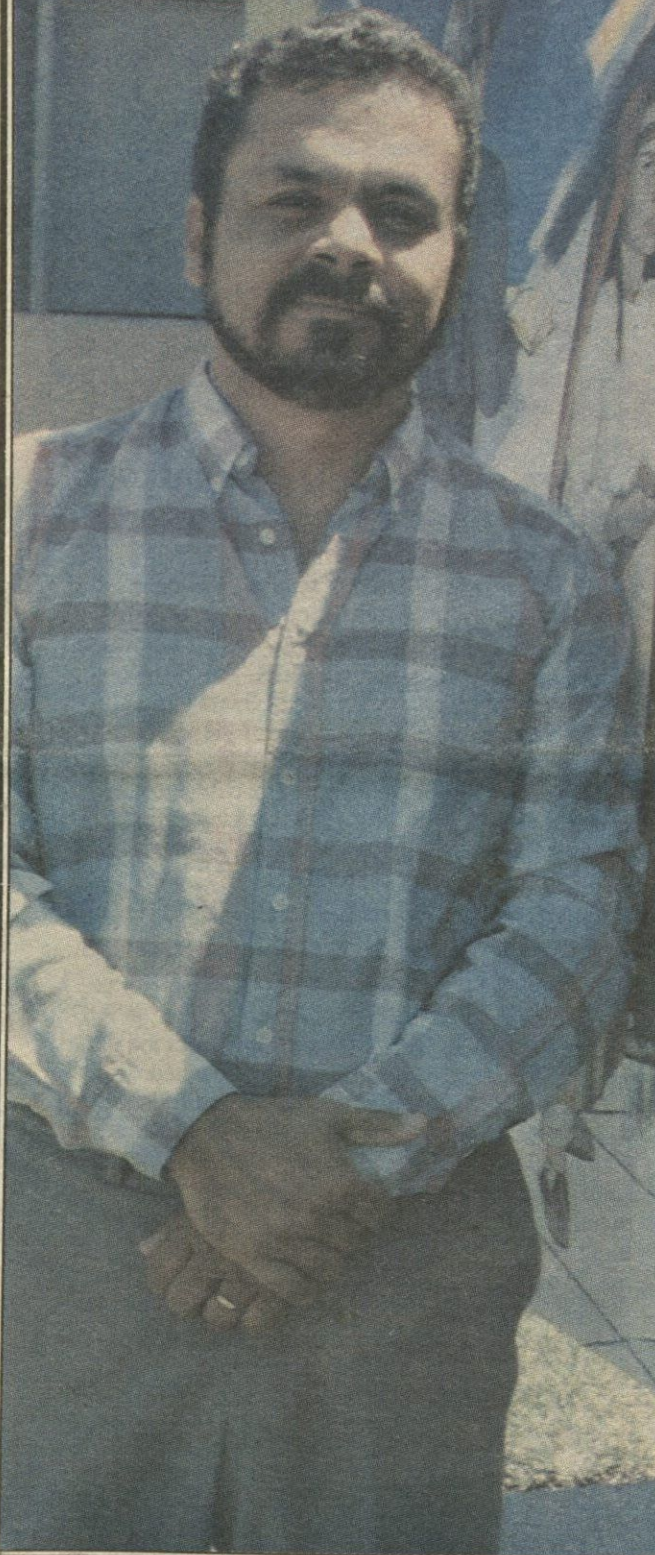


THE VOICE

Vol. 37 No. 14 Archdiocese of Miami July 6, 1990

Saints of the U.S....



...on parade

Voice photo by Robert O'Steen

Artist Carlos Salgado stands beside his just-completed oil painting of all the saints of the United States, commissioned by Auxillary Bishop Agustin Roman. The painting has now been installed in the Archdiocesan Pastoral Center. Salgado, who also works at the SouthEastern Pastoral Institute for Hispanic Affairs, said he considers the painting "part of my commitment to the faith, using my talents for the Church and the people." The painting is a concept, he said, depicting the saints in motion and praying against a colorful background. The saints, not all visible, are Mother Francis Cabrini, Bishop John Neumann, Mother Katherine Drexel, Mother Elizabeth Seaton, Mother Philippine Duchesne, Mother Mary Lange, Father Junipero Serra, Blessed Kateri Tekakwitha, Brother Francisco Villareal.

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Surprise for Arch-bishop

McCarthy on his 25th



Nation

Bishops urged Bush not to veto 'pro-family legislation'

WASHINGTON (CNS) — The president of the U.S. bishops urged President Bush not to veto "pro-family legislation" that would allow American workers time off to care for newborn and ailing family members. Archbishop Daniel E. Pilarczyk of Cincinnati, president of the U.S. Catholic Conference, urged Bush to support the Family and Medical Leave Act, approved by House of Representatives and Senate but criticized by some in the Bush administration. The legislation demands that employers provide workers with up to 12 weeks of unpaid leave to care for a newborn, newly adopted or sick child, or ailing elderly parent, or to allow the employee to recuperate from a serious medical problem. Firms employing fewer than 50 persons would be exempt.

Newly formed University of Detroit Mercy stays in the city

DETROIT (CNS) — The Jesuit-run University of Detroit and the Mercy Sisters' Mercy College of Detroit have agreed to merge effective July 1. The name of the new institution will be the University of Detroit Mercy. It will become Michigan's largest private four-year university, with an anticipated enrollment of more than 8,000 students and a budget of nearly \$73 million. Dominican Sister Maureen Fay, Mercy's president, will serve as president of the merged university, while Jesuit Father Robert Mitchell, the University of Detroit president, will be chancellor. The university presidents said the new institution reaffirms the schools' commitment to remain in Detroit, which has seen the exodus or closure of businesses, schools and parishes in recent years.

Women's Ministry members hold vigil at assembly site

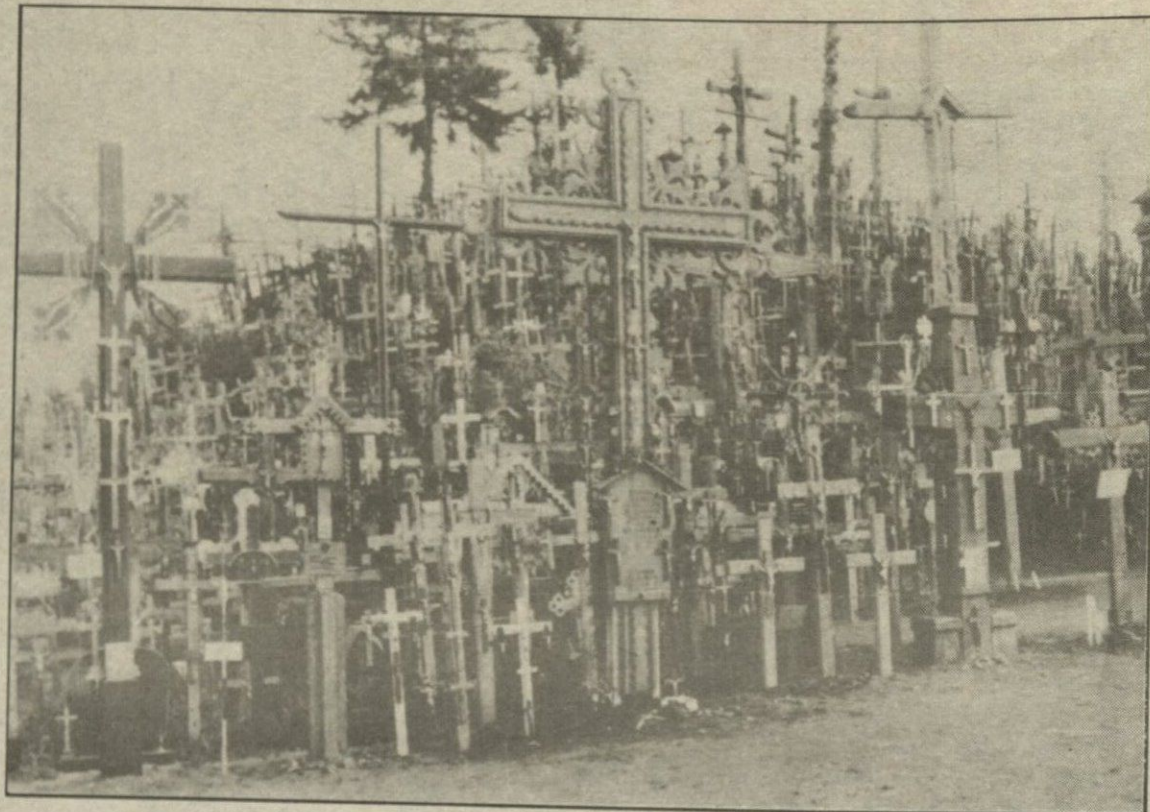
SANTA CLARA, Calif. (CNS) — Members of the San Francisco area Women's Ministry Dialogue led a "Resurrection Vigil" at the site of the U.S. bishops' special assembly and later met with representatives of the bishops to discuss their concerns. The 75-minute service took place on the campus of Santa Clara University where more than 200 members of the U.S. hierarchy were attending the retreat-style assembly. "With many of the goals of this organization we would agree — though not, of course, with all of them," said a joint statement by Bishop Joseph L. Imesch of Joliet, Ill., and Bishop Matthew Clark of Rochester, N.Y.

Bishops request human rights protection for AIDS victims

SANTA FE, N.M. (CNS) — New Mexico's three active bishops, in a 7,000-word pastoral letter on AIDS, declared solidarity with those suffering from the disease and urged that their human rights be protected. Archbishop Robert F. Sanchez of Santa Fe and Bishops Ricardo Ramirez of Las Cruces and Donald Pelotte of Gallup issued the letter. "We can honestly say that the Catholic Church in New Mexico suffers with all its members who are presently living, working and struggling with AIDS/HIV disease," the letter said. Ignorance, rumors and incorrect information help spread the disease, they wrote, so it is essential for all to be aware of how AIDS is contracted and how the virus progresses once in the body.

Observatory project halted due to environmental worries

WASHINGTON (CNS) — Construction of a \$200 million observatory in southern Arizona that will house a Vatican-owned telescope, described as one of the most powerful in the world, has been put on hold again. In May, a federal appeals court in San Francisco had lifted a ban on construction imposed by a U.S. district court judge in Tucson over environmental fears raised by the project. But four of seven members of the Arizona congressional delegation asked the University of Arizona, which plans to build the observatory on Mount Graham, to halt construction plans until they could get information on how the development would affect the survival of the Mount Graham red squirrel, an endangered species which can only be found on the mountain.



HILL OF CROSSES

Crosses and small shrines appear to cover every available inch of ground at Crucifix Hills, located near the industrial city of Siauliai, Lithuania. Regarded as a holy place by Lithuanians for more than 150 years, Crucifix Hills survives as a pilgrimage site despite efforts by previous Communist governments to eliminate it. (CNS photo)

World

Relief agencies request help for Iran's earthquake victims

WASHINGTON (CNS) — Catholic Relief Services, the international relief and development agency of the U.S. Catholic Church, began accepting donations for victims of the earthquake in northern Iran that registered 7.7 on the Richter scale. The Iranian news agency IRNA reported that the death toll had reached 28,950, and another 28,198 had been injured, at least 6,000 of them critically. Caritas Italy has also made an appeal for funds and for help by national and international agencies. As a first step, Caritas announced it was sending 50 giant tents valued at about \$120,000 to the stricken area.

Liberian rebels allow Caritas help in their territory

WASHINGTON (CNS) — Liberia's Archdiocese of Monrovia was looking for a way to deliver emergency food to needy areas after vehicles it owns were seized the previous month by rebels while bringing rice to the coastal town of Buchanan. Additionally, the head of Liberia's Catholic charitable organization, Caritas, T. Nelson Williams, who was with the convoy, had been unable to return through rebel lines to the capital, Monrovia, Archbishop Michael K. Francis said in a telephone interview. But Williams was known to be safe, the archbishop said. The archbishop said that since the incident, a "tacit agreement" has been made with the rebels in the West African nation to allow Caritas to bring food safely into territory they hold.

Pope calls for unity within the Russian Orthodox Church

VATICAN CITY (CNS) — Dialogue and reconciliation with the Russian Orthodox Church are fundamental obligations of the Ukrainian Catholic Church as it normalizes its life in the Soviet Union, Pope John Paul II said. The Second Vatican Council asked the Ukrain-

ian and other Eastern-rite churches to be a "bridge to unity" with the Orthodox churches, the pope said. The council's statement asks the churches to be "a bridge, then, in no way an obstacle," the pope told Ukrainian Catholic bishops. The pope made his remarks after spending an hour with the 10 bishops from the Soviet Ukraine. It was the first time the bishops, who were ordained to the priesthood and consecrated clandestinely, had ever met a pope.

Catholic bishop and priest sentenced without trial in China

HONG KONG (CNS) — The head of a pro-Vatican underground Chinese Catholic bishops' conference and a priest connected with the conference have reportedly been sentenced without trial to three years' detention in a labor camp. According to a Catholic source who asked not to be named, the churchmen are being detained at a "reform-through-labor" farm, UCA News, an Asian church news agency based in Hong Kong, reported. The camp is near Tangshan, in northern China's Hebei province, the source said. Arrested were Bishop Peter Liu Guandong of Yixian, president of the standing committee of the conference, and Father Su Zheming, vicar general of Baoding Diocese. Bishop Liu was reported to have been arrested Nov. 26, Father Su on Dec. 17.

Churches are shelters for Sri Lanka's citizens in cross-fire

COLOMBO, Sri Lanka (CNS) — Church buildings in Sri Lanka's northeastern provinces, including bishops' residences, have become shelters for more than 200,000 civilians fleeing the cross-fire of the Asian country's civil war. Priests and nuns have mobilized church workers for emergency health care and food distribution in the affected areas, UCA News, an Asian church news agency based in Hong Kong, reported. "We are doing everything within our power" to help, said Bishop Joseph Kingsley Swamipillai of Trincomalee-Batticaloa.

