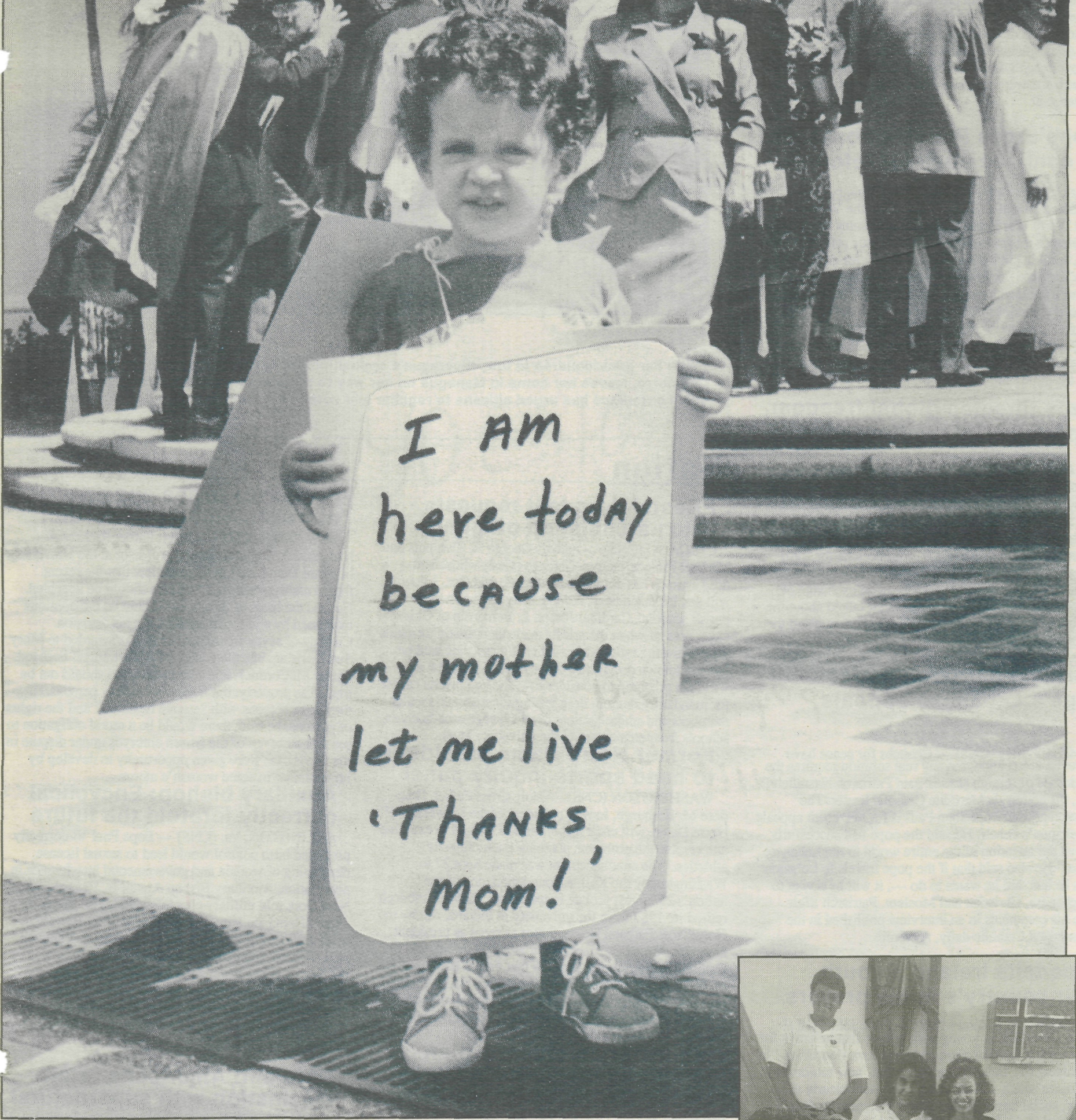


Respect life!



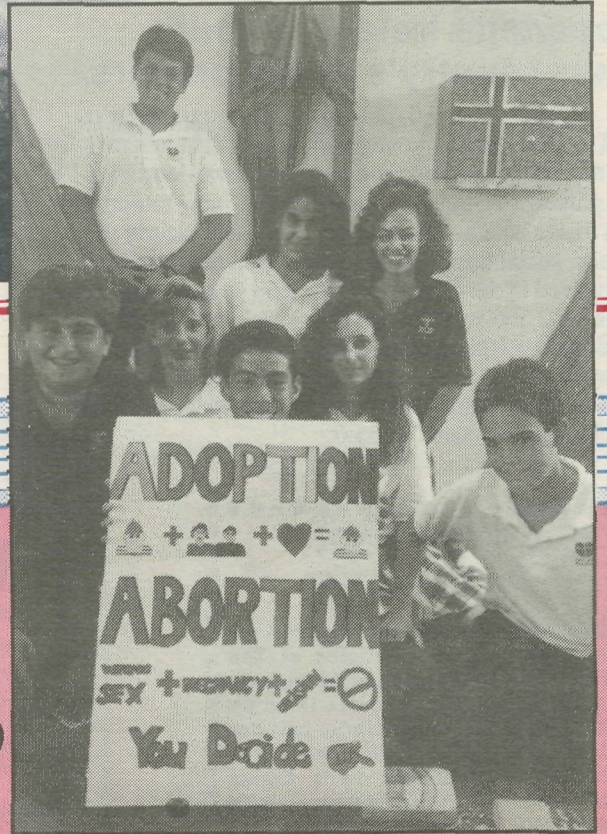
A pro-life sentiment is expressed outside St. Mary Cathedral after Archbishop McCarthy spoke of rejecting violence at all levels during the Respect Life Mass. Page 9. (Voice Photo by Marlene Quaroni)

Inner-Voice

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Broward ecumenical effort launched this year 10-11

✓ Students speak

St. John Nuemann (r) and Pace kids made posters and wrote letters about right to life. See page 16



World

Ukrainian clerics ask patriarch to help church gain recognition

ROME (CNS) — Ukrainian Catholic bishops from outside the Ukraine have asked the patriarch of the Russian Orthodox Church "to cooperate" with efforts to legalize their church in the Soviet Union. Ukrainian bishop Basil Losten of Stamford, Conn., said the Ukrainian bishops sent the letter, addressed to Patriarch Pimen I of Moscow, during their Sept. 24-Oct. 8 synod in Rome. "In the letter we have asked them to put aside any past differences, and we asked them to please cooperate with us in recognizing the Ukrainian Catholic Church and working toward its legalization," Bishop Losten said.

Pope urges Polish ambassador to continue push for reform

VATICAN CITY (CNS) — Pope John Paul II welcomed Poland's first ambassador to the Vatican since World War II and told him the country must continue its movement toward democratic reform. The pope, speaking at the Vatican ceremony for Ambassador Jerzy Kuberski, expressed his happiness and support for Poland's political turnabout, which in less than a year replaced communist rule with a coalition government led by the Solidarity movement. The charges are "prophetic" ones for people in other countries who are still denied freedom, including that of religious expression, the pope said.

Drugs threaten global freedom, Pope tells U.S. ambassador

VATICAN CITY (CNS) — Drug addiction is a modern "curse" on entire nations, and illegal drug trafficking represents a serious threat to freedom, Pope John Paul II told the new U.S. ambassador to the Vatican. The pope made the remarks in a welcoming ceremony for Thomas Melady, who became the third U.S. ambassador to the Holy See since full diplomatic relations were established in 1984. In an exchange of speeches, the pope and the ambassador talked about the concept of freedom in the American experience and the rest of the world.

Maronite patriarch praises Pope's Lebanese appeals

MILAN, Italy (CNS) — Chances for peace have improved in Lebanon, but any real solution requires the withdrawal of foreign armies, said Patriarch Nasrallah P. Sfeir, the country's Maronite Catholic leader. The patriarch praised Pope John Paul II for his recent appeals on Lebanon's behalf. He said the pope had successfully "drawn the attention of the entire world to the Lebanese drama." He also said that if the pope travels to Lebanon — as he has said he wants to do —, it will be a visit to all Lebanese, Christian and Moslem. Patriarch Sfeir made his comments in an interview published in the Milan-based Catholic daily, Avvenire.

Pope tells Ireland's youth their country's in his prayers

GALWAY, Ireland (CNS) — Pope John Paul II said in a message to young Irish people that he prays for the day when conflict there ends and love flourishes. "In my prayers for Ireland, I pray for that 'new tomorrow,' that future which will manifest ever more clearly the justice, social harmony and moral greatness so deeply embedded in the Irish spirit," he said in a message read to about 2,500 youths at a vigil at Galway cathedral marking the 10th anniversary of his visit to Ireland. "There is much that you, the youth of Ireland, can do to overcome the fears, prejudices and mistaken positions that lead to violence," he said.



CNS Photo

With her grandchildren in tow, Nicaragua's opposition presidential candidate, Violetta Chamorro, leaves her home in Managua on her way to register to vote. The Nicaraguan bishops' conference has urged citizens to register and vote in the February 1990 national elections.

Nation

Priests' drug test requests catch archbishop off guard

CHICAGO (CNS) — Fathers George H. Clements and Michael Pflieger, the two Chicago priests whose anti-drug crusade has drawn death threats, said Oct. 3 they will ask for mandatory, random drug testing in their parish schools. Cardinal Joseph L. Bernardin of Chicago, present when the priests made their announcements at an anti-drug rally, was caught off guard. He said he had not known previously of the priests' proposal and was "not prepared to consider it." The two priests called for mandatory random drug testing for students, faculty members and administrators in all Chicago archdiocesan schools from elementary to the university level.

Former Notre Dame president to head sports inquiry panel

WASHINGTON (CNS) — Holy Cross Father Theodore M. Hesburgh, former president of the University of Notre Dame, will chair a commission formed to examine and resolve the problems plaguing intercollegiate athletics. The announcement was made Sept. 27 in Washington by the Knight Foundation, one of the nation's 25 largest private foundations. Father Hesburgh retired in 1987 from the university in Indiana, run by the Holy Cross Fathers. He continues to serve as president emeritus. Creed C. Black, foundation president, told Catholic News Service Sept. 28 that Father Hesburgh is an ideal choice because he proved during his 35 years as president of Notre Dame that a university can have a strong academic program while being competitive in sports.

Monastery residents plan to rebuild institution's image

WASHINGTON (CNS) — The Discalced Carmelite monastery in New Jersey which spent nearly a year embroiled in a dispute with five barricaded nuns has launched a campaign to rebuild its image. "The Carmelite nuns are determined to rebuild the monastery and its reputation," Tim Manning, spokesman for the Monastery of the Most Blessed Virgin Mary of Mount Carmel in Morristown, told Catholic News Service Oct. 4.

Professor urges appeal of frozen-embryos verdict

NEW YORK (CNS) — Jesuit Father Richard A. McCormick, Christian ethics professor at the University of Notre Dame, said in an interview that the recent frozen embryo case in Tennessee should be appealed. He said the basis of the appeal should be the opinions expressed by a judge in announcing his decision. Custody of seven frozen embryos was awarded to Mary Sue Davis against the wishes of her estranged husband. Father McCormick said frozen embryos should not be treated as property, but neither were they persons. If they were persons with "eternal destinies" and the rights of persons, he said, there would be a moral obligation to see that all seven of the frozen embryos under dispute in the Davis case were given opportunity to develop by implantation in some woman's uterus.

Auxiliary bishop: Encyclical correctly foretold the future

ARLINGTON, Va. (CNS) — Pope Paul VI correctly predicted birth control would lead to sexual license, demeaning of women and governmental interference in procreation, Auxiliary Bishop Austin B. Vaughan of New York told military chaplains Sept. 28. Speaking about "Humanae Vitae," Pope Paul's 1968 encyclical condemning artificial contraception, Bishop Vaughan said, "It took great strength for the pope to issue this in the face of going against the overwhelming majority." Bishop Vaughan, who has gone to jail for protesting at abortion clinics, addressed about 75 chaplains at a regional conference of the Archdiocese for the Military Services.

Cardinal: Americans retain fascination with supernatural

ATLANTA (CNS) — Contemporary Americans may have lost a sense of the sacred, but millions of them retain a fascination with the terrifying, the occult and the vaguely "supernatural," said Cardinal James A. Hickey of Washington. Cardinal Hickey said the church can approach a recovery of the sacred through preaching and the renewal of sacramental life.

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Pastoral Council announced

Group will advise Archbishop on pastoral matters

My beloved:

Since becoming your shepherd in 1977, I have celebrated the anniversary of the Archdiocese of Miami each year with special enthusiasm and joy on the Feast of Our Lady of the Rosary, October 7.

Together, in 1983, we rejoiced in twenty-five years of unparalleled growth and recalled the great history of the Catholic Church in Florida and committed ourselves to a plan of evangelization which would awaken in each of us the "blessed opportunity not only to grow in knowledge of the Faith but also to develop in genuinely living the Faith" as authentic disciples of Jesus.

In 1984, the Archdiocese was divided and two new dioceses were created to better serve the faith life of the growing population. A special remembrance for me also is the October day in 1985 when the Synod was convoked and hundreds filled the Cathedral with banners from their parishes, organizations and movements, as they prepared to Walk Together in planning for the future.

With the visit of the Holy Father, Pope John Paul II in 1987, the work of Synod

was well underway and the efforts at evangelization were being realized in the awareness of the vocation of the laity—the call of God for every Catholic to become a witness to the Gospel of Jesus Christ.

The Synod members then presented their conclusions to me and I carefully

establishment of the Archdiocesan Pastoral Council. The Second Vatican Council and the Code of Canon Law recommend establishing such a council over which I, as the diocesan bishop, preside.

The Council will be composed of twenty-five specifically chosen clergy,

conformity with the Synod decrees, have established that the concerns and items identified by the Synod body shall form the initial agenda of the Council.

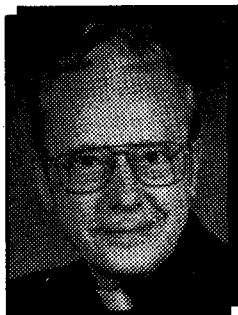
The Synod identified several priorities; a renewed commitment to living the Gospel and the teaching of the Church, to evangelization, to sharing our faith, to the Eucharist, to the sacraments, to our youth, to the poor of our society, to our community, to ecumenism.

The work of the Pastoral Council will be to keep before us these challenges and to encourage us to continue to release "the hidden energy of the Good News which is able to have a powerful effect" in transforming our lives and the world in which we live (Evangelii Nunciandi, 4).

I now ask your fervent prayers as we celebrate our rich heritage in faith and for the success of the Archdiocesan Pastoral Council.

'The council will be composed of 25 specifically chosen clergy, religious and lay people who will come together in prayer... I will ask them to formulate practical recommendations to assist in pastoral planning'

--Archbishop McCarthy



reviewed and studied their effects and joyfully promulgated the Decrees of the First Archdiocese of Miami Synod one year ago today.

Now, as we observe the thirty-first anniversary of our beloved Church in South Florida, the Archdiocese of Miami, I rejoice in announcing the creation and

religious and lay people who will come together in prayer. I will consult with them on matters which pertain to pastoral activity and I will ask them to formulate practical recommendations to assist pastoral planning.

I have promulgated Statutes to guide the governance of the Pastoral Council and, in

Devotedly yours in Christ

Edward A. McCarthy
Archbishop of Miami

Pope urges religious tolerance

Dialogue, he tells Indonesians

JAKARTA, Indonesia (CNS) — In Indonesia, a land dominated by Moslem mosques and Eastern religious traditions, Pope John Paul II preached religious tolerance and a "respectful dialogue" that does not overshadow different beliefs.

"A firm adherence to the truth of one's convictions in no way implies being closed to others," the pope said in the nation with the world's largest Moslem population.

Indonesian Catholics form a tiny but fast-growing minority, with many adult converts from Islam.

"Respectful dialogue with others also enables us to be enriched by their insights, challenged by their questions and impelled to deepen our knowledge of the truth," the pope said Oct. 10 at a meeting with leaders of other religions.

"A commitment to the truth of one's religious tradition by its very nature makes dialogue with others both necessary and fruitful," he said.

The pope praised the Indonesian Constitution for recognizing freedom of religion. He also praised the state ideology, Pancasila, for establishing belief in one God as its first principle.

Religious freedom is needed in a multicultural and multireligious society so that all religions can contribute to giving spiritual direction to the country, the pope said.

Although 90 percent of the 188 million population professes Islam, the region has been influenced historically by Buddhism, Hinduism and Confucianism. Christianity arrived in the 16th century with Portuguese and Dutch colonization.

The pope asked that theological dialogue be supplemented by others forms of contact, including:

— The "dialogue of life" in which people "live in an open and neighborly spirit, sharing their joys and sorrows, their human problems and preoccupations."

— The "dialogue of deeds" in which people cooperate for "the integral development of all citizens."

— The "dialogue of religious experience" in which people share their traditions and "spiritual riches."

The pope also asked religious leaders to consider a government plan for stimulating religious dialogue.

"The establishment by the Ministry for Religious Affairs of a national forum for communication and dialogue between religions may be viewed as a positive step," the pope said.

Church sources familiar with Indonesia said most religious leaders tend to ignore government-sponsored dialogues while encouraging independent dialogues on the local and national levels.

The afternoon meeting was held at Jakarta's Taman Mini Indonesia Indah, a government theme park with pavilions representing the ethnic, cultural and religious diversity of the country. The park includes a Catholic church.

Catholics number more than 4 million, about 2.5 percent of the population. But the growth rate of the Catholic population is almost twice that of the overall population, aided by numerous conversions.

Catholics also have generally succeeded



Mauritius Tourism

A young merchant, whose tourist stand reflects the multi-religious society of the Indian Ocean nation of Mauritius, displays a picture of Holy Ghost Father Jacques-Sesire Laval, who was beatified in 1979. The Pope visited the nation this week. (CNS photo)

in integrating and influencing Indonesian society. Five of the 41 government ministers are Catholic.

In a morning outdoor Mass at Yogyakarta, 250 miles east of Jakarta, the pope praised the rapid growth of Catholicism. He noted that this has produced a flourishing of Religious and priestly vocations.

According to Vatican figures, in the past seven years the number of native priests has increased from fewer than 800 to more than 1,100.

The pope asked Indonesian Catholics to

continue their evangelizing work.

"Unlike the first evangelizers, you are not strangers to this culture," the pope said.

"You can carry the good news to the very heart of your culture" because the "church's role is also to help to enrich every culture."

At an evening meeting in Jakarta with priests and Religious, the pope criticized restrictions on the presence of missionaries.

Under a government policy of reducing the number of missionaries in order to promote the takeover of their work by Indonesians, residency permits normally are not renewed beyond 10 years.

Pope is first to fly over Soviet Union

ABOARD THE PAPAL FLIGHT TO SEOUL, South Korea (CNS) — Pope John Paul II became the first pontiff to fly over the Soviet Union and marked the flight with a message to President Mikhail Gorbachev asking "the blessing of the Most High on all the Soviet people."

The flight came during a period of growing Vatican-Soviet detente, marked by a relaxing of Soviet restrictions on religion.

During the historic Oct. 6-7 flight, the pope used a news conference to plead for greater religious freedom in the Soviet

Union as part of Gorbachev's reform programs.

He said the increased openness to religion by Soviet officials gives rise to "great expectations" and shows that the Soviet Union has not been able to overcome "the staying power of the religiosity of the Russians and the other peoples in the Soviet Union."

Another important Soviet factor has been "the growth in interest, or rather the need to maintain all human rights," the pope said.

"The Soviet Union is a pluralistic political reality," he said.

"It has many people, religions and cultures," he added.

"The presence of Islam is also strong," he said.

