

# The Voice

Know Your Faith

Pages 22-23

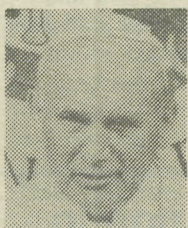
Catholic Archdiocese of Miami

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## YOUNG AT HEART

"Nobody loves me," the handsome man sang — too sad a song for eligible women to turn deaf ears to. "We love you," they responded in kind, their emotions running high. Too high. The hug almost turned into a choke but it didn't spoil the show these Winstonianians from Wilton Manors performed for their also-past-retirement-age counterparts in the audience. It was all part of a monthly meeting of the Alleluia Club of Immaculate Conception Church in Hialeah. There's more fun and pictures in the centerfold. (Voice photo by Ana Rodriguez-Soto)

## Bring someone 'home'

### Part of area-wide Christmas campaign

By Ana Rodriguez-Soto  
Voice News Editor

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

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

As part of a community-wide campaign developed by the Religious Heritage Committee of the Miami

Citizens Against Crime of which Archbishop Edward A. McCarthy is chairman, South Florida Catholics are being asked to bring someone "home" this Christmas.

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

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

A letter from the archbishop to each parishioner (reprinted in this week's *Voice*) gives explicit instructions on what Catholics are being asked to do: Simply, to submit the names of persons they know to be away from the Church to their pastor so

that he, or the Archbishop himself, can ask them home" this Christmas.

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

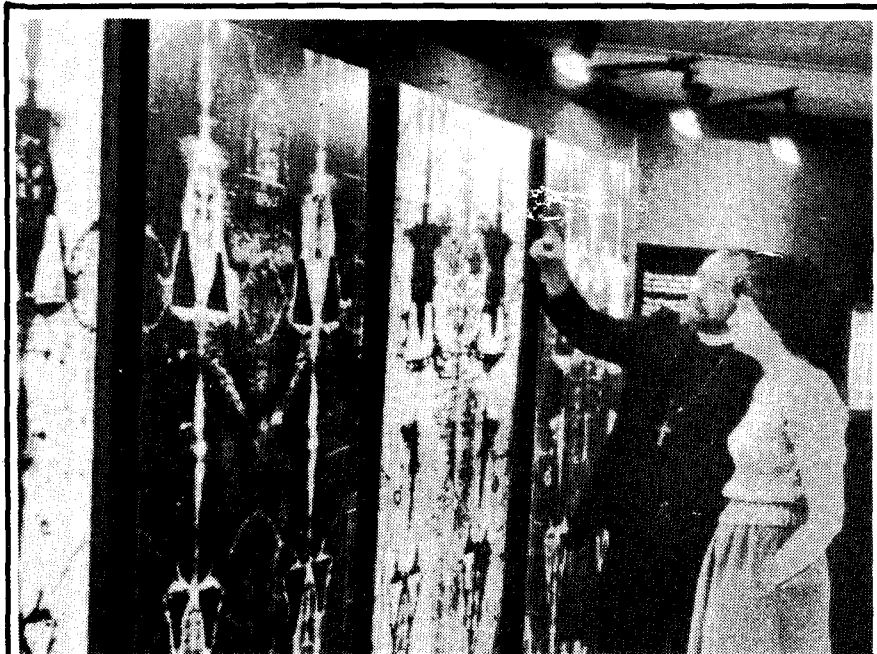
To prepare for these special guests, parishes are asked to plan special liturgies, with moving music, joyous prayers and the warmth of the true

(Continued on page 9)

# John Paul's 1st four years

Sunday  
Magazine





**SHROUD EXHIBIT** — Episcopal Father Kim Driesbach, pastor of the Church of the Incarnation in Atlanta, shows a visitor a photograph of the Shroud of Turin now on display at Atlanta's Peachtree Center. The exhibit, containing more than 150 pictures taken by photographers from California's Brooks Institute of Photography, was arranged by The Atlanta Center for the Continuing Study of the Shroud of Turin, an ecumenical group located at the Episcopal church. (NC photo by Roger W. Neal)

## Trial for missionaries' murders called a coverup

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

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

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

"Prosecuting and perhaps executing five more people does nothing to

stop the officers and government officials who are tolerating and fostering the climate of terror and violence in El Salvador that has claimed 35,000 lives in three years," said Sister Melinda Roper, superior of the Maryknoll Sisters.

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

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

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

## News at a Glance

### Jerusalem churches may close Christmas

JERUSALEM (NC) — Armenian Orthodox and Greek Orthodox churches in Jerusalem may close during Christmas to protests Israel's decision not to renew the residence visa of Armenian Archbishop Karekian Kazandjian, chief assistant to Armenian Patriarch Jegishe Derdrian of Jerusalem, according to the Jerusalem daily, *Yedioth Hhranot*. The newspaper said, however, that no final decision had been made. Rumors that the churches would close began circulating after the Israeli government announced that it would not renew the archbishop's visa. Though Israeli officials did not give reasons for the decision, they implied that security issues were involved. Armenian church sources say that the move is part of a coordinated Israeli campaign to harrass the 3,000-member Armenian Orthodox community. A Roman Catholic Church official said the whole situation has been blown "completely out of proportion."

### Pope names Opus Dei prelate

VATICAN CITY (NC) — Formalizing the three-month-old decision to make Opus Dei a personal prelature, Pope John Paul II named Msgr. Alvaro del Portillo as its first prelate Nov. 27. The decision, first announced Aug. 23, means that the international Catholic organization of priests and laity will be guided by the prelate in matters of formation and apostolate but will remain under the direction of local bishops in other aspects of its activities. Msgr. Portillo, 68, is a Spaniard who became president general of Opus Dei (Latin for "Work of God") when its founder, Msgr. Jose Maria Escriva de Balaguer, died in 1975. As a prelate, Msgr. Portillo will report to the pope every five years about the status and activities of the prelature.

### Subversive priests will be prosecuted, Marcos says

MANILA, Philippines (NC) — President Ferdinand Marcos of the Philippines, asserting that "the days of the friars are long gone," warned Nov. 29 that allegedly subversive Catholic priests in his nation will be vigorously prosecuted. Meanwhile, Marcos' defense minister refused to give Catholic bishops custody of a priest accused of subversion. The Marcos regime says that priests have joined anti-government rebels. It has increasingly clashed with church officials over that issue and over allegations of government repression. Manila's Cardinal Jaime Sin has been a frequent critic of government policies.

### Polish actors' union outlawed

WARSAW, Poland (NC) — Poland's actors' union was outlawed by the government Dec. 1 after a plea by Archbishop Jozef Glemp of Warsaw failed to halt the union's strike against the state radio and television systems.

The union had been boycotting the state systems for almost a year as a protest to martial law, which was declared Dec. 13, 1981.

### Religious leaders appeal for change in administration's Central American policy

NEW YORK (NC) — About 300 Catholic, Protestant, and Jewish religious leaders, including 24 Catholic bishops, have appealed to "people of faith" to work for a change in the Reagan administration's policy in Central America. The signers, including Archbishops Robert Sanchez of Santa Fe, N.M.; Raymond Hunthausen of Seattle; and Patrick Flores of San Antonio, Texas, urged the president, secretary of state, and members of Congress to stop all U.S. covert operations and other destabilizing activity against the government of Nicaragua, support initiatives for negotiated settlements in various Central American conflicts, and grant temporary asylum to Central American refugees. Among other signers were the Rev. Jesse Jackson, of People Uniting to Save Humanity (PUSH); Jesuit Father Robert Drinan, president of Americans for Democratic Action and former congressman; and United Methodist Bishop James Armstrong, president of the National Council of Churches.

### Catholics still discriminated against in N. Ireland

SAN DIEGO (NC) — Catholics are still the victims of job discrimination in Northern Ireland, but it is "less formal" than before, said Bob Cooper, director of the Equal Opportunities Commission for Northern Ireland. Cooper's assessment was published in one of a series of articles by James Steinberg, assistant editor of the *Southern Cross*, newspaper of the San Diego Diocese, who recently visited Northern Ireland. "Many private employers have a reputation as 'Protestant' employers, and many Catholics, given the present level of violence, would be reluctant to cross sectarian boundaries," said Cooper, who also said segregated patterns of employment remain "very substantial."

### Anti-PLO pledge dropped for teachers

TEL AVIV, Israel (NC) — Israel has dropped its controversial requirement that foreign teachers sign a pledge not to support the Palestine Liberation Organization, but it has incorporated similar conditions in the work permits which it gives to foreigners. Authorities of the three universities for Arabs in the Israeli-occupied West Bank and U.S. Secretary of State George P. Shultz had criticized the pledge, and officials at the West Bank universities said that they were unsure whether the new Israeli action would meet the criticisms.

### The Voice

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## Halt MX, religious ask Congress

WASHINGTON (NC) — Representatives of 13 Catholic and Protestant religious groups have asked Congress to kill the MX missile system by eliminating it from 1983 defense appropriations.

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

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

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

**THE "DENSE PACK"** is a scaled-down version of MX missile placement under which 100 missiles would be deployed in closely spaced, hardened silos near Cheyenne, Wyo. The theory behind the close spacing is that multiple direct nuclear hits would be required to destroy the whole complex, but this would be impossible because of the "fratricidal" effect of a first nuclear explosion on subsequent incoming warheads.

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

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

Citing the projected total cost of more than \$26 billion for the production and deployment of the missiles,

they said, "Such massive procurements of elaborate and exotic new weapons systems, especially at a time

of staggering budget deficits, robs the poor and needy of the public resources available to them."

### Poll: Catholics back nuclear freeze

PRINCETON, N.J. (NC) — A recent Gallup poll shows U.S. Catholics slightly more likely than non-Catholics to favor a bilateral nuclear arms freeze, deep cuts in nuclear weapons, or their total elimination.

The overwhelming majority of all Americans, the sampling indicated, favor a bilateral U.S.-Soviet freeze, but Catholics favor it more strongly than non-Catholics.

Overall, 77 percent of those polled favored a bilateral freeze, 17 percent opposed it, and 6 percent said they had no opinion. Among Catholics, 82 percent favored it and 13 percent opposed it, while among non-Catholics 76 percent were in favor and 18 percent were opposed. The remainder in each grouping registered no opinion.

The poll results, from a telephone sampling of 1,500 persons in 300 communities across the country, were released by the Gallup Organization in Princeton just after a meeting of the U.S. Catholic bishops in Washington in which a draft pastoral letter on the morality of nuclear warfare and nuclear deterrence was the major topic of discussion.

**THE DRAFT LETTER**, along with a large majority of U.S. bishops who have spoken out on the topic, supports a negotiated nuclear weapons freeze.