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THE VOICE

(ISSN 8750-538X)

Average Weekly paid circulation
58,000

Distributed to the home by mail
and bought in 109 churches on
Sunday, 26 weeks in the year.

Second Class postage paid at
Miami, Florida. Subscription
rates \$10 a year; Foreign \$13.
Single copy 25¢. Published
every other Friday.

Archbishop Edward A. McCarthy
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Archdiocese of Miami
Bi-weekly Publication
9401 Biscayne Blvd.
Miami Shores, FL 33138
POSTMASTER

Send change of address notices
to the VOICE
MAILING ADDRESS
P.O. Box 38-1059
Miami, FL 33238-1059
News: 758-0543
Advertising, Classified
Circulation
Miami 758-0543
Ft. Lauderdale 525-5157
W. Palm Bch. 833-1957



Theologians, bishops react on 'dissent'

Vatican document asks no public debate

WASHINGTON (CNS) — U.S. theologians and bishops had kind words, criticism and questions about a Vatican document that asked dissenting theologians to refrain from making a public issue of their disagreements with church teachings.

The instruction, issued June 26, said some forms of theological debate can help the church grow, but called on theologians who differ with church teachings to go to the magisterium with their disagreements rather than to the mass media.

Titled "Instruction on the Ecclesial Vocation of the

'There is an abbreviated reporting of the news that doesn't allow for the kind of nuance that's necessary...'

but the document 'doesn't at all consider the way in which the theologian has the mission to enter into dialogue with the larger culture'

--Bishop Richard Sklba

Theologian," the 28-page document was signed by Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, and approved by Pope John Paul II. It was addressed primarily to the world's bishops and theologians.

Jesuit Father Ladislav M. Orsy, professor of canon law at The Catholic University of America, told Catholic News Service in a June 29 interview that by telling theologians they cannot disagree publicly, the Vatican is saying "all we can do is write a letter to a bishop or to Rome."

But "there are no official channels" through which to object to church teaching, he said. "It's not as if the bishops or the Vatican are bound to listen to you.... It's similar to saying a citizen may complain about conditions in the city, but there are no channels for you to go to. You go to talk to the mayor or a city council member, but no one is bound to listen to you," he said.

He applauded the document for "giving importance to dialogue" and "freedom of inquiry," but took exception to what he saw as the writers' assumptions that "there are many theologians holding wild beliefs."

"This is not a document to encourage theologians who work responsibly," he said, but one that "condemns" those few who are part of the "lunatic fringe."

Auxiliary Bishop Richard J. Sklba of Milwaukee, a member of the U.S. bishops' Committee on Doctrine, said in a June 30 interview he was pleased to see the document "doesn't presume that non-acceptance" of church teachings automatically means "dissent."

On the other hand, he said he wished the document had clearly defined dissent.

Bishop Sklba supported the document's stance that dissenting theologians not take their concerns to the mass

media. "In a scholarly journal you have the chance to take an issue and analyze it historically ... but in USA Today, for example, there is an abbreviated reporting of the news that doesn't allow for the kind of nuance that's necessary," he said.

He said the major limitation of the document was that it ignored one of the two aspects of the "theological endeavor."

Bishop Sklba said the instruction focused exclusively on the catechetical role of the theologian, ignoring the "pre-evangelization" role, in which the theologian "enters into dialogue with the larger culture."

"It doesn't at all consider the way in which the theologian has the mission to enter into dialogue with society, accepting new questions and exploring them in a tentative manner.... The instruction doesn't talk about the signs of the times," he said.

Jesuit Father Thomas Reese of the Woodstock Theological Center in Washington said June 28 that he was "not sure how relevant" the document was for the United States.

"Here there is no major conflict between theologians and bishops," he said.

He cited theologians' involvement in the writing of the U.S. bishops' pastoral letters on war and peace and economic justice. In addition, numerous theologians are consultants to individual bishops and to bishops' committees, he said.

Father Reese said it was "naive to think that what theologians write about in journals isn't going into the public press."

He compared the situation to information published in the New England Journal of Medicine being picked up by The New York Times.

Jesuit theologian Father Avery Dulles of Fordham University in New York said in a June 28 telephone interview that the Vatican instruction makes "very positive contributions" to the current dialogue on the role of the theologian.

He said it appeared to him the document does not "absolutely prohibit" a theologian who disagrees with church teaching from making his concerns public, but instead insists that a theologian "must not go with undue haste to the media."

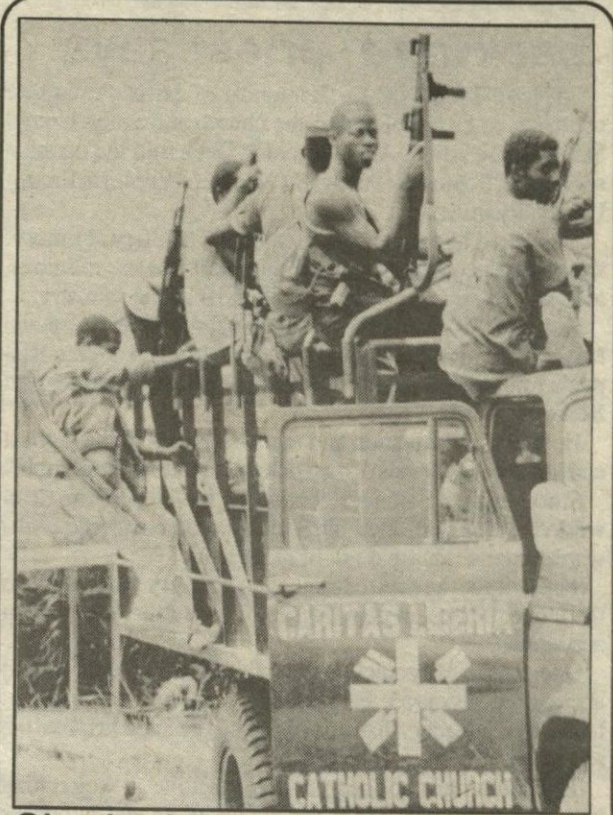
The document correctly stresses that theologians must "be careful not to divide the church" and "not to treat our own ideas as if they were infallible," he said.

Such a warning was needed, he said. "I don't wish to attack my colleagues, but the document is a healthy reminder of the ecclesiological responsibility of the theologian," said Father Dulles.

He said there has been "a tendency to confuse" the theological concept of "sensus fidei," that is the "sense of the faith," with public opinion, which he said is often influenced by secular beliefs.

The instruction rejected the view that a dissenting opinion can somehow be validated if held by a large number of Christians — an expression of the "sense of the faith."

On subjects such as homosexuality, premarital sex and



Charity intercepted

A Liberian rebel fighter boards a Caritas truck in Liberia. The truck was delivering rice near the coast when rebels captured it for use in their struggle to oust President Samuel Doe. (CNS/UPI photo)

extramarital sex, "there are enormous pressure groups shouting and screaming at the church. I don't think the church ought to change its position because a poll registers this way or that," he said.

Traditionally, Catholics' "sense of faith" on theological issues has been considered a "font of knowledge," said Jesuit Father William J. Byron, president of The Catholic University of America.

"It would be regrettable if that were closed down. The experience of the believer should be taken into account," he said in a June 29 interview.

Father Charles E. Curran, a moral theologian whom the Vatican has declared ineligible to teach Catholic theology, said it appeared to him the Vatican document showed a "reversion to a pre-Vatican II position."

Theology, said Father Curran, who is current president of the American Theological Society, "has to be done openly. It can't be done behind closed doors."

The Vatican document warns against setting up the individual conscience as a type of "supreme magisterium" for those who question church teachings.

"One has to follow one's conscience," said Father Curran, who has been named to the Goodwin-Philpott Eminent Scholar Chair of Religion at Auburn University

(Continued on Page 4)

Texas bishop excommunicates 2 in abortions

WASHINGTON (CNS) — Bishop Rene H. Gracida of Corpus Christi, Texas, has told the director of an abortion clinic and an obstetrician who performs abortions that they have incurred automatic excommunication under church law. (Different approach by another bishop. P 5)

The bishop also has warned a third person, who heads another clinic, of the same prohibition.

Rachel Vargas, administrator of Reproductive Services in Corpus Christi, was informed of the excommunication in a decree from Bishop Gracida dated June 1. It was made public June 28 by Ms. Vargas.

On June 30, Dr. Eduardo Aquino, who reportedly performs 60 to 75 abortions a month at the New Women's Clinic, also in Corpus Christi, announced he too had been excommunicated.

The third person, Elva Bustamante, director of the clinic where Aquino works, said July 2 that she was warned by the bishop of possible excommunication but that she had not received a formal notice.

A statement from the Corpus Christi Diocese issued June 29 said that Bishop Gracida's policy was "not to make any public statement about the relationship of any particular Catholic with the Roman Catholic Church." It also said the bishop was "very disappointed" that his letters to Ms. Vargas, intended to be "personal and private," were released to the press.

Bishop Gracida's decree to Ms. Vargas said, "You must understand that by assisting directly in the procuring of abortions, you have subjected yourself to the automatic excommunication specified" in Canon 1398 of church law

The canon states: "A person who procures a completed abortion incurs an automatic ('latae sententiae') excommunication."

Excommunication results in the exclusion of a baptized person from the sacraments and from union with the church. Bishop Gracida told Ms. Vargas in his letter of decree that "an excommunicated person may hold no office within the church and also is deprived of Christian burial."

His letter also said, "This excommunication can be removed, however, by a sincere and total repentance and confession concerning the sin of abortion."

Ms. Vargas, according to that letter, had received warnings from the bishop dated Jan. 26 and March 12.

Mrs. Bustamante told Catholic News Service she also had received letters with those dates. She said her March 12 letter matched almost word for word the March 12 letter to Ms. Vargas.

The five other women who work at the New Women's Clinic also are Catholic, Mrs. Bustamante said, but they had not received letters from the bishop.

She said her name and that of Ms. Vargas had appeared in Corpus Christi news accounts of demonstrations at their clinics.

Mrs. Bustamante said Aquino left July 1 or early July 2 with his family for an extended vacation, as is his custom, in his native Argentina and would not return until the end of August.

Before departing he told a news agency that he "will continue to perform abortions because I feel it is the right of a woman to decide what to do with her reproductive func-

tions." He also said he would change religions.

Ms. Vargas, who has said she would continue to attend Mass but not receive the sacraments, said on ABC's "Good Morning America" July 2 that she considered Bishop Gracida's actions political.

Mrs. Bustamante told CNS that she agreed, referring to the bishop's support of a county sheriff who said in January that he would not enforce a law meant to prevent protesters from blocking entrances to abortion clinics.

Nueces County Sheriff James T. Hickey Jan. 27 refused a request by Ms. Vargas to clear a path for her patients when the Reproductive Service Clinic was picketed. Hickey was there in an unofficial capacity and with his wife was participating in the protest.

Mrs. Bustamante said "excommunication is a very drastic step for the bishop to take."

"For us," she said of herself and Ms. Vargas, "it's just a job. We don't do the actual abortions. We don't bring women off the street and talk them into getting abortions."

In 1985, the vicar for administration of the Diocese of Providence, R.I., wrote Mary Ann Sorrentino that she had excommunicated herself for serving as executive director of Planned Parenthood in Providence. Another priest made it public in 1986.

Bishop Leo T. Maher of San Diego, before a special election last December, denied Assemblywoman Lucy Killea the right to receive Communion because of her support for abortion rights during her campaign for a state Senate seat.

4 National

Ignorance of Latin culture still seen as problem

Spanish viewed as backward, priest says

ATLANTA (CNS) — Ignorance of Hispanic culture continues to be a problem in the church and in the United States, Jesuit Father Allan Figueroa Deck told the opening session of "Somos Un Pueblo!" (We Are a People) at Emory University in Atlanta.

Sponsored by the Aquinas Center of Theology at Emory, the conference gathered more than 250 priests, religious, academics and laypeople engaged in Hispanic ministry.

Father Deck, author of "The Social Wave: Hispanic Ministry and the Evangelization of Cultures," directs Hispanic ministry studies at the Jesuit School of Theology in Berkeley, Calif.

He said discrimination and racism persist "in the highest and in the lowest levels of our society, including the church."

Since English colonists conquered the North American wilderness, he said, anything Spanish was considered backward, superstitious and not of great value.

The attitude, he said, continued to be "very much alive in the United States, in popular American culture and also in academia."

One reason Hispanics' contributions to the church and society are obscured, Father Deck said, was the view of many Anglo leaders that "they (should) become just like the rest of us."

The church has not been totally negative in welcoming immigrants, he said, but it has shown pride and blindness with the "myopic view" that "there couldn't be any better place, any better country, any better culture than the one we've got."

"We Latinos bring to this country values and perspective and needs and feelings that will be part of the future and vitality of this country" in ways unknown to many U.S. residents, he said.

He said that Hispanic was not the preferred term for many

'We Latinos bring to this country values and perspective and needs and feelings that will be part of the future and vitality of this country'

—Fr. Allan Figueroa Deck

Spanish-speaking people in the United States, especially among those from Mexico, Cuba, Puerto Rico and Central America. Rather, Latino was preferred, he said.

Hispanics have a profound understanding of God that is not necessarily rooted in theology, he said, but in their faith which is sustained through great struggle.

They find themselves in a church, once the haven for



Sisters of the 50s

Members of the Mission Helpers of the Sacred Heart, in long habits, stand next to their cars as they prepare to drive from Baltimore to North Carolina to start missions for Catholic education, in this 1958 photo. Shortly thereafter, the sisters were pioneers in modifying their dress. The Mission Helpers are celebrating their 100th anniversary this year. (CNS photo from Mission Helpers)

immigrants and blue-collar workers, that struggled for 100 years to become part of the establishment, he said.

