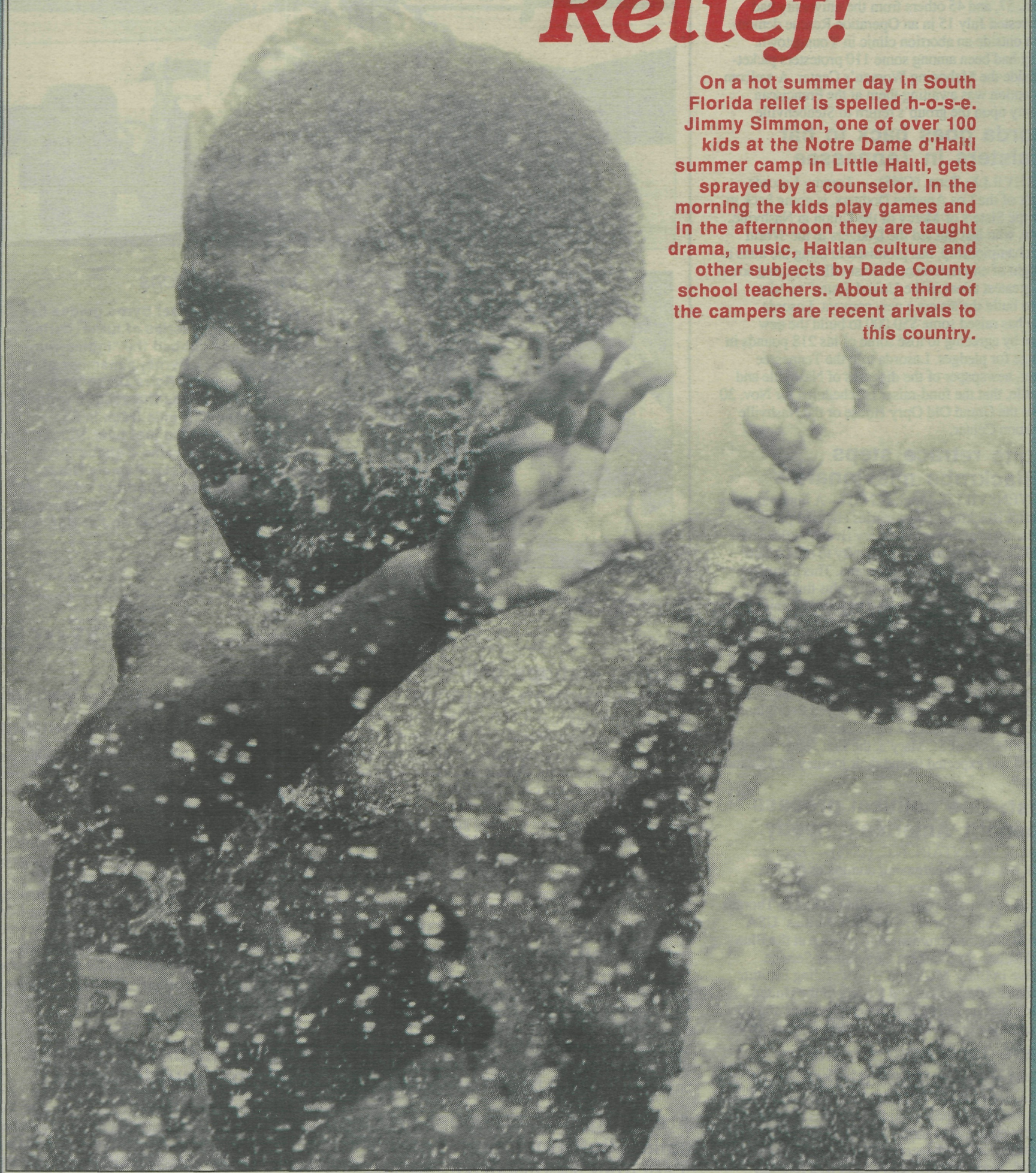


# THE VOICE

## Relief!

On a hot summer day in South Florida relief is spelled h-o-s-e. Jimmy Simmon, one of over 100 kids at the Notre Dame d'Haiti summer camp in Little Haiti, gets sprayed by a counselor. In the morning the kids play games and in the afternoon they are taught drama, music, Haitian culture and other subjects by Dade County school teachers. About a third of the campers are recent arrivals to this country.



Voice photo by Prent Browning

## Inner-Voice

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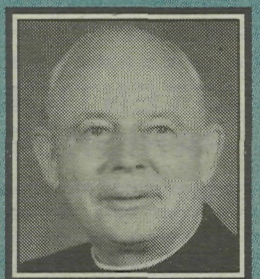
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Msgr. Dominic Barry

## National:

### Bishop, university president arrested in demonstration

YOUNGSTOWN, Ohio (CNS) — Bishop Albert Ottenweller of Steubenville and the president of the Franciscan University of Steubenville spent six nights in jail for an abortion protest before being released July 21. Bishop Ottenweller, 73, Franciscan Father Michael Scanlan, 57, and 45 others from the university had been arrested July 15 in an Operation Rescue demonstration outside an abortion clinic in Youngstown.

They had been among some 110 protesters picketing outside the Mahoning Women's Center. A welcoming reception was awaiting them at the Franciscan university upon the group's return to Steubenville.

### Lasorda goes back to bat for sisters in Tennessee

NASHVILLE, Tenn. (CNS) — Tommy Lasorda, manager of the Los Angeles Dodgers, is going back to bat for the Sisters of Mercy of the Union in Nashville. Lasorda, who last fall led the Dodgers to the World Series championship, has promised to bring the nuns a "big night of entertainment in Nashville featuring some of the greatest talent in the United States" to raise funds to build the sisters a new convent. Lasorda already has raised some \$50,000 to build the new convent by agreeing to lose some of his 218 pounds in exchange for pledges. Lasorda told the Tennessee Register, newspaper of the dioceses of Nashville and Knoxville, that the fund-raiser is scheduled for Nov. 30 at either the Grand Old Opry House or the Nashville Convention Center.

### Jesuits retrace steps of Blackrobe missionaries

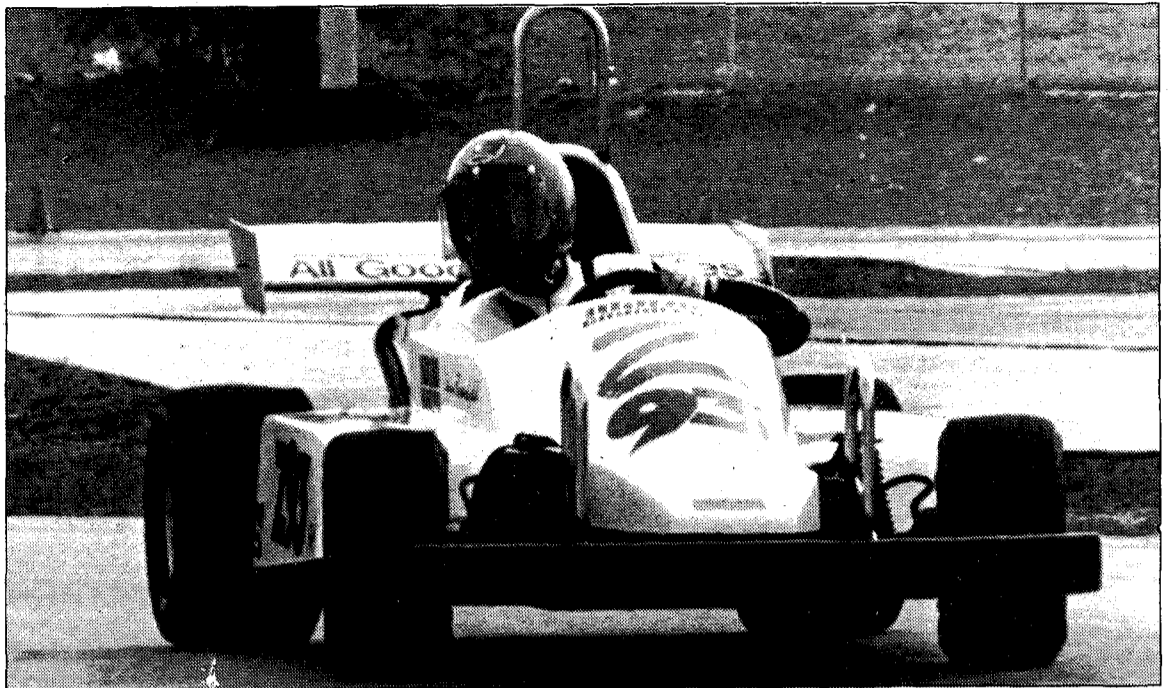
STEVENSVILLE, Mont. (CNS) — A hundred years ago, Jesuit Blackrobe missionaries endured pelting rain, searing heat, mosquitoes, icy rivers, rattlesnakes and saddle sores to bring Christianity to the Indians living in the area known as Montana. This summer, two Jesuits faced those same trials, plus thundering tractor trailers, traffic snarls and treacherous railroad crossings as they retraced the historic route of the Blackrobes during a 980-mile trek on horseback across Montana. Luke Larson, a Jesuit scholastic studying for the priesthood, and Father Pat Conroy commemorated Montana's centennial dressed and outfitted like Blackrobe missionaries as they journeyed to original mission sites throughout the state. The pair left Stevensville, site of St. Mary's, the first Jesuit mission, on June 4 and expected to end their journey in Ashland on Aug. 9.

### Priest: Use political process to benefit America's needy

BLACK MOUNTAIN, N.C. (CNS) — Because politics, not rational judgment, dominates public policy, community service leaders must use political processes to help the poor, according to Father Thomas J. Harvey. Father Harvey, Catholic Charities' USA executive director, commented to a group at the Blue Ridge Institute for Southern Community Service Executive in Black Mountain. The weekling institute drew about 200 directors and leaders of the United Way, local and state government agencies and non-profit community service organizations from 11 states.

### Supporters rush to aid priest on hunger strike

DALLAS (CNS) — A Dallas diocesan priest who left his parish last spring amid allegations of misconduct went on a hunger strike and his supporters picketed the Dallas chancery office. Father Justin Lucio, 46, began what he said would be a five-day hunger strike July 21 amid new controversy over his status and the circumstances surrounding his departure last April 21 from St. James Parish in Dallas, where he had been administrator. About 25 people, many carrying pictures of Our Lady of Guadalupe and singing Spanish hymns, marched July 21 at the chancery office. Some demonstrators carried posters charging that Father Lucio, a Mexican-American, was the victim of racism.



### Driving ambitions

Sr. Maureen Michael Byrne guides her racer through a series of turns during a Tampa race dubbed the "Indian-Nun-Apollis 500." Sr. Byrne, a member of the School Sisters of Notre Dame from nearby Venice, was the event's winner, covering the half-mile track in 58 seconds at a speed just over 30 mph. With the victory, she came a check for \$2,500. At left, Sister Pamela Nolan gives her fellow competitors a few pointers before they begin their run. At left is Sr. Clarice Moyle and at right is Sr. Byrne. CNS photo

## World:

### Filipino bishops call for 'anti-corruption councils'

MANILA, Philippines (CNS) -- The Filipino bishops have urged citizens to declare war on "extremely widespread" official corruption by forming a network of anti-corruption councils. President Corazon Aquino referred to the bishops' call in her State of the Nation speech July 24. She said it was impossible to deny the hierarchy's accusation of rampant graft. The bishops, in a pastoral letter titled "Thou Shalt Not Steal," said corruption is "especially hateful before God" because it is stealing from the poor. It is a sin "that cries to heaven for vengeance," they said.

### Mexican government OKs papal visit next May

MEXICO CITY (CNS) -- The Mexican government has given a green light to a papal visit next May following a request made to President Carlos Salinas de Gortari by the Vatican delegate to Mexico. The delegate had asked Salinas for approval after Vatican secretary of state Cardinal Agostino Casaroli accepted an invitation on Pope John Paul II's behalf from the Mexican bishops.

### Arson against bishops' offices called 'informal repression'

CAPE TOWN, South Africa (CNS) -- The South African Council of Churches has said it will investigate an arson attack on the Catholic bishops' headquarters and other cases of what it calls "informal repression" against organizations opposed to apartheid. The council said the decision to undertake its own probe of such incidents was prompted by a "lack of faith in the ability, and the apparent unwillingness, of the South African police to bring the perpetrators of these crimes to book."

### Ukrainians continue hunger strike for religious freedom

VATICAN CITY (CNS) -- Ukrainian Catholics demanding legalization for their church were continuing a hunger strike in Moscow begun last May, the Rome headquarters of the Ukrainian Catholic Church said. The Ukrainian church's press bureau said that at any one time, 20 to 30 hunger strikers were maintaining the demonstration in front of a Ukrainian-language bookstore in central Moscow. Press spokeswoman Sonya Hlutkowsky said the hunger strikers were rotating every three or four days, with new strikers coming from the Ukraine to continue to the public protest. According to the bureau, Ukrainian priests began the strike in May after efforts to present a petition for religious freedom to high-ranking Soviet officials in Moscow failed.

### Somalian turmoil follows bishop's murder probe

MOGADSHU, Somalia (CNS) — Recent widespread violence in Mogadshu is believed to have been partly linked to the probe of a Catholic bishop's murder, a human rights group has said. According to varying reports, between 23 and 90 people died in the July 14-15 clashes between Moslem opponents of the government and military units. More than 2,000 were arrested and 300 were reported executed. Among other grievances, Moslem leaders had objected to the attention paid by the government to the July 9 slaying of the country's only Catholic bishop, Bishop Pietro Salvatore Colombo, according to a report by the New York-based Africa Watch organization.

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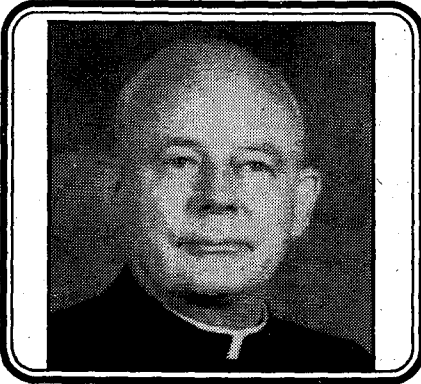


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**'Msgr. Barry was a priest's priest'**  
-Abp. McCarthy



## Msgr. Dominic J. Barry

Monsignor Dominic J. Barry, pastor of St. Coleman Church in Pompano Beach, died Aug. 1 at the age of 70. He had been ill a short time.

Msgr. Barry, an Archdiocese of Miami priest who was a cousin of the late Msgr. William Barry and Bishop Patrick Barry for whom Barry University was named. He was born in Ireland, Oct. 12, 1918. Msgr. Barry attended St. Bernard's National School, Cistercian College in Roscrea and St. Patrick's College Seminary in Thurles. He was ordained at All Hallows College in Dublin on June 20, 1943.

Immediately following his ordination, Father Barry was assigned to serve in St. Augustine, Fl. In 1951 he became chaplain of the 1133rd Squadron of the U.S. Air Force. After his tour of duty ended in 1956, Father Barry became pastor of Immaculate Conception Church in Hialeah. While performing his duties as pastor, he was also a member of the School Board, chaplain for the Knights of Columbus and an official with Matrimonial Tribunal office of the Archdiocese.

Father Barry was conferred the title of Monsignor on May 7, 1958 by Pope Pius XII.

Msgr. Barry became pastor of Holy Family Church in North Miami in 1971. Again, while fulfilling the duties of a pastor, he was a member of Census Committee, Vicar for the North Dade Deanery, and archdiocesan director of the Family Life Bureau.

On April 25, 1974 Msgr. Barry became pastor of St. Coleman Church. He continued his active role as vice chairperson of the archdiocesan pension plan, member of the health and welfare plan, the personnel planning committee and the pastoral advisory board for The Voice.

Archbishop Edward A. McCarthy said Tuesday, "Monsignor Barry was a priest's priest. During his many years of pioneering service in South Florida he was admired as a builder of churches, but even more of a spirit of constructive, kind-hearted, unquestioning efficacious commitment to the Kingdom of the Lord."

Msgr. Barry is survived by one brother here in the United States, Father Joseph Barry, of Jacksonville, and two brothers, three sisters and nieces and nephews in Ireland.

Msgr. Barry lay in repose at St. Coleman Church Thursday, followed by a wake service. The Mass of Resurrection was celebrated Friday at St. Coleman's. Burial at Our Lady of Mercy Cemetery, 11411 N.W. 25 Street, Miami.

## Black clergy unit to 'study' separate church rite

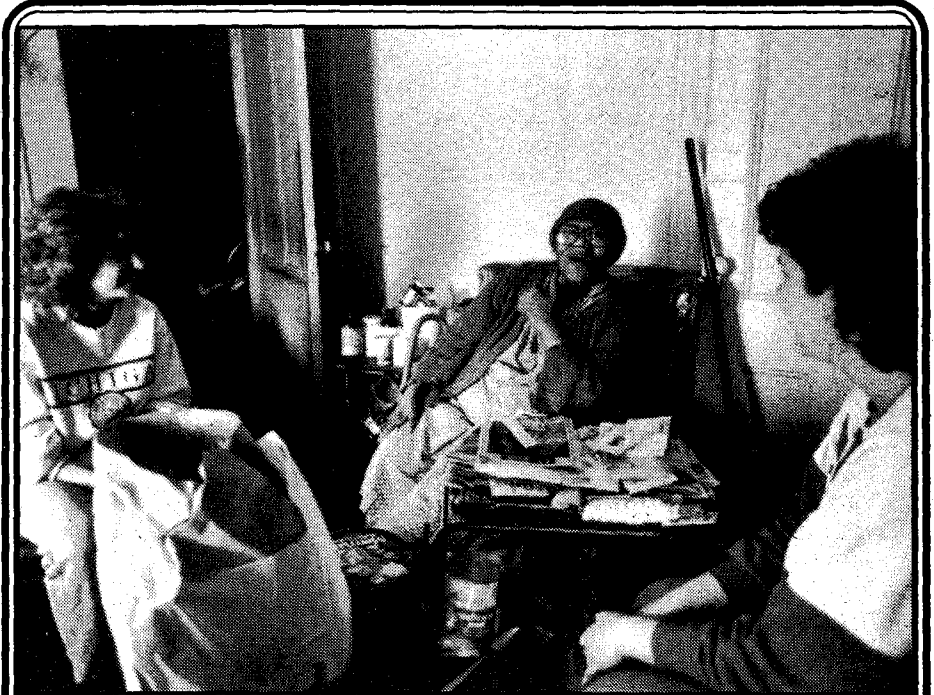
By Laurie Hansen

WASHINGTON (CNS) — Members of the National Black Catholic Clergy Caucus meeting in Milwaukee have said they will investigate the process of developing a new rite for African-Americans, but others said it was unrealistic and are considering a reconciliation effort.

