

## Scoring at camp!



Michael Campbell slam dunks a basketball shot at the Schott Memorial Center in southwest Ft. Lauderdale during one of a series of summer camps for the handicapped. There is also a club for handicapped kids that meets after the 12:30 Mass every other Sunday and includes sports activities. Phone 434-3306

(Voice photo by Prent Browning)

### Inner-Voice

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# World / National Briefs

## World:

### Chinese Catholics appeal for prayers for compatriots

NEW YORK (CNS) — A convention of Chinese Catholics has appealed to the National Conference of Catholic Bishops to assist students from China who are afraid to return home due to the recent crack-down in Tiananmen Square. In a letter to Archbishop John L. May, NCCB president, they asked for public support of the students' "stand for freedom," designation of a Sunday by each diocese to pray for students who were killed and exploration of "what practical assistance" the church can give students in the United States. The July 1-3 convention was a joint gathering of the Chinese Clergy and Religious Association in North America and the Chinese Catholic Lay Apostolate in America.

### Vatican newspaper decries 'silent genocide' in Lebanon

VATICAN CITY (CNS) — The Vatican's newspaper has criticized what it calls the lack of world in-

## Final nun leaves New Jersey monastery after spending nine months barricaded

WASHINGTON (CNS) — The last of five Discalced Carmelite nuns has left her New Jersey monastery after spending nine months barricaded in the infirmary to protest changes instituted by the prioress. The nun, Sister Teresita Romano, left the infirmary at the Monastery of the Most Blessed Virgin Mary of Mt. Carmel in Morristown July 6, five days after three other nuns barricaded with her abandoned the

monastery and went into seclusion. "She told a fellow sister that she was leaving and that she would be in touch with Mother (Theresa) Hewitt (the monastery's prioress)," Tim Manning, spokesman for the Diocese of Paterson, N.J., in which the monastery is located, told Catholic News Service July 10. "Mother has not received any word from her."

terest in stopping the "slow but decisive genocide" occurring in Lebanon. "The genocide is consumed in silence" and under "the sad shadow of indifference," said L'Osservatore Romano in a front-page editorial. "This silence, absurd and immoral, will weigh on the consciences of people and nations," it added. "To die in Lebanon no longer makes news," it said. The newspaper said the recent joint cease-fire call issued by French President Francois Mitterrand and Soviet President Mikhail Gorbachev was received "with indifference."

### Cuba ignores pleas, executes 4 military officers

HAVANA (CNS) — Cuba has executed four military officers convicted of drug trafficking and treason, despite appeals from the pope, Amnesty International and other human rights groups. Cuban revolutionary hero Gen. Arnaldo Ochoa Sanchez, Gen. Antonio Patricio de la Guardia Font, Capt. Jorge Martinez and Maj. Amado Padron Trujillo were executed by a firing squad at dawn July 13.

### Celebrity day

Former Los Angeles Dodgers infielder and member of the Baseball Hall of Fame, Pee Wee Reese, center, ladles out a helping of vegetables at the St. Vincent de Paul Center in Louisville, Kentucky's "Celebrity Day". Looking on, at right, is comedian Foster Brooks, and at left, Barbara Aubrey, a local celebrity. The annual event is held to call attention to the work done by the shelter, which serves 25,000 meals per month to the needy

CNS Photo



## National:

### "China Beach" writer receives \$15,000, Humanitas Prize

LOS ANGELES (CNS) — The writer of "Promised Land," an episode in the ABC-TV series "China Beach," was awarded a 1989 Humanitas Prize as a TV show affirming human life. The award, given in the hourlong program category, was one of three won by ABC productions July 6 in the Humanitas Prize competition, which is sponsored annually by the Human Family Educational and Cultural Institute. The "China Beach" episode, which earned a \$15,000 cash prize, went to Patricia Green for her script about how a soldier in Vietnam is affected by the assassination of the Rev. Martin Luther King Jr. and is forced to choose between violence and non-violence.

### New York's Archbishop Maguire dies of heart, lung failure

NEW YORK (CNS) — Retired Coadjutor Archbishop John J. Maguire of New York died July 6 of pulmonary and cardiac failure at St. Vincent's Hospital in New York. He was 84. The 30th anniversary of his episcopal ordination was June 29.

### Pope accepts bishop's resignation, names 3 bishops to posts

WASHINGTON (CNS) — Pope John Paul II has accepted the resignation of 74-year-old Bishop Joseph M. Breitenbeck of Grand Rapids, Mich., and has appointed Bishop Robert J. Rose, 59, of Gaylord, Mich., to succeed him. The pope also named Father Sam Jacobs, 51, director of seminarians and vocations in the Diocese of Lake Charles, La., to be bishop of Alexandria, La. Auxiliary Bishop Michael R. Kuchmiak of the Ukrainian Archdiocese of Philadelphia has been appointed by Pope John Paul to be exarch for Ukrainian Catholics in Great Britain.

### Detroit Catholic colleges band together to consolidate

DETROIT (CNS) — Three Detroit Catholic colleges have agreed to start working toward consolidation. The schools, Marygrove College, Mercy College of Detroit and the University of Detroit, could be consolidated into one institution within two years, pending the results of long-term planning, said Mercy College President Sister Maureen Fay, a Dominican nun.

### Indiana Supreme Court bars execution of 15-year-old

INDIANAPOLIS (CNS) — Nearly two years after Pope John Paul II appealed for clemency for an Indiana teen-age girl sentenced to die for a murder committed when she was 15, the Indiana Supreme Court ruled that the girl cannot be executed. The court unanimously upheld the conviction of Paula R. Cooper in the stabbing murder of an elderly Bible school teacher. But the justices said she should be imprisoned, not executed. The decision followed a 1988 U.S. Supreme Court decision barring, under most circumstances, the execution of anyone who was under 16 when the crime was committed. The justices cited a 1987 Indiana law which raised the state's minimum age for the death penalty from 10 to 16. The U.S. Supreme Court subsequently ruled this past June that states are free to impose the death penalty on murderers who committed their crimes at age 16 and 17.

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## Christmas creche: Colliding transitions

By Laurie Hansen  
Catholic News Service

WASHINGTON (CNS) — Two longtime U.S. democratic traditions, freedom of religion and separation of church and state, appeared to collide during Supreme Court debate over a nativity scene inside a Pennsylvania courthouse.

So, too, did the views of court watchers who commented on the justices' decision to disallow the Christmas creche.

The creche in question, placed inside the Allegheny County Courthouse during the Christmas season by members of the Pittsburgh diocesan Holy Name Society, included figures of the infant Jesus, Mary, Joseph, farm animals, shepherds, wise men and an angel bearing a banner proclaiming "Gloria in Excelsis Deo!"

The high court in a 5-4 vote ruled July 3 that some government-sponsored religious displays are permissible if they do not have "the effect of promoting or endorsing religious beliefs," but said the Allegheny County creche violated that principle.

In the same case the justices voted that a menorah, a nine-branched candelabra commemorating the Jewish holiday of Hanukkah placed outside a Pennsylvania city-county building, did not appear to endorse Judaism because of its "particular physical setting."

The difference, said Justice Harry A. Blackmun, writing for the majority, was that the creche — unadorned by secular Christmas season symbols — conveyed an endorsement of Christianity. Poinsettias and small evergreens surrounding the nativity did little to detract from the creche's over-

*'The high court has given in to the views of a vocal minority, members of the local American Civil Liberties Union'*

whelmingly religious message, in Blackmun's view.

In contrast, he said, the menorah, which stood next to a lighted Christmas tree and a sign with the mayor's name declaring a "salute to liberty....," must be understood as conveying the city's secular recognition of different traditions for celebrating the winter holiday season.

Some Christians may wish to see the government proclaim its allegiance to Christianity, but the Constitution doesn't permit the "gratification of that desire," Blackmun declared.

While Blackmun argued that the creche in the courthouse violated the separation of church and state, dissenting Justice Anthony M. Kennedy said the majority's decision showed a "latent hostility" or "callous indifference" to religion.

According to the majority's ruling "the only Christmas the state can acknowledge is one in which references to religion have been held to a minimum," said Kennedy, a situation he called "antithetical" to the First Amendment's call for freedom of religion.

The debate so split the court that Blackmun, in announcing his opinion and the votes, joked that it reminded him of hawkers selling baseball programs to identify all the players and numbers.

The creche ruling came in contrast to a 1984 high court decision that allowed the city of Pawtucket, R.I., to continue to place a nativity scene that included such symbols as Christmas trees and a Santa's house in a park owned by a non-profit group.

In that decision, then-Chief Justice Warren E. Burger wrote for the majority that the Constitution did not require complete separation of church and state. Instead, "it affirmatively mandates accommodation, not merely tolerance, of all religions and forbids hostility toward any," he wrote.

To Father Paul E. Yurko, director of the Pittsburgh Diocesan Holy Name Union responsible for providing the nativity scene, the July 3 decision was "naturally disappointing."

By refusing to allow Holy Name Society members to display the creche in the courthouse — as they have for the last 18 or 19 years, said Father Yurko — the high court has obscured the "true meaning of Christmas" and given in to the views of a vocal minority, "members of the local American Civil Liberties Union."

"The majority of people weren't offended" by the nativity scene, he told Catholic News Service July 13. "And those that were just walked by and looked the other way. It wasn't being forced on them."

Franciscan Father Thaddeus

Horgan, associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs, said in an interview that Christmas is one of several "festivals with religious roots that have entered into the American cultural experience."

"I don't think the government should promote religion, but to suggest that certain festivals like Christmas don't have religious overtones is naive," he said.

Even in interfaith circles, he said, different religious symbolism is allowed. "Good relations with people means honesty. We present ourselves as who we are. If we go to meetings we wear Roman collars even though nobody else does. We don't tell Jewish people to take their yarmulkes off," said Father Horgan.

Yarmulkes are skullcaps worn by some Jewish men and boys, especially when they are at prayer, studying or during meals.

On the other hand, Abraham H. Foxman, national director of the New York-based Anti-Defamation League of B'nai B'rith, said the high court's ruling to disallow the display of the creche on public property was a "welcome reaffirmation of the principle that the government may not place its imprimatur on any one religious faith."

Rabbi Daniel Syme, vice president of the New York-based Union of American Hebrew Congregations, concurred. He said the court "wisely upheld the principle of church-state separation enshrined in the First Amendment."

The separation of church and state, said Rabbi Syme, has "enabled organized religion to flourish in our country like nowhere else in the world."

## Cardinal explains comment on nuns

Catholic News Service

LOUISVILLE, Ky. (CNS) — During a visit to Louisville Cardinal Edouard Gagnon defended his widely criticized remark to U.S. archbishops in Rome earlier this year about nuns serving on diocesan marriage tribunals being misled by "tender hearts."

In an interview in July with The Record, Louisville archdiocesan newspaper, he said he did not mean to imply that nuns holding such posts should be singled out for special supervision, and in fact his main purpose was to stress that women can be useful on tribunals.

Cardinal Gagnon, president of the Vatican's Pontifical Council for the Family, was accused of sexism in many quarters after a speech he gave March 10 at a summit meeting between U.S. archbishops and top Vatican officials.

Speaking of "the choice of personnel" as one of the problem areas that "need special attention" by bishops in marriage tribunals, he first cited the case of a former tribunal official in Canada who "did not believe in the indissolubility of marriage," and then added:

"Women Religious can be very helpful in dealing with marriage cases, but we have to be careful that their tender hearts do not play tricks on them."

The Canadian-born Vatican official said his remark was blown out of proportion, and "I have received many letters of insult" because of it.

He said he was telling the U.S. archbishops that "in general, they need to be vigilant on personnel."

He said he did not believe his reference to "tender hearts" should offend women. "The feminists do not want to have a tender heart?" he asked.

*'The feminists do not want to have a tender heart?'*

Cardinal Edouard Gagnon

Cardinal Gagnon was interviewed following a speech on sexual morality he gave at the fourth annual Church Teaches Forum, a daylong program in Louisville co-sponsored by Catholics United for the Faith and the Cardinal Mindszenty Foundation.

In his talk he said declining adherence to church moral teachings is due to growing self-absorption. "Most of us have lost our sense of duty to society and to the whole world. We think only of the rights," he said.

He noted that this year marks the 200th anniversary of the French Revolution.

"The French Revolution insisted on the rights of people," he said. "But it did not mention the duties of people. Democracy has that kind of cancer in that everyone is thinking of his rights without thinking of his duties."

Mother Angelica, the Alabama Franciscan nun who founded the Eternal Word Television Network, told the gathering that "television is one of the worst causes of immorality and permissiveness in the whole wide world. You cannot listen to an ad without hearing some element of suggestion."

"The church must be heard in print, by radio, by television in order to bring families back to God," she said.



**Strife  
in Poland**

An elderly woman is blasted by a water cannon as Polish riot police clashed with about 50 protesters who attempted to march to the headquarters of the Polish Communist Party to demand the resignation of Gen. Wojciech Jaruzelski. CNS photo



# Bishops urge Stallings to return

By Catholic News Service  
 WASHINGTON (CNS)—Just days after the 13 U.S. African-American bishops urged the founder of a church for black Catholics to return to unity with the church, some 2,300 people attended the church's July 16 services.  
 Since the July 2 founding of Imani

*'As your bishop and brother, I ask you to return to the church that called you and ordained you to the service of God's people.' Return to the real struggle to make the church a better sign of unity and diversity'*

Cardinal James Hickey

Temple by Father George A. Stallings, former evangelist for the Archdiocese of Washington, a total of five liturgies have been celebrated. Each attracted more than 1,000 people.

Gloria Nurse, press spokeswoman for the priest, said the total collection from the five services was \$42,000. Imani Temple is looking for land to build a church and a school, she said. In the meantime, services are being held at a public high school in suburban Maryland.

Father Stallings had not responded by July 17 to a July 12 appeal from the nation's 13 black bishops that he return to unity with the church. Neither had he commented on a July 13 statement published in The Washington Post by Cardinal James A. Hickey of Washington, who suspended Father Stallings for

celebrating unauthorized liturgies.

Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, also issued a statement on the Father Stallings' situation.

On behalf of the U.S. bishops' conference, Archbishop May "pledged anew" efforts to ensure that the church recognize

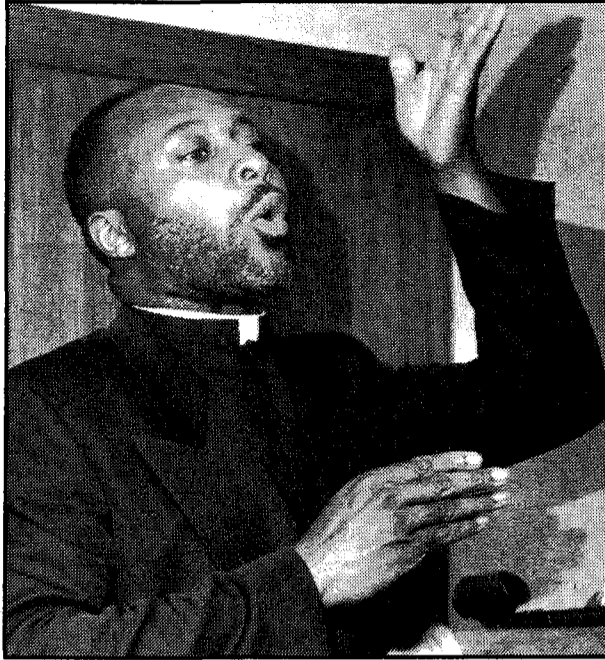
the gifts and needs of African-American Catholics.

