Pope urges nations to do more for 3rd World

By Sister Mary Ann Walsh

MEDELLIN, Colombia (NC) — Pope John Paul II sent a "new call" to developed nations to work with the Third World toward international social and economic justice.

He made the call last week in Medellin, the Colombian city where in 1968 Latin American bishops produced what has been called "the Magna Charta" of today's socially committed church.

Pope John Paul also re-emphasized the church's commitment to the poor and the Vatican's demand that priests concentrate on spiritual liberation.

The speech in Medellin, Colombia's second largest city and one marked by a wide gap between the rich and poor, was the site of the Second General Conference of Latin American bishops.

"Those who have more than enough," the pope said, "and those who live in poverty and suffer, those who are the victims of hunger, poverty, and injustice — they are our brothers and sisters."

"We must pray. The fruit of faith is love, and the fruit of service is peace in the world."

Vol. XXXII No. 40 Catholic Archdiocese of Miami Price 25¢ Friday, July 11, 1986

Pope condemns deportation of bishop

MEDELLIN, Colombia (NC) — Nicaraguan exile Bishop Pablo Antonio Vega offended "the requirements of liberty" and violated "a man's and a citizen's basic rights," Pope John Paul II said while in Colombia this week.

In a statement at the end of an ordination Mass in Medellin, Pope John Paul added that he hoped "those responsible for the decision rethink its gravity."

Bishop Vega, who heads the Prelature of Juigalpa and is vice president of the Nicaraguan bishops' conference, "was taken by force from his prelature and expelled from his own country," July 4, the pope said.

"This incredible fact saddened me profoundly," the pope said.

The action "in contradiction to the repeated affirmations" of the Nicaraguan government "by the desire for peaceful and respectful co-existence with the church," he said.

The Nicaraguan government said it expelled Bishop Vega for making two recent trips to the United States to express support for the U.S.-backed contras, or "contras."

The bishop declined to comment on U.S. contra aid in interviews during those trips. However, he did say during his visit in June that "the contras are Nicaraguan people defending their rights" and that the Sandinista model is "contra Nicaraguan values and tradition."

Vatican sources said the pope was "indignant" and "depressed" after learning of the expulsion.

The pope made his remarks at the end of a Mass at which he ordained 92 men — including two Nicaraguans — to the priesthood.

Bishop Vega's expulsion came about a week after the Nicaraguan government refused to permit another Nicaraguan, Mgr. Bismarck Carballo, to re-enter the country.

Mgr. Carballo, head of communications for the Archdiocese of Managua, was denied his reservation on a flight to Nicaragua from Miami June 28.

During a July 1 flight from Rome to Bogota, Colombia, Pope John Paul called the refusal to allow Mgr. Carballo to enter his country "a problem of human rights" and added, "We hope that this problem will be resolved."

Mgr. Carballo remained in the United States and would not speak to the press.
MILWAUKEE (NC) — Serrans voting in Milwaukee June 23-25 voted to admit women as members, received calls for help to increase voca-
tional education for the lay people they have done.

With 16,000 members in 31 countries, Serra pro-
motions to the priesthood and religious life. About 1,400, people, including 270 delegates, attend-
ed the Milwaukee convention.

Serrans favoring admitting women as members said there is a need to get in tune with the church and society, cited the bishops' desire to attract new
members, called for the recognition of women as wills, more of them, not any one, and did the sex
would be an opportunity to join with other church
organizations in being non-discriminatory.

Another concern is that the clampdown on women seeking membership, said acceptance of
women would diminish a feeling of “male spirituali-
ty” unique to Serra, expressed a fear that women
may take over the organization, and said that the acceptance of women may be regressive and cast a shadow of uncertainty over the future of the organization.

During another part of the convention, Bishop Lawrence Welsh of Spokane, Wash., chairman of the U.S. bishops' committee on vocations, cited surveys and studies which show that the Catholic

diocese says 'pre-natal' funds shouldn't pay for abortions

NEW YORK (NC) — New York state's Medicaid program should permit pregnant, middle-
class teen-agers to get prenatal care but not allow
funding of abortions for the unborn child, as is to be used for abortions, according to the New York
State Catholic Conference. The state Medicaid pro-
gram, the organization was provided in 1995.

Church leaders for allowing pregnant girls, without parental knowledge, to obtain Medicaid health care “on behalf of the unborn child" to pay for an abortion. The state Department of Social Services, however, recently told parishes and community clinics — or moderate-income families, use the assistance for prenatal care, not for abortions.

One more woman named diocesan chancellor

SAN BERNARDINO, Calif. (NC) — Mercy Sister Maura Feeley, vicar for women Religious for
the Diocese of San Bernardino, said the Supreme Court — drew criticism from some
pro-lifers had been critical

The state Department of Social Services, however, *
not continue to “provide special services for one

Clarence Liu, Episcopal vicar for the diocese, said
have been celebrated at the Marcos' rented beach-
parish (if any).

HONOLULU (NC) — Private home Masses for
religion is declining. But he told the Serrans
that Catholics should be optimistic for several
years ago.

Priest morals is significantly higher than 15-20
years ago. Priests are providing more encouragement
to those interested in religious vocations.

Newly-ordained priests with seminary training more favorably than those ordained one to two
decades ago. He praised Serrans for initiating programs that have been adopted by the bishops' conference for promotion throughout the country. He cited one project, “Called by Name," as "the most crea-
tive to come along so far." The project asks parishes
and society, cited the inability to attract new
women United since 1981, where she was particular-
ly active in opposing U.S. policies in Central
America. She developed hepatitis following a trip to
Nicaragua in March, and doctors discovered a pan-
cratic tumor during a follow-up examination in
January.

She died of complications from surgery on July 28 in New York. She was 63.

The Associated Press, a foreign correspondent, said the archdiocese denied the 

such a move, the archdiocese said the decision was "not a judgment about eternal salvation nor_
our sin-scarred earth," he said.

Georgetown University in Washington, said the
text of the Gospel.”

women would diminish a feeling of "male spirituali-
ty to the archdiocese or others who gathered at a non-denominational chapel.

Michael Spilotro and family were parishioners at St.

Bernardine Church in Forest Park, a Chicago suburb,
was allowed to address more than 300 mourners
who gathered at the Episcopal cathedral in Chi-

The archdiocese said that the decision was "not a judgment about eternal salvation nor about moral guilt or innocence" which “belongs to God alone," but rather a "human judgment seeking to respond both to the needs of the family and the needs of the entire church community.”

Controversial activist, Sr. Marjorie Tate, dies

NEW YORK (NC) — Dominican Sister Marjorie
Tate, an often controversial activist for social justice, peace and women's rights, died of complica-
tions from surgery in June 28 in New York. She was
63.

The archdiocese said that the decision was "not a judgment about eternal salvation nor about moral guilt or innocence" which “belongs to God alone," but rather a "human judgment seeking to respond both to the needs of the family and the needs of the entire church community.”

MELKITE ordination

At the Cathedral of the Annunciation in Roselle, Ill., Bishop John Adel Elia, right, receives his crosier from Melkite Patriarch Maximinos V. Hakim of Antioch.

Bishop urges state to cut abortion, birth control funding

LOS ANGELES (NC) — Archbishop Roger
dence from the California state budget all funding for abortion and for contra-
ception programs which the archbishop said
encourages promiscuity. In a June letter to the

governor, the archbishop urged the deletion of the total appropriation for Medi-Cal abortions. Medi-
Cal is the state's medical welfare program. He also

suggested that Catholics should be optimistic for several
years ago.

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to those interested in religious vocations.

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have been celebrated at the Marcos' rented beach-
parish (if any).

HONOLULU (NC) — Private home Masses for
deposed Filipino President Ferdinand Marcos and his
wife, Imelda, were stopped after June 29, the
Deposed President Marcos. Sunday masses have been celebrated at the Marcos' rented beach-
front home since Easter Sunday, March 30. Father
Charles Liu, of the archdiocese said for the diocese said the decision could not continue to "provide special services for one party.

Hondololu Diocese halts private masses for Marcos

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POSTMASTER

to the VOICE

Circulation
Attack on pornography urged

National commission finds link between some porn and violent crimes

First in a four-part series
By Joe Michael Feist
WASHINGTON (NC) - The negative final report of the Attorney General's Commission on Pornography concludes that broader enforcement of existing laws, as well as expanded government efforts are needed to combat what it terms the harmful "effects of pornography on U.S. society.

The 11-member commission, formed by Attorney General Edwin Meese in May 1985, also determined that "substantial exposure to sexually violent material... bears a causal relationship to anti-social acts of sexual violence."