The poll showed a 5 percent increase in public support for a bilateral

freeze since May 1981, when a similar Gallup poll found 72 percent of Americans in favor of such a freeze.

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

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

Asked if they favored an agreement to destroy all nuclear weapons, the general response of those polled was 47-44 in favor. Among Catholics it was 50-42, while among non-Catholics it was 46-44.

When respondents were asked if they considered war an outmoded means of resolving disputes today or thought that it was still necessary at times, Catholics agreed with the "outmoded" view 53-42, while non-Catholics divided 49-43 on the question.

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

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

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

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

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

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

The three Catholic signers of the letter to Congress represented Jesuit Social Ministries, the National Assembly of Religious Women, and Network, a Catholic social justice lobby.

## No profit on Holy Year — Vatican

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

Pilgrimage to the See of Peter, the Vatican office charged with the regular handling of tourist groups,

announced on Dec. 2 that 10 consultants from as many countries would be named to its council to advise on means to fulfill the pastoral needs of pilgrims, who are expected to number several million.

The announcement was made by Archbishop Emanuele Clarizio, pro-president of the Pontifical Commission on Migration and Tourism, during a Mass for pilgrims which is

celebrated each Thursday in St. Peter's Basilica.

**THE VATICAN** official pledged that all tourists would receive a warm welcome, believers and non-believers, Christians and non-Christians. He also said that 150 volunteers would act as "greeters" and "helpers" at the basilica and that among them they would speak 20 languages.

On Dec. 4, in a conversation with

journalists, the Vatican Press Office director, Father Romeo Panciroli, said that the motivation for the Holy Year was not, as some elements of the media had suggested, to improve the financial situation of the Holy See.

Instead, said Father Panciroli, "it is opportune to explain that in the last Holy Year, in 1975, the expenses sustained by the Holy See were higher than its revenues."

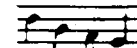
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# Prenatal diagnosis fine but not for abortion — Pope

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

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

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

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

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

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

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

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

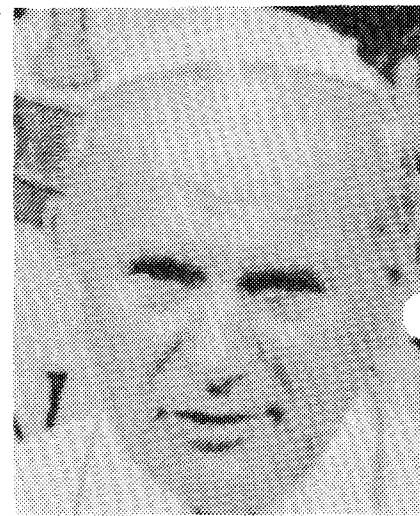
**"I CANNOT** but repeat the severe condemnation, rooted in natural law itself, of every direct attempt on the life of the innocent, the human being that develops in the maternal womb," he said.

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

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

**'I cannot but repeat the severe condemnation... of every direct attempt on the life of the innocent.'**

The pope said scientific research shows that many hereditary diseases are able to be prevented by doctors through marital counseling "based



on an attentive study of the genealogical tree of the persons interested in calling a new being into life."

## West German official criticizes pastoral letter on nuclear war

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



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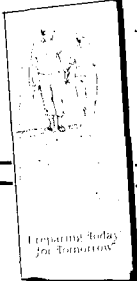
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# Rumored Nicaragua trip stirs priests-in-politics issue

By NC News Service

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

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

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

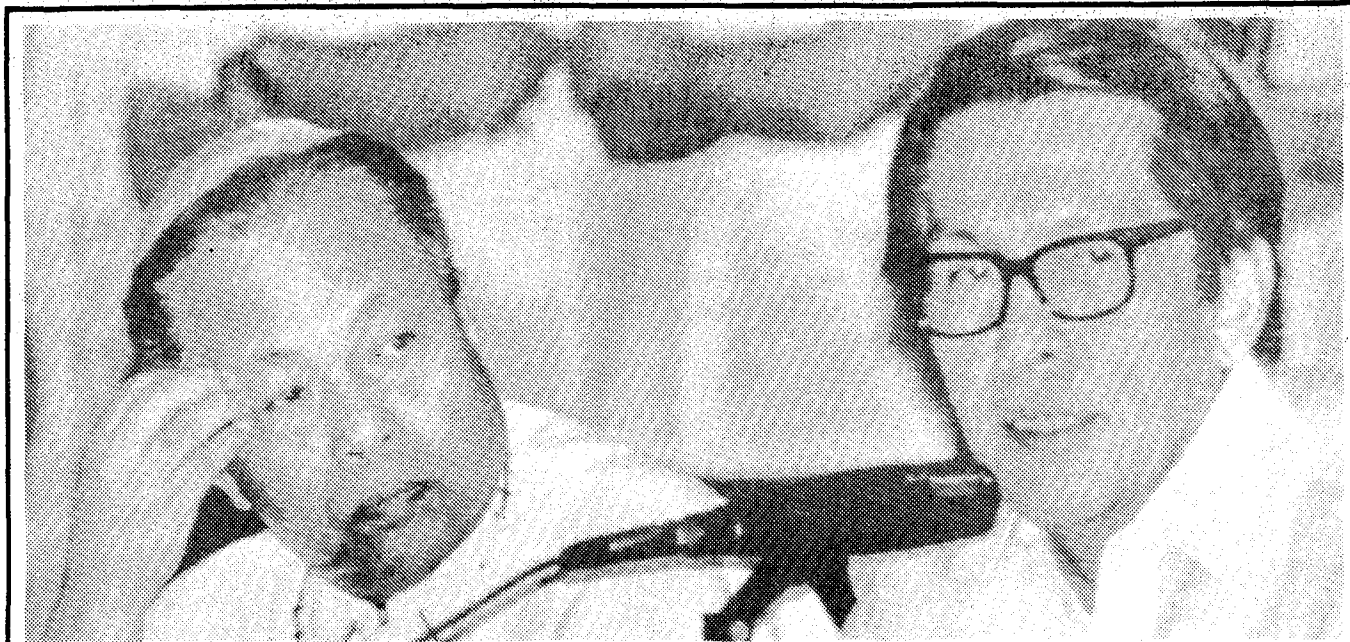
**THE SANDINISTAS** appointed several priests to key government positions despite objections by the bishops. Many priests said the appointments would be temporary until qualified laymen could be trained to replace them, causing the bishops to reluctantly agree to allow them to hold the jobs.

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

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

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

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



**GROWING RIFT** — Archbishop Federico Limon of Lingayen-Dagupan, the Philippines, listens as Philippines Defense Minister Juan Ponce Enrile discusses the growing rift between church and state during a meeting at a Manila country club. At the unprecedented meeting, Ponce refused to release Father Edgar Kangleon, a priest accused of subversion. (NC photo from UPI)

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

Nicaragua also has seen an upswing in political violence in 1982, especially along its border with Honduras where anti-Sandinista guerrillas have been launching attacks. Nicaragua has said the United States and Honduras are supporting the guerrilla action in an effort to destabilize the country and overthrow the government.

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

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

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

On Nov. 18 the Nicaraguan government published the text of an invitation sent to the pope, saying a

papal visit "would represent a transcendental contribution to peace in our country."

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

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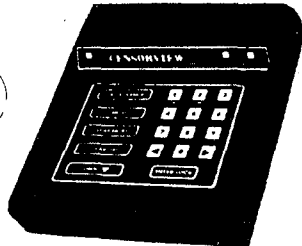


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ST. PAUL, Minn (NC) — Hatred and anger toward pro-abortion groups and those who undergo abortions is destructive to the pro-life movement, said Jesuit Father John Powell at the annual state convention of Minnesota Citizens Concerned for Life.

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

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

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

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

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

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

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

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

"Do we kill the little human being because the big one is having a problem?" he asked. "We should be very sympathetic and willing to help a woman in that situation, but not kill her baby," Father Powell said. "That's not helping her. As one woman said, 'I would rather live with my baby in my lap than on my conscience.'"



# Jewish-Christian leaders grew up fearing each other

NEW YORK (NC) — Young Marc Tanenbaum grew up thinking that Christians were the enemy who had killed Jewish people, including his uncle.

Eugene Fisher learned in school that Columbus reached America in 1492 but not that the Jews were driven from Spain in the same year.

David Simpson had to cope with his own anti-Semitism.

The three men, all now leaders in Christian-Jewish relations in the United States, discussed faith and prejudice during taping of a TV show to be broadcast early in 1983 as part of the Christophers' "Close-up" series. (Seen locally the first Saturday of every month, at 9 a.m., on WICX-TV, Channel 6.)

Marc Tanenbaum, now a rabbi and director of interreligious affairs for the American Jewish Committee, grew up in Baltimore with stories of Christian enmity toward Jews.

The son of Russian-Polish immigrants from the Ukraine, he was told by his father of his uncle's death in the Ukraine. As the rabbi explained it, one Good Friday overly zealous Orthodox Christians, enflamed with religious fervor, surrounded the house of his family, took his uncle "and caused him to drown in a lake before the entire village, saying, 'this is what we do to Jews because they are Christ-killers.'"

"TO ME, in my early experience, Christians were the enemy. They were the people who killed my uncle and killed my people," Rabbi Tanenbaum said.

He described his later involvement in Christian-Jewish relations as "an act of conversion." He said he eventually met "real Christians, loving wonderful people who were as concerned about anti-Semitism as I was and who were determined to make changes in the life of the church so that it, in fact, would become a church of love and reconciliation rather than a church of hatred and denation."

Fisher, executive secretary for Catholic-Jewish relations of the National Conference of Catholic

**'To me . . . Christians were the enemy. They were the people who killed my uncle and killed my people.'**

—Rabbi Marc Tanenbaum



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

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

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

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

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

Anti-Semitism is hardly a thing of

the past, he added. "I remember riding in a car to a meeting with a friend of mine and at the end of a long discussion on something completely different, he looked at me very seriously and said: 'Do you know

what the problem in the world is? It's the Jews. We have to get rid of them."

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

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

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

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

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**CANDLELIGHT MARCH** — Nearly 100 people march with candles from the Federal Building in Philadelphia to a local church in remembrance of the four American missionaries killed in El Salvador two years ago. (NC photo from UPI)

**'These prisoners are held in punishment cells without access to light or fresh air'**

## Groups knock Cuba over prisoners

WASHINGTON (NC) — Two human rights groups have made separate appeals for political prisoners kept in Cuban jails after completing their sentences. Eleven of

them went on hunger strike Oct. 10.

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

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

"Only an outraged world's response and the mercy of God can help us," the letter added.

Amnesty International, a private human rights group specializing in monitoring the situations of political prisoners, said Cuban prisoners were being resentenced because they refused "to wear prison uniforms or to participate in rehabilitation programs."