A proposal by Father George A. Stallings of Washington to establish an African-American rite within the Catholic Church became a major topic of discussion at the July 23-28 conference. The meeting, which was closed to the press, was attended by members of the National Black Sisters' Conference and the National Black Catholic Seminarians Association, in addition to black clergy.

A spokesman for the clergy caucus, composed of brothers, priests and deacons, announced at a July 27 press conference that it would "commit itself to a process of study, consultation and research for the development of an African-American rite."

While it investigates the process of establishing a new "canonical or liturgical rite, personal prelature or vicariate," the caucus will explore various models of African-American Catholic rituals and worship, according to a statement.



### Helping hand

University of Dayton students Maureen Murphy and Kim Sirl talk with 80-year-old Miriam Beach after helping the South Bronx resident clean her home and shop for groceries. As part of their summer vacation a group of students spent time in the Bronx on several charitable projects, including refurbishing a health care facility for women and AIDS children. (NC photo)

## Black Catholics 'would maintain connections with Rome and still be Catholic, but would not enjoy the privileges' they do now

--Bishop Joseph Francis

Father Stallings, former evangelist for the Archdiocese of Washington, founded the Imani Temple for black Catholics in Washington July 2. Cardinal James A. Hickey of Washington subsequently suspended Father Stallings for celebrating unauthorized liturgies.

Since founding Imani Temple, Father Stallings has said he intends to stay within the Roman Catholic Church. Just as the church has allowed distinct rites for Latin and Eastern churches, he has argued, it should be possible for African-Americans to have a specific rite that reflects their history, culture and needs.

Such a rite would be parallel to existing Byzantine, Maronite and Ukrainian rites of the Catholic Church, he has said.

Father Stallings said a new rite would address not just liturgical issues but also religious education, economic justice and the hiring of black Catholics in decision-making positions within the church.

Participants at the Milwaukee conference also considered a proposal to form a team to mediate between Father Stallings and Cardinal Hickey. Although no final decision was reached, discussion will continue, said Holy Cross Brother Roy Smith of South Bend, Ind., president of the clergy caucus. "People are concerned that there be reconciliation," he said at a July 28 press conference.

The sisters' conference did not issue a statement regarding the establishment of a new rite, but Franciscan Sister Loretta Theresa Richards, immediate past president of the conference, said the nuns also favor research and study, as well as "experimentation" with new ways of incorporating black worship and reaffirming traditional values.

A proposal to petition Pope John Paul II to begin the process of developing "an 'official' African-American rite within the Catholic Church" that reportedly circulated at the conference was not endorsed by participants.

Auxiliary Bishop Joseph A. Francis of Newark, N.J., one of five black bishops present at the conference, told Catholic News Service July 26 that not many people realize that creation of a new rite "means much more than liturgical adaptation" and would be financially unrealistic.

He said, however, that if the 13 U.S. black bishops find establishing a separate rite for African-American Catholics "is at all possible, we will give it some study."

Bishop Francis called Father Stallings' demand that African spirituality be incorporated into African-American Catholicism "murky and ambiguous" because there are a number of cultures on the African continent.

Bishop Francis, a former president of the National Black Catholic Clergy Caucus, told CNS he is not convinced the majority of black Catholics want such a rite.

Under a separate rite, he said, black Catholics would "maintain connections with Rome (and) still be Catholic, but would not enjoy the privileges" they do now.

A separate rite would have its "own laws, hierarchy, rules for marriage and reception of the sacraments," he said.

In addition, Bishop Francis said, "resources for seminaries, school buildings and churches would have to come from the community itself," not from Rome.

In addressing black clergy at the conference July 24, Father Stallings said traditionalist Archbishop Marcel Lefebvre, who provoked a schism last summer by ordaining bishops against papal orders, had received better treatment from the church than he had.

"Unlike Archbishop Lefebvre, I affirm Vatican (Council) II and all its missiology.... I am black and African-American and a priest. Lefebvre is white and an archbishop. Yet, the for-

bearance and respect he received for those 25 years of defiance to the teachings of a plenary council of the church is not given an African-American priest who insists that the American Catholic Church has waited too long to honor the missiology of those council fathers," said the priest.

"It is not I that my church and archdiocese must be reconciled with, but rather the teachings of Vatican II," Father Stallings charged.

Archbishop Lefebvre, who opposes conciliar church reforms in areas of liturgy, ecumenism and religious freedom, was suspended in 1976 for illegally ordaining priests and excommunicated last summer for illegally ordaining bishops. He and his followers insist on use of the Tridentine rite of the Mass, which was superseded after Vatican II by council-mandated liturgical reforms.

Father Stallings also questioned the U.S. bishops' commitment to the pastoral plan for black ministry approved in 1987 and their 1979 pastoral letter on racism. Calling the content of the pastoral letter "magnificent," Father Stallings charged that it has been "a dead letter to American Catholics because there was never an episcopal will to give it life."

In a separate letter Father Stallings invited the black Catholic bishops to join his efforts to achieve "justice and equality."

"What we want is the right — which we will continue to claim as our own — to determine who we are and what we are... How can we leave that task to a church with a long and depressing history of racism, discrimination and prejudice?" asked Father Stallings.

His July 21 letter was a response to a July 12 appeal from the nation's black bishops that Father Stallings return to unity with the church.

Contributing to this story was Lisa Floch in Milwaukee.

## 200,000 Signatures oppose NOW view

WASHINGTON (CNS) — A Virginia Catholic woman has gathered more than 200,000 signatures nationwide from women opposing the National Organization for Women's support of abortion rights.

"NOW has erroneously assigned itself the role of representing the views of women and there are hundreds of thousands of us who disagree with NOW's pro-abortion philosophy," Ellen Commerce of Herndon, Va., told Catholic News Service.

Mrs. Commerce, a 35-year-old mother of four, made her comments July 25 while she delivered several boxloads of petitions to Rep. Christopher Smith, R-N.J., House co-chairman of the Pro-Life Caucus.

Letters poured in from women of different religious denominations from every state except Wyoming, she said. New Yorkers sent the most signatures with 58,000 at last count, she said.

"This kind of effort is certainly helpful," Smith told Mrs. Commerce, adding that he planned to place her comments and the petitions in the Congressional Record. "This sends a clear message that NOW doesn't represent the majority of women on the abortion issue."

Smith also praised the Catholic Church's stand in opposing abortion.

"The Catholic Church has been a mainstay in this effort," Smith said.

"The challenge now is that everybody sitting in the pews and everybody that has compassion for the unborn must get mobilized."

Mrs. Commerce said she began her petition drive in mid-April, just days

after NOW held a march in Washington to keep abortion legal. By police estimates, about 300,000 people participated in the April 9 march.

NOW president Molly Yard said in a statement through a spokeswoman in Washington that 600,000 people actually marched April 9 in Washington.

"We do know we don't represent all women, but we do feel we represent the majority," Ms. Yard said in her statement.

Mrs. Commerce said it bothered her to hear abortion rights supporters, especially NOW, saying repeatedly that the majority of Americans support abortion rights.

Helped by her mother, Maryclaire Ishee, Mrs. Commerce said she got help gathering signatures from the National Council of Catholic Women, the Christian Action Council, the National Conference of Catholic Bishops and dioceses all over the country.

"This is truly a grass-roots movement," Mrs. Commerce said. "We have no office, no organizational structure and no budget. We simply have the support of thousands of women who previously were uninvolved but now want to be heard."

Gail Quinn, director of program development for the NCCB Office for Pro-Life Activities, said several officials from the office met with Mrs. Commerce and called diocesan pro-life directors nationwide asking for support in the project.

Mrs. Ishee said she and her daughter were surprised by the outcome, especially since they originally set a June 20 deadline, hoping to present the



Pro-lifers wait in line to be fingerprinted and photographed after arrest for blocking the entrance to a Cleveland abortion clinic. (CNS/UPI photo)

signatures to Congress before the Supreme Court ruled on the controversial case of Webster vs. Reproductive Health Services.

"When we started, we intended to just poll our own friends," Mrs. Ishee said. "We didn't expect it to spread but it did. When we started getting hundreds of letters every day, the mailman asked us what kind of business we were running."

In the Webster case, the Supreme Court on July 3 upheld a Missouri law restricting abortion, but it declined to overturn Roe vs. Wade, its 1973 decision legalizing abortion. The Webster decision has prompted advocates on

both sides of the abortion issue to gear up for a new round of abortion battles in state legislatures.

Mrs. Commerce said she agrees with many of NOW's other stands, but she criticized its emphasis on abortion.

"Women's issues are not addressed by NOW because their energies are focused on the abortion issue," she said.

Mrs. Commerce said her anti-abortion efforts are not over. She said she expects to get more signatures because some organizations have just learned about the petition drive. She also plans to get involved in a right-to-life group in her hometown, she said.

## Feminists call for 'bill of rights'

CINCINNATI (CNS) — The National Organization for Women voted July 23 to promote a proposed federal "Bill of Rights for the 21st Century," to guarantee abortion rights and related concerns.

The action came as the organization, commonly known as NOW, held its annual convention in Cincinnati, where the abortion issue drew the attention of not only abortion rights backers but abortion foes.

The two sides took to the streets July 22, when about 3,000 abortion rights supporters led by NOW encountered some 300 pro-life demonstrators during an outdoor march.

Mounted police prevented the abortion opponents, organized in part by the Chicago-based Pro-Life Action League, from direct contact with the abortion rights advocates.

The police reported no incidents and no citations of participants from either group.

"The league was well-represented ... and our signs, 'Stop Abortion Now' lined the curbs," Joseph M. Scheidler, Pro-Life Action League director, said July 24 in a statement.

"Nearly all the NOWs could think of or talk about at their convention was their right to decapitate and scald babies to death in the womb," he

declared.

In its proposed bill of rights, NOW recommended amending the Bill of Rights in the U.S. Constitution to include guarantees of the right to choose abortion and use birth control and to receive public funding for abortion, birth control and pregnancy services.

Delegates to the NOW convention also resolved to study creation of a new political party, "dedicated to equality

for women," to serve those unhappy with "the failure of both major political parties to address women's needs."

They also passed a resolution in support of U.S. use of the so-called "abortion pill," a French-made drug which can induce abortions but which, according to supporters, also has other potential medical uses, such as cancer treatment.

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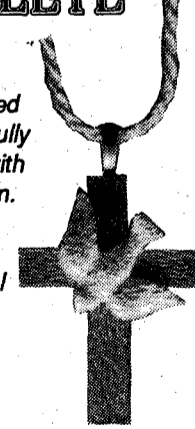
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## Patriotism '89: Flag waving to flag burning

By Laurie Hansen  
Catholic News Service

WASHINGTON (CNS)—Old Glory, recent history has proven, has not lost its ability to stir the emotions of U.S. citizens.

The Supreme Court's June 21 decision that the First Amendment protects protesters who burn the flag of the United States in political demonstrations prompted dismayed citizens to write angry letters to the editor and phone their political representatives with complaints.

Soon President Bush called for a constitutional amendment that would prohibit desecration of the flag and void the high court's decision. Veterans' groups and the Knights of Columbus were among those backing the president's call for a constitutional amendment.

Supreme Knight Virgil C. Dechant said an amendment or federal law was needed that would "uphold existing rights of free speech" but reverse the Supreme Court ruling that flag desecration "is an acceptable form of protest."

Then members of Congress began debating whether the situation required an amendment to the Constitution or could be resolved with passage of a law.

The flag burning controversy "shows the importance of symbols," something Catholics as "a liturgical community are particularly sensitive to," said Jesuit Father Thomas Reese, research fellow at Woodstock Theological Center at Georgetown University.

A symbol, he told Catholic News Service July 28, is "something in which you have invested a lot of history, meaning and personal experience." One's feeling toward a symbol is "not simply intellectual, it's filled with emotion," he said.

If the symbol is desecrated by someone else "you feel very upset," said Father Reese. In the same way, he said, when symbols "we didn't like, such as the swastika are displayed, we find it abhorrent...not because of the symbol itself but because of the meaning behind it."

In the 5-to-4 Supreme Court decision on flag burning, the court majority said that government may not "prohibit expression simply because it disagrees with its message," even if that message is conveyed by flag burning.

Justice Anthony M. Kennedy, in a brief statement concurring with the majority's opinion, said many people, "including some who have had the singular honor of carrying the flag in battle...will be dismayed by our holding."

But "the hard fact is that sometimes we must make decisions we do not like," he said, concluding, "It is poignant but fundamental that the flag protects those who hold it in contempt."

Emotions ran high even on the court. Chief Justice William H. Rehnquist's dissent included John Greenleaf Whittier's Civil War poem "Barbara Frietie," in which a Union sympathizer tells Confederate troops, "Shoot if you must, this old grey head, but spare your country's flag."

In this decade of flag waving and flag burning, accusations that individuals—of one ideological stripe or the other—are somehow less than patriotic have been frequent. But what is patriotism really?

According to Catholic social teaching, says Father Bryan J. Hehir, a senior research scholar at Georgetown University's Kennedy Institute of Ethics, "patriotism is a virtue, a certain attachment, respect or devotion to one's country...a positive quality that should be cultivated in a person."

There are two ways to err, he said, where virtues are concerned. "The first way is having too little of a virtue, and the second is cultivating it in an excessive way," said Father Hehir, who is a counselor for social policy at the U.S. Catholic Conference.

Excessive patriotism, he said, develops into "an unthinking chauvinism. 'My country right or wrong' is not a Catholic statement," said Father Hehir.

According to church teaching, for ex-

### An analysis

ample, he said, "it may be legitimate to respond to a call to defend one's country, but there must be a just cause for fighting the war."

Even if a war is justified, a Catholic soldier cannot just obey any order he is given, he said. An order, for example, to attack a civilian population center should not be followed, he said.

True patriotism, said Father Reese, requires citizens to "look at society from the perspective of the Gospel and ask the question: 'Is society acting in a fashion that's moral and dedicated to the common good?'"

He said individual Catholics have a record of doing just that, citing those who protested U.S. participation in World War II and Vietnam, the involvement of Catholic nuns in the civil rights movement of the 1960s, and the many Catholics today "who have taken very public stances calling



upon the nation to change its laws" permitting abortion.

Gordon Zahn, national director of the Pax Christi Center on Conscience and War

in Boston, said the purpose of the state is to meet the needs of its citizens. "If that is the ends toward which the state is working, I believe citizens are obliged to support it. That's patriotism," he said.

Zahn admitted some people would categorize him as a "non-patriot" for his questioning of U.S. policy on issues of war and peace.

But he said he is tired of being so labeled for questioning policies that he regards as wrong.

"I think I am a patriot," said Zahn. "Love of country incorporates an awareness of its weakness and failings and doing what one can to change them." That, he said, is a duty that totalitarian regimes do not recognize.

Ironically it appears it was the conviction that Old Glory stands for the very democratic freedoms that allow individuals to question government policies—and even go so far as to burn the flag—that convinced the majority on the Supreme Court to vote the way it did.

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## Film due out soon on slain archbishop

By Catholic News Service  
**LOS ANGELES (CNS)** — "Romero," a major motion picture about assassinated Archbishop Oscar Romero of San Salvador, is slated for release this August.

The movie stars Raul Julia as the prelate who was fatally shot in 1980 as he said Mass. It is to premiere in New York and Los Angeles Aug. 25. Showings in other cities, including Washington, San Antonio, Miami, Chicago and San Francisco, are to begin Sept. 8.

Produced by Paulist Father Ellwood Kieser, president of Paulist Productions in Pacific Palisades, Calif., "Romero" may mark "the first time a Catholic production company has made and released a commercial feature film," the priest said.

Filmed in Mexico, "Romero" is directed by Australian John Duigan, who directed "The Year My Voice Broke," and scripted by John Sacret Young, writer for the hit ABC-TV series "China Beach."

It centers on the last three years of the life of Archbishop Romero, who was an outspoken critic of El Salvador's military dictatorship and right-wing death squads.

The movie received more than \$200,000 in funding from the U.S. bishops.

At the 15th Seattle International Film Festival, "Romero" received a stand-

ing ovation. Afterward, a review in Variety, the movie industry trade newspaper, said it "has the potential to become one of the most politically influential films of the 1980s."

It called the movie "compelling and deeply moving" and said its appeal "lies in its ability to present a complete political situation in a very personal, dramatic manner, emphasizing one person's belief that he can make a difference."

Father Kieser in 1983 traveled with Young to El Salvador to meet with people who knew the slain churchman.

There he learned that Archbishop Romero was "a mouse of a man," who "became a tiger struggling for justice and defending the rights of his people," Father Kieser said in a statement about the movie. "He knew his defiance of the military and denunciation of the oligarchy would cost his life. Yet he chose to go ahead. His is a story of contemporary Christian heroism."