The commission was chaired by U.S. Attorney Howard Philips, formerly Commonwealth's attorney in Arlington, Va. Among its members was Franciscan Father Bruce Ritter, founder of the New York-based Cove House for runaway youth.

The commission held hearings in six U.S. cities to gather information for its approximately 1,900-page report.

No definition

Nowhere in those pages does the commission define exactly what pornography is or what is meant by anti-social behavior it says is caused by pornography.

The report also contains thousands of pages of pornographic magazines and films and hundreds of pages of expert descriptions of films such as "Deep Throat" and "The Devil in Miss Jones."

In a discussion of the potential harm of pornography, the commission said it decided not to limit its work to material which may be legally obscene. Material which is constitutionally protected may still be harmful, the report says, and it does not necessarily follow that material which is legally obscene is obviously harmful.

The report says that, based on social science research, "substantial exposure to sexually violent material" can help lead to "anti-social acts of sexual violence and, for some subgroups, possibly to unlawful acts of sexual violence."

Exposure to non-violent but "degrading" sexual material also "bears some causal relationship to sexual violence, the report concludes."

The relationship between sexual material and anti-social acts, the report adds, means that "if this factor were eliminated while everything else stayed the same then the problem would at least be lessened."

Other causes, however, such as gun or martial arts magazines, the commission says, "might bear an even greater association to violence than pornography."

The commission, however, could not agree on possible harm caused by sexual material that is not violent or degrading.

As for the question of possible harm of this category of material "as it relates to the moral environment of society," the commission likewise could not reach a consensus.

Underenforcement

The commission found a "striking underenforcement" of current anti-obscenity laws across the United States. The reasons for this, it said, are complex, but include the fact that prosecutors view obscenity cases as "high-risk and low-reward ventures."

In light of its conclusions, the commission urged "that prosecution of obscene materials that portray sexual violence be treated as a matter of special urgency" by state and federal prosecutors.

The commission also proposed dozens of recommendations for the effective enforcement of obscenity laws.

Among the most important recommendations:

- Congress should amend obscenity laws to provide for civil and criminal forfeiture to the government of all proceeds, direct or indirect, of the sale or distribution of obscene material.
- The requirement that the government must prove that obscene material was transported across state lines should be removed by Congress.
- Congress should outlaw the transmission of obscene messages via the telephone or other common carriers.
- State legislators should amend obscenity statutes to eliminate minor offender status for second offenses and make such offenses punishable as a felony.
- Labor law should be rewritten to make it an unfair business practice for an employer to hire people to participate in commercial sexual performances.

Next: The special horror of child pornography.
VATICAN CITY (NC) — Because the Catholic Church will not ordain women, such ordinations by some Anglican churches has become “an increasingly serious obstacle” to unity between the two churches, Pope John Paul II told the primate of the worldwide Anglican community.

The Catholic Church believes it cannot change the 2,000-year-old tradition of an exclusively male priesthood, the pope added in a previously confidential Dec. 20, 1984, letter to Anglican Archbishop Robert Runcie of Canterbury, England, head of the Church of England.

The strong Catholic stand was made public June 30 when the Vatican released the letters on the issue exchanged among the pope, Archbishop Runcie, and Cardinal Willebrands, president of the Vatican Secretariat for Promoting Christian Unity.

The issue is controversial among Anglicans. Many Anglican churches, such as the Episcopal Church in the United States, allow women to be ordained. Others, such as the Church of England, consider the “mother church” of the Anglican Communion, do not.

In a Nov. 22, 1985, answer to the pope, Archbishop Runcie proposed “the urgent need for a joint study of the question of the ordination of women to the episcopate.”

In a previous letter to Cardinal Willebrands, Archbishop Runcie outlined a “definition of conviction” held by the Anglican leaders supporting female ordination.

“While the Anglican side there has been a growing conviction that there exist in Scripture and tradition no fundamental objections to the ordination of women to the episcopate,” the pope said.

The Catholic position is that “we can never ignore that Jesus Christ is a man,” said Cardinal Willebrands. “The priest represents Christ in his saving relationship with his body. He does not primarily represent the friends of Christ but of the whole people of God.”

“It must be clearly stated that this is a theological issue and cannot be resolved on sociological or cultural grounds,” said Cardinal Willebrands. “The question, as the rights of women to hold secular office is a quite separate matter and should not be connected or paralleled with the question of women priests.”

Pope encourages dialogue with Moslems and Christians

VATICAN CITY (NC) — Pope John Paul II repeated his frequent call for dialogue between Moslems and Christians during a recent meeting with Iraq’s new ambassador to the Holy See, Wissam Chawkat al-Zawahi.

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Pope tells people to pursue careers in science

VATICAN CITY (NC) — Pope John Paul II told a group of college science students recently that the church wants to promote scientific research. “Far from being opposed to authentic scientific research, the church desires to support and further such endeavors,” the pope said. Pope John Paul made his remarks in an address to participants in the Vatican Observatory summer school in observational astronomy and astrophysics, held at Castel Gandolfo, Italy.

The pope said he was “happy to sponsor this school,” the first such endeavor since the Vatican Secretariat for Promoting Christian Unity.

Cooperation, development keys to world peace — Vatican

VATICAN CITY (NC) — World peace is in danger unless there is international cooperation to resolve such problems as terrorism, huge foreign debts and political exploitation, said a Vatican statement.

The statement added that Pope John Paul II would address three problems in this 1987 World Peace Day message. The theme for the day will be “Development and Solidarity: The Keys to Peace.”

The Vatican statement called for new technologies to aid the socioeconomic development process among nations.

Christian missionaries ‘harassed’ in Israel?

JERUSALEM (RNS) — Christian missionaries in Israel face harassment from officials as well as from ultra-Orthodox militants, a civil rights group here has charged. The group, the Association of Civil Rights in Israel, cited several cases of reported harassment, including involving so-called Menorcan Jewish sects, groups of Jews who profess belief in Jesus Christ. Burleigh Davison, the group’s spokeswoman, told a news conference that harassment against missionaries has increased in the last two years.

Philippine priest released by Moslem guerrillas

MANILA, Philippines (NC) — A French missionary was released after being held for three weeks on the Philippine island of Mindanao by kidnappers claiming to be Moslem separatists. After arriving in Manila, the national capital, Father Michel de Gigord, 46, said he was “happy to be free” and that he needed “a little bit of rest but nothing much more than that.” Father de Gigord, a member of the Paris Foreign Mission Society, is a chaplain at the University of Mindanao in the predominantly Moslem city of Marawi.

Roving priest on tour

Benedictine Brother Stephen Horton from Pinksmash Abbey in Gloucestershire, England, displays some of the commemorative plates and goblets he designed to mark the July 23 wedding of Prince Andrew and Sarah Ferguson.

More than 3,000 pieces already have been produced for sale at the abbey’s pottery shop and for export to the United States, Canada and New Zealand. Brother Horton is retiring from his advertising executive job 11 years ago to become a monk. (NC photo)
Pope meets ‘boss’ in shack

TUMACO, Colombia (NC) — Pope John Paul II surprised a fisherman and his family July 4, when he walked into their one-room home in Tumaco, an island city in southwestern Colombia.

The pope visited the fisherman's yellow, wood-frame house with rusting roof and earthen floor, shortly after he addressed the poverty-stricken island community during his July 1-7 visit to Colombia.

"Who's the boss?" the Polish pope asked after he let himself into the home of the startled family, who had watched him approach from one of the two windows in the front of their yellow house.

"I am, father," said the startled grandfather of the family of 15.

Pope John Paul spent about 10 minutes at the home, where he embraced the teary-eyed grandfather and blessed the family.

Moments before the pope spoke to about 10,000 people in the destitute fishing and agricultural community, Vatican sources said that before the visit to the city of slum areas.

The pope, who has been met by huge and enthusiastic crowds during his visit to the nearly all-Catholic nation, met with the slum-dwellers shortly after he ordained 92 priests at a Medellin airport.

During the session, he urged union officials to maintain dialogue between faith and culture. He also spoke of the function of the Catholic Church in society, whose "first obligation," he said, "consists in showing, without disguise, the appropriate Catholic identity." He also urged the group to face "contemporary challenges," among them, "the legitimate aspirations for the promotion of women, materialistic ideologies, and the problem of injustice and of violence.

The church cannot remain silent" while people live on the fringes of society.

"Because of this," he said, "the church cannot in any way let the banner of justice be seized by any ideology or any political current," the pope told the priests not to postpone giving "greater vigor to an active social concern," but he added that "the presence of the church among the poor cannot be reduced solely to the field of humanitarian promotion in the field of social justice.