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

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

in drawing the mostly Moravian Miskitos into the anti-government camps in Honduras.

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

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

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

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

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

(President Reagan is formally affiliated with the Christian Church-Disciples of Christ, but in California he attended a United Presbyterian church.)



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# Bring a friend 'home' Christmas

(Continued from page 1)

Christian home every parish should strive to be.

Bumperstickers, 50,000 saying "Keep Christ in Christmas," and 100 saying "Crime's solution: God and family," will also be printed

others. MCAC will spread the rest throughout the community.

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

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

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

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

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

## We need your help

My beloved in Christ:

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

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

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

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

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

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

With cordial best wishes, I am

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

## Share the Light.

Your Faith can be the most powerful weapon against crime.

Worship with your family this week.

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up and passed on. The Archdiocese will distribute the 50,000 among the parishes as well as 10,000 of the

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Father Bruce Ritter



## THE CORRUPTED YOUNG

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

We faced each other across my desk casually, relaxedly while I carefully arranged my face and my eyes and my mind, so that nothing I said or did or thought or felt for the next hour was spontaneous or unconsidered. He offhandedly, with the practical skill that needed no explanation, probed for my weaknesses, inspecting my jugular with the guileless eye of the corrupted young. Slow waves of depravity and innocence washed in shadows of darkness and light across his face.

He used the shreds of his innocence with a kind of detached hapless malevolence to evoke my sympathies. By turns he was cynical and calloused, winsome and desperate—and for knowing moments at a time, even vulnerable. He drifted in and out of reach, in and out of touch, constantly probing, watching for the moment of advantage.

The Minnesota Strip is the slimy underbelly of Manhattan, a 15-block stretch of Eighth Avenue porno parlors, strip joints, cheap bars, fleabag hotels—home for thousands of drifters, hookers, and pimps. It parallels Times Square and intersects that block on 42nd Street where a couple dozen third-rate movie houses crowd together in grimy brilliance. At night, the crowds of

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway boys and girls all over the country.

castoffs and nomads and derelicts mingle with the crowds of affluent theater-goers from the high rent districts and suburbs. At lot of kids go there to make their living. Like the boy across my desk.

*"He plies his wares, himself, up and down the Minnesota Strip."*

You don't say very much to kids like that. It's always much more a thing of vibes and perceptions and boundaries. The trick is to offer what he needs at that moment and that's rarely a lot of God talk. It's enough if he knows why you do it. This kid's needs were simple enough: a place to live, some safety, some food. What complicated the essentially simple immediacy of it all was our "no strings" love. He wanted to pay for it. That's what he always had to do. That's how the game is played.

We play the same game with God all the time. We don't like His "no strings" love for us either, particularly if the "us" includes a depraved innocent, a vomit-splattered derelict or a pimp with a stable of children whom he rents by the hour. We try desperately to climb up out of the "us" by being good, by being better, by deserving more. We de-

*"Maybe that child, who was never a child, will become a child. Maybe."*

mand that God love us because we are good; and we are good to make God love us. We have to pay for it. That's the way we've always played the game. And to know that God loves us not because we are good, but to make us so, is sometimes unbearable. Because as He loves us, so we have to love "us," all of us.

And so I try to love the kid across my desk in a way he really can't understand. But grace does, and God working in a depraved and empty and terrified heart does and maybe, just maybe, the innocence will return to that face and he will take his eyes off my jugular and stop pushing his toe into my foot under the desk. Maybe that child who was never a child, will become a child. Maybe.

He is yours and mine. Like it or not, he is part of us. Thanks for your own "no strings" love—your help.

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## POMPANO HAITIAN CENTER DEDICATED

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

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



## Pavorotti understudy to sing at cathedral

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

Curtis Rayam, young tenor who grew up in South Florida and is presently the understudy for Luciano Pavorotti at the Metropolitan Opera will be the featured soloist.

The performance, sponsored by the Cathedral Arts Guild, is open to the general public free of charge.

## Cathedral sets Christmas program

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

**Christmas Eve:** 7:30 p.m., Youth Choir; 11:30 p.m. Christmas Music Program — Cathedral Choir; Midnight Mass: Archbishop McCarthy, Cathedral Choir, Brass Ensemble.

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

## Help the migrants who help feed us

### Dear Friends in Christ:

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

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

Under the direction of 11 priests, 25 sisters and with the assistance of

several other employees, the Archdiocese provides pastoral ministry, day care centers, adult education programs and also offers food and housing assistance to needy families.

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

In the true spirit of Christmas, I ask your continued generosity to this annual appeal for our more forgotten

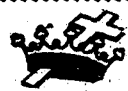
brothers and sisters in Christ. The Migrant Mission Collection will be held throughout the Archdiocese on Sunday, December 12, 1982.

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

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

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# Hollywood parish OKs M. Encounter weekend

Little Flower Church in Hollywood is the first to respond to Marriage Encounter of South Florida's invitation to have Parish Marriage Encounter Weekends and renew the parishes.

Father Robert Glavey held an information meeting at Little Flower recently where a local couple, Jim and Diane Mears, told the 15 couples

in attendance how much their Marriage Encounter Weekend meant to them. Father Glavey hopes that the Little Flower Parish Weekend will foster a core group in the parish which will help to renew the church.

After watching Marriage Encounter in action in Spain and Brazil, Father Glavey feels that it has tremendous power for good in the parish. He says the family is the backbone of the church and if the family is strong then the whole church is strong.

He believes that many of the problems of the church are because the family is torn apart, and that the church should do everything it can to build strong families.

The Pastor of Little Flower, Reverend Vincent Cashman, is the moving force behind this Parish Weekend, according to Father Glavey. Father Cashman was the one who originally got it moving and is very supportive of it. The Little Flower Parish Weekend will be held on February 4, 5 and 6 at Biscayne College. For more information about Parish Weekends, call your pastor.

## Spanish League offers job help

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

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

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

## Mercy presents concluding drug program

Mercy Hospital Department of Patient Education presents the concluding program in its series on Medications, Drugs and Health, "Society's Escape From Reality," Thursday, Dec. 9, 7:30 p.m. to 9 p.m., in the sixth floor Conference

Center Room C. For nurses it will provide 1.5 CEUs. For information and registration call 285-2701 between 7:30 a.m. and 5 p.m. Mercy Hospital, 3663 South Miami Ave.

## Twentieth birthday

The Sisters of the Cenacle are extending invitations for a celebration of their twenty years in Lantana on December 19th. A eucharistic liturgy

at 3 p.m. will be followed by a reception at the Cenacle Retreat House which is located at 1400 S. Dixie Hwy.



## CHRISTMAS... A TIME FOR GIVING

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

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



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

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- ☐ \$ 5 Sanctuary Bell



### MASS IN THE HOLY LAND

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## 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*



# Voice Feature



An Alleluia Club member receives his raffle prize of canned goods and fruits from a young volunteer.



A consummate entertainer in the "grand" old style, this "crooner" from the touring Winstonaires performs for more than 100 elderly at Immaculate Conception church. At right, he joins two ladies from the group for a "song-and-dance" routine.

## ALLELUIA

### At Immaculate name for elde

Story and photos by Ana Rodriguez-Soto

They say you're never too old. In Hialeah, they're proving it. The fourth Sunday of every month, "rain or shine," about 140 elderly gather to spend the afternoon together. They eat lunch. They make friends. They share laughs. Sometimes they play BINGO. Other times they're entertained. It's called the Alleluia Club, and according to Coordinator Monica Moss, "it's about friendship and laughter and when somebody's sick we comfort them." It is also one of the most successful clubs for the elderly in the Archdiocese, having recently entered its tenth year of continuous operation. Moss boasts, in fact, the club has *never, never* failed to meet on an appointed Sunday. It doesn't even stop for the summer months.

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

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

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

Admission to the club is \$1, which covers the cost of the lunch but is only asked of those seniors who can afford it. The birthday party is followed by a raffle,

the giving out  
sing-a-long, or  
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## IJA

### Immaculate Conception, it's one for elderly's get-togethers

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

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

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

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

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

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

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



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



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



Prize-winner Eva Carbonel hears a secret from Anna Salepakos, a volunteer.



# Matter of Opinion

## How to get Christ back into X-Mas

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

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

### EDITORIAL

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

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

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

There are countless possible recipients, locally and worldwide.

Here are just a handful of suggestions:

- Our own Sister Diocese in Port de Paix, Haiti, where live the poorest people in the Western Hemisphere.
- Food for the Poor, a local lay Catholic organization feeding hungry people in the Caribbean area.
- Camillus House, which feeds the hungry of Miami's streets.
- Covenant House in New York City, where Father Bruce Ritter saves kids from lives of prostitution and virtual enslavement.
- The St. Vincent de Paul Society, which can use clothing and furniture as well as money for the area's poor.

For simplicity's sake, gifts could be sent through *The Voice*,



P. O. Box 1059, Miami, 33138, for forwarding. Or call us and ask for addresses, 758-0543.

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

## Letters to the Editor

### 'GOD is GOD'

To The Editor:

Congratulations to the writer of the letter entitled "Catholics not using TV well enough." Mrs. Leidy did a fine job. In my humble opinion the reason we are falling down on TV production and other means of communication is simply our growing lack of Faith, the weakening of morale among Catholics as such. We glibly say Jesus is God but we do not honor Him as GOD, especially in the Blessed Sacrament.

One of the outstanding characteristics of the Jewish people was their great reverence for GOD and the things of GOD, the exclusive nature of their priesthood, the strict rules governing their worship, their sacri-

fice. All these inculcated and demanded the greatest respect and reverence. The very name Holy of Holies as the inner sanctuary of the Temple breathed a sense of profound awe and wonder.

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

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

### Porno award well-deserved

To The Editor:

Thanks so very much for printing the article in your Nov. 5, 1982 issue re the "Pornographer of the Month" award being given to R.J. Reynolds, by Rev. Don Wildmon, head of NFD. I completely approve of this type of attack, and even a boycott of Reynolds products, because of their pattern over the years of supporting the likes of Hugh Hefner and Bob Guccione. I long since have stopped smoking Reynolds products or buying Kentucky Fried Chicken. I did not know about Reynolds owning Del Monte.

Sometime ago I heard a speech about pornography and obscenity made by a retired local FBI agent, who worked many years in that field. He claimed that porno grosses about six billion dollars yearly. I could not believe that figure, but I'm beginning to. Much of that amount is made by *Playboy*, *Penthouse*, and *Hustler* — the "big three" of "soft core porno." Not one cent of my money will go to these humanists.

I would like to see *The Voice* do some follow-ups on the subsequent "awards" by the NFD, and the effect thereof.