"We need more ministers who want to be with the poor, to take risks, reach out," he said.

A multicultural church will exist when "every part of it has minimal level of power, precisely what has been denied Latinos," he said.

Speaking of the growing number of Hispanics turning to other religions, Father Deck said the church can no longer take for granted that they are all Catholics. Those identifying with Protestantism are "now pushing 20 percent."

Later he said, "If we can learn one thing from our evangelical and Pentecostal brothers and sisters, it is that there is no substitute for a certain spontaneity, a passion for expressing what God has done for you and why you want to be with others."

Maria Pilar Aquino, director of Hispanic pastoral ministry at Mount St. Mary's College in Los Angeles, said June 23 that women should be included in the "theological enterprise of the Catholic Christian community."

A wide spectrum of theological reflections within the framework of liberation theology is being done by women scholars in the United States, Latin America and Europe, she said.

"We all understand ourselves in this frame," she said.

Male reflection, she said, is "more partial" and doesn't consider what women think or wish while women theologians think in new realities concerning both male and female.

Hispanic women, Ms. Aquino said, "silenced for centuries," excluded from theological knowledge, are seeking new paths or cooperation, solidarity and life. "We are passing from the certain to the uncertain and from the uncertain to the possible."

Women articulate theology through everyday life, she said. They need to think always of husband, children, the cries of the sick, the church. Women's knowledge has to do with creating, carrying, giving connections.

"In this daily life," she said, "we experience God."

Mayor Xavier Suarez of Miami, in his keynote address, said that many of the stereotypes surrounding Hispanics do not apply in Miami.

With nearly 1 million Hispanics, he said, "discrimination is not so much a problem when you have a majority."

The well-being and importance of the family is paramount in Latin culture, he said. In his own family of Cuban exiles, parents and 14 children, he said he grew up knowing "there was never a situation where you didn't have a place."

Parental notice ruling delights pro-lifers

WASHINGTON (CNS) — Abortion foes applauded the U.S. Supreme Court rulings upholding parental notification in teen-agers' abortions, but abortion supporters said the rulings "seriously weakened" abortion rights.

In separate decisions June 25, the court upheld an Ohio requirement of parental notification in teen-agers' abortions and allowed Minnesota to demand notification of two parents as long as a court can intervene to circumvent that rule.

The court ruled 6-3 to uphold the Ohio law in Ohio vs. Akron Center for Reproductive Health and 5-4 in upholding one version of the Minnesota law in Hodgson vs. Minnesota.

The president of the National Conference of Catholic Bishops and U.S. Catholic Conference said the decisions are "a victory for family unity."

"Today, the Supreme Court endorsed the legitimate interest of the parents of a pregnant adolescent to be involved in the decision whether to end the life of her unborn child," said Archbishop Daniel E. Pilarczyk of Cincinnati in a statement.

"A pregnant teen-ager is in crisis," he added. "She should have the benefit, at the very least, of parental guidance and support."

One pro-life attorney cautioned that the rulings' impact on the legality of abortion rulings is limited.

"These are major victories for parents and for minor girls who need their parents' guidance," said Ann-Louise Lohr, a lawyer with Americans United for Life, a Chicago-based legal defense firm that opposes abortion.

"They (the rulings) are, however, limited victories in their actual impact on Roe vs. Wade because they do not directly challenge the (Roe) decision," she said. "We have a long, hard road ahead in the battle to overturn Roe."

In Roe vs. Wade the Supreme Court in 1973 legalized abortion nationwide.

An abortion rights advocate found the Supreme Court notification decisions alarming.

"I think Roe is seriously weakened," said Kate Michelman, executive director of the National Abortion Rights Action League. "The implication of this decision goes well beyond the narrow issue of parental notification and consent — they failed completely to reaffirm Roe vs. Wade."

"This was too close for comfort," she added. "The threat to overturning this (abortion) right is as close as the next Supreme Court vacancy."

Dr. John C. Willke, president of the National Right to Life Committee, described the court rulings as "an important victory for both parents and unborn children."

"The Supreme Court has not only upheld the constitutionality of parental involvement laws, but ... has also left open the door for direct protection of unborn children against abortion," Willke said.

Theologians, bishops react

(Continued from Page 3)

in Auburn, Ala. "One's conscience might be wrong. Non-infallible church teaching might also be wrong. History has proven it has been in many cases," he said.

The church, he said, "needs faithful dissent. Sure, dissenters make mistakes, but if we don't have their voices, there's no one to bring up what we don't want to hear."

Father Byron said that the Vatican document "ought to be viewed as an invitation" for U.S. theologians and bishops to communicate more frequently than they do.

He described relations between the two groups as "distant." "When do you see theological round-tables at which bishops and theologians get together?" he asked.

Father Byron said theological differences "used to be

His colleague, Burke Balch, Right to Life state legislative director, said the two notification rulings "clearly encourage state legislatures to pass new legislation to protect the rights of parents. The rulings also encourage the attorneys general of a number of states to go back to court to put into effect parental notice laws that have been previously struck down."

In the Ohio ruling, added James Bopp, general counsel at the National Right to Life Committee, the court informed abortion rights backers and lower courts "that they can no longer use far-fetched reasoning to strike down reasonable parental involvement laws."

Faye Wattleton, president of the Planned Parenthood Federation of America, a strong backer of legal abortion, termed the high court's action "a devastating threat to young women in this country."

These "rulings continue the process of eviscerating the right to abortion begun by the Supreme Court" in 1989.

fought out in footnotes of learned journals" in foreign languages and the secular media had little access to the discussion.

But today, he said, it's reality that a "theologian who writes a scholarly piece and has it published" runs the risk of having the "media understand it or misunderstand it."

Archbishop J. Francis Stafford of Denver, in a statement issued June 26, said the document marked perhaps the "first time (it was stated) with such clarity and specificity that there are decisions of the magisterium that are not necessarily the last word on the subject."

He said the instruction also concluded that "there are no genuine reasons that can legitimate dissent." The document, he said, "merits prayerful reflection and serious study" by bishops and theologians

ACLU sues judge for praying in court

CHARLOTTE, N.C. (CNS) — North Carolina District Court Judge William Constangy, a Catholic, begins each court session with a prayer he wrote, but soon another judge will decide whether his praying is unconstitutional.

The North Carolina Civil Liberties Union

'...Protect the innocent, give justice to those who have been harmed and mercy to us all'

and five Charlotte lawyers have sought an injunction to stop Constangy from praying in court.

"It's important for all of us who believe in God to acknowledge God in what we do, in public and in private, but especially in public we really have a responsibility," Constangy told the North Carolina Catholic, newspaper of the Raleigh and Charlotte dioceses.

"People have thanked me almost every day for opening with prayer," the judge said.

"Only two people have ever objected," he said, "not about the content, but about the principle of prayer." Those suing say it violates church-state separation.

Before he starts a court session, Constangy says, "Let us pause for a moment of

prayer." He bows his head, closes his eyes and then prays: "O Lord, our God, our Father in heaven, we pray this morning that you will place your divine guiding hand on this courtroom and that with your mighty outstretched arm you will protect the innocent, give justice to those who have been harmed and mercy to us all. Let truth be heard and wisdom be reflected in the light of your presence here with us today. Amen." It lasts about 20 seconds.

He said in the interview that anyone is free to leave the courtroom if they object.

Constangy and his wife, Debbie, converted to Catholicism last year and are members of St. Vincent de Paul Parish in Charlotte. "We discovered we were Catholic and that our views coalesced with the views of the church.

"Faith has greatly strengthened us in this process," he said. "I appreciate the support of our friends in the church community. I want people to be encouraged rather than discouraged to take a stand for what they believe in."

He added that he views "the church as a firm rock withstanding the tides in modern society. It provides a strong basis for conveying values and faith to our children. It provides nurturing values and faith in ourselves while so much of the world is abandoning them."



Soccer fan

Pope John Paul II greets Irish goalie Pat Bonner in Rome for the World Cup games, the most popular athletic event in the world. The Pope sometimes watches soccer on TV. The team gave the Pope an autographed soccer ball and green team jersey. (CNS photo)

Constangy was appointed to the bench in March 1989 for a four-year term. He began the prayer in May 1989. The lawsuit was filed last November.

On May 16, Constangy appeared before U.S. District Judge James McMillan, who will decide whether to ban the prayer, which Constangy has continued to use pending a decision.

The plaintiffs claim the judge's praying represents a governmental endorsement of prayer.

Constangy says his prayer has no religious purpose but rather expresses reverence for God, preserves an American tradi-

tion of opening deliberative sessions with an invocation and sets a proper tone for the court.

Constangy's lawyers, in his defense, cite a 1983 U.S. Supreme Court decision that legislators may open with an invocation and that such an action was deeply imbedded in U.S. tradition and history.

Constangy has said his reference to God is the same as in the phrase "In God We Trust" on coins, in the words said by the U.S. Supreme Court marshal before the justices are seated, "God save the United States and this honorable court," and in "One nation under God" from the pledge of allegiance.

Bishop: Push, don't boot politicians on abortion

CAMDEN, N.J. (CNS) — In a diocesan policy statement, Bishop James T. McHugh of Camden has reiterated that Catholic politicians who back legal abortion should not receive church honors but rejected excommunication of public figures as a good option.

"In dealing with Catholics in public life, I do not see the use of spiritual penalties as the most appropriate approach," he said in a five-page letter to local priests.

Bishop McHugh empowered priests to

remit excommunications of Catholics for procuring abortions but told the priests to keep "a rough count" of such remissions in parishes.

"Our primary concern as Catholic priests must be pastoral, and this concern must address the needs of women, unborn children and society at large," Bishop McHugh said. "Abortion is never simply a private, personal act."

"For women who have had an abortion," he said, "our primary concern is reconcili-

ation and healing. To this end, I grant all priests of the diocese the faculty to absolve from the excommunication in Canon 1398."

Canon 1398 states: "A person who procures a completed abortion incurs an automatic ('latae sententiae') excommunication."

Bishop McHugh called for giving "clear moral guidance" to women with problem pregnancies and assisting and encouraging them to carry their pregnancies to term through providing services and professional

counseling if necessary.

His comments on politicians reiterated views expressed in his May 18 speech to the Knights of Columbus' New Jersey convention.

Catholics should work with others to enact pro-life laws and policies and "should consider the protection of human life as a relevant criterion in our selection of those whom we would elect to public office," he wrote.

(Continued on Page 6)

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Mandela: Beyond black and white

Speaks not of revenge but of working together

WASHINGTON (CNS) — That black apartheid must not replace white apartheid was a key message Nelson Mandela proclaimed during his 13-nation, six-week whirlwind tour away from South Africa.

Instead, said the 71-year-old popular African National Congress leader who spent 27 years in prison before his Feb. 9 release, South Africa must become a nation "which banishes forever racism in all its forms."

This conviction is part of what enables Mandela to "transcend" racial barriers, Robert A. Dumas, adviser to the U.S. bishops on Africa, told Catholic News Service June 22. If Mandela's dreams can be realized, South Africa "may one day be the light that's going to guide the world," he said.

When Mandela talks of South Africa's future, "he doesn't just address black people; he speaks of all South Africa," noted Dumas. "He points out that there are white people who died in the struggle ... that have participated in every aspect of our struggle, that have occupied positions in the ANC at all levels."

Mandela, he said, has never spoken of revenge. "He's done more than offer the olive branch. He says South Africa has been built by blacks and whites together, but the current situation has to change ... so that we can use the best from everyone to build a South Africa that is truly democratic and truly free for all South Africans," said Dumas.

Among Mandela's supporters are South African "whites of good will," as well as whites who have begun to oppose apartheid because of the adverse effect of international sanctions on their companies' profits, said Dumas.

Then there are those who realize that if Mandela "passes from the scene," they may be left "with someone who would not be so reasonable in his approach," he said.

On the other hand, he said, Mandela is

faced with opposition from South African whites who fear blacks want power to do to the whites "what they did to the blacks."

But Mandela, said Dumas, has recognized whites' fears. "He's tried to reach the people where they are. He says it's time we stopped

Africa.

"Apartheid is doomed. South Africa will be free," Mandela said in New York June 20. But he warned that the international community must not become complacent because of limited reforms instituted in recent

and blacks continue to be killed because of South Africa's system of discrimination.

"To lift sanctions now before an irreversible change in apartheid would be a serious political error," he said June 21 in New York. "It could plunge us back into the darkness from which our country is trying to emerge," he said.

Ezekiel Pajibo, specialist on South African issues at the Washington-based Africa Faith and Justice Network, agrees.

"The changes we see in South Africa right now are the direct result" of international economic sanctions, he said. From 1985 to 1989, the sanctions caused \$32 billion to \$40 billion in revenue loss to South Africa, he said.

Change to majority rule in South Africa is inevitable, he believes. "Without the sanctions, there will be a bloody warlike situation."

Opponents to sanctions say they mean fewer jobs for black South Africans and, thereby, worsen their plight.

But "apartheid is already causing enormous suffering," argues Pajibo. "And one can endure suffering if it means changes in conditions."

The U.S. bishops, Dumas said, following the lead of the South African bishops, have supported economic sanctions against South Africa. In January, the Southern African Catholic Bishops' Conference issued a statement saying "the time has not yet come for economic pressures to be lifted. They may even have to be increased."

Sanctions remain necessary, said Dumas. While progress has been made, he said, "South Africa still has 5 million white people owning 87 percent of the land and 28 million black people relegated to 13 percent of the land. It still has a law that prescribes inferior education for black people. Blacks still live without electricity, running water, sewage systems.



