Scoring at camp!

Michael Campbell jams dunks a basketball shot at the Schott Memorial Center in Southwest Ft. Lauderdale during one of a series of summer camps for the handicapped. There is also a club for handicapped kids that meets after the 12:30 Mass every other Sunday and includes sports activities. Phone 434-9305

Inner-Voice

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**World: National:**

Chinese Catholics appeal for prayers for compatriots
NEW YORK (CNS) — A convention of Chinese Catholics has appealed to the National Conference of Catholic Bishops to assist students from China who are afraid to return home due to the recent crackdown in Tiananmen Square. In a letter to Archbishop John L. May, NCCB president, they asked for public support of the students' "stand for freedom," designation of a Sunday by each diocese to pray for students who were killed and explanation of "what practical assistance" the church can give students in the United States. The July 1-3 convention was a joint gathering of the Chinese Clergy and Religious Association in North America and the Chinese Catholic Lay Apostolate in America.

Vatican newspaper decry's 'silent genocide' in Lebanon
VATICAN CITY (CNS) — The Vatican's newspaper has criticized what it calls the lack of world interest in "the slow but decisive genocide" occurring in Lebanon. "The genocide is consumed in silence" and under "the sad shadow of indifference," said L'Osservatore Romano in a front-page editorial. "This silence, absurd and immoral, will weigh on the consciences of people and nations," it added. "To die in Lebanon no longer makes news," it said. The newspaper said the recent joint cease-fire call issued by French President Francois Mitterrand and Soviet President Mikhail Gorbachev was received "with indifference."

**National:**

"China Beach" writer receives $15,000, Humanitas Prize
LOS ANGELES (CNS) — The writer of "Promised Land," a bonus episode in the ABC-TV series "China Beach," was awarded a 1989 Humanitas Prize as a tribute to the show. "Promised Land," an episode in the ABC-TV series "China Beach," episode which earned a $15,000 prize, is sponsored annually by the Human Family Educational and Cultural Institute. The "China Beach" episode, which earned a $15,000 cash prize, won to Patricia Green for her script about how a soldier in Vietnam is affected by the assassination of the Rev. Martin Luther King Jr. and is forced to choose between violence and non-violence.

New York's Archbishop Maguire dies of heart, lung failure
NEW YORK (CNS) — Retired Coadjutor Archbishop John J. Maguire of New York died July 6 of pulmonary and cardiac failure at St. Vincent’s Hospital in New York. He was 84. The anniversary of his episcopal ordination was June 29.

**Cuba ignores pleas, executes 4 military officers**

**Indiana Supreme Court bars execution of 15-year-old**
INDIANAPOLIS (CNS) — Nearly two years after Pope John Paul II appealed for clemency for an Indiana teen-age girl sentenced to die for a murder committed when she was 15, the Indiana Supreme Court ruled that the girl cannot be executed. The court unanimously upheld the conviction of Paula R. Cooper in the stabbing murder of an elderly Bible school teacher. But the justices said she should be imprisoned, not executed. The decision followed a 1988 U.S. Supreme Court decision barring, under most circumstances, the execution of anyone who was under 18 when he was convicted. The justices cited a 1987 Indiana law which raised the state’s minimum age for the death penalty from 10 to 16. The U.S. Supreme Court ruled in June that state’s are to impose the death penalty on murderers who committed their crimes at age 16 and 17.

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Christmas creche: Colliding transitions

By Laurie Hansen
Catholic News Service
WASHINGTON (CNS) — Two longtime U.S. democratic traditions, freedom of religion and separation of church and state, appeared to collide during Supreme Court debate over a nativity scene inside a Pennsylvania courthouse.

So, too, did the views of court watchers who commented on the justices' decision to disallow the Christmas creche.

The creche in question, placed inside the Allegheny County Courthouse during the Christmas season by members of the Pittsburgh diocesan Holy Name Society, included figures of the infant Jesus, Mary, Joseph, farm animals, shepherds, wise men and an angel bearing a banner proclaiming "Gloria in Excelsis Deo!"

The high court in a 5-4 vote ruled July 3 that some government-sponsored religious displays are permissible if they do not have "the effect of promoting or endorsing religious beliefs," but said the Allegheny County creche violated that principle.

In the same case the justices voted that a menorah, a nine-branched candelabra commemorating the Jewish holiday of Hanukkah placed outside a Pennsylvania city-county building, did not appear to endorse Judaism because its "particular physical setting." The creche ruling came in contrast to Blackmun's view.

"I don't think the government should promote religion, but to suggest that a creche is a menorah or don't have religious overtones is naive," he said.

In interfaith circles, he said, different religious symbolism is allowed. "Good relations with people means honesty. We present ourselves as who we are. If we go to meetings we wear Roman collars even though nobody else does. We don't tell Jewish people to take their yarmulkes off," said Father Horgan.

Yarmulkes are skullcaps worn by some Jewish men and boys, especially when they are at prayer, studying or during meals.

On the other hand, Abraham H. Foxman, national director of the New York-based Anti-Defamation League of B'nai B'rith, said the high court's ruling to disallow the display of the creche on public property was a "welcome reaffirmation of the principle that the government may not place its imprimatur on any one religious faith."

Rabbi Daniel Syme, vice president of the New York-based Union of American Hebrew Congregations, said he was "wistfully upheld the principle of church-state separation enshrined in the First Amendment."

The separation of church and state, said Rabbi Syme, has "enabled organized religion to flourish in the country like nowhere else in the world."

The high court has given in to the views of a vocal minority, members of the local American Civil Liberties Union"}

The creche ruling came in contrast to a high court decision that allowed the city of Pawtucket, R.I., to continue to place a nativity scene that included religious symbols as Christmas trees and a Santa's house in a park owned by a non-profit group.

Some Christians may wish to see the government proclaim its allegiance to Christianity, but the Constitution doesn't permit the "gratification of that desire," Blackmun declared.

While Blackmun argued that the creche in the courthouse violated the separation of church and state, dissenting Justice Anthony M. Kennedy said the majority's decision showed a "latent hostility" or "callous indifference" to religion.

According to the majority's ruling "the only Christmas the state can acknowledge is one in which references to religion have been held to a minimum," said Kennedy, a situation he called "antithetical" to the First Amendment's call for freedom of religion.

The debate so split the court that democracy, said Father Horgan, is "enabled organized religion to flourish in the country like nowhere else in the world."

The feminists do not want to have a tender heart?" said Father Horgan.

Cardinal Edouard Gagnon
Cardinal Gagnon was interviewed following a speech on sexual morality he gave at the fourth annual Church Teacher Program in Louisville co-sponsored by Catholics United for the Faith and the Cardinal Mundiney Foundation.

In his talk he said declining adherence to church moral teachings is due to growing self-absorption. "Most of us have lost our sense of duty to society and to the whole world. We think only of the rights," he said.

He noted that this year marks the 200th anniversary of the French Revolution.

"The French Revolution insisted on the rights of people," he said. "But it did not mention the duties of people. Democracy has that kind of cancer in that everyone is thinking of rights without thinking of his duties."

Mother Angelica, the Alabama Franciscan nun who founded the Eternal Word Television Network, told the gathering that "television is one of the worst causes of immorality and permissiveness in the wide world. You cannot listen to and without bearing some element of suggestion."

"The church must be heard in print, by radio, by television in order to bring families back to God," she said.
Bishops urge Stallings to return

By Catholic News Service

WASHINGTON (CNS)—Just days after the 13 U.S. African-American bishops urged the founder of a church for black Catholics to return to unity with the church, some 2,300 people attended the church's July 16 services.