The pope described Gorbachev's reform programs, called "perestroika," as "a desire to change a system" that was "rather totalitarian in times past to a more democratic system."

Regarding a papal visit to the Soviet Union, the pope said "yes" when asked if the possibilities had improved recently. But he would not predict a date.

"I think the situation can become ripe. But I don't want to be a prophet. What will be," he said.

The pope is scheduled to meet Gorbachev at the Vatican during the Soviet leader's Nov. 29-Dec. 1 visit to Rome.

The pope's news conference occurred shortly before his charter flight from Rome to Seoul, South Korea, began its eight-and-a-half-hour flight over the Soviet Union.

The pope read his radio message to Gorbachev in English at 9:23 p.m. Oct. 6 Moscow time.

Non-sacramental Church?

Scripture scholar sees possibility if trend does not change



WASHINGTON(CNS) — Sulpician Father Raymond Brown, internationally-known Scripture scholar, said that the Catholic Church "may wind up as a non-sacramental church" if the priest shortage worsens.

"We may have to decide in the future whether we prefer that or the Eucharist," Father Brown said in a question-and-answer session following a talk on the historical development of the priesthood at Theological College, the seminary at The Catholic University of America in Washington.

For priests, "Eucharist is the touchstone in our self-understanding of the church," Father Brown said. But its importance, he added, "I'm not sure we've communicated ... to all our younger clergy. So maybe there are different views on that, and we may have a debate among ourselves."

In his talk, Father Brown said those in current biblical scholarship "don't conceive of Jesus as having all of this plotted out," referring to the church and the priesthood.

"Except for, 'You are Peter and upon this

rock I will build my church,' he never talks about church," Father Brown said.

"If you asked Jesus, 'Who are priests?', he would tell you it was those people offering sacrifices from the temple," he said.

"To proclaim the kingdom of God and carry on its work" were "the essential linchpins" of the church, Father Brown said, but priesthood did not develop until the early Christian community grew and disputes arose.

Structure and organization, Father Brown said, are not considered "until you get too large and until there's a fight." When chaos and competition among Christians of different charisms surfaced in the early communities, Father Brown said, St. Paul told them, "Why don't you get bishops and deacons and let them be your prophets and teachers and get this thing organized?"

One of its results was a priesthood whose

'Scholars 'don't conceive of Jesus as having all of this (priesthood, church structure) all plotted out'
--Fr. Raymond Brown

membership qualifications were "artificial," Father Brown said. "Once you have an organized clergy you put artificial conditions" upon it, he added.

"It's completely irrelevant ... to say Jesus didn't demand this of his 12 (apostles). Well, of course not. He wasn't setting up his organized clergy," Father Brown said.

But when the early church organized a clergy, Father Brown said, "they had their rules. And some of them we wouldn't impose today," Father Brown said.

"That doesn't mean that the rule is valid for all times but it makes sense for the community imposing it." One "negative side" of organized ministry, Father Brown said, is that "it's going to protect itself and its rights." Yet "with all our faults," Father Brown said, "there's something sacred about being set aside for God's service." Bishops have a duty to foster the "koinonea," or unity, of a community, Fa-

ther Brown said, especially in dealing with groups with different views.

"That's part of what a bishop's supposed to be," he said. "He's got to stand for the unity of that community. And it's a terrible defeat when he has to say, 'I will not have anything to do with you. You're out.'"

Father Brown also pointed to St. Paul as an example for priests to follow in resolving differences that threaten unity.

Citing conflicts between St. Paul and St. Peter recorded in the Acts of the Apostle, Father Brown suggested that priests "use diplomatic means, even if you're dealing with someone you don't like."

And if priests must be confrontational, they should do it in private, Father Brown said. "If they react badly, they reacted badly in private and they can pull back, whereas if you get them publicly, there's no way they can ever pull back."

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Edmund Burke

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 For the women who need help to carry their babies to term
 For those people who are committed to life

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 Respond to anti-life editorials in the Newspapers

Respect Life!

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Church: allow Bible group in school

Jefferson's 'wall' called misleading metaphor

WASHINGTON (CNS) — The U.S. Catholic Conference, in a friend-of-the-court brief filed in a U.S. Supreme Court case on equal access, called the concept of a wall of separation between church and state “(Thomas) Jefferson’s misleading metaphor.”

The brief said those who “attack” free exercise of religion in public schools “are marching under a banner proclaiming a preference for a secular society as well as a secular state, and they threaten the shared social values necessary to a truly pluralistic democracy.”

The case, Board of Education vs. Morgan, involves a Nebraska high school denying a student Bible study group permission to meet on school grounds outside of class hours.

Under the Equal Access Act passed in 1984, Congress required that student religious groups be given the same access as other extracurricular clubs to public high school facilities.

The requirement applies, the brief argued, when a public high school allows even “one or more non-curriculum student groups to meet” outside of class hours.

About 30 student clubs existed at Westside High School in Omaha, Neb., when the students asked permission to form a Bible study club, the brief said.

Among those clubs were a chess club, a scuba diving club, junior service clubs affiliated with Rotary International, and a student advisory board.

The presence of these clubs constituted a “limited open forum” under which the Bible study club could meet, the brief said.

The school board, however, determined that the other student clubs were related to the curriculum, rejecting the Bible study club’s request on the grounds that a limited open forum did not exist.

schools.

Thomas Jefferson, when rejecting in 1802 a Baptist committee’s request to declare a day of thanksgiving, said the Constitution’s provision to neither respect an establishment of religion nor prohibit its free exercise was “thus building a wall of separation between church and state.”

The result, the brief said, has been “the unfortunate incorporation of ‘Jefferson’s misleading (wall of separation) metaphor’ into constitutional adjudication.”

The brief said, “Allowing the student Bible study group here to meet voluntarily after regular school hours does not violate the establishment clause” of the Constitution regarding religion.

The establishment clause “does not require such a rigid, absolute separation but rather affirmatively mandates accommodation of religion,” the brief said.

When public schools give religious speech and religious groups “almost phobic treatment,” the brief said, “students are subjected to discrimination and their First Amendment rights are being trampled, often times in the name of the establishment clause as happened in this case at Westside High School.”

A federal judge ruled in favor of the school officials, but the 8th U.S. Circuit Court of Appeals overturned the decision in February.

The case was accepted by the Supreme Court in July. A decision is expected in 1990.

The Supreme Court ruled in 1981 that state-run universities cannot bar student groups from using school grounds for religious study and worship. But the court did not say whether the rule applies to high

Thousands demand affordable housing

WASHINGTON (CNS) — Tens of thousands of marchers, from parish council members to Hollywood stars to the homeless, descended on Washington Oct. 7 to demand affordable housing and an end to homelessness.

Waving colorful handmade placards and banners that read, “2,000 years and still no room in the inn,” and “May we borrow Kennebunkport for the winter,” protesters called on the federal government to put housing higher on its priority list. President Bush’s summer home is located in Kennebunkport, Maine.

Hailing from as far away as Oakland, Calif., Pontiac, Mich., and Miami, the marchers hiked to emphasize what they saw as the link between too much military spending and too little affordable housing.

Sponsoring what was touted as one of the biggest marches the nation’s capital has seen in recent years was Housing Now!, a coalition of more than 200 organizations, including Catholic Charities USA.

Outside Washington’s St. Aloysius Catholic Church, where a group of some 300 Catholics gathered before the march to participate in a “solidarity prayer service,” stood friends Dawn Considine, 15, of Laurel, Md., and Lisa Mattingly, 15, a member of Holy Spirit Parish in Forestville, Md., holding a banner that read: “Archdiocese of Washington Catholics for Affordable Housing.”

“One guy that came past said, ‘Tell the homeless to get a job,’” Miss Considine told Catholic News Service.

“That’s kind of cruel. People should all come together and help,” commented Miss Mattingly. “Some can’t work,” added her friend.

Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., chairman of the U.S. Catholic Conference Committee on Domestic Social Policy, said during the prayer service at St. Aloysius that “we are here not to provide for (the homeless) but to include them, not to build a society for the poor, but to assist them to join in a society for all God’s people.”

“We will march out of this church to the Capitol, the very symbol of power and authority,” he said, “and try to impress upon (government officials) that we are shamed, disgraced that in going from our homes to our workplaces we see people who live on the streets.”

“We come here asking God’s mercy on our sinfulness,” he said.

At the Capitol, the protesters listened to rock musicians, including Los Lobos, Tracy Chapman and Stevie Wonder. They heard television actresses Valerie Harper and Susan Dey introduce dozens of Hollywood celebrities. The list of stars was so long that marchers began to chant, “TV later, housing now.”

The Rev. Joseph Lowery, president of the Southern Christian Leadership Conference, said marchers were there “because we’re sick and tired of a nation that puts the Stealth bomber before housing.”

Ohio Gov. Richard Celeste said the “real

scandal is not the \$4 billion” lost as a result of the recently exposed U.S. Department of Housing and Urban Development scandal, “it is the \$24 billion that was denied to the poor and the powerless who depended on HUD for housing,” referring to federal housing cutbacks.




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No immigration cap, says Church exec

WASHINGTON (CNS) — A U.S. Catholic Conference official, in testimony before a House subcommittee, opposed creation of a "national immigration ceiling" and said proposed changes in U.S. immigration law endanger family unity.

The USCC, public policy arm of the U.S. bishops, views "with alarm" any changes in immigration law that would "unnecessarily restrict or disrupt migrating families," said Msgr. Nicholas DiMarzio, executive director of the USCC's division of Migration and Refugee Services.

The church's concern for protection of the family is not based on "sentimental or romantic notions," but on acculturation and labor market studies that say family members are important to immigrants' successful

societal adjustment, he said.

Msgr. DiMarzio made the comments in testimony submitted Sept. 27 to the House Subcommittee on Immigration, Refugees and International Law at a hearing on a Senate bill and three House bills that propose changes in U.S. immigration policy.

In his testimony, he urged that:

— Wives or husbands and minor children of permanent residents be allowed to join their spouses in the United States.

— In spite of an existing 20-year backlog, the U.S. government continue its current policy of admitting brothers and sisters of adult U.S. citizens.

— Minor children be protected from deportation and work authorization be granted spouses of lawful temporary U.S.

residents.

— Marriage fraud amendments to U.S. immigration law approved in 1986 be changed to enable foreigners who have been abused by their U.S. spouses to file independently for permanent resident status. Currently a joint return is required.

While there is value in fostering a diversity of immigrants, "we should be realistic about the issue of diversity," Msgr. DiMarzio said. Concern that proportionately too few Europeans are being allowed to immi-

grate to the United States has prompted proposed legislation that would attempt to increase their numbers.

Diversity is important, however, "throughout our history there has always been and probably always will be a series of countries that during specific decades dominates our immigration patterns. At the moment the high demand countries are Mexico and (the) Philippines," said Msgr. DiMarzio, adding that 120 years ago the main countries were northern European.

'The people in my diocese have completely supported it'

No more gambling money in the Church--bishop

NEW ORLEANS (CNS)—Church fundraisers gathered in New Orleans were told by a bishop they should be rid of "gambling money" and by a priest that the U.S. bishops' pastoral letter on economic justice "hung an albatross around the necks of diocesan administrators."

More than 600 people attended the National Catholic Development and Stewardship Conference in New Orleans. The meeting was the annual joint convention of the National Catholic Development Conference and the National Catholic Stewardship Council.

Bishop Warren L. Boudreaux of Houma-Thibodaux, La., said the two enemies of good stewardship were bingo and fairs.

"We are supporting our church with gambling money," he said. "We have to get rid of bingo and fairs or people will never have a proper relationship with God."

Three years ago Bishop Boudreaux gave his parishes five years to stop using bingo and 10 years to discontinue fairs as money-raising methods.

"I don't know how I got the courage to do it," he said, "but the people in my diocese have completely supported it."

Tithing, the bishop said, was an obligation of early Christians to give their first fruits to the church. And the Council of Trent in the 16th century addressed the issue, he said, "which shows that it is not a Protestant concept." "Tradition proves tithing is a part of Catholic morality in conscience,"

he said, and unless Catholics learn proper stewardship "we are lacking an element in our relationship with God."

In his address Msgr. Joseph Champlin, a priest of the Diocese of Syracuse, N.Y., told meeting-goers that "when the U.S. bishops issued their pastoral on the economy, and called for just salaries, they hung an albatross around the necks of diocesan administrators."

Msgr. Champlin, an author and retreat master, spoke at a luncheon at which he accepted an award from the stewardship council for supporting the concept of Christian stewardship.

"How can you pay just salaries, how can you evangelize, how can you support the Third World," he asked, "when there is no money?"

"Catholics on average make \$1,000 more a year than Protestants, yet give only 1.2 percent to the church, while Protestants give 2.2 percent," Msgr. Champlin said. "The potential is there, and we need to develop it."

Xavier University President Norman Francis questioned the belief that funds can be raised when needs are great.

"Successful development is a byproduct of good management," Francis said.

"The organization must make sure the development concept is appropriate, and that the concept is understood by everybody," he said. "And fund raising is a team effort in which everyone raises funds for the same objective."

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Pope: papal primacy means unity

VATICAN CITY (CNS)—The bishop of Rome should exercise "a primacy in action and initiative" to foster Christian unity, Pope John Paul II said during a prayer service with the head of the worldwide Anglican Communion.

On the second day of the Sept. 29-Oct. 2 visit to the Vatican of Anglican Archbishop Robert Runcie of Canterbury, the two leaders celebrated vespers at Rome's Church of St. Gregory. The site was chosen as a reminder that in 596 Pope St. Gregory the Great sent St. Augustine of Canterbury to evangelize the Anglo-Saxon people. Christians there remained united with the church in Rome until the Church of England was established in the mid-16th century.

When he sent missionaries to what is now England, "St. Gregory was exercising the pastoral and missionary responsibility which is proper to the office of the bishop of Rome," the pope said.

"In his own writings we discover a profound and rich appreciation for the universal primacy entrusted to the bishop who occupies the See of Peter," he said.

Pope John Paul said it was St. Gregory who called the See of Rome the "caput fidei" (center of faith) and the bishop of Rome the "servant of the servants of God." In his

address at the service, Archbishop Runcie said that "Gregory's example of a primacy for the sake of unity and mission — which we also see embodied in the ministry of his successor, John Paul II — begins to find a place in Anglican thinking."

At the 1988 Lambeth Conference, a meeting of the world's Anglican bishops, Archbishop Runcie spoke of "the need for a personal focus of unity."

At the Rome prayer service, he said his position as spiritual head of the Anglican

Communion is partially a response to that need.

"But for the universal church I renew the plea I made at the Lambeth Conference: Could not all Christians come to reconsider the kind of primacy the bishop of Rome exercised within the early church, a 'presiding in love' for the sake of the unity of the churches in the diversity of their mission?" the archbishop asked.

The "careful theological conversation" must continue, he said.

Cdl. Hume hits 'hysteria'

LONDON (CNS) — Cardinal George Basil Hume of Westminster, England, has condemned the "extraordinary kind of hysteria" that greeted recent remarks on papal primacy by the head of the Church of England.

In an interview, Cardinal Hume said he believed Catholics and Anglicans must reach an agreement on papal primacy that acknowledges the jurisdiction of the bishop of Rome as the direct successor of St. Peter but which places "tremendous emphasis" on the role of local bishops.

If Anglicans appreciated how this system operated, they would not find it so

threatening, he said.

"It is the way in which that primacy is exercised that is important," he said. "I think that people get frightened about the tone. As a bishop, I don't feel the weight of a monolithic, authoritarian person on the top leaning on me and directing me all the time. I feel that I have enormous responsibility and very considerable power."

"I got no impression that they were antagonistic or that one was answering the other," Cardinal Hume told Sunday Correspondent. "Each was simply stating his position."

"There are many things which need discussion and resolution. But there is also an urgency in the need to proclaim and re-proclaim the Gospel to all the world," the archbishop said.

Pope John Paul said work toward Christian unity must be "carried out in total fidelity to the faith in Christ that was handed on by the apostles."

"The integrity of the apostolic faith as delivered once and for all to the saints in the apostolic tradition must be fully preserved if our unity is to be that for which Christ prayed," he said.

Archbishop Runcie said, some diversity in church practices is important.

"The variety of Christian discipleship throughout the world brings an enrichment which is true catholicity," he said.

"But there must be bounds to legitimate diversity," the archbishop said. "Realism and honesty prompt me to acknowledge that the action of some Anglican provinces in opening the order of priesthood and episcopate to women seems to the Roman Catholic Church to have gone beyond these bounds."

"When there is disagreement among Christians who have recently discovered how much they hold in common, it is time to strengthen counsels," he said.

Abp. Runcie: Christians find unity in their faith

ROME (CNS) — While Christian denominations are separated by matters of theology and practice, most Christians recognize their unity in faith, said Anglican Archbishop Robert Runcie of Canterbury, England.

"In the communion of all the saints, there will be no denominations. The walls of our division do not reach as high as heaven," said Archbishop Runcie, the spiritual head of the worldwide Anglican Communion.

The archbishop presided at the Eucharist Oct. 1 at Rome's All Saints Anglican Church. After the liturgy, he attended a papal Mass in St. Peter's Square at the Vatican.

"The bonds of familiarity now established between Anglicanism and the Catholic Church are too firm for old hostilities and past misunderstandings to arise again," Archbishop Runcie said during his homily. "We have glimpsed the beauty of God's truth alive in each other," he said. "That truth sinks slowly into the mind. But, having done so, it stays."

The archbishop also said that while it is helpful to have liturgists and theologians explain the Eucharist, "in the Eucharist Christians experience God's saving grace at a level too deep for the adequacy of words." Christians, the archbishop said, "comprehend what they cannot always be said to understand."

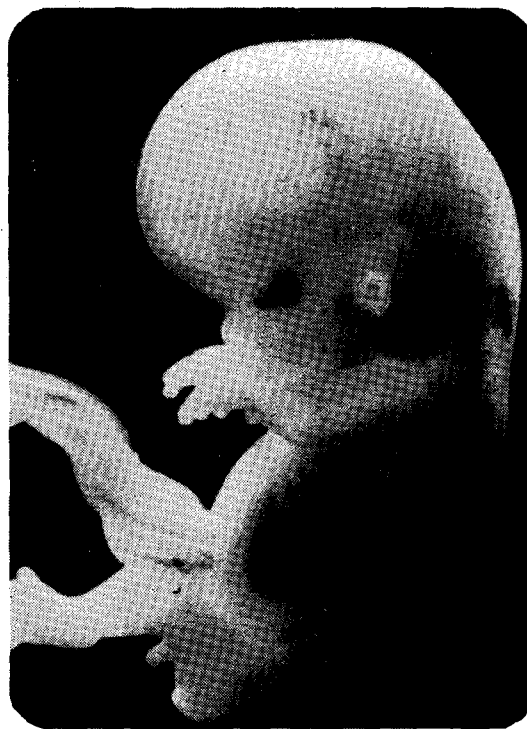
As the Jesuit theologian Father Karl Rahner had written, most Christians are members of a particular denomination for historical, geographical or sociological reasons; only a small percent choose their denomination for theological reasons, the archbishop said.

"They recognize that their fellow Christians of other traditions share the same hope, rejoice in the same salvation and follow the same Lord," Archbishop Runcie said.

"We should never allow our divisions to become tolerable, or worse still, comfortable."

"We should never recognize the scandal that Anglicans and Roman Catholics must celebrate two Eucharists to make one memorial of our redemption on the day of the Lord," Archbishop Runcie said.

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Mission Sunday

Help share Christ with the world

Isabella Diaz Gonzales remembers the first time she saw a person with leprosy in her native Indonesia. She and her brothers had gone into the woods near their home to gather firewood; there they found William, living in a small hut, all alone, rejected by family and friends because he had leprosy. Isabella returned to her own home and brought back some food for William; from that time, she began to feel interest in, a deep love toward persons who suffered from the illness.

