

# Wooing Hispanic vote

## Church tries to draw it out in election year

WASHINGTON (NC) — Church officials are taking steps to get out the Hispanic vote — a vote they feel could have a major impact on the 1988 presidential election because of Hispanics' concentration in key states.

While apathy and disenchantment with public officials have kept Hispanics from developing a significant voting bloc in the past, this year "there's been an all-out effort by grass-roots non-profit organizations to get the voters out," said Pablo Sedillo, director of the U.S. bishops' Secretariat for Hispanic Affairs.

The church is among agencies pushing Hispanics to enter the polling booth, Sedillo said in an interview,

adding that he urges priests to "preach political responsibility" at

**The Hispanic vote could be a swing vote that affects the results of a close presidential race in several key states**

Sunday Mass.  
"This (election) year, there is more

interest in Hispanics... the world is taking us seriously," said Mario Paredes, executive director of the New York-based Northeast Hispanic Catholic Center.

The center is planning a September symposium at which New York-area Hispanics are to be invited to listen to presidential candidates speak on issues critical to Hispanics.

Concentration of Hispanics in nine states that hold 71 percent of the 270 electoral votes needed to elect the president make them a group to be courted this election year, said Angelo

Falcon, president of the New York-based Institute for Puerto Rican Policy, at a meeting in June at the Northeast Hispanic Catholic Center.

He cited California, with 47 electoral votes; New York with 36; Texas, 29; Illinois, 24; Florida, 21; New Jersey, 16; Colorado, eight; Arizona, seven; and New Mexico, five.

Backing up Falcon's assertion was a study released in late May by the non-partisan National Association of Latino Elected and Appointed Officials, which said the Hispanic vote

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Catholic Archdiocese of Miami

July 22, 1988

## Gifts and recognition

Auxiliary Bishop Agustin Roman enjoys a light moment with seminole family Victor and Cindy Frank in the Cathedral Hall after the annual Tekakwitha Mass and presentation of gifts for the "guest of honor," baby Morgan Victor Frank, in foreground. Story on Page 10.



(Voice photo by Lily Prella)

## Catholic station closed again

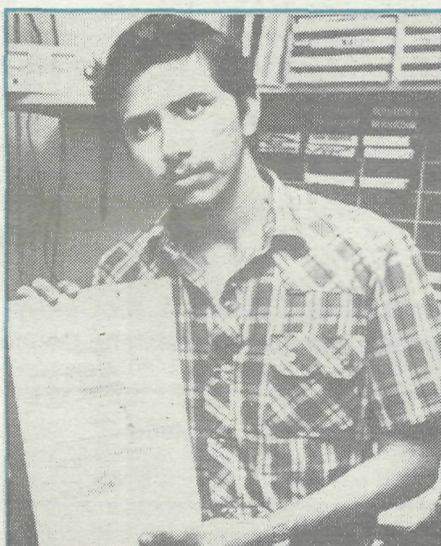
### Latin bishops protest to Ortega

By NC News Service

The Latin American Bishops' Council protested the closing of a Nicaraguan Catholic radio station and a U.S. Catholic bishop protested U.S. policy toward Nicaragua during a flare-up of tensions which prompted pessimism over the chances for peace in one of Central America's most troubled nations.

The Latin American bishops urged Nicaragua to "reconsider" the closing of Radio Catolica and the opposition newspaper La Prensa.

The Nicaraguan government closed the Managua archdiocesan radio station July 11 in its second crackdown on opposition media since agreeing to democratic reforms last year in a Cen-



Alfred Salinas, an announcer in Managua's Catholic radio station holds shut-down notice from government. (NC photo)

tral American peace pact.

In a July 13 message to Nicaraguan President Daniel Ortega, the bishops' council, known by its Spanish initials as CELAM, raised "energetic protest" to the media closings.

The CELAM message said that "freedom of information and communication" are "central elements of democracy."

"We respectfully urge the Nicaraguan government to reconsider this measure, which in no way favors the process of national reconciliation," the message said.

The council is the executive agency of 22 Latin American bishops' conferences. The message was signed by the head of its social communications department, Auxiliary Bishop Gregorio Rosa Chavez of San Salvador, El Salvador.

Cardinal Miguel Obando Bravo of (Continued on page 3)

## 2 Nuns resign in abort ad controversy

By Sister Mary Ann Walsh

WASHINGTON (NC) — Sisters Barbara Ferraro and Patricia Hussey have announced their resignations from the Sisters of Notre Dame de Namur, which had refused a Vatican request to oust them for their views on abortion.

The two women, who publicly opposed official church teaching by arguing for a woman's right to abortion, announced their resignation July 13 in a letter to their order's Boston and Connecticut provinces, to which they belong respectively.

They took the move, they said, to reach "equality with" other women and because their own treatment by the order created "insurmountable barriers to the reconstruction of a positive cove-

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# World / National Briefs

## Pope's acts in Nazi era defended

(RNS) — *Columbia*, the monthly magazine of the Catholic Knights of Columbus, has published a special issue aimed at rebutting charges that Pope Pius XII did little or nothing to help Jews during the Holocaust.

"In drawing a focus on the Holocaust in recent years, historical revisionists have turned to anti-Catholicism as a means of protesting anti-Semitism," editor Richard McMunn wrote.

Noting that Pius "did not condemn the Nazis or Hitler publicly by name," McMunn says, "He feared that in doing so he would provoke only retaliation by Hitler, thus making the situation even worse for the Jews."

According to McMunn, "the important thing to remember is that the pope's silence did not equate with inaction. At the explicit direction of the Holy Father, the church throughout Europe was ordered to take every possible step to save Jews from the Nazis."

In a feature article titled "Pius XII: The Verdict on Appeal," McMunn says that the pope "even put himself and the church at grave risk by becoming a principal actor in the plot to assassinate Hitler. The Holy Father served as the communications link between the British and the Germans inside the Reich who planned to kill Hitler."

In an article titled, "Pope Pius XII, The Holocaust and the Jews," free-lance writer Pete Sheehan notes that "during the Holocaust, in the years following World War II, and even at the time of his death in 1958, Pius' efforts were explicitly and gratefully acknowledged by Jewish leaders."



### Protest military atrocities

In a protest march by 150 priests, seminarians, women Religious and other church workers in Manila, three young men carry a dummy which they say represents those tortured and killed by the Philippine army in the past two years. Religious leaders had met earlier with Philippine President Corazon Aquino to discuss her commitment to protecting human rights. (NC / UPI-Reuter photo)

## Natural Family Planning makes inroads in China

SHANGHAI, China (NC) — A U.S. priest from Cleveland who spent much of his career as a missionary in Latin America has helped introduce natural family planning in China. Father Denis St. Marie, a 20-year veteran of the Latin American missions, is part of a team that has taught the method to medical personnel in Shanghai since 1985. The Chinese family planning program, geared to one child per family, is one of the most demanding in the world. In the mid-1980s the government was accused of forcing abortions, sterilizations and infanticide in an effort to control population growth. Father St. Marie said the Chinese official who runs the natural family planning program told him the method works, and it is considered more humane. The government plans to offer the method to the 11 percent to 14 percent of Chinese women unable to use artificial birth control.

## Mother Rose Duchesne, defiant educator, canonized by pope

(RNS) — Mother Rose Philippine Duchesne, a nun who battled bishops and was sometimes refused communion for her defiant attitude toward priests, was canonized as America's fourth saint by Pope John Paul II July 3. More than 20,000 women have graduated from the 19 Sacred Heart schools that Mother Duchesne helped start in the United States, including former San Francisco Mayor Diane Feinstein, actresses Jane Curtin and Susan St. James ("Kate & Allie"), Rose Kennedy and Eunice Shriver. In canonizing Mother Duchesne, Pope John Paul said her life was a reminder that the "call to holiness is universal and does not know the boundaries of nation, political system, culture or race."

## Pope praises U.S. bishops for work with migrants, atheists

VATICAN CITY (NC) — Pope John Paul II has praised U.S. bishops for their work with migrants and for promoting dialogue with agnostics and atheists. During a meeting with bishops from California, Nevada and Hawaii, the pope noted plans to beatify Franciscan Father Junipero Serra, who evangelized much of the U.S. West Coast, later this year. He also said the new universal catechism being prepared by a papal commission will be centered on Christ.

## Pope to skip S. Africa during September trip

VATICAN CITY (NC) — A Sept. 10-19 trip to southeastern Africa will take Pope John Paul II to 10 cities in five black-ruled countries, but not to white-ruled South Africa, the Vatican announced. All five countries on the papal itinerary border South Africa. The trip will begin with a visit to Marxist-ruled Zimbabwe and end with a stop in Marxist-ruled Mozambique. The pope will visit Zimbabwe Sept. 10-13, Botswana Sept. 13-14, Lesotho Sept. 14-15, Swaziland Sept. 15-16, and Mozambique Sept. 16-19.

## Vatican newspaper praises Soviets' 'good intentions'

VATICAN CITY (NC) — The recent Soviet Communist Party congress was a sign of "good intentions" on the part of the nation's leaders to make important political and economic reforms, said the Vatican newspaper, *L'Osservatore Romano*. The newspaper also praised the "cultural effort" made by party General Secretary Mikhail Gorbachev, the Soviet leader, in recognizing the importance of religion in Russian history. "He is the first general secretary of the Soviet Communist Party to say that Russia is European because of its Christianity," said the editorial.

## Sexual abuse cases to get bishop's 'personal attention'

ATLANTA (NC) — Cases of suspected child molestation or sexual abuse by priests in the Archdiocese of Atlanta will receive the personal attention of Archbishop Eugene A. Marino and will be reported to civil authorities, the archbishop said. The archbishop also said "the archdiocese will do everything in its power to effect healing for all involved." Less than two months after Archbishop Marino was named head of the archdiocese, he commissioned an internal review of how past cases of alleged abuse had been handled. Of particular concern was the archdiocese's response to allegations made against an English priest who worked in an archdiocesan parish. Father Anton Mowat, who served for two years at Corpus Christi Parish in Stone Mountain, Ga., was indicted on 10 counts of child molestation by a DeKalb County grand jury in April.

## Anti-pornography boycott aimed at Holiday Inns

WASHINGTON (NC) — More than 70 Catholic bishops have endorsed a statement backing a boycott of Holiday Inns which show what critics say are pornographic movies in guest rooms. But the organizer of the boycott and a motel spokesman disagreed whether the boycott is having an effect. The protest against the chain was organized in 1986 by the Rev. Donald Wildmon, a Methodist minister and founder of the American Family Association, formerly the National Federation for Decency, based in Tupelo, Miss. Wildmon said about 1,100 churchmen have backed it, including Cardinals John J. Krol of Philadelphia, Joseph L. Bernardin of Chicago, Bernard F. Law of Boston and James A. Hickey of Washington and Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops.



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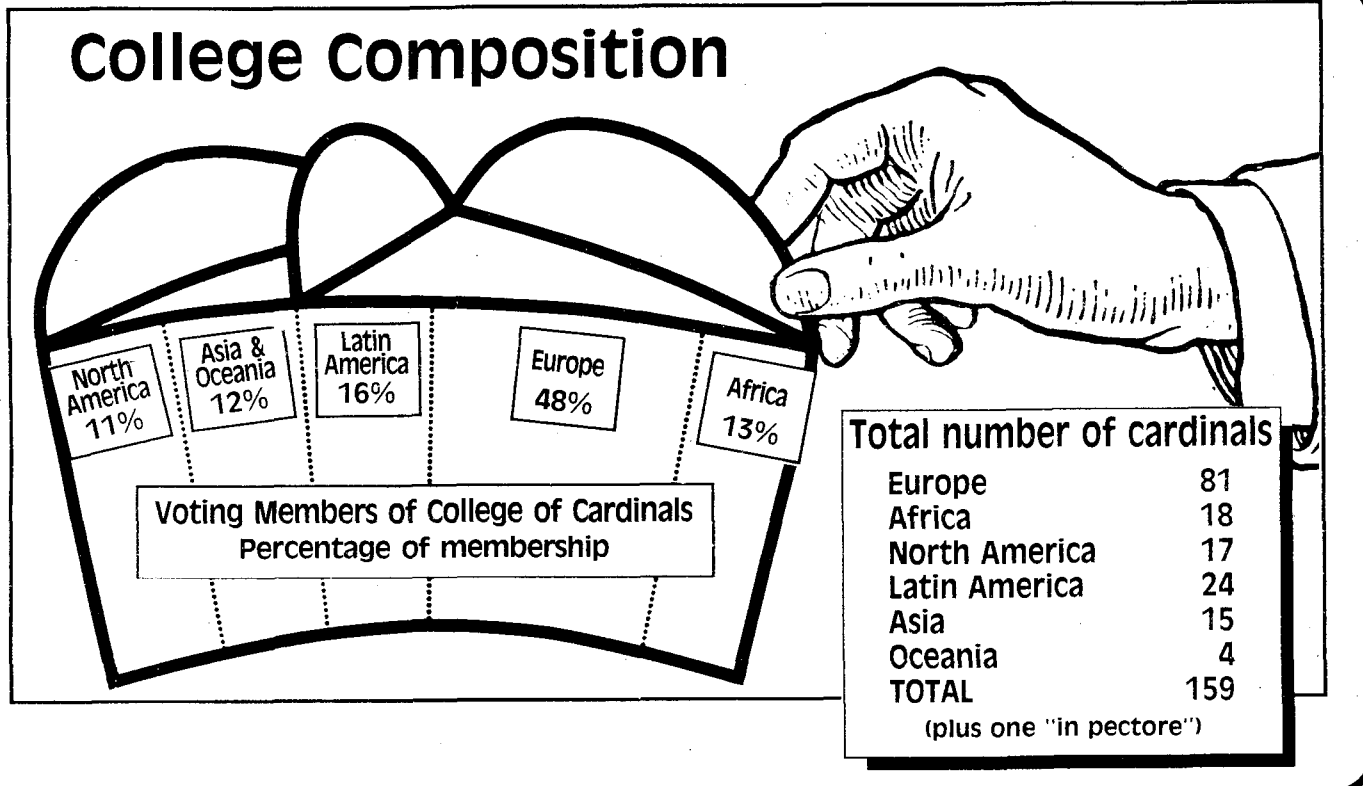
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## New College of Cardinals

Since 24 new cardinals were elevated in June, the College of Cardinals has 120 voting members (plus 40 too old to vote). North America has 17 cardinals, or 11 percent of the total. Europe continues to hold the largest group, with 48 percent, which is no longer a majority. The cardinals elect new popes and are his chief advisers. (NC graphic)



## Wooing Hispanic votes in '88

(Continued from page 1)

could be a swing vote that affects the results of a close presidential race in several key states.

The 1988 presidential candidates have no choice but "to pay attention to us — especially if it's a close race, and it looks like it's going to be one," Falcon said in an interview after the meeting.

Massachusetts Gov. Michael S. Dukakis and Vice President George Bush as well as Democratic contender Jesse Jackson made concerted efforts to woo Hispanics in state primaries nationwide.

Dukakis, who speaks fluent Spanish, addressed Hispanics in their native language during the campaign, both in person and on television commercials. His running mate, Sen. Lloyd Bentsen of Texas, also speaks the language.

Bush touted bilingual education during a visit to a heavily Hispanic East Los Angeles high school prior to the California primary despite Reagan administration attempts to scale back bilingual education programs.

And Bush's Spanish-speaking son, Florida Commerce Secretary Jeb Bush, whose wife is Mexican-American, has reportedly won votes for Bush among Florida's significant Cuban voting bloc.

In a July 6 speech in Dallas to members of the League of United Latin American Citizens, an umbrella organization of Hispanic groups, Bush promised to name a Hispanic to his cabinet if elected president.

Dukakis, criticizing the Reagan administration's hiring practices, said Bush's promise came eight years too late. He said his own record in Massachusetts guarantees that blacks, Hispanics, Asians and women would

be well-represented at "all levels" of his administration if he is elected president.

Jackson, who donned a sombrero and serape while riding in San Francisco's Cinco de Mayo commemoration of Mexico's independence from the French, also has spoken out on issues of concern to Hispanic voters, including bilingual education and economic development.

According to figures released by the Southwest Voter Registration and Education Project, based in San An-

tonio, Texas, the number of U.S. Hispanics registered to vote has jumped from 2.5 million in 1976 to 4.3 million in early 1988. Project staff say the number may reach 5 million by November.

The number of Hispanic elected officials nationwide has gone from 600 in 1974 to 3,038 this year, according to project statistics.

While he sees both Democratic and Republican parties attempting to sway Hispanics, Sedillo said he doubts either has been successful.

## Catholic station shut again

(Continued from page 1)

Managua said in an interview with Vatican Radio July 14 that the government crackdown was "inopportune, unjust and inconvenient." He also said talks between the government and the U.S.-backed rebel Nicaraguan Resistance were at an impasse.

The government's action took place in an atmosphere of declining hopes for reconciliation in the country's civil war, Cardinal Obando Bravo told Vatican Radio.

"Without doubt both sides also lack political will," the cardinal added. "The government would like to put an end to the Resistance and, vice versa, the Resistance would like to put an end to the government."

The Nicaraguan Ministry of the Interior charged Radio Catolica with "inciting to violence, disorder and lack of respect for constitutional government." The station had reported on an opposition demonstration held the previous day in Nandaime, 40 miles south of Managua. The demonstration was violently broken up by police.

The ministry cited a 1979 press law that requires news media to "provide accurate news in a coherent context" and prohibits reporting that encourages violence.

Msgr. Bismarck Carballo, Radio Catolica's director, said the order was "unjust and arbitrary."

The U.S. State Department said that "by closing the station, the government showed it was not committed to 'democratization.'"

The same day Radio Catolica was taken off the air, the government ordered the opposition newspaper La Prensa closed for 15 days.

The government also ordered U.S. Ambassador Richard Melton and seven other U.S. Embassy officials out of the country, accusing them of sponsoring state terrorism. It said embassy officials were at the demonstration.

The July 11 action was the second time the Sandinistas closed Radio Catolica. It was previously shut down between Jan. 2, 1986, and Sept. 23, 1987.

The station was allowed to resume broadcasting as part of reforms hammered out by the five Central American presidents in a regional peace plan initiated by Costa Rican President Oscar Arias. That agreement mandates press freedom.

