Poverty next to riches: 'scandal'
U.S. Bishops' pastoral letter

By Jerry Filteau
WASHINGTON (NC) — "That so many people are poor in a nation as rich as ours is a social and moral scandal that we cannot ignore." ("Economic Justice for All," No. 16.)

The new national pastoral letter by the U.S. Catholic bishops views "harsh poverty" amid "great wealth" as one of the chief obstacles Americans must overcome in building a more just society.

The 54,000-word letter, adopted by the bishops at their fall general meeting last November, is titled, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy."

Some of its strongest language is aimed against the widespread, growing poverty which, in the bishops' words, "threatens the nation's future."

33 million poor
"More than 33 million Americans are poor; by any reasonable standard another 20 million to 30 million are needy... The fulfillment of the basic needs of the poor is of the highest priority," the letter says.

All people, not just Christians, are called to a "preferential option for the poor," the pastoral says. "Basic justice... calls for the establishment of a floor of material well-being on which all can stand. It is a duty of the whole of society... The obligation to provide justice for all means that the poor have the single most urgent economic claim on the conscience of the nation."

The letter does not view the preferential option for the poor as an "adversarial slogan that pits one group or class against another." Rather, it says, "the prime purpose of this special commitment to the poor is to enable them to become active participants in the life of society."

It also notes that poverty is not just a problem of the unemployed and underemployed. "Many working people and middle-class Americans live dangerously close to poverty. A rising number of families must rely on the wages of two or even three members...

Conversion

In preparation for the Pope's visit here next year, Archbishop McCarthy has asked that all Catholics in South Florida make 'Conversion' the theme for this Advent season. The Pope's own words on the subject:

"In practice, the Church's vocation to evangelize means, above all, living the Gospel ever more deeply. It means accepting Christ's call to conversion and accepting the demands inherent in the faith preached by Jesus. The call to conversion was the theme of John the Baptist's preaching... It was the explicit proclamation of Jesus: 'Repent, for the kingdom of heaven is close at hand.' It was Peter's message at Pentecost: 'You must repent.'

"It means conversion unto salvation: the ecclesial community becoming ever more a community of living faith, a communion of prayer, a center for the poor and the sick, the lonely, the abandoned, the handicapped, those with leprosy, those who are weak in faith, those who need support and are looking for someone to show them the love of Christ."

"No one of us is exempt from this call, this invitation, this summons to conversion that comes from the Lord Jesus."

Miami grace

Chaplains help local officers cope with job pressures

By Prent Browning
Voice staff writer

We read about it in the newspaper every few weeks: a policeman is injured in a high speed chase or shot during the course of an armed robbery. We tend to take their heroism for granted, just like we take for granted that they will always be there when we need them, no matter how many nerve-fraying false alarms they respond to every day.

When a criminal is captured, he often receives sympathy and psychological help. But who is around to pick up the pieces when an officer is killed or wounded or suffers from stress?

In Dade County, police chaplains fill just such a void. The Archdiocese of Miami and other religious denominations have joined with local and state police departments to create a ministry that seems to have achieved an excellent track record.

Most people are only dimly aware of the chaplains' presence; many are even ignorant of their very existence. They minister quietly and independently "behind the scenes" and nobody, even their supervisors, are fully aware of all the work that they do because of the oath of confidentiality.

Officially, chaplains are required to dedicate about a day a month to their job but many devote much longer hours. Their duties include riding with police officers, being present at police funerals, and being available for baptisms and weddings. In addition, many chaplains are required to spend a certain amount of time "on call." When on call they are expected to drop what they are doing in the event of the injury of a policeman and drive to the hospital. If a police officer is killed, they do what they can to offer comfort to the families.

Just as important, chaplains provide a ready ear for those officers suffering from day-to-day family or job-related problems. Their visits with officers and their families take place in the homes or in restaurants, wherever it's convenient for them to see the chaplains... They (police) are always so tired, they've got so many things on their mind..."

- Sr. Beth Butler

Fr. Kenneth Whittaker, chaplain to the Highway Patrol, takes time from a busy schedule to chat with Trooper Al Reyes. (Voice photo by Prent Browning)
Wall Street scandal

NEW YORK (NC) — The Wall Street insider trading scandal centering on Ivan F. Boesky proves the relevance of themes emphasized in the U.S. bishops' new pastoral letter on the American economy, according to two bishops who minister to the Wall Street community.

"I think the world-wide scandal involves the broader problem in this country of an erosion of the sense of the public good or the common good," said Jesuit Father Neil F. Doherty, who has served at the Jesuit office in the Wall Street area since 1983.

Jesuit Father Joseph S. Dirr, who became director of the office in September, said he would not put the focus on Boesky as an "evil person" but sees his case as a stimulus for ongoing search of qualities of leadership and ethics to the spiritual question of "how much money" a person wants or needs to make.

Talk of wallets keeps 'em in church?

ST. PAUL, Minn. (NC) — The U.S. bishops' new pastoral letter on the economy just might convince parishioners to remain at church after Mass or attend a weekend program — when they otherwise would go home and stay home, according to Ronald Krietemeyer, Domestic Social Development director at the U.S. Catholic Conference.

"When you're talking about people's wallets and things that really affect their lives, I think people who otherwise might not come out on a Wednesday night or stay late after Mass on Sunday might do just that," he said. Krietemeyer's office was heavily involved in staff assistance to the bishops' committee that drafted the document, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy."

First Lady honored

WASHINGTON (NC) — First lady Nancy Reagan, for a hug from First Lady Nancy Reagan. Mrs. Reagan was at the home to accept the 10th annual Father Flanagan Award for service to youth for her drug abuse work. (B/C/J photo)

Fr. Curran pushes more 'American Church'

WASHINGTON (NC) — Father Charles Curran, a controversial moral theologian, called Dec. 2 for a "more truly American Catholic Church" that reflects the American experience. He also predicted increasing tensions between the U.S. church and the Vatican, saying that among the most intense issues is the role of women, who, he said, while assuming more active roles in the church are experiencing mostly "tokenism." He spoke to a standing-room-only crowd of more than 600 in a small auditorium at The Catholic University of America in Washington. Father Curran, a tenured professor at the university, was told by the Vatican in August that he can no longer teach at the school "for reasons of doctrine and discipline," or "sin." He is appealing that decision through university procedures.

Catholic schools important to Hispanics

LOS ANGELES (NC) — The Catholic Church through its parish schools has an "immense role to play" in raising the economic, social and political status of U.S. Hispanics, said the mayor of San Antonio Texas. Henry Cisneros, who was the first Mexican-American mayor of a major U.S. city when he was elected in 1981, told the Mexican-American alumni association of Loyola University of Chicago that there is no single institution that can be as decisive over the future of our people as the Catholic Church.

Does sex have imprimatur pulled?

ROCHESTER, N.Y. (NC) — In response to a letter from the Vatican Congregation for the Doctrine of the Faith, Bishop Matthew H. Clark of Rochester has removed his imprimatur from a local sex education manual.


Diocese refutes Fr. Serra criticism

MONTEREY, Calif. (NC) — In response to criticism that Father Junipero Serra was responsible for mistreating Indians, the Diocese of Monterey has released a special "Serra Report" disputing such claims. "What we have here is an extraordinary man being defamed more than 200 years after he died," said Bishop Thadeus-Szabolcs萦monterey of a statement. "He cannot defend himself. So we will. We have gone to recognized scholars. This is a call to reason, to qualified scholarship. To the detractors we say: If you find it out you've got to prove it," the bishop said. The report was released Nov. 24, the 273rd anniversary of the Franciscan priest's birth in 1713 in Mallorca, Spain.

Prayer Petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls), or to use this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138.
Poverty next to riches ‘a scandal’

Continued from page 1

just to get by.”

Despite political claims to the con-

tro

trol of poverty, the bishops say, “It is

just to get by.”

One of the first things needed, it

dis

says, to eliminate “misunderstand-

ings and the stereotypes of the poor,”

is “just wages.” The pastoral says: “The

first line of attack against poverty.

It is a vigorous action... to remove

barriers to full and equal employment

for women and minorities.”

It says both public and private pro-
grams and policies should be geared to
“self-help efforts,” avoiding paternal-

is

sm

ism and enabling the poor “to take

charge of their own futures.”

It calls for “progressivity” in the

tax system. Those below the poverty

line should not pay income taxes, it

says, but enough taxes should be rais-
ed “to raise $50 billion through public

needs of society, especially to meet the

basic needs of the poor.” This means

higher taxes for “those with relatively

greater financial resources.”

Calling for “a thorough reform of

the nation’s income and employment

port programs,” the pastoral recom-

mends:

1. Redesigning assistance programs
to help recipients “become self-suf-
ficient through gainful employment.”

2. “National eligibility standards

and a national minimum useful for

public assistance programs, which

now vary greatly from state to state.”

3. “Making welfare programs

available to two-parent as well as

single-parent families” to avoid the

current negative impact on family life.

