

The Voice

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. . . P. 10-11



Catholic Archdiocese of Miami

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... 'News of great joy, a Savior is born'

—Luke

Poland faces difficult year, says Archbishop Glemp

WARSAW, Poland (NC) — Poland faces a difficult year in 1983 because many Poles will begin the new year with feelings of depression, apathy, bitterness and discouragement, said Archbishop Jozef Glemp of Gniezno and Warsaw in a pastoral letter marking Christmas and New Year.

Depression, apathy, bitterness and discouragement constitute serious threats to spiritual life, and "on these shifting interior foundations, it is dif-

ficult to build the social order," said the archbishop.

THE PASTORAL letter was issued Dec. 14, two days after Poland's chief of state, Gen. Wojciech Jaruzelski, announced plans to lift martial law partially by the end of 1982.

It was the first major public statement by a leader of the Polish Catholic Church since Jaruzelski's announcement, which also said that the government would retain some

special measures aimed at maintaining public order. Prior to Jaruzelski's speech Polish government officials had hinted that martial law would be completely lifted.

The pastoral letter made no specific mention of Jaruzelski's plan, but it painted a bleak picture of Poland's prospects for 1983.

Archbishop Glemp, primate of the Polish church, said that many families were faced with a serious shortage of food.

A national community should be based on "solid moral principles," the archbishop said, such as the social dignity of each person.

DESPITE THE difficulties forecast for 1983, Archbishop Glemp said, faith allows a person to see it also as a "year of hope."

The visit of Polish-born Pope John Paul II, scheduled to begin on June 18, 1983, promises to be a concrete sign of Christian hope, Archbishop Glemp said.



SURFING SANTA — Santa Claus steers a surfboat ashore at the Australian east coast resort community of Surfers Paradise. Christmas comes at the height of Australia's summer with temperatures often hitting 100 degrees. The Santa, appropriately enough, is played by a local businessman named Max Christmas. (NC photo from Australian Information Service.)

Supreme court strikes down church veto law

WASHINGTON (NC) — States and local communities cannot give churches the power to veto the granting of liquor licenses to nearby bars, the Supreme Court ruled Dec. 13. By an 8-1 vote the justices struck down a Massachusetts law that granted such veto power to churches within 500 feet of any establishment seeking a liquor license. The owners of Grendel's Den, a restaurant near Harvard University, challenged the law after they were unable to obtain a liquor license in 1977 when the Holy Cross Armenian Catholic Church, located about 10 feet away, objected. Both New York and New Jersey also have such laws. Connecticut law gives the licensing authority discretion to consider objections by nearby churches and schools, a method the court implied would pass constitutional muster.

Church should train more priests as theologians, Pope says

VATICAN CITY (NC) — The church should train more priests to be theologians, Pope John Paul II told a group of French bishops Dec. 16. Meeting in the Vatican with 11 bishops from central France, the pope said, "The fewer priests there are, the more the word of each of them ought to be clear and clarifying, capable in a dark time of responding in the name of the church to the hopes of many. How is this possible without qualified theologians?" The pope added that the progressive secularization of culture demands the development among the laity of "a deepening in the faith which is always more knowledgeable."

S. Korean prisoners convert to Catholicism

VATICAN CITY (NC) — Ninety-eight prisoners in a South Korean jail were baptized and received into the Catholic Church Nov. 11, Vatican Radio reported Dec. 13.

The Jesuit-run radio station said Catholic sources in Asia have only now announced details of the event, which took place at a maximum security jail near the South Korean capital of Seoul.

News at a Glance

Lebanese Christians should be considered "freedom fighters," political advisor says

PEORIA, Ill. (NC) — For eight years Lebanese Christians have faced persecution and should be considered "freedom fighters," said Alfred Mady, a political adviser to Lebanese President Amin Gemayel. "Catholics in Lebanon have been persecuted. . . and from a human rights point of view, the church should be aware and involved in trying to save that little nation from destruction." Mady, a 34-year-old Maronite Catholic and Lebanese citizen, was in Peoria to address Lebanese students at Bradley University. He is director of the Lebanese Information and Research Center in Washington. In an interview with the *Catholic Post*, Peoria, diocesan newspaper, Mady said the intervention of Syrian, Israeli and Palestine Liberation Organization forces in his country has caused its problems.

Amnesty International "adopts" coptic Pope

JERSEY CITY, N.J. (NC) — Amnesty International has adopted Pope Shenouda III, under house arrest in a monastery in Egypt, as a "prisoner of conscience," the New Jersey-based American Coptic Association reported Dec. 2. In 1981 Egyptian President Anwar Sadat stripped the authority from Pope Shenouda, spiritual leader of an estimated 8 million Coptic Orthodox Christians in Egypt and several million abroad, and exiled him to a Coptic monastery at Wadi Natroun, Egypt. The action was part of a massive round-up of some 1,500 Moslem extremists, Coptic Christians and other individuals which Sadat undertook just a month before a Moslem group assassinated him. Most of those arrested in that round-up have been freed, but Pope Shenouda remains without authority and unable to leave the monastery. Because Amnesty International has now adopted the religious leader as a prisoner of conscience, its members will begin efforts to get Egyptian authorities to lift the restrictions on him.

Brazilian court upholds convictions of French missionaries

BRASILIA, Brazil (NC) — Brazil's Superior Military Court has upheld the convictions of two French missionaries accused of planning an ambush in which one person was killed. But in what it said was a humanitarian gesture, the military court reduced the sentences of the two priests, Fathers Francois Gouriou and Aristides Camio. The two were originally convicted June 22 of violating the National Security Law by inciting peasants to "collective disobedience to the law and to class struggle." The court's decision in early December reduced Father Camio's sentence from 15 years to 10 years, and Father Gouriou's term from 10 to eight years. Also convicted were 13 peasants accused of participating in the ambush, and the military court upheld their convictions and sentences. The convictions can still be appealed to the Military Supreme Court.

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Coming home

Catholic couples took long way, made it

By Betsy Kennedy
Voice Staff Writer

Church bells peal the joy of the season; like the crackling yuletide fire, the air is bright with the spirit of brotherhood as Christmas the world over prepare to celebrate the birth of Jesus Christ.

But what of the many Catholics and persons of other denominations who have fled the churches in misunderstanding or anger over the years, unable to find their way back? Like children lost on a dark and stormy night, they may long to feel the loving arms of Jesus around them again and "come home" to their faith this Christmas.

Parishes throughout the Archdiocese have been conducting such a campaign this Advent, responding to an appeal from Archbishop Edward A. McCarthy. The Archbishop has also asked each Catholic to bring one person "home" to Christmas Mass this week.

The following personal stories tell of two married couples who "came home" after years of isolation, missed connections and spiritual longing. Both the Brown and DeMarinis families are members of St. Louis parish. Their enthusiasm and testimony serve as an inspiration for others who are struggling to "come home."

Dora and Bob's story

Dora Day Brown was what some call a "fallen away" Catholic. For 20 years she had turned away from the kinship of the Church family.

She was a 'cradle' Catholic from a Spanish family who devotedly practiced the faith. The laws of the Church were a matter of rigid and unquestionable reality to her as she grew up.

"I got married quite young, was divorced, married again, had a son, then a second divorce — in all I made a mess of my life, which became quite empty," she said.

Then an incident occurred which added to her mounting sense of guilt and personal failure. A priest at the church she attended reproached her for her marital difficulties. She felt as if a bridge that connected her with the Church had suddenly exploded, leaving only an abyss of pain.

Like the bitter Scrooge from "A



As part of the Archdiocese of Miami's "Come Home for Christmas" campaign and a community-wide "Share the Light" effort, bumperstickers like the ones Archbishop Edward McCarthy places on his car were distributed to parishes throughout the Archdiocese last weekend. Their message: "Keep Christ in Christmas" and "Crime Solution: God and Family."

(Voice photo by Robert O'Steen)

Christmas Carol," Dora Day was haunted by the ghosts of her past errors. She felt locked away from the Church by her guilt and loneliness.

**Archbishop
McCarthy's
Christmas
message
Crime, violence
and the Star of
Bethlehem... P. 12**

'Miracles happened'

Then she met a young man named Bob Brown and the couple fell in love. Although they were not originally married in the Catholic Church, Dora began to feel a desire to return to Mass. They attended St. Louis in Kendall and then "miracles happened" for both the Browns.

"We met Fr. David Russell, (former pastor of St. Louis) who is deeply filled with the Catholic spirit. He really cares for his fellow man. I talked to him frequently about my problems and he suggested I seek an annulment."

Through Fr. Russell's encouragement, Brown overcame her fears and consulted with marriage tribunal officials.

"I was so nervous the day I walked in I asked the priest if I could smoke . . . then I forgot to," said Dora.

After six months, the annulment was granted and the Browns were

welcomed back to the Church. A Catholic marriage ceremony was held at St. Louis.

But for Bob, violence was the catalyst that put him at the Church doorstep.

"To be precise, it was February 22, 1979 when I realized that my very presence on earth was determined by the Lord."

After serving as a police officer for 22 years, Bob Brown found himself confronting a moment of destiny that is the policeman's ugliest nightmare.

"I interrupted an armed robbery and assault in progress and found myself facing a firearm at point blank range. The exact reason he did not pull the trigger, only he (the criminal) can say for sure, but in the ensuing moments I was able to remove myself from the line of fire, draw my weapon and prevail in a confrontation with him."

(Continued on page 4)

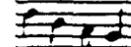
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Second coming is 'best'

(Continued from page 3)

When the terrible encounter had ended, Bob felt the Lord had spared his life for very pre-determined reasons.

'Wondrous gift'

"I was thankful not only to have a longer life, but that I would have time to make myself more acceptable to God . . . from that time on, I have become alive in the spirit.

"I wish everyone could come to this realization and know the joy of being spiritually alive beyond which everything falls into place. What a wondrous gift of awareness of the Holy Spirit for me this season."

"The Lord continued to do great things in our lives," said Dora. Bob studied to become a Catholic and she often accompanied him to seminars, films and classes. According to Dora, her reunion with the Church also meant a new education in its truth and structure.

"As a child, most of what I learned was memorization and recitation. Through Bob's classes, I learned for the first time what it truly meant to be a Catholic . . . I discovered who I was and where I was going."

The way and burden began to slip away and she changed from a 'con-

servative' to a 'progressive' Catholic. The new positive energies of her faith were channeled into the lay ministry.

Together, she and her husband attend Bible classes at St. Louis. They have participated in campaigns to

'At first I tried to pressure him into attending Mass, but it just didn't work. Then my minister suggested that I also attend so that he would not have any excuses about the differences in our religions.'

distribute food to the poor. And more recently, they have made a decision to become eucharistic ministers.

'Ask the Lord'

The joyful changes manifested in her life would have happened sooner, said Dora, if "I had only asked for God's forgiveness and asked him to change my life. I have an insatiable thirst to help others . . . I see Jesus in everyone I meet. I know that faith is a gift of God which we cannot earn ourselves . . . I can relate to the Holy Spirit and know he is very much alive in me."

Now that she has triumphed and come home for Christmas, Dora

Brown wishes to offer encouragement to other Catholics who long to come back to the fold but feel unable to.

"We must ask Our Lord to change our lives . . . He alone knows what is best for us. Then we must allow the

Holy Spirit to work within us. The Catholic Church has changed and is continually developing, unfolding and growing in its understanding of itself and its people. It is a love relationship with Christ, the Trinity and one another," she said.

Pat and Carol's story

"I was raised to be a traditional Catholic and a traditional Italian," said Pat DeMarinis,

When he reached the 10th grade, Pat's parents decided to transfer him to military school. It was there he rebelled against his Catholicism and felt a need to exercise the "free will" he believed he did not experience in parochial school. From that point on, Pat slipped further away from the Church family.

It was not until his engagement to his Lutheran fiancée, Carol, that he attempted to reconceive with the Church, and even then it was "to make the parents happy and be married by a priest." A parish priest in his hometown of New York City was contacted for pre-marital counseling. But he and Pat had a confrontation which broadened the misunderstandings of Pat's childhood.