Nelson Mandela addresses 130 national religious leaders in New York during his 12-day visit to the U.S. (CNS photo)

thinking of 'you' and 'me,' and started thinking of 'us.'"

A second message the stately South African leader delivered during his visit to the United States was that the time was not right to lift economic sanctions against South

months by South African President F.W. de Klerk.

"We should not lower our guard," Mandela said, adding that for all the racial reforms instituted since his release from prison four months ago, he still cannot vote

Push, don't excommunicate politicians, bishop says

(Continued from Page 5)

"In light of this we face the specific problem of Catholics in public life who reject or oppose the church's teaching on abortion or who reject or oppose the position of the American bishops on public policy in regard to abortion."

Catholics in public office must "clearly articulate their views and do all that is possible to build a public consensus in favor of protecting the unborn child," the bishop said.

He described the "personally opposed" position on abortion as "the defense mechanism for many Catholics who attempt to satisfy both the pro-life and pro-choice groups."

He defined the pro-choice position as one which holds "that a woman should be

free to obtain an abortion at any stage of pregnancy, for any reason whatsoever, without any legal restrictions."

"It is the harshest but clearest statement of the pro-abortion mentality," he added. "No Catholic can hold a pro-choice position and claim to be in unity with the church."

"As a matter of policy, I do not favor efforts to extend excommunication to such Catholics or publicly refuse them the sacraments," he said. "Such penalties are spiritual penalties and are primarily intended to deter people from obtaining or performing abortions or hasten their reconciliation."

"However," the bishop continued, "any Catholic who openly rejects the teaching of the church thereby separates himself or

herself from the full unity of faith and discipline common to membership in the church."

Such a person "also separates himself or herself from the unity proclaimed by those who participate in the Eucharist," he added, saying that to receive Communion while openly rejecting the teaching of the church "is morally wrong."

Bishop McHugh's directives, effective June 26, decreed that "parishes and other diocesan institutions should not bestow public honors or privileges of any type" on

public figures who adopt "pro-choice or personally opposed" positions.

The directives also specified that "such persons should not be invited to be speakers at graduation ceremonies, celebrated lectures or other public events" or asked to serve as honorary chairmen of major celebrations or hold any office in the church or its parishes.

The bishop said that the ban on speeches would not necessarily apply to academic forums presenting both sides of the issue.

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Local Section

Surprise--It's been 25 years!

(Next Issue: Pastoral letter on who, what are the people of S. Florida)

By Araceli M. Cantero
Editor, La Voz Católica

It was a total surprise for the Archbishop.

The lay ministry celebration he was supposed to preside over turned out to be his own party. And he could not believe they had been able to keep it all a secret.

It was not very easy, said Father Pablo Navarro, the Archbishop's priest-secretary.

"A lot of deceiving and pious lying has been going on, and I thought we might have to start

"You are one who lives the conviction that God did not call us to be successful but to be faithful"

today with a penance service," he said.

But the Archbishop seemed delighted and did not hide his gratitude for 25 years of service and for the celebration rich with praise for him and his evangelizing zeal.

The Chancellor, Father Gerard LaCerra, shared his own conclusion that the Archbishop's episcopal line must come from the apostle John, "because the two of you have a lot in common." And "although this is only your 25th anniversary, we all know that you are pure gold."

From the first pew in the chapel, the bishops of Florida applauded warmly. With them was Bishop Thomas O'Brien from Phoenix, who had been the Archbishop's secretary there. He approached the pulpit to acknowledge that he had also 'endured' the untiring zeal of the Archbishop. And showing a rolled document he testified that 'after years of search in the archives of Cincinnati we were able to retrieve this Vatican document confirming that, indeed, Archbishop McCarthy became a bishop 25 years ago.

The comments became more serious during the Eucharist at which Fr.

Navarro spoke of the Archbishop as one "who has allowed himself to be grasped by the person of Jesus, "and one for whom his Gospel words "I no longer call you servants but friends' are living reality.

And borrowing from the Archbishop's own use of the initials F.P. & L. (Florida Power and Light) at so many ABCD dinners and Confirmations, Fr. Navarro told him that he is indeed a man of faith, of prayer and of love.

"You are indeed a man of faith," he said, "and one who lives the conviction that God did not call us to be successful but to be faithful," he said.

He spoke of the Archbishop's life of prayer. Of his reaching out into his pocket for a Rosary and of his not missing a line of the Psalm, even when we are driving through a speedy curve."

Years of 'pure gold'



Abp. McCarthy greeted at his surprise celebration.



Archbishop leads the Pope through the Pastoral Center on his visit here in 1987.

The late Abp. Coleman F. Carroll greets the Archbishop upon arrival in 1976.



Florida's bishops (and one from Arizona, L) applaud Abp. McCarthy.

Archbishop McCarthy is ordained a bishop in Cincinnati 25 years ago.



Abp. McCarthy (l) and family gathered in 1954.

"You are also a person of love, because only someone who loves can have the energy and evangelizing zeal that is tiring us all," he said, drawing smiles from all listeners.

"The difference between a eulogy Mass and this celebration is that at hearing all this wonderful things one can still blush," the Archbishop said, obviously moved.

He introduced members of his family: The two brother priests: Norbert and Don; his sister, Catherine, a religious serving in the Archdiocese and "the one who dared to be different and got married," the Archbishop said pointing to her sister Grace and her husband Bob and niece

Edie.

He spoke of his ordination to the priesthood in 1943 and of how his ability to type landed him a job at the Chancery in Cincinnati which ended in ordination as auxiliary bishop 22 years later and his installation in Phoenix in 1969. He came to Miami as Coadjutor for Archbishop Coleman F. Carroll in 1976.

At the end of the Eucharist at St. Martha's the archbishop thanked all for the celebration and also asked forgiveness "for the time I may have hurt you or offended you." He also shared some of the joys of his years of service, among them the privilege of having been part of the

sessions of the Second Vatican Council and all the learning done from his 13 years in Miami.

The central patio of the Pastoral Center became the site for the reception that followed. Priests and laity continued the celebration while a man played the harp and people crowded around the the Archbishop to shake his hand or give him a hug.

It was late evening and for many the time to go home. The music was still playing and with its notes one could still hear people commenting about the 25th, or silver anniversary, and the man who had been described as 'pure gold.'



Eucharistic Minister workshop offered

The Archdiocesan Office of Worship and Spiritual Life offers these Workshops for 1990-1991:

Eucharistic Ministers

All Workshops: Saturdays, 9:45 a.m. to 4 p.m.

- Sept. 8, St. Patrick, Miami Beach
- Sept. 29 St. Richard, Miami
- Oct. 13 St. Peter & Paul, Miami. (Spanish)
- Oct. 27 St. Kevin, Miami
- Nov. 3 St. Gregory, Plantation
- Nov. 17 St. James, North Miami. (Spanish)

Jan. 12 St. Bartholomew, Miramar
Feb. 8 Our Lady of Divine Providence, Miami (Spanish)

Requirements for Commissioning

(1) Candidates from parishes must be recommended in letters of recommendation signed by their pastors; those from school or other institutions, by their Spiritual Directors; those from Apostolates, by Bishop Roman (through their Spiritual Directors).

(2) Candidates must attend one full day of training.

Procedure:

Letters of recommendation must contain the following:

- (1) Names of all candidates being recommended (addresses/phone numbers not necessary).
- (2) Check to cover registration and lunch fees for all those attending.
- (3) Specifications of which workshops candidate(s) will attend.

Fees: \$10.00 per person (includes lunch). Please make check payable to the Office of Worship and Spiritual Life. Mail to: Office of Worship and Spiritual Life, 9401 Biscayne Blvd., Miami, Fl 33138.

St. Charles Borromeo honoring Mary

St. Charles Borromeo Catholic Church will celebrate the Feast of Our Lady of Mt. Carmel on Saturday through Monday, July 14-16 in the Church at 600 N.W. 1 Street, Hallandale.

On Saturday, the church will be open from 3 to 6 p.m. with confessions from 3:30 to 4:30 and a Vigil Mass at 5 p.m. On Sunday the church will be open from 8 a.m. to noon. Sunday Masses at 9 and 11 a.m.

One Monday the church will be open

Official Help missions alleviate pain

Dearly Beloved in Christ:

On July 15th, the faithful of the Archdiocese of Miami will be asked to respond to Pope John Paul's request that we assist him with his worldwide mission in building up the Church and helping to alleviate pain.

I have asked the pastor of each parish to bring to each of you the purpose of this collection and the need for your support for our Holy Father's efforts.

The Holy Father labors day in and day out to bring the presence of a Redeeming Christ to a troubled and pain-filled world. This he willingly and lovingly does. But he needs all of us...his spiritual sons and daughters to assist him with the heavy burden of financial concern that comes with these efforts.

I want the spiritual leaders of this Archdiocese to know I am solidly behind them in their efforts. I want every individual member of the Archdiocese to know that I am counting on them, just as our Holy Father is counting on them, to respond to the challenge of partnership in building the Church across the world.

My God bless you for your generosity.

**Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami**

* * *

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

Rev. Harry Ringenberger - to Associate Pastor of St. Pius X, Fort Lauderdale, effective July 1, 1990.

Rev. Julio Estada - to Associate Pastor of St. Andrew Church, Coral Springs, effective September 6, 1990.

Rev. Oscar Brantome - to Associate Director of the Archdiocesan Vocations Office, effective July 1, 1990.

Rev. Robert J. Bozek - to Adjutant Judicial Vicar and Administrator of the Metropolitan Tribunal, with residence in St. Mary Magdalen Church, Miami Beach, effective Aug. 1, 1990.

Blessed Kateri to be honored

The feast of Blessed Kateri Tekakwitha will be celebrated Sunday, July 15 with 9:30 a.m. Mass at St. Mary Cathedral, followed by refreshments. Seminole and Miccosukee representatives are expected to attend. The Archdiocesan Council of Catholic Women will present a layette to each tribe for the baby born nearest the feast day.

Ministry offers Articles on teens

The Archdiocesan Office of Worship is offering to order copies of seven "excellent" articles about the teenager's role in the family for parishes or musicians interested. The office feels the articles which appeared in the pastoral musicians magazine, *Pastoral Music*, are so good that they are making this offer to the public.

"I think the articles are excellent," said Renee Parsons, of the Worship Office. "I think we've needed that, recognizing the complex family situation where the teen is a member rather than the teen being like a separate entity."

Anyone interested in having the articles, entitled, "Teenagers at Prayer: The Musician's Role," should send \$3 per copy desired, to:

Office of Worship, 9401 Biscayne Blvd., Miami, FL, 33138.

Orders must be received by Aug. 1.

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Winnable war..

...Smut takes a beating

By Pete Winn

Good news from the obscenity front:

The U.S. Supreme Court says states can attack child pornography, even in the privacy of homes, to destroy the market for this smut.

A review of scientific studies has found evidence of harm from just five minutes' exposure to porn.

The federal government's Project Postporn has shut down one of the nation's largest mail-order pornography houses.

Judges in six Florida judicial circuits have ruled that 2 Live Crew's *As Nasty As They Wanna Be* album is obscene.

American Exxtasy Channel and major satellite companies have been indicted in Alabama for airing obscene programming.

Supreme Victory

Acting in the case of *Osborne v. Ohio*, the Supreme Court voted 6-3 this April to uphold an Ohio statute that makes possession of child porn illegal even if it occurs only in an individual's home.

"Not only is the sale, distribution and trading of child pornography illegal, the court decided they needed to prohibit porn wherever it was found in order to protect children," said Rob Showers, former Assistant Attorney General in the Reagan administration.

"In most cases when you have a child molestation, you will have a child testifying against adults. That's not only tough on the child, it also becomes a very difficult case for prosecutors to win," Showers said. "Now that possession of child pornography is a crime-and it can be a crime now in any state that passes a statute-a prosecutor armed with a search warrant can go into a suspect's home and search for pornography. If he finds it, there will generally be a guilty plea to child pornography. That will turn an iffy molestation case into a sure conviction and sentence."

Only 19 states outlaw child pornography; they are Alabama, Arizona, California, Colorado, Florida, Idaho, Illinois, Kansas, Minnesota, Missouri, Nebraska, Nevada, Ohio, Oklahoma, South Dakota, Texas, Utah, Washington, and West Virginia.

Showers also expects the Supreme Court to eventually reconsider its position allowing adults to possess ordinary pornographic materials. A 1960s ruling, *Stanley v. Georgia*, said that obscenity was "protected speech" under the assumption that "a man's home is his castle." But in *Osborne*, the court served notice it may be reconsidering.

"What the court is looking for is clear evidence to answer the question: 'Does pornographic material cause harm to adults?'" Showers said.

Missing Links

That ammunition may be forthcoming. Dr. David Larson, a federal researcher, recently surveyed 145 studies of the effects of pornography. He and co-worker John



Lyons of Northwestern University found that 73 percent of the studies involving hard core pornography revealed potentially harmful effects on the subjects, most of whom were college-age-males viewing porn for five minutes or less.

Roughly half of the 54 studies involving erotica, or softcore pornography, found evidence of potentially harmful effects.

In the 23 studies where rape was singled out as a primary consideration, 18 of those studies-or 78 percent-confirmed a link between viewing pornography and the likelihood of aggression.

Sex, Videotapes and Jail

If the scientific link looks encouraging, the news from the enforcement front is even more of a boost.

Project Postporn, a two-year-old joint effort between federal postal inspectors and the Justice Department's Obscenity Enforcement Unit, has shut down the largest distributor of mail-order pornography in the United States.

Kurt Brussel and his son Matthew, owners of Connecticut-based Pak Ventures Inc., have pleaded guilty in federal district court in Virginia to charges of distributing obscene

materials. As part of a plea agreement, the elder Brussel will serve a year in jail, turn over his inventory of sexually oriented videos and magazines and abandon the pornography business. The Brussels have also agreed to pay fines totaling \$900,000.