The archbishop said all U.S. Catholics are saddened by the action of Father Stallings and his followers. "Please know that your concerns are the concerns of every bishop in this land," Archbishop May told black Catholics.

"Your pain is our pain, your joy is our joy," he said in the July 14 statement. "We are a family, and no brother or sister suffers or rejoices alone."

"There have been elements of racism in the church and there continue to be," the archbishop said.

African-Americans must be appointed to more leadership positions. Continued efforts must be made to incorporate African-American culture in the liturgies. And the social problems which have an disproportionate impact on the black



*'This is not a dispute between those who oppose racism and those who support it'*

Father George Stallings

community "cry for our increased attention," Archbishop May said.

The archbishop also cited gains the church has made within the black community, including doubling the number of African-American Catholics in the last five years and diocesan efforts to implement the National Black Catholic

and issued by Auxiliary Bishop John H. Ricard of Baltimore, chairman of the U.S. bishops' Committee for Black Catholics.

"Nonetheless, we do not, we cannot envision the surrender of those efforts even in the face of difficulty. African-American Catholics have faced far more difficult challenges in the past and yet

*'African-American Catholics have faced far more difficult challenges in the past and yet remained firmly and joyfully within the embrace of the church..'*

Bishops' letter

remained firmly and joyfully within the embrace of the church that we love," the bishops said.

Cardinal Hickey's statement asked Father Stallings to "come home."

"As your bishop and your brother, I ask you to return to the church that called you and ordained you to the service of God's people," the cardinal wrote.

"Return to the real struggle to make the church a better sign of unity and diversity," Cardinal Hickey said. "Return to an integral, healthy, effective and accountable ministry within the Roman Catholic Church."

Father Stallings' action, and the media attention it has received, has "belittled or ignored" the work of African-Americans in the archdiocese and has been personally hurtful, he said.

"This is not a dispute between those who oppose racism and those who support it," he said, "but between those who choose to stay and work to make our church a better sign of the Lord's love and justice and those who abandon their Catholic faith to follow some personal crusade outside the church."

Pastoral Plan.

The black bishops' statement meanwhile called Father Stallings a talented person. "His gifts belong to us and to the church he was ordained to serve," they said.

Father Stallings is "a brother of special and unique talents. He is a priest and shares with us the bond of priestly office," the bishops said. "He is an African-American who possesses the vibrancy of our cultural and spiritual heritage."

"We urge him, we implore him to return to the unity of the church and to continue to encourage the church to reform," they said. The only way such reform is possible is "within the unity of the one Catholic Church."

"We do admit that the sin of racism still makes the harmonious dialogue between our church and our cultural heritage a challenge for all of us," said the statement signed by the black bishops

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The eight course, "Le Menu Du Citoyen" (Menu for the Citizen), features "Hors D'oeuvres De La Cour", "Assiette Royal" (Delicacies for the Royalties including Norwegian Smoked Salmon, Crawfish, Crabmeat with an optional Russian Caviar), "Consomme de Canard Danton" (essence of Duck with Truffle Flakes), "Truite Saumonée Robespierre" (Gently Sautéed Salmon Trout caressed in a delicate Bordeaux Sauce), "Granite Au Curacao Bleu", "Chateaubriand et Sa Garniture" (A tender center cut Filet of Beef in a Picante Mustard Sauce), "Salade D'Ete et Fromages de France", "Surprise Marie Antoinette" (Juicy Mango Mousse in a Port Wine, Blackberry Sauce), or "Raspberry Souffle", or "Moist Grand Marnier" (Bittersweet Chocolate Cake) plus "Café et Mignardises De La Bastille".

Both dinners will be available throughout July and other specialties will be added to both the luncheon and dinner menus.

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# Bishops warn of fundamentalism dangers

MOBILE, Ala. (CNS) — Like Adolf Hitler or Ayatollah Khomeini in Iran, biblical fundamentalism tries to give simplistic answers to the tensions and complexities of life, the Catholic bishops of Alabama and Mississippi said in a joint pastoral letter to their people July 14.

Fundamentalism prospers because "for many, life in general seems so complex that they feel they have lost control," the bishops said.

They called fundamentalism a "grave temptation" and a "danger" because it offers:

— "An unreasonable certainty about the meaning of Scripture texts regardless of their context.

— "An overly simplistic certainty of salvation, achieved instantaneously upon acceptance of Christ as savior.

— "A deep sense of personal security, in often identifying the 'American Way' with God's call and will.

— "Intimacy with God in a relationship so personal that it effectively excludes others."

"Such attitudes," the bishops said, "are too readily accepted by those who equate the 'American way of life' with rugged individualism and self-sufficiency."

The letter was issued by the bishops of the ecclesiastical province of Mobile, Ala., which covers the states of Alabama and Mississippi.

Signing the letter were Archbishop Oscar Lipscomb of Mobile and Bishops Joseph L. Howze of

Biloxi, Miss., William R. Houck of Jackson, Miss., and Raymond J. Boland of Birmingham, Ala.

The bishops noted that fundamentalism, a reaction to 19th-century Protestant liberalism that was seen as threatening basic truths of faith, sought to establish

**'The Bible is not a mere answer book for every problem, it is rather the record of God's loving and saving presence among his people'**

"non-negotiable fundamentals of the Christian faith."

One of fundamentalism's basic tenets, they said, is a belief in the "absolute inerrancy of Scripture," usually bound to a strict literal interpretation of biblical texts by each individual.

They said that the Catholic Church, too, is "a church of basics — basic beliefs grounded in Scripture and our tradition developed over almost 20 centuries."

But the fundamentalist belief in individual literal interpretation, they said, violates "the history and tradition of Scripture itself" and the Catholic belief "that Scripture cannot stand apart from the community."

They noted that the community of believers existed

before the written texts of the New Testament, that it was the church community which preserved, copied and handed on the texts written by some of its leaders, and it was the leadership of that community which "decided upon the 27 books of the New Testament."

Those who want to claim a strict "religion of the book" must face up to the fact that the Bible itself contains no "list of its inspired books," they said.

They also challenged fundamentalism's "exaggerated contrast between the world (evil) and the Kingdom (good)," saying that what God created is good and "it is we who can be evil, not the universe."

They also challenged the "unbalanced spirituality" of viewing holiness as "fleeing the world," saying that "this gives the lie to the Incarnation."

"The Bible is not a mere answer book for every problem," the bishops said. "It is rather the record of God's loving and saving presence among his people."

The bishops said their objections to fundamentalism should not be interpreted as a denial of Scripture or of a biblically based spirituality.

They urged all Catholics "to become more acquainted with the word of God as it is embodied in the richness of our Catholic tradition."

They called on Catholics to read the Bible daily and urged the establishment of Bible study courses in parishes throughout their dioceses.

The bishops particularly commended the Catholic charismatic movement for giving new emphasis to biblical spirituality in the Catholic tradition.

## Says Expert

# Parishes told: rely more on stewardship

By Catholic News Service

TOLEDO, Ohio (CNS) — Parishes that rely merely on the Offertory collection, bingo, raffles and festivals to finance services, especially Catholic education, won't survive in the 21st century, said the development officer for the Diocese of Toledo.

"Many parishes and especially those with schools, are surviving by withdrawing from past savings, and others are just barely managing to balance the books at the end of the year," said the official, Richard Waring.

Waring, who has 20 years experience in fund raising for private colleges, dioceses and parishes, advocates planned-giving programs and the creation of endowment funds for long-term financial stability of the church facilities.

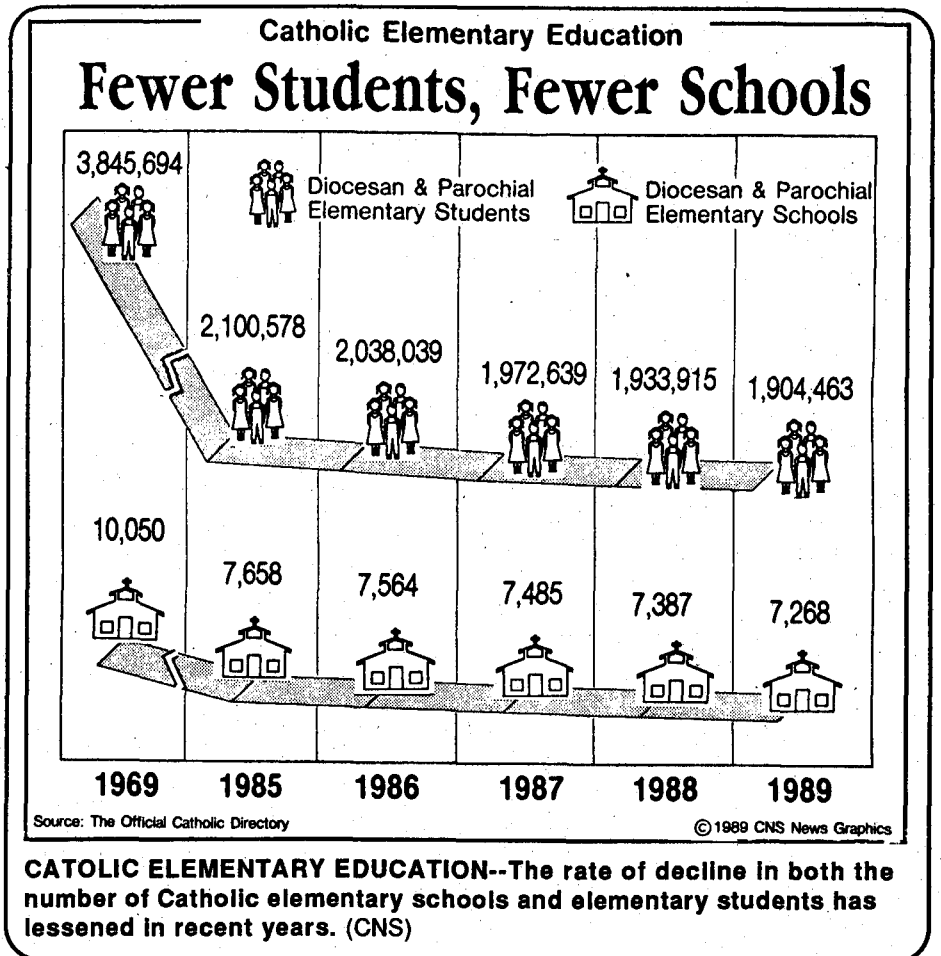
Waring, a former board member of the National Catholic Stewardship

Council, is the author of several publications, including "Financial Organizer," a personal estate planning guide; "How To Save Our Catholic College," a profile of the financial status of Catholic colleges in the United States; and "Preserving and Extending Our Catholic Heritage," an estate-planning pamphlet intended for distribution by parishes to parishioners.

His office has recommended a variety of fund-raising methods to parishes and schools. The recommendations include tithing, insurance programs, wills and bequests, but Waring said the most effective have been tithing and estate-planning programs.

"Through a good sacrificial giving or tithing program, the basic operating expenses of virtually any parish can be met, and good financial planning can be undertaken by the parish," he said.

He added, however, that "advance



planning on the part of Catholics to include the church in their wills is the only way that major improvements programs and major preservation programs in our aging and inefficient buildings and facilities will be financed

in the future." Parishes in the Diocese of Toledo received \$27 million in bequests in the last 15 years. There were bequests to high schools, diocesan ministries and to national ministries such as the Society for the Propagation of the Faith, worth many millions of dollars as well, Waring said.

"We simply must begin now to generate a financial endowment to replace the living endowment which sisters and priests have provided in the past," Waring said.

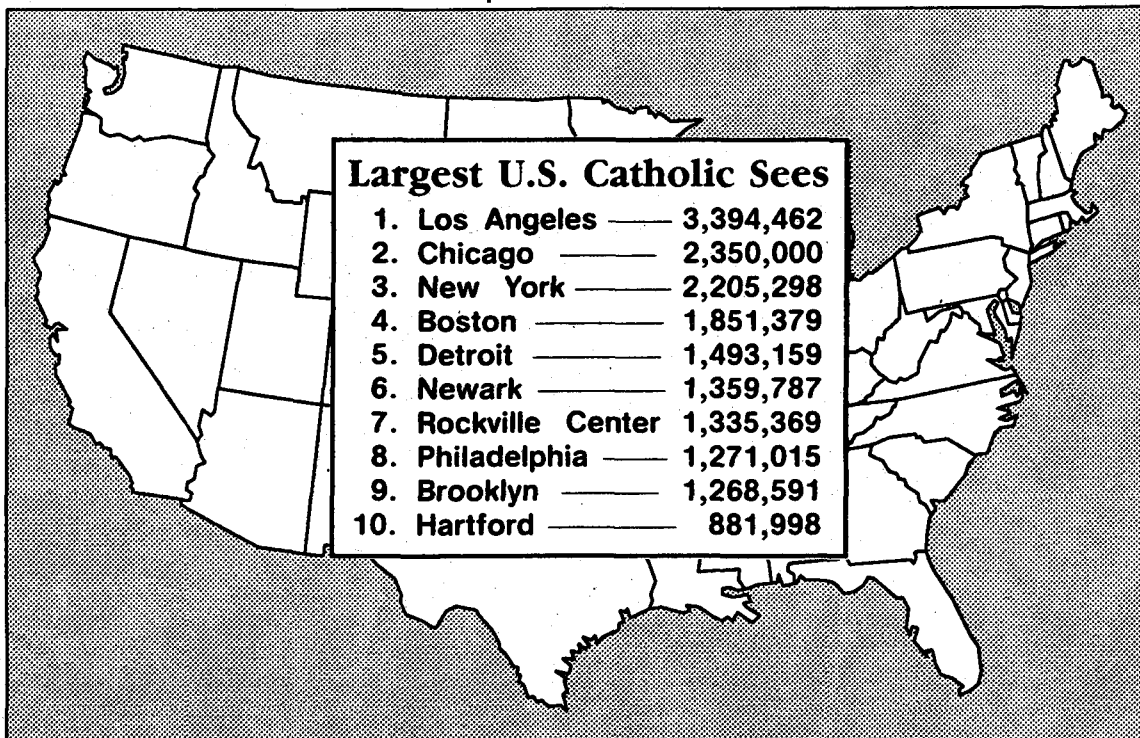
Through the parishes, the diocese has sponsored free seminars on estate planning. More than 5,000 people attended and Waring credits a portion of the bequest totals to the seminar effort. In 1987-88, the largest total for bequests was \$247,000 in one parish, he said.

Such success could be experienced in parishes across the country, but Waring said few parishes have established endowment funds to attract wills and bequests.

"As a development director, I see the potential which planned gifts hold for almost 23,000 Catholic parishes in the United States," Waring said.

## More Catholics...

...are in these dioceses. There are about 54,919,000 Catholics in the United States, according to the 1989 edition of the Official Catholic Directory. Nearly one-third of those Catholics live in the 10 largest Sees. (CNS graphic)



© 1989 CNS Graphics

Source: The Official Catholic Directory, 1989 edition



# Catholics, Baptists: avoid competition

WASHINGTON (CNS)—Roman Catholics and Southern Baptists should avoid competition and conflict in their missionary work because it "can become a stumbling block to those who have not heard the Gospel," said a statement of scholars from the two denominations.

