, to love them with your love, to share the gifts to others let us give in His name and in love, for we are all His brothers and sisters, and the right too, to His special love under- standing and rejection of their lives either. Perhaps more than any one else, they have the right to be called the least of His brethren, and the right too, to His special love for the wandering lost sheep that He cares about so much.

Look, Christmas is not the time for sad letters about my kids. Enclosed is my gift of:...

For we are all nomads and pilgrims together.

Thank you for giving that gift of love to my kids. We try to make our own love visible.

Please send this coupon with your donation to: COVENANT HOUSE , Times Square Station, New York, NY 10108

Because the street is NO PLACE FOR A CHILD

I want to help make room for a few more homeless kids. Enclosed is my gift of:...

Please print:
Continued from page 1

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

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

'Justified' feminism

Feminism was brought up as a factor in the decline in vocations, and the pope expressed "his conviction that apostolically the presence of women religious is essential to virginal maternity, physical and spiritual—intimately related to woman's identity."

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

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

In response, "the Holy Father stated his conviction that apostatically the presence of women religious in a local church is more important than that of a priest.""Bishops on their ad limina visits have stated that he sees maternity—physical and spiritual—something superficial or temporary."

Tensions with bishops

The women introduced the topic of the relationship between bishops and religious, and said that it would be difficult to build a local church, the report continued.

Tensions with bishops

The priests and brothers also cited the need for dispensations from celibacy for some who have left the religious life. The report noted that "the holy father expressed his gratitude for the observations made regarding the United States which brought facts and helped interpret them. He also expressed his concern, reiterated by American bishops, regarding the decline of vocations in the United States."

Religious garb

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

"The Holy Father expressed his concern that there is a tendency (especially in Europe) to set aside much that is something superficial or temporary. This commitment is absolute and definite." The report added that "each case must be judged separately."

Ideas which developed at both series of meetings currently are being called into one report to the pope. Participants in the meetings say the pope may use the information in preparing a document on religious life and they expect such a document to be published in March.
NEW ORLEANS (NC)—On the highways and byways of the nation he travels alone, seeking the lost and stray, finding them, talking with them, reaching for the missing. He is Redemptorist Father William McKee, detective of souls.

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

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

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

FATHER McKee was one of more than 1,000 persons—lay and clergy—who attended the celebration.

"You Are the Light" was the theme, and speaking at the meeting was Father McKee.

"Priests can and do relate to each other," he said at a fall clergy meeting.

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

"If you get turned down, don’t worry—you’re in good company. But you have to try again with invitations won’t be accepted, but not everyone. Jesus reached out to them," Father McKee said.

"Evangelization is basically reaching into the ‘detective’ skills of the evangelizer."

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

She criticized everything. Finally, she expressed her real reason for leaving. "She thought it was a divine injustice, and she was taking out her anger on the church," Father McKee said. "I tried to explain it to her, but it didn’t bring her back."

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

"Catholic is among priests, expert says"

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"Detective of souls" Evangelizing priest gives tips on reaching inactive Catholics

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About one of every four Catholics do not practice his faith, Father McKee said. 
Last year, at one of the Christmas parties we had, each child was given a balloon. For many, it was the first Christmas gift they had ever received and the joy in their eyes would have made you cry.

Think about them this year.

And think about how you'll feel if, instead of another toy or computer game for your children, you give that gift to provide food for children who have nothing.

With $25, Food For The Poor can provide food and a home for a child with neither, for over a month.

With $50, we can provide one basic reading book each for over 200 children who have never had a book in their lives.

With $75, we can provide an orphanage with the basic medicines that all children need sometimes, that we take for granted, but that these children have never had.

Donations to Food For The Poor, Inc. go virtually directly from your hands to the hands of those who need help the most. In 1982, more than 95 of every dollar given to Food For The Poor was actually used for the purchase of food, medicine and the necessities of life.

For more information on Food For The Poor, just send in the coupon. And if you can, please include your donation. With it, you're giving the most beautiful Christmas gift you can give. The gift of hope.