Sam J. Cloud  
Hialeah

## Coming home for Christmas

"Coming home for Christmas."

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

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

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

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

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

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



BY MSGR.  
JAMES J. WALSH

**SOME FOR** years and years have had treatment for nervous disorders and are often misunderstood and caused further anguish.

Still others have that peculiar twist of personality from childhood which makes them uncomfortable with all people and slowly they are hardened into a bitter confrontation with life.

Some simply are frustrated beyond words because they experience a depression which they cannot explain to others and which seems to deprive them of joy in anything.

Too many live in homes which have become mere houses — a place to eat and sleep and keep your clothes. There is no warmth, or laughter or

fun-planning. There is a constant chill which makes them want to run out the door to anywhere.

Especially painful are the burdens of those who are victims of slander and gossip and jealousy.

**TOO MANY** find their religious life boring and routine. There is no challenge to it, no enthusiasm for the Eucharist, no taste for prayer. And discouragement follows. We could multiply examples of the darker side of our lives experienced by so many good people.

That's why St. Paul thundered, "Don't grow

weary of doing good." We do, so easily. "Come to me . . ."

This is the only solution for all of us, those who have given up on the church and those who attend but merely by going through the motions.

Christmas is the beautiful, most effective time to get moving and change the direction of the past. To pull up roots, start again with a good and courageous heart, even if you feel like a fool. You are safe in making the effort because you are not going to another human being to lift the burden or to give you strength to carry it. You are going to Jesus Christ who alone through his Spirit has the power to transform us and refresh us. He has given his promise.

**HOW START?** Pray. Even a little prayer, like "Lord, you know the burden I am trying to bear. I can't do it alone. You've got to help me. Keep your promise and refresh me." This kind of prayer is the call of a child to his father when he is in trouble.

Secondly, go to confession. So many are looking for help in the wrong direction. They think a new cult may have the answer. Or a new book promising peace. Or a guru who suddenly got followers. Many who are going broke getting psychiatric care need only to sit with a sympathetic confessor and learn how to drop the burden of guilt and to release resentments and painful restlessness.

The dangerous thing for a Christian and a sure path to failure and more disillusionment is to look beyond Jesus to someone or something else to ease their burden.

Coming home for Christmas means for all of us more effort to be united with Christ and taste the peace that only he has to offer

In a recent column on humility, I used the term Mongolian idiot instead of Downs syndrome. I had many letters and calls protesting this, and I am truly sorry and apologize to those whose feeling I may have hurt. Thanks for telling me the right term. (Msgr. Walsh is Pastor Emeritus of St. Agnes Parish in Key Biscayne)

## Schlafly vs. the Christophers

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

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

No one disputes the justice of our cause in World War II. However, the Pope, the bishops of the world and many Protestant denominations have condemned the mass destruction of innocent



BY FR.  
JOHN CATOIR

other predominantly civilian targets."

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

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

populations as immoral even in a just war. Recently the American hierarchy released a proposed statement which puts the moral issue quite clearly, "Under no circumstances may nuclear weapons or other instruments of mass slaughter be used for the purpose of destroying population centers or

She also says: " 'To Be' falsely states, 'Every nuclear arsenal implies a commitment to destroy innocent men, women and children indiscriminately'."

How curious. After assuring us that we were justified in our atomic bombing of Japan, Ms.

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

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

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

In my judgment the real danger to the world is the absence of high moral standards. There can be no winners in a nuclear exchange. (Fr. Catoir is Director of the Christophers.)

(For a free copy of the Christopher News Notes, "A World To Change" send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)



## Little things!

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

Well, you're wrong!



BY  
ANTOINETTE BOSCO

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

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

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

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

I TRIED to console her, but wasn't very successful. This was probably because after listening to her, I really felt she

had been dealt an unfair blow. I couldn't seem to find appropriate words. If I had seen "Little Things" first, I might have been able to comfort her more successfully.

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

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

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

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

*The Pulitzer. The Nobel. Oscars. Tonys. Emmys.*

*But we're all eligible for life's small pleasures.*

*A pat on the back.*

*A kiss behind the ear.*

*A 4-pound bass.*

*A full moon.*

*An empty parking space.*

*A crackling fire.*

*A great meal.*

*A glorious sunset.*

*Hot soup.*

*Cold beer.*

*Don't fret about coping life's grand awards.*

*Enjoy its tiny delights.*

*There are plenty for all of us.*

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

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

## The bishops' pastoral letter

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

While the basic thrust of the previous drafts of condemnation of the use of nuclear weapons will remain unchanged, there remain areas where there must be clarifications. The final draft must be one on which there is virtual unanimous agreement. That will almost certainly mean the letter will not say everything that some bishops might wish it to say while it may say more than some might want it to say but it will be generally acceptable to all of the bishops. It is important that it be a collegially prepared letter, reflecting a synthesis of the views of all. It is important that the vote to accept it be almost unanimous if it is to have credibility as a letter from the bishops.



BY  
DALE FRANCIS

Because the bishops were discussing such an important issue, and that issue is politically volatile, there was unprecedented media coverage of the fall bishops' meeting in Washington. But because it is the nature of news to seek the unusual, there was great exposure to some of the most radical viewpoints expressed. It is possible, therefore, that Catholics might have not received a clear idea of what the bishops have said in the drafts of the proposed letter. While the final draft is yet to be written, there are some things that can be said about what the pastoral letter will and will not say.

THE BISHOPS' PASTORAL will not abandon the traditional teaching of the Church on "just war." It will rather emphasize the conditions for a "just war" and apply them to the nuclear realities today, coming to the conclusion that in

this present situation it is not possible to engage in actions that would encourage nuclear war.

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

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

The pastoral letter recognizes the right of conscientious objection to all war and says pacifism is a valid approach to war. But it states this only as an option, not in any way suggesting it should be urged upon individuals.

THE QUESTION of deterrence was one most seriously discussed at the meeting of the bishops. If, as the bishops contend, the use of nuclear arms is wrong, then, it was argued, possession of nuclear arms for the sake of deterrence was wrong since an evil means cannot be used to achieve a good end. But the pastoral letter accepts the possession of nuclear arms for deterrence so long as there is a continued effort to bring about nuclear disarmament.

It must be understood that the bishops in 1976 discussed this issue, saying then, "As possessors of a vast nuclear arsenal, we must also be aware that not only is it wrong to attack civilian populations but it is also wrong to threaten to attack them as part of a strategy of deterrence."

How should Catholics accept this pastoral letter? Archbishop Joseph Bernardin, chairman of the committee that prepared the draft, said: "All along we have considered this a teaching document, and I hope it will be read in just that way. We hope it will encourage people to reflect on the issues involved in nuclear war. We make it clear: We are not seeking to impose our views on anyone. This is not a dogmatic document. We hope that it will stimulate interest in the issue of nuclear war, that it will encourage reflection and allow people to make up their own minds."

(Dale Francis is a nationally syndicated columnist.)

## Sensitive and courageous

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

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



BY TOM  
LENNON

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

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

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

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

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

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

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

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

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

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

(Send questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

(NC News Service)

## When a marriage goes stale

**Dear Mary:** After 25 years of marriage, I find myself feeling more lonely and separated from my husband. He spends more and more time with the children and siding with them. I think I need a life of my own, but I don't know where to begin. Suggestions needed. (Ohio)



**BY DR. JAMES  
AND  
MARY KENNY**

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

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

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

- One, you can develop yourself as an individual.

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

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

**THESE APPROACHES** do not exclude one another. Ideally, married couples work on all three throughout their lives.

You have asked for suggestions regarding the first approach. Most marriages hit some periods when spouses simply do not have the physical or emotional strength to support one another. At such times, if you cannot support him and he cannot support you, then, at least support yourself.

First, you might try something you probably have not done since you were a teenager: brainstorm, dream, indulge in flights of fancy.

Ask yourself, "If I had only 10 years to live, what would I like to do in that time?" Then for five minutes write down everything that comes to mind, even those things which seem impractical or impossible. Ask yourself the same question using three years, then six months, instead of 10 years.

Now read over your dreams. What patterns, what direction do you find? What do you want to do with your life?

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

a new subject entirely, by enrolling in a class or workshop.

**DEEPENING FRIENDSHIPS** may be another means of personal fulfillment. Reach out to other people, particularly some persons you have always wanted to know better. Select two or three people and plan specific steps to get to know them better. Invite them to go somewhere with you, to visit at your home or to join a group you think they would enjoy.

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

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

Good for you.

**(Reader questions on family living or child care to be answered in print are invited. Address questions to: The Kenny's Box 872, St. Joseph's College, Rensselaer, IN 47978.)**

(NC News Service)

## All I want from Christmas

From the time we're little we talk about what we want for Christmas but somewhere along the years it changes to what we want from Christmas. Gifts become less important as experiences become more cherished.

Here are some of the gifts that I and other grownups want from Christmas. **We want to experience the joy of the nativity with those we love.** We want to use Christmas to talk about Jesus, Mary and the thrill of the Messiah's birth. If this gift is squeezed out in the frenzy of preparations, we feel cheated, let down, and frustrated.

**We want to spend a close loving time with our families.** But too often this gets bungled. When emotions and hopes run high, so do conflicts. Christmas can be a time when dormant conflicts of childhood emerge and family arguments rejoin. The happy loving sharing that is anticipated so eagerly can degenerate into painful memories and recriminations.

**We want to relive the thrill of our childhood holidays and traditions.** But sometimes our children don't respond to those traditions so dear to our memory and we react with disappointment and anger. Or maybe a spouse wants to open the gifts on Christmas morning instead of Christmas Eve and the child in us cries, "But that isn't right." Meaning "that isn't the way we did it." Christmas, incidentally, is one of the greatest stress periods in the first year of marriage, precisely for this reason.



**BY  
DOLORES  
CURRAN**

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

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

**Finally, we want the Christmas spirit to live on after the holidays.** We love the feeling that joyous

reunions produce and we don't want that spirit to end. One family I know extends this by bringing out a Christmas card daily beginning the day after Christmas and at dinner talks about and prays for the sender.

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

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

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

(Contributed by Terry and Mimi Reilly)

### OPENING PRAYER:

Come let us worship the Lord in the company of his angels. God our father, in a wonderful way you guide the work of angels and humans. May those who serve you constantly in heaven keep our lives safe from all harm on earth. We ask this through Christ your son, Amen.

### SOMETHING TO THINK ABOUT:

Three very important Archangels

are mentioned in stories in the Bible: Michael, Gabriel, and Raphael. Angels are supernatural beings that show forth God's greatness and perfection. Psalm 91:11 says, "He will give his angels charge of you, to guard you in all your ways." What a great comfort it is to know God's angels are with us and can come to our aid when we ask our Lord for help. In the Gospel of Matthew 18:10

Jesus says, "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven." Yes, angels are wonderful beings!

