

# Schools adopting schools

Members of *Amor en Accion* (Love in Action), a volunteer missionary group from here recently visited Haiti's Port de Paix Diocese, the Sister Diocese of the Archdiocese of Miami and one of the poorest in the hemisphere. *Amor en Accion* has several self-help projects in Haiti. In their own words, the visitors describe their visit in this and an accompanying article.)

By Laura Garcia

A choir of Haitian children singing "bienvenue" welcomed Amor en Accion's 19th mission team to the Haitian rural school of Faguet, during a simple and short ceremony, full of warm feelings between the newly arrived missionaries and the young Haitian children and teachers.

## Catholic schools here helping poor Haiti schools

The school of Faguet was the first of 21 Haitian rural schools in Amor en Accion's sister school program. Through this project, A.A. tries to find Catholic schools in Miami that will commit themselves to pay for the salaries of the teachers in these schools. This program is of utmost importance because in the Diocese of Port de Paix, education is a priority for the people, who are 85 percent illiterate.

Also, Catholic education is provided in these schools, through catechism.

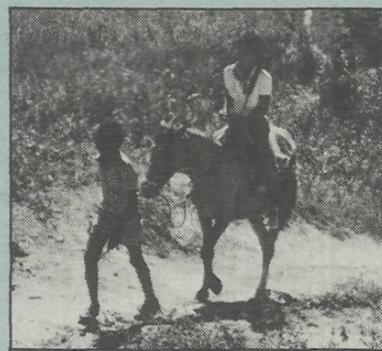
Placing things into perspective, in the area of Gross Morne, in Haiti, where the school of Faguet is located,

there is a total of 67 schools. Of these 11 are supported by the government, 12 by the Catholic Church and the rest are privately owned, almost all of them sponsored by the Protestant churches. Yet, 95 percent of the Haitian population is Catholic. However, the Haitian Catholic Church is unable to fund any more schools.

The sister school program that Amor en Accion has organized between the Haitian schools in the Port de Paix Diocese and the Archdiocese of Miami has been successfully running since 1981.

In the past 4 years, different Catho-

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Maria Costa, a Lourdes Academy student, visits sister school by horseback.

# THE VOICE

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EVERYONE FROM TEENS TO JUDGE

## Synod members installed

### Parish hearings to begin

By Ana Rodríguez-Soto  
Voice News Editor

A "who's who" of South Florida Catholics, along with some lesser-known faithful, were installed officially as members of the Archdiocesan Synod last weekend during a remarkably moving liturgy at St. Mary Cathedral.

"That [Mass] is what this community is about," said Dianne Smith, a lawyer from St. Francis Xavier parish in Overtown, referring to the quadrilingual liturgy — Latin, English, Spanish and Haitian Creole — that seemed to deeply touch each of the nearly 800 people who attended.

The liturgy was marked by prayerful devotion and musical magnificence as Haitian drumbeats blended masterfully with Spanish guitars, flutes, trumpets, an organ and the melodic voices of five soloists. The overall effect was that of a people completely in tune with each other and their God, a soul-tingling joining of Heaven and earth.

"If somehow we can express that and help people to live that kind of sharing life with each other, that is our obligation," said Smith, who is black, and of 37 lay Catholics named to the Synod body, the group of 100 priests, religious and laity who will vote on the final documents of the three-year Synod.

The first step in the Synod process



### Santa Snake

A fearless member of St. John Neumann parish pets a snake from Metrozoo at a Christmas party where the kids gave Santa presents. That's right. See page 10. (Voice photo/Prent Browning).

begins in January, when open hearings will be held in every parish and organization of the Archdiocese. Almost 600 "facilitators" who will run those hearings (see accompanying story) also were installed during Saturday's liturgy.

"The need [for unity] is great," Smith said. "Whether we [during the

Synod] can do it, I think it's better to try than not."

Serving along with Smith and the rest of the laity on the Synod body will be 10 religious (eight women and two men); two permanent deacons; and 46 priests, including Archbishop Edward A. McCarthy and Auxiliary Bishop Agustin Roman. Most of the priests

serve ex-officio, that is, are required by Church law to be Synod members.

Among the 37 lay people are 16 men, 17 women and four students (two male, two female) from four Catholic high schools. Of the current total of 95 Synod members (some lay positions remain to be filled), 67 are

(Continued on page 14)

### Vatican II lives on

World Synod of bishops in Rome re-affirms council's teachings

— Page 3

### Christmas lost?

Catholics could lose greatest gift of all if taken for granted

— Page 17

## Ordain women, priests' group tells bishops

WASHINGTON (NC) — An organization of priests seeking equality for men and women in the church has called on the U.S. bishops to confront the issue of women's ordination immediately and as "straightforwardly" as they have nuclear war and the economy.

The group, Priests for Equality, also recommended that ordinations to the permanent diaconate be stopped until the diaconate is opened to women.

The group's comments were made in an 8,000-word "pastoral letter" to coincide with the 20th anniversary of the closing of the Second Vatican Council.

The organization, which has 2,300 diocesan and religious order priests from the United States and 34 other countries as members, also issued the letter to commemorate its 10th anniversary.

The letter recommended that a seven-year "process of prayer, reflection and experimentation" be implemented to explore the theology of priesthood, to examine how U.S. Catholics would respond to women priests, and to experiment with eucharistic ministry shared by men and women.

The document said church organizations at all levels, from parish councils to the Roman Curia, should let women in numbers equal to men be involved in decision-making.

"Women are saying 'we bake the bread, can't we break it?'" said Ruth McDonough Fitzpatrick of the Women's Ordination Conference.

## Catholics decry racism by white Philadelphians

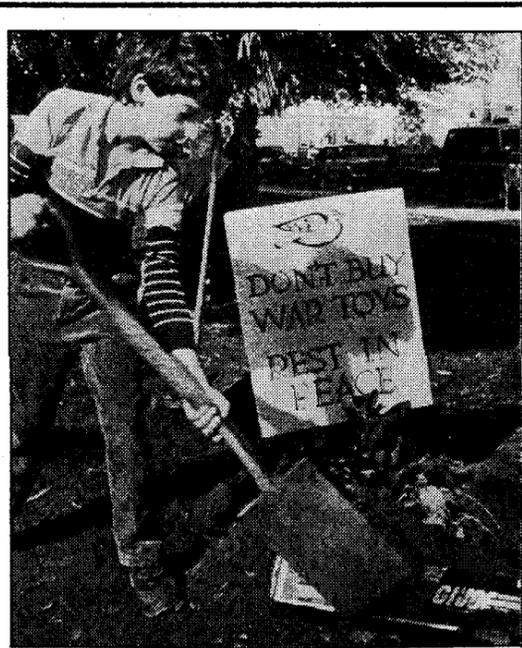
PHILADELPHIA (NC) — A Philadelphia Catholic commission and two local pastors have condemned demonstrations against a black couple and an interracial couple who moved into a white Philadelphia neighborhood. Father Michael Picard, executive director of the Cardinal's Commission on Human Relations and Urban Ministry of the Archdiocese of Philadelphia, called on residents of the heavily Catholic neighborhood to "work through" their fears and concerns. Groups of white demonstrators had been gathering outside the homes of the couples, chanting racial slurs and demanding that the couples leave the neighborhood. Both houses had been vandalized, and one couple later moved out.

## Israeli 'peace crusader' replaces money taken from church

NEW YORK (NC) — When he heard that robbers took \$7,000 from St. Patrick's Cathedral, Israeli philanthropist and self-described "peace crusader" Abie Nathan gave a check to replace the stolen collection. Two gunmen had escaped Nov. 30 with the money, donated in the collection plate, the poor box and for votive candles, after handcuffing four ushers and forcing two maintenance men at gunpoint to lie on a basement floor in the parish house. Nathan, who has been involved in peace campaigns and relief efforts in various countries for 20 years, lives in Tel Aviv where he operates a radio station called the Voice of Peace. His aim is "to get Arabs and Jews together."

## CRS aid reaches victims of volcano in Colombia

NEW YORK (NC) — Catholic Relief Services has delivered 50,000 pounds of medicine, blankets, bedding and clothing to an estimated 5,500 survivors of the volcanic eruption in west-central Colombia. The supplies, valued at \$79,000, included 20,000 pounds of blankets contributed by Lutheran World Relief. Msgr. William McCormack, national director of the Society for the Propagation of the Faith in the United States, announced he had authorized a \$100,000 donation for the volcano victims from the



## No more war (toys)

In Santa Monica, Calif., 9-year-old Zachary Seal buries war-oriented toys during a mock funeral. The demonstration was part of a national campaign to encourage the sale of non-violent playthings. (NC photo).

society's general fund. "There seem to be no immediate needs which cannot be met with the supplies now at hand or through local purchase," said Terry Martin, senior director for CRS programs in Latin America.

## Times poll: More Catholics back Church on birth control issue

NEW YORK (NC) — A natural family planning and population specialist, commenting on a *New York Times* CBS News poll of Catholic attitudes, said the figures seem to reflect a shift toward greater Catholic acceptance of church teaching on birth control. The birth control figures were part of a *Times* poll reporting that a majority of U.S. Catholics disagree with church prohibitions against married priests, women priests, remarriage after divorce, and abortion in any circumstances. Although nearly identical percentages of Catholics and non-Catholics surveyed favored a complete ban on abortion, Catholics were considerably more opposed than non-Catholics to abortion on demand. Most Catholics opposed legal abortion except in very limited cases.

## Papal pronuncio: Probe of Abp. Hunthausen is 'closed'

SEATTLE (NC) — Archbishop Pio Laghi, papal pronuncio to the United States, praised and criticized Archbishop Raymond Hunthausen of Seattle in a letter announcing that a two-year-old Vatican investigation of the Seattle prelate "is considered closed." The letter called for "greater vigilance in upholding the church's teaching, especially with regard to contraceptive sterilization and homosexuality." In September 1983 Archbishop Hunthausen let a national convention of Dignity, a group which seeks to change the church stand on homosexual activity, use his cathedral for a Mass. He publicly spelled out church teaching on homosexual orientation and activity, but critics said that by letting the group use the cathedral he had conveyed a message that an active homosexual lifestyle is acceptable to the church.

## State supreme court upholds 'Plowshares Eight' convictions

NEW YORK (RNS) — The Pennsylvania Supreme Court has upheld convictions and reinstated prison terms for eight anti-nuclear protesters known as the "Plowshares Eight," including the Rev. Daniel Berrigan and his brother Philip. The 4-3 decision upholds a 1981 lower court conviction

on charges of trespassing, burglary, criminal mischief and conspiracy. The eight protesters walked into a General Electric weapons plant in King of Prussia, Pa., in September 1980, damaged nuclear missile nose cones with hammers, and poured human blood on documents in the plant.

## Franciscan priests get \$1 million to build shelter for the homeless

NEW YORK (NC) — Three Franciscan priests were awarded \$1.32 million by New York City to buy a rundown building which they will renovate into a shelter for homeless mentally ill persons. Fathers John Felice, John McVean and Thomas J. Walters, who run two similar residences in the city, were given the money by New York Mayor Ed Koch who praised the priests' compassion for the homeless and mentally disabled. The money came from a \$2 million settlement by real-estate developer Harry Macklone for having ordered the demolition of four buildings near Times Square last January, including one used primarily by welfare recipients, without city permission.

## Diocese launches first 'annulment support ministry'

JOLIET, Ill. (NC) — Bishop Joseph Imesch of Joliet has started an "annulment support ministry" in his diocese which is believed to be the first in the nation. The process of separation and annulment is "extremely painful," the bishop said as he commissioned the diocese's first 43 annulment support ministers. "That is why we need you... to be compassionate as Jesus was compassionate, to bring the healing of Christ to others," he told the new ministers. The main job of the annulment support ministers is to give individuals comfort, counseling, encouragement, spiritual support and friendship during the months between their initial petition for an annulment and the decision on their case.

## CRS asks for hunger stamp to become permanent reminder

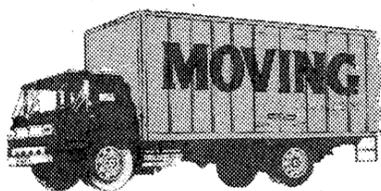
(Undated) (NC) — Catholic Relief Services has asked donors to write to the postmaster general to make permanent a postage stamp which urges an end to hunger, but a U.S. Postal Service spokesman said the chances were small. Beth Griffin, spokeswoman for CRS, said the permanent stamp would be much like the commemorative "Help End Hunger" stamp issued in October. Hunger organizations, including CRS, urged people to use the 22-cent stamps on their Christmas cards. "It reminds people that hunger is a continual problem in this country and abroad," Griffin said. CRS is the U.S. bishops' overseas aid agency.

## 'Champion' of the needy, Bishop Carroll Dozier dies

MEMPHIS, Tenn. (NC) — Bishop Carroll T. Dozier, an early critic of the Vietnam War who also made national headlines for administering general absolution, backing civil rights and women's rights and opposing capital punishment and the arms race, died in Memphis Dec. 7. The retired Memphis bishop, 74, had suffered a massive stroke two days earlier. "Bishop Dozier was a prophet of the peace of Jesus Christ," said his successor in Memphis, Bishop J. Francis Stafford. He called the deceased bishop a champion of "the poor, the elderly, the handicapped," whose "every bold step" drew from "his deep faith and his love of all people."

## Pope names Fr. Donald Wuerl as auxiliary to Abp. Hunthausen

WASHINGTON (NC) — Pope John Paul II has named Father Donald Wuerl of Pittsburgh as auxiliary bishop to Archbishop Raymond Hunthausen of Seattle. Father Wuerl, 45, is associate general secretary of the Diocese of Pittsburgh and former secretary to the late Cardinal John Wright. At a press conference in Pittsburgh, the new auxiliary bishop said he would be ordained in Rome Jan. 6 by Pope John Paul.



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## Vatican II confirmed

### World Synod emphasizes 'variety in unity' rather than disappointments

By John Thavis

VATICAN CITY (NC) — There was far more emphasis on the successes of the Second Vatican Council in the reports of delegates to the Nov. 24-Dec. 8 extraordinary synod, than on disappointments following in the council's wake.

At the end of the two-week event, the delegates gave the council a clear and forceful endorsement.

In a message to Catholics, the bishops unanimously expressed their "full adherence to the council," and described it as a "wellspring" for the future of the church.

"We do not fix upon the errors, confusions and defects which, because of sin and human weakness, have been the occasion of suffering in the midst of the people of God," the bishops said.

That was the tone of the more than 120 individual statements and group reports coming out of the meeting.

Pope John Paul II, who called the synod to assess the council's results 20 years after its close, said the experience was one of "variety in unity." After listening to nearly all the synod participants, he thanked them for "freely expressing their own thoughts," and said the meeting was an example of real collegiality.

As always, he accepted the bishops' advisory report at the synod's conclusion. But this time, the pope agreed that the report be made public — an apparent sign of the intense interest the synod has aroused among people worldwide.

#### Some key issues

Beyond the overall conclusion that the council was a "gift of God," the meeting of approximately 160 participants focused on a few key issues:

- The authority of local churches, bishops' conferences and the Roman Curia.

- The need to emphasize spirituality among individual Catholics and in the understanding of the church itself.

- The idea of a worldwide catechism or compendium of church teaching, both to promote the council and clear up ambiguities on moral questions.

On two of the issues, U.S. participants were major protagonists in the synod debate. Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, asked for recognition of the value of bishops' conferences and for a study of their teach-



American delegates to the extraordinary world synod of Bishops talk to reporters during a press conference in the same room where such conferences were held in Vatican II. At microphones are Cardinal John Dearden of Detroit, Bishop James Malone of Youngstown, Ohio, and Cardinal Bernard Law of Boston. (NC sketch)

ing authority. Cardinal Bernard F. Law of Boston proposed drawing up a catechism based on the council.

The synod endorsed both ideas.

During the first week of the synod's work — composed of individual

tion between the Curia and local bishops.

Archbishop Denis Hurley, head of the Southern African Catholic Bishops' Conference, called for a "clearer recognition of the principle of

church unity to speak about separate jurisdictions of pope and bishops.

Archbishop Maxim Hermaniuk of Winnipeg, Manitoba, head of Canada's Ukrainian Catholics, proposed a permanent synod with legislative powers. The idea was dropped during group discussions in the synod's second week.

*'Several bishops urged that local churches be given more authority in local matters, less Curia interference.'*

speeches with eight-minute time limits — several bishops urged that local churches be given more authority in local matters, with less interference from the church's central administrative offices.

#### Church authority

Retired Bishop John W. Gran of Oslo, Norway, head of the Scandinavian bishops' conference, said there was a "return to the mentality that diocesan bishops are representatives of Rome, rather than administrators with their own rights."

Other calls for decentralized church authority came from representatives of the Antilles, Indonesia, Bolivia, Brazil, Ethiopia, Chad and Gambia. Several others urged greater collabora-

tion between the Curia and local bishops. In even minor matters, he said, trust in local churches "is not always in evidence."

A number of African and Asian bishops, praising the adaptation their young churches have made to local cultures, asked the Vatican to encourage such inculturation and to show greater confidence in local churches.

Most of the bishops called for a better functioning of collegiality, the shared authority of bishops which was strongly affirmed by Vatican II.

Several, including Cardinal Jean-Marie Lustiger of Paris, said papal primacy should be seen as the unifying factor among bishops.

Some warned that it damaged

#### Spiritual life

A theme that drew major attention was the need to accentuate spiritual life. Several of the synod's discussion groups called for a re-emphasis of the sacred in the lives of individual Catholics and of the institutional church.

In their end-of-synod message, the bishops further stressed this point. "The church cannot renew herself without more profoundly rooting this spiritual note of mystery in the hearts of Christians," it said.

"It is thus necessary to understand the profound reality of the church, and consequently to avoid false sociological or political interpretations of the nature of the church," it said.

East German Cardinal Joachim Meisner, bishop of Berlin, told the synod that "the church as a mystery

(Continued on Pg. 5)

## Repudiation 'never in the cards'

ROME (NC) — The president of the U.S. bishops' conference said the extraordinary Synod of Bishops was a "great success" that gave a "resounding reaffirmation" of the Second Vatican Council.

Bishop James W. Malone of Youngstown, Ohio, speaking at a press conference the day before the synod ended its working session, said the meeting should end speculation about any attempt to "repudiate or undo" the work of the council.

"That was never in the cards, because it was never in anyone's mind — least of all the Holy Father's," he said.

The bishop also said he and other participants were pleased that Pope John Paul II acknowledged the value of bishops' conferences.

The pope called the Nov. 24-Dec. 8 synod to evaluate the results of the council 20 years after its close.

In an interview Dec. 7 with National Catholic News Service, Bishop Malone said bishops returning to their countries and dioceses will carry two kinds of messages from the synod.

To Catholics who have accepted the council's enrichment of the liturgy, greater "fraternity" in worship and the various parish activities stemming from the council, he said, the bishops can declare: "The good news from the synod is that you've been doing all the right things. This is the right

direction."

To those who have "looked askance" at liturgical and ecumenical change, who still see worship in terms of a "solitary communion with God, to the exclusion of his neighbor," the bishops will need to better explain the council's teachings, he added.

They will have to make it clearer why the church "cannot be closed in on itself — it must be open to our neighbors and the world," he said.

"Since we have not succeeded thus far, it's fair to say it's not going to be easy," Bishop Malone said. "We can't pretend we have some crash program to accomplish this."

Part of the synod's discussions involved ambiguities over the correct application of the council in areas of ecumenism, liturgical change, social involvement and relations between bishops and the Roman Curia.

The synod did not make any "definitive statements" about these issues, Bishop Malone said. "That was not the purpose of the synod."

But one issue the synod and the pope singled out for emphasis was the role of national bishops' conferences.

In his Dec. 7 closing address to the synod, the pope said the conferences make a "precious contribution" to the life of the church, and he called for deeper study of their nature.

# World Briefs

## Let our refugees stay—Abp. Damas asks U.S.

WASHINGTON (NC) — Saying that Americans have closed their doors and their hearts, Archbishop Arturo Rivera Damas of San Salvador, El Salvador, urged Congress to allow Salvadoran refugees in the United States to remain temporarily instead of being deported.

The archbishop, in translated letters released by the U.S. Catholic Conference said Christian charity and national and international laws demand that they pass legislation offering voluntary extended departure status for Salvadorans. Such a measure

would permit those fleeing to the United States to escape violence in their homeland to remain in the United States for several years.

"I... ask each and every one of you... that you open your arms, your hearts, and your Christian charity to my suffering people and that you double your efforts against the deportation of Salvadoran refugees and in support of measures such as the Moakley-DeConcini bill which in some way will contribute to a temporary solution to the agony of my flock in search of refuge," he wrote.

The Moakley-DeConcini bill, which would provide extended departure and is sponsored by Rep. Joe Moakley, D-Mass., and Sen. Dennis DeConcini, D-Ariz., also has been supported by the USCC and various other church and religious organizations.

The Reagan administration has opposed granting of extended departure status to Salvadorans, who, it claims, are seeking economic gain in the United States rather than safety or freedom from repression in El Salvador.

### Worried about women priests, Anglicans join Catholic Church

LONDON (RNS) — The steady drift of Church of England clergymen to the Roman Catholic Church goes on. They are said to be unsettled, among other things, by the proposed ordination of women to the Anglican priesthood. Canon Charles Smith, the former administrator of the Anglican Shrine of Walsingham, who was Vicar of St. Mary Magdalen's, Oxford, for 12 years, has confirmed he was received into the Roman Catholic Church. The Rev. Anthony Symondson, a London priest, has made public that he also is switching to the Roman Catholic Church.

