Celebration for life
Court weakens abortion law...3-5

Inner-Voice

✓ Abortion ruling
Bishops, pro-life leaders praise ruling, plan next actions...........3

✓ Devotedly yours
Archbishop McCarthy talks about 500th celebration..............9
Knights of Columbus' leader backs Bush in effort to save U.S. flag from desecration

NEW HAVEN, Conn. (CNS) — The head of the Knights of Columbus, backing President Bush's call for a constitutional amendment to protect the U.S. flag from desecration, urged the nation's 1.5 million Knights June 27 to support flag protection efforts in Congress. Supreme Knight Virgil C. Dechant said an amendment or federal law is needed that would "uphold existing rights of free speech" but reverse the U.S. Supreme Court ruling that flag desecration is "an acceptable form of protest." The high court provoked a storm of controversy with its 5-4 ruling June 21 that overturned laws against flag desecration in 48 states.

Father George Mihovich, third from right, is surrounded by five of the six altar boys who served at Father Mihovich's first Mass 50 years ago at Our Lady of Solace Church, Coney Island, Brooklyn, New York. The five are all brothers (from left): Tom, Frank, Jim Paul and Jack Gleason. CNS photo

Altar boys return

Pope John Paul II celebrated by Pope John Paul II in St. Peter's Basilica. The pontiff awoke the international race held in the pope's home at the World Formia Meet. This meant Smith, a 28-year-old Baptist, was handed his first-place trophy by the pope.

Leader of world Catholicism was the VIP spectator at the June 25 sprint held at Forlì's Stadium of the Oranges, nestled between fog-covered mountains and the Mediterranean Sea, 84 miles south of Rome. Competing were seven runners representing five countries.

Anglican Archbishop to visit Rome, renew talks with Catholic Church

LONDON (CNS) — The Archbishop of Canterbury, England, visits Rome in late September, he is scheduled to attend a Mass celebrated by Pope John Paul II in St. Peter's Basilica. The pope and Archbishop Runcie are also to meet Sept. 29, 30 and Oct. 2. At the last meeting, the leaders plan to sign a joint declaration similar to the one signed in 1982 from the pope visited Canterbury. During his 1982 visit, Pope Paul and Archbishop Runcie's "common declaration" established new Anglican-Catholic commission to work on references and recommend "practical steps" for the reunion of the two churches.

Pope journeys to pay homage to historic city of Gaeta

GAETA, Italy (CNS) — Pope John Paul II came to Gaeta for 12 hours to pay homage to a 140-year-old slice of Italian religious life that affected the entire Catholic Church. Gaeta is known as the "City of the Immaculate Woman" because it is the place where Pope Pius IX began the process of officially declaring the Dogma of the Immaculate Conception. The Dogma says that Mary, the mother of Christ, was conceived without original sin. Gaeta "is the cradle" of the Dogma of the Immaculate Conception, Pope John Paul II said June 25 during a visit to the Archdiocese of Gaeta.

Pope renews call for peace after meeting with Maronite bishops

VATICAN CITY (CNS) — Pope John Paul II met with the Maronite bishops of Lebanon and again called for peace and an end to that country's "destruction!" The pope repeated recent calls for an end to outside intervention in the Lebanon country. The pope spoke with the Maronite bishops, including Maronite Patriarch Nasrallah P. Shibran, June 24 following their "ad limina" visits to Rome. "Ad limina" visits occur every five years and allow each bishop of a diocese to meet privately with the pope. In his talk, the pope mixed praise for the Lebanese Eastern-church and its people with expressions of concern for the ongoing violence dividing the country.

Priest arrested after breaking door to paraphernalia warehouse

WASHINGTON (CNS) — Father George E. Clements, the Chicago priest who has three adopted sons, was arrested June 20 after he broke down the door of a drug paraphernalia warehouse. Father Clements, pastor of Holy Angels Church, one of the country's largest black Catholic parishes, was slightly injured in the incident because a window on the door broke and the glass cut his hand. He was taken to a Chicago hospital where he received several stitches. "We want to stop drug paraphernalia from flowing into our community," he told Catholic News Service later. Father Clements, 57, was arrested on misdemeanor charges of criminal damage to property and criminal trespassing for breaking down the door to the Good Deal One Stop Distributing Co., a novelty wholesaler, Chicago police said.

Covenant House residents teach Bush about life on streets

NEW YORK (CNS) — President Bush heard first-hand about life on the streets from 10 youths served by the Covenant House ministries of Franciscan Father Bruce Ritter at a meeting June 22 in New York. The president and his wife, Barbara, accompanied by White House Chief of Staff John H. Sununu and others, visited Covenant House prior to a luncheon address to New York Partnership, an effort to engage the private sector in resolving community problems. In an amendment following the visit, Father Ritter described it for Catholic News Service.

Father George Mihovich, third from right, is surrounded by five of the six altar boys who served at Father Mihovich's first Mass 50 years ago at Our Lady of Solace Church, Coney Island, Brooklyn, New York. The five are all brothers (from left): Tom, Frank, Jim Paul and Jack Gleason.

ATTENTION PARISHES

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By Cynthia Thuma
Voice News Editor

The Archdiocese of Miami joined other pro-life forces sailing the U.S. Supreme Court's decision in the Webster vs. Reproductive Health Services case as an important first step toward banning abortion on demand.

Immediately after the court’s decision was announced, the Catholic Church, along with other groups on both sides of the issue, announced the intention to begin lobbying state legislatures. Archbishop Edward McCarthy said the Archdiocese of Miami’s effort will come primarily through the Respect Life ministry and the Florida Catholic Conference, which has its headquarters in Tallahassee.

“We'll try to raise (legislators’) consciousness,” Archbishop McCarthy said, “and we'll be praying. That’s a pretty powerful weapon.”

St. Petersburg Bishop John Favalora urged citizens to inform lawmakers of their pro-life position.

“As responsible citizens, we must also exercise our civil right to inform local legislators of our pro-life stance and of our expectation that the Florida Legislature will uphold the right to life of the unborn in any forthcoming legislation. We must speak out on behalf of those innocent children who cannot speak for themselves.”

Archbishop McCarthy heralded the decision as “one step toward victory for life.”

“By upholding Missouri’s abortion regulations, the Supreme Court has unmistakably affirmed the authority of the states to recognize and protect human life,” he said.

The court’s decision did not overturn the provisions of the 1973 Roe vs. Wade decision, but reversed lower court rulings that struck down portions of Missouri’s restrictions on abortions.

Provision upheld by the Supreme Court includes:

— A declaration that life begins at conception
— A requirement that physicians be required to perform various tests for the viability of fetuses 20 weeks old or older
— A prohibition from the use of public funds for any abortion not required to save a woman’s life.

“By upholding legislative efforts to protect unborn children and to prohibit encouragement of abortion with public funds, the court has made possible a legislative policy favoring life over death for the unborn,” said Archbishop McCarthy.

“Keeping in mind the physical and psychological harm abortion can do to women, I believe such legislation will also help to protect women from the practitioners of abortion.”

With this action, the court has begun to correct the gross imbalance imposed by Roe vs. Wade on our legal system and has indicated a new willingness to defer to legislatures’ responsible efforts to protect unborn human life,” he said. “We fully expect and strongly encourage new legislative initiatives on this issue by Gov. Martinez and the elected representatives of the people of the state of Florida.”

Chief Justice William Rehnquist wrote the majority opinion, noting the the appeals courts had struck down Missouri’s restrictions “on the grounds that they violated this court’s decision in Roe vs Wade and cases following it. We...now reverse.”

Justices took different points of view on the varying points in the ruling, but the 5-4 majority agreed with the end result, reversing the lower courts which struck down the restrictions.