Isabella now works full time at the leprosarium run by the Catholic church in Lewoleba. She knows that persons with leprosy have a social suffering as well as a physical one. So the first thing Isabella tries to do is to become close to these people, to make them realize that she is concerned for them. She tells them, "I see in you another Christ." She shares Christ's love with the patients she serves at the treatment center day after day.

On another continent, two missionary Sisters travel the Diocese of Arusha in the African nation of Tanzania, meeting each day with school teachers: The men and women they see are anxious to know more about their own Catholic faith in order that they may communicate, may share that faith with the children they teach. Every several days, the two Sisters can be seen packing up their few possessions and getting ready to move on to the next village; in that place, too, they will instruct teachers on how to best share their faith with the Church's future: the young.

Father Trisollini also works with young people, but in South Korea. He directs a center where young people come to live after they have been released from reform schools and, in some cases, prison.

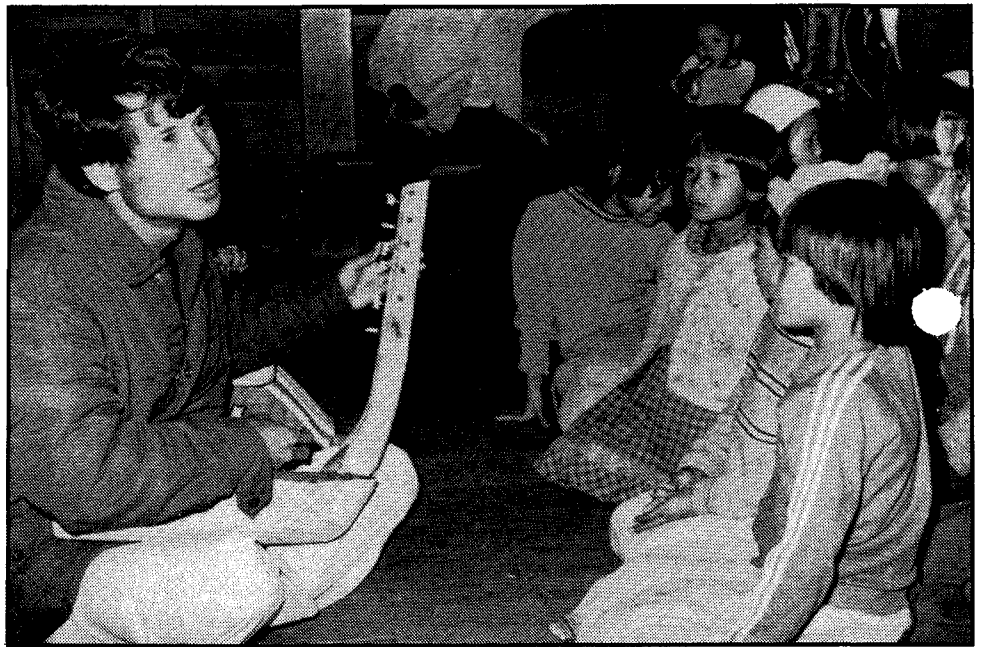
Several of those living in the house came to him, asking permission to form a weekly discussion group to talk about their lives, about coping; they had decided, however, not to touch on religious topics. Father gave his consent, sitting in on the once-a-week gatherings. One day, several in the group began to ask him about God. Father quickly reminded them of their agreement not to talk about that particular topic, but seeing their insistence, a discussion commenced. Within the week, all in that group had met individually with Father; after that week, the group became a catechetical group, with participants sharing their new-found faith with one another. Now, Father states proudly, all those young people are baptized; one is in his second year in the local seminary.

In their World Mission Pastoral, "To the Ends of the Earth," the Catholic Bishops of the United States wrote: "Each new incarnation of the Gospel must be shared, even if the growth of the local church is as yet modest...Christian peoples and local churches will share the Gospel with one another in various ways, from each according to its special gifts and abilities, to each according to its needs."

We can see evidence of that in the work of Isabella who shares the Good News that Jesus loves each of us, regardless of who we are. We can see that in the journeys of the Sisters in Tanzania who share the teachings of Christ in the Gospel so that teachers may pass on those lessons to the young people of that African nation. And finally, we can see that in the ministry of Father Trisollini in South Korea, who shares the message of Christ, the hope He offered to all who believe in Him, with young people who are trying to make a fresh start.

World Mission Sunday, October 22, offers one such opportunity. In his message for this year's celebration, Pope John Paul II stated that World Mission Sunday, a day "dedicated to prayer, catechesis and the collection of funds to help the Missions, reminds the whole

Father Seihai plays on a native Thai harp for children at a mission in a fishing village where the priest was a fisherman before becoming a priest.



Church of the duty to go out to all the world to announce the Gospel."

The collection taken on World Mission Sunday is gathered for the Society for the

Support the missions

My brothers and sisters in Christ,

When Pope John Paul II journeyed last year to Southern Africa, he spoke at a Mass in Zimbabwe of the nature of our faith. "Faith can never remain a purely private matter," he said, continuing, "...our faith in Christ opens our eyes to see beyond our own parish community, to the life of the universal Church and the needs of the world around us." In Asia, Africa, Latin America and Oceania—the Missions—the needs of the local churches are great; for the education of the ever-increasing number of young men wishing to study for the priesthood, for the construction of chapels and churches, for the support of lay catechists who share with their brothers and sisters Jesus Christ—His life, miracles and Good News.

This World Mission Sunday, October 22, we must respond to the condition of our faith of which the Holy Father spoke. We must open our eyes and look beyond our parish community. We must support, prayerfully and financially, the missionary work of the Church.

I invite you — no, I urge you — this year to the same generous support, support that is so desperately needed.

See with the eyes of faith! Give generously this World Mission Sunday, October 22, to help speed the day when the whole world will share faith in the one Lord, Jesus Christ.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Propagation of the Faith. Through the Society, 51 percent of the collection is given to the poorest faith communities of the Developing World to provide for the missionary and pastoral work of the local churches of Asia, Africa, parts of Latin America and the Pacific Islands. Of the balance, 40 percent is for missionary work in needy areas of the United States through the American Board of Catholic Missions, and nine percent is for the work of the Church in the Middle East through the Catholic Near East Welfare Association.

Through your contribution to the Society for the Propagation of the Faith this World Mission Sunday, you are helping to share Christ with the world. And with your contribution, you are fulfilling, in one way, your responsibility to the Church's mission to bring Christ's Good News "to the ends of the earth"; that is a duty and a privilege you received at Baptism.

You can give hope to the victims of Hurricane Hugo

In mid-September, Hurricane Hugo struck the island of Puerto Rico and North and South Carolina, killing more than a dozen people and leaving tens of thousands homeless.

Many families who had so little before the storm now have nothing left except their Catholic faith.

This faith needs to be nurtured, but many Catholic churches were devastated by the storm. Your help is needed to repair and rebuild these churches so that the people of Puerto Rico and the Carolinas can celebrate Mass, mourn their dead and pray for their future.



Help us answer the prayers of the victims of Hurricane Hugo. Whatever emergency sacrifice you can give is urgently needed. Please let them know you care—today.



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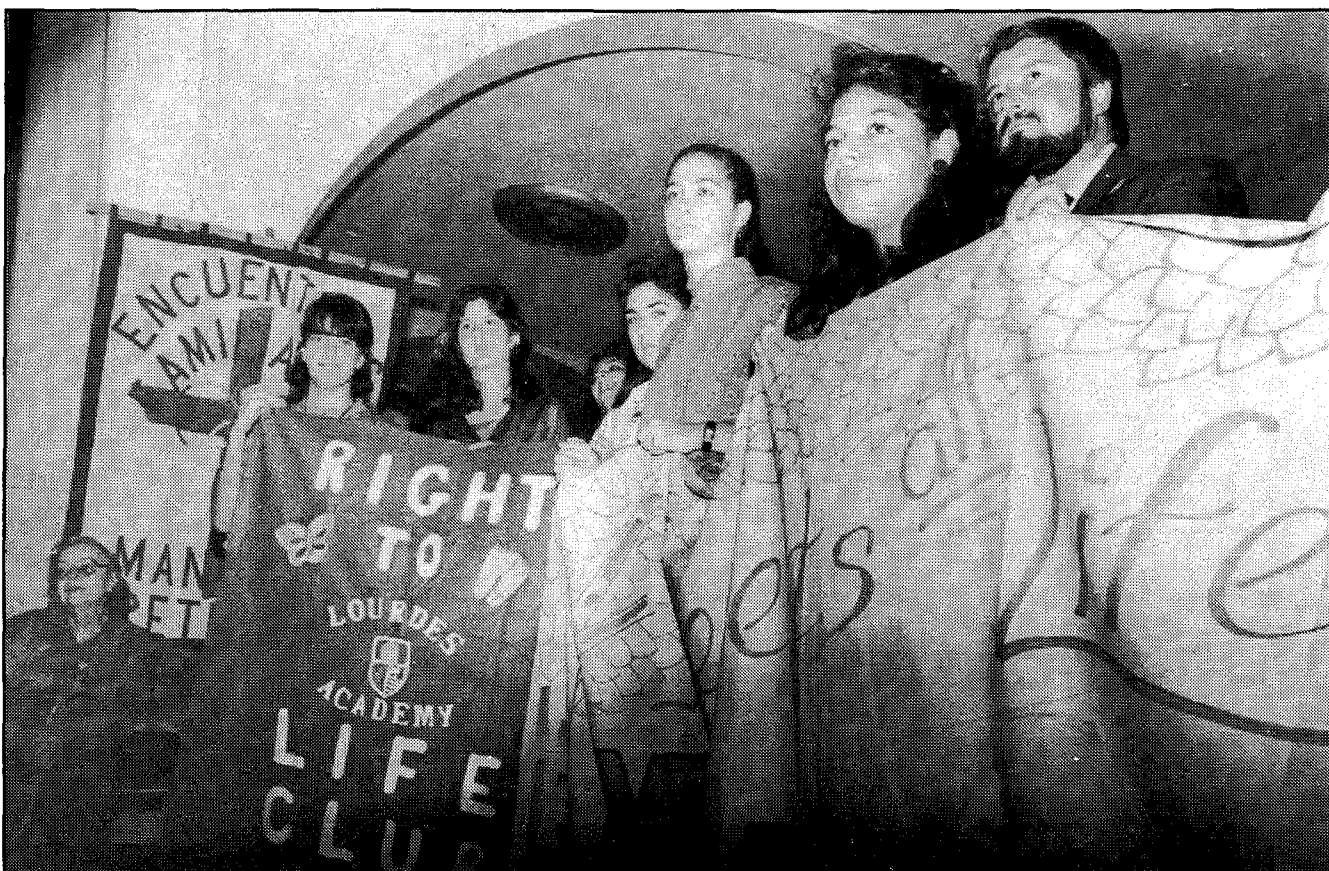
Oct. 13, 1989

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"We care for the weakest members among our brothers and sisters, for those who are ill, for those who are aged and for those who are unborn... Ours is a consistent ethic — respecting life."

Abp. Edward McCarthy

Carrying pro-life banners, hundreds of families and young people gathered at St. Mary Cathedral Oct. 1 to mark the start of the annual Respect Life month. (La Voz photos/ Araceli Cantero)



'Womb to tomb, life is sacred'

At Mass marking start of Respect Life month, Archbishop exhorts all Catholics to defend it

By Araceli Cantero
Editor, La Voz Catolica

With strong words and a gentle blessing for children born and unborn, Archbishop Edward McCarthy celebrated Pro-Life Sunday Oct. 1, kicking off the annual, month-long Respect Life! campaign.

"We rejoice that we are a people who reject violence against human persons at any level," the Archbishop told a St. Mary Cathedral audience filled with families and young people. "We care for the weakest members among our brothers and sisters, for those who are ill, for those who are aged and for those who are unborn. We respect God-given life from the womb to the tomb. Ours is a consistent ethic — respecting life."

Saying that no power or person on earth has the authority to take away the God-given gift of life, the Archbishop noted that abortion is a "multi-million dollar profitable industry" and asked, "Could it be that the pro-choice voices are being accompanied by the ringing of cash-register bells?"

He chided abortion supporters for couching their argument in misleading terms.

"Freedom of choice," he said, "is a euphemism which sounds attractive," but it is not the issue. "What is right or wrong is the issue. Freedom of choice is not present when one of the alternatives is... wrong. We do not have freedom of choice to murder or to steal or to abuse children."

The time to exercise freedom of choice is before the trauma of abortion, at the time of sexual relations, the Archbishop suggested, citing a statistic that 80 percent of the women having abortions are unmarried. "Their situation is a result of promiscuity. We are being asked to facilitate fornication and adultery. The answer is not 'pro-choice' but 'pro-no.'"

Overlooked in the pro-choice argument, he said, is the "unprotected right of women not to be exploited, not to be used for immoral sexual gratification by men who are

exposing them to the temptation and the trauma and the violation of abortion."

Moreover, he said, "recent developments in the ability to determine the sex of the unborn child have resulted in pro-choice people choosing to exterminate more females than males. Why have we not heard the voices of the choose-death people on this?"

And despite pro-choicers' "alleged concerns" about the health of the mother, "only 453 of the 67,580 abortions reported in Florida last year involved alleged physical problems of the mother," the Archbishop said.

"We are not unaware of the traumatic experience of a woman who finds herself pregnant with an unwanted child," he continued. But labeling her problem a "private affair" deprives her of the support she desperately needs.

"We affirm that this woman needs the full support of family, friends and Church," the Archbishop said. "The Archdiocese, thanks to our Catholic Community Services and our eight Respect Life centers, offers that support along with adoption services, and insists on caring sensitivity to the mother and assistance to her and her child."

He exhorted Catholics "to become active in diocesan and parish respect life efforts" and to reach out to "women in distress."

"The human person from conception is a unique combination," the Archbishop said, "a unit of spirit and matter, soul and body, fashioned in the image of God and destined to live forever. Every human life is sacred because every human person is sacred. It is in the light of this fundamental truth that we see the great evil of abortion. It is an abominable crime."

With several politicians occupying the front rows — including state representatives Bob Cosgrove and Lincoln Diaz-Balart — the Archbishop exhorted Catholics to "continue our strenuous opposition to easy abortion laws, not simply because of Catholic moral teaching, but also because we have a responsibility to safeguard by law the

'I am that child'

A pro-life parable provided a fitting end to the Archdiocese's annual Respect Life Mass — except that in this case, the parable was not fictional, but real.

Auxiliary Bishop Agustin Roman told of a peasant family who were advised by doctors not to carry to term a pregnancy. Their tenth child, the doctors said, would be a sickly one.

But the family disregarded the doctors' suggestion. "And that child was born, and that child grew, and I am that child," Bishop Roman told the Cathedral audience.

"I can speak to you today because two peasants, with the fortitude of faith, stood firm and faced a problem that science apparently wanted to spare them," he said. "Remember, people of faith are always capable of facing life."

—A. Cantero

rights of all members of our society."

Looking back on history, he praised the U.S. Supreme Court's eventual reversal of its Dred Scott decision, "which rejected black people as persons and legalized slavery." He also rejoiced "that our nation fought the violence of Nazism," which exterminated 300,000 Aryan German citizens and six million Jews after labeling them "defective" and denying them "equal protection under law" in a 1936 decision of the German Supreme Court.

Until abortion was legalized in 1973, the United States had a "long national tradition" of respecting unborn human life, the Archbishop said.

But today, he noted, "there is one abortion for every two live births... If we had been products of the current abortion mentality, one of every three persons you now see would be missing. If we continue on our course of over 1.5 million abortions per year, in 50 years there will be only 1.5 taxpayers to support each retired person. We will have lost the necessary natural balance of youth and older people. Perhaps a court will then rule that it will be illegal to be senior citizens — pro-choice people will choose to exterminate them."

The Archbishop warned that "a society which does violence to human life at any stage under the mantle of law unavoidably undermines respect for life at all stages. Likewise, protection in law and practice of unborn human life will benefit all life, not only the lives of the unborn."

The abortion mentality, he said, paves the way for other attitudes and practices "that are against the fundamental rights of the individual," including lack of concern for those in need, contempt for the elderly and genetic engineering, "the dangers of which are not yet fully known to the general public."

In conclusion, the Archbishop said, "No society can live in peace with itself or with the world without a full awareness of the worth and dignity of every human person and of the sacredness of all human life, from conception to grave."

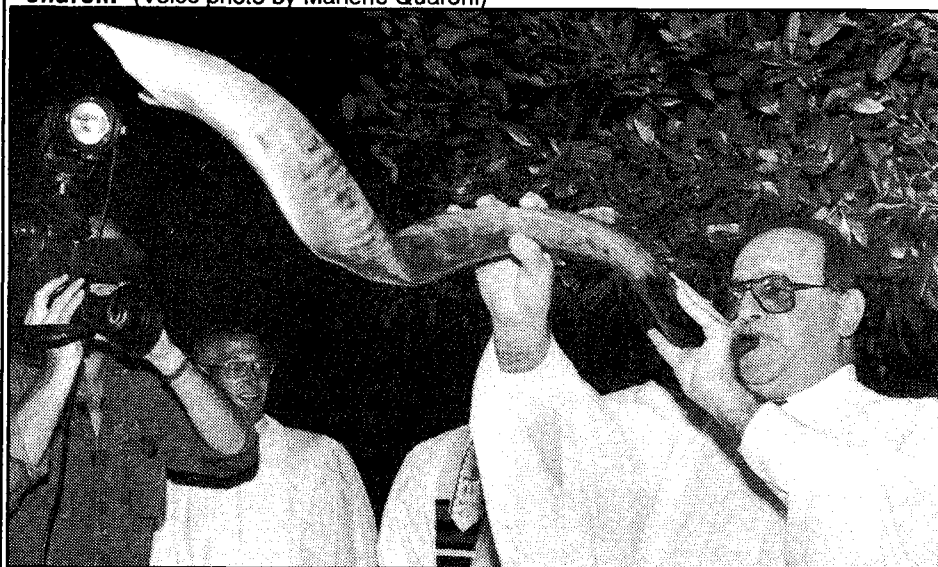


At the end of the Mass, Archbishop McCarthy and Bishop Roman gave a solemn blessing to the parents and children who gathered at the altar.

Patriarchal presentation



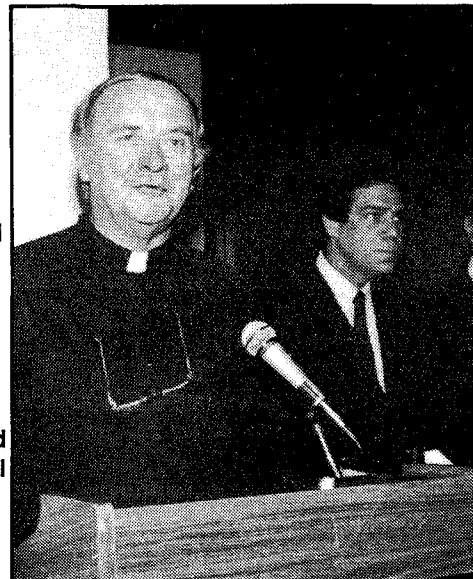
Rabbi Brett Goldstein of Temple Shir-Ami presents statue of Moses to Father James Quinn, pastor of St. Catherine of Siena Church, Miami, as Susan Rader, president of the temple, Msgr. John Sabo and Fr. Hernando Villegas look on. After the presentation, Howard Sherman, Temple Shir-Ami, sounds the shofar (ram's horn) to announce the beginning of Rosh Hashanah, Jewish New Year, services held in the church. (Voice photo by Marlene Quaroni)



Charity ball nears

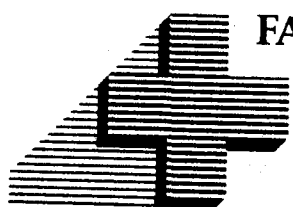
A gala ball benefiting Catholic charities is coming Nov. 10, with the public welcome. Promoting the event was a party hosted by Miami Mayor Xavier Suarez (far right) and Mrs. Suarez (upper left), and Rita and John Ream, chairman Citicorp Savings/Citybank Florida (above) and Msgr. Bryan Walsh, charities director (right).