"He told me I would go to hell if I did not raise my children in the faith," said Pat.

Pat separated himself further from practicing his faith after marriage, although Carol was a "spirit-filled and born-again Christian" who regularly practiced her own religion. Ironically, it was her conversion to Catholicism that led her husband back to the fold.

"At first I tried to pressure him into attending Mass, but it just didn't work. Then my minister suggested that I also attend so that he would not have any excuses about the differences in our religions."

It worked. Eventually's interest was piqued and eventually he joined a men's retreat group for the weekend. It was there he began the long journey home. Once he arrived, he found that the overly stern and authoritarian Church of his childhood no longer existed.

"It used to be that priests never made house calls and doctors did. Now priests make housecalls and doctors don't," he said.

"Now I feel that priests are on my level. I can talk to them. It is no longer, 'father this or father, that,' but they are people who are very human that I can go to comfortably."

Intercommunion

When the DeMarinis family — Pat, Carol and four of their five children — moved to Miami, it was two years

before they made a permanent commitment to Catholicism. While living in New York, the more liberal parish priest had allowed Carol to receive Holy Communion. When she approached a Miami priest, he said there was no policy of open Communion.

At first, Carol was resentful because she felt sincere in her belief that she was truly receiving the "body and blood" of Christ.

The couple denominated churches of other denominations, including Pentecostal, Carol's Lutheran family and several others.

"It gave me a chance to dissolve the stigma I felt," said Pat — "and a priest friend of mine said it did not matter about our allegiance if Jesus Christ was at the center."

At St. Louis parish, Pat felt a new-found joy in his life.

"The people helped bring me back . . . it was a one-on-one basis and a real sense of community . . . Even if my job transferred me to a distant city today, I would feel eager and willing to join in a new parish. I know that if I fall, someone in the community will be there to pick me up again."

For Carol, total acceptance of Church rules and customs did not come immediately after she made the decision to convert to her husband's faith.

"I talked to Fr. Michael Kisch at St. Louis. At first I could not help feeling a little resentment at rules like confession, Holy Days of Obligation and such. But then I prayed and I realized that the rules which seemed unimportant to me were just as significant as the larger laws, such as 'thou shalt not steal.'

"Coming home to the Catholic Church meant coming home to a Church that was filled with deep tradition and history . . . it meant finding a Church that did not condemn or criticize other religions, one that had the courage to examine its own past and admit mistakes . . . not many churches will do that," she said.

Work with youth

Once their lives were aligned in mutual prayer and belief, the DeMarinis marriage grew even more fruitful. They wanted to share their new love of Jesus with other. Because they have five children ranging in age from 16 to a newborn, youth ministry seemed the most rewarding path. On Wednesday nights they work with a group of teens involved in "New Life" endeavors. The couple also coaches the co-ed St. Louis softball team.

When Pat reflects on what his deepened faith has meant to him this Christmas, he described how it has also changed his professional life.

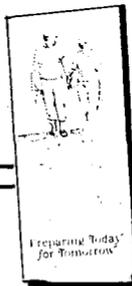
As a salesman in a competitive field, daily performance is essential to his success.

"The one week I missed Mass was the worst week at work I ever had. Becoming a good Catholic has actually made me a better salesman."

And to those who long to step through Church doors and celebrate the blessings of the season, Pat offers his own life as testimony.

"For me, the second homecoming has been the best of all."

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Get involved, teens urged

Special Mass for youths and parents at St. Gregory's

By George Kemon
Special to *The Voice*

Come home, home to Church, scores of Broward youths were urged last week at a special Mass for teens and their parents.

Do not say "but I am only a youth," they were told but get involved in the parish and with each other as evangelists.

Students who attend St. Thomas Aquinas High School in Ft. Lauderdale, and their parents were honored at a Mass last Sunday morning at St. Gregory Parish in Plantation.

Father Martin J. Cassidy, Pastor, said they have some 368 students from St. Gregory's who attend Aquinas High and the purpose of the Mass was to speak with the students about greater participation in their parish and in the activities of the church.

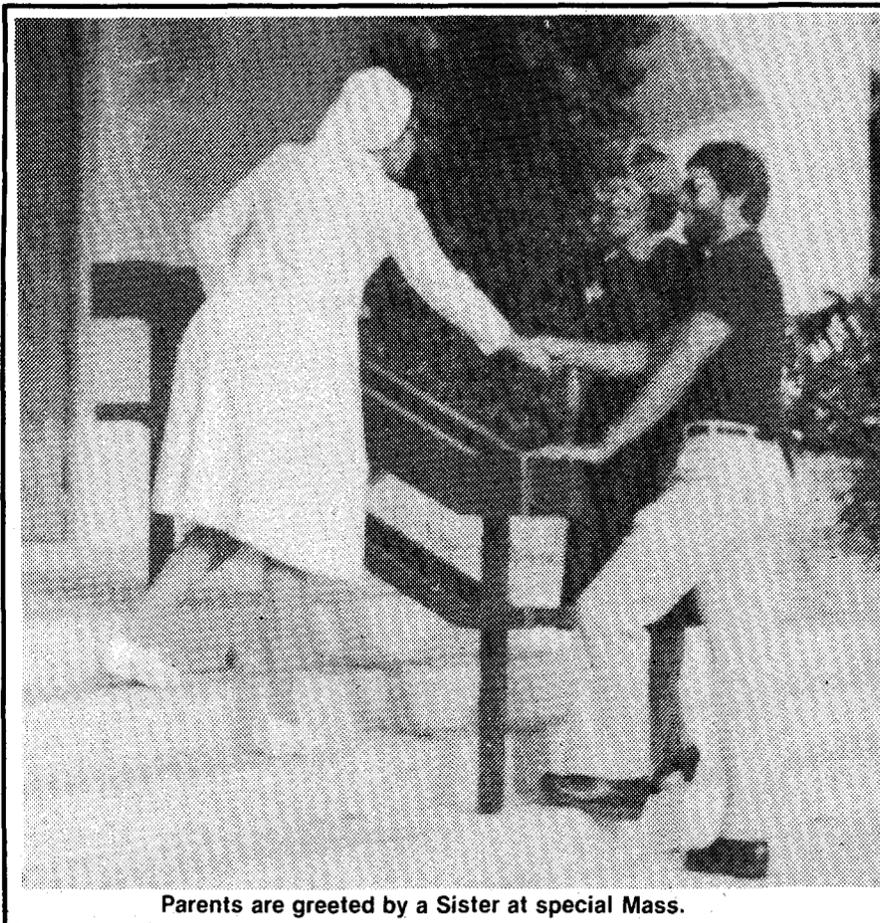
In his homily to the students, Fr. Cassidy said, "The very existence of this Mass this morning with our students and their parents from St. Thomas High School is a sign to the whole community that faith is still vibrant in our midst. Yet the anxiety persists, with some reason that God may be increasingly ignored and that the Church of the future will be smaller numerically and weaker spiritually than it is now."

"AND IT IS into this situation of anxiety and hope, of change and challenge; of danger and opportunity that you, our youth, are sent. And I use the word 'sent' advisedly. You are called by God as Jeremiah was; you are appointed by Christ as his Disciples were. 'And I have commissioned you to go out and bear fruit, fruit that will last.'"

"You were never meant to be passive spectators of the changing times or stranded victims of a receding tide," continued Fr. Cassidy, "you are sent by God to make your own history in His name."

"You are indispensable. Do not say with Jeremiah, 'I am only a youth.' It is precisely because of your youth that you have such a vital apostolic role in modern times. In an age when tradition is losing its momentum, when family influence is less conclusive than before, the apostolate of youth to youth is not just desirable, but essential. Each generation in the U.S. is to be saved for Christ, and it must be saved largely from within.

"IT IS NOT just a question of holding onto the young. It is a question of the young evangelizing one another. And you will be enabled to do that, not just because you have an ear for the rhythm of your time, not just because you have the vigor to support others, but you have God's strength to support you. 'Do not be afraid of them for I am with you to protect you.'"



Parents are greeted by a Sister at special Mass.

'I don't think I'd be accused of pessimism if I said that anxiety, ecclesiastical anxiety, is one of the dominant emotions of our time. There are more puckered faces in the church than there were before. The anxiety is that the faith that we have sustained and been sustained by, will not be passed on; that succeeding generations, either by design or by default will choose another way.'

—Fr. Martin Cassidy

Father Cassidy concluded by saying, "Christians young or old make no spiritual impact unless they are converted themselves. We are not called just to believe in the death and resurrection of Christ; we are called to live it. We must talk about converts to Catholicism where as many of us are not converted at all. Baptized, yes! Converted, no! The Christian is, above all, a changed person, one who has discovered Christ as his personal Lord and is surrendering to Him in every area of life."

"YOUTH OF St. Gregory," said Fr. Cassidy, "might I have the temerity to ask you one last question? Is Christ, the son of God, your personal Lord? Are you surrendering to Him? Where do you go from here? Home, of course. The Hebrew word for conversion means 'come home'. Don't go. Come! Come home to the peace of Christ."

St. Gregory's pastor said that it is planned that all the churches in the area who have children at St. Thomas will honor them at Masses in the individual parishes and speak with them about evangelization on the student level.

Father Cassidy alluded to church meetings and groups within the parishes that seemed peopled by only those middle-aged or older and there are very few youths present or involved.

It was Father's theme to the students that they become involved in parish activities and thereby assert their evangelization among themselves and others.

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EMERGENCY POWERS TOO GREAT

Polish bishops hit new law

WARSAW, Poland (NC) — The Polish bishops protested aspects of the government's plan to end martial law, saying that the legislation would still give the communist government many emergency powers to use as it wishes.

The bishops voiced their opposition in a letter sent to the presidium of the Sejm, Poland's Parliament, on Dec. 16. On Dec. 18, however, the Sejm approved the legislation and on Dec. 19 the Council of State, Poland's collective presidency, formally announced that martial law will be suspended on Dec. 31. Martial law was imposed on Dec. 13, 1981.

The Sejm approved, with no opposing votes and only nine abstentions, the legislation opposed by the bishops. That legislation, which amends the civil and criminal code, gives the government the power to suspend martial law or reimpose it at any time.

After the suspension of martial law the government would no longer have the automatic right to intern people without trial, impose a curfew, regulate citizens' movements within Poland, prohibit all kinds of public gatherings and protests, or forcibly take possession of private apartments or the produce of private farmers.

The bishops' letter, signed by Archbishop Jozef Glemp of Warsaw and Gniezno, president of the Polish Bishops' Conference, and Auxiliary Bishop Bronislaw Dabrowski of War-

saw, secretary of the Bishops' conference, said many clauses in the legislation cause moral "doubts, reservations or even opposition."

THE BISHOPS SAID passage of the legislation could further undermine the "credibility of the authorities" because in some cases it makes possible more severe legal repression than exists under martial law.

The bishops complained that, under the legislation, workers in many key industries would not be allowed to resign without the agreement of management. This regulation, they said, put a worker in the same position "as a peasant in feudal times."

Several "imprecise" new regulations, the bishops said, provide a pretext for "unjust and arbitrary decisions." They criticized a clause

providing for a sentence of up to three years in prison for anyone "who undertakes action with the aim of causing public unrest or disturbances."

"Such elastic formulas can only lead to the creation of a kind of psychological terror," the bishops said.

They said that entirely new penal sanctions had been introduced into the labor code and a wider number of factories would be subject to special repressive measures.

The legislation would allow prosecutors or judges to authorize wiretapping and mail opening without notifying the person involved and to use the findings as evidence in court.

THIS REGULATION, the bishops said, is contrary to constitutional guarantees for the secrecy of correspondence. They said it also created a new category of crime.

The bishops said several new regulations undermine reforms introduced by the Government. For example, they described as "purely decorative" the reactivation of workers' self-management in industry since the new workers' councils can be dissolved at any time and their right to elect managers would be suspended.