Food For The Poor, Inc.
1301 West Copans Road, Pompano Beach, Florida 33064.

NAME

ADDRESS

CITY/STATE/ZIP

All contributions are tax-deductible under Internal Revenue Code Section 501(C)(3). Food for The Poor, Inc. is a public charitable organization.
If a case can be made that the contemporary experience of Freemasonry in most of the United States is radically different than elsewhere, is the general law of the church applicable?

Fr. Peter Conley, Boston Archdiocese

BOSTON (NC)—The Boston Archdiocese's chief ecumenical officer has suggested an American Catholic- Masonic dialogue. "I am confused!" by a new Vatican declaration forbidding Catholics to be Masons, said Father Peter V. Conley, executive secretary of the Boston Archdiocesan Ecumenical Commission and archdiocesan communications coordinator. Such a dialogue, said Father Conley, would be aimed at seeing whether most U.S. Freemasonry today is different enough from other Masonic forms so that the prohibition would not apply.

The NEW declaration on Masons, issued Nov. 26 by the Vatican's Faith, says that Masonic principles are "irreconcilable with the church's doctrine" and that Catholic membership in the Masons is a "serious" and "prohibited by the church." (See The Voice, Dec. 2, 1983).

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

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

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

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

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

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

The UNCHALLENGED interpretation of a 1974 Vatican document was that Catholics may join Masonic lodges which are not anti-Catholic. However, Father Conley said, “many Catholics felt in good conscience that they could join” such lodges.

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

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

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

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

THE GIFT THAT SAYS "I LOVE YOU"

THE HOLY FATHER’S MISSION AID TO THE ORIENTAL CHURCH

Christmas is Christ's Birthday. To show Him you love Him, sacrifice something for His poor! In the remote village of Marad, India, the natives were recently baptized, most of them poor farmers. At present our priests must travel more than 30 miles over hazardous terrain to say Mass and administer the sacraments. A chapel is desperately needed. $10,000 can be built for this purpose. Will you please help? Refugees families in miserable camps can be kept in milk, cheese, flour, for only $20 a month. Remind us, if you need a family for a month, to send you an Olive Wood Rosary as our thank-you. Christ became an infant, and was crucified. What homeless refugees. They are the people for whom He died... How to celebrate Christ’s Birthday? Do something for the poor! We’ll send your gifts (tax deductible in the U.S., of course) to the Holy Father. He’ll use them exactly as you request.
'Respect life,' teens here told

More Than 2,000 gather for Mass

By Prentice Browning

Voice Staff Writer

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

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

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

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

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

"The time is now, for all of us to
stand up and to plunge in on behalf of
human life," he said.

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

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

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

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

THE REVREND EMILOR

'Luau' thanks Lord's Place
volunteers

By Dick Conklin

Voice Correspondent

WEST PALM BEACH - Deacon
Joe, better known as Brother Joe of
The Lord's Place, was host recently
to a Thanksgiving Luau honoring
his hundreds of volunteers and supporters.

Unlike his recent Miami-to-West Palm
walk and earlier 30-day downtown
walk, this event was designed to bring
together friends of The Lord's Place
for an evening of fun and thanksgiv-
ing.

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

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

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

Typical are Lynn Lovell and Arlene
Simms from St. Francis of Assisi
parish in Riviera Beach. They own and
operate a dog grooming shop, which
they close one day each week to devote
time to The Lord's Place, driving a van
which takes food and clothing to poor
people in the area.

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

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

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

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

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

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

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

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

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

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

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

Respect Life Apostolate - Archdiocese of Miami

Main Office 653-2921
Hialeah 883-2229
Coral Springs 753-0770

Stuart 334-0948
West Palm Beach 842-4621
Hollywood 963-2229

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Baptism often gets put aside with the spoken at Baptism. What happened at pressing the effectiveness of prayers second team. The sacraments," said Paul music up the fire of God's spirit expressed in and the outgoing member of the director and leader of song at the church. "Aliye," released this month, will "stir Catholic theology, extol God and be proven that Christian music can define musicians National Convention in St. Louis (the Nashville of serious Christian musicians), Paul Quinlan, director of recording for Epoch Universal Publications in Arizona, praised them appearance by the pair at the Pastoral Musicians National Convention in St. Louis (the Nashville of serious Christian musicians), Paul Quinlan, director of recording for Epoch Universal Publications in Arizona, praised them in a letter. "Their style both reflects and lends the promise of possibility to our great challenge—to be in the world but not of the world..." he said.