"The church cannot in any way let the barrier of justice... be seized by any ideology or any political current," he said.

On several occasions during his pontificate, Pope John Paul has voiced concern that social action in underdeveloped nations is being influenced by Marxism, with its theory of class struggle as the means to right an unjust social order.

"The noble struggle for justice," he said, "is not a struggle of brother against brother, nor of group against group." He said it "must always be in harmony with the principles of collaboration and dialogue, excluding every form of violence.

The pope spoke of social justice during a meeting at a stadium with residents of Medellin's barrios, or slum areas.

The government even built a road for them," he said.

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WASHINGTON (NC) — Natural family planning is not just a technique but a moral stance that demands dialogue and mutual respect from the husband and wife, said a Vatican message to an international natural family planning congress.

The message also scored as "unfair" any program which would not allow natural family planning teachers to teach values behind their approach as well as the techniques involved.

"The choice made by a couple of the natural methods implies an acceptance of the cycle. It involves an acceptance of dialogue, mutual respect, shared responsibility and self-control," wrote Cardinal Edouard Gagnon, president of the Pontifical Council for the Family, in a message to the International Federation for Family Life Promotion.

The message was read to the federation during its fourth international congress and general assembly, held June 29-July 3 in Ottawa. The federation released the text at its headquarters in Washington July 7.

Stressing the moral dimensions "of responsible procreation," Cardinal Gagnon said that with natural planning methods sexuality is "never used as an 'object' and no attempt is made to impede its life-giving dimension."

He warned against the use of "technology" and "short-term solutions" that "ignore the ethical dimensions" of human life. "

"Natural methods of fertility regulation," he said, "differ anthropologically and morally from contraception, sterilization or abortion."

Natural family planning involves teaching couples to recognize when a woman is in her fertile and infertile periods, and to use knowledge of that natural cycle in their decisions to seek children or avoid them. Official church teaching accepts birth spacing based on the woman's natural cycles but rejects as objectively evil all forms of artificial contraception.

Cardinal Gagnon said that abstinence from sexual intercourse during the woman's fertile period, required in natural family planning, is not just a "negative" abstinence. "There is a positive concept of continence" that involves "self-mastery" and control over one's sexuality, he said.

NFP seen superior to technology

NOTRE DAME, Ind. (NC) — Calling it "absolutely essential that we restore the feminine to God," a Scripture scholar said in a lecture at St. Mary's College, Notre Dame, that the church traditionally has not taught the whole Old Testament talks about God presented in the Bible.

Whether God is male, female, both or neither is a thoroughly modern question and not a question with which (Catholic) tradition was concerned," said the scholar, Immaculate Heart Sister Sandra M. Schneiders, an associate professor of New Testament studies at the Graduate Theological Union at Berkeley, Calif.

In ancient times, it was mistakenly thought that the male created children by providing the complete human "seed" at conception, Sister Schneiders said. Because the church taught that the first person of the Trinity was creator, the name "father" was given. The second person was then called son.

"But, according to Sister Schneiders, early church thinkers never intended to affirm either that God was father and son or that God was male," she said. Nonetheless, she explained, most Christians think of God as having a gender.

"Our God is a product of our imagination, not of our theological reason. We can know that God is not both male and female, or 'masculine,' she said. Today, she said, theologians and philosophers are beginning to realize that the imagination is vital to spiritual personhood.

"Why do we tend to think that the whole Old Testament talks about God as father?" she asked. "Most people are very surprised to learn that the metaphors behind the biblical image of God are to be found only in masculine figures. Those who say that God is father are very surprised to learn that the metaphors behind the biblical image of God are to be found only in masculine figures. Those who say that God cannot be mother are very surprised to learn that the biblical image of God is of a mother. We are very surprised to learn that God can be holy as well as loving, just as well as merciful, all-powerful as well as all-knowing.

"Why is it that we think of God as having a gender? It's very interesting what happens to the metaphor. How many schoolchildren would guess that the woman who lost the coin is God? They all know that the shepherd who lost his sheep is God. The parables are perfectly parallel."

In Matthew 13, Sister Schneiders said, Jesus told another parable, trying to explain what the kingdom of God is like. "We have a parable of a baker woman who kneaded yeast into dough until the whole loaf was leavened."

The lesson here, she said, was the same as that of theparable about the farmer who went out to sow his seed to reap a harvest thirtyfold, sixtyfold and ninetyfold. "Why is it that we know the sower of the seed is God but we don't realize that the baker woman is God?" Sister Schneiders asked.

Gagnon said that with natural planning methods sexuality is "never used as an 'object' and no attempt is made to impede its life-giving dimension."

He warned against the use of "technology" and "short-term solutions" that "ignore the ethical dimensions" of human life. "Natural methods of fertility regulation," he said, "differ anthropologically and morally from contraception, sterilization or abortion."

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WNS 86-07-07

Our lady of providence

Dear Michael,

I am reading your letter and I am very impressed with your work. You have an incredible spirit and it is wonderful to see someone working so hard to help others.

I want to express my gratitude for your generosity in supporting our mission. Your donations have made a significant impact on our work and have enabled us to continue our important efforts.

I would like to invite you to visit our headquarters to see firsthand how your support is being used. We are proud of the accomplishments we have made and we would love to share them with you.

Thank you for your continued support and for being such a wonderful person. You are truly making a difference in the world.

Sincerely,

[Signature]

Michael J. Kaniecki, S.J.
Bishop of Fairbanks

---

Dear Michael,

Please look upon this appeal as an invitation coming to you from Christ. If, after prayerful reflection, you do not feel called to help this overseas home mission, do not feel badly. Consider passing this on to a friend.

In return for your support, know that you and all your intentions are daily remembered in the Masses and prayers offered by myself and the missionaries serving with me. We trust that our Lord, in whose name you make your donations and in whose name we receive and use them, will Himself reward and bless you.

I might add that we never use professional fundraising agencies, that we keep our overhead to a minimum, and that our begging campaign complies with all state and federal laws regulating such non-profit, tax-deductible organizations. And we will never give or sell your name to anyone.

Gratefully and sincerely in Christ,

[Signature]

---

Michael J. Kaniecki, S.J.
Bishop of Fairbanks

CATHOLIC BISHOP OF NORTHERN ALASKA
1312 Peger Road
Fairbanks, Alaska 99709

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I would like to invite you to visit our headquarters to see firsthand how your support is being used. We are proud of the accomplishments we have made and we would love to share them with you.

Thank you for your continued support and for being such a wonderful person. You are truly making a difference in the world.

Sincerely,

[Signature]

Michael J. Kaniecki, S.J.
Bishop of Fairbanks
St. Rose of Lima School cited as one of nation’s best

WASHINGTON (NC) — The Department of Education’s 1985-86 honor roll of 270 outstanding elementary schools includes 34 Catholic schools, one of which is St. Rose of Lima in Miami Shores.

In its first recognition of schools at the elementary level, the education department June 30 announced the names of 210 public schools and 60 non-public schools chosen for making the best use of available resources and for best meeting their students’ needs.

The Reagan administration began honoring public secondary schools three years ago and two years ago private secondary schools were included.

The 60 non-public elementary schools were selected by the Council for American Private Education from 295 schools around the country that elected to participate. The council is an umbrella organization for most U.S. secular and religious private schools.

The public schools were chosen from 509 nominations by state school chiefs in 49 states, the District of Columbia and Defense Department schools overseas. New Jersey, in the process of setting up a school reform plan, decided not to participate.

Secretary of Education William J. Bennett said of the winners, “They’re good schools; they provide their young students with a solid foundation for later life.”

The education department said there was special emphasis on student achievement in reading and math and on the school’s record “of overcoming obstacles and sustaining progress.”

One other Florida Catholic school was honored: Ascension Catholic in Melbourne.
Vocations directors from around
the country will gather in Miami next
January to learn how to recruit
Hispanics to the priesthood
and religious life.

The Jan. 6-11 workshop, entitled
"In My Father's House: En La Casa
de Mi Padre," is the first training pro-
gram of its type sponsored by the Na-
tional Conference of Catholic Bishops
(NCCB).

The Miami-Dade Public Library system
announced plans today for the Summer
Reading Program and this year youngsters
will participate in the
library offers summer reading
program called "Read Around the
World," a care-free summer free of charge where
leaders of the Church," Fr. Doherty
said.

Among those expected to address
workshop participants are: Bishop
Ricardo Ramirez of Las Cruces, New
Mexico; Father Virgil Ellondio of the
Mexican-American Cultural Center
in San Antonio, Texas; Fr. Felipe
Estevéz, former rector of St. Vincent
de Paul Regional Seminary in Boynt-
on Beach; Fr. Mario Vizcaíno, direc-
tor of the Southeast Pastoral Institute
in Miami and Msgr. Bryan O. Walsh,
executive director of the Ministry of
Christian Service in the Archdiocese.