"In each of the five court districts in which the Brussels were originally indicted, investigations were initiated following numerous complaints from citizens who had received unsolicited sexually explicit advertisements from the defendants," said J. L. Edwards of Project Postporn.

Too Nasty to Be Sold

Miami rap music group 2 Live Crew's *As Nasty As They Wanna Be* record album has been found to be obscene in six of 20 judicial circuits in Florida covering 15 counties and has been banned for its sexually explicit lyrics.

And indictments have been returned in Alabama state court against the owners of American Exxtasy Channel, a major purveyor of pornographic videos, and satellite communications companies that carried the channel, including GTE Inc. and GTE Spacenet Inc.

(From Focus on the Family)

Why are pro-family people ignored?

By Gary L. Bauer

Do you ever get the feeling that you are being ignored? Many of you have written more letters to your representatives since January than you have your entire life. But Congress just doesn't seem to be listening. Why not?

Consider this familiar scenario: Congress is about to pass a bill that is hostile to family values. Pro-family citizens deluge Capital Hill with letters and tie up the switchboard for days. But when Congress votes, it passes the anti-family measure anyway. Why do lawmakers ignore us? Why don't we command more respect?

It helps to understand the way a politician thinks. Their highest priority is always one thing: getting re-elected. Before every decision a congressman will ask the following question: "What will this do to me on election day? Will it hurt my chances, or help me to be re-elected?"

The people who command a congressman's respect are those who can change the outcome of their re-election campaign. Whoever pays the fiddler calls the tune.

Our opponents understand this much better than we do. On July 3, 1989, the day the Supreme Court returned the abortion debate back to the political arena, Kate Michelman of NARAL stepped up to the microphone, looked into the cameras and sent a message to every politician in America: "Take our rights, lose your jobs." She spoke their language, and they got the message.

What else is to account for the dozens of politicians who suddenly had a change of heart and became "pro-choice?" They didn't all discover some new fact of fetal development or constitutional law. They feared for their jobs.

Quite honestly, many politicians think the pro-family movement is all bark and no bite. They know we can raise a ruckus in April, but they just don't believe we'll be there in November. They don't fear us at the polls. Have we given them any reason to? An astonishing number of Christians aren't even registered to vote. To a politician, these folks are non-entities. They don't exist. They are "unpersons," to use Orwell's phrase.

But there's another problem. Voting Christians suffer from a case of "terminal niceness." We are far too quick to forgive and forget. Like a man or woman who meekly embraces a spouse despite repeated acts of infidelity, pro-family citizens allow their representatives to betray them time and again without suffering any repercussions. No wonder they don't fear us.

Every good relationship is built on mutual respect. This is true in the home, in the work-place, and in the public square. That respect must be earned and protected.

When one partner commits an offense, forgiveness is called for. But the relationship is in jeopardy when the offense is repeated again and again with no real show of repentance. Time has come for "tough love." It's time to let the offender feel the consequences of his or her actions.

Either we're too squeamish to let a few political heads roll, or we have very short memories. A politician may

spend years in opposition to our values, then four weeks before an election issue a press release vowing to be more pro-family. So, we keep them in office. They will then spend the next several years voting against us, confident we'll forget again come election day.

Not only are we hesitant to punish our betrayers, we often fail to reward our friends. I was reminded of this during a recent visit with some pro-family state legislators. They thought it was shrewd of President Bush to invite gay activists to the White House. When I protested, they reminded me that every time they vote against "gay rights," the gays respond by turning out hundreds of volunteers in support of their campaign opponents. The gays remember friend and foe come election day, and they work to put pro-family politicians out of office one by one.

These legislators also told me that none of them have ever benefited from the pro-family votes they cast. No volunteers-no one to go door to door, answer phones, distribute flyers or attend precinct caucuses for them.

If the pro-family movement wants to be heard, if we are really serious about getting and keeping legislators in office who will listen to our point of view, we have got to earn their respect. Virtue may be its own reward, but elections are won by votes.

(From Focus on the Family. Gary Bauer is president of Family Research Council, a Washington, D.C. based division of Focus on the Family. FRC educates lawmakers and the media on family issues.)

10 **Family Matters****Regaining sense of life after death of spouse**

It is extremely difficult for a widowed person to regain a sense of direction and meaning because of the intensity of the loss of one who is most significant and loved. Part of this struggle is often the experience of finding oneself single again after years of being part of a couple.

A single person identity doesn't appear over night, but slowly emerges from events of life during the first weeks and months of living alone. Ever so gradually, small insignificant actions begin to move one towards a new sense of being. One becomes aware that the sun does continue to shine; a new sense of life through the beauty of nature; mastering a task (cooking a meal, balancing a checkbook) that was formerly done by a spouse; or simply being able to enjoy time alone without feeling lonely.

As one begins to see these awarenesses emerge, life takes on a new beauty and meaning. Inner resources begin to surface which may have been hidden throughout the marriage. These are the resources so necessary for the development of a single-again self image.

The widowed person often resists these signs of emerging independence at first. The shock of the death often leaves one numb and unable to absorb the immensity of what has happened. There must be time to mourn the loss of the spouse.

But the time comes when one must move on with their life. This isn't always easy. Often there are

By
**Sister Virginia
McCall**



feelings of guilt when one thinks of going out on one's own, of making a new life for oneself. These feelings need to be admitted and seen for what they are...burdening and unrealistic.

Certainly, as one begins to grow as a single person he or she is in no way denying the joy, comfort and companionship felt while in the presence of their spouse. It is merely another way of continuing through life, seeking new options for growth and happiness at the same time cherishing the past. Many times the widowed person tends to make decisions in the light of what their deceased spouse would have wanted. Sometimes they continue to see or hear their departed partner. This is a common and real experience.

Mildred once told of looking up towards the door and seeing Charlie come towards her and then suddenly disappear. She couldn't understand what was happening and it disturbed and frightened her. It was only in

sharing this experience that she discovered this was a common happening. She wanted Charlie back so badly and thought about him so often that there were times she could actually see and hear him.

There came a time when Mildred had to bury Charlie...not only physically but emotionally. While not denying her love for him and a very real presence which she felt, Mildred had to say, "Charlie, you're dead. I miss you terribly. I want you to be with me but the reality is that you are not. So I will let you go."

This was a difficult thing for Mildred to do. Yet, it enabled her to accept the finality of Charlie's death. She still thinks of him and their happy times together, but she is able to go on with her life, to grow through the experience of her loss and to be a peace with herself. It helps a great deal if widowed persons can share their struggle and their journey with others who have had a similar experience. There is a great need for support groups for widowed who need to deal with their loss. If anyone is willing to conduct such a group or knows of a group doing this kind of ministry, please contact The Family Enrichment Center, 651-0280. Call, too, if you have a need to process your own loss through sharing in a group.

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

Helping a child in restoring self-esteem

Dear Mary: I have two grandchildren, ages 6 and 5. My husband and I feel that the older child has lost so much of her self-confidence and self-esteem.

The younger child has always been very forceful. I feel the parents baby her much more and that they also used to scold the older child when the children squabbled. I feel it has caused the older child to become afraid to stand up for her rights.

The younger child is able to do things on her own much better. She is confident and is always saying she is good at whatever she is doing. She has a winning personality.

The older child is so kind and will do anything for someone, but it seems people just don't warm up to her the way they do the younger one. Also the older child is very hurt since starting school because it seems so often she is excluded from playing with some of the children.

There are two or three girls who pull the other girls away from my granddaughter. She gets hurt by this, and we tell her not to pay attention and play with someone else, but since there are only nine girls, this is a problem. — Ohio

Recent research indicates that from the earliest years some people jump into a new social situation; others prefer to stand on the sidelines for a while and watch the action.

By Dr.
**James and
Mary Kenny**



Such behavior appears too early for us to "blame our parents." One of the most common remarks of parents when they have more than one child is "they are so different."

As a concerned grandmother, you can be a resource person to both girls. First of all, do not blame the parents or criticize their parenting. You would be infringing on their right to parent as they see best, and you might anger and alienate them.

Second, do not draw attention to your older granddaughter's problems. You will only indicate to her that there is something wrong with her, adding to her insecurity.

Do not devote all your attention to the older child, because this too could cause family tension. Instead, have the girls over individually to visit you or go places with you. Try to accept and enjoy each girl for her own qualities.

Self-acceptance precedes self-esteem. You can help each granddaughter accept herself as she is by accepting and enjoying her yourself. At the same time, you can enhance self-esteem by teaching new skills in a relaxed environment.

When your older granddaughter visits, plan things you and she will enjoy doing together. Teach her to cook. Play games. Work jigsaw puzzles. Color together. Draw or paint. Sculpt in clay. Garden. Hike. Swim. Ride bicycles. Do not emphasize achievement but having fun.

Self-esteem does not develop because adults repeatedly tell a child, "You're OK." Rather, self-esteem develops because the child, with aid from adults, develops competency and knows she is OK. As your granddaughter develops new skills and capabilities she will develop greater self-esteem.

There is little you can do directly to help your granddaughter cope socially in school. Most children suffer slights and hurts in school. Focus on her good qualities, and let her learn to cope at school.

Your older granddaughter will never have the personality of your younger granddaughter.

Instead of comparing them, love each one for her own unique gifts.

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

Today's vacations will be treasured memories

With vacation season upon us, the hassles often loom greater than the rewards.

There comes a time when we ask, "Is it worth it?"

By the time we deal with pet and lawn care, recalcitrant teens, and buying enough underwear to outfit an army unit, we're ready to stay home and sit under a tree.

I know the syndrome well.

For twenty years, we trekked a thousand miles to visit grandparents. We've been through the summer ear infections with alien doctors, the cheap motel rooms jammed with five active bodies, and the teenage "do we have to's?"

Was it worth it? Definitely yes. In looking back on our vacation experiences, we realize that these are the stuff of family memories. We forget the hassles and treasure the fun, the bonding, and the out-of-the-ordinary experiences.

When our young adults reminisce about the good times we had, Jim and I exchange that look couples share when they've lived together a long time. It says, "Hey, we did it. It may have been miserable at the time, but the memories are good."

I don't want to give the impression that we didn't enjoy our trips. We did, but younger parents need to know that kids readily forget the hassles that we remember in favor of positive memories.

If there's one lesson we've learned that might be of value to younger parents, it's that kids complain

By
**Dolores
Curran**



as part of life, whether they mean it or not. We shouldn't take these grumbings too seriously because they forget them as quickly as they make them.

Take those wall-to-wall bodied nights in motels. While we remember the hassles, they recall the fun. They laugh about sabotaging us, about the sleep talker, and how they smuggled potato chips under the covers.

They also reminisce about resisting our insistence that they enjoy historical monuments and museums. "Why didn't you make me go to the Kennedy Library?" they say.

"I didn't know that someday I'd wish I'd been there." We sigh a lot.

When we marvelled over the canyons in Utah, they muttered, "When can we get back to the motel pool?" When we insisted upon the nature talks at Carlsbad Cavern, they were interested mainly in the tarantula they captured on the hood of the car.

While we read documents in the National Archives, they ogled foreign tourists.

What I'm saying is that kids and parents will never enjoy the same vacation on the same level. Or at least admit enjoyment.

It isn't cool for a child over five to show pleasure. The more parents say, "Isn't this fun?" the more the shrug.

But retrospectively, they share their enjoyment. I recall the time Son Number One, who sneered his way through our two week history trip to Yorktown, Jamestown, Williamsburg, D.C., and the United Nations, replayed an excited account to his friends when we returned home. He didn't know I was within earshot of course.

Now that our young adults tell us how much they enjoyed our trips, I regret I took their complaints and lack of response seriously. I beg other parents not to fall into the same trap.

If I had it to do over, I would laugh when they say, "Big deal. So somebody carved four presidents on a mountain. I'm going to look for lizards."

And that's what we ended up doing one trip. Catching lizards.

They still talk about it and we all laugh. I won't even go into the time a shoe box of eighteen New Orleans chameleons got loose in the car.

But believe me, the hassles are worth it—twenty years later.

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Why is an annulment needed in this case?

Q. I am a widowed Catholic who married a twice-divorced Protestant in a civil ceremony.

He was baptized and married in the Lutheran Church.

I was informed by my parish priest that my marriage could not be blessed nor could I receive the sacraments

**By Fr.
John
Dietzen**



unless my husband pursued a petition of annulment.

If the church, in fact, does not recognize marriages performed outside the church, why is it necessary to have a marriage annulled which, in the eyes of the church, was never performed in the first place?

It is my understanding after speaking with others during my travels that this ruling is not consistent nationwide.

What is your opinion? (Iowa)

A. You are mistaken, as are apparently countless others both Catholic and non-Catholic, in your assumption about the marriage of Protestants or others who are not Catholic.

It is true that every baptized Catholic who has not formally rejected the Catholic faith must be married before a priest (or bishop or deacon) to be truly married according to the laws of the Catholic Church.

That rule does not apply to those who are members of another faith, or who have no religion at all.

If neither marriage partner is Catholic and both are free to marry (if neither has a previous marriage, for example), the Catholic Church recognizes this union as a true, valid marriage.

If two Buddhists marry, for instance, before a Buddhist monk, we acknowledge that as a real marriage, uniting the two people in a marriage bond.

Even more, if both non-Catholic partners in a marriage are validly baptized Christians, such as two Lutherans or Methodists, we Catholics view that union as not only a valid marriage but a Christian sacrament.

Hundreds of Catholics and others who become involved in a serious relationship with Catholics, cause themselves much pain because they do not remember this simple but essential truth.

Most priests with even a little parish experience have had at least one couple approach them to be married with the nonchalant remark, "He was married before, Father, but it doesn't count because he's not Catholic."

The church honors every marriage, Catholic or not, as a sacred union that cannot be simply brushed off.