Since the July 2 founding of Imani Temple by Father George A. Stallings, former evangelist for the Archdiocese of Washington, a total of five liturgies have been celebrated. Each attracted more than 1,000 people.

Gloria Nurse, press spokeswoman for the priest, said the total collection from the five services was $42,000. Imani Temple is looking for land to build a church and a school, she said. In the meantime, services are being held at a public high school in suburban Maryland.

Father Stallings had not responded by July 17 to a July 12 appeal from the nation's 13 black bishops that he return to the church. Neither had he returned to unity with the church, some 2,300 people attended the church's July 16 services.

"As your bishop and brother, I ask you to return to the church that called you and ordained you to the service of God's people." Return to the real struggle to make the church a better sign of unity and diversity," Cardinal James Hickey

Temple

Father John L. May of St. Louis, president of the National Conference of Catholic Bishops, also issued a statement on the Father Stallings situation. On behalf of the U.S. bishops' conference, Archbishop May "pledged anew" efforts to ensure that the church recognizes the gifts and needs of African-American Catholics.

The archbishop said all U.S. Catholics are saddened by the action of Father Stallings and his followers. "Please know that your concerns are the concerns of every bishop in this land," Archbishop May told black Catholics.

"Your pain is our pain, your joy is our joy," he said in the July 14 statement. "We are a family, and no brother or sister suffers or rejoices alone."

"There have been elements of racism in the church and there continue to be," the archbishop said.

"African-Americans must be appointed to more leadership positions. Continued efforts must be made to incorporate African-American culture in the liturgies. And the social problems which have an disproportionate impact on the black community "cry for our increased attention," Archbishop May said.

The archbishop also cited gains the church has made within the black community, including doubling the number of African-American Catholics in the last five years and diocesan efforts to implement the National Black Catholic Pastoral Plan.

The black bishops' statement meanwhile called Father Stallings a talented brother. "His gifts belong to us and to the church he was ordained to serve," they said.

"Father Stallings is a 'brother of special and unique talents. He is a priest and shares with us the bond of priestly ordination," the bishops said. "He is an African-American who possesses the vibrancy of our cultural and spiritual heritage."

"We urge him, we implore him to return to the unity of the church and to continue to encourage the church to reform," they said. The only way such reform is possible is "within the unity of the one Catholic Church.""

"We do admit that the sin of racism still makes the harmonious dialogue between our church and our cultural heritage a challenge for all of us," said the statement signed by the black bishops

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Celebration
Bishops' letter

Holy Reminder
St. Anne de Beaupre
Feast Day
Wednesday, July 26

Leona Nash
St. Patrick Church, Miami Beach

MOTHER OF THE BLESSED VIRGIN MARY

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Bishops warn of fundamentalism dangers

Mobile, Ala. (CNS) — Like Adolf Hitler or Ayatollah Khomeini in Iran, biblical fundamentalism tries to give simplistic answers to the injustices and complexities of life, the Catholic bishops of Alabama and Mississippi said in a joint pastoral letter to their people July 14.

Fundamentalism prospers because "for many, life in general seems too complex to feel they have lost control," the bishops said.

They called fundamentalism a "grave temptation" and a "danger" because it offers:

—"An unreasonable certainty about the meaning of Scripture texts regardless of their context.
—"An overly simplistic certainty of salvation, achieved instantaneously upon acceptance of Christ as Savior.
—"A deep sense of personal security, often identifying the 'American Way' with God's call and will.

"Intimacy with God in a relationship so personal that it effectively excludes others."

"Such attitudes," the bishops said, "are too readily accepted by those who are the 'American way of life with rugged individualism and self-sufficiency.'"

The letter was issued by the bishops of the ecclesiastical province of Mobile, Ala., which covers the states of Alabama and Mississippi.

Signing the letter were Archbishop Oscar Lipscomb of Mobile and Bishops Joseph L. Howze of Biloxi, Miss., William R. Houch of Jackson, Miss., and Raymond J. Boland of Birmingham, Ala.

The bishops noted that fundamentalism, a reaction to 19th-century Protestant liberalism that was seen as threatening basic truths of faith, sought to establish "non-negotiable fundamentals of the Christian faith."

One of fundamentalism's basic tenets, they said, is a belief in the "absolute inerrancy of Scripture," usually bound to a strict literal interpretation of biblical texts by each individual.

They said that the Catholic Church, too, is "a church of basics — basic beliefs grounded in Scripture and our tradition developed over almost 20 centuries."

But the fundamentalist belief in individual literal interpretations, they said, violates "the history and tradition of Scripture itself" and the Catholic belief "that Scripture cannot stand apart from the community."

They noted that the community of believers existed before the written texts of the New Testament, that it was the church community which preserved, copied and handed on the texts written by some of its leaders, and it was the leadership of that community which "decided upon the 27 books of the New Testament."

Those who want to use a strict "religion of the book" must face up to the fact that the Bible itself contains no "list of its inspired books," they said.

They also challenged fundamentalism's "exaggerated contrast between the world (evil) and the Kingdom (good)," saying that what God created is good and "it is we who can be evil, not the universe."

They also challenged the "unbalanced spirituality" of viewing holiness as "fleeing the world," saying that "this gives the lie to the Incarnation."

"The Bible is not a mere answer book for every problem," the bishops said. "It is rather the record of God's loving and saving presence among his people."

They called on Catholics to read the Bible daily and urged the establishment of Bible study courses in parishes throughout the dioceses.

The bishops particularly commended the Catholic charismatic movement for giving new emphasis to biblical spirituality in the Catholic tradition.

By Catholic News Service

TOLEDO, Ohio (CNS) — Parishes that rely merely on the Offertory collection, bingo, raffles and festivals to finance services, especially Catholic education, won't survive in the 21st century, said the development officer for the Diocese of Toledo.

"Many parishes and especially those with schools, are surviving by withdrawing from past savings, and others are barely managing to balance the books at the end of the year," said the official, Richard Waring.

Waring, who has 20 years experience in fund raising for private colleges, dioceses and parishes, advocates planned giving programs to create a financial endowment that will provide a stable source of revenue.

Waring, a former board member of the National Catholic Stewardship Council, is the author of several publications, including "Financial Organizer," a personal estate planning guide; "How To Save Our Catholic College," a profile of the financial status of Catholic colleges in the United States; and "Preserving and Extending Our Catholic Heritage," an estate-planning pamphlet intended for distribution by parishes with endowment funds.

His office has recommended a variety of fund-raising methods to parishes and schools. The recommendations include tithing, insurance programs, wills and bequests, but Waring said the most effective have been tithing and estate-planning programs.

"Through a good sacrificial giving or tithing program, the basic operating expenses of virtually any parish can be met, and good financial planning can be undertaken by the parish," he said.

He added, however, that "advance planning on the part of Catholics to include the church in their wills is the only way that major improvements programs and major preservation programs in our aging and inefficient buildings and facilities will be financed in the future."

Parishes in the Diocese of Toledo received $27 million in bequests in the last 15 years. There were bequests to high schools, diocesan ministries and to national ministries such as the Society for the Propagation of the Faith, worth many millions of dollars as well, Waring said.

"We simply must begin now to generate a financial endowment to replace the living endowment which sisters and priests have provided in the past," Waring said.

Through the parishes, the diocese has claimed free seminars on estate planning. More than 5,000 people attended and Waring credits a portion of the bequest money to the diocesan efforts.

In 1987-88, the largest total for bequests was $247,000 in one parish, he said.

Such success could be experienced in parishes across the country, but Waring said several parishes have established endowment funds to attract wills and bequests.