In a chapter of his not-yet-published autobiography, Father Kieser said the interviews with people who knew the prelate showed him to be "a deeply flawed, traditional churchman, rigid, frightened and neurotic" and a leader "few of his priests wanted (as archbishop) and more than a few detested."

Archbishop Romero, he said, became "a fierce tiger of a man — rooted, centered, whole and healthy"



Archbishop Oscar Romero of San Salvador, portrayed by Raul Julia, finds his way blocked by soldiers. (CNS photo from Warner Bros.)

and a figure "joyfully luminous in his defense of the poor."

From a theological point of view, his life "was high Gospel density, the story of a weak and wounded man who is dragged kicking and screaming into heroism but who finally lets go and surrenders his life to God and lets God act in him and speak through him," Father Kieser said.

"Romero," which had a \$3.4 million production budget, received \$238,000 from the Catholic Communication Campaign, \$50,000 from the U.S. Catholic Conference's Latin American secretariat, and \$100,000 from the Paulist order. Other funding came from foundations and loans, Father Kieser said.

## TV ads used to attract new priests

**BOSTON** — The Roman Catholic Archdiocese of Boston is turning to Madison Avenue techniques to help solve its shortage of priests.

In a 30-second television spot offered to Boston-area stations as a public service announcement, the trappings of the fast life are used to recruit seminarians.

A Mercedes Benz and Rolex watch, diamonds and pearls, caviar and cocktails flash across the screen to set

up a message for those who may be looking for still more.

"A world that doesn't deny itself anything could use a few men who do," says the single line of the spot, before showing the phone number of the archdiocesan vocation office.

Cardinal Bernard F. Law told a June 6 press conference held to announce release of the spot, donated by a Boston ad agency, that "if St. Paul were here

today, he'd use Madison Avenue."

The new recruitment campaign, which relies on time donated by local stations, comes as the Boston Archdiocese faces a severe drop in the number of active priests.

The Saturday before the TV spot was released, Cardinal Law ordained five priests for Boston, in a year when the archdiocese needs 50 new priests to replace its losses. Three of the new priests were older students from Pope John XXIII National Seminary in Weston,

which educates what used to be called "delayed vocations."

When asked about the projected decline in the number of priests, Car-

dinal Law emphasized instead the recent slight increase in seminary enrollment and expected increase in the size of ordination classes. "We see 14 or 15 being ordained next year, and we don't see any diminution as we look into the future," he said, calling predictions of ordinations "very tricky."

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# World focusing on Auschwitz controversy

WASHINGTON (CNS) — New Jewish protests in July over the Discalced Carmelite convent at Auschwitz have focused world attention once again on the former Nazi concentration camp in Poland and the long-simmering Catholic-Jewish controversy over the convent there.

Seven American Jews staging a protest demonstration at the convent July 14 were beaten up and dragged away by Polish workers.

In the days that followed, international controversy over the convent escalated rapidly, drawing the Vatican, the Israeli and Polish governments and world Jewish organizations into the conflict along with the Polish Catholic Church.

While some Jewish leaders called for Vatican intervention and immediate removal of the nuns, Catholic officials asked for more time and the Polish government pledged to step in and help speed up the move.

At a news conference in Paris, a top World Jewish Congress leader, Theo Klein, called for a worldwide suspension of Catholic-Jewish dialogue until the controversy is resolved.

"If the pope visits countries where there are Jewish communities, I hope they will refuse to meet him," he said.

Several representatives of the Los Angeles-based Simon Wiesenthal Center, after delivering a letter to the Vatican and meeting with some Vatican officials, said the church officials had urged patience.

On July 23 about 90 young European Jews and Christians, mostly from Belgium, marched peacefully in front of the convent while about 200 residents of Oswiecim — the Polish name for Auschwitz — looked on.

One of the demonstrators described the presence of a convent at the entrance to Auschwitz a "Christianization of the Holocaust."

"Only silence can do justice to the memory of the victims," said David Berlowitz, chairman of the European Union of Jewish Students, which sponsored the July 23 march.

The July 23 edition of the Italian Catholic newspaper Avvenire reported the superior of the convent, Sister

*'Only silence can do justice to the memory of the victims'*

*'There is a convent near Dachau, too. Why do they come here to shout only at us?'*



Rabbi Avraham Weiss of New York climbs over a fence at a protest of a convent near the former Nazi death camp. (CNS/UPI photo)

Maria Teresa Magiera, said the nuns planned to stay at the current site, praying quietly. Sister Magiera would not tell reporters whether the nuns would be willing to move to the new site, according to Avvenire.

Avvenire quoted Sister Magiera as saying: "I'm afraid it's a large international propaganda campaign against the Polish church. There is a convent near the camp at Dachau, too: Why do they come here to shout only at us?"

The convent was established in 1984 as a place of prayer for the victims of the gas chambers at Auschwitz.

In 1987, after widespread Jewish protests that its presence desecrated the memory of more than 3 million Jews killed there and in nearby Birkenau in World War II, Catholic and Jewish officials meeting in Geneva reached an agreement under which the convent was to

be moved within two years.

After the original move deadline of Feb. 22 passed earlier this year, Jews' objections to the continuing presence of the nuns grew.

The American Jews involved in the July 14 confrontation were led by Orthodox Rabbi Avraham Weiss of the Hebrew Institute of Riverdale, N.Y. Witnesses said about 20 residents of Oswiecim and several policemen watched without intervening as six workmen from the convent dragged the protesters off the property, punching and kicking them.

"the only voice of condemnation we have not heard is a voice from the Vatican," Rabbi Weiss said in a telephone interview with Catholic News Service.

The Vatican has maintained an official hands-off stance on grounds that the issue is local and should be dealt with by the church in Poland.

Rabbi Marc Tanenbaum, chairman of the International Jewish Committee for Interreligious Relations, said he has been told, however, that the pope has intervened quietly at least three times to remind the nuns that they must obey church authorities and abide by the 1987 Geneva agreement.

Rabbi Tanenbaum, a longtime leader in U.S. and international Jewish-Catholic relations, said he feared the escalation in tensions was moving the controversy out of the hands of moderates in both the Catholic and Jewish communities and into the control of extremists.

Jesuit Father Stanislaus Musial, adviser on Catholic-Jewish relations to Cardinal Franciszek Macharski of Krakow, was quoted in European newspapers as saying, "our mistake was in placing too early a deadline for construction (of a new convent), which it was impossible to meet for technical reasons."

In an interview in the July-August issue of 30 Days, an international Catholic monthly, Father Musial traced disagreement over the convent in part to profound differences in the ways Catholics and Jews commemorate the dead.

Catholics are accustomed to placing flowers, religious symbols and even chapels at memorial sites, he said, but the Jewish "attitude toward such places is one of distance, a distance which manifests itself with an absence of symbols and with silence."

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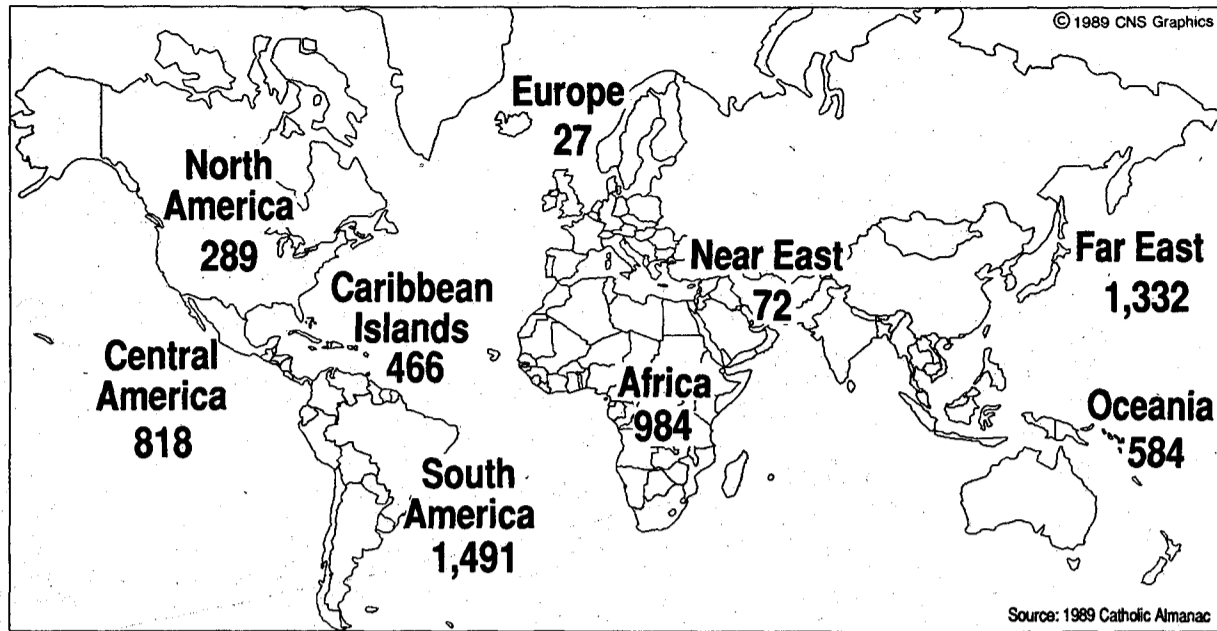
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# Catholics of the world



U.S. MISSIONARIES number over 6,000, including diocesan priests, religious and lay workers, serving in foreign countries and in Alaska and Hawaii. (CNS graphic)

## Countries With a Catholic Majority

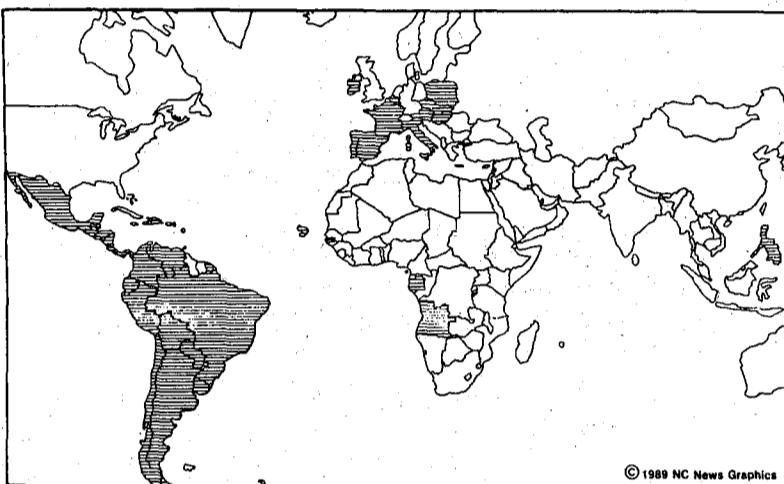
CATHOLIC COUNTRIES--Of the more than 150 countries in the world, more than 40 have populations where Catholics are in the majority. (CNS graphic)

### NORTH AMERICA

Belize	62%
Costa Rica	89%
Dominican Repub.	92%
El Salvador	93%
Guatemala	86%
Haiti	90%
Honduras	95%
Mexico	96%
Nicaragua	88%
Panama	87%

### SOUTH AMERICA

Argentina	93%
Bolivia	94%
Brazil	90%
Chile	85%
Colombia	95%
Ecuador	94%



French Guiana	75%
Guadeloupe	91%
Paraguay	92%
Peru	92%
Uruguay	79%
Venezuela	92%

### EUROPE

Andorra	84%
Austria	85%

Belgium	89%
Czechoslovakia	69%
France	85%
Hungary	61%
Ireland	94%
Italy	98%
Liechtenstein	88%
Luxembourg	94%
Poland	95%
Portugal	93%
Spain	98%

### AFRICA

Angola	53%
Burundi	57%
Cape Verde Is.	94%
Equat. Guinea	79%
Gabon	53%

### ASIA

Lebanon	50.1%
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### SOUTH PACIFIC

Philippines	84%
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# Bishops' conferences risk seen

ROME (CNS) — Cardinal Joseph Ratzinger, the Vatican's top doctrinal official, said bishops' conferences have some "legislative competence" but said such conferences could interfere with the governing of individual dioceses.

Cardinal Ratzinger said his fear was that "anonymous and collective government could substitute the personal responsibility of bishops" and "fragment the spiritual identity of the universal church."

The cardinal, prefect of the Congregation for the Doctrine of the Faith, made the comments in an interview published July 30 by the Rome newspaper *Il messaggero*.

The status and authority of bishops' conferences is under study by the doctrinal congregation and other Vatican departments. In 1988, a first draft of a Vatican document outlining limits of the role of such conferences was sharply criticized by bishops in the United States and elsewhere.

"A certain legislative competence of bishops' conferences does exist and corresponds to the true diversity of situations," Cardinal Ratzinger was quoted as saying in the interview.

"The real problem is deeper. The bureaucratic organization of bishops' conferences could damage the freedom of the bishop in governing his diocese, as well as the free development of decisions during assemblies of bishops," he said.

The cardinal expressed apprehension that the "anonymous power" of conferences could "fragment the spiritual

***'The real problem is deeper. The bureaucratic organization of bishops' conferences could damage the freedom of the bishop in governing his diocese, as well as the free development of decisions during assemblies of bishops'***

identity of the universal church and create particular identities that are sometimes opposed to each other."

In more general remarks, Cardinal Ratzinger said "authority in the church is in crisis" because the concept of authority is under attack. The trend in the church, he said, reflects a "mistaken egalitarianism" found in modern society.

As part of the solution, he suggest that "authorities themselves need to relearn to be authorities." That means church leaders should make clear that the person in authority is not simply exercising his will, "but is obeying the Lord's will," he said.

Commenting on groups of theologians who have recently challenged the Vatican, the cardinal said the protests involve complicated issues dealing with the church's teaching authority, the reforms of the Second Vatican Council and the role of the individual conscience. But he said that in places such as his native West Germany, the protests also reveal a desire to "reject Rome" and to stake out an independent position.

On other topics, Cardinal Ratzinger said:

- The "drastic requests" coming from excommunicated Archbishop Marcel Lefebvre's Priestly Society of St. Pius X indicates there is no chance the Vatican can bring it back into the fold.

He said the breakaway society is still pressing for negotiations but only on its own narrow terms. Efforts to integrate the self-styled "traditionalist" group were broken off when Archbishop Lefebvre ordained four other bishops and was excommunicated in 1988.

"I cannot see, at the moment, any possibility that the situation can be healed. The circle has closed back on itself and Archbishop Lefebvre's followers have taken refuge in a type of 'fanaticism of the chosen,'" Cardinal Ratzinger said.

He said he hoped that a dialogue would eventually be possible with "new generations" of the rebel society.

- "As far as AIDS (acquired immune deficiency syndrome) is concerned, whoever dares to say that humanity must free itself from the confused sexual libertinism that makes the disease communicable is exiled from public opinion and is considered irredeemably unenlightened."

# Worldwide Catholics growing

VATICAN CITY (CNS) — The latest Vatican figures show a continuing increase in the worldwide Catholic population, which reached about 893 million at the end of 1987.

The fastest growth was in Africa. The total represents a gain of about 14 million from the previous year, and Catholics now total 18 percent of the world's population, according to the 1987 Statistical Yearbook of the Church, published in July. The statistics are normally two years old at the time of publication.

The Vatican said its figures include an estimated 15 million Catholics in countries, mostly under communist rule, where an accurate annual count is practically impossible.

The countries with the largest Catholic populations are: Brazil, 124.7 million; Mexico, 78 million; Italy, 56.2 million; the United States, 54 million, and France, 47.1 million.

The U.S. Catholic population increased nearly 500,000 during 1987, according to the figures.

The yearbook showed that the church is growing fastest in Africa, where the number of Catholics has increased 50 percent in the previous 10 years, to 78.3 million. In 1987, the church there gained nearly 3.4 million new members.

In Asia, where the church remains a tiny minority, the number of Catholics increased nearly 3 million during 1987.

The bulk of the church's growth came in predominantly Catholic Central and South America, where the Catholic population increased 6.5 million in 1987.

In Europe, the Catholic population stayed virtually the same, while Oceania and North America showed small increases.

All Christians number roughly 1.6 billion, according to the Encyclopaedia Britannica Book of the Year, 1988.

Among other religions, Islam is the largest, with an estimated 860.4 million followers.

Hindus number approximately 655.6 million; Buddhists, 309.6 million; followers of traditional Chinese religions, 187.5 million, and various tribal religions, 94.7 million.

There are an estimated 18 million Jews.

# Ukrainians continue hunger strike

## Catholic News Service

VATICAN CITY (CNS) — Ukrainian Catholics demanding legalization for their church were continuing a hunger strike in Moscow begun last May, the Rome headquarters of the Ukrainian Catholic Church said in late July.

The Ukrainian church's press bureau said that at any one time 20-30 hunger strikers were maintaining the demonstration in front of a Ukrainian-language bookstore in central Moscow.

Press spokeswoman Sonya Hlutkowsky said the hunger strikers were rotating every three or four days, with new strikers coming from the Ukraine to continue the public protest.

According to the bureau, Ukrainian priests began the strike in May after efforts to present a petition requesting religious freedom to high-ranking Soviet officials in Moscow failed.

The petition was signed by 14 Ukrainian Catholic clergymen.



# Soviet bloc changes jolt Vatican summer

Sudden decisions, appointments needed

By John Thavis  
Catholic News Service

VATICAN CITY (CNS) — The Vatican summer doldrums were broken up in July by a strong breeze from the East: a rush of important diplomatic decisions and church appointments in the Soviet bloc.

At a time when the Roman Curia normally runs at half-speed, the announcements came in rapid succession. Between July 24-26, Pope John Paul II named a diocese in Soviet Byelorussia that had been empty for five decades, named three new bishops in hard-line Czechoslovakia and appointed a bishop for Ukrainian-rite Catholics in Poland.

**"No one could have imagined a few months ago that there could be a regular appointment like this"**

--A Vatican official

A week earlier, the Vatican and Poland announced they were establishing diplomatic relations after years of intense bargaining.