### ACTIVITY IDEAS:

**Young Families:** Read aloud Acts 5:17-20, then Acts 12:7. Have everyone draw and color a picture of an angel. Then read Luke 1:26-38.

### Middle Years and Adult Families:

Read aloud Luke 1:26-38 and Daniel 12:1. These passages mention archangels by name. Do you think angels are present in our world? Does anyone know of a story about the possibility of angels at work in the world today?

### SNACK TIME:

Angel food cake and a fruit drink.

## Family Night



# Scriptural Insights

## THIRD SUNDAY OF ADVENT

Readings: Zephaniah 3:14-18; Philippians 4:4-7; Luke 3:10-8

By Fr. Richard Murphy, O.P.

These are hectic days, filled with the anticipation of something wonderful that is about to happen. Stores are crowded with people and everywhere there is hustle and bustle. The church does not stand apart from this eager time but in fact promotes it by reminding all of the good news — the Lord is nigh!

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

The Chosen People were to see their fair city, Jerusalem, destroyed

and they themselves were led off into exile. The great apostle of the Gentiles, St. Paul, was to know what the inside of a jail looked like, and death found John the Baptizer in a dungeon.

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

We all need hope because our lives are filled with difficulties. There is the problem of making ends meet, of

getting along with other people, of being accepted. There is sickness too, our own and that of our loved ones. We must work hard for everything we get and we grow tired of effort. Without hope, we would die inside.

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

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

work. Don't be cruel or intolerant.

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

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

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

Alt Publishing Co.

## Why couples seek annulments

**Q. I just finished reading one of your question columns dealing with annulment and the psychological inability of one or both of the spouses to make a marriage commitment. That is where I am.**

**A. My wife and I have been married almost 17 months but it really has been rough. At the Engaged Encounter I told my fiancée that I couldn't make the commitment. There were many tears but she wouldn't take no for an answer. I felt obligated to marry her.**

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

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



BY FR. JOHN DIETZEN

**and chides me for running to a priest and counselor.**

**A. I had previously left a religious order on the grounds that I couldn't decide. Please pray for us and give us any advice you can (Washington)**

**A. I have mailed what assistance I could to the man who sent this letter, but it seems to me that a lot of readers need to hear what he has to say. This man, and probably also his wife, are a good lesson for the many Catholics who complain about annulments and say that the church is getting soft.**

**A. My experience as a pastor, and the mail that comes to me from readers**

of the question column, prove that this couple is not unusual. Their situation in fact is by no means as violent and vicious as some other marriage relationships.

With any sincerity at all, one would have to honestly question whether this couple — this man at least — could possibly be truly married in the sight of God, with a real commitment to the kind of common life and love that marriage promises involve.

The danger in dealing with this subject is that we might seem to imply that any marriage with extremely serious problems between a husband and wife is almost certainly invalid, and could be annulled. I want to emphasize that it is not my intention to say that at all. I don't believe it.

Any marriage between two reasonably normal people will encounter occasional, and sometimes long-lasting strains, tensions and differences and will call upon every bit of unselfishness, patience, forgiveness and just plain generous love the individuals can muster. There will be times they might well say they would like out and that they just weren't "meant for each other."

These are the times when commitment, grace, perseverance and keeping a Christian perspective on life are called for and required. These are the times that enlarge the hearts of faithful spouses beyond what they dreamed possible.

In relating this man's feelings,

then, I'm not making generalizations, nor am I attempting to anticipate the decisions of a marriage tribunal after its long and careful investigations. I do hope, however, that this sad letter will help us recognize that annulment cases are not only, or even mainly from people who are just looking for "an easy way out."

Awareness of the daily tragedies of situations like this can help us to be as charitable, forgiving and supportive as possible to the people in these circumstances and to the church authorities who are trying to help them.

(Cremation and annulments are among the subjects fully explained in Father Dietzen's book, "The New Question Box," available from Guildhall Publishers, Box 325, Peoria, Ill. 61651. \$6.95 plus \$1 postage and handling.)

## 3 Bishops named including 7th black

WASHINGTON (NC) — Pope John Paul II has named three new auxiliary bishops for the Detroit Archdiocese, including one who becomes the seventh black bishop in the United States.

He is Edmundite Father Moses Anderson, 54, pastor of All Saints Parish, a predominantly black parish in Anniston, Ala.

The other new bishops-designate are Father Dale Melczek, 44, secretary to Archbishop Edmund C. Szoka of Detroit and chancellor of the archdiocese, and Father Patrick Cooney, 48, rector of Blessed Sacrament Cathedral, Detroit.

Moses Anderson was born in Selma, Ala., on Sept. 9, 1928. He received his early education in Selma before entering the Society of St. Edmund. He studied at the Edmundite seminary in Burlington, Vt.

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## Loyola honors 'Muppet man'

CHICAGO (NC) — Jim Henson, creator of the Muppets, the puppets of the "Sesame Street" TV program, has received the 1982 Sword of Loyola at the annual award dinner of the Loyola University Stritch School of Medicine.

"Jim Henson is a uniquely talented educator who makes learning come alive with his imaginative blend of education, joy and laughter," said Jesuit Father Raymond Baumhart, president of the university.

President of his own production company in New York City, Henson, 46, has spent more than 25 years as a writer, director, producer and puppeteer.

**HENSON'S** Muppets have been featured on "Sesame Street" since the educational children's TV show began in 1969. His own television show, "The Muppet Show," attracted a viewing audience of 235 million people in more than 100 countries.

He has made two feature films, "The Muppet Movie" in 1979 and "The Great Muppet Caper" in 1981.

Awarded since 1964, the Sword of Loyola is named after St. Ignatius of Loyola, founder of the Jesuits, and is given to those considered to display in

their own lives the saint's commitment to courage, dedication and service.

Previous award recipients include former astronaut James A. McDivitt, the late aviation expert Eddie Ricken-

backer, actress Helen Hayes, the late conductor Arthur Fiedler, and Chicago Bears owner George Halas.

The fund-raising dinner annually raises close to \$500,000 in support of the Stritch School of Medicine.

### CAPSULE REVIEWS

#### • HEIDI'S SONG — G

This Hanna-Barbera production, an animated, musical version of the popular story about an orphan girl who brings cheer into the life of her grandfather, a crippled girl and all sorts of other people, is an entertaining film for younger children, though it lacks the charm of Disney at his best. Then, too, some sections — especially a nightmare sequence in which Heidi is menaced by rats — might be rather scary for the very young. The U.S. Catholic Conference has classified it A-I — general patronage.

#### • 48 HOURS — R

A San Francisco police detective (Nick Nolte) frees a convict (television star Eddie Murphy in his film debut) on a 48-hour pass in order to get his help in tracking down some vicious killers. This is a crude, repulsive movie filled with perfectly disagreeable people who are not one

whit more realistic for being disagreeable. The U.S. Catholic Conference has classified this violent, pretentious, derivative piece of junk O — morally offensive.

### Holocaust remembered

The Holocaust — Why did it happen? Could it happen again? Why is it important not to forget? These questions and more are discussed in-depth on WPBT, Channel 2's "Holocaust Remembered," Thursday, Dec. 16 at 10 p.m.

Stanley Rosenblatt will host this half-hour special and welcome guest Dr. Yehuda Bauer, head of the Department for Holocaust Studies at the Institute of Contemporary Jewry of the Hebrew University in Jerusalem.



**CHRISTMAS TREAT** — Wendy, (above), Peter Pan and Tinker Bell return to Never Land as Walt Disney's magical "Peter Pan," originally released in 1953, returns for a Christmas visit. The animated musical fantasy is based on the 1904 play by Sir James M. Barrie originally staged in London. (NC photo)

## A 'liberation' view of Latin America's church

**A HISTORY OF THE CHURCH IN LATIN AMERICA: COLONIALISM TO LIBERATION**, by Enrique Dussel. Eerdmans (Grand Rapids, Mich., 1981). 360 pp., \$21.95.

Reviewed by Thomas E. Quigley  
NC News Service

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

For them the history of the church in Latin America is not at all the mere recounting of the church's growth and development, of councils and concordants, or even of repression and persecution.

Rather, the entire history of Latin America from the time of the conquest is seen as the struggle for free-

dom, self-realization, dignity; in a word, liberation from oppression. And since the Gospel is essentially the Good News about freedom from captivity (from sinful structures as well as sinful ways), the most relevant history of the church is the chronology of its fidelity or failure in preaching that Gospel.

**DUSSEL'S** interpretation of that history is erudite and challenging, (occasionally the erudition itself becomes a bit too challenging) and is clearly the work of scholar immersed in the sources. But also of the committed scholar — he left Argentina after his house was bombed by right-wing terrorists in 1973.

Like the history of the Latin American church itself, the book is uneven, at times confusing. It has been added to several times since the first Spanish edition appeared in 1964 (this is a translation of the third Spanish edition completed in 1971) and therein lies a problem.

The Latin American church has

seen more change in the past 15 years than in the previous couple of centuries, more rapid than ever before. Providing new appendices to accommodate events subsequent to the work's original design (the theoretical framework pre-dates the end of Vatican II, never mind Medellin) leaves the impression of a book whose parts haven't quite gotten together.

This is Dussel's magnum opus and,

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

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



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

## Christmas concerts at St. Anthony

St. Anthony's Catholic Church of 901 NE 2nd Street in Ft. Lauderdale will carry a European Cathedral style Christmas with instruments and choir at all Masses. Under the knowledgeable supervision and talented direction of Mr. Paul Storm. Festivities will begin on Christmas Eve, December 24 at 11:00 p.m. Accompanied by strings, harp, tampani and organ. Celebration will begin with a Concert in honor of The Nativity. Adult Choir will sing the famous Christmas, "Oratorio," by Camille Saint Saens. Highlighting the midnight Mass will be Mozart's, "Missa-Brevis in C Major K-259." Traditional Christmas carols will be lead by instruments and sung by

choir and congregation.

Postlude will be the "Marche" by Charpentier, for strings and continuo. Celebration will continue on Christmas Day at 9:00, 10:30 and 12 noon Masses. Preludes include, Fanfare for Christmas Day, by brass. The "Bach Alleluia" by brass and organ. Marcello's "The Heavens are Telling," followed by the traditional Christmas Carols.

Featured special selections will be performed by the Choir, highlighted by the special Anthem from the Saens, "Christmas Oratorio," "Praise ye the Lord of Host." Other music by brass will include "I heard the Bells on Christmas Day" and "In Dolce Jubilo."