To register, send a $50, non-re-
fundable deposit to: "In My Father's
House," c/o Fr. Neil Doherty, 9401
Biscayne Blvd., Miami, FL, 33138.

To show our love for those in severe need.
our generous support of this Annual Ap-
pel for the Holy Father's Charities (Peter Pence Collection) is a tangible way
to show our love for those in need.
I encourage your generosity to this important Appeal that is the personal
Charity of our Holy Father.

Sincerely yours in Christ,
Edward A. McCarthy
Archbishop of Miami
By Araceli Cantero
Executive Editor

While the nation celebrated "Liberty" July 4, a group of Guatemalan Indians anxiously awaited a more sobering reality: that of deportation and possible death in their country.

One by one, speaking through an interpreter, the six men and one woman told an immigration judge in Miami that they wanted to stay in the United States.

And they told him why.

"The soldiers killed my father. They threw him out of his house and skinned him alive in front of my eyes," said the young woman. She wore a colorful Indian dress which revealed her small figure and long, dark hair. Her body showed the scars of a childhood with polio.

Petrona was 22 when they killed her father. In the Kanjobal dialect of her culture or traditions.

A British parliamentary human rights group reported that, during the past 40 years, more than 100,000 Indians, mostly Kanjovals, have been killed and thousands more have disappeared.

Between 1980 and 1982, many fled their homeland, settling in refugee camps in Mexico. It is estimated that about 800 reached Central Florida and now make their living as farm workers. They have found a refuge in Indiantown, a small city about 30 miles west of Palm Beach and 4,000 miles away from Guatemala.

Father Frank O'Loughlin, pastor of Holy Cross Church there, is certain that these people didn't come to the United States in search of wealth, or even liberty. They came "fleeing death," he says. Shortly after arriving in Indiantown, in 1982, the Indians were arrested by immigration officers and dispatched to Krome, the Detention Center in Miami. It took the Immigration and Naturalization Service a while to determine the nationality of these new refugees, who spoke an unknown language and showered with their clothes on.

Finally, an anthropologist determined they were Mayas, Guatemalan Indians. The priest from Holy Cross interceded on their behalf and they were released on their own recognizance. Fr. O'Loughlin promised to take care of them.

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- all of us committed to the world mission of Jesus

Reverend Monsignor John J. Donnelly S.T.B.,
3401 Biscayne Boulevard
Miami Shores, Florida 33138

YES! I want to support the work of our Catholic Missionaries. Enclosed is my gift of:

[ ] $100  [ ] $50  [ ] $25  [ ] $10  [ ] $5  [ ] Other $__

Special gifts are needed too! [ ] $1000  [ ] $500  [ ] $250

[ ] When possible I will make a monthly gift.

Name ___________________________ Address ___________________________

City ___________________________ State ______ Zip ______

Please ask missionaries to remember my intentions at Mass:

243 7/11/86

Miami, Florida / THE VOICE / Friday, July 11, 1986 / PAGE 9
Campers gather at the seminary auditorium every morning (right) to hear lectures and participate in Bible skits. Seminarians lead the kids in song. Imaginative games are part of the daily schedule.

Below, right, a camper illustrates the proper form in an "egg carry" race, where competitors have to run to the finish line while balancing an object on a spoon.

(Voice photos/Prent Browning)

Seminary summer camp: Fun and vocational

By Prent Browning
Voice Staff Writer

What to do with several dozen kids who are no longer in school? Plenty, at St. Vincent de Paul Regional Seminary in Boynton Beach, which is offering a series of one-week summer camps for boys.

The boys come from parishes throughout the Archdiocese of Miami and are well-supervised while taking part in numerous sports and activities on the seminary's ample acreage.

Teenagers enrolled in the program, which runs from Sunday evening to Saturday afternoon six times during the summer, play basketball, football, volleyball, tennis and go swimming. At least four seminarians and several older teenagers act as counselors.

"It's well-organized, it's much better than I thought," said Paul Ziajski, 15, who was visiting Florida with a New Jersey priest when he heard about the camp and decided to enroll.

"It's a lot of fun," added Sherley Leveille, an eighth grader at St. Mary Cathedral School in Miami.

A typical day at the camp begins with breakfast and a conference in the seminary's auditorium, where campers create and perform skits based on Bible stories, take part in a sing-a-long, and listen to talks on vocations given by the seminarians.

The kids are made aware of the difference between deacons and priests and are given an overview of the variety of ministries offered by the Church.

No doubt tired from a full day of activities, campers sleep in several large rooms called "cabins," each one named by the kids themselves.

Fr. Neil Doherty, Archdiocesan director of Vocations, said this year the camp has a greater spiritual dimension and "the kids are really responding."

"The closing Mass on Saturday, which the parents attend, is a tearful, joyful experience," Fr. Doherty added.

Openings are available for the last two camps, beginning the weeks of July 20 and July 27. Cost is $135 per week. For more information, call the Vocations Office at 757-6241, Ext. 270.

Inner-city kids get a jump on high school

Thirty-six students representing six Catholic inner-city elementary schools of the Archdiocese of Miami participated in a week-long workshop at St. Thomas University from June 29th to July 4th.

This workshop is the first phase of a year-long Leadership Training Program designed to develop leadership potential among gifted and talented junior high students and to ensure a smooth transition from elementary to high school. The students were selected on the basis of standardized test scores and the recommendation of their principals and teachers. Schools participating are: Corpus Christi, Holy Redeemer, Our Lady of Perpetual Help, St. Francis Xavier, St. Mary Cathedral, and St. Monica.

The goals of the week-long program were to develop a sense of community among the participants and to establish the ground-work for the activities scheduled during the year.

Since the thirty-six students represent a diversity of American, Haitian, and Hispanic cultures and languages, another important component of the program is the development of cultural sensitivity and positive self-images.

Co-directors of the Leadership Training Program were Mr. Na'im Abdullah and Sister Carol Jean Willie, S.C. The program was funded by a grant from the Black and Indian Mission Fund and is under the auspices of the Archdiocese of Miami.

PAGE 10 / Miami, Florida / THE VOICE / Friday, July 11, 1986
By John Buchanan

Much of this investigation of the separation of church and state in the past few years has focused on defending the State against the Church — specifically, the Church against the government. The Right from using the power of government to impose religious beliefs. We sometimes forget that the separation of church and state is also designed to protect religious people from the abuse of power by the State.

The situation is particularly delicate when government deals with church activity in the political arena. As religious leaders from Pat Robertson to Jesse Jackson have become involved in public policy issues across the political spectrum, the opportunities for conflict have multiplied. These church-state issues are not, of course, any different from issues affecting everyone else — but the heavy hand of government must not be used as a club against churches which enter the political arena.

In two recent cases, however, efforts have been made to use government power to punish controversial political activity. One case involved a lawsuit brought by the political left — the Sanctuary movement's efforts to protect Central American refugees in the country. The other involved issues more directly associated with the political right — opposition to legal abortion. In both cases, the issue of church-state separation transcends the specific positions involved. And, in both cases, the churches in question were supported by other churches who disagree with them on substance, but agree with them on process.

U.S. Infiltration

The first case involves the U.S. government's handling of its investigation into four congregations in Tucson, Arizona, which were part of the "Sanctuary" movement. Infiltration and Naturalization Service sent undercover agents to infiltrate church services. In the cases, the issue of church-state separation transcends the specific positions involved. In both cases, the churches in question were supported by other churches who disagree with them on substance, but agree with them on process.

Catholic agency eased pain of Ellis Island

By August C. Bolino

Lady Liberty has been honored this past week as a saint, but one people realize how many immigrants were helped by the work of the National Catholic Welfare Council's Bureau of Immigration on Ellis Island from 1920 to 1954. In 1920, the Social Action Department of the National Catholic Welfare Council (now the U.S. Catholic Conference) organized a Bureau of Immigration to help immigrants in their new coun-

About half of all immigrants arriving at Ellis Island were Catholic, and most half of the U.S. population traces its roots to this island, probably more than any other place.

More immigrants came to the United States than were living in Genoa, Florence, Milan, Palermo, Rome, and Turin. The more than one million Polish people who left Europe following World War I were more than the population of Warsaw, the largest city in Poland. The number of Polish immigrants who came to the United States was greater than the entire population of Warsaw.