The statement of 25 scholars summarizes Southern Baptist-Roman Catholic conversations of the past decade. Topics include Scripture, Salvation, spirituality, church and ministry, grace, and mission.

The statement was published in late June as a special edition of *The Theological Educator*, the journal of the New Orleans Baptist Theology Seminary. It also was published as a book, titled "To Understand Each Other," by Paulist Press.

"In predominantly Roman Catholic countries, Southern Baptist missionaries and local Baptists have sometimes suffered legal and social discrimination," the statement said.

"At times Southern Baptist missionaries have labored among Roman Catholics without respecting their faith and beliefs," it said.

When such tensions arise, the scholars said, "our efforts to share the Gospel which we proclaim and which sustains our lives can become a stumbling block to those who have not heard the Gospel."

The statement, which is not an official ecumenical dialogue position referred to church leadership for adoption, said that Catholics and Baptists agree that the primary source of knowledge of God is Scripture.

"We both affirm that the Bible is the inspired word of God authoritative for faith and practice, and that the Bible is to be at the center of public worship and of spiritual life of individual believers," it said.

The role of tradition, however, differs in the two denominations. Baptists test all tradition against the authority of the Scripture, while Catholics believe that interpretations of Scripture "must be measured against the manner in which Scripture has been proclaimed and lived by the whole



**No miracle** Some parishioners of Holy Trinity Church in Ambridge, Pa., had thought the eyes of Jesus had closed and they were receiving messages from God, but videotape of the statue in January and then in March show the eyes already closed. (CNS photo)

church in its tradition and teaching."

Baptists stress the experience of personally accepting the salvation Jesus offers, while Catholics "tend to emphasize" the work of Christ and the way redemption in him is made available through faith and through the sacraments, the statement said.

In the area of spirituality, the scholars said that Catholics place a great emphasis on communal participation and celebration.

While Baptists believe that "fellowship" in their local congregation is important, they "stress the complete sufficiency of a direct and personal, but non-sacramental relationship to God."

Catholic devotion to Mary and the saints "has been a source of division and misunderstanding" between the two denominations, the scholars said.

Southern Baptists honor Mary as the mother of Jesus Christ and emphasize the communion of saints as primarily a present reality among Christians, but they do not address prayer to Mary or to deceased Christians lest such infringe the sole mediatorship of Jesus Christ," the statement said.

While Roman Catholics and Southern Baptists "differ significantly" in their approaches to worship, they share "fundamental attitudes" on a variety of issues.

"Both groups have a strong sense of human sinfulness and of God's love even amid our sins and failings; both stress strong family life and sexual morality; both stress active engagement in church life," it said.

Both also have a history of active missionary work, especially in areas of the world where there are few Christians.

But, the statement said, "Roman Catholics tend to be more confident than Southern Baptists in affirming that God's saving grace may be efficacious apart from specific confession of the name of the incarnate, crucified and risen Jesus."

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# Youth ask bishops about music, sex, priests

## Altar girls yes, women priests, no

**By Catholic News Service**  
DENVER (CNS) — Young people from throughout the western United States shared with five bishops their concerns about their place in the church and also asked questions about church teaching on women priests, sexuality and other topics.

As part of the National Federation for Catholic Youth Ministry's western conference in late June, the youth-bishop forum was sponsored by the

**'The bottom line is because the Pope says 'no'**

--Bp. Bernard Ganten

U.S. bishops' Committee for Marriage and Family Life.

A similar dialogue with bishops and teens from the eastern United States will be held in November in Louisville, Ky.

More than 20 teens asked questions of Bishops Bernard J. Ganten of Beaumont, Texas; Richard C. Hanifen of Colorado Springs, Colo.; Arthur N. Tafoya of Pueblo, Colo.; and Auxiliary Bishops Robert J. Carlson of St. Paul-Minneapolis and Dale J. Melczek of Detroit.

"High school youth are eager to participate and should be afforded the opportunity," said Bishop Carlson when asked why youths aren't serving on parishes councils and committees.

"The church needs to support young people every day of their lives, not just in times of crisis," Bishop Tafoya said.

Bishop Melczek said bishops need to support youth ministry, especially peer ministry programs and that young people need to have visible roles in the liturgy.

The bishop said young people should be represented on parish liturgy committees and that their ideas for meeting the needs of young people should be listened to.

One young man from the Midwest asked why special liturgies could include the music and cultural symbols of Poles, Hispanics, blacks and other groups, but the music meaningful to youth is forbidden.

Bishop Melczek said he was in favor of celebrations with appropriate music for young people.

The use of girls and women as altar servers was supported by the young people, and by the bishops. "We need to get on with more important issues in our lives and faith than a preoccupa-

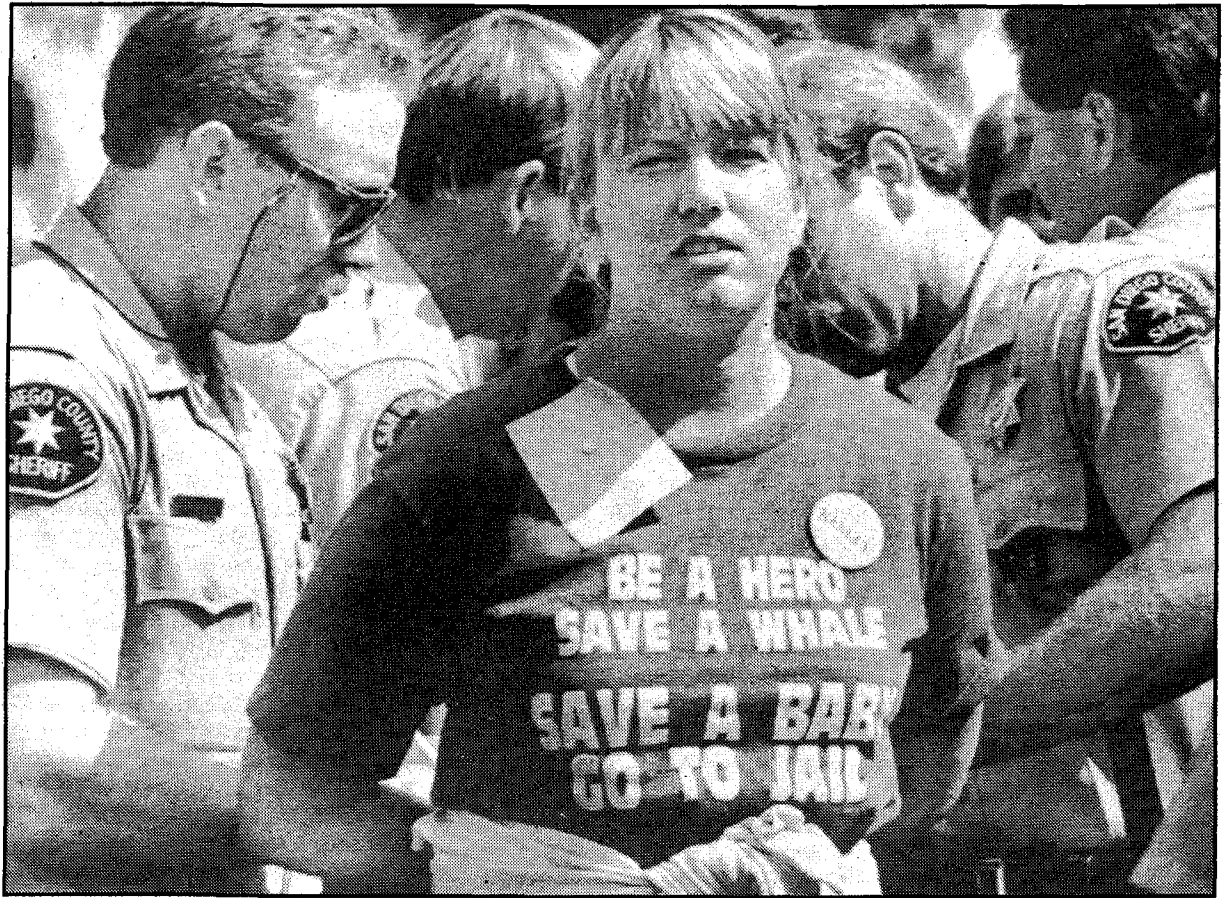
tion with girls serving on the altar," Bishop Ganten said.

One teen asked the bishops why the church teaches that premarital sex is wrong, even if the couple is really in love. The teen added that Adam and Eve didn't have "a piece of paper" saying they were married, yet the church considers them to have been in the marital state.

The youths applauded when the

bishops explained that the church does not view sexual intercourse as a recreational activity.

The majority of the 1,200 teens at the conference seemed to agree that priests should be able to marry, and that ordination should be open to women, even though the church teaches that the disciplines governing priesthood in the Latin rite are modeled on Jesus' ministry.



**To jail for 'life'**

A pro-life demonstrator is arrested Saturday outside an abortion clinic in Poway, Ca., a San Diego suburb, in one of many nationwide demonstrations continuing in the wake of the Supreme Court's ruling allowing some restrictions at the state level. (CNS photo)



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# Jews beaten at Auschwitz site

**By Catholic News Service**  
OSWIECIM, Poland (CNS) — Polish workers beat up and dragged away seven American Jews July 14 as they protested the presence of a Carmelite convent at the former Nazi death camp at Auschwitz, witnesses said.

The Americans, led by Rabbi Avraham Weiss of the Hebrew Institute of Riverdale, N.Y., shouted "Nazi Poles, anti-Semites" as six brawny workers dragged them outside the convent grounds and dumped them in the road.

A Polish seminarian, about 20 residents of Oswiecim, and five policemen reportedly watched without intervening as the workers fought the Americans for 20 minutes, shouting obscenities as they punched and kicked them. Oswiecim is the Polish name for Auschwitz.

Witnesses said the seminarian encouraged the workers, shouting: "Rip off their skullcaps. Drag them out."

The Jewish-Catholic controversy centers on a group of Carmelite nuns who, in 1984, moved into an old theater in which the Nazis had stored Zyklon B gas, used in the mass murder of an estimated 4 million inmates — 90 percent of them Jews. Relocation of the

**'This is an echo of what happened 50 years ago when these people took part in the mass murder of Jews'**

--Rabbi Avraham Weiss

nuns, under a Catholic-Jewish agreement, has been delayed, angering Jewish groups.

Rabbi Weiss and his six student followers were drenched with buckets of water flung from upper windows by the Polish workers after they climbed over a fence in a bid to enter the convent and talk to the nuns.

Witnesses said a worker later emerged from the building and grabbed placards the rabbi and his companions had placed against the convent that said: "Leave the souls of our holy martyrs in peace."

"Go away, beat it," the worker shouted as the Americans began fighting back.

Jews regard Auschwitz as a unique shrine to the Holocaust and consider the convent an offensive intrusion.

Five more workers leaving the con-

vent at the end of their day's work joined in the brawl. They dragged or carried the Jews onto the roadway in a fight that left participants bruised and scratched.

Jacob Davidson, vice chairman of the World Jewish Students Association, ended up with scratches on his face, missing a shoe and his shirt, and his trousers were torn.

"This is an echo of what happened 50 years ago when these people took part in the mass murder of the Jews," Rabbi Weiss said later. "This is outrageous and incomprehensible to me. This convent has to go."

In 1987, Jewish and Catholic representatives met in Geneva and agreed to a timetable for moving the Carmelites and establishing an inter-religious prayer and information center devoted to the victims of Auschwitz. Jewish groups have said the deadline has passed.

Within the last few months the Carmelites have repaired the roof on the convent and erected a new cross.

In May, top officials of the Anti-Defamation League of B'nai B'rith postponed an audience with Pope John Paul II, saying they feared "exacerbating tensions" over the convent.

# Mindszenty reopening 'no surprise'

**By Agostino Bono**  
Catholic News Service

VATICAN CITY (CNS) — The announcement in July that Hungary would reopen the controversial post-World War II trial of Cardinal Jozsef Mindszenty at the request of Hungarian church officials came as no surprise to the Vatican.

Nor, for that matter, did it come as a surprise to Hungarian Catholic leaders. It was a well-rehearsed confirmation of what was already known.

Vatican and Hungarian churchmen were informed in March that the government would reopen the case of the man who came to symbolize the harsh repression of the staunchly anti-communist Catholic Church during the postwar period.

The situation also illustrates the church-state consultative process that precedes major religious decisions by one of the Soviet bloc's more relaxed governments.

This consultative process is known as "small steps" and aims at fostering signs of church-state harmony in a country where 61 percent of the 10.6 million inhabitants are Catholic.

These signs are important not only for Hungary's international image as a communist state moving toward democratic reforms but also domestically — to convince its own people that current reform policies are for real.

Credibility would be shattered if the government were to announce a major religious decision minus approval of the hierarchy.

# Catholics to Hong Kong: don't flee

HONG KONG (CNS) — A Catholic group here has warned Hong Kong residents campaigning for the right to live in Britain that they might hurt the territory's future under Chinese rule.

Tam Yik-fai, executive secretary of the Hong Kong diocesan Justice and Peace Commission, told a press conference July 3 that the campaign would probably give people unrealistic expectations.

It may also result in splitting Hong Kong society, he said, referring to the possibility that the British government would accept some Hong Kong

residents but reject the majority.

Tam said the ways to protect Hong Kong's future are to build up a democratic and autonomous society and to lower internal conflicts.

The political system should be democratized, human rights preserved, and the living and working conditions of lower-class people improved, he said.

To date, the British government has maintained no change in its Nationality Act, but promised to consider relaxed measures for select Hong Kong people such as police and senior personnel in

the public and private sectors.

While half of Hong Kong's 6 million people are British subjects, not all are entitled under the Nationality Act to live in Britain.

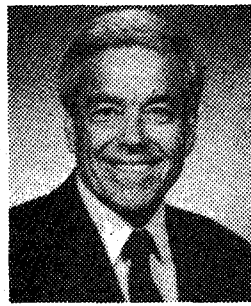
The other half of Hong Kong's residents have Chinese citizenship.

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# Catholic-Moslem relations grow in school

**Catholic News Service**  
**MARYKNOLL, N.Y. (CNS)** — Catholic-Moslem relations in the Middle East are developed on the "practical level" rather than in formal theological dialogue, said a Maryknoll missionary stationed in Cairo, Egypt.

Father Douglas May, a native of Boston, N.Y., told Catholic News Service in an interview at Maryknoll headquarters that he takes several practical approaches to improve relations. One of his approaches is to teach English at a nursing school run by the Palestine Red Crescent.

The agency, headed by Fathi Arafat, brother of the Palestine Liberation Organization leader Yasser Arafat, enrolls some 240 young Palestinian men and women from Israeli-occupied territories, he said.

When he teaches English, Father May said he does not try to convert Moslem Palestinians to Christianity, but rather helps them express their Moslem beliefs and feelings about the Palestinian situation in English.

Father May said the Maryknoll missionaries in the Middle East hope their efforts will help overcome mistrust and build "an environment of interreligious tolerance."

Father May said another practical approach he takes to help build Catholic-Moslem relations is to act as coordinator of the Maryknoll lay missionaries in the Middle East.

Father May visited Bethlehem from May 29 to June 6. He said the Palestinians appeared to believe that their 19-month-old uprising on the Gaza Strip would not bring immediate results. But they are determined, he said, to keep it going. Palestinian youths declare that they will not continue to live as their parents have, he said.