## Our Lady of Guadalupe Mass

There will be a Mass celebrated by Mons. John Nevins to commemorate the feast of Our Lady of Guadalupe, patroness of Mexico and of the Hispanic Americas at St. Mary's cathedral.

During the liturgy there will be an offering of flowers by the participants to symbolize their consecration to God through Mary.

The Mass will be on Sunday, December 12th at 12:30 p.m.

## Mercy named donor site

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

## Governor to deliver Barry commencement address

(MIAMI SHORES) — The Governor and First Lady of Florida will be special participants in Barry University's commencement exercises on Saturday, December 18, at 8 p.m. in Barry Auditorium.

Graduates and their families will watch the conferral of the doctor of laws degree upon Adele Khoury Graham for her dedication in providing assistance to Florida's senior citizens. Mrs. Graham has promoted legislation to aid the elderly, served as the honorary chairperson for the

Senior Seasons, the 1980 Senior Olympics and the 1980 Governor's Conference on Aging. Sister Jeanne O'Laughlin, O.P., Ph.D., Barry University's president, and Inez Andreas, chairman of the university's board of trustees, will jointly confer the honorary degree.

Governor Bob Graham will deliver the commencement address.

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



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

## It's a Date

### Bazaars

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

**St. Mary Magdalen** will have their Christmas bazaar on Dec. 11th from 10:30 to 5:30 and Dec. 12th from 9:30 to 2. Gift items. International luncheon \$2.50. The church is located at 17775 N. Bay Rd. in Miami Beach.

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

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

### Meetings

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

**Our Lady of the Lakes School** of Religion presents the annual Proclamation of the Lord's Birth, Saturday, December 11th at 7 p.m. in the Parish Center of the church at 15801 N.W. 67th Avenue, Miami Lakes. A live nativity scene will be re-enacted by the second grade class. Community singing of Christmas carols will be held and refreshments will be served by the Confirmation Candidates. Admission is just one Christmas gift for a child. The package should be gift wrapped and indicate whether it is for a boy or girl and the appropriate age.

**The Secular Franciscan Order** (3rd order of St. Francis) will have the Pre Fraternity of St. Clair of Naples, Fl. Canonical Established at the 12:30 p.m. Mass on Dec. 12, 1982 in St. Ann's Church 439 9th Ave. S. Naples. Every one is welcome especially the visiting Secular Franciscan Order. For more information call 261-1935 or 597-7319.

**Holy Family Church**, 14500 NE 11th Avenue, North Miami, Saturday, December 18th at 12 Noon. All those who are old or infirm or who have a general health problem, may receive this sacrament. There will be medical help present. Immediately following Mass the Woman's Club is sponsoring a luncheon in the Parish Hall. For information call, Sister Gilbert 949-5591.

### Concerts

**St. Maurice** is presenting "Eagles Wings and Angel Voices," the Christmas story in pageantry, song and dance on Dec. 10th at 7:30 p.m. and Dec. 11th at 7:30 p.m.

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

### Single/separated

**The Dade Catholic Singles Club** will play volleyball on Dec. 11th at 2 p.m. at the Ponce Jr. High School on 5801 Augusto Ave. and S. Dixie Hwy. On Dec.

13th they will have a Christmas scriptural discussion at 7:30 p.m. at 740 Palermo in Coral Gables. All Catholic singles, ages 20-39 are welcome. For more information call Frank at 553-4919.

**St. Juliana's Separated and Divorced Support Group** is hosting an Adult Christmas Party on Saturday, December 18th, in St. Juliana's cafeteria located at 4500 S. Dixie Highway, W. Palm Beach from 9:00 'till 11:00 p.m. Food, fun and fellowship!!! For further information, please call Mary 833-8255 or Betty 655-4653.

### Potpourri

**The Knights of Columbus** will sponsor a Gala New Years Eve Dinner Dance on Friday Dec. 31st. Donation of \$20 per person includes dinner, continental breakfast and open bar from 7:30 p.m. until 12:30 a.m. Dinner 8-9 p.m. and dancing till 1 a.m. Music by the Continentals. For tickets and information call 961-5587 (days) and 961-3647 or 962-7832 (days and evenings).

**The Cenacle Retreat House** will host a Widow and Widowers retreat on January 7-9th, given by Rev. John Reynolds, C.S.P. Reservations now accepted. Theme is "You are not alone." For information and reservations, please call 582-2534. Cenacle Retreat House, 1400 S. Dixie Hwy. in Lantana, 33462.

# Jesuits to meet in '83

ROME (NC) — A general congregation of the Society of Jesus to elect a new superior general of the 26,000 Jesuits is scheduled to begin Sept. 2, 1983.

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

The Jesuits, founded by the Span-

ish St. Ignatius of Loyola in 1540, are the largest order of priests and brothers in the Catholic Church.

Father Dezza's Dec. 8 letter said that delegates to the general congregation will include two electors and the provincial from each province.

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

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

THE JESUITS have historically been considered the "special forces" of the pope, and many Jesuit priests take a "fourth vow" of obedience to the pontiff. Father Dezza's letter announcing the general congregation

said that it was being called "with the permission of the supreme pontiff."

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

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Say 3 Our Fathers, 3 Hail Marys and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. C.G.K.

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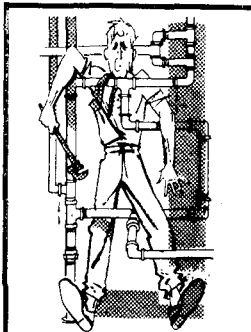
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# The story of 'Silent Night'

By Lloyd McCune  
NC News Service

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

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

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

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

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

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

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

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

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

As a result, no effort was made to have it printed and the new carol might well have been lost to posterity had not an organ repairman come to Oberndorf the following spring. This specialist from the neighboring Tyrol area soon had the old instrument working again.

**TRYING IT OUT**, Gruber played his carol again. The Tyrolean heard it and was impressed, and when he returned to his home, he carried a copy with him. Its success there was immediate and by the next Christmas, many churches were playing "Silent Night, Holy Night." It also became a favorite with the carolers who sometimes used a guitar with it in the Tyrolean villages.

In 1822 the Austrian Emperor Francis I visited the Tyrol with a guest, Tsar Alexander I of Russia. During their stay, the hymn was performed and both monarchs showed an appreciation for its warmth and its feeling.

But it was among the simple people that the carol first gained a foothold.



Choir members join in the strains of the popular carol, "Silent Night." When an Austrian priest and the parish organist combined their talents to write the simple song in 1818, they could not have imagined that it eventually would become one of the world's favorite Christmas carols. (NC photo from UPI)

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

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

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

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

By Marianne Strawn  
NC News Service

It was Christmas a year ago that my family learned about treasures money doesn't buy.

The December weather turned bitterly cold. We watched out the window as the family across the street pulled into their drive.

They're good people, the family across the street. But they're in a different stratosphere economically. There's nothing wrong with that. I'd sometimes like to be in a different economic bracket myself.

I thought I was mature enough to cope with my own occasional pangs of jealousy. But once in a while my heart yearned for plaid wool pants with contrasting sweaters for my son Steven. And occasionally I wondered about my family's educational literacy without a home computer.

**THAT DECEMBER** day the tiny yellow car belonging to the other family seemed almost obscured by the giant Christmas tree tied on top, its great green limbs drooping over the sides.



**A**  
**Christmas**  
**money**  
**can't buy**

*'A mother, ill with cancer for 10 years . . . is determined to guard the precious gift of life.'*

# Choosing life at Christmas

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

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

I recall choir members singing late into many nights in preparation for the midnight Mass. I think of families, reunited for a few hours, crowding in from the cold for Mass.

But one image, more than all others, captures for me this spirit of Christmas. It is the image of a courageous, vital woman who continuously teaches me the meaning of the life we celebrate at Christmas.

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

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

From inside the house, heartless householders sing their own verse, telling the holy couple to go away. There is no room, they say. (Then the householders sneak out the door to join the growing procession.)

As the procession moves from house to house, everyone sings the



Our Lady of Talpa parishioners in Los Angeles carry images of Joseph and Mary making their journey to Bethlehem. The procession accompanies pilgrims in prayerful search of shelter. (NC photo)

Latin phrases of the Litany of Loretto.

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

Our parish "posadas" stand out in my mind. They are truly festive. But for me they are much more.

They are the story of a courageous woman who has made a choice

for life, a choice we all face in different ways.

A mother, ill with cancer for 10 years, she has kept active despite years of weakness, surgery and pain. With an iron will she is determined to guard the precious gift of life. She is insistent that God keep her here until her children are raised. And with that same determination she organized our "posadas" so that her children could taste the joys of the Christmases of her native Mexico.

As she leads us singing through the dark December streets — priests

in white habit, silver-suited mariachis, children tugging their parents to hurry — the pain-set firmness of her jaw loosens. A lightness comes into her step and her stiff legs.

**THE FLICKERING** of the candles dances in her eyes as, with mock sternness, she waves her own candle at the mariachis to play louder. She looks at her smiling husband, leans on his arm and then laughs.

As we walk, incongruously singing the praises of the Virgin, the diesel-spewing buses bounce and rattle by. The passengers press their faces to the cold glass to peer into the candle-lit darkness at this image from a different world.

Two thousand years ago the streams of merchants and tradesmen following the ridge road to Jerusalem's more profitable markets also may have peered at the strange image of a man and his pregnant wife struggling south toward Bethlehem.

Mary and Joseph would have been as out of place in their world as is the Christian who values life in our own. For the ancient world used death for political purposes, despised non-productive life and valued money and power. Into that world was born the very source of life itself.

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

And each year the celebration of that birth relights the hopes within us.

Steven went over to help them carry their tree in. He was gone all afternoon.

When Steven came home, he was silent. He was sullen and short with his two sisters. It was only much later, when I was tucking him in, that he talked about the day.

"That is the most beautiful tree. They cut it down themselves and they have really neat ornaments. They're all clear glass with stuff painted on them," he explained. "And they're all alike. Can we get ornaments all alike?"

I mumbled a few words about what a nice tree we always have.

"You don't understand," he answered and turned over, ending the conversation.

There was a lot more I had intended to tell him.

We went to a nearby lot to buy our tree, the same place we visit every year. The tree the children picked was thick and beautiful, and so tall that the three of them could hardly hold it up. And the price tag was a heavy \$40.

But the tree we brought home, like trees in

years past, needed love and was considerably less expensive.

**STEVEN SULKED** in the backseat of the car. "I don't think I want to help decorate this year. It's going to look awful." With all the authority of his nine years, he said, "Our trees always look awful."

He didn't help with the ritual of bringing the tree in and setting it in the exact position in front of the living room window. He sat on the couch, half absorbed in a book.

"Be careful," I warned the girls as they came down the stairs with boxes of decorations. As they opened the lids they squealed with delight.