“According to Rehnquist, ‘because none of the challenged provisions of the Missouri Act properly before us conflict with the Constitution, the judgment of the court of appeals is reversed.’”

In discussing the declaration, found in the preamble to the Missouri law, that life begins at conception, the court held that “certainly the preamble does not by its terms regulate abortion or any other aspect of (doctor’s) medical practice.”

Archbishop McCarthy was one of few voices nationwide who suggested the cli

(Continued on page 5)

We've got the votes, Pro-lifers say

Special session urged

Florida pro-lifers say they have enough votes in the state legislature to pass laws that significantly restrict abortion — but not enough to ban it outright.

“I think the pro-life movement in Florida has a lot of work to do... We haven’t won the battle but we have landed at Normandy,” said Tom Horkan, executive director of the Florida Catholic Conference, which monitors public policy issues for the Florida bishops.

Horkan said the length and complexity of this week’s Supreme Court decision means “it’s going to take a lot of hard legal work by pro-life legislatures to figure out what can be done.”

“I don’t think there’s any strategy yet,” he said, “but prohibiting the use of tax dollars for abortion or abortion counseling — a restriction upheld by the Supreme Court — would certainly be a priority.”

Florida law already places some restrictions on abortions, although not as many as those upheld by the Court in the Missouri case.

Among the restrictions in Florida: If an unborn child is considered viable, that is, able to survive outside the womb, two doctors must agree that the abortion is necessary to preserve the life or health of the mother, and every effort must be made to preserve the baby’s life.

Florida abortion laws also require the consent of a parent before a minor may obtain an abortion, but this restriction has been challenged in the courts. Horkan said this week’s Supreme Court ruling “indirectly would support that law.”

“I think we have the votes to pass legislation. I don’t think we have the votes to prohibit abortion outright,” Horkan said, citing a more favorable climate brought about by the steady lobbying of pro-lifers and the election of a pro-life governor.

However, he noted, the leadership of the House and the committee structure in the Senate may make it difficult for pro-lifers. The one way to avoid this is to hold a special session on abortion, which would put every legislator on record.

“If it’s not done in a special session, then I think we would just have guerrilla warfare in a regular session,” Horkan said.

He added that pro-lifers would be willing to place their case directly before the people in a statewide referendum, but only as a last resort.

“The reason we elect legislators is to pass laws. But if you can’t pass them through your elected representatives, then the only alternative is a referendum.”

Members of St. Dominic Youth Group march in 1986 for the pro-life cause on the 13th anniversary of Roe v. Wade. (Voice photo)
Ruling 'opens the door,' pro-lifers say

By Ana Rodriguez Soto
and Cynthia Thuma

Volley statement

Pro-life organizations in Florida and
around the nation greeted the news of the
Supreme Court's ruling in the Webster
vs. Reproductive Health Services case as
a victory, saying it chipped away at the
landmark 1973 Roe vs. Wade decision.

Others saw it as a harbinger of rulings to
come because the court also agreed to
review abortion cases from Minnesota,
Illinois and Ohio in the session that
begins in October.

"It does sound like the door is
definitely open," said Joan Crown,
associate director of the Archdiocese of
Miami's Respect Life ministry.

Archbishop John May, president of
the National Conference of Catholic
Bishops said the biggest winders in the
case are "the tiniest people of all —
children within the womb.

"We will work toward the day when
the unborn child will enjoy full protec-
tion of the law," he said. "We also carry
the hope that all of America can work
together to support both the pregnant
woman and her unborn child, so that no
woman ever feel pressured to resort
to abortion.

President George Bush, who favors
creation of a constitutional amendment
prohibiting abortion, said "the court
will probably allow it to be overturned.
"We continue to believe that Roe, vs.
Wade is a faltering step under which
children will continue to be murdered,
but this decision indicates that
Roe's days are numbered," said Randall
Terry, founder and national director of Operation Rescue. "Roe has been modified,
according to the majority and minority..."but children are still going to die." Still, Terry predicted an "avalanche of
laws" will follow the ruling.

"This is the beginning of the end for
Roe vs. Wade," said Rev. Pat Mahoney,
director of Rescue South Florida. "We
are thrilled. "A big part (of the decision)
is the preamble, which says human life begins
at conception and the court allowed it to
stand, so obviously in Missouri I think
the groundwork is there for a complete
overturning of Roe; at the very least,
outlawing third-trimester abortions.
"Also elated was John Willke, presi-
dent of the National Right to Life
Committee. "We are thumbs up all
the way," he said. "We welcome the
court's willingness to reexamine the
flawed Roe vs. Wade decision when a
state law suitable for such a reexamination is brought before it. We plan to take this challenge back
to the American people and continue to
work to pass laws to protect unborn
children until the Roe decision is
reversed.

"The decision will provide impetus to
pass a range of laws to protect human
life. Such laws might ensure informed
counseling, and that young girls in crisis pregnancies
are not deprived of their parents'
guidance and counsel before they are
subjected to abortions.

Others were more guarded in their
response to the decision.

"I would call it a partial victory," said
Magaly Llaguno, director and coordina-
tor for Latin America for Human Life
International. "It will be a victory when
every human being, whether born or
unborn, has the right to life.

"As long as there's a whole class of
human beings that are being killed
without recourse, that's not a full
triumph for the pro-life movement."

John Burt, of Our Father's House, a
ministry to women in crisis in Milton,
outside Pensacola, said "It didn't go far
enough although it is a step in the right
direction. I think they skirted their
obligation and just sort of dumped it
back to the states."

"But I'm pleased, considering we
thought we had a real conservative court
and they said we can burn the American
flag and they said dial-a-porn was still
OK. I'm surprised they did as well as
they did."

Those who favor abortion on demand
reacted to the decision with negativism.

From the steps of the Supreme Court
building, Molly Yard, president of the
National Organization for Women,
voiced a war within state legislatures.
"Pretty soon nothing much will be left
for a woman in controlling her reproduc-
tive life," she said.

Judith Wildecombe, founder of the
clinic in involved in the decision, said
"This is a serious, serious setback for
women and families in this country..."This is an outrage."

Material From the Catholic News
Service was incorporated into this report.
Local

Leaders hail ruling on Roe/Wade

(Continued from page 3)

The Illinois case deals with restrictions in abortion clinic practices; the Minnesota and Ohio cases involve parental involvement in teen-agers' abortion decisions. The new session begins Oct. 2.

"This is something I've been working for personally for nine years and our organization has been working on for 16 years," said Renee Schenerhorn, vice-president for Broward County's Right to Life organization. "It means we're going to have to work an even before, but finally now we can see the fruits of our labor."

Her organization also will help demonstrate to legislators the pro-life desires of its constituents, she said.

"People should be more informed than ever who they vote for."

Calling the Supreme court decision a "disaster", Dade County ACLU director Robin Bluemner said that their organization will be "attempting to control the damage" on a state level.

"We will be attempting to redirect the legal battle to the state court and we will look for the right of privacy that is guaranteed under the state constitution as protecting reproductive freedoms."

Abortion fight enters new stage

By Prent Browning
Voice Staff Writer

Specific legal and legislative ramifications of the Supreme Court ruling on the Missouri law are still in doubt, but one thing became apparently clear: the abortion issue has entered a new stage of state politics and intensifying efforts on both sides.

"We are talking with pro-life leaders from throughout Florida and we are getting together to form a political coalition," said Rescue South Florida Coordinator Rev. Pat Mahoney following a press conference Monday in which he pledged that his organization would keep demonstrating in front of abortion clinics.

"We are working to put together model legislation that we can bring to Tallahassee," he said. "I think you will see a coming together of all pro-life groups, Protestant, Catholic, toward getting this new political entity together."

Because as I have said for the first time in 16 years that these states have been allowed to regulate abortion.