They do not imagine that they will defeat Israel by throwing rocks, he said, but consider themselves in a "public relations" effort comparable to that of Gandhi in India or the Rev. Martin Luther King Jr. in the United States.

Father May said that the place of Christians in the Arab world is "at risk," with many of them emigrating.

While working to develop relations between Christians and Moslems, Father May said, he also seeks to strengthen ties among Christian groups in Egypt, which has seven Catholic rites.

Father May said he participates in a program that draws together members of the different rites at Saturday evening Masses, while leaving them free to attend their own churches on Sundays.

Although only Catholic clergy celebrate the Masses, about half of the lay participants come from the Orthodox churches, he said. Many of the lay participants feel "somewhat frustrated" in their desire to make the Christian faith come alive in the context of an Orthodoxy focused almost exclusively on clergy and liturgy, he said.

Father May said the program was designed not only to unite Christians, but also to work for renewal of all rites and greater involvement in the life of society.

Another practical approach Father May takes in improving relations is in his work as spiritual director of about six seminarians near Cairo. He said enrollment at the Coptic Catholic seminary at Al-Maadi, south of Cairo, has doubled over the past 10 years to about 60 seminarians.

A final practical approach he takes is conducting two Sunday Masses for English-speaking residents of Cairo. He and another Maryknoll priest are the only English-speaking priests permanently based there, he said.

## Child abuse by priests needs prayer, says Canadian bishop

**OTTAWA (CNS)** — The president of the Canadian bishops' conference has asked Catholics in his country for prayer and compassion as an increasing number of priests and brothers are charged with sexually abusing children.

"This tragedy of sexual abuse challenges every member of the Catholic community," said Archbishop James M. Hayes of Halifax, Nova Scotia, president of the Canadian Conference of Catholic Bishops.

"We must find within ourselves the faith and strength from God and from one another to overcome our anguish and anger and move to the compassion and understanding that will help to reconcile our community," he said in his letter, dated July 12.

Sixteen priests, former priests and brothers

across Canada have been charged with the abuse, mostly of boys; some have been charged with multiple offenses. Some charges date to the 1960s as adults have come forth to tell of incidents from their childhoods.

"First in our compassion must be those who have been sexually abused," the archbishop said. "They need and have a right to the acceptance and understanding of the community in order to help them to be restored to wholeness."

"All of us want a solution, an understandable explanation and a way to prevent this from ever happening again. That solution must be one that helps all: the abused and the accused, their families, their parish communities, priests and the Catholic community as a whole."

## Vatican sets ties again with Poland

**VATICAN CITY (CNS)** — Poland has become the first Soviet-bloc country to establish diplomatic relations with the Vatican.

The decision caps years of often tense negotiations during which the church, led by Polish-born Pope John Paul II, was a major spark for a political reforms leading to the current multiparty Parliament.

A joint announcement was made July 17 at the Vatican and in the Polish capital of Warsaw and restores the diplomatic ties broken by Poland in 1945.

The decision recognizes the "noble traditions of many centuries" that unite the two states and expresses a desire "to develop mutual friendly relations," said the joint statement.

The statement said the Vatican planned to establish a nunciature in Warsaw and that Poland planned to establish an embassy to the Vatican. It did not say who would head the diplomatic missions.

A Vatican source said these would be announced at a later date.

The decision came several months after Poland passed a law granting legal status to the Catholic Church. The lack of legal status was the last major stumbling block to restoring diplomatic

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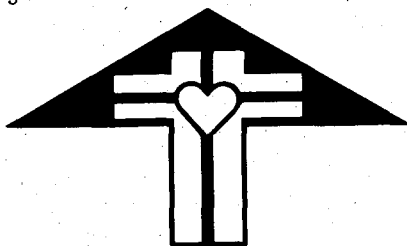
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# Change blooms at Respect Life

By Cynthia Thuma  
Voice News Editor

From her office, which looks out over beds of multicolored roses, Joan Crown picks through a thick manila folder containing copies of lawsuits. The legal papers document a part of the abortion industry that surely doesn't fit the pro-abortion faction's public relations image.

Crown reads bits aloud as she thumbs through the suits.

"Practicing medicine without a license...perforated uterus...died...ripped

uterus...perforated uterus and bowel...embolism and brain damage...died...doing abortions after his license was suspended...died..."

The suits document unlicensed and suspended physicians who performed abortions illegally, of negligent practitioners who had sloppy surgical technique and who performed abortions while intoxicated or impaired by drugs.

"Women have been maimed, died," she says. "These are the things they do to women you don't see in the papers."

Crown softly shakes her head as she speaks.

"They talk about women's reproductive rights," she said.

Are the lawsuits from around the country, her visitor asks.

"The country? No, Florida," she says sadly. "Just South Florida."

The U.S. Supreme Court's ruling in the Webster vs. Reproductive Health Services case, which returned power to set certain abortion standards to the states, brought swift reaction from both sides of the issue. From the marble steps of the Supreme Court building, the National Organization for Women's

president, Molly Yard, promised a war over the issue. Pro-life groups, too, prepared to take their cause to state legislatures. And Crown, associate director of the Respect Life ministry in the Archdiocese to Miami, traveled to

Tallahassee June 20 to plot strategy with other Respect Life offices in the state and Palm Beach Bishop Thomas Daily, head of Florida's pro-life committee.

But as she works to help convince the Legislature of the pro-life stance, Crown also keeps in mind the words of

Archbishop Edward McCarthy, who urged an attempt at conciliation between pro- and anti-abortion factions. The time, he said, may be right for "a little more dialog and a time to sit and listen more." Crown says she's willing to listen.

"I really feel for them," she said of her pro-abortion counterparts. "I don't hate them. The only thing we want is to stop the killing of the unborn. We've got to come together and help these people."

"People are confused," she said. "Especially teen-agers. Then they get sexually involved and they find things aren't what they are in the movies. Then we get them."

Unless they turn to abortion clinics for counseling first. There, the direction of counseling is obvious. Respect Life takes a different direction.

At Respect Life, pregnant women are told "we have no financial interest in your decision," Crown says. "You've got to consider that."

But if the court's decision drew new battle lines, Crown says plenty of foot soldiers are volunteering to join.

"Right away, the phones started ringing like crazy," she says. "Right

*'The only thing I want is to stop the killing of the unborn. We've got to come together and help these people'*

Joan Crown  
Associate Director  
Respect Life Ministry



Respect Life Associate Director Joan Crown stands in the rose garden outside her office in northern Dade. The rose is the symbol of the pro-life movement  
Voice photo/Cynthia Thuma

now, all I can tell people is "Can I take your name and phone number?" "

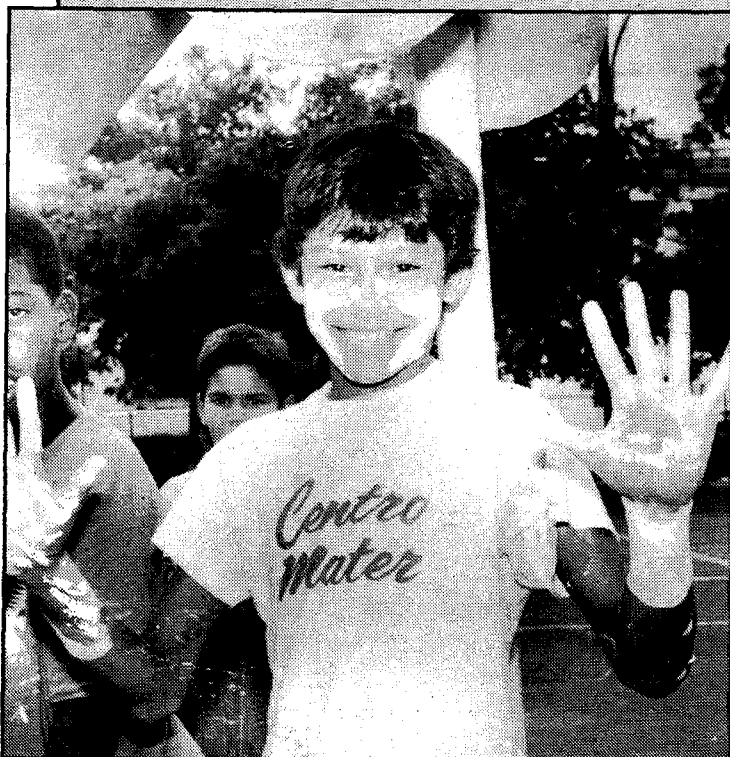
Although it offers standard pregnancy testing and counseling, Respect Life tailors its other services to the needs of the individual. When a pregnant woman was thrown out of her apartment recently, Crown, her husband and their daughters spent the weekend helping the woman move into a new apartment. The ministry also provides food, formula, baby supplies and a clothes bank to those who need the assistance. They help women get proper prenatal care at prices they can afford. Also available is a manned 24-hour hot line for each of the eight locations throughout the archdio-

cese and post-abortion support groups for women trying to come to grips with themselves after making the choice to undergo an abortion.

"A lot of people feel 'I had an abortion, I'm excommunicated.' That just isn't so," Crown says.

Respect Life workers sometimes involve themselves with peaceful picketing of abortion clinics, the ministry does not urge civil disobedience or violence.

"The people who do crazy things hurt us," Crown said. "No matter what we know we are, no matter what we do, when an abortion clinic gets bombed, people lump us all together."



Jairo Hernandez shows he's gotten colorfully involved in his fingerpainting. Most of the children at Centro Mater's summer camp are the children of immigrants who couldn't afford to send their children to other day camps

La Voz photos/Lina Byron

## Super summertime fun at Centro Mater



Sandra Leon, Luis Flores, Matilde Robaina, Juan Cairo, Yamira Lopez and Windell Sanchez are all smiles as they prepare for a trip to Tropical Park



At left, David Montero, Norberto Martinez, Reinaldo Mare, Danny Casavilla and others work on a fingerpainting project



# St. Bonaventure Church welcomes its flock



St. Bonaventure Church is located in southwestern Broward County, across the street from Western High School

Archbishop McCarthy tours the church and parish center, blessing the edifice with holy water

By Cynthia Thuma  
Voice News Editor

The thunder got St. Bonaventure parishioners' attention, but the rainstorm couldn't dampen the moods of the 700 faithful who crowded into the Davie church for its solemn dedication on July 15.

Celebrant for the dedication liturgy for the church/parish center was Miami Archbishop Edward McCarthy.

Father Michael Quilligan, pastor of Annunciation parish in Hollywood, was the homilist and bestowed several wishes for his friend, St. Bonaventure pastor Father Edmond Prendergast. Among them: "...may your roof and walls never fall in and may those who worship here never fall out."

Father Quilligan couldn't resist noting how far west in Broward the church is located. "Welcome to East Naples, Archbishop McCarthy," he said, as Mass-goers chuckled along with him.

## 700 greet archbishop at dedication liturgy

The edifice is located on S.W. 136th Avenue in southwestern Broward, across the street from Western High School. Before the building was completed, Masses were celebrated at Flamingo Elementary School.

The parish, which was founded July 1, 1985, is located in one of the fastest-growing areas of South Florida. It primarily serves residents of Bonaventure and Davie's Shenandoah area.

The Spanish-style building with a red barrel-tile roof took about a year to complete, said Father Prendergast. The grounds are landscaped with crepe myrtle, mahog-

any, royal poinciana and sabal palms.

The dedication liturgy most pleased Father Prendergast because it unofficially marked the end of a trying phase of his career, he said.

"I want to be a priest, not in construction," he said, suppressing a chuckle. "Really, there's a whole new insight there. It's hard work because you're pulled in all different directions.

But you have to experience what's involved in it. There's a lot of people you come in contact with that you ordinarily wouldn't meet.

"You have to go through it to understand it," he said.



## Synod '89

# The Synod's beauty lies in its diversity

The following is one of a series of columns by guest writers on various aspects of the Archdiocesan Synod now being implemented.)

By Msgr. Francis J. Fazzalano  
Pastor of St. Gabriel Church,  
Pompano Beach

I say at the outset that I am a canonist, a pastor and a member of the Synod of the Archdiocese of Miami. These are the three perspectives that color this article.

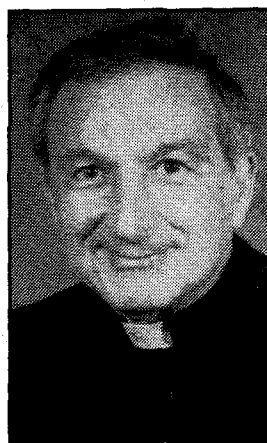
I learned from Vatican II to abandon my legalism (not my respect for and love of the law) and to see more clearly the personalist values in the law. As pastor with widely diverse pastoral experiences, I believe I have my hand on the pulse of the people. (The realities of parish life demand at times that I also have my hand on their pocketbook!)

As a member of the Synod, I rejoiced in joining the Archbishop in the task of reflecting on how well the Archdiocese of Miami is accomplishing its mission, how it could become a more effective instrument of God's grace, and serve to renew the zeal and commitment of the people. I had had the privilege of attending the first session of the Second Vatican Council and happily experienced the Church in its giant steps of renewal.

With these perspectives, I was able to

*I see the statutes of the Synod not as a heavy burden of laws, but rather the reasonable, understanding, necessary expressions of a loving Shepherd as he guides his flock*

Monsignor Francis Fazzalano  
Pastor, St. Gabriel Church  
Pompano Beach



see readily the Synod of the Archdiocese of Miami as an effort to accomplish at the local archdiocesan level what Vatican II did for the universal Church: a renewal and deepening of the faith life.

I enjoyed tremendously the dynamic process of the Synod. To meet with laity, religious and clergy frequently and regularly and exchange ideas, with total openness and freedom, on all the aspects of the Church of Miami was an experience of enlightenment and personal growth.

As Church, we are a multi-faceted diamond, each facet showing singular

beauty. And so we tried to address ourselves to the incredibly wide range of conditions and needs in the Archdiocese, relating, for example, to children, youth and elderly, the single and married, laity, clergy and religious, different racial, ethnic and cultural backgrounds, saints and sinners. We challenged ourselves to fully be Church as we acknowledged our belonging to both the church of Miami and the universal Church.

I see the statutes of the Synod not as the heavy burden of laws, but rather the reasonable, understanding, necessary

expressions of a loving Shepherd as he guides his flock. I as priest and pastor and my parishioners needed the Synod.

I am indeed proud of my parish and have been inspired by the vitality of faith which I continually experience in it. We agree 100 percent with the centrality of evangelization as our mission. We also try to make the liturgy "the summit toward which the activity of the Church is directed and at the same time the fountain from which all her power flows."

We are substantially a community of older people with very, very few children or young people. Our greater demands lie in the area of social outreach to the elderly. We are vocation conscious and pray at every Mass for vocations.

We try to display brotherhood with our Christian and non-Christian brothers and sisters. We have many good things "in the works."

Are we smug and complacent? By no means. We know we need to improve in many things, to do more things. For example, we need (and want) to establish a parish council. We are carefully examining all that the Synod revealed as its vision for the Church of Miami. We want to be part of the vision; we want to walk, step by step, together, into the 21st century. We shall do our best.

### Official

#### Archdiocese of Miami

The pastoral Center announces that Archbishop

McCarthy has made the following appointments:  
The Rev. Henry O'Toole, C.Ss.R -- To assistant pastor of Our Lady of Perpetual Help, Opa-locka, ef-

fective July 1, 1989.  
The Rev. Emil Allue, S.D.B. -- To administrator of St. Kierna Parish, Miami, effective July 24, 1989.