The month may go down as a turning point of sorts for the church's "Ostpolitik," the term given to the Vatican's 25-year effort to negotiate with East European communist regimes.

Taken together, the steps illustrate a two-pronged approach by Vatican negotiators. The first priority has been to restore church hierarchies disassembled during decades of communism — still the main task in places such as Czechoslovakia, where about half the dioceses are without bishops.

The second aim has been to encourage legislation that protects religious liberties — taking advantage

of what the Vatican has called a "new spirit" moving through the Eastern bloc. In places such as Poland and Hungary, the Vatican appears to be using diplomatic normalization as a reward for governments willing to write religious concessions into law.

The appointment in Byelorussia, a republic that includes some 2 million mostly forgotten Catholics, was the biggest surprise of the month. A Vatican official well-informed on East European affairs said the naming of a bishop there was "almost incredible news."

"No one could have imagined a few months ago that there could be a regular appointment like this," said the official, who asked not to be named.

He said the nomination was more significant than recent ones in the predominantly Catholic Soviet Baltic states, because in Byelorussia the church is a small minority and has not had a bishop since World War II. The "gentlemen's agreement" by which Soviet authorities raised no objection to the pope's candidate bodes well for future appointments, he added.

In Czechoslovakia, the pope was able to name three bishops as fully empowered Ordinaries. The last time that happened was in 1973, and the latest appointments left Vatican officials candidly optimistic. Discarding the usual tone of official caution, they were predicting that the country's remaining six Sees would probably be filled by next year.

The naming of a Ukrainian-rite bishop in Poland was also a sign of the times — the Polish government had previously been wary of such a step, fearing it might upset the Orthodox Church, a Vatican official said.

One reason the Vatican aims first to restore local hierarchies is its primary concern for pastoral life, the Vatican official explained. That means seminaries, religious education and parish organization, among other things.

"If there is a bishop, he can create the structures needed for normal



Solidarity leader Lech Walensa casts a ballot that would have been unthinkable two years ago (CNS photo)

pastoral work," the official said.

Moreover, when it comes to religious liberty issues, local bishops are better-positioned than the Vatican to pressure authorities, he said.

"How can the Vatican, from the center, really promote reforms without a responsible man on the spot?" he said.

For the Vatican, from the center, really promote reforms without a responsible man on the spot?" he said.

For the Vatican, the pope's native Poland is in many ways a model for the rest of Eastern Europe. The exchange of ambassadors follows Poland's enactment of legislation that guarantees the church a wide array of legal rights.

"We hope this scheme will be repeated" in Hungary, the Vatican official said.

In Hungary, such legislation is being considered, with the consultation of the country's bishops. The church favors a

real separation of church and state, to replace the watchdog role of the present religious affairs ministry.

A positive signal arrived in June, when Hungary's government said it intends to create the conditions necessary for diplomatic relations. Vatican officials said that was diplomatic code — in effect, a pledge for the kind of reform the church wants.

Both Poland and Hungary have recently adopted political reforms that were unthinkable a few years ago. Part of the "Ostpolitik" goal has been to keep religion in the forefront of this social restructuring.

The pope was vacationing for most of July, but he reminded a general audience July 26 that he will soon get a firsthand view of East European developments. He asked a group of Hungarian youths to prepare spiritually for 1991 — the year he will make his first papal trip to their country.

## Indifference to poverty

Pope calls it an intolerable 'scandal'



**'These situations of poverty are the result of freedom ...perverted by selfishness, by dominating power, by attitudes of indifference and exclusion'**

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II, meeting with some of the poorest families in the world, said widespread indifference to their fate was an "intolerable scandal."

The pope urged the poor and a non-denominational movement of volunteers to "keep fighting, with clear ideas and with non-violent determination, against these humiliating and crushing types of poverty and against the structures that sustain and increase them."

The pope made the remarks July 27 at his summer residence in Castel Gandolfo, 15 miles south of Rome, where he met with some 350 representatives of destitute families from four continents. Accompanying them were volunteers from the International Fourth World Movement, an organization founded in the 1950s by a French priest, Father Joseph Wresinski.

Many of those attending the audience live in difficult or inhuman conditions — in welfare hotels, shanty towns, garbage dumps or on the streets of major cities.

"Every form of poverty under which you and so many other families suffer is a scandal. It is an intolerable scandal, when one discovers that these situations of poverty are the result of freedom among individuals and nations — a freedom which has been perverted by selfishness, by dominating power, by attitudes of indifference and exclusion," the pope said.

The pope said he understood that "there are poor people, many poor people, who are at the end of their rope."

Some resign themselves to their situation, some cry in protest against the opulence and waste of rich nations and others are tempted to blame God, the pope said.

He urged a non-violent push for justice in which the well-to-do are "not all classified as oppressors."

Human beings, he told the group, are capable of evil but can also be moved, through education, to great acts of compassion and justice. The pope said his own role was to try to "reawaken the consciences of Christians and national leaders" to the issue.

Among those attending were nine poor people from New York and Louisiana, where the fourth World Movement runs street libraries, works in welfare hotels and does in-home cultural programs for children. A spokesman said the Washington-based movement relies on donations from individuals, churches and foundations to maintain its programs.

# Pro-lifers plan letter-writing campaign

Before legislature's special session in October

By Cynthia Thuma  
Voice News Editor

Buoyed by the U.S. Supreme Court's ruling Webster v. Reproductive Health Services case, pro-life forces throughout the Archdiocese of Miami and the state have refocused their efforts and reformulated their strategy as they prepare to take the issue of abortion to the Florida Legislature.

Catholic pro-life organizations throughout the state met July 20 in Tallahassee for a strategy session with Palm Beach Bishop Thomas Daily and representatives of the Florida Catholic Conference.

"There's a lot that needs to be done quickly," said Joan Crown, associate director of Respect Life in Miami. "Our main thrust will be to get organized in the parishes for a letter-writing campaign before the special session of the Legislature."

Governor Bob Martinez has called the special session for Oct. 10-13. He also has outlined several proposals, including a ban on using public funds for abortions and on performing abortions in public hospitals; requiring viability tests on fetuses over 20 weeks; requiring physicians to inform women on the condition of the fetus; and tightening the regulations on abortion clinics.

The pro-life forces also have some projects in the planning stages. Among them are a series of Rosaries for Life, in which organized groups of pro-life advocates pray the rosary outside selected abortion clinics. Unlike groups that favor more confrontational tactics, Rosaries for Life are said after the abortion clinic's business hours.

"It seems to draw out a lot of Catholics who want to be helping in some way," said Crown.

Women for Human Rights International, which was founded in Miami in 1987, plans a petition drive and "we will unite with other groups who follow this position," said Marivi Prado, founder and chairman.

"We consider all human life begins at conception...we consider induced abortion to be the greatest violation of human rights," she said. "It is immoral to decide which human beings are persons."

"When someone says 'pro-choice' to you," Prado advised, "tell them, 'I choose life.'"

Right to Life in South Florida is endeavoring to improve its education program, said Renee Schemerhorn, vice president of the group's Broward Office.

"Because the issue is in the news more, we want to have more of an open door," Schemerhorn said.

Human Life International, another Miami-based organization, is stepping up its effort to show the plight of women exploited by abortion.

"Our only plan is to continue to educate," said Magaly Llaguno, Latin American coordinator. "Nobody protects women from these butchers."

Most pro-life groups said the Webster ruling brought a flood of volunteers to their doorsteps.

"Right away, the phones started ringing," said Crown. "All I can do is tell people 'can I take your name and phone number?'"

"Before, we wondered, 'Is anybody there?'" Schemerhorn said. "Now we know there is. Before, we had been beating the bushes, but now, with the issue on the front burner, we're finally getting a response to our pleas for help and volunteers. Our telephone tree is in good working order and we're trying to expand it and we're contacting those who want to help."

## New York priest: Florida's climate is pro-life

South Florida has grown as a tourist area because it offers a refreshing change of climate. Father Gerald Murray, a recent visitor to Miami from New York, found the change refreshing, too, but it was a change that had nothing to do with flamingoes, sunshine and beaches.

"Florida's leading the way in the pro-life movement and I fully expect New York's going to lead the way in pro-death," said Murray, coordinator for Hispanic pro-life activities for the Archdiocese of New York. "The pro-abortion movement up there has so much power, probably because the headquarters of so many of their organizations are there."

But although the legislative clout seems to be on the pro-abortion side, the pro-life movement in the state is strong, active and vocal.

The reaction to the Webster v. Reproductive Health Services Case "was immediate and swift," Father Murray said.

In that state, too, "there's been great cooperation between the Catholic community and evangelical Protestants," he said. "And from that come BORN, the Bi-State Operation Rescue Network. It's a great group."

—Cynthia Thuma



Teacher Antonia Ruiberriz, left, and some of her pilgrims: Julissa Barrios, Allne Rlesco, Katie Glaccum, Marcela Mendoza, Piedad Zamora, Barbara Cestare, Veronica Tamayo and Tony Serratore (La Voz photo/ Maria Vega)

## Student-pilgrims

La Salle High group travels to Spain to see Pope

By Maria Vega,  
Staff Writer, La Voz Catolica

A circle of love, sandals and a walking staff: That's what 12 students from La Salle High School in Miami will take with them when they journey to Santiago de Compostela, Spain, for the 1989 World Youth Day and meeting with the Pope.

"A pilgrimage symbolizes a search for the meaning of life," explained Antonia Ruiberriz, the La Salle math teacher who decided to take some of her students on the journey after reading the Pope's pastoral letter to young people.

The Aug. 19 and 20 event at Santiago de Compostela marks the third time the Pope will meet with youth from around the world. The first meeting was in Rome in 1985; in 1987, more than 700,000 young people joined him in Argentina. Santiago de Compostela is a town in northwestern Spain which, since the Middle Ages, has been renowned both for its university and as a pilgrimage site. Legend has it that St. James the Apostle is buried there.

The La Salle students will leave Miami Aug. 9, and

join 300 other young people in Leon, Spain, for the final leg of their journey. The 300 are members of the Teresian Institute's Youth Movement, said Ruiberriz, a member of the Institute. The theme for the 1989 World Youth Day is "I am the way, the truth and the life."

Ruiberriz and her students designed a T-shirt for the occasion. Their logo is a circle of love with a pair of sandals and a walking staff inside, and the words "pilgrims of love." In his letter, Pope John Paul II asked young people to form a "society of love," explained Ruiberriz. "That's why we chose the circle to symbolize love and unity. The sandals and walking staff are the signs of a pilgrim. White and yellow are the colors of the Pope, and green and yellow are La Salle's colors."

"I want these young people to get a positive sense of the universal church," she explained. "They are going to meet young people from all over the world who are united by Christ."

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## Synod '89

# Now is the time to spread, clarify C

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

By Father Vincent T. Kelly  
Director, Ministry of Christian Formation

For so many of us, opportune moments to respond to some need or demand present themselves frequently in life. If we respond to them, great advantage may be ours. If, on the other hand, we ignore the propitious moment, we may never have the occasion to reap such benefits to ourselves and others. Examples which come to mind immediately include health, job opportunity, education, housing, etc. If a great need arises, we must address the problem; if a great opportunity surfaces, it must be evaluated. Otherwise, for the rest of our lives, we may live in regret at not having done our best with the opportunities at hand.

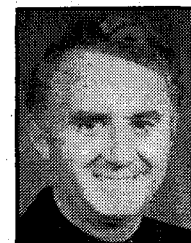
Such a magnificent challenge is ours now, as Catholics in South Florida, as a result of our recent Archdiocesan Synod findings. One of the major needs or concerns to surface from a majority of those surveyed was the inadequate preparation of our people in their faith.

It has been some 25 years since Vatican II upgraded our thinking on most issues of faith and morals. Adaptations of our centuries-old beliefs to contemporary times were formulated. New trends were initiated. Old avenues were modified. In essence, 'change' came which for many of us was welcome, for others not so desirable.

Since the original publication of the Vatican II promulgations, much has been written and discussed at the upper levels of Catholic intellectual thought. What has filtered down to the average Church-going Catholic has been rather limited. "A bit of the old and a bit of the new," as one old-timer summarized the years since the Council.

As one can imagine, this experience gave evidence of lack of clarity and even confusion in the presentation and the living of faith. A gradual need for a clearer catechesis spelling out where the Church stands on issues of Faith and Morals becomes obvious. Thus the findings of the Miami Synod were on target when the people requested renewed emphasis on Formation of the Faith Life of all.

We must seek clarity in what we stand for as Catholics. The basic beliefs and principles must be adhered to. Living a contemporary life of purpose for



"We must seek clarity in Catholics. The basic beliefs and principles must be adhered to. Living a contemporary life of purpose for

the Almighty in close association with the Savior, Jesus, is our primary goal. Attempting to fulfill the letter and spirit of the commandments and scriptural ideals is our great challenge. Worshiping the Lord and fostering a spirit of community in the process is much desired. Developing a true spirit of love in our families gives us a support system from which we can operate. Impacting a secular society and pursuing goals of justice and peace is our challenge.

These and many more are the call of Catholics today. They desire to improve their own lives, they seek to alleviate poverty and suffering where they find it, they wish to impact society and bring it closer to the ideal of the kingdom of God on earth. But they clamor for direction, for clarity and for leadership. They seek a

# Music links Church, Indians

By Lina Bryon  
Staff Writer, La Voz Catolica

When the children of the Miccosukee Head Start program saw the nun with the keyboard under her arm, they ran to greet her joyfully, deserting both their teacher and their newly-built playground.

"But in the beginning it wasn't like this," said Sister Maria Ester de la Cruz, recalling when she first began teaching music lessons to the Miccosukees.

"They lowered their heads when I came, and they wouldn't even look me in the face," she said while trying to hug 20 kids at once.

Sister Maria Ester's weekly visits to the reservation, on the eastern edge of the Everglades just off Tamiami Trail, are one way the Archdiocese of Miami is reaching out to South Florida's Native Americans.

The Archdiocese also celebrates a Mass every year on July 14, the feast day of Blessed Kateri Tekakwitha, the first North American Indian to be beatified. After the Mass, two layette sets, made by members of the Archdiocesan Council of Catholic Women, are given away to the Miccosukee and Seminole babies born nearest to the feast day.

Auxiliary Bishop Agustin Roman, who for a long time has sought closer ties to this often neglected group, said they are "a real treasure." He added that the Church "must open the lines of communication with representatives of all cultures," including both Miccosukees and Seminoles.

Sister Maria Ester, a Sister of Charity, has been teaching music to the Miccosukee children every Friday since 1985. At first, she taught fifth and sixth-graders, but now that they have a permanent instructor, "I teach these little ones."

All of the 20 Head Start students at the school are under four years old. Another 20

students in grades one through twelve comprise the rest of the federally-funded school's enrollment.

Many of the Miccosukees drop out after fourth and fifth grade, explained Head Start teacher Josie Maymi. "Some go to work, others, who know."

Maymi said her students are like any other pre-schoolers, with a slight difference: their native tongue is mikasuki, a derivation of muskogeé, the predominant language of the villages, and hitchiti, the second important language of the tribe.

Within two months of entering school, however, the children are speaking English to their 'Anglo' and Hispanic teachers. They continue to speak mikasuki to their teachers' aids, who are members of the tribe, and among themselves, Maymi said, "they speak both languages."

As a group, the Seminoles are more open, more talkative than the Miccosukees, said Maymi. "The Miccosukees are very introverted. They might love you very much, but they won't tell you."

It was only at the end of her first year teaching there, she said, that she realized "they had accepted me."

The Miccosukees once were the predominant tribe in the Creek Confederation of tribes, which settled the area that today encompasses Georgia, Alabama and the Carolinas. The arrival of the white man and inter-tribal wars forced them to move further south, to Florida.

Today, their reservation is visible all along Tamiami Trail: modern concrete-block houses built by the federal government, with an occasional "chikee" — the traditional dwelling—dotting the view.

Many Miccosukees still cook in the chikees, which have palm-frond roofs and are open on both ends, making them extremely cool and well-lit.

At a recent Friday morning music class, the children were given bells, triangles and sticks to use as percussion instruments. Sister Maria Ester sat at the piano, her students gathered around her in a circle, attentive and silent.

To an observer, they looked like a living reproduction of the "circle of life" which adorns all Miccosukee art, from ceramics to knits. According to the tribal

*continued on page 17*



Miccosukee children Jackle Jum and Ashley Cypress rehearse during music class taught by Sister Maria Ester de la Cruz. Below: Sister Maria Ester carries Kayla, the Miccosukee infant who received this year's layette set. With her are the baby's mother, Sarren Cypress, and Lourdes Herrera (center). (La Voz photos / Lina Bryon)



## Mission Possible: Medical supplies reach Peru

By Cynthia Thuma  
Voice News Editor

Their last voyage to Peru began with a bit of very good luck and Veronica Mueller hopes this time she'll be as fortunate.

She and husband Ralph, founders of Deerfield Beach-based Mission Possible, had procured medical supplies, tools and other items to send to the mission's clinics in Lima, Chimbote and Las Proceres. The items were enough to fill a 40-foot cargo container and start it on its way. But as they neared their goal, rumors of a transportation strike loomed. They breathed a sigh of relief when the container moved through Customs and began the last leg of its journey. They breathed a bigger sigh when seven minutes later, the strike was called, paralyzing the loading dock. Their container already had begun its journey. The transportation strike is still on, but the supplies provided by Mission Possible already are in use.

After a brief respite at their Deerfield Beach home, the Muellers have returned to Peru, looking for new challenges.

"The Lord has been so faithful to us in the past," said Mueller. "I know he'll guide us."

"We'll be building a dental clinic and medical clinic side-by-side in Lima," she said. "Then we'll start getting ready to work on [building] an orphanage."