The pastoral also urges “serious
discussion of more fundamental
alternatives to the existing welfare
system,” such as ideas for a “family
allowance” or a “children’s allowance,”
proposals for a “negative income tax”
or strategies “targeted on long-term
poverty.”

The bishops cite injustices to women

Pastoral cites injustices to women

WASHINGTON (NC) - The bishops’ economy pastoral repeatedly attacks
economic discrimination against women in the United States.

The most striking comes in a section on poverty, where the bishops declare
that the discrimination which makes women poorer than men “is immoral,
and efforts must be made to overcome the effects of gender on society.”

“The past 20 years have witnessed a dramatic increase in the number
of women in poverty,” the pastoral says. “This includes women raising
children alone as well as women with inadequate income following divorce,
widowhood or retirement. More than one-third of all female-headed families
are poor.”

The pastoral declares, “Wage discrimination against women is a major factor
behind these high rates of poverty.”

“Many women suffer discrimination in

wages, salaries, job classifications, promotions and other areas. As a result, they
find themselves in jobs that have low status, little security, weak unionization
and few fringe benefits.”

The bishops cite “women’s responsibilities for child rearing” as a significant
factor in their economic inequality.

“Vigorous action should be undertaken to remove barriers to full and equal
employment for women and minorities,” they say.

The pastoral concludes: “One way is its consistent refusal to use the traditional
male-gender terms for people in general. Instead of “man,” “men,” “mankind” and “he,” it uses words or phrases like “human beings,” “persons,” “men and women.”

Bishops wait/see on Hunthausen

By Jerry Filteau

WASHINGTON (NC) — U.S. bishops, upon returning home after their
mid-November national meetings, spoke hopefully about the controver-
sial case of Archbishop Raymond Hunthausen of Seattle, and asked their
people to take a wait-and-see stance.

“We have to give the process a thorough dialogue,” said Bishop Clifton F.
O’Donnell of Madison, Wisc. “I think Rome surely wants to heal the
division of episcopal authority ‘unwork-
able.’”

Bishop Pierre DuMaine of San
Jose, Calif., said “Every attempt to
clarify without full disclosure will con-

tinue to raise new questions and prob-

lems. Perhaps we need to examine the
criteria of secrecy... I think this is a
communication problem as much as a
legal one.”

Archbishop William Borders of
Baltimore said he thought the prob-

lems which arose from the secrecy of
the Vatican’s procedures in Seattle
might prompt the Holy See to “take a
hard look at this. They will see we’re
living in the public eye, and systems of
one generation are not necessarily
good for another.”

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Bishop Canton said. Granting the refugee demand for trials "would be like
refugee should be pressured to return. But the bishops are not saying the
Tapachula. They want their lands and homes returned, their safety
Father Josimo Moraes Tavares, was murdered. Father Tavares was to have
parish priest in Maranhao state, where on May 10 another activist clergyman,
priest had died of a heart attack while at the motel with a prostitute
to conceal his torture and murder. Father Beltrami said initial reports that the
state of Maranhao conspired to murder Father Maurizio Maraglio. Father
Beltrami, said local landowners and government officials in the northeastern
man for the Brazilian bishops' conference. The spokesman, Father Arnaldo

Mexican Bishops: refugees are afraid
MEXICO CITY (NC) — A southern Mexican bishop said he doubts that the thousands of Guatemalan refugees in his diocese and others will go home
soon because of the conditions they face on their return. The refugees, many of whom "do not officially exist" are seeking for guarantees the Guatemalan
government cannot meet, said Bishop Luis Miguel Canton Marin of Tapachula. They want their lands and homes returned, their safety
guaranteed and the military "put on trial for torturers and kidnappings," he
said. Guatemala’s bishops back the demand for safety and also say that no refugee should be pressured to return. But the bishops are not saying the
refugees’ land must be restored to them. “Right now, the (Guatemalan)
government is trying to achieve a balance between itself and the military,”
Bishop Canton said. Granting the refugee demand for trials "would be like
declaring war on the army," he said.

Mission in Brazil tortured, killed
BRASILIA, Brazil (NC) — An Italian missionary working in Brazil who
 supported land reform was kidnapped, tortured and murdered, said a spokes-
man for the Brazilian bishops’ conference. The spokesman, Father Arnaudo Beltrami, said local landowners and government officials in the northeastern
state of Maranhao conspired to murder Father Maurizio Maraglio. Father
Beltrami said Father Maraglio’s body was left in a motel in Sao Luiz, Brazil, to
conceal his torture and murder. Father Beltrami said initial reports that the
priest had died of a heart attack while at the motel with a prostitute
constituted "a farce to denigrate the church’s image." Father Maraglio was a
priest in Maranhao state, where on May 10 another activist clergyman,
Father Josimo Moraes Tavares, was murdered. Father Tavares was to have
become head of the bishops’ local Pastoral Land Commission.

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Guatemala Church gets rights office—at last
GUATEMALA CITY — Guatemala’s Catholic Church said it will
establish a rights office early in 1987.
Church officials said three lawyers have been hired to run the agency
and priests throughout the country will assist in monitoring human rights pro-
gress.
Guatemala last year elected its first civilian president in 20 years after
decades of military rule during which human rights violations were wide-
spread. The new civilian government is seen as being prepared to protect such
rights.
Last January, Archbishop Prospero Penados del Barrio of Guatemala City
told National Catholic News Service that the bishops had decided against
establishing a rights office for fear of persecution. The bishops had hoped for.

PAPAL PET — Pope John Paul, who is fond of kissing babies, also ex-
tends greetings to God’s furry crea-
tions, as he pets a kangaroo in Australia recently, (NC photo)

Cardinal Sin backs shuffle of cabinet
MANILA, Philippines (NC) — Cardinal Jaime Sin of Manila reacted favorably to a cabinet shake-up, proposing the Philippines’ new defense
minister, Gen. Rafael Jeto, as a "no-nonsense" official loyal to
President Corazon Aquino. Jeto
replaced Juan Ponce Enrile, who resigned after months of political
contention with Mrs. Aquino. Other cabinet ministers also submitted their
resignations in late November at the president’s request.

Philippine bishops back constitution
MANILA, Philippines (NC) — The Philippine bishops’ conference has endorsed a proposed new na-
tional constitution, which church
people had been waiting for. But the bishops said they would avoid
pressuring opponents of the constitu-
tion to vote for ratification. The endorsement was approved by 62 of 69
bishops attending a mid-
November administrative council meeting, said one participant. The
conference has 91 members. The
draft constitution is scheduled for a ratification vote Feb. 2. Conference
president Cardinal Ricardo J. Vidal
of Cebu said the bishops believe the proposed constitution is “consistent” with Catholic teachings and that the document’s ratification would lead to
national stability.

Pope asks peace
in Nicaragua
MANILA, Philippines (NC) — Pope
John Paul II has asked Nicaraguan Catholics to unite with their bishops in the search for
national peace and reconciliation. This unity must in-
volve "sinners obedience to the magisterium," the church’s teaching
authority, he said.

Lebanon Moslem, Christian split a 'crime'
BEIRUT, Lebanon (NC) — Lebanon's Catholic bishops have called on their nation's warring leaders to unite for the good of the nation. In a state-
ment the bishops called the country's Moslem-Christian split "a crime against
the nation and the citizens." "The fathers find themselves obliged to call on the leaders to give up such shameful attitudes which dishonor the nation and
bring more misfortunes over the citizens," said the statement, released by the
Lebanese bishops' conference.

Pope to youth: build 'civilization of love'
VATICAN CITY (NC) — Pope John Paul II called on the world’s young people to build a "civilization of love" by overcoming the threats of war,
lunger, human rights abuses and "the scandalous disparities" between the
rich and poor. In his annual message for the World Youth Day, the pope
challenged youths to develop the “strong and persevering characters” needed
to resist materialism and social divisions. The papal message addressed to
"all the young people of the world" was released by the Vatican Nov. 29
during the pope’s visit to Australia.

Pope: Haitian bishops must aid peace
VATICAN CITY (NC) — Haitian bishops must foster national reconcilia-
tion as their contribution to the Caribbean nation's efforts for democracy,
said Pope John Paul II. The pope also encouraged the bishops to continue
their education projects, especially literacy programs, because they are
important in preparing people for democratic decision making. These
activities “must be considered as the best contribution of the church to the
development of a climate of general and effective acceptance of true
democratic dialogue," the pope said in a letter to the Haitian bishops.
The pope wrote the letter as support for the Dec. 2-6 meeting of the Haitian
bishops’ conference on the theme of “The Road to Democracy in Haiti.”

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Women’s pastoral in ’87 not likely

Those expecting ordination should not, bishop says

WASHINGTON (NC) — If a committee of the U.S. bishops’ conference reviewing plans for the pastoral letter on women’s concerns concludes that a draft of the letter is ready by next November, and the letter is released to the public; he added that the number of U.S. Catholic seminarians dropped 4 percent from 1985-86 to the 1986-87 school year, according to data released Oct. 29.