### Jacobite Syrians, Roman Catholics may merge in India

THIRUVANKULAM, India (RNS) — In India, the ancient Jacobite Syrian Church and the country's Roman Catholic eastern rite church are said to be discussing union. A major step occurred when both churches agreed to accept the pope as the supreme head of Christendom. Important discussions will likely occur when Pope John Paul II visits India in February of next year.

### Bishop: Philippine army can't win a revolt by Moslems

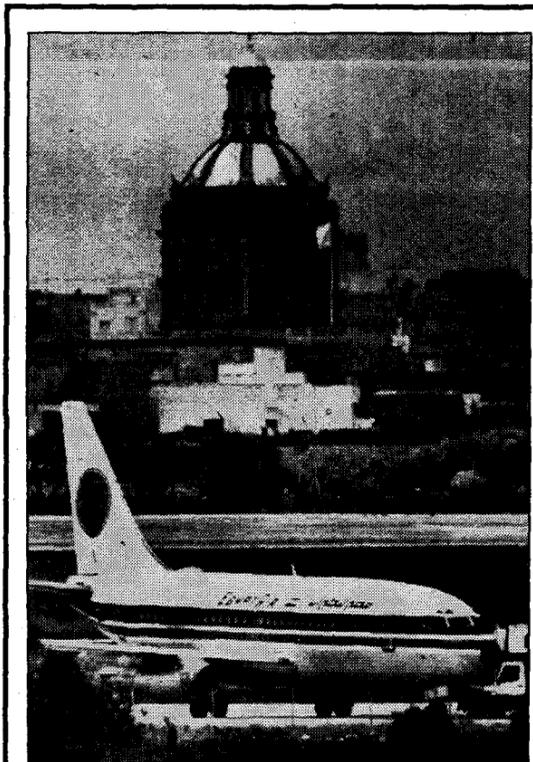
MANILA, Philippines (NC) — If Mindanao Island's Moslems revolt against the government as they did in the 1970s, the Philippine military will be unable to control them, said Bishop Jose Maria Querexeta of the Prelature of Isabella, Philippines. The bishop said the army would be helpless because it is busy fighting the communist-led New People's Army. The bishop's prelature, which covers Basilan Island, 550 miles south of Manila, is predominately Moslem. As a result, he is in regular contact with Moslem leaders. The government, he said, is taking troops from Moslem areas to fight the NPA, and not enough troops are left to maintain peace and order.

### Ukrainian archbishop asks for protest against Soviets

VATICAN CITY (NC) — Ukrainian Archbishop Stephen Sulyk of Philadelphia has called for international "meaningful protests" against persecution of Catholics in the Soviet Union and other Communist-ruled countries. "The Soviets do not take Catholic protests seriously because they are not spontaneous and really express the lack of true concern on the part of the protesters," he said in a written statement submitted to the extraordinary Synod of Bishops.

### Spaniard who attacked pope is freed from jail

LISBON, Portugal (NC) — Father Juan Fernandez Krohn, a Spaniard who attempted to kill Pope John Paul II in 1982 when the pope was visiting the Marian shrine at Fatima, Portugal, was released from a Portuguese prison after serving half of his six-and-a-half-year sentence. After his release Father Fernandez Krohn, 36, flew to Paris and was deported to Madrid, Spain, Nov. 22. Father Fernandez Krohn, an illicitly ordained priest, lunged with a bayonet in his assault on the pope, but was restrained by security guards.



### Hijack tragedy

In the shadow of the Santa Maria Church in the village of Qrendi, Malta, the hijacked Egyptian airliner rests on the runway of the Malta airport. Hours later, Egyptian commandos stormed the plane, triggering a violent gunbattle that left 57 hostages and hijackers dead. (NC photo from UPI-Reuters).

### Kenya bishops under fire for birth control stand

NAIROBI, Kenya (NC) — A top Kenyan politician has said the country's Catholic bishops are subverting government policy by their opposition to artificial birth control. Okiki Amayo, national chairman of the East African nation's only legal political party, the Kenya African National Union, said the government's campaign for smaller families would continue, despite the bishops' criticism. In a report published by All-Africa Press Service, he said the bishops were challenging, undermining and subverting government efforts. Amayo's comments were the latest in the battle of words between the country's 16 bishops and supporters of the government's population programs.

### Catholic social teaching is in danger—Irish bishop

(Undated) (NC) — Irish government officials have been "seduced into the new religion of politics prevailing in other countries" and are separating their religious from their political principles, said Bishop Jeremiah Newman of Limerick, Ireland. Unless the trend is checked, the bishop said, Catholic social teaching will be overridden by the end of the century. Officials have no right to differentiate between their political and religious principles, said Bishop Newman in an early November statement. "Making a distinction is against the teaching of the Vatican Council," he said.

### Florida Catholic nurse stages mock Mass at St. Peter's Basilica

VATICAN CITY (NC) — A Florida Catholic nurse staged a mock Mass in St. Peter's Basilica to draw attention to "the plight of all women who want to become priests." Babi Burke, a 44-year-old mother of four children from Ft. Lauderdale, was escorted from a side altar by two Vatican guards. She was detained briefly, then released. Vatican and Italian police told National Catholic News Service they had no knowledge of the incident. The Vatican's press chief, Joaquin Navarro-Valls, had no comment. Mrs. Burke, elevated a host at a side altar then consumed it, and was about to elevate a chalice when she was apprehended by the guards, said Marie Terese Soumoy, a former Belgian nun and friend of the American nurse. Ms. Soumoy said the host had been consecrated by a U.S. priest.

### Pope meets Yelena Bonner, wife of Soviet dissident

VATICAN CITY (NC) — Pope John Paul II met with Yelena Bonner, the wife of Soviet dissident and Nobel Peace Prize winner Andrei Sakharov. Neither the Vatican nor Ms. Bonner, herself a dissident, said what was discussed at the evening meeting, which Vatican spokesman Joaquin Navarro-Valls said was "completely private." Pope John Paul has taken a personal interest in Sakharov's situation since the scientist had been banished along with Ms. Bonner to Gorky because of his human rights campaigns in Moscow. Gorky, a major city in central Russia, is off limits to Westerners.

### Pope appeals for an end to persecution in Nicaragua

VATICAN CITY (NC) — Pope John Paul II has asked for an end to the harassment of the church in Nicaragua. Recent weeks have seen a rise in "distinct forms of intimidations and tauntings of ordained ministers and Catholic faithful," he said in a Spanish-language letter to the Nicaraguan bishops. The letter, dated and released by the Vatican was written less than two months after the Nicaraguan bishops' conference protested the government's crackdown on civil rights and its treatment of the church. The pope also supported the Nicaraguan bishops' offer to mediate between the Sandinista government and the U.S.-backed guerrillas. He expressed hope that the offer would produce "fruits of concord and brotherly love."

### European cardinals, bishops to support Lebanese Christians

VATICAN CITY (NC) — Western European Catholic cardinals and bishops have formed a committee to show solidarity and support for Lebanese Christians. They did not say what form that support would take. "We wish to stand at your side in the midst of your great trial," said a statement signed by 16 Western European delegates to the extraordinary Synod of Bishops. The signers were from 13 countries and included Cardinal George Basil Hume of Westminster, England; Cardinal Jean-Marie Lustiger of Paris; Cardinal Tomas O'Fiaich of Armagh, Northern Ireland; and Cardinal Ugo Poletti, papal vicar for the Rome Diocese.

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# World Synod confirms Vatican II

(Continued from page 3)

and not as an institution is yearned for by many people who feel oppressed" in today's "mass society."

Several synod reports urged a return to private and popular devotions that were praised by the council but which have largely disappeared.

The idea of a worldwide catechism or compendium of church teachings was supported by many bishops who wanted the council's documents more accessible to average Catholics.

But others said a universal catechism was needed to stress church doctrine on moral issues they said are being challenged by theologians.

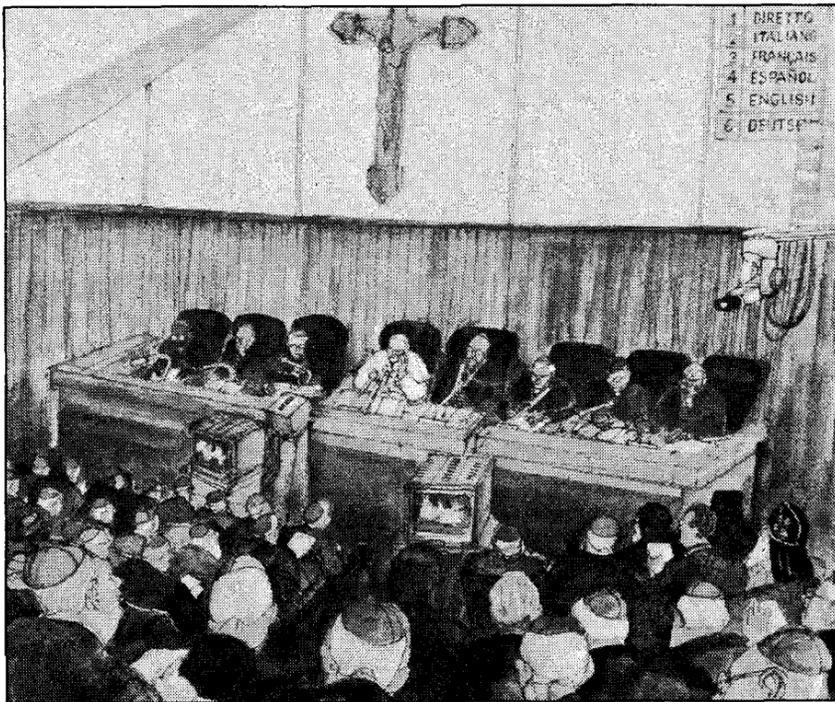
Cardinal Law, in proposing the catechism, criticized dissent from the magisterium (church teaching authority) in Catholic university faculties.

U.S. Cardinal William Baum, head of the Congregation for Catholic Education, said that because of historical criticism of Scripture major church teachings have been put in doubt, and confusion has spread in seminaries.

The strongest criticism of theologians came from Brazilian Cardinal Eugenio de Araujo Sales, who said in a written report: "There are seminaries and theological schools in which grave dogmatic and moral errors are taught. There are professors who teach their own doctrines and opinions and not the doctrine of the church."

He urged stronger Vatican controls over theology professors.

One of the least controversial issues at the synod was ecumenism. The participants reaffirmed dialogue with other Christians, the pope renewed the



Pope presides over working session in Paul VI Hall.

church's commitment to full Christian unity and 10 ecumenical observers to the synod said they were "very happy" with the synod's outcome.

The synod produced no new ecumenical initiatives, however.

Canadian Archbishop James M. Hayes of Halifax, Nova Scotia suggested that inter-Communion might be viewed as a "right" for Christians whose baptism has been recognized by the church, but his suggestion was not mentioned in later synod reports.

The church forbids joint Communion on a regular basis unless there

is full unity in faith.

Several other specific issues raised in opening speeches disappeared as the synod progressed. Bishop Malone described this as a "winnowing out" process necessary to reach consensus.

Some issues which dropped out of the discussion included:

- More leniency in allowing divorced and remarried Catholics to receive the sacraments.
- Women's role in the church.
- Liberation theology, which surfaced in reports, but received little or no attention on the synod floor.

In one written report, Bishop Jose Ivo Lorscheiter, head of the Brazilian bishops' conference, strongly defended liberation theology as "the principal result" of efforts to fit theology to Latin American society.

"Liberation theology is not a theology of violence," he said. It does not justify Marxist ideology or break with Catholic theological tradition.

Last year, the Vatican issued a document saying that forms of liberation theology which borrow uncritically from Marxism are incompatible with Catholicism. Since then, debate has focused on which strains of liberation theology violate the Vatican guidelines.

For several synod fathers, the meeting was a chance to draw attention to problems in their local churches. Cardinal Antoine Pierre Khorraiche, patriarch of Lebanon's Maronite Catholics, appealed for solidarity for Christians in the war-torn country.

Two U.S. participants, Cardinal Myroslav Lubachivsky, chief archbishop of the world's Ukrainian Catholics, and Ukrainian Archbishop Stephen Sulyk of Philadelphia, spoke out against persecution of Ukrainian Catholics in the Soviet Union.

Bishop Adolfo Rodriguez Herrera of Camaguey, president of the Cuban bishops' conference, said the church in that Communist country reflects the council's teachings on liturgy, collegiality and doctrine.

"We also thank the council for not having condemned anyone, because we hold that the serene proclamation of the Gospel and the joyous experience of faith has more power than any purely condemnatory or defensive attitude," he told the synod.

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## Women differ on roles in church

Catholic women speaking at diocesan "listening sessions" for a planned U.S. bishops' pastoral letter on women have revealed diverse perceptions of their role in the church and in society.

In preparation for the pastoral, some dioceses are holding meetings to discuss women's views on their role. The Pastoral letter is scheduled for completion in 1988.

The Archdiocese of Baltimore chose a telephone survey to find out what the "average woman" thinks.

The Baltimore survey, which began in early December, is the first project of an ad hoc committee for consultation on the role of women in the church appointed by Archbishop William D. Borders of Baltimore.

Diane Nicholson, the committee's chairwoman, said the archbishop emphasized that he wants the average woman's response. "Not the far left or the far right," she said. "That's the people who usually speak up."

A random sampling of women will be asked how satisfied they are with their roles. One section is devoted to marriage and family life, particularly women's perceptions of the church's support of them as wives and mothers.

*'The big thing is that women want to be taken seriously and that would be evident ... if roles in church and society were determined by talents, not gender...'*

In the Diocese of Joliet, Ill., which is headed by Bishop Joseph L. Imesch, chairman of the committee preparing the pastoral, listening sessions were

held in 78 parish communities. In addition, the *Joliet Catholic Explorer*, the diocesan newspaper, asked readers: "If you could ask for just one result from the U.S. bishops' pastoral in response to the concerns of women, what would it be?"

Fifty-one readers, including one man, responded to the survey. The response ranged from calling for opening new positions to women to affirming the women who have chosen to be full-time wives and mothers.

In urging greater participation for women in the church, one woman wrote: "Like the man who buried his master's talents in the field out of fear, I think the hierarchy is guilty of waste by not using to their fullest potential the women God has called to serve the church."

While 13 of the women surveyed specifically asked for women's ordination, another nine were equally explicit about asking bishops to uphold church tradition of not ordaining women.

At listening sessions in Chicago women who were asked about themes most important in the development of the pastoral also expressed views ranging from calls for ordination of women to reaffirmation of traditional roles.

"The big thing is that women want to be taken seriously and that would be evident if positions and roles in the church and in society were determined by talents, not gender," said Dominican Sister Kathleen O'Connell, one of the coordinators at St. Raymond Parish, Mount Prospect, Ill.

About 900 women responded to a questionnaire in the Diocese of San Bernardino, Calif. Preliminary results showed that the respondents offered a nearly equal number of negative and positive comments to questions about whether they feel valued as women in the church, whether they feel able to fully exercise their talents in the present church structure, and whether sexism, alienation, oppression and discrimination influence the role of women in church and society.

## Minnesota Supreme Court rules 8½-month-old fetus 'not human'

ST. PAUL, Minn. (NC) — The Minnesota Supreme Court has ruled that a fetus is not a human being under state law.

The decision, handed down Dec. 6 in St. Paul, means that a man who was accused of killing an 8-and-a-half-month-old fetus in a 1984 automobile accident cannot be charged in the death.

Father Edward Bryce, official of the U.S. bishops' pro-life office in Washington, said the decision "boggles the mind."

The court, in a 6-1 ruling, said no specific state statute addresses whether a fetus is a human being.

It added that the Minnesota Legislature has never precisely defined the term "human being," even though it has been used in homicide statutes since Minnesota was still a territory.

The case arose from a traffic acci-

dent in which a car driven by John Soto of St. Paul collided with a vehicle driven by Janet Anne Johnson, who suffered a fractured pelvis and broken leg and underwent a Caesarean section, resulting in a stillbirth.

An autopsy showed that the fetus died of head injuries.

Soto was indicted by a county grand jury for causing a death by negligently driving a car while under the influence of alcohol.

Pro-lifers will push for a change in the law when the Legislature convenes in February, according to Patrick Sheedy, director of social concerns for the Minnesota Catholic Conference.

"There will be a lot of response from the pro-life community for a piece of legislation to define a fetus as a human being in Minnesota law," Sheedy said.

Minnesota Citizens Concerned for

Life, a pro-life group, has begun work on legislation and has consulted attorneys to sift through suggestions to come up with a proposed bill, according to Nancy Koster, an official with the group.

"I count on the Minnesota Legislature to bring common sense to the debate and to spell out in law very clearly and for all in Minnesota to understand the humanness of the entire human family, especially those waiting to be born," said Fr. Bryce.

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# Norms peril Catholic universities

By Jerry Filteau  
NC News Service

"We're in a very delicate position on this," Father Theodore Hesburgh said of proposed Vatican norms that would put new ecclesiastical controls over Catholic colleges and universities.

Or, as Father Hesburgh put it, if someone at a Catholic university is "saying something that is patently contrary to the Catholic faith," then the bishop has a right and duty to say so, but "not to come out and shoot him between the eyes."

The Holy Cross priest, president of the University of Notre Dame for 33 years, discussed the draft norms in a telephone interview with National Catholic News Service Dec. 4. A number of other commentators have warned that the norms could destroy Catholic higher education in the United States.

Father Hesburgh said he did not want to engage in public criticism of the proposals because "I don't want to paint anybody into a corner" while the draft is still under consultation, debate and possible revision.

The Vatican Congregation for Catholic Education distributed the draft to bishops and educators with a request for comments and suggestions for change, he said, so his position is "let's play it straight" and see how well the congregation responds to the criticisms raised through regular channels.

Under the norms in their current form, for an institution of higher learning to be called Catholic it would have to establish a stricter juridical relationship with the local bishop or

other ecclesiastical authority than most U.S. Catholic colleges and universities currently have.

U.S. experts in civil and church law and Catholic academic leaders have said that the kind of outside ecclesiastical control over administrative and academic matters implied by the proposed norms would likely mean loss of accreditation for U.S. Catholic institutions.

Father Hesburgh agreed that, in their present form, the proposed new norms have revived essentially the

same battles over academic freedom and autonomy in Catholic institutions that he fought for Catholic universities worldwide in the 1960s, when he was president of the International Federation of Catholic Universities.

The key result of that fight was a document, "The Catholic University in the Modern World," approved at a November 1972 international congress in Rome, which since then has served as a kind of Magna Carta for Catholic higher education.

"We spent 10 years getting out (that

document," Father Hesburgh said. "It was something we could live with... We (representatives of the world's Catholic universities) accepted it, they (representatives of the Vatican's Congregation for Catholic Education) accepted it."

He said that document, released in January 1973, "gives the magisterium (church teaching authority) everything it needs. It gives the hierarchy everything it needs. It gives the universities everything we need."

In the debate being generated by the proposed new norms, he said, "it's very important to resurrect that statement."

The statement declared that "to perform its teaching and research functions effectively a Catholic university must have true autonomy and academic freedom."

In a lengthy section on "relations with the Catholic hierarchy," it cited a need to maintain a "delicate balance" between university autonomy and bishops' duties, and between "the rights of Catholic scholars to academic freedom" and "the rights and responsibilities of the hierarchy in matters of doctrine."

It acknowledged the right of the hierarchy to intervene "when it judges the truth of the Christian message to be at stake."

But it also stated that the form of intervention must "respect the statutes and regulations of the institution as well as academic procedures" and that "church authority in doctrinal matters does not of itself imply the right of the hierarchy to intervene in university government."

## Common cup still OK

### Intinction urged if AIDS is feared

WASHINGTON (NC) — Parishes do not need to stop making the common Communion cup available because of concern about AIDS or other communicable diseases, the U.S. bishops' liturgy committee said in a statement issued in Washington Dec. 6.

"The committee, however, encourages those who may feel compelled to change their practice in this regard to minister the blood of the Lord by the method of intinction, until further medical evidence warrants a return to their former practice," the statement said.

Intinction is the method by which the Communion host is dipped into the wine before being given to the communicant.

The statement added that "pastors should advise those who are fearful

that they have the option of receiving Christ under the species of bread alone."

"Under no circumstances should the Eucharist ever become a source of anxiety or contention or controversy," it said.

Concerns have been raised in the Catholic Church as well as other denominations about the possibility of contracting AIDS — Acquired Immune Deficiency Syndrome — or other communicable diseases through sharing a common Communion cup.

An official at the federal Center for Disease Control has said there is no evidence that AIDS can be contracted through sharing a common cup but also said it could not say absolutely that sharing a common cup is safe.

Father John Gurrieri, executive director of the secretariat of the bishops' liturgy committee, said that "above all, the committee affirms the preference for receiving Communion from the cup or chalice."

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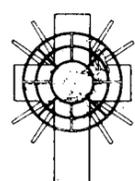
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## Tax plan may help working poor

WASHINGTON (NC) — After months of debate over tax reform plans and counterplans, the Democratic-controlled House Ways and Means Committee approved what friends of the poor labeled "significant progress" toward a fairer tax system.

What makes the U.S. Catholic Conference and other public interest groups happy is that the tax plan, if enacted into law, apparently would drastically reduce taxes for the working poor — those who have low incomes but earn just enough money to make them pay taxes and whose tax payments can push them deeper into poverty.

Charities also could rejoice that the charitable contribution deduction was retained for taxpayers who itemize and in part for those who do not itemize.

Yet, the Ways and Means package, approved Dec. 3, is not a perfect document, as even its supporters admit.