Greeley column ends

• Cody audit results . . . P. 8

FAIRWAY, Kan. (NC) — Father Andrew Greeley, sociologist, novelist and columnist, has decided to stop writing his weekly syndicated column for the Catholic press, according to a spokesman for Universal Press Syndicate. The last column is dated Dec. 27.

Lee Salem, the syndicate's editorial director, has notified subscribing Catholic papers of the decision, the spokesman said. He said about 30 Catholic newspapers subscribe to the column, which has been syndicated by Universal Press Syndicate since 1974.

The syndicate spokesman said Father Greeley had indicated that he was not able to give as much attention to writing the column as he would like and that he was interested in returning to a more active role in the priesthood.

The spokesman said he did not know whether any decision had been made about discontinuing another column which Father Greeley writes for secular publications.

Father Greeley is a professor of sociology at the University of Arizona and senior study director at the University of Chicago's National Opinion Research Center.

The column has stirred controversy. Last winter, four diocesan newspapers dropped the column and three bishops publicly announced decisions to continue it in their diocesan newspapers.



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Bulgaria in plot to shoot pope, Italy charges

From NC News Service reports
ROME (NC) — Italian Defense Minister Lelio Lagorio told Parliament Dec. 20 that Bulgaria was involved in the May 1981 attempted assassination of Pope John Paul II.

Lagorio, alluding to possible Soviet participation in the plot, said the assassination attempt was "a precautionary and alternative solution" to a military invasion of the pope's native Poland.

"The Bulgarian lead in this crime, therefore, raises and justifies the most acute worries of international politics," Lagorio added. He called the attack on the pope a "true act of war in peacetime."

The Italian team investigating the May 13, 1981, papal assassination attempt arrested one Bulgarian Nov. 25, charging him with "active complicity" in the plot to kill the pope.

AN ARREST warrant has been issued for a second Bulgarian, and the chief investigator, Judge Ilario Martella, has asked the Italian foreign ministry to revoke the diplomatic immunity of a third so that an arrest warrant can be issued for him.

Lagorio's report marked the first official comment by the Italian government on investigations that have produced evidence of possible Bulgarian secret service complicity in the papal attack and other crimes.

The arrest warrants also have fed speculation that the assassination plot was masterminded by the Soviet Union which used the Bulgarians to carry out the plan.

Lagorio said that Mehmet Ali Agca, the young Turk who was convicted of shooting the pope in St. Peter's Square, has been talking to police and has given information about the help he allegedly received from the Bulgarians.

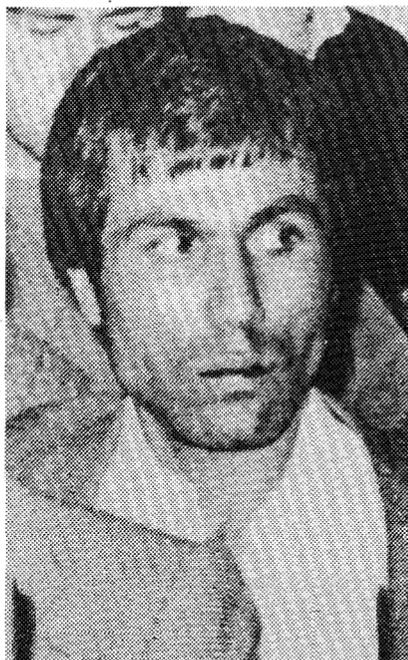
When Agca tried to kill the pope police immediately theorized that there may have been an international terrorist conspiracy behind him. But it is only now, a year and a half after the deed, that substantial evidence is surfacing which links Agca, through the Bulgarian secret police, to the

alleged plot by top Soviet officials to eliminate the pope.

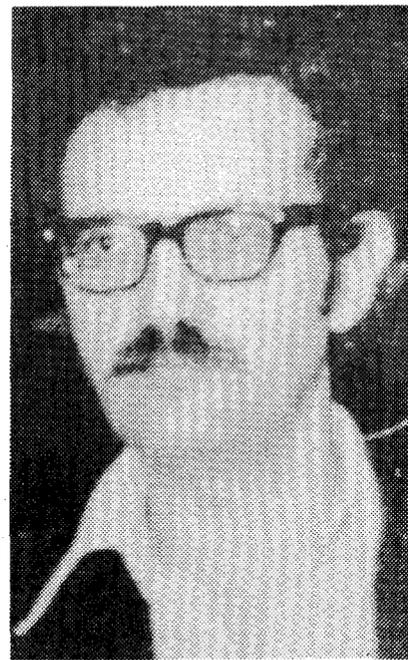
ITALIAN investigators, acting on the new confessions by Agca, also have arrested or are seeking four Turks on charges of complicity in the assassination attempt.

If it can be proved that the Bulgarian secret police were the movers behind the conspiracy, Western intelligence analysts argue, this would place ultimate responsibility right on the doorstep of the Kremlin's top leadership.

Last August Claire Sterling, an expert on international terrorism, and author of the widely acclaimed 1981 book, "The Terror Network," made



Mehmet Ali Agca: Began talking to authorities.



Sergei Ivanov Antonov: First Bulgarian arrested.

that claim in an article in *Reader's Digest*. In September NBC-TV reported the same conclusion in an hour-long documentary.

Both Sterling and NBC newsman Marvin Kalb theorized that Moscow sought the pope's death because it

saw its Eastern European hegemony threatened by Pope John Paul's charismatic influence in his native Poland, where the independent labor union, Solidarity, was then a rapidly growing force in a nationwide movement to liberalize the country.

POPE'S NEW YEAR MESSAGE

Dialogue only way to peace

VATICAN CITY (NC) — Dialogue, from the conference tables of world leaders to discussions in neighborhoods and families, is the indispensable way to peace, said Pope John Paul II in his message for the World Day of Peace, celebrated by Catholics on Jan. 1.

The pope called dialogue "an essential condition" for peace and said the 150 armed conflicts since the end of World War II were examples of situations where dialogue was untried or was conducted under false pretenses.

The 3,300-word message, released by the Vatican Dec. 20 in seven languages, was titled "Dialogue for Peace, a Challenge for Our Time."

The pope addressed it to Government leaders, international officials, politicians, diplomats and "citizens of each country."

The pope said that in the future wars promise to be even "more terrible" than in the past.

"IS IT NOT necessary to give everything in order to avoid war, even the 'limited war' thus euphemistically called by those who are not directly concerned in it, given the evil that

every war represents, its price that has to be paid in human lives, in suffering, in the devastation of what would be necessary for human life and development?" the pope asked.

"Today, when even conventional wars become so murderous, when one knows the tragic consequences that nuclear war would have, the need to stop war or to turn aside its threat is all the more imperious," he said.

"The Holy See will not grow weary of insisting upon the need to put a stop to the arms race through progressive negotiations, by appealing for a reciprocity," the pope said.

"Instead of being at the service of people, the economy is becoming militarized," and "development and well-being are subordinated to security," he added.

"Science and technology are being degraded into the auxiliaries of war," the pope said.

Dialogue for peace, the Pontiff remarked, "cannot be dissociated from dialogue for justice."

"The temptation to violence and war," he said, "will always be present in societies where greed and the search for material goods impels a wealthy minority to refuse the mass of people the satisfaction of the most elementary rights to food, education, health and life."

Also recommended by the pontiff was the creation of "an international juridical system which is more receptive to the appeal of those whose rights are violated" and which has an effective means of making its authority respected.



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Bernardin: Audit clears Cody

CHICAGO (NC) — Archbishop Joseph L. Bernardin of Chicago has announced the end of an independent investigation into the financial dealings of his predecessor, Cardinal John Cody, and said it produced no evidence of wrongdoing by the late cardinal.

The archbishop also announced new accounting procedures for the archdiocese and named a blue-ribbon panel of Chicago business and financial leaders to review the annual audit of the archdiocese.

He said he has closed a controversial, unaudited archdiocesan "contingency fund" maintained by the late cardinal so that "there will never be need . . . again" for the kind of inquiry that placed a widely publicized pall of suspicion over the last year of Cardinal Cody's life.



Archbishop Bernardin

WHILE DECLARING the Cody case basically closed, Archbishop Bernardin noted that some records were not available. If new records came to light, he said, "the conclusions reached might require reevaluation."

Archbishop Bernardin, who was named to head the Chicago Archdiocese last July, announced his actions in a 500-word letter "to the clergy, Religious and laity of the archdiocese" published in the archdiocesan newspaper, *The Chicago Catholic*.

Cardinal Cody died last April at the age of 73, after 17 years as archbishop of Chicago. He became a focus of national controversy the previous September when the *Chicago Sun-Times* ran a series of articles alleging that he had violated church and federal laws by diverting as much as \$1 million in tax-exempt church funds for the personal use of his stepcousin, Helen Dolan Wilson.

A federal grand jury probe into the allegations, begun in November 1980, was still under way at the time of the cardinal's death, but ended three months after that without bringing charges against anyone.

Cardinal Cody categorically denied any improper use of church funds.



Cardinal Cody

IN HIS LETTER Archbishop Bernardin said that when he succeeded Cardinal Cody "I felt it my responsibility to make a personal inquiry so that whatever lingering doubts might exist could be cleared up as quickly and completely as possible."

He said he employed "the accounting firm of Peat, Marwick, Mitchell and Company, which had not had any previous professional relationship with the archdiocese, to review" all the information collected, including data on the special contingency fund, an archdiocesan account managed by the cardinal.

"Though the accuracy of the estimated receipt and expenditure figures cannot be certified, Peat Marwick has informed me that . . . nothing came to their attention to indicate that these figures were not within an acceptable range of reasonableness for purpose of my inquiry," he said.

In addition, he said, Peat Marwick and others consulted "advised against a continuation of the inquiry because, in all likelihood, it would not substantially change the picture." He said there was "some confusion

in the records" because the cardinal "did not always follow preferred accounting procedures." But he attributed this to "a failure to attend to detail and the pressing demands of an extraordinarily busy schedule."

ANNOUNCING that the Chicago Archdiocese is now following "the guidelines developed by the National Conference of Catholic Bishops" for its financial statements, Archbishop Bernardin commented that there are other acceptable ways of reporting, but that method is "useful" and can serve to "ensure greater consistency in diocesan financial reporting throughout the country."

Expanding on Archbishop Bernardin's announcement of the formation of a new Audit Committee to review the annual audit of the archdiocese, *The Chicago Catholic* reported that it "will replace the Archdiocesan Finance Committee, which included heads of several archdiocesan agencies. The Audit Committee includes no archdiocesan staff members."

The committee is made up of 15 members. It includes two persons from Chicago-area academic institutions and 13 top executives of corporations or financial institutions, among them such figures as Frank Considine, president of National Can Co.; Andrew McKenna, chairman of the Chicago Cubs; and Robert Galvin, chairman of Motorola, Inc.

Rule change may hurt proliferers

WASHINGTON (NC) — Pro-life leaders are protesting two proposed rules changes in the House of Representatives which, according to pro-life groups, would make it more difficult for the House to consider new anti-abortion legislation.

The rules changes are "a misguided effort to side-step basic issues of human rights," said Father Edward Bryce, director of the U.S. bishops' Committee for Pro-Life Activities.

Added Douglas Johnson, legislative director of the National Right to Life Committee, "Any congressman who votes for the new House rules is voting to kill all abortion funding restrictions and all pro-life constitutional amendments."

The two rules which have drawn pro-life anger are:

- A proposal to increase the needed number of signatures on a House "discharge petition" from a simple majority of the House (218 members) to a two-thirds majority (290 members) whenever the proposed legislation being bottled up in committee is a constitutional amendment.

- A proposal to allow the House to end floor debate on appropriations bills before it gets to consider appropriations "riders," such as amendments prohibiting any funds in the bill from being used for abortions.

BOTH RULES were approved by House Democrats in early December and are scheduled to be voted on by the full House when the 98th Con-

gress convenes the first week in January. The rules would apply not just to abortion measures but to all legislation, such as constitutional amendments on a balanced budget or appropriations riders on funding for court-ordered busing.