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Swearing and sex and ancient law

By Dorel Eaton

The Statue of Liberty's torch has been relighted. Fireworks have been set off in the night, surrounding her by a kaleidoscope of color, even dimming the Statue of the Sun!

The real light of America, however, is the moral light. It has been extinguished. A certain moral darkness pervades the nation.

Speaking as an elementary school teacher, those days in the schoolyard are over. As a parent in moral darkness pervades the nation.

Statistics alone prove the present lack of morality. There has been an enormous rise in muggings, rapes, robberies, and yes, even murders in the public schools. There is rich irony in this.

Justice Whitman states in the sodomy ruling that the law "is constantly based on notions of morality." He goes on to cite centuries of Judeo-Christian law, ancient Roman law, laws of the 13 original colonies and more. What is interesting and ironic is that the court is now creating itself in righteous morality, reaching all the way back to ancient Roman law to justify banning what might well be considered derisive and/or immoral. Yet this same court could find no moral implications in a mother's taking the life of her unborn child.

The court cites only the consideration of privacy in the right to abort

Voice editorial

one's baby, ignoring the fact that those same traditions of law from ancient Rome to the Colonies also protected the unborn until 1973.

There is rich irony in this. By Precluding all religions advocating faith in God from public schools, the federal government was in fact establishing a materialistic atheist religion by default.

"Being raised as an atheist in the public schools is a trying time in this world of chaos. It is only with a return to our traditional values and our faith in God that we will be able to survive as a people." Mr. Murray also stated that "by precluding all religions advocating faith in God from public schools, the federal government was in fact establishing a materialistic atheist religion by default." It is time for us as American parents and teachers to return to the historic root of education in America, where the Commandments of God are basic to the educational function. We must become active participants in the Spiritual Renaissance of America.

May Liberty's Torch be more than a symbol to us; may it be the Light of Truth invading the hearts of all races, faiths, and national origins that make the soul of America.

"When our cause, it is just, And this be our motto: 'In God is our trust!'"

Torch of God dim in public schools

I have endorsements from several athletes!
Preparring couples for marriage

Q. My daughter and her fiancé at-
tended Sunday afternoon classes with
other couples at a distant church. These classes were boring because they
took college courses where they covered all aspects of
couples' lives. My daughter's friend was just mar-
posed a few weeks ago at our parish. She told me that her
dear friend never went through all that she and her fiancé had to do
with their preparation for marriage. They say it was very dull. The 100 or
more questions they were asked to answer were per-
natively used for their own business.

If my daughter refuses to answer these ques-
tions, can our pastor refuse to marry them? (Louisiana)

BY FR. JOHN DIETZEN

A. All dioceses in our country now
have some form of required prep-
arrations for couples getting married.
Some places require more and some
place these programs take two forms. One is a type
workshop or series of conversations with trained
marriage counselors on various aspects of ear-
ly marriage. These "classes" of course take
many forms from a series of lectures in a pre-
school program to weekend
Engaged Couples Encounters.

Understanding the quality of these programs varies from time to
place and place to place, depending on leadership and participants.
Not everything will appeal to everyone.

The other element common to most marriage preparation requirements is an instrument to help the couple evaluate their agreements and strengths and weaknesses in impor-
tant aspects of the early years of mar-
riage.

A typical such instrument is the Premarital Inventory used in
numerous Catholic churches and by many Protestant churches as well.
The bride and groom respond to 143
statements, indicating that they
agree or disagree or are unsure of
that statement. Subjects covered in
clude: Body Image, Communication, Intimacy, Sex, Finances, Emotions,
and other major categories.

These are tabulated in such a way as to give the couple a profile of their strengths (in agree-
ment) and weaknesses (where there is
still some disagreement) in each of these categories.

Some individuals might find certain of these statements somewhat per-
sonal, but if the priest or other person working with the couple knows how to help them interpret the informa-
tion, the bride and groom can learn much from it.

I have personally given the Premarital Inventory to perhaps 300 couples without exception, with no negative reactions. It has reported discovering valuable infor-
mation about themselves and about their partners that they felt
would serve them to great advantage in
their marriage.

Some couples naturally profit more than others from such programs. But, in my opinion, all of them are valuable, including those most highly educated, recognize full well why the church ex-
pects all couples to prepare for marriage
to participate in them. They are grasping the partner is concerned
enough and loves them enough to want to help.

Youth Ministry

There is "a need to develop new models of col-
aborative ministry" among priests, Religious and lay
people, according to the 1984 report by a task force on
church personnel planning established by the National
Conference of Catholic Bishops, the Conference of Ma-
jor Superiors of Men and the Leadership Conference of
Women Religious. The report called for the training of
lay people as "professional ministers" in light of current
needs.

Recently I had the privilege of meeting a group of lay people who came to ask for my ministry that, I believe, fits that recommendation.

These people live in a rural area of northwestern Con-
necticut where there is a board a regional high school. Also
within this geographic area are three private "prep"
schools. With only two parish priests in the area, each
served by one priest, as youth became teenagers their oppor-
tunity for religious contact with the church diminished. John and Elaine Elverson know
this. With a few other lay people, they went to Archbishop John Whealon of Hartford to propose that he send a priest to serve as youth minister in their large area.

"We didn't have a priest to send," Mrs. Elverson reported. "But fortunately the archbishop had been approached by the Yale Divinity School saying that Catholi-
ics trained in ministry to young people, "find" places where they could serve, using the ministry skills
they had learned.

With the support of the archbishop — including some
financial help — and the encouragement of their pastor, Father Joseph Johnson of Lakeville, the
Harveys and other lay people set up a board called the
Northwest Connecticut Christian Youth Ministry, and
hired George Noonan, a Yale Divinity School graduate,
to be their first youth minister.

"Everyone tells us what we've done is unique," said Mrs. Harney.

Noonan stayed five years. Then 18 months ago the
board hired a woman as their second minister, Sharon
Fontaine, who has a masters degree in religious studies
from Assumption College in Massachusetts.

Dealing with anguish

For me, one of the most challenging aspects of the
priesthood is trying to minister to a person who feels be-
trayed by God. It's almost impossible to talk about the
greatest glory on earth. No one ever said it would be
easy, but the challenge of giving God such glory is ex-
hilating.

A person who really lives the Christian life is God's
greatest glory on earth. No one ever said it would be
easy, but the challenge of giving God such glory is ex-
hilating.

A Catholic man came to me once to talk about the
least that he felt for the murderer of someone very dear to
him. He said that he had wanted to hate the murderer, but
changed his mind out of fear. I asked him if he was now
able to forgive. "Absolutely not," he said. "Why should I
be preparing for us. Some people cannot, or simply will
not, believe that.

A person who really lives the Christian life is God's
greatest glory on earth. No one ever said it would be
easy, but the challenge of giving God such glory is ex-
hilating.

No matter who the person is, or what kind of a past
they may have had, there's nothing within the human
soul that will eventually counter-balance the anger or
rebellion of the present moment. In ministering to an
upset person, it's best to believe in their innate
goodness. Be patient with yourself and trust that God's
grace will supply the rest.

For a free copy of the Christopher News Notes, "The
Challenge of Loving," send a stamped, self-addressed
envelope to The Christophers, 12 East 48th St.,
New York NY 10017.

Time capsules

St. John the Baptist's parents

This Zachary was a priest of the Temple at Jerusalem. On
one occasion, the high priest left his basin in the
presence of all the chief priests, all of them, and Zachary was
appointed to the high priest's seat at the great altar. As he did so, he saw before him the angel,
Gabriel, God's messenger, who told him that his wife,
Elizabeth, was going to bear a son for him. And the
angel asked Zachary, "And what will happen to her?"

In due course, Elizabeth had her baby boy. When
Zachary was asked to write down his wish for a name, he
wrote the Hebrew name for John, Jehohanan, which
means "God has shown mercy." As soon as he had done
this, Zachary's muteness left him as the angel had fore-
told, and the baby who became John the Baptist was

When John the Baptist was in the wilderness, he lived on
the fruit of the locust tree, carobs. Because of this he
could scarcely make a more admirable witness to the
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BY DOLORES CURRAN

Mom and Pop heroes

Well, folks, there's a good news today. Guess who your kids' top heroes are? You, that's who. Surprised? So was Frank Farley, University of Wisconsin researcher, who asked 340 college students to rank their top five heroes and heroines.

The overwhelming majority listed their parents at the top of the list which included such notables as Mother Teresa, John F. Kennedy, Marilyn Monroe, Martin Luther King, Jr., Jane Fonda, A. M. Earhart, Madonna, and Jane Christ.