"As a development director, I see the potential which planned gifts hold for almost 25,000 Catholic parishes in the United States," Waring said.


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Miami, Florida / THE VOICE / Friday, July 21, 1989 / PAGE 5

More Catholics...

...are in these dioceses. There are about 4,919,000 Catholics in the United States, according to the 1989 edition of the Official Catholic Directory. Nearly one-third of those Catholics are in the 10 largest sees. (CNS graphic)

Largest U.S. Catholic Sees

1. Los Angeles 3,394,462
2. Chicago 2,530,000
3. New York 2,205,298
4. Boston 1,851,379
5. Detroit 1,493,155
6. Newark 1,293,787
7. Rockville Center 1,335,369
8. Philadelphia 1,271,015
9. Brooklyn 1,268,591
10. Hartford 881,898


© 1989 CNS Graphics

Catholic Elementary Education

Fewer Students, Fewer Schools


-1,268,591
-1,271,015
-1,335,369
-1,359,787
-1,851,379
-1,904,463

Dioecesan & Parochial Elementary Students

Dioecesan & Parochial Elementary Schools

1,933,915
1,972,639
2,038,039
2,100,578
3,845,694

CATHOLIC ELEMENTARY EDUCATION—The rate of decline in both the number of Catholic elementary schools and elementary students has lessened in recent years. (CNS)
WASHINGTON (CNS)—Roman Catholics and Southern Baptists should avoid competition and conflict in their missionary work because it “can become a stumbling block to those who have not heard the Gospel,” said a statement of scholars from the two denominations.

The statement of 25 scholars summarized Southern Baptist-Roman Catholic conversations of the past decade. Topics include Scripture, Salvation, spirituality, church and ministry, grace, and mission.

The statement was published in late June as a special edition of Theological Educator, the journal of the New Orleans Baptist Theology Seminary. It also was published as a book, titled “To Understand Each Other,” by Paulist Press.

“In predominantly Roman Catholic countries, Southern Baptist missionaries and local Baptists have sometimes suffered legal and social discrimination,” the statement said.

“At times Southern Baptist missionaries have labored among Roman Catholics without respecting their faith and beliefs,” it said.

When such tensions arise, the scholars said, “our efforts to share the Gospel which we proclaim and which sustains our lives can become a stumbling block to those who have not heard the Gospel.”

The statement, which is not an official ecumenical dialogue position referred to church leadership for adoption, said that Catholics and Baptists agree that the primary source of knowledge of God is Scripture.

“We both affirm that the Bible is the inspired word of God authoritative for faith and practice, and that the Bible is to be at the center of public worship and of spiritual life of individual believers,” it said.

The role of tradition, however, differs in the two denominations. Baptists test all approaches to worship, they share “fundamental attitudes” on a variety of issues.

Both also have a history of active missionary work, especially in areas of the world where there are few Christians.

“But, the statement said, “Roman Catholics tend to be more confident than Southern Baptists in affirming that God’s saving grace may be efficacious apart from specific confession of the name of the incarnate, crucified and risen Jesus.”

“The two denominations have labored among Roman Catholics without respecting their faith and beliefs,” it said.

Catholic devotion to Mary and the saints “has been a source of division and misunderstanding” between the two denominations, the scholars said.

Southern Baptists honor Mary as the mother of Jesus Christ and emphasize the communion of saints as primarily a present reality among Christians, but they do not address prayer to Mary or to deceased Christians lest such infringe the sole mediatiorship of Jesus Christ,” the statement said.

While Roman Catholics and Southern Baptists “differ significantly in their approaches to worship, they share a fundamental understanding” between the two denominations, the statement said.

Both groups have a strong sense of human sinfulness and of God’s love even amid our sins and failings; both stress strong family life and sexual morality; both stress active engagement in church life, it said.

“Both also have a history of active missionary work, especially in areas of the world where there are few Christians. But, the statement said, “Roman Catholics tend to be more confident than Southern Baptists in affirming that God’s saving grace may be efficacious apart from specific confession of the name of the incarnate, crucified and risen Jesus.”
Youth ask bishops about music, sex, priests

Altar girls
yes, women priests, no

By Catholic News Service
DENVER (CNS) — Young people from throughout the western United States shared with five bishops their concerns about their place in the church and also asked questions about church teaching on women priests, sexuality and other topics.

As part of the National Federation for Catholic Youth Ministry's western conference in late June, the youth-bishop forum was sponsored by the U.S. bishops' Committee for Marriage and Family Life.

A similar dialogue with bishops and teens from the eastern United States will be held in November in Louisville, Ky.


"High school youth are eager to participate and should be afforded the opportunity," said Bishop Carlson when asked why youths aren't serving on parish councils and committees.

"The church needs to support young people every day of their lives, not just in times of crisis," Bishop Tafoya said.

"The youths applauded when the bishops explained that the church does not view sexual intercourse as a recreational activity.

The majority of the 1,200 teens at the conference seemed to agree that priests should be able to marry, and that ordination should be open to women, even though the church teaches that the disciplines governing priestly ordination in the Latin rite are modeled on Jesus' ministry.

"The church needs to support young people's ideas for meeting the needs of young people should be listened to," said Bishop Melcek.

One young man from the Midwest asked why special liturgies could include the music and cultural symbols of Poles, Hispanics, blacks and other groups, but the music meaningful to youth is forbidden.

Bishop Melcek said he was in favor of celebrations with appropriate music for young people.

The use of girls and women as altar servers was supported by the young people, and by the bishops. "We need to get on with more important issues in our lives and faith than a preoccupation with girls serving on the altar," Bishop Ganter said.

One teen asked the bishops why the church teaches that premarital sex is wrong, even if the couple is really in love. The teen added that Adam and Eve didn't have "a piece of paper" saying they were married, yet the church considers them to have been in the marital state.

The youths applauded when the bishops explained that the church does not view sexual intercourse as a recreational activity.

A pro-life demonstrator is arrested Saturday outside an abortion clinic in Poway, Ca., a San Diego suburb, in one of many nationwide demonstrations continuing in the wake of the Supreme Court's ruling allowing some restrictions at the state level.
Jews beaten at Auschwitz site

By Catholic News Service

OSWIECIM, Poland (CNS) — Jewish residents of Oswiecim, Poland, have been beaten and dragged away seven American Jews July 14 as they protested the presence of a Carmelite convent at the former Nazi death camp at Auschwitz, witnesses said.

The Americans, led by Rabbi Avraham Weiss of the Hebrew Institute of Riverdale, N.Y., shouted "Nazi Poles, anti-Semites" as six brawny workers dragged them outside the convent grounds and dumped them in the road.

A Polish seminarian, about 20 residents of Oswiecim, and five policemen reportedly watched without intervening as the workers fought the Americans for 20 minutes, shouting obscenities as they punched and kicked them. Oswiecim is the Polish name for Auschwitz.

Witnesses said the seminarian encouraged the workers, shouting: "Rip off their skullcaps. Drag them out!"

The Jewish-Catholic controversy centers on a group of Carmelite nuns who, in 1984, moved into an old theater in which the Nazis had stored Zyklon B gas, used in the mass murder of an estimated 4 million inmates — 90 percent of them Jews. Relocation of the Carmelites has been delayed, angering Jewish groups.

Witnesses said a worker later emerged from the building and grabbed placards the rabbi and his companions had placed against the convent that said: "Leave the souls of our holy martyrs in peace."

"Go and beat it," the worker shouted as the Americans fighting back.