## We must preserve the human race ...the way God always intended it to be

By Judie Brown

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

And God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind, and it was so. (Genesis 1:12, 24)

Scientists have begun to insert animal genes into human beings, according to Hastings Center Report, June 1989. Human genes have been inserted into animals for many years. For example, scientists have been producing insulin for humans churned out by microbes.

But now we are seeing scientific experiments which introduce these foreign genes into the human nucleus. On the face of it this seems like a good thing. But the truth is that the path we are permitting scientists to take could hasten the destruction of human kind — not with nerve gases or nuclear weapons, but by altering the nature of what it means to be human.

If no change is made in our legal toleration if this scientific circus, it may be commonplace in the next century to have some varieties of human-beast combinations.

Some scientists want to produce the "new-man" stronger, less prone to disease, and free of "genetic error." These scientists will be deciding what qualities are best, and our population will be altered in that direction. We see now the battlefield for the human being has moved from the propaganda machines of dictators, from a hidden agenda media onslaught, from the "value free" public school classroom.

The battlefield is now our cells. It is no longer called philosophy or politics or education, it is called cellular biology and genetic science.

It is no longer held before the public in an open forum, it is a revolution carried out behind laboratory doors, approved for federal funding and only a few generations away from causing a drastic, permanent change in what it means to be a human being.

The scientists, not the theologians or the democratic majority, let alone God, the Author of life, will be deciding what is to be kept of human nature and what is to be discarded. They can eventually make it impossible for us to determine what is human and what is not.

Our laws could become unenforceable: we will not know who is to be included as a citizen and who is to be considered a laboratory animal; we will not know who is to take communion and who is to be served up in a casserole at the church picnic.

Would you eat a turkey that had human growth genes and human intelligence genes inserted in its every cell? How many and which animal genes inserted in a human

**'We will not know who is take communion and who is to be served up in a casserole at the church picnic.'**

- Judie Brown



(CNS photo)

would mean that the human was legally dead and only an animal remained? When these human-beasts reproduce, which ones will have eternal souls and which ones could morally be ground up to fertilize our plants? If human-ape combination can write a few words, is he/she/it entitled to special education schooling at the government's expense?

This genetic blasphemy can take place in the next century. But just because a scientist can do it, will he or she do it? Will the members of the scientific community not soon rise up and unanimously restrict this research of their own free will? Don't count on it!

Does anyone have the intelligence and/or the right to decide the direction of human nature and human biology for the rest human history? Does anyone who can even vaguely imagine the dilemmas that will exist fifty generations from now not yearn for sanity to take place during our own crucial generation while the path back is

still available to us?

We have a clear and immediate responsibility to those future generations — we must act to outlaw the insertion of animal genes into the human cell, and vice versa. We have laws against bestiality that should be expanded to include such gene mergers. The carnal knowledge of the animal may not technically exist in these laboratory dishes, but the confusion and insult to humanity is still present as it is in bestiality, and the viability of the offspring more sure and therefore more sinister and fraught with risks.

We should be writing our legislators and the National Institutes of Health in Bethesda, Maryland, opposing this perversity. Let us reproduce in the way God called good: "Let us make man in our image, after our likeness..." (Genesis 1:26).

(Mrs. Judie Brown is President, American Life League Inc., Stafford, VA 22554)

## Coping with midlife's pressures

Society's changing fabric is wearing and tearing on middle-aged women, reports a national, Catholic family magazine. For the first time in history, many women are attempting to care for their husbands, their parents, their husband's parents, their children, and possibly their grandchildren, often while working outside the home.

There are, though, practical steps to lessen stress for this "sandwich generation," according to "The Midlife Squeeze: When Is It Going to Be My Turn?" featured in the July issue of *St. Anthony Messenger*.

"I'm trying but I feel like I'm falling apart," weeps one interviewed woman. "My teenagers are barely speaking to me, my husband is threatening to take a permanent business trip, and I'm supposed to take care of a hyperactive grandchild while my divorced daughter works." Another confesses, "I feel torn all the time, and find myself wondering: 'When is it going to be my turn?'"

A variety of social trends has created this new phenomenon. People are living longer, and only a handful of the elderly are in nursing homes. Women are the

caretakers: Of five million people who care for elderly adults in the United States, three and half million are women.

At the same time, young adults are delaying marriage and childbirth, thus prolonging their dependence upon Mom and Dad. More than a third of 22-24-year-olds live with their parents, as do a significant number of those in their late 20's.

Many women find themselves torn between compassion, guilt, and anger, especially when presented with opportunities outside of the traditional homemaker role.

Experts call it the compassion trap: The very instincts that make a woman react more emotionally to another's pain and suffering also make her more apt to undertake wearisome, thankless labors of

love. Anger and guilt often follow. "You tell yourself that you ought to be able to handle it without resentment," says one woman, "but when those feelings surface, you feel like a failure."

How can woman cope with all of this newfound pressure? Experts prescribe a twofold approach: confront internal attitudes and change your everyday behavior.

Changing internal attitudes presents the most challenging obstacle, but offers the greatest hope. Midlifers need to ask themselves: "Am I feeling guilty? Am I

having trouble letting go? What would happen if I did?" People often find themselves in caretaking situations more as a consequence of their own feelings than the actual needs of grown children and aging parents.

**'How can women cope with all of this newfound pressure? Experts prescribe a twofold approach: confront internal attitudes and change your every day behavior.'**



## Catholics as conscientious objectors

**Q.** Please clarify for us who have spent years of our lives in the military service the church's position regarding this kind of service. According to what I sometimes read it seems the church now tells us Catholics that we are all supposed to be conscientious objectors. Is this true? (Mississippi)

**A.** The church does not teach that all Catholics are required to be conscientious objectors to military service.

By Fr. John Dietzen



In the very early centuries of our faith Christians generally assumed, and acted upon the belief, that participation in military service was against the principles of Jesus Christ. In part that position reflected their refusal to participate in any kind of service to the Roman emperor, who was considered divine under Roman law.

Off and on for centuries even the pope became personally involved in military actions thought to involve the welfare of the church. In light of this history, draft boards formerly took the position that no Catholic could claim conscientious objection on religious grounds. Only after World War II, with the radically different nature of war and of relationships between nations and peoples, did matters shift again.

During the Vietnam war, bishops and even the pope agreed that no one is obliged to fight a war simply because it is declared by a civil authority. Obviously this applies not only to our country but to Christians in other nations as well.

Just as we esteem those who conscientiously serve in armed conflict, the bishops have taught, so we also should regard conscientious objection as positive indicators in the church of a sound moral awareness and respect for human life.

In 1971 the world Synod of Bishops in Rome addressed the same question in "Justice in the World." "It is absolutely necessary," they said, "that international conflicts not be settled by war but that other methods better befitting human nature should be found. Let a strategy of non-violence be fostered, and let conscientious objection be recognized and regulated by law in each nation." Behind such statements lie two firm principles of faith.

—First, all Catholics and other Christians must be guided primarily by the principles and values related to us by Jesus in the Gospels. Both individually and together as a church, the holy Scriptures, particularly the Gospels and the rest of the New Testament, are the norm against which we all must measure what we believe and do. This means we ask ourselves in critical decisions of life, Does what I am doing fit in with what Christ says I should do?

—Second, religious leaders and others concerned with human rights have been forced numerous times in recent decades to insist repeatedly that every human being has the responsibility and right to act in accord with his or her conscience without retribution, insofar as those rights are exercised without prejudice to the rights of others. Authorities thus have an obligation to respect those rights.

What American bishops and episcopal conferences of other countries have said is simply that Catholics may (not must) legitimately, and in total agreement with their religious heritage, refuse to participate in military action. According to their teaching, refusal to participate in active warfare is a basic human and religious right and must be honored.

## Art's value for whose sake?

The market for artistic masterpieces is going crazy and the big loser is the public.

A sad scenario is becoming all too familiar to museum curators these days. Van Gogh's "Irises," on view in a small museum in Maine for many years, sold for \$53.9 million recently. His "Bridge at Trinquetaille," which used to hang at the Metropolitan Museum of Art, is now in the hands of a private collector somewhere in Switzerland.

A Rembrandt portrait which has been exhibited at the Fine Arts Museum in Boston was sold to a private collector in 1986. A landscape by the American painter Albert Bierstadt has recently been taken from the Mead Art Museum at Amherst College for auctioning at Sotheby's.

These are just a few of the pieces that lately have vanished from the public domain. The reason is money. Prices of paintings and sculptures have skyrocketed in the past decade. Owners find it harder to justify loaning a painting to a museum for the benefit of the public when a sale could bring in \$20 million or \$50 million.

The Tax Reform Act of 1986 also has had a devastating effect. The new laws discourage charitable donations. According to recent surveys referred to in The New York Times, the number of donations to art museums dropped by an estimated 162,000 between 1986 and 1987, and the dollar value of private donations fell 63 percent from 1986 to 1988.

Moreover, The New York Times reported in May, "The quick thrill of a big-time sale seems more emotionally satisfying to today's collectors than lending to a museum. The notion, so strong for so many years ... that contributing paintings and sculptures to a museum is a noble act, a gesture of good will toward the American people, has become almost quaint, an idea outmoded by fiscal reality."

Quaint? Outmoded? That's how today's rich view charitable giving? Sharing our cultural heritage has become a silly, old-fashioned concept?

**'There is something severely wrong with a system that encourages severe stratification, where the rich become super-rich and the poor sink further into despair and oblivion.'**

By Antoinette Bosco



Apparently so, when there is more money to be raked in. The stakes are just too high. Picasso's self-portrait sold this spring for \$47.9 million. Sellers cannot resist prices like that.

How can a painting be worth \$50 million? The answer is that it cannot be. An artificial market has been created simply because there is so much disposable income concentrated in the hands of a few jet setters and business moguls. They need some selfish and prestigious place to invest their extra millions, so they are driving up the price of art.

In the market, art has less to do with esthetics and culture than with profit. It is a sin to think of the beneficial social uses for which all those millions could go, how cities could be renovated and hungry people fed. The wealthy could support public art instead of raping it.

There is something radically wrong with an economic and social system that encourages severe stratification, where the rich become super-rich and the poor sink further into despair and oblivion.

The world used to consist of kings and lords alongside a multitude of peasants and serfs. Such economic injustice was not acceptable. It spawned revolutions and rebellions.

If the people who control policies and institutions cannot be moved by an appeal for morality and fairness, they ought at least to learn from the lessons of history that economic injustice won't be tolerated forever.

## Religious freedom is our right

"Dignitatis Humanae" is the Latin designation for the Second Vatican Council's Declaration on Religious Freedom. In it the council fathers professed their belief that "It is upon the human conscience that (moral) obligations fall and exert their binding force. The truth cannot impose itself except by virtue of its own truth as it makes its entrance into the mind at once quietly and with power." While private conscience is clearly referred to here, this document is primarily concerned with the human right to worship God free from any outside coercion by individuals or civil society.

The key point is that religious freedom has its foundation not in the subjective disposition of the person, but in human dignity itself. It's a subtle point, but one worth pondering.

Subjectively sincere conviction are not necessarily the same as objectively truthful convictions. Hitler may have been sincere, but his philosophy was essentially corrupt. Corrupt thinking has to lead to corrupt

actions. In his case we know the results all too well.

We are always free to follow our conscience, but self-deception can cause misery and ruin if we're not careful. Every action is consequential. Each one of us is able to jump off the Empire State Building if we want to, buy only once.

To guide us in the difficult job of discerning truth Jesus gave us the Beatitudes. "Blessed are the poor in spirit for theirs

**'The key point is that religious freedom has its foundations not in the subjective disposition of the person, but in human dignity itself. It's a subtle point, but one worth pondering.'**

By Fr. John Catoir



is the kingdom of heaven." One who is poor in spirit does not say: "It's my body, I'll do what I want with it." Rather, one asks what God

wants of one in this situation.

There are moral issues where honest people may differ in good faith, but that doesn't make every opinion truthful. Try to be objective about the moral opinions you hold. You may be right, and you may be wrong. It's

important to pray for the wisdom to know the difference and to walk "in the Holy Spirit, in unaffected love, and in the word of truth." (2 Cor. 6:6-7)

The more you realize how much the world needs you the more initiative, imagination and courage you will show in bringing forth the truth that God has hidden in you. Your conscience wedded to the truth will bear good fruit from now into eternity.

## Time Capsules

By Frank Morgan



### Numbers show how our government has grown

At the time of Jefferson's Inauguration, there were 291 federal employees, counting the President, Vice President, the Cabinet, Congress and the Supreme Court.

The Congressional administrative staff numbered 13, while the six Justices of the Supreme Court had only one clerk for all of them.

Since 1801, the population of the United States has multiplied 55 times while the population of the government employees has multiplied 500 times. Civilian personnel is now 2.8 million and the military personnel is 2.1 million.

\*\*\*\*\*

Thomas Jefferson's Vice President was Aaron Burr, who as young man was an aide to General George Washington for a

short time because Washington would not listen to his suggestions on how to win the war. Burr's services were finally terminated when he asked Washington to explain his strategy to him. The Commander-in-Chief told the 20 year old Burr the he didn't have to explain his strategy to "beardless boys."

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After Benjamin Stoddert, the Secretary of the Navy from 1798 - 1801 resigned, President Jefferson was forced to advertise in the daily newspapers for a man to take the job. The post was not very important at the time since the entire U.S. Navy consisted of only three ships.

A man by the name of Robert Smith answered the "help wanted" ad and became the second Secretary of the Navy, serving admirably from 1802 to 1805.



## Acceptance is key to better relations

Every year when the heat of the summer arrives and the telephones slow down, my typewriter moves faster than the rest of the year. This is my time for creating. It is the time for putting down on paper all the ideas that have crossed my mind throughout the year (as we encounter different problems in our community).

One area that concerns me and which few talk about is the suffering Catholic parents of our church of Miami. Many of you will ask, "What determines a suffering parent?" Many books and programs have been written to advise and guide us in how to successfully nurture, teach and enjoy our children, but for those who discover the books too late or for those parents who are doing all the right things and still are not able to inspire their children, I would like to pass on some encouraging words and the message that we do care.

Many nights at the end of a parenting class a mother or father comes to us to share their hurt. They see their young adult children rebelling against the teaching which they so carefully tried to model. We listen to a heartbroken parent of a drug addicted son or daughter or a runaway child or a pregnant daughter, etc.

Perhaps by the mere fact of being a parent we all can say that at one time or another we have joined the ranks of the suffering parents and we think that there are some basic guidelines that could help us at those times of grief and pain. One of these will be the comfort that comes into our hearts when we share with other hurting parents or the hope we receive as we read the Word of the Lord and the

By  
**Elaine Syfert**



power that is in prayer.

Sometimes it is difficult for parents to share with other persons in their own community the hurts that they carry in their hearts because of fear. They fear that

**'Once we put into action our acceptance and we allow ourselves to relate that message to our children, they in turn will become more acceptable.'**

- Elaine Syfert

As we start the process of healing by sharing with others, we also begin learning how to accept our children. We realize that it is no easy to consider our children as independent persons since just the other day we were spoonfeeding them. However, as the acceptance more and more sets into our hearts, there comes the recognition of the right of this person to grow and become all they can be.