One imperfection, according to the USCC, is that the plan would not provide tuition tax credits.

In addition, the widely used government handout known as the mortgage interest deduction (applicable to second, vacation homes as well) remains. So does 80 percent of the deduction for the often-criticized businessperson's lunch.

By contrast, there still is no rent-related deduction for families who can't afford a home mortgage, nor is there tax relief for the lunches of workers who cannot write off their meal costs.

Nonetheless, its boosters say, the

Ways and Means package is a step forward because it makes corporations and the wealthy ante up while poor and moderate-income citizens get a better break.

"On the issues of taxation of the poor, equity in the tax system, and charitable deductions, this bill has made significant progress toward a fairer and more just tax system," according to Msgr. Daniel F. Hoye, USCC general secretary.

*'On the issues of taxation of the poor, equity in the tax system and charitable deductions, this bill has made significant progress in a ... fairer system.'*

— Msgr. Daniel Hoye, USCC general secretary

Msgr. Hoye urged House members to support the Ways and Means tax plan, which was tentatively scheduled for floor action by mid-December. Also in the works was a Republican alternative to the Ways and Means plan.

According to the USCC and two other Washington-based groups with Catholic participants — the Coalition on Block Grants and Human Needs and Interfaith Action for Economic Justice — the Ways and Means proposal:

- Removes 6.3 million low-income taxpayers from tax liability.
- Channels 72 percent of tax relief to those earning under \$75,000.
- Extends the Earned Income Tax Credit, designed to help working poor pay Social Security taxes, to include families earning up to \$16,000, and in-

creases the personal exemption and standard deduction. It also boosts the standard deduction for the single parent who heads a family to bring it closer to that enjoyed by a two-parent family at the same income level.

- Broadens the tax base by limiting many corporate and individual tax loopholes.
- Increases the share corporations pay from 7.8 percent to 13 percent by 1990.

- Creates a fourth tax bracket (other proposals called for three) at 38 percent for those couples with incomes of \$100,000 or more.

Continues the deduction for charitable contributions by those who itemize their taxes and allows those who don't itemize to deduct contributions above \$100.

Msgr. Hoye suggested that the charitable contribution deduction be allowed for all taxpayers.

He praised, however, the plan's allowance of a deduction for child care expenses. "Child care and dependent care is very costly for working families and is an especially heavy burden for low-income families," he noted.

But he was less sanguine about the lack of tuition tax credits. "We are keenly disappointed that the committee failed to give this recommendation

fuller consideration," the monsignor said.

"In sum," though, he added, the plan offers "positive steps toward a needed reform of the tax system. We urge you to help preserve and improve these measures, as the tax reform debate continues."

The Children's Defense Fund, representing poor children and families, also backed the tax plan.

"If the committee's plan were enacted," said Mary Bourdette, the group's government affairs director, "no longer would a single mother attempting to support her children on poverty-level wages pay more federal taxes, as she did in 1983, than Boeing, General Electric, Dupont, Texaco, Mobil and AT and T combined paid in federal income taxes that year, despite earning over \$13 billion in profits."

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NEW YORK — The Catholic Daughters of the Americas (CDA) are offering again next year \$200 scholarships for teachers involved in special education. The organization is also offering unrestricted graduate scholarships of \$1,000 and \$500.

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## U.S. Church official decries deaths in Haiti

### Students killed by troops

A U.S. Catholic Conference official and a Haitian bishop have protested the killing of several students and the wounding of others by Haitian troops after demonstrations in Gonaives, Haiti.

Father Robert N. Lynch, USCC associate general secretary, in a letter to Elliott Abrams, assistant secretary for inter-American affairs in the State Department, urged that the U.S. ambassador to Haiti be instructed to communicate U.S. concern over the latest and "by no means unique" human rights violations.

Father Lynch said the USCC received information that several helicopters with Haitian troops entered Gonaives Nov. 27 following student demonstrations commemorating a 1980 crack-down on media and political opposi-

tion. The student demonstrations were reportedly held without incident.

The following day, however, there were further protests which were met by troops firing on the demonstrators.

According to initial reports four students under 17 were killed and more than a dozen wounded. Three

deaths were later confirmed.

Twelfth-grade student Jean-Robert Cius was killed inside a Catholic high school, Immaculate Conception College, where no demonstrations were occurring, according to the USCC.

Bishop Emmanuel Constant, who heads the Diocese of Les Gonaives, said he deplored and protested the in-

cident.

"In the face of these events — hearing the wails of lament, of sorrow and of tears of the Rachels who have lost their children and who cannot console themselves, as their children are gone forever — we are forced to wonder how much worth they attribute to human life," he said of Haitian authorities.

## Clergy: Celebrate on Dr. King's B-day

WASHINGTON (NC) — Catholic, Protestant and Jewish leaders urged celebrations and reflections to mark the first federal legal holiday honoring the late civil rights leader the Rev. Dr. Martin Luther King Jr. Jan. 20.

In a Dec. 10 joint statement Msgr. Daniel F. Hoye, general secretary of the U.S. Catholic Conference, the

Rev. Arie Brouwer, general secretary of the National Council of Churches, and Rabbi Henry Michelman, executive vice president of the Synagogue Council of America, recommended "prayer services in churches and synagogues and interfaith memorial convocations so that we can reflect together on the values Dr. King lived by and died for."

Dr. King, a Baptist clergyman who

spearheaded the national civil rights movement in the 1960s, was assassinated April 4, 1968, at the age of 39.

The civil rights leader "looked prejudice in eye and did not flinch, confident that justice could be achieved in a non-violent way, that right would have the final word," the statement said. "We urge all of America to celebrate the memory of this strong but gentle man."

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## Christmas in reverse

Text and photos by Prent Browning

Kids' age-old affinity for animals was made the most of during a Christmas celebration last Saturday at St. John Neumann Church, South Miami. Sponsored by the parish's Women's Guild, the event began with a hand-puppet re-enactment of the Nativity story by the Killian Players, a public high school drama group.

After the performance, curious kids such as little Michael Morrison, 2, (left) or ticklish ones such as Stacy Rainwater, 8, (above, left) were given an opportunity to touch some of the puppets.

The children themselves participated in the event when they lined up in traditional style for a visit with Santa. Only this time there was an interesting twist — they gave Santa presents, toys for migrant children in Immokalee. Some were pleasantly surprised to see they received a candy cane in return (above).

## Official Inner-city needs help

Dear Friends in Christ:

As we approach the great feast of Christmas, we become more aware of our own need to share with others the many blessings that we have received. Christmas is a time of sharing.

In our Inner-City Parishes and Rural Migrant Missions, many people who share our faith also need our sincere concern and support.

Under the direction of a dedicated staff of priests, sisters, lay employees and volunteers, the Archdiocese provides pastoral ministry, day care centers, educational programs and offers food and housing assistance to needy families. I encourage your continued generosity next Sunday to this Annual Appeal for our Inner-City Parishes and Rural Migrant Missions throughout the Archdiocese.

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

Devotedly yours in Christ,

—Edward A. McCarthy  
Archbishop of Miami

### Archdiocese of Miami

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

**The Reverend Anthony Mercieca** - to Associate Pastor, St. Ambrose Church, Deerfield Beach, effective December 10, 1985.

**The Reverend George Garcia** - to Temporary Administrator, St. Kevin Church, Miami, effective December 3, 1985.

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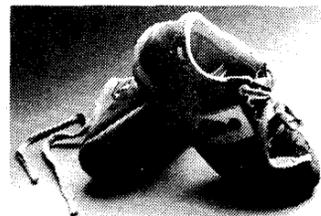
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# Local Section

THE VOICE

Miami, Florida

Friday, December 13, 1985

## Hyde: Congress stalling pro-life

By Betsy Kennedy  
Voice Staff Writer

Major pro-life bills are being stalled in Congress, said Congressman Henry Hyde (R., Illinois), who spoke at the Broward County Right to Life benefit this week at the Pier 66 Hotel in Fort Lauderdale.

In an interview with *The Voice*, Hyde said there has been a legislative 'Catch 22' since the passage of the Hyde amendment in 1976 which restricts the federal government from granting Medicaid funding for abortions. Before its passage, the federal government had spent \$50 million for the funding of more than 300,000 abortions for the poor.

"This bill protects the unborn of the poor.. but we are still struggling to protect the rights of the unborn of other classes," said Hyde.

Congress has 'cold feet' in considering anti-abortion legislation because of the controversial political climate tagging along with the issue, said Hyde.

The success of the Hyde amendment hinged on the fact that it strictly dealt with the funding of abortions and not its constitutional ramifications. Also, Hyde said he was able to introduce the bill directly on the House floor.

Current legislation is stopgapped "because the House won't even grant us hearings on pro-life bills," he said.

One such bill, declaring that 'personhood attaches at the moment of conception' was also short-lived.

Hyde is incensed at a recent ruling by the Minnesota Supreme Court that an 8½ month old fetus 'was not a human being within the definition of the Constitution.'

"We must continue to fight against these stupid tragedies," said Hyde.

The abortion debate can be defined as the quality of life vs. the sanctity of life philosophy, he said.

"The quality ethic demands that every child must be born mentally and physically well and unfettered by poverty. By contrast, the sanctity argument holds that every human life is equal in the sight of God."

"The question is, whom must society include in its circle of protection? We are responsible for protecting the weak as well as the strong."

Congress must realize that "this is a civil rights issue," continued Hyde, "the fundamental right to live must come before the right to vote and the

right to free speech."

Hyde is uncertain how many members of Congress share his views but he praised "The Silent Scream," a pro-life film which was recently shown to members of the House and Senate. Produced by Dr. Bernard Nathanson, a former abortionist who has since risen to the ranks of the anti-abortion battle as one of its most powerful strategists, the film uses a sonogram to record an actual abortion and the dramatic reactions of the fetus.

He feels that the film did make an impact, although only the future can determine if it changed the thinking of fellow congressmen.

Although anti-abortion legislation efforts are for the most part being met with frustration, Hyde said he will continue to meet with other members of the House in a pro-life caucus to map out new strategies. Chris Smith, (R., New Jersey) and Alan Mollohan (D., West Virginia), are co-sponsors

of the group.

Even if he gets burned in the political hot water churned up by the abortion debate, Hyde said he has no intention of letting up the pressure on the political front.

"When I was in the Illinois legislature in 1969 and the first liberalized abortion bills began to appear, I got in the middle of the argument. I decided that killing an unborn child is wrong... and by default, I began leading the movement in Congress."

## T-shirts spread season's true meaning

By Ana Rodriguez-Soto  
Voice News Editor

For everyone who complains about the commercialization of Christmas: Three South Dade couples have devised a way to fight back.

It's a T-shirt whose bold red letters proclaim, "Jesus is the reason for the season." And they want South Floridians to wear it everywhere this month, but especially Dec. 21, the last Saturday before Christmas, when everyone will be out shopping and forgetting — if they ever remembered — the true meaning of Christmas.

"We get involved in the idea of buying and decorating and Rudolph and Frosty, but nowhere in this is Jesus at all," said Helin Cristobal, a St. Louis parishioner and one half of the husband-and-wife team who originally came up with the T-shirt idea.

For a long time, she explained, her husband Carlos has had "war declared" on Santa Claus, who seems to have become more of a symbol for Christmas than Christ himself. The commercialization of Christmas bothered her as well, although "I'm more lenient on Santa."



Even Santa wants to spread word about Christmas. His helpers are Helin Cristobal (left) and daughter Helincita. Voice photo/Ana Rodriguez-Soto.

After talking it over with like-minded friends — Julian and Ana Rodriguez of St. Agatha parish and Rolando and Maura Aspuru of Good Shepherd, with whom the Cristobals and their daughter Helincita meet once a week for Bible reading and discussion — the couples enlisted the aid of another local Catholic, a businessman who designed, imprinted and provided the shirts at cost.

People's response has exceeded all their expectations, Helin Cristobal said. In less than three weeks, strictly through friends and word-of-mouth, the couples have sold almost 600 shirts, including an unplanned-for batch of children's sizes.

The price is \$6, of which \$4 goes to pay for the shirts. The rest will be sent to the Piarist mission in Macuspana, Mexico, where a single priest must minister to 52 outlying villages.

The couples became acquainted with the mission through Fr. Mario Vizcaino, director of the SouthEast Pastoral Institute (SEPI), who every

year takes groups of local Catholics there to help evangelize villagers and train leaders. The Rodriguez and Helincita Cristobal went this year.

"Our main goal is to spread the message [of Christmas]," said Helin Cristobal. "And if by helping people spiritually we can help people in financial need, praise the Lord!"

Along with the T-shirts, buyers get typewritten notes in English and Spanish urging that they be worn "everywhere you go," and especially to the malls on Dec. 21.

"Get together in groups and wear it," suggested Ana Rodriguez.

"We want to spread the word around," said an excited Helin Cristobal. "It's not only a Catholic thing. It's a Christian thing."

(T-shirts in adults' small, medium, large and extra-large sizes, as well as children's small, medium and large, can be ordered by calling the Cristobals at 551-9041 or the Rodriguezes at 553-5817.)

## Seven churches join in ecumenical service

By Betsy Kennedy  
Voice Staff Writer

Theological differences paled and the glow of friendship illuminated St. Hugh Church in Coconut Grove as seven pastors from different churches joined together in a community worship service on the night before Thanksgiving.

An overflowing congregation, many of whom had never met one another before, were also swept up in the feeling of camaraderie as they sang hymns of praise and thanked God for their blessings.

They were led in worship by Fr. John Vaughn, pastor of St. Hugh Church; Dr. Woodrow Hasty, pastor of Plymouth Congregation Methodist Church; Fr. William Sheehan of St. Francis Xavier Church; Rev. Ray-

mond W. Boegen, pastor of Bryan Memorial Church; Rev. Robert Perez, pastor of Christ United Methodist Church; Rev. Ronald Fox, pastor of

uplifting music sung by the ecumenical choir.

In a poignant call to prayer, Dr. Hasty of Plymouth Congregational

*"When we are wrong, make us willing to change, and when we are right, make us easy to live with... save us from hot heads that would lead us to act foolishly..."*

Christ Episcopal church and Rev. Allen Hingston, pastor of St. Stephen's Episcopal Church.

The message of Thanksgiving was also heralded by classical selections from the Miami String Quartet, composed of David Hartman and Jill Sheer on violins, Greg Lane on viola and Arthur Abney on cello, and

Church asked the group to slow their thoughts and their busy footsteps during the holiday season and take time out to focus on God and to live according to His laws.

"When we are wrong, make us willing to change, and when we are right, make us easy to live with... save us from hot heads that would lead us to

act foolishly and from cold feet that would keep us from acting at all," he said.

As a deep silence pervaded the church it almost seemed that the peacefulness and unity of this one small congregation could be powerful enough to change the world.

Every head was bowed, from the oldest to the youngest, unstirring as they prayed silently, led by Dr. Hasty: "We pray for the churches of this community, their clergy, their officers, their members and friends... give us all we pray, a lively sense of mission, the ability to choose priorities, the grace to deal creatively with differences... the faith to believe when to doubt would be the easier way, that we may make a persuasive, positive impact on the city roundabout."



## Pennies for Heaven

St. John the Apostle's schoolchildren use common cents for good works

By Ana Rodriguez-Soto  
Voice News Editor

Oh, those useless pennies. They just sit there, cluttering your pockets, adding bulk to your wallet — to put it bluntly, getting in the way of the “real” money.

What to do? Students at St. John the Apostle School in Hialeah offer this suggestion: Save your pennies, and send them to the needy. Then be surprised at how valuable those “useless” tokens turn out to be.

Recently, Kindergarten thru eighth graders at the school did just that, pooling all their pennies and lining them up one after the other on cafeteria tables.

The result: 95,434 pennies. That is, \$954.34, almost \$1,000 in “real” money, to benefit two missions deep in the

jungles of South America and the victims of the recent volcano eruption in Armero, Colombia.

In terms of history, the take from St. John's 10th annual “penny walk” was not unusual. Last year's collection raised a similar amount.

“It blows my mind when I think how many pennies that is,” said Sr. Mary Pat, the teacher charged with hauling all those coins to the bank (where a machine counts them).

Designed as a lesson in Christian charity and cooperation, the “penny walk” takes place around Thanksgiving and stresses “not so much a winner as how much we did all together,” Sr. Pat said.

Nevertheless, a spirit of friendly competition between grades has crept in, and each tries to outdo the others in penny-line length. The winner gets only the satisfaction of being singled out over the school's public address system.

Apparently, that's incentive enough. “[Students] save their pennies from year to year,” Sr. Pat said. “It's a big thing.”

Seventh-graders at St. John the Apostle School in Hialeah line up pennies during their 10th annual “penny walk,” which has raised almost \$2,000 for South American missions in the past two years alone. (Voice photo/Ana Rodriguez-Soto)

## Dare to dream, Catholic teens told at youth rally

By Prent Browning  
Voice Staff Writer

Brotherhood was the theme as several hundred teenagers from youth groups through the Archdiocese gathered at St. Thomas of Villanova University last Sunday for a day of games, music, relaxation and inspiration.

The music was provided by Caelus, a Christian rock group that com-

promises on neither values nor decibels.

Inspiration was provided by Joe Ruperto, director of Campus Ministry at St. Thomas, who spoke in the afternoon on the message of brotherhood in the gospel.

Before Vatican II the church was a building, he said, “but after Vatican II

there's no more of this building stuff. Let's call the church you and you and you.”

“I, I, I, that's what the world out there is saying. Do it by yourself, go for it. The church says you can't even love God until you love everyone around you,” he said.

“People say ‘Hey, I've got food, a house, a nice car, I'm making a differ-

ence. [Protestant television evangelist] Robert Schuller says in order to make a difference you've got to do three things: Trust God, believe in yourself, and dare to dream.”

“Don't put your light under a bushel,” he urged his audience, “if you have a good voice sing your heart out. If you have good ears listen to someone who wants to talk.”

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# Reaching out to sister diocese

By Father Xavier Aracil  
and  
Sister Rose Yaeger

It was dusk when we landed in Port-au-Prince. Ms. Laura Garc, an X-ray technician at Mt. Sinai Hospital and an active member of "Amor en Accion" was the leader of the seven member missionary group that visited Haiti for five days over Thanksgiving weekend.

The group included representatives from two Miami Catholic schools: Sr. Rose Yaeger and Maria Elena Costa from Lourdes Academy, Fr. Xavier Aracil, Nelson Bonet, Earnest Bustillo (alumnus) from La Salle High School, and Fernando Salgado, an electronics technician who is active in the youth apostolate.

At the airport, Fr. Boniface Fils-Aime, a Monfort Father who is the Vicar of the Sister Diocese of Port-de-Paix, was waiting for us with a small truck which was to become our most efficient transportation for the duration of the trip.

With the guidance of missionary priests, sisters and laity we spent five days visiting remote north Haiti, stopping along the way to "hail" the missionaries who serve in the chapels, dispensaries, schools and nutrition centers that dot the mountainous countryside.

We started off for the city of Gross Morne and arrived at the rectory of the church by midnight. Next morning we visited the mountain school at Faguet, "sisters school" of Lourdes Academy in Miami.

"Finally we get to see our school," said Sr. Rose. It had been an arduous climb and the effort of climbing well stood for the effort of support for that project of so many people for so many years.

In rapid succession we visited the Amor en Accion sponsored projects located in the neighborhood of Port-de-Paix and St. Louis du Nord. Nam-Palan (school, nutritional program); Des Grangss (school, medical dispensary, other programs); Biquet (school, nutritional program) La Salle's sister school. This project deserves special mention. When introduced as a teacher of La Salle I received instant recognition: "Oh yes, Ms. Marill's school!"



At La Salle High School's sister school in Haiti are Fernando Delgado, Nelson Bonet, Sister Rose, Laura Garcia, Fr. Xavier Aracil, Maria Costa, Ernie Bustillo, surrounded by students.

## Mountain climb

To get to Biquet you have to climb up a mountain, and what a climb! It was ferocious! But once we got to the place it was like a miracle. Built

of the day.

## Journey of heart

Beyond the geographic details the trip was truly a journey of the heart.

*'The appreciation shown us by the children, teachers, and villagers was a truly moving experience.'*

against the soft clay of the mountain we saw a school structure, not yet finished but a triumph of ingenuity and hard work on the part of the dedicated people of the area.

The appreciation shown to us by the children, teachers, and villagers was a truly moving experience. "It's like making a retreat," would comment Maria Elena. Indeed, we needed a time for reflection every evening in order to put in common our experiences, to sort out our feelings, impressions and emotional reactions

One could not help but be touched by the primitive conditions and lifestyle of the people whose civilization was so radically different from our own.

People every where, walking, working and waiting became the focus of our attention as we traveled in the ornately decorated and crowded Haitian buses that took us over bumpy, rocky roads and across the rivers.

Our presence in Haiti and our visits to the various projects funded by "Amor en Accion" under the guidance and supervision of the

Diocese of Port-de-Paix are an important component of this lay-missionary program.

The local leaders of the projects in Haiti get to see the faces of people who stand for the many others who contribute to make these projects a reality. The encouragement and feeling of solidarity thus engendered is only equaled by the sense of wonder and deep emotion generated in the hearts of the visitors.

First and foremost is the privilege of getting close to the people. It allowed us to see their poverty but it also made us admire their resilience. It is one thing to have available all the materials and to build something with that. To do it when "you have nothing," as Earny kept saying, is a work of creation, and that's what the projects we visited are all about.

"Amor en Accion" can be proud of being part of this accomplishment and those who are part of it or contribute in any way to its projects can be assured of contributing to a most Christian cause, as builders of the Kingdom.