Those are not Mission Possible's only recent plans. Along with work on the orphanage, the Muellers hope they'll be able to expand their foster parents program and be able to place some of the Peruvian orphans in foster care in the United States. They have a court date for their trial case soon. "This is the first time we're going in front of a judge and appealing for a child," she said.

Also among their projects is a library they're building in San Roque, a community of 22,000 on the outskirts of Lima. Mission Possible volunteers have been teaching many in the city to read, but few Spanish books are available for the library. Mueller said she hopes South Floridians with any used Spanish texts will donate them to the mission. To do so, mail them to Mission Possible, P.O. Box 994, Deerfield Beach, FL 33443-0994.

ynod '89

Synod '89

## Catholic teachings on faith and morals

in what we stand for as beliefs and principles must be adhered to by society and pursuing goals of justice and peace.

**Father Vincent T. Kelly, director, Ministry of Christian Formation**

renewed interest in their faith, they ask the Church to reform them in the basics of spirituality as they continue to cope with the limitless needs of an expanding world population.

The need for a renewed emphasis in Formation in our Faith is obvious. From the youngest to the oldest, effort must be made to revitalize the faith of all. This vast undertaking, which is the basic mission of the Church, is possible through challenging and organizing our resources and personnel.

From pre-school programs, through elementary, secondary and college levels, into young adulthood, maturity and the advanced, it is our challenge to systematically revitalize the faith-life of our people as we lead them in an awareness of God and each other.

Practical steps are necessary to secure the total picture. At the earliest age, parents must assume a responsibility for developing in their children a foundation in the Catholic faith. From attitudes to values to beliefs to living the life, it all begins in the home in the earliest years. In school, the influence of friends can help or hinder growth in faith. Hopefully, the peer influence is positive and monitored by parents. Gradual inclusion in parish life and responsibilities gives the young person a feeling of belonging. This area as much as any other deserves our attention.

The Catholic School is a dynamic atmosphere in which to form a young person in faith. Living and learning in a supportive environment gives a slow but sure foundation in the Christian life. Although barraged with countless materialistic influences from outside that limit its capacity to be as successful as it once was, the Catholic School today is proving its ability to be a decisive influence in our faith-formation process.

The parish program of Religious Education is vitally necessary to provide students with the environment to pursue the fundamentals of faith which have (or should have) begun in the home. Although limited in extent, the regularity of this program should give children the essentials of faith which can be nurtured in the family

and the parish.

Young adult years provide an exploratory avenue for reflecting on the importance of faith in the maturing mind. Programs or events sponsored by the local Church can give an ideal setting in which to grow in a community consciousness.

The adult mind needs intellectual stimulation as well as prayerful guidance as it reacts to the demands of the day. An opportunity for establishing community and fellowship where study and prayer are nurtured gives each person the occasion to grow in wisdom and love. Additional programs addressing specific needs of study, prayer and exploration ought to be developed using well-established principles of Catholic thought as guidelines.

A renewal in faith seems timely for our people at this time. Through a coordinated, concerted effort, we have the ability to provoke a new appreciation in faith for all people. The key to the success of this endeavor would be excitement. What if Jesus were to return to renew us in the way that leads to eternal life? That is precisely what he is doing through the people's reflections in the Miami Synod - the spirit of God is appealing to all! Renew your own faith as you help others in their quest of faith.

## Churches find secular allies

...in the battle against lotteries and gambling

By Darrell Turner

RNS Associate Editor

NEW YORK (RNS)—For years, religious leaders have warned about the moral evils of gambling. But with the explosion of huge payoffs in state lotteries and glitzy advertising campaigns promoting them, the churches are attracting secular allies in the battle.

A recent article, cited concerns that "the new legitimacy of once-illegal forms of betting is undermining traditional attitudes toward work and play, saving and investing, even right and wrong." The comment didn't appear in a church newspaper but on the front page of the New York Times in the first of four-part series on gambling in America.

The religious groups' fight against lotteries has also been fueled with evidence from the social sciences that these state-run games of chance could be harmful, that they have attracted people to gambling who previously had not taken part in such activities and that they are inefficient means of raising revenue.

A survey of Southern California high school students, for example, found that the percentage who participate in any form of gambling went up 40 percent after a state lottery was introduced there in 1985.

Studies have also documented the contention that most of the people who take part in lotteries are those who can least afford to spend the money. A study of the Maryland lottery by Duke University sociologists Charles Clotfelter and Philip Cook found that people earning less than \$10,000 buy more tickets than any other income group.

Rachel Volberg, a researcher who was awarded the first federal grant to study pathological gambling, found that a "problem gambler" is likely to be a black or Hispanic person under 30 years of age who earned less than \$25,000 a year. According to Dr. Howard Shaffer of the Center for Addiction Studies at Harvard University, "lotteries have stimulated more people to gamble excessively."

Statistics indicate that even on a pragmatic basis lotteries aren't very cost-effective ways of raising money. They provide an average of two percent of their states' budgets, the lowest percentage of any other revenue source. A state may spend up to 75 cents to raise one-dollar through a lottery, compared to a cost of one or two cents per dollar for tax revenues.

Despite their economic and social costs, lotteries are growing in popularity. They have yet to be defeated in any public referendum and are now operating in 29 states and the District of Columbia. Recently in Texas a lottery proposal was turned down, but that was in a vote by legislators who received heavy pressure from religious groups. A recent article in the Louisiana Baptist Message pointed out that since states must promote their lotteries to ensure a high volume of ticket sales, they become in

**'A survey of Southern California high school students, found that the percentage who participate in any form of gambling went up 40% after a state lottery was introduced there in 1985.'**

- Darrell Turner



effect "pushers" of gambling.

Such evidence has led some Catholic clerics to speak out against state lotteries, despite the widespread use of bingo and "Las Vegas Nights" to raise money for Catholic schools.

"It behooves us all to examine our consciences concerning the amount of money we are throwing away to the lotto," says Rev. Edmund S. Nadolny, pastor of St. Vincent Ferrer Roman Catholic Church in Naugatuck, Conn.

The priest, who once raised \$100,000 for needy archdiocesan schools in a telethon, says that if each Connecticut Catholic gave to Catholic education the amount spent on weekly lotto tickets, \$71 million could be raised in a year.

So far there isn't much evidence that the message is getting through to Catholics. Minnesota's 10 Catholic bishops expressed opposition to a state lottery proposal last fall, but the legislator who sponsored the measure pointed out that opinion polls showed that most Catholics favored the lottery.

Lottery opponents obviously are fighting an uphill battle. Even among some clergy, opposition is far from unanimous.

The Rev. David Carlson of the Evangelical Fellowship Chapel in Ridgewood, N.Y., told his congregation of a

recent meeting of area clergy during which another pastor displayed four losing lottery tickets he had bought.

"If I had won, I would have quit on the spot," the other minister said.

But even where there is more unanimity among religious forces for the battle against lotteries, this doesn't necessarily guarantee success. The Minnesota lottery was opposed not only by the state's Catholic bishops but also by the six state bishops of the Evangelical Lutheran Church in America and leaders of seven other Protestant denominations—yet it won the approval of the voters in November by 59 percent.

On the other hand, a proposal for a non-binding referendum on a state lottery in Texas was defeated in the state House of Representatives in mid-May by a vote of 84-59. The sponsor of the proposal claimed that it was defeated by a "God squad" of religious zealots seeking to impose their views of morality on others. But the Rev. Weston Ware of the Texas Baptist Christian Life Commission said the anti-lottery coalition "represented a broad variety of political, social and religious groups" who opposed the measure for a number of reasons.

Religious activists are now advocating such coalitions as a means of broadening their influence and avoiding charges of trying to impose religious principles on society as a whole.

## Pro-abortion: an argument devoid of logic

By Steve Priestap

I hate to bring up the old subject of abortion again, but it seems to be one of those issues which is doomed to remain perpetually in the public consciousness.

Last Monday night in the Student Union, an abortion debate was held between Mr. Michael Durbin of the Foundation For Life and Ms. Kyle Cubbon of the National Organization of Women, and the debate clearly illustrated that the pro-lifers have a much easier time of it when it comes to winning the rhetorical arguments. Ms. Cubbon struggled valiantly, but her case was lost before she stepped onto the platform; the pro-choicers are at a disadvantage, and it is interesting to explore the reasons why.

Logic, and the known facts, have come to be the province of the pro-lifers; they are more than happy to supply all the medical data available, since this data largely supports their posture.

It has been shown, for example, that infants are able to survive outside the womb at the age of five months, but abortions may be performed on five-month fetuses, leading us to the question of what distinguishes a baby outside the womb from a baby within the womb. [Dr. Durbin put this very question to Ms. Cubbon several times—when she re-

sponded she said she would "not necessarily" condone infanticide, that is, killing a five-month child which is outside the womb. When would she condone it, one wonders?]

Pro-lifers have a formidable supply of facts and medical data to support their suppositions; pro-choicers generally do not address factual minutiae, but instead concentrate their arguments on some nebulous idea of a woman's "right to privacy" and the proposition that no government has the right to legislate moral questions, and ?? is her that their position is morally, and morally flawed.

The late justice Oliver Wendell Holmes used the following example to describe a fanatic: the average person he said, will agree that a home-owner owns the space above his roof to the extent that his neighbor may not extend a lateral obstruction reaching over his house. The fanatic, however will absolutize the argument, so that he envisions ownership of a shaft of air projecting straight upwards into the heavens, so that no jet or space shuttle may fly over him without his consent.

This example illustrates what ought to be obvious: that is, that no right can logically be absolute or it is bound to interfere with some other absolute right. How can you, for example, have absolute freedom

of the press alongside someone's absolute right to a fair trial? Or how can you have absolute freedom of speech alongside the absolute right to privacy?

The pro-choicers have flawed their argument by absolutizing that very right to privacy. And, as with all absolutes, the right to privacy as envisioned by abortion advocates must sooner or later conflict with the right to the unborn to live.

If there is any absolute right at all in our Constitution, it is the right of an innocent citizen to possess life, and that life cannot arbitrarily be taken from him or her: it should be obvious that the right to life should supersede any person's right to privacy. The absolutizers would extend the right to privacy into the stratosphere, so that the concept of privacy allows one to undertake all sorts of disreputable acts so long as they are private affairs. By that logic, I can abuse whomever I like, provided they do not object. I can also use drugs, commit suicide, and operate a house of prostitution, all protected by some mythical right to privacy as interpreted by pro-choicers. The logic is flawed, and the pro-choicers lose the debates.

No one person's morals are inherently correct, the pro-choicers say, not realizing that their arguments plunges them into

the position that no morals at all are correct. They deny that there is a paradigm; they deny that there are such things as moral boundaries and their argument leaves them rootless, reducing all disagreement into some personal, subjective morass. And so the pro-choicers, with no morality to anchor them and no factual data that supports their position, lose all rhetorical arguments. The closest Ms. Cubbon came to presenting any facts was her assertion that it is much cheaper to abort a poor family's child than to support it on public welfare, a remarkably cold and analytic argument; still, it is the kind of cost-effective reasoning one would expect from a group which believes in subjective moralism (wouldn't it be cheaper still if we just exterminated poor people?)

At the end of the debate during the question period, a young pro-choicer stepped up to the mike and asked Dr. Durbin whether, since he considered a fetus a human being, he considered an egg a chicken, Dr. Durbin, perhaps sensing trickery, avoided the question, but the answer is patently obvious.

Of course an egg is not the same as a chicken; a chicken, however, is decidedly not the same as a human being. The pro-choicers would have us believe otherwise.

## A position on living wills

**Q. Would you please explain in your column about the living will. I am 84 years old and Catholic. Would it be possible for me to make a living will? I want to die with dignity. (Maryland)**

**A.** If you have any family or friends who love you and a doctor in whom you have confidence, there is no question you will die with much dignity and respect and love, whether or not you

By Fr. John Dietzen



have such a signed "will."

Perhaps a few thoughts will help you see what I mean and help you attain some peace of mind about this.

The subject of living wills is not only an intricate one; it is thoroughly muddled today by all kinds of fuzzy and cloudy talk that frequently deliberately confuses people about their traditional and basic beliefs. Several states now legally allow such wills by which a person refuses certain kinds of treatment in a terminal condition that might later occur. Some of these laws are unbelievably broad. In at least one state, if you become mentally unable to make your decisions a legally appointed guardian can refuse you medical treatment. It matters not that this individual may be a government employee who is trying to save money, one of your heirs or another person who certainly might not be looking out for your best interests.

Some state laws are not that bad, but it still is my opinion that such living wills are at best unnecessary and at worst dangerous.

First, the motivation behind the push for such living wills is by no means always pure and good. Certain societies, operating from purely atheistic principles, are aiming toward legal and popular approval of "self-termination." They feel the living will concept is an important first step toward their more radical anti-life goals.

Even under present policies and laws, physicians and family as well as the individual have broad leeway in making decisions that the ordinary, honest and thoughtful patient would wish to have made in a time of such serious illness.

The biggest danger in my judgment is the confusion and fuzziness about what exactly is being signed away.

The person who makes a living will is rejecting some unspecified future treatment at some unspecified time. In addition to other obvious difficulties, a legally executed living will might force a good and wise physician (or at least make him feel forced) to act against his own better medical and human judgment, even if that judgment is made in consultation with the family of the ill patient. Some medical centers offer certain such documents in order to protect themselves legally. You might check with your hospital.

In general, however, signing something this ambiguous and unspecific does not make good sense at any time. It makes even less sense when what is signed away is possibly one's own life.

Should that time ever come for me, I hope I would be willing to entrust myself to the good judgment and care of my doctor, my family and my friends.

If I have any desires along this line, I can communicate them directly to these people much more effectively and safely than through a living will.

## Learning from life's sorrows

My brother Joe and I were in a lot of pain this week. His was much worse than mine. He was dealing with how much harder it is to see someone you love suffering than it is to suffer yourself.

Joe was stricken with hairy cell leukemia 17 years ago, an illness the doctors called fatal.

Joe survived. He needed a miracle and it happened in the form of interferon, the medicine that works on this particular form of cancer.

There was a prior miracle, however: the fact that he stayed alive long enough to be a recipient of this treatment when it became available. We believe this was God's answer to the persistent prayers of our large and loving family.

Ironically his beautiful wife Jodi was hit with breast cancer in the midst of Joe's illness 13 years ago. The news we got this week is that the cancer is now invading even her bone marrow. My brother is asking, "Why, her, Lord? Why not me?" He tells me he would gladly give her his newfound health in exchange for her illness.

If ever there is a test of faith it comes at a time like this, when one gets tired from years and years of pain and sorrow.

Joe and Jodi have been such an inspiration. We have seen all they have gone through with medicine, radiation and being kept alive with blood transfusions.

It was always faith and hope that kept them going. But when hope gets dim, faith totters on a tightrope between belief and despair.

Yet in my talks with Joe this week, I found that even as he struggled with spiritual as well as physical fatigue, he was stronger than ever. From all his suffering, he has learned how silly most of what we strive for is.

"I wanted to be a millionaire when I was 20," he said. His laugh showed the disdain he feels now for such empty values.

The pain has been a direct message from God, he believes now, understanding the truth of what C.S. Lewis put into words, that this earth is "not our permanent home."

*"Yet in my talks with Joe this week, I found that even as he struggled with spiritual as well as physical fatigue, he was stronger than ever. From all his suffering, he has learned how silly most of what we strive for is."*

By Antoinette Bosco



Joe said that Oscar Wilde was so on target when he wrote, "How else but through a broken heart can the Lord God enter in?"

Then, letting his sense of humor come through, he said he feels like Tevye from the musical "Fiddler on the Roof." He knows his people are the "chosen people," but he asks God if once in a while he couldn't "choose somebody else."

We laughed again as we remembered what a priest friend always used to say: "There's nothing wrong with pain, except that it hurts."

Joe told me that something I said to him eight years ago was helping him again now. It was about a reflection in a Catholic magazine by a father whose 3-month-old baby had died.

The father wrote that he no longer was mourning because he had come to understand life and death in a different way. He saw that people view life only from the position of being timebound. God, however, views life not bound by time.

The father said he now understood that whether we live for three hours or three days, 20 years or 100, doesn't matter. The important thing is the great gift of life. And he realized that his baby had lived his life in glory and in joy, as is fitting for people who have the privilege of sharing a spark of God's life.

God gives us life with no guarantees on the time allotted and the promise of finding our real home in heaven. Fortunately, God also gives us people, like Joe and Jodi, to inspire us with their magnificent spirit and fidelity in opting for life in the face of sorrow.

## God knows all things

There are those who think of God as real but far away. They forget that He is also right here among us. Feeling more or less free they find it easy to go along with the world, often smiling at injustice, sacrilege and infidelity because they don't realize that God is omniscient. He sees all things and He has His gaze fixed upon each one of us.

Granted there are many who could care less about God, they would sin on and right in front of Him, but I do not speak of them. Most people would think twice about risking God's displeasure. I'm concerned about the ones who slip into mediocrity because of a dull imagination. They think of God as universal good, and seem unable to appreciate the fact that

His knowledge is personal to them. God's omniscience is not a vague universal Providence which acts by general laws. He sees not only our actions but our intentions.

Many Christians are able to discern the barest outline of this mystery, but they do not grasp its implications. They understand that certain events in life are often signs of God's particular Providence. They also know they are loved individually and that God's justice is personal. But they do not advance beyond self. They do not lift their sights high enough to realize that God loves other human beings individually as

*"If He didn't know us deeply and intimately it wouldn't matter, but since He knows all things even our hidden thoughts should be of concern to us. He asks us to love one another, and He knows how well we obey."*

By Fr. John Catoir



well. God loves the very people they dislike.