Thus, any previous marriage by one of the partners planning a wedding must be dealt with in an appropriate way by the church before the forthcoming marriage could take place.

There is nothing at all new in the above regulations and policies of the church.

In this matter there is no difference between one part of our country, or the world for that matter, and another.

They are Catholic theology, and provisions of the law which governs the Latin-rite church.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

(Questions for this column should be sent to Father Dietzen at the same address.)

Catholics' fate changing in Mexico

I have read that with the visit of Pope John Paul II to Mexico in early May, speculation reigns that tension between the church and the Mexican government is lessening. It's about time, considering that Mexico has more baptized Roman Catholics than any country in the world except Brazil.

Some may wonder what the tension is all about, and anyone unfamiliar with Mexican history may be in the dark about how hated the church has been by official Mexico for a very long time. In fact, Mexico and the Vatican have not had diplomatic relations since 1857, when Benito Juarez incorporated a new constitution to break the power of Roman Catholicism in the country. At that time, Juarez declared separation of church and state and suppressed religious orders. Then with the constitution of 1917, which was openly hostile to the church, the persecution of priests became so severe that until the '30s priests could only function underground. The tragedy of this persecution of clergy was movingly depicted in novelist Graham Greene's book "The Power and the Glory."

I became deeply aware of the Mexican government's anti-Catholic stand back in 1957, the year Mexico celebrated the centennial of the first anti-church constitution. That year I had met a Latin American priest who was a distant relative of a man

who had been martyred in Mexico for his faith. The young man was Luis Segura Vilchis, an engineer who worked for the power and light company in Mexico City. He was a prominent Catholic and close friend of Father

Miguel Pro, a Jesuit priest, and his brother Humberto.

Father Pro did his priestly work night and day in disguise, saying Mass, baptizing babies, hearing confessions and gathering young men to make them active Catholics, keepers and spreaders of the faith. He was considered by the authorities to be in violation of the constitution and the new prohibitions against the teaching and practice of the Catholic faith instituted in a new wave of Catholic persecution in 1926, when Plutarco Elias Calles became president.

On Nov. 13, 1927, a bomb was thrown into a car carrying a

There is still a way to go when it comes to religious freedom for the Catholic Church in Mexico, but at least now the door is open to the pope.

**By
Antoinette
Bosco**



general. President Calles immediately used this as an excuse to eliminate Father Pro, his brother and Luis Vilchis. Accusing them of attempted murder, he had them arrested and kept isolated from family, friends and legal representation.

Vilchis was brought out of his cell 10 days later, blinking from the daylight he saw for the first time since his arrest. He was led to a barricade of logs pitted with holes. Two rows of five soldiers in each, with rifles, stood at attention some 20 feet away. Vilchis would have seen the two bodies on the blood-stained ground, Humberto and Father Pro.

The reports of these executions later stated that Vilchis refused a

bandage for his eyes and said to the soldiers, "I am ready, gentlemen." His last words were "Viva Christo Rey!" (Long live Christ the king.)

The only crime these three young men were guilty of was their love of God and their Catholic faith. Their deaths

were expected to inspire great terror in the hearts of other Catholics. But as always, the mystery remains — the more the church is persecuted, the stronger it comes back. According to current Mexican law, which prohibits the wearing of clerical garb and the celebration of religious ceremonies in public, the pope could have been arrested when he landed at the airport in Mexico. But, of course, he was not.

There is still a way to go when it comes to religious freedom for the Catholic Church in Mexico, but at least now the door is open to the pope.

Keep family unity despite the TV zapper

There's a new source of irritation in family life in these days of technological wonder. It's the insidious television remote-control device channel flicking.

How the men love to engage in channel flicking. "Dad keeps control of both of the automatic controls, one on each side of his chair." (World Families Watch Television.)

Apparently fathers have been observed and named by other family members as the worst culprit in the new entertainment phenomenon. When the father feels entitled to change programs even the middle of a show that his wife or children are enjoying the problem is infuriating.

No wonder some teenagers no longer watch TV with the family and no wonder some women prefer to watch TV in the afternoon. Once they've done the day's chores they like to relax and be free. The unwelcome interruption of family TV viewing by an inconsiderate channel zapper may not be cause for divorce but it surely is a cause for anger.

James Lull, writing in "Media nad Values," says that most men are not conscious of the problem because for them home is the place where they come to relax after a day's work. But for many women home is work place. It isn't easy for women to fully relax and enjoy TV viewing the way men can. Often they are doing other things while they watch TV.

Since so many hours each day are spent in TV viewing it might be a good idea for families to discuss the way they are interacting as a result of the tube. Anything that builds up resentment in family life is a problem that should addressed

**By Fr.
John
Catoir**



openly and honestly. Resentment has a way of exploding if it's not defused.

What would happen if the whole family had a brainstorming session to solve the problem in ways that everyone could live with? I have no specific suggestions, each family is different, but I do believe it's important to talk about the little things that lessen family happiness and peace. Daddy, beware. You may have to relinquish some control. The goal of family life is to create an atmosphere of emotional comfort through the mutual effort of love. Everyone has to give a little. Dad needs to relax, but other people have needs, too. Talk about it.

May I add one further suggestion: family prayer is worth nurturing. If you don't pray together, in the long run you may not stay together. Pray for the grace to be a happy family. That's what God wants you to be.



By Frank Morgan

Time capsules

Declaration of Independence signer's interesting facts

Among the signers of the Declaration of Independence were: Button Gwinnet of Georgia, who was killed in a duel the following year. His signature is the most valuable because of the scarcity of them.

Joseph Hewes of North Carolina, who as head of the Navy appointed John Paul Jones to his command and provided him with a ship. 23-year-old George Walton of Georgia was the youngest signer. He fought in the battle of Savannah where he was wounded and taken prisoner by the British.

Dr. Benjamin Rush of Pennsylvania was called the first psychiatrist of the country. Dr. Josiah Bartlett of New Hampshire was known for his treatment of a malignant throat disease with Peruvian bark.

Richard Henry Lee and Francis Lightfoot Lee were brothers and delegates from Virginia.

Robert Morris of Pennsylvania, who later was appointed Finance Superintendent. The nation's currency was about worthless when he took the position. He then established a bank to relieve the shortage of currency and issued notes based on his

own credit that served as money. After the Revolutionary War, Morris refused the position as Secretary of the Treasury and became a land speculator. He lost his fortune and was imprisoned for debts for three years. Upon his release, Morris spent the last year of his life in poverty and obscurity.

John Hancock of Massachusetts was the richest merchant in the country. Born poor, he inherited his uncle's store and real estate. Big Ben Harrison of Virginia lifted him bodily and carried him to the speaker's chair when Hancock tried to decline the honor. Harrison was the father of President William Henry Harrison and the great grandfather of President Benjamin Harrison.

After Ben Franklin of Pennsylvania made the remark, "We all hang together or most assuredly we will all hang separately," Big Ben Harrison looked at skinny Elbridge Gerry of Massachusetts and said, "If hanged, my ordeal will be over quickly but you will be dangling for an hour."

This was not just idle chatter because Richard Stockton of New Jersey was captured by the British and died from the effects of the imprisonment.

Program explores people's search for God

I've been thinking lately about knees, hares and getting in touch with God. Such ruminations are caused by having cable TV.

Flipping around the cable channels the other day, I had a chance to watch live knee surgery.

Very up close and personal. If I ever need such repair work, I think I'll limp instead.

That's not the only odd thing you can see when 30 or more stations are pumped

states and eight foreign countries to interview dozens of people of all faiths about how they encounter God.

Some find Him in nature; others discover Him in themselves; still others come across God in unexpected conversion experiences which overwhelm them.

Noting that 40 percent of American have had spiritual experiences which left them with positive effects (far more than have had a knee replaced), Father Jones set out to listen to people talk about meditation and mysticism.

"A Still Small Voice," narrated by newsman Bill Kurtis, includes commentary from Buddhists, Benedictines and Baptists, Jews and Jesuits, Muslims and more.

The program explores the dangers of mysticism when it is twisted away from God to darker purposes; it asks what prehistoric people thought about God; it seeks ways to test the value of mysticism.

One of the ways I judge the worth of a TV show is to add up how many important questions it raises and how much discussion it engenders in viewers.

"A Still Small Voice" rates highly on both those scorecards.

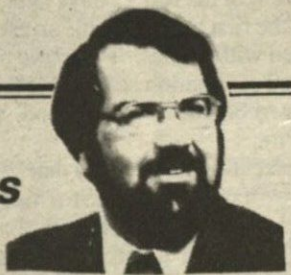
When you flip the TV off after the hour, you're going to wonder about your own spiritual experiences, about those of other people you know and about the meaning of it all.

This program by the way, recently won an award at the National Educational Film and Video Festival for outstanding production in the category of religion and philosophy.

Watch for "A Still Small Voice" when it comes to your city.

(For more information about it, write Father Jones at 4 Greentree Lane, Byfield, MA 01922.)

By
James
Breig



into your TV set by a wire. A flick of the remote brought me scenes of a dog chasing a rabbit across the sands of Arabia. That hare could motor, but the dog caught him anyway.

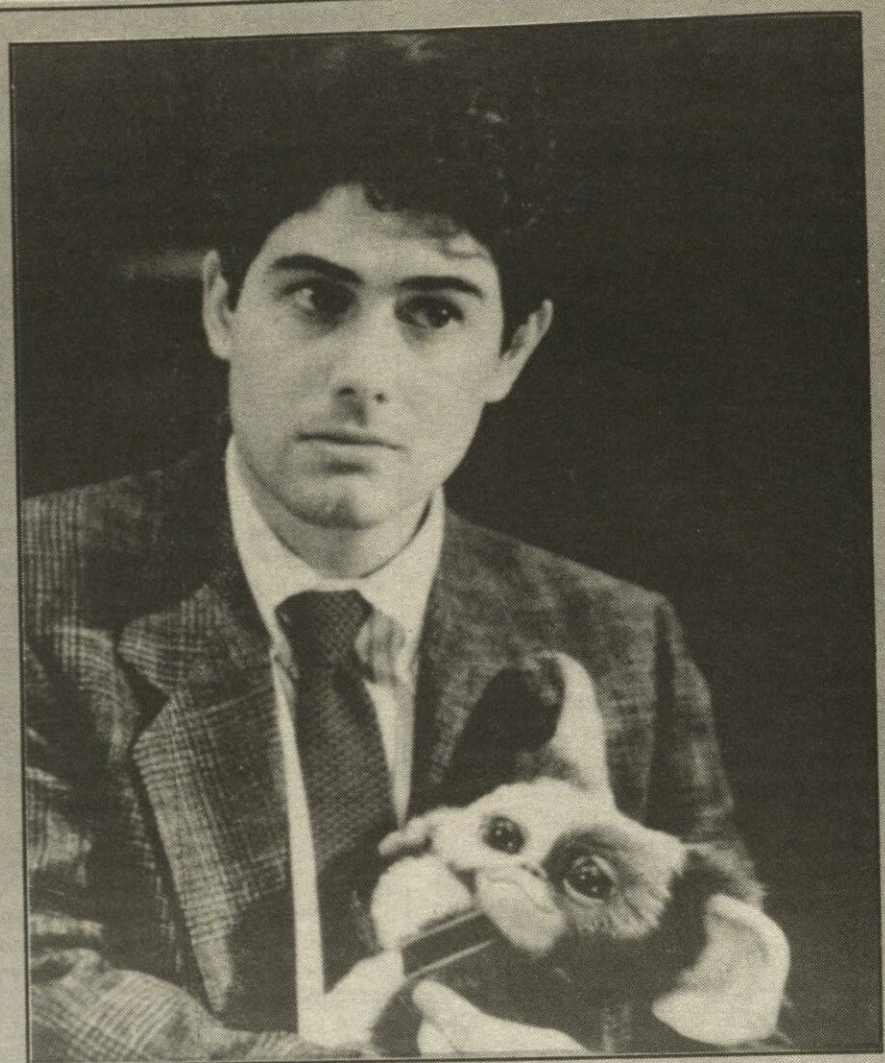
So what have knees and hares got to do with God? Simply this: how come, with all those channels and all that time to show joint surgery and hare-raising chases, there isn't more room on TV for shows like "A Still Small Voice"?

"A Still Small Voice" is a television rarity: an hour-long exploration into mystical experiences and the search for spiritual meaning.

It is being shown, in haphazard fashion, on PBS stations around the country (check with your local channel to find out if it will carry this documentary).

Behind this special is Owen Jones, an Episcopal priest who journeyed to 11

'You're going to wonder about your own spiritual experiences, about those of other people you know and about the meaning of it all.'



GREMLINS 2 -- Knowing that gremlins are once again on the loose, actor Zach Galligan as Billy holds on to Gizmo, the cuddly creature who was his pet, in "Gremlins 2 The New Batch." The U.S. Catholic Conference classifies the film A-III - adults. The Motion Picture Association of America rating is PG--13 - parents are strongly cautioned that some material may be inappropriate for children under 13. (CNS photo)

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

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Catholic television and radio schedule

Television programs

- 'En Busca de la Felicidad'** In Spanish, with Father Federico Capdepon as host, also with a spiritual message from Bishop Agustin Roman every Sunday at 9 a.m. on WLTV Channel 23.
- 'La Palabra de Vida'** In Spanish, at midnight five minutes on a nightly basis on cable HIT-TV Channels 41 and 20.
- 'Living Faith'** In English every Wednesday and Friday at 2:30 p.m., on Selkirk Cable Company, Channel 23.
- 'Rosary'** In Spanish with Auxiliary Bishop Agustin Román, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; also every Saturday from 4 to 4:30 p.m., on Dynamic Cable, Channel 13.
- TV Mass in English** Every Sunday, at 7:00 a.m., on WPLG-CH. 10.
- TV Mass in Spanish** every Sunday, 7:30 a.m. on WLTV-CH. 2 with Father Jose Nickse; and 9 a.m. on WSCV-CH. 51, with Father Francisco Santana.
- 'Raíces Cubanas'** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.
- 'El Día del Señor'** with Father Federico Capdepon, every Sunday at 10:30 a.m., on Channel 40, also every Sunday at 5 p.m. on Channel 51.
- 'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.