## Schools helping to build schools

(Continued from page 1)

lic schools in Miami, have sponsored the education of approximately 3000 children a year by providing the salaries of their teachers. In many instances, special collections have been made by the students in the Miami schools to provide their Haitian sister schools with blackboards, school benches, school material, etc.

The school of Biquet is one of these cases. In Biquet, a new school has been under construction that will house at least six classrooms. According to some Haitian priests, construction of this type is seldom undertaken by big charitable organizations because it is so far away (Biquet is about three and a half hours climb from St. Louis du Nord in the northwest of Haiti) and all the construction materials have to be carried up to the village on men's shoulders. However, this is desperately needed and today, after two and a-half years of work by the members of the community and numerous trips by the A.A. missionaries, the school of Biquet is functioning and the people of the community look more united and organized than ever. In this new locale, a group of Catholic young adults has been

organized and there are plans in the community for the organization of a medical dispensary.

In the areas of Biquet and Faguet, the children are often unable to attend classes because they have to work at home or on crops, and because they often suffer from malnutrition and disease. Since 1983, A.A. with the help from St. Louis Church parishioners, has set up a nutritional program in coordination with the sister school program, through which approximately 2000 children receive one nutritional meal every school day.

Amor en Accion also has participated in evangelization in areas of the Diocese of Port de Paix, so remote that very few times in a year will they receive the visit of a priest. In the diocese of Port de Paix, there are only 20-24 priests for 360,000 Catholics.

Through this program, A.A. contributes to the education of catechists, the transportation of seminarians to the area and with some compensation for the catechist who work full time. Now increasing numbers of youngsters after their Confirmation continue collaborating with the evangelization of the area.

This year, A.A. is beginning to par-



Lourdes Academy student Maria Elena Costa talks to student in sister school.

ticipate in a program for repopulating some areas with pigs. Years ago, because of a disease that affected the island pigs, all of the pigs had to be

killed, which destroyed most rural families' main livelihood. This problem further impoverished the area. This participation will probably involve supporting the different pig cooperatives that will directly enrich the participating communities and will indirectly serve to further organize and unite such communities.

The role of Amor en Accion has always been one of support for the projects that the local church together with the people of the community undertake. We never try to impose our ways or our plans on the Haitian communities. Instead we listen and work together with the people and with the leaders of the communities, in a process that has been taking place since 1979 and has always been very hard but at the same time, very fulfilling, assuring and encouraging and witnessing to God's love for all people.

In South Florida, A.A. has tried to share the experiences that we have had in the different countries in which we have worked, where the Church is the only hope the people have for a life that is more humanizing, and where the Church serves the poor, in its constant imitation of Christ, in a pastoral way and not in a paternalistic way.



Partial view of Synod members holding candles during installation ceremony at St. Mary Cathedral. (Voice photo/Ana Rodriguez-Soto)



Mary Beth Kunde and Sr. Mary Tindel (backg)



Michael Gallagher, one of four students on the Synod, leads procession into Cathedral. (Voice photo/Ana Rodriguez-Soto)

## Judge, teens among 95 Syr

(Continued from page 1)

"Anglo," 25 are Hispanic, two are Haitian and one is American black. Of the total, 68 are men and 27 are women. (See official, page 16).

"A very distinguished microcosm of our beloved Archdiocese" is how Archbishop McCarthy described Synod members during their first meeting, which took place before the liturgy Saturday.

All those nominated are prominent for their service to the local Church. Some, due to their civic positions, are better-known publicly, such as: Federal Judge C. Clyde Atkins of Little Flower Church in Coral Gables; Carlos Garcia, director of Finance for the City of Miami and member of Sts. Peter and Paul parish, Miami; Dr. Kathleen Barry Magrath, Dade County School Board member and parishioner at St. Louis Church in Kendall; Sr. Jeanne O'Loughlin, president of Barry University in Miami Shores; Fr. Patrick O'Neill, president

*'I think this is a chance for us as youth to help build the Church...'*

Holly Jost, student Synod member

*'You know why I have ... faith? Because I see a lot of lay people involved.'*

Guillermina Damas, Synod member

of St. Thomas University in Opa-Locka; and Dr. Mercedes Scopetta, clinical psychologist and parishioner of St. Agnes Church on Key Biscayne who until last year headed the Office of Lay Ministry of the Archdiocese.

The rest are equally well-known in the smaller circles of the Archdiocese and their local parish, people such as: Maryann Buffone of St. Rose of Lima Church, Miami Shores; Carol Farrell, director of the Family Life Ministry; Angela Esparraguera, director of Religious Education at St. John Bosco Church, Miami; Joseph Fitzgerald, former attorney for the Archdiocese

and parishioner at St. Hugh Church, Coconut Grove; and Sr. Trinita Flood, former president of Barry University and now academic dean at St. John Vianney College Seminary in Miami.

"We were not looking for special-interest people as such," Archbishop McCarthy said, explaining to Synod members why they were chosen. "We were looking for 'wisdom' people," who could consider the needs of the South Florida Church as a whole.

"It's going to be your job to convince people that we're sincere, we're genuine," he told them. "This is not

## Synod to bring 'new life' to Archdiocese

*Excerpts from Archbishop's homily at installation Mass*

My beloved:

I greet you and welcome with affection on this special occasion when the members of our Synod are officially sworn into office, and when the facilitators of Synod hearings are blessed...

Especially on this occasion when we initiate the Synod as a source of New Life in our Archdiocese, we turn to Mary, who gave earthly life to her Son — from whom all life flows.

Indeed, let us find in this life-giving role of Mary the very theme of our Synod, a theme of thrilling new Christ life for our Archdiocese and for each of us, a theme of coming alive...

Through history, the people of God experience this abundant life in Jesus to a greater or lesser degree as they are exposed to conditions that favor or impede the living out of their high calling. There are glorious ages of faith and there are dark ages in the long history of the Church.

The challenge for us at this Synod is to ask boldly — why should we not be at the dawn of a bright age in the Archdiocese? Is it not a time for our old men to dream dreams and our young men to have visions...

South Florida nationally is characterized as "Miami Vice." The abundant life of Jesus is being suffocated in our community. Many of our people have become indifferent to their religious responsibilities, many of our young people are neglecting their religious formation, many of our parents are failing in sharing of the faith with their children, a certain number of our people are yielding to the proselytizing of other faiths.

The abundant life is being destroyed in personal and family lives, by the deadening contagion of evil, of crime, violence, drugs, abortion, family deterioration, pornography, promiscuity, secular humanism, materialism, racial discrimination, poverty, dishonesty, self-indulgence, godless education, the corrupting influence too frequently of entertainment and the media...

Yet, Miami is now 50 percent Catholic, our Archdiocese at least 30 percent Catholic... We need seriously ask why our community and our Church life is not stronger and fuller...

As I see it, the Holy Spirit is calling us to greatness, to greatness in vision and purpose. He is not calling us at this time to small mindedness, to narrow, petty criticism, to negative reactions to the past, to fanning controversies or feeding sectarian interests...

Surely we need to be constructively aware of areas that need improvement if we are to be true to the Gospel. But our approach must be a positive, great-hearted approach of a holy people, a faith-filled people motivated exclusively by the single question: How, how can we trigger an explosion in living and sharing "the abundant life of Jesus Christ."

What is being asked of us is to confront the failings of our times but, even more, to enkindle a new flame, a renewed age of faith, to release a new age of the Spirit among us...

This Synod... will be a great effort to recommit ourselves — without compromise — to the Gospel, to the teachings, the way of life of the Church. It will be accompanied by a sober awareness that in some instances Jesus may be asking us to join Him on the cross. He did not compromise with the evils of his times...

The Synod will be asking us, as his disciples, not to compromise, to be genuine, to be aware that in a hedonistic age we need proclaim that popular opinion does not always make it so. Popular approval would not make alcoholism, drug addiction right.

A majority vote could not make an AIDS virus or a cancer-producing practice any less deadly. Nor can the rules of the Creator or indeed His Gospel or His Church be ignored with impunity by an agnostic, self-indulgent people. We are called to do God's will...

I plead ... with every member of our Archdiocese to respond generously to my request for ... prayers...

I ask that we beg especially for the gift of wisdom, the wisdom of faith to see as God sees, to judge objectively, impartially, wisely as God judges, to act generously, out of pure love for God and for each other...

My beloved, through our prayerful, serious search for the discernment of wisdom in this Synod, may we, clustered around Jesus, be led to the Father as we refresh and build Jesus' Church.



Mary Tindel (background) lead Cathedral choir and congregation in song. (Voice photo/Araceli Cantero)

## Synod members

I have ...  
I see a lot  
involved.

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*'This is not just a lot of talk. We're going to have some action.'*

— Archbishop McCarthy to Synod members

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just a game. We really want to hear what's being said."

"I think this is a chance for us as youth to help build the Church back up again," said Holly Jost, a sophomore from St. Thomas Aquinas High School in Fort Lauderdale who, along with three other students, was named to the Synod body.

"Not everyone is going to take what we say seriously at first," she added, referring to the vastly grown-up and distinguished company the young people were in. "But if we pool together we can really make a difference.

Because in a few years, it'll be our Church."

Other synod members shared equally high hopes for its outcome.

"You know why I have a lot of faith?" said Guillermina Damas, a teacher at Our Lady of Lourdes Academy in Miami. "Because I see a lot of lay people involved."

"The Church is Christ, it is a living body," said Andre Bony, administrator of the Overtown Day Care and Neighborhood Center and parishioner at Notre Dame d'Haiti Mission in Miami. "Along the way [of the Synod] we are going to get rid of some scars, some bad things, and pump in new blood."

Perhaps the most enthusiastic endorsement of the Synod process, however, came from Archbishop McCarthy.

"This is not just a lot of talk. We're going to have some action," he told Synod members during their meeting. "I'm not going to give three years of my life to this either unless I see some results."

## Musicians' hearings slated

A series of Synod hearings for liturgical musicians will be sponsored jointly by the Miami Chapter of the National Association of Pastoral Musicians (NPM) and the Office of Worship. Facilitators are being trained specifically for these hearings, and an NPM officer will host each gathering.

All those responsible for liturgical music in a parish (organist, guitarist, music director, cantor, choir director) are urged to attend the most convenient location to be sure that their concerns are included in the data presented to the Synod members on behalf of the musicians of the Archdiocese.

In order to be prepared for these hearings, attendance at Open Forums held in individual parishes is highly recommended.

The hearing schedule is as follows:

### Broward County

Jan. 17	St. Gregory, Plantation	English
Jan. 21	Nativity, Hollywood	English
Jan. 24	St. Clement, Ft. Lauderdale	English
Jan. 28	St. Coleman, Pompano Bch.	English
Feb. 14	Our Lady Queen of Martyrs, Ft. Lauderdale	Spanish

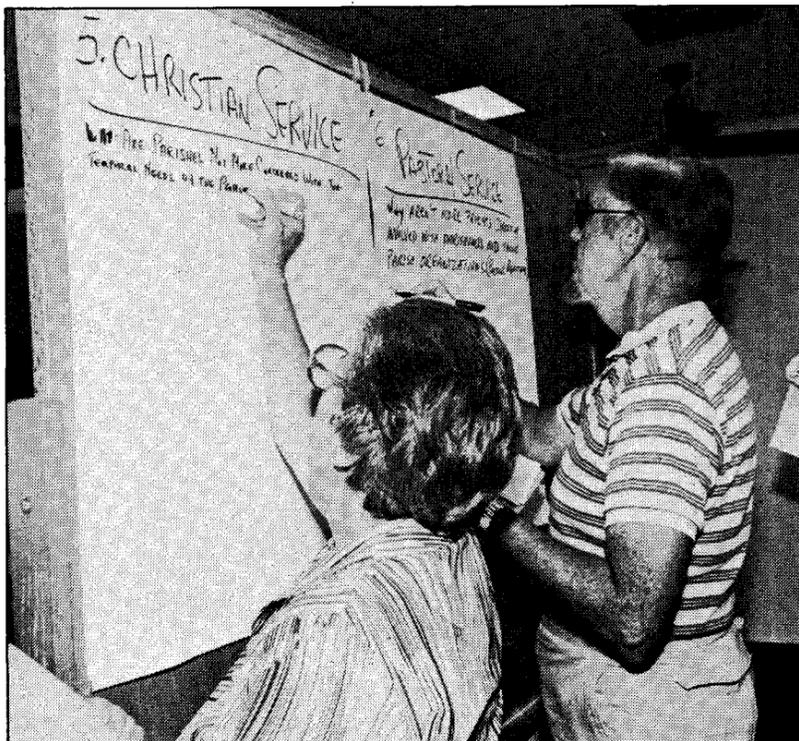
### Dade County

Jan. 13	Sts. Peter and Paul, Miami	Spanish
Jan. 20	St. Brendan, Miami	Spanish
Jan. 27	St. Patrick, Miami Beach	English
Jan. 31	Immaculate Conception, Hialeah	Spanish
Feb. 3	St. James, Miami	English
Feb. 7	St. John Neumann, Miami	English
Feb. 17	Little Flower, Coral Gables	English

### Monroe County

Feb. 4	St. Justin Martyr, Key Largo	English
Feb. 7	St. Mary Star of the Sea, Key West	English

For more information, contact the Office of Worship at 522-5776 (Broward) or 757-6241 (Dade), Ext. 351.



Facilitators from South Broward region write individual concerns on newsprint, under appropriate category, so that all may vote on whether Synod should consider them or not. (Voice photo/Ana Rodriguez-Soto)

## Listening is job for 500 at Synod

By Ana Rodriguez-Soto  
Voice News Editor

Listen, they were told, just listen. And it was more than good advice.

It was the mandate given almost 500 local Catholics who will play a crucial role in the Archdiocesan Synod process: They will be the pipeline through which the opinions and concerns of thousands of other Catholics will reach Archbishop Edward McCarthy.

Officially known as "facilitators," they were chosen by their pastors (up to six from each parish, depending on its size and the need for Spanish-speakers) to run the public hearings that mark the first step in the three-year Synod process.

The issues to be addressed during the Synod will come, in large part, from those hearings, which every parish, school, institution and organization is expected to hold.

These first hearings, in January, will be open forums to discuss the Synod procedures. Then in February the actual hearings will take place in which people express their views and concerns.

But to guarantee the integrity of the Synod process, the pipeline must have no filters, the facilitators were told during two, two-hour training sessions held at the end of November and beginning of December in 10 locations throughout the Archdiocese.

"No advice, no solutions, just be listening to one another," urged Lynda DiPrima, director of the ministry to Engaged and Married Couples in the Archdiocese. She and husband John (since nominated as a Synod member) directed the training sessions for facilitators in the South Broward Deanery (region) at Nativity parish in Hollywood.

Don't comment, don't judge, don't correct, add or delete, continued DiPrima. "Be aware of your biases."

Similar advice came from Fr. Kenneth Whittaker, general secretary and promoter for the Synod, who sat in on the Nativity session. He stressed the importance of facilitators (and those they select to help them) listening to what each individual is saying and writing it down faithfully, checking to make sure they have it as the person wants it said.

"You have been chosen," he said, out of almost 600,000 fellow

Catholics, "to be guardians of the information. Because that's a part of someone, someone who has made the effort to come out and speak publicly."

The steps between "listening" to fellow Catholics and passing their concerns up to the Synod office were the focus of both training sessions. But instead of having the procedure explained to them verbally, the facilitators were given the opportunity to experience the process, in essence, take part in a dress rehearsal before the "real" thing.

The first training session was an "open forum" on the Synod itself, where they were free to ask as many questions as they wanted and offer suggestions for change or improvement. Similar open forums will inaugurate the hearing process in the parishes in mid-January.

About a month later, in mid-February, the actual Synod hearings will take place.

"Once people understand more about what the process is about we have more time to build momentum and get more people to go to the hearings," explained Fr. William Mason, who serves as chairman of the training subcommittee and also is pastor of St. Francis Xavier Church in Overtown.

The hearings, however, will not be conducted like townhall meetings. Instead of speakers getting up and stating their views before the whole assembly, participants will be split into small groups of about 10 each, including two volunteers, previously selected by the facilitators, who will act as recorders and moderators.

The reasoning is that people will feel less intimidated in the small groups, making it easier for them to express whatever concerns they may have.

Every participant also will have the opportunity to vote on whether each of the concerns expressed at the hearing should be:

- Considered by the Synod;
- Considered by the parish; or
- Not considered at all.

Regardless of the vote, however, the Synod body will be able to see all the concerns as expressed by each individual (speakers' names will not be included), since recorders' notes will be passed up to them in their entirety.



Peace on  
Earth, Good  
Will to Men

*Florida  
State  
Council  
Knights  
of  
Columbus*

State Deputy, Leon P. Kocol  
State Chaplain, Fr. Robert Rittmeyer  
State Secretary, John A. Buckley  
State Treasurer, James W. Cupp  
State Advocate, Thomas H. Shaughnessy  
State Warden, Robert J. Anderson  
Gen. Program Director,  
Frank X. Scandone  
Membership Director, Walter J. Millar  
Regional Support Director, Elbert I. Lind

## Official

### Archdiocese of Miami Synod

**The Most Reverend Edward A. McCarthy, Archbishop of Miami**  
**Ex Officio Members**

**Auxiliary Bishop:** The Most Reverend Agustin Roman, V.G.

**Vicars General:** The Reverend Monsignor Noel Fogarty, V.G., The Very Reverend Gerard LaCerra, V.G.

**Episcopal Vicars:** The Reverend Monsignor James Walsh, The Very Reverend Patrick McDonnell.

**Judicial Vicar:** The Reverend Andrew Anderson.

**Presbyterial Council:** The Reverend Vincent Kelly, The Reverend Martin Cassidy, The Reverend Gerald Morris, The Reverend Neil Doherty, The Reverend Bryan Dalton, The Reverend Monsignor William McKeever, The Reverend Jose Hernandez, The Reverend James E. Quinn, V.F., The Reverend Timothy Hannon, The Reverend Michael Hoyer, The Reverend John O'Leary, The Reverend Xavier Morras, The Reverend Thomas O'Dwyer, The Reverend Patrick O'Neill, O.S.A., The Reverend Arnaldo Bazan, The Reverend Monsignor Bryan O. Walsh, The Reverend Juan Sosa.

**Rectors of Seminaries:** The Very Reverend Felipe Estevez, The Very Reverend Bernard Kirlin.

**Deans:** The Very Reverend James Reynolds, V.F. The Very Reverend Emilio Valina, V.F., The Very Reverend Paul Vuturo, V.F., The Very Reverend Jude O'Doherty, V.F., The Very Reverend Laurence Conway, V.F., The Very Reverend Eugene Quinlan, V.F.

#### By Election of Deanery

The Reverend John McLaughlin, The Reverend James Fetscher, The Reverend Rafael Pedroso, The Reverend Gilberto Fernandez, The Reverend Sean Mulcahy, The Reverend Monsignor Francis Fazalero, The Reverend Patrick Murnane, The Reverend John McGrath.

**General Secretary to the Synod:** The Reverend Kenneth D. Whittaker.

**Secretary to the Synod:** Miss Marsha Whelan.

**Coordinating Committee:** The Reverend William Mason, O.M.I., Sister Ann McDer-

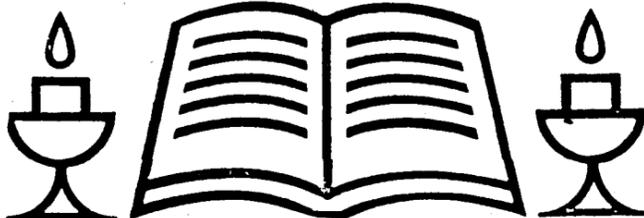
mott, Mr. Michael Galligan-Stierle, Dr. Mercedes Scopetta, Miss Zoila Diaz.  
**Executive Directors:** The Reverend John J. Vaughn, The Reverend Ronald Pusak.

Sister Marie Danielle Amspacher, SSND, associate schools superintendent, Archdiocese of Miami; The Honorable C. Clyde Atkins, federal judge, Little Flower, Coral Gables; Mr. Andre Bony, day care center administrator, Notre Dame de Haiti, Miami; Mrs. Maryann Buffone, homemaker, St. Rose of Lima, Miami Shores; Brother John Campbell, SM, director, Chaminade High School, Hollywood; Mr. Dominic Cianciolo, attorney, St. Justin Martyr, Key Largo; Sister Marie Christopher, IHM, religious ed. director, St. Rose of Lima, Miami Shores; Miss Guillermina Damas, teacher, Our Lady of Lourdes Academy, Miami; Mr. John DiPrima, airline executive; St. Maurice, Ft. Lauderdale; Reverend Mr. Arthur DeNunzio, insurance executive, permanent deacon, Visitation, North Miami; Dr. Minor Duggan, physician, St. Mary Magdalen, Miami Beach; Miss Angela Esparaguera, religious ed. director, St. John Bosco, Miami; Mrs. Carol Farrell, family ministry director, Archdiocese of Miami; Mr. Jorge Fernandez, salesman, St. Benedict, Hialeah; Mr. Joseph Fitzgerald, attorney, St. Hugh, Coconut Grove; Sister Trinita Flood, OP, academic dean, St. John Vianney Seminary, Miami; Sister Soledad Galeron, RMI, associate director, South East Pastoral Institute, Miami; Mr. Carlos Garcia, finance executive, Sts. Peter and Paul, Miami; Miss Adelaida Gonzalez, lay ministry office, Archdiocese of Miami; Mr. Michael Gallagher, student, St. Thomas Aquinas High, Ft. Lauderdale; Sister Marie Carol Hurley, OP, professor, Barry University, Miami Shores; Ms. Jennifer Hayek, student, Archbishop Curley/Notre Dame High, Miami; Ms. Holly Jost, student, Cdl. Gibbons High, Fr. Lauderdale; Mr. John Peter Jones, principal, Sacred Heart School, Homestead; Mr. Benigno Larrea, college professor, St. Timothy, Miami; Mrs. Kathleen Barry Magrath, school board member, St. Louis, Kendall; Ms. Jacqueline Martelly,

(Continued on page 25)

## St. Bernadette Catholic Church

PRESENTS



**A SPECIAL  
CELEBRATION OF THE MASS**

FEATURING . . . . .