Renee Schenerhorn, Vice President of Broward County Right-to-life, said that they will be approaching lawmakers in Tallahassee. "It means we will have to work harder than ever before."

On Monday night there were rallies on both sides of the issue. Several different pro-life groups rallied at the Jesus Conference, which had filed a friend-of-the-court brief in the Cruzan case during its next term, which opens in October. The Illinois case deals with restrictions in abortion clinic practices; the Minnesota and Ohio cases involve parental involvement in teen-agers' abortion decisions. The new session begins Oct. 2.

"This is something I've been working for personally for nine years and our organization has been working on for 16 years," said Renee Schenerhorn, vice-president for Broward County's Right to Life organization. "It means we're going to have to work an even before, but finally now we can see the fruits of our labor."

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"We will be attempting to redirect the legal battle to the state court and we will look for the right of privacy that is guaranteed under the state constitution as protecting reproductive freedoms."

WASHINGTION (CNS) — The U.S. Supreme Court decision on controlling the volume of obscene material by phone is the "death knell" for the dial-a-porn industry, Morality in Media national director Joseph J. Reilly Jr. said June 7.

Describing the current content of dial-a-porn as "clearly obscene," Reilly predicted strong prosecution efforts to suppress the industry.

He said any effort to avoid obscenity charges will put the purveyors of dial-a-porn in a bind: "They must somehow keep their clientele while failing to appeal to the prurient interest of the listener."

Others interested in the case were less sanguine about the effects of the June 23 ruling, which said that merely "indecent" sex messages can be prosecuted under the First Amendment but "obscene" messages cannot.

The decision overturned a portion of a federal law banning "indecent" pay-per-call telephone messages but upheld another portion of the law banning "obscene" messages.

Because of injunctions against it pending court challenges to its constitutionality, the law has not been enforced.

Mark Chupko, general counsel of the U.S. Catholic Conference, which had filed a friend-of-the-court brief in the case, called the decision "both encouraging and discouraging."

He said it was encouraging because "it affirmed the traditional view that obscenity has no protection in our Constitution and therefore may be eradicated from our society through the concerted efforts of citizens."

"It is discouraging," he added, "because it points out that much more needs to be done to understand the technology and impact of dial-a-porn services. It requires the FCC (Federal Communications Commission) and the Congress to give further attention to the problem of indecent speech on society...and to devise a constitutional means to limit the access of children to indecent material."

In October session

Feeding tube case accepted by high court

Washington (CNS) — The Supreme Court July 3 said it would hear an appeal from a Missouri couple who want to remove a feeding tube from their daughter who has been in a "persistent vegetative state" since a 1983 auto accident.

The case was brought by Lester L. and Joyce Cruzan, acting as legal guardians for their daughter, Joyce, 31, a patient at Missouri Rehabilitation Center, Mount Vernon, Mo.

The Supreme Court will hear oral arguments in the case during its next term, which opens in October.

The Cruzans argued in court in 1987 that their daughter would not have wanted to be kept alive with feeding tubes.

A lower court judge ruled in their favor and told the medical facility to stop feedings.

But the case was appealed to the Missouri Supreme Court, which overturned the lower court, 4-3, in November 1988.

The case focused on interpretations of Missouri's Living Will Statute, which permits the withdrawal of life-sustaining treatments from patients who are in the "vegetative state" by a person who is not the patient's legal guardian or spouse.

The Missouri court said it could find no "principled legal basis" which would permit the Cruzans as guardians "to choose the death of their ward."

The case said because "of the state's strongly stated policy in favor of life, we choose to err on the side of life."

Miami, Florida / THE VOICE / Friday, July 7, 1989 / PAGE 5
WASHINGTON (CNS) — A vote held by the Knights of Columbus, the House of Representatives has prohibited allocation of U.S. overseas family planning program funds to groups that support abortion. 

In a vote late in June, the House approved the Smith amendment, which denies U.S. government funds to any organization which supports initiatives using coercive abortion sterilization.

Sponsored by Rep. Chris Smith, R-N.J., and attached to a foreign aid authorization bill, the amendment also upholds the so-called Mexico City policy, which denies support to any foreign government organization that performs or promotes abortions as a family planning method.

The policy was promulgated by the Reagan administration during a 1984 international conference in Madrid.

Smith said the House measure would make permanent the restrictions already in place.

According to Virgil C. Dechant, supreme knight of the Knights of Columbus, the House vote on Smith's amendment "gives a clear indication where Congress presently stands on this issue."

Smith's amendment is designed to bar funding of such groups as the United Nations Fund for Population Activities, accused of condoning abusive abortion practices in the People's Republic of China, and the International Planned Parenthood Federation of London.

Smith told his colleagues that "it should be abundantly clear to all that the People's Republic of China, through its one-child-per-family policy, continues to employ systematic coercion and brutality in achieving population control."

He also noted that under the Mexico City policy, some 300 U.S.-funded groups, including various branches of Planned Parenthood, are running some 700 family planning projects. They "have agreed to provide contraceptive services without providing abortion or lobbying or campaigning for the legalization of abortion," he said.

"Father and 'sons' "

Maurice Blackwell (second from right) stands with 'sons' Joe, Anthony and Errol in front of St Edward Church in Baltimore. Over the years he has informally adopted six young men, four of whom are now grown out and on their own. He is following his family's tradition of taking in children who need a home. (CNS photo)

Black leaders criticize separatist pastor

WASHINGTON (CNS) — Father George A. Stallings, inaugurated his breakaway Black Catholic Church July 2 with a three-hour-long liturgy punctuated by prolonged clapping and shouting. After the service Father Stallings told reporters that the initial collection was about $16,000.

All 700,000, leader of the Nation of Islam in Washington, came to the Mass which will seat 6,000 to 8,000 people.

"One man is presuming that his own personal pursuit is the cause of the entire African-American Catholic community," Stallings said.

"I am very sad at what has happened here," Stallings said. "One man is presuming that his own ideas are equal to the ideas of the entire community."

"I am hurt because I feel as though we have been separated and the energy that has been used for the separation could be better used to address the issues he is talking about."

"I know we have problems," he said. "But he could do more in bringing about unity by staying."

Hiram H. Haywood Jr., a permanent deacon for almost 18 years, said Father Stallings' action is wrong and "ill-advised." The U.S. bishops' have begun devoting time and money to meeting the needs and seeking out the gifts of black Catholics, he said.

"I share all of his concerns about black Catholics and racism in the church," said Jacqueline Wilson, executive director of the archdiocesan Office of Black Catholics. "We have a long way to go."

"But, changes happen when people work together within the institution," she said.

Deacon John Somerville, whose two brothers also are permanent deacons, said, "I feel quite hurt. The issues Father Stallings were raised, legitimate, but I object to the way he went about it."

"Even though our ancestors were slaves, they had a sense of identity as Catholics," Somerville said. "What proves to be authentic is what will last."

"I am hurt because I feel as though we have been separated and the energy that has been used for the separation could be better used to address the issues he is talking about."

"One man is presuming that his own personal pursuit is the cause of the entire African-American Catholic community," Stallings said.

"I pray for Father Stallings as well as those who may participate in this effort."

"I am hurt because I feel as though we have been separated and the energy that has been used for the separation could be better used to address the issues he is talking about."

"One man is presuming that his own personal pursuit is the cause of the entire African-American Catholic community," Stallings said.
Who stubbornly persist in their attitude, get involved in antagonistic activities, instigate disturbances among the faithful and deny public order must be severely punished according to the law," the document was quoted as saying.

According to the sources, "underground Catholic forces" are defined in the document as those bishops secretly appointed by the pope, priests ordained by them, and Catholics under their direction. The party paper was distributed among officials at provincial and military levels, said the sources, who said their information came from local Catholics in northern China.