- 'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish and in English at 8 p.m.; Sundays at 9:30 a.m. in Spanish on Channel 51.
- Cable Programming** On Storer Cable (Acts / Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on

Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 38 in Dade.

'Mother Angelica' Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida; check with your local cable company.

'Catholic Focus' on Channel 6, WCIX, Father Thomas Wenski will air at 6 a.m. on July 8th.

Radio programs

In English

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

In Spanish

- 'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM.
- 'Los Caminos de Dios'** Hosted by Father José Hernando, Sundays at 8 a.m. on WQBA, 1140 AM.
- 'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustin Román, Sundays at 9 to 10 a.m. on WRHC, 1550 AM.
- 'Una Historia de la Vida'** Hosted by Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQL.
- 'Una Vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCN.
- 'Habla el Obispo Roman'** Hosted by Bishop Agustin Roman,

at 12 midnight on La Cubanísima, WQBA AM.

'Caminos de Fe' Hosted by Bishop Agustin Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.

'Mensaje de Fe' Hosted by Bishop Agustin Roman, at 9:30 a.m. on Radio Mambi WAQL, 710 AM.

'Encuentros Familiares y Temas de Actualidad' Hosted by Father Florentino Azcoitia, S.J., on Sundays from 8:00 to 8:30 a.m. on Radio Mambi WAQL, 710 AM.

'Conflictos Humanos' Hosted by Father Angel Villaronga, Mondays to Fridays from 11 a.m. to 12 noon on WQBA, 1140 AM.

'Alabamos al Señor' Hosted by Father Oscar Brantome, every Sunday at 6:45 a.m. on WRHC, 1550AM.

In Creole

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

New apartments for elderly, handicapped accepting applications

Two hundred and fifty applications will be distributed July 16 for St. Mary Towers, Inc. located at 7615 N.W. 2nd Avenue, Miami. This four-story building has 99 rental apartments, efficiencies for single persons, 1 bedroom apartments for couples and handicapped-equipped apartments for the mobility impaired.

All eligibility criteria is subject to third party verification. Some eligibility requirements are (1) ability to live independently (care for self and apartment). (2) 62 years of age or older unless mobility impaired, and (3) living on a limited income (not more than \$12,750 per year single or \$14,550 per couple). There is Section 8 subsidy for these units. Federally mandated preferences will apply. The first 250 persons who meet initial eligibility requirements may pick up a pre-application in person only at 9: A.M. on Monday, July 16th, 1990, at the Community Hall, 7485 N.W. 2 Avenue, Miami. This is an equal housing opportunity.

Expectant parents classes offered

Expecting a baby? Sometimes the changes that prospective parents go through are hard to cope with. St. Francis Hospital, 250 63rd St., Miami Beach, is helping expectant parents to understand the physical and emotional changes that occur during pregnancy, by offering "Shared Beginnings." This series of classes is also designed to give insight into the growth and development of the baby.

The four-week series starts anew the first Monday of each month and continues for three successive Mondays from 7 to 8:30 p.m. in the Shared Birth Place at St. Francis Hospital. Topics covered include physical and emotional changes, sexuality during pregnancy,

It's a Date!

Retreats set for Dominican House

July 13-15 Retreat for Adult Children of Alcoholics (Men/Women).
July 20-22 Retreat for Recovering Alcoholic Men and Women.
July 27-29 Wholistic Retreat for Men and Women. (Fr. Frank Davied)

For further information, please call the Dominican Retreat House (238-2711).

Adult ed sign-up for Barry

Barry University School of Adult and Continuing Education registration is now in progress for the summer term which begins July 9. Classes are available at the Miami Shores Barry campus and 40 off-campus locations.

Credits are offered for college professional life experience. Classes are small and meet during the evening and on Saturday, on a 10-week schedule.

Overeaters can get help here

Overeaters anonymous is a program of recovery for compulsive eaters. Meetings are held throughout Dade County at different locations and times. For information call 274-8800

Prepare for childhood emergency

Let South Miami Hospital teach you how to prepare yourself for a childhood emergency. Kidsavers is a program designed to teach emergency skills for poisonings, burns,



Sister Peggy Whiteneck, Vice President of Mission for Bon Secours Hospital-Villa Maria Nursing Center, congratulates (from left to right), Margaret Linton, who was named Employee of the Year, along with two Employees of the Quarter, Glennis Wallace and Shiela Nyhan.

fetal growth and development, common hazards to avoid during pregnancy, and nutrition, exercise and relaxation.

The classes are offered free of charge. Call the Shared Birth Place for more information or to register, 993-7826. It is best to register early within the pregnancy.

snakebites, eye injuries and fractures. You will also learn infant and child CPR skills in the event of drowning or shock.

The next Kidsavers class is scheduled for Tuesday, July 24 from 6-9:30 p.m. in the hospital's Education Center Auditorium.

Cost for the class is \$10. Call South Miami Hospital's Center for Health and Wellness at 662-5335, to register by July 10.

Scripture guides retreat slated

Scripture Guided Retreat directed by Roger Couture, O.M.I., Aug 6-12. Retreat begins Aug. 6. Supper 7 p.m., closes Sunday with lunch 1 p.m. Silent atmosphere throughout, including meals. Suggested offering: \$175. (Sisters) \$155. The Cenacle, 1400 So. Dixie Highway, Lantana, FL. 33462 (407) 582-2534

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K-8 School of approximately 300 students. Send Inquiries to: Rev. Alan Weber, Corpus Christi Catholic Church, P.O. Box 16397, Temple Terrace, FL., 33687

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Perspectives of evil ...

...It lives in every man's soul but it can be conquered

By H. Richard McCord Jr.
Catholic News Service

Evil is a fascinating subject.

For centuries philosophers and theologians have wrestled with the question: If an all-good God is responsible for creation, why is there so much evil in the world?

News media continually keep us informed of evil's existence and its countless manifestations.

Artists and writers have always used evil as subject matter, asking how to recognize it, how to respond to it, how to hold people responsible for it.

One of the most notable examples of the literature on evil is Joseph Conrad's "Heart of Darkness." This is an allegorical tale of a man's journey into the jungle and his progressive discovery of evil in its many forms.

Conrad tells the story of Marlow who travels into the Congo in search of Kurtz, a trader who lives deep in the jungle and who has not been seen for years. The narrative is cloaked in shadows and mystery. As Marlow steams up the river there is a growing feeling of foreboding.

We sense that Kurtz is connected with some unnamed evil and that more evil will occur. Both the reader and the main character are strangely attracted to whatever lies in the darkness.

Marlow's journey is a gradual discovery of the universality of evil and his own capacity for doing evil.

In the early stages of his quest, he encounters evil as a social or collective phenomenon. For example, he witnesses the exploitation of native peoples which has resulted from colonization, slavery, and commercial greed.

But as his journey continues, the focus shifts to his encounter with evil expressed in the person and actions of Kurtz himself.

This man entered the jungle many years before with high moral ideals. Since then he has degenerated and is now rumored to be responsible for "unspeakable" acts. Kurtz dies before Marlow can complete his mission. We never learn the precise nature of Kurtz's evil. Marlow returns to civilization, irrevocably changed by his experience of the faces of evil.

This evocative and captivating story conveys some important truths about the existence of evil.

First, evil can be enormously attractive. If it could not lay hold of imaginations and wills, why would anyone be drawn to it?

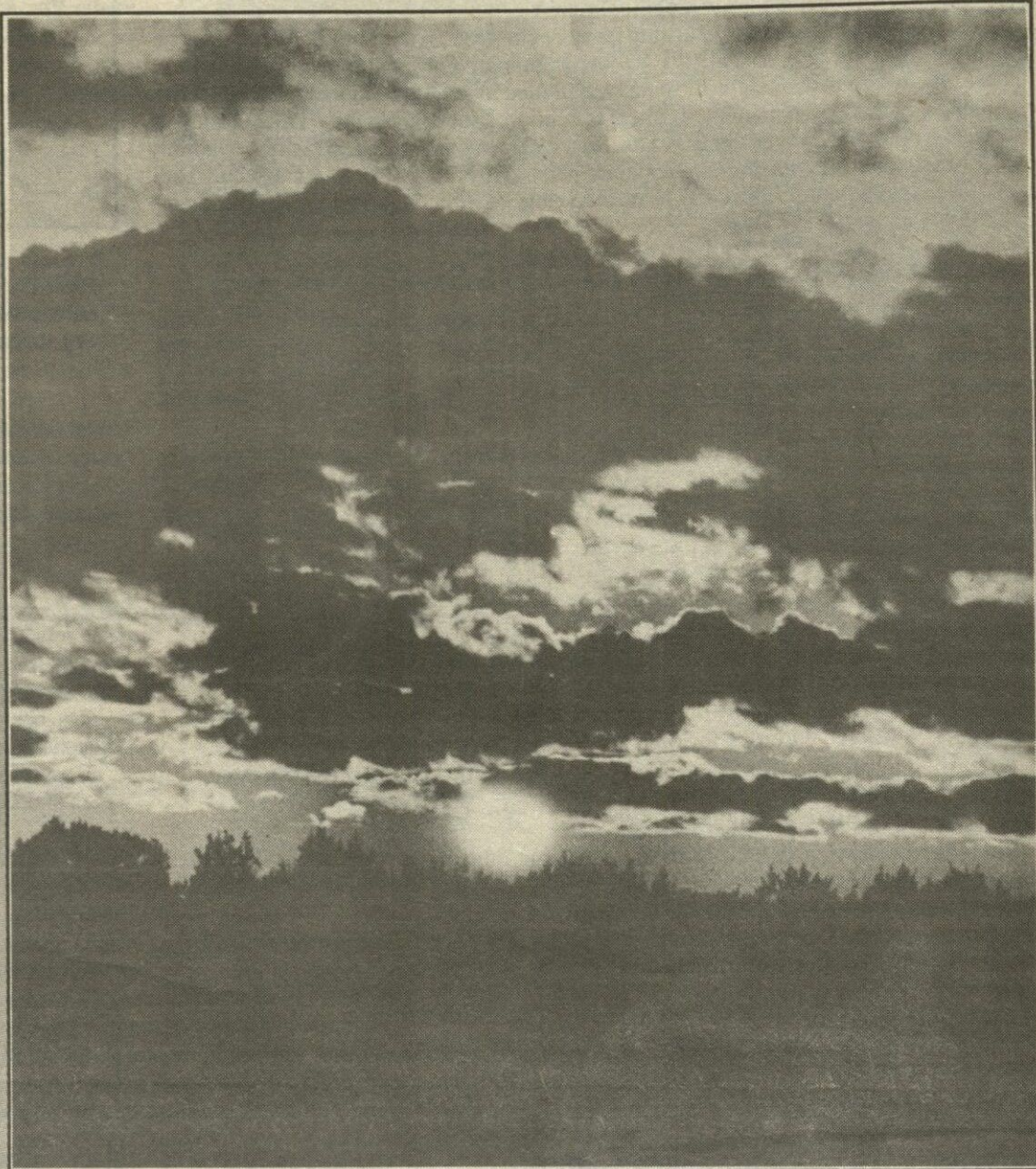
As it is, people are fascinated by evil just as they are repelled by it. Consider the attraction of J.R. Ewing's greedy schemes of the Phantom's twisted sense of love.

Closely connected with evil's seductive power is its ambiguity. This is the second lesson in "Heart of Darkness."

It is difficult to know how or why Kurtz fell into moral barbarism. Evil seems part of the very environment inhabited by the characters. To say that evil can be ambiguous is not to deny its reality. It simply admits it isn't always easy to distinguish between perpetrator and victim, or to trace the source of the evil or even to isolate it so that it might be easily eradicated.

The Watergate story and the Iran Contra affair are cases in point.

Finally, Conrad's story points out that evil manifests itself in two ways. It can exist in social structures and institutions. It can also be found in the privacy of individuals' lives and in relationships.



H. Richard McCord Jr. says that the shadows and mystery seem to cloak the evil deed of one of the main characters in Joseph Conrad's "Heart of Darkness," an allegorical tale of a man's journey into the jungle and his progressive discovery of evil in its many forms. (CNS photo)

In his day, Conrad found evil in the economic and racial exploitation of African peoples, in slavery, in the plundering of natural habitats and native cultures.

In our day, we could add to his list the evils of sexism, racial prejudice, chronic poverty, drugs, the systematic violation of human rights and the anti-life mentality.

At the same time, "Heart of Darkness" makes clear that evil is a personal matter. It is rooted in one's freedom to choose.

Kurtz had some ability to determine his fate. Marlow, at the end of the story, chooses to conceal the awful truth about Kurtz from those who had a right to know.

In his apostolic exhortation on reconciliation and penance, Pope John Paul II summarizes three realities about social sin:

First, each individual's sin affects others and thereby has repercussions on the whole human community.

Second, a sin can be social inasmuch as it weakens the social fabric of our lives by violating the demands of justice.

Third, social sin can occur in the relationships between

various human communities, as in confrontations between nations.

There is frequently a close relationship between social evil and personal guilt.

When a black youth was killed in the white neighborhood of Bensonhurst, N.Y., an individual was convicted, but the corrupted environment in which he acted was also recognized.

Appreciating the complexity and variety of evil present in our world should not cause us to deny that sin is always rooted in personal freedom.

The pope writes: "At the heart of every situation of sin are always to be found sinful people."