Why? Well, according to the research, students listed their parents at the top of the list as did any other discipline, and dad got twice as many as any other hero. Why the discrepancy, the author doesn't attempt to explain but the fact that so many young adults consider their parents heroes suggests the family is in better shape than we think, says Farley.

In addition to naming mom and pop more frequently than did women, students tended to choose feminine role models like Jane Fonda, Susan B. Anthony and Geraldine Ferraro while men chose glamorous figures like Christie Brinkley, Madonna, and Marilyn Monroe.

This all leads us to ask, "What is a hero?" Few people today can give a clear definition of a hero. It's not only men, women, or children anymore, anyway, or persevering, but heroines. Yet, their young adults view them in that perspective. Why? According to Farley, there are four dimensions to the making of a hero. Some heroes score well on one and not on another.

First, there are psychological qualities like courage, generosity and altruism. Parents probably embody these to children. Second, there's depth: how heroes hold up to other heroic figures and how they stand the test of time. Only time will tell if parents remain heroes as children mature and become parents themselves.

A third factor, distance, is heavily in parents' favor. It measures how close the hero is to one. The closer the distance, the more likely the hero. Think of it this way. Heroes for whom we feel the closest is other heroes for whom we might happen to meet personally.

Finally, the field of domain where the hero makes his or her mark is important. For some, politics is more heroic. For others, sports or religion.

Given these criteria, I wonder how many of us realize our children's admiration of us as others than parents. But I tend to believe the survey because of experience.

Our kids, they tell us, are eager to share with me and others their respect for us. They ask perceptive questions and are comfortable saying to parents, "You gave me a good family to grow up in," much less, "You're my hero." That's why I'm saying it here and backing it with research. Young adults are on the brink of choosing mates and starting families. Frankly, they're scared. They don't know if they can make it as good spouses and parents.

But the people closest to them, their parents, have shown them it can be done. It doesn't matter if it's a one parent family or two. Or if their parents have embodied the qualities listed above, their children can do the same. Should we do less?

Can we start looking at ourselves as our children's heroes? If so, it makes up for those long dark nights of the soul wondering where parents were wrong. Apparently, our kids don't demand perfection, just heroism.

(All Publishing Co.)

The lighter side of marriage

By Lynda Diprima

Family Enrichment Center

Many couples have begun their married lives together with the help of a wealth of information and advice from their friends, relatives and, yes, even the Church. They have taken小时用, new words are added to the dictionary. However, we are not always able to read these words when we see them. Sometimes the meaning of the word is not clear.

Family news

Happy families are those in which the members are happy. They sing and dance, they laugh and love. They have a sense of humor, they laugh at themselves, they forgive each other.

The lighter side of marriage

22nd anniversary and while we were at dinner we recalled the first meal I prepared for him after a hectic day of moving into our first home... a frozen pizza which I lovingly "cooked" forgetting to remove the cardboard underliner. It was not funny for either of us. As it turned out, I neglected to leave openings for the zipper on the package. The package went wrong and wishing we were perfect. Anyway, it's not fun. The general consensus is we've done wrong. People often ask us what we're doing wrong. The answer is we're happy. We are married and look forward to many more years together.

BY DR. JAMES AND MARY KENNY

Changing patterns of behavior

Dear Mary: My stepmother has been finding fault, arguing and criticizing me about as long as I can remember. We have been married 36 years, so it has been that long at least.

My father passed away in 1979 and since then we have not had church services on Sundays only day and to several other devotions she wanted to go or attend. Therefore, we have no contact with her.

Last year she called one day and told me she was "black." I asked what she meant and she said, "I won't tell you." I finally told her she would have to tell me in order for her to see a doctor and I would tell you why I am black and why she kept ac-

There is another side to marriage. That is the ability to laugh together at the mistake while we set about fixing up our home. The pain subsided and I slept the nearest hospital was in case we would need to go there. The next thing that I had never had my appendix out. When we turned out that I was pregnant and didn't know it.

Laughing at our personality differences can we start looking at ourselves as our children's heroes? If so, it makes up for those long dark nights of the soul wondering where parents were wrong. Apparently, our kids don't demand perfection, just heroism.

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The attention you give her for this behavior acts as a way of strengthening the bond between you. The attention you give her for this behavior actually may ensure its continuation. Changing a pattern that has persisted for 36 years is not easy.

However, if you sincerely would like to improve the relationship, there are a few things you might try.

1. Work on your self-esteem. You and your hus-

The attention you gave her for this behavior ac-

A third factor, distance, is heavily in parents' favor. It measures how close the hero is to one. The closer the distance, the more likely the hero. Think of it this way. Heroes for whom we feel the closest is other heroes for whom we might happen to meet personally.

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The attention you give her for this behavior acts as a way of strengthening the bond between you. The attention you give her for this behavior actually may ensure its continuation. Changing a pattern that has persisted for 36 years is not easy.

However, if you sincerely would like to improve the relationship, there are a few things you might try.

1. Work on your self-esteem. You and your hus-

The attention you gave her for this behavior ac-

A third factor, distance, is heavily in parents' favor. It measures how close the hero is to one. The closer the distance, the more likely the hero. Think of it this way. Heroes for whom we feel the closest is other heroes for whom we might happen to meet personally.

Finally, the field of domain where the hero makes his or her mark is important. For some, politics is more heroic. For others, sports or religion.

Given these criteria, I wonder how many of us realize our children's admiration of us as others than parents. But I tend to believe the survey because of experience.

Our kids, they tell us, are eager to share with me and others their respect for us. They ask perceptive questions and are comfortable saying to parents, "You gave me a good family to grow up in," much less, "You're my hero." That's why I'm saying it here and backing it with research. Young adults are on the brink of choosing mates and starting families. Frankly, they're scared. They don't know if they can make it as good spouses and parents.

But the people closest to them, their parents, have shown them it can be done. It doesn't matter if it's a one parent family or two. Or if their parents have embodied the qualities listed above, their children can do the same. Should we do less?

Can we start looking at ourselves as our children's heroes? If so, it makes up for those long dark nights of the soul wondering where parents were wrong. Apparently, our kids don't demand perfection, just heroism.

(All Publishing Co.)

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(All Publishing Co.)
Robert Schuller likes numbers. When you tune into his weekly "Hour of Power" television show, scattered throughout the country and usually seen on Sunday mornings, you are immediately struck by the number of numbers.

His "Crystal Cathedral" in Garden Grove, California, the base for his TV ministry, contains a 14,000-pipe organ and a 125-voice choir. Half a million people contributed to his recent fund-raising drive to keep the show on air so he collected $4 million, but he needs another million. It’s as if he, like McDonald’s, was attempting to prove quality through quantity.

But that hardly captures what Schuller is all about. It’s merely a first impression. With his millions of TV viewers (there go those numbers again), many of whom are Catholics, he is a member of the TV evangelist crew who should be examined for what he preaches and what viewers are getting.

What they are not getting is another fundamentalist hangover like Jimmy Swaggart or Kenneth Copeland. Schuller is a TV minister, as they are, but he hardly fits into the fire-and-brimstone mantle they have

THE KARATE KID PART II—A-1, PG
Pat Morita gives a startling performance in this gentle story which reaffirms the importance of devotion, loyalty and the sweet-and-sour of life from the perspective of old age. It’s unabashedly moralistic, but not didactic.

Summoned by the lovely girl he is to marry but left behind 40 years ago, Miyagi returns to Okinawa to confront the stigma of cowardice and the slain son of his former FBI buddy. Female stereotypes are accidentally launched in a space shuttle by an affectionate robot. —CONVICTION—A-IV, R
Sarah, played by Jennifer Connelly, is aided by Hoggle on her causeway to the past. —SPACECAMP—A-1, PG
Sylvester Stallone as the ace of the capsule reviews in this space film needs no more complicated than “every cloud has a silver lining.”

Schuller substitutes fudge and brownies. If Schuller’s message is, “You’re going to hell!” and if Pat Robertson’s theme is, “This country is in trouble,” Schuller’s main message is, “Let’s get to heaven sooner by making heaven on earth—” He almost seems “by-golly”

Schuller is the heir to two major gospel traditions, one a Gideon, the other a St. Francis. The former, Schuller has, by his own admission, taken his style from his fellow Franciscan. It’s more complicated than “every cloud has a silver lining.”

"The whole Gospel," he said at one point during one of the shows I viewed, "is this: The power of the Holy Spirit can change our perception of negative realities. People are permitted as positive potentialities." The concept, he declared, "can become a crown."

Should Catholics listen and watch? As far as Schuller goes, he is unhesitatingly positive and straightforward. He talks about heaven, Jesus and the Bible. But he doesn’t give the entire Gospel. Jesus spoke of potentialities, but he also talked about taking up your cross, being persecuted and dying for the truth. It was not success in this world which He sought when He was alive or what He advised His followers to seek. In fact, He had some extremely harsh things to say about people who build bigger granaries and pile up riches.