**THE PLANTATION COMMUNITY CHORUS**

under the direction of

**THEODORE WHEELER**

accompanied by

**SUSAN DODD**

PERFORMING . . . . .

**THE "MASS IN G" by FRANZ SCHUBERT**

**DATE:** Sunday Evening, December 15, 1985  
**TIME:** 6:00  
**PLACE:** St. Bernadette Church  
7450 Stirling Road  
Hollywood, Florida

## Christmas gift

### *If Catholics aren't careful they could lose the greatest one*

By Father Henry Fehren

AT THE BEGINNING of the second World War, according to an account by scripture scholar William Barclay, a man from India was preaching the Gospel in Burma. He was captured and made a prisoner when the Japanese overran the country. He was taken to a guardpost, where his possessions were taken from him and placed on a table; he was bound and thrown in a corner.

A Japanese officer came in; and in looking over the objects on the table, he saw a Tamil Bible. The officer did not know Tamil, but he recognized the book as a Bible. He held up his hand, traced the sign of the cross on it, and looked questioningly at the prisoner, whose name was Sundaram.

Sundaram, of course, knew no word of Japanese; but he realized that the officer was asking if he were a Christian. He nodded in the affirmative, and the officer then came before him and stretched out his hands in the form of a cross. He then cut his bonds, gave him back his belongings, and pointed him to the door and freedom.

As a token gift in memory of their common faith, the officer gave Sundaram his officer's staff. "Here were two men who knew not a word of each other's language," comments Barclay, "two men from nations which were at war, two men between whom there stretched a gulf which was humanly speaking beyond bridging — and Christ reached out across the divisions and in Christ brought two men together again."

In this increasingly divided, violent, and embittered world Catholics cannot think of anyone who is more needed today than Jesus Christ, the peacemaker and reconciler. It is no wonder that the feast of Christmas, which celebrates his birth, has such a strong hold on people. Colonial American Puritans tried to legislate it out of existence, but that did not work.

Commercial enterprises exploit Christmas for their own profit (not entirely wrong, for Christians do want to give gifts as an expression of their share in Christ's love) and to assume ownership of the feast; but, as the old song goes, "they can't take that away from us."

Actually, they are shifting to a vague "season's greetings" and a secular "holiday spirit," whose fuzzy foundation reminds people of the feast that Christmas was established to supplant, the end of the pagan Saturnalia festival and the celebration of the Sun God on the day of the winter solstice.

#### Season of Love

Christmas took over a pagan celebration, and now a non-Christian world is trying to make it into a purely secular festival again. But real Christians will keep Christ, and therefore they will keep Christmas. They will keep the feast as it ought to be kept. Even nonpracticing Catholics observe Christmas, testimony to the influence of Christ in their lives.

Catholics may be disappointed that some worshipers are only Christmas-Easter Catholics (the only time they show up for Mass), but as a pastor I was always happy to see them there. Christ still means something to them, he has a very strong pull on people who know about him; and they see the need for him. I have met many Catholics who were angry at or embittered by the institutional side of the church, but I have never met anyone angry at Jesus.

Some years ago there was a campaign to "put Christ back into Christmas," but Christ never left the real Christmas. Secularists and even atheists and agnostics may take over the title and may



*'The earliest American settlers, the Puritan pilgrims, opposed Christmas as a 'papist device'; and the governor, ordered work on Christmas.'*

his tender love for him.

"A certain knight, who for the love of Christ had left the secular army and was bound by closest friendship to the man of God, declared that he beheld a little Child sleeping in the manger awake from sleep when the blessed Father embraced him in both arms."

Christ is God's gift to all people; and if they embrace him as Francis did, he will be awakened in them; or so it will seem. And they will find with St. Paul that "the life I live now is not my own; Christ is living in me" (Gal. 2:20).

And Christ gives himself to Christians as a gift — his birth, his life, and the great gift of his death. At Christmas they revive their appreciation for this gift. I have just reread *With God in Russia*, the account of a Jesuit priest imprisoned for 15 years in Russia and living there in desperate circumstances for seven more years. Once again I thought of how people risk their lives behind the Iron Curtain so that they can celebrate the birth of Christ.

I think also of how poverty-stricken Catholics in extremely poor countries sacrifice so much in order to celebrate Christmas. They truly can identify with Christ's poverty in the manger. People often say that they have spent more than they expected to at Christmas; but if love makes them extravagant, that is not bad.

If, however, Christmas gets too lush, too plush, too devoted to the material, then believers will lose their identity with Christ, who came in humility and poverty and powerlessness. Earthly shepherds and opulent kings came to visit Christ; but if Christians are at home only with the kings and disdain the first people, the poor, to be invited to the stable, they have lost something of the meaning of Christmas.

"Once again," says W. H. Auden in a Christmas poem, "As in previous years we have seen the actual Vision and failed/To do more than entertain it as an agreeable/Possibility."

The earliest American settlers, the Puritan pilgrims, opposed Christmas as a "papist device;" and in 1620 Governor Bradford issued a call to work on Christmas. A few settlers who had arrived just a month before objected on the grounds of conscience. So they were excused from work. But when the governor went home at noon he found them playing in the streets. He told them that it was against his conscience to have them playing while others worked and that if they wanted to keep Christmas as a matter of devotion they should do so in their homes and not be revelling in the streets.

In a way, the Puritan governor was right. Celebration without Christ is not Christmas.

Once again, in a word of increasing divisions and hatreds, Catholics welcome the Prince of Peace, Christ, for "it is he who is our peace, and who made the two of us one by breaking down the barrier of hostility that kept us apart" (Eph. 2:14).

In a Mexican slum there is a destitute old woman who each year puts up an extensive crib set. The Christ child is in the center, of course, and around him she places dozens and dozens of figures of people and animals. None of them match; and they are not in scale with each other, each 2 to 5 inches high. She just clutters the set with whatever figures she can find.

Although she cannot read or write she has the spiritual insight to see that it is Christ who can reconcile and bring together the diverse people of the earth.

Even a Japanese soldier and an Indian prisoner. Even anyone and anyone. People need Christmas, they need Christ. Let's keep Christmas so that we can keep Christ.

(Reprinted from U.S. Catholic Magazine)

celebrate at the same time, but it does not mean that Christians must give up their spiritual observance of God coming to live with them in the person of Jesus.

But even those people who do not profess to follow Jesus and yet celebrate their own version of Christmas are in some way celebrating Christ; for they celebrate the season as one of good cheer, of love, of gift giving, of good will, and of family get-togethers. Jesus is the perfect embodiment of love.

"God is love," says St. John (1 John 4:8); and in celebrating Christmas people are celebrating love. Love of God and neighbor are the only two laws that Jesus gave. "Serve one another... in works of love," urges St. Paul, "since the whole of the Law is summarized in a single command,

*'A Japanese officer came in, and in looking over the objects on the table he saw a Tamil Bible.'*

"Love your neighbor as yourself" (Gal. 5:13). Christmas may be an oasis, but at least it is a time when love is made manifest.

Catholics must be careful, of course, that they not let the real meaning of the feast get smothered by too many side activities loaded onto the season. Christmas cannot be taken away from Catholics, but they could lose it. Although they still see some violet at Mass in Advent, Advent has pretty much been shoved aside. To make it again a serious preparation for Christmas is probably a lost cause. Christmas day has become the climax of the celebration of Christ's birth, not the beginning of the celebration.

#### Origin of manger custom

However that may be, I was happy to see that 88 percent of U.S. Catholic readers surveyed still have a Christmas crib set in their homes at Christmas. The origin of this custom is attributed to St. Francis of Assisi; and St. Bonaventure, in his life of St. Francis, tells of the origin of this custom:

"Three years before his death, Francis wanted to celebrate the memory of the birth of the child Jesus with all the added solemnity that he might, for the kindling and devotion. So he made ready a manger and had hay, together with an ox and an ass, brought to the place.

"The brethren were called together and the people assembled. The forest echoed with their voices, and that august night was made radiant with many bright lights and with tuneful and sonorous praises. The man of God, filled with tender love, stood before the manger, bathed in tears, and overflowing with joy.

"Solemn Masses were celebrated over the manger, Francis, the Levite of Christ, chanting the Holy Gospel. Then he preached to the folk standing around the birth of the King in poverty, calling him the Child of Bethlehem, by reason of

# Editorial Page

## Leave Rambo out this Christmas

By Fr. Emmanuel Charles McCarthy

The spirit of Christmas is above all the spirit of peace. It is not the spirit of war. It is the spirit of joy and meekness, not revenge and violence. Gentle holiness and good will toward all people is the air in which the soul breathes at Christmas-time. The decorations, the lights, the trees, the music all come from and speak to that universal human longing for genuine peace on earth.

Yet, the sale of war toys has increased 350% since 1982. The top-selling toys are toys that seduce children into playing homicide. G.I. Joe, a grotesque and vicious killer toy, the utter opposite of the spirit of Christmas is continually a best-seller at Christmas.

It is reasonable to assume that this year one company or another, that could care less about the truth, love and holiness of this Christian feast day, will try to Ramboize Christmas for a quick buck. It is also reasonable to assume that they will succeed and that Christian parents and children will again be "had" by the pagan con artist of Hollywood and Madison Avenue.

What this means is that on Christmas morning in front of the stable of the Prince of Peace, millions of little Christian children will be living in the murderous, hate-filled spirit of enmity that Rambo, G.I. Joe, toy machine guns, etc. require them to use. To play homicide one must put on a homicidal mind. But the homicidal mind is not the mind of Christ.

To give a child a war toy is to entice him or her into putting on a killer consciousness where conflict is self-righteously resolved by the total destruction and humiliation of the other party. Indeed, to give a child a war toy is to nurture him or her into enjoying the subtle but powerful pleasure of the total destruction and humiliation of those with whom one disagrees.

To those who say, "War toys are educationally and morally neutral," I say, "That is not true and you know it."

To those who say, "War toys allow a child to vicariously experience a homicidal fantasy world and therefore reduce the possibility that he or she will participate in such activity outside the mind," to those who say this I say, "That is not true — and you know it." Who is trying to fool whom?

The wood or plastic out of which the toy is constructed may be morally and educationally neutral — if moral and educational neutrality is ever possible. But for a toy to be used, that toy's logic, spirit and reality has to be entered into.

I ask this: "If little children are not damaged by presenting them with toys that coax them into homicidal fantasies, then why not present little children with toys that arouse lustful and pornographic fantasies?" We all know what the truth in this matter is regardless of how many kept psychologists and educationists the big toy companies pull out in order to justify the desecration of the Christian holyday.

A person becomes what he or she thinks and desires. As the song goes from the musical, *South Pacific*:

*You've got to be taught  
before it's too late,  
Before you are six  
or seven or eight,  
To hate all the people  
your relatives hate.  
You've got to be  
carefully taught.*

War toys are a very important teaching tool in the hate — enmity — destruction curriculum. They whet the appetite for the pleasures of destruction. Unfortunately they teach nothing of the desolation of destruction.

I would ask therefore, that Christian parents this Christmas refrain from giving their children those toys that will motivate the little ones to enter into and enjoy the dark and vicious world of the spirit of homicide. I ask Christian parents this Christmas to be honest with themselves for the sake of their children's spiritual and human welfare. John Paul II speaking to the young people of the world pleaded:

"On my knees, I beg you to turn away from the paths of violence and return to the ways of peace. I say to you with all the love I have for you, with all the trust I have in young people, do not listen to voices



Middle East monkey

which speak the language of hatred, revenge, retaliation. Do not follow any leaders who train you in the way of inflicting death."

I ask Christian parents not to allow themselves to become the unwitting accomplices of those of whom the Pope warns. I ask those parents who would consider John Paul's words overly stern to reflect on the fact that John Paul's Master was at least equally stern with those who would lead little ones astray with an education in the spirit of evil:

"Anyone who welcomes a little one like this in my name welcomes me. But anyone who is an obstacle to bring down one of these little ones who have faith in me would be better drowned in the depth of the sea with a great millstone around his neck. Alas for the world that there should be obstacles. Obstacles indeed there must be, but alas for the one who provides them!"

(Matthew 18:5-7)

Please, Christian parents, give your little ones only what Jesus would give them on His birthday. Please stop the desecration. No war toys at Christmas!

## Letters

### 'Ethnic' parishes are segregation

To the Editor:

In response to the November 15 article of *The Voice* on ethnic parishes, any grouping of individuals based on color, ethnic and cultural background alone, even if disguised under the euphemism of "ethnic parish" is in reality nothing more than segregation.

There is, without any doubt, much more to be done in certain parishes to assure that its people are allowed to worship and develop their relationship with God in their native language and culture, yet the type of disunity presented in this article presupposes, incorrectly, a lack of sensitivity and action on the part of the leadership of the Archdiocese of Miami to the particular needs and aspirations of all people, as well as denying the Church as a whole the richness of each group.

One need only visit St. Mary Cathedral, the Archbishop's personal parish and the Mother Church of the Archdiocese of Miami, to see the wisdom of the current position of the Church regarding this issue, for there

people of many ethnic, cultural, and national backgrounds come together, each celebrating its uniqueness, while worshipping our one God in unity and not segregation.

Sincerely yours,  
Jesus Lopez  
Miami

### TV station has no values

To the Editor:

I wonder how many of you have viewed some of the movies shown on television station WDZL — Channel 39 recently. I wonder, also what your reaction is to them. I would like to share mine with you.

I watched "Dressed to Kill" and "Straw Dog," presented a few weeks ago, and was completely immobilized by the, not violence, but savagery displayed.

Sex left little to the imagination and I learned words I never knew before. (Permit me to say I do possess my share of objectionable language.)

My concern is this: Movies of this type should be objected to when presented at the hour of 8 o'clock in the evening. Scheduling at a later

hour could satisfy those who cherish the right to view what they wish without interference.

Young minds are impressionable — not mature enough to be able to "look and leave." Showing such scenes risks psychological impact that courts grave consequences.

Everyone of us, regardless of our financial status, our age bracket, whether we have children or not, owes youth a responsibility and an obligation. The bottom line is: What is more important, the almighty buck or the most precious asset we have in the United States today — our youth?

Marie Frischholz  
North Miami Beach

### Chile asks help for quake damage

Cardinal Juan Francisco Fresno, Archbishop of Santiago, Chile, has requested financial assistance from the Church of the United States for the rebuilding of 38 chapels/community centers in the urban slums and rural areas of the Archdiocese of Santiago. These chapels/community centers were damaged or destroyed by the

severe earthquake that hit Chile last March.

Cardinal Fresno has provided a detailed description of each one of these chapels/community centers. The cost of rebuilding these chapels/community centers is estimated as follows:

Centers	
1 chapel/com.	\$16,000
28 chapels/com.	12,000 ea.
1 chapel/com.	6,000
2 chapels/com.	5,000 ea.
3 chapels/com.	4,000 ea.
1 chapel/com.	3,000
1 chapel/com.	2,500
1 chapel/com.	2,000
38	\$387,500

The NCCB Secretariat for Latin America has agreed to collect any contributions and to transmit them to the Archdiocese of Santiago.

If you wish to adopt one of these chapel/community center reconstruction projects, please make out your check to the Archdiocese of Santiago, and send it to: NCCB Secretariat for Latin America, 1312 Massachusetts Ave. NW., Washington, D.C., 20005-4105.

A detailed description of each project is available.

# True Christmas sharing

As we move through this Advent season in which we prepare, sometimes too frantically, for sharing gifts with one another, here are a few stories from across the nation of people sharing themselves with and for others.

- Roseann Felder lives about 15 miles outside of WaKeeney, Kansas and belongs with about 250 other families to Christ the King Church in that small town. Each year they celebrate the Mass of Christian Burial for a dozen or so people. Roseann has a part in all those funerals.

When someone dies, she is called and immediately visits the grieving family. There Mrs. Felder discovers what are their needs and, after returning home, telephones various people who subsequently provide what is required. That may include food, babysitters, transportation or professional advice.

Roseann also helps the deceased's family prepare the funeral liturgy, pointing out various options open to them in today's ritual. This may necessitate several trips back and forth from her home to WaKeeney.

She is in effect helping the pastor carry out wishes expressed in the recently revised Order of Christian Funerals scheduled for introduction here on All Souls Day, 1986.

- Probably a majority of parishes now have special ministers of communion to the sick. Not meant to replace the priest's regular visit, these people enhance his work by bringing the Eucharistic Lord on Sundays or other occasions to shut-ins.

This current development has led the official

BY FR. JOSEPH  
M. CHAMPLIN



rite for "Pastoral Care of the Sick" to urge that the ill and house-bound have the opportunity to receive communion frequently, even daily and especially on Sunday. It observes, however, that such a practice will not be feasible without commissioning additional eucharistic ministers.

In a Buffalo, New York parish, they commission such extraordinary ministers, as is customary, at a Sunday Mass but with a different twist. The pastor communion. This further links ill or incapacitated parishioners with the healthy community and brings the names of the sick or house-bound to the attention of all.

- A Pittsburgh woman assumed this role of eucharistic communion to the sick, but in unique circumstances. Her task was to bring the Lord each day to her dying father. And that she did daily for thirteen weeks until his death, an experience, in her words, that she will never forget.

- At St. Mary's in Colt's Neck, New Jersey, home of the creative Father William Bausch and a bedroom community for the Big Apple, every Tuesday and Wednesday morning about 50 men gather at 6:30 a.m. in the prayer center. Each one wears a three piece suit, carries an attache case and pos-

sesses a commuter card for the later train trip to executive offices in New York.

But they first chant Morning Prayer from the Church's "Liturgy of the Hours," then have a communion service followed by coffee and doughnuts before rushing to catch the train.

On Fridays at the same time, women of the parish follow a similar pattern.

- Also at St. Mary's in Colt's Neck, the pastor matches up people interested in the Church with specially trained instructors. Thus a teenager teaches a teenager, a single parent, a single parent, a married couple, a married couple and an older person, another older person. Father Bausch provides preliminary training, on-going guidance, spiritual formation and inspiration for the instructors, but then steps back and allows them freedom to pursue the instructions as they find best.

- Anne Baker lives in Westwood, Massachusetts and, in addition to being housewife and mother of several children, coordinates the sacrificial giving or tithing program for the Brocton region of the Boston archdiocese. She explains to pastors what must be done and coordinates the lay persons who give presentations.

Over two dozen parishes have gone through this parish financial education process with the average growth in the Sunday collection for them all at about 100%.

Needless to say, Anne Baker should be receiving some unique Christmas cards this year from pastors and finance committee members grateful she and others have shared their gifts for building up the Church.

# It's get ready time

Back when I was a kid and Dayton, Ohio, was the big town near by, what I liked to do best was to go to a vacant lot on Main Street just south of Fourth street to watch the sandwich-board and pitchmen.

Both are gone from the American scene now but they fascinated me when I was 12. The pitchmen sold vegetable parers, shampoo soap made of sheep-fat, trick decks of cards, little wooden figures that walked aided by black thread you couldn't see because they worked against a black velvet backdrop. If you moved over to the side where you could see, they'd say, "get away, boy, you bother me."

And there were the sandwich board men, wearing two boards, held together by straps at the shoulders. On front and back, there were advertising messages for various business establishments and entertainment productions. But the sandwich man I remember best was a free agent, carrying his own message, a small, thin man who seemed very shy. On the front of sandwich board in large letters were the words, "Get Ready!" And on the back, "The Lord is Coming!"

It's time for the sandwich board man again. It's get ready time. It's Advent and the Lord is coming.

There are no lack of reminders of the coming of Christmas in our society. The department stores made the transition to the Christmas motif before the end of October. The first Christmas music was heard on radio before mid-November and I heard the first Christmas carol on November 19th. Department stores were reporting better than average Christmas receipts before Thanksgiving.

By Thanksgiving Day, Santa Claus had appeared

BY  
DALE FRANCIS



ubiquitously in virtually every town and city in the nation. Newspapers started publishing the number of days until Christmas — it used to be shopping days but now all days are shopping days. But it is shopping days they are talking about.

*'Catholics are urged to prepare by attending Mass daily if it is possible during the Advent season.'*

All of this is designed to urge you to get ready. But ready for a celebration. Not what the celebration is about. We are called in a special way because the Lord is coming. We are preparing to

celebrate the nativity of Our Lord.

There was a time that Advent was observed as a penitential season, much as Lent, but that disappeared. But Advent is a time for special preparation. Catholics are urged to prepare by attending Mass daily if it is possible during the Advent season. It is a time for spiritual reading, for whatever will contribute to the building of your spiritual life.

The world about you is caught up in another meaning of the Christmas holiday, the buying and giving of gifts. That's not really something bad, it can be good. When we're thinking of gifts for others, we are acting motivated by our love.

It is important that in the context of this motivation that we remember others. Every parish should ask its members to provide for the needy at Christmas. Our parish provided lists of needs of particular families, what the children wanted and needed, what the family needed, and individual families provided for those Christmas needs, never knowing the names of those they helped, the gifts given to the parents before Christmas, the parents never knowing the names of the donors. Programs like this should be coordinated with the Salvation Army and other groups to make sure no one is missed and that help is not duplicated.