WHILE THE first album was geared to evangelism, "He's Alive" is "about growth, renewal," said Roger. Because they have performed at several Charismatic conferences and concerts, Paul said the pair are often labeled as "Charismatics." "People are afraid we might start speaking in tongues. We define our faith in Catholic terms... There are people who say they are Catholic and have been born again. We don't use the words, "born again." We like to say renewal."

"The question is not whether one is spirit-filled, but whether one is truly Catholic." The duo plan to continue their free concerts and music leadership at parish renewals in South Florida churches. They will perform at St. Louis on Jan. 19 and 20 at 8 p.m. The album, "He's Alive" will be available at many Christian bookstores and centers in Miami after its release Dec. 20.
Fasting for peace

BY FR. JOSEPH M. CHAMPLIN

Jerusalem "proclaimed a fast... that we might humble ourselves before our God to petition from him a safe journey for ourselves, our children and all the house of Israel." Jesus fasted and prayed for 40 days and nights prior to his public ministry. He also told his disciples who had been unable to expel the evil spirit from a possessed boy, "This kind does not leave but by prayer and fasting." (Matthew 17:21).

The early Christians followed Christ's example. At Antioch a group of them "were engaged in the liturgy of the Lord and were fasting." Told by the Spirit they were to set apart Barnabas and Saul for God's work, these believers "fasted and prayed,... imposed hands on them and sent them off." (Acts 13). In 1756, the king of Britain ordered a day of solemn prayer and fasting because the French was threatening to invade their shores. The French was averted.

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

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

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

The ultimate argument

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

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

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

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

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

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

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

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

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

It's easier for what people are evil to attack others. They will not face their own failures. Everyone else is at fault, not themselves. They construct layers of self-deception, succeed in deceiving others and wreck havoc on the lives of others.

Peck uses several examples from his own practice. The most horrifying concerns Bobby, an adolescent who lost everything. Peck posed a number of questions. He asked how Bobby felt about Christmas and whether his parents had given him a Christmas gift.

Peck's initial surprise that the parents would give a gun did not change when he found out it was a .22-caliber rifle. When Peck learned further that the brother used to destroy himself, the doctor said he knew he was dealing with evil. But when he confronted the parents on why they would give such a horrible thing to their son, they denied any wrongdoing or even insensitivity. They were hardworking people, said Peck, and the gun was a good, solid thing with a dollar value.

They saw no point in spending money on a new gift when this perfectly functional one was available. They couldn't understand Bobby's "lack of appreciation." Peck admits that the knowledge of evil will be cloaked as "scientific authority."

And still another, that is evil, is not the person. "To be more against the devil than for God is exceedingly dangerous," he writes.

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

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

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Preparing for peace

Q. I really want there to be peace in the world and someday to run it. How do I do this? Can I do besides pray, about it? (Ohio)

BY TOM LENNON

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

True, a minister was shown praying, but he was mentally deranged and all the people walked out of his church. No one in the film ever knew anyone else.

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

Whatever, I believe that all people and it is precisely God who can touch and soften hearts. I believe you and I do to help build a bigger home for God in our lives.

Today I am nagged by some unusual possibilities:

The running time of this disaster film was two hours and 25 minutes. What might be the result if once every week I gave up some time of that duration to becoming a kinder, more generous person... and then maybe writing in a notebook my thoughts about trying to become a better Christian.

Two hours and 25 minutes is indeed a long time, especially for a restless, energetic person... and then maybe writing in a notebook my thoughts about trying to become a better Christian.