Steven turned the page without looking up.

Colette unwrapped the green paper plate stuck with macaroni, her last year's kindergarten project. Mary Elizabeth showed off the clothespin angel she had made. They pulled out a set of fluffy, white yarn dolls, a Christmas ornament given to us by friends when we were living in Illinois.

"Ohhhh!" they exclaimed in unison, examining the carved wooden figures that were gifts from friends now living in Norway.

**STEVEN STIRRED** and walked casually over to the boxes. He lifted out a red paper Santa Claus he had made when he was a mere child of 5. He smiled. "I remember this."

He hung it on a branch, and stepped back to admire his handiwork. He turned to search for a wooden spool he had painted in kindergarten.

"What will we put on top this time?" he asked. "I think we broke that angel we had last year."

Finally, when we were through hanging tinsel, we turned on the tree lights. The sparse tree, garlanded with homemade decorations, gifts and miscellaneous baubles, was beautiful.

Steven touched a tiny creche suspended from a red ribbon. "It really is a nice tree. I like it because it has lots of things to remember about."



# 'Spu disease'

By Hilda Young  
NC News Service

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

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

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

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

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

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

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

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

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

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

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

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

## the Saints <sup>by Luke</sup>

### OUR LADY of GUADALUPE

"Empress of the Americas"

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

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

IN THE FIRST SEVEN YEARS, EIGHT MILLION MEXICANS WERE CONVERTED: THE MOST PHENOMENAL GROWTH IN THE WHOLE HISTORY OF THE CHURCH. POPE PIUS XII PRONOUNCED OUR LADY OF GUADALUPE EMPRESS OF ALL THE AMERICAS. HER FEAST IS DEC. 12.



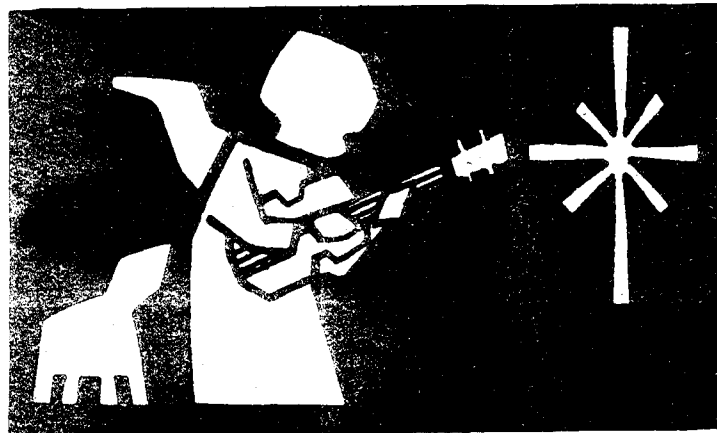
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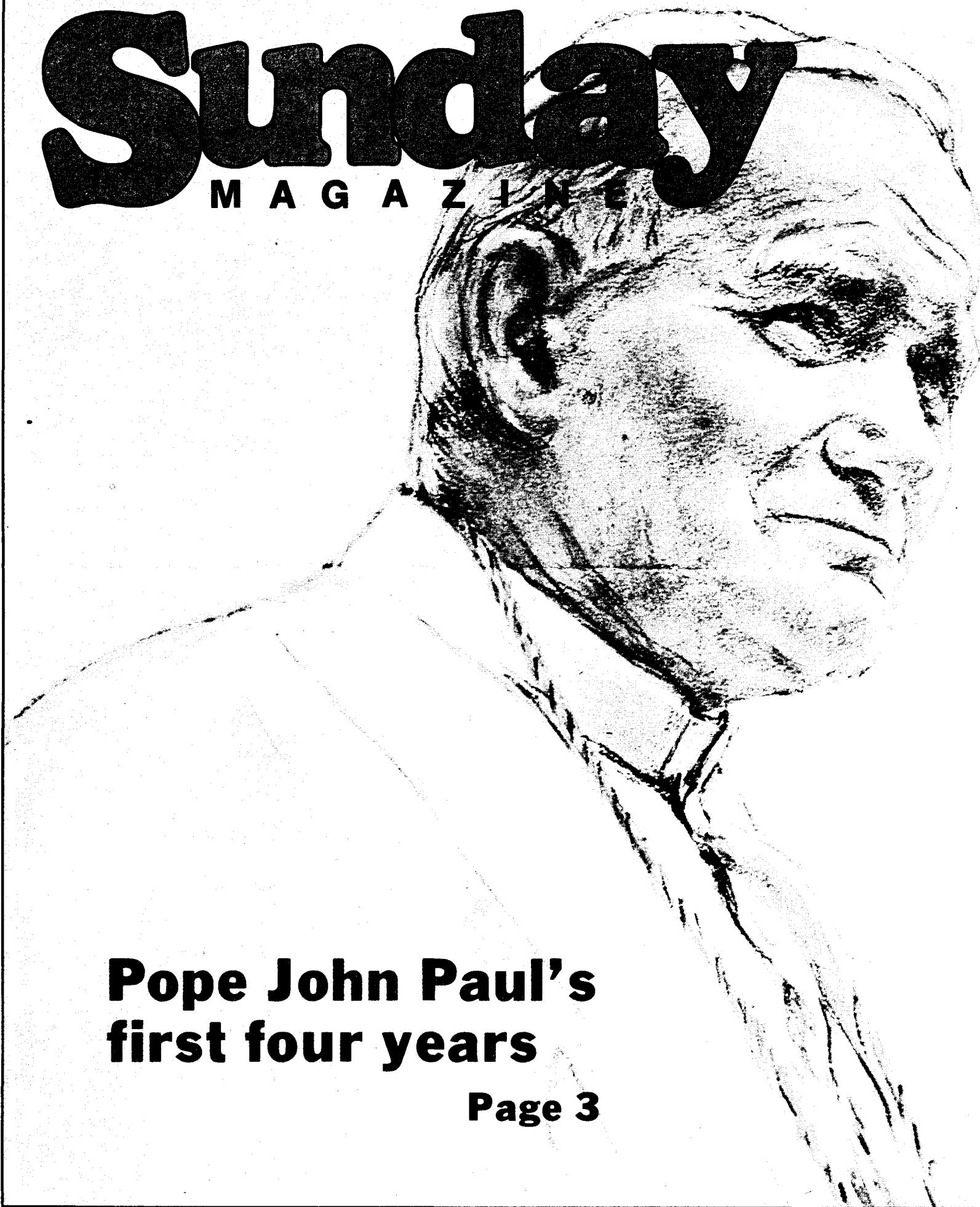
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# **Sunday**

M A G A Z I N E



**Pope John Paul's  
first four years**

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**December, 1982**





## Family Forum

By MITCH and KATHY FINLEY

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

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

The first move you need to make is to help your husband become aware of your concern for your marriage and family life. You can do this by picking a moment when you are sure he will be able to

listen to you, and then lay it on the line: "I'm very sad and very anxious about seeing you and talking with you so infrequently. I love you very much. But, please, can we talk about the effects the computer is having on us sometime soon?"

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

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

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

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

A traditional theological axiom says: "Grace builds on nature." During the first three years, the child gains many of the natural experiences

upon which grace builds in later years. Growth happens in natural — rather than specifically religious — ways, and it is on this natural level that parents can be most helpful to the child.

That said, we recommend the following books for parents, in the order of their importance, in our estimation: *The First Three Years of Life*, by Burton L. White (Avon Books, 959 8th Ave., New York, N.Y. 10019, \$4.95). *When You Receive a Child*, by Judy Brown Hull (Abbey Press, St. Meinrad, Ind. 47577, \$2.45). *Your Child's Self-Esteem*, by Dorothy Corkill Briggs (Doubleday & Co., Inc., 245 Park Ave., New York, N.Y. 10167, \$3.95). *Magical Child*, by Joseph Chilton Pearce (Bantam Books, 666 5th Ave., New York, N.Y. 10019, \$3.50).

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

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

Please send your questions for the Family Forum to: Family Forum, P.O. Box 5164, Spokane, Wash. 99205-0164

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# Sunday

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# Sunday

## MAGAZINE

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### About the cover

The Bellotti portrait of Pope John Paul II is reproduced with permission of the Paul VI Institute for the Arts of the Archdiocese of Washington, D.C.

**Sunday Magazine**

*He challenged death after the St. Peter's Square assassination attempt — and came out the winner*

# Pope John Paul's first four years

By **DESMOND O'GRADY**

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

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

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

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

As pope, he has reveled in big crowds, turned thumbs down on Catholic "progressives" and has shown a taste for confrontation. He has challenged the Warsaw regime and, through it, Moscow.

He challenged death after the St. Peter's Square assassination attempt — and came out the winner.

He is also challenging the Church now; ignoring "progressive" priorities and preoccupations, prodigal the Jesuits, challenging bishops. He wants Catholics to stand up and be counted; he needs enthusiastic cohorts.

Despite his dynamism, his overall program seems unclear to many in the Church. Some Vatican watchers see the pope as a victim of his shift from the Polish situation in which it was clear what to fight for, but there were few chances of acting, to one in which he is free to act but in which it is not all that clear what to fight for.

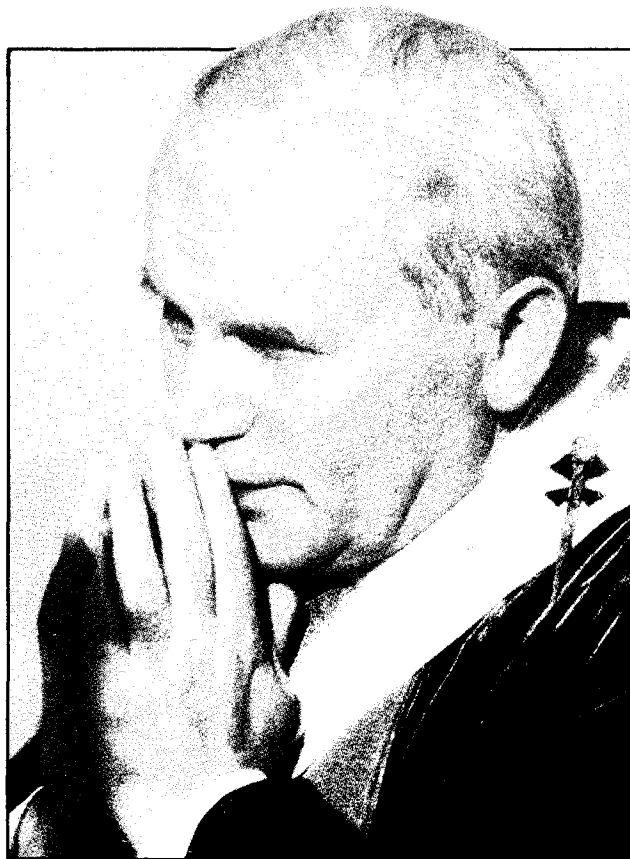
While affirming that he intends to apply the Vatican Council, he has not yet made known his specific plans. Breaking the pattern of his predecessors, his first major statement, *Redemptor Hominis*, issued only five months after his election, did not specify his pontificate's aims. Rather, it was a meditation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

In his attempt to reunify a fragmented Church he has tried to accomplish this to a degree by firmly rejecting some progressive causes such as allowing priests to marry and ordaining woman to the priesthood. Similarly, he clamped down on laicization for priests, which he has made a far more difficult process than it was under Pope Paul, and strongly reaffirmed Church teaching on artificial contraception.