So there is a way to get ready for Christmas in the way most of the world celebrates it, too. It is right because gifts celebrate humankind's greatest gift, the coming of our Redeemer.

But in the most important way, we must get ready spiritually. For Advent is a time that we prepare ourselves for the coming of the mystery of the Incarnation. Get ready!

## Time capsules

By Frank Morgan



## St. Rose of Viterbo

The daughter of poor and pious parents, St. Rose of Viterbo showed remarkable holiness in her early childhood. For two years she exhorted the people to remain faithful to the Pope and to resist Emperor Frederick II of Germany, who at the time held the city. The imperial prefect considered his authority threatened by her influence and banished her and her family from Viterbo.

At Vitorchiano she found a sorceress who had perverted many of the people. St. Rose brought about their conversion by remaining unscathed for three hours in the midst of a burning pyre, a miracle which is well attested. St. Rose also had the gift of prophecy and foretold the imminent

death of the Emperor ten days before it actually occurred.

When the pope's power was restored in 1251, St. Rose returned to her native city and asked for admission to the convent of the Poor Clares. When the crowded nuns told her that they couldn't possibly admit her, St. Rose told them that after her death she would be admitted to the convent. And in the following spring when St. Rose died at the age of 17, Pope Alexander IV ordered her remains to be interred at the convent.

Rudolph Valentino brought a ring in San Francisco even though he was warned by the jeweler of its curse. Disregarding the advice, Valentino wore

it in his last film. Three weeks later, the silent screen idol was dead.

Pola Negri became the next owner and she was suddenly struck down with a near fatal illness. That was enough for her and she gave the ring away to singer Russ Columbo. Several days later, Columbo was killed in a shooting accident. Joe Casino, a friend of the singer's inherited the ring and one week later he was hit by a truck and killed.

The ring was then brought for Jack Dixon who was to play Valentino in a film biography. He died ten days after his screen test for the film of a rare blood disease. He was only 21.

It was then purchased by an unknown Valentino fan and the ring has never been heard of again.

## Drunk driving

When I first heard that Congress had designated Dec. 15-21 A National Drunk and Drugged Driving Awareness Week, I had an immediate negative reaction.

Why should such a chilling note be injected into our Christmas season? This should be a time of hope and peace, joy and beauty. Why would we want to focus on this devastating national tragedy when our thoughts should be filled with the tranquility of the manger scene?

But then I saw the statistics again: 44,000 people died in traffic accidents in 1984 — 23,500 in crashes where alcohol was a factor.

BY  
ANTOINETTE  
BOSCO



Broken down, those statistics mean that more than 60 persons per day lost their lives last year because a drunken person behind the wheel of a car had become a killer.

I also remembered one of the worst wrecks I even saw with twisted metal so distorted one could hardly tell it had been a car. The driver had been a teen-age girl. She had shot heroin at a party. When she got into her car, an eyewitness reported that the car took off as if it had been a rocket. It went out of control and the young woman went out of this world.

I thought back too to the family of a young drunk driver of a killer car. He was 15 and drank vodka with a friend on a lark. Then the lad got behind the wheel of his friend's car. When it went out of control, it crossed a divider and killed two people in another car.

The accident nearly killed his mother who had to help her son through this crisis and could never forget the sight of the two people her son had accidentally killed.

Drunk drivers leave victims on all sides. Today, with drug usage reaching such tremendous proportions, drugged drivers also have become a menace, destroying lives.

Fortunately the word is out that this terrible situation has gotten out of hand. We are witnessing a ground-

swelling of support for halting the killing. Church groups, bartenders, high school students, senior citizens and parents are getting involved in this issue.

Results are beginning to come through.

- In 1980, 50 percent of drivers killed in automobile crashes were legally drunk.
- In 1984 this figure dropped to 43 percent.

Ironically it is when people are partying and having fun that the tendency to drink or take drugs is most pressing.

In designating Dec. 15-21 as a time to focus on drunk and drugged driving, Congress stated: "The Christmas and New Year holiday period, with more drivers on the roads and an increased number of social functions is a particularly appropriate time to focus national attention on this critical problem."

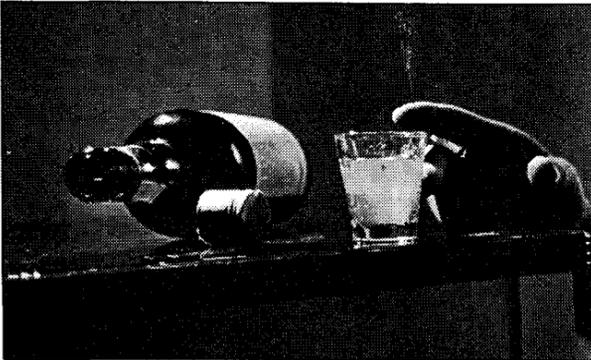
It was reading that clause and mulling over the horrendous statistics on victims of drunk and drugged drivers that I changed my mind about the timing of the week.

There couldn't be a better week to do something on this problem, not only from a practical point of view but from a spiritual one.

For Christmas is about the gift of birth and life. It reminds us that as Christians we are called to challenge whatever diminishes or destroys life.

In this season, I would urge that we do all we can to stop the tragedy of drunk driving. We should care enough to make the good cheer we offer friends at holiday parties one that includes a "no" if necessary to alcohol or drugs.

(Nc News Service)



## God's grace

There is a saying that ignorance is the eighth sacrament, and it's the one that saves the most people. If you ever wonder why God keeps us in the dark on so many levels, I think He does it because He wants to save us. In our courts there is diminished responsibility for criminals who were too immature or disturbed to understand what they were actually doing.

Life is morally complex. People start out intending to do the right thing, but they get all snarled up. They fall short — sometimes through their own fault, sometimes not — but rarely because of bad will. I do not understand why, in a family of five children, four will turn out beautifully while one ends up badly.

The expression, "there but for the grace of God go I," comes to mind. But is it simply a question of grace? If so, why doesn't everyone receive the same amount of grace?

BY FR.  
JOHN CATOIR



While we don't know how God dispenses His graces, we do know quite a lot about grace itself. We know that our God is a gracious God, He wills that all of us "come to a knowledge of the truth and be saved." Some people come to their senses earlier than others; some learn by trial and error; some only through the crucible of suffering. One thing, however, is universally true: God is Unchanging Love. It is His nature to be self-giving for everyone, equally. God's personal presence is what we call uncreated grace; contact with Him enables us to perfect our human nature. He offers Himself freely; He gives His love, His strength, always leaving us free.

His light and strength, like energy itself, are constantly and universally present in the world; waiting to be discovered by us in the good example of our neighbors, in the noble thoughts we find in literature and the media, in sermons, in every uplifting conversation and some-

times even in failure. We also learn by our mistakes. Some of us grow easily and smoothly, some follow a torturous route. Gradually we become ready for that utterly new mode of being we call heaven. The butterfly leaves the cocoon.

Grace is God's self-gift to the world; it is not limited to the interior life of isolated individuals. It is there in abundance for us all. Those who do not cooperate with the splendor of Divine bounty are probably blind, but God will heal our blindness, and "all manner of things shall be well."

For a free copy of the Christopher News Notes, "To Pray as Jesus Did," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.



"AND YOU THOUGHT HEAVEN WOULD BE BORING."

## Pot smoking

Q. Do you think it is wrong to smoke pot? (New Hampshire)

A. Some people would ask, "How can it be wrong when it feels so right?"

Others, however, raise some additional and serious questions about marijuana.

BY  
TOM  
LENNON



Susan, still a teen-ager, says: "I smoked pot for quite a while and lots of times I was zombie-fied out of my mind. I finally quit because I didn't like what it was doing to me."

"All my senses were assaulted by this drug, or it seemed that way to me and I think my sight and my hearing are among God's most wonderful gifts."

"It's not just marijuana. I think all mind-altering drugs are harmful to our bodies and so I think it's insulting to God to harm his great gift of our bodies."

"These drugs work on your mind too, And I want my mind to be in good shape to face the challenges of life right now and also in my adult life."

Jim, a construction worker, told me: "I smoked pot and drank hard from the time I was 15 until I came to my senses at the age of 23. All that time I was escaping from the problems and pains and challenges of life. Never once did I face up to life."

"All that time I hadn't grown at all. I had remained at the same emotional level I was at when I was 15. I woke up at the age of 23 and found out I was still an emotional 15 year old. I was in bad shape. Real bad shape."

Kevin is now 27 and he says of his teen years: "I was on the football team in high school and usually after a game I'd go out with the guys to relax. But I never smoked marijuana. Some instinct warned me against it."

"I've learned since that in the long run it can impair your thinking and can harm your respiratory system, your heart and even your reproductive organs."

"Even after high school I never smoked pot. I think I alienated some people. We'd be sitting around and everybody would puff on the joint and it would come to me and I'd just pass it on and say I didn't want to smoke. But nobody ever ended a friendship over it."

"I think it's also very important to remember that when you smoke pot you're breaking the law. That's a helluva of way for a teen-ager to start adult life."

One last opinion — mine. I suggest it's wrong to smoke pot even experimentally because of the risk involved. Just too many human tragedies have come to light to deny that the risk is enormous.

That first time you try pot will always remain in your memory. When the going gets tough later on, you will remember there's a way to ease the pain.

You just cannot be certain of what that first experience of marijuana will lead to. So I'd say, don't take the risk!

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

(NC News Service)

## Reviewing family traditions

Dear Mary: I read your column about the lady, 59, whose children pay no attention to her. Well, I'm 58 and had the same problem but with only one of four children. I did something to clear the air. I talked it out, saying do you realize these things and do you realize I miss you and love you.

My problem was I had not been to my daughter's house for three years. Also the burden of all holiday meals was falling upon me.

I enjoyed it but I have had bad health and operations. I am so thankful for the opportunity of having a husband that provides plenty for the big meals.

My advice to the lady who wrote you is to have her grandchildren come for a weekend or even overnight and have a real good time with them. Let them help you cook something special that they like. Or let them shop with you to get a little something extra like pudding or gelatin. I have really had some good times with my grandchildren just popping corn or cooking hamburgers.

Invite your children for dinner. Even on a limited income you can afford a good meal like spaghetti and good bread. Think up things to do for your family instead of waiting for them to do for you. (Pennsylvania)

Thank you, reader, for the lovely, insightful letter. I think your grandchildren are lucky to have a grandparent who so clearly enjoys them. Your letter makes several points for us to remember at this holiday season.

First, with all the housecleaning and decorating



BY  
DR. JAMES  
AND MARY  
KENNY

and gift purchasing, holidays are about people. More than any other time, it is a period when families get together.

As you indicate, it is easy to take our traditions for granted, to impose on each other, to create a one-side relationship without realizing what has happened.

Holidays offer an opportunity to give and accept gifts, help and hospitality. Members of each generation need to assist in the family get-together.

Perhaps the family has always assembled at mother's. All the sons and daughters assume "Mother wants it that way."

Yet mother may welcome some help if only some daughter or son would offer. Saying that we have always gathered at mother's is no excuse. Traditions should not enslave us.

No family needs a martyr mother or grandmother who insists that everyone gather at her house

but who subtly or not so subtly lets her family know the burden they have put upon her.

The greatest compliment a mother can pay her adult children or children-in-law is to let them know she values them as capable adults.

She recognizes that daughter can bake pies every bit as good as her own. She welcomes son-in-law's offer to prepare a special new appetizer and a new tradition is added to the family feast.

The Chinese regard the New Year as a time of reconciliation, a time to forgive and ask forgiveness, to pay and collect debts — in short, to start with a clean slate.

At holiday time, you borrow this custom for our own families.

Review your family relationships. Divide up the preparations and demands of entertaining. Make sure that no one is unduly burdened and no one is left out. Accept everyone's contribution graciously.

If you succeed, you will keep the good traditions and modify those which are obsolete. In so doing your family ties will grow a little stronger and more loving each year.

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

(Nc News Service)

## Christmas: The big crash

This is the season we anticipate, those of us with loved ones who are coming home to visit. Whether they're in college, with children of their own, or our parents, we eagerly await their arrival with special plans and food.

But what happens? They come home to crash and sleep. They arrive exhausted and cranky because of the last week of pulling "all-nighters" for papers and tests, chaotic flights, bad weather, and/or hours in the car with small children.

Their resources and energy are minimal and if we expect them to leap eagerly into a round of Christmas festivities, there's bound to be tension. We feel frustrated and unappreciated. All they seem to want is us and round-the-clock sleep.

I recall the first time our eldest came home from college. Unaware of her exhausting week of finals and ignoring predictable plane frustrations, I had planned several activities in which she showed little interest. It was a trying time for both of us. I couldn't understand why she didn't want to plunge into carolling and parties which are a traditional part of our holidays.

How easily I forgot the same experience when I was a young teacher visiting my parents for the holidays. The week before Christmas vacation is a trying time for teachers. Then there was an 18-hour overnight train trip — over-crowded, noisy, smoky — followed by a two-hour car trip home.

I arrived home to a mother who wanted to talk. She was visibly hurt at my lack of enthusiasm and it wasn't a good way to start a holiday reunion.

BY  
DOLORES  
CURRAN



But although I may be a good forgetter, I am also a fast learner. I've found that returning children and parents alike just want to be with us for awhile. They want to be home in the same way they were home before they left.

What they don't want is activities, appointments, and other people. They want us, good food, time away from the hordes, and a bathroom all to themselves.

We have become sensitive to what they want and need, although belatedly so. College students, especially, need a time to decompress. They're tired of deadlines, people, and travel. So now we plan as little as possible the first week they're home.

A friend of mine told me how they learned this lesson. It seems they traditionally celebrated Christmas Eve with aunts, uncles and cousins. Lots of them. As her children came home from college, they became more reluctant to be part of that mob scene.

Then, one year, her daughter said, "You know, we have never spent Christmas Eve at home, just our family. If I get married, I won't know how to have a Christmas Eve at home."

My perspective friend realized what her children were asking. They weren't resenting relatives. They just wanted each other.

There comes a time when traditions need to be examined. "What do we really want to do?" is a fine question. We may discover, as we did, that we just want to relax and be together.

The best Christmas we've had was when we had a record 36-inch blizzard the day before Christmas which shut down our town for five days. The boys skied to the market and got our turkey.

That, and card games, a makeshift para-liturgical music, television, and each other was all we needed. We laughed ourselves silly watching old family movies.

I am well aware that families with little children went crazy that same year but for those of us with older children and overly-busy schedules, it was heaven.

We can't count on weather to give us ourselves every year, but we can understand that there is a deep longing within us to spend quiet time together and we can focus preparations on that instead of the frenzied activity which steals us from each other.

(Alt Publishing Co.)

## Family matters

### Couples 'find' themselves in Engaged Encounter

By Lynda DiPrima  
Director of Ministry to  
Engaged and Married Couples

It looked like a "love farm." There were over forty couples strolling the grounds arm in arm, or sitting in the church hall holding hands. They were young, wide-eyed and quite obviously in love. They had come to an Engaged Encounter as a part of preparation for marriage but were not exactly sure of what was going to happen there. One bride-to-be remarked that she was delighted with the day, "It's not at all what I expected... I thought we were going to be taught or lectured like we were in school." What she and the others found was that the day focused on facilitating greater openness and depth in their relationship by allowing time, space, and environment for private couple dialogue.

The married team couples did not teach but simply shared from their own lived experience the joys and struggles of married life. Sometimes their talks were humorous, sometimes serious, but always deeply personal and honest. These team couples, by their openness and vulnerability, act as a catalyst to generate a desire and capability in

the engaged person to do the same with his or her future spouse.

Self disclosure begets self disclosure... it's contagious. The Engaged Encounter is a "safe place" to explore the whole spectrum of feelings, even those we may consider "negative" or not easy to talk about such as our fears or insecurities as well as our hopes and dreams. And, contrary to what we may believe, most of these engaged couples are serious about wanting to make their marriages work. They want to "do it right" because virtually all of them have been touched in some way by divorce... either by their parents, extended family, or friends. The pain and unhappiness of such an experience is a reality that these couples intensely desire to avoid. They want to know the "how to's"... how will we handle normal disillusionments and conflict; how do we keep romance in our relationship once we get "settled in" to everyday chores, careers, children, etc.; how can we keep strong in your values and in our faith within a society which promotes consumerism and accumulation of wealth; what does being married "in the Lord" mean? These and other concerns are surfaced and shared in an atmosphere of love and ac-

ceptance.

We as "older" married team couples learn much about our own relationships in the process of preparing talks for and with the engaged... we have not "made it" ourselves; we are continually in the process of becoming married. What we do have to give is the fruit of our ability to reflect on the experience of marriage... sometimes that's fun, at other times the tears flow. But it always brings growth for us as a couple. (Sometimes we say, Lord please, no more growth.)

So to you engaged couples who come to these Engaged Encounters with your excitement, your enthusiasm, your dreams, and your wonderful bubble of romance, I say thank you on behalf of all the team couples who participate in this special ministry. You have energized us, revitalized us and helped us to remember how we felt when we first married and why we chose each other in the first place. We have somehow been able to "connect" the years and remember the "marvelous deeds the Lord has done."

(Future dates for Engaged Encounters can be obtained from parishes or from the Family Enrichment Center, 651-0280).

# Scriptures

Sunday, December 15, 1985

READINGS: Zephaniah 8:14-18; Philippians 4:4-7; Luke 8:10-18.

## Advent is a personal experience

### BACKGROUND:

If any ancient religious figure had the opportunity to say, "I told you so!" it was Zephaniah. Zephaniah demanded that the Jews be

references to God's mercy and to his faithfulness.

St. Paul very definitely possessed an agenda of his priorities. For him, faithfulness to Christ was

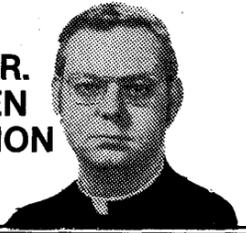
everything, and utterly ridiculous were trivial human disagreements and preferences that somehow interfered with what was truly important. He wrote the epistle to Philippi, apparently, when the Christian community there was facing quarreling among its own members. Impatiently, he called for that dispute to end. "The Lord is near!" he said decisively and with hope.

Once again, St. Luke's gospel presents the image of St. John the Baptist for the Liturgy of the Word. This week's selection raises another important Christian theme: detachment.

ly to pass again another date on the calendar, or weakly to remember some momentous happening long ago.

Advent is a personal experience for Christians.

BY FR.  
OWEN  
CAMPION



faithful to God and God's law — in the earlier sections of his prophecy. They were not. They violated the law and compromised with foreigners, an activity that all the prophets looked upon as toying with paganism. Doom inevitably followed.

Zephaniah's approach to that doom, however, was to say that God would continue to love his people, that he would forgive them, and that he would rescue them. Zephaniah's writings are frank — and even ominous. But they are superbly reassuring in their lovely



The joyful event

*God's coming will hardly be fearful ... it will be so welcome that for all our days, we will call upon others to 're-joice!'*

### REFLECTION:

With some considerable expectation evident in his writings, St. Paul instructed his converts in Philippi that the Lord is near! Await him, prepare for him, welcome him! God is real. His Son lives.

This Sunday's liturgy occurs midway in the Church's observance of Advent. Obviously, the season awaits Christmas — the great feast of the Lord's birth.

But Advent is hardly a time simp-

God is coming! To whom? To each of us who honors him, welcomes him, and asks him to be present to us. God comes in his peace, order, and love. We speak our words of welcome in our own fidelity, devotion to justice, and love for others. In those circumstances, God's coming to us will hardly be fearful and filled with threats of dark things. It will be calm, and so welcome that for all our days, we will call upon others to "rejoice! For the Lord has come!"

## Leave the final judgment to God

Q. Not long ago a friend of mine, a "born" Catholic, formally converted to Judaism. He did this after years of reflection and, I assume, prayer.

We could say, I think, he knew more clearly than most what he was doing.

If the second, he resisted grace more or less consciously, in which case the church would probably term him an apostate. Or, he acted without being aware of what he was doing. Neither of these seems warranted by the facts.

That leaves the other possibility, that he was responding to some divine initiative which was "calling" him out of Catholicism and into the Jewish faith. That fits the facts better but it doesn't seem to fit orthodox Catholic theology to me.

My question: Is there any way for an orthodox ecclesiology to accommodate the possibility of God calling someone away from the church to another religious position? Put another way, can a Christian truly know and accept Jesus as Lord and Savior and then be called by grace to disaffirm this? (Iowa)

A. I suppose one could make the argument that strict, traditional, orthodox Catholic Christian ecclesiology would find it difficult or

impossible to explain that kind of movement of faith.

However, in spite of the firmness of our faith in the teachings of Christianity, orthodox theology always recognizes its limitations. Most particularly it recognizes that the ground gets very shaky and

*'There are too many secrets about ... that particular person's relationship to God, of which we are too ignorant to make any spiritual judgments.'*

Jesus Christ, which we must accept totally and according to which we must live. But he never told us that he has revealed everything of his plans and his ways of action.

Often and in various ways he has said just the opposite. The words of Isaiah, "My ways are not your ways," says the Lord. "As high as the heavens are above the earth so far are my ways above your ways," are repeated one way or another countless times in both the Old and New Testaments.

I do not imply approval of what your friend has done. I simply note that there are too many secrets about God and about that particular person's relationship to God, of which we are too ignorant to make any spiritual judgments.

Our task is to be faithful to the love God asks of us as individuals and as a church. Without denying or belittling any of our own beliefs, we must ultimately admit that the goodness or sinfulness of your friend's decisions are a matter between him and God.