Anthony Liu Bainim, an official of the state-sanctioned Catholic Church, confirmed the document's existence June 19. The bishops of the approved church support it, he said.

China-watchers in Hong Kong, meanwhile, said the massacre of freedom demonstrators in Beijing by China's government "firmly attack the underground Catholic forces." The sources also said the document asks China's leaders to cooperate with the Vatican Congregation for the Evangelization of Peoples. It warned the bishops to take care in relations with official governments of the non-sanctioned church. It stated that the fact the church elects bishops without Vatican approval is a grave matter.

Top Anglican to attend Papal Mass

LONDON (CNS) — When Archbishop Robert Runcie of Canterbury, England, visits Rome in late September, he is to become the first Anglican primase since the Reformation to attend a papal mass.

After celebrating Mass at an Anglican church Oct. 1, Archbishop Runcie is scheduled to attend a Mass celebrated by Pope John Paul II in St. Peter's Basilica.

The pope and Archbishop Runcie also are to meet Sept. 29, 30 and Oct. 2. At the last meeting, the two leaders plan to sign a joint declaration similar to the one signed "892 when the pope visited Canterbury. Meanwhile, two CathoUs — one an American priest, the other a Hong Kong Catholic — were shot dead in a street attack on a group of priests and people on suspicion of being pro-Vatican Catholic Chinese.

The call came in a new policy paper on Chinese-Vatican relations, "underground church forces," and China's government-appointed bishops who have no formal ties to the Vatican, said Catholic sources in Hong Kong.

The sources, who declined to be named, said that, among other things, the focus of the paper, called Document No. 3 (89), is to "firmly attack the underground Catholic forces."

The Hong Kong sources said the Communist Party paper reiterated its position on restoring ties with the Vatican: the Vatican must first break its ties with Taiwan and agree not to interfere in China's internal and religious affairs.

The conditions appear to mean, in part, accepting the election of bishops within the Chinese church. The sources also said the document asked concerned parties to monitor developments of the "underground Catholic forces" and proposed "isolating a small number and attacking the individual reactionaries."

"Individual clerics in the underground
Help Pope in missions

Dearly Beloved in Christ:

On July 16th, the faithful of the Archdiocese of Miami will be asked to respond to Pope John Paul's request that we assist for our Holy Father's efforts.

I want the spiritual leaders of this Archdiocese to know that I am solidly behind that I am counting on them, just as our parishes and an enormous number of faith-filled people.

The grace of God is at work and we are energized by the faith of our Archbishop and the vision that flows from our Archdiocesan Synod as we walk together into the next century.

What is happening to us?

We have a sense of purpose. Carrying on the mission of Christ has taken on a new urgency.

As a pastor I must confess that when Archbishop McCarthy announced some four years ago that we were about to embark on an Archdiocesan Synod he did not inspire me with a great deal of enthusiasm. The parish meetings, seemingly endless computer pages of issues raised by the faithful... all seemed so burdensome and loading nowhere. At least nowhere that I could see.

What I could see was the mountain of work piling higher and swamping me. The critical shortage of priests was bad enough but here was even more work.

I must have been blind. What emerged was not a demand for more work on my behalf. What emerged was a desire for the faithful to be more committed to the Gospel of Jesus Christ and to help their individual pastors create a local faith community totally responsive to the challenge of the Lord in today's society.

I found it interesting that while the new Code of Canon Law was in the last stage of promulgation in Rome that the faithful of the Archdiocese of Miami were asking for the establishment of pastoral councils in every parish. The establishment of these councils and the work they do in revitalizing the work of the Lord in the local church will be one of the most visible results of our Archdiocesan Synod.

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What I could see was the mountain of work piling higher and swamping me. The critical shortage of priests was bad enough but here was even more work.

I must have been blind. What emerged was not a demand for more work on my behalf. What emerged was a desire for the faithful to be more committed to the Gospel of Jesus Christ and to help their individual pastors create a local faith community totally responsive to the challenge of the Lord in today's society.

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500th Year challenge: 'Sanctification of souls'

In 1992, the Church will mark the 500th anniversary of the arrival of the Gospel in the New World.

Herald editors hear Catholics' complaints

I felt it was time we had another visit to express, in the name of the people of the Archdiocese, our dissatisfaction with certain articles that have been offensive to us.

Moral education needed in schools

Who can deny, no matter what faith is professed, that murder, assault, child abuse, defamation, unjustified acts of violence and other immoralities need to be condemned by all people?

Bishop A. Roman

No responsible person can stand idle in the face of the serious moral crisis that presently confronting our society: drugs, murder, theft, illegal business, promiscuity, broken families...

The control exercised by the police force is not enough to cure these wrongs, nor can that alone contain them. Also it is important to note that many wrong actions are committed that do not violate the laws established by society.

This situation makes me remember an old Spanish saying: "Great problems need great solutions." The key for these solutions lies in changing the minds and hearts of people, and this can only be achieved through moral education.

Throughout the years the United States Bishops have defended the right of low income families that wish to send their children to a religious school, to receive a tax break from the government. The majority of the democratic countries in the West have similar arrangements. Unfortunately this petition that seems so reasonable has never been approved by our government.

Some people have proposed the alternative of demanding from parents a weekly letter that would guarantee that their children are receiving moral education in some place (church, synagogue, civic association, or even in their own home), with the hope that they would be forced to think about this problem. But this idea needs to be authorized by the Congress, and it is very possible that it will be challenged.

If we do not desire that the new generations that are attending public schools and not participating in any religion be sedate Bishops joining in singing and dancing in a Negro spiritual, we are certainly dealing with acts prohibited by all people? We are certainly dealing with acts prohibited by God, since they are contrary to the most fundamental needs and aspirations of any human being. This is why the Church has been the consistent teaching of the Church, that the spirit which is found in the Declaration of Independence of the United States where it appears that human possess certain God-given rights.

The Declarations on Human Rights approved by the United Nations also clearly incorporates and gives universal recognition to this concept of the Gospel in the New World. It is possible that some groups argue that there are subjects in our society where one will find many opposing views. The solution to these difficulties might be to allow both points of views to be given in the schools that objectively presents the theories and the reasoning behind each thesis.

The elementary and high schools should have courses on the moral order, as many of the founders of our nation have pointed out, cannot survive without religion, for the moral use of freedom requires a sense of responsibility which comes with religion.

As our meeting broke up, there was general agreement that there need to be more such conversations. Frequently we receive calls at the Pastoral Center about articles that appear in The Herald, and many of the callers speak directly with the people at The Herald, I felt it was time we had another visit to express, in the name of the people of the Archdiocese, our dissatisfaction with certain articles that have been offensive to us.

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Personality by the numbers

Enneagram workshops at St. Thomas help people understand themselves

By Prent Browning

At the seminar on the Enneagram, people were asked about their personal traits, how they act in life, and how they perceive others. The seminar, led by a psychologist, provided an overview of the Enneagram, a system that categorizes personality types.

The Enneagram is a system of personality classification that divides people into nine categories. Each category represents a different type of personality, with characteristics and behaviors associated with it.

The seminar included a discussion of the Enneagram's origins, which date back to ancient Chinese medicine, and its development over the centuries. The Enneagram was introduced in the West in the mid-20th century by a Swiss psychologist, Carl Jung.

The seminar also covered how the Enneagram can be used in personal and professional settings, such as in counseling, coaching, and leadership development. The seminar concluded with a group activity, where participants were encouraged to reflect on their own personality traits and how they interact with others.

Overall, the seminar provided an interesting and insightful look at the Enneagram and its potential applications in various fields.