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Two hours and 25 minutes is indeed a long time, especially for a restless, energetic person... and then maybe writing in a notebook my thoughts about trying to become a better Christian.

Today I am nagged by some unusual possibilities:

We are called to share

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

It's too much to comprehend, not only the seemingly limitless number of stars but the vast spaces which separate them one from another. And all of it perfectly coordinated in a design that is at once measurable and without measure.

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

Who is God? God is Unchanging Love, the maker of heaven and earth and all things visible and invisible. He exists and ultimately won or lost.

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

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

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

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

Among all created things it is only we humans who are capable of reflecting His happiness, it is only we who can smile and laugh. We have this faculty within us, the soul, which is directly open to God and His Beatitude. He created us for heaven, where we will reflect His joy for all eternity. But He wants everyone to share in it, the rich and the poor alike, and we are called to share, and become givers.
Dear Dr. Kenny: My husband and I have been married for eight years and have two children. The last three or four months we have been fighting a lot. I was laid off. At first I thought it was stress, but I don’t know.

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

BY DR. JAMES AND MARY KENNY

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

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

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

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

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

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

Meals together are always a possibility. Plan a picnic breakfast for the two of you. Take advantage of a lunch or dinner special at a local restaurant. Select something and schedule it. Recreation together is an option. Try planning one or two TV dates a week when you select a program and make popcorn and watch it together.

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

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

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

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

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 877, St. Joseph’s College, Rensselaer, Ind. 47978.)

(Copyright (c) 1983 by NC News Service.)
A mother confesses abortion

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

A. Abortion surely is, as you obviously realize, a very serious offense against God and our fellowman. I hesitate to put this way but, bad as it is, it also relates Jesus back to King David. But more importantly, it also relates Jesus back to God.

REFLECTION:

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

FOR ONE THING, it shows that God "made good" on his promises. Messianic prophecies first uttered in the seventh century B.C. were fulfilled in Jesus of Nazareth.

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

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

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

We have but one more week-seven short days-to prepare our own hearts as well. The question is not "Are you ready for Christmas?" Rather, the real question is "Are you ready for Christ?"
We're so homely we're cute. Like real
a TV news report say, "They're ugly,
but I've got to have one." I want to sell some ideas.

Nutty over you? I heard one woman on
Christmas? Why is everyone going
year.

Popular as you. You know, I've been
story out to the public. I want to talk to
my adoption papers. See?

Unrehearsed: Cabbage Patch doll, unedited and
aren't they? And I don't mean just the
size of their faces.)

Clean tape into my recorder so I would
of the garden. Nonetheless, she was
approached my desk, she was fresh out
just about killing to find one.-
one when so many other people were
just about killing to find one.

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

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

Miriam: Let's begin with your name.
She: Miriam. That's what it says on
my adoption papers. See?

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

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

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

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

But what about the news stories
I've read and seen about people
fighting to get one of you? I've seen
shopper nudge each other. That can't
be Christmas.

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

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

It's so sad. And Christmas
can't be supposed to be sad.

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

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

Miriam: Again, like real people. But
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Miriam: That can't be supposed to be sad.

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

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

Me: Jesus? How so?

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

Me: I'll see your message gets out.

Funny thing—Miriam was probably the
Blessed Virgin's name. It's Hebrew
for Mary.

Miriam: I know....
And with that she left my office.
Merry Christmas.

You've caused quite a disturbance this
year.

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

Me: What's with your type this
Christmas? It's even more going
gnutty over you? I heard one woman on
a TV news report say, "They're ugly,
but I've got to have one."

Miriam: That's part of our allure.
We're so homely we're cute. Like real
people. It's better for children to love
us than to love a flame-throwing tank
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Miriam: People pay attention to
P.U.L.S.E. holds march for jobs

People United to Lead the Struggle for Equality, 1983-1984 (PULSE) will sponsor a fair share jobs march one week before Christmas. The march will begin on Saturday, December 17, 1983. Marchers will assemble at 9:00 a.m. at the Gibson Center (N.W. 13th Avenue at 13th Street) in Overtown and march to the Dade County Courthouse. Housewives and people are expected to participate.