Father Bryce, in a statement issued Dec. 15, indicated he was most concerned about the discharge petition rule, particularly since the Senate is scheduled to debate sometime next year a constitutional amendment on abortion sponsored by Sen. Orrin G. Hatch (R-Utah).

The House Judiciary Committee traditionally has blocked such amendments from reaching the House floor, forcing pro-life strategists in recent years to consider circulating a discharge petition to get anti-abortion amendments to the full House.

JOHNSON said the discharge petition rule would "as a practical matter" make it impossible to get any controversial constitutional amendment out of committee.

He said the new rule on appropriations riders would make it easy for the House to avoid the abortion issue and could even jeopardize the Hyde amendment, which for the past several years has restricted federal government funding of abortions.

The proposals are "unfair, undemocratic gag rules," Johnson said.

Both Johnson and Father Bryce urged pro-lifers to ask their congressmen to oppose the new rules.

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Drug problem families — help set in Broward

Free help is available for the families of drug addicts, users and abusers. NAR-ANON FAMILY GROUPS is an organization which focuses entirely on helping the family of the drug abuser. NAR-ANON helps the family gain understanding and knowledge of drug dependency. Drug use is not an individual problem, but a problem that affects the entire family.

A confused, guilt-ridden, angry person is not the ideal parent or companion for someone with a drug problem, yet family members do become emotionally damaged when efforts to communicate with a drug user fail and the frustrated parent resorts to anger or violence. This attitude only leads to further rebellion by the drug abuser.

The NAR-ANON FAMILY GROUP is for anyone that knows the feeling of desperation concerning the addiction problem of someone they love. When you join the NAR-ANON FAMILY you are no longer alone.

NAR-ANON members remain totally anonymous, however.

NAR-ANON FAMILY GROUPS meet at the following locations: MONDAY at 8:00 P.M., Faith Christian Church, 7676 Davie Road Extension, West Hollywood; TUESDAY at 8:30 P.M., First Congregational Church, 2501 N.E. 30 St., Ft. Lauderdale; WEDNESDAY at 8:00 P.M., Bio-Social Center, 1601 N.E. 26 St. Room 2, Wilton Manors; THURSDAY at 8:30 P.M., First Congregational Church, 2501 N.E. 30 St., Ft. Lauderdale; SUNDAY at 7:30 P.M., Cypress United Presbyterian Church, 950 S. Cypress Rd., Pompano Beach.

Carrollton holds scholarship exam

On Saturday, January 8, 1983, Carrollton School of the Sacred Heart, a private Catholic college preparatory school for girls, will administer a scholarship examination for students entering the ninth grade in September, 1983. The exam will be followed by an Open House at 1:00 P.M. where parents and applicants may tour the school and hear from school administrators regarding the High School program.

Scholarships will be awarded on the basis of three considerations: academic ability, financial need, and personal interview on campus.

Anyone interested should contact the Admissions Office at Carrollton, 3747 Main Highway, no later than January 5, 1983. The telephone number is 446-5673.



CHRISTMAS GIFT — Nativity parish's annual Christmas Concert this year was an occasion for genuine giving as donations were collected for 17-year-old Lenny Coverdale, a leukemia victim and former member of the Hollywood parish, now living with his family in Georgia. The money will help pay medical expenses, including a bone marrow transplant scheduled for January. Featured at the concert were Nativity School students who played Haydn's Toy Symphony, the Nativity School Choir, soloist Michele Barica and the Nativity Adult Choir. After the concert, parishioners took part in a candlelight procession (above) during which the children sang carols before lighting the Christmas crib. (Voice photo by Prentice Browning)

Haitian refugees get holiday help

Needy Haitian refugees will be \$2000 better off and about three dozen toys happier this Christmas thanks to the efforts of Christ the King parishioners.

Well-established Haitian members of the South Dade parish raised the funds last November by holding a Haitian Festival Night during which fellow parishioners learned about the Haitian culture and tasted some native delicacies. The proceeds, a check and toys, were presented to the Pierre Toussaint Haitian Catholic Center in Miami and its chapter of the St. Vincent de Paul Society after a Mass at the parish this Monday night.

Organizer Alix Perrault said the fund-raising will be more than a one-time affair, since the volunteers have organized themselves into a Haitian-American Benevolent Association and plan to continue to raise money for their needy countrymen.

Father Frank Guinan, pastor of Christ the King, backs the effort wholeheartedly, and hopes "this show of concern by our parishioners will be shared by many other parishes."



A beaming Father Thomas Wenski, associate director of the Pierre Toussaint Haitian Catholic Center, and Andre Bony, president of the Center's St. Vincent de Paul Society, thank Father Frank Guinan, pastor of Christ the King, for his parish's efforts on behalf of Haitian refugees.

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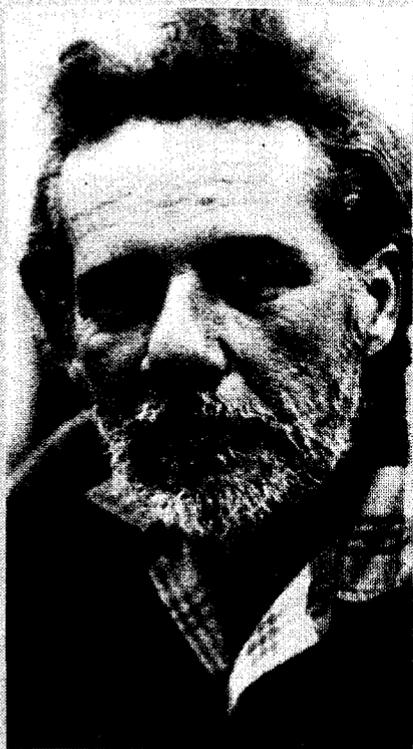
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Story and photos by Betsy Kennedy



'Most people have no idea what it means to go hungry. I've tried to get work everywhere but there just isn't any . . . please don't print my name, I don't want my family to know about my situation'

—A street man



A man (top) prays before beginning his lunch at Camillus House as two others take a respite there from the cold and loneliness of the streets.

They are the unlucky ones this Christmas. They are the homeless of downtown Miami, the hollow men; unshaven, dirty and weakened by illness and despair.

Need drives them.

They line up daily outside Camillus House, dependent on the charity of the Little Brothers of the Good Shepherd, who will provide them with a clean change of clothes, a square meal or even a night's lodging away from danger lurking in the angry streets.

They survive on shreds of hope. A yellowed photograph of a lost family member. A slip of paper torn from the want ads. Perhaps this year will be better. Perhaps there will be a job. Perhaps they will be able to quit The Bottle. Perhaps once again they will be able to join the mainstream of life, along with the wealthy and middle-class Christmas shoppers who detour around them as if poverty makes them insects crawling on the streets.

But beneath the poverty, illness and years of suffering, Miami's homeless are very human. They weep and rage like everyone. They feel frustration for the things that are beyond their grasp. What others know in abundance — warmth, shelter, love, security, good food and holiday fellowship — they can only search for in their imaginations or in the elusive recesses of childhood memory.

With a belly shrunken and spasmed with the pain of hunger, it is nearly impossible to smile. Instead they wait quietly and often bitterly for the morsels fed to them by the compassionate.

Increasing numbers

The street people flock to Camillus House in increasing numbers every year.

Far below the sleek office buildings, down in the streets, the Little Brothers of the Good Shepherd continue their daily miracles at Camillus House, relying on the charity of Catholics and others who make donations. Each day the brothers crowd as many men as possible into the shabby but meticulously clean cafeteria and measure out three square meals.

"We serve 1200-1400 meals a day," said Brother Paul Johnson, who is considered by many local and national authorities to be extremely knowledgeable about the problems of the poor.

"There has been a 20 to 30% in-

crease in the number of men who come here just in the last two years. The fragile ones in the job market are the first to lose their jobs . . . the

'They are like little children. They will come back here again and again, sometimes just to make certain we are still here and still care'

—Bro. Paul Johnson

alcoholic, the black, unskilled, or those with poor job records," he said.

Sense of humor

Brother Paul has been at Camillus House for four years. He takes his vows of poverty, chastity and obedience seriously, but it is his sense of humor that helps him deal with the human suffering that flows endlessly through the doors.

"I work for the best employer in the world, Jesus Christ," he said. "And in my job, there is no place to go but up!"

He wears a certainty of purpose along with his modest collar that dispels despair like a rainbow after a storm. His face is pale but glowing like a man who has been underground but carries his own light there.

The street people respect his authority but sense that he understands them like a father who will always be loyal to his sons.

"They are like little children. They will come back here again and again, sometimes just to make certain we are still here and we still care," he said.

Recently a man was murdered with a lead pipe outside Camillus House when he fought with another mental patient over an inconsequential remark.

Brother Paul said it was a rare incident.

They police themselves. If a fight breaks out, one of the other street people will usually take over and evict the violator. And they protect the brothers with complete devotion.

During his 24-year commitment to the impoverished, Brother Paul has never been harmed.

Tight discipline

And the tight control and discipline within the walls of the House provide an additional deterrent to violence. In

the angry streets

else to go

and Brother Paul...

tsy Kennedy

the dormitories where 60 men can sleep in immaculately clean but simple quarters, the rules are promptly laid out to them. They must check in by 6:30 p.m. They must have I.D., register at the office, shower, shave and wear pajamas. Smoking is not allowed.

The poor are allowed seven free nights a year at Camillus House, although that number is sometimes extended if a man finds a good job opportunity and requests additional time, said Brother Paul.

Clothing is an essential part of the Camillus House program. "We take their dirty laundry and launder, mark and size it. On Mondays, Wednesdays and Fridays the men line up and we exchange as many as 200 suits of clothing. If their clothing is too ragged for re-use we sell it for 6¢ a pound. We use approximately 20 men from the street to do the laundering."

Big bills

Other practical needs of Camillus House are not met so easily. The electric bill usually runs \$1,600 or more a month, said Brother Paul. Several times a week trucks pick up damaged but useable products and food at Publix markets. But without volunteer donations, which totally sustain the place, Camillus House would not survive.

The office card file is overflowing these days; each card contains a name and brief statistics on the unfortunate who seek refuge during the year. Over 1,000 men stayed seven nights' each just during 1982. And there is no typing the needy. A Cuban



Brother Paul, the man in charge of Camillus House, surrounded by loaves of bread donated to the shelter.

man, age 26. A blonde-haired, blue-eyed lad from England. Another from Brooklyn. An unemployed construction worker who has lived for 34 years in Miami. He currently works as a crew member at Camillus House, until he said he can "get on his feet again."

"Most people have no idea what it means to go hungry. I've tried to get work everywhere but there just isn't any... please don't print my name, I don't want my family to know about my situation."

Yet he is one of the luckier ones. He is still young, in good health and has a trade.

Bleak futures

For others, the future is bleak. Consider the one leaning on the trash-can in front of the House. He wears a

soiled baseball cap and a buggy navy blue jacket. He is one of the mental patients who have become unclaimed baggage. The state hospital won't take him back because of overcrowding; they say he is harmless. Yet he cannot manage properly for himself on the streets, he can't always use the toilet. He can't communicate with anyone. He has no family. And even when he tries very hard, his thoughts just won't connect — like de-railed trains going nowhere.

It is these men that Brother Paul worries about. Camillus House may not be there for them soon. In five years the city of Miami downtown development authority plans to rebuild the block where the street people congregate. By using federal public acquisition funds the displaced will then be further displaced. An organization named Park West has already been formed to execute the re-development plan.

"But I already got in on the act. I'm one of the officers. I am hoping I can explain to the developers the kind of harm they will do if they leave the street people with no facility at all," said Brother Paul.

"Camillus House functions not just for the needs of the poor but for the needs of the people who want to serve the poor. There are many people who want to volunteer to help down here, but for one reason or another are unable to. We take care of the homeless for them. We are totally independent of any government funding."

Poor also help

Help sometimes comes from the good-hearted poor themselves.

Brother Paul pointed to a five gallon jug in the corner of his room. It is brimming with pennies — \$400 worth at last estimation.