## O'Hair petition plagues FCC

WASHINGTON (NC) — A false rumor that atheist Madalyn Murray O'Hair has asked the government to ban religious broadcasts provokes about 80,000 letters and 200 to 300 telephone complaints monthly to the Federal Communications Commission, an FCC official said July 18.

Though the rumor is without substance, complaints "just keep coming," said Martha Contee, assistant chief of the FCC consumer assistance office.

Contee, whose office handles inquiries about the bogus petition, described as "RM 2493," said the agency has made numerous efforts to kill the rumor associated with Mrs. O'Hair, who fought successfully to end prayer in public schools in 1963.

The closest the FCC came to halting the onslaught was in the early 80s, when it sent a "mass mailing to every religious denomination in the nation" to say the petition did not exist.

After that, complaints "slowed to 20 to 30" a month, but they "never stopped," she said. The number of complaints has increased gradually since then.

The FCC also used the nation's religious press and national religious TV programs in attempting to squelch the rumor, but "nothing seems to help," she said. It also tried "to identify a pattern" to determine why the petition continues to circulate but found none.

Mrs. O'Hair has denied initiating the petition drive, which another FCC official estimated has wasted more than \$1.5 million since petitions began.

The real petition RM 2493, which was denied in 1975, was from two California men who asked that the agency "not grant new (TV and radio) frequencies for non-commercial use," Ms. Contee said.

"That somehow got misinterpreted and this is what we have (today)," she said.

## 2 Nuns leave order over abortion issue

(Continued from page 1)

nant relationship."

The move came six weeks after the order's top superiors in Rome said that for the good of the church and the order they would not follow through on threats they had made to dismiss the two women for disobeying superiors' directives to consult with province leadership before speaking publicly on abortion.

At that time, Sisters Ferraro and Hussey had said they were "elated" with the superiors' decision and said it had made the pain they had felt during the controversy "all worthwhile."

A member of the order's Connecticut province leadership team confirmed receipt of the letter in a July 18 telephone interview.

The resignation by the two women, who head a Charleston, W.Va., day shelter for the homeless, followed four years of controversy sparked by their signing an advertisement in The New York Times which stated there was more than one legitimate Catholic position on abortion.

After the ad's publication, during the 1984 presidential campaign, the Vatican demanded that the more than 20 men and women Religious who signed the ad clarify their position on abortion or be dismissed from their orders. All but Sisters Ferraro and Hussey did so, but the Sisters of Notre Dame declined to dismiss them.

In their letter, the two former nuns said they had to "renounce differences, privileges, and even limitations that are

part of membership in a religious community in a patriarchal church."

They also said they felt unable to overcome differences which the four-year struggle had created between them and the order.

"The violence of the process used with us by the leadership" of the order and the "lack of respect and understanding of our respect and understanding of the whole church by many in the community are for us insurmountable barriers to the reconstruction of a positive covenant relationship," they said.

They said the order's decision not to dismiss them affirmed the "right to be a member and hold public positions on non-infallible teachings that differ from official church teachings."



## Anglicans ordaining women 'divisive'

VATICAN CITY (NC) — The "highly divisive and emotional issue" of women's ordination in Anglican churches is being closely monitored by Catholic officials because it could alter Catholic-Anglican dialogue, according to a Vatican official in charge of Anglican relations.

The issue is expected to "figure very significantly" in the July 17-Aug. 7 Lambeth Conference of the worldwide Anglican Communion, said Father Kevin McDonald, an official of the Vatican Secretariat for Promoting Christian Unity.

"The ordination of women in a sense pinpoints and focuses some real differences between Anglicanism and Catholicism; differences about understanding of church, of tradition and of authority," he said in a prepared statement issued July 12 by the Vatican press office.

The issue is intimately linked "to the very central issue of reconciliation of ministries" between the two churches, he said.

"The negotiation on this matter has been complicated considerably by another issue that is bound to figure very significantly at the Lambeth Conference, namely the ordination of women," he said.

The Catholic Church does not recognize Anglican ordained ministry as directly descending from the apostles and holds that women cannot be ordained priests because Christ reserved the priesthood to men by not ordaining women.

Ordination of women also "is a highly sensitive and emotional issue within the Anglican Communion itself," said Father McDonald.

"Those provinces that have ordained women to the priesthood speak very positively about the experience, and some are talking about the possibility of women bishops," he said.

"This development is putting considerable strain on the bonds of communion between Anglican provinces and constitutes a crisis of conscience for many individual Anglicans," he said.

The Lambeth Conference, held every 10 years, gathers worldwide representatives of the 70 million-member Anglican communion to discuss church issues. The 1988 conference is being held in Canterbury, England. Decisions, however, are not binding on the autonomous national and regional Anglican churches that make up the conference.

On July 9, Father McDonald said ordination of women would be a "grave obstacle" to Catholic-Anglican unity, but would not end ecumenical dialogue.

In an interview with Vatican Radio, he commented on a July 5 vote by the general synod of the Church of England to give preliminary approval to ordaining women.

The Catholic Church is in dialogue with other Christian churches that have had women ministers, "and this fact has not interrupted a very creative and useful dialogue," he said.

"Therefore, we should not arrive at the conclusion that the admission of women to the priesthood signifies that dialogue should end," he added.

But "we would have to redimension and rethink the objectives and patterns of the dialogue," he said.

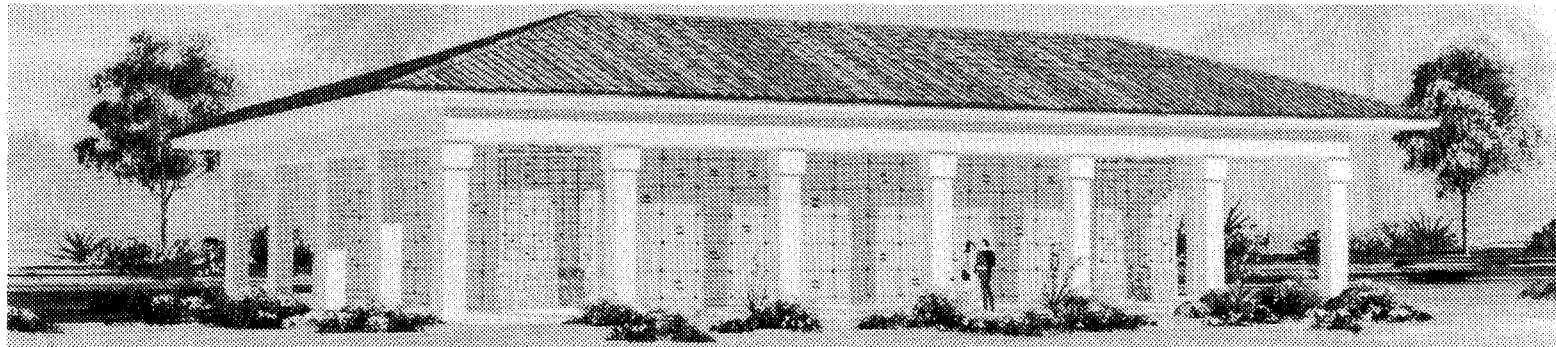
### Pope to close Marian Year Aug. 15.

VATICAN CITY (NC) — Pope John Paul II will bring the Marian year to a close Aug. 15 during a Vatican ceremony laced with the rituals of the church's Eastern rites. The Vatican announcement said the ceremony would be "in the spirit of that communion of liturgical patrimony of East and West which has guided" the entire Marian year. The Vatican announced the pope will celebrate the closing Mass in St. Peter's Basilica on the feast of the Assumption. The Mass will be preceded by a procession from the Pauline Chapel of the Vatican's Apostolic Palace to an icon of Mary in St. Peter's.

### Chile urged to end political restrictions

SANTIAGO, Chile (NC) — Chile's bishops have urged the nation's military government to end political restrictions before the upcoming plebiscite. In a statement the bishops also reiterated a plea to the government to allow opposition candidates equal access to media. The head of the Chilean bishops' conference, Bishop Carlos Gonzalez Cruceaga of Talca, said the state of emergency, which limits political activity and which has been repeatedly renewed, should be lifted to create a "climate of peace, trust and serenity" needed for the plebiscite.

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# Liberation theologian: Vatican helped me

MARYKNOLL, N.Y. (NC) — Father Gustavo Gutierrez, the Peruvian who is widely known as the father of liberation theology, said in an interview July 11 that he accepted the Vatican critiques of some forms of liberation theology as "relevant observations for myself" and had modified some of his ways of expressing his views.

But he indicated that he still found his theological starting point in pastoral concern for the poor.

"For me," he said in an interview at Maryknoll headquarters, "the big question theologically and pastorally is to try to relate social justice and our experience of the gratuitous (unmerited) love of God."

Many have found liberation theology attractive and stimulating for its way of relating the Christian faith to concrete efforts for liberating the poor of Latin America. But others criticized it for the Marxist tone of its discussions of class struggle, socialism and revolution.

In the interview, Father Gutierrez said that as a result of the 1984 and 1986 instructions on liberation theology from the Vatican Congregation for the

Doctrine of the Faith as well as other dialogue, he had become "more sensitive" to the need for a variety of approaches.

"I agree with the first instruction when it says we cannot be uncritical in using social sciences," he said. "We need to be critical not only in social science but in general."

Father Gutierrez said he thought some social ownership of the means of production was needed, but that this could be in the form of cooperatives, not necessarily state ownership.

He also said he would not exclude private property. "We must try to combine social property and private property," he said.

On Cuba, Father Gutierrez said it had done better than some other Latin American countries in areas such as providing for food and health. "But Cuba has problems for me and other people in regard to freedom," he said. "The human being needs freedom as well."

Father Gutierrez stressed, however, that he did not consider such questions



## Fair Play

These baseballs are made in Haiti and Bishop Walter Sullivan of Richmond, Va., and three religious orders in the U.S. have asked Rawlings Sporting Goods to protect workers' rights in its plant in Haiti. The balls are used in the major leagues. (NC photo)

intrinsic to his theology. What particularly concerns him theologically, he said, is how to speak of God to poor people in his parish who, though sin-

ners like all people, have an experience of suffering unjustly in a manner comparable to that of Job in the Old Testament.

# Lebanese Christians desperate for support

VATICAN CITY (NC) — Lebanese Christians are desperate for others to learn about their situation and support them more strongly, said a Vatican official who recently spent 10 days in the war-torn country.

"They feel most of the West, the universal church, do not understand the crucial role Lebanon plays in the Middle East," said Msgr. Peter J. Coughlan, undersecretary of the Pontifical Council for the Laity.

He visited the Christian sectors of Lebanon June 4-14, entering the country by boat from Cyprus so as to avoid Beirut's dangerous international airport.

Msgr. Coughlan said he was invited by the laity commission of the Assembly of Patriarchs and Bishops to talk about last October's world Synod of Bishops on the role of the laity, as well as to see the situation in the country.

"The cry from Lebanese Christians to the rest of the church is a plea to come to know their situation better" and to support them, "morally, politically and financially," he said.

Lebanon is the one country in the Middle East with freedom of worship and freedom of conscience guaranteed by law, he said.

The feeling of Christians in Lebanon is that if they are "pushed out or reduced to second-class citizens in an Islamic state, it will affect the Christian presence throughout the Middle East," Msgr. Coughlan said.

The influence of the Lebanese church is felt not only in its size, but in its efforts on behalf of all Arabic-speaking Christians. Msgr. Coughlan said documents such as the recent papal encyclical "On Social Concerns" are translated into Arabic by Lebanese

Catholics, then distributed to other local churches.

The largest Christian church in Lebanon is the Maronite Catholic Church, with an estimated 900,000 members. Greek Catholics or Melkites, Armenian Catholics, Syrian Catholics, Chaldeans and Latin-rite Catholics also are represented in the country. All are in union with Rome.

There are also Greek, Armenian and

Syrian Orthodox churches.

In a region which became predominantly Moslem several centuries ago, and in a country which has been racked by civil war since 1975, the church has had a "long tough struggle," he said.

Despite the problems, Msgr. Coughlan praised the thriving intellectual life of the Lebanese, as well as the many examples of "individual heroism" he came across.

— HOLY REMINDER —

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## 'Last Temptation': Protests could backfire

**By Sister Mary Ann Walsh**  
 WASHINGTON (NC) — Much of the protest against Martin Scorsese's "The Last Temptation of Christ," due for release this fall, is inaccurate, said a U.S. Catholic Conference official who viewed a working copy of the movie July 12.

The official, Richard Hirsch, secretary of the U.S. bishops' Department of Communication, commented as several Christian groups campaigned against the movie, which has been called an "intentional demeaning" of Jesus.

Universal Pictures has defended the movie and said much of what critics have said is "inaccurate and exaggerated."

"In terms of the publicity surrounding the film, a good deal of what has been discussed is inaccurate," said Hirsch, who specifically cited material about the movie circulated by the Rev. Donald E. Wildmon, a Methodist minister spearheading the criticism.

Hirsch said he had "some concern" that well-meaning people — including Catholics — would get "on the bandwagon prematurely" and said such publicity "could promote the film."

He also questioned "whether this film, if reviewed just as any other film, would be a success at the box office" without the pre-publicity from protesters.

Universal said the movie would be released this fall despite objections to the fictional portrayal of Christ's humanity.

The movie is based on a novel, "The Last Temptation of Christ," by Nikos Kazantzakis (1883-1957), and stars William Dafoe as Jesus. Others in the film include Harvey Keitel as Judas, David Bowie as Pontius Pilate, Barbara Hershey as Mary Magdalene and Verna Bloom as Mary.

Kazantzakis' book, written toward the end of his life, presents Jesus as struggling with his humanity before

*Catholic official who previewed film says much of protests inaccurate, could result in publicity boost*

**[I question] 'whether this film, if reviewed just as any other film, would be a success at the box office' without the pre-publicity from protesters.**

Richard Hirsch, U.S. bishops' Department of Communication

**The movie portrays Christ as a 'colossal wimp' and shows the 'distorted thinking of anyone who had anything to do with the film.'**

Morality in Media

reluctantly accepting his role as Messiah.

Catholic officials at the July 12 screening for religious leaders included Hirsch; Bishop Anthony G. Bosco of Greensburg, Pa., chairman of the U.S. bishops' Committee on Communication; and Henry Herx, who reviews films for the communications office.

### 'Demeaning Christ'

Morality in Media, founded 26 years ago by Jesuit Father Morton Hill, had two of its staff members at the screening and said in a statement that the movie was an "intentional demeaning of Christ."

The group said the movie portrays Christ as a "colossal wimp" and said the production shows the "distorted thinking of anyone who had anything to do with the film."

Wildmon, a Methodist minister and founder of the National Federation for Decency, now called the American

Family Association, said after reading a script that the production is "the most perverted, distorted account of the historical and biblical Jesus I have ever read." He was invited to the screening but did not attend.

Wildmon has urged supporters to call Universal, boycott local theaters which show the film, and boycott all subsidiaries of MCA, Universal's parent company, which has publishing and record divisions.

A petition circulated by Wildmon's group described several scenes, including one it said "has Jesus marrying Mary Magdalene and allowing his guardian angel to watch while Jesus and Magdalene engage in sex."

Universal faces "financial suicide" if it releases the movie, Wildmon said.

Hirsch declined to offer an opinion on the still uncompleted film but said key controversial scenes related to Jesus having sex with Mary Magdalene are part of a dream sequence as Jesus

undergoes his last temptation on the cross.

Joseph Reilly, national director of Morality in Media, said in a telephone interview that his staff reported that the film showed "sex between Jesus and Mary Magdalene" but "at a distance" and also presented Jesus as having "fathered children by Mary and Martha."

### Hasn't seen film

Wildmon launched the protests after backing away from a deal with Universal to withhold criticism until after screening the movie. He withdrew from the agreement when the movie was not ready for screening far enough in advance of its release sometime this fall and accused the studio of using Christian leaders "to delay any protests."

According to an article on Kazantzakis in the Catholic Encyclopedia, the author's life was marked by a tortured spiritual quest to find God.

"The Last Temptation of Christ," which was translated into English in 1960, and a second work by him on St. Francis, "mark the author's harking back to Christianity, not to discover its divine meaning and importance, but rather to seize upon its human aspects," the encyclopedia said. It added that his writings reflect "the stages of his chaotic spiritual quest through the great religions, philosophies, and political theories of mankind."

Scorsese was raised in an Italian-American family, attended Catholic schools in New York and entered the seminary for a year when he was 14. He often uses church imagery in his movies.

Many of his characters "concern themselves with the existence of God, guilt and expiation, and man's ultimate end," said Mary Pat Kelly, author of a Scorsese biography.

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# Local Section

THE VOICE

Miami, FL

July 22, 1988

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## Schismatics refuse to change

### 2 Local groups celebrating illicit Tridentine Mass, defying Pope

By Ana Rodriguez-Soto  
Voice News Editor

The excommunication of dissident Archbishop Marcel Lefebvre has not persuaded his followers in South Florida to give up their "traditionalist" ways.

"We're just going to carry on as usual. There are very few people that are disturbed by the consequences of the consecration," said Father Walter Ranger, pastor of Our Lady of Fatima in Davie, the only South Florida church affiliated directly with French Archbishop Lefebvre and his Priestly Society of St. Pius X.

Archbishop Lefebvre was automatically excommunicated earlier this month when he consecrated four bishops directly against the wishes of Pope John Paul II. The action marked the first schism in the Catholic Church in more than 80

**'No priest should be celebrating the Tridentine rite in any diocese without the permission of the bishop. The Masses are not licit. They are not fulfilling the Sunday obligation.'**

Fr. Gerard LaCerra,  
Chancellor of the Archdiocese

years.

While the Pope officially excommunicated the archbishop, the four bishops he ordained, and a retired Brazilian bishop who took part in the ceremony, the status of priests and lay followers of Archbishop Lefebvre is not clear.

The Pope has warned them that by continuing to follow the dissident archbishop they run the risk of incurring "the grave penalty of excommunication."

However, he also has tried to reconcile them by re-affirming a 1984 Vatican directive which permitted the celebration of the "old Latin" or Tridentine rite Mass under certain circumstances. Those circumstances include acceptance of the liturgical reforms of the Second Vatican Council, something Archbishop Lefebvre refuses to do.