For 1986-87 there are 10,372 seminarians, compared to 10,811 last year. The new figure represents a 43 percent decline in the past decade and a 76 percent decline over the past 20 years. In 1966-67 there were 42,767 students preparing for the priesthood, and in 1976-77 the number was 18,029.

The newest annual figures, based on starting enrollments this fall, were released by Benedictine Father Adrian Fuerst, seminary researcher for the Washington-based Center for Applied Research in the Apostolate.

Highlights of the new data, with one-year and 10-year comparisons, are:

—The smallest decline in the current year occurred in the number of theology students, where the total figure dropped less than 1 percent, from 4,063 in 1985-86 to 4,039 in 1986-87. It was down 23 percent, however, from the 1976-77 total of 5,237.

—At the collegiate level, the number of seminarians in 1986-87 was 2,828. This was nearly 10 percent below the previous year’s 3,120 and 41 percent below the 1976-77 total of 4,801.

—At the high school level, the 1986-87 total was 2,872. This was about 6 percent below the previous year’s 3,051 and 59 percent below the 1976-77 total of 7,047.

Father Fuerst said the theology figures in the last few years have been skewed, however, by a rise in new categories which effectively expand the theology category by adding many students to it for an extra year or two.

Pre-theology, a “pastoral year” and a fifth year of theology training, all one-year additions to the traditional four-year theology program, grew by 36 percent in just the past year, from 394 seminarians to 538. Only a few years ago those figures were insignificant and usually not even reported separately.

In a separate interview in November with The Michigan Catholic, newspaper of the Detroit Archdiocese, Bishop Imesch said the letter will focus on concerns raised by women during various local hearings. These include, he said, “women’s desire to participate in the church decision making that affects them, their language, and the fact women want to be appreciated for the gifts they have.”

On the subject of women’s ordination, he noted that women “who were angry before are now angrier.”

“Women who have expectations of ordination may come to face it that these expectations are not going to be met,” the bishop said. “The implication is in the letter that women will not be the answer to everything....”

Bishop Imesch’s Dec. 2 statement on the work of the Committee on Women in Society and in the Church said the committee has directed the bishops’ conference staff to review and take appropriate action on legislation affecting women.

“We are committed to the teachings of Jesus Christ and of the Roman Catholic Church,” the statement said. “Within the parameters of these teachings, and with respect for the viewpoints of all, we will give positive support to all legislation or initiatives that promote the dignity and the personhood of women and that promote equal opportunity, and rights for women.”

The statement said that “many women have clearly articulated the pain they have experienced from inequities and injustice” and “have expressed their desire for recognition of their dignity as persons, for equal opportunity and rights, for partnership, affirmation and the right to achieve their full potential.”

“In addition to supporting, affirming and advocating legislation to foster women’s equality, we ask that attitudes toward women in the church be changed and that directives regarding education for women employees be studied and that women be involved in all discussions of issues affecting their lives,” the statement concluded.

Contributions to this story were Margaret Cronyn in Detroit.

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Miami, Florida / THE VOICE / Friday, December 12, 1986 / PAGE 5
Surrogate pregnancy called ‘disaster’

TRENTON, N.J. (NC) — Surrogate motherhood is “a legal outrage and a moral disaster,” the bishops of New Jersey told a state legislative committee studying bills that would legalize and regulate the practice.

A surrogate mother becomes pregnant by artificial insemination, carries the child to term, and gives it up to the father and his spouse. In some cases surrogate mothers provide the service for pay.

Surrogate motherhood is “morally wrong because it violates the biological and spiritual unity of the husband and wife and the parental relationship of parents and child,” the letter said.

The practice is also legally wrong, said the bishops, because it violates state policy “by making licit the sale of a child, albeit through the subterfuge of renting the womb of a woman,” the letter said.

Surrogate motherhood “exploits the child as a commodity and exploits the woman as a ‘baby-maker.’” Although some have compared surrogate motherhood to adoption, the two are vastly different, the letter continued. “A child is placed for adoption because of the circumstances of the mother which prevent her from caring for the child. Her concern for the child’s welfare seeks a permanent and stable home for her offspring.”

Inventor defends morning-after pill

WASHINGTON (NC) — A new pill for contraception and early abortion is “not a death pill,” the French doctor who invented it said at a Washington press conference Dec. 5.

Dr. Etienne-Emile Baulieu of the University of Paris, inventor of the still-experimental drug RU-486, later spoke to Catholics for a Free Choice.

About 25 demonstrators distributed leaflets saying that Catholics for a Free Choice was not a Catholic group but an organization spreading misinformation about Catholic views.

Dr. Baulieu told reporters RU-486 is about to be marketed in several European countries. Other countries considering approval of it include India and China, he said.

Catholic Church teaching permits use of natural methods to space births responsibly. But it opposes all artificial forms of birth control and rejects all abortion, even in the earliest stages of pregnancy, as a crime punished by exclusion from the sacraments.

RU-486 serves as a contraceptive or abortifacient by blocking cells in the uterus from receiving progesterone, a hormone needed by the uterus to prepare for and continue a pregnancy. Its proponents say it is a breakthrough which will allow women to have abortions at home.

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Who wrote Jeremiah?

JAKARTA, Indonesia (NC) — Pope John Paul II has promised to consider allowing the ordination of married men in Indonesia on a case-by-case basis, an Indonesian bishops’ conference official said.

A Vatican press spokesman said he had no information on the Indonesian request.

In some isolated places, said the Indonesian bishops’ official, Catholics receive the sacraments once a year because pastoral visits are so infrequent. In Irian Jaya, for instance, there are no more than two native priests, he said.

Iraniens also find it difficult to understand why priests must be celibate, the bishop said. To them “a leader must be a real he-man, with many wives and children.”

Bishops in Latin America and Africa have been quietly asking the Vatican to allow married priests since 1984.

NEW YORK (RNS) — The scribe Baruch wrote parts of at least seven books of the Hebrew Bible, says a Jewish scholar at the University of California in San Diego.

Dr. Richard Friedman, a professor of Hebrew and comparative literature, is planning to present his findings in a book called “Who Wrote the Bible?” to be published next spring. He has shared some of them at a briefing in College Station, Texas, sponsored by the Council for the Advancement of Science Writing, and in an interview in the San Diego Jewish Heritage.

Dr. Friedman said the recent discovery of a clay seal more than 2,500 years old which bears the signature of Baruch gives historical confirmation of his existence.

By analyzing the language, structure and style of Jeremiah, Dr. Friedman found it to be strikingly similar to that of several other Old Testament books. He has now concluded that Baruch was not only the author of the prophesies of Jeremiah, but also of portions of Deuteronomy, Joshua, and the books of Kings and Chronicles.

The scholar’s conclusions are at variance with the beliefs of fundamen
talists Christians and Orthodox Jews, who have attributed the first five biblical books to Moses, and the book of Joshua to Joshua himself.

“This presents an even greater challenge to Orthodox Judaism and fundamental Christianity than the argument over evolution,” Dr. Friedman said.

Sex at age 12 is hit in Italy

ROME (NC) — A Jesuit magazine sharply criticized a proposal in the Italian Parliament to legalize sexual relations between adults and children as young as 12 years old.

The proposal, the Rome-based magazine La Civilta Cattolica said, would encourage sex maniacs to exploit adolescents.

The proposed legislation, which has been under debate for more than a year, would lower the age limit for victims of “presumed sexual violence,” or statutory rape, from 14 to 12.

During recent legislative debate, the proposal was amended to reinstate the 14-year level, but it is expected to be debated again.

The magazine said that if the 12-year-old limit is adopted, “sex maniacs and degenerates would be encouraged to exploit the law, using all their arts to seduce” the youth.

It ridiculed the idea put forward by some legislators that a 12-year-old is capable of responsibly consenting to a sexual act with an adult. The age, it said, is marked by “a delicate and dif
cult crisis of puberty.”

National Workshop on The Parish Cell System (Comunidad de Base adapted to U.S.A.)

ST. BONIFACE COMMUNITY shares its experience on how to train leaders, establish and maintain a network of small basic ecclesial communities in a parish.

Time: February 12-16, 1987

Where: St. Boniface Church
8330 Johnson St.
Pembroke Pines, FL 33024

For more information call Deacon Perry Vitale or Muriel Kroll at (305) 432-2750

Registration closes January 15, 1987
in vitro: Vatican theologians differ

The debate comes at a time when many theologians support the in vitro process when:

- The sperm and egg used come from a married couple.
- All embryos resulting from the process are implanted in the womb of the wife, thus avoiding the discarding of human embryos or their later use for experimentation.

Msgr. Caffarra, a moral theologian, said he considers the "simple case immoral, but some theologians argue it is moral because the process takes place within marriage and the aim is procreation.

Most in vitro cases, infertility results from blocked tubes in the woman which prevent sperm from reaching eggs through sexual intercourse, he said.