During one show, there were repeated messages for a free pen engraved with “eight positive mental attitudes,” like “I’ve got to remain calm, cool and collected” and “I really want to do the right thing.” Said the announcer, “You can read the pen each time you sign a check or write a note.”

The one-liners, he continued, were the Beatitudes written in contemporary terms, a revision of Jesus’ original words which the world was not exactly panting for.

There’s a lot to like about Schuller. His enthusiasm, although often times overrepressed, is contagious. His emphasis on heaven rather than hell and on hope rather than sin is a welcome counterpoint to the rantings of Swaggart. His search for the best in people is a major change from the rest of television, which likes to dwell on how depraved we are.

Still, Catholics who watch Schuller should remember what they are not hearing about—things like the Blessed Mother, the sacraments, being a witness against the goods of the world, the presence of sin, ailments and the power of the denial of self-interest.

When Catholics go to Mass on Sunday, no matter how dismal the homily, they come away with the most precious keepsake in the universe: the body and blood of Jesus Christ. From Schuller, you will get a pen.

THE ‘Karate Kid II’ is a winner

Schuller substitutes fudge and brownies. If Schuller’s message is, “You’re going to hell!” and if Pat Robertson’s theme is, “This country is in trouble,” Schuller’s main message is, “Let’s get to heaven sooner by making heaven on earth—” He almost seems “by-golly”

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Florida Indians to get gifts on Tekakwitha feast day

Newborn Indian infants from the Seminole Tribe in Hollywood and the Miccosukee Tribe in Homestead will receive layettes following a special Mass marking the feast of Blessed Kateri Tekakwitha, a North American Indian beatified by Pope John Paul II in 1980.

Miami's Auxiliary Bishops Agustín Roman and Norbert L. Dorsey, C.P., will be the concelebrants of the Mass at 11 a.m. in St. Mary Cathedral, 7525 SW Second Avenue on Sunday, July 13.

Bishop Dorsey, who is ordained to the episcopacy in Miami last March, will preach during the Mass in which delegations from both tribes will participate.

Following the Mass a reception will be held in the Archdiocesan Hall, adjoining the Cathedral, where members of the Archdiocesan Council of Catholic Women will present the layettes to the two new-born babies born closest to the date of the feast.

Known as "Lily of the Mohawks," Blessed Kateri Tekakwitha died in 1680 at the age of 24 in the 17th century after physical suffering and, according to her confessor, suffering in a manner that can only be described as an outpouring of the Holy Spirit.

"We experienced very much His presence," Fr. Rivero said, and received an awareness of our mission that can only be described as an outpouring of the Holy Spirit.

Miami native new Shreveport bishop

Bishop William Friend, a member of a pioneer Miami family, has been appointed by Pope John Paul II to head the newly established Diocese of Shreveport, Louisiana.

Formerly head of the Diocese of Alexandria-Shreveport, Bishop Friend was installed as Bishop of Shreveport by Pope John Paul II in a Mass celebrated last year at St. Timothy Church in Humble, Texas.

He was born in Miami in 1939, the son of the late Rev. John E. Friend, a priest of the Diocese of Miami, and a niece and two nephews in Miami.

Bishop Friend is a native of Shreveport, Louisiana, which was split into two dioceses on June 24. Bishop Friend is a native of Miami and the new Diocese of Shreveport is the fifth diocese in the United States, according to Bishop Affonso.

Admission at all sessions will be free, on a first-come, first-served basis. For more information, call 756-1935 in Fort Lauderdale.

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The conference attracted participants from over 45 states throughout the U.S. and from eight foreign countries.

Speakers included Fr. Michael Scanlan, Chairman of the conference and President of the University of Steubenville in Ohio, and Fr. Frederick Tierney, S.M., professor of Theology at the Gregorian University in Rome.

A combination of theological teaching, inspiring testimonies of personal experience, art, music, and powerful ministry brought together the theme of "Building Christian Communities, Fr. Affonso recently appeared on several Christian television programs in the United States, including "The Genius," a Jesuit priest who founded a lay training program and directs the communications and research branch of India's Catholic National Center for Building Christian Communities, Fr. Affonso also appears on several Christian television programs in the United States, including "The Genius," a Jesuit priest who founded a lay training program and directs the communications and research branch of India's Catholic National Center for Building Christian Communities.

For reservations call Teresita at 651-552-1265.

The conference, "Building Christian Communities," will run from July 16-20. For more information, contact Mr. and Mrs. Kevin Hanlon, 552-1265.

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Continued from page 7

energetic nun that she just might — just gifts," she said. After an appearance at the Cen- tral American Hotel in which she spoke to a standing-room-only crowd of admirers, Mother Teresa spent a few — very private — days in Miami talking with her co-workers and mapping out plans for spreading peace and love in this area.

More than 100 people attended one early-morning private Mass held at the Overtown shelter for homeless women run by her Mis- sionaries of Charity, said Father Kubala, who celebrated the liturgy.

With dignity and patience, the famous nun greeted lay co- workers at the facility and ac- cepted pictures drawn by the children whose mothers had had no place to go — until they reached- ed Mother Teresa’s door.

Mother Teresa also found time last week to pray with several of Mother Teresa’s door.

“Mayan Indians await immigration verdict

Continued from page 9

of them until their case for political asylum was heard.

The hearings ended two weeks ago in Miami and the Irish priest, an immi- gration defender of the poor and rejected, figures the battle will be a tough one.

Peter Hepson, a defense attorney who volunteers his time for the American Service Committee, says this is the first case to come before an Immigration judge, but in 60 others the State Department has issued advisory opinions against political asylum.

“Why don’t you support political asylum when the refugees come from countries that have friend-
I visits help — from the single adult group to that are part of the parish structure people. gatherings helpful as a way of in their own homes. meeting people on their own turf, people are concerned about. He is attending these neighborhood dinner," Kane said. But by to the parish. The priests try to visit groups of parishioners called "eclesiolas" or "little churches."

Generally the groups meet once a month for a meal, prayer and a discussion of some issue of concern to the parish. The priests try to visit each group in small readings. Because of the parish's size, "realistically, priests can't just keep running around to folks' homes for dinner," Kane said. But by attending these neighborhood meetings, a priest can hear what people are concerned about. He is meeting people on their own turf, in their own homes.

Msgr. Cassidy too finds the small gatherings helpful as a way of "keeping in touch with our people."

Both Kane and Msgr. Cassidy see a priest's participation in groups that are part of the parish structure — from the single adult group to the recreational tennis club — as a way to foster good community spirit as well as greater knowledge and appreciation of each individual's unique situation.

For Msgr. Cassidy, "one of the most encouraging things" is the group of married couples who work with engaged couples in the parish's marriage-preparation programs.

He likes to sit in on the sessions and is "constantly edified by the willingness to share their experience of marriage with engaged couples" and by the example of their "commitment to their, vocation, their fidelity, all of which priests need too."

Personal friendships between priests and lay people are important too, both agree. "Every priest needs the caring relationship of other people who are not clergy — friends, families who are there to support and encourage," Msgr. Cassidy said.

Both Kane and Msgr. Cassidy believe there is much priests and lay people can contribute to one another, many ways they enrich each other's lives. Priests "can show themselves wanting to be available, wanting to be helpful in worship, in prayer, in the pains and sorrows that come," Msgr. Cassidy said. Even though the priest's ministry "is imperfect in itself, his willingness to be there with the people, to try, can be very rewarding."

Priests, for example, sometimes complain that they are expected to be all things to all people: to be great preachers, great administrators and fund raisers, great counselors and youth leaders. All without a day off!

Lay, however, sometimes complain that priests don't grasp fully enough the realities of daily life; that priests don't address these realities in preaching and develop unrealistic expectations of what lay people can do in their free time.

Then there is the relationship of priests and professional lay ministers. This relationship centers around the work, the ministry, they fulfill together. Since work is a primary way for people to express themselves, it is only natural to expect some stress here and there. And no one handles stress well all the time.

But it need not be the stress of adversaries. In families, where members care for each other and for the whole family, some stress develops occasionally. Most experts admit that the effect of stress depends on how it is handled.

In an age of transition, are priests and laity simply seeking ways to live together as members of a vibrant community, a family?

God revealed himself to Abraham and dined with him who is our father in the faith (first reading); he revealed himself, in the person of his Son, and dined with Martha and Mary, providing them with the food that is his word (gospel reading); and he continued to be revealed to us "his holy ones," through "his word in its fullness" (second reading).