The Archdiocese of Miami has received "no specific direction" from Rome on the status of the traditionalists, said Father Gerard LaCerra, chancellor.

#### Masses 'not licit'

So the same rules apply that were in effect prior to the schism. "No priest should be celebrating the Tridentine rite in any diocese without the permission of the bishop. The Masses are not licit. They are not fulfilling the Sunday obligation."

He added that Archbishop Edward McCarthy has not granted permission for any group to celebrate the Tridentine rite Mass in the Archdiocese. "The individuals who have requested it have not been the ones who have met the criteria" outlined in the 1984 Vatican directive, Father LaCerra said.

He pointed out that it is not just a question of language. It is perfectly valid to celebrate the post-Vatican II Mass in Latin, for older people who may feel more comfortable in that language. In fact, Masses in Latin are celebrated regularly in Gesu Church in downtown Miami.

But "the Mass is a sign of unity as well as a cause of unity. And it's unity with the universal Church." So the problem with the Tridentine rite becomes "what is the theological faith reality behind it?... Is the Church as it sees and knows itself today being rejected [when the Tridentine Mass is said]?"

Father LaCerra has no concrete figures, but he estimates that the number of traditionalists in South Florida is "very, very, very small" compared to the overall Catholic population, which is nearly 1 million.

#### Under 300 followers

According to figures provided by Father Ranger, there are just under 300 active followers of Archbishop Lefebvre in the southern half of Florida.

The priest, who took over at Our Lady of Fatima only two weeks ago, celebrates the Tridentine rite Mass every Sunday for groups of traditionalists in Coral Gables, Davie, Vero Beach and Fort Myers. Average attendance at each of these Masses hovers between 35 and 75 people.

Two other "churches" in South Florida, neither affiliated with Archbishop Lefebvre, also offer the Tridentine rite Mass every Sunday.

Our Lady of Guadalupe in Miami Springs and Our Lady of Peace in Margate both advertise themselves as Roman Catholic, even though they are affiliated with another traditionalist group, the Society of St. Pius V.

"We are a little more conservative than Archbishop Lefebvre," said Father Gunther Richter, who was ordained by the dissident archbishop in 1981 but whose group — composed of 11 priests in the U.S. — parted ways with him a while back.

Father Richter's society goes back to 1955 as the time when Catholicism "was safe" from Vatican II influences, and he celebrates the pre-1962 Tridentine rite Mass for about 70 people each week in Miami Springs and about 100 in Margate.

#### 'Fundamentalists'

While the Tridentine Mass may be the traditionalists' rallying cry, bringing it back won't begin to satisfy their demands. In reality, all of them strenuously object to many, many more of the reforms instituted by the Second Vatican Council.

Chief among these is the emphasis on dialogue with Protestants, Jews, and people of other religions. Traditionalists also maintain that Vatican II diluted the teaching authority of the Church.

In a sense, they are the Catholic version of Christian fundamentalists, people who seek and find yes-and-no, right-and-wrong answers for every question of faith — if not in the Bible, then in the Baltimore Catechism.

Father LaCerra finds it ironic that these same people who yearn for old-fashioned morality are the first to complain when the bishops write statements arguing against capital punishment and the proliferation of nuclear weapons, or urging economic justice for all.

Those bishops statements provide clear moral guidelines for today's world, Father LaCerra maintains, a world which has changed drastically during the past 30 years and whose hallmark now is ambiguity.

"In the world today we don't have black and white answers," he said.

AIDS, multinational corporations, the threat of nuclear annihilation, "we just

never faced questions like that [before] and there aren't set answers."

Deep down, he said, traditionalists are really yearning for a simpler, less confusing world, a wonderful world — which doesn't exist anymore.

And which no number of Tridentine Masses can bring back.

"I enjoyed Fort Lauderdale back in the 50s when I was growing up," Father

LaCerra noted. "But that time just no longer exists. The stores don't close on Wednesday or Saturday afternoons anymore, and the hotels don't close during the summer.

"Those were easier and unencumbered days, and there are times in my life when I wish we were back in those days. Except that doesn't correspond with the reality."



#### In recognition

Michael Quinlan, director of the federal Bureau of Prisons, presents Auxiliary Bishop Agustin Roman with a plaque as a way of thanking the bishop for helping bring about a peaceful resolution to the prison riots in Atlanta and Oakdale, LA, last November. The Mariel inmates were protesting an agreement between the U.S. government and Cuba which cleared the way for their deportation back to the island. Bishop Roman has maintained that the detainees — who have been convicted of crimes in this country or admitted to committing crimes in Cuba, but have remained in prison long after completing their sentences — have the right to fair hearings before any deportations take place. "The award is not just for me but rather for the whole Cuban community that worked to bring an end to the crisis," the bishop said during the ceremony, which took place at the Metropolitan Correction Center in South Dade. He also took the opportunity to ask the Bureau of Prisons to remove Mariel detainees from lockdown, which restricts their movements within the prison. (Voice photo / Mariene Quaroni)

## Exiled Cuban priests decry 'discrimination' against believers

#### From La Voz staff reports

Cuban clergy in exile have denounced the discrimination against believers practiced by the Communist regime in their homeland.

During their 14th annual meeting here in Miami, the three Cuban bishops in exile — Auxiliary Bishops Agustin Roman of Miami, Eduardo Boza Masvidal of Los Teques, Venezuela, and Enrique San Pedro of Houston, TX — joined fellow priests, deacons and seminarians in condemning the "atheism that characterizes all the policies of the Cuban state."

Taking as their basis on this Marian Year "the liberating message of the Magnificat" and Pope John Paul II's Jan. 1 exhortation that religious liberty is a necessary pre-condition for peace, the members of the Fraternity of Cuban Religious and Clergy in exile noted that:

• Believers in Cuba are treated as second-class citizens, discriminated against in the political, social and educational arenas, and pressured not to practice their

faith;

• The Church is denied access to the means of mass communication and prevented from building any new temples;

• Clergy and Religious are prohibited from entering the country in numbers great enough to make up for existing shortages; and

• Political and common prisoners, especially those condemned to death, are denied spiritual assistance.

The exiled clergy also reaffirmed their solidarity with the clergy and faithful on the island, and took the occasion to reflect on the role played by Our Lady of Charity, patroness of Cuba, on the spiritual and historical development of the Cuban people.

"We urge her intercession," they concluded, "so that these days of trial for our homeland will be shortened, and so that Cubans both on the island and in exile will devote themselves more and more each day to the practice of the doctrine preached by Jesus Christ."



## Tourists' chapel opens near Disney World

By Marjorie L. Donohue  
Voice Correspondent

South Florida Catholics heading to Disney World this summer will find increased and more convenient facilities for attending Masses on Sundays, Holy Days, or weekdays.

Those who have not visited the area in more than two years may recall that a Saturday evening Vigil Mass was celebrated at 6 p.m. in the Royal Plaza Hotel at Lake Buena Vista Resort Village. They will probably remember that plans were announced during those Masses for a chapel nearby under the patronage of Mary, Queen of the Universe. Mass at the hotel has now been discontinued with the opening of the new chapel.

Phase I for the new shrine has now been completed at 8300 Vineland Ave., just a few minutes drive from Lake Buena Vista. Masses are celebrated at 6 p.m. on Saturdays, and on Sundays at 7:30, 9:30, 11:30 a.m. and 6 p.m. Daily Mass is offered at 8 a.m. and the shrine is open daily from 9 a.m. to 5 p.m. with a priest available for confession.

Almost 700 persons can be accommodated in the temporary chapel which is air-conditioned and features stained glass windows depicting Mary under various titles. According to Father Joseph Harte, director, who has been conducting a tourist ministry in hotels of Disney World, the shrine is not a parish church and its support comes entirely from visitors.

He estimates that of the 26 millions tourists that now visit Disney World annually at least one-fourth are Roman Catholics. When the permanent church is built it will accommodate 2,000 persons.

Those vacationing at Lake Buena Vista Hotels and villas should take SR 535

south under the I-4 overpass to Vineland Ave., turn left and drive until they reach the shrine site. Due to the expanse of the shrine property, which includes a small lake, over which a bridge separates the parking lot from the chapel, it is a good idea to allow extra time for parking and walking.

For visitors staying in the hotel area close to the Magic Kingdom, a Mass is celebrated at 8 a.m. on Sundays at the Polynesian Hotel.

The shrine is also the closest church for

vacationers at hotels and motels in the area of SR 192 and I-4. They should take I-4 East to exit 27, then south on SR 535, left on Vineland Ave. to the shrine. Visitors staying in the vicinity of Sea World and International drive must take I-4 west to exit 27, then turn left about 300 yards to SR 535 to Vineland Ave., and left on Vineland Ave. to the shrine.

Those seeking commercial transportation from Lake Buena Vista should call 828-3036. Those for International Drive area should call 239-0220.

Father Harte is also pastor of Holy Family parish, which can be reached by going north from I-4 at exit 27 on Vineland Road (highway to Apopka). Masses are offered there on Sundays at 7:30, 9, 10:45 a.m. and 12:15 p.m. A Vigil Mass is celebrated at 5 p.m. on Saturdays.

The Kissimmee resort hotel area is served by Holy Redeemer Church, located at 1603 N. Thacker Ave. Many signs on SR 192 indicate directions to the church. Times of Masses may be obtained by calling 847-2500 in Kissimmee.

## Vietnamese celebrate first saint

South Florida's Vietnamese community invites fellow Catholics to celebrate the recent canonization of the first Vietnamese saints—117 martyrs who were persecuted for their faith during the 18th and 19th centuries.

A Mass marking the occasion will be concelebrated in Vietnamese and English by Archbishop Edward McCarthy on July 24 at 2:30 p.m. at Our Lady of Perpetual Help Church in Opa-Locka, 13250 NW 28 Avenue.

The canonization, which took place June 19 in Rome, "is a special honor for the Vietnamese but also a joy for the whole Church," said Father Vang Tran, director of the Vietnamese apostolate in the Archdiocese and associate pastor at Our Lady of Perpetual Help. The purpose of the Mass is "to inform [others] of this great news so that they can rejoice in it."

The Vietnamese priest is extending a special invitation to priests, Religious and laity of French and Hispanic descent, since 17 Spanish missionaries and 10 French missionaries were among the

*The canonization 'is a special honor for the Vietnamese but also a joy for the whole Church...'*

Fr. Vang Tran, director of  
Vietnamese Apostolate

martyrs canonized by the Pope.

The other 98 were Vietnamese who, the Pope said, remained patriotic despite being persecuted for their faith.

In all, according to Father Vang, about 130,000 people were killed in Vietnam during those years of persecutions against Catholics.

An exhibit of photographs of the canonization ceremony, as well as historical background on the martyrs, will follow the liturgy.

Pope John Paul II formally canonized the martyrs despite objections from the

Communist government of Vietnam, which prohibited Vietnamese bishops, clergy and laity from attending the ceremony. The government feared that the occasion would be used to criticize its policies.

Approximately 2,500 Vietnamese currently reside in the Archdiocese, and between nine and ten percent are Catholics, said Father Vang. Most of them fled their homeland after 1975, and have now settled in Dade and Broward counties.

For more information about the Mass, call Father Vang at 688-9663.

### Official

Archdiocese of Miami

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

**The Rev. Thomas Honold** to Archdiocesan Director of the Campaign for Human Development, effective July 11, 1988.



**JOAN ANDREWS**

**PRO-LIFE**

**MARTYR**

## FREE JOAN ANDREWS

Sentenced to 5 years in jail by a Florida judge for opposing abortion and attempting to save the lives of the unborn, subjected to cruel and inhumane treatment, including solitary confinement. A devout Catholic, she has consistently been denied opportunities to attend Mass or receive the sacraments. She has been tortured on several occasions and most recently suffered the dehumanizing effect of a particularly brutal "strip search" by five female and one male guard. With one eye already lost to melanoma, a form of cancer that oftentimes recurs, there is no guarantee Joan Andrews will ever leave prison. Whether she does or not, could depend on you.

## NATIONAL VIGIL & MARCH FOR JUSTICE TALLAHASSEE, FLORIDA AUGUST 4-6, 1988

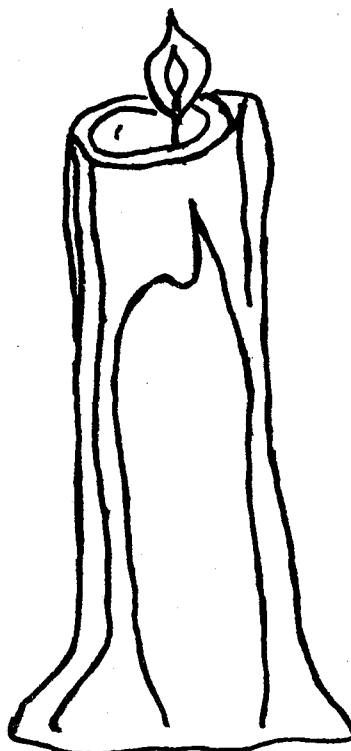
Activities commence with a rally at 7:00 p.m. on the 4th at the Florida statehouse, featuring celebrities and national leaders. The following day's activities include a massive civil rights march and demonstration, followed by a prayer vigil and related activities. Activities on August 6 include a graveside service for 1000 children who lost their lives in their battle for civil rights.

This program of activities is designed to maximize pressure on Gov. Robert Martinez and the Florida cabinet members responsible for Joan's continued predicament.

Inexpensive accommodations available, also free places for tents and sleeping bags.

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Letter to Joan from Mother Teresa hand delivered on July 8, 1988.

19-6-88

Missionaries of Charity  
54A Lower Circular Road  
Calcutta 700016 India

Dear Joan Andrews

*This brings you my prayer and blessing that you may be only all for Jesus through Mary.*

*You have offered all to God and accepted all suffering for the love of Him - because you know that whatever you do to the least or for the least you do to Jesus - because Jesus has clearly said if you receive a little child in my name you receive Me.*

*We are all praying for you. Do not be afraid, all this suffering is but the kiss of Jesus - a sign that you have come so close to Jesus on the cross - so that He can kiss you.*

*Be not afraid - Jesus loves you - you are precious to Him - He loves you.*

*My prayer is always near you and for you.*

God bless you

*M. Teresa m.c.*



# 'Father Ambassador'

Irish priest pleads Cubans' human rights case back home

By Marjorie L. Donohue  
Voice Correspondent

If you were seeking someone to take the cause of human rights for Cuba's political prisoners to the Irish people, would you choose a Cuban exile, an Irishman, or both?

If you lived anywhere except South Florida the choice might be a dilemma, but for Miami's Wilfredo Allen, a young Cuban-American lawyer, the answer was a simple one — he called Msgr. Bryan O. Walsh, who frequently visits his native land and whose name has been synonymous with Cuban refugees for some 28 years.

Msgr. Walsh, in turn, was more than willing to help. "Having spent 28 years on the receiving end," he said, "it's become a part of my life."

So, over the Memorial Day weekend, Msgr. Walsh, Allen and Silvino Rodríguez, a former officer in Castro's rebel army who became disillusioned in 1960 and subsequently spent many years in a Cuban prison, went to Dublin. Since Rodríguez is not a U.S. citizen, it was necessary for him to obtain a visa. This took only four days thanks to the school ties of a brother of Msgr. Walsh with the Irish Ambassador in Washington.

Last April, the United Nations Commission on Human Rights in Geneva announced that Cuba had agreed to receive a delegation from the commission to inspect the island's political prisons, a compromise reached in response to a

U.S.-backed effort to have the U.N. condemn Cuba for its alleged violations of human rights over the past 25 years.

Members of the delegation include ambassadors to the U.N. Commission from Ireland, Senegal, Nigeria, Colombia, Bulgaria and the Philippines. When the names and countries of the participating ambassadors were released, Cuban refugee advocates decided to launch a campaign to bring the history of human rights violations in Cuba to the attention of the delegates and their countries. Among the advocates are many former political prisoners in the U.S. and other nations.

Taking with them the "luck of the Irish," the group had a meeting with Irish Justice Minister Gerard Collins, a close friend of Msgr. Walsh. When they arrived, Collins, a former Foreign Affairs Minister, was acting in that capacity due to the illness of the present Foreign Affairs Minister, Brian Lenihan. Collins promised not only to communicate with the Irish Ambassador to the U.N. Commission, Michael Lillis, but also to raise the question of human rights for the

**'Given the very great interest the Irish have in the Third World and the issue of human rights, there is no doubt but that the U.N. delegation's visit to Cuba will be followed with great interest.'**

Msgr. Bryan Walsh



Msgr. Walsh: Good connections on both sides of the Atlantic

prisoners with the Cuban Minister for Foreign Affairs, who was expected to visit Ireland.

In addition, thanks to the contacts of Msgr. Walsh, the Cubans were able to reach a majority of the population through a 30-minute program on the Irish National Network as well as through interviews published in the *Irish Times*.

According to Msgr. Walsh, they also met with several barristers of the Irish High Court, who had just returned from a 10-day visit to Cuba. Among them, he said, were several who have a long history of activity in Amnesty International and the International College of Jurists. Some

of them had visited the notorious Havana prison, Combinado del Este, and one had even had a three-hour meeting with Castro.

When the group returned to Miami three days later, Msgr. Walsh described the visit as "worthwhile," adding that until their visit there had been no publicity in Ireland about the U.N. delegation.

"Now the nation as a whole is aware and interested," he said. "Given the very great interest the Irish have in the Third World and the issue of human rights, there is no doubt but that the U.N. delegation's visit to Cuba will be followed with great interest."

## Cathedral parishioners lobby for clean-up of community

The recently-formed St. Mary's Action Committee for Neighborhood Improvement has pressed officials from the City of Miami and Metro Dade County to clean up overgrown lots, junk cars and abandoned buildings around the Cathedral neighborhoods.

"This is just the beginning of an effort to improve conditions in our city and county," said Joseph Quintana, chairman of the St. Mary's Action Committee.

At a meeting this week, he presented officials from Miami and Metro-Dade building and zoning departments, as well as Metro-Dade Solid Waste and Public Works departments, with a list of over 60 locations that require clean-up.