Once we put into action our acceptance and we allow ourselves to relate that message to our children, they in turn will become more "acceptable." This will completely change our relationship with them, with other parents and definitively with our Heavenly Father, as we are reminded of the unconditional love that He feels for us. This unconditional love is what we need to feel also for our children.

Nothing is more comforting than the knowledge that no matter what the hurt is or how grave is the sin, our Lord always forgives us. He will also forgive our children and give them and us the opportunity of a new beginning. As we pray for them to become more acceptable, we also pray for ourselves to be more accept-

ing. We will continue to provide for them the right kind of environment and the right kind of example which will eventually bring them back to our home where there is LOVE, where there is ACCEPTANCE and where there is FORGIVENESS.

(Elaine Syfert is director of Hispanic Family Ministry in the Archdiocese of Miami.)

## Convincing teenager not to quit school

Dear Dr. Kenny: "How can I get my teen-age son to stay in school? He is a sophomore. His grades are average, but he tells me he's tired of school."

The law no longer requires that he attend after age 16. Further, he has been cutting classes and now the school is about to suspend him. I want him to graduate. What can I do?" (Philadelphia)

You can talk at length to your son and explain all the good reasons he ought to remain in school: to find a job, or to qualify for a better one; to remain eligible for college; to be able to enlist in the military; to be with his friends. I doubt such talking will do any good.

You can allow him to experience the consequences of not attending school. In simple terms, the alternative is to get a job and to pay you room and board.

Life is a great teacher, although the "tuition" of experience can be high. Do not protect your son from the results of his choice.

Let him learn on his own how hard it is to find a job. If he's lucky in finding one, let him know the joy of hard work for minimum pay.

Do not give him money to get by. Your job as a parent was to support him while he was learning in school. If he insists on being grown up and you allow that, then you must not dilute his experience by continuing to support

By Dr.  
**James and Mary Kenny**



him.

This is not cruel or mean. Learning to care for oneself is the most important life lesson of all. Your son is brave to make such an early attempt. Don't deprive him of the fullness of it.

He should pay you room and board if he continues to live at your house as a young adult. Many parents have found that \$10 per day is reasonable, much cheaper than he could do on his own, yet enough to provide a fair amount for his upkeep.

If, however, you want to insist that he remain in school, you might offer some tangible inducement. This is more likely to work than long and unproductive lectures and nagging.

What would motivate him? An increase in privileges? More car time? Money?

Identify specifically what you want. I would focus on

daily class attendance, assignments completed and-or weekly grades. I would find a reliable way to acquire this data. Then I would make what he wants contingent upon his giving you what you want.

You may call this a bribe if you wish. Call it whatever you want. If you wish for your son to stay in school at a key moment of choice, then I am more concerned with whether your response works than what you call it.

Finally, there may be a compromise. Perhaps your school permits half days: school in the morning and work in the afternoon.

He may be able to work for a year or two, then return to his studies to take a high school equivalency test.

Most states have vocational and technical colleges where trades may be learned. Admission requirements are often flexible, depending upon demonstrated ability to do the work. Your son may be eligible for such a trade school now.

Your son is clearly in a position to have his way. Even if you insist, he can still get himself suspended.

I suggest you sit down with him and explain the above choices. If you follow the choices as described, there is strong pressure to remain in school. If he should choose otherwise, be proud of him but don't make it easy by paying his way. Good luck!

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## Games to improve family play time

Last year the country witnessed the drama of two whales being rescued in Alaska. The incident caught the world's imagination and tapped feelings of cooperation as even our "enemies" got into the rescue.

The drama reminded me of a family game called "Save the Whales." This best-selling game is one of a new genre of non-competitive games which are becoming popular in families trying to minimize the competitiveness so deeply embedded in our culture.

In "Save the Whales," players work together to save eight great whales while oil spills, radioactive wastes and catcher ships move them toward extinction.

One parent wrote the company, "We recently received the 'Save the Whales' game and the whole family played it right away. Competition in other games had ruined our family times repeatedly, and we were so happy to end a game as friends. Thank you for introducing us to a new way to play."

Most families who play together have had to endure the anger, tears, and other fallout from children who lose. In competitive games, someone has to lose. Family play can then become unpleasant rather than bonding.

I recall when our young daughter was playing a simple card game with her grandfather. She became so agitated when she lost the he "threw" the next game to her.

With tears in her eyes, she said, "Grandpa, I don't want me to lose but I don't want you to lose me, either."

I've written before about the pressure we put on kids by

By  
**Dolores Curran**



making competition out of every form of recreation. As soon as they enjoy a sport, we set up tournaments.

Piano recitals are even competitive today with young players pitting themselves against friends in garnering points.

The joy of accomplishment is diminished and winning becomes the goal.

In our suburb, youth league football became so competitive 15 years ago that parents set up a soccer organization so kids could play for fun.

It became immensely popular but then soccer leagues were formed, scores kept, playoffs held and so on. Now it is as competitive as football was.

Recently someone informed me that one YMCA runs a youth basketball league where parents are banned and

win-loss records are not kept. The purpose is to allow children to enjoy playing rather than to win. Cheers to that YMCA.

For families interested in games like "Save the Whales," I suggest writing for the catalog from Animal Town Game Company, P.O. Box 2002, Santa Barbara, CA 93120. It is full on non-competitive games, books, tapes, and toys that lead to family fun rather than fights.

On the cover producers explain, "The concept behind cooperative games is simple... People play with one another rather than against one another; they play to overcome challenges, not to overcome people."

Competition can become addictive. In families where it is used put children to achieve, it often results in damaged relationships.

When one child is brighter or more developed, he becomes the winner and the rest losers.

Yet, he may a loser in non-competitive areas like making friends, taking on responsibility, or keeping peace in the family.

When one ours began to show signs of the need to win years ago, we stopped praising the result and started emphasizing the enjoyment, this child's mania to win diminished.

I gave up bridge years ago when it stopped being fun because partners were so intent on winning. I think families give up play for the same reason. And what a pity it is.

(Copyright (c) 1989 by Alt Publishing Co.)



# Nicholson excellent as the Joker

By Judith Trojan

New York (CNS) — Unless you've been cave-sitting for the past few months, you're well aware of the ballyhoo surrounding the release of "Batman". With 30-year-old director Tim Burton ("Pee-Wee's Big Adventure," "Beetlejuice") at the helm and Michael Keaton and Jack Nicholson in the roles of Batman and the Joker respectively, it's no wonder that Batman fans are wary.

Despite its offbeat production team, no one could have predicted the mind-bog-

ging, visually brilliant film that resulted.

"Batman" is worth every penny audiences pay to see it, especially if experienced in theaters equipped with 70mm facilities.

But buyers beware! Chuck all preconceived Batman notions and assumptions before entering theaters and fasten your seatbelts for this is no ordinary, lighthearted summer blockbuster.

Celebrating the 50th anniversary of Bob Kane's DC Comics characters, "Batman" comes with a set of warnings. The film is not for preteens and is not a clone of the campy 1960s TV series starring Adam West.

As in the very earliest Batman comics, Robin is non-existent and the folk hero vision of Batman as an invincible caped crusader is also out to lunch.

This Batman a.k.a. Bruce Wayne is a troubled man still unable to cope with an early trauma that destroyed forever his hopes of a normal family life. Like many powerful modern men, he has difficulties making commitments to women.

As played hauntingly by Michael Keaton, Wayne/Batman is as much of an outsider as his nemesis Jack Napier a.k.a. the Joker.

Both men — although one personifies good, the other evil — are misfits who are basically voyeurs to life. A neurotic and a psychotic, Batman and the Joker have both focused unfinished business from their childhoods into suicidal adult vocations.

When bespectacled philanthropist Wayne meets up with feisty photojournalist Vicki Vale (Kim Basinger), however, he finally faces off some of his human failings.

But when hoodlum Jack Napier is disfigured by noxious chemicals, he returns from the dead to exploit all of his inhuman failings.

Nicholson gives a virtuoso performance as the despicable Napier/Joker. Graduating from black to purple suits with acid-squirting boutonnieres, Napier's rebirth as the white-faced Joker is both riotous and horrifying. An evil clown with a perpetual grin and wicked laugh, he aims to control Gotham City at any cost.

His villainous acts are gruesome and not fit for clown-loving youngsters, but Nicholson is always in touch with the satiric elements of his role and will de-

light adults with his broad performance.

The third key character in this moody melodramais Gotham City.

Overrun with greed, grime and general lawlessness, Gotham City is a metropolis not unlike New York City in the very near future.

A confused web of gothic and modernistic spires, the city is perpetually grey and deeply shadowed. No

sun shines and no one smiles.

Expressionistic and highly stylized, the production design by Anton Furst will pull audiences in like insects being sucked into a spider web. The all-consuming darkness also works effectively to shadow much of the violence.

Furst will win awards for his startling vision, a vision that says more than the film's choppy script by Sam Hamm and Warren Skaaren. But if you lose track of the undeveloped supporting characters and feel unsatisfied by some of the truncated plotlines, there is no overlooking Tim Burton's fine direction and the stellar performances of Keaton and Nicholson. They do not make the eternal fight between good and evil an easy one.

There is no "Rocky" ending, and there are no celebratory parades. There is just unfinished business. Thoughts will wander back to this film days later, the mark of an extraordinary moviegoing experience.

Due to some grisly comic-book violence, a nightmare vision of life surrounding a notable folk hero and a suggested sexual encounter between Batman and Vicki Vale, "Batman" is too intense for preteens and impressionable young adolescents.

Older adolescents should have no trouble handling this material in context. The U. S. Catholic Conference classification is A - III — adults. The

Motion Picture Association of America rating is PG - 13 — parents strongly cau-

tioned that some material may be inappropriate for children under 13.



"Star Trek V: The Final Frontier" The original cast and characters return to the bridge. The U.S. Catholic Conference says the film provides "a comforting summer dose of 'Star Trek' fare for older adolescent and adult fans." Due to minimal rough language and silly comic-book violence, the USCC classification is A - II -- adults and adolescents. (CNS photo)

## 'The Karate Kid Part III'

(Columbia)

When their peaceful return to Los Angeles is disrupted by sleazy martial artists, Daniel (Ralph Macchio) and his karate mentor Mr. Miyagi (Noriyuki "Pat" Morita) are almost drawn apart.

Malicious threats and nasty violence coerce Daniel to defend his championship title against Miyagi's wishes.

Screenwriter Robert Mark Kamen and director John G. Avildsen seem to focus more on the smirking heavies and grisly

violence than on the values inherent in the original theme of this series, which negated the use of violence as means to any end.

The exploitative nature of the violence here makes it unsuitable for preteens or impressionable younger adolescents.

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### Television programs

- **Living Faith** In English every Wednesday and Friday at 2:30 p.m., on Selkir Cable Company, Channel 23.
- **Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; also in Spanish "Santo Rosario", every Saturday from 4 to 4:30 p.m., on Dynamic Cable, Channel 13.
- **TV Mass in English** every Sunday, 7 a.m., on WPLG-CH. 10, with Father Tom Honold on July 23, with Father Pablo Navarro on July 30 and August 6, with Father Joseph Alencherry on August 13.
- **TV Mass in Spanish** every Sunday, 7:30 a.m. on WLTU-CH. 23 with Father Jose Nickse; and 9 a.m. on WSCV-CH. 51, with Father Francisco Santana.
- **Raíces Cubanas** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.
- **El Día del Señor** with Father Federico Capdepón, every Sunday at 9 a.m., on Channel 40, also every Sunday at 5 p.m. on Dynamic Cable, Channel 13.
- **Nuestra Familia** In Spanish, at 7:30 a.m. Sundays on WLTU-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 and in English at 8 p.m.; Sundays at 9:30 a.m. in Spanish on Channel 51.

□ **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 38 in Dade.

□ **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

#### In English

□ **'The Rosary'** (sponsored by the World Apostolate of Fatima), Saturdays at noon on WEXY 1520 AM.

#### In Spanish

- **'Conflictos Humanos'** Hosted by Father Angel Villaronga, every Sunday from 11:00 a.m. to 12 noon on WRHC, 1550 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 Hernandez, Sundays at 8 a.m. on WQBA, 1140 AM.
- **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 8:45 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 WOCN.
- **'Habla el Obispo Roman'** Hosted by Bishop Agustín Roman, at 12 midnight on La Cubamisima, WQBA AM.
- **'Caminos de Fe'** Hosted by Bishop Agustín Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.
- **'Mensaje de Fe'** Hosted by Bishop Agustín Roman, at 9:30 a.m. on Radio Mambi WAQI, 710 AM.

#### In Creole

□ **'Kok la Chante'** (The Rooster Crows) Sponsored by the Haitian Catholic Center, Sundays at 7 a.m. on WVCC, 1080 AM.





**EASTERN RITE WORKSHOP.** The Assumption of the Blessed Virgin Mary Ukrainian Catholic Church in Miami hosted a regional adult religious education workshop on June 2-3 on the "Elements of Eastern Catholic Tradition." This workshop was the first of its kind for the South Florida community and was well attended by the other area Eastern parishes as well as by members of the local Roman Catholic Church. (From left) Fr. Matthew Berko of St. Mary's in Northport, Florida, Fr. Peter Lickman of St. Basil's in Miami, Fr. Steven Zarichny, pastor of Assumption of the Blessed Virgin Mary in Miami, and Msgr. Richard Seminack of Carnegie, Pennsylvania discuss the workshop sessions.

## St. Francis Hospital offers support groups

The Family Workshop at St. Francis Hospital, 250 63rd St., Miami Beach, offers monthly group meetings to all of South Florida. Listed below are the meetings for the month of August.

**The Support Group for Families of Bipolar patients** will meet on August 16 from 7:30 to 10 p.m., in the Mastronardi Education Center on the second floor of St. Francis Hospital's Wiegand Building.

**Bipolar Patients' Support Group** meets every Monday from 6 to 7:30 p.m. in the Family Workshop on the 8th Floor of

the Morris Tower.

**Emotion Anonymous** meets every Friday from 7:30 to 9 p.m. in the Wiegand Auditorium on the first floor of the Main Building.

**Love and Sexual Addiction Self-Help Group** meets every Saturday from 7:30 to 9:30 p.m. in the Shepard Broad Conference Room, 8th floor of the Morris Tower.

**Overeater Anonymous** meets every Monday, Tuesday and Wednesday, from 7:30 to 10 p.m. in the Wiegand Audi-

## Young Adult Ministry hosts conference Oct. 6-8

The National Catholic Young Adult Ministry Association will host a conference at the Diplomat Resort and Country Club in Hollywood on October 6-8.

Keynote speakers include Alexandra Kovats, a well known lecturer on spirituality, feminism, and youth, and Ray Pelletier, one of the country's top rated speakers, seminar leaders and corporate consultants.

Kovats is currently involved in the Ministry of Formation among the Sisters of St. Joseph of Peace. As a professional speaker, Pelletier is known as "America's Attitude Expert" and is committed to making a positive difference. He is the founder of January First, a Coral Gables based consulting firm.

Parish leaders will attend workshops on topics such as the spiritual direction of

### Prayer petitions

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young adults, and making appropriate contributions within the structure.

There will also be workshops on multi-ethnic diversity within the church and conflict management. There will be a panel discussion on how to involve young adults more in parish life.