According to Rev. Washington Ville, PULSE's 1st Vice-President and Chairman of the Fair Share Jobs Committee, PULSE has called the march to protest the unwillingness of the private business sector to address directly the problem of the disproportionately high rate of unemployment among Black Dade Countians. He said: "The white business establishment must understand that it will no longer tolerate second class treatment. Most major companies know that they must boost blacks in numbers. They are increasing their proportion, 17%, in the total population.

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

Several local dignitaries, including Mayor Betty Meets, are expected to join in the march.

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

Chamaine

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

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

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

Currently serving his sixth term, Mayor Keating has been a staunch supporter of the programs of Chaminade since his election to the City Commission, two years before the opening of the school. Bro. John said, "His consistent availability and willingness to spend time and money to help our children makes him a source of encouragement for students and for Mayor Keating we feel a great sense of involvement and support from the City of Hollywood."

It's a Date

Christmas Concerts

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

St. Timothy's parish in Miami will perform a Christmas concert on Dec. 18th at 7:30 p.m. in the Queen of Peace Hall, 5400 SW 102nd St. A forty member choir of elementary school children will be accompanied by an organist. Come to the cathedral to celebrate the season and to enjoy a performance of Miami's young talent. Admission is free. Security is provided.

Cathedral guild presents holiday concert

The Cathedral Arts Guild will present a special "Holiday Concert on December 18th at 8:00 P.M. in St. Mary Cathedral. Music director Seymour Schonberg will conduct the "Lord Nelson Mass" by Haydn and Hovanness' "Magnificat," a contemporary work of which the composer states "I have tried to suggest the mystery, inspiration and mysticism of early Christianity in this work."

Distinguished soloists will be Jeane Long, Soprano, Anne Teeter Ryan, Mezzo Soprano, and John van Kesteren, Tenor and Charles Bosselman, Baritone.

The Choir of the Cathedral Arts Guild will present a Christmas Day concert at the 10:30 and noon masses. The voice choir singing the "St. Nicholas" mass by Haydn accompanied by Haydn accompanied by a string ensemble of harp, timpani and organ. The Musical setting at St. Anthony's Church will be the setting at St. Anthony's Church with a dance - December 31, 1983 - 9:00 p.m. with the birth of Jesus Christ on Dec. 18 at 8:00 p.m. at St. Anthony's Church in Fort Lauderdale, with the presentation of its fourth annual Christmas Concert, celebrated in traditional of the great churches of Europe. Under the unique direction of Paul Eisenhart. The program will feature: 

- Pastoral services;
- Educational material;
- Vocational training;
- Job placement.

The program will be conducted by Dr. Curtis Rayam, tenor, will the special guest and soloist. Curtis, a graduate of Miami Jackson High School and the University of Miami, is now achieving prominence nationally and abroad at the Vienna festival.

Any interested should contact the Cathedral Arts Guild at 1747 Main Highway, no later than January 16, 1984. The telephone number is 446-5073.

Help Haitian refugees

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

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

Your support is needed to continue this ministry of:

-Education;
-English education;
-Vocational services;
-Job placement.

For more information write to: Fr. Thomas Wenski, Pierre Toussaint Haitian Catholic Center, 110 NE 62 Street, Miami, FL 33138.

Canned food drive

The Florida Boys Choir will present a concert of Christmas music on Dec. 18th at 8:00 p.m. at St. Anthony's Church in Fort Lauderdale, with the presentation of its fourth annual Christmas Concert, celebrated in traditional of the great churches of Europe. Under the unique direction of Paul Eisenhart. The program will feature:

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A study of 'shame'

"No one could possibly love me."

"I am a failure."

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

The experience of acute shame in childhood or adolescence, as Gershen Kaufman writes, can produce adults who feel insecure, inadequate and distrustful of others. In his book, the clinical psychologist examines a dimension of the human experience that is little explored. Drawing his material from three sources—clinical observations, written sources—and personal experiences—he shows shame's "snowballing" effects on interpersonal relations.