The ball will begin at 8:30 p.m., featuring two orchestras, prizes, and celebrities at the Omni International Hotel. Tickets, Patron:\$125; Benefactor \$100.



(Voice photos Marlene Quaroni)

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Lynch named monsignor

WASHINGTON (CNS) — Father Robert N. Lynch, former rector of St. John Vianney College Seminary in Miami has been made a monsignor.

Archbishop Pio Laghi, apostolic pronuncio to the United States, made the announcement.

Msgr. Lynch, 48, general secretary of the National Conference of Catholic Bishops-U.S. Catholic Conference, was elected by the bishops last November as the sixth general secretary for a five-year term. He succeeded Msgr. Daniel F. Hoye, who returned to the Diocese of Fall River, Mass.

Msgr. Lynch was NCCB coordinator for both the 1979 and 1987 visits of Pope John Paul II to the United States.

Robert Nugent Lynch was born in Charleston, W. Va., on May 27, 1941, and attended public and private schools in Montgomery, W. Va., Peru, Ind., Clifton Forge, Va., Covington, Ky., and Columbus, Ohio. He was graduated from St. Charles Preparatory School in Columbus in 1959.

He was granted a bachelor of arts degree by the Pontifical College Josephinum, Worthington, Ohio, in 1963, and attended Ohio State University and The Catholic University of America in Washington.

In 1971 he became the first executive director of Citizens Relief for Education by Income Tax, or CREDIT, which sought tax credits for parents of children attending private schools.

Two years later he became the first executive director of the NCCB and hoc committee for the bicentennial of the United States. Later in 1973 he was named executive director of the National Committee for a Human Life Amendment.

Msgr. Lynch was ordained May 13, 1978, for the Archdiocese of Miami, after receiving a master of divinity degree from Pope John XXIII National Seminary in Weston, Mass.

From 1979 until 1984, when he was named associate general secretary of NCCB-USCC, Msgr. Lynch was rector of St. John Vianney College.

Hispanic priests form group



La Voz photo/Araceli Cantero

Fr. Raul Covarrubias, of Caldwell, Idaho, makes a point during a discussion group

By Araceli M. Cantero
La Voz Catolica

Priests from around the nation attending the Fourth National Hispanic Priests Convention here voted to establish a new national Hispanic priests' group.

The organization, the National Hispanic Priests Association, would include members of three existing Hispanic priests organizations in various regions of the country.

"We want to promote unity and fraternity among the priests and also defend the interests of the Hispanics," said Father Federico Capdepon, president of the Convention.

During the convention, in Miami Beach, representatives from all over the nation approved the statutes establishing the new association.

There are approximately 2,500 Hispanic priests in the nation, most of

them Mexican-American, Puerto Rican-American descent, plus many Cubans, Puerto Ricans, Spanish and Colombians. This mixture became very apparent in the election of the steering committee.

The chosen were: President; Jesuit Father Eduardo Salazar, a Chicano who works in Atlanta; Vice-President, Monsignor Joaquin Beaumont from Spain who works in New York; Secretary; Father Enrique Sera, a Cuban who works in Los Angeles; Treasurer; Father Einer Ochoa, a Chicano who works in San Antonio.

"The Association has created a foundation from where we can all unite. The more the mutual knowledge among the different groups, the less confusion and doubts are likely to occur, so the more possibilities for positive action exists," said Father Ramon Gaitan from Los Angeles. He is the President of

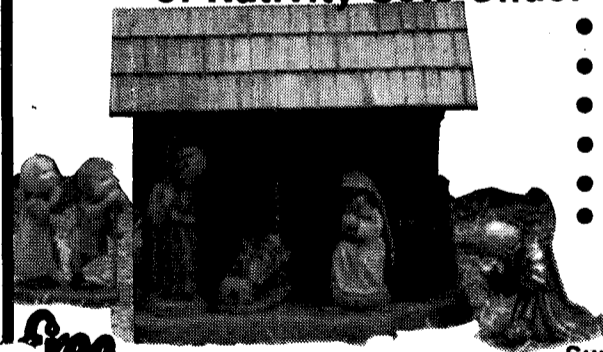
PADRES (Fathers), an organization created in the early 60s by Chicano priests.

Father Virgilio Elizondo, a theologian of international fame cited the reality of a rapidly growing Hispanic population in the U.S. Based on this he urged the priests to be aware of their roles.

"We come from a tradition in which the priest plays a very important role in the promotion of the human values. We must preserve our individual roots in this country. The knowledge of those roots, the individual traditions, our music and dance, the sharing of the maintenance of our common language, Spanish, is all crucial because if we lose our language and any of the above we will lose our culture and heritage."

Continued on Page 14

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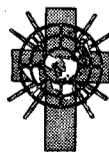


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AT BARRY UNIVERSITY REFLECTION ON
U.S. BISHOPS' PROPOSED PASTORAL LETTER

Women view the future

In the world: Society marked by equality, zeal for service

By Ana Rodriguez-Soto
Chief Correspondent

Visions of a future world: Peace replaces war, cooperation replaces competition, desire to serve replaces the quest for power. Men and women are equal partners in society and the Church.

Four women and one man envisioned such a world — and such a Church — while reflecting together on the proposed U.S. bishops' pastoral letter on women's concerns.

Gathered at Barry University Sept. 30, the panelists were a lay woman, three women Religious and Bishop Matthew H. Clark of Rochester, NY, a member of the bishops' committee that is drafting the pastoral letter. Their discussion ranged from personal experiences of discrimination and hurt to sometimes obscure questions of theology and anthropology.

But they agreed on one thing: "What we need is an end to dualism, an end to violence and control," in the words of Sister Marie Carol Hurley, a communications professor at Barry.

'We are not partners. You have not allowed us to be partners. But that's the vision.'

Sister Rose Monique Pena, Archdiocesan director of Religious Education

That conflict-prone world view, one that demands subordination

of others and protects itself through legalisms and dogmas, has been around for 1,800 years, said another panelist, Nancy Clasby.

A wife, mother and literature professor at the University of Miami who is currently studying theology at Barry, Clasby said Christianity adopted that world view when it entered the mainstream of the Greco-Roman world. In doing so, Christians "abandoned Jesus' ways of knowing" — and replaced his familiar "abba/daddy" with the philosophical "theos/God," which implies that

humans have "a rational accessibility to the divine mysteries."

But "this whole system of organizing reality is being challenged by changes in world technology," Clasby said. Conflict is slowly being phased out of human existence, so much so that a government researcher has predicted "the end of history" as we know it — because war will be replaced by the "tedium" of peace.

In that new world, one guided by the desire to serve, "women may very well be natural citizens, full citizens," Clasby said, because "we are experts at service."

As for women's role in the future Church, said fellow panelist Sister Rose Monique Pena, "we are going to have to resolve a lot of problems, especially with the sacraments."

Sister Rose Monique, director of Religious Education for the Archdiocese of Miami, noted that almost all of the sacraments are "celebrations of women's activities," such as birthing, feeding, healing, uniting.

While this "creative power is given to everyone," she said, over the centuries it has been taken away from women. The problem the Church will have to face in the future is how to "give back to women their creative power in every aspect of society without undermining the self-esteem of men."

The bishops' pastoral letter is at least an attempt to address this problem, she said, arguing in favor of retaining the pastoral's current title, "Partners in the Mystery of Redemption."

"The letter is sent to give vision and hope to the Church. We are not partners. You have not allowed us to be partners. But that's the vision," Sister Rose Monique said.

She admitted this futuristic vision might create some "tension" between the Church in America and the Vatican. But, she said, "it has been in this tension of the local Church versus Rome that the Church has always grown. So it is good to maintain that tension... We need to set a prophetic vision for the rest of the world."

Bishop: Pastoral letter on women still more than a year away

Don't look for the U.S. bishops' pastoral letter on women to be published anytime soon.

The earliest possible release date will be the spring of 1991 — or no later than autumn of that year, according to Bishop Matthew H. Clark of Rochester, NY, one of the bishops on the writing committee.



'I hope [the pastoral] will encourage [women who might be estranged from the Church] to give us another chance.'

Bishop Matthew Clark, Rochester, NY, member of writing committee

pastoral letter. We hope it will be a pastoral around which people can gather and then we can go forward."

On a more practical level, he said, the letter should "encourage" people to "change their behavior" if it is "damaging or harmful" to women.

As for women who might be estranged from the Church, "I hope [the letter] will encourage some to give us another chance," Bishop Clark said.

—A. Rodriguez-Soto

Bishop Clark spoke with *The Voice* Sept. 30, at the end of a "reflection" on the proposed pastoral hosted by Barry University. He said a second draft of the letter will be shown to the U.S. bishops at their meeting next month.

"We have tried honestly to alter our work" in response to the suggestions from women across the country who came together last fall to reflect on the first draft, Bishop Clark said.

Gone from the second draft is the dialogue format, for example. While most respondents praised the bishops for trying to incorporate women's own words into the pastoral, Bishop Clark said the overwhelming majority also suggested that the comments were too repetitive and unnecessarily lengthened the letter.

(In 1985, prior to beginning its work, the committee gathered thousands of pages of testimony from American women who attended public hearings in each diocese.)

The second draft "is shorter," and the final one might be even shorter, Bishop Clark said. "It also will include more anthropological reflection on the nature of man and woman, in keeping with another suggestion made by the majority of those who read and responded to the first draft."

By writing the pastoral letter, Bishop Clark said, the bishops hope to provide "a reasonable commentary" about an issue — the role of women in the Church and society — "that's not going to be finished with this

In the Church: Theologian says priesthood requires more study

By Ana Rodriguez-Soto
Chief Correspondent

The question of ordaining women to the priesthood is one that "had to be asked," says an eminent woman theologian. But resolving the issue will require a great deal of preliminary work in anthropology and a redefinition of the priesthood itself.

"I can claim the luxury as a theologian to keep asking questions [of both sides] and take an open position," said Sister Agnes Cunningham, one of the first women ever to obtain a doctorate in theology and a veteran professor of systematic theology at Mundelein Seminary, University of St. Mary of the Lake, in Chicago.

She was speaking to a small, mostly female audience Sept. 30 at Barry University during a reflection on the U.S. Bishops' proposed pastoral letter on women's concerns. Introduced as "a teacher of seminarians and advisor of bishops," she shared the spotlight with Bishop Matthew H. Clark of Rochester, NY, a member of the committee which is drafting the pastoral.

Sister Cunningham is not among the

writers, but for many years she has been a member of the U.S. bishops' committee on women, at whose recommendation the pastoral is being written.

In her remarks, Sister Cunningham

and what it means to be touched by sin and redemption — in other words, "imaging Christ...how it is done and that it is done by women as well as men."

The priesthood also will have to be



In the early Church, the 'diversity of women's ministries was startling... [Women had] as rich and diversified a scope of ministry as men -- except for priesthood and episcopacy.'

Sister Agnes Cunningham, professor of systematic theology, Mundelein Seminary, Chicago

noted that Pope John Paul II seems to have closed off discussion on the issue of women priests. But there are "little jewels in his writing," she said, that tell her "he's willing to dialogue on the question of anthropology."

These "jumping off spots that have to be picked up by theologians and pursued," she said, revolve around the question of "the dignity of being human"

redefined, she said, by taking into account the two distinct traditions in which it took root — that of Judaism, from which Christianity arose, and that of the Greco-Roman empire, many of whose philosophical tenets were adopted later by the Church.

An expert on Church history beginning about 95 AD, Sister Cunningham said she has found that "diversity of women's

ministries was startling." Until the 4th century in the west and the 8th century in the east, women undertook "as rich and diversified a scope of ministry as men — except for priesthood and episcopacy."

Another "liberating" characteristic of early Christianity, she said, was its adherence to the dictum that "unity of faith never calls for uniformity of practice." Indeed, local church practices varied widely depending on the bishop's leadership and the community's needs.

That view of faith life "has really been lost in modern Christianity," Sister Cunningham said. "We can always hope that we might be able to reinstate it again."

While praising feminist theologians for their contributions to the field of modern theology, she distanced herself from their one-sided approach. Some, in fact, have gone as far as saying the bishops are not qualified to write about women's concerns.

But Sister Cunningham, a kindly scholar who, throughout her talk, stressed the need for finding common ground, said, "I don't agree that the

(continued on page 14)

'Sleeping giant' awakens: Churches join war on drugs

Broward religious leaders follow Dade's example, form coalition to focus on spiritual solutions

By Ana Rodriguez-Soto
Chief Correspondent

The "sleeping giant" in the battle against drug and alcohol abuse is finally awakening.

South Florida synagogues and churches have set their alarms for Red Ribbon Week, Oct. 22-29. That's when they hope thousands of believers will heed their pastors' call and take the lead in proclaiming that God can set people free from the slavery of addiction.

"The clergy and religious institutions have an enormous kind of power," said Rabbi Albert B. Schwartz, director of the Jewish Federation of Greater Fort Lauderdale's Chaplaincy Commission. "We're the preachers. We bring the message of God to people."

Rabbi Schwartz is spearheading the religious anti-drug effort in Broward. Following Dade County's example, he is organizing a coalition of synagogues, Catholic parishes and Protestant congregations that will focus its attention on finding solutions to the drug problem.

"Dade really knows the story. We're just getting in," said Rabbi Schwartz. But after a year of preliminary work, "we're going to begin to move" by participating fully in this month's Red Ribbon campaign.

Every synagogue and church in Broward will receive packets of information on the problem of drug and alcohol abuse, along with a letter exhorting the clergy to preach about the issue on the weekend of Oct. 21 and 22. The letter also urges synagogues and churches to post red ribbons on their property and to have their young people take part in the anti-drug rallies and activities scheduled throughout the week.

To kick off the campaign, and mark the official beginning of the Broward Religious Coalition (its tentative name), leaders from different denominations signed a proclamation Oct. 6 pledging to use their spiritual resources to combat drugs. The signers represent all the Catholic churches and Jewish synagogues, as well as more than 100 white Protestant churches and about 60 black Protestant congregations.

Broward's effort, Rabbi Schwartz said, is patterned after Dade's, whose Greater Miami Religious Leaders Coalition has made great strides in convincing pastors that they have a vital role to play in the drug war.

"No recovery program is successful unless [people] realize they have a Supreme Being over them," Rabbi



'Red Ribbon' pledge

A coalition of religious leaders from Broward County promised to preach against drug use and urge their congregations to participate fully in Red Ribbon Week activities, Oct. 22-29. Signing the "Red Ribbon Day" pledge are, seated, from left to right: Janyce Becker, who chairs this year's Red Ribbon Campaign for Broward Informed Parents for a Drug Free Youth; Rev. Jay Kowalski, of United Methodist Ministry; Rabbi Albert Schwartz, of the Jewish Federation of Greater Fort Lauderdale, who chairs Broward's Religious Coalition; Father Sean O'Sullivan, director of Substance Abuse Ministry for the Archdiocese of Miami and director of the Florida Drug-Free Communities Project. Standing: J. David Choate, executive director of the Broward County Commission on Substance Abuse; Rev. Alfred Pugh, of First Baptist Church, Piney Grove; Rabbi Howard Addison of Temple Beth Israel, who is president of the North Broward Board of Rabbis; Dr. Mack King Carter, of Mount Olive Baptist Church, Fort Lauderdale; and Robin Burns, of Broward Informed Parents. (Voice photo/Marlene Quaroni)

Schwartz said.

At the same time, addiction brings on loneliness and despair, and often alienates people from family and friends. That's when a clergyman with "a sympathetic heart and a compassionate ear" can lead an addict to treatment, recovery, and a new life, the rabbi said.

Those observations on religion's power to help addicts as well as to "innoculate people" against the temptation to use drugs were first made by Father Sean O'Sullivan, director of Substance Abuse Ministry for the Archdiocese.

Two years ago, he led a committee of Miami religious leaders in drafting a kind of training manual for churches and synagogues, "The Religious Community's

Response to Substance Abuse."

Recently appointed director of the Florida Drug Free Communities Project by Gov. Bob Martinez, Father O'Sullivan is now charged with using that manual to awaken what he calls "the sleeping giant" in the war on drugs — religion.

His goal is to persuade every church and synagogue in the state to provide some kind of substance abuse ministry.

It is not as difficult as it sounds, said Rabbi Schwartz, who is working closely with Father O'Sullivan in establishing Broward's Religious Coalition.

A church or synagogue could have a substance abuse ministry simply by allowing groups such as Alcoholics Anonymous or Narcotics Anonymous to meet on their premises; or by encouraging young parishioners to become involved in groups like SADD (Students Against Driving Drunk) and SAAY (Substance Abuse and Youth).

Also of vital importance is that clergy be able to recognize people with addiction problems and refer them to treatment centers within the community.

To that end, Rabbi Schwartz said, the Broward Religious Coalition is planning to hold a training day, probably sometime in January, at Holy Cross Hospital. Every Broward priest, minister and rabbi will be invited. The training will be followed by quarterly seminars on different aspects of substance abuse.

In its educational efforts, the coalition won't have to look far for experts. Its membership includes professionals from the substance abuse field and representatives of many of the county's treatment centers.

The coalition also is associated with the Broward County Commission on Substance Abuse, which is sponsored by the United Way.

"I'm convinced when the community sees the unity of black and white, Protestant, Catholic and Jew [in the war on drugs], it's going to make a tremendous impact," Rabbi Schwartz said.

Send busloads of parishioners to Red Ribbon rally, priest urges

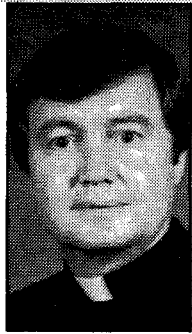
It is time for Catholics to "stand up and be counted," says Father Sean O'Sullivan, director of Substance Abuse Ministry for the Archdiocese.

He is referring to the Red Ribbon rally scheduled for Sunday, Oct. 29, from 1:30 p.m. to 3 p.m. at the Miami Arena. The rally is expected to draw up to 15,000 people.

At the behest of Archbishop Edward McCarthy, Father O'Sullivan is asking every parish to send at least one busload of 100 people to the rally, which will be attended by Governor Bob Martinez.

He suggests that the parishioners leave together from each church parking lot at noon; that they carry banners and signs prominently displaying the name of the parish and this year's Red Ribbon theme, "Drug-Free: My Choice"; and that they pray the Rosary and sing hymns as they ride to the arena, asking God to "intervene against this epidemic" of drug abuse.

The goal, Father O'Sullivan said, is for Catholics — as well as members of other religious denominations — to show "a united front against this social malaise."



It's time for Catholics to 'stand up and be counted'

Fr. Sean O'Sullivan

8 a.m. at the Omni International Hotel in Dade; and Oct. 23 at 8 a.m. at the Holiday Inn in Plantation;

— SAAY (Substance Abuse and Youth) / SADD (Students Against Driving Drunk) Conference — a motivational event for students, to be held Thursday, Oct. 26, from 8:30 a.m. to 12:30 p.m. at the Parker Playhouse.

— National Collegiate Alcohol Awareness Week — at Barry University in Miami Shores, Oct. 16-19, from 4:30 p.m. to 5:30 p.m. Speakers each day: From Mt. Sinai Hospital's Addiction Program; Mothers Against Drunk Driving; Care Unit of Coral Springs; and Alanon and Narcon. For more information, call Rosa Estela-Flint, 758-3392, Ext. 211.