"The men collect pennies they find on the streets. Affluent people often throw the pennies down just to clean out their pockets, or when they are looking for change at parking meters. The men bring them here and it gives them a real sense of sharing at Camillus House," he said.

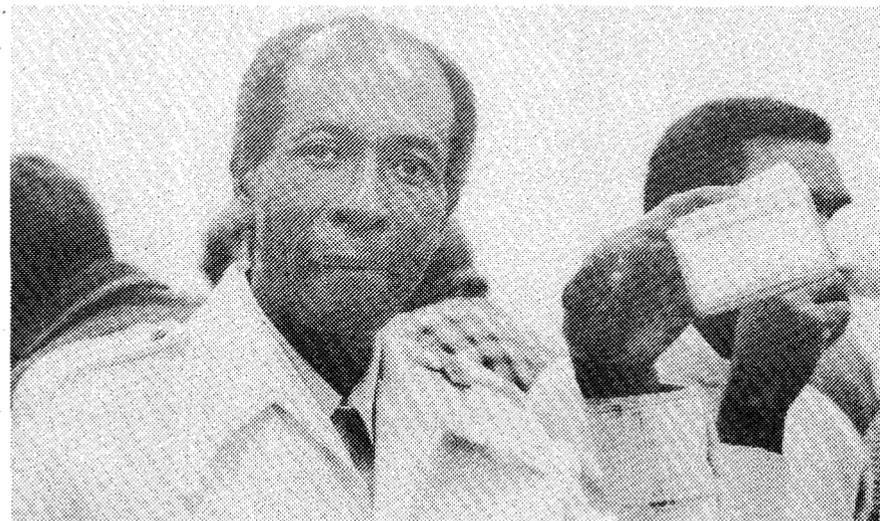
Are the poor really grateful for the help they receive? Once they are able to resolve some of their troubles, their gratitude overflows, explained Brother Paul. Recently he heard from a young man and his wife that had been fed by the brothers when they were completely destitute. Today the young man is working and his faith has been restored. He sent a simple message to the brothers along with a generous check.

But hard times are far from over for the thousands of others that will pass through the Camillus House doors during the holidays. They will continue to line up at the gates, day after day, take their numbers and wait quietly for the meals that will fend off starvation for just a little longer.

And while cash registers ring merrily throughout the city of Miami, the street people will continue to seek their pennies of hope.

Want to help?

Donations may be sent to Camillus House at 725 N.E. 1st Ave., Miami, Florida, or phone 374-1065, Miami.



Having gone to Camillus House for lunch, a man proudly shows off his recently acquired health insurance ID.



'This is not the feast of Santa Claus, of jolly elves or of E.T. It is the feast of the birth of Jesus Christ.'

Armies, jails can't bring peace...

(Archbishop's Christmas Message:)

On behalf of the Bishops, clergy, religious and faithful of the Archdiocese, I wish to express warm greetings of this Holy Season of Hope.

The star of Bethlehem brings special light into our world of sin, of materialism, of violence, of crime, of threats to peace, of family disintegration and of alienation of minority groups. This is not the feast of Santa Claus, of jolly elves or of E.T. It is the feast of the birth of Jesus Christ.

The helpless infant is also the powerful Son of God. He has come among us to free us from our anxieties. If only we will listen, if we will not permit His voice, the Good News of His Gospel, to be drowned out by the cacophony of materialism and secularism in our day.

The commercialization of Christmas, the factoring of Christ out of the Feast, is a dreadful symptom of the disease that is at the root of many of our troubles today — namely, the alienation of religion from life and from society, the elimination of motivation for responsible conduct that is indispensable for a free society, the elimination of standards of behavior of a necessary sense of brotherhood and community for good human relations.

American separation of Church and State does not mean separation of religion from society, nor does free enterprise or rugged individualism mean brother destroying brother.

At the first Christmas, there was no room for the infant Christ in the inn. Until we find room for the influence of Christ and of religion in hearts, in families, in education, in media, in social and economic and political life and in human relations, especially with the poor, minorities and Third World nations, we will continue to live in fear and gloom. And no number of policemen, jailers, psychiatrists, social workers, play grounds or MX bombs will deliver us from our misery.

On this Feast of Hope, I salute all of those who are committed to living and restoring the true meaning and spirit of this feast of the Birth of Jesus Christ, Son of God, Saviour of the World, and I beg abundant blessings upon all members of our community.

Edward A. McCarthy
Edward A. McCarthy
Archbishop of Miami



'... until we find room for the influence of Christ'

Letters to the Editor

Baby murder sentence is just

To the Editor:

The *Voice* editorial of the Nov. 26 edition was on the subject of the Haitian woman who murdered her newborn baby. The statement was made that the sentence of 20 years in prison was unjust. I fail to understand why a Catholic diocesan newspaper would take the point of view that a lesser punishment should be meted out for the commission of the most hideous crime of infanticide. The teaching of the Church has always been that for a premeditated murder, as this most certainly was, the state is fully justified to impose the death penalty, much less 20 years in prison. Because of the abortion situation in this nation, the editorial implies that the penalties for other murders should be

lessened, i.e. two wrongs somehow make a right. This sounds like the so-called liberation theology which is rampant in South America that Pope John Paul II has so soundly condemned, but not Catholicism.

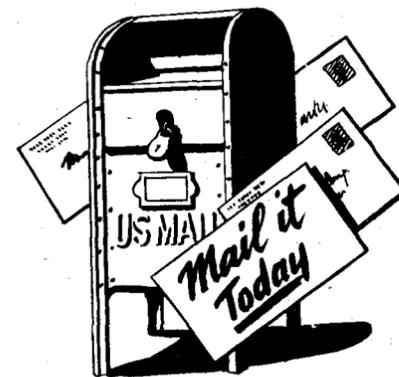
The editorial has another disturbing facet which has become somewhat commonplace between the pages of *The Voice*. The ideas of psychologists are being put forward which are not only un-Catholic, but anti-Catholic, and treated as respected authorities for the benefit of the Catholic readers. In this case, the idea that this woman would not have committed this heinous crime if she had had "proper" community support. That because of *our* lack of action, she had somehow lost her God given faculty of free will to choose good or evil: Therefore we are responsible rather than the murderess. If this tact is taken, and the argument followed to

the logical end, we find that we have no obligation to abide by the revealed laws of God. We are merely mindless animals acting out our instincts. Catholic? NO!

One would think that a true Pro-Lifer would be quite happy, in this case, to find out that there is at least one judge in the vast, legal wasteland, who seems to understand the value of one innocent human life. We all understand the connection between abortion and infanticide, but the answer is not to say penalties for infanticide should be reduced to the existing penalty for abortion. Rather the penalty for abortion should be increased to match those for any other murder.

Please reserve the next editorial of this ilk for the *Miami Herald* instead of a Catholic diocesan newspaper.

Glenn J. Dufek
Oakland Park



Seeing Christ for the first time

Two years before his death, St. Francis of Assisi thought of a way to turn a brighter light on Christmas. He told his friend John of Greccio, "I want to recall the memory of the Child born at Bethlehem who was willing to endure for us the inconveniences of childhood. I want to see him with my own eyes lying on the bed of straw, between the donkey and the ox."

And so they put together the first Christmas crib. The news of it quickly spread to the neighboring towns and people came with joy and excitement to gaze at the figure of the Infant resting in the straw lined manger. Old and young, they let their eyes dwell on the wondrous scene of Bethlehem, as if a secret door had been opened to them.

It was a renewal of Christmas in so simple and eloquent a way that all who came to watch by the crib understood better than ever before the strange ways of God and the meaning of his love for us.

THE CRIB indeed is a powerful example of the truth that we can learn more about God by look-



**BY MSGR.
JAMES J. WALSH**

and revealed truths for which the minds of people were starving, he still remained the aloof, hidden God. Always in those B.C. generations, God acted only in his divine nature and remained incomprehensible. He spoke in a voice that could not be heard.

All that changed with Bethlehem. Christ in every aspect from the crib to the cross is "God present to our eyes." What an indescribable difference his birth makes in our knowledge of the

'The crib indeed is a powerful example of the truth that we can learn more about God by looking at Christ than in any other way. What a powerful support is given to faith when we begin to realize that when we see Christ we see God.'

ing at Christ than in any other way. What a powerful support is given to faith when we begin to realize that when we see Christ we see God.

The old preface of the Masses of Christmas had these words, "Through the mystery of the Incarnate Word, the new light of God's glory has shown on the eyes of our mind, so that while we look upon God present to our eyes, through him we may be drawn to the love of the invisible."

Christ in the crib is "God present to our eyes." We can sympathize with the sad complaints of peoples many centuries ago who found it so hard to draw near to God. His very greatness, his majesty, seemed to place a barrier of mountainous proportions between his throne and the miseries of earth. Even when he spoke through the prophets

infinite God and his strange ways.

With Christ as our teacher — and he began to preach by his example in the crib — our senses and hearts and imaginations can share the burden of learning divine truth with the mind. We can see him in scenes found in our daily life; we can hear him in the words of Scripture; we can remember him with meaningful images.

OUR JOY and familiarity come only from the conviction that Bethlehem means God is with us, not off beyond the stars. He is with us in Jesus' divine nature and in our own limited human nature. Don't forget that the Redeemer came not only to reconcile us sinners with God but to teach us about God — truths we could never learn even

if we put together the minds of Plato, Aristotle, Augustine, Bernard, Thomas Aquinas, Francis Bacon, Einstein, Edison, etc.

Lying in the manger owned by another, born of a mother whose poverty was apparent, he teaches the poor and the rich to change their priorities and start over. He who owns heaven and earth lived as the poorest of the poor. In those days, everyone believed the rich were rich because they were good; and the poor were poor because they were sinners.

What Jesus taught as a man through the three years of his public ministry he lived as a child. He literally blew their minds with the assertion one must forgive everyone no matter what the offense; one must love one's enemies; one must put the quest of heaven before any goal of earth. He stressed that humility is courage and strength, not weakness or cowardice. He insisted that self-denial brings peace, not self indulgence.

SEEING CHRIST in these ways the Gospels portray him is the greatest possible aid to believing what we cannot see. There are countless things beyond the reach of the most brilliant mind which only God can bring within our range. Christ made all this possible, even for the least intelligent among us.

There is a hitch, of course. Faith! Many who saw Christ raise the dead, cure the blind and deaf and work many other miracles did not believe in him. Their minds were made up against faith in him before he opened his mouth to teach.

Faith will always mean accepting what God says simply because He says it, whether we can prove it with our puny minds or not. God asks of us nothing that Christ has not already experienced. "He is like us in all things, save sin." Christ, true God and true man, acting in our human nature has taught us the meaning of life and death and how to live the few short years here on earth. He has outlined by the action of his own life how we can follow the will of God.

We need to look at Christ in the crib this Christmas as if seeing him for the first time. We want to be penetrated with the breathless power of Christmas to transform us.

(Msgr. Walsh is Pastor Emeritus of St. Agnes parish, Key Biscayne.)

The message of Christmas

Marilyn Monroe, who is alleged to have taken her own life, lived in the fast lane. In the fast lane, the world travels 90 miles an hour. I think she was a 30-mile-an-hour person, terrified by the speed around her.

In her movie, "Bus Stop," she played a show girl with a shady past. The story line is predictable. While working her way to California, singing in cheap saloons, she comes to a rodeo town and meets a cowboy, an innocent young man who falls in love with her. He makes up his mind then and there to marry her and take her back home to Montana — by bus of course.

She refuses his offer and says she wants a career. He will hear none of it, and forces her onto the bus. When the bus driver learns of this quasi-



**BY FR.
JOHN CATOIR**

not the way to win a young lady's heart. He apologizes and sets her free.

However, she has begun to admit to herself that she's always wanted to settle down and raise a

'For me, the scene was a metaphor of God's gentle love, enfolding Marilyn Monroe herself, at the end of her tormented life.'

abduction, he challenges the cowboy to a fight and beats the cowdust out of him. Humbled by the lesson, the disheartened youth realizes that force is

family, but feared that no one would ever want her because of her reputation. She consoles him by saying that giving her up is for the best since there

were things about her past which would have turned him away anyway. She then shamefully confesses all.