Rabbi Weiss regards Auschwitz as a unique shrine to the Holocaust and considers the convent an offensive intrusion. Five more workers leaving the convent at the end of their day's work joined in the brawl. They dragged or carried the Jews onto the roadway in a fight that left participants bruised and scratched.

"This is an echo of what happened 50 years ago when these people took part in the mass murder of Jews," Rabbi Weiss said.

"This is outrageous and incomprehensible to me. This convent has to go."

In 1987, Jewish and Catholic representatives met in Geneva and agreed to a timetable for moving the Carmelites and establishing an inter-religious prayer and information center devoted to the victims of Auschwitz. Jewish groups have said the deadline has passed.

Within the last few months the Carmelites have repaired the roof on the convent and erected a new cross.

In May, top officials of the Anti-Defamation League of B'nai B'rith postponed an audience with Pope John Paul II, saying they feared "exacerbating tensions" over the convent.

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VATICAN CITY (CNS) — The announcement in July that Hungary would reopen the controversial post-World War II trial of Cardinal Joseph Mindszenty as the recipient of Hungarian church officials came as no surprise to Vatican and Hungarian churchmen.

For, that matter, did it come as a surprise to Hungarian Catholic leaders.

It was a well-rehearsed confirmation of what was already known. Vatican and Hungarian churchmen were informed in March that the government would reopen the case of the man who came to symbolize the harsh repression of the staunchly anti-communist Catholic Church during the postwar period.

The situation also illustrates the church-state consultative process that precedes major religious decisions by one of the Soviet bloc's more relaxed governments.

This consultative process is known as "small steps" and aims at fostering signs of church-state harmony in a country where 61 percent of the 10.6 million inhabitants are Catholic.

These signs are important not only for Hungary's international image as a communist state moving toward democracy, but also domestically — to convince its own people that current reform policies are for the best.

Credibility would be shattered if the announcement were to announce a major religious decision minus approval of the hierarchy.
Catholic News Service

MARYKNOLL, N.Y. (CNS) — Catholic-Moslem relations in the Middle East are developing the "practical level" rather than in formal theological dialogue, a Maryknoll missionary stationed in Cairo, Egypt, said.

Father Douglas May, a native of Boston, N.Y., told Catholic News Service in an interview at Maryknoll headquarters that he takes several practical approaches to improve relations. One of his approaches is to teach English in a school run by the Vatican in France.

The agency, headed by Fathi Arafat, brother of the Palestine Liberation Organization leader Yasir Arafat, enrolled some 40 young Palestinian men and women from Israeli-occupied territories, he said.

When he teaches English, Father May said he does not try to convert Moslem Palestinians to Christianity, but rather helps them express their Moslem beliefs and feelings about the Palestinian situation in English.

Father May said the Maryknoll missionaries in the Middle East hope their efforts will help overcome mistrust and build an "environment of interreligious tolerance."

Father May said another practical approach he takes to help build Catholic-Moslem relations is to act as coordinator of the Maryknoll lay missionaries in the Middle East.

Vatican sets ties again with Poland

VATICAN CITY (CNS) — Poland has become the first Soviet-bloc country to establish diplomatic relations with the Vatican.

The decision came years of often tense negotiations during which the church, led by Polish-born Pope John Paul II, was a major spark for a series of events, including the resignation of Pope John Paul II, was a major spark for a series of events, including the resignation of Pope John Paul I, was a major spark for a series of events, including the resignation of Pope John Paul I.

The decision recognizes the "noble traditions of many centuries" that unite the two states and expresses a desire "to develop mutual friendly relations," the archbishop said. "They need and have a right to the acceptance and understanding of the community in order to help them to be restored to wholesomeness."

"All of us want a solution, an understandable explanation and a way to prevent this from ever happening again. That solution must be one that helps all: the abused and the accused, their families, their parishes, their communities, priests and the Catholic community as a whole."

Father May visited Bethlehem from May 29 to June 6. He said the Palestinians appeared to believe that their 19-month-old uprising on the Gaza Strip would not bring immediate results. But they are determined, he said, to keep going. Palestinian youths declare that they will not continue to live as their parents have, he said.

Child abuse by priests needs prayer, says Canadian bishop

OTTAWA (CNS) — The president of the Canadian bishops' conference has asked Catholics in his country for prayer and compassion as an increasing number of priests and brothers are charged with sexually abusing children.

"This tragedy of sexual abuse challenges every member of the Catholic community," said Archbishop James M. Hayes of Halifax, Nova Scotia, president of the Canadian Conference of Catholic Bishops.

"We must find within ourselves the faith and strength from God and from one another to overcome our anguish and anger and move to the compassion and understanding that will help to reconcile our communities," he said in his letter, dated July 12.

Sixteen priests, former priests and brothers across Canada have been charged with the abuse, mostly of boys; some have been charged with multiple offenses. Some charges date to the 1960s as adults have come forth to tell of incidents from their childhoods.

"First in our compassion must be those who have been sexually abused," the archbishop said. "They need and have a right to the acceptance and understanding of the community in order to help them to be restored to wholesomeness."

Another practical approach he takes to help build Catholic-Moslem relations is to act as coordinator of the Maryknoll lay missionaries in the Middle East.
The suits document unlicensed and suspended physicians who performed abortions illegally, of negligent practitioners who had sloppy surgical technique and who performed abortions while intoxicated or impaired by drugs.

"Women have been maimed, died," she says. "These are the things they do to women you don't see in the papers."

Crown softly shakes her head as she speaks.

"They talk about women's reproductive rights," she said.

Are the lawsuits from around the country, her visitor asks.


The U.S. Supreme Court's ruling in the Webster vs. Reproductive Health Services case, which returned power to set certain abortion standards to the states, brought swift reaction from both sides of the issue. From the marble steps of the Supreme Court building, the National Organization for Women's affiliate in Miami, traveled to Tallahassee June 20 to plot strategy with other Respect Life offices in the state and Palm Beach Bishop Thomas Daily, head of Florida's pro-life committee.

But as she works to help convince the Legislature of the need for a pro-life stance, Crown also keeps in mind the words of Archbishop Edward McCarthy, who urged an attempt at conciliation between pro- and anti-abortion factions. The time, he said, may be right for "a little more dialog and a little more sitting down and listening."

"I really feel for them," she said of her pro-abortion counterparts. "I don't hate them. The only thing we want is to stop the killing of the unborn. We've got to come together and help these people."

"People are confused," she said. "Especially non-agers. Then they get sexually involved and they find things aren't what they are in the movies. Then we get them."

Unless they turn to abortion clinics for counseling first. There, the direction of counseling is obvious. Respect Life takes a different direction.

At Respect Life, pregnant women are told "we have no financial interest in your decision," Crown says. "You've got to consider that."

But if the court's decision drew new battle lines, Crown says plenty of foot soldiers are volunteering to join.

"Right away, the phones started ringing like crazy," she says. "Right now, all I can tell people is 'Can I take your name and phone number?'"

Although it offers standard pregnancy testing and counseling, Respect Life tailors its other services to the needs of the individual. When a pregnant woman was thrown out of her apartment recently, Crown, her husband and their daughters spent the weekend helping the woman move into a new apartment. The ministry also provides food, formula, baby supplies and a clothes bank to those who need the assistance. They help women get proper prenatal care at prices they can afford. Also available is a manned 24-hour hot line for each of the eight locations throughout the archdiocese and post-abortion support groups for women trying to come to grips with the aftermath of an abortion.

"A lot of people feel 'I had an abortion. I'm excommunicated.' That just isn't so," Crown says. "Respect Life workers sometimes involve themselves with peaceful picketing of abortion clinics, the ministry does not urge civil disobedience or violence.