The Hebrew scriptures accord dramatic roles to some women. Heroines like Ruth or Deborah played a role equal in importance to some women. In some ways, Luke can right- ly be called the Patron Saint of Women's Rights. His Gospel has been called "The Gospel of Women" because of the attention he pays to their roles. Jesus broke the conventions of his day by having women accompanying him and his disciples in their ministry (8:1-3), so Luke constantly challenges us to rethink "accepted" patterns in society.

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Priests and the laity

What do they need from each other?

By Dolores Leckey

"You've been talking about ingredients for a vibrant parish for almost 20 minutes," he said, "and mainly you've been talking about parish priests."

He was a priest-sociologist, a friend and colleague.

And he was right. While the focus of our conversation had been the growing lay responsibility for the church's mission, priests were principal characters in my scenario:

- At the center of this scenario was an understanding that a major task of the church is its mission to the world.
- Flowing from this was an understanding that faith needs to be active, serving the parish's primary mission.
- I contended that every parish needs to reflect on the kind of caring that flows among its people and between its people and strangers. That caring by the parish happens, I suggested, through a kind of partnership between pastor and people.
- I confess that my views have been shaped by past experiences. This past is peopled with priests.
- My childhood pastor comes to mind. The family lore is that our parents moved to the country — Queens, N.Y. — to join Father John Tinney in establishing a new parish. The relationship between my parents and their priest was significant. But it was not social.
- My father consulted the pastor about personal, spiritual and family issues. The pastor sought my father's advice on business affairs.
- For me, Father Tinney was a presence, conveying the sense that God is reliable and, by implication, so is the church. His presence spoke of a church which honored the people's trust, consold them and encouraged them. I grew up expecting this of my church.
- But I was to become convinced that the church is not only a comforter. It is also called to be a challenge, helping people look beyond their own concerns.

Early in adulthood, two priests this pointed me toward these horizons. One, Father Jose Pando, was my childhood pastor. The other priest, Father David Ray, was a pastor of a small mission church. He was white and most of his parishioners were black, although white "pilgrim Catholics" from other parishes could usually be found in the Congregation. This small, obscure church in Northern Virginia had a consistent message.

Father Ray believed that the church's liturgy could impel the laity to move into secular spheres with fresh commitment. Not only did he preach that the laity are the light of the world. He invited people to stay after Mass for coffee and conversation, to search for concrete ways to express the Gospel.

In those gatherings were some who ran for public office, some who served in the county school board. All were caught up in issues of justice.

Finally, I cannot think of priests were tied to personal spiritual development without recalling several spiritual directors and confessors who conveyed an essential truth: We are valued by God because of who we are, not what we achieve.

I believe the qualities exemplified by the priests in my personal history contribute to vital parishes.

- Lay people need a place to be renewed for engagement with the world, such as Father Ray in Northern Virginia provided.
- We need creative reminders that we belong to a global church and are called to care for some segment of human need, as Father Pando demonstrated.
- People need priests whose lives quietly say "God is real to us."

But priests, important as they are for the church's life, are only one component in the church partnership. The laity who comprise 99 percent of the church are also bearers of the Holy Spirit. The laity bring to the church body the richness of their varied and complex experience, and they are aware of the many possibilities for responding to society's needs. (NC photo)

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Met the church of Brazil and Cuba. And we were introduced to the Young Catholic Workers and Young Catholic Students — lay movements flourishing in Europe.

I came to realize that my church was much larger than my parish.

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Priests who listen deeply to the people will know the challenge and the consolation of being in covenant with those they serve.

Commentary

Given Luke's tendency to balance roles equally, we should look at the "before" and "after" of this story. Prior to our passage, we are told about the Good Samaritan, and the hospitality he guaranteed for the wounded man. Afterward, we are introduced to the "one of the disciples" who will ask Jesus, "Teach us to pray." (11:1)

As an illustration of that command, Martha is busy welcoming Christ. She is the Samaritan's equal, one who also does what Christ commands!

Mary

We have to jump ahead to next week's reading for a moment. There, "one of the disciples" will ask Jesus, "Teach us to pray!" (11:1). He and the others then listen, as Jesus prays, and they will remember his words.

In Martha's home, Mary is seated, which is the proper way for disciples to show that they are listening. Mary "listened to his words," in a way that shows her to be the equal to any other disciple.

The words of Jesus to Martha are not a reprimand. They are a gentle reminder of the importance of God's word.

There is a balance within our reading, one that is essential to discipleship. One must first hear the Word of God before one can act upon that word. Luke would have us picture Martha and Mary together; listening and doing go together.

This column is excerpted from Share the Word, a bi-monthly reflection on the daily and Sunday Mass readings, which is available for both home and parish use from the Paulist Evangelization Association, 3031 Fourth Street, N.E., Washington, DC 20017.
African customs conflict with Church teaching

WASHINGTON (NC) — Madagascar’s Catholic Church must find a way to combine traditional church teaching with local customs, said the head of communications for the country’s bishops’ conference.

Marriage of priests, polygamy and childless marriages are areas of inculcation that need to be addressed, said Father Ralibera.

“We talk about it a lot, but in practice, it’s not easy,” said Father Ralibera.

“The Malagasy people of the island nation located off Africa’s east coast love children, the priest said, and this often causes complications.

“For the Malagasy, (having) no children is a matter for divorce,” he said. “There ought to be a way of reconciling that with church teaching on marriage.”

Of 100 childless marriages, two at the most would stay together — unless they stay together and have children” with other people, he said. Having no children also causes problems for priests, because “in our country and in many regions, a man who does not have familial responsibilities is not a man.”

“We ought to be able to talk about that” in the church, he said, referring to church teaching that priests remain celibate.

Father Ralibera said he thinks religious order priests should remain celibate, “but for diocesan priests it should be different.”

In Madagascar as in other African countries, say knowledgeable observers, some younger priests have children. Others have left religious life because without children they lose their effectiveness in dealing with people.

Polygamy — the custom of taking more than one wife — is another African custom which clashes with church teaching. Fr. Ralibera said he knows a priest whose mother is remarried Catholic.

Most of them take Communion,” he said. “And it develops them spiritually.”

The church is a leading institution in Madagascar, largely because it can draw on private foreign aid, he said. However, most of the aid is earmarked for specific uses by the donors, and that often conflicts with local needs, Father Ralibera said.

For instance, in the 1960s and 1970s, German Catholic aid groups emphasized agricultural and livestock projects, but were not interested in supporting professional local staffs to run the programs.

Besides food and supplies channeled into areas where American missionaries work, Madagascar also receives aid from Catholic Relief Services, the U.S. bishops’ overseas development agency.

Beth Griffin, spokeswoman for CRS in New York, said figures for 1985 were not available, but in 1984, CRS invested $4.3 million in food programs and development projects in Madagascar.

Motorcycle priest is no Hell’s Angel

MOUNT CLEMENS, Mich. (NC) — Father Lawrence Nawrocki, pastor of St. Isidore Parish in Mount Clemens, has been riding a motorcycle for 17 years, belongs to a motorcycle club and meets with fellow bikers regularly.

But his friends know he is no angel — no Hell’s Angel, that is, referring to the well-known motorcycle gang — just a priest who enjoys the freedom of the road.

Father Nawrocki, 41, joined the Pioneer Chapter of the Gold Wing Road Riders Association three years ago. The association is named for Honda motorcycle’s Gold Wing line of long-distance touring cycles.

At the time, he said, he was “very hesitant. What I had in mind had always been the Hell’s Angels sort of thing.”

But after taking part in some of the chapter’s activities, Father Nawrocki discovered that “ordinary people, professionals... can be motorcycle riders, and we’re not weird or strange or out of place.”

Father Nawrocki is now the chaplain of the Pioneer chapter.

In connection with his vocation and his avocation, Father Nawrocki held a blessing recently for all recreational vehicles in the parish parking lot.

The ceremony attracted campers, cars, bicycles and even a tricycle. But they had to take a back seat to the 30 or so motorcyclists who attended.

“I asked some parishioners to serve coffee at the blessing,” the priest said.

The unfavorable image of the unfavorable image of bikers held by some parishioners “got destroyed” after witnessing the courteous nature of the motorcyclists, he added.

The 250-member Pioneer chapter has sponsored motorcycle safety classes and fund-raising projects for charity in addition to vacation trips, rallies and conventions.

Father Nawrocki added that the club favors safety regulations, such as the state’s mandatory helmet law.

Gold Wing members “look at your head like an egg,” he said. “And it’s not hard-boiled. It cracks real easy on pavement.”