The St. Mary's committee was formed after members of the cathedral parish conducted a series of household visits and held a parish-wide meeting to identify issues and prioritize areas for action. The physical deterioration of the area was a priority for dozens of residents from all three language and cultural groups — Anglo, Hispanic, Haitian — in the surrounding neighborhoods.

"The codes are more than paper. They should be put into practice," said Zelandia Espino, a member of the committee. "It can be done if we put our effort to it."

### Priest's father dies

A Mass of Christian Burial was celebrated in Zaragoza, Spain for Pedro Compaired, who died July 11.

Father Fernando Compaired, administrator of the newly-created parish of Mother of our Redeemer in northwest Dade, was the main celebrant of the liturgy for his father.

## AN APPEAL TO GOVERNOR MARTINEZ

We urgently request that you immediately convene your cabinet for the purpose of granting a pardon for Miss Joan Andrews, currently incarcerated in the Broward Correctional Institution.

As you know, she was sentenced more than two years ago to serve five years in prison for participating in an attempt to save human lives. She attempted, unsuccessfully, to unplug a suction abortion machine — a machine abortionists use to suck the bodies, heads, limbs, organs and intestines of babies from their mother's womb so as to kill the baby and abort the pregnancy.

She was arrested and tried in a non-jury trial. The judge made it clear that he was giving her a severe sentence — five years — because she was "unrepentant" and would not promise to stop attempting to save human lives in the future.

Joan Andrews' position is the same as you enunciated in your campaign for governor: that abortion is the taking of an innocent human life. She feels that abortion is a sin and a crime rivaled only by the Nazi holocaust. She has always maintained she cannot be repentant for doing something she feels is right and proper and she would never promise not to attempt to save the lives of innocent babies.

On June 17th, on re-entering Broward Correctional Institution, Miss Andrews was subjected to a brutal strip search conducted by five female guards and one male guard. Her clothes were ripped off and cut off with a scissors and she was subjected to a search of her personal body areas. Miss Andrews has been in police custody continuously for more than two years; is a virgin; is not, and never has been, on drugs; and is accused of no crime other than that for which she was convicted.

As a result of this senseless and demeaning treatment, the U.S. Justice Department has been invited to investigate the handling of Miss Andrews' case under the civil rights laws (18 U.S.C. Secs. 241, 242, and 245).

Since late 1987 tens of thousands of American citizens, including dozens of Members of the U.S. Congress and elected officials, have written to you requesting a pardon for Joan Andrews. And now, in view of the involvement of the Federal Government, this case is becoming a national embarrassment to your administration and the state of Florida.

We implore you to reconvene your cabinet immediately and grant the pardon that will bring Joan Andrews' ordeal—and the embarrassment of the state of Florida—to a prompt halt.

On behalf of the more than 180,000 families who support American Life League and concerned citizens everywhere, I am,

With God for Life,

(Mrs.) Judie Brown  
President

#### YOU CAN HELP:

Write the President in support of our appeal: The White House, Washington, D.C. 20500.

Write the Attorney General of the United States in support of our request for an investigation: U.S. Department of Justice, Washington, D.C. 20530.

Write to the Governor of Florida in support of a pardon for Joan Andrews: Governor Robert Martinez, The Capitol, Tallahassee, FL 32301.

Attend the rally in support of Joan's freedom on August 4, 1988; Joan's sisters, Susan and Miriam will speak. For more information: Susan Andrews Brindle, 714 Swarthmore Dr., Newark, DE 19711, (302) 737-3344.

If you would like to contribute to the work of American Life League, please send your tax-deductible contributions to American Life League, P.O. Box 1350, Stafford, VA 22554, phone (703) 659-4171. Donors of \$25.00 or more will receive a free copy of Joan Andrews' book, *You Reject Them, You Reject Me*, along with our magazine, *A.L.L. About Issues*, detailing Joan's unbelievable saga.

TO: AMERICAN LIFE LEAGUE  
P.O. BOX 1350  
STAFFORD, VA 22554

NAME \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY, STATE, ZIP: \_\_\_\_\_

ENCLOSED IS MY TAX-DEDUCTIBLE GIFT OF:

\$10\_\_ \$25\_\_ \$50\_\_ \$100\_\_ OTHER\_\_



American Life League



## Gifts and understanding

S. Fla. Indians, Church mark feast of Blessed Kateri Tekakwitha

By Lily Prellezo  
Voice Correspondent

When Bishop Agustín Román gives a baby shower, new parents walk away with more than just a bundle of gifts. And when the new parents and guests are members of the Seminole and Miccosukee Native American tribes, the giving of gifts is reciprocal.

"It all began with Archbishop [Edward] McCarthy's pastoral letter in 1983," said Auxiliary Bishop Román. "His letter opened communications between the Native Americans and the Archdiocese." The pastoral commemorated the 25th anniversary of the Archdiocese and called out for unity among the diverse cultural groups of South Florida. One of the most alienated were Native Americans.

"Native Americans have long hoped for recognition," said Billy Cypress, chairman of the Miccosukee tribe. "It is good for the community, not only the Indian community, but the community at large. It brings people together from across the county."

As a result of Archbishop McCarthy's letter and Bishop Román's efforts, an annual celebration is coordinated by the Miami Archdiocesan Council of Catholic Women (MACCW) where two layettes are presented to the Seminole and Miccosukee child born closest to the date of the feast of Kateri Tekakwitha, the first Native American to be beatified. It has been only one of the ways the Archdiocese has reached out to Native Americans.



With Bishop Román at cake-cutting ceremony, from left: Seminole couple Victor and Cindy Frank with their infant son Morgan Victor Frank; and Miccosukee Chairman Billy Cypress with Miccosukee infant Willie Jim McKinley, who is in the arms of his aunt, Morning Star. (Voice photo / Lily Prellezo)

Kateri Tekakwitha, Lily of the Mohawks, was born in Auriesville, New York in 1656 and was baptized 20 years later. Blessed Kateri's short life was full of physical ailments and ended at 24 years. Through it all, she worked with the children and aged of her tribe.

Witnesses claim the lifelong scars on her face disappeared with her last words: "Jesus, I love you." She was beatified by Pope John Paul II on June 22, 1980.

"Some people say the Indians never speak up," said Cypress, who presented Bishop Román with a hand-woven basket, "but there is a time and place for

everything, like now. This is a very special event."

The fifth annual celebration was held at St. Mary's Cathedral July 9. Before the gift ceremony, Mass was concelebrated by Bishop Román, Father Gerard T. LaCerra, Father Tito Rojas and Father Robert Vallee of St. Mary Cathedral, and Father Robert Palmer of Mother of Christ. Several women from the MACCW and St. Mary Cathedral Guild prepared the luncheon.

"It's a beautiful activity," said Marie Palmer, a 39-year member of the women's group. "I planned the first one and have

been here every year." Her son, Father Palmer, concelebrated the Mass.

This year's guests of honor were two-month-old Miccosukee infant Willie Jim McKinley Osceola and one-week-old Seminole infant Morgan Victor Frank. The gifts were donated by several affiliations of the MACCW and Birthright.

"We feel very honored," said Victor Frank of the Immokalee branch of the Seminoles located in Collier County, whose one-week-old son received a layette.

During the homily, Father Vallee recounted the tale of Sam Jones, a Miccosukee leader who in 1842 told General Zachary Taylor that the Miccosukees' only defeat would happen if the white man killed their spirit, and for that they would need no bullets. He asked the congregation of Anglos, Blacks, Hispanics, Haitians and Indians to retain that touch with the spirit in their lives.

"It's very special to see them come to the Mass," said Sue Gomes, president of the MACCW. "The outreach to Native Americans is a very good idea."

"This activity unites us. They bring their customs and we can pray for them," said Sister María Estel de la Cruz, who has worked with Miccosukee children for three years, giving them weekly choir and band lessons.

"It's a good way for the community to express their appreciation to the Native American," said Billy Jumper of the Seminole tribe. "Maybe this will lead to better understanding."

## Special camp for special kids

Deaf, handicapped come to Schott Memorial Center for week of non-stop summer fun

By Mary Durkin  
Voice Correspondent

The Schott Memorial Center, dedicated to the memory of Joseph Schott's parents, offered a seven-day camp for deaf and handicapped children July 11-17.

This is the second year for Camp St. Jude, located at 6591 SW 124th Ave. in Fort Lauderdale. Last year, the camp catered to 12 children. This year, under the direction of Sister Connie Brannan and Father Jim Vitucci, the camp has 15 children, seven of whom attended last year's camp. Sister Connie would like to enlarge the camp in the future.

Camp St. Jude is independently funded. Each camper paid a token fee of \$150, although two scholarships were provided this year. Remaining funds came from generous donors.

Sister Connie and Father Vitucci oversaw the campers' activities with the help

of volunteers Butch Blaise, Andy García, Carmen Gilbert, and Nancy Cafiero.

"We keep them (the campers) busy until 10 p.m. By 10 they're ready to go to bed," said Sister Connie.

Some of the activities the campers par-

ticipated in are daily prayer, arts and crafts, computers, jazzercise, a puppet show, making pizza and ice cream, and a daily field trip. The field trips have included visits to C.B. Smith Park, Busch Gardens in Tampa, the Miami Seaquarium, and Super Putt. A trip to Ocean World was canceled because the campers had so much fun on the water slide at C.B. Smith Park in Hollywood that they wanted to go again.

**'We keep them busy until 10 p.m. By 10 they're ready to go to bed.'**

Sr. Connie Brannan,  
Schott Memorial Center for  
Deaf and Handicapped

These activities are identical to activities offered at other camps. What makes this camp special is the campers, counselors, and all of the other helpers.

The campers are between the ages of 9

and 17. After seeing fliers and bulletins about the camp, they came from as far south as Perrine and as far north as Coral Springs. Most of the children are deaf but some have other handicaps such as cerebral palsy and Down's syndrome. All but two children stay overnight at the camp.

Some parents feared that the campers would be crying to go home at night. Sister Connie said that no one even asked to call home, but one girl who went home cried because she wanted to go back to the camp and be with other children.

Sister Connie expressed disappointment at her camp not being listed by local newspapers among the many summer camps available in South Florida. "They are kids and this is a camp," she said.

Indeed, Camp St. Jude is a camp in every sense of the word; but it is not just a camp. This camp is special. It caters to children most other camps could not.

## Florida dioceses sponsor conference on sexuality

The Florida Catholic Conference and all seven of the state's dioceses will be sponsoring "A Convocation on Human Sexuality" from Sept. 29 to Oct. 1 in Orlando, FL.

The three-day conference, whose theme is "Sharing the Vision, Living the Values," will feature nearly 30 speakers, all of them recognized either nationally or locally as experts in such fields as sexual morality, theology, education, parenting, Natural Family Planning and AIDS.

The conference is geared primarily for people who are active in Church ministries, such as Religious education, youth and young adults, Respect Life, family life, school teachers and administrators, and parish ministers.

Keynote speakers will be: Drs. James and Evelyn Whitehead, who will reflect on the "spirituality of human sexuality"; Father Donald McCarthy, a moral theologian who will outline the "moral perspectives in human sexuality"; Father David Knight of the Diocese of Memphis, TN, who will discuss "adolescent sexual-

ity and dating"; Dr. E. Joanne Angelo, who will explore the "psycho/sexual development" of human beings; and Father Thomas Gallagher, whose talk will focus on "Living the Values: A Pastoral Response."

Other speakers include Father Michael Mannion, on post-abortion counseling and healing; Dr. E. F. Lenoski on child sexual abuse and child pornography; Father James J. McCartney, of Miami Beach's St. Francis Hospital, on AIDS; Father Thomas Foudy, of St. Vincent de Paul Regional Seminary in Boynton Beach, on divorced and remarried Catholics; Drs. Mercedes and Joe Iannone, of St. Thomas University in Miami, on "marriage and sexuality"; Luis and Gladys Gonzalez, of the Archdiocese of Miami's Office of Lay Ministry, on "teaching sexuality in the family"; and Lynda DiPrima, of the Archdiocese's Family Life Ministry, on "Cohabitation and/or Commitment."

Other talks will focus on Natural Family Planning; "the gift of celibacy"; the "sexual rights and responsibilities" of persons with disabilities; sexuality and older adults;

and teaching sexuality at the elementary and secondary school level.

Some of the workshops will be in English and others in Spanish. All the keynote talks will be audio- and video-taped, as well as broadcast simultaneously in Spanish. Signing is available for the hearing-impaired.

Registration for the entire conference is \$75 per person before Aug. 28, and \$90 afterward. An opening night banquet is \$20 extra per person. Accommodations at the Sheraton World Resort Hotel, where the conference will be held, begin at \$65 per night for a single or double, \$75 for a triple and \$85 for a group of four.

Copies of the registration form may be obtained locally by calling the Family Life Ministry of the Archdiocese, 651-0280; Respect Life, 653-2921; or by contacting the Department of Schools, the Religious Education office, the offices of Youth and Young Adult Ministry, and the office of Communications, all at the Pastoral Center, 757-6241 in Dade, 525-5157 in Broward.



## Depression

### A Christian perspective

Depression—a term used to describe everything from ordinary blues to suicidal despair—loads an extra burden on Christians.

The *U.S. Catholic's* Claudia McDonnell examines how depression can cloud a Christian's faith life.

Although joy surrounds Christian faith and sadness anchors depression, experts say there's no contradiction between suffering from depression and professing Christian faith. Depression is part of being human; and while it can damage someone's faith, it doesn't have to.

McDonnell talked to E. Michael Stern, a New York clinical psychologist, to find out the facts about depression. In the process, she uncovered a few myths.

Depression is not simply a state of being unhappy and despondent; it's "a feeling of being unborn; an attempt to escape from pain, to remain in a sleep-like state," says Stern. It's also not voluntary most of the time; rather, it springs from extreme loss, early deprivation, or a severely traumatic disappointment.

According to Capuchin Father Benedict Groeschel, psychologist, author, and director of spiritual development for the Archdiocese of New York, "Much depression is the grave of anger.

When people are unable to vent their anger, they bury it. The trouble is that anger doesn't stay buried; its ghost rises as depression." The solution, says Groeschel, is to get the anger out in a way that is both appropriate and moral.

The story of Elizabeth Morrison (not her real name) is a textbook case. Both her parents had died when she was a teenager, and later, when she was 30, her 25-year-old brother was killed in an accident.

For the next fourteen years she pretended to deal well with these deaths, but the death of a friend's daughter in a car accident reopened these old wounds, and she slipped into a severe depression.

"I put up a good front," she says. "I had begun to think of myself as a survivor and a coper. But underneath I had a great deal of belligerence. When you're depressed, life is like a kaleidoscope. Events spin around in your mind, and there's no way to turn them off. I lived through those deaths again and I questioned



why."

Anger, poor self-esteem, and guilt all lead to depression, says Paulist Father James B. Lloyd, director of the graduate division of pastoral and family counseling at Iona College in New Rochelle, New York. And he also places perfectionism high on the list. Perfectionism, he says, is an unrealistic goal; and when failures inevitably come, they bring depression.

One of the questions that depressed Christians ask themselves is whether to seek professional help. Father Groeschel says that therapy may be necessary only when the depression is severe, and many experts agree that with or without professional help, Christians have

**'It (teaching on original sin) tells us it is all right to be broken...we're allowed to be human'**

--Fr. James Lloyd  
Iona College

ways to ease depression and to help bring about recovery. They include:

ΔMaintain a busy and tight schedule;

ΔGet involved with other people, especially in a service project; exercise regularly;

ΔDo everything possible to not isolate yourself.

ΔIf a family member or friend is struggling with depression, experts suggest: learn, understand, and watch for changes in the depressed person's behavior; offer help; and communicate love and respect. By all means, don't lecture, don't scream "Snap out of it," and don't blame the person. These just add fuel to the fire.

Father Lloyd looks to the Catholic dogma of original sin for a helpful and hopeful message for depressed Christians.

"It tells us it is all right to be broken. . .it's all right that we're guilty; we're allowed to be human," he says. "The human race had two perfect persons: Jesus and Mary. Everyone else is flawed." But "we become holy through our weaknesses."

While depression can plunge a Christian into the depths of despair, overcoming it can bring a deep sense of peace and hope. Vytautas J. Bieliauskas, a clinical psychologist at Xavier University in Cincinnati, Ohio, says that, used properly, depression can even be good for the soul:

"Some depression may help faith because it prompts the individual to ask questions: 'Why am I here?' 'What is the purpose of life?' When everything is going well, people don't deal with serious questions. Depression provides a pause, a chance to think."

**It's where you buy groceries and gas, on the telephone, the television, in the mailbox...**

## Porn: Even Dagwood can't escape it

By Randy Proctor

American Family Association

*"Then came Amalek, and fought with Israel in Rephidim" -Exodus 17:8*

**Scene 1:** The last few weeks had been both exciting and frustrating for Israel. The memories of the passover night in Egypt, the hurried departure the next morning, the intense fear of Pharaoh at the Red Sea, the miraculous deliverance and crossing, the bitter waters at Marah, all of these had triggered their spiritual adrenaline to flowing and had increased their spiritual reserves "exceedingly and abundantly above all" they had ever dreamed. Yet it had demanded every last ounce of faith as they stood trembling before Pharaoh's rushing army, and later as step by step they crossed the dry sea bed where moments before had seen the powerful undercurrents of the Red Sea.

I'm sure they were physically exhausted. They faced miles of hot arid desert before reaching the Jordan River. They were ready for a few days of steady routine but that was not to be for then came Amalek!

They had not traveled near Amalek's territory. Rather, Amalek had led his army across miles of desert to meet Israel. His goal: To stop them where they were, to keep them from where they were supposed to be. He knew Israel would be harder to defeat if they were closer to Canaan—closer to their end of their journey!

**Scene 2:** A recent Dagwood cartoon strip showed Dagwood with Blondie in a pet shop. As Blondie admired a handsome parrot, the bird let out a string of

profanities. Dagwood reacted quickly by covering Blondie's ears.

"He must have learned that language on a ship!" remarked Dagwood in dismay.

"No," explained the shop owner, "his former owner had Cable-TV."

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"He must have learned that language on a ship!" remarked Dagwood in dismay.

"No," explained the shop owner, "his former owner had Cable-TV."