"The people who do crazy things hurt us," Crown said. "No matter what we know we are, no matter what we do, when an abortion clinic gets bombed, people lump us all together."

Respect Life Associate Director Joan Crown stands in the rose garden outside her office in northern Dade. The rose is the symbol of the pro-life movement.
St. Bonaventure Church welcomes its flock

By Cynthia Thuma
Voice News Editor

The thunder got St. Bonaventure parishioners’ attention, but the rainstorm couldn’t dampen the moods of the 700 faithful who crowded into the Davie church for its solemn dedication on July 15.

Celebrate for the dedication liturgy for the church/parish center was Miami Archbishop Edward McCarthy.

Father Michael Quilligan, pastor of Anunciation parish in Hollywood, was the homilist and bestowed several wishes for his friend, St. Bonaventure pastor Father Edmund Prendergast. Among them: “...may your roof and walls never fall in and may those who worship here never fall out.”

Father Quilligan couldn’t resist noting how far west Broward the church is located. “Welcome to East Hollywood, Archdiocese of Miami.”

The dedication liturgy at St. Bonaventure Church was Miami Archbishop Edward McCarthy’s 900th homily. The annual Lenten address, “Following in Christ’s Footsteps,” was given by Msgr. Francis J. Fazzalaro, the Synod’s president.

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

By Msgr. Francis J. Fazzalaro
Pastor of St. Gabriel Church, Pompano Beach

I say at the outset that I am a canonist, a pastor and a member of the Synod of the Archdiocese of Miami. These are the three perspectives that color this article.

I learned from Vatican II to abandon my legalism (not my respect for and love of the law) and to see more clearly the pastoralist values in the law. As pastor with wide, diverse pastoral experiences, I believe I have the hand on the pulse of the people. (The realities of parish life demand at times that I also have the hand on their pocketbook!)

As a member of the Synod, I rejoiced in joining the Archdiocese in the task of reflecting on how well the Archdiocese of Miami is accomplishing its mission, how it could become a more effective instrument of God’s grace, and serve to renew the zeal and commitment of the people. I had the privilege of attending the first session of the Second Vatican Council and happily experienced the Church in its giant steps of renewal.

With these perspectives, I was able to see readily the Synod of the Archdiocese of Miami as an effort to accomplish at the local archdiocesan level what Vatican II did for the universal Church: a renewal and deepening of the faith life.

I enjoyed tremendously the dynamic process of the Synod. To meet with laity, religious and clergy frequently and regularly and exchange ideas, with total openness and freedom, on all the aspects of the Church of Miami was an experience of enlightenment and personal growth.

As Church, we are a multi-faceted diamond, each face showing singular beauty. And so we tried to address ourselves to the incredibly wide range of conditions and needs in the Archdiocese, relating, for example, to children, youth and elderly, the single and married, laity, clergy and religious, different racial, ethnic and cultural backgrounds, saints and sinners. We challenged ourselves to fully be Church as we acknowledged our belonging to both the Church of Miami and the universal Church.

I see the statutes of the Synod not as a heavy burden of laws, but rather the reasonable, understanding, necessary expressions of a loving Shepherd as he guides his flock.

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I see the statutes of the Synod not as the heavy burden of laws, but rather the reasonable, understanding, necessary expressions of a loving Shepherd as he guides his flock. I as priest and pastor and my parishioners needed the Synod. I am proud of my parish and have been inspired by the vitality of faith which I continually experience in it. We agree 100 percent with the centrality of evangelization as our mission. We also try to make the liturgy “the summit of the liturgy toward which the activity of the Church is directed and at the same time the fountain from which all her power flows.”

We are substantially a community of older people with very, very few children or young people. Our greater demands lie in the area of social outreach to the elderly. We are vocation conscious and pray at every Mass for vocations.

We try to display brotherhood with our Christian and non-Christian brothers and sisters. We have many good things “in the works.”

Are we smug and complacent? By no means. We know we need to improve in many things, to do more things. For example, we need (and want) to establish a parish council. We are carefully examining all that the Synod revealed as its vision for the Church of Miami. We want to be part of the vision; we want to walk, step by step, together, into the 21st century. We shall do our best.

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We must preserve the human race
...the way God always intended it to be

By Judie Brown

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

And God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after his kind, and it was so. (Genesis 1:24, 25)

Scientists have begun to insert animal genes into human beings, according to Hastings Center Report, June 1989. Human genes have been inserted into animals for many years. For example, scientists have been producing insulin for humans churned out by microorganisms.

But now we are seeing scientific experiments which introduce these foreign genes into the human nucleus. On the face of it this seems like a good thing. But the truth is it will be my turn?"

Some scientists want to produce the "new-man" stronger, less prone to disease, and free of "genetic error." These scientists will be deciding what qualities are best, and our population will be altered in that direction. We see now the battlefield for the human being has moved from the propaganda machines of dictators, from a hidden agenda media onslaught, from the "value free" public school classroom.

The battlefield is now our cells. It is no longer called philosophy or politics or education, it is called cellular biology and genetic science.

It is no longer held before the public in an open forum, it is a revolution carried out behind laboratory doors. Disapproved for federal funding and only a few generations away from causing a dramatic, permanent change in what it means to be a human being.

The scientists, not the theologians or the democratic majority, let alone God, the Author of life, will be deciding what is to be kept of human nature and what is to be discarded. They can eventually make it impossible for us to determine what is human and what is not.

Our future could become unenforceable: we will not know who is to be included as a citizen who is to be considered a laboratory animal; we will not know who is to be taken care of and who is to be served up in a casserole at the church picnic.

Would you eat a turkey that had human growth genes and intelligence genes inserted into its every cell? How many and which animal genes inserted in a human would mean that the human was legally dead and only the animal remained? When these human-beasts reproduce, which ones will have eternal souls and which could morally be ground up to fertilize our plants? Is it entitled to special education schooling at the government's expense?

This genetic blasphemy can take place in the next century. But just because a scientist can do it, will he or she do it? Will the members of the scientific community not soon rise up and unanimously restrict this research of their own free will? Does anyone have the intelligence and/or the right to decide the direction of human nature and human biology for the rest human history? Does anyone who can even vaguely imagine the dilemmas that will exist fifty generations from now not yearn for sanity to take place during our own crucial generation while the path back is still available to us?

We have a clear and immediate responsibility to those future generations — we must act to outlast the insertion of animal genes into the human cell, and vice versa. We have laws against bestiality that should be expanded to include such gene mergers. The carnal knowledge of the animal may not technically exist in these laboratory dishes, but the confusion and insult to humanity is still present as it is in bestiality, and the viability of the offspring more sure and therefore more sinister and fraught with risks.

We should be writing our legislators and the National Institutes of Health in Bethesda, Maryland, opposing this perversion. Let us reproduce in the way God called good: "Let us make man in our image, after our likeness..." (Genesis 1:26).

(Mrs. Judie Brown is President, American Life League Inc., Stafford, VA 22554)

Coping with midlife's pressures

Society's changing fabric is wearing and tearing on mid-aged women, reports a national Catholic family magazine. In the first ten years of history, many women are attempting to care for their husbands, their parents, their husband's parents, and possibly their grandchildren, often while working outside the home.

There are, though, practical steps to lessen stress for this "sandwich generation," according to "The Midlife Squeeze: How can women cope with all of this newfound pressure? Experts prescribe a twofold approach: confront internal attitudes and change your everyday behavior.