"Theologians who argue the morality of simple case say that the Church allows medical interventions to overcome physical defects and, in effect, technology is doing a bypass," said Msgr. Caffarra, a member of the papally appointed International Theological Commission.

"They further argue that the child is the result of love as the spouses want the child precisely because they are married." Supporters of "simple case," he said, also have to treat two related moral issues: masturbation and abortion.

Masturbation is considered immoral by the Church but is the normal way of obtaining sperm for in vitro fertilization.

Defenders of the "simple case" argue that it is moral under these circumstances because it is oriented to procreation and is only a mechanical act needed to get sperm, said Msgr. Caffarra.

The other moral issue involves placing embryos in situations where normally they will be spontaneously aborted, he said.

Under the in vitro process, several fertilized eggs, usually two to four, are implanted in the womb to increase chances of pregnancy.

Under normal circumstances several will be spontaneously aborted, said Msgr. Caffarra. Supporters say this presents no special moral problem because spontaneous abortions are a part of nature, he said.

Msgr. Caffarra said he does not agree: "We are putting human embryos in a situation where we know some will be aborted. "Abortion is implied by the multiple fertilizations."

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- All embryos resulting from the process are implanted in the womb of the wife, thus avoiding the discarding of human embryos or their later use for experimentation.

Msgr. Caffarra was interviewed after a French Catholic hospital announced that it successfully used the in vitro process to help a sterile married couple give birth to a baby girl.

We're Proud of Our Membership

The Lithgow Funeral Centers have been a member of an association for reputable funeral directors known as the International Order of the Golden Rule for the past 25 years. That's why we're pleased to announce that through our affiliation, The Lithgow Funeral Chapel and the Joseph B. Cofer Funeral Home have recently been invited to become a part of the Order.

We are proud of our membership, and we will continue to strive to meet the ideals and standards set by the International Order of the Golden Rule.
programs and offers food and housing assistance to needy families. I encourage your continued generosity next Sunday to this Annual Appeal for our Inner-City Parishes, which are many. Recently, the association's national board who is treasurer, Deacon Ravelo of Newark, who is also a regional group in the Northeast, headed by Deacon Daniel Ravelo of Newark, who is treasurer of the association.

Another concern voiced by Hispanic deacons is their need to be recognized as partners in ministry. “Some Hispanic deacons have become altar boys with beards and mustaches because they are not allowed to do anything else,” said Deacon Angel Alicea of Philadelphia, spokesman for the association. The idea of an association of Hispanic deacons was born in San Antonio, Texas, in 1983. It was approved and implemented the following year, with Deacon Serenil elected first president.

“What we want, however, is for each area to have its own regional chapter,” said Deacon Ray Ortega of Miami, who serves as secretary of the national board and represents the state of Florida.

The Southeast region already has its own chapter working out of the Southeast Regional Office for Hispanic Affairs. Father Mario Vizcaino, director of the office, serves as the group’s adviser.

There is also a regional group in the Northeast, headed by Deacon Daniel Ravelo of Newark, who is treasurer of the national group. By mutual agreement of the deacons, their association recognizes the important role deacons’ wives play in their husbands’ ministry. The women are entitled to participate in the national board’s meetings, although they are not allowed to vote.

According to Gloria Leal of Houston, a small but energetic mother of six, deacons “shouldn’t forget that we as wives want to be heard and taken into consideration when they make decisions, especially when those decisions affect the couple or the family in any way.”

Leal is the only woman on the association’s national board who is entitled to vote. She is very involved in and supportive of her husband’s ministry, she said, but “when the wife is left behind there is conflict.”

Leal believes that, at this time in history, “the Holy Spirit has sent permanent deacons to the Church to take up the slack created by the lack of priests around the world.”

Hispanic deacons seek broader role

Form national association

By Lelia Guajardo
Staff Writer, La Voz

Hispanic deacons want to make their voices heard. That’s why they have founded the National Association of Hispanic Deacons and started a Spanish-language magazine to speak officially for the group. They also have four committees working at full steam, and they meet every year to work on the group’s projects, which are many. Recently, the association met at St. Benedict Church in Hialeah to discuss “The Ministry of Hispanic Deacons in the United States.”

Hispanic deacons seek broader role

“As we approach the great feast of Christmas, we become more aware of our own need to stand in the need of others and to reach out to them,” said Deacon Serenil. He pointed out that permanent deacons “are both clergy and laity, just that is why we are the most adequate bridge to the laity, especially when there is a shortage of priests.”

Permanent deacons generally are married men who retain their regular jobs but are ordained for ministry within the Church. They can celebrate weddings, baptisms and funeral rites as well as distribute the Eucharist and preach during Mass, but they cannot celebrate Mass or hear confessions. Single men and those who become widowers cannot marry after ordination.

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OFFICIAL

This Christmas, remember rural, inner-city needs

Dear Friends in Christ:

As we approach the great feast of Christmas, we become more aware of our own need to be alert to the needs of others and to be attentive to those who need help. Let us remember the plight of those who are hungry and those who are homeless.

In our Inner-City Parishes and Rural Migrant Missions, many people who share our faith also need our sincere concern and support. Under the direction of a dedicated staff of priests, sisters, lay employees and volunteers, the Archdiocese provides pastoral ministry, day care centers, educational programs and offers food and housing assistance to needy families. I encourage you to continue your generosity next Sunday to this Annual Appeal for our Inner-City Parishes and Rural Migrant Missions throughout the Archdiocese.

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

Archdiocese of Miami
The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

THE REV. JAMES A. QUINN
— to Pastor, St. Andrew Church, Coral Springs, effective Nov. 30, 1986.

THE REV. EDWARD RIZZO
—to Associate Pastor, St. Ambrose Church, Deerfield Beach, effective Nov. 30, 1986.

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'Miami Grace'

Chaplains help local cops deal with pressures of their job

Continued from page 1

the officers feel more comfortable.

Much of what the ministers do is "just being present," says Father Mike Kish, who became the city of Miami's first chaplain in 1981.

Father Kish spends some 30 to 40 hours a month riding with officers.

"You select what shift you're going to ride," he says, "and get to know them."

It's a bridge from the church to the community. Because of their work schedule police officers are often not attending church regularly.

"Father Kish is well equipped to relate to police officers since he was one himself before he left the city of Miami police force in 1958 to attend the seminary.

After the 1980 Liberty City riots, he was at a dinner sitting next to then Miami police chief Kenneth Harms and Archbishop Edward McCarthy. Harms asked the Archbishop if he would appoint a chaplain and the Archbishop turned to Father Kish on the spot and asked him if he would be willing.

One gauge of his success is the fact that now the Miami Police have a total of eight chaplains (two of them

Sister Beth Butler and her crime-stopping dog, "Murphy." (Voice photo/Prent Browning)

Bridge between two worlds:

Sister serves God and cops

By Prent Browning

Voice Staff Writer

Dressed in blue chaplain's uniform and badge as she gives vocation talks in schools throughout the Archdiocese, the students at first can hardly believe she's a nun.

"No, that's not her, she's the other one," they whisper as she walks in the room.

Sister Beth Butler, the Miami police department's first woman chaplain and one of a small number in the country, is getting used to an occasional sidekicks look.

But as one of eight chaplains from different denominations serving the Miami police, Sister Beth, who has a background in criminal justice, takes the dual vocations in stride. In fact, the Dominican nun, who has been a chaplain since August, requested the assignment.

As a young nun, Sister Beth attended classes at Barry University in Miami Shores, and during the '70s she acquired a Masters in criminal justice from Michigan State and a degree in counseling psychology, got things off the right foot in 1980 when he became the first Catholic chaplain appointed to the Metro-Dade police department.

Similarly, the late Father Thomas Bridge, D.D., a convert to Catholicism, was the second chaplain assigned as a crisis intervention counselor.

Similarly, the late Father Thomas Bridge, D.D., a convert Catholic and St. Louis parishioner, soon became acquainted with Father Barry, who died last year of cancer.

"I could see that being a police chaplain was Father Barry was far more than officiating and giving invocations at different functions—he really cared about the troops," says St. Taggerty.

Convinced skeptics
"It became evident pretty quick. He was such a good guy. Officers are normally skeptics anyway, but they realized Father Barry wasn't a phony and before too long because of his psychology background the officers were beating a path to his door steps. I mean he couldn't even do his regular job because the officers were taking up so much of his time," says St. Taggerty.

Many still remember the follow-up work he did with policemen who had difficulty dealing with the senseless murder of a fellow officer on Christmas Eve 1980.

Father Barry actually received training as a hostage negotiator while he was chaplain. Though he was never needed in that capacity, his presence at hostage-taking scenes was greatly appreciated.

William Garrison, head of the Metro-Dade Police Psychological Services, remembers particularly tense situation when a woman was holding her boyfriend at gunpoint.