A generation ago, the pornographer was segregated. He stayed within a restricted area of our cities and towns that most Christian families ignored and/or avoided. We didn't support his lifestyle with our dollars and he stayed away from our churches and families.

But that is no more!

Now porn and immorality are everywhere! It is where we buy groceries and gas! It even invades our

homes via dial-a-porn, television and mail-porn! Like Amalek, indecency and immorality have come to us! The world's attitude is like that of Dagwood—we should simply hold our hands over our ears and close our eyes: "If you don't like what you hear or see then you don't have to look, but you have no right to stop it from invading your community, and even your home."

The responsibility is upon us, the world says, to pay the extra dollar to stop dial-a-porn access to our homes, to bulky a lock-box to control TV porn, to spend time filing papers with the postal service to stop mail-porn from coming to our children.

Satan is not content to let us raise our children in the Lord! He does not want Godly generations raised to be spiritual bulwarks in this world! Thus, like Amalek, he has come to us where we are to prevent us from reaching Godly goals!

As a Christian, you may have thought, "I'll just mind my own business, raise my family, and not push my beliefs on others."

Let us not be naive! God doesn't want "ostrich Christians" with our heads in the sand!

"Go ye into all the world!"

"You are the light of the world!"

"Hold up a standard!"

"You are the salt of the earth!"

God will not long endure a spiritual hermit. And ironically, even the world would force us to choose. Amalek comes to us all.



# Editorial Page

## Tradition--what it is and what it isn't

If you think about it, you can see that there was probably nothing the Pope could have done from the very outset.

From Paul VI to John Paul II, the efforts over the years to save French Archbishop Marcel Lefebvre from schism were always doomed. Solutions to such a problem require honest give and take and flexibility and an open perspective on religion. But the aging prelate and his followers simply could not or would not accept the spirit of Vatican II. In retrospect it is clear that Lefebvre would never go back to the fold of the Church as it exists in its current state of evolution.

The "traditionalists" like to point to this or that document to justify their rejection of the revised Mass, but it is futile to debate legalisms with them, as the problem is not truly theology or canon law. Rather, it is one of personality, of psychology. Theology is brought in to support a position already staked out to fit the church view comfortable to ultra-conservatives.

Why do we say this is more a matter of personality than theology?

Because the things the "traditionalists" object to are more related to style than to substance, more to ritual than to dogmatic reality.

The Church has not changed its fundamental dogmas or moral teachings. What it has done is grow in the way it relates to the nuclear age.

Changing the Mass to the language of the people does not change dogma or moral sense. Rather, it follows the example of Jesus who spoke and prayed in the language of the local people. He never spoke in a strange or elite language while the people watched through a mystical fog. He faced his people and spoke directly and simply.

Providing the option of Communion in the hand was not some trendy bit of modernist tinkering. Rather, it was restoring the practice as it was for centuries. And most important, in the hand is the way Jesus did it at the very First Communion. The words are "Take, and eat..." Not "Open up and stick out your tongue..."

Of course, we were taught as children that sticking out the tongue was a matter of reverence, and indeed, that was its intent when it was instituted centuries ago because of certain abuses at the time. But the Church in today's world has decided that Communion on the tongue is a deviation from the most natural and original practice, and that reverence is in the heart, not the tongue. She therefore decided to re-establish the link with original forms as established by Christ.

And, of course, none of this changes one iota the substance of the sacrament or the meaning of the body and blood. Only the surface ritual. And the fact that it involves change. That is what we mean by psychology rather than theology.

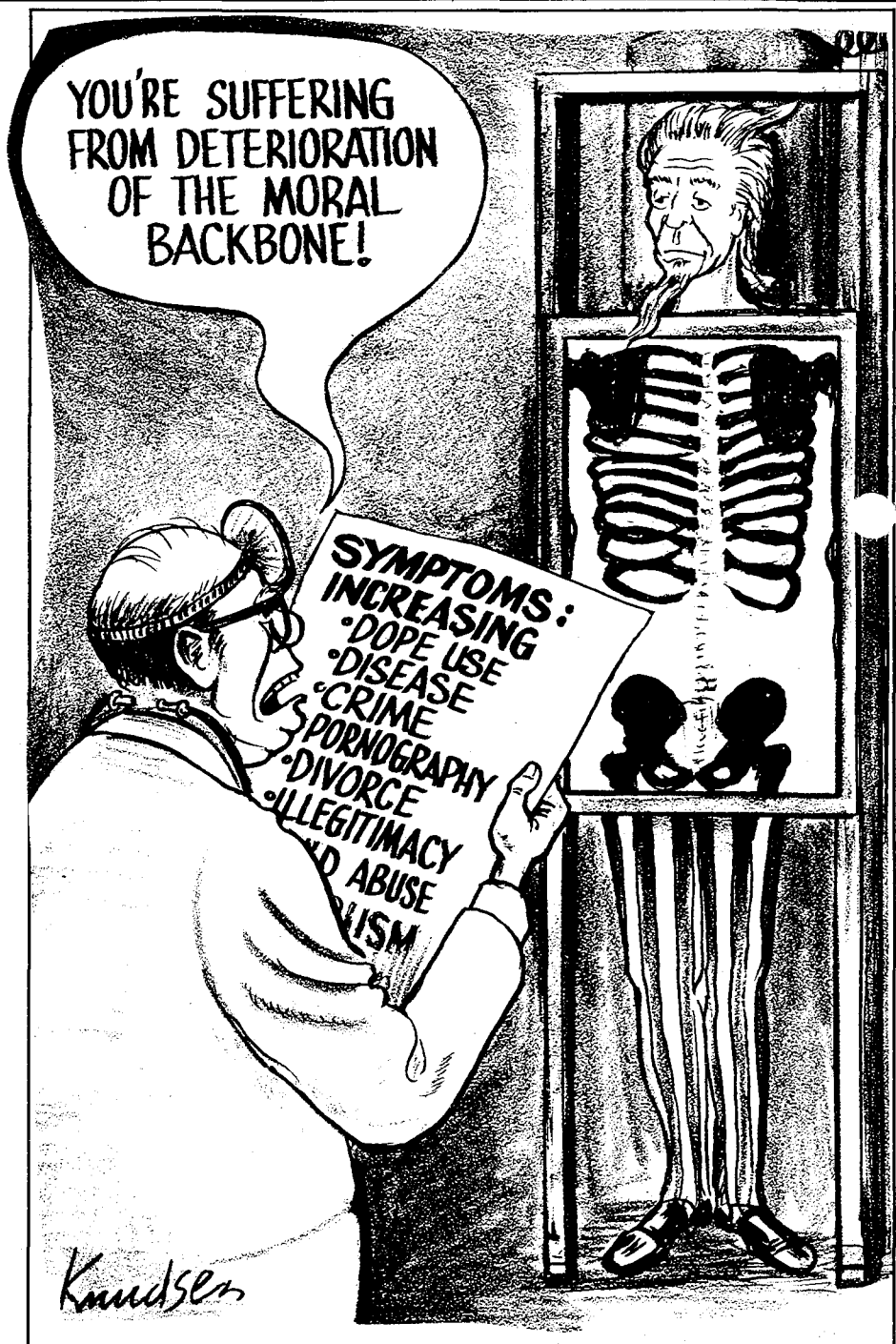
We mention just these two examples, hoping to give some perspective to the issue, not for the benefit of the hardcore traditionalists, who are miniscule in number and probably unreachable anyway—but for the benefit of the larger number of loyal mainstream Catholics who are nevertheless disturbed by change and by some of the things they see in today's church: Masses for homosexuals, folk-style music, a decline in vocations.

Concerning homosexuals, the Church has not changed its sexual theology but has tried to reach out to people with special problems who didn't ask to be the way they are.

Concerning music, the Church retains the great old music but now includes music of the people. If you find it done poorly at one Mass, try a different time or parish. The Church is diverse today.

Concerning vocations, this is a phenomenon of the times, in which laity are having to assume more responsibility. This is the by-product of a changing and evolving Church which may emerge stronger and more vibrant than ever in the future.

The world is changing all around you: True disarmament may be around the



corner; communist nations are showing signs of evolution away from confrontation and revolution; a black American has bested all but one man in a bid for the White House. Yet drugs and mayhem and abuse are rampant. Vatican II did not cause any of this.

We live in a confused and complex world, but the Church, rather than crawl into a ritual shell is participating in it. Struggling. Groping. Ministering. Serving. Alive. That's tradition. --Ed.

## Letters

### Evangelization is many things

Pentecost '88 has brought the word Evangelization into the limelight. People stumble over its pronunciation and wonder about its meaning. But the process of evangelization is easier than its pronunciation, and its meaning is simply sharing God's love. There are as many forms of evangelization as there are evangelizers. No two evangelizers are exactly the same because no two people have the same vision of God or the same relationship with God. The message of God's love that we proclaim depends on our personal relationship with God.

The call to evangelize is an invitation to share in Christ's ministry. It is a call to spread the Good News by speaking, listening, praising, empathizing, encouraging, sympathizing and expressing love for others. Evangelization starts with the self. It is being aware of one's talents, knowing they are gifts of God to be used for the glory of God, discovering one's purpose in life and putting it into action.

Evangelization takes enthusiasm. An awareness of God's constant presence in our lives and His personal interest in us transforms us from ordinary beings to persons of enthusiasm, a word that comes from the Greek "enthousiazēin" which means "to be inspired by God or possessed by God." To be inspired is to recognize the Spirit of the Lord in our lives and to burn with that special flame that is constantly being rekindled as one sheds the light of Christ in the lives of others.

Evangelization is not something you do once a week at church, or once a month at

a committee meeting. It is something you do all the time, just by being yourself, as long as that self is attuned to God.

Evangelization is not preaching at everyone you meet, knocking people over the head with religious talk, or boring people to death. Evangelization is sharing faith, affirming faith and inspiring faith. It is sharing one's views about God, affirming others in their devotion and inspiring love for God in the hearts of others.

Lucille A. Zimnoch  
Hartford, Conn.

### More respect needed at Mass

Alleluia! I was elated to read the article about the disrespect that is shown at Mass by some people. I have found this extremely annoying whenever I have attended Mass, to the point I myself have stayed away from church. I found more peace and satisfaction honoring God in prayer and song at home, the beach, the woods or elsewhere. I have attended various Catholic churches in this area over the years and experienced the same prevailing attitude.

I firmly believe Mass to be a joyous sharing experience; to me that is the whole purpose of community worship. Jesus tells us in Scripture to be silent and listen to the word of God. God bless those who attend Mass with a fervent love for the Mass and respect for those around them.

Theresa Engler  
Miami

### Women's pastoral, Synod are great

I am greatly encouraged and very happy about two important documents which have been in the news in the past months: 1) The first draft of the U.S. bishops' pastoral letter on women; and 2) the 300-page document produced by our Archdiocese's first-ever Synod.

Regarding the pastoral on women, though it is my hope that ultimately women would be allowed to become priests, I very much appreciate the bishops' recommendations as a whole. Changes do come slowly and gradually. Sometimes, practice precedes change in rules. For example, though Church law still prohibits women from being permanently installed as readers in Mass, female readers or lectors are now commonplace. Of course, it is not meant to defy the Pope, but merely to fill a need.

As demonstrated by some letters to the editor critical of the pastoral, the problem of sexism needs to be officially addressed by the Church, despite the great advances made by women.

The Bible says, "Then God said, 'Let us make man in our image, after our likeness'... So God created man in his own image... male and female he created them." (Genesis 1:26-27) Obviously, "man" refers to both male and female, who were both created in the image and likeness of God, and, therefore equal. Yet some insist otherwise.

It is understandable that there would be resistance to change. Even Jesus was questioned when he tried to advance the role of women. Remember Martha, who

complained to Jesus when her sister Mary did not comply with the traditional role of helping in the kitchen, but, instead, "sat at the Lord's feet and listened to his teaching"? Jesus replied, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." (Luke 10:3-42).

As Paul said, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ." (Galatians 3:28).

Regarding the Synod, the 3-year work done by our parishes and the 100-members of the Synod is impressive! (The Synod collected 19,000 issues of concern from us - see *The Voice* 4/15/88)

Whatever Archbishop McCarthy decides, his desire to know our concerns and to do something about them is worthy enough of our gratitude as members of our Archdiocese's 1.1 million Catholics.

Susan Talana Harris  
Miami

### Letters policy

The Voice welcomes letters of opinion on matters of interest to Catholics. They will be subject to editing for brevity or accuracy. Letters do not necessarily represent the views of The Voice or teachings of the Church. Write to: Letters to the Editor, The Voice, PO Box 38-1059, Miami, FL, 33238-1059.



## Pope's words are universal

Q. Some time after the pope's visit to the United States, a friend showed me a newspaper quote from a Protestant bishop saying that the Holy Father "speaks for all

By Fr. John Dietzen



of us in his moral message to the world." What did he mean? Surely he is not saying that his denomination accepts the pope as head of the church. (North Carolina)

A. In my 34 years as a priest I have read about and participated in numerous dialogues with clergy and other leaders of Christian churches. I have a strong impression that increasing numbers of both non-Catholic and Catholic Christians feel the need for someone who at least in essentials can speak in the name of the worldwide Christian community.

Such individuals believe that, while we have our internal differences as Christians, they are relatively insignificant in the face of the cosmic evils that threaten human society—massive starvation, wholesale terrorism and other disregard for human life, the threat of nuclear destruction of life on earth and so on.

Many Protestant leaders who would never consider calling the Holy Father "head of the church" nevertheless speak of him as the only person in sight who can speak to the rest of the human race as something like a world leader of Christians.

In that sense he may be, and in fact often seems to be, a moral spokesman even for many who are not Catholic. That he would be recognized officially as such is not likely in the foreseeable future.

Q. I and a few of my friends would like to know why some states observe holy days and others do not. I thought all holy days, not just a few, were to be observed by all Catholics. Can you explain this? (Massachusetts)

A. Several factors may explain why certain holy days are observed in some places and not others.

First of all, 10 holy days of obligation are prescribed from the universal church: Christmas; the Solemnity of Mary the Mother of God on Jan. 1; the Ascension; the Assumption of Mary, Aug. 15; All Saints Day, Nov. 1; the Immaculate Conception, Dec. 8; Epiphany; the Feast of St. Joseph, March 19; Corpus Christi; and the feast of Sts. Peter and Paul, June 29.

Of these, only the first six have been celebrated traditionally as holy days in the United States. This is still true.

As many other countries, we transfer the feasts of Epiphany and Corpus Christi to a Sunday near those feasts.

In addition, the conference of bishops (for example, the bishops of the United States) can abolish certain holy days of obligation for their region or transfer them to a Sunday with approval of the Holy See (Canon 1246).

Most of the time, these will explain the differences you find. Certain other factors, such as the ethnic background of a particular part of a country or the world, also may affect which feasts are observed as holy days.

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# The world of the unborn

Can a woman's thoughts and feelings affect the mental and physical soundness of her unborn baby—even a child she has imagined but not yet conceived?

A new book, "The Child of Your Dreams," by Laura Archera Huxley with Piero and Paola Ferruci (CompCare Publishers), explores how parents-to-be can influence a child long before birth. Its approach is somewhat philosophical and decidedly poetic.

In recent years much has been learned about the world of the unborn. But what of the world of the unconceived? This is uncharted territory.

The book suggests that if a woman approaches conception and pregnancy with inner peace and reverence for life, she enhances the development of her future child.

Mrs. Huxley is the wife of the life philosopher-scientist Aldous Huxley. In "The Child of Your Dreams," she challenges would-be parents to "explore the myriad, but all too frequently neglected, psychological and spiritual dimensions of having a child.

"Free from conflict and full of love," she maintains, "you can positively influence the mental and emotional development of your unborn child, creating the greatest possible potential for this child, the child of your dreams."

Mrs. Huxley and Ferrucci were speakers at The Third International Conference on Pre- and Perinatal Psychology held in 1987 in San Francisco. Such conferences, the authors say, are "signaling the wave of the future... presenting and extremely innovative challenge to future parents.

"Potential moms and dads are now asked to undergo nothing less than a spiritual reawakening in order to make way for the blossoming of their children," the authors say. "The time to begin this pilgrimage, possibly the longest and most momen-

By Antoinette Bosco



tous one any person can make, is long before the child is actually conceived."

Citing studies performed in Czechoslovakia, Sweden, the United States and Japan, the authors claim that science is now supporting this line of thinking. Experimental findings, they say, give weight to a 2,000-year-old Japanese tradition, Taikyo, which says that "enriching the mother's experience... influences the unborn child's intelligence."

Mrs. Huxley tells us that "The Child of Your Dreams" was born 10 years ago when about 1,300 people assembled to form an organization she named "Our Ultimate Investment," devoted to promoting "what a piece of work, what a wonder, a human being is" and how important it is to invest this belief in a child even before conception.

The book takes readers on a journey of discovery about whether life is worth passing on to another. If the answer is yes, then what should a future parent's preparation be for this marvelous event?

The authors say people need to recognize that this is a question with psychological and spiritual dimensions and that reflection should begin well before a child is conceived.

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## The morning offering

My spiritual reading of late has been nourished by a little known Spanish nun who lived from 1890 to 1923. Her name is Sister Josefa Menéndez. In her "The Way of Divine Love: The message of the Sacred Heart to the World" (Tan Books, Inc. P.O. Box 4424, Rockford, IL 61105) she records the private revelations of Jesus to her. Remember, no one has to believe in mystical revelations and keep in mind she is a Spanish mystic writing more than a century ago, so this translation is both dated and stylized. I've made a few minor edits to help the flow.

"On Thursday, 30th November, Jesus appeared to me at eight o'clock—'write for my loved ones,' He said. And with no other preamble He continued: 'The one who unites her life with Mine, glorifies Me, and does a great work for souls. Whether she studies, speaks, or writes... that it is done in intimate union with Me and with great purity of intention. I want souls to understand this! It is not the action in itself that is of value. It is the intention with which it is done.

When I swept and labored in the workshop of Nazareth, I gave as much glory to My Father as when I preached during My public life. My love goes out to such an extent that souls united with Me can draw great treasures from the smallest actions'."

Catholics have long believed in the efficacy of making a morning offering. It seems to me this passage personalizes the intimacy of such an offering. I know it does for me.