Registration fee is \$100 for members and \$145 for non-members. Fee includes the banquet Saturday and breakfast Sunday. Make checks payable to "National Conference." Hotel registration is separate. For registration and more info write: Young Adult Ministry, 9401 Biscayne Blvd., Miami, Fl. 33138, Attention: Paulette Vitale, or call 757-6241, Ext. 192.

### It's a date

**San Isidro Catholic Church** will host a Catholic Revival at the church, 2310 Hammondville Road in Pompano (Exit 24 of the Turnpike), on August 6 from 2 p.m. to 5 p.m. Cornerstone Music Ministry, Healing Prayer, Catholic Lay Evangelist Charlie Osburn will be the guest speaker.

**The North Dade Catholic Widow and Widowers Club** will host a meeting at 7:30 p.m. on July 28 at Visitation Church Social Hall, 100 N.E. 191st St. (near North Miami Ave.) Miami. All faiths welcome. Please call 685-9976 or 923-1837.

**The Catholic Widowers Club** of Hollywood will hold its monthly meeting at 7:30 p.m. August 4 at Griffin Park Hall, 2901 S.W. 52nd St. in Ft. Lauderdale. Music, Dancing. Guests \$4; Members \$3.

**St. James Catholic Church**, 540 N.W. 132nd St. in Miami, will host a flea market on July 22 from 1 to 10 p.m. and July 23 from 1 to 9 p.m. Youth games, video games, dance contest.

**St. Brendan Women's Guild Rummage Sale**, 8750 S.W. 32nd St., will take place on July 21-22 and July 28-29. Small appliances, depression glass, furniture, toys.

**The North Dade Catholic Group for the Separated and Divorced** meets on a regular basis and would like to invite those who are interested. Please call 944-7436 for information.

## Last cigarette smokers hole up in cave in Keillor satire

**WE ARE STILL MARRIED**, by Garrison Keillor. Viking Penguin (New York, 1989) 330 pp., \$18.95. Reviewed by Mary Kenny, Catholic News Service.

Garrison Keillor fans, rejoice. From stories about Lake Wobegon, the author has branched out into new areas in "We Are Still Married."

The first section, "Pieces," contains a selection of essays, mostly satirizing the preoccupations, headlines and foibles of modern life. "End of the Trail" recounts the final days of the last cigarette smokers in America holed up in a cave surrounded by federal tobacco agents. "Lifestyles" describes the changes in a neighborhood when O'Brien's News building becomes a

mini-mall housing The Yarnery, The Candler and The Bookery, while the Plumbing Supply shop becomes a law office and next door Mickey's Last Call Lounge is renovated to house the offices of the developer.

Part 2, "The Lake," contains vintage Keillor: a series of letters from Jack of Jack's Auto Repair reminding the author that he's not much and neither is his radio show; a touching letter from Clarence Bunsen to his wife, Arlene, confessing that he always lived in fear of losing her to her prior beau, Dave who was handsome and smart and good to talk to; a memorable story about the day Babe Ruth came to Lake Wobegon for an exhibition game.

As always, the author can be funny or sad or touching, but he is never saccharine.

His description of an ordinary street can be lyrical: "To walk along Goodrich Avenue in the dark and hear the water sprinklers whisper across the grass and hit the bushes. You smell raw grass and sweet water, and hear voices whispering from the front porches, behind the dark screens...then enter an aroma of hamburgers and charcoal smoke, drifting from behind a fence. The life we all know, God bless it."

But he describes equally well the repression of small-town life: "The fear of being different paralyzed every kid I know, and there was so little room for affection, so much space for cruelty. People didn't have enough fun. Above all, we learned to repress the urge to achieve and be recognized, because the punishment for being different was so heavy."

In all his work, Keillor celebrates the permanent, the genuine, the earthy and the real while he satirizes the transient, the pretentious, the phony. Cruelty is never tolerable. Beauty is never taken for granted. "Life itself is brief, and that is what charges the day with such ridiculous beauty."

The last section, "Stories," is Keillor at his best, celebrating the funny, stupid, surprising and touching things we humans do as we pursue our real work in the world which is "justice and brotherhood and freedom."

"God writes a lot of comedy," Keillor says in his story "After the Fall." "The trouble is, he's stuck with so many bad actors who don't know how to play their scenes."

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# Summer reading: Immigrants and women in the church

WASHINGTON (CNS)—Summer is a time for reading as well as games and picnics. The books named below are not for the beach, however, but for a cool, quiet porch. They all deal with aspects of the church.

**THE SECOND WAVE**, by Jesuit Father Allan Figueroa Deck. Paulist Press (Mahwah, N.J., 1989). 191 pp., \$9.95.

The growing prominence of Hispanic-Americans in American Catholic activities and predictions of their role in the future makes it logical to mention first "The Second Wave," an account of an immigration which is subtly changing the character of American society and creating new challenges for Christian churches.

The author, Jesuit Father Allan Figueroa Deck, believes that evangelization among Hispanic-Americans must be directed to society as much as to individual persons, so that the task of churches is to convert the social order as well as people. Success would enrich North American society as well as the church because, he contends, there is much to be learned from the values and religious faith of Hispanics.

**EDUCATION FOR CITIZENSHIP AND DISCIPLESHIP**, edited by Mary C. Boys. Pilgrim Press (New York, 1989). 201 pp., \$11.95.

Because immigrants from south of the border often are escaping from govern-

ments in turmoil and often lump the church with law enforcement, those who work with them often have trouble gaining their confidence. The lessons of "Education for Citizenship and Discipleship," edited by Mary C. Boys, are not directly applicable to the fears of newcomers, but they can be of help to all Americans in formulating answers to questions immigrants pose.

The essays in the book deal with the dual responsibilities of citizenship and discipleship. Each answers the central question, how might Americans appropriately educate disciples who are responsible citizens?

**THE CHURCH IN THE MIDST OF CREATION**, by Vincent J. Donovan. Orbis Books (Maryknoll, N.Y., 1989). 169 pp., \$19.95 cloth, \$9.95 paper.

The new era will have in it a radically new turbulent church, says Vincent J. Donovan in his book, "The Church in the Midst of Creation." The longtime missionary reviews the changes that occurred during the early church's transition from Judaic to Hellenistic Christianity and draws from them concepts of what lies ahead.

Among the questions he poses are: What does the coming of the third church mean for our understanding of the sacraments? Of mission? Of ecclesial struc-

tures? Of faith and action at all levels of the church? His answers are well considered.

**UNVEILING THE FEMININE FACE OF THE CHURCH**, by Notre Dame de Namur Sisters Helen Cecilia Swift and Margaret N. Telscher. St. Anthony Messenger Press (Cincinnati, 1989). 133 pp., \$6.95.

One of the elements of the third church Donovan envisions is a clear concept of women within its ranks. In their book, "Unveiling the Feminine Face of the Church," Notre Dame de Namur Sisters Helen Cecilia Swift and Margaret N. Telscher offer comments and questions intended to initiate discussions of the participation of women in church life. Their book, they say, is meant for ordinary Christians who are concerned about the church and uneasy with radical feminism.

They readily acknowledge that the influence of women has been felt since the time of Jesus. But, they continue, over the centuries "there has been no real balance of roles for women and men—and, therefore, of masculine and feminine qualities—in the church's ministry." The book's theme is how to establish a balance.

**WOMEN AT THE WELL**, by Kathleen Fischer. Paulist Press (Mahwah, N.J., 1989). 215 pp., \$9.95.

Sisters Swift and Telscher touch upon the

spiritual elements of women's participation in the church. Kathleen Fischer, who teaches theology at Seattle University, seeks in her book, "Women at the Well," to show how a feminist perspective transforms both the context and the content of spiritual direction. In doing so she deals with issues such as power, anger, and violence against women as well as their spiritual heritage.

As she uses the word, feminism is "a vision of life emphasizing inclusion rather than exclusion, connectedness rather than separateness, and mutuality in relationships rather than dominance and submission." Those convictions are prominent throughout her book.

**RETHINKING THE SACRAMENTS**, by Bill Huebsch. Twenty-Third Publications (Mystic, Conn., 1989). 194 pp., \$7.95.

With all of the talk about what is to come there may be a tendency to slight, however unintentionally, the sacraments. Bill Huebsch's book, "Rethinking the Sacraments," can be a corrective.

With the changes brought about by Vatican II in mind, and using a poetic style he redefines and highlights what it is like to experience the sacraments today. It is a book meant more to be read from time to time than to be digested in one reading.

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# Know Your Faith

## Ancient places

Sites that speak about our Christian heritage

By Father Eugene LaVerdiere, SSS

The word "ancient" is a relative term.

I remember the milk bottle clearly — the kind made out of glass that the milkman used to leave on doorsteps early in the morning. It came as a jolt to see some of the bottles being sold as antiques.

When I went to study in Europe after my ordination in 1964, I first went to England, where anything Elizabethan — all the better if it had a thatched roof — was considered ancient.

Then I went to Paris, where "ancient" meant Romanesque and early Gothic. Notre Dame Cathedral was ancient.

Then it was Rome, where nothing is really ancient unless it is from the days of the Caesars.

Finally, I studied in Israel where Roman things were actually considered quite modern.

Unless something could be dated prior to Jerusalem's destruction in the sixth century B.C., it did not deserve to be called ancient.

When all is said and done, the word "ancient" refers to anything old and dated, anything we would not make in the same way anymore and that has become significant.

Glass milk bottles were of little interest back in the '40s. Today they evoke an entire era of the past.

It is the same for the church.

There are, for example, "ancient" places associated with the coming of the faith to North America.

For the church, there are also the places associated with St. Francis Xavier and the early Christians of Asia, with Japan, Korea, Vietnam and the Philippines, all of whom have their martyrs from several centuries ago.

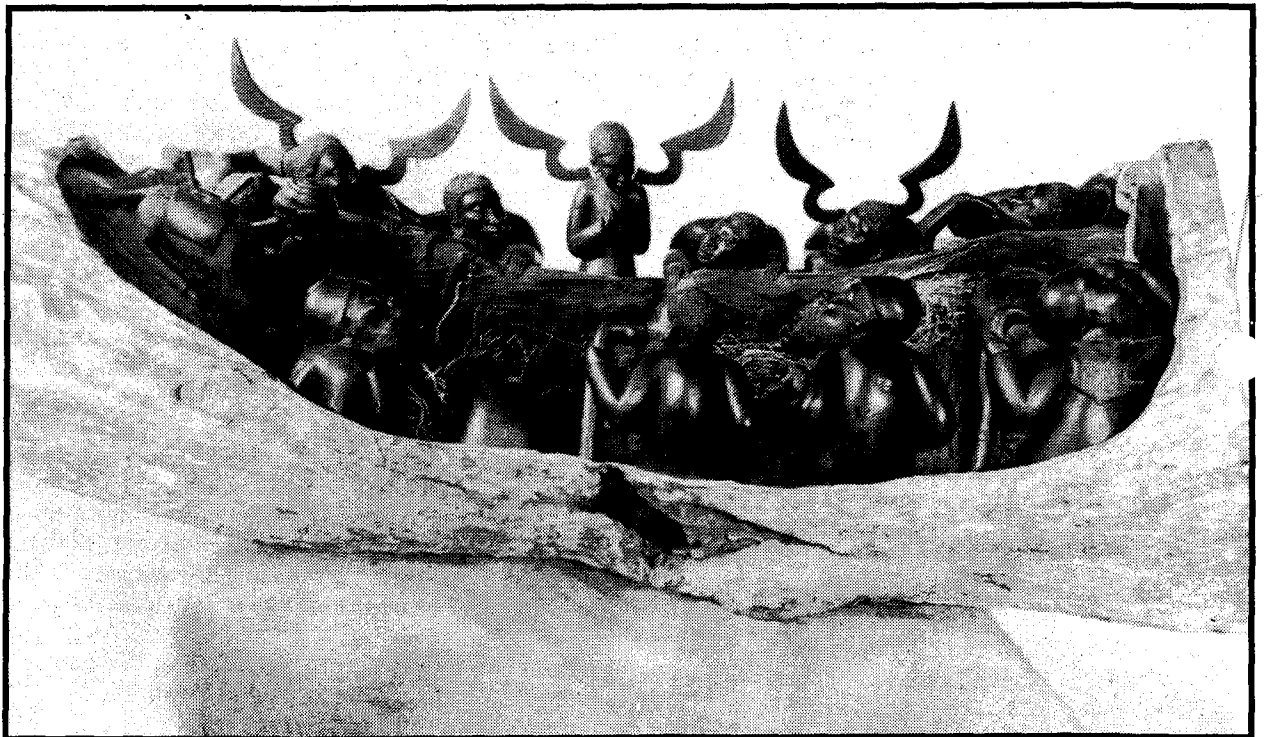
"Ancient Christian," like the word "ancient" pure and simple, is a relative term, although we often use it to speak of the earliest Christians, especially those of the first century who are referred to in the New Testament.

Some Christian places are little known to most of us, but I would call them ancient. These are places that speak of beginnings. The memory of them is the memory of times long gone that made their mark in the church, at least in a particular area.

Bagamoyo is a site a few miles north of Dar-es-Salaam in Tanzania on the east coast of Africa.

Were there a good road, one could get to Bagamoyo in a short time. But as things are, you can count on several bumpy hours driving around rocks, puddles and fallen trees, through palm groves and over surface roots.

It is hard to call it a road even by backwoods standards, but with a Jeep or a Land Rover one can get to Bagamoyo.



Bagamoyo in Tanzania is a Christian place little known to most of us, writes Blessed Sacrament Father Eugene LaVerdiere. But such places speak of beginnings, and their memory is the memory of times long gone that made their mark in the church in a particular area. (CNS Photo)

At one time, Bagamoyo was a port at the end of the East African slave route. Slaves were brought here from the interior. From here they were shipped to Zanzibar, where they were sold locally or to the various Indian Ocean slave markets.

It was here, in the late 19th century, that the church first came from Zanzibar to the East African coast. Those who brought it were the European Holy Ghost Fathers.

They came out of Christian and human concern for the slaves.

The Holy Ghost Fathers intercepted the slave trade by buying as many slaves as they could and freeing them in the mission area where they were given a Christian education.

To appreciate Bagamoyo and the beginnings of the church on the East African coast, there is nothing like a visit to the cemetery where many native Christians are buried but also a large number of Holy Ghost Fathers.

The two most striking things on the tombstones are the date the missionary arrived and the date he died. The time between those two dates is usually short — six months, a year, 15 months. Two or three years was a long time.

The early missionaries who came here had no resistance to the malaria in the area and other diseases, and there was no effective medicine to use.

As you look at the silent epitaphs among the palm trees and as you walk around the buildings of the old compound, now largely deserted or given over to some other use, you think of those who died here. They knew when they agreed to come that it all probability their lives would be cut short.

They literally offered their lives for the East African slaves at Bagamoyo. A few months of missionary service made it worthwhile.

I think Bagamoyo ought to be on everybody's list of "ancient" Christian places.

## We learn and grow from looking back to our past

One of the evil by products of war is its destruction of buildings erected in the distant past by our forebears. But have you ever stopped to wonder why it is that people, almost instinctively, fear the loss of these structures so deeply?

The architecture of the past often is valued in and of itself. Just think how many people plan entire vacations around visits to historic cities and sites.