Feeling cozy and warm and "saved," they tend to forget that God is not pleased with people who give in to envy, jealousy, pride, racism, sexism and other forms of lovelessness. He is not happy with those who feel contempt for the outcast, the homeless, the refugee, the hungry. It is in this context that St. Matthew's Gospel, Chapter 25 begins to make sense. God

sees how uncharitably we react to certain classes of people without even praying for the grace to love them.

If He didn't know us deeply and intimately it wouldn't matter, but since He knows all things even our hidden thoughts should be of concern to us. He asks us to love one another, and He knows how well we obey.

## Time Capsules

By Frank Morgan



### The book that almost wasn't, made Sterne famous

The author of "Tristram Shandy" was Laurence Sterne. After he completed his manuscript, a friend asked him to read it to a group of intellectuals after they had enjoyed a heavy dinner. Sterne began to read and in a few minutes noted that most the people had fallen asleep. Thinking that the story was a failure, Sterne was about to throw the manuscript into the flames of the fireplace when his friend stopped him and insisted that he send it to a publisher. Sterne did and the book made him world famous.

Sterne also wrote other interesting lines such as: "Disgressions are the soul of reading. If you take them out of a book, winter will reign in every page of it."

"The ancient Goths of Germany had a wise custom of

debating everything of importance once drunk and once sober. Drunk so that the council might have vigor and sober that they might have discretion."

\*\*\*\*\*

Irish Proverbs -  
 ...a deep dimple in the chin, a devil within.  
 ...the help of God is nearer than the door.  
 ...a silent mouth melodious.  
 ...don't concern yourself with what doesn't concern you.  
 ...far away hills are green.  
 ...to go to Rome is much labor and little profit if you seek the the Lord there. Unless you bring Him with you, you will not find Him.

## Being divorced and catholic

Now that I'm divorced, how do I 'fit' into the Church? Certainly this question can have various levels of meaning. "Do I belong?" is different from "How do I belong?" We can also say that your acceptance or non-acceptance as a divorced person by a particular parish community is not the same as the degree of comfort or discomfort you feel as a part of that same community.

There is the experience of not 'fitting' because people do not allow you to do so. You can feel their unasked questions, their turning to avoid you and the judgements made of you. On the other hand, there are times that this is not real. More often this can be the projection of your pain and your preoccupation with "I am divorced." Because you are so aware of your situation, you think everyone else is, too. So you misread every look, word and action as being directed towards you... who are divorced. This is a normal response but in time you need to let go of it and not allow others, whether real or imagined, to control your participation in the life of your parish.

Being divorced in no way diminishes your participation in or your belonging to the Catholic Church. You still have every right that you had prior to your divorce. This means that you may still receive Communion, send your children to a Catholic school, serve as a member of your parish council or act as lector and Eucharistic minister at your parish liturgies.

Your obligations also remain the same. It is often in this area that as a divorced person you begin to question if you 'fit' or not. If your experience of being Catholic has been

By  
**Sister Virginia  
McCall**



predominately that of following all the rules, you may begin to feel isolated or even abandoned by God and the Church by the fact that you are now divorced.

There is often a time in which you struggle in your relationship to God and to Church. You may begin to

**'Being divorced in no way diminishes your participation in or your belonging to the Catholic Church. You still have every right you had prior to your divorce.'**

- Sister Virginia McCall

These are agonizing questions. Yet it is in struggling with such questions at a time of crisis that can lead you to a maturing faith and commitment to your God... the God who does speak through your present experience. Through this search you may come to realize that being Catholic... as well as being Christian... is not so much the observance of law for its own sake, but rather it is a way of life, a commitment to certain values and a faith which evokes response.

Jesus called his followers to be more than observers of the law. He challenged them to move beyond the mere observance of a legal code to a commitment to basic values... love and concern for others, forgiveness and compassion toward those who have been offensive, faith in a God who is with us always and the need to spend time in prayer as a means of listening... coming to know our God.

It is relatively simple to be at Mass each Sunday but the challenge is... "Can I forgive my husband/wife? Can I forgive the Church which seems at times not to understand my situation? Can I believe that God is with me at a time when he seems so far away? Can I reach out to the person in the pew next to me who has made

unjust accusations about me? Can I stand up and be counted as one who remains faithful to my Church at a time when I feel it is unfaithful to me?"

Do you 'fit' into the Church? Yes, if you choose to do so!

(Sister Virginia McCall, is director of Ministry to the Separated and Divorced in the Archdiocese of Miami)

## Dealing with children in custody cases

Dear Dr. Kenny: I've been divorced for three years. Last week, my 9-year-old son told me he wanted to live with his father.

I have tried hard to be a good mother, and sometimes this meant being firm. I think this may be the problem. His father lets him have his way. Also his father has a lot more money.

I truly believe that I am the better parent, but how can I be sure? Sometimes I doubt myself. What should I tell my son? What should I do?

Tell your son you love him and you want him to be with you. Then listen to him and hear his concerns.

Every child wants sometime to be somewhere else. Especially as children become older, they yearn and strain to be free of the home. Few humans are satisfied to remain where they are, and growing children least of all.

Obviously, divorce amplifies this problem by offering another attractive and real possibility. Usually, the non-custodial parent is more indulgent. When the child feels the stress and pressure of his own home, it is quite normal that the parent will hear what you heard. "I want to live with dad."

Try not to be hurt. Some parents attempt to induce guilt by making the point: "After all I've done for you."

They hope their child will change his mind when he

By Dr.  
**James and  
Mary Kenny**



sees how he has hurt the parent. This is a mistake.

Other parents get mad and let their anger show by trying to hurt their child back. "You realize that if you go to dad, that's it. You can never come back here again." This is an attempt to punish the child by rejecting him tit for tat. This is also a mistake.

All parents take ingratitude and rejection from their children. It hurts. That may be why there are meant to be two parents, so each can console the other when a child dumps on one.

For this reason among others, single parents have it especially hard. The best antidote is to counsel with other parents. Share your hurts and concerns. Listen to theirs. Start or join a parent group. We all need friendly support.

When you are feeling a little more confident of yourself, you may want to talk to your son's father.

It is not up to your son where he shall live. It is up to you and his father, the parents. I hope you can agree upon a joint answer to your son.

Parenting continues after divorce, and new decisions must continually be made. These decisions are best made, not by courts and judges, but by agreement between the parents.

If you find you cannot agree, get a divorce counselor or mediator to help you. Agreement can be reached, even between persons who are not getting along. Your failure to agree will permit your child to use and misuse both of you, probably to his own detriment.

Above all, don't let your son become a yo-yo, swinging back and forth from dad to mom with each crisis. Stability is a critical factor in rearing children: stability of residence, of disciplinary style and of daily routine. To grow up properly, kids need consistency between their "very important adults."

Your response to your child's request is to tell him that you love him very much and want him with you. Your response to the possibility of a change in custody is to work things out with other parent.

Stay confident in your ability as a parent. Get the help of a mediator if necessary. And always put first what you believe to be best for your child.

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## Try to preserve childhood memories

We have some relatives who are grandparents and when we're with them, they make us laugh over the remarks of their young grandchildren. One recently remonstrated her grandfather who was babysitting them saying scornfully, "Grandpa, you just don't know the rules." It humbled him considerably.

Another time, his four-year-old grandson was "helping" him in the workshop and wanted to use the hand drill so Grandpa gave him a piece of two-by-four to work on.

The tyke worked diligently but could only achieve a quarter of an inch hole, so he made a series of eight or ten dents in the board. Then, in frustration, he looked up and said, "Grandpa, why are we drilling holes in this two-by-four?"

Listening and laughing with them took us back to those wonderful years of early childhood.

Yes, I know it's easy to glide over the negative memories of constant care and picking up toys but I firmly believe God send us kid-talk to relieve the pressures.

And we don't appreciate their talk enough. Kids are wonderful at saying exactly what they feel and they do it in a charming matter. As they age, their candor becomes hedged and they end up like the rest of us — cagey.

So it is a brief period in parenting and one that needs to be recorded. I find that few young parents do this. It's a loss because grown children love to hear their early

By  
**Dolores  
Curran**



remarks.

Because I'm a writer on family matters, I recorded my every utterance and got a lot of print mileage out of them. But their real value comes when we are gathered together now and over coffee and laugh at what they said and did as toddlers.

Certain recollections always come up and although we've heard them forever, we always laugh. Like the time our youngest got up grumpy and when I said to him, "Good morning, Dan," he responded, "I don't have any socks that match."

Knowing the nesting habits of his socks, I responded sympathetically, "That's too bad."

Then he looked at the table and said, "Brown toast again? Why can't we ever have good white toast?"

I let that one pass because I hadn't had my coffee but when he left the table and I reminded him to clear his dishes, he said grouchy, "I don't know why I have to work so hard around here. None of my friends have to do housework."

By this time I'd had enough and I said, "Look friend, I'm not enjoying you much this morning."

He put his hands on his miniscule hips, looked up at me and said, "Boy, you're sure in a bad mood today."

If there's a message I want to broadcast to young parents, it's that you take the time to record these un-retrievable comments because you will forget them, believe me. And they are treasures just as early photos are.

Sharing these memories is a bonding device when children reach the sometime painful age of separating. They offer a sense of security when adolescents are searching.

And that's our number one task as parents: furnishing security while they become their own person. Being able to laugh together over their early antics and conversation smooths the road to adulthood and tells them, "Hey you were once this delightful little kid and now you're an okay pre-adult."

"We enjoyed you then and later we can look back on these years and laugh, too."

Because parents will. Take it from one who's being there.

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# TV's top 25 stars reviewed

In a recent special issue marking 1989 as the 50th anniversary of television, People magazine chose

By  
**James  
Breig**



"Television's Top 25 Stars." Bear with me while I list them; I have a reason for naming all 25 (in order from number one to 25): \* Johnny Carson, Lucille Ball, Jackie Gleason, Walter Cronkite, Sid Caesar, James Arness, Mary Tyler Moore, Bill Cosby, Carroll O'Connor, Milton Berle, Larry Hagman, Ed Sullivan, Alan Alda, Carol Burnett, Kermit the Frog, Dick Clark, Farrah Fawcett, James Garner, Ernie Kovacs, Barbara Walters, David Janssen, the Beaver, John Belushi, David Letterman and Ronald Reagan.

The list can be quibbled with. For example, where is Steve Allen? Why are Larry Hagman, Farrah Fawcett and David Janssen on it all? Why is a fictional character like the Beaver included? Why is James Arness so far ahead of Milton Berle, who is considered "Mr. Television"? But, quibbles aside, do you notice who's missing from the list? Hint: His initials are F J S.

While you think about that, let's turn to TV Guide, which also recently produced a special issue for television's golden jubilee. TV Guide asked "a blue-ribbon panel" to select "on-screen personalities (who) have had the biggest impact on television news and entertainment." The panel named Edward R. Murrow, Cosby, Ball, Berle, O'Connor, Cronkite, Walters, Howard Cosell and Ted Koppel. F J S is also missing from TV Guide's list.

The two lists contain comedians, newscasters, sports authorities, actors and even a puppet. But neither list includes anyone who had anything to do with religion on TV. Yet any thorough history of television will surely include the name of Bishop Fulton J. Sheen (who did make it as a runner-up in the TV Guide list).

So I've come up with my own list of the top ten religious events and personalities in the first 50 years of TV:

1. Bishop Sheen, whose popular homilies in the Fifties reached people of all religious persuasions.
2. The sacraments on TV: Millions of people around the world attended a Catholic funeral when John F. Kennedy

died, and celebrated the joy of Christian marriage when Prince Charles and Lady Di wed.

3. The best program about religion was PBS' "Brideshead Revisited," which told the story of a Catholic family's struggle with belief, love, God and life.

4. God-works-in-mysterious-ways-and-uses-humble-servants-to-do-His-work: The most family-oriented TV shows of the last 20 years which made routine use of religion as part of the fabric of daily existence were produced by Michael Landon,

whose own family life is a shambles. Go figure. In "Little House on the Prairie" and "Highway to Heaven," Landon did what no other producers or writers even thought about: He recognized the essential importance of religion in human existence.

5. The shakeout of the Eighties: Jimmy Swaggart fell, Jim and Tammy Bakker toppled, Jerry Falwell withdrew from public life, and Pat Robertson lost his bid for the presidency. Televangelism, which had risen like a meteor in the Seventies, fizzled like a wet firecracker as the Nineties neared.

6. Mother Angelica: An Alabama-based nun, she decided she wanted to be on TV and became so nationally known that the American bishops have turned to her for help with their own use of the medium.

7. Pope John Paul II: Although John XXIII was the first telegenic pope, he did not make much use of the tube. Paul VI didn't seem to know TV existed and John Paul I, of course, wasn't around long enough to watch a mini-series. So, the current pope becomes the first pontiff to make the best use of the medium's power. That's partly by default, but it's also by practice. In his speeches on communications and through his own use of the TV, John Paul has shown that he recognizes TV's power. But the Church has a long way to go before it maximizes the potential of the tube for spreading God's word.

8. Best videotape on a religious topic: "Mother Teresa."

9. Ted Koppel: The only newscaster on TV who seems to have some knowledge of religion, he deals regularly with religious issues and handles them fairly.

10. Fred Rogers: An ordained minister, the host of "Mister Rogers' Neighborhood" on PBS has dedicated his life to making children feel special. Most of TV is devoted to the opposite.

Now it's your turn. Let me know your nominees for outstanding, significant or history-making people, shows and events dealing with religion during TV's first 50 years. Write to me c/o The Evangelist, 40 N. Main Ave., Albany, NY 12203.

*'In his speeches on communications and through his own use of TV, Pope John Paul II has shown that he recognizes TV's power.'*

- James Breig

## Film portrays Jerry Lee Lewis' life & music

"Great Balls of Fire!"

(Orion Pictures)

Director Jim McBride's long-awaited film bio of rock legend Jerry Lee Lewis (Dennis Quaid) promises much, but in the end sacrifices a serious look at the troubled musician for glossy, romanticized pop entertainment. Although his music was sexually suggestive and his performance style flamboyant for the late 1950s, little is made of the fact that his music was banned by radio stations and condemned by churches and parents as "the devil's music." His controversial marriage to his 13-year-old second cousin (Winona Ryder), 10 years his junior, is key to his career doldrums and is glossed over as well. The music (with vocals re-recorded by Lewis) is great and the characterizations are entertaining but superficial. Sexual innuendoes, brief violence and a suggestive sexual encounter between Lewis and his child bride. The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned that some material may be inappropriate for children under 13.

'Kung Fu Master!'

(Expanded Entertainment)

French director Agnes Varda tracks the implausible infatuation between a 40-year-old divorced mother of two (Jane Birkin) and a 14-year-old friend (Mathieu Demy) of her adolescent daughter. No clue is given for this woman's amoral obsession for the short, smart-aleck youth who turns 15 during the film and is obsessed with the "Kung Fu Master!" video game. Numerous AIDS warnings are inexplicably scat-

tered throughout as public service messages. No on-screen sex, but the cuddling and chaste kisses are unsettling. In French, with English subtitles. The U.S. Catholic Conference classification is O — morally objectionable. The Motion Picture Association of America rating is R — restricted.

'License to Kill'

(United Artists)

James Bond (Timothy Dalton) has a personal vendetta to avenge as he tracks down a sadistic Latin American drug lord (Robert Davi). As directed by John Glen, the usual nutty stunts, mechanical gizmos and various Bond in-jokes fail to perk up this clone of every other Ramboesque action-adventure film currently on the market. Grisly deaths by torture, intense chases, explosive violence, implied sexual promiscuity. The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned that some material may be inappropriate for children under 13.

'Weekend at Bernie's'

(Fox)

Silly, one-joke farce about two witless, low-level insurance executives (Andrew McCarthy and Jonathan Silverman) who hide the fact that their boss (Terry Kiser) has inopportunely been murdered so they can take advantage of his weekend beach house invitation. Kiser's rubbery body and smirking face steal the show as the propped-up corpse. Writer Robert Klane and director Ted Kotcheff knock the conscienceless, self-absorbed hedonists who don't notice that their host is dead, but the main focus is on how best to lie to get what you want — a weekend in paradise, the girl, etc. Alco-

hol and drug abuse, sexual innuendoes, implied necrophilia. The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned that some material may be inappropriate for children under 13.



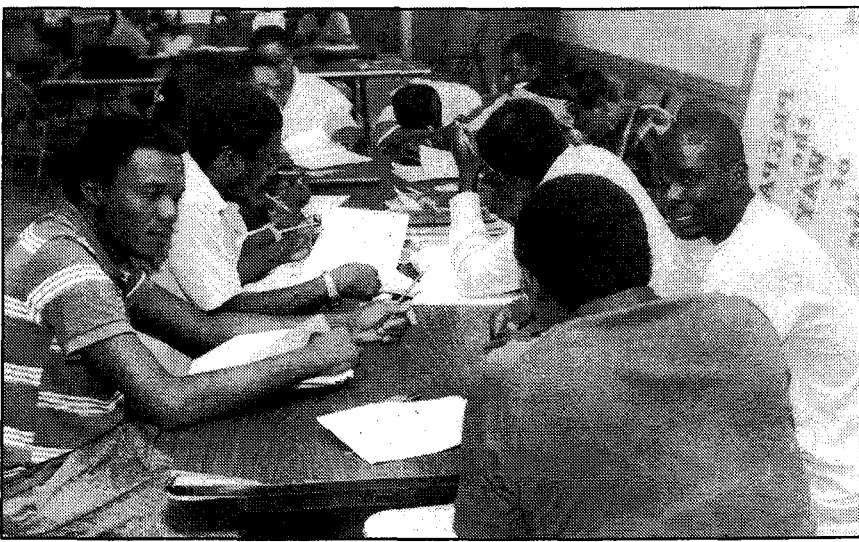
**'DO THE RIGHT THING.'** Danny makes a point during an intense exchange with Spike Lee. The Catholic Conference describes the film as "by turns hilarious and harrowing" and adds that "few will leave the theater without visible emotional scars." Due to heavy profanity including incessant racial and ethnic slurs and some sexual vulgarities, intense climactic violence and a brief sexual scene with fleeting nudity, the USCC classification is A-IV — adults, with reservations.

tion of America rating is PG-13 — parents strongly cautioned that some material may be inappropriate for children under 13.