By Fr. John Catoir



You may not have a burning desire to serve God early in the morning but you do have good intentions and you can offer what you have and what you are each day with or without emotions.

Trust that God accepts you and all you do that day in union with Jesus, as a gift of love. Try not to force feelings of any kind, just be yourself and know that you are loved.

The morning offering will sanctify all you do whether you advert to God or not in the process of living through the noise and clatter of your day.

(For a free copy of The Christopher News Notes, Confidence In Prayer, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, N.Y. 10017.)

## Time capsules

By Frank Morgan



# Music, science, politics, and comedy

Johann Sebastian Bach has been called the "Father of German Music." One of his compositions he entitled, "The Well-Tempered Clavichord." In 1707 he married his cousin, Marfa Bach who bore him seven children. A year after her death, he married Anna Wulken who bore him an additional 13 children. Having been near-sighted since childhood, he became totally blind in 1749. But suddenly he recovered his sight only ten days before he died of a stroke. His true greatness was generally unrecognized until Felix Mendelssohn became his most zealous champion.

\*\*\*\*\*

George Washington's formal education amounted to only eight years. As a schoolboy, he studied mathematics and copied 18th century rules of behavior in an exercise book. Among the rules were the following:

Cleanse not your teeth with the tablecloth.  
Lean not upon anyone.

It is unbecoming to stoop much to one's meat.

Play not the peacock, looking everywhere about you to see if you be well deck't, if your shoes fit well, if your stockings sit neatly and your clothes handsomely.

\*\*\*\*\*

Johann Bottger was a German chemist who originated Dresden china. He worked under royal patronage but to keep his formulas for glazes secret, he and his co-workers were held as prisoners at their workplaces. In 1706, he and his crew were hastily removed from Dresden when the invasion by Sweden occurred.

In 1716, he was discovered trying to sell his secrets. This time he was placed in an actual prison.

\*\*\*\*\*

Joe Miller was a famous English actor and comedian until he died in 1738. After his death, a friend published a collection of coarse jokes that Miller was supposed to have told, but didn't. He called it, "Joe Miller's Jest Book."



## 'Say only the good things...'

We have some divergent views in our household about how best to end our day. My world is bounded by family and Church both personally and professionally and I feel the need to know what is happening in the larger world.

Therefore, listening to the eleven o'clock news and brushing my teeth are usually the last things I do before I lay me down to sleep and pray. I am a restless sleeper.

On the other hand, my husband Pat makes a point of listening to that nightly recitation of man's inhumanity to man since he sees it as counter-productive to inner peace and restfulness. I notice that he sleeps like a newborn.

Now it is really not my intention to focus on "to news or not to news". It is rather to take the thought one step further to that final act of our day, the examination of conscience: our personal nightly news.

It is a time-honored custom within Catholicism that when we prepare ourselves for sleep we examine our conscience to discover where we have failed that day. We become aware of the negatives in our life.

We have become sin-focused. We have developed what has been described as a 'red pencil mentality': we mark only the failures.

Too much of our time is spent thinking about how we've sinned instead of examining how well we are doing. If we want people to be whole and healthy spiritually, we need to hold up to each other the vision of

By  
**Carol A.  
Farrell**



what we can be, of what we are invited to become. In concentrating on the positive, that positive becomes our reality.

This is so in all phases of our existence. In childrearing, if we want to encourage positive behavior, we laud and applaud our child when we "catch him doing good" and we ignore the failures.

Punishing for failures is incomparably less effective than praising for success.

Several years ago I heard Virginia Satir, author of "People-making" and "Cojoint Family Therapy", speak about effecting changes in the family.

She explained that when a family, a couple or a family comes to her, she never asks them what is wrong. Instead she invites them to share with her what they would like to see become a reality in their lives.

It is a practical application of the proverb that urges us to light a candle rather than curse the darkness.

As people of God, wouldn't we profit from changing our approach to something along those lines? Instead of an examination of conscience let's consider a nightly affirmation of our goodness.

Wouldn't it be powerful and effective in the formation of our lives as Christians to examine our day in light of where we had been most generous and loving?

We could ask ourselves: "What did I do today that I feel best about as a mother? as a wife? as a friend? as a human being? Then after I had reflected and responded, wouldn't it be life-giving and a true affirmation of the gospel to say "Thank you, Lord, for putting me in touch with this goodness in me which finds its source in You. I praise and thank You for the good I have been able to accomplish. Thank you for your love."

I think we would all sleep better ending our day on that note. And just think of the strength we would build up in ourselves!

In his letter to the Ephesians, Paul says: "Say only the good things people need to hear, things that will really help them." (4:29) We should be applying that in our daily lives beginning with ourselves.

(Carol Farrell is director of the Family Life Ministry for the Archdiocese of Miami.)

## Prison Pen Pals

Dear Mary: I read your column about getting involved in some way in our neighborhoods or our communities. One of the actions you suggested was writing to prisoners.

Please send me the name of the prisoner who requested mail. I would like to write to him.—Pa.

Thanks to the many readers who asked for opportunities to become involved and to the many more readers who opened my eyes to new opportunities.

The opportunity to write to a prisoner is yours for the asking. Prison Pen Pals is an all-volunteer, not-for-profit group, whose only mission is to put letter writers in touch with prisoners who have requested pen pals.

Lou Torouk began corresponding with pen pals in the early 1970s when he was a prisoner in a penitentiary.

He knows from experience that a single letter can change another person's thinking and his life.

After his parole, Lou Torouk founded Prison Pen Pals. Using a small volunteer staff, Prison Pen Pals serves as a clearinghouse between prisoners who desire pen pals and persons outside who wish to write to a prisoner.

They pay no salaries, rent or operating expenses. All

By Dr.  
**James and  
Mary Kenny**



these are donated. Their only expense is for postage to mail out materials to interested parties.

Anyone wishing to write to a prisoner can obtain a free list of prisoners all over the United States who desire letters.

Write to Prison Pen Pals, Box 1217, Cincinnati, Ohio 45201. Please enclose a self-addressed stamped envelope.

Membership in Prison Pen Pals can be secured by contributing the price of a roll of stamps (\$25) to the same address.

What do pen pals write about? Mónica is a pen pal to

Vic, a prisoner for over 20 years. She says, "We tell him about our way of life... the simple things such as school activities, vacations, birthdays, walks or Sunday afternoons.

We tell him about our church activities and how we feel about God even though he says he does not believe in God. But Vic always writes, 'Don't stop praying for me.'"

Today letter writing is almost a lost art. Even loved family members often do not get letters. Yet letters are a powerful way to overcome isolation and loneliness.

Perhaps you were once a student away at school, a worker temporarily located in a strange town, a military recruit suffering through basic training.

How faithfully you checked our mailbox. How disappointed you were when it was empty.

Writing a letter might take you about one half-hour, the length of many television shows.

Isn't there one television show you could skip each week?

If so, you, like Mónica, have the time to write to a prisoner who has requested a friend.

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## Memorable Success

Last fall I wrote a column inviting readers to share their memorable successes in parenting and I heard from many of you with tales to share, some funny, some sad. But all were interesting and I thank you for taking the time to tell us about what you did right in parenting.

As I wrote back then, we tend to focus on where we went wrong and how we mishandled situations instead of how we dealt with them successfully. Hindsight is valuable in discussing successes because we're never sure we took the right direction until later, sometimes years later.

In rereading and rereading your letters, I was struck by one recurring theme. Most of your successes had to do with letting go—letting go of children, power, responsibility, and guilt.

A typical response came from a mother who wrote, "My most memorable success came when I found a newly-packed suitcase in front of my daughter's closet. I knew it was ready to go. I tied a note on the handle reading, 'Just remember, Jane, we all love you.' This suitcase never left the closet. Nothing was said for a long time. Now we laugh about it. She says she will remember this when her daughter tries something like that."

Parents who are struggling with young adults resisting change will be happy to know that many parents wrote that their greatest success came when they let up on their children, only to see them come back when parental

By  
**Dolores  
Curran**



pressure was lifted. I had about twenty such letters.

One wrote, "Our five adult children range in age from 20-30 years of age. At one time or another all of them have 'taken a vacation' from the practice of their Catholic religion. Some have taken long vacations, others brief leaves of absence. (I don't believe in any of them ever taken a vacation from their faith in God—a most important distinction.)"

"A parish Sister assured me that we had raised our children as lovingly as possible and now we were to lead by example, say nothing, and rest secure in the faith and knowledge that they would return to the Church, in God's time, not ours."

This mother went on to say that her adult children gradually returned to the church, one leading the other.

And she ended with, "I continue to pray that my mouth does not get in the way of God's work."

Letting go appeared in many forms. One couple wrote that their three children had intense rivalry and nastiness toward each other in early adolescence.

"We made the mistake of getting into it, trying to arbitrate and reconcile, but it just made them worse. Finally, we told them that getting along and loving each other was their responsibility and we butted out. Guess what? They started getting along and they're good friends today."

Several parents wrote about serious illness in the family and having to let go of the notion of rearing perfect children. From diabetes and scoliosis to permanent scars and limbs, they learned to let go of the idea that life must be abnormal and tragic for their children. Once they accepted adversity as a challenge rather than a curse, the child was able to accept it also.

A final letting go concerns family pride. A number of you wrote about taking children back to the store where they shoplifted and item instead of rescuing the and of the profound affect this experience had on young children. "I was crying inside as I took him to the detective ten years ago but he tells me he stays away for any teenagers who like to shoplift," a mother wrote.

Thanks again for your letters. Next week, more.

(c. 1988 Alt Publishing Co.)



# U.S. Bishops' movie finalists

When the Roman Catholic bishops of the United States gathered recently in Collegeville, Minnesota, they talked about AIDS, nuclear weapons, telecommunications—and Cher.

Cher? As in "Sonny and"?

That's right. The bishops talked about Cher because she starred in one of the five movies chosen for viewing by the Churchmen after their day-long sessions debating several important social and religious issues.

Henry Herx, a staff member at the U.S. Catholic Conference's communications

By  
**James  
Breig**



office, was on the committee which suggested some flicks for the bishops' relaxation.

"We knew they were going to be exerting a great deal of energy during the day," Mr. Herx told me in explaining how the group went about its task.

"We wanted movies which would be entertaining as well as meaningful, not too heavy but also well-made. So we picked from the best films of 1987."

The list went to the bishops' general secretary, Msgr. Daniel Hoye, who selected the final five. Missing from the finalists was "Broadcast News," a movie

Mr. Herx and other committee members included "so that the bishops would understand that screen content is more challenging than when they were growing up." But that R-rated flick didn't make the final cut.

From his dealings with bishops, Mr. Herx knows that some of them are "movie buffs and keep aware of what popular movies are about."

For others bishops, however, film-going is way down on the list of things to do.

"It's a question of time" for the bishops, Mrs. Herx explained. "With VCRs, movies can be taped and rented, but it's like clipping magazine articles to read—they just keep piling up on the desk."

So what did the bishops see in Collegeville? The final five, with their ratings from both the Motion Picture Association of America and the U.S. Catholic Conference, were:

1. "The Dead," an adaptation of a James Joyce short story set in 1904 Dublin (PG; A-II, adults and adolescents).

Mr. Herx describes the film as "very literate, something anyone with family links would find enjoyable."

2. "84 Charing Cross Road," about a New York woman's post-World War II correspondence with a London bookstore (PG; A-I, general patronage; recommended by the USCC).

3. "Empire of the Sun," Steven Spielberg's epic about a boy surviving in a Japanese prison camp during World War II (PG; A-I).



COMING TO AMERICA - Semmi (Arsenio Hall) and Prince Akeem (Eddie Murphy) plan their search for the prince's as-yet-unknown bride in "Coming to America". Raunch gives way to romance in the movie, which the U.S. Catholic rating is R - restricted. (NC photo)

Mr. Herx praised the movie's "values and action."

4. "Hoosiers," about an Indiana high school basketball team in the Fifties being led to victory by a troubled coach (PG; A-I).

Mr. Herx praised the movie's "values and action."

5. "Moonstruck," starring Cher as a widow from an Italian-American neighborhood in Brooklyn falling in love with her fiancée's brother (PG; A-III, adults).

The USCC review of this film lauded its "moral perspective."

So if your bishop starts delivering homilies about World War II, slam-dunks or Cher, you'll know why.

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## Radio Rosary Crusade

"The World Apostolate of Fatima, Ft. Lauderdale will present a radio program by Father Anthony of St. Clement's Church. He will reflect on the rosary, its beauty and place in our life. His talk will be followed by a rosary prayed by members of St. Clement's Church, led by Mrs. Olive Egan and Steve Yasko. This program will be heard on radio station WEXY, 1520 AM at 12:00 noon on July 30th. Please listen to the talk and join us in praying the rosary for world peace."

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## Catholic television and radio schedule

### Television programs

- Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday, 9 a.m., on Tele-Miami Cable, Channel 40.
- 'Focus on Life'** In English with Father Dan Kubala, every third Sunday, 7:30 a.m. on WSVN-CH. 7; next air date is May 22.
- TV Mass in English** every Sunday, 7:30 a.m., on WPLG-CH. 10.
- TV Mass in Spanish** every Sunday, 10 a.m. on WLTV-CH. 23; and 9 a.m. on WSCV-CH. 51.
- 'Unity'** In English with Mary Ross Agosta, airs three times a week on Educational Cable Channel 2 (all Dade County cable companies); Mondays, 8 p.m.; Tuesdays, 1:30 p.m.; Fridays, 9:30 a.m. Topics: Week of July 25: Youth Ministry; Week of August 1: Music Ministry
- 'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- 'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish.

- Cable Programming** On Storer Cable (Acts/Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 37 in Dade.
- 'Glory of God'** With Father John Bertolucci, on the

- Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 1 p.m.
- Mother Angelica** Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida; check with your local cable company.

### Radio programs

- 'Blessed Are the Music Makers'** Hosted by Mary Beth Kunde, Sundays at 9 p.m. on WKAT, 1360 AM
  - 'Lifeline'** Hosted by Father Paul Vuturo, Sundays at 9:30 p.m. on WKAT, 1360 AM
- In Spanish**
- 'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays, Wednesdays and Fridays at 11:30 a.m. on WRHC, 1550 AM
  - 'En Busca de la Felicidad'** Hosted by Fathers Francisco Santana and Federico Capdepón, Mondays, Wednesdays and Fridays at 2 p.m. on WAQI, 710 AM
  - 'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA,

- 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM
  - 'Los Caminos de Dios'** Hosted by Father José Hernando, Sundays at 8 a.m. on WQBA, 1140 AM
  - 'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 9 a.m. on WRHC, 1550 AM
  - 'Una Historia de la Vida'** Hosted by Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m. on Radio Mambi, WAQI
  - 'Una vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCM
- In Creole**
- 'Kok la chante'** (The Rooster Crows) Sponsored by the Haitian Catholic Center, Sundays from 7 to 8 a.m. on WVCG-1080 AM



# What's Happening



## New home health agency formed

As of the first of July, a new home health agency opened its doors and began to accept patients. This new agency is Catholic Home Health Services of Broward, Inc., an affiliate of St. John's Health Care Center in Ft. Lauderdale, both sponsored by the Catholic Archdiocese of Miami.

With offices on State Road 7 in Lauderhill, the new agency offers a full range of health services delivered in the patient's residence, from medical care to personal care. This care is rendered by Registered Nurses, LPNs, Certified Home Health Aides, companions and

homemakers.

Following the orders of the patient's own doctor, trained personnel will administer IV therapy, assist with medications, change dressings or develop an exercise program or a physician-ordered rehabilitative therapy program.

Personal care, including patient bathing and dressing and even preparing meals or doing light housekeeping, will be performed by fully trained CNAs, bonded homemakers or companions. Those interested in information about services or charges may phone 485-3660.

## Parish is focus of Orlando conference

Orlando parish '88, a regional convention designed for parish priests and pastoral ministers of the dioceses in this area conducted by the National Pastoral Life Center, will be at the Orlando, Florida Sheraton World Resort Hotel Nov. 9-11.

Keynote speakers include Rev. Raymond B. Kemp, Pastor of Holy Comforter—St. Cyprian Parish in Washington, DC; Mr. John Carr, Secretary for Social Development and World Peace at the U.S. Catholic Conference, Washington, DC; and Sister Ana Maria Pineda, RSM, Associate Director of the Hispanic Ministry Program at Catholic Theological Union in Chicago, Illinois.

All dimensions of parish life, from the theological context to the ministerial initiatives and the organizational structures, find a place for discussion at this convention. More importantly, everyone devoted to parish life can find the company of parish priests and pastoral ministers who not only understand the centrality of parishes, but also are the ones who provide the leadership to make their parishes outstanding expressions of the community and mission of the church.

The convention design incorporates plenary sessions as well as a variety of workshops, mini-courses and extended session workshops. Topics include: Evangelization, parish councils, Preaching/Teaching Sexual Morality in the Par-

ish, Ministry to the Sick and Grieving, Stewardship, Practical Guide to Congregational Music, Parishes Without Priests, Small Groups, Ministry to Farm Workers, The Multi-Cultural Parish, Improving Staff Communications, Adult Education, Leadership Development, and the Sacramental Life of the Parish.

This convention is planned to provide clear and practical help to pastors, associate pastors, pastoral ministers, diocesan directors, directors of religious education, parish council members and parish leaders. Further information available from: Regional Conventions National Pastoral Life Center, 299 Elizabeth Street, New York, NY 10012-9975 or call (212) 431-7825.

## Mothers Without Custody group forming

A Miami chapter of Mothers Without Custody is forming to give support to mothers who for various reasons do not have custody of their children.

The organization, started in 1981, has grown to 90 chapters nationwide. There are an estimated 1.5 million mothers without custody in the U.S.

"I know there are a lot of mothers in this area who do not have their children and feel the need for support and information," said Nitza Espailat, who is organizing the new chapter. She said society sometimes places biases on these women and the group can help. Some reasons mothers might not have custody are voluntary relinquishing, court decision, kidnapping by the father or state intervention. "Go on loving," is the group's slogan, she pointed out.

For further information, call 264-4524 in Miami, after 7 p.m.

## Annunciation held sports luncheon

Some 200 parents, fans and 50 athletes from Annunciation Catholic School in West Hollywood assembled for their 15th Annual Sports Awards Luncheon recently. The school's basketball team was number one in the South Broward Catholic League, and they proudly presented themselves to Dave Shula, assistant coach of the Miami Dolphins, to receive their awards.