BY FR.  
JOHN  
DIETZEN

He had postgraduate degrees in biblical studies, and taught for many years at Catholic schools, including on the college level.

My question is this. It seems to me there are two possibilities. In leaving Catholicism for Judaism he was either following God's grace or he was moving against it.

**T. M. Ralph**

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## Silent Night (The TV's off)

TV gets religion at Christmastime; gone are the crooks, banished, the crime; people who once hopped bed-to-bed now go to sleep with toys in their head.

Characters on sitcoms no longer snipe and blondes are demure and not over-ripe; the malice on "Dallas" is now set aside and peace can be found in place of the pride.

Where once there were pistols, choirs appear to wish all the viewers peace and good cheer. Greed is cast out along with the sneer so famous on shows produced by N. Lear.

Michael the Angel (not Landon this week) is permitted to come on the TV to speak; the priest and the nuns on "Hell Town" slow down in order to let Heaven Town come around.

Anthologies get in the same sort of mood while television rids itself of the rude by pushing off talk shows (all giggle and nudge) and setting aside the "People's Court" judge.

Soap operas find a plot with a twist when nobody's wife is illicitly kissed as families gather to celebrate Yule and even Mr. T stops hollering, "Fool!"

On wrestling shows, the Hulk might seem weak for refusing to challenge the mean Iron Sheik. But weakness it's not for the two grapplers nix any full nelsons 'til 12/26.

It's a magical season to bring this about, to quiet the gunfire, to silence the lout, to pacify Hunter and bring out the best in families whining upon "Falcon Crest."

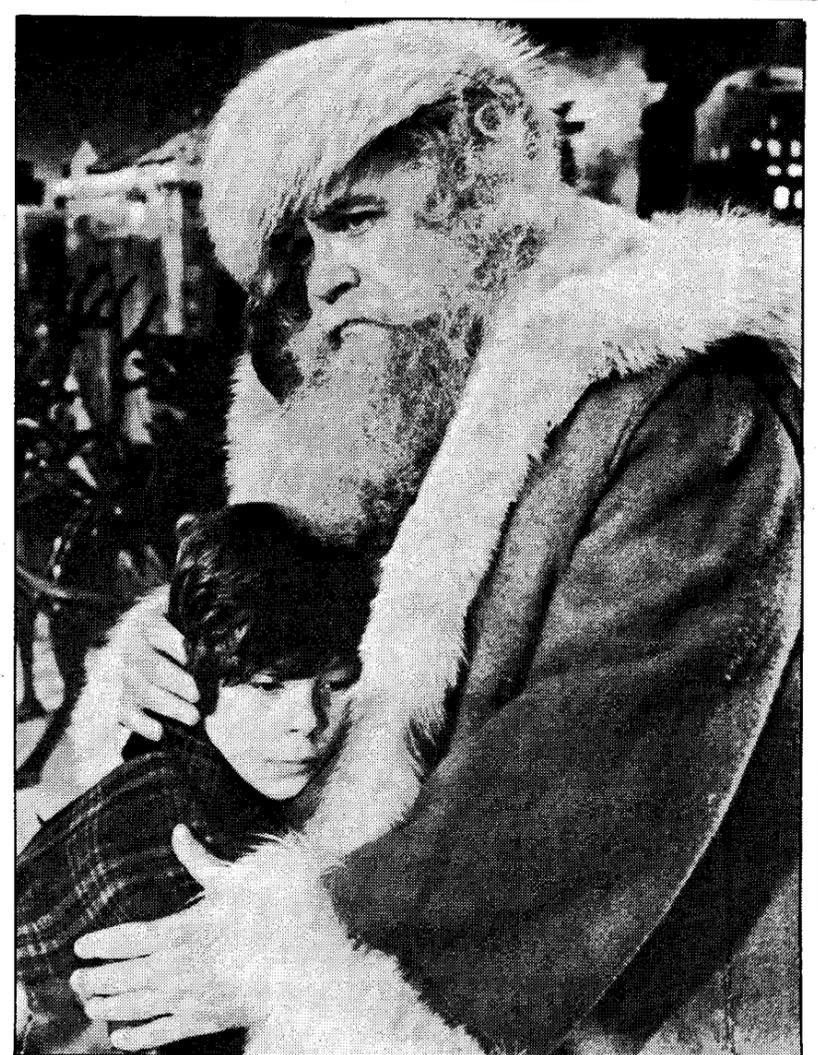
How to explain it? What does it mean?

How did it happen that all this was seen?

It's simple, my friends; please do not scoff;

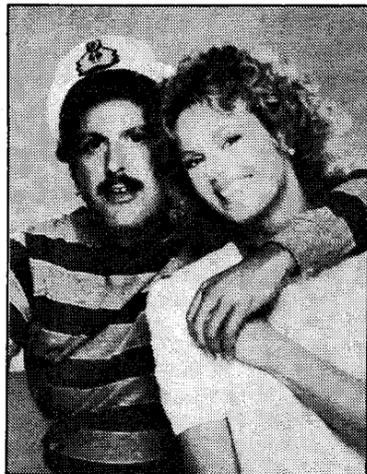
to achieve such a miracle, just turn your set off.

You can beat the TV if you now and then lose it; Merry Christmas to all from the man who reviews it.



**YULE TREAT** — Santa Claus, played by David Huddleston comforts Joe, played by Charles Fitzpatrick, a lonely street kid who helps stop a plot to undermine Christmas by an evil toy manufacturer. Dudley Moore plays a bumbling elf with a good heart. This is delightful holiday fare for the whole family. (NC photo)

## Holiday Viewing



**A CALIFORNIA CHRISTMAS** — Celebrities celebrate the joyful nativity amidst the sand, sun and offshore breezes of southern California. Host Pat Boone is joined by a variety of artists, including (left) Captain and Tennille, at 9 p.m. on Channel 2, for one hour on Dec. 25th.

**Dec. 17** "The Gift of Love: A Christmas Story" with Lee Remick and Angela Lansbury at 9 p.m., on Channel 4.

**Dec. 18** "Kenny & Dolly: A Christmas to Remember" with Kenny Rogers and Dolly Parton at 8 p.m. on CBS, Channel 4.

**Dec. 20** "Mr. T. and Emmanuel Lewis in a Christmas Dream" — a latch-key kid accepts the guidance of a sidewalk Santa, at 9 p.m., on Channel 7.

**Dec. 22** "Scrooge" a musical version of the Charles Dicken's classic comes to life with performances by Albert Finney as Scrooge and Sir Alec Guinness as Marley's ghost.

**Dec. 24** "Joyeux Noel: A Cajun Christmas" at 12 midnight on Channel 10.

"A Christmas Special with Luciano Pavarotti" at 10 p.m. on Channel 2. The famed singer is joined by Canadian Boys Choir, Les Petits Chanteurs Du Mont-royal, and the Adult Chorus in singing favorites at the Notre Dame Cathedral.

This year's holiday programming on television offers a wide variety of entertainment — from traditional fare such as the Charles Dicken's classic, "Scrooge," which will air on ABC, to a modern-day tale of Christmas faith called "Mr. T. and Emmanuel Lewis in a Christmas Dream," scheduled on NBC. If you like holiday musicals there are plenty of treats in store, from "A Christmas Special with Luciano Pavarotti on PBS, to Pat Boone's "A California Christmas" on the same station.

The following programs are just a few of the season's highlights:

**Dec. 13** "Cabbage Patch Kids First Christmas," 8:30 p.m., ABC, Channel 10.

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## 'White Nights' dazzles with Baryshnikov, Hines

**White Nights** — A-II, PG-13

The dance sequences with Mikhail Baryshnikov, a classical ballet dancer and Gregory Hines, an American tap dancer are the cultural exchange of the year. Baryshnikov's performance as a Russian defector whose plane is forced down in Siberia is a tour de force — and Hines is excellent as Raymond Greenwood, a disillusioned Vietnam veteran who fled to Russia and now must attempt to convince Kolya (Baryshnikov) to stay. Also memorable is Isabella Rossellini, daughter of the famous Ingrid Bergman, who portrays Greenwood's devoted wife. This is a joyful film which can be seen again and again.

**Once Bitten** — O, PG-13

A vampire, played by the incredibly

Solomon's fabled diamond mines. Contains racism and violence.

**One Magic Christmas** — A-II, G

Confusing theological values predominate in this mediocre story of Christmas in a small town.

**Shoah** — A-II

Death camp survivors, former Nazi officials and Poles living in the vicinity of the extermination sites are interviewed in this French documentary on the Holocaust. Although it does not show any photographs of Hitler's mass murder of European Jewry, the survivors' oral history of events is powerful and often shocking, all the more so because it personalized the horror of the camps. Subtitled and more than nine hours in length, the work is a valuable educational re-

## Capsule Reviews

untalented Lauren Hutton, must find a teen-age virgin male in order to preserve her youth. Lots of tasteless humor and mindless sexual innuendo. **Rainbow Brite and the Star Stealer** — A-1, G

In her first feature film, Rainbow Brite must save the universe from destruction. Not too much substance but lots of color and action scenes for the toddler crowd.

**King Solomon's Mines** — O, PG-13

Extremely silly action-adventure spoof of the search for King

source on the Holocaust.

**Bad Medicine** — O, PG-13

Misfit American students attend a bogus medical school in Central America. The film contains one tasteless cliché after another. It insults Catholics and Hispanics and contains bad jokes about incest and drug abuse.

**USCC Ratings Key:** A-I, general patronage; A-II, adults and adolescents; A-III, adults; A-IV, adults, with reservations; O, morally offensive.

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# What's Happening



**TWO TONS OF LOVE** — All expectations were surpassed at Msgr. Edward Pace High School in Miami when students raised two tons of food for the Daily Bread Community Food bank in only four days. Mass was celebrated at a makeshift altar in the school's gymnasium surrounded by piles of canned goods, rice and coffee. Later the food was transported by truck to the Daily Bread facility in what was the largest single delivery every made to the local food bank.

## St. Anthony school celebrates 60th

St. Anthony School, established in 1926 when Broward County-Ft. Lauderdale was considered missionary territory, is celebrating its 60th anniversary.

Presently enrolling approximately 400 students from the south-central area of Broward County, St. Anthony is now seeing a third generation of students in her classrooms. St. Anthony is fully accredited by the Florida Catholic Conference and is administered by the Marist Brothers under the direction of principal Brother Thomas Aquinas, FMS.

Educating students in grades K-8 St.

Anthony is proud of its heritage and traditions. It is the only elementary school in the county with a gymnasium. In addition to a strong curriculum of the basics of education, St. Anthony also offers its students enrichment classes in music, art, computers and physical education. St. Anthony has distinguished itself by installing in its students the precepts of integrity, respect and a Christian philosophy of life.

Each parent with a child enrolled in St. Anthony performs 30 hours of voluntary service to the school.

While technically private St. Anthony is not elitist. They are proud of the diversity of their students and do not discriminate on the basis of race, religion or creed.

### Rosarian seeks gifts for auction

A Tequesta resident who wishes to remain anonymous has donated a \$10,000 Chevrolet Blazer to Rosarian Academy's Auction '86.

The shiny new gold '85 sports wagon with its tinted windows will go up for bids on February 15 when Rosarian holds its ninth annual benefit auction at Flagler Museum.

Maureen Doyle, general chairman, has also announced that any gifts suitable for live or silent bidding are now being welcomed. The Rosarian Academy Home Association (RAHA) who sponsors the event has its office open daily in the school's social lounge at 807 North Flagler Drive.

Pick-up service is available. Phone is 832-5131, extension 45. During the Academy's Christmas holidays, call Maureen Doyle 622-1928.

## Hospital hosts tribute to Chaminade

Pembroke Pines General Hospital will be hosting a 25 year tribute to Chaminade College Preparatory School on Dec. 19 at 5 p.m. The event will take place at the Pembroke Pines General Hospital Professional Building located at 2261 University Dr. and will feature internationally reknown classical guitarists Yasmin and Lou Mowad. Cocktails and hors d'oeuvres will be served throughout the evening.

Tickets for the event are available at Chaminade's Silver Anniversary Campaign Office for \$50 per person. Proceeds for the event will go to the school's Silver Anniversary Campaign — a \$2 million fund-raising effort.

The event is open to the public, but ticket sales will be limited to 2,000.

For further information about the event, call 961-2042.

### D.A.R.E. schedules workshops

Abuse of alcohol and other drugs among the young is a major problem. No family, no school, no community, is free from the threat of this menace. As a trained volunteer of D.A.R.E. (Drug/Alcohol/Rehabilitation/Education), you can work together with Catholic Community Services in helping youth cope with the problem of substance abuse.

D.A.R.E. is presenting a series of workshops on Substance Abuse Prevention to parents, teachers, and all concerned adults at: Christ The King Church, 16000 S.W. 112 Ave., Perrine, Florida, January 8, 15, 22, 29, February 5 on Wednesdays from 7:30 p.m. to 9:00 p.m.

For information contact Jose Cruz, Director at 573-5950.

### Dr. Willke to speak at Annunciation

Noted anti-abortionist, Dr. Jack Willke, author of nine books and an internationally known expert in the field of human sexuality, will be the guest speaker during a celebration sponsored by the Respect Life Ministry of the Archdiocese of Miami on Saturday, Dec. 14 at Annunciation Church, 3781 SW 39 St., West Hollywood.

Dr. Willke, president of National Right to Life, will speak immediately following Mass celebrated at 5:30 p.m. in the Church.

A buffet reception will follow, where guests may meet the speaker known to millions of Americans through his daily radio commentary, "Pro Life Perspective."

Dr. Willke will be heard at 2 p.m. on Saturday on radio station WINZ.

### Fr. Duffey re-elected Augustinian Superior

The Augustinian Friars of the Province of Saint Thomas of Villanova re-elected Father Joseph A. Duffey, O.S.A., for a second term as prior provincial.

Father Joseph Duffey is a Philadelphian from Our Mother of Sorrows parish.

He professed solemn vows in 1948 and graduated from Villanova University the

following year. Having completed theological studies at Augustinian College, Washington, DC, he was ordained to the priesthood in 1952 at the National Shrine.

Father Duffey serves as chairman of the Association of Augustinian Provincial of North America, in which he helps to coordinate the work and ministry of the Augustinians in the United States and Canada.

## It's a Date

### Spiritual Renewal

The Cenacle will host an Overnight Welcome of New Year on Dec. 31-Jan. 1. Begins 6 p.m. Tuesday and closes Wednesday at 10 a.m. Conferences, Mass, Dinner included. Conducted by Fr. William Sheehan. Suggested Offering: \$25. Reservations necessary. Call/Write Cenacle, 1400 S. Dixie Hwy., Lantana.

Women of Light Bible brunch on Dec. 14 from 9:30 a.m. to 11:30 a.m. Scripture teaching, personal testimony of faith and song. Sheraton River House, 3900 N.W. 21 St., Miami-\$8. For reservations call 266-3585.

### Concerts

El Teatro de Bellas Artes, 2173 8th St. in Miami will present a recital of Hispanic American songs in a gala concert Dec. 15 at 6 p.m. by El Grupo Canaveral, a string and voice ensemble. For info and ticket reservations call 325-0515.

St. Gregory's Church, 200 N. University Drive in Plantation will present a special Christmas musical program performed by members from the Ft. Lauderdale Symphony Orchestra. Christmas and Classical music before each Mass. Highlights from Handel's Messiah. Mass Schedule: Dec. 24 at 4 p.m., 5:30 p.m., 8:30 p.m., 10 p.m., midnight; Christmas day at 8 a.m., 9:15, 10:30 and noon.

The Greater Miami Youth Symphony and the South Florida Youth Symphony are combining their efforts in a first-time ever joint holiday concert to be held at St. Rose of Lima Catholic Church, 418 N.E. 105th Street, Miami Shores, on December 15 at 3:30 p.m. Admission free.

### Single/divorced/widowed

The Dade Catholic Singles Club will hold a super Christmas Party on Dec. 14 at 8:30 p.m. at the Nob Hill West Clubhouse, 9856 N. Kendall Drive. \$5 door charge. Semi-formal.

The North Dade Catholic Support Group for the Separated and Divorced will host a Christmas dance at 8 p.m. Dec. 14 at St. Andrews Hall, 9950 N.W. 29th St. in Coral Springs. Music by D.J. Door prizes. Admission \$6. Car pooling from St. Rose of Lima parking lot. For info call 758-4136 or 758-1853.

Happenings Singles is having an Outstanding Singles Party on Dec. 13 at 9 p.m. at the Diplomat Hotel in Hollywood. Dancing, live band. Admission \$5. For more info call Sharon Silver at 385-1255.

### Meetings

The Dominican Laity, Third Order of St. Dominic, St. Thomas Aquinas Chapter, will be meeting on Dec. 15, in the board room of

Thompson Hall at Barry U. at 10 a.m. Followed by rosary and Mass.

Catholic Daughters of the Americas, Court Holy Spirit No. 1912, Pompano Beach, will hold their regular business meeting, Dec. 13, at 1 p.m. St. Elizabeth's Gardens, Pompano Beach.

### Potpourri

Good Shepherd Church will host a Christmas dance to benefit Kay O'Bara and her comatose daughter Edwarda on Dec. 21 from 8 p.m. to midnight. \$2 per person. Tickets at door or at church located at 14187 S.W. 72nd St. D.J. Latin and rock music.

St. Henry's Church in Pompano Beach (1500 S. Andrews Ave.) will host a New Year's Eve Party Dec. 31. Begins 9:30 p.m. Big Band Orchestra. Buffet dinner. Tickets \$30 per person or \$60 per couple. Reservations necessary. Call 943-3932, Mon.-Fri. 10 a.m. till 3 p.m. Reservations before Dec. 20.

The St. David's Women's Club will host a Gala New Years Eve dinner dance on Dec. 31 in the parish hall, 3900 S. University Dr. in Davie. Tickets \$20 per person and are available in church office. For information call 475-8046.

St. Gregory Women's Guild of Plantation will present its Annual Fashion Show-Luncheon at Pier 66 Hotel in Ft. Lauderdale,

on Dec. 14 at 11:30 A.M. Holiday fashions featured. For reservations please call Mrs. Glens at 791-7131.

The Golden Age Club of St. Clement Church will hold their Christmas Party on Dec. 16 at the Harris Imperial House in Pompano Beach. Tickets will be available at their regular Tuesday Meetings.

Catholic Daughters of the Americas, Court Holy Spirit No.1912 Pompano Beach, will sponsor a Dessert Card Party on Dec. 28, at Noon, St. Elizabeth's Gardens. Donation \$1.50 Proceeds to support our Charities. Anyone may attend. For Information contact 941-5546.

Church of the Epiphany, 8235 S.W. 57 Avenue in South Miami, will celebrate the joys of the holiday season with its Christmas Family Night on Dec. 17, at 7:30 p.m. For further information, please call 667-4911.

St. Charles Borromeo Catholic Women's Club is sponsoring a blood drive on Dec. 15th from 9:30 a.m. to 1:30 p.m. in Parish Hall, 600 N.W. 1st Street, Hallandale. All persons under the age of 80 are eligible to donate blood. A Free Pancake and Sausage Breakfast will be served to all donors. Please call Jo Munson at 458-6417.

"Jesus Loves You" Christian Tape Ministry is having a Christmas sale on cassettes by Fr. John Bertolucci. \$3.50 each includes cost of mailing. Call 661-7484 for information.

**Official**

(Continued from Pg. 16)

secretary, Christ the King, Perrine; Mr. John C. Moran, teacher, Cdl. Gibbons High, Ft. Lauderdale; The Reverend James Murphy, pastor, St. Patrick, Miami Beach; Sister Jeanne O'Loughlin, OP, president, Barry University, Miami Shores; Mr. Pascual Otazo, hospital executive, Our Lady of Divine Providence, Miami; Brother Angelo Palmieri, FMS, professor, Christopher Columbus High, Miami; The Reverend James A. Quinn, pastor, St. Bernadette, Hollywood; Miss Margaret Robinson, retired airline executive, St. Louis, Kendall; Miss Carol Robson, religious ed. director, St. Ambrose, Deer-

field Beach; Mr. Inaki Rezola, student, Christopher Columbus High, Miami; Miss Silvia R. Rodriguez, day care center director, Our Lady of Divine Providence, Miami; Mr. Vance Salter, attorney, Good Shepherd, Miami; Sister Josephine Sherry, RMS, parish activities director, Annunciation Hollywood; Dianne Smith, attorney, St. Francis Xavier, Overtown; Miss Patricia Stockton, rural ministry director, Archdiocese of Miami; Miss Leyda Vazquez, religious ed. director, Epiphany Miami; Mr. Gabriel Vigues, bank manager, St. Robert Bellarmine, Miami; Miss Mary Carter Waren, pastoral ministries director, St. Thomas University, Opa-Locka; Reverend Mr. Julio Zayas, civil engineer, permanent deacon, Good Shepherd, Miami.

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THANKS TO ST. JUDE FOR PRAYERS ANSWERED. PUBLICATION PROMISED. G.C.

Thank you to St. Jude and St. Therese for prayers answered. Publication promised. T. Heeb.

Thanks to our Blessed Mother & St. Raphael for shielding us from hurricanes, especially David and Kate. The Tuesday Hurricane Rosary Group.

Thanks to the Holy Spirit for prayers answered. Publication promised. L.F.

**5A-NOVENAS**

THANKS TO ST. JUDE, ST. ANTHONY, THE Holy Spirit, Infant Jesus of Prague. Publication promised D.B.

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# Ministers let light of faith shine through

By Father Lawrence E. Mick  
NC News Service

It was a small, white, frame church in a lower middle class neighborhood. As I entered through the main doors of the building, I wondered what the liturgy would be like that summer Sunday.