"It was long and drawn out and lasted over 16 hours," he recalls. "Father Barry brought down the emotional contagion (among policemen) that happens on those scenes," while the psychologists were fully occupied dealing directly with the armed woman.

St. Taggerty adds that Father Barry's replacement, Father Paul Edward, the department's first permanent chaplain, has apparently been smooth, with the archdiocese adding two more in the last five years.

Father Edwards is one of three chaplains (the others are a Rabbi and an Episcopalian priest) currently assigned to Metro-Dade. Catholic chaplains are also assigned to the Highway Patrol troopers and police departments in Miami Beach and Hialeah. Recently, Father Jim Vinceti was named chaplain of the Hollywood police department in Broward County.

Pressures on cops
Everyone agrees that one aspect that distinguishes police work as an area where chaplains are needed is the large amount of stress, both physical and mental, that officers are subjected to.

"I can't imagine a high profile profession and, of course, burn-out," says Sr. Beth Butler, the other Catholic chaplain for the Metro-Dade police. (See accompanying story.)

"It's convenient for them to see the chaplain as someone who is available and, of course, burn-out," says Sr. Beth Butler, the other Catholic chaplain for the Metro-Dade police. (See accompanying story.)

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"They've always told the joke that my father was a police officer and my mother was a saint and you put the two together and you get a nun in criminal justice."
'Magi' help girls with education

Florence Jeanoville and Dawn Simmons received an early Christmas present this year, thanks to "Magi" who came in the form of Voice readers.

The fourth and fifth-graders at Holy Redeemer School in Liberty City will continue to receive a quality Catholic education because dozens of South Florida Catholics chipped in to raise the $850 tuition each of the girls needed to stay in school.

"Oh, bless their hearts," said Sr. Clementina Givens, principal of Holy Redeemer School, when she heard the good news. "They [the girls and their parents] are going to be so happy."

The contributions came in small amounts, usually between $5 and $25. Six donors contributed as much as $645 toward Project Magi. The youth group of St. Francis de Sales parish in Miami Beach collected $91 and another reader enclosed $250 in a Christmas card and wrote, simply: "In Jesus' name."

As of this Wednesday, $4,678 had been collected for Project Magi by both The Voice and Le Peri, the Spanish-language newspaper of the Archdiocese which also ran stories on the project.

The last Project Magi case is profiled this week. We can accept only money donations to be applied toward the purchase of gifts. The appropriate Catholic agency will make sure that those profiled receive their Christmas wish.

Duplicate donations will be used to help other needy families in similar situations.

Checks should be made payable to: The Voice, Project Magi, and sent to P.O. Box 38-1059, Miami, FL, 33238-1059. Donors' names will be published unless otherwise requested.

Following is a list of recent contributors:

• Carmen Diaz, Miami
• Fausto Miranda, Coral Gables
• Federico and Cristina Moreno, Coral Gables
• Mary and David Briggs, Hollywood
• Sr. Thomas and Mary Ruth Quinn, Ft. Lauderdale
• Cecilia Mandelowski and Blanche Norwalk, Margate
• Muriel Cassidy, Miami
• Ethel and Leslie Anne Casden, Miami Beach
• John and Mary Jane Brink, Miami
• Kathryn Martin, Pompano Beach
• Martha Hughes, Miami
• Jacqueline and Peter Martin, Coral Gables
• Capt. Steve and Kathleen Hall, Ft. Lauderdale
• Nancy Maldonado, North Miami
• P. Murray, Fort Myers
• Mr. M. Cabrera, Hialeah
• Lacy Dian, Miami Springs
• Luane Deffnis and Maurice Foley, Boca Raton, in the name of Fr. Foley, Park Ridge, Ill.
• Jorge Herdocia, Miami
• Gloria Lerma, Miami
• Antonio and Alicia Fernandez de Castro, Miami
• John and Shirley Anderssen, Pembroke Pines
• St. Francis de Sales Youth Group, Miami Beach
• Manuel and Maria Martinez, Hialeah
• Juan and Olivia Fernandez, Miami
• Mary Jane Spore, North Miami
• Mr. and Mrs. Lance S. Ruble, Pembroke Pines

Family refrigerator needs repair

The past three years have been difficult for Mary, 35. The divorced mother of four almost lost her Hollywood home after a disability prevented her from working.

Recently, however, Mary enrolled in a data processing course offered by the Broward Employment and Training Administration, and it led to a job with a major local company. With help from Catholic Family Services in Broward, the family's bills have been paid and other immediate needs have been met.

One major problem remains: the family's refrigerator is on the blink. A repairman said Mary needs a new compressor, and estimated the cost at $250. Mary doesn't have the money, so the family has been without the use of a refrigerator for more than a month. This has forced them to buy food on a daily basis, an expensive proposition which doesn't help their already precarious financial situation.

Pictured: Mary, center, and three of her children, from left: Margarita, 12; Demetris, 16; Michelle, 14; and Consuela, 14, a friend of the children's whom Mary has taken in because the child's family is experiencing difficulties.

Chaplains remind cops about faith, God

Continued from page 10 as well as general secretary and promoter of the Synod, believes that being a chaplain to state highway troopers is an important enough assignment to devote time to nearly every week, despite his busy schedule.

Riding with the troopers, he sees first-hand the abuse that they have to take from irritated motorists and says he is impressed by their "professionalism."

"I thought our job required a great deal of patience and understanding," Mr. Brown says. The chaplains are particularly helpful in assisting officers who are dealing with the trauma of divorce.

"We found that our chaplains really become involved with the families and try to help not only the officers but members of their families, helping them to put the pieces of their life back together."

Having a chaplain present is also a constant reminder that faith can see someone through all the hypocrisy, injustice, and human depravity that police officers see up close.

The chaplains may even help officers deal with the time they were brought up in.

"The barriers (of suspicion about religion) are beginning to fall," says Sgt. Taggerty of his Metro-Dade station.

"Now I see more and more officers returning to their faith."

"I am amazed at how many guys in our station are now regularly practicing Christians where before they weren't doing anything," he says.
The holidays are approaching and families everywhere are dusting off boxes of decorations, pie-crusting party lists, and going shopping. According to Census Bureau figures, however, about twenty-five percent of these are single-parent families with children under eighteen years old. These families will be observing Christmas and New Year’s differently than they did before.

The single-parent household is an established lifestyle in America today, even among those with strong religious values. But customs and traditions that help most families through the holidays - the traditional time of togetherness - are not so well established. How can single-parent families find joy and peace during the Christmas season? And how can we who love them make their holidays special again?

The pain of memory

According to experts, the first step in dealing with the holidays is to realize that they will be difficult to get through and that this is perfectly normal. "The first holiday season after the loss is the most traumatic," says Ruth Jean Loewinsohn, author of Survival Handbook for Widows. "Families want Christmas to be so good, they won't let real feelings in. The strain of keeping things as they always were becomes unbearable.'

Add's a young divorced father, "Of all the hard times I can remember, holidays in a new single parent have to be the worst. I don't know if it's the smell of everyone making Christmas cookies that makes it happen, but all the old memories of family life as it used to be kept coming back."

And although the first holiday season is the worst, subsequent Christmases don't automatically get easier. "I know people who have been divorced or widowed for several years who still get depressed every December," a permanent decoy says.

The holidays are difficult because they bring many powerful memories into sharp focus and can heighten feelings of guilt, or grief, whether the loss is through divorce or death. In addition, according to Father Jim Flosi, director of the Chicago Archdiocese's Phoenix program, "Friends of the newly divorced or widowed are so concerned about saying the 'wrong' thing or inadvertently adding to the pain that they remove themselves from the relationship at a time when single people most need the relationship to continue."

Finally, society places certain holiday expectations on everyone - we're supposed to be cheerful, upbeat, and generous during this period, despite difficult conditions at home. Such pressures can be intolerable.

"Families want Christmas to be so good, they won't let real feelings in. The strain of keeping things as they always were becomes unbearable!"

for a grieving family unless they recognize the situation and take steps to handle it.

Letting go

When one person is no longer part of the household, it means that the rest of the group must let go of family life as it used to be and build something new. This process of letting go and rebuilding does not happen overnight. It is an ongoing process, and families adjust to it in different ways. Children show many of the same reactions as adults and have their own unique timetables and methods for coping.

Thus there is no one "right" way to get through the holidays, no single solution or tradition that will ease the discomfort of letting go. Instead, each family must let go of family life as it used to be keep coming back."

Help from friends

While single-parent families must ultimately work out their own holiday traditions, we who care about them can help in a variety of ways. First we can simply be available to listen and care without judging. "This is especially important at Christmas," says Fader Flosi, "because anger at God is a common emotion for grieving people - and Christmas is a time when people celebrate God's love. These conflicting feelings - I call them the 'tension phase' - can be hard to handle unless there's someone to vent to, someone who won't take offense.

One common hurdle for single parents is loneliness, sometimes compounded by a severe sense of guilt or failure. Friends can help by phoning often, avoiding "shoulds," and allowing the grieving person to talk it over or she wants to do so.