**Caution.**  
**O'Sheas' can be habit forming.**  
**Take only as directed.**

DIRECT YOURSELF TO 1081 BALD EAGLE DRIVE ON MARCO ISLAND. YOU HAVEN'T BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEAS'. OFFERING LUNCH, SUNDAY BRUNCH, COCKTAILS, LITE DINNER. FULL DINNER OVERLOOKING MARCO BAY. 394-7531

# What's Happening



**ADULT EDUCATION.** Haitians taking adult education classes taught by Dade County public school teachers often make use of Archdiocesan facilities. Above a class studies English in the old parish hall of St. Mary's Cathedral in Miami.

## Catholic churches take part in elderly care program

Two churches in the Archdiocese of Miami are among five members of the pilot Interfaith Volunteer Caregivers Program operated in conjunction with Specialized Urban Ministries in Fort Lauderdale.

St. Bartholomew Church, Miramar and St. Malachy Church, Tamarac, will provide at least 10 volunteers each for the program, which offers respite care, transportation, visits, help with shopping and

assistance in filling out Medicare and insurance forms for the elderly.

"The idea has been in existence in about 125 places all over the country," said Rev. Don Bautz, a retired Lutheran minister who is the program's administrator.

The other three houses of worship to join the pilot group are Hollywood Hills United Methodist Church; Mount Herman AME, Fort Lauderdale and Temple Beth Orr,

## Sock hop to benefit Winfield twins

A benefit 50's sock hop for twins from Hollywood who need a life-saving transplant is planned for Aug. 12 from 8 p.m. to midnight at the Hollywood Beach Hilton Hotel. Tickets are \$10. The 18-year-old twins, Dawn and Kristen Winfield, have leukodystrophy, a rare genetic illness that destroys nerves in the brain and impairs muscles. A bone marrow transplant, which could stop the life-threatening progression of the disease, could cost as much as \$340,000.

The Hollywood Beach Hilton has donated the use of their ballroom and The Avello's, a popular local band, has donated their performance for the event. The Hilton is located at 4000 South Ocean Drive in

Hollywood.

Charlotte Winfield, mother of the twins, who are Resurrection parishioners, was contacted that three possible donors had been found for the transplant. Further testing is being completed at the present time. The Winfield family already lost one son to the disease three years ago.

Anyone wanting tickets or more information on the benefit Sock Hop should call Carol Fullwood at 920-7997 or Carmela Avello at 961-6001. The committee is also looking for prizes or trips that could be auctioned off during the event. Call Carol Fullwood at above number.

If you are unable to attend, donations to a trust fund set up for the twins may be sent to Amerifirst, Dania Banking Center, 300 E. Dania Beach Blvd. or call 1-800 BANKING for information.

## Monastic Experience August 13-20

The monks of St. Leo Abbey will conduct their third annual Monastic Experience Summer Program from August 13 to August 20. The Monastic Experience is for single men who want to learn more about the monastic life.

Young men, 18 years of age and older, are invited to apply. For more information and application material write to: Fr. David Drain O.S.B., St. Leo Abbey, St. Leo, Florida 33574.

## 1989-90 school calendar set

<b>AUGUST</b> 21-25 Orientation Week 28 All students report - full class days	19 End of 2nd Quarter, 46.5 Days 22 Teachers' Workday
<b>SEPTEMBER</b> 4 Labor Day Holiday	<b>FEBRUARY</b> 19 Presidents' Day Holiday
<b>OCTOBER</b> 27 End of 1st Quarter, 44 Student Days 30 Teachers' Workday	<b>MARCH</b> 9 Teachers' Professional Day 26-30 CTBS Testing Week 30 End of 3rd Quarter, 47 Days
<b>NOVEMBER</b> 23-24 Thanksgiving Holidays	<b>APRIL</b> 2 Teachers' Workday 13-20 Easter Holidays 23 Students report
<b>DECEMBER</b> 20 School holidays begin, 12:30 P.M. 21-29 Christmas Holidays	<b>MAY</b> 28 Memorial Day Holiday
<b>JANUARY</b> 1-2 New Year's Holidays 3 Students report 15 Dr. Martin Luther King Holiday	<b>JUNE</b> 13 End of 4th Quarter, 44.5 Days Dismissal 12:30 P.M. 14-15 Teachers' Workday

## Young adult 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. Parish leaders will attend workshops on topics like the spiritual di-

rection of young adults, and making appropriate contributions within the structure. Registration fee is \$100 for members and \$145 for non-members. Fee includes the banquet Saturday and breakfast Sunday. Checks payable to "National Conference." Hotel registration is separate. For registration and more information write: Young Adult Ministry, 9401 Biscayne Blvd., Miami, Fl. 33138, Attention: Paulette Vitale, or call 757-6241, Ext. 192.

Coral Springs.

The volunteers will undergo a 12-hour training course in September by Dr. Martha Paleaz from the Southeast Florida Center on Aging at Florida International University.

—Cynthia Thuma

## Naranja mission seeks donations

St. Anne's Mission in Naranja which serves migrant farmworkers is seeking donations of food, monies, and clothing.

Recommended foods sought by the mission which currently serves about 100 families a month include: flour, pinto beans, oil, tortilla mix, cans of tuna, and sausage, and other canned meat.

They are also seeking children's clothing.

Because many migrants cannot find work during this season the mission is experiencing extraordinary demands on their resources.

St. Anne's is located at 13890 S.W. 264th St., Naranja, Fl. 33032 and welcomes donations in the form of checks. They can be reached at (305) 258-3968.

## Free legal advice available for elderly

The legal hotline for older Floridians opens for business on August 10. It offers free over the phone advice and information for Florida residents 60 years of age and older.

Qualified lawyers who are specially trained to handle the legal concerns of older people will answer all inquiries. Phone toll-free: 1-800-252-5997 (576-5997 for Dade County residents). The hours are 9 a.m. to 4 p.m. Monday through Friday.

Related services are available at low cost such as follow-up action (free for low-income people), wills, and referrals to carefully selected attorneys charging negotiated low rates.

## It's a date

A rummage sale will be held at St. Bernadette Catholic Church, 7450 Stirling Road in Hollywood, on August 12 from 8 a.m. to 4 p.m. and August 13 from 8 a.m. to 1 p.m. Clothing, household items, appliances.

The Queen of Peace Fraternity of the Secular Franciscan Order holds its meeting on August 6 at 1 p.m. (and on the first Sunday of each month) at St. Richard Parish Center, 7500 S.W. 152nd St. in Miami. Visitors invited to the 7th Canonical Establishment Anniversary.

Metanoia, a Christian pop/rock group will be performing at Music Studio 777, 11050 Wiles Rd., Coral Springs on August 11th and 12th at 8 p.m. For further information call Ceil at 651-6007.

A Catholic Revival will be hosted by San Isidro Catholic Church, 2310 Hammondville Rd. in Pompano Beach, on August 6 from 2 to 5 p.m. Praise, healing prayer, music.

The Catholic Widowers Club of Hollywood will hold its monthly meeting at 7:30 p.m. August 4th at Griffin Park Hall, 2901 S.W. 52nd St. in Ft. Lauderdale. Music, dancing and refreshments. Guests: \$4. Members: \$3. Any further information call Mary at 457-9426 or Lee at 922-5114.

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.

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J. L. Jr., Lawrence H.



# Music lessons link Church to Miccosukee Indians

(continued from page 11)

philosophy, life is a circle without end that begins, ends and begins again.

"My name is Tami," said a little three-year-old as he rang the bells in time with Sister Maria Ester's piano-playing.

"Hi," he added, completing the "lyrics" of the song they were rehearsing.

Later, rehearsing another song, two children stood in the middle of the circle and imitated flying birds, provoking laughter in their companions, who themselves carried the tune while flapping their arms up and down.

Miccosukees share a profound love for

the earth and all who dwell in it. The tribal religion is closely linked to the harvest, especially that of corn, which is

one of their chief staples.

"The Dance of the Green Corn" is their most important celebration, held in June.

"It's like a secret ceremony," said Sister Maria Ester. "I've never been able to go."

Nevertheless, she expressed satisfaction at the way the Miccosukees have welcomed the Catholic Church.

"We could have been rejected, but we weren't," she said. "And the way these children have received me is a positive sign of how Native Americans all over the country are accepting the Church."

"The important thing is that we are present here," she noted. "And that's something."

## Student-pilgrims will see Pope

(continued from page 10)

"A pilgrimage is a round-trip," added Ruiberriz, who prepared her students for the journey by having them read and discuss the Pope's pastoral letter. "When they return, they have to start building that society of love."

For Tony Serratore, who graduated from La Salle this year, the journey is an

opportunity to search for the meaning of life. "I want to know who I am and what my mission in life is," he said "Perhaps the trip will help me find God in everything."

Tenth-grader Piedad Zamora added that she is looking forward to "seeing the Pope and taking part with so many young people in a quest to come closer to God."

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Holy Spirit, you who solve all problems. Who light all roads so I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised. Thank you for answering my prayer.

### THANKSGIVING NOVENA TO ST. JUDE

Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. I have had my request granted. Publication promised. Thank you for answering my prayer.

SERGIO

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#### THANKSGIVING NOVENA TO ST. JUDE

Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. I have had my request granted. Publication promised.

#### A.A.R.V.

Special Thanks to St. Jude for prayers answered. Publication promised. A.B.

#### PRAYER TO THE HOLY SPIRIT

Holy Spirit, you who solve all problems. Who light all roads so I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised. Thank you for answering my prayer.

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## Christian tradition lives on Early customs of Christianity are still followed today

By Father Robert Kinast

A Christian of first-century Rome would be surprised to find how much is familiar in today's liturgy. Perhaps today's worshippers would be surprised to find how much goes back to those Roman Christians.

For example, on those occasions today when the Eucharist is celebrated in the informal setting of what Vatican Council II called "the domestic church" — a home — we renew ties to early liturgies in Rome.

The popular image of the first Christians meeting secretly in the catacombs to celebrate the Eucharist may be somewhat exaggerated, but it is true that those Christians were not well accepted in Roman society. They did not have their own churches and could not use the pagan shrines and temples. Consequently, they met in one another's homes.

There are many other examples of our Roman legacy in the liturgy. Liturgical language is one. Many of our words come directly from the Latin terms used in the Roman world: "font," "lectionary," "sacrament," "penance," "altar," "chalice," "crucifix."

Likewise, the form of the prayers in liturgical rites comes from the Roman custom of presenting a case in court. They are short, concise and include the reason why our petitions are worthy or explain how we will use the graces we receive.

A litany, especially a litany of petitions chanted by a leader and answered by the assembly, is distinctly Roman as is the simple chanting of prayers without accompanying music.

Perhaps the most visible legacy from the early Roman church is liturgical vesture. The albs and choir robes of liturgical ministers are distinctive today, but at the beginning of Christianity they were the everyday attire of people.

Some familiar liturgical gestures come from Roman times. The genuflection, which has precedent in other cultures too, was a primary sign of honor to the emperor and his representatives.

Christians used it to show reverence only to their Lord Jesus.

The ceremonial greeting which was popular in Roman culture was an embrace or hand clasp rather than a kiss. This is how the "kiss" of peace was exchanged there.

And the dismissal at the end of Mass, "Go, the Mass is ended," was the customary form for dismissing a public crowd at the conclusion of a function.

Some liturgical art forms have a Roman origin. The Romans honored many gods and adorned their temples with pictures of them.

The Christians decorated their homes and other places of prayer with pictures of saints, especially martyrs. The basic design of Christian churches in the Mediterranean area, when they began to be built in the 4th century, followed the style of Roman basilicas.

The times of daily prayer (later developed into the church's Liturgy of the Hours) coincided with the Roman custom of dividing the hours of the day and the night watches.

On the other hand, Christians were encouraged to fast on Wednesday and Friday rather than Tuesday and Thursday when the Romans fasted to their gods.

Likewise Christians buried their dead in daylight rather than at night, which was the Roman custom.

The catechumenate, restored by Vatican II and widely implemented since the council as the process by which interested people are initiated into the church, was developed originally in the first centuries to initiate pagans into the Christian community.

Concelebration of the Mass, in which several priests jointly offer the Eucharist, also was revived by Vatican II. It was an early Christian practice that paralleled the Roman senators gathering around their president for important public announcements.

So you see, the liturgy binds people together and puts them in contact with the source of their faith life. It also keeps them in touch with their history and their ancestors.

Today's Christians might be surprised at how much in their liturgy goes back to practices and customs used in first century liturgies in Rome, writes Father Robert Kinast. Many gestures and prayers in today's liturgy come from the early Roman liturgy. (CNS photo)



## Importance of celebrating the liturgy for all

By David Gibson

Just imagine this: Due to a self-imposed ban, Rome's most frequent flyer, Pope John Paul II, no longer will celebrate the Eucharist with the people in any of the nations he visits! That's hard to imagine, you say? Unbelievable? I agree. It's not true and difficult to imagine. But why?

Why is it so hard to imagine a papal visit to Botswana or Paraguay or Korea which would not include celebrations of the Eucharist?

Of course, Catholics often seem to have eucharistic celebrations on special religious occasions, and undoubtedly the pope's visits fall into that category. But is it that simple? For clues to the reasons why papal visits are marked by liturgical celebrations, read what the pope wrote in a May 1989 letter on the liturgical renewal.

He said that bishops in the world's dioceses should be "strongly convinced" that it is important for them to celebrate the liturgy among their people. "When the bishop celebrates in the midst of his people, it is the very mystery of the church which is manifested," he added. "Such celebrations should be models for the whole diocese." What are the clues here?

First, the pope is a bishop — bishop of Rome. It might

be speculated that he attempts to do exactly what he urges other bishops to do in celebrating the liturgy among their people. That would mean that for him, presiding at the liturgy is by no means a peripheral role, not something he does on the side. For, as he put it in his letter, it is "especially in the liturgy that the mystery of the church is proclaimed, experienced and lived."

As bishop of Rome, Pope John Paul bears an ancient legacy with him when he travels to a Madagascar or a Malawi. It is in a significant way a liturgical legacy.

Of course, Madagascar and Malawi are a great distance from Rome, both in terms of the mileage and culture. For the pope to bring Rome's liturgical legacy to people in these places is not only to serve as a bridge to Rome — though obviously he does serve to unite them with the liturgy as it is celebrated in Rome and in other parts of the world.

But the pope also wants the people of the church in these nations to tap the riches of their own culture in the liturgy. There is a part of the liturgy "which is unchangeable," he said in his letter. "There are also parts open to change, which the church has the power and on occasion also the duty to adapt to the cultures of recently evangelized peoples."

In a way, it might be said that the journeys of Pope John Paul II demonstrate how the church has continued to carry out the mission St. Luke tells of in the Acts of the Apostles. As Blessed Sacrament Father Eugene LaVerdiere said in an address to the Pontifical Mission Aid Societies, Acts tells two distinct stories. The first is a missionary story, "of outreach in which the church moves further and further away from the place, moment and people of the founding," Father LaVerdiere said.

The second and less obvious story that Acts tells "is a story of church unity and universality, a story of cohesion in which the church remains in communion with the place, time and people of its founding."

All roads lead to Rome, it is said. But for Pope John Paul, there are roads leading out as well. As you jet in, he may be jetting out. You can be sure that while he travels, assemblies of Christians will gather with him — often huge assemblies — to celebrate the Eucharist.

But these celebrations are not incidental to the pope's travels — not simply time-out periods from important meetings with heads of state and encounters with a variety of Catholic groups and others.

For him, liturgical celebrations are right at the heart of the matter.

### Scriptures

## The sharing of the early liturgy

By Father John J. Castelot  
CNS News Service

At the beginning of the book of Revelation there is an interesting little "beatitude": "Blessed is the one who reads aloud and blessed are those who listen to this prophetic message" (1:3).

"The one who reads aloud" was the lector, whose task, among other things, was to read to the community whatever correspondence had been received. This was long before the invention of printing and copy machines. But even had they had such conveniences, few people in any community at that time were able to read.

It was important, then, to get all the people together to

receive messages intended for all alike. The only time this happened was when the Christians gathered for the liturgy. There are many clear indications of the liturgy as a setting for this kind of reading.

Certain phrases in the New Testament are signs that a particular reading was part of the church's official liturgical prayer. For example, the ending of the book of Revelation has many liturgical acclamations, like "Amen. Come, Lord Jesus" (22:20).

What was true of the book of Revelation also was true of St. Paul's letters. When in first Thessalonians 5:26 he wrote, "Greet all the brothers with a holy kiss," he envisioned them being gathered for the Eucharist, one

## How far back into our past do our liturgical roots go?

By Father Lawrence Mick

From the ancient Roman Forum to the fascist architecture of the Mussolini era, Rome has been a city of monuments and monumental structures. Most people find it difficult to single out one site as the highlight of a visit there.

One of the experiences I found most interesting in Rome was a tour of the "scavi," or excavations, that have been carried out under St. Peter's Basilica in the Vatican.

begun under Pope Pius XII, these excavations disclosed some fascinating elements of the past.

Below the current basilica, built during the Renaissance period, the excavators discovered the foundation of the earlier fourth-century basilica, built in the time of Constantine on the spot reputed to be the burial place of St. Peter himself.

Going still deeper, they also found a series of pagan and Christian tombs from the second and third centuries. At the end of these tombs there apparently was a "potter's field" where the poor were buried.