Catholic pastors and parishioners also are urged to take part in other Red Ribbon activities, including:

— Candlelight Parade — Oct. 29 at 6:30 p.m. at Bubber Park in downtown Fort Lauderdale;

— Kick-off Breakfast — Oct. 25 at

Correction

In the story "War on Drugs," of the Sept. 29 issue of *The Voice*, Father Sean O'Sullivan and William Kintz were misidentified. Father O'Sullivan is director of Substance Abuse Ministry for the Archdiocese of Miami/Catholic Community Services. Kintz is program director of St. Luke's/Bethesda Manor, Catholic Community Services' treatment centers for drug and alcohol addicts.

St. Mary School toasts 50 years at luncheon

St. Mary Cathedral School of the Archdiocese of Miami is celebrating its Fiftieth Anniversary Oct. 21, with a champagne luncheon at the Radisson Mart Plaza Hotel.

Throughout its 50 years of existence, St. Mary's has witnessed and been a part of an ever-changing community. In the 1960's the flagship school was a haven

for the Cuban students seeking freedom and education in Miami. In the 1970's and now, a new language and culture have emerged with the influx of Haitian refugees.

The 5th Annual Champagne Luncheon will begin with cocktails at 11:30 and lunch at noon. St. Mary's alumnus

Ralph Renick, commentator for WCIX-Channel 6, will be the Master of Ceremonies. The guest speaker will be Dr. Norma Goonan, vice president of academic affairs at St. Thomas University, who will lecture on the "Values of an Inner City Education: 50 Years of Love."

The Radisson Mart Plaza Hotel is located at 711 Northwest 72 Avenue, Miami. Tickets are \$50. Please RSVP 759-4531.

For further information contact the Communications Office of the Archdiocese of Miami at 757-6241 or the St. Mary's Cathedral Rectory at 759-4531.

Hispanic priests unite in national group

(Continued from page 11)

Father Elizondo said many Hispanic women through history have been victims of machismo and the infidelity of their husbands.

He said Hispanic priests must "feel the same outrage that Christ felt," adding that Christ didn't condemn but spoke the truth to protest injustice.

He said more than ever Hispanic Catholics need to know there is a "world of dreams" toward which they can strive.

The Gospel, he said, is "this utopia of the reign of God a utopia of good news that rises out of suffering as Jesus rose from the tomb."

"We have to leave the tombs of op-

"We want to be the voice of our people, to tell about our mutual interests, and to denounce the injustices..."

Father Federico Capdepon

pression and fear. We have to animate our people and help them to accept the challenges of the Gospel of Jesus," he said. To do this, priests must be men of joy and "fiesta," he said.

Father Elizondo exhorted his fellow Hispanic priests "not to lose or look scornfully upon the tradition we have received."

He called it historically noteworthy that Anglo-Saxon religious traditions from the United States and Hispanic traditions

of Latin America are influencing each other.

"Because the Hispanic people have suffered, not because we're better than anybody else, God is calling us to evangelize right here in the United States," he said.

He said as the Hispanic population of the United States grows, Hispanic priests must affirm "our Hispanic heritage in the United States, the knowledge of our roots, the tradition, the music and dance, and the development within the people of pride in speaking Spanish."

"If the language is lost so is the culture," said Father Elizondo.

Another conference speaker, Trinitarian Father Domingo Rodriguez of Cleveland, stressed the importance of identifying a common spirituality among U.S. Hispanic priests, given their great diversity. U.S. Hispanic priests are representative of the U.S. Hispanic population, which includes individuals born in countries throughout Latin America, as well as those born in the United States and in Spain.

"The priesthood of Christ is universal, but each of us lives it and expresses it

according to our culture," he said. "For me being Hispanic helps me to live my vocation as servant with greater passion and fervor."

At the conference, priests expressed appreciation for the opportunity to discuss common concerns, saying that when there are a small number of Hispanic priests in one locale they feel isolated.

Next year's annual convention is to be held in Albuquerque, N.M.

Father Capdepon said, "We want to be the voice of our people, to tell about our mutual interests, and to denounce the injustices that are occurring in many places with the Hispanics."

OFFICIAL

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

Rev. Carl Morrison -- to Adjutant Judicial Vicar and Director of the Metropolitan Tribunal, effective Oct. 5, 1989.

Rev. Andrew Anderson -- to Administrator of St. Maximilian Kolbe Church, Pembroke Pines, effective Oct. 4, 1989.

Rev. Bernard Justen, S.D.B. -- to Associate Pastor of St. Kieran Church, Miami, effective Oct. 4, 1989.

Woman theologian: Study priesthood more

(continued from page 12)

bishops should not write something about women... The only way to grow is to keep our ears and our hearts and our minds open."

Quoting from an old Algerian theologian, she said, "God has so created man and woman that, wherever there is to be life of any kind, the two must come together... You have to be in dialogue, in cooperation, in collaboration, wherever."

Later, she told *The Voice* that she hoped the bishops' letter will "challenge"

both those who agree with its conclusions and those who are upset by them.

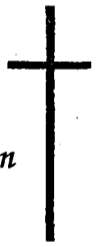
"I've often heard women say that they really don't mind if the Pope doesn't say good things about women, or if the Pope doesn't let women be ordained," Sister Cunningham said. "If their local pastor lets them do what they feel they can do and what is possible, that's where their immediate experience of Church is. I think that has to be part of the outcome of the pastoral — some impact on the priests of the country."



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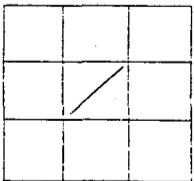
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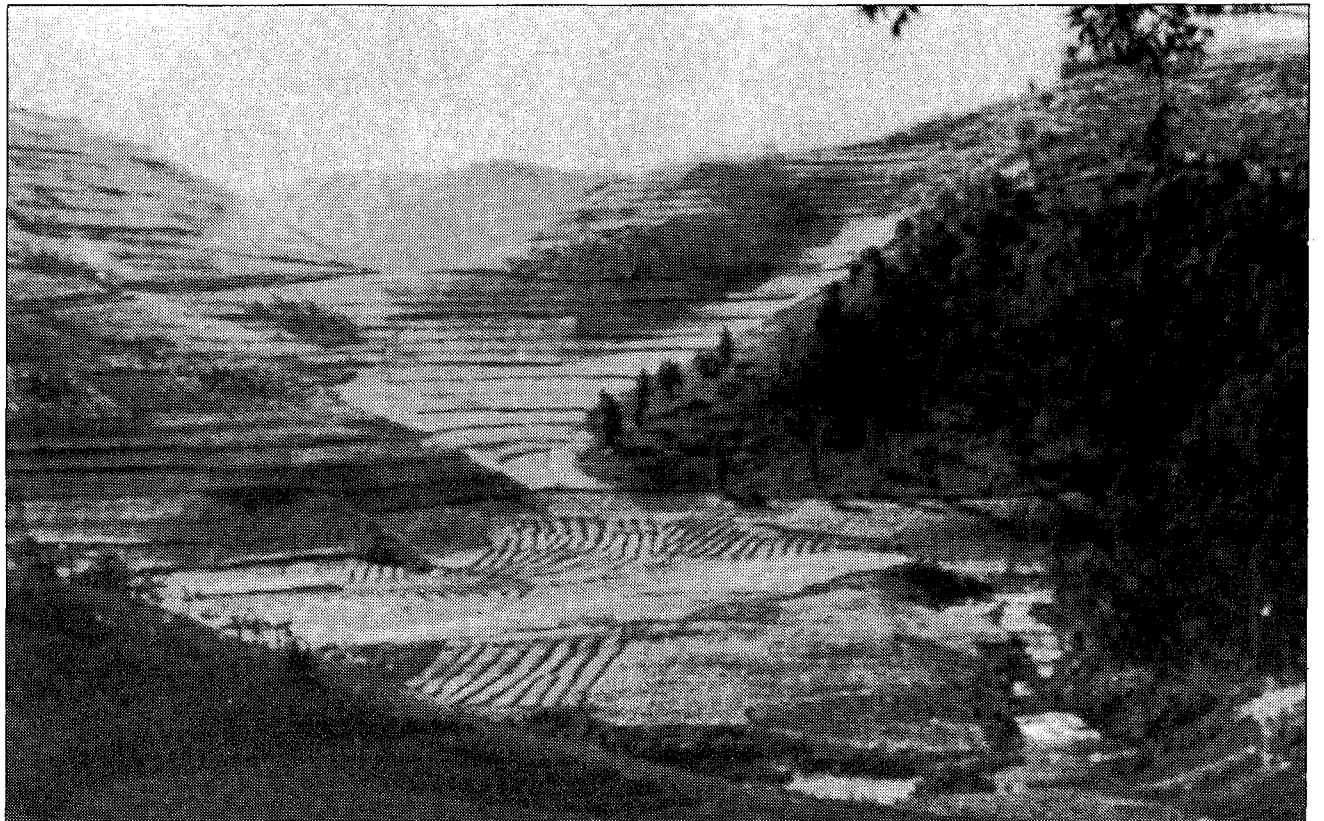
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The earth belongs to the Lord

It also belongs to all of mankind, it is God's legacy to us

The fertile hills of Rwanda, in Central Africa, sing the glory of creation as they yield abundant harvests



By Patricia Meder

Have you ever thought of planet earth as a gift from God? Have you ever felt God's loving touch when you waken in the morning to the brightness of the sun and the blue of the sky, and to the sound of doves chanting their wake-up call?

When the rains come, do you feel God's goodness as the water refreshes and feeds the trees, the plants and all living things?

And when nighttime comes, are you reassured that God is watching over his creation even as the darkness settles, the whippoorwills sing in the treetops and the stars and moon make their way into the heavens?

And Mother Earth. Have you ever thought of the planet that we call "home" as a living being, shaped by our creator to nurture - and be nurtured?

For more than three billion years, Mother Earth has dutifully, and lovingly fulfilled God's plan for her, sustaining a balance, creating conditions that allow all living things to grow, flourish and evolve.

Truly, the earth is the Lord's (Leviticus 25:23).

It may seem unusual to think of the world in which live in such poetic non-scientific terms, but it's not a new idea. From ancient times, that very understanding of the world has been handed down from generation to generation among the tribes that have peopled the earth - many thousands of years before Galileo's telescope scanned the heavens - and who, even today, revere the earth as their mother.

"The earth is where God abides and comes to meet us. The earth is sacred. The trees are sacred. Water is sacred. We are sacred. Such are the implications of the first article of the Christian creed.

Such has always been the faith tradition of tribal peoples the world over, whose culture has formed the major part of human history, and whose wisdom laid the foundation on which we build," said Jesuit Father Samuel Rayan, a native of India, in a lecture presented to the general assembly of the United States Catholic Mission Association (USCMA) last November.

His concern for the world environment matches that of an increasing number of scientists, theologians and concerned citizens who are taking bold steps to force a re-thinking of the use - and misuse- of the earth's resources.

"We are Earth... The earth is our bodily self, our common body, inseparably and forever," said Father Rayan. "All human persons have this body in common with all living things and with the entire cosmos."

The commonality is the essence of God's magnificent gift. It is a communal sharing of the earth and everything in it. Each species - animals, plants, birds - depend upon the

other. What happens to one will affect the others in some way.

Understanding our interconnectedness with all of creation is the key to keeping the balance that Mother Earth has managed to maintain for three billion years.

But we have juggled and manipulated the process - and we are paying dearly in global scale.

The balance of nature, in human terms, has become grossly distorted as the gap widens between the rich industrialized world and the poor of the developing world. Only 23 percent of the world population lives in the developed countries, yet they control 80 percent of the

The effect of the Alaskan oil spill on our wildlife, fish, ocean and beaches - the entire ecosystem - has yet to be calculated.

And who suffers the most from the environmental chaos we have created? Each of us is affected in some way. Whenever the earth is destroyed, anywhere, we are all diminished because the earth belongs to all humankind.

"The earth is a symbol that sums up all the gifts of life and love which God shares with humankind and all living creatures. Therefore, it is necessary to prevent individuals and groups from monopolizing the earth and its resources," says Father Rayan.

"Any further allotment of basic resources can be valid only if its purpose is to ensure the earth's freedom to meet the needs and serve the possibilities of all God's people. Exclusive private ownership which holds the earth captive.. is unacceptable" explains Father Rayan.

For millions of years, species have become extinct at the rate of one a year.

Now the rate is one a day and expected to accelerate to one every hour. By the end of the century, two million species of plants, animals, and birds will disappear.

Clearly, our stewardship of Planet Earth has become a moral issue.

Government and church leaders have begun to rally, pushed by the enormous consequences of disinterest.

Now it is up to everyone, worldwide, to have the courage to make drastic changes in the way in which they live and to become productive participants in the global community.

Our course was laid out for us eons ago as God shaped his precious gift -Mother Earth- for all of his creation.

It is repeated daily throughout the world whenever the Eucharist is celebrated.

Father Rayan has said it best:

"The earth is the Lord's table laid with care for God's daughters and sons. The earth is itself a cup of joy God fills for her family. (There is) bread for breaking and a cup for sharing and passing around that all women and men and things may live and have in abundance. They can become God's family, and say together, 'Our Father in Heaven, Our Mother in the Earth, meaningful be your name in the food you give and rice we share day by day.' Over this bread and cup, over these bowls of rice and water, you bend with a blessing and a word of consecration: Take and eat, all of you. Take and drink, this is my life poured out for you so that your life may be full and your joy may be complete. This is the earth of the Covenant."

The earth is, indeed, the Lord's!

(From Comboni Missions / Fall 1989)

'The earth is a symbol that sums up all the gifts of life and love which God shares with humankind and all living beings. Therefore, it is necessary to prevent individuals and groups from monopolizing the earth and its resources.'

- Father Samuel Rayan

world's goods and are responsible for the bulk of its pollution.

The technology that fuels the industrialized countries' 20th century consumerism is overloading the system. The chemicals that are being released into the atmosphere, the trees we burn, and the irreplaceable fossil fuel we burn are befouling our air.

According to a recent report from the Environmental Protection Agency, United States' industry poured more than 10 billion pounds of toxic pollutants into the air, land and water in 1987!

The acid rain those chemicals produce is carried by the wind over long distances killing trees, poisoning streams, and destroying cultural treasures around the world.

The modern-day attack upon the earth is unprecedented. We have lost our understanding of community in our mad rush for a "better life." In the past decade, we have been made painfully aware of our interconnectedness, our dependence upon one another, and upon Mother Earth.

The abuse of the air, oceans, forests, and soil is well documented: The cloud that formed at Russia's Chernobyl, after history's worst nuclear power plant accident, dispersed radioactivity and deposited contaminants over Europe, Asia, and across the Gulf of Alaska to our own west coast.

Abortion is act of violence, not a right

By Auxiliary Bishop Agustin Roman
Miami

The defenders of the pro-abortion position argue that legal prohibition of abortion by the state violates the spirit of the First Amendment of our Constitution, because it imposes a "religious dogma" on millions of citizens who believe otherwise.

It is true that the Constitution protects us from the imposition of "religious dogmas" on the greater population, but the condemnation of abortion is not based on a "religious dogma," rather it is seen as a recognition of a basic human right, that is the right to life. During the course of almost 200 years, abortion was prohibited by United States law and was never seen as a violation of the First Amendment.

It is affirmed that the freedom to abort is a right of the woman because the embryo and fetus are her exclusive property, since they are a part of her body. First, we must remember that a person's freedom ends where the right of another human being begins. Second, contemporary science demonstrates that from the moment of conception the embryo possesses essential characteristics that impede it from simply being considered as just another part of the woman's body.

Let us remember that in the nucleus of each human cell 46 chromosomes are found. They are the perfect I.D. of the human person. The embryo in the mother's womb also has 46 chromosomes per cell; 23 corresponds to the mother and the other 23 corresponds to the father who cooperates in the transmission of life. The embryo is, thus, a biological unit, .. and distinct. While it depends on the mother to grow and maintain itself, it cannot be considered as just another organ in a woman's body.

The focal point of all this polemic is the mode in which we consider the embryo: a human being or simply a biological organism, a seed or a lead? This question

obliges us to inquire into what contemporary science can insightfully answer for us. Science postulates that life begins at the moment of conception to later slowly develop into the stages of childhood, adolescence, adulthood and old age.

The moment of birth represents for the child a radical



change of environment and the elements needed for its survival, but not a total change in the process of its development. The attribution of personhood cannot depend on a fictitious and superficial dichotomy between ante-partum and post-partum life to the arbitrary and capricious decision of the Supreme Court in Roe vs.

Wade.

In spite of the legal criteria which has prevailed since Roe vs. Wade, at 18 days we can detect a human heart beat and at 40, human brain waves can be registered on an electroencephalogram.

Consequently, in the development of a human being the factors of heredity, environment and life's options play a very important part. Let us note that what is considered inherited from eye color to biological tendencies, desired or undesired, and which remain active until death, are fully present in the 30,000 genes found in the nucleus of each microscopic cell that is the zygote (i.e. fertilized ovum). Perhaps, as we know, we are beings gifted by God with freedom of choice, but the biological forces which develop later in the life of a human are already potentially present in this minute body.

I have desired to reflect on these facts which I have been able to present with the help of experts in the field so that it can be understood why we can not deny the embryo the right of personhood.

If this is so, then any act which intends its destruction is an illicit act of violence; as is illicit to kill a child, a youth, an adult or an elderly man/woman. Abortion is the first violent act and if society and our laws condemn these murders as violations of human rights I cannot see how abortion can be considered other wise.

This condemnation, in the light of our christian faith, does not suppose an outright condemnation of the person, who blinded by their error or motivated by their passions, has committed the grave sin of abortion. God is merciful upon the sinner and the Church in God's name has always embraced men and women while still calling us to reject any act of violence committed at any stage in the life of a human.

May the Lord help us to understand what His will is for us and give us the strength in the midst of difficulties and temptations to live out our Christian vocation.

Letters

Students write against abortion, homelessness

I am an eighth grader at the private elementary school of St. John Neumann and I am concerned at the issue of abortions. In my school we are doing many activities to help Pro-Life. We believe life comes from God, and it is interfering with God's plan to take an innocent life away. In every classroom on every desk there is a prayer for all the unborn babies whose lives are being taken away. The whole school is writing letters to many different places informing them about all the activities we are doing. The Catholic Church is providing homes for babies when they are born, and cannot be kept by their real mother. We also did a survey in the newspaper an abortion and are sending them out. In all that we do we are not giving up until unborn babies have the right to continue their development and born safely.

Michelle Rodrigues

I really think that abortion is wrong. I am a student at St. John Neumann School. We are doing a lot of different projects. We believe as catholics that we should be pro-life. We also believe that only God should bring and take lives away. We have a prayer on our desks for the helpless unborn that we pray every day after we pray the rosary, but we've also written to different people like Governor Bob Martinez and the Miami Herald.

Paola Padion

Hello. My name is Maria Morales. I am 13 years old. I go to St. John Neumann School. I am in the 8th grade. I am writing about abortion. I, as a Catholic, am totally against abortion. Here, at St. John Neumann School, we are taught that abortion is murder. I agree 100%. We, the eighth grade class, are writing to Gov. Martinez and the representatives. We are doing this because we want to make a difference and save unborn children's lives. Not because we have to, but because we want to. Now, we need your support.

Maria Morales

I am an 8th grader. I am almost an adult. When I get into high school I will be facing the issues of pre-marital sex and abortion. This year I have to make up my mind for me to choose my beliefs, there is a lot of controversy over abortion. But I as a catholic know that abortion is wrong. We at St. John Neumann, are pro-life because, only! God! can take a life. We are writing letters to Gov. Martinez, Senators, Representatives, and to the Miami Herald. We are very angry that abortion is legal. We have a prayer on our desk tops called "The Helpless Unborn". We as Gods! creation are acting very selfish,

as people that were children at one time. We as Catholics are very concerned. We at the school are trying to form a pro-life council of students. We would like to get an anti-abortion survey started.