Villa Maria artist recalls world travels

By Cynthia Thomas

Voices News Editor

Detail has always been an important part of John Bunting's life, from his days working in aerial reconnaissance to his career as an electrician to now, as an artist.

Bunting, 73, recently had his first one-man show in the lobby area at Villa Maria Nursing Center in North Miami, where he is a resident. He also attended residents and family members to a demonstration on the techniques of painting.

After his career in the Canadian and British military ended, Bunting moved to Little Havana and worked as an electrician. He then decided to pursue his passion for painting.

The Enneagram worshops at St. Thomas help people understand themselves

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New churches open doors

Archbishop dedicates St. Thomas the Apostle

The finishing touches—stained glass windows and a garden area—were still to come, but that didn’t dampen the celebration at the dedication of St. Thomas the Apostle’s new church July 3.

The Miami parish decided to officially bless the spacious new structure on the feast day of their patron, St. Thomas the Apostle.

The church has space for over 500 parishioners but has still retained a sense of intimacy as everyone is within 40 feet of the celebrant.

St. Thomas the Apostle Church has space to seat 500 Mass-goers, but everyone sits within 40 feet of the celebrant.

The building, which also consists of two chapels adjoining a “commons” area at the main entrance, was designed with a “sense of procession” in mind. Parishioners pass by the Tabernacle and Baptismal Font as they fill in the pews from the front. Then their attention is focused on the sanctuary which the pews surround in a half circle.

Formerly the parish celebrated Mass in a multi-purpose building which will now be the parish center. The new place of worship is the result of several years of close cooperation between the pastor, Fr. Thomas Engberg, the parishioners and the architectural firm of Hatcher, Zeigler, Gunn and Associates.

The dedication Mass was celebrated by Archbishop McCarthy who also blessed the new building.

The parish was established thirty years ago on June 30, 1959 by Bishop Coleman Carroll. The first building, the present school, was formally dedicated on April 12, 1964. The chapel and multipurpose building was completed by former pastor Fr. Francis Fenech in 1973.

-- Prent Browning

Song, applause open St. Richard Church

By Cynthia Thuma

Song, applause open St. Richard Church

When Father Bryan Dalton was reassigned from St. Ambrose Church in Deerfield Beach to St. Richard Church in Pembroke Pines, he might have felt a bit like the carpenter who moves up from journeyman to master.

In his years as assistant pastor at St. Ambrose, Father Dalton watched and learned as the pastor, Father James Connaughton, built a huge cruciform church on Federal Highway just south of Hillsboro Blvd. The cramped parish center, where Masses had been held, was transformed into the parish center, completing the parish complex. Father Connaughton also was instrumental in the construction of Pope John Paul II High School in Boca Raton.

"People tell me I'm a good fund-raiser; I learned at the master’s feet," Father Dalton said with a chuckle. On his arrival at St. Richard parish, Father Dalton saw a similar need. The parish’s Masses were being celebrated in the parish center, which was built in 1978.

"But here they never thought they would build a church because the numbers were too low," he said. "When I got here, I said ‘Let’s build.’ Nothing’s impossible."

The 900-family St. Richard parish is the home to 35 ministries and uses the services of a full-time youth minister, full-time music minister, CCD director and two permanent deacons.

Although the church is still undergoing a few final touches, it was officially opened in a solemn dedication ceremony on June 3. Construction took 10 months. Archbishop Edward McCarthy officiated at the ceremony, held before an overflow crowd in the 750-seat church.

The church’s architectural style bears classic lines, but the pastel colors and airy interior are far more contemporary.

"One of the pastors at the dedication saw it and said ‘welcome to art deco,’” Dalton said.

Guest homilist was Father Brendan Dalton, pastor of Visitation Church in North Miami Beach and brother of Father Bryan Dalton. Another Dalton family member, Father John Dalton, an uncle who serves at Holy Name Church in Louisville, Ky., also attended the dedication.

After the formal portion of the ceremony and the standing ovation the parishioners gave Father Dalton, he serenaded them with his rendition of “Have I Told You Lately That I Love You?”
Aquino a lady of great courage

... Deep patriotism and faith play important roles in her life

"Ted Koppel wants to interview her; Barbara Walters wants to interview her; all your American networks want to interview her. She says 'No' to them 'Yes' to you. What is this St. Anthony Messengerg?" So asked Philippine press secretary Teodoro Bengzon as St. Anthony interviewer Karen Hurley sat in Philippine President Corazon Aquino's parlor awaiting the President.

In the exclusive interview which followed, President Aquino discussed the achievements and frustrations of her three-year-old administration, and revealed her personal motivations.

Her comments are featured in "Corazon Aquino's Fragile Miracle in the Philippines," the cover story of the June issue of St. Anthony Messenger, a national, Catholic family magazine. Karen Hurley is the former managing editor of St. Anthony Messenger Press.

Halfway through her self-proclaimed one-and-only six-year term, Mrs. Aquino faces a multitude of problems in the impoverished Philippines: massive foreign debt, an environmental crisis devastating the island of Iloilo, and a 20-year-Communist insurgency which resulted in countless incidents of human rights abuses on both sides. In spite of these obstacles, Corazon Aquino remains hopeful. "Many of us, including my own husband, thought it would be almost impossible to restore democracy in this country," she says. Yet democracy is restored, a safe 14 years of martial law rule under dictator Ferdinand Marcos. She has weathered five coup attempts, of which one resulted in her being shot, but not fatally.

She is proud of instituting cooperation between civilians and the military, with the help of the Catholic Church. Forty-six million Philippine Catholics comprise 85 percent of the nation's population.

What frustrates President Aquino most? Her lack of progress in alleviating Philippine poverty. She blames lack of resources, and is hoping for a "mini-Marshall plan" that is currently under consideration by the U.S. Congress.

Aquino would direct that aid toward generating employment and rural development.

She has already initiated a program of rural enterprise zones: to bring jobs to priority areas. 
"...Only when we can give everyone a job will each Filipino know he is sharing in whatever economic benefits have been attained in this country," says Aquino.

Mrs. Aquino is also frustrated by Amnesty International's report of continuing human rights abuses by her military, but she is quick to note that the report exonerates her, "because clearly it is not the policy of this government to engage in abuses or violations of human rights..."

In July of 1988 the Philippine Catholics bishops issued a statement calling on the Aquino government to enforce discipline in the ranks of the military, to work for a cease-fire with insurgents, and to dismantle and disarm guerilla groups.

The presence of U.S. military bases in the Philippines is another thorny issue for President Aquino.

She ran on a platform opposing renewal of leases due to expire in 1991, and local sentiment questions whether the presence of the nuclear weapons contributes to or detracts from the region's security.

U.S. polls indicate, however, that Americans perceive the bases for the defense of the Philippines and other Pacific nations.

Mrs. Aquino poses a question to the U.S. public: "Perhaps the American leaders should explain exactly what it is in America?" To this day, I can't be sure if I was just being paranoid, or if a dozen pairs of eyes really did follow me as I walked to the somewhat surprised stylist's chair.

As she began to work, the thought occurred to me that black and white people's hair have different requirements. What if the stylist crossed my mind to pretend to use the phone, but something inside me refused to give in to irrational fears and prejudices. Licking my lips, I thought I was. My "color blindness" was sham, the manifestation of a feeling of confidence and a sense of belonging. I didn't know it was. My "color blindness" was sham, the manifestation of a feeling of confidence and a sense of belonging. I didn't know it was.
By Fr. John Dietzen

Maintaining the secrecy of confession

Q. One of my daughters moved recently. She decided to attend her church during Holy Week the parish priest invited the people to write their sins on paper.

At the penitence service the priest was in front of them at the altar rail as they knelt, read them to himself, then placed his hand on their heads and prayed.

She said the papers would be burned after the service.