At that location the excavators discovered a small shrine with an inscription to St. Peter, indicating that the legends could well be true — that the main altar of the great basilica is located over the spot where Peter was buried.

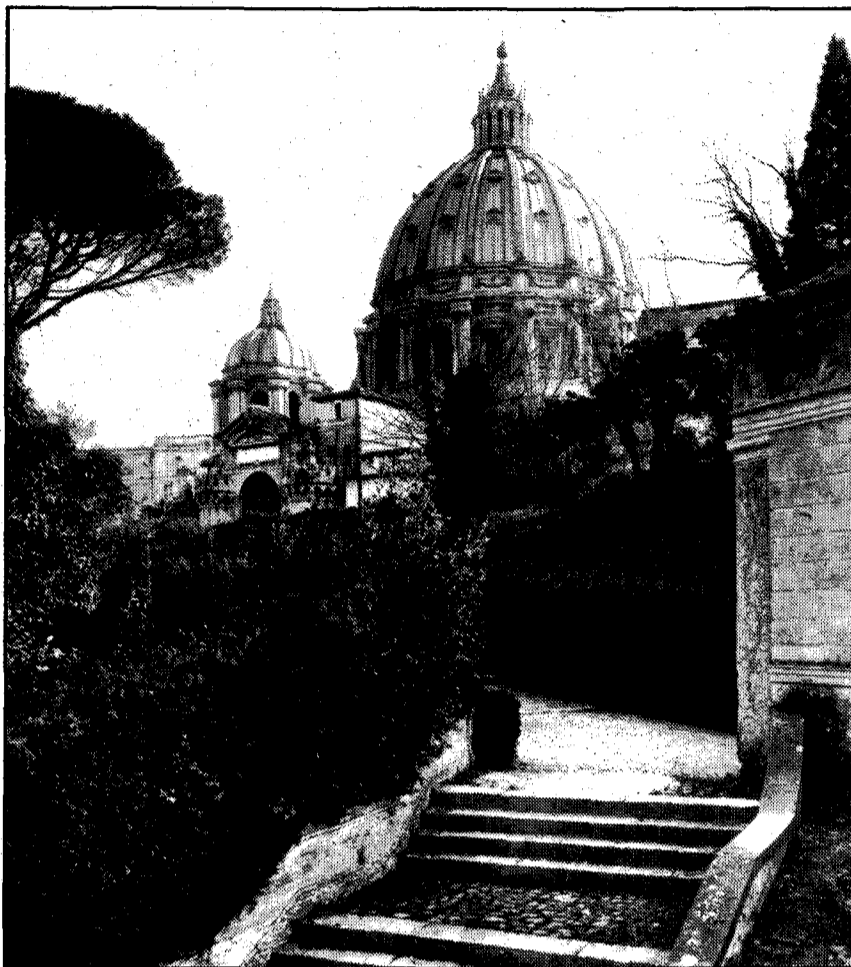
This tour of the "scavi" is a graphic reminder of just how ancient our church is and how deep our roots go. It can also serve as an apt image for the constant process of renewal that the church must regularly undergo. Vatican Council II, meeting in that same basilica, reminded us that the church is "semper reformanda," always to be reformed, ever in need of renewal.

Such renewal always involves two movements: first, a return to our roots; then, a new expression of those basics of our faith in the current era. A good example of this process is the periodic reform of the liturgy of the church.

Our forms of worship originally were fairly simple and self-explanatory, at least to those familiar with the Jewish background of the earliest Christians. Gradually over the centuries, various symbols and customs drawn from the local culture were added to the earlier rites.

This process is a natural one. It enriches the worship of the church at the same time that it roots it in the lives and culture of the people.

Eventually, however, the accumulation of layers of additions to the liturgy can begin to obscure the central symbols and hide the basic structure and focus of the liturgy itself. When that happens, it is time for another reform of our worship life.



Taking a trip into the excavations beneath St. Peter's Basilica is a trip past several layers of Christian history. It leads us back to our roots in the first Christian century and reveals both the riches of the past and the process by which our liturgy changes and develops, says Father Lawrence Mick. (CNS photo)

In each major reform that has occurred throughout history, the first step is a stripping away of accretions to the liturgy in order to make clear the basic outline and the central elements of our worship. Then, gradually, new customs and symbols and traditions are taken into the liturgy, drawn now from the culture and times of the current age.

This is the process we have been experiencing since Vatican II. We have received reformed rituals for each of the sacraments, often simpler and clearer than the rituals of the recent past. Now we are in the process of rooting these liturgies in our own times and the cultures of the world.

This must be done carefully and prudently, since much in any culture will be at odds with the Gospel and with

faith in Christ. But the liturgy should be the prayer of the people, clearly connected with the time and place in which they live.

One important function of the Vatican in our church is to monitor and guide these local efforts at liturgical renewal, allowing local initiative and cultural adaptations while assuring that each local church retains the basics and maintains union with all the other local churches around the world.

Like a trip into the excavations below the basilica, a return to our roots reveals both the riches of the past and the process by which our liturgy changes and develops. It is an ancient church to which we belong. But it also is a church that is ever alive, ever growing, ever being renewed under the guidance of the Spirit of God.

### Layers of history lie beneath parish in Rome

In the city of Athens there is a small jewel of a museum, a museum opened just a few years ago. Financed in large part by American benefactors and directed by Nikos Stavrolakis, a University of Notre Dame graduate and an art historian, the museum is dedicated to preserving the memory of the Jewish people in Greece and their faith. The main draw of the museum is a small synagogue once used for worship. It features a prominent position for reading the Scriptures and separate sections for men and women worshippers.

People come to the museum, Stavrolakis said, to get a feeling for Jewish life and worship as it existed in Greece for centuries before World War II when the Nazis devastated the Jewish people in Greece. The museum also houses memorabilia of several leading Jewish rabbis revered for their ability to help people grow in their faith, especially in perilous times.

Across the Adriatic Sea in Rome, none too far from the Colosseum where so many Christians died rather than renounce their allegiance to Jesus, there is a famous Dominican church. San Clemente is fascinating for the glimpse it gives into liturgical life as it progressed over two millennia.

On the street level, San Clemente is a functioning parish, providing all the customary liturgical and pastoral services to Catholic families today.

Under the church considerable excavation has been carried out. Here church archeologists have identified several layers of history. On each level, people celebrated their liturgical practices.

At one point in its history, for instance, the ground where San Clemente stands was the site of a pagan temple. Where Christian worshippers come today to honor their God, centuries ago pagan worshippers offered trib-

ute to a pagan god.

At another point in history, back in the years when Christianity was a suspect religion in the Roman empire, archeologists believe that a private home stood on the site of San Clemente — but a private home with a difference. The home saw double duty, serving also as a house church, a center where Christians came in secret to participate in the liturgy and discuss how to live their faith in a dangerous time.

A visit to San Clemente is a visit to a special place where the church's liturgical legacy comes into view. It recalls, as Pope John XXIII put it, that among church people, the liturgy is "like the village fountain to which every generation comes to draw water ever living and fresh." The Jewish museum in Athens and San Clemente in Rome both stand as reminders of how vital liturgical roots are for religious people.

element of which was the "kiss of peace," which we have now as our peace greeting or exchange of peace.

Of course, Paul wrote to specific communities and it took time for his letters to reach wider audiences. But the practice of exchanging letters is suggested rather clearly in this directive from the author of Colossians, "And when this letter is read before you, have it read also in the church of the Laodiceans; and you yourselves read the one from: Laodicea" (4:16). It seems pretty clear that by the end of the century Paul's letters had been widely circulated and were read in many communities. We have no direct information as to what other writings a lector

read aloud during an early Liturgy of the Word. But some fairly solid inferences can be made. To begin with, all the New Testament authors made abundant use of the Old

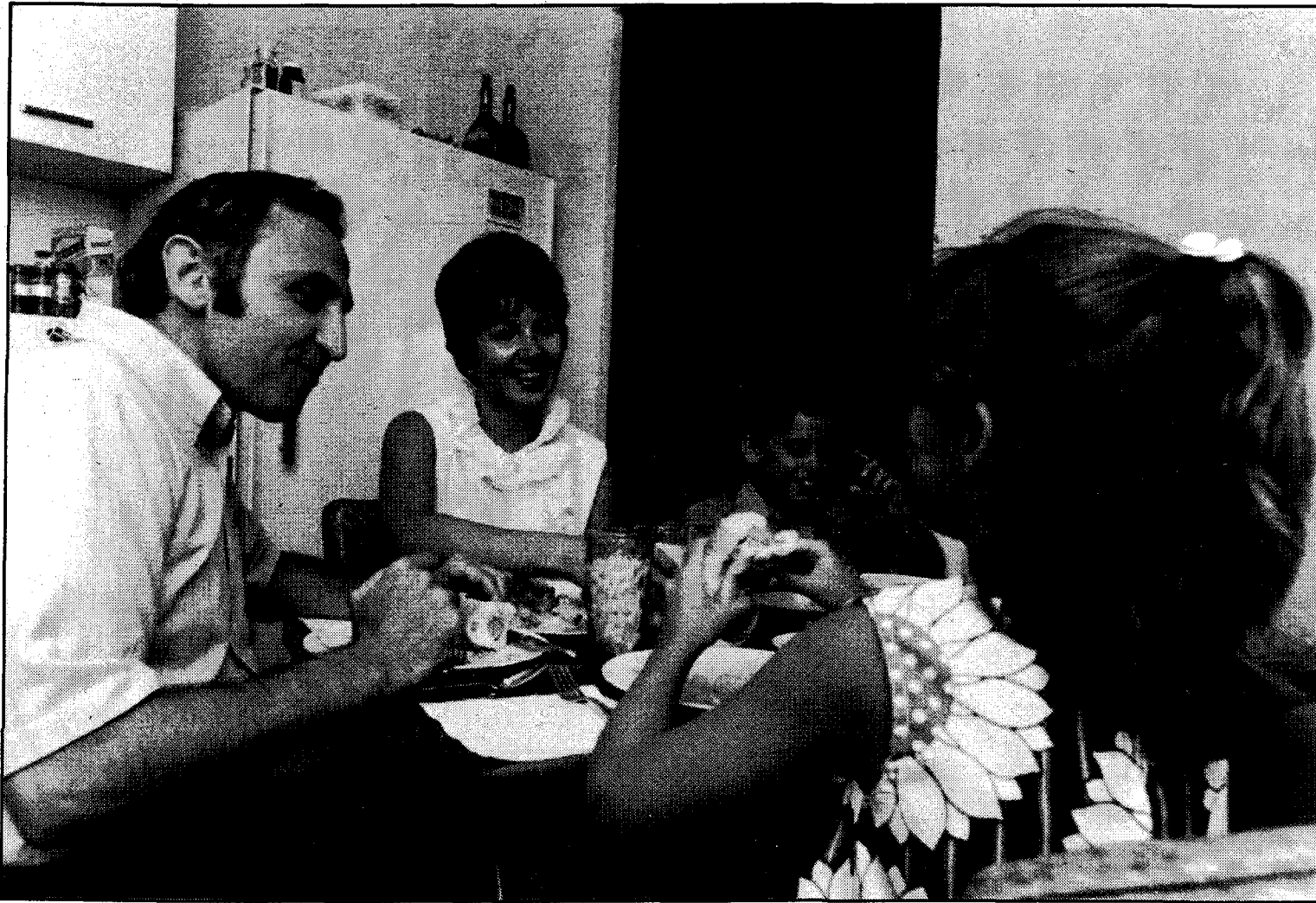
**'Today, we are the distant heirs of that liturgy, with readings from the Scriptures, Old and New, and the celebration of the eucharistic meal, for which the readings were a preparation.'**

- Father John J. Castelot

Testament. They obviously presumed that their readers were familiar with those writings, and this familiarity would have come from hearing them read in the liturgy.

Understandably, they would have been strongly drawn to those passages which were open to Christian interpretation. What about the liturgy among

the first Christians in Rome? These communities were strongly Jewish Christian, as is indicated by Paul's letter to them. So the liturgy at Rome would have been patterned on that of Jewish Christian communities elsewhere. Today, we are the distant heirs of that liturgy, with readings from the Scriptures, Old and New, and the celebration of the eucharistic meal, for which the readings were a preparation.



## Our family's times together hold valuable memories

Just as many adults have warm memories of family dinnertime from their youth, our children will cherish eating together more than they'll hang on to memories of larger paychecks, clarinet practice, or the nightly news, writes James Breig referring to the importance of the family dinnertime together. (CNS photo)

# Don't skip family meals

## A family's nightly dinner offers much more than food.

By James Breig

The five members of my family should act like a hand: each finger an individual yet close to the others and cooperating to benefit all. Instead, the thumb has gone to work, the index finger is with his girlfriend, the middle finger has dance class, the ring finger wants to sneak off to lounge in the bathtub, and the pinkie—that's me—is nodding off in front of Dan Rather. Is this any way to run a hand?

I'm referring to the way my family usually scatters in all directions at dinnertime, the last bastion of family togetherness. A funny thing happened to me the other day. I sat down at the dinner table and looked up to find four other people sitting there. And get this: they were all relatives. Not only that, it wasn't Thanksgiving or Christmas.

Getting the five of us around one table for a meal happens on rare occasions in my home these days, but I believe it's something my family has to do more frequently if we're going to retain any semblance of family togetherness.

My family is a very common example of what's happening to American families. The two oldest children, Jim and Matt, attend college during the day. They both work nights to help pay for their schooling. One of them works every weeknight, so he's never home for dinner from Monday through Friday.

The other one has two weeknights off but works on weekends. So when one is home, the other isn't. The one who could be home on Tuesday and Thursday has another distraction: a girlfriend. He often eats out with her or at her family's home.

Are you still with me? What all that means is that neither of our sons eats with the family except on rare and usually separate occasions.

Their 11-year-old sister, Carrie, looked at Matt the other day during one of his guest appearances for dinner. "Who is that?" she asked me in mock confusion. "I don't recognize him."

But Carrie shouldn't cast too many stones. True, she has no college classes and no job. But she does have ballet lessons, Girl Scouts, softball or basketball scrimmages, student-council meetings, sleep-overs at her friends' houses and clarinet practice.

As for her mother and me, we have a tendency to come home from work exhausted and longing for nothing more complicated than a fast-food munch. Mary glides off to soak in the tub while I find solace in front of the tube.

The message to any children who happen to be home is clear: please do not make too much noise as you serve yourself from the fridge.

But all that's wrong. Family mealtimes should be kept sacred, and dinner is the best candidate. Breakfast is to

hectic; besides, no one should be required to be civil at 7 a.m. Lunch is out because so is everyone else. Other places for togetherness won't work: you can't talk with the TV blaring; you don't shut out the rest of the community at church to hold a private family meeting; other hours of the day find family members more scattered than at the dinner hour.

If you don't believe me about all this, how about some sociological data? Dolores Curran, an expert in family life, researched what makes families healthy. Professionals who work with families rate "values the family

***'When families don't eat together, they start losing communication, physical and emotional closeness, and relationships. Before long, the family operates more like a household of roommates than kin.'***

- Dolores Curran

table" as one of the most common characteristics of healthy families.

Curran also offers her opinion on what is lost when family dinners disappear and it isn't just home cooking. When families don't eat together, they start losing communication, physical and emotional closeness, and relationships.

"Before long," she writes, "the family operates more like a household of roommates than kin." Still not convinced? If you don't believe me and Curran, how about home designers?

"The Sunday dinner is fading," says one, "and you can attribute that to football in the fall." Once upon a time, when a family bought a house, they asked where the dinner table would go. Now they wonder where to position the TV. So designers have begun eliminating formal dining rooms in favor of large rooms tied to the kitchen where, as one put it, "people can talk while watching TV."

Need more evidence than my family, Curran's research, and the experience of home designers? How many times in the last month has your entire family eaten together without the TV on or a newspaper spread out while talking to one another?

Okay, if you're still holding back, I'm going to bring out the big gun: Jesus. Try to read far in the Gospels without coming to a passage that finds Christ eating dinner with his family and friends. He did it all the time, from his boyhood (returning from Jerusalem, the story goes, his parents missed him when it came time to call him in for chow) to his Last Supper, when he linked the greatest sacrifice and gift in history with a meal. He ate with everyone he could find, from his best pals to the worst sinners.

And when he traveled, he was always looking for an invitation to nosh and talk. When he got thousands of people interested in what he had to say, he made sure they had enough to eat.

This inextricable linking of love and food continued even after his death. When his Apostles met the risen Christ on the shore, he was barbecuing some fish. And guess what he promised his faithful followers: that's right; they would sup with him in heaven.

Eating together with loved ones is an essential human activity. So it's time families put an end to their mealtime separation.

There are enough homes today sundered by serious problems; healthy families (and these include single-parent homes) shouldn't add to their number just because they're too lazy to make the sacrifices necessary to reclaim the family dinner hour as a sacrosanct period when parents and children converse, argue, counsel, laugh, and learn while they pass the Stovetop Stuffing.

How can it be done? Here are some ground rules to establish:

- From now on, decide that your family will eat together at least X nights a week (you can pick the proper number but no fair going lower than two).

- To achieve that goal, make sacrifices. That means saying no on occasion to outside temptations, even worthy ones. It may mean telling the coach she'll have to do without her third-string center or informing the friend on the phone that you'll get back to him. It may even mean (gasp) shutting off "Wheel of Fortune."

- To make sure one cook doesn't suffer, vow that the entire family will help prepare, serve, and clean up after dinner.

- To stick to this plan, remind yourself of something that should be obvious but isn't: just as many adults have warm memories of family dinnertime from their youth, our children will cherish eating together more than they'll hang on to the nightly news.

If Christian families are going to keep themselves intact, they have to make time together frequently; and the good old traditional dinner is the place to do it. The satisfied feeling that follows such a repast isn't due only to the roast beef and gravy. It has a lot to do with the company and the love.