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Experts call it the compassion trap: The very instincts that make a woman react emotionally to another's pain and suffering also make her more apt to undertake burdensome, thankless labors of love. Anger and guilt often follow. "You tell yourself that you ought to be able to handle it without resentment," says one woman, "but when those feelings surface, you feel like a failure."

"We will not know who is take communion and who is to be served up in a casserole at the church picnic."

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(CNS photo)

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Opinion/Features

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Coping with midlife's pressures

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Catholics as conscientious objectors

The market for artistic masterpieces is growing crazy and the big loser is the public.

A sad scenario is becoming all too familiar to museum curators these days: Van Gogh’s “Tulips,” on view in a small museum in Maine for many years, sold for $53.9 million recently. His “Bridge at Trinquetaille,” which used to hang in the Metropolitan Museum of Art, was in the hands of a private collector in Switzerland.

A Rembrant portrait which has been exhibited at the Fine Arts Museums of San Francisco was sold to a private collector in 1986. A landscape by the American painter Albert Bierstadt has recently been taken from the Moaf Art Museum at Amherst College for an unknown bidder.

These are just a few of the pieces that lately have vanished from the public domain. The reason is money. Prices of paintings and other works of art have skyrocketed in the last decade. Owners find it harder to justify loaning a painting to a museum for the benefit of the public when a sale could bring in $20 million or $50 million.

The Tax Reform Act of 1986 has also had a devastating effect. The new laws discourage charitable contributions. According to recent surveys referred to in The New York Times, the number of donations to art museums dropped by an estimated 162,000 between 1986 and 1987, and the dollar value of private donations fell 63 percent from 1986 to 1988.

Moreover, The New York Times reported in May, “The quick thrill of a big-time sale seems more emotionally satisfying to today’s collectors than lending to a museum. The notion, so strong for so many years ... that comforting paintings and sculptures in a museum or in a public place, a good of will toward the American people, has become almost quaint, an idea outdated by fiscal reality.”

Question? Outstanding? That’s how today’s rich view charitable giving? Sharing our cultural heritage has become a silly, old-fashioned concept?

Religious freedom is our right

"Dignitatis Humanae" is the Latin designation for the Second Vatican Council’s Declaration on Religious Freedom. In it the council fathers professed their belief that “It is upon the human conscience that (moral) obligations fall and exert their binding force. The truth cannot impose itself except by virtue of its own truth as it makes its entrance into the mind at once quietely and with power.” While private conscience is clearly referred to here, this document is primarily concerned with the human right to worship God free from any outside coercion by individuals or civil society.

The key point is that religious freedom has its foundation neither in the subjective conviction of the person, nor in the subjective disposition of the person, but in the human conscience itself. It’s a subtle point, but one worth pondering.

Subjectively sincere conviction is not necessarily a foundation objectively justifiable conviction. Hitler may have been sincere, but his philosophy was essentially corrupt. Corrupt thinking has to lead to corrupt actions. In his case we know the results all too well.

The key point is that religious freedom has its foundations not in the subjective disposition of the person, but in human dignity itself. It’s a subtle point, but one worth pondering.

*By Fr. John Dietzen*

Art’s value for whose sake?

By Antoinette Bosco

"There is something seriously wrong with a system that encourages severe stratification, where the rich become super-rich and the poor sink further into despair and oblivion." *Antoinette Bosco*

Religious freedom is our right

*By Fr. John Cairoi*

Numbers show how our government has grown

At the time of Jefferson’s Inauguration, there were 291 federal employees, counting the President, Vice President, the Cabinet, Congress and the Supreme Court.

The Consumer Price Index administrative staff numbered 13, while the six Justices of the Supreme Court had only one clerk for all of them.

Since 1901, the population of the United States has multiplied 55 times while the population of the government employees has multiplied 500 times. Civilians personnel is now 2.8 million and the military personnel is 2.1 million.

Thomas Jefferson’s Vice President was Aaron Burr, who as young man was an aide to General George Washington for a short time because Washington would not listen to his suggestions on how to win the war. Burr’s services were finally terminated when he was asked to arrange Jefferson to explain his strategy to him. The Commander-in-Chief told the 20 year old Burr the he didn’t have to explain his strategy to "beardless boys."

After Benjamin Stoddert, the Secretary of the Navy from 1798—1801 resigned, President Jefferson was forced to advertise in the daily newspapers for a man to take the job. The post was not very important at the time since the entire U.S. Navy consisted of only three ships.

A man by the name of Robert Smith answered the “help wanted” ad and became the second Secretary of the Navy, an office that existed from 1802 to 1805.

**By Frank Morgan**
Acceptance is key to better relations

Every year when the heat of the summer arrives and the telephones slow down, my typewriter moves faster than the rest of the year. This is my time for creating. It is the time for putting down all those ideas that have crossed my mind throughout the year (as we encounter different problems in our community).

One area that concerns me much for which I feel about is the suffering Catholic parents of our church of Miami. Many of you will ask, "What determines a suffering parent?" Many books and programs have been written that advise and guide us in how to successfully nurture, teach and enjoy our children, but for those who discover the book too late or for those parents who are doing all the right things and still are not able to inspire their children, I would like to pass on some encouraging words and the message that we do care.

Many nights at the end of a parenting class a mother or father comes to us to share their hurt. They see their young adult children rebelling against the teaching which they so carefully tried to model. We listen to a heartbroken parent of a daughter addicted son or daughter or a runaway child or a pregnant daughter, etc.

Perhaps by the mere fact of being a parent we all can say that we have loved and nurture children. We have joined the ranks of the suffering parents and we think that there are some basic guidelines that could help us at times of grief and we allow ourselves to relate that message to our children, they in turn will become more accepting. This will completely change our relationship with them, with other parents and definitively with our Heavenly Father, as we are reminded of the unconditional love that He feels for us. This unconditional love is what we need to feel also for our children.

Nothing is more comforting than the knowledge that no matter what the hurt is or how overwhelming it is, our Lord always forgives us. He will also forgive our children and give them that peace and serenity that no matter what the hurt is or how severe it is, our Lord always forgives us. He will also forgive our children and give them that peace and serenity, that no matter what the hurt is or how severe it is, our Lord always forgives us.

As we start the process of healing by sharing with others, we also begin learning how to accept our children. We realize that it is not easy to consider our children as independent persons since just the other day they could be spoonfeeding them. However, as the acceptance more and more sets into our hearts, there comes the recognition of the right of this person to grow and become all they can be.

Once we put into action our acceptance and we allow ourselves to relate that message to our children, they in turn will become more acceptable. This will completely change our relationship with them, with other parents and definitively with our Heavenly Father, as we are reminded of the unconditional love that He feels for us. This unconditional love is what we need to feel also for our children.

Dear Dr. Kenny: "How can I get my teen-age son to stay in school? He is a sophomore. His grades are average, but he tells me he's tired of school."

The law no longer requires that he attend after age 16. Further, he has been cutting classes and now the school is about to suspend him. I want him to graduate. What can I do? (Philadelphia)

You can talk at length to your son and explain all the good reasons he ought to remain in school: to find a job, or to be qualified for a better one; to remain eligible for college; to be able to enlist in the military; to be with his friends. I doubt such talking will do any good.

Do not allow him to experience the consequences of not attending school. In simple terms, the alternative is to get a job and to pay you room and board. Let him learn on his own hard way how to find a job. If he's lucky in finding one, let him know the joy of hard work for minimum wages.

Do not give him money to get by. Your job as a parent is support him while he was learning in school. If he's already been grown up and you allow that, then you must not dilute his experience by continuing to support him.

Once we put into action our acceptance and we allow ourselves to relate that message to our children, they in turn will become more acceptable.'