The young athletes, who ranged in ages from grades five to eight, joined the graduating class of '88 as they received trophies for being first in basketball in Broward County. Coach Shula also presented awards to baseball, softball, and volleyball teams and cheerleaders.

## Social justice conference set for Sept. 24

"Prayer and Social Justice: Looking Toward an Ambassador for the Poor Network," is the theme of a day-long conference to be held on Saturday, Sept. 24, from 10 a.m. to 5:30 p.m. at St. Thomas University, 16400 NW 32 Avenue, Miami.

The conference, the first of its kind, is co-sponsored by Food for the Poor, a

Pompano Beach-based organization that helps the poorest of the poor in Haiti and the Caribbean, and the Institute for Pastoral Ministries of St. Thomas University.

Keynote speaker will be Father Thomas Keating, a renowned author and speaker on "centering prayer," who will discuss "The Contemplative Dimension of the Gospel:

Prayer and Social Justice."

Other speakers are Dr. Joe and Mercedes Iannone, of the Institute for Pastoral Ministries, and Ferdinand Mahfood, the dynamic businessman who founded Food for the Poor after a "conversion experience."

Registration includes lunch and costs \$20, or \$10 for students. Mail and make checks payable to Food for the Poor, 1301 West Copans Road, Pompano Beach, FL, 33064; attention Bob Deshaies.

For more information, call Food for the Poor at 975-0000.

## It's a date

The 6th Annual Pilgrimage to Our Lady of La Leche Shrine at St. Augustine on Sept. 30-Oct. 1st. Information and reservations may be obtained for bus and hotel by calling St. Basil Catholic Church at 651-0991. The public is invited to participate in the pilgrimage.

St. Brendan's annual rummage sale will be held July 22 and 23rd and 30th and 31st from 9 a.m. to 1 p.m. Small appliances, toys, typewriter, clothes, jewelry. The church is located at 8755 S.W. 32nd St.

A Christmas in July bazaar will be held at St. Joseph's parish, 8625 Byron Ave. in Miami Beach, on July 23rd from 10 a.m. to 5 p.m. and July 24 from 9 a.m. to 2 p.m. Trees, ornaments, toys, jewelry, dolls, clothes and more. Snack bar.

The Alzheimer's Support Group of Bon Secours Hospital—Villa Maria Nursing Center meets the last Wednesday of each month from 7:30 to 9 p.m. in the Villa Maria Adult Day Health Care Center in North Miami. For more information call 891-9751.

The Catholic Widowers of Hollywood will hold its monthly meeting on 7:30 p.m. August 5th at Griffin Park Hall, 2901 S.W. 52nd St. in Ft. Lauderdale. Live music, refreshments. Guests: \$3. For further information, please call Mary at 457-9426 or Lee at 922-5114.

Notre Dame Academy and Archbishop Curley High Schools hold their 20th reunion July 23rd at the Sonesta Beach Hotel on Key Biscayne. For more information call 756-7006.

## Prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayers. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

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# Summer reading list: Medjugorje, meditations

Washington (NC)— The following is a list of books of particular interest to Catholic leaders.

**"The Broken Body,"** by Jean Vanier, Paulist Press, \$8.95, 145 pp. Roots of brokenness and the meaning of the Good News of Jesus for our 20th Century world.

**"Without Thorns, It's Not a Rose,"** by Jesuit Father John M. Scott, Our Sunday Visitor, \$ 4.95, 176 pp. Examines the existence of suffering in the world.

**"Guided Grief Imagery,"** by Thomas A. Droegge, Paulist Press, \$9.95, 178 pp. Handbook on the use of guided imagery for the care of grieving persons.

**"The Great Themes of Scripture—New Testament,"** by Franciscan Father Richard Rohr and Joseph Martos, St. Anthony Messenger Press, \$6.95, 178 pp. Recurrent themes which reveal the whole thrust of the Bible.

**"Universe: God, Science and the Human Person,"** by the Rev. Adam Ford, Twenty-Third Publications, \$9.95, 228 pp. Anglican priest leads an armchair voyage through the wonders and the phenomena of the cosmos.

**"A Catechism of Catholic Social Teaching,"** by Gerald Darring, Sheed and Ward, \$9.50, 117 pp. Synthesizes the main outlines of the church's teachings on the major social issues of

our time.

**"Medjugorje Journal: Mary Speaks to the World,"** by Notre Dame Sister Lucy Rooney and Jesuit Father Robert Faricy, Franciscan Herald Press, \$9.50, 199 pp. Accounts of the people who have been caught up in the extraordinary events of Medjugorje.

**"Ethics in Context,"** by Howard P. Kainz, Georgetown University Press, \$19.95 cloth, \$12.95 paper, 162 pp. Detailed analysis of major ethical theories which separates that which is strictly ethical from that which is not.

**"Words From the Cross,"** by Father Stephen C. Rowan, Twenty-Third Publications, \$3.95, 54 pp. Seven meditations on the final words of Jesus.

**"Encounter With God,"** by the Rev. Morton Kelsey, Paulist Press, \$8.95, 282 pp. Reprint of popular book by the Episcopal cleric which contends that there

is a spiritual reality which impinges on our human consciousness.

**"Roots and Branches,"** by Jesuit Father Kenneth R. Overberg, St. Anthony Messenger Press, \$6.95, 132 pp. Explores the relationship between human experience and organized religion.

**"People of the Passion,"** by Mary Betten, Sheed and Ward, \$7.95, 116 pp. Stories that depict the Lord as a really good and close friend.

**"Inherited Illusions,"** by Benedictine Brother Thomas Cullinan, Christian Classics, \$9.95, 175 pp. For persons upset by a seeming conflict between a spiritual life of prayer and devotion and a life of active concern for justice and peace.

**"Sea Psalms,"** by Father John Jay Hughes, Twenty-Third Publications, \$7.95, 47 pp. Priest and sailor tells of the lessons about living he has learned at the helm of boats.

## First Mass for Columbian Patroness

The first Mass for Patroness and Queen of Columbia, "Our Lady of Chiquinquira," will take place on July 24 at 12:30 p.m. at St. Mary's Cathedral. His excellency Bishop Agustin Roman who will preside cordially invites the Colombian community of South Florida to participate. A small reception follows.

## Priests, deacons challenged at conference

Fr. Jose Espino, Fr. Jordi Rivero, and Deacon Rafael de Los Reyes of Miami were among 500 who attended the 13th National Conference for Priests and Deacons.

Fr. Bob Mumford of San Rafael, Cal., Professor at Elim Bible Institute, challenged the men to be formed in manly character and to make their stand as God's priests. Fr. Leonardo Polinar of the Philippines shared his personal testimony of converting to Christianity after active involvement with the communists. Fr. Polinar, once despairing in his faith and no longer celebrating Mass, was deeply changed and for the last thirteen years has been a powerful evangelist in his country. Fr. Michael Scanlan, President of Franciscan University, led the priests and deacons Thursday evening in a time of ministry, healing and empowerment.


## Handicapped video now available

Washington (NC)— The National Catholic Office for Persons with Disabilities has announced that copies of a 15 minute video titled "We Are One Flock" are available from its office.

The video, open-captioned for persons who are hearing impaired, features

several persons with disabilities who are active in their parish communities.

To obtain the video, individuals should send \$10 to the National Catholic Office for Persons with Disabilities, P.O. Box 29113, Washington, D.C. 20017.



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humbly beg you to whom God has  
given such great power to come to my  
assistance. Help me in my present and  
urgent petition. In return, I promise to  
make your name known and you to be  
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and Glory Be's. Amen. I have had my  
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Thanks to St. Jude for prayers  
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answered. Publication Promised.  
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Thanks to St. Jude for prayers  
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attain my goal. You who give me the  
divine gift to forgive and to forget all  
evil against me and that in all  
instances of my life you are with me. I  
want in this short prayer to thank you  
for all things and to confirm once  
again that I never want to be  
separated from you, even in spite of  
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you in eternal Glory. Thank you for  
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# Know Your Faith

## Say that again?

By Father Herbert Weber  
NC News Service

Before I bought a computer for the parish, I spent lots of time talking to computer operators, programmers and teachers. After one expert, a recent convert to the church, tried to explain hardware, software, bytes and sloppy disks (I mean, floppy disks), I told him I felt completely illiterate.

He simply smiled and said, "Now you know how I felt going through the Rite of Christian Initiation of Adults from pre-catechumenate to mystagogia. I'm still having trouble saying that I'm now called a neophyte."

Of course, each organization has its own terms and usage of words. Sometimes such verbiage is helpful because it allows precision and nuanced thought. Other times, words become barriers that prevent others from really understanding the intended message.

The right usage is important because words are vehicles for communication as well as symbols of thought. Sometimes new words or phrases provide interest for a while. But then, through overuse and special applications, they slip into the domains of cliché or jargon.

About 10 years ago I was involved in helping parishes create outreach programs—visiting the sick and lonely, and helping the poor and homeless. At that time, "outreach" was a word pregnant with possibility.

Now many organizations provide some version of outreach. Like other overused words, "giftedness" or "faith-sharing," outreach has come to have a general and vague meaning. One starts to wonder what is really happening.

I have found the way to overcome the

use of jargon and clichés is to listen to those who are not part of inner circles and organizations of a church. Hearing how these others talk about faith, I can avoid using terms that have become bankrupt of meaning.

There are other problems that exist with word usage or misuse. Technical terms sometimes are used and used correctly but when they are not called for.

I recall a newly ordained priest preaching about the "kairos" (decisive point) of salvation and the need for "metanoia" (conversion) so that the "eschaton" (end time) can be realized in our world. I don't think Jesuit Father Karl Rahner, the renowned theologian, would have disagreed with the priest's theology. But I seriously doubt that many hearts were moved.

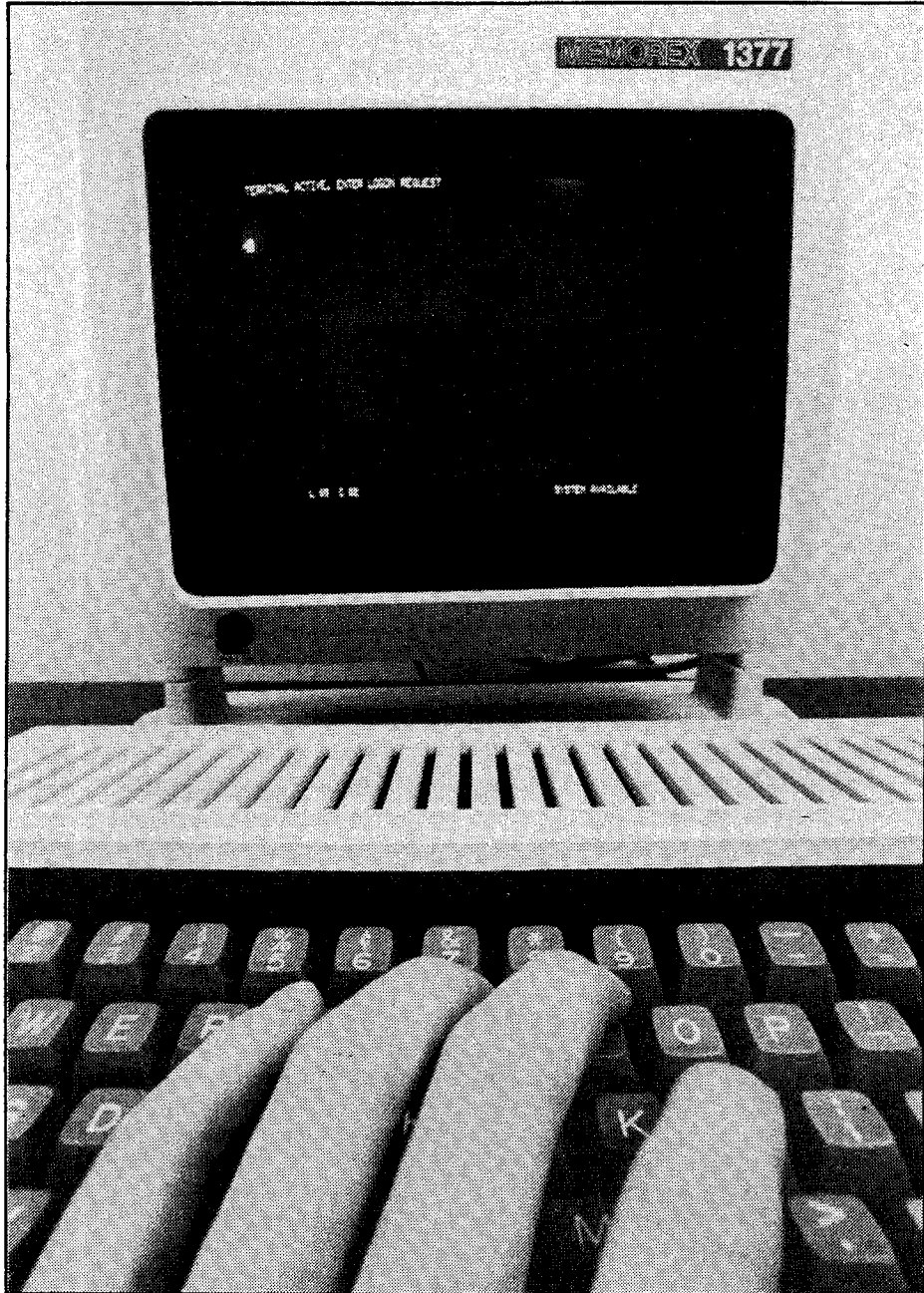
There are times when precision demands that unfamiliar words be used to convey an insight. Most readers probably can recall their first experience of confession. They may even remember that the sacrament was called penance. But I still can see the uncomprehending faces of some parents whose children were preparing for the sacrament 15 years ago when the teacher spoke about a rite of reconciliation. The new name appropriately reflected a theology that placed emphasis on God's part of the sacrament and not simply on the role of the penitent.

Recently we have begun to talk about discerning the will of the Spirit in our lives. The use of discernment is neither a new concept nor a new word, but talking about the process and encouraging laity as well as contemplatives to engage in it is quite new.

A retired woman stopped me one day to ask why we now have to discern when we used to be able simply to decide. I tried to explain that discernment meant attempting to know God's will in our lives. She thought about that for a while and then concluded it was a good idea as long as we didn't overdo it because "God is allowed some secrets too, you know!"

Finally, there are the words that need to be brought back into our vocabulary. In a time when evangelization is equated with TV preachers and door-to-door church solicitors, the Catholic Church has begun to use the same word. With lots of patience, a new definition of evangelization that expresses the relationship between living by the Gospel and inviting others to live it too is emerging.

If the term evangelization can be redefined, so can words like salvation, revelation and others saddled with particular meanings that betray their full significance. If what we say and how we say it helps us communicate with each other, then it is worth expending some energy in order to be precise and accurate.



Before buying a computer for the parish, Father Herbert Weber recalls that the swirl of "computer talk" left him feeling illiterate. Of course, almost every field has its own special vocabulary, and the church is no exception. (NC photo)

### WORDS' REAL MEANING?

## Even experts don't always agree

By NC News Service

To enter into a conversation about faith can be difficult. Not only will you run into a certain amount of jargon and numerous clichés, but to express yourself you must inevitably rely on some perfectly acceptable terminology that, in fact, means different things to different people.

Take the word "spirituality." It represents a major concern of lay people in today's church, research is showing. Therefore it is a likely topic of conversation among them.

But precisely what does the word "spirituality" mean? To some it refers to a process of reflection combined with prayerful exercises meant to focus people on God and foster growth in faith. To others, no set of exercises suffices to capture spirituality's meaning. Instead, spirituality for them encompasses all of life when it is conducted with an awareness of God's presence.

It is similar with a word such as "prayer." It, too, means different things to different people. For some, one's very work can be prayer. To others, prayer must take the form of a direct conversation with God.

Then there is the word "faith" itself. What precisely does it mean?

Even bishops and theologians don't always agree on precise

meanings for words like "spirituality," "prayer" or "faith." When two people enter into a conversation about such things, therefore, there is the risk that they eventually will discover they aren't talking about the same thing at all.

There are two potential pitfalls for conversations about faith. Like two sides of one coin, these pitfalls pose twin challenges: to speak clearly and to listen well. Obviously, these challenges are not unique to conversations about faith. Neither are they foreigners to such conversations.

The first challenge, to speak clearly, is not as simple as it first appears. It is more than a matter of speaking slowly and distinctly. It means taking into consideration the possibility that the words one chooses to express faith may not be clear to others. It means that what you intend to communicate may not be what another person hears through you.

The second challenge, to listen well, means recognizing the difficulty others face when trying to communicate about their faith. Often they will rely on words and phrases at hand that are less than perfect. Often they find it difficult to put faith into words.

But putting faith into words is part of the human condition for members of the church.

### Scriptures

## Getting comfortable with the language

By Father John Castelot  
NC News Service

When I was a young altar boy (shortly after the Flood), a pious old Irish woman sat in the front pew below the pulpit every Sunday. One could hardly avoid noticing her. Especially impressive was the way she bowed profoundly every time the preacher used the word "exegesis."

That wonderful woman thought he was saying "Jesus"—which called for a profound bow.

In reality, exegesis aims at discovering what a biblical text meant when it was written. Professional commentators on the Bible are "exegetes."