Friends can also offer practical help such as occasional babysitting or taking children on errands. "I feel I haven't raised my children alone," explains a woman who was widowed early in her marriage. "I made an effort to include other adults in our lives, so my children always had other people to turn to. Our friends taught them music, gave them advice, sat through endless Christmas playlets, and were a major part of their good time."

This woman was wise enough to ask for help. Many single parents don't. Thus friends must be prepared to come up with suggestions: "Let's go for a walk in the snow. "We're taking our gang to Midnight Mass. Would you like a ride?" Be specific. Vague generalizations such as "Let's know if there's anything we can do" are well-intended, but few single parents will act on them.

When offering practical assistance we might also keep in mind that for many, single parenthood is synonymous with economic need. Despite appearances, especially in suburban communities, nearly half the households headed by women are below the poverty line and others are involved in a quiet but exhausting effort to make ends meet. The money crunch can be especially heartbreaking at Christmas, when children anticipate receiving gifts and special meals.

And that's what friends are for. Somegally wrapped packages left monographically on the front porch or a casserole or extra clothes casually delivered ("I thought you might find a place for this") can keep pride intact and provide welcome assistance at the same time.

Finally, friends and family members should respect a single parent's wishes where holidays are concerned. If you feel your widowed sister, who would like to celebrate Christmas with her children and their father, who is no longer available, don't make an issue of it. If your newly divorced son refuses to take part in family festivities and goes backpacking when children anticipate receiving gifts and special meals.

Acceptance, reconciliation, and healing happen best when a hurt person is allowed to work it out in his or her own way without pressure from a supportive group that silently shares the ache. By loving and caring, we show our wounded friends the true meaning of Christmas and help them to find their own joy again.

Joan Wester Anderson is the author of several books on family and motherhood.

(Reprinted from The Liguorian, Liguori, Mo., 63067)
Mixed marriage: Masses

Q. What is the Catholic law regarding mixed marriages at Mass? Do they have attended several weddings in the past few years where Masses have been offered even though one party is not Catholic.

Isn't it even more important for the Catholic and non-Catholic to receive the special blessings of a nuptial Mass? (Illinois)

By Fr. John Dietzen

A Catholic legislation does provide the possibility of the celebration of a nuptial Mass at the wedding of a Catholic and a baptized non-Catholic.

This possibility has existed for 17 years now. It is provided for in the Rite of Marriage (Introduction, No. 8) and in Pope Paul VI's letter determining norms for interfaith marriages in 1970.

The most obvious reason, of course, is that according to our theology the two married persons is a sacrament, a communion of life between two people who because of their Christian faith are in a special way an image of the love between Jesus and his church.

So what you have seen is not at all uncommon or outside the law.

It must be said, however, as is repeated often in our church's documents on marriage, that such a possibility must be implemented with great care that it does not harm more than help the unity of Christian people, particularly the unity of Christian people in a special way an image of the love between Jesus and his church.

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By Fr. John Dietzen

Nobody's perfect

JoAnn is one of those women who tend to make other women feel jealous. She's thin, pretty, intelligent and graduated from a prestigious women's college. She's lovely to others, always smiling and never seems to have any problems.

That's why her co-workers were so surprised when she collapsed at work one recent afternoon with what turned out to be a duodenal ulcer, probably brought on by severe stress.

I ran into JoAnn a few days ago, her first day out of bed a week after her ordeal. I asked how she was feeling. "Fine, great, I'm really better," she assured me smiling. For whatever reason, JoAnn is not the kind of person who shows her pain.

We've all met people who seem "perfect," whose lives appear to be so much easier than our own. Probably most of us succumb to feelings of resentment and envy.

But I think we assume too much by looking at people's exteriors and judging what's happening on the inside. Just because people hide fears, insecurities or pains, doesn't mean they don't have those feelings.

The sad part is that all too often it takes a tragedy to remind us that we never really know what another person's pains and struggles are. The saddest example I have ever seen was a beautiful young girl I knew for several years who seemed to have a happy, simple life lived full of love and joy. She was always charming, alert and apparently happy, and her friends were a bit envious.

One day, seemingly out of nowhere, her mind snapped and she died. There had never been any idea of anything being wrong and no one would have guessed the pain she had been hiding under for so many years. She was diagnosed as having schizophrenia.

You see, it's easy to assume the best. We don't want to think that the people we love, particularly those we love because they are good to us, have problems.

And when we do discover that they do, we are often shocked. We are always surprised. We are always in shock.

To know JoAnn is to know that she is not really quite perfect. She doesn't need to be. But she is not the picture of health. She is human and we can learn much from her.

JoAnn is just one of the many people who are not quite as perfect as we think they are. She is just one of the many people who are not quite as perfect as we think they are.

By Antoinette Bosco

A man of God

Can a Catholic priest who leaves the active ministry still function as a specially chosen instrument of God? Yes, without a doubt. Perhaps not as a priest in the strict sense, but as prophet and a man of God. Let me give you a case in point.

On July 29, 1986, in a brief ceremony at the Capitol steps in Washington, D.C., Angelo (Charlie) Liteky, a former army chaplain, protested America's involvement in Nicaragua by renouncing the country's highest honor. "I find it ironic," he said, "that conscience calls me to renounce the Congressional Medal of Honor for the same basic reason I received it—dying for human lives in Nicaragua."

In Vietnam, on Dec. 6, 1976, according to the citation, Father Liteky "stood up in the face of hostile fire and personally directed the evacuation of wounded and trapped soldiers.

Many concerns must be evaluated by the bride and groom. Does the wedding ceremony could be as true, celebration of Mass as part of the unity of Christian people, particularly the unity of Christian people in a special way an image of the love between Jesus and his church.

By John Catoir

Time capsules

"Simon the Crazy"

The site of ancient Syrian saint, Simon Salus, was called Simon the Crazy. With good reason. By all accounts, he behaved like Robin Hood as performed by the Marx Brothers.

He tried to help the poor, especially harlots, by shoppingProviding them with their past. When not actually breaking the law, he behaved publicly like a lunatic. People accepted his conduct as a sure sign of God's approval for a fool for Christ's sake.

The tradition of ecumenic mendicants playing the part of roving village idiots started by Simon Salus, became prevalent among Orthodox Christians especially in Russia.

The game of chess was invented by Hindus in ancient India. It traveled from India to Persia during the 6th century. The word chess comes from the Persian word "shah" which means "king" and was derived from the Persian word "shah-mat" which means "the king is dead." The name of the rock comes from the Persian word for soldier.

By Frank Morgan

(Copyright 1986 by NC News Service)

Miami, Florida / THE VOICE / Friday, December 12, 1986 / PAGE 13
Dear Dr. Kenny: I had my left breast removed last month after cancer had been discovered. Now I am feeling what's the use of living, and have even thought of suicide.

I think I handled the crisis itself rather maturely. Sure, I was upset when my doctor told me there was a malignancy, but I thought through and made a good decision. I even breezed through my stay in the hospital. My friends could not believe how brave I was. But now I am falling apart.

My husband tried to be supportive, but he doesn't know what to make of me. I feel so beautiful. And knowing the possibility of losing my breast, I just feel like I started on something new. I am only 37. My two children wonder why I am crying all the time.

I need to get on with my life, to rediscover my energy and enthusiasm. Please help me. New York.

Your feelings are very normal. What you describe is similar to what most women who lose a breast go through.

Ask your physician to put you in touch with other women who have had a mastectomy. Get together with them. They are usually glad to help, as I suspect you will be too. They are the experts.

This wasn't your year, was it?" a friend asked.

"Yes, it wasn't, but next year is sure to be better."

She laughed. "Our bad year was in 1979. If we could get through that, we can get through anything. We had illness, unemployment and troubles with a teenager. It was our year.

I know what she means. In a one year period beginning with last Thanksgiving, we lost a grandparent to sudden death, went through severe illness and a move with another grandparent, and survived a horrible head-on auto crash involving my husband and son. We're all okay now, praise God, although we still have casts and nightmares over what could have been.

I've long noticed that misfortune in families, like broken appliances, seems to come in threes— or fours and fives. I don't know if one initiates the next but we experienced firsthand the phenomena of barely recovering from one major problem before another attacked.

Emotional energy becomes drained and it gets increasingly difficult to dredge up resources to deal with the new. One is tempted to run away, to drop your hands and say, "I can't handle anymore, God."

Family matters

Coping with loss begins in childhood

By Dr. James and Mary Kenny

I like your letter very much because you are so honest. You use the word "cancer." You say how you feel. Some women give themselves an impossible handicap because they try to deny as much as they can.

You are right about the possibility of death being a real and heavy loss. Your physician can give you the steps we complete recovery without any recurrence. But there are no guarantees.

The only answer to the increased possibility of death is to live your life more fully. Live each moment as if it were your last. This is a good message for all of us. Life itself is terminal.