By Elaine Syfert

Dear James and Mary Kenny: "I've written before about the pressure we put on kids by emphasizing the enjoyment, this child's mania to win comes challenges, not to overcome people." In families where it is used to put children to achieve, it often results in damaged relationships.

In "Save the Whales," players work together to save the whales. "Save the Whales." This best-selling game is one of a new generation of non-competitive games which are becoming popular in families trying to minimize the competitive environment and the right kind of example which will come challenges, not to overcome people. It is used put children to achieve, it often results in damaged relationships.

I suggest writing for the catalog from Animal Town Game Company, P.O. Box 2002, Santa Barbara, CA 93120. It is recommended to play non-competitive games, books, tapes, and toys that allow children to enjoy playing rather than to win. Cheers to that.

By Dolores Curran

Dear Elaine Sylert: "I recently received a catalogue from a youth basketball league where parents are banned and win-loss records are not kept. The purpose is to allow children to enjoy playing rather than to win. Cheers to that YMCA for its efforts in games like "Save the Whales.""

By Dr. James and Mary Kenny

I recently received the "Save the Whales" game and the whole family played it right away. Competition in other games had ruined our family games and we were so happy to have a game as friends. Thank you for introducing us to a new way to play.

Most families who play together have had to endure the anger, tears, and other fallout from children who lose. In competitive games, someone has to lose. Family play can be a lot more fun.

I recall when our young daughter was playing a simple card game with her grandmother. She became so agitated when she lost the he "threw" the next game to her. With tears in her eyes, she said, "Grandpa, I don't want me to lose but I don't want you to lose, either."

I've written before about the pressure we put on kids by emphasizing the enjoyment, this child's mania to win comes challenges, not to overcome people. It is used put children to achieve, it often results in damaged relationships.

When one child is brighter or more developed, he becomes the winner and the rest losers. Yet, he may a loser in non-competitive areas like making friends, taking on responsibility, or keeping peace in the family.

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Nicholson excellent as the Joker

By Judith Trojan
New York (CNS) — Unless you’ve been cave-sitting for the past few months, you’re well aware of the baby-boo surrounding the release of “Batman”...

as the despicable Napier/joker. Graduating from black to purple suits with acid-yellow, bottomless underwear, Nicholson’s rebirth as the white-faced Joker is both ridiculous and horrifying. An evil clown with a perpetual grin and wicked laugh, he aims to control Gotham City at any cost. His villainous act is gruesome and not fit for clown-loving youngsters, but Nicholson is always in touch with the satiric elements of his role and will delight adults with his broad performance.

The third key actor in this moody melodrama/Gotham City is a metropolis not unlike New York City in the very near future. A confused web of political and modernist spaces, the city is perpetually gray and deeply shadowed. No longer Batman’s La Cité, Gotham City is a general lawlessness, a nightmare vision of life surrounding a not-so-secretive Napier/Joker. Gotham is a general lawlessness, a nightmare vision of life surrounding the despicable Napier/Joker. Gotham is a general lawlessness, a nightmare vision of life surrounding the despicable Napier/Joker.

This Batman a.k.a. Bruce Wayne is a troubled man still unable to come to terms with an early trauma that destroyed forever his hopes for a normal family life. Like many outsiders as his nemesis Jack Napier a.k.a. the Joker.

Both men — although one personifies good, the other evil — are misfits who are basically voyeurs to life. A neurotic and a psychiatrist, the Joker and the Batman have both focused unemployment from their childhoods into suicidal adult vocations. As played hauntingly by Michael Keaton, Wayne/Batman is an outsider as his nemesis Jack Napier a.k.a. the Joker.

Due to some grisly comic-book violence, a nightmare vision of life surrounding a not-so-secretive Napier/Joker. Gotham is a general lawlessness, a nightmare vision of life surrounding the despicable Napier/Joker. Gotham is a general lawlessness, a nightmare vision of life surrounding the despicable Napier/Joker. Gotham is a general lawlessness, a nightmare vision of life surrounding the despicable Napier/Joker. Gotham is a general lawlessness, a nightmare vision of life surrounding the despicable Napier/Joker.

As in the very earliest Batman comics, Robin is non-existent and the folk hero vision of an invincible capped crusader is also out to lunch. This Batman a.k.a. Bruce Wayne is a troubled man still unable to come to terms with an early trauma that destroyed forever his hopes for a normal family life. Like many outsiders as his nemesis Jack Napier a.k.a. the Joker.

Nicholson gives a broad performance. His villainous acts are gruesome and not fit for clown-loving youngsters, but Nicholson is always in touch with the satiric elements of his role and will delight adults with his broad performance.

When their peaceful return to Los Angeles is disrupted by sleazy marital art-Master Daniel (Ralph Macchio) and his karate mentor Mr. Miyagi (Noriyuki "Pat" Morita) are almost drawn apart. Mischievous and noisy violence coerces Daniel to defend his championship title against Miyagi’s wishes. Screenwriter Robert Mark Kamen and director John G. Avildsen seem to focus more on the smoking headphones and grossly sun shines and no one smiles. Expressionists, highly stylized, the production design by Auret Furst will pull audiences in like insects being sucked into a spider web. The all-consumining darkness also works effectively to shadow much of the violence. Furst will win awards for his starring vision, a vision that says more than the film’s choppy script by Sam Hamm and Warren Skaaren. But if you lose track of the undeveloped supporting characters and feel unsatisfied by some of the冗余的, there is no looking over Tim Burton’s fine direction and the spectacular performances of Keaton and Nicholson. They do not make the esmal model between good and evil an easy one. There is no "rocky" ending and there are no celebratory parades. There is just unfinished business. Thoughts will wander to this film days later, the mark of an extraordinary moviemaking experience.

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But when hooded Jack Napier is-disguised by noxious chemicals, he returns from the dead to exact all of his inhuman failings.

*Motion Picture Association of America rating is PG — parents strongly cautioned that some material may be inappropriate for children under 13.

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The Karate Kid Part III (Columbia)

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Take only as directed*
The Family Workshop at St. Francis Hospital, 250 63rd St., Miami Beach, offers monthly group meetings to all of South Florida. Listed below are the meetings for the month of August.

The Support Group for Families of Bipolar patients will meet on August 16 from 7:30 to 10 p.m., in the Macrotomidi Education Center on the second floor of St. Francis Hospital's Wiegand Building.

Bipolar Patients' Support Group meets every Monday from 6:30 to 7:30 p.m. in the Family Workshop on the 8th Floor of St. Francis Hospital for an exhibition game.

The first section, "Pieces," contains a show; a touching letter from Clarence Bunsen to his wife, Arlene, confessing that sorting the day with such ridiculous beauty.

His description of an ordinary streetcan be entertaining to visitors. "To walk along Goodrich Avenue is like walking through a miniature house. You can hear the voices whispering across the grass and hit the bushes. You smell raw grass and sweet water, and beauty is never lost to the front porches, behind the dark screens...then enter a aroma of hamburgers and charcoal smoke, drifting from behind a fence. The life we all know, God bless it."

He describes equally well the re-

pression of small-town life. "The fear of being different paralyzed every kid I know, and there was so little room for affection, so much space for cruelty. People didn't have enough fun. Above all, we learned to repress feelings to achieve and be recognized, because the punishment for being different was so heavy."

In all his work, Keillor celebrates the permanent, the genuine, the earthy and the everyday, the transient, the pretentious, the phony. Cruelty is never tolerated. "Beauty is never lost to the front porches, behind the dark screens...then enter a aroma of hamburgers and charcoal smoke, drifting from behind a fence. The life we all know, God bless it."