In "Mere Christianity," C.S. Lewis offered this wise insight: "Good and evil both increase at compound interest ... The smallest good act today is the capture of a strategic point from which, a few months later, you may be able to go on to victories you never dreamed of."

(McCord is associate director of the National Conference of Catholic Bishops' Secretariat for Laity and Family Life.)

Scriptures

**Human pride
and ambition
the real culprits**

By Father John J. Castelot
Catholic News Service

Evil wears many faces. They leer at us from the Bible's pages.

For the Bible is the story of the conflict between good and evil.

The beginning of the conflict is dramatized in the story of the temptation and fall. The culprits: human pride and ambition.

People aspired to be "like gods." They wanted to call all the shots, to be Creators in their own right; but they became destroyers.

Especially in the first three Gospels, we see Jesus

dealing with the same struggle, dramatized by the temptation scenes in the Gospels of Matthew and Luke. What destructive forces are at work? Self-sufficiency, pride, overweening ambition — the real evils in the suggestions that Jesus turn stones into bread, take a sensational dive from the temple tower, establish a global political empire.

These scenes point toward yet another garden where the disastrous choice made by Adam and Eve in the first garden is shown to be reversed — the garden of Gethsemane. Jesus accepts his Father's will for him, leading to the cross, and love is victorious over rebellion.

But the victory was not easily won. The price was

A story of good and evil

By Father Eugene LaVerdiere, SSS
Catholic News Service

There he was with a big smile on his face, on the front page of a New York daily newspaper. It seems only yesterday that another boy tied David to a pipe and beat him up. When David refused to smoke crack, the young assailant set fire to his clothing and ran away. Now, less than three months later, David was celebrating his birthday, still in the hospital but well on his way to recovery. Fortunately, there are no scars on his face. Nor are there any on his spirit.

He had a message for the small group of relatives and friends who gathered for the celebration: "I would like to thank everybody for thinking of me." He also had a message for young people tempted by drugs: "I hope everybody will be like me," and refuse drugs.

No one need look far for examples of evil. In David O'pont's story there is the pain he suffered, his burns, the grief and anxiety of his immigrant family, the fear of his neighborhood, the crack culture and his 13-year-old attacker's lack of hope and violence. There is more than one victim in this story. Along with the evil, however, there is a great deal of good in David's story. If one sees only the evil in this instance and throughout life, then there is much that has been missed.

The love and care of parents and friends, the dedication of hospital personnel, the messages and, above all, the wonderful smile on the face of one who suffered so much.

What happened to David is a story of good and evil which have been with us longer than memory allows.

No one escapes evil, even when its face is not this obvious. There is violence, addiction, prejudice, envy, jealousy, racism and a long list of other isms, all of which come in many varieties.

But there is also good all around us. Its face too is not always obvious. Think of the desperately poor. And then think of those who reach out to them, and how they reach out to each other. And then there is the story of a missionary from Central America who found himself between two elderly black people at Mass. At the Lord's Prayer, people were asked to join hands. Most seemed to hesitate. Not these two.

"There I was," said the missionary, "between the two, one a woman, the other a man, hands joined, our bodies linked in faith. Their dry, withered black hands with no strength sent waves of power through me.... The magic of that moment is still with me."

At times we may feel overwhelmed by evil. But good is always there, even if hidden for a time.

When confronted by evil, we need to remember the story of Adam and Eve. They were created in goodness but formed an unholy alliance with evil.

They tried to be gods and grasp God's own immortality. They learned they were not gods. They were crea-



If we see only the evil in any situation (such as this building ravaged by fire), then there is much that has been missed, writes Blessed Sacrament Father Eugene LaVerdiere. One should look again.
(CNS photo)

tures. And in spite of the evil they embraced, they could be saved. The whole Bible is the story of their salvation.

When confronted by evil, I think we might also remember the story of David O'pont, the Haitian-American boy who met so much evil and had to overcome it

all. Remember, too, his smile. It is a young boy's smile, surely, but it is also the smile of one who has suffered evil but remains deeply good.

(Father LaVerdiere is senior editor of Emmanuel magazine.)

Describing the roots of evil in man?

Evil is really highly complex.

With a keen eye for the workings of human nature, certain writers like Flannery O'Connor, noted for her short stories, showed how good and evil each may be found in an individual's life. Even where evil appears to dominate, the roots of goodness remain. Ms. O'Connor seemed to consider that part of human life's mystery — and complexity.

An eye fixed on the evil it sees may overlook something good. Thus, in our day, attempts to nourish the roots of goodness in an individual or a society often become the focus of attention whenever the subject of evil

arises. Still, evil's reality remains.

What are the roots of evil like? Some say evil's roots resemble indifference and apathy. Some say these roots grow when people don't believe their actions really matter, not having recognized human interdependence.

Some say evil's roots take hold when individuals or societies become desperate and when self-interests overshadow all other interests.

How would you describe the roots of evil?

David Gibson
Editor, Faith Alive!

FAITH alive!

What image springs to mind when you hear the word "evil"? Is it the stereotypical face of evil, utterly cruel and cunning, always ready to harm others?

relentless resistance to persistent evil.

In this struggle evil revealed its many faces. Some were physical: illnesses like paralysis, hemorrhage, leprosy, epilepsy. Others were emotional, like insanity and grief. The supreme evil was death.

Curing these ills, even raising the dead to life, was part and parcel of Jesus' victory over evil itself.

Moral evil fell to the power of his love.

—Before he cured the paralytic of his physical paralysis, he declared his liberation from moral paralysis: "Child, your sins are forgiven" (Mark 2:5).

—When a notorious woman bathed his feet with her tears, he conquered the evil destroying her with the

declaration, "Your sins are forgiven" (Luke 7:48).

—At the end of the struggle, when Jesus himself seems defeated by evil in the guise of death, he issued a royal decree of pardon and victory from the throne of the cross: "Father, forgive them, they know not what they do" (Luke 24:34).

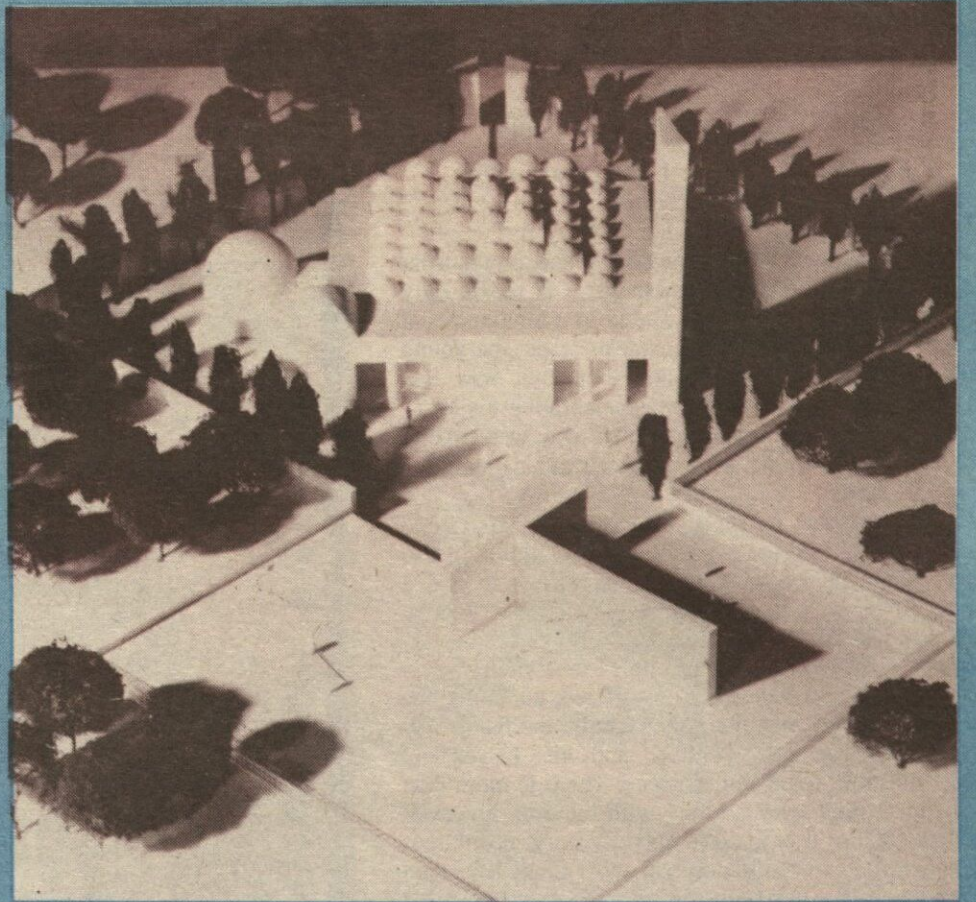
Sin, the worst of evils, has many faces, but they disguise a basic trait, the same as the original one: selfishness. Sin is harmful to others. That is why the sins St. Paul lists on various occasions are sins against the community: "immorality, impurity, licentiousness, idolatry, sorcery, hatreds, rivalry, jealousy, outbursts of fury, acts of selfishness, dissensions, factions,

occasions of envy, drinking bouts, orgies and the like" (Galatians 5:19-21).

Even the sin that attracts most popular attention, illicit sex, is evil because it degrades another human person. It turns people into "things" used for self-gratification, destroys them as people with a God-given dignity.

Whatever the evil — physical, emotional, moral — Jesus conquered it. How do people conquer evil? With the same means he used: compassion and selfless, forgiving love.

(Father Castlot is a Scripture scholar, author and lecturer.)



DESTROYED CATHEDRAL

Visitors approach the abandoned Managua, Nicaragua, cathedral. The cathedral in the Nicaraguan capital has been shut down since it was damaged in a 1972 earthquake.

NEW CATHEDRAL MODEL

Domino's Pizza founder and chairman Tom Monaghan is heading a \$2 million fund-raising drive to build a new cathedral in Managua, Nicaragua. This is a model of the prospective building, designed by Mexico City architect Ricardo Legorreta.

New Nicaraguan cathedral planned

ANN ARBOR, Mich. (CNS) — Domino's Pizza founder and chairman Tom Monaghan has begun a drive to raise \$2 million for a new cathedral in Managua, Nicaragua.

The old cathedral had been destroyed in a 1972 earthquake in the Nicaraguan capital and never replaced. As of mid-June, \$186,000 had been raised.

Maggie Monaghan, spokeswoman for the Managua Cathedral Fund and Monaghan's daughter, said Monaghan had been approached by Cardinal Bernard F. Law of Boston to help in building the cathedral after Cardinal Law had been asked for help by Cardinal Miguel Obando Bravo of Managua.

Ms. Monaghan said Cardinal Law first talked to Monaghan about the project in January, and that the results of the February election that removed Daniel Ortega's Sandinista government with one led by Violeta Chamorro "had no bearing" on the pizza magnate's decision.

Monaghan heads the steering committee to raise funds. He is also founder of Legatus, an organiza-

tion for Catholic chief executive officers. Ms. Monaghan said Legatus "is not involved in this at all. They do not do fund-raisers or contribute to groups."

'The goal is to have the cathedral built by 1992, the fifth centenary of Catholic evangelization in the Americas.'

Monaghan purchased a recently closed Detroit Catholic church near Tiger St., where the Monaghan-owned Detroit Tigers play, using it as a paid parking lot for fans coming to games.

He has a chapel in the Domino's Farms complex where his Ann Arbor-based pizza empire has its

headquarters, and has built several chapelnduras through the Domino's Pizza Foundation.

Since plans to raise the money were announced in May, two donors who wish to remain anonymous have given \$100,000 and \$50,000 respectively, while others have made "several smaller contributions," Ms. Monaghan said.

A informational reception attracted 700 Detroit-area people out of 1,500 invited to hear plans and munch on "authentic Managuan hors d'oeuvres," Ms. Monaghan said. "Everybody was very enthusiastic," she added, but no commitments to contribute were made.

An effort may be made to solicit funds from Nicaraguans living in the United States, Ms. Monaghan said.

Ricardo Legorreta, a Mexico City architect, has submitted a design for the cathedral, which would seat 1,000 and have standing room for another 3,000, she said.

Ms. Monaghan said the goal is to have the cathedral built by 1992, the fifth centenary of Catholic evangelization in the Americas.

Our neighbor lost a few extra pounds

By Hilda Young
Catholic News Service

Ever since Betty lost 20 pounds and bought a pair of designer jeans, things in the neighborhood have become ugly.

We used to be able to sit around and make jokes about starting a designer jean company with the label "Peabody Tent and Awning" stitched across the rear pocket.

We used to be able to support each other on group diets. Like a green lunch salad followed by a chocolate ice cream sundae and doughnut holes.

We used to crack jokes about size 5s, give out "thigh of the month" awards and share hints on how to cheat on the bathroom scales.

No more. "Know what I saw Betty do yesterday?" Suzanne asked this morning at Caffeine Club.

"Pick up the newspaper without sucking in or bending at the knees," offered Alice.

"Worse," replied Suzanne. "I saw her looking through the two-piece bathing suits at Sears."

We all gasped. "And to think she used to say that if God had intended her to look good in a bathing suit, the nuns never would have instilled in her the compulsion to finish her kids' plates in order to save starving children somewhere."

"Maybe we should just all admit we're jealous and ask her how she did it," Suzanne sighed.

"Wouldn't it be easier to ask her to move?" smiled Alice.

I thought I was handling it pretty well until my husband came through the door last night and said, "Say, Betty sure looks different these days."

"What do you mean by that crack?" I snapped.

"Has she been sick or something?" he asked. "She looks awfully skinny."

There's going to be a place in heaven for that man.



"COULD WE SET UP A NEW STARTING DATE FOR MY RAIDING-THE-COOKIE-JAR-AFTER-EVERYONE'S-ASLEEP RESOLUTION?"