For us this is very strange as we live in Westchester County. Could you please explain it?

(New York)

A. I find it quite unusual also, even if I don't live in Westchester County. There is nothing actually wrong, it seems to me, about this procedure as a part of the penance service involving the sacrament of penance.

Sins are confessed individually and I assume when the priest places his hand on the individual's head he is saying the prayer of absolution.

Personally I don't think the procedure is very wise, and I don't think I would ever do it.

I strongly discourage people from writing out their sins for confession. For one thing it can be a sign of some scrupulosity.

Unusual circumstances it also would seem to place the wrong kind of emphasis on a correctly recollection and remembrance of one's sins.

When writing is absolutely necessary, because of a serious speech defect, for example, I always return the paper immediately and directly to the penitent.

There should be no hint of doubt that the confidentiality and seal of confessions is thoroughly preserved.

In the situation you describe, that concern at very least would prompt me to be absolutely certain that all papers were burned completely in the sight of everyone.

Another possibility would be to return the papers to the penitents and invite them to add some other common symbol to the first. Recognize the significance burning can have as a symbol of God's forgiveness of sins.

I simply believe we must carefully preserve, and be seen to preserve, the secrecy Catholics have a right to expect in this sacrament.

By Frank Morgan

Prayer helps sisters cope

From time to time I travel to Greenwich Village in New York City to offer Holy Mass at the hospice of Mother Teresa's Missionary Sisters of Charity.

They are using the old rectory in St. Veronica's parish to quietly care for AIDS patients of all races and backgrounds.

Seven days a week, they serve with a sweet charity that melts the heart, those women serve the sick and dying as carriers of divine love.

They are the first to admit that their strength and motivation is entirely from the Lord. After Mass and Communion each day they recite the following prayer. I thought you might like to have it in your own use.

Dear Jesus, help us to spread your fragrance everywhere we go. Flood our souls with Your spirit and life. Penetrate and fill us with Your presence. If we are whole, show us so utterly, that our lives may only be a radiance of Yours. Shine through us, and be You, shining on others through us. Let us praise You in the way we love best by shining on those around us. Let us preach our whole being so utterly, that our lives may only be a radiance of Yours.

By Fr. John Catio

Time Capsules

Slavery, infernal traffic of our nation's past

When the slave trade was mentioned at the Constitutional Convention, George Mason of Virginia, said, "This infernal traffic originated in the avarice of British merchants and British government, who constantly encouraged both the importation and the export of this particular trade." Mason wanted to see it end.

This present question concerns not the importing states alone, but the whole Union. As nations cannot be rewarded or punished in the next world, they must be in this. By an inevitable chain of causes and effects, Providence punishes national sins with national calamities.

During the Constitutional Convention one of the members moved "that the standing army be restricted to 5000 men at any one time." George Washington, being the chairman, could not offer a motion, but he turned to another member and whis-
Dear Dr. Kenny: My 10-year-old son has a paper route and it's his job to collect every Saturday. If someone does not pay him for their paper, it comes out of his income.

He has one elderly woman on his route who won't pay. She tells him to leave her door. If she does, she tells him that he's being rude and not being paid. When she has not paid in over two months, I don't know what to say to my son. I want him to have respect for older persons. Yet I have to see him "ripped off." What do you suggest? (Illinois)

Respect for the elderly should not extend to being abused by the elderly. Being older is not a license for being a kook. Being old is not for sissies. More goes wrong in life for a mother, and not without reason. There is an increased real life to tolerance and honor. However, I never extend to being a 80-year-old woman. Being a paperboy is itself a hard job and one worthy of its just recompense. Support your son. Help him learn the proper way to handle this difficult situation.

Perhaps being old can be compared to having a cold. One is not to be a little snappish, to show a bit more irritation. That calls for tolerance from the rest of us. We need to understand that many seniors are not at their best. We need to go a little "arther with them," to be more patient, more forgiving. We also, as you say, need to show respect. Old age is an honor and calls for some degree. We all have to show our appreciation of years weathered, of life experience. In honoring our seniors, whether they "deserve" or not, we honor life itself.

Tolerance and honor, however, do not extend to being used and cheated. Being a paperboy is itself a hard job and one worthy of its just recompense. Support your son. Help him learn the proper way to handle this difficult situation.

It would be disrespectful to0 point on the elderly woman's door, to call her names or to play mean pranks on her.

Here are some better ways to respond. Inform the news carrier. Perhaps they will collect for your son. Unfortunately, they may not be available or may take the position that collection is your son's problem. After all, they have no loss because they already have charged him for the papers.

You and your son together might write the woman a very brief but polite letter, requesting payment within one week. Otherwise he will stop delivering the paper.

As his mother, you might call the woman for your son. Let him hear you speak for him. He needs to know that you can present his own case to an arbitrator without any additional legal expense. What a nice way for him to learn our responsibility.

The question of respect vs. "being used" is a common one. Within the home, grandparents sometimes take advantage of their son's position toward older small grandchildren around unfairly, beyond what is right.

The wise parent tells his child: If you think Grandpa is wrong or unfair in what he's telling you to do, come to me. You always must respect Grandpa. But there are times you may want to correct him before you obey him.

Thank you for raising a hard and touchy question.

Reader questions on family living and child care are to be answered in print and broadcast. Address questions to: The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47975.
I made it and so did many of you, according to my mail. We managed to do without TV for the 24 hours of Good Friday. For those who don't remember my earlier column, the idea was this: to shut off the hares of the tube for one day as a Lenten exercise which at one stroke, would reject the materialism, salaciousness and violence of TV, while also commemorating the death of Jesus.

Mother Teresa talks with William Buckley Jr.

"I want people to see the poor. It's not so much the giving. I want them to touch the poor, to feel the joy of loving," says Mother Teresa, adding, "I don't want people to give from their abundance, I want them to share." 

Mother Teresa, cited by the Nobel peace prize committee as the living symbol of the ties between the poor world and the affluent world, has given only two extended interviews in her life. The first was to Malcolm Muggeridge over 20 years ago for his book, "Nothing Beautiful for God." The second is this Firing Line program.

Mother Teresa Talks with William F. Buckley Jr. *the premier program of Firing Line's 24th season, airs Sunday, July 16, at 1:00 p.m. on Channel WPBT 2*

Unlike most Firing Line shows, this is not an exchange of opinions. Buckley seeks answers from Mother Teresa on such questions as why God permits pain, was God making an economic or a spiritual sacrifice when he took his son, how we will always have with us, what her views are on overpopulation and abortion, why she declines to do any fund-raising, and what kind of work her Missionaries of Charity do.

Throughout the program, Mother Teresa displays with serenity her love of God, her love and understanding of humankind and her sense of humor. On the question of pain, Mother Teresa says it is "A very beautiful opportunity for us to share in the passion of Christ. It is a gift of love." After relating a story of a woman who was dying, Mother Teresa says, "Sometimes if they pray, I think it is very easy to accept [pain] because the fruit of prayer is always a clean heart, and a clean heart can see God, can see the gifts, can understand. That's why it's very important for us to learn to pray.

Mother Teresa says that people never talk to her about overpopulation because, she says, that's God's concern, not our concern. She adds that it is important to learn to share and to have concern, "But we must have that concern before contraception, not after [the child is conceived]."" According to Mother Teresa, the poor and middle-class people in India do not have abortions, it is the upper class who do. "Our people are content," she says, "except for those who have better things to do than sit and stare at a meal and have fun there. I also am involved with a Christian outreach ministry." 

From Minnesota: "This year, I am not listening to TV for two weeks before Easter. Where have you been?"

From Rhode Island: "I went about my chores with thoughts of Jesus, went to church for the Stations of the Cross and called a couple of shut-in friends to wish them a joyous Easter. Thank you for the inspiration.