After some serious gulps and pauses, he responds, "Shucks, I love you the way you are. It doesn't matter to me." She weeps, touched to the heart; he proposes again, and now she accepts. Together they skip and jump and hug in a burst of happiness. It's all very campy, except at the end of the movie there is one haunting scene. The cowboy, realizing that her clothing provides little protection from the cold, takes off his sheepskin jacket and tenderly puts it over her shoulders. The girl sighs in contentment. She is loved, at last.

For me, the scene was a metaphor of God's gentle love, enfolding Marilyn Monroe herself, at the end of her tormented life. God's mysterious love enfolds each one of us, the worthy and the not so worthy.

This, after all is said and done, is the message of Christmas. God's love has come into the world, and His mercy is everlasting.

(Fr. Catoir is director of The Christophers.)
For a free copy of the Christophers News Notes, "And on Earth, Peace," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

On blaming the parents

I suppose it is a basic fact of human existence that we like to have explanations for things; to have rough edges smoothed over and loose ones nailed down.

Part of this need for order is to believe that life is just and fair — that always as we sow, so shall we reap.

Yet this is not how things always work out.

One area where the results are often far different from what was intended and worked for is parenting.



BY
ANTOINETTE BOSCO

We have to accept the bitter truth that good parents can end up with offspring who are alienated from them in spite of having received a generous share of love and affection.

I OFTEN recall a priest friend, a chaplain at a jail, telling me that one of his most frustrating experiences was to see parents distraught and destroyed over a son or daughter who committed a crime and landed in jail. Invariably the parents would turn the blame on themselves, asking, "Father, where did we go wrong?"

I was reminded of this whole topic by an Ann Landers' column in which she published some letters she has received about an earlier letter from a mother, a widow. The woman wrote poignantly, wondering why other young people sought her out but her own children, who lived only 30 miles away, never visited. They had no interest in her, she said, even

though she raised them with love and affection, never interfered in their lives and made no demands on them.

The letters poured in with sympathy.

One person wrote that the fault lies not with the mother but with her daughters. The person added, "It's no news that some children treat their parents beautifully and others do not. The reason is that some people turn out to be better human beings than others."

ANOTHER READER told of a rotten mother whose children treated her "like she was the queen of England," to point out that sometimes parents who are loving and generous get short shrift from their grown kids, while selfish, uncaring parents get adulation.

The consensus of reader opinion was reflected in a letter by a 78-year-old man who wrote: "Unselfish parents beget selfish children, while selfish parents beget children who are loving and attentive. Why? I don't know but I've seen so many examples, I'm sure it's true."

Well, I disagree that it's as cut and dried as that. Good parents with good adult children are all around us. I think we're talking about exceptions.

But no matter what problems an offspring has, and how determined he or she is to try and lay the blame for this on the backs of parents, eventually this excuse becomes a cop-out. Each of us reaches a point at which we must take responsibility for our own lives. Part of that is to grow up and become compassionate, caring adults.

Children who do this usually rejoice in their new, adult relationship with their parents. Children who don't never are able to take advantage of all their parents can be to them.

Parents who lose their children for whatever reason live with a tragedy. But it is important that they and others know this isn't always of their own making.

(NC News Service)

Talking about homilies

It was the retired bishop who lives in our parish who celebrated the 8 o'clock Mass and gave the homily this morning. He will be 81 in March but there is a vigor about him. His voice was clear and powerful. He didn't raise it but projected it and it needed no electronic enhancement to be heard in every part of the old church.

His homily was direct. He talked about the gratitude that we all owe God and one another. He made his points in logical order, said what he had to say, summed up and ended it. It was a model of what a homily should be, well-prepared, well-presented, relevant to the experience of those who heard it.



BY
DALE FRANCIS

Yesterday morning the pastor celebrated the Mass, gave the homily. It was the feast of St. Clement and he spoke on the papacy, the line from Peter, through Linus to John Paul II.

WE'RE USED to good homilies at St. Mary's. We get them every Sunday. A few weeks back the young associate pastor, who has a beard and hair a little longer than usual, gave a two-part homily, the first part one Sunday, the second part the next Sunday, each of the two-parts were about the Mass. It was obvious he had worked hard in preparing it, not just to present the material but to present it in a way that would help the understanding and appreciation of all for the Mass. It was a homily for the people, not an exercise to show the erudition of the priest but prepared with an understanding of the people of the parish.

I've written about homilies often before, that's intentional. The homily is of such great importance. Mass attendance is

down, the surveys tell us, but a majority of Catholics still get to Mass on Sundays. Getting to Mass is important but not all get all they could from the Mass. The homily is the one chance to reach the majority of Catholics and it is an opportunity that must not be wasted.

Surveys say that a majority of the Catholic people are dissatisfied with the quality of homilies today. I'd want to know more than that — were the dissatisfied talking about content or delivery? I'd think content but delivery means a lot. I'd want to know what the expectations of the dissatisfied were, too. If they expect homilies that are polished gems of exposition, inspiration and theological insight, there just aren't many of those around.

BUT SINCE obviously my own experience is in no way as comprehensive as the surveys, I'll accept the finding of general dissatisfaction with homilies. And I'm not unhappy to do it because homilies are so important that priests should not be satisfied with the present situation. What I can say, from an experience of hearing homilies in half a dozen states, is homilies are better than they once were.

Now and then you hear someone say the sermons of the past — they weren't called homilies then — were so great. I remember a few that were but I remember far more that were unprepared, that were extemporaneous variations on some favorite theme of the preacher and some that weren't related to any part of the faith at all. My favorite souvenir of that period I heard at a parish in a city I'd never been in before or ever been in since. He had discovered a couple of candy bar wrappers in a pew after a Mass the Sunday before and for 15 minutes he lectured on the evil of candy bars at Mass.

My point in columns I've written on homilies is not to argue that everything is fine, the surveys show the people think it obviously isn't. But it is to say priests realize the importance of homilies, that they are taking their obligation seriously and homilies are improving. I think we should encourage that effort. It seems to me that those who continue to denounce the quality of homilies have reached the point of diminishing returns in their negative approach.

(Dale Francis is a nationally syndicated columnist.)

Be your own person

Q. I'm just a little above average in weight for my height and age, so I don't really think of myself as fat. The trouble is I want to be thin. I think girls who date often are usually thin. I want to diet but my mother doesn't want me to. She says it's not a good thing at my age. Can you recommend some diet that won't hurt me? (Missouri)



BY TOM
LENNON

A. Since I'm not a doctor, I'm not about to recommend any diet for you, especially since I don't know your total health picture.

Your mother may be worried that you will diet too strenuously and then be afflicted with an illness called "anorexia nervosa."

A person with this largely psychological disorder literally starves herself, not merely to thinness but to serious illness as well. One researcher says 98 percent of anorexics are girls.

THE MORTALITY rate for anorexics is between 15 and 20 percent.

Could you and your mother talk with your family physician about the possibility of some mild dieting under the careful supervision of your doctor and your mother?

This would eliminate or at least lessen the possibility of your becoming obsessed with starving yourself.

At the same time, be very much aware that the thin-is-beautiful theme is a fad; a fashion, something trendy and temporary. Five years from now the thin person may be completely out of style in our culture.

Although one shouldn't seek to be out of step with others, or to be eccentric, or an oddball, the opposite extreme is just as troublesome.

IF WE ARE forever trying to conform to the latest trend and the newest fad, we will find our self-worth only in what the culture dictates. And that could be tragic.

Be your own person and don't let the popular culture dictate completely what you should do and be.

Countless persons who are not thin are beautiful and popular.

And some thin people have been known to have not very nice personalities.

You might find it rewarding to consider at length what are some of the qualities that make a person genuinely beautiful and truly popular with a wide variety of people.

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

(NC News Service)

Saving a marriage alone

Dear Dr. Kenny: I just read your column concerning the woman whose husband told her he didn't love her and never had. I know the pain she is experiencing.

I speak from my own experience. My husband told me the same thing, moved out and asked for a divorce.

I have also experienced the beginning of resurrection — my husband decided he really could love me and we are in the process of God's healing in our relationship.

But that is no fairy tale of happily ever-aftering



BY DR. JAMES
AND
MARY KENNY

after the dragon was slain. There is a battle of spiritual proportions that can be won only with spiritual weapons.

I found the most significant thing I did was review my own commitment in the light of my conscience and God's grace.

Knowing God abhors divorce and calls us always to reconciliation, I was able to find a firm

platform to stand on. It was that no matter what decision my husband made, I was still called by God to be his wife in whatever circumstances there might be.

The incredible hurt and pain of rejection made this the most difficult option to choose and hold on to. As time went on — nearly two years — I had no "feeling" of love for my husband, only this commitment to God's will, no matter what the cost. I allowed God to love him through me because I quite simply, could not do it and many times did not want to do it.

Three significant factors that sustained and supported me:

1. Lots of honest prayer.
2. A book, "Love Life for Every Married Couple," by Ed Wheat, M.D. (Zondervan), which gives not only the scriptural basis for marriage behavior, but concrete, day-to-day suggestions of how to love. The chapter "How to Save Your Marriage Alone" is especially hopeful, though without guarantees for a final "happy" outcome.
3. Friends in the same situation who took the same stand. Some — no, most — are still in the Good Friday or Easter Sunday of the struggle. But we all know that Easter is the inevitable result of Good Friday for those who carry a cross to Calvary.

Please pass on these words of hope to your Indiana reader. One person in a marriage, committed to God and spouse, can clear the way for the power of God's healing to flow. Without this, from what I have seen you are right in offering very little hope. — North Carolina.

I have little to add to your beautiful letter. You have neither blamed your husband nor pitied yourself, and your quiet persevering commitment has carried the day.

I know of no better illustration for the precept: "Where there is no love, put love, and you will find love."

But I have also met people who say they have prayed quite sincerely and long, but whose marriages have not come back together. I also have great sympathy for them.

Finally, I would like to share a follow-up letter from the woman who originally wrote us:

Dear Dr. and Mrs. Kenny: I felt I should write you and tell you how things worked out. My husband and I are back together and getting along fine.

I'm not quite sure how it happened because for a long time it looked as though a miracle was the only thing that could save our marriage. I believe in miracles now.

I know a lot of people were praying for us and that alone can be comforting. It helped me realize how important prayer is.

I know there are still some rough spots to work out in our marriage, but together I think we can do it. Thank you. — Indiana.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872; St. Joseph's College' Rensselaer, Ind. 47978)

(NC News Service)

Work ethic, leisure ethic, or balanced ethic

Last fall I was privileged to be invited to Australia to help set up family ministry structures in the diocese of Ballarat, Victoria. Since then, I've been asked by many if I noted significant differences between the American and Australian church and family.

My generalized impression is that basically the needs and hopes of people are the same everywhere. But there is one difference I would like to mention here because I think we can profit from learning from others.



BY
DOLORES
CURRAN

While we tend to operate from a base of the work ethic, the Aussies operate from a leisure ethic. The word "workaholic" is not in their vocabulary. It isn't that they are lazy — they aren't — but that they haven't made a religion out of work as many of us do.

This difference became obvious the minute I began talking about family stress, calendars and

faces. They weren't familiar with the problem because they take their free time seriously to relax, play and recreate. Weekends and holidays to them are meant for play, not work.

THIS HAS obvious benefits and drawbacks. There are few of the weekend workshops or summer institutes that so proliferate here because people wouldn't dream of using a vacation for anything but to relax and enjoy. This is a mixed blessing because it effectively diminishes the opportunity for learning new ideas and skills, but it also eliminates much of the stress we have because we over-fill our calendars in a constant attempt to update ourselves.

It also eliminates the ongoing sense of guilt we experience if we don't attend everything offered us in the church and community. Aussies don't seem to feel guilty about anything and that is a wonderfully freeing way to live. I thoroughly enjoyed the people, who are open, warm, and relaxed as opposed to many American church professionals and parents who seem so driven. (I include myself here.)