The Vatican Council had thrown out much old lumber, but it also gave the mistaken impression that everything was up for grabs. Pope John Paul's measures reassured many Catholics who had been unsettled by postconciliar confusion.

This Polish pontiff has also achieved a measure of success because even many of those who did not like Pope John Paul's song liked the singer.

It almost seems he intends to coordinate rather than govern the Church. If this is the case, it would please conciliar progressives who want the pope to be



**Pope John Paul II**

simply the bishop of Rome who visits other bishops, other "local churches," to confirm his brothers in the Faith.

But within Vatican City, some of his critics charge that he regards the Vatican as a place to sleep between his trips, and they claim after four years the lack of a detailed program is confusing for the Church.

Pope John Paul's attitude probably derives from his Polish experience. The major innovation of his election was not the switch, after five centuries, from an Italian to a non-Italian, but from a pope without a nation, and consequently without a national Church behind him, to a patriotic pope who emerged from a national Church.

Pope John Paul seems to have inherited something of the spirit of the late Polish Primate Cardinal Stefan Wyszynski, who not only stared down communist authorities but won out also in the more subtle contest with the Vatican over controlling his own affairs.

Cardinal Wyszynski survived Vatican incomprehension and barely tolerated Vatican representatives.

If Pope John Paul sees his role as communicating with other bishops, he will emulate St. Peter but upset the Church's central bureaucracy, the 3,000-strong Roman Curia. Its members feel neglected. They complain the pope is never present to examine documents and that he makes his major statements wherever he (and the media) happen to be rather than from the Vatican.

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

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

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

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

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

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

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

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

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

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

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

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

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

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



*It was the entranceway for those whose lives now make up the mainstream of American life*

# A return to Ellis Island

By JIM CASTELLI

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

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

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

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

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

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

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

Bolino has compiled two books on Ellis Island, both of which he expects to have published in the next year or so. One is a scholarly "sourcebook," describing all the places across the country which have information about Ellis Island. The second is a narrative history of the island, illustrated with fascinating pictures.

Bolino's most surprising finding, he said, was that large numbers of immigrants, particularly Italians, came to the United States and then went back home. Many Italians, known as the "Birds of Passage," came to America to work during the warm weather and return to Italy for the winter.

Thirty-four percent of the Italians who came to Ellis Island eventually returned to Italy, Bolino said.



A group of Polish immigrants smile for the camera sometime between 1902 and 1906

**People who have only heard of Ellis Island tend to think of it as one gigantic line of people passing through a row of immigration inspectors**

"and even the ones who stayed always talked about going back. My father was here 30 years and he still talked about going back."

That finding answered a question Bolino had been asking his parents: Why did the Jews, who came at the same time, get involved in politics, the labor movements, run for the school board, while the Italians did not? The answer, Bolino found, is that the Jews, the only immigrant group to come to escape religious persecution and not to seek economic opportunity, came to settle and began to integrate right away, while the Italians, who always planned to go back to Italy remained clannish and uninvolved. Italian-Americans didn't begin to make their mark until the second generation—people who were born here and saw America, not Italy, as their home, became involved in their communities.

People who have only heard of Ellis Island tend to think of it as one gigantic line of people passing through a row of immigration inspectors. Bolino points out that the island was, at the same time, a railroad depot, a restaurant, a playground, a library, a cinema and stage, a baggage room, a dormitory and a language room.

The Ellis Island Restoration Commission wants to restore the whole island and return everything that was generated there — "That's where it belongs," says Bolino.

Plans call for turning the Great Hall into a museum, developing "ethnic rooms" in the lounges of other buildings and creating a research center open to scholars and people searching for their family's roots in the old isolation wards.

It was the impersonal bureaucracy that gave Ellis Island a bad name, Bolino said. One well-known problem was the inability of American immigration of-

ficials to understand the immigrants' names and the way they often changed names in order to cope. An Italian named Mastroianni became "Mister Yanni." A Jewish man didn't understand the question when asked his name, so he answered "Ich Vergessen," German for "I forget." The inspector signed him in as "Ike Ferguson."

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

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

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

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

## Ellis Island memorabilia needed

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

**Professor August C. Bolino is collecting pictures, copies of documents and letters telling the stories of people who passed through the island's Great Hall between 1892 and 1954.**

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

**Please send any material to Professor August C. Bolino, Ellis Island Restoration Commission, CUA, Box 1314, Cardinal Station, Washington, D.C. 20064.**

*They really can turn out to be very healthy and happy people, despite all the difficulties*

# THE CHILDREN OF DIVORCE

By PAUL CULLEN

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

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

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

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

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

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

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

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

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

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

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

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



Photo by DIANE GARNETTE

ger personally.

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

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

Parents should try to help their children identify their feelings, say counselors and those working with children of divorced parents. "If you do it

with care, love and patience, it helps a lot," added Platten.

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

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

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

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

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

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

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

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

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

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

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

*Paul Cullen is a reporter for The Catholic Witness, official newspaper of the Diocese of Harrisburg, Penn.*



The A.C. Nielson Company, the television rating people, released its annual report on viewing habits. Among the findings:

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

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

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

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

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

## Et cetera



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

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

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

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

Irony reigned in Providence, R.I., recently when members of the First Baptist Church in America dedicated a newly restored church steeple amid tributes to Roger Williams and the principles of the separation of church and state which he espoused.

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

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SUN 122

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

# Christmas: An album of our lives

By ROBERT P. LOCKWOOD

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

I was happy to respond that I had not.

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

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

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

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

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

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

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

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

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

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

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

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

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



"Did you ever eat breakfast alone at a roadside diner on Christmas morning?"

Illustration by JAMES E. McILRATH

## Christmas can be a time to wipe away those old and persistent hurts that eat away at us like a cancer

*She shakes her head from side to side, the memory still riling her a half century later.*

"Well," she finally sighs, "I guess it was the best investment he ever made."

"How's that?" I asked.

"Probably the only way he managed to buy himself into heaven."

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

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

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

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

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

It is also a time to make peace with that greatest of our adversaries, ourselves. We try at least to put

our spiritual life in order, to accept what we've been and what we've done and to put some perspective on what we hope to be.

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

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

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

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

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

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

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



# Advent: A time of being

By FATHER VINCENT J. GIESE

Waiting. Waiting. Waiting.

How much of our lives is spent waiting!

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

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

Waiting. Waiting. Waiting.

I'm thinking of the terminally ill in hospitals. I'm thinking of frightened people waiting for major operations. I'm thinking of family members waiting in hospital lounges for loved ones to come out of the operat-

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

ing room or out of intensive care, or out of emergency rooms.

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

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

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

We live in a frenetic, frantic world, always on the go; too busy, too active, on the run either at work or jogging after work. We are impatient. Things never move fast enough. We never get caught up. We never get it all done, whether at home or at work or at play.

Then it happens. Unexpectedly, we have to wait.

Something inevitably happens in our lives to slow us down, put us on hold and we wait.

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

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

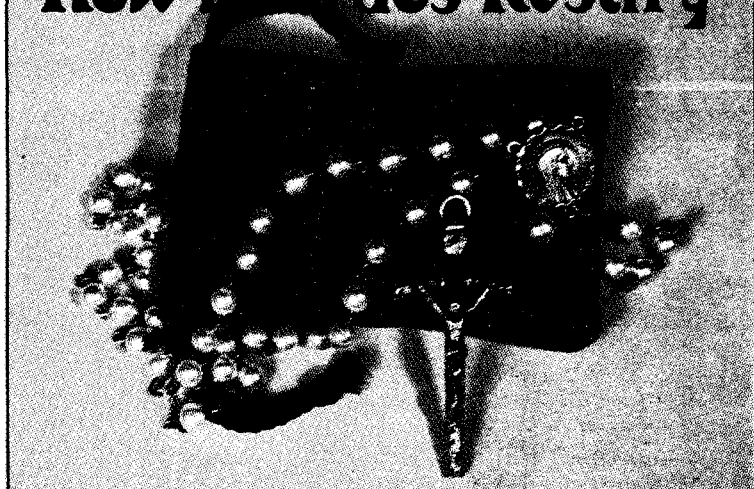
Waiting. Waiting. Waiting.

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

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

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

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Enclosed is: \* ☐ \$10 ☐ \$20 ☐ \$15 ☐ \$ \_\_\_\_\_

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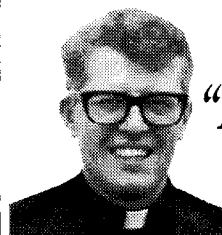
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City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

NATIONAL SHRINE OF OUR LADY OF THE SNOWS  
Missionary Oblates - Belleville, IL 62222

#819

## CONFIDENTIAL



Fr. Tom Westhoven  
St. Joseph's Indian School

**"Are You Missing Out On The Benefits Of A Gift Annuity?"**

**TAKE THIS TEST AND FIND OUT:**

- |  | YES                      | NO                       |
|--|--------------------------|--------------------------|
| 1. Would you like the satisfaction of contributing to the Lord's work? | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Are you age 55 or older?  | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Would you like the security of a guaranteed income for life?        | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. Would you like a lump-sum tax deduction plus tax-free income?       | <input type="checkbox"/> | <input type="checkbox"/> |

If you answered yes to all 4 questions, a St. Joseph's gift annuity may be the perfect investment for you.

### What is a Gift Annuity?

A gift annuity is an agreement between you and St. Joseph's Indian School whereby you give a gift of \$1000 or more to St. Joseph's—and St. Joseph's guarantees you an annual return for as long as you live.

Mail the coupon today for more information.

☐ Yes, I am interested in an investment that will give me financial security—and serve as an expression of true Christian charity. Please send me an information packet about St. Joseph's Sponsorship Gift Annuity. I understand I am under no obligation.

Name \_\_\_\_\_ SUN 2

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Birthdate: Mo. \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

Mail to: St. Joseph's Indian School, Box 89, Chamberlain, South Dakota 57325