From another Minnesotan: Thirty-one years ago, our oldest daughter said, "We are going to do something special this year" and she walked over to the TV on the Tuesday before Ash Wednesday and pulled the plug. It stayed unplugged until Easter Sunday. We have been doing it ever since."

So what did we all miss that night? One show I cut out was the direction of the glass. On Good Friday, for the first time in decades, NBC showed "Peter Pan." I wanted to view it, bit stuck by my own warning: "No taping shows for viewing later." When I consider how that sacrifice compares with Christ's, I feel it is love about two centimeters tall. Thanks to everyone who joined me in the TV - less Friday and special thanks to all who wrote. Sorry I couldn't quote you all. Let's do it again next year.

Mother Teresa talks with William Buckley Jr. about the poor, overpopulation and abortion. The Firing Line show, her first such encounter after 20 years.
St. Leo Abbey hosts a Monastic Experience

The monks of St. Leo Abbey will conduct their third annual Monastic Experience from July 13 through August 20. The Monastic Experience is for single men who want to learn more about their vocation to the monastic life. Participants will have the opportunity to spend a week enriching their spiritual life through an approach to prayer and solitude.

It's a date

St. Charles Borromeo Catholic Church in Florida City will host a retreat for the newly married on Saturday, July 14. The retreat will be a half-day event from 9 a.m. to 1 p.m. for all couples who were married between June 1, 1987 and June 30, 1990. The retreat will be led by Dr. Peter Kreeft, author and expert on marriage and family issues.

How synod changed parish

We came up with more than 100 different categories. These we then combined so that they fall into one of the following twelve areas: evangelization, education, liturgy, spiritual life, family life, sick and elderly, organizations, public relations, volunteers, poor and needy, plant maintenance, and future expansion.

As the synod moved on we were concerned with the number of apostles chosen by Jesus in a parish and the number of apostles chosen by Jesus in a diocese. We wanted people whose level of spirituality matched their needs and desires of the faithful as expressed in the synod document.

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Synod and how it affects the many cultural groups in the archdiocese.

Catholics in the church and the archdiocese are expected to speak on the message of the Synod and how it affects the many cultural groups in the archdiocese.

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500th Anniversary to be celebration of faith

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Devotedly Yours

of our Joy. It was amazing—two of the bishops who look like me, said they received compliments on the homily.

We spent a day of prayer together. The conferences were given by Cardinal Danneels of Malines, Brussels, Belgium. We celebrated the Sunday Eucharist in the Sacred Heart Cathedral of the Archdiocese of Newark. It is a masterpiece of Gothic architecture.

For recreation we had the use of the pool and even evening movies, complete with popcorn. The hospitality of the university and of the seminarians at the university campus was exquisite.

Celebrating with brother bishops is always a grand way of experiencing, spiritual and pastoral enrichment. The bishops represent such a wide variety of experience, skills, education and personalization that discussions are always highly inter-

But it is always a great and relaxing joy to be on the way home!

Devotedly yours in Christ

Edward A. McCarthy
Archbishop of Miami

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Transitional stages

...Bring new perspectives to our lives

By Theodore Hengesbach

I'm writing this from my outdoor "office" — sitting in a back-yard lawn chair. The temperature is a warm 72 degrees, but I just heard on the radio that snow flurries are predicted for tonight. I realize that I'm experiencing a transition — between winter and spring.

As this experience shows, transitions are unpredictable:
sun one minute, snow the next. Transitions also are hopeful — perhaps something better lies on the horizon — the prospect of spring flowers. But transitions are melancholic too — the many good and pleasant things about the former season soon will depart. And so I pack my skis until next season.

We're surrounded by transitions of all kinds. Just yesterday morning a neighbor had a stroke. While tests were conducted on him his wife and I talked about all things about the former season soon will depart. And so I pack my skis until next season.

Unpredictability. Hopefulness. Melancholia. This is the stuff of transitions. Those thoughts lead me to remember staring into the chasm of the Grand Canyon recently with my wife Rose Marie. Packs on our backs, hiking boots on our feet and new broadbrimmed hats on our heads, we were about to hike down to the Colorado River, spend the night and hike out the next day. As I think about it now, that hike was like an unfolding transition. Unpredictable. Even after months of reading about it and talking with others who had done it before, we still were not sure what to expect.

Unpredictable. Unpredictable. Hopeful. It was hard to appreciate the depths and height of the challenge, but we took our first apprehensive and dusty steps in hopes of enjoyment, exhilaration at nature's beauty and, yes, survival.

Melancholia. It was pleasant on the canyon's rim. But there were other things we could do that also would be fun and challenging. Did we want to forsake civilization for the wilderness of the winding trail below?

One fact about the current age of transition is that its developments influence people in basic, key areas of their existence — their capacity to communicate with each other, for example. In Rachel's case, the age of transition meant a new sense of security, a new freedom, even a new happiness.

The field of electronic telecommunications is an area having far-reaching effects in people's lives. Improvements in the field of electronic communications have far-reaching effects in people's lives. Reports and articles are instantly transmitted from one city or country to another by facsimile; telephone answering machines facilitate contacts between people; Electronic marvels make it possible today to create far-flung networks in a way not possible at an earlier time, said Virginia Finn. She is assistant to the president at the Weston Theological School in Cambridge, Mass.

She said that her experience with today's electronic means of communication comes from the National Association for Lay Ministry. As head of the organization, she frequently uses conference calls to contact other members. She also transmits messages via the telephone from her computer to other members' computers.

Being able to interact directly and immediately with people far beyond her local region stimulates growth and the exchange of ideas, Mrs. Finn said. It facilitates work in her field of lay ministry.

Improved modes of communication ought to give hope not only to individuals, but to the whole of society — hope that better relationships and even a better world can be built. But obviously, it takes more than improved modes of communication to improve communication itself. In an age of transition and rapid change, it still requires people who truly desire and are willing to give of themselves.

Changes in technology are bringing people closer

At 72, Rachel's deafness was bidding fair to isolate her completely in a world of her own. Though she wore a hearing aid, its effectiveness lessened as the years passed. And the hearing aid was useless when it came to hearing over the phone.

One form of liberation for Rachel is a telecommunications machine for the deaf which attaches to telephones. When it is turned on and the phone receiver is in place, Rachel can communicate by typing messages into the machine — and reading answers on the attached screen.

In practical terms, the machine allows her to "talk" whenever she wants with family members far away. In case of illness, the machine could be a lifesaver, allowing her to communicate with specially equipped pharmacies and hospitals.

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Transitions had a high price for Israelites

By Father John J. Castelot

CNS News Service

Settling down to a new culture, a totally new and strange lifestyle, can be unsettling. For a whole generation the Israelites had known nothing but the free life of the desert. But they dreamed of having a land they could call their own, a land "flowing with milk and honey," rich in dairy and agricultural products.

When they finally gained control of the land of Canaan, they divided it into tribal districts and started the painful process of transition to an agricultural economy. The trouble was, they had no practical experience of farming. First, they had to lay out and build houses. This was something new, much different from just setting up a tent somewhere.

They then had to figure out how to plow the stubborn rocky soil, what seeds to plant, how to nurture the seedlings and 101 other problems. The Israelites looked with envy at the flourishing farms of their Canaanite neighbors and wondered what the secret of their success was.

Why not ask? The answer was given readily. These people worshipped the fertility gods — Baal and his consort Asherah. The Canaanites said these gods endowed the people with the grace of the wind to spread the seeds and with the grace of the sun to make them grow...
Christians face new challenges

By Father Robert Kinast

On my last birthday my sister sent me a page from a magazine which listed changes in society since we both were born in pre-WWII days. Some changes were minor, like Touch-Tone telephones, hair spray and instant coffee. Others were more significant, like heart transplant, nuclear energy and space satellites.