Remember abortion is a crime that must stop.

Andy Gazitua

I am writing about abortion totally against abortion. At St. John Neumann School, we are taught that abortion is murder. I agree 100%. We, the eighth grade class, are writing to Gov. Martinez and the representatives. We are doing this because we want to make a difference and save unborn children's lives. Not because we have to, but because we want to. Now, we need your support.

I am a very concerned student of Monsignor Edward Pace High School. I am writing this missive to let you know that I am very concerned with the situation of having more low income housing. There are many people who can not afford to have houses or apartments of their own. There are many homeless people, who with having a low income housing project could have a chance to have a place of their own, or even fulfilling their dreams of having a house. Please take this letter into consideration, so that these homeless or poor people can have a chance of their own. We can only let this happen with the help of you.

Michelle de las Salas

My name is Jocelin Downs and I'm concerned with the low income housing situation, because many people can not afford these houses or they may not be convenient enough for a person to live in. For example, some houses may be too expensive for the location in which they are found, it may be a bad neighborhood. The land is probably not yours and you may still have to pay for it. I am very concerned with the situation.

Jocelin Downs

I think that your low income housing idea should be put to trial for those in need of economic help. Morally, I believe if people are in need of help, it is our duty to understand and make a difference in their lives.

Our country's economy increases day by day and many people are being helped, but there are still those who can't afford a decent meal and have a family of six.

Therefore, I feel we as Americans should be compassionate enough to make a difference in someones life by projecting the low-income housing issue.

Lily Monarri

I'm really concerned with low income housing. This is an importance to me because it involves others. We have a bad enough problem already in South Florida of homeless people sleeping in the streets because they don't have enough money to pay for rent. The government should put this to consideration by giving these people some kind of job with low earnings so they could get a low income and be able to pay a rent known as low income housing.

Glori Olivares

I have been concerned with the homeless in our community. I feel that the idea of low income houses is terrific. There are many people that don't have no where to go or sleep even eat. These homes could help them not only have a roof but be able to afford other necessities.

Please don't raise the price on these homes or discontinue them because people do need them, its their only hope.

Thank you for your time.

Annie Perez

In my opinion, it would be of great need to provide low income housing for those who cannot afford todays high cost of living. Since the United States has so many poor and underpaid citizens it is the United States duty as a governing body of our great nation to provide certain basic needs for those citizens who are less fortunate than those in the upper and middle-class citizens of our nation. It is also important that this would give lower class citizens a sense of self worth and dignity which will lead to better, more efficient communities in our states and cities. I believe it is a major step to complete solidarity among citizens and lead ways to a whole new, and better social structure.

Janice Olarte

My heart goes out to the homeless, after all they are our brothers and sisters in Christ.

It hurts me to think we spend more money on nuclear weapons than on the homeless.

Joy Meyer

Raising children in a Catholic-Protestant home, Part II

(Continued from Sept. 29th issue)

The religious dimension of life is one that can cause tragic misunderstandings and divisions later on, as your own family exemplifies. Thus the church wishes to be sure, at least to this degree, that both partners face each other's beliefs honestly, and decide whether and

By Fr.
John
Dietzen



how they will be able to live their marital and parental life so that both can follow their sincere consciences before God.

Assuming you reflect accurately what the priest told you, it seems to me he was not at all clear on the meaning and implications of this part of the preparation for a Catholic-Protestant marriage. If the church meant nothing more than "raise your children to be good Christians," there would be no point to the policy at all.

I sympathize with you in the hurt and disappointment you are experiencing. It sounds as if you sincerely attempted to live up to what you personally considered your obligations to your husband and your children. The confusion, in yourselves and in your children, apparently stems, at least to some significant degree, on his lack of awareness about Catholic belief and practice, but is something you cannot easily resolve at this point.

Of first importance is that you and your husband clarify together your own religious convictions and re-establish your commitments.

One goal of the church's policy I described is to facilitate such religious clarification before marriage. Thus, if the transmitting of some particular faith tradition is seen as a common goal, parents can cooperate in a consistent way to achieve that goal.

In effect, you and your husband have together agreed to say to your children through the years, "We're not concerned which religious faith you choose as long as you are 'good Christians,'" however you might define that.

I stress that word "together" because your parents-in-law are very unfair to blame you, let alone your children, for something you and their son in some fashion agreed upon. If I read correctly, beyond seeing to their baptism and first Communion, your husband, for whatever reason (lack of sufficient knowledge of or commitment to his Catholic faith? other priorities? some feelings of frustration about his ability to pass on his faith intelligently?) has not disagreed seriously with the policy you followed for your children.

I understand his parents' disappointment, but I fail to see how their reaction is helpful in any way. It is surely giving your children an unfortunate experience of how Catholics deal with others.

At any rate, you should not be bearing the brunt of their hurt that their grandchildren will not be sharing the faith that means so much to them.

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Keeping teens in school

All parents want to see their children do well in school, graduate and then maybe go on to higher education. But for all too many this will never happen.

Attention has been focused recently on the issue of teen dropouts because of an action taken by West Virginia. The state passed a law [recently passed by Florida, as well] that revokes the driver's licenses of school dropouts. In other words, if a teen-ager in West Virginia wants to drive a car the message is: Stay in school until you graduate or reach the age of 18.

On the face of it, this would appear to be a quick-fix attempt at solving a serious problem. It seems like a carrot-stick approach that does not consider the problem's root causes.

Certainly the reasons why youths drop out of school are complicated, as are the reasons why they sometimes need to drive. I have known teens, for instance, who had the responsibility of caring for a sick or incapacitated parent, or who had to earn money to help support the family.

But most dropouts I have known had much more private reasons for not wanting to stay in school, such as a drug or alcohol problem, a disillusionment with education, a sense of failure, low self-esteem and the deadly feeling that nothing matters anyway, so why bother?

What is interesting about the West Virginia law is that a judge has upheld it in court and now it is said to be a model for proposed federal legislation.

It could be argued, however, that there is a violation of civil rights here. After all, a driver's license is something earned. You cannot get it until you have met the requirements of your state and passed tests.

A driver's license is a legal document and it would seem to be a violation of civil rights to take that document away from a person who has not committed a driving offense.

Chances are this law will have the effect of keeping more

By
Antoinette
Bosco



students in school. But I think it would be a mistake to think that this is the way to solve the dropout problem, which goes much deeper and must be solved by something more than a punishing tactic.

Our educational system needs real reform. It is worth noting that many educators are starting to say this. Mary Futrell, the outgoing president of the National Education Association, said that what we need in the United States is a complete overhaul of the educational system. I agree.

We have to ask seriously what kind of education is valid for our children growing up in the last years of this 20th century. They are youngsters who have been exposed to every stimulus imaginable via television and film; who have access to drugs and alcohol; who have been swaddled in money, but deprived of parenting; or, on the opposite end, who have been mired in poverty. Many of these young people have never been told they have a soul or that there is a God who loves them.

A tactic such as revoking licenses is a shallow, punishing one that may be somewhat successful, but does not get to the real reform needed — the overhaul of the educational system itself. There is a better way to keep our teen-agers in school if we will just care enough for them to take the needed steps.

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Healing the church's wounds

While vacationing in Eastern Ontario this past summer, I came across a most amazing article in *The Ottawa Citizen*. The Canadian bishops issued a statement apologizing to the people of Canada for recent scandals involving incidents of pedophilia committed by religious brothers in a Catholic orphanage. Everyone in Canada was outraged and rightly so. The bishops asked the people to forgive the church and pleaded for prayers for all concerned.

Their plea touched me and made me aware of the complex-

'When one part of the Body is sick we all suffer and we all need to come together to facilitate the healing process. Once the wound is exposed to fresh air, the healing can begin.'

ity of the problems bishops face. Their humble request showed there was no attempt to cover-up the crimes, but more importantly their stand strengthened my sense of church. By that I mean I became more conscious of the doctrine of the Mystical Body of Christ.

When one part of the Body is sick we all suffer and we all need to come together to facilitate the healing process. Once the wound is exposed to fresh air the healing can begin.

Scandals we will always have with us, for we are a sinful people. Men and women come to religious life (and marriage for that matter) with so many unfulfilled needs from childhood, it's a wonder we don't have more problems than we do. But we are God's people, and we cling to Him for mercy and forgiveness.

By Fr.
John
Catoir



I was glad the bishops of Canada were forthright in asking for forgiveness. The whole church should do the same not only in times of public scandal, but in times of seemingly insignificant situations where clergymen offend or upset their people needlessly because of rudeness, selfishness or male chauvinism. There have been many such incidents swept under the rug over the years that lay people have already forgiven seventy times seven.

Jesus said, "Learn from me for I am meek and humble of heart." The Canadian bishops were indeed humble in asking their people for forgiveness. They did not attempt to excuse or whitewash this serious breach of trust. They simply asked for a chance at reconciliation. They not only took measures to correct the abuses immediately, they wanted everyone to work and pray to heal this unfortunate wound in Christ's Body.

Those who respond in loving faith will pray for all the victims of child abuse, as well as for the ones who betrayed their position of trust out of human weakness.

May God have mercy on one and all.

(For a free copy of the *Christopher News Notes*, "The Quality of Mercy," send a stamped, self-addressed envelope to *The Christophers*, 12 East 48 Street, New York, N.Y. 10017.)

Time Capsules

By Frank Morgan

Cincinnati was named after a club

In May, 1783, when the Continental Army was about to be disbanded, General Henry Knox formed a fraternity of officers and called it "The Society of the Cincinnati" with George Washington as its first president.

The founders named themselves after Lucius Quintus Cincinnatus, who twice was called from his farm to save Rome and who twice returned to his plow when the crisis had passed.

Although it turned out to be only an innocent club, many Americans including Benjamin Franklin, John Adams and Samuel Adams feared that the society would become an elite militarist organization that someday might overthrow the elected government.

One of its members named a small village on the Ohio River in honor of the club. He named the place "Cincinnati."

General William Howe left Nova Scotia and landed on Staten Island in July, 1776 with 34,000 men. The island's 400 American militiamen immediately grounded their muskets and swore allegiance to the crown. The following month Howe led his men on an invasion of Long Island where they defeated General Israel Putnam and the Continental Army at Brooklyn Heights. General Washington then withdrew his forces through New York City.

As the British were advancing quickly on the retreating and disorganized Americans in New York City, Mrs. Robert Murray, the wife of a Quaker merchant, appeared in front of her elegant house on what is now 36th Street and Park Avenue and invited the British officers in for refreshments. For two hours she amused them with her wit, beauty and booze until a nod from her butler informed her that the American troops had passed into safety. She then coldly ordered the British out of her house.

Our children are our privilege

Sometimes chance encounters or comments have a way of bringing reality into sharper focus.

Recently my husband Pat was standing in front of our home with our youngest son, who at 16 had just acquired his first car which was secondhand but freshly painted. As our son took off on his first solo ride in "his" car, Pat watched him, remembrance and reflection intertwined. Thoughts of how quickly time passes mixed with memories of his own first car, and he smiled to himself.

A neighbor came by and in a friendly way inquired about the scene and the smile.

Pat explained that this was a proud and happy moment that he wouldn't be experiencing again since Kevin was our youngest, and that he was just savoring it.

Our neighbor, an elderly Southern gentleman who had never married said, "How grand! I've never had that privilege."

That quiet, gentle comment touched us deeply. Not only the phrasing but the comment itself seemed to speak of another time, another age.

Yes, being a parent IS a privilege. Too seldom do we hear adults speak appreciately of what it means to give, share, and nurture life in their children. Too seldom are children spoken of as gifts, as treasures. Yet they surely are.

There is a popular poster which states that children represent God's belief that the world must go on. For all of us children symbolize not only the future but

By
**Carol A.
Farrell**



innocence, hope, joy, trust and wonder. They are life at its best.

The fear that grips me is that children are de-valued. Instead of being at the heart of the family, they are being put on the fringes.

Parenting is something we do on-the-side, part-time, out of the residue of energy left after we have given our all in the marketplace.

Certainly circumstances sometimes deny us choices: illness, death and divorce most often mean that we have less time and energy to spend on our children than we would like.

But I also believe that too often we make poor choices and that couples who do not necessarily have to both work, choose to do so.

Getting ahead professionally and acquiring "things" have taken hold of our culture. Our family relationships,

and the responsibilities to each other which those relationships entail, are often what is sacrificed on the altar of career-ism and consumerism.

I don't believe it is usually deliberate. It seems to me that what happens is that we get carried along by the prevailing values.

Right now those values are so me-centered - so concerned with the things "I" want, with the personal development "I" seek - that they have the net result of being anti-child, anti-family.

In order to thrive, children require the guidance, support and time of adults who love them unconditionally, of parents who are crazy about them.

They require adults who are emotionally and psychologically prepared to make those children a priority in their lives, a priority so high that they will often have to place their needs second to those of their children.

Responsible parenting requires maturity and unselfishness - qualities which are not highly valued in our culture.

It's easy to get caught up in the nitty-gritty of who will take out the garbage, how to get everyone where they need to go and the whys of curfews.

We need to re-sensitize ourselves to the privilege of being parents, to stand back and get a little perspective on the magnificent responsibility and gift with which God has entrusted us in our children.

(Carol A. Farrell is Director of Family Life Ministry at the Family Enrichment Center.)

Dealing with difficult mother-in-law

Dear Mary: I'm at my wits' end regarding my mother-in-law. Since my 4-year-olds were born she's constantly interfered. It seems as though I can't do anything right.

When I nursed, she'd say, "You don't feed them enough." To get her off my back, I'd nurse again only to hear, "You feed them too much."

Now she doesn't allow us to discipline our children. We've tried discussing this rationally with her but to no avail. Please answer in your column soon. (Wisconsin)

You casually mention your 4-year-olds using the plural. You must be the mother of twins. The rest of us do not give advice to parents of twins. We just observe with admiration and awe.

Your mother-in-law seems to be critical of you because you threaten her. In raising twins, you are doing something which she may feel she could never do and it may make her uncomfortable.

To make herself feel better, she must put you down, thus proving to herself that you are not doing a good job. Your mother-in-law probably is unaware of this interaction.

There is a way to soften your mother-in-law's attitude toward you, but it will take a great deal of maturity on your part.

Assuming that you threaten her, you need to support and

By Dr.
**James and
Mary Kenny**



affirm your mother-in-law. This constitutes a role reversal of sorts, since children generally look to parents for affirmation and support, not the other way around.

Make a mental, or even a written, list of your mother-in-law's good qualities and talents. When with her, take opportunities to pay attention to her good qualities. If she is a good cook, ask her for a recipe. Ask her advice on caring for your home, even raising house plants. If she is active in clubs or volunteer organizations, ask her about her current projects.

Although the subject of children is touchy, ask her about her experiences as a mother. Ask her about raising your husband. Mention your husband's good qualities. Ask her advice about child raising. Whether you take that advice is entirely up to you.

Affirming your mother-in-law is a tall order. To do it, you probably need support yourself. Here are some ways to get it.

1. Remind yourself that you and your husband are in charge of your children. Grandparents, doctors, friends, books and columnists all can give advice, but making decisions about your children rests with you.

2. Take time to be together as a family. You do not say where your mother-in-law lives, but from your frustration she must live rather close. Since your husband seems equally upset by this situation, enlist his help in finding ways you can do things as a family — without grandma.

3. Find other people who support your way of raising children. Rely on their friendship. Brothers and sisters and their families, friends, neighbors can give you a lift when you need it. Keep your friendships with them alive by visiting them and inviting them to your house.

Try to find ways to affirm your mother-in-law by listening to her and admiring her good qualities. Spend time as a family apart from her. Have confidence in yourself and rely on your friends to buoy that confidence. Those of us who have never raised twins have great respect for you.

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

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Ending friendship with no sorrow

"I've had this best friend from the fifth grade on," a woman of 32 said. "But we have nothing in common anymore. My husband can't stand her and I'm too busy to spend much time with her. Even then we have nothing to talk about."

Yet, she keeps calling. How can I tell her I want to end the friendship without hurting her feelings?

It's tough, if not impossible. Yet, I suspect many of us have experienced a similar situation. As we mature, our interest change. We grow in different ways and marry different kinds of spouses. Our values may change.

We sense that the original friendship has become lukewarm but the other person doesn't. Maybe she believes that one-time best friends are best friends for life. Or maybe she's clinging to the old friendship rather than make new ones.

She becomes the instigator and we the apologist. "I can't make it next week because..." and she says, "What about the following week?" Eventually we feel forced to give in and then we resent it.

We don't return her calls and she pushes our guilt button. "I called you three times and you didn't call back." Or, "We haven't been together for so long." Or, "You never have time for me anymore."

Our choice is to limp along for years begrudging time spent with her or to end the friendship with as little hurt as

By
**Dolores
Curran**



possible. How do we accomplish this? By being honest.

"I know we were good friends once and I value that, but our lives have changed. You're right. I don't have time for us anymore. It doesn't mean you've done anything wrong. It's just that I have different priorities now. Can you understand that?"

"You mean you don't want to get together anymore?"

"For now yes. Maybe later, when I have more time, but I don't like feeling guilty when I can't make time for you so let's cool it for awhile."

"Can I call you?"

"Of course, but I can't talk for an hour like we used to and I may not return all your calls."

She may get angry, of course, and will surely feel some

hurt but you have been honest. Either way, you've solved the problem rather than continue to feel victimized by it.

Some close friendships simply get outdated while others are downright unhealthy. A friend may use you or divulge confidences. She may trigger depression in you or adopt opinions and behaviors contrary to your value system.

It's hard to tell a friend any of the above but if friendship is potentially hazardous, you are the one who has to end it.

One woman whose friend began asking her to cover up for her money and time spending habits simply told her that good friends don't ask that of one another and that she needed to find a different friend as an accomplice.

Sometimes when we get burned by a friend, we are afraid to develop new friendships. But we need friends, even though making them involves risk.

What do we look for in a good friend? One who will listen without judging or giving unsought advice, one to whom we can vent, one who keeps confidences, one with shared interests and values, and one who will not make us feel guilty, if we're too busy to meet her.

Few of us are fortunate to find even one friend with all those qualities. But we make friends by being a friend and possessing these qualities ourselves. If we need to work on friendships, let's begin with us. When we behave like a friend, we'll find friends.

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Why I criticize the 'good shows'

The anonymous letter was blunt: "Dear Mr. Breig, Why don't you leave the good shows alone instead of always analyzing them? Can't you just enjoy a show that has no violence, car chases or bedroom scenes? Give us a break."

By
**James
Breig**



I've received other letters like that through the years. I understand the authors' point. Frustrated with TV series and movies which heap on the sex and violence, they take refuge in any show which avoids those ugly twins. When I come along and cast a critical eye, they want to poke it out.

But I hope the letter writers understand my point of view. It's my job to analyze even good shows because they, too, can contain material which viewers should be aware of. All too often, hung up on sex and violence, we fail to recognize what else can lurk within programming.

As Christians, it's our duty to weigh what we consume through the TV tube. Part of that weigh-in includes hefting the values (if they have any heft) found in TV shows. Values, we have to remember, do not stop after we have run down the checklist labeled "Sex and Violence." There are other forces which drive human beings, evil forces antithetical to God's will for us and benign forces which can be

twisted to wrong ends.

For instance, when I watch a TV show, I also want to know about the following content:

MATERIALISM: Church leaders have identified this as one of the most deleterious forces at work in the world. Yet viewers often don't consider it when they select their viewing for the night. Commercials, of course, are based entirely on materialism. And the fabric of many series—"Dallas" and "Dynasty," for instance—is woven from materialism. Subtly, these programs can program us to crave yachts and mansions rather than what's really good for us.

Why should Catholics care if materialism creeps into their lives through Zenith? Check out Matthew 6:19-24.