However, research shows that women who lose a breast are more worried about a diminished sexual self-concept than about death. There is a sense of mutilation, the loss of feelings of femininity. Breasts are very real symbols of worth and beauty.

I can't avoid the issue. Women do not like to lose a breast. You need to mourn its loss. After accepting its loss, you need to express all your feelings about the surgery: feeling unattractive, worried about death. Sad. Angry. Empty. Jealous. And deal with these feelings before they begin to cope. Sensitivity to the pain of others. Loving life.

You can appear as beautiful as you did before your surgery.

Hospitals and women's support groups can teach you how to make a simple breast prosthesis. Use their advice and expertise. Pride in your appearance is legitimate, and it is important to your self-confidence.

Husbands are very important at this time. The husband must communicate that his wife is still an attractive sexual partner. Most husbands are eager to help and do not feel their own emotional loss. In fact, once husband even told his wife, "Your scar turns me on."

We grow, not from our satisfactions, but in how we handle our challenges. Fortunately or unfortunately, life presents us with them regularly. You are beautiful as you are, let yourself feel.

Like little else, losing a breast depresses a woman. Reflect on what it is that truly makes you beautiful. Your art as beautiful as you let yourself feel.

(Reader questions on family living and child care to be answered in print are invited.

Loving life.

1986: A year to forget

By Dolores Curran

I saw this in myself in September. We survived a nighthaith August with a sudden hospitalization of our grandmother's 500 miles distant, quick flights, changes of plans and a major lifestyle change for her.

Five days after we felt relieved about her health, we received the shocking news of her death,曲的filling of my son by helicopter from the mountains to the hospital emergency room, hospital visits, suddenly changed plans, and all the trauma that that the unexpted experiences.

When a week later, a disturbed man made a threatening call claiming he had kidnapped my husband, I couldn't dredge up any panic. I was all out, I hung up, called my husband's office and found him there. But once again I prayed fervent words of thanks to God for deliverance. He worked overtime for us in August and September.

As I said, we're fine now but I reflect on the why. Why such a year? What did God have in mind? What good came of it?

Like most families, we have sailed along smoothly. Then we were jolted with a rude reminder that we aren't in control, that God is. I believe this simple truth is the reason He sends families a month or a year to, to remind us of our fragility and dependence upon his redeeming love.

The year brought us together, tested our strengths and exposed our weaknesses. Most of all, it renewed our faith and trust in a caring God who showed us once again that He loves us passionately, unconditionally, and completely.

I met a man who went through a separation, was diagnosed with cancer, and saw his company fold in a six month period. "I'll make it," he said, "because God cares about me." Simple faith, simple truth, but all he needs to go on.

So many of us grieve alone. Those childhood messages are deeply rooted and often seem to be the only way to cope. However, the pain doesn't go away by not talking about it. Because it lies buried within us, we can't run from the pain as much as we may try.

It helps to be able to identify the sources of our coping mechanisms and to examine their effectiveness as we face losses in our adult lives. Every loss requires a complete recovery without any recurrence. But there are no guarantees.

We grow, not from our satisfactions, but in how we handle our challenges. Fortunately or unfortunately, life presents us with them regularly. You are beautiful as you let yourself feel.

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Once-new series lose promise

As we rocket toward Christmas, I see, through the all window, the quickly-fading outline of the City of Rainied Dreams whereas dwell the corpus of this year's once-new TV series. Before they become only a distant memory, I'd like to comment on a few of them. (If you bear with me, I'll then share some of your recent comments on columns. This is known as the cracker-and stick method of reading humanities.)

L.A. Law has the potential to be another St. Elsewhere but, so far, it hasn't lived up to it. While "St. E." is touching, funny, daring and even spiritual, L.A. Law lingers on transvestites, near pornographic one-liners (a remark about one lawyer's finger should have been censored) and such "hot" topics as cocaine. I'll give it a white longer, but it needs to spruce itself up by introducing some likable characters and plots which concern the legal ethics rather than who's sleeping with whom.

Sledge Hammer is supposed to be a delightful parody of such venge movies as Clint Eastwood's "Dirty Harry" and any Chuck Norris tribute to mayhem. They forget the coldest and the parody. Meanwhile, what's being pitched as a kiddie comedy contains a great deal of violence.

John A, my eighth-year-old's current favorite. This is the NBC sitcom about a group of reform school children who disrupt the lives of a sitcom family. While it contains some funny one-liners, Alf has yet to cause me to drop everything and rush to my set (except when 'everything' is something my wife wants me to do).

Designing Women began with an enviable time slot between Nightwatch and Cagney and Lacey which may account for its survival until now. With its new location, this comedy about four Atlanta women may not survive, despite its welcome dose of Southern accents. All in all, you all, it seems to do an awful lot of its thinking from the waist down.

And now your reward. With those mini-reviews out of the way let's look at some recent comments from readers.

A New York nun wrote in response to my favorable review of the first episode of Moonlighting this year. Said she, "I found (the show) crude and absolutely tasteless. Ouch! A lot of people wrote with their reaction to my columns on the opinions of bishops about television. For example, a California woman said, "Put my vote on the bishops to definitely watch more television. It would make our jobs as parents educators and concerned Catholics much easier." An Arizona man wrote, "Several years in the Peace Corps in rural Ethiopia made me realize that life is possible—in fact, much deeper and richer—without television... My suggestion is that the TV be altered to receive only the PBS channel or else donate the thing to a hospital and live life firsthand." A similar view came from a New Yorker: "I have come to the conclusion that the minutes (of TV) outweigh the places and that our culture would be better off if TV had never been invented."

But a nun from the same area took a less iconoclastic stance, saying, "The answer is to be selective. Most of the sitcoms are insane; police shows, too violent; and soaps, sinful. However, if it weren't for TV I would never have seen some beautiful operas, concerts and ballets.

(One show which you might want to consider as evidence on behalf of TV is coming up Dec. 14 when CBS will offer "Promise," starring James Garner and James Woods. This Hallmark Hall of Fame presentation concerns a middle-aged bachelor who must care for his mentally-ill brother after the death of their mother.)

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Dr. Halpern to speak at family workshop

Happening this week:

**What's Happening**

HELPING HAND.

It's a problem the Miami Archdiocese, short of priests, could envy— too many priests-to-be and not enough seminarians. Nevertheless, the Seminary of Notre Dame de Haïti, the only one in that country, had no funds to expand their facilities and turned to Miami for help. Over $100,000 was raised by area parishes, including $2,000 raised by Haitians themselves at the Haitian Catholic center, for additional classrooms and bed space. Receiving a $100,000 check from Archbishops McCarthy, Fr. Vincent Kelly, Sup. of Schools (second from left), and Fr. Thomas Wenokal, pastor of Notre Dame de Haïti Mission (far right), are seminary rector Fr. Joseph Lafontant (third from left) and faculty member Fr. Andre Pierre, (far left).

**Barry U., St. Francis open podiatry center**

Barry University and St. Francis Hospital are announcing the establishment of the St. Francis-Barry Podiatry Center. This joint venture will provide quality podiatric care utilizing combined clinical and academic expertise of the two prestigious institutions. Scheduled to open on Feb 1, 1987, there will be centers located in both Miami and St. Francis Hospital on Miami Beach.

**Dialogue on sex and love at Youth Center**

The Rev. Paul Marx, O.S.B., President of Human Life International based in Washington D.C., and Sister Lucille Durocher C.S. J. head of Human Life International-Canada, will discuss and dialogue with youth on modern problems pertaining to sex and love, including abortion, illegal drugs, and boy-girl relationships and allied subjects.

**Barry University will hold its monthly Vocation Awareness Day**

Barry University will hold its monthly Vocation Awareness Day on Dec. 17 they will meet at the Youth Center, 3333 S. Miami Ave. from 9:30 a.m. to 3 p.m. Donation is $2. Bring your own lunch. For more information contact Phyllis Koch at 756-LORED.

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The title of the talk to be presented is "Sex, Love and Youth Today": a cordial invitation is extended to all the youth of the Archdiocese to attend the talk on Dec. 15 at 8 p.m. at the Archdiocese of Miami Youth Center, 3333 South Miami Ave. Films and slides will be shown.

**Pontificate on the month of December**

Cardinal Cook will hold his Pontificate on the month of December this year for the Catholic faithful of the Archdiocese of Miami.

The focus of the pontificate will be on the unique role of the month of December in the Catholic liturgical year and the importance of celebrating the month in a way that is meaningful for the Catholic faithful.

The Pontificate will begin on December 1st and conclude on December 31st, 2023.

**Hoisting of the family workshop**

The Catholic Campus Ministry will hold a family workshop on December 12th at the University of Miami Campus Center.

The workshop will be led by Dr. Halpern, and will focus on creating a healthy family environment through education, psychological, and spiritual aspects.

This will be an interactive workshop that all family members are encouraged to attend.

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'The cause of the poor is the cause of God.'