I was on a short sabbatical between assignments, living with friends for six weeks. Since this

*'All the symbols of the liturgy are meant to be channels through which God is met ... Some of the most basic symbols in our worship are the people...'*

city had five Catholic parishes, I decided to visit each of them to evaluate the state of the liturgy there. I was director of a branch of our Office of Worship, so I was very interested in the progress of liturgical renewal.

As the liturgy began, I noted a variety of deficiencies. The building itself had been only partially renovated to meet the needs of the liturgy. The music was not bad, but neither was it outstanding. The lector was willing, but obviously not well trained. The servers seemed a bit lost at times. In contrast to other parishes I had visited, this one had a lot of work to do.

Yet, as the celebration progressed, I began to realize that there was something here that had been missing in the other parishes I had visited. It was hard to pinpoint and hard to describe, but I left the parish feeling that the liturgy had been a very prayerful celebration.

Over the next few days I struggled to figure out what made that celebration so prayerful. It hadn't been that solemn: The music was lively, the people laughed at the joke the pastor told in the homily and they were friendly at the Sign of Peace.

The overall mood was rather simple and informal, yet it seemed reverent to me, for the presence of God was almost tangible. Somehow the celebrant and the other ministers let their faith show forth and the whole congregation entered

into the spirit of faith and prayer.

I was reminded of a story that a priest had used in a homily at Gethsemani Abbey in Kentucky. He told of little Mary Ellen who had been taken to church by her parents and was very impressed with the stained-glass windows.

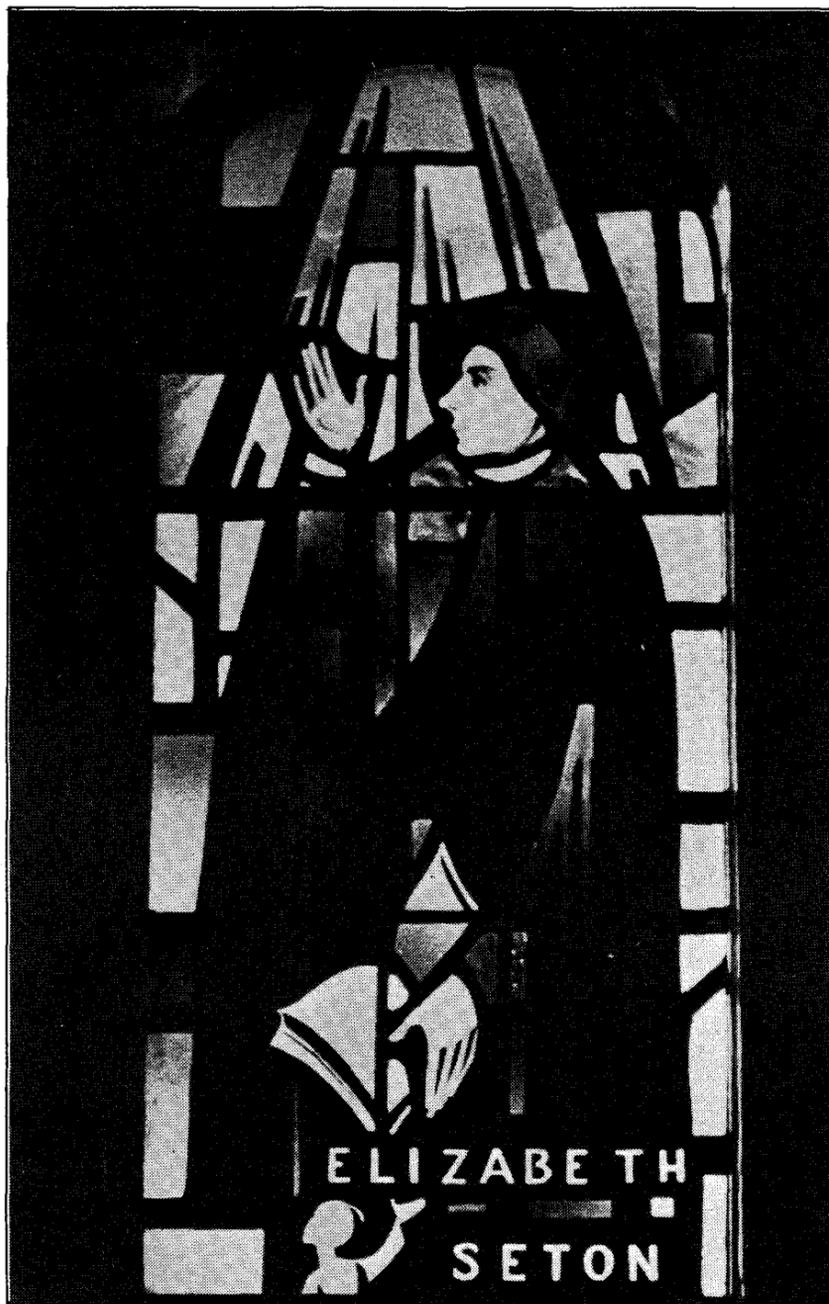
After staring at them for some time, she asked her mother who those people in the windows were. "They're the saints," her mother answered.

It was an answer Mary Ellen remembered some years later when her catechism teacher asked, "Who are the saints?" Mary Ellen put her hand up and answered, "The saints are the people that the light shines through."

That strikes me as a pretty good definition of saints, but it is also a good definition of liturgical ministers. Good ministers let the light of God's presence shine through them. The ministers' awareness of God's presence needs to be evident to others.

All the symbols of the liturgy are meant to be channels through which God is met and some of the most basic symbols in our worship are the people who form the assembly of the church. To be good symbols, they must let the light shine through them.

That's what made the liturgy in that little frame church so prayerful. The people who worshiped there cared about what they were doing and believed in what they were doing. Their faith was manifested by the care with which they fulfilled their ministries. The bread and wine, the book of read-



Father Lawrence E. Mick tells a story of a little girl who was taken to church and became quite impressed by the stained-glass windows. Asking her mother who the people in the windows were, she was told, "They're the saints." Many years later when asked by her catechism teacher, "Who are the saints?" The girl replied, "The saints are the people the light shines through." (NC photo)

ings, the altar and the people who gathered — all were treated with care and respect.

It seems to me that this is what

reverence really means. To be reverent is to approach and treat with care all the means of God's presence.

## THINKING IT OVER

### Everyday reverences

Reverence is a complex topic, as people quickly discover when they get into a discussion about it. Moreover, people tend to have some firm opinions on whether a liturgical celebration is or is not reverent.

People often discover that their idea of reverence differs somewhat from the views of friends and acquaintances.

Perhaps that isn't surprising. Even an individual can feel somewhat divided about this — one day seeking a quiet, somewhat austere atmosphere for worship; another day seeking a more lively celebration.

What is reverence? And how should it be expressed? Actually, the term "reverence" is not reserved for activities inside a church. People express reverence in daily life.

Consider, for example, the newborn baby. She is a reminder of how completely one individual depends on

another, and of life's mystery. Watching her as she sleeps peacefully, new parents may sit quietly, experiencing a profound sense of awe. At other moments their reverence for the baby's new life will be expressed with a smile, with words of joy. Of course, their reverence for life is

At the opposite end of life's spectrum, there is the reverence younger family members feel toward an aged, much loved grandparent. His grandchildren revere him for his interesting approach to problems, for his joyful appreciation of life's goodness.

Then there are those who perform particularly difficult or heroic actions. Think of the thrill people all over the world felt as they watched U.S. astronaut Neil Armstrong become the first human ever to set foot on the moon.

Reverence, it seems, is multidimensional, as are the people who experience it.

## The lively celebration

By Father John Castelot  
NC News Service

Living in the Mideast for any length of time can represent quite a culture shock for Westerners. Attitudes, customs, ways of doing things are so different.

While in Israel recently, some seminarians and I tried to gain an understanding of just what the Sabbath meant to Jews in Jerusalem. Some things were obvious: bus service came to a halt on Friday at sundown, not to resume until sundown Saturday; shops were closed and shuttered.

Attendance at the synagogue was an eye-opener. The service seemed quite unstructured and anything but hushed. The men were all properly dressed in skull caps or black hats, prayer shawls draped over their shoulders.

For most of the time no one seemed to be in charge. Men were gath-

## ...And a time to be still

Putting  
silence  
back in  
liturgies

By Father John Gurrieri  
NC News Service

Nowadays we talk a great deal about "good liturgies" as though speaking about good movies. That is, we often think a liturgy is good if we get a lot out of it, enjoy it or get a kick out of it.

To an extent this is understandable. After all, conscious, active and devout participation is a goal in worship. Whatever furthers that goal is important.

But in liturgy we also approach the unknowable and all-holy God who, in Jesus, formed us into his people. Participation in the liturgy is cause for reverence, and not a little awe.

What is reverence? The question hits home in a special way for all those today who fulfill special roles in the liturgy — priests, permanent deacons, readers, eucharistic ministers, parish liturgy planners. Often, they worry about making a mistake.

Now, worrying about getting things right can easily lead to making a mess of the thing you wanted to do correctly in the first place. This is no less true in liturgy than when it comes to saying the right thing to one's boss or spouse on a special occasion, or setting a table for a special dinner according to the dictates of Miss Manners.

In liturgy, people tend to worry too much, not trusting God to understand. Perhaps that is why Benedictine Father Aidan Kavanagh, in a collection of sayings, aphorisms and principles for liturgical celebrations, wrote:



In liturgy, people tend to worry too much, not trusting God to understand, Father John Gurrieri writes. In worship, it is possible to be too anxious about "reverence." The liturgies may be planned in such a way that we cannot adopt a reverent state of mind because we are worrying ourselves silly. (NC photo)

"To be consumed with worry over making a liturgical mistake is the greatest mistake of all." ("Elements of Rite: A Handbook of Liturgical Style," Pueblo Publishing Co.)

In worship, it is possible to grow overanxious about "reverence." Then liturgies may

*'Liturgical silence is purposefully pregnant and controlled — the thunderous quiet of people communicating that which escapes being put into mere words.'*

be planned in such a way that we cannot adopt a reverent state of mind because we are worrying ourselves silly.

But if planning is put aside, along with the worry, a sloppy or cluttered liturgical celebration almost always results.

So reverence first of all, means not worrying about being reverent. It means feeling at home in church because, as baptized sons and daughters of a Father, we

belong there.

Similar to the attitude shown parents or others who love us, reverence is rooted in respect, but reaches beyond it to devotion.

To be devoted to someone implies a willingness to do anything possible for the person's benefit. Devotion is the fervor reserved for one you love and respect. In liturgy it means reverence for God.

Has reverence been lost in our churches today? Does reverence change from age to age?

Insofar as reverence is expressed in external rituals, yes, reverence does change from one historical period to another.

- One generation may find that sitting silently in the presence of the Blessed Sacrament before Mass creates a spirit of reverence.

- Another generation may find that kissing an object used in worship expresses reverence.

While we do stand in awe of the presence of Christ's death and resurrection when we celebrate the Eucharist, reverence is not servility. It is not "bowing and scraping" as though we are slaves. Christ called us to be his friends.

Even when, with the Psalmist, we confess our nothingness and sinfulness, the Lord expects us to confess our faith with joy. Even

when we do penance in Lent or at other times, our reverent posture is the uplifted face of those who hope for mercy from an all-merciful God.

Ultimately, we can only be reverent if we possess self-esteem. No doubt many liturgical celebrations today are "noisy assemblies," with no chance to be silent.

But silence is important, too:

- When listening to God's word;

- After the scripture readings and before we sing;

- For a time after receiving Christ's body and blood.

But as Father Kavanagh says, silence "is not the embarrassed, barren, uncontrolled lack of sound which occurs when things break down and no one knows what to say" — like being in an elevator!

"Liturgical silence is purposefully pregnant and controlled — the thunderous quiet of people communicating that which escapes being put into mere words."

Silence is one element in creating reverence, respect and love. It is a question of letting this silence come about. Then the songs and movement and words in worship can be truly reverent — filled with the majesty of God!

ered in pairs or little groups carrying on casual conversations. Some individuals rocked back and forth, swaying from the waist in that typical motion which accompanies private prayer. There was constant coming and going.

Were these people irreverent? I don't think so.

They had come to be in the presence of God and God's word. When moved to pray, they prayed. When they conversed, it was like children discussing things in their Father's house. And when Scripture was read, they paid, in general, respectful attention.

For some people, the word "reverence" is identified only with awe-some quiet. In fact, many church members have found it difficult to respond to Vatican II's call to actively participate in the liturgy. For some, if they sing at all during Mass, it is constrained, unenthusiastic.

For the first Christians, the Eucharist celebrated the resurrection and its liberating effects in Christian lives. It anticipated their assured parti-

cipation in the heavenly banquet.

These early Christians really celebrated, in the context of a shared meal. Like many meals, this one was a happy occasion and, one can imagine, a noisy affair. Paul had to take the Corinthians to task for letting things get out of hand (1 Corinthians II).

And in a long section of First Corinthians (12-14) Paul was at pains to bring some order into the overly enthusiastic exercise of the various charismatic gifts during the liturgy. He did not try to repress them, only regulate them.

Later New Testament writers urged their communities to give heartfelt expression to religious sentiments: "Sing praise to the Lord with all your hearts" (Ephesians 5:19).

And Paul himself who wrote these words at the end of his second letter to the Corinthians, read to them, remember, during the liturgy: "Greet one another with a holy kiss" (13:12).

## Monastery fruitcake is divine treat

### Trappists sell it by the ton

LAFAYETTE, ORE. (NC) — When you're out of work and looking for a new way to be the family breadwinner — well, you might consider baking bread — or even fruitcake.

This is what the Trappist monks at the Abbey of Our Lady of Guadalupe did four years ago when their business of making church pews was abandoned and they needed a new source of income.

*'I got so sick of tasting samples that I started passing them around to the brothers and finally they agreed, this is it—don't change it!'*

They discovered fruitcake.

"We needed a business we could shut down for feast days," said Father Paschal Phillips, business manager at the abbey.

"People urged us to sell bread, and when we investigated, we found that other orders were doing very well financially with bread, but there was a lot of pressure to work every day... fruitcakes seemed to be... just the thing."

Anyone who thought the monks were nutty soon changed their minds — since the Trappists began their sweet venture four years ago. They have been quite successful and now spend three days a week making 270 pound batches of the fruitcake in a rotating oven at the abbey. During

the Christmas season, the fruitcakes are in hot demand, and thousands of cakes are kept on hand, packaged in holiday wrapping.

When they first got started, they sent one of the monks to a Camaldolese Benedictine monastery in California to learn the techniques for baking fruitcakes.

"But it is not the same cake at all," said the Trappist, who declined to be identified. He tried 50 recipes before he developed the divine cake he and his brothers have been selling.

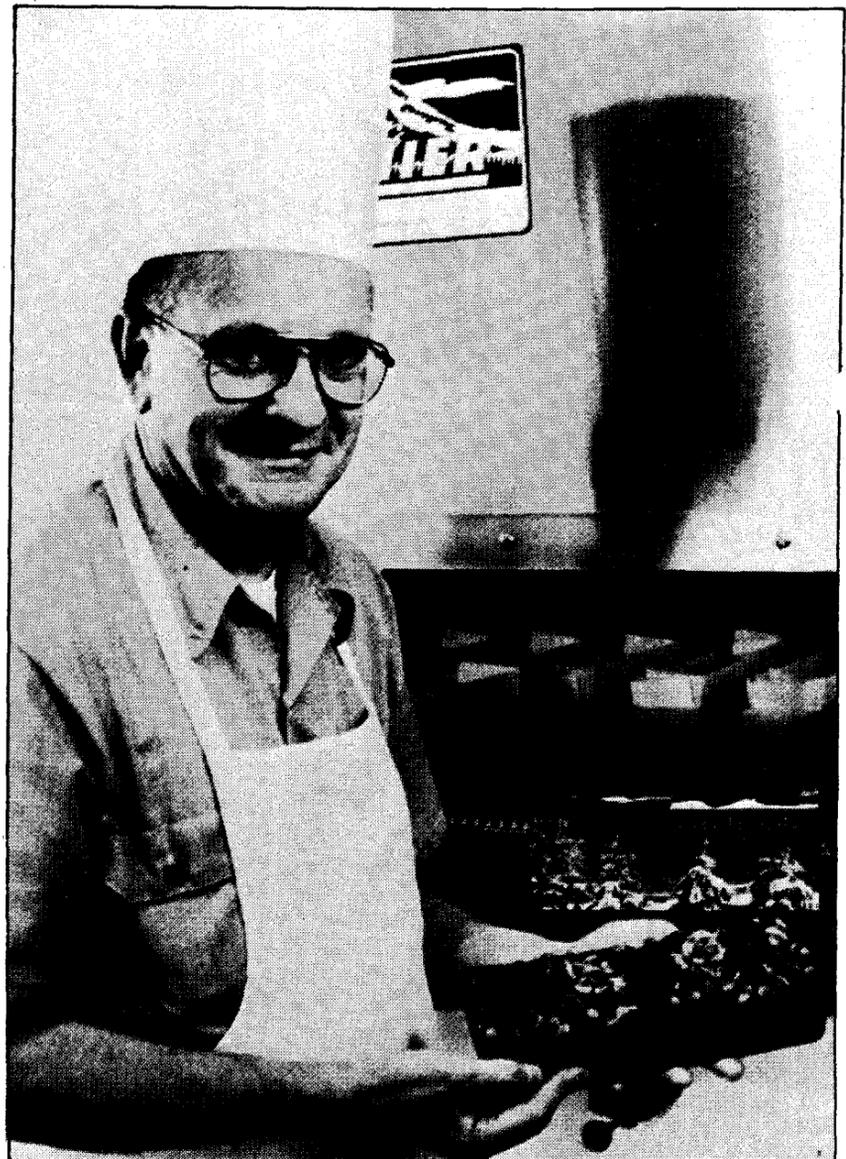
"I didn't know when I had it," he said. "I got so sick of tasting samples that I started passing them around to the brothers and finally they agreed, 'This is it. Don't change it!'"

To produce the fruitcake, forty-five pounds of cherries and pineapple go into each batch, along with raisins, walnuts, pecans, honey, and "just enough dough so that it sticks together," according to a novice, Brother Dennis Overman, who recently took his turn as baker.

To make the cakes even more intoxicating to the taste buds, they are soaked in 120-proof brandy and aged two to three months before orders are shipped by mail across the United States and other countries, including Ecuador, Japan, England and Ireland.

Whatever other heavenly ingredients they're using remain a mystery — but they must be the right ones. Last year, 15 tons of fruitcake were sold.

The fruitcake can be ordered in 1-pound portions, \$7.25, and



Trappist Brother Eugene Brodeczynski shows off one of the freshly baked fruitcakes he and the other monks bake at the Abbey of Our Lady of Guadalupe in Lafayette, Ore. The popular Christmas treat is shipped all over the world. (NC photo by Ron Karten).

3-pound portions, \$16, including postage, from the Abbey of Our Lady of Guadalupe, Box 97,

Lafayette, OR 97127. Three 1-pound fruitcakes sent to the same address are \$18.

## Even a heart transplant won't keep priest from parish he loves

JEFFERSON, KY. (NC) When Father Joseph Hamilton steps outside these days, he breathes in the crisp air and looks gratefully up to the sky. After living in a hospital through spring and summer, he is re-discovering the beauty of God's creations.

Because of his strong desire to return to the parish he is devoted to, and buoyed by the loving support of its members and his own family, Fr. Hamilton has made a rapid recovery from the heart transplant surgery he underwent just two months ago.

He is now walking, driving his car, playing golf, visiting friends and celebrating Mass. He plans to return to his work as pastor of St. Francis Xavier parish in Mount Washington in just a couple of weeks.

The 56-year-old priest said he never doubted he would make it through the ordeal that began when he suffered a heart attack late last March.

On June 1, after doctors decided a heart transplant was the only way to save him, Father Hamilton was placed in a national heart donor network. Two-and-a-half months later, a suitable heart was found and he underwent the transplant at Jewish Hospital in Louisville, Ky.

Even though the two-and-a-half-month wait for a heart seemed long at times, Father Hamilton kept a positive outlook.



Father Joseph Hamilton: The community's support helped him recover after a heart transplant.

"I just knew from the beginning that it was going to work, that it would be all right," he said. "I just thought, 'Well, it will happen in the Lord's own time and I can't rush it, and I can't do anything about it, so there's no use

fretting about it.'"

He said his positive attitude is a result of his faith and his friends.

"I guess it all goes back to faith and the support I've had from everybody," he said. "That's the big thing — just

encouragement and prayer and concern and care that I felt from people."

While in the hospital, Father Hamilton received more than 900 cards and letters from well-wishers. He said he has been overwhelmed by the kindness people have shown him.

To get himself back into shape, he walks about a mile every day through the neighborhood, which is about one-and-a-half miles from St. Edward Parish where he was pastor from 1973 to 1984. His step is slow but sure.

He plays golf, does woodworking with a friend, cooks his specialties — chili and vegetable soup — and does "anything I want to do," he said.

He is still weak, though, and will have to build up his strength gradually through exercises at the cardiac rehabilitation unit at Jewish Hospital. Since his heart attack, Father Hamilton has lost about 50 pounds and now weighs about 162.

He said that the thought of being able to return to his parish helped him recover. Archbishop Thomas Kelly of Louisville had told him that his parish would be taken care of in his absence, but that he could return there if able.

"That took a tremendous burden and worry off my shoulders because it was a place I really wanted to go back to. The thought of having to give it up was really, really hard."