An obvious dilemma springs from a desire to know more about church and family without having to give up leisure time to learn. Like many Americans, Aussies would prefer getting an answer to parenting problems rather than developing skills to meet these problems. Skills require educa-

tion and learning and that means classes and workshops.

Succinctly then, the leisure ethic can be as troubling as the work ethic in giving a meaning to life. I'm not sure that making a religion out of football, horseracing and bushwalking (backpacking) is any more satisfactory than making a religion out of work.

I WISH WE could meet halfway. I believe the American family would be healthier with more focus on leisure and the Aussie family with more focus on work. We both seem to be out of balance.

It's interesting to speculate on how two countries with similar origins developed such a different outlook on life. Both were born as colonies of England with the same geographical size and frontier expansion. We have a much denser population, 220 million compared to 15 million, so population problems like pollution and crime are understandably less evident there.

Probably the significant factor arises from who settled each nation. While England sent us the Puritans, whom H. L. Mencken defined as "a haunting fear that somebody, somewhere, might be happy," she sent Australia her convicts and I think maybe they got the better deal. Australia was spared the Puritan work ethic which so haunts us today.

(Contributed by Terry and Mimi Reilly)

OPENING PRAYER:

Sing a Christmas carol and talk about its meaning for you.

SOMETHING TO THINK ABOUT:

Advent culminates in Christmas, the celebration of God's goodness and generosity to us.

ACTIVITY IDEAS:

Young Families. Read the Christmas

story (Lk 2:1-20). Retell it using pantomime, act it out, move the crib figures in place as the story is read, or record it on a cassette tape.

Middle Years and Adult Families. Gather around the Christmas tree. Have each person bring a handmade ornament, a symbol of something they want to say about Christmas, about Jesus, or about

family.

LEADER: Lord, we believe that you are here present, that you are part of our family. We are going to celebrate your birthday as we have celebrated no other. We praise and thank you for the gift of life, symbolized by this tree. We acknowledge that you are our light in the midst of darkness. (Light the tree taking special

note of the brightest light on the top representing Christ.) Help us to recognize your gifts, especially the gifts of life and love with which we have been blessed.

Each person takes a turn putting an ornament on the tree and then offers a prayer. Read 1 John 4:9-14. Close with your favorite family Christmas carol.

Family Night

Entertainment

HOLIDAY FILM FARE

Newman's acting rules 'Verdict' a winner

NEW YORK (NC) — Paul Newman gets his best role in over a decade in "The Verdict," and he makes the most of it.

A drunken wreck of a lawyer, forced out of a prestigious firm years before because of his unwillingness to compromise, Newman's Frank Galvin gets one last chance for redemption when a lawyer friend, Mickey Morrissey (Jack Warden), lands him a malpractice suit.

Four years before a young mother had gone into a prestigious hospital for the birth of her third child and suffered such severe brain damage under anesthesia that she has been in a coma ever since.

As it happens, the hospital is owned by the Archdiocese of Boston, and Bishop Brophy (Edward Binns), an auxiliary in charge of such matters, is willing to settle out of court for a substantial amount, of which Frank would receive a third.

Mickey assumes that Frank will make a pilgrimage to the chancery office to pick up the check and that will be that, but before he goes to see Bishop Brophy, Frank undergoes a conversion. He wants something more than money. He wants to see justice done.

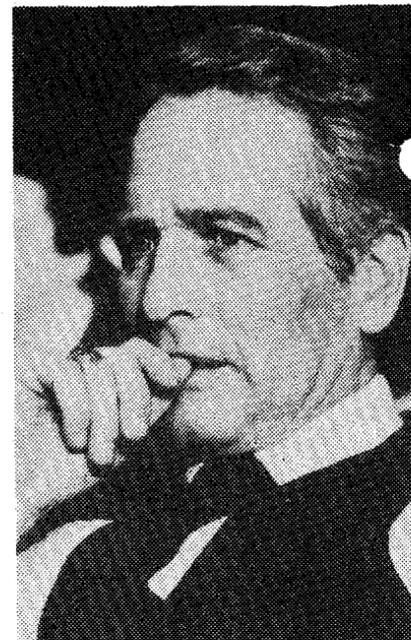
HE WANTS to see it done, it seems, as much for his sake as for that of the comatose woman's faithful sister, whose own life has been disrupted by the tragedy. So he turns down the settlement without consulting the sister and her husband, who have retained him. (Does he have the moral right to take such a risk for somebody else? You'll have to figure that one out for yourself.)

The odds against him seem prohibitive, especially because his opponent, Ed Concannon (James Mason), is a brilliant lawyer with the resources of a skilled staff behind him. He pulls himself together, of course, admonished and consoled by a divorcee named Laura Fischer (Charlotte Rampling) with whom he has just begun an affair.

There is a whole lot that's wrong with "The Verdict," beginning with Sidney Lumet's direction and David Mamet's script. Lumet can't be content unless he's allowed to send us a signal every 15 minutes or so that the picture is not directing itself but that a master hand is at work.

As for Mamet's script, based on a novel by Barry Reed, it generates little electricity, and takes some extremely melodramatic and improbable turns.

NEWMAN'S performance, however, and the force of his personality outweigh the defects of both script and direction, and the somber cine-



Paul Newman stars as a disillusioned Boston attorney with a last chance to resurrect his faltering career in "The Verdict," and Meryl Streep and Roy Scheider (left) star as lovers caught up in the investigation of a brutal murder in "Still of the Night." Both films are among a number of Christmas releases reviewed this week by the U.S. Catholic Conference. (NC photos)

hero can do no wrong, even though he goes to bed with a 16-year-old girl and, in one of the most gratuitously offensive sequences in living memory, pays a prostitute to introduce his nephew to sex. For its crudity and lack of anything resembling a moral perspective, the U.S.C.C. has classified it O — morally offensive.

• IN THE STILL OF THE NIGHT — PG

A psychiatrist finds himself irresistibly drawn to a mysterious woman who, he has good reason to believe, may have killed one of his patients and may make him her next victim. This Hitchcock-style melodrama has all the defects of the master — no heart, no sense of reality — and none of Hitchcock's stylish virtues. There is no suspense, the dialogue is trite and the obviously contrived plot has an incredibly flaccid resolution. The U.S.C.C. has classified it A-II — adults and adolescents.

• SIX WEEKS — PG

An 11-year-old girl (Katherine Healy) becomes attached to an untypical congressional candidate (Dudley Moore) and persuades her fabulously wealthy mother (Mary Tyler Moore) to back his election bid. The mother consents on condition that the candidate give the girl a prominent role in the campaign. He refuses at first, but then relents when he learns the girl is dying of leukemia. Soon the mother, too, succumbs to the candidate's charm and he reciprocates, a turn of events that threatens his marriage. The film is drenched in a smug humanism and hedonism that rule out all spiritual considerations. Because the moral implications of the plot are so resolutely ignored, this is mature viewing fare, and the U.S.C.C. has classified it A-III — adults.

matography of Andrzej Bartkowiak sets exactly the right mood without being obtrusive. Whatever its shortcomings, "The Verdict" is one of the outstanding films of this lean year and is worth seeing. And by the way, if you're on the nostalgic side and would like to get a look at a bishop wearing a purple biretta and a priest wearing a flowing black cassock in A.D. 1982, you'll get your chance here. The sexual aspects of the story are done with the greatest restraint, and despite some foul language from one of the characters, the U.S. Catholic Conference has classified it A-II — adults and adolescents. The Motion Picture Association of America rating is R — restricted.

• HONKYTONK MAN — PG

This latest Clint Eastwood film is an offbeat affair, with none of the violence usually found in his efforts. Instead of beating people to a pulp, Eastwood dies in this one, not all at once, but slowly over the course of the entire movie. He plays Red Stovall, a hard-living, hard-drinking honkytonk singer-composer whose illness prevents him from becoming a legend in his own time, but a brink-of-the-grave recording session insures, we are led to believe, a measure of posthumous glory. There are some isolated good moments, but the whole thing is too self-indulgent. The

play a happy Hollywood couple — a screenwriting team — who seem to have everything going for them. But then, just before moving into a house of their own, they put all this into jeopardy by — you guessed it — deciding to get married. After much travail, they're able to come up with a workable ending for a movie in deep trouble. Miss Hawn is very good, but Reynolds succumbs to the defects of the script, which can't combine being funny and being serious. As a result serious moments abruptly switch to the stuff of television sitcom. The subject matter makes this mature fare though the treatment as to language and all else is rather restrained for the most part. The U.S.C.C. has classified it A-III — adults.

CAPSULE REVIEWS

• AIRPLANE II: THE SEQUEL — PG

If you liked the jokes in "Airplane," here they are again. The genuine laughs are much fewer and much further between this time, however, and what was questionable in the first film now has crossed the line into the downright offensive, including quite a bit of nudity. The U.S.C.C. has classified it O — morally offensive.

• BEST FRIENDS — PG

Burt Reynolds and Goldie Hawn

It's a Date

The Chaminade High School Booster Club invites all parents, alumni, friends and their guests to join them and welcome 1983 at the Annual New Year's Eve Dance on Friday, Dec. 31, in the Chaminade Cafeteria. Live music. Buffet at 11 p.m. Tickets are \$18 per person and may be obtained by calling Chaminade, Ed Drugan (989-9305) or Bill Bravo (981-9359).

Holy Family Women's Club is sponsoring a 'New Year's Eve Gala' December 31, at 9 p.m. to 1 a.m. Live music, buffet supper, snacks, noisemakers, all for the price of \$12.50 per person. For information and reservations call 895-5941 or

893-1014.

The Greater Hollywood Catholic Widows-ers Club will host prominent attorney Victor P. DeBianchi, Jr., at a meeting on Jan. 7, at Nativity Parish Hall, 700 Chaminade Dr., in Hollywood. DeBianchi will discuss new Florida laws regarding certain legalities for single people.

St. Coleman's Spirit of Light Prayer Community, 1200 S. Federal Highway, Pompano Beach, will host a Night of Praise and Healing on Tuesday, Jan. 4, at 8 p.m. The Dominican Preaching Team from Minneapolis, Fr. Joseph Bidwell and

Fr. Tony Kilroy will celebrate the liturgy and healing service. All are welcome! For additional information call 781-0576 or 942-0425.

Ancient Order of Iberians Division Two, North Broward County, will meet Tuesday, Dec. 28, 1982, at 8 p.m., St. Ambrose Church Family Center, 350 S. Federal Highway, Deerfield Beach.

Our Lady of Assumption Church, 2001 S. Ocean Blvd., Pompano Beach, presents a "Night of God's Love," with Arnold and Jacki Catitanelli and Family in concert. All are invited. Dec. 29, 2:30 p.m.

Christmas Eve concert at St. John Neuman

A free Christmas Eve Concert, featuring an 18-piece orchestra and full choir, will be presented by St. John Neumann Catholic Church at 11:00 p.m. on Friday, December 24th. The program, directed by Lewis Eastlick, will precede midnight mass in the Church Building at 12125 S.W. 107 Avenue. The musicians will perform Vivaldi's "Magnificat," selections from Handel and Berlioz, as well as traditional hymns.

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Special thanks to Our Lady for all prayers answered. Publication promised. M.M.

5A-NOVENA

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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. Lillian T. I.

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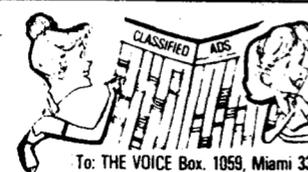
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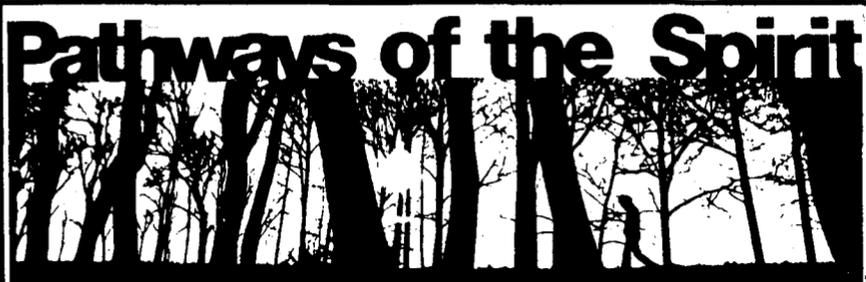
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TO SAY
Happy Christmas

Pathways of the Spirit



KNOW YOUR FAITH

By Gabe Huck
NC News Service

Christmas is a season. Right? We talk about it all the time. But we generally mean a time beginning between Halloween and Thanksgiving and running until mid-afternoon Dec. 25 when the post-Christmas season is said to begin.