For instance, parents who often act embarrassed when a child hugs or kisses them risk transferring this discomfort to the youngster. "When a significant part of the self, the need for holding, can become bound or silenced through shame." Humiliation can have strong anti-social effects, for it is a "ferile breeding ground for hatred and revenge-seeking."

Studied with examples—both real and hypothetical—"Shame" is well written, sensitive and intellectually sound. It surpasses in sophistication and usefulness any study of the self-doubt: "If I Say I Know It Guiltily," "Pullin Your Own St; rings" and other early pop psychology books on self-doubt and guilt.
The story of the first Christmas

By Katherine Bird
NC News Service

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

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

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

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

With Hosius and other advisers, I heard what Constantine said as he explored ways of christianizing some of the pagan festivals. A PERFECT CASE in point was his effort to establish Dec. 25 as the date to remember the birth of the Lord Jesus. If I remember correctly, this happened early in the 330s, for Constantine died in the year 337.

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

The first was the Saturnalia, beginning Dec. 17 and often celebrated for seven consecutive days. It was a time of gaiety and wildness and feasts of the empire. Primarily an agricultural festival, it was dedicated to Saturn, the god of seeds.

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

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

Both festivals featured fire and light—the eternal symbols of warmth and lasting life.

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

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

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

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

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

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

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

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

Luke's 'Gospel of Prayer'

By Father John J. Castelot
NC News Service

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

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

The old man receives the incredibly joyful news that he and Elizabeth, likewise aged and also sterile, will have a son. This is almost too good to be true. Like so many people who don't dare take God at his word, Zechariah asks for some guarantee. "How can I know this? I am an old man; my wife too is advanced in age." (Luke 1:18).

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

When God speaks to us in prayer, it is wise to listen. Paralleling that scene, Luke composed the theologically rich dialogue between Mary and the same divine messenger. Mary is "deeply troubled" by the messenger Gabriel's words. (1:27) This time, however, Gabriel proceeds to reassure her that she has nothing to fear. Then, with words borrowed largely from Nathan's great oracle to David in the Old Testament (2 Samuel 7:12), Luke describes the surpassing greatness of her son's birth.

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

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

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

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

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

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

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

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

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

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

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

The Simeon proclaims: Jesus will find joy in God my savior. And when the infant Jesus is presented in the temple, the aged Simeon gives voice to yet another canticle, a further expression of hope and their purpose.

But not only people pray as Luke's Zechariah's canticle also, the Benedictus, is an enthusiastic cry of gratitude for God's faithfulness to his promises in raising up a mighty savior, whose way will be prepared by his own son, John. "Blessed be the Lord the God of Israel because he has visited and ransomed his people." But not only people pray as Luke demonstrates throughout the Gospel: God's tender concern for the lowly and poor of the earth. This concern is manifested in the humanity of God's son.

Zachariah's canticle also, the Benedictus, is an enthusiastic cry of gratitude for God's faithfulness to his promises in raising up a mighty savior, whose way will be prepared by his own son, John. "Blessed be the Lord the God of Israel because he has visited and ransomed his people." But not only people pray as Luke's Gospel begins. The angels too praise God for initiating his reign of peace.

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

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

Handicapped student finds new life in mime ministry

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

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

Miss Tucholski, who has muscular dystrophy, wrote of Father Kloos in a contest to promote vocations sponsored by the Catholic Universe Bulletin, newspaper of the Diocese of Cleveland, and the diocesan vocation office.

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

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

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

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

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

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

He encouraged Miss Tucholski to become involved with the mime group. "I must explain that I am severely handicapped," she wrote. "I am unable to walk or use my hands to any great extent. When I entered Central, I was, and still am, the only handicapped student in the school."

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

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Knee-High Christmas

By Hilda Young

What is Christmas shopping if you are 5 years old?

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

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

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

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

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

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

Christmas shopping is your mom telling you, "But you just went,

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

How would you know?

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

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

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