But the architecture of the past is more than just buildings. Frequently, these structures are the storehouses of art and books, and of the records kept by our ancestors of names, dates and events.

So the destruction of a library of the past can wipe away links to our ancestors that have as yet been inadequately explored. Once lost, works of art can never be replaced. The loss of architecture and art can

mean the loss of great beauty with which our ancestors endowed their world — and ours.

A great fear is that wars or natural disasters will erase lines of contact with the insights and wisdom by which people once lived. What were the sources of their happiness? What problems vexed our ancestors and drew upon their powers of creativity? How did they think? How did they live? Among the church's people, a visit to great places of the past — a pilgrimage — may be a visit to the hometown of a saint, or to a church that reflects the spirit of an era, or to the Holy Land where Jesus and his friends lived. Just as God acts in people's lives today, God acted in the lives of people in the distant past. So a pilgrimage is a journey to a place still remembered because God was the motivating force in the lives of the people there and because the people there sought God.

Someone might argue that the important places of our past history hold little of value for those of us living at the end of the 20th century, who must learn to cope with specific problems unheard of then — the ethical challenges associated with modern medical discoveries, for example, or the challenges to our understanding of ourselves and of our world posed by the space age.

But we have an instinct about the past. Our links to it are not lines of contact with ancient spots where we go to escape the demands of our own times. We can't escape those demands. We are stretched and we grow as we confront them.

What we sense, however, is that we also need contact with the spirit of our ancestors. This, too, will challenge us. We will be stretched by this contact and we will grow.

### Scriptures

## Babylon's impact on history

By Father John J. Castelot  
CNS News Service

The very mention of the name of some cities evokes a whole flood of mental and emotional associations. Taken merely as cities — points on a map, places where people live — these cities would be no different from any other cities. But because of their impact on human history, they are so important that they have become symbolic.

Hiroshima, Leningrad, Auschwitz: Just saying the names creates moods too complex to be defined.

Among the ancient Israelites there was a city like this — Babylon — whose very name evoked a flood of images and associations. And it was to become symbolic among the early Christians too. "Fallen, fallen is Babylon

the great" (Rev. 18:2). That was the joyous shout that went up in anticipation of the fall of pagan Rome, responsible for the horrible deaths of innumerable Christians. But why "Babylon"? Because this ancient city was so etched in the religious memory of people as to become a symbol of all oppressive human powers. It was to Babylon that all but a few inhabitants of Judah had been dragged mercilessly, brutally, in 587 B.C. The armies of Nebuchadnezer, after a frightful siege, breached the walls of Jerusalem, ravaged the city, burnt the temple to the ground and started the people on a forced march of hundreds of miles to the flat, parched plains of Babylonia. It was the end of the nation, of the royal house of David, of the religion of Yahweh — the end of the world, as far



## Clement taught early Christians lessons still valuable today

By Father Robert L. Wilken

The world of the Gospels was rural. Jesus lived and taught among people who dwelled in small villages, tilling the land, raising sheep, fishing on a small inland lake.

But in the decades after his death, Christianity set down roots in cities. In a few decades it was almost entirely an urban movement.

Most Christian congregations were located in the larger cities of the Roman Empire, cities such as Antioch in Syria, Ephesus in Western Asia Minor, Thessalonica in Macedonia, Corinth in Greece.

One of the biggest challenges Christians faced in those days was to adapt and interpret the parables and sayings of Jesus — which use illustrations and examples from rural life, for example sowing seeds, winnowing wheat, grafting trees — to the challenge of living in a large urban society. This challenge continues to face Christians today.

When we think of the early church we have a picture of helpless Christians being thrown to the lions in the Roman Colosseum. But for most Christians life was more prosaic, even uneventful.

However, most were faced then as now with the daily task of trying to live as faithful Christians, learning to know when to compromise, when to stand firm, when to do as one's neighbors do, when to do otherwise.

Early on Christian leaders faced these challenges. Over a period of several hundred years (about 150 to 500 A.D.), some wrote books and many preached sermons dealing with Christian life in the city.



In the ancient city of Alexandria, Egypt, Clement became one of the first in a long line of Christian teachers, writes the Rev. Robert Wilken. Clement gave Christians down-to-earth advice on the kinds of things every human being deals with every day.

One of the earliest and most important of these people was a man named Clement, who lived at the end of the second and the beginning of the third centuries in Alexandria, a city in Egypt located on the Mediterranean coast. Alexandria is still a thriving metropolis in modern Egypt with a Christian population.

Like all great cities, Alexandria was cosmopolitan, composed of many different races, languages and religions. It was this diverse society that made Clement's task so challenging. Another interesting fact about Clement is that he held no official position in the church.

His teaching was not primarily book learning but a conscious effort to form people's lives, to help them learn good habits, to devote time to prayer and contemplation, to engage in works of love and mercy.

Clement wrote the first manual on Christian ethics. His book is not an abstract collection of moral principles,

but down-to-earth advice on the kinds of things every human being deals with every day: eating and drinking, how to wear jewelry and other ornaments, the use of cosmetics, laughter, sleep, sex, clothing, shoes, how to behave at a dinner party or at the public baths, even how one should walk on the street.

For Clement, holiness or virtue had to do with the "whole life," not a private spiritual or religious zone. Much of Clement's teaching is taken directly from the Scriptures (from the sayings of Jesus and from the books of Proverbs and Sirach), but he also cites precepts and maxims of pagan philosophers and moral teachers. Clement is the first of a long line of Christian teachers in the great cities of the Roman Empire who believed that Christians should not shun the world and that they should feel that they had a distinctive contribution to make to city life.

## Carvings show strength in the faith of our ancestors

By Father David O'Rourke, OP

In the fall of 1955 I began my first course in the archeology of the early church. I was living in France, in a village 30 miles northeast of the Mediterranean port of Marseilles.

The little town, like many neighboring towns — often no more than clusters of farmhouses and barns situated around a church — bore witness to its ancient roots by bearing the name of an early Christian saint.

The countryside where I lived was changing from scrub forest to a settled Roman province just as Christianity was beginning its spread.

From time to time a road repair or a building project would lift away the debris of the last 1,700 or 1,800 years to reveal a ruin dating from early Christian times. Our archeology professor would hurriedly round us up to go and look at this newfound treasure, which he would explain in detail. Fascinated workmen would crowd around to listen before the march of progress required that it be covered up again.

I recall being surprised at how small, even insignificant, these ruins all were. These were not the pillared and

frescoed villas I remembered from my Latin texts.

Instead, there were rather unimpressive, cramped brick rooms, usually without windows, having little decoration, perhaps with cold stone benches around the walls. Not exactly poor people's houses, these were more likely the homes and workshops of hard-working craftsmen and shopkeepers.

***'For those of us accustomed to a very visible Christianity, it is hard to recall that Christianity sometimes grew in hiding. These early Christians apparently went out of their way not to draw attention to themselves.'***

- Father David O'Rourke, OP

What interested us were the scratchings and carvings we saw.

For here and there, scraped into a brick or patch of stucco, were the secret signs the Christians made: a fish, because the letters in the Greek word for fish are the first letters of the phrase "Jesus Christ, Son of God, Savior"; or a mixing of the Greek letters for the name of Jesus; or some other symbol that Christians would recognize but

which would attract no notice from anyone else.

For those of us accustomed to a very visible Christianity, it is hard to recall that Christianity sometimes grew in hiding.

These early Christians apparently went out of their way not to draw attention to themselves.

At Christmas that same year I traveled to Rome, a 12-hour train ride. There I had an opportunity to see even more Christian remains.

Again, the same simplicity, the use of workrooms and shops as gathering places, and the same secret signs. But also the reason for it all. For in Rome you see the signs of the persecutions.

The first Christians may have struck their pagan relatives as beyond hope and their neighbors as bizarre. But to the public au-

thorities the Christians were more. They were a threat to public order. To a government that equated the practice of the official religion with loyalty to the state, preachers of a new faith were suspected of disloyalty.

So many of the first Christians apparently were cautious. They did not deny their faith if interrogated. But neither did they go out of their way to draw attention to themselves.

as God's people were concerned.

But actually the half century of exile was the crucible in which modern Judaism was formed, and it left a legacy to Christianity as well. At first there was hopelessness. The people of Judah were put to forced labor on the irrigation ditches which brought water to the vast plains and sustained the local economy. After a day of back-breaking work, they returned to their wretched compounds of baked clay. They had no more hope of a future, than the Jews of the Nazi death camps. But there were people whose faith in Yahweh was unshakable: Somehow, some way, some day, he would restore them.

People like these — the prophet Ezekiel for one — kept alive their hopes, their dignity, their sense of identity.

They were now no longer Hebrews (a sociological term) or Israelites (a national designation). They were Jews, the tribe of Judah. They became a new people. Over the 50 years, most of the original exiles died off and a whole new generation took their place. This new generation grew up speaking a new language, Aramaic, the dialect of Babylon (and the language in which Jesus one day would preach). They developed a new form of worship. Cut off from the liturgy of the temple, they formed synagogues — congregations — built around a liturgy consisting of an opening prayer, readings from their sacred books, response in psalms, a homily and a final blessing.

The first Christians, all Jews, adapted this liturgy to their own uses. We still celebrate the Liturgy of the Word,

the part of the Mass when the Scripture readings are proclaimed, with essentially the same format. Over the 50 years conditions of life improved somewhat. Many Jews made their way into the life of the city. They were able to aid the return from exile in 538 and the rebuilding of Jerusalem and the temple.

"Babylon" understandably became a byword for oppression, exile, suffering. Out of the pain came a new people, a new nation, a new language, a new liturgy — Judaism, in which Christianity was rooted. It is a symbolic place in the history of faith. It is a symbol of exile and death — and of rebirth.



## Parish volunteers make thrift shop a selling success

By Christopher M. Riggs  
Catholic News Service

WELLINGTON, Kan. (CNS) — Parishioners from St. Rose and St. Anthony churches in Wellington, with a little help from the local Knights of Columbus council, have made the Mission Thrift Shop a selling success.

For 40 years the store has sold donated clothing and other items and given the profits to community and church charities after covering expenses, according to the store manager.

Even if something is unidentifiable, the thrift shop can sell it, said Sis Metzen.

"Everything in here is a donation," she told The Catholic Advance, newspaper of the Diocese of Wichita. "Sometimes we don't even know what is, but we sell it."

Volunteers work as clerks, seamstresses, laundresses and do other odd jobs.

The store's not-so-secret selling ingredient is its presentation of goods, almost like a department store, said Father Floyd McKinney, pastor of the Wellington churches.

The presentation is due, in part, to the talent of Evelyn Ostrander, a former Woolworth employee and volunteer who helps design the store's displays.

"It's not just another thrift shop or a used clothing store, it's more," Father McKinney said. He added that the store's attractiveness and organization keeps the volunteers coming back.

"They're willing to work because it's something that they can be proud of," Father McKinney said. "They're providing a service, not just finding a place for used clothing."



Three of the driving forces behind the Mission Thrift Shop in Wellington, Kan., are Evelyn Ostrander, Father Floyd McKinney and Sis Metzen (left to right). The shop sells secondhand clothing and other donated items, and any profit above operating expenses is donated to church and community charities. About 40 women from nearby parishes donate their time to help run the shop. (CNS photo)

## Youngster makes winning video

By Ines Pinto Alicea  
Catholic News Service

WASHINGTON (CNS) — Edward Bysiek III, a New York Catholic school student, is not your typical 9-year-old.

The fourth-grader at Southern Tier Catholic School in Olean, N.Y., is an award-winning video director. Edward, who started making animated videos at age 6, already has won two state and three international awards.

His latest production tackles drugs and is titled "Be a Winner, Drugs are for Losers!" The youth has been waiting to see if the video, which stars 120 of his classmates, brings him honors from New York Gov. Mario Cuomo's Youth Drug Prevention Campaign and the American Film Institute's contest for "Visions of the U.S."

"(Kids) are confused a lot and I wanted to educate them and tell them that drugs are really bad for you," said Edward about his video in an early June telephone interview with Catholic News Service.

The video, which took three months to create, features Edward's classmates romping in parks, at an ice rink and at school while a song by the group Talking Heads, called "Take Me to the River," serves as soundtrack.

Edward's teacher, Mary Koch, told CNS June 5 that the

video production was a "Wonderful experience" for the students.

"They really enjoyed it very much," Ms. Koch said. "It has had an impact on them because it really has gotten them talking about what's going on in the world."

Ms. Koch added that the video has a strong Catholic message of respecting life by not taking drugs.

Edward, the oldest of four children of a Catholic family, said he wants to make film production a career.

He just got a head start thanks to living in a rural area with poor television reception, said his mother, Betsy.

"When you live in a rural area the result is that the kids look for other alternatives," Mrs. Bysiek said. "He puts a lot of time into his videos. He loves it."

She said she and her husband have tried to teach their children values and she hopes they will continue to be reflected in his work.

"They are the values which will hopefully make an impact on a broader audience," she said.

Edward's awards have come for his documentaries on Martin Luther King Jr. from the Cork Youth International Film Festival in Cork, Ireland, and from a New York state Martin Luther King Jr. film contest.

Edward is not the only to have gained fame in the Bysiek family. Brother Michael, 7, appeared on "The David Letterman Show" in 1987 with an electric toilet paper dispenser he invented.

*'The video has a strong Catholic message of respecting life by not taking drugs.' Also ' They enjoyed it very much and it has had an impact on the children because it has gotten them talking about what's going on in the world.'*

- Ms. Mary Koch  
Teacher at Southern  
Tier Catholic School

## Teaching my kids phone etiquette

By Hilda Young

Ok, I admit it. We have never been big at enforcing phone etiquette at our house. We have friends whose children answer the phone "Hamilton's Residence, Maryanne speaking," while we have been content with "Hello" or "Your nickel, shoot."

However, "Yo," or "Is Jim there?" or "Youngs' Bed and Breakfast" as telephone greetings stretch even our tolerance.

"The ringing of our phone will no longer be considered an invitation for spontaneous, tacky one-liners," I told our oldest two yesterday.

I plopped down a "Telephone Images" pamphlet that came in the mail. "Dignity and decorum shall become the bywords of our salutations."

They exchanged glances while I opened the booklet. "It says here that the optimum distance between the mouthpiece and your lips is one-half inch. One inch produces 'fair results,' three inches 'poor results.'"

"That must explain why I have such a hard time getting people to understand me when I hold the phone between my knees," oldest son remarked with a straight face.

"How do I know an inch from a half inch when my eyeballs don't stretch down that far?" questioned oldest daughter.

"Maybe you could mark off that yardstick you call a tongue in half-inch segments," suggested her brother.

"Cute dork," she said. "You're just lucky phone lines don't carry breath odors or no one would want to call us. You'd give the word 'gagline' a whole new meaning." It seemed time to interrupt their sharing of ideas.

"Tone of voice, it says here, is critical when speaking on the phone."

"Yeah, Miss Nazeltone here could probably get Memorex tape to beg for mercy," slipped in her brother. "Her old boyfriend told me he held the receiver up to a tree once and her voice peeled the bark."

Daughter's eyes narrowed. "That's almost a compliment from someone who thinks mumbling is an art form. My friends ask me how we taught the dog to answer the phone after you answer it."

You guessed it. The phone rang. After about a tenth of a second pause, they both dashed for it. Daughter won.

"Dignity and decorum," she chimed. Why didn't that surprise me?

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