What of an individual, a family, a parish that has kept the season of Advent, kept it by relishing the darkness, by pondering the way that human beings frighten each other, by seeking God's promise in all the confusion?

When such things begin to happen, we will be again at the threshold of a season rightly called Christmas. It is the festival made possible by the patient discovery of Advent in our world.

THE SEASON begins on the night between Dec. 24 and 25. A vigil Mass in the early dark tells the whole list of ancestors of the newborn child, all those generations, all that conceiving and giving birth until this birth.

In the middle of the night, the dearest story is told: the census, the crowded inn, the animals and angels. At the heart of it: "She gave birth to her firstborn son and wrapped him in swaddling clothes and laid him in a manger."

Have we heard it too often to hear it? At Christmas morning Mass the tale is told of the shepherds. Later in the day, all this lovely storytelling gives way to John's Gospel where the evangelist tries valiantly to grasp the larger meaning: "In the beginning was the Word."

Each of us hears a bit of this. And it is enough for the day. But



Father Francis J. Castellano, pastor of Mater Dolorosa Parish in an Italian section of Williamsport, Pa., celebrates the midnight vigil Mass. Long a Catholic tradition, midnight Mass usually attracts large crowds of people. (NC photo)

that is exactly why Christmas makes itself into a season. We need time to savor what we have believed, to see it from some other sides, to find, with each Christmastime, ourselves within it.

On the Sunday after Christmas, Dec. 26 this year, we tell of the child found in the temple.

On Dec. 28, the story is back to Bethlehem to remember Herod's slaughter of the children.

Our New Year's Day is an ancient feast called "Mary, Mother of God." Then we tell how Mary kept all these things in her heart and treasured them.

In the United States, Epiphany is celebrated on the next Sunday. We know what story to expect, the Magi, but we also hear hints of what will be told more fully in a week, Jesus' baptism by John.

In 1983, we have the baptism followed Jan. 16 by another epiphany story, the water made into wine at Cana.

AN ANCIENT chant bound all

Season begins on the 25th

us, Emmanuel. The story needs many days to unfold. It is anything but sentiment.

Advent's consciousness of the great terror and anguish and waiting of the world demands we tell a true story. It is a poor birth among animals made known to bottom-ranked shepherds. John tells us from the start: "The world did not know who he was."

Old Simeon warns the parents of a soul-piercing sword, and infants and toddlers pay with their lives in sweet Bethlehem. It was no easy birth.

The many days of the Christmas festival would have us face how Herod-like is our world, how hard it is to admit a messiah who belongs to the poor and the oppressed.

Yet from Christmas to Epiphany and beyond we learn how to praise and give thanks for such a savior. We need to give ourselves the time: to keep the tree and its storytelling decorations; to read over and over the early chapters of Matthew and Luke and the prologue to John's Gospel; to sing carols and Christmas hymns; to prolong the exchange of gifts by giving to those around us our time (for once-a-year adventures and just for listening) so we get to know spouses and children again.

Christmas just begins Dec. 25!

these epiphany stories together:

"Today the bridegroom claims the bride, the church, since Christ has washed her sins away in Jordan's water; the Magi hasten with their gifts to the royal wedding; and the wedding guests rejoice, for Christ has changed water into wine!"

Did someone get the stories mixed up? Or is that what we really mean by epiphany?

There is no logic, no pretense at history or biography in all this season. Rather, at the time for the winter solstice, when the going can be grim, the church gathers us around a great story of God-with-

By Father John Castelot
NC News Service

It is not surprising that the Spirit of God, the Holy Spirit, plays an important role in Luke's story of the birth of Jesus. For the Spirit plays a noticeably important role in the theology of Luke, both in the Gospel and its sequel, the Acts of the Apostles.

In Luke's story of the circumstances surrounding the birth of John the Baptizer, the angel tells Zechariah, the very surprised prospective father, that the new baby "will be filled with the Holy Spirit from his mother's womb." Then, to an equally surprised Mary, Luke has the angel explain: "The Holy Spirit will come upon you and the power of the Most High will overshadow you."

LATER, when Mary visits Elizabeth we read: "Elizabeth was filled with the Holy Spirit and cried out in a loud voice: 'Blest are you among women and blest is the fruit of your womb.'"

Again, when the infant Jesus is brought to the temple to meet the aged Simeon, Luke introduces the man with the words: "He was just and pious, and awaited the consola-

Christmas stories to cherish

R	O	B	E		E	N	A	T	E		P	E	L	E
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R	E	A	C	T						O	B	E	S	E
A	N	D	H	A	P	P	Y	N	E	W	Y	E	A	R

Here are the answers to last week's Crossword Puzzle.



"Lo, in a manger lies Jesus, lowly son of the gentle maid, Mary." This rendition of "The Nativity" is from the Berthold Missal made in the Weingarten Abbey in southern Germany early in the 13th century. (NC photo)

tion of Israel, and the Holy Spirit was upon him. It was revealed to him by the Holy Spirit that he would not experience death until he had seen the anointed of the Lord. He came to the temple now, inspired by the Spirit."

Such recurring references to the action of the Holy Spirit alert us to the fact that Luke's main purpose here is more theological than historical. After all, the activity of the spirit is something which transcends history and is not subject to historical control.

Especially interesting is the constant involvement of the Holy spirit even before the ministry of Jesus has begun. For, on the avowal of Luke himself, the Spirit was not sent until the son was glorified after his resurrection and exaltation.

AT THE VERY end of the Gospel of Luke the risen Lord tells the disciples: "I send down upon you the promise of my Father. Remain here in the city until you are clothed with power from on high." (Chapter 24:49).

At the beginning of Acts the risen Christ says: "John baptized with water, but within days you will be baptized with the Holy Spirit . . . You will receive power when the

Holy Spirit comes down upon you."

It is the time of the year when once again the cherished stories of Jesus' birth will be retold. They will evoke warm memories of childhood, as well they may.

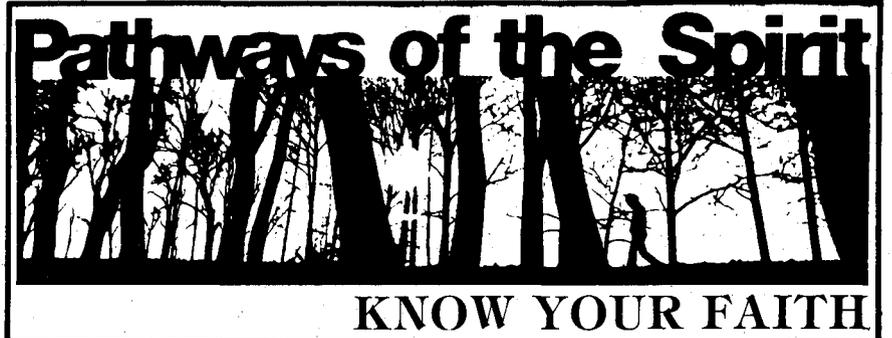
But it is important to remember that Luke — and Matthew — did not write the stories for children. Their intention was not to entertain but to instruct.

Accordingly they composed serious statements about Christ: professions of faith in the real identity of the Christ-child. We're hearing who this child is.

This identity was known to the evangelists in the light of their experience of the risen Lord and the Holy Spirit. As a result Luke did not hesitate to portray the Holy Spirit as active in events which took place years before the Spirit had been sent to the Christian community by the risen Lord. That is why, in a real sense the Christmas stories also are Easter stories.

These Christmas stories are precious statements of Christian faith. And we cherish them as such.

At the same time, the stories should be treasured so that the profound theology they convey is not missed.



This Jesus of Christmas

By Neil Parent
NC News Service

It was Christmas Eve some 25 years ago. My family and I had gathered at church to await the start of the midnight vigil Mass.

As we sat in the softly lit church surrounded by many others who had also arrived early, the choir enchanted us with beautifully sung Christmas carols.

About 10 minutes before midnight, our attention was called to a small star-shaped light focused on the ceiling near the back of the church. The star could be seen inching its way along the ceiling toward the front of the church.

AT MIDNIGHT, the star completed its journey across the length of the church and was hovering directly over a crib in which the figures of Mary, Joseph, the Christ child and various animals were housed. A joyous song by the choir announced the arrival of Christmas, and we all rose to greet the liturgy's celebrant.

That particular celebration left a deep impression on me and over the years I have periodically looked back on that evening with many fond memories. There, surrounded by family and friends, I experienced something of the meaning of Christmas, appropriately symbolized in the liturgy and in the simple pageant which portrayed the journey of the star to the humble stable in Bethlehem.

Jesus' birth signaled a new relationship between God and humanity. For those who understood, God was no longer hidden beyond the stars; God was as present and as unassuming as the humble child's quiet breath and gentle gurglings.

Although I didn't think about the star and crib in these terms at the time, now they have come to symbolize for me the joining of the divine and the human in the birth of the savior. The ceiling star was light and ethereal — a fitting symbol for the divine.

And the stable with its humble, tangible elements of wood and straw and the figures of animals and humans, was likewise a fitting symbol for the earthly. The star's journey to the crib suggested the journey of Christ, light of the world, spanning the unfathomable gap between divine and human. As the star came to the stable, so did God come to be one of us.

JESUS' BIRTH signaled a new relationship between God and humanity. For those who understood, God was no longer hidden beyond the stars; God was as present and as unassuming as the humble child's quiet breath and gentle gurglings. The all powerful God had become one of the most dependent of creatures.

Christmas then marks not only the dramatic entry of God into history as a human being, it also marks our recruitment for service on behalf of his presence.

Thus, while Jesus was an infant and small child, he remained dependent upon others, particularly his family, to keep him out of harm's way, to nourish and instruct him, to raise him to that point of maturity where he could begin to act on his own.

This was no small role that humanity played in supporting and preparing Jesus.

Later, when people encountered Jesus, when they were healed by his touch, or when their minds were illuminated with his words, they experienced God. The ways of Jesus were the ways of God. His whole life was a tangible expression of God's being with his people, loving, caring and even suffering on their behalf.

Jesus now lives in those who believe in him and who make his ways their ways. God's loving presence continues today through those who love, care and serve, just as Jesus did.

Thus, Christmas is not only a celebration of the wonderful act of God being born among us as a child; it is also the celebration of God recruiting us as partners in making his presence an ongoing reality.

When we celebrate Christmas, we also should rejoice in our wonderfully mysterious role of helping to mediate the presence of Christ down through the ages.

'AND SHE brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn . . . —Luke 2:7-11



Parishioners at Little Flower Church in Coral Gables were especially reminded this year of Christ's birth by the large Nativity scene created by associate pastor Father Antonio Mendoza, seen here with third-graders Ana Sanchez, Jaime Alleyn and (partially obscured) Anettxo Rezola and Mark Hernandez. Msgr. William McKeever, former pastor of Little Flower and currently pastor of St. Agnes in Key Biscayne, donated the ceramic figures of Mary, Joseph and the Christ Child while parishioners chipped in about \$1,000 to help buy the rest of the 30-fig-

ure ensemble, including shepherds, Magi and angels. Father Mendoza, who fashioned the display from brown paper bags, hay and spray paint, recalled that St. Francis of Assisi is credited with erecting the first Nativity scene in the 13th century, in order to bring people closer to Christ and to the mystery of that first Bethlehem Christmas. The Prayer of St. Francis, below, is also attributed to this simple saint. (Voice photo by Ana Rodriguez-Soto)



LORD, make me an instrument of Thy peace, where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

St. Francis of Assisi