The list did not discriminate: It simply put as many changes as possible on one page. But some changes are not as important as others; they can influence the way we live as well as the way we perceive and practice our faith.

Three transitions in modern society have had this kind of effect on me.

First is the emergence of high technology. At the center of the high-tech age is the computer which does everything from tuning auto engines to composing music.

A big part of the high-tech boom is the deluge of information available on just about any topic. This can benefit a young family planning its financial future, a business that wants to expand its market, a college projecting future enrollment or a diocese that faces the prospect of opening new parishes with fewer priests to staff them.

In each instance, computer technology can provide extensive information and a range of options for action. But for this to be useful, someone familiar with each group and its situation must present the pertinent information, help the group study the options, make recommendations and think through the implications.

In a high-tech society, this service role is not that far removed from the Christian notion of ministry. A Christian minister by relating to another person, identifying that person’s need, helping the person in carrying out decisions, and involved in the person in carrying out decisions, can provide a service useful to many groups and support the person in carrying out decisions.

Those in the service industry of a high-tech society often can use their skills explicitly in the church.

For example, a financial planner who learns to listen to a young family’s dreams also can become an effective youth minister helping teen-agers envision their future.

A marketing specialist who learns how to judge the conditions for introducing a new business product can be helpful on the planning team of a parish.

A high-tech society provides many opportunities for Christians to serve, both in their professional and their church lives.

Father Kinast

A second major transition in society concerns people’s roles.

When I was an adult and both my husband and I were born, men and women, fathers and mothers, laborers and managers, teachers and students were all clearly defined by their roles.

Now they often share functions. Fathers and mothers at home even reverse traditional bread-winning and nurturing roles at times.

This kind of development not only alters the way people live, but the way they bring faith to bear on their lives. In this case, Christians are being challenged to see each person as a unique individual with special gifts and potential, not to be stereotyped by gender, race, age or vocation.

What people must do to establish a sense of community in a parish, for example — is to enter each other’s experience, find out who they really are and what they really do, and create relationships on this basis rather than on the assumption that all Catholics or all parents or all teen-agers think and act in just one way.

A third transition area slowly is gaining momentum. It is our respect for the environment.

Nuclear accidents, acid rain, the greenhouse effect and pollution of all types proclaim that the planet must be treated carefully. This entails a transition from habits of consumption to conservation. It also sheds new light on the Christian practice of self-discipline and simplicity.

In the past, self-discipline and simplicity usually had a private goal — to do penance for sins or to strengthen one’s virtue for doing good. Today the goal of such practices often is seen in global terms — to repair the damage to the environment and to replace harmful habits with constructive ones.

Prompted by concern for the environment, Christians are rereading the accounts of creation in Genesis, rediscovering a creation-centered spirituality and preparing to make the next great transition — into the third millennium.

The price of transition to what should have been a promising life for the Israelites was perilously high.

There always were those who remained faithful to their saving God. These Israelites made regular pilgrimages to his shrine at Shiloh.

They guided their lives by his directives, observed his feasts. But it was a struggle, against the backdrop of an ongoing conflict of cultures.

When circumstances dictated the move to a centralized form of government for the Israelites and the selection of a king, another unsettling transition began. It meant the move to a more urban type of life, with the emergence of builders, merchants and bureaucrats.

The prophet Samuel is portrayed as warning the Israelites what this would cost them. The king would levy taxes. He would take their sons and press them into military service. Their daughters would be put to work as "vintner’s makers, as cooks and as bakers."

And pay this price they did.

Cultural transitions are costly, painful, unnerving. They are not necessarily changes for the worse, but they have to be made prudently and realistically, with a sharp eye on the possible consequences.
Popular piety
...Is an important part in the Roman's daily life

By Greg Erlandson

VATICAN CITY (CNS) — After centuries of living side by side with the Vatican and its residents, Romans have developed a reputation for irreverence and cynicism.

These are the people, after all, who took the initials “SCV” (“Vatican City State”) on Vatican license plates and made them into an acronym very loosely translated as, “If Christ Could See This, You'd Have to Be in Big Trouble.”

But such cynicism must share the Roman soul with a just as deeply rooted popular piety. This piety survives despite an increasingly secularized society and declining church attendance.

These popular venerations can be seen in the marble statues whose feet have been worn away by kisses, the street shrines framed with thank-you notes to the Madonna, the neighborhood processions and feasts.

Since the Second Vatican Council, popular devotions have become an endangered species in many parts of the west, according to Dominican Father Giles Dimock, who teaches liturgy at the Angelicum, one of Rome's pontifical universities.

But not so in Rome, he added, where the people “have not lost that personal, sentimental touch” and have not let the faith become overly abstract or immaterial.

That is why popular piety is a sense of the human and the religious.

“While the need for divine aid may be a major inspiration for some popular devotions, Roman piety is often a simple expression of praise and veneration,” Greg Erlandson writes.

Back Page

Spreading the mystery during my terrible 10's

By Hilda Young

You know, in a wicked kind of way I miss the pre-Vatican II Church council. Not so much the Latin or the monotonous Fridays or the mass of people, but the mystery of things like that. I miss the mysteriousness of it all. And no one can expect something as mysterious as the Church 10- year-old.

That’s how old I was when I first fell in love with the mystery of the Church to my greatest advantage. We Catholics still were an unknown quantity to most of our Presbyterian neighbors then. Bing Crosby and the Red Skelton’s were considered a joke to the neighborhood and the church, and we were the butt of their jokes. I was a baby, and I don’t remember the jokes, but I do remember the affectionate attention I was given.

And I remember Carolyn’s folks used to have to keep their daughter out of my way because of the way I was always following her around.

And I remember the story of the time I was just 10 years old, and I had to take care of my sister, and I thought I was just too old to worry about my sister. I thought she was just too old to worry about herself.

But I didn’t want to break my fast, I explained in a deeply religious tone — that’s the tone I was shooting for, “I want to receive Holy Communion.”

When we reached Most Holy Innocents Church, I remember Carolyn whispering, “What’s it like in there?”

For full dramatic effect I didn’t answer right away. After a deep breath I would say with as much deep mystery as I could muster, “We’re not supposed to tell anyone.”

It seemed to have an admirably stirrering effect on Carolyn’s imagination. For an instant I thought we would just stop and sit there in the middle of the church, kneel, make the sign of the cross, then continue on inside. I could feel the Thompson’s eyes on me. Our thick plaques of marble had been so worn away by kisses. We had been so worn away by kisses.

First Fridays gave me a chance to use one of my favorite lines. I would finge a serious expression for my victim’s benefit.

“If I forgot my creative facial theatrics, mistaking the for a diet at the carrot sticks my mother had slipped into my lunch, I would say, Oh, oh, oh, oh, no, I just remembered.”

With luck, the audience would ask, “Just remembered what? Can you look like you just saw a ghost or your mother slipped carrot sticks into your lunch again?” The setup was complete.

“The story of kneeling before the incensed monstrance, we were told by the parson that it would be a special occasion for prayer in the candle-lit basilica and the eating of snails in tomato sauce in many of the quarter’s restaurants — the only time of the year this dish is available.

The cloistered monastery founded by St. Francis of Rome is opened to the public only one day a year, March 9th, feast day.

St. Francis, a 14th-century man and mother known for her works charity, is the city’s patron, and it is on this day that the cars of her traffic-clogged city are closed down.

A host of special venerations, of relics and testimonies and rituals that characterize Roman Church life seems endless. But what they are is a sense of the human and the physical: food, flowers, gifts, the reverent touch, the sacrificial act.

Like their humor, these devotions help the world’s most preached-at people keep their feet firmly on the ground.