POWER: This force is linked with materialism because wealth often leads to one human being controlling another or one class dominating another. TV frequently celebrates power in such shows as "Lifestyles of the Rich and Famous," news profiles of world leaders, and fictional presentations which hold up dominating people as ones we should emulate.

Why should Catholics care about a love of power being beamed at them by the Magnavox? Read Mark 9:33-34.

RIDICULE: By far, the most common joke on television these days is the put-down. You can't watch any comedy series for long without hearing one character make fun of another's size, habits, appearance, abilities or demeanor. For the most part, television has abandoned the ethnic slur and the racial stereotype. In their place, the tube has substituted humor which attacks individuals rather than groups. "Roseanne," I presume, would be considered a "good show" by the anonymous letter writer, but that series bloats on



Healing moment

"In Country," a drama about the current generation's coming to terms with Vietnam, stars Bruce Willis as a war-damaged vet and Emily Lloyd as his niece, a young Kentucky girl who wants to find out more about her father, killed in the war before her birth. The U.S. Catholic Conference classification is A-III—Adults. The Motion Picture Association of America Rating is R—Restricted.

insults. Mom insults the kids and dad; the kids insult each other; dad insults mom's relatives; co-workers insult one another.

But so what? Why should a Christian be bothered by such one-liners? I refer you, for an answer, to John 13:34-35.

Materialism, power and ridicule are three powerful forces on television and they have nothing to do with sex or violence. There are other forces I could have listed: greed, sexism and racism, an anti-religious sentiment, and an adoring worship at the throne of trivia.

I would like to give the anonymous reader the break he or she asks for. Sometimes, I would like to "leave the good shows alone" and "just enjoy them."

But then I remember why I write this column: because TV is powerful, influential and beaming hour after hour into every home in America; and because, in most homes, families will have to search for a Bible to find the references above, but they know precisely what day, time and channel to find "The Morton Downey, Jr. Show."

Library of Congress preserves classic films

By Dale Francis

I had been a newspaperman for 20 years, as a reporter, columnist, editor, covering the whole range of news, when I came into the national Catholic press as a film critic for *Our Sunday Visitor*.

It was a change in the direction of my writing but not in my interest. I knew that since 1915 movies had been a powerful influence on our society. I had studied the films I'd viewed, kept summaries and reactions to them -- one year I saw 465 -- and was convinced that among the chaff there were real works of substance.

When I became a Catholic, I was grateful for the Legion of Decency and the role that two Catholics I was privileged to meet, Father Dan Lord and Martin Quigley, had played in the establishment of the Motion Picture Code. There was a need for a moral code, not only for the society influenced by films but for the

quality of film making itself.

While I appreciated the value of the Legion of Decency, I was concerned that the Catholic influence on the film industry was primarily negative, that Catholics were best known for the films they opposed rather than those they supported.

I remain convinced that there are among films works of real art and while there is much to be deplored, it is important to build on the best in films and to encourage the best.

One of the difficulties has been that the best has never really been given the appreciation that is deserved. That situation is being corrected. Last year Congress established the National Film registry within the Library of Congress. It will begin with the preservation of originals of 75 films that will be chosen as "an enduring part of our national cultural heritage."

The first 25 films have been chosen by

film industry representatives, the public and Library of Congress experts. It is interesting to note that, along with being works of classic film art, they are films people enjoyed and still enjoy.

Among them are "Gone With the Wind," "The Wizard of Oz," "Snow White and the Seven Dwarfs, Hitchcock's "Vertigo" and "Singin' in the Rain," which still appear in theaters on special occasions.

The classic 25 includes five silent films: Buster Keaton's "The General"; "The Crowd," which is my own choice of all films; "Nanook of the North," Robert Flaherty's film which was shown in schools in the 1920s and 1930s; D.W. Griffith's "Intolerance" and F.W. Murnau's 1928 classic, "Sunrise."

Among the others are films almost everyone has seen on television: "Citizen Kane," "Casablanca," "The Grapes of

Wrath," "High Noon," "The Maltese Falcon," "Mr. Smith Goes to Washington," "On the Waterfront" and John Ford's "The Searchers."

"Sunset Boulevard" and "The Best Years of Our Lives" are films with great acting performances. "Modern Times" belongs because Charles Chaplin must be represented. "Star Wars" and "Dr. Strangelove" have become almost cult films. "Some Like It Hot" is a surprise to me but undoubtedly not to others. The least known, but deservedly on the list, is "The Learning Tree."

Catholic schools and parish film societies should show these films, and demonstrate their appreciation for these contributions to our national cultural heritage. People who have VCR collections should add them—but not "colorized" versions. The best way to discourage the worst is by support of the best.

'Sea of love': Nasty, convoluted crime thriller

"Sea of Love" (Universal) is a nasty crime thriller about the pursuit of a serial sex killer whose male victims used the personal columns to advertise for female companionship.

The latest Al Pacino vehicle finds the star as Frank Keller, a 20-year veteran of the New York City police department with nothing to live for but his job. Hard-drinking and morose, he blames the job for the loss of his wife to a fellow detective—and this rankles deep in his soul.

Routine police work leads Frank to connect a murder he is investigating to several other homicides seemingly linked by the fact that each victim used rhymes in soliciting dates through the personal columns. Frank reasons that if the police place a similar rhyming ad and check the fingerprints of respondents, they will nab the murderer.

Helen (Ellen Barkin) is one of the

women who answer the ad and, despite growing evidence implicating her in the crimes, Frank falls madly in love with her and she with him—apparently. A tiresome cat-and-mouse game ensues in which viewers are supposed to wonder who's pursuing whom as each bout of passion gives way to new doubts in Frank's mind.

As directed by Harold Becker, the situation and motivations are so convoluted and stretched out that one loses patience long before the identity of the serial killer is ascertained. A further problem is that Miss Barkin and Pacino, as the unlikely, mutually suspicious couple, are neither appealing nor convincing.

In what unfortunately is only a minor role, John Goodman provides relaxing moments as Sherman, Frank's jovial partner on the case. Another plus for the film is its portrayal of the loneliness of today's

singles scene and harm which may lie in meeting people through personal columns.

In the main, however, the movie offers little more than artificial thrills, cheap sex and expensive movie stars. An inept attempt to tack on an uplifting ending makes the experience even more un-

wholesome.

Because of some excessive violence, the sexual nature of the murders, several graphic sex scenes and much rough language, the U.S. Catholic Conference classification is O—morally offensive. The Motion Picture Association of America rating is R—restricted.

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HURRICANE RELIEF. At the recent convention of the National Council of Catholic Women in Atlanta, the theme of charity to the victims of Hurricane Hugo played a major part. Members of NCCW assisted the victims through their donations of almost \$14,000 to the Charleston, S.C., Diocesan Council of Catholic Women. Among the larger donations at the convention, which was attended by Archbishop Edward McCarthy, was the check for \$1,000 presented to Mrs. Peggy Waters, President of the Charleston DCCW, by Mrs. Sue Gomes, President of the Miami Archdiocesan Council of Catholic Women. Pictured from left to right are Mrs. Sue Gomes, Mrs. Peggy Waters, and Fr. Laurence Conway, Moderator of MACCW.

FIU campus ministry sets activities

Below are highlights of upcoming Florida International University (University Park Campus) campus ministry activities.

Oct. 18, A 12:40 workshop on migrant laborers conducted by Patricia Stockton, Director of the Rural Life Ministry Office, at UH 150; Oct. 26, Teleconference on Fundamentalism at 7 p.m. at the Archdiocesan TV/radio studio; Oct. 29, an interfaith "Yes to Family No to Drugs" rally at noon at the Miami Arena; Nov. 1, Symposium on the Environment; Nov. 2, Second Telecon-

ference on fundamentalism at 7 p.m.; Nov. 3-5, Retreat at Birch State Park in Ft. Lauderdale; Nov. 21, Seminar on Liberation Theology at 2 p.m. For more information call 220-2302.

Free wheelchair wash

Bon Secours Hospital/Villa Maria Nursing Center in North Miami on October 19, from 10 a.m.- 2p.m. will be having a free Wheelchair Wash and Tune-up, offering new rubber tips for canes or crutches. They will also have free health tests and tours.

St. Vincent hosts AIDS workshop

The Catholic Community of St. Vincent Catholic Church in Margate (6350 N.W. 18th St.) will host a panel discussion on "AIDS: Healing a Wounded Church" on Oct. 20 at 7 p.m. in the Community Center.

Panelists will include: Juliett Love, Executive Director, "Center One— Anyone in Distress Inc." in Ft. Lauderdale; Rev. John B. Boggs, Vocational Deacon of the Episcopal Church, Chaplain to Hospice Care of Broward Co. Inc., and a representative of Poverello, a Pompano Beach organization founded by a Franciscan priest which feeds and clothes AIDS patients.

Each of these organizations is dedicated to meeting the needs of AIDS patients and each is concerned with educating the public.

Holy Family hosts Red Ribbon Day event

Holy Family parish, 14500 N.E. 11th Ave. in North Miami, will host a Red Ribbon Interfaith Mass celebration and procession Oct. 22 at the church at 5:30 p.m. A Red Ribbon rally begins at the church at 2 p.m. On Oct. 29 there will be an interfaith civic celebration for the Red Ribbon campaign.



MAYOR ROASTED BY PACE. Monsignor Edward Pace High School in Miami recently thanked Mayor Xavier Suarez for his support of the school and for allowing the high school to "roast" him by presenting him with a plaque of appreciation. David Barry from the Miami Herald's Tropic Magazine was Master of Ceremony for the roast attended by local politicians and basketball owner Zev Bufman.

It's a date

Single/divorced/widowed

St. Timothy Catholic Church will host a meeting of Divorced, Separated, and Widowed every Monday at 7:30 p.m. at 5300 S.W. 102 Ave. (Miller Rd.) at McDermott Hall, back of the church. All faiths welcome. Call 274-8224.

St. Gregory Catholic Church, 200 North University Drive in Plantation hosts meeting for all singles 35 and over (Widowed, divorced or separated) on the first and third Sunday of every month at 8 p.m. in the church's meeting room.

The North Dade Catholic Separated and Divorced Group will host Fr. Molano of the Diocesan Tribunal who will speak on the annulment process and the reception of the sacraments during separation and divorce on Oct. 20 at 7:30 p.m. at the St. Rose of Lima Conference Room, 418 N.E. 105 St. in Miami. For more information call 944-7436.

Carnivals

St. Lawrence Catholic Church at 2200 N.E. 194th St. in North Miami Beach will host a carnival on Oct. 19-22. Oct. 19-20, 5 p.m.—11 p.m. and Oct. 21-22, noon—11 p.m.

Our Lady Queen of Martyrs will host a fall festival on October 26-29. Food, games, rides. Thrift store features furniture and Bric-a-brac. Advance sale tickets call 583-3307.

Holy Rosary Arts and Crafts Festival,

18455 Franjo Road in Miami, will take place on Oct. 21 from 9 a.m. to 5 p.m. Over 200 artists and craftsmen, food pavillion, & kiddieland games.

St. Helen Catholic Church, 3033 N.W. 33rd Ave. in Ft. Lauderdale, will host an International Family Fun Fest on Oct. 28-29 from noon to 10 p.m. Craft store, pony rides, petting zoo, dancing, ethnic foods and more.

Dinners/dances

St. Matthew Parish will sponsor an Octoberfest in the parish hall, 542 Blue Heron Dr., Hallandale, on Oct. 20 at 7 p.m. For reservations please call 456-6976.

The Blue Army 15th annual covered dish dinner will take place on Nov. 5 from 1 p.m. until 4 p.m. featuring two Marian speakers at St. Clement School Hall on N. Andrews Ave. at NW 29th St. in Wilton Manors. For information call Marty at 565-7808.

St. Henry Catholic Church will host an "Autumn Festival" on Oct. 28, a dance and show featuring Vinny Vincent's Orchestra and comedian George Hopkins. Doors open at 6:30 p.m. and dancing is from 8 p.m. until midnight. \$8 per person. Call the parish office for reservations at 785-2450.

St. Monica Church, 3490 N.W. 191st St. in Carol City, will host a Luau on Oct. 28 from 8 p.m. until midnight. Dinner, dance, and entertainment. Donation is \$22 for every couple, \$12

per person.

Bazaars

The Church of St. Hugh Guild will host their annual bazaar at 3460 Royal Road, Coconut Grove on Oct. 21-22 from 10 a.m. until 3:30 p.m. Gifts, jewelry, homemade crafts.

Bon Secours Hospital- Villa Maria Nursing Center in North Miami is inviting arts and craft vendors to participate in a Community Crafts Fair at Bon Secours Hospital-Villa Maria Nursing Center in North Miami on December 2. For more information call Barbara at 891-8850, Ext. 6400.

Spiritual renewal

St. Thomas University's Institute for Pastoral Ministries will sponsor "Enneagram and Spirituality Workshop II" on Oct. 28 beginning with registration at 9 a.m. For more information contact Connie Popp at 625-6000.

The Dominican Retreat House in Miami will host a workshop on Centering Prayer for beginners on October 20-22 and a retreat for women on October 27-29. Call 238-2711 for more information.

The Cenacle in Lantana will host a Creative Living Workshop on Oct. 27-29 for developing personal appreciation and good self-image. On Nov. 3-5 there will be a "Mid-Life Journey

for Women Only" retreat conducted by Carolyn Jacobs, Ph.D. For more information call (407) 582-2534.

St. Lawrence Church, 2200 N.E. 191 St. in North Miami Beach, will host a Damascus rally on Nov. 5 from 2 p.m. until 6 p.m. Song, prayer, sharing, reconciliation. Admission free.

Potpourri

The Women's Club of Our Lady of Mercy is having a fashion show at the parish center, 5201 NW 9th Ave., Pompano Beach, on October 27 at 7:30 p.m. Tickets are \$5. For more information call Joan at 428-2632 or Pauline at 481-9265.

St. Andrew will have their Third Annual Auction on Nov. 4 beginning at 6:30 p.m. with light buffet and cocktails. Silent auction is at 6:30 p.m. and the auction is at 8 p.m. For tickets call Linda at 753-7194 or the rectory at 752-3950.

"The Witness," a musical based on the life of Christ as seen through the eyes of St. Peter, will be performed by the Joyful Noise Ensemble on Oct. 21 at 8 p.m. at the St. Jude Chapel at Schott Memorial Center.

St. Bernadette's Women's Guild will sponsor a Halloween Penny Social on Oct. 27 at 7 p.m. in the church. 8th grade will be having a haunted house at the same time. For more information call 432-5313.

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Catholic Hospice is dedicated at Mercy Hospital ceremony

Dade County residents in need of hospice care now have a new inpatient based facility available to them. At a ceremony at Mercy Hospital Archbishop Edward A. McCarthy dedicated Catholic Hospice, Inc. The new 15 bed unit will serve terminally ill patients in need of hospitalization and support from Catholic Hospice, Inc.

"Our mission is to provide quality care and comfort to those facing death. The Mercy Hospital facility, along with the unit we'll be opening at St. Francis Hospital, will help us expand a much needed service to our community," said Archbishop McCarthy. Catholic Hospice, since its inception in December 1988, has provided care to over 160 patients and their families, with 87% of the care delivery to patients at home and 13% to patients in hospitals.

"Creating a unit dedicated to the needs of terminally ill residents meant providing a special space at our hospital," said Edward Rosasco, president of Mercy Hospital and vice president of Catholic Hospice.

"In addition to designing less institutional like hospital rooms, we've provided

a consultation room, lounge and chapel to assist the families of our hospice patients."

During the dedication service attended by more than 300 people, Archbishop McCarthy and Monsignor Bryan Walsh, president of Catholic Hospice, blessed the new unit. Dignitaries and city officials were also on hand to present proclamations and give thanks to those that worked on the project.

"Our volunteers are at the heart of our program," said Janet Jones, executive director of Catholic Hospice. "Although people typically think of Hospice Care as a service to the elderly, we are there for every one in need, young or old."

A cooperative effort of Mercy Hospital, St. Francis Hospital and the Archdiocese of Miami, Catholic Hospice, Inc., provides

All Souls Day Masses

Catholic Cemeteries will celebrate an All Souls Day Mass on Nov. 2 at 10 a.m. at Our Lady of Mercy Cemetery, 1411 N.W. 25th St in Miami (592-0521), and Our Lady Queen of Heaven Cemetery, 1500 S. State Rd. 7 in North Lauderdale (972-1234).

nursing care, homemaker services, counseling and emotional support to Dade County residents and their families.

The Catholic Hospice team coordinates service delivery with the patient's physician

and other care providers. Admission to the program is based on patients' needs not ability to pay, and is open to all, regardless of race, religion, age, or sex. For further information call Janet Jones at 822-2380.

Bon Secours hospital seeks volunteers

Volunteers are needed to assist Recreation Therapy during the week and the Adult Day Care Center on the weekend at Bon Secours Hospital/ Villa Maria Nursing Center.

No special skills are required and persons from all walks of life are welcome. Hours can be adjusted for your convenience. Call Pat Higgins, Volunteer Coordinator, at 891-8850, Ext. 5215 for details.

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The biblical word hard at work God talks through the Gospels to make us reflect more

By Father Eugene LaVerdiere, SSS
Catholic News Service

Every so often something happens in the course of a liturgy that lifts it way out of the ordinary. It could be just about anything.

—A little child responds to a rhetorical question in the midst of the homily. The homilist is very eloquent, "Who could possibly do such a thing?"

Pause.

A child's voice pierces the silence, "My daddy!"

—A police radio breaks into the church's sound system at the consecration.

Either of those occurrences could make a liturgy memorable. But sometimes what happens is connected directly with the liturgy itself.

Perhaps former friends, long estranged, are reconciled as they share the Eucharist together.

Or, a Gospel reading clearly addresses a local problem. People have been complaining about "those new neighbors."

The Gospel asks, "Who is my neighbor?" and continues with the story of the good Samaritan.

Again, one of the Prayers of the Faithful may express a need felt deeply by everyone.

When something like this happens, the liturgy is not just extraordinary and memorable. It is significant. Everyone gets a glimpse into what our eucharistic liturgy is meant to be.

Sometimes, a liturgy becomes significant because of something reported in the news.

Let me explain. A name that became familiar to everyone during the past 10 years was that of Iran's Ayatollah Khomeini, who died recently.

Within a couple days of his death, I was with a group of people attending a Scripture workshop. At the liturgy, I introduced the Prayers of the Faithful and invited the participants to share their own intentions.

After a couple of intentions, a voice said, "Let us pray for the repose of the soul of the Ayatollah Khomeini." Everybody responded, "Lord, hear our prayer."

I was taken aback. It never would have occurred to me — sadly — to pray for the ayatollah.

Now here I was at the liturgy joining in with everyone else, praying for him.

The whole event stayed with me, but with no special connection to the Liturgy of the Word for that day. Some time later, I was in New Mexico teaching in a summer institute sponsored by the Norbertine priory in Albuquerque for the Archdiocese of Santa Fe. Participants came from many surrounding dioceses.