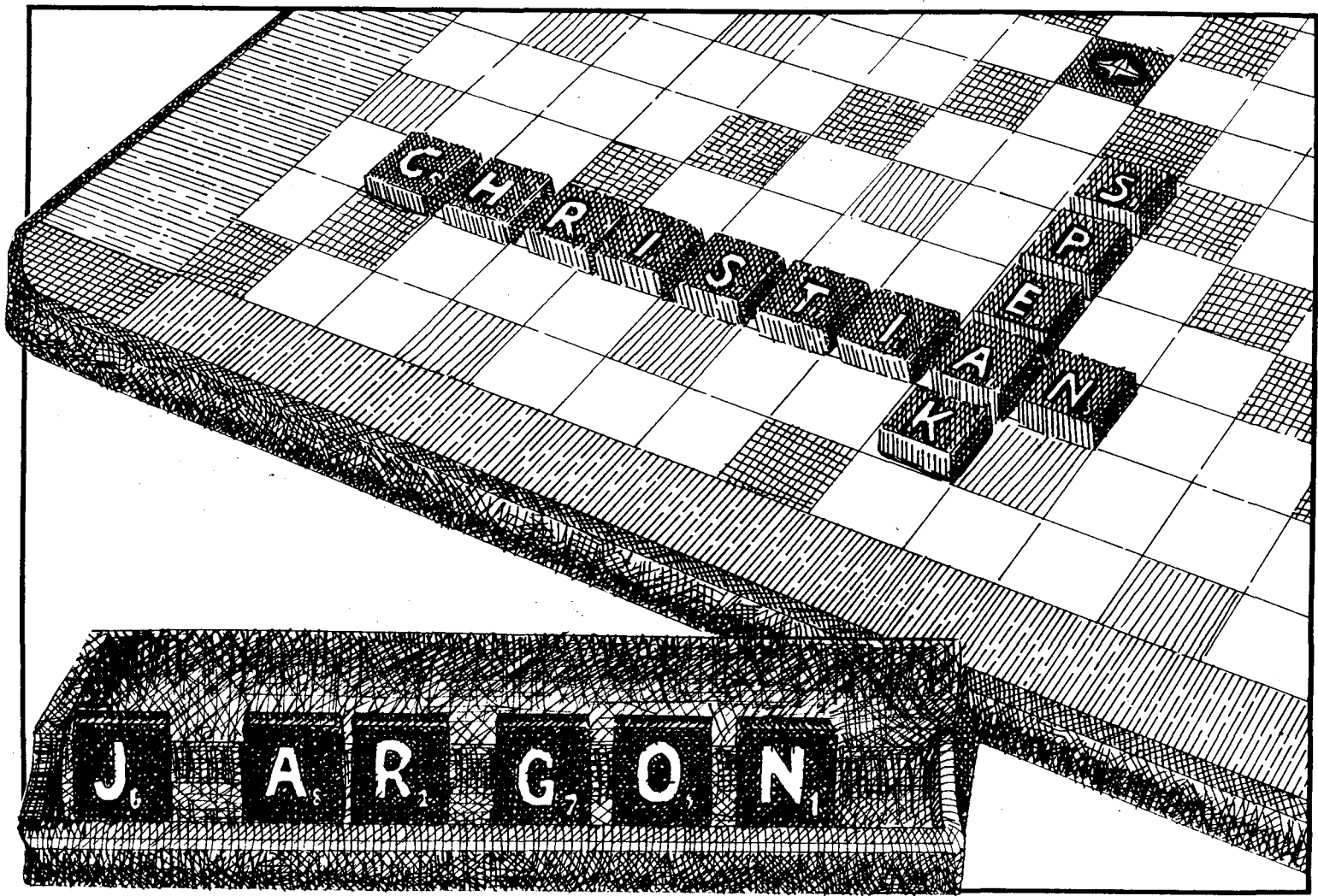
Christians are likely to hear many other equally confusing words and phrases today in religious circles. Here is a list of some used regularly in discussions of

the Bible:

• **Synoptics:** the first three Gospels by Matthew, Mark and Luke. In the late 18th century a German scholar published an edition of the three Gospels in a startling new way, side by side in parallel columns so they could be read at a glance. The title was "A Synopsis of the Gospels," using synopsis in its fundamental Greek sense of seeing together (opsis), at one glance (syn).

• **Pauline:** Of the 14 letters attributed to Paul, seven unquestionably were written by him personally. The other seven are called Deutero-Pauline because it is believed they were written by members of communities he had founded and contained a development of his teaching.

• **Apocalyptic:** a broad term describing a literature



## 'Christianspeak'

Making sense of religious jargon

By David Gibson  
NC News Service

If you were to hear of "Bible-sharing groups" for the first time, an image might spring to mind of groups that exist to share the Bibles they own through some kind of borrowing system.

But anyone who has participated in a Bible-share group has a different idea of what one is. It is a group that meets, perhaps in a parishioner's home, to read Scripture passages, discuss them and discover how they apply to current circumstances. Usually the group has a book it uses as a guide. Usually, too, the group includes prayer in its meetings and spends some time socializing.

Still, if you were to ask three people who have participated in Bible-sharing groups in three different parishes, they would probably have three different definitions of what it is that defines such a group.

The term "Bible-sharing group" serves as an example of human communication in action, with all its complexity.

When it comes to communication, people are inventive and resourceful. Their inventiveness may bring entirely new terms into the language. St.

*Terms with a slightly strange ring to the uninitiated ear are regularly heard in today's Church...St. Francis of Assisi, reappearing on the scene in 1990, might be puzzled at a term like 'Bible-sharing group.'*

Francis of Assisi, reappearing on the scene in 1990, might be puzzled at a term like "Bible-sharing group."

In addition to inventiveness, people have a tendency to communicate through shorthand terminology that they understand perfectly well, though others may not. Often people who are merely hoping to make themselves heard and to be understood will go with whatever words work in their situation.

As a result, terms with a slightly strange ring to the uninitiated ear are regularly heard in today's church. Besides ordinary human inventiveness

and the tendency to use shorthand, this is due to the fact that more people have an educational background that acquaints them with technical terms in the fields of theology and spirituality. And people are exposed to such terminology through modern mass communications.

In today's church one hears of "centering" prayer, whereby one sits quietly and directs attention to God's presence within; often a single word is selected and repeated as needed to refocus attention if the mind wanders.

And people don't so much converse as they "dialogue" in today's church, especially if they hold varying opinions or come from different backgrounds. A dialogue is an honest, constructive exchange between two or more people; it presupposes respect for the other person and a willingness to learn from each other.

The people of the church today enter into a life that is "paschal," that is, caught up in the redemptive actions of Christ, especially the Last Supper, the death and the resurrection.

People participate in "peer ministry," the effort of parents to assist other parents or of teens to serve other teens.

And church members hear "homilies," not sermons on Sunday. The homily is a reflection on the Scripture readings in the Mass that day.

The life of Christians at home is said to have an "ecclesial" dimension, which means that homelife is churchlike because through it people fulfill a true vocation and help build up the kingdom of God.

Closely related to Bible-sharing is "faith-sharing." It occurs whenever people open up to each other about the meaning of faith for their lives.

Members of the church aren't alone in having to cope with the use of special terminology. Economists, computer programmers and yes, even journalists, have special vocabularies that they rely on in their work. Some would say these special vocabularies serve as crutches to lean on.

Whatever the case, it all goes with the turf in an "incarnate" church. Christians, like everyone else, must struggle to express themselves. In the endeavor to articulate their faith, their humanity makes itself known.

They find that they express themselves more or less clearly — sometimes more, sometimes less.

and a world outlook which flourished from the second century B.C. to the second century A.D. It looked to God's victory over evil at the end of time.

• **Hermeneutics:** This is a complex term, but one simple way to understand it is in connection with exegesis. Hermeneutics is concerned with what a biblical text means to people of a different age and culture. Hermeneutics is the challenge faced by preachers: Start with solid exegesis of what the text originally meant, but make the message intelligible and meaningful to contemporaries.

• **Covenant:** a legal instrument, a contract, used in the ancient Mideast. The Israelites, starting with the conviction that they had been called into a unique relationship with God, looked about for some concrete

way to express the relationship. The idea of covenant was ready to hand and universally intelligible. There were different types of covenants in society at that time. But whatever the image, the underlying reality for the Israelites was the well-nigh inexpressible relationship between God and his people.

• **Prophet:** One who interpreted the present and sometimes the past. Prophets were preachers, people of their times. They were embroiled in domestic, national and international affairs and sought to bring God's point of view to them. "Prophet" is derived from the Greek meaning "to speak for" or "in behalf of another," in this case, God. The institution of prophecy itself served as a check on the hereditary institutions of royalty and clergy.

• **Charism:** A Greek word meaning gift or favor. This gift of God empowers a person to act beyond his or her own natural power for the common good. Grace is given for one's personal sanctification; a charism is given for the service of others.

• **Parousia:** This Greek word, meaning presence, indicated the state visit of a high dignitary. It usually was accompanied by all sorts of colorful ceremonies and gala celebrations. The early Christians, looking forward to the glorious return of the risen Christ, used this term to express what they imagined that coming would be like. It would mark the radical transformation of the world as they knew it.



# Vatican City

## 'The Activity of the Holy See'

By John Thavis

VATICAN CITY (NC)—One of the Vatican's keyholes was opened for viewing this month—a 1,771-page yearbook titled "The Activity of the Holy See, 1987."

The publication's first half offers an encyclopedic account of major Vatican events last year, beginning with a cover photo of the pope embracing Orthodox Ecumenical Patriarch Dimitrios I on the balcony of St. Peter's Basilica.

But the second half is where to turn for a rare peek into the everyday workings of the smallest city-state in the world.

Here, in detailed reports prepared by each Vatican department, the narrative ranges from the prosaic—an entry noting that nearly 2 million pounds of garbage was collected in Vatican City last year—to the sublime—an account of the discovery of Renaissance frescoes in St. Peter's grotto, with scenes from the

lives of two popes.

The book's pages contain news and clues for Vatican-watchers.

Among previously unreported items from 1987, for example, was disclosure of a Vatican meeting on the prospects for dialogue with Chinese Marxists, a proposed excavation in search of St. Paul's tomb, and a ruling by the Roman Rota that a woman can be "impotent"—even a woman who has had two children.

For outsiders who may wonder as they gaze upon the Vatican's complex of buildings, "What do they do all year?", here is a sampling of answers from the 1987 volume:

—The Vatican's health services department had a busy season, treating more than 30,000 outpatients, responding to 226 first aid calls and 197 work accidents, and conducting more than 51,000 blood tests. For the record, doctors made 39 house calls in the 109-acre state. The public hygiene department made dozens of bacteria checks in the Vatican's kitchens and throughout its water system.

—The Vatican's telephone system handled 5.4 million incoming and outgoing phone calls—about one every three

seconds. Several automation and computerization projects helped relieve the burden on the Vatican's switchboard operators, 12 nuns who work split shifts to provide 24-hour service.

—To keep Vatican buildings in good shape, the technical services department responded to more than 500 repair calls in 1987. When fixing up the outside of the Swiss Guards' barracks the department had to devise an electronic mobile scaffolding, to avoid placing an illegal base on Italian soil.

This year's report from technical services also carried a warning: the Vatican's thick border walls, besieged by chemical pollution and normal weathering, risk crumbling apart unless quick restorative action is taken.

—Vatican City planted 28 new trees, described as "arboreal units," to replace those lost in a heavy freeze two years ago, and had one problem with an older tree that played havoc with the wall of an office building.

—The number of visitors at the Vatican museums was up 15 percent last year. More than 1.7 million people came through its doors, an average of about

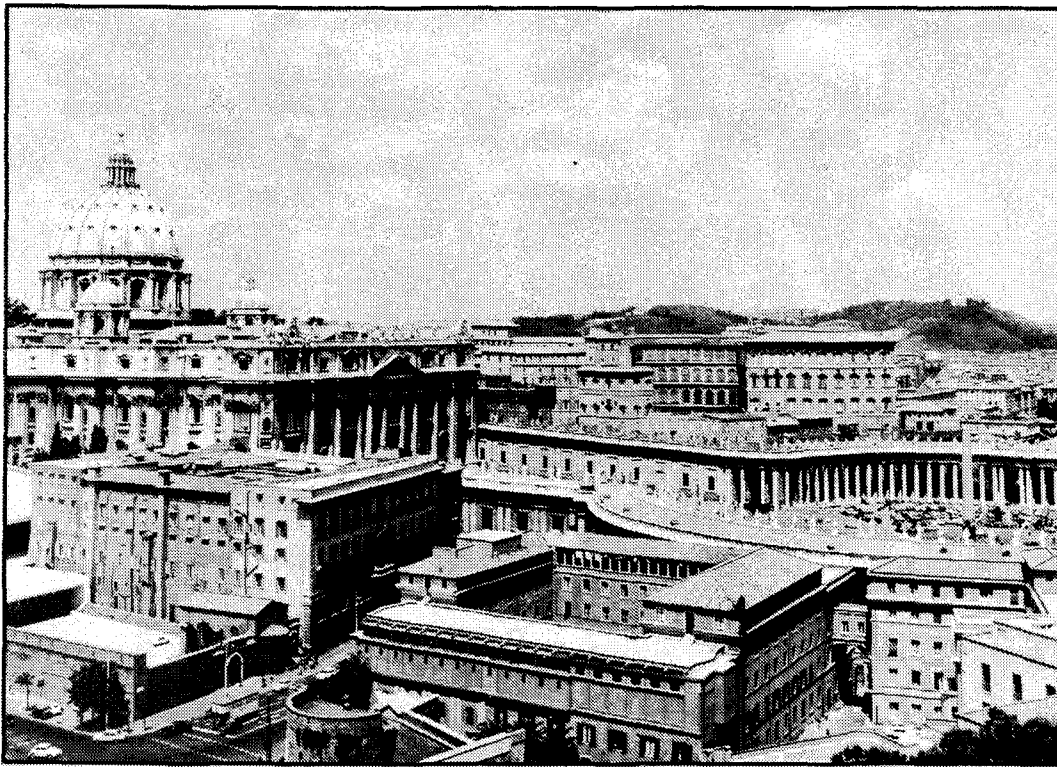
5,600 per day, and most of them paid the standard ticket price of 7,000 lire (about U.S. \$5). The Vatican used some of the money to build a new series of ramps for handicapped visitors.

—The museums' restoration department solved a major problem when it found a northern Italian company to provide silk and dyes to match an 18th-century French tapestry titled "The Descent of the Holy Spirit."

—At the Vatican's Secretariat for Non-Believers, a meeting was held May 7 on "The Possibilities and Limits of Dialogue with Marxist Chinese." Attending this unannounced meeting were a number of "China experts" at the Vatican. A concluding report was made, but was never published.

—At the Roman Rota, which handles marriage cases, only one annulment was granted this year for reasons of impotence. It went to a woman with two children.

The court, acknowledging the difficulty of proving such matters, nevertheless explains in perfect Latin how this particular medical situation was indeed possible. A Latin lexicon in useful for



navigating through the 41 pages of marital case histories provided in this section.

—A number of tourists at St. Peter's Basilica were said to have complained that there was no place to make donations toward Peter's Pence, the annual collection for papal projects. So in July, officials hauled in a large kneeler with a slot big enough for coins and folding money, added signs in four languages and placed it conspicuously in front of St. Peter's crypt.

—High above St. Peter's main altar, on a stairway that winds inside the dome, officials installed a wire mesh to prevent tourists from aiming video cameras through the bars and possibly dropping them on people below.

On the roof of the basilica, higher fences were added last year to deal with "the growing number of tourists who dangerously lean out over the void, in search of little-

known panoramas or new emotions," said the report.

—At the Basilica of St. Paul's Outside the Walls, a major Rome church under Vatican control, "experts of high qualifications" have proposed an excavation beneath the altar to unearth what they expect will be St. Paul's tomb.

The report says such a discovery would be of "incalculable religious, historic and cultural fascination."

The problem, though, is that the project risks causing the collapse of a section of the church. The idea is being studied by the pope, the report concluded.

—At the papal villa in Castel Gandolfo, new lightning rods were put up on the farmhouse on the property, and Jesuit astronomers continued their long-range spying on magnetic double-stars.

The volume reveals the Vatican as a thriving human enterprise, dealing with everything from plumbing problems to printing the pope's encyclicals.

The reader may be left with a new question the next time he looks up at its gray walls: How can such a variety of activities be crammed into so small a place?

## Widower and father of six, newly ordained

By Peg Schmidt

CINCINNATI (NC)—When Frank Budai left Cincinnati in 1949 to work with the Navaho Indians in New Mexico, he brought his wife and four children with him.

When he returned to Cincinnati 39 years later—now a widower, father of six, grandfather of 15 and great-grandfather of three—it was to celebrate a homecoming Mass as a newly ordained priest of the Diocese of Gallup, N.M.

Father Budai, who was ordained June 4 in Aztec, N.M., at age 73, said becoming a priest fulfilled a dream that started when he entered a Franciscan seminary in Cincinnati more than 60 years, in 1927.

He filled the years in between as a husband, father, drive-in theater operator, uranium mill worker, organizer of a heavy-equipment pool for Navahos, vice-president and secretary-treasurer of an oil company and contract investigator for public agencies.

**'I wasn't disloyal to my family, but I said, if the opportunity ever presented itself I would go back to the seminary.'**

Fr. Frank Budai

"I spent nine years (1927-36) with the Franciscans, until I decided it wasn't for me," Father Budai said in an interview with the Catholic Telegraph, Cincinnati archdiocesan newspaper. "And so I floundered for 49 years."

He worked at Cincinnati Milling Machine from 1936 until 1949, when a Franciscan acquaintance invited him to spend a couple of weeks in a mission area of the Southwest.

I came back, quit my job, sold the house, got into the car with my wife and four children and headed for New Mex-

ico," he said.

That began 20 years of work with the Navahos, in the church and outside.

He was hired by the tribe to set up a system of roads and heavy equipment for the Navaho reservation in St. Michael, Ariz.

In January 1985, two years after he retired to Oxnard, Calif., Father Budai's wife of 44 years, Rita, died.

"After the funeral I sat at a table with my children and asked what should I do," he said. "Some said, 'Come live with us,' but one son said, 'Why don't you go back

to you first love?' And so after 49 years, at the age of 71, I decided to go back to the seminary."

Father Budai said he often thought about the priesthood in the intervening years.

"I wasn't disloyal to my family, but I said if the opportunity ever presented itself I would go back to the seminary."

He said the Los Angeles Archdiocese declined to accept him because of his age but put him in touch with Mater Dei Institute, a Jesuit-run seminary for second-career seminarians in Spokane, Wash.

The institute said it would accept him if he found a diocese to sponsor him. "So I phoned Bishop (Jerome J.) Hastrich (of Gallup), whom I had done a lot of work for, and in 20 minutes' time I was a seminarian."

Father Budai, will work again with the Navahos on his first assignment, which began July 1 at St. Paul Parish in Crowpoint, N.M.