Fr. Gustavo Gutierrez, founder of liberation theology

Violence is not part of liberation theology

By Katharine Bird
NC News Service

Numerous liberation theologies exist in the church and in the world—one for women, another for blacks, another for native Americans, Jesuit Father Alfred Hennelly says in introducing people to the topic. His special interest is in the liberation theology which arose in Latin America during the last 20 years, explains the theologian who teaches at Fordham University in New York City. To see why it developed, he thinks a graphic image is useful:

Imagine visiting Lima, Peru, a beautiful colonial city of 1 million people, with great boulevards and beautiful parks. But all around it are what a German theologian calls the "circles of death," the priest says. These are the slums where another 2 million people live in destitution. Here the basic necessities of life are missing. People fight over garbage for food.

Father Hennelly says. It contrasts sharply with the prosperous suburbs all around. "In Latin America it is impossible not to see the poor," he explains. Asked to define liberation theology, Father Hennelly replies that it is a "form of theological reflection which places great emphasis on questions of social justice and re-interprets many aspects of theology to give this aspect pre-eminence." Some, he adds, call this a "preferential option for the poor."

Vatican II placed a spotlight on justice issues, he recalls. Theology has arisen because of its call for fundamental change in Latin America, Father Hennelly continues. The question sometimes asked is: Does liberation theology encourage violence?

Although some Latin American Christians join violent movements, Father Hennelly says that "the 12 liberation theologians I know personally are dedicated Christians" who endorse the use of violence only as a last resort.

The recent Vatican document "A Theology of Liberation" states that violence can be used only "following a long history of tyranny and armed resistance and all non-violent efforts have been exhausted," the theologian explains.

The Vatican document "gives a foundation for applying liberation theology to other countries," Father Hennelly concludes. In the United States, a beginning has been made at doing this in such efforts as the bishops' pastoral letter on the U.S. economy, he adds.

Following this lead, the Latin American bishops and church leaders used a 1988 conference in Medellin, Colombia, "to look at and reflect theologically on their own situation of suffering." They referred to the "institutional violence against the poor and called on Catholics to work toward the fundamental changes necessary to bring justice to the oppressed," the theologian explains.

An adviser at Medellin, Father Gustavo Gutierrez, a diocesan priest from Lima, Peru, developed the theories discussed at the conference in "A Theology of Liberation" published in 1971. It is considered a basic text for the theology, Father Hennelly reports.

He adds that Father Gutierrez teaches that "the cause of the poor is the cause of God." A native Indian, he "lives and works with the poor" in Lima and dedicates himself to relieving the misery of the oppressed.

Much opposition to liberation theology has arisen because of its call for fundamental change in Latin America, Father Hennelly continues. The question sometimes asked is: Does liberation theology encourage violence?

Scriptures
The Bible: A record of liberation

By Father John Castelof
NC News Service

St. Paul was a fierce champion of freedom. In fact, his letter to the Galatians has been called the "Charter of Christian Liberty." Its message is captured in this clarion call: "It was for liberty that Christ freed us!" (5:1).

St. Paul's converts in Galatia were being taken in by propagandists who insisted that their salvation depended on submission to a shackling and inefficient legal system. His reaction was swift and impassioned: "You relentless Galatians! Who has cast a spell over you — you before whose eyes Christ was displayed to view upon his cross? Stand firm and do not take upon yourselves the yoke of slavery a second time!" (5:1; 5:1).

In a remarkable passage in Romans, St. Paul's concern for liberation takes on a broader coloring: "Indeed the whole created world eagerly awaits the revelation...Creation was made subject to its slavery by him who once subjected it; yet not without hope, because the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God" (8:19-21).

Selfishness

Human selfishness has enslaved all of creation, exploiting and squandering its riches and marred its beauty, not just to satisfy legitimate needs but to pander to extravagant desires.

"The glorious freedom of the children of God" is precisely freedom from the most demeaning slave drivers of all, the self. By his selflessness, Jesus freed us from this tyrant.
The Church and the poor

Pope John Paul II talks about liberation theology

By David Gibson

The Church 'does not hesitate to defend fearlessly the just and noble cause of human rights and to support courageous reforms.'

Pope John Paul II

The whole Bible is a story of the conflict between slavery and liberation. God created humanity to be free, to share in his own freedom. But people insisted on doing things their way and enslaved themselves and each other.

The same struggle goes on throughout history.
Four legged creature is no marshmallow

HILTON HEAD ISLAND, S.C. (NC) — Two Jesuits visiting Holy Family Parish in Hilton Head Island used marshmallows to entice an alligator from its lagoon. Now, the pastor's golf practice is suffering.

‘Alligators are not too smart, their brain is not far removed from their stomach’.

Father Philip A. Hamilton, pastor at Holy Family, said the two Midwestern Jesuits wanted photographs of an alligator to take back home. They got their pictures with marshmallow lures, but the regtory's lagoon alligator developed a taste for the treat—which it has a hard time distinguishing from white golf balls.

‘Alligators are not too smart. Their brain is not far removed from their stomach, and is certainly much smaller,’ the priest said.

“When I go out to practice my pitch shot hitting balls over the lagoon to the front lawn, the alligator comes right up to the shore near me expecting a marshmallow, looking at me through those two walnut-looking eyes,” he said.

Because there is not much level ground to hit pitch shots, the priest often finds himself five feet from the water with his back to the alligator.

“Now I understand the pressure on a pro trying to sink that eight-foot putt in a playoff on Sunday afternoon,” he said.

“But I concentrate and try to lay the first ball just short of the shore on the other side of the lagoon. The alligator hears the splash and off he takes himself for his marshmallows. Then he frequently scrambles up on the shore and I think even at times consume, a white ‘marshmallow’ or two dropping down from above,” the priest said.

At least that is the excuse he is giving when his parishioners ‘see me top an easy pitch shot into the water.’

“Each of us has an alligator, or even two or more inside of us—temper, alcohol, lust, selfishness, greed, etc. Inexperienced tourists feed alligators, the smart home owners don’t,” he said.

“We don’t feed the alligator in my lagoon, or the one in yourself.”

Airport chaplains serve travelers' needs

DENVER (NC) — Airport chaplains watch their ‘parish’ ebb and flow by the hour. It is one of the fascinations of their work.

“I was at the birth of a baby,” said Father John Jamnicky, chaplain at Chicago’s O’Hare International Airport for the past 10 years. “I've anointed the dying. In a confession box I've dealt with fleeing felons and a murderer. I've found knives that have been left in the chapel.”

“It’s hard to plan a day,” he said.

“Something always comes up.”

Father Jamnicky was one of 12 airport chaplains who met in Denver in August for the fourth Meeting of Air- port Chaplains. The meeting was organized by George Hendricks, a permanent deacon and the Denver Archdiocese's chaplain at Stapleton International Airport.

In addition to passengers—729 million of them a year nationally—the chaplains minister to airport employees. At O’Hare, there are 190,000 employees, accounting for 40 percent of those attending services.

Also attracted to the airport are the homeless, who are searching for a roof over their heads.

“St. O’Hare you could walk around naked all day and nobody would say anything,” Father Jamnicky said.

“The poor and the homeless come to get lost in the crowd.”

He said it is a mistake to think that most airport travelers are vacationers with little or no interest in spiritual pursuits.

“Traveling is a very sensitive time for people,” he said. “It’s not always vacations. People are uprooted, undergoing divorce, leaving home for the first time or there has been a death in the family.”

People who have not been to confession for five or 10 years will seek reconciliation with the airport chaplain, he said. He has also presided at first communion services and weddings.

Airport Chaplains never know to what extent they come to work in the morning.

He said there was a priest at a parish near the airport who was also the fire department chaplain, and he could come in case of a crash.

Bishop Gracida, a pilot himself, said travelers and airport workers have spiritual needs. “Airport employees are gone from home so much of the time. Work schedules often make parish life impossible.”

Filipinos make lanterns for Christmas

LAS PINAS, Philippines (NC) — Poor Filipinos in Manila and the nearby town of Las Pinas have made Christmas lanterns for sale in the United States during Christmas time.

The project is sponsored by the Las Pinas parish church, whose pastor sees the work as the beginning of a cottage industry.

Father Mark Lesage, a member of the Missionaries of the Congregation of the Immaculate Heart of Mary and Las Pinas’ pastor for the past 17 years, said he hoped the program would develop technology appropriate to local resources and build management skills while pursuing traditional crafts.

“We shared our job orders for lanterns with other poor communities, and we taught them how to organize and work in small work units, the best way to make the lantern,” he said.

The lanterns are made by 2,000 people living in three Manila slum areas and in Las Pinas. They make about (U.S.) $2.50 a day, approximately the legal minimum wage.

Each paper-and-bamboo lantern is a five-pointed star, with arms about two feet long. A message from President Corazon Aquino accompanies each of the lanterns, called “stars of hope.”

“Filipinos pass on the Star of Hope to their brothers and sisters around the world, to those who cherish peace and freedom in their lives,” the message says.