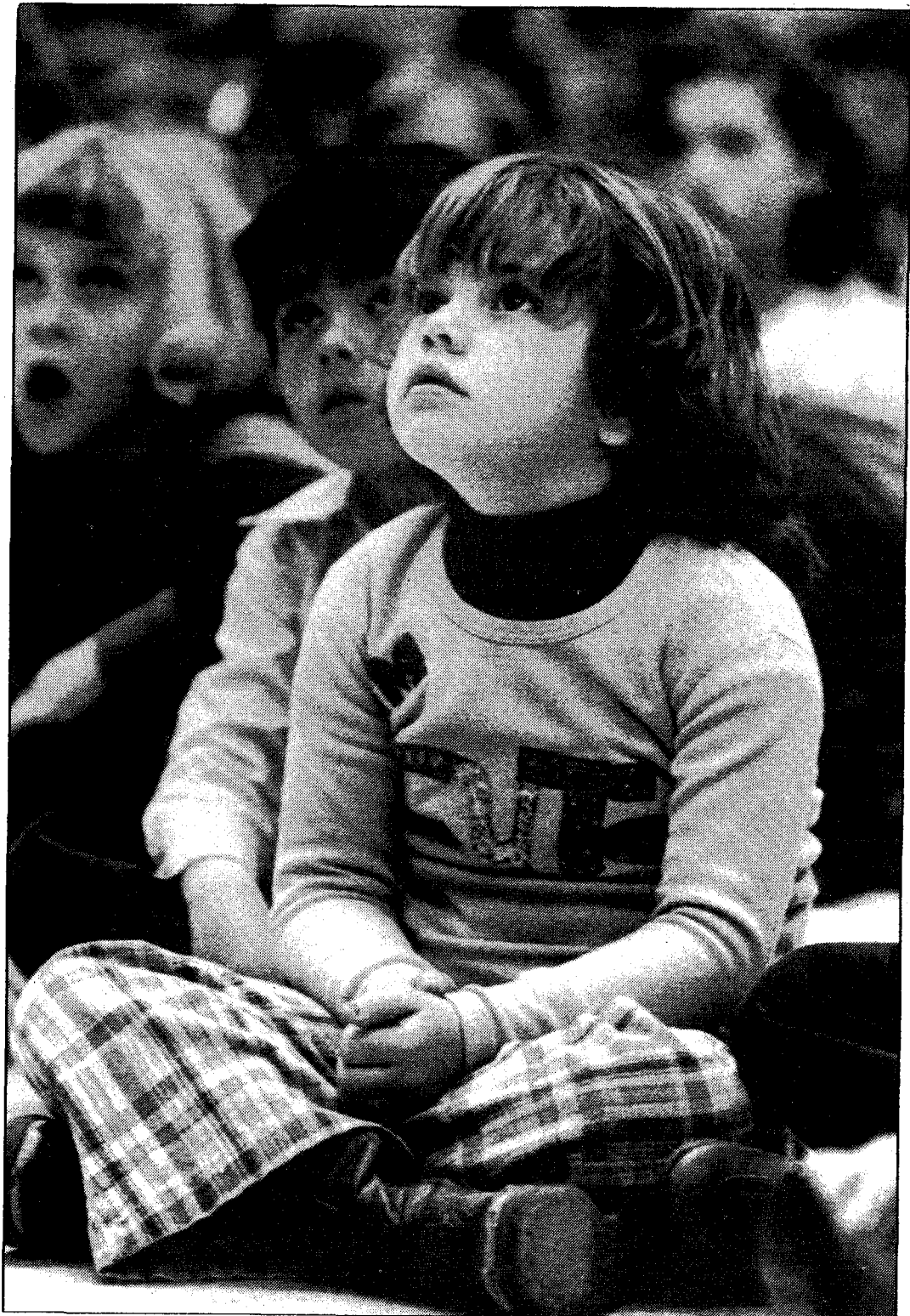
We were gathered for the Eucharist in a beautiful chapel rich in the culture and atmosphere of the Old Southwest. The chapel evokes the religious world of the native Americans who inhabited the area long before Europeans first came there.

The Gospel reading for the day was Matthew 5:38-42, which contains a saying familiar to just about everyone: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you..."

At first I was quite stymied trying to find something for the homily that would be helpful.

Then it struck me. I introduced the homily with the story I have just told.

The incident put the Gospel reading in a strong light. Everyone was attentive to the homily, and I could see that



The liturgy, a bearer of the Gospel, should make people think, writes Father Eugene LaVerdiere. When this happens at a liturgy, it means the biblical word is hard at work. (CNS photo)

people were pensive after it was over. The liturgy, a bearer of the Gospel, was making people think, leading them to a fuller understanding of prayer and its purpose. One person told me later that the experience, though welcome, was unsettling.

In the Prayer of the Faithful, as you might guess, someone prayed for the ayatollah.

The liturgy should make a difference in the way we think. Sometimes it ought to trouble

us and help us to deal with problems we may have set aside and refused to face.

'Again, one of the Prayers of the Faithful may express a need felt deeply by everyone. When something like this happens, the liturgy is not just extraordinary and memorable. It is significant.'

As with the liturgy I described in New Mexico, you really do not know whether the liturgy actually did some of this until it is over.

A good barometer is what people are talking about as they leave the church.

If I overhear them talking about the issues raised in the homily I say to myself, "The biblical word is hard at work today."

Scriptures

Positive changes in the Liturgy

By Father John Castellet
Catholic News Service

There was a time when many people thought the Scripture readings were just something to "get through" before moving on to the "real Mass."

Remember learning in catechism class that the essential parts of the Mass were the Offertory, Consecration and Communion?

The impression was that the rest was relatively unimportant.

Matters weren't helped much by the fact that the same two readings were used on the same Sunday, year after year. This led to a sense of routine.

The fact is that Scripture is an integral part of the liturgy — a most important part.

Now, the Mass and the other sacraments are encounters with the risen Christ. They are the kind of experiences that involve the total person — heart and mind and body.

But if hearts and minds are not engaged, the personal element simply is not there. And sincere people wonder why they "get nothing out of Mass."

It is the function of Scripture and the accompanying commentary in the homily to prepare minds and hearts for total involvement in the action of the liturgy.

That goal inspired the renewal of the liturgy by the Second Vatican Council.

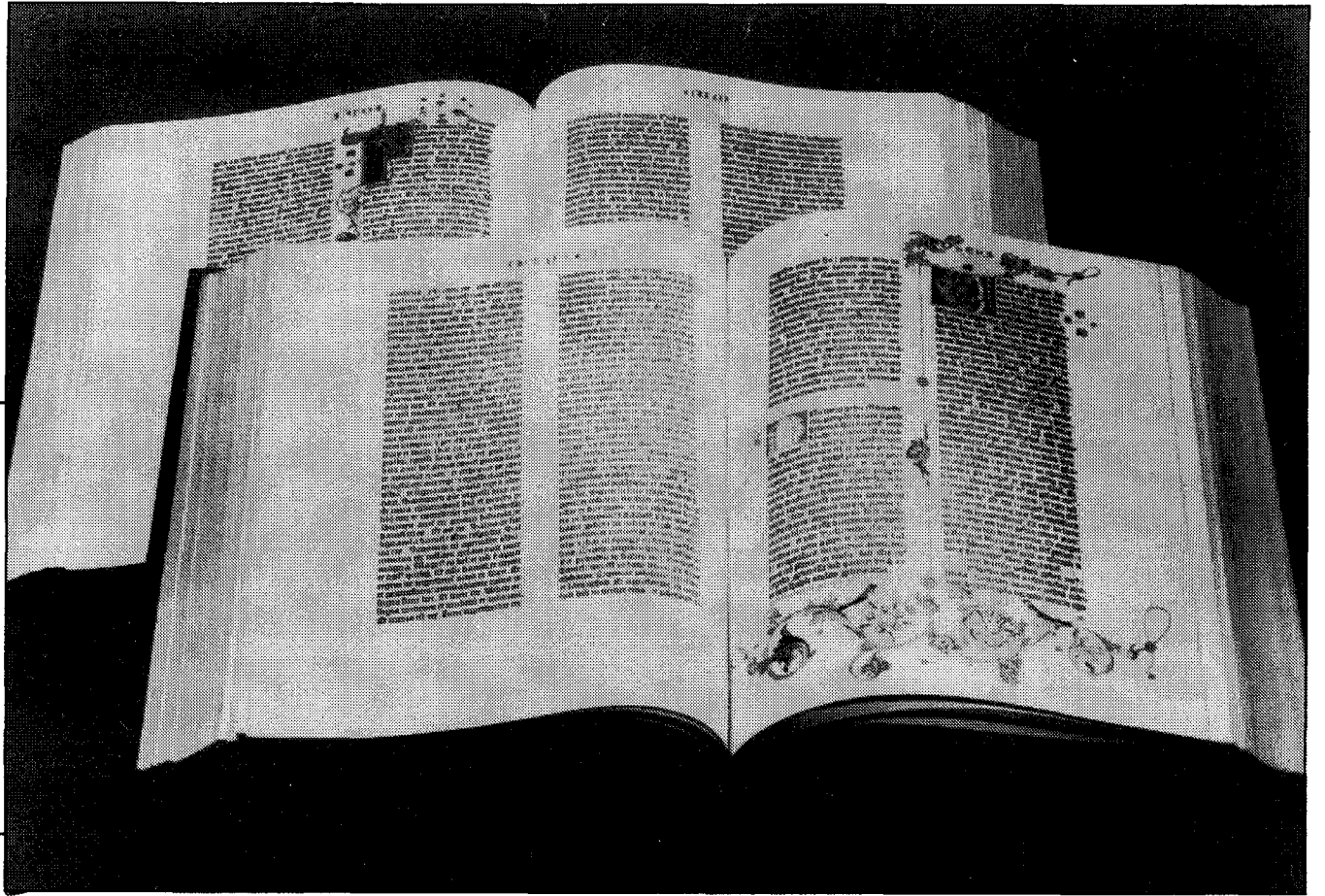
Perhaps the most significant renewal of the Mass was in the area of the Liturgy of the Word, when the Scripture readings are heard.

There are now three readings each Sunday in a three-year cycle that offers a rich variety of selections from the whole

Choosing scripture readings

Vital part in the preparing of today's special Liturgies

As people grow in familiarity with the Bible, they want to incorporate Bible passages that have special meaning for them into liturgies which mark their personal milestones such as at weddings, funerals, writes Stanley J. Konieczny. (CNS photo)



By Stanley J. Konieczny
Catholic News Service

Fabian Yanez vividly recalls a day in his childhood when a stranger, carrying two heavy valises, trudged up the sidewalk toward the Yanez family's home.

The man introduced himself as a Bible salesman.

Yanez's mother ushered the stranger into the living room and the entire family gathered around to see his wares.

"He pointed out the fine binding, the pretty pictures and the red type that highlighted Jesus' words.

He stressed the importance of a family Bible — not so much for reading, but for record keeping," Yanez said.

Smiling at the memory, he added that the family bought the Bible and "put it up on a shelf in the closet where it gathered dust until we would bring it out to make entries in the family-record section."

By contrast, in many households today, the family Bible has taken on a new prominence, said Yanez, director of the Office of Worship for the Diocese of Belleville, Ill.

As people grow in familiarity with Scripture, they want to have more input into planning special liturgies which mark personal milestones, Yanez added.

They want to incorporate Bible passages that have special meaning for them into wedding and anniversary liturgies, wake services and funerals.

"On Sundays and solemnities, the readings are strictly set" said Yanez.

"On other days, if you look at The Order for the Mass and Liturgy of the Hours, you are told when the readings can be changed at the prerogative of the celebrant," the liturgist explained.

Optional readings are then suggested in the Lectionary or people can select Scripture readings that they find suitable for the occasion, the liturgist explained.

When I choose readings for a liturgy, I like to start with

the Gospel since the other readings" evolve around it, Yanez said. "Then I try to select an Old Testament reading with the same theme as the Gospel."

Sometimes he uses the same theme in the second reading, sometimes a contrasting theme.

Prayer and reflection are important tools for Sister Catherine Wellinghoff when she selects readings for liturgies and prayer services.

A member of the Adorers of the Blood of Christ, she serves as pastoral associate of St. Dominic Parish, Breese, Ill.

On occasions such as funerals or anniversaries, she tries to think about the people involved.

She considers a person's "characteristics, lifestyle, commitment to the church."

"Then I try to think of passages from Scripture that fit that person" added Sister Catherine.

She tries to listen to the word of God carefully and store up what she hears, paying attention to passages that might be useful in planning special liturgies.

"Last year, on the feast of Sts. Joachim and Ann, the

reading from Sirach was so appropriate for a man who was a good father and was well respected in the community," Sister Wellinghoff said.

"It struck me that the reading was a wonderful description."

A month later a parishioner, Frank Kuhl, died. "I remembered that passage from Sirach and how it so aptly described Frank, so we used it.

After the funeral Mass, people commented on how appropriate the reading was," Sister Wellinghoff said.

She added quickly that pieces do not always fit so easily. "Sometimes, I don't know quite what readings to choose for a special event. Then I pray!

"I try to be quiet in the presence of the living God and try to see what Scripture passage surfaces."

When Tom and Ceil Pajda, members of Our Lady Queen of Peace Parish, Belleville, were planning their 1985 wedding, they received some helpful tips during their pre-Cana training and from her cousin, Father John Myler, the wedding celebrant.

When they selected their readings, Tom was certain of one thing: They were going to use St. Paul's soliloquy on love from his First Letter to the Corinthians.

"It was familiar. It meant something to me and I wanted others to get something out of it like I had," Tom said. "Now, looking back, I can say that I understand that reading even better because of four years of married life." Ceil agreed, noting that she had been asked to read the passage at the wedding of some friends.

"I felt I did it with special meaning," she said.

"Those words speak volumes to me. They tell me that I can lose everything, but as long as I have Tom, I'm fine" she added in conclusion.

Reading, reflecting, remembering and day-to-day living all contribute to selecting meaningful Scripture readings for special liturgies.

'On Sundays and solemnities, the readings are strictly set, but on other days if you look at The Order for the Mass and Liturgy of the Hours, you are told when the readings can be changed at the prerogative of the celebrant.'

-Fabian Yanez

Bible.

One benefit is that this situates the Mass itself within the whole sweep of God's saving plan for humanity.

We listen to the accounts of God reaching out to people and God is revealed in the process as concerned, loving and forgiving.

We see God's love enfleshed in Jesus, who reaches out to touch stricken people and restore their human dignity, to hug children, to heal, to forgive, to reassure us of his presence in our troubled lives.

The homily, an essential part of the Liturgy of the Word, leads us to respond to this divine love and to appreciate its relevance for living balanced lives in an unbalanced world.

Then we are ready to embrace God in the Eucharist.

Jesus now comes to us in a unique self-surrender, and we are prepared to embrace and surrender ourselves in turn.

'Now the Mass and the other sacraments are encounters with the risen Christ. They are the kind of experiences that involve the total person -- heart, mind and body.'

No longer are we passive spectators at a ho-hum drama, but vitally involved actors in a moving, transforming experience. It has been this way from the beginning, as Scripture

prepared people for a personal encounter with Jesus. In Luke's story of the meeting of the risen Lord with the two disciples on the road to Emmaus, we catch glimpses of the early Christian liturgy.

At first the disciples didn't recognize Jesus.

It was only after he had explained the Scriptures to them that they were enabled to recognize him "in the breaking of the bread."

In retrospect they exclaimed,

"Were not our hearts burning (within us) while he spoke to us on the way and opened the Scriptures out to us?" (Luke 24:32).

Kosar credits success to faith

By Sister Maureen Haggarty
Catholic News Service

CLEVELAND (CNS) — Though the star quarterback of the Cleveland Browns, and former University of Miami player prefers privacy to fame, two influences in Bernie Kosar's life that he shares publicly are his family and his faith.

The Youngstown native said having a "really good family upbringing and being raised in the Catholic faith are the main reasons why I have been able to achieve what I have in the first 25 years of my life."

Kosar made the comments in an interview with the Catholic Universe Bulletin, newspaper of the Diocese of Cleveland.

For No. 19, "being a Catholic" means developing his faith by "giving thanks for all that I've been given. I really feel as though I've been fortunate and blessed to be in the situation I am."

Such values, Kosar admitted, stem from the strong faith of his parents, Geraldine and Bernard, who he said are his greatest inspirations and sources of support.

"My parents are always there for me," the quarterback said. "I always remember my mom saying, 'The family that prays together, stays together.' We've been a close family and they're the ones that got me into initially going to Catholic schools and going to church on Sundays."

When the team is on the road, according to Browns' spokesman Kevin Byrne, Kosar often volunteers to read at Mass.

Though Kosar admits he doesn't pray for victory, he does take time before a game "to pray that I play to the best of my God-given ability. I don't really pray to go out and set the world afire. I really do just pray to live up to my gifts, to keep progressing, to keep growing and to stay healthy."

The eldest of two sons, Kosar said he never really thought seriously about becoming a priest even though "I was an altar boy for a number of years and the thought naturally passes through your mind."

As a youngster, Kosar attended Byzantine Catholic Central Grade School. Catholic education, said Cleveland's most popular football player, "has been a big factor and a big help in my life, not only my career, but my life. It's been very beneficial to me."

A member of St. Christopher Parish in Rocky River, the 6-foot-5-inch player is easy to spot in the congregation. And, even though his popularity also follows him to Mass, Kosar said "I just take it in stride."

"I'm a quarterback in what most people deem a glamorous, publicity-filled position. I don't particularly enjoy that. I would get more enjoyment out of just being able to blend in and be more a part of the team, a part of the community and not be such a focus of attention," he said.

"The people and the fans in Cleveland are outstanding and they mean well, but when you're so recognizable and when people are so football-hungry around here, my life



gets a little difficult," Kosar added.

Despite the attention — and money — he attracts, the athlete said his values as a Catholic have remained the same during his five years as a National Football League player. "I've had a really interesting last seven or eight years, since I started playing college football in Miami and

' For No. 19, "Being a Catholic" means developing his faith by "Giving thanks for all that I've been given. I really feel as though I've been fortunate and blessed to be in the situation I am."

professional football in Cleveland," said Kosar.

"I think my personality, my beliefs and values — the things I deem really important to me — have not changed despite some of the national publicity."

Sports, he said, provides the value of "really good discipline in your life. You have to be well-disciplined to

go through the schedules, to keep your body in shape, to be mentally prepared and to be sharp."

His own personal regimens, Kosar said, are just as important.

"You have to have a lot of personal discipline to be a quarterback in this league. There's so many demands on my time — being pressed for things to do in a course of a day — I have to allocate my time and stay on a pretty strict schedule."

For the young men and women considering a career in professional sports, Kosar advises them "that education comes first. It's a long way (to becoming a professional athlete) and you need a lot of good breaks to fall your way to reach that point. You need something to fall back on."

"Right now," Kosar explained, "the average career for an NFL player is three-and-a-half years. A lot of guys think that career or that money lasts forever. It doesn't. You need to have something to do with the majority of your life and that's where the academics come in."

Lasorda thanks God ...

By promoting card for Catholic charities

Catholic News Service

Tommy Lasorda, manager of the Los Angeles Dodgers, said that helping out Catholic Charities USA as spokesman for its new Caritas MasterCard was his way of showing gratitude for the blessings he said God has given him.

While in New York for a three-game series with the New York Mets last Spring, Mr. Lasorda helped launch a national campaign for the new Caritas credit card.

Catholic Charities USA will receive one-half of 1 percent on the price of purchases paid by cardholders.

Catholic Charities announced in January it was making the card available to fund donations to its national and local projects and for a grant program to help troubled teenagers.

"I feel that God has blessed me," Mr. Lasorda told reporters.

"He's let me manager for the greatest organization in baseball and participate in four World Series."

Last year Mr. Lasorda led the Dodgers to an upset victory over the New York Mets for the National League pennant, and then over the Oakland Athletics for the World Series championship.

Mr. Lasorda now lives in Fullerton, California, where he is a parishioner at St. Mary's Church, and finds life treating him well.

But he recalled a different situation growing up in an Italian parish, Holy Saviour in Norristown, Pa.

"We were so poor," Mr. Lasorda said. "I wore shoes with soles so thin I could step on a coin and tell whether it was heads or tails."

Tommy Lasorda manager of the Los Angeles Dodgers, is the spokesman for Catholic Charities USA's new Caritas MasterCard. Lasorda says taking the post is his way of showing gratitude for the blessings God has given to him. (CNS photo)