The last section, "Stories," is Keillor at his best, celebrating the funny, stupid, surprising and touching things we humans do as we pursue our real work in the world which is "justice and brotherhood and freedom."

"God writes a lot of comedy," Keillor says in his story "After the Fall." "The Great Gatsby is one with so many bad actors who don't know how to play it."
Summer reading: Immigrants and women in the church

The growing prominence of Hispanic-Americans in American Catholic activities and predictions of their role in the future makes it logical to mention first "The Second Wave," an account of an immigration which is subtly changing the character of American society and creating new challenges for Christian churches.

The author, Jesuit Father Allan Figueroa Deck, believes that evangelization among Hispanic-Americans must be directed to society as much as to individual persons, and that the task of churches is to convert the social order as well as the church because, he contends, there is much to be learned from the values and religious faith of Hispanics.


Because immigrants from south of the border often are escaping from govern-

ments in turmoil and often lump the church with law enforcement, those who work with them often have trouble gain-

ing their confidence. The Jesuits have written "Education for Citizenship and Disci-

pleship," edited by Mary C. Boys, and are not directly applicable to the fears of new-

comers, but they can be of help to all Americans in formulating answers to questions immigrants pose.

The essays in the book deal with the dual responsibilities of citizenship and discipleship. Each answers the central question, how might Americans appropriately educate disciples who are responsible citizens?

THE CHURCH IN THE MIDST OF CREATION, by Vincent J. Donovan. Orbis Books (Marchy-


The new era will have a radically new turbulent church, says Vincent J. Donovan in his book, "The Church in the Midst of Creation." The lifetime mis-

sion reviews the changes that occurred during the early church's transition from the Hellenistic Christianity and draws from them concepts of what lies ahead.

Among the questions he poses are: What does the coming of the third church mean for our understanding of the sacramental? Of mission? Of ecclesial struc-
ture? Of faith and action at all levels of the church? His answers are well considered.


One of the elements of the third church Donovan envisions is a clear concept of women within its ranks. In their book, "Unveiling the Feminine Face of the Church," Notre Dame de Namur Sisters Helen Cecilia Swift and Margaret N. Telscher offer comments and questions intended to initiate discussions of the par-
ticipation of women in church life. Their book, they say, is meant for ordinary Chris-
tians who are concerned about the church and uneasy with radical feminism.

They readily acknowledge that the influence of women has been felt since the time of Jesus. But, they continue, over the centu-
turies "there has been no real balance of roles for women and men—and, therefore, of masculine and feminine qualities—in the church's life." The book's theme is how to establish a balance.


Sisters Swift and Telscher touch upon the spiritual elements of women's participation in the church. Kathleen Fischer, who teaches theology at Seattle Univer-
sity, seeks in her book, "Women at the Well," to show how a feminist perspec-
tive transforms both the context and the contents of spiritual direction. In doing so she deals with issues such as power, anger, and violence against women as well as the spiritual heritage.

As she uses the word, feminism is "a life vision emphasizing inclusion rather than exclusion, connectedness rather than separateness, and mutuality in relationships rather than dominance and submission." Those convictions are prominent throughout her book.

RETHINKING THE SACRA-
MENTS, by Bill Huebsch. Twenty-Third Publications (My-


With all of the talk about what is to come there may be a tendency to slight, however unintentionally, the sacra-
tments. Bill Huebsch's book, "Rethink-

ing the Sacraments," can be a corrective.

With the changes brought about by Vatican II in mind, and using a poetic style he redelineates and highlights what it is to like experience the sacraments to-day. It is a book meant more to be read from day to time than to be digested in one reading.
Ancient places

Sites that speak about our Christian heritage

By Father Eugene LaVerdiere, SSS

The word "ancient," like the word "ancient" pure and simple, is a relative term, although we often use it to speak of the earlier centuries of the first Christian church, especially those of the first century who are referred to in the New Testament.

One of the early Christians, named St. Paul, wrote in his letter to the Romans about how ancient things are relative. He says: "For I do not want you to be ignorant, brothers, about those who have died, for I believe that we shall all be raised again, even those who have fallen asleep, and I shall be rescued together with them by the same resurrection." (Rom 11:15-17)

"Ancient Christian," like the word "ancient" pure and simple, is a relative term, although we often use it to speak of the earlier centuries of the first Christian church, especially those of the first century who are referred to in the New Testament.

One of these early Christians was a slave who lived in the sixties and seventies of the Christian era — a period when the new religion was beginning to spread throughout the Roman Empire. This slave was John, who wrote the first of the four Gospels.

One of the earliest Christian churches was in Rome, which is the capital of Italy. The church in Rome was established by St. Peter, one of the twelve apostles of Jesus Christ. He was martyred in Rome in the early part of the first century AD.

One of the ancient Christian churches was in Jerusalem, which is the capital of Israel. The church in Jerusalem was established by St. Peter, one of the twelve apostles of Jesus Christ. He was martyred in Jerusalem in the early part of the first century AD.

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The world of the Gospels was rural. Jesus lived and taught among people who dwelled in small villages, tilling the land, raising sheep, "living in a small inland lake."

But in the decades after his death, Christianity set down roots in cities. In a few decades it was almost entirely an urban movement.

Most Christian congregations were located in the larger cities of the Roman Empire, cities such as Antioch in Syria, Ephesus in Western Asia Minor, Thessalonica in Macedonia, Corinth in Greece. One of the biggest challenges Christians faced in those days was to adapt and interpret the parables and sayings of Jesus — which use illustrations and examples from rural life, for example sowing seeds, winnowing wheat, grafting trees — to the challenge of life in a new environment. This challenge continues to face Christians today.

When we think of the early church we have a picture of itinerant Christians being thrown to the lions in the Roman Colosseum. But for most Christians life was more prosaic, even uneventful.

However, they were faced then as now with the daily task of trying to live as faithful Christians, learning to know when to compromise, when to stand firm, when to do as was expected, when to do otherwise.

Early Christian leaders faced these challenges. Over a period of several hundred years (about 150 to 500 A.D.), a written body of instruction and many preached sermons dealing with Christian life in the city.

Carvings show strength in the faith of our ancestors

By Father David O'Roarke, OP

In the fall of 1955, I began my first course in the archeology of the early church. I was living in France, in a village 30 miles northeast of the Mediterranean port of Marseille.

The little town, like many neighboring towns — often no more than clusters of farmhouses and barns situated around a church — bore witness to its ancient roots by bearing the name of an early Christian saint.

The countryside I lived in was beginning to be cleared of scrub forest, to make way for wide new fields, and even for scattered farmhouses with red tile roofs.

From time to time a road repair or a building project would lift away the debris of the last 1,700 or 1,800 years to reveal a ruin, dating from early Christian times. Our archeology professor would hurriedly round us up and go to look at this newly found treasure, which he would explain in detail. Fascinated workmen would crowd around to listen before the march of progress required that it be covered up again.

I recall being surprised at how small, even insignificant, these ruins all were. These were not the pillared and frescoed villas I remembered from my Latin texts. Instead, there were rather unimpressive, cramped brick rooms, usually without windows, having little decoration, perhaps with cold stone benches around the walls. Not exactly poor people's houses, these were more likely the homes and workshops of hard-working craftsmen and shopkeepers.

One of the earliest and most important of these people was a man named Clement, who lived at the end of the second and the beginning of the third centuries in Alexandria, a city in Egypt located on the Mediterranean coast. Alexandria is still a thriving metropolis in modern Egypt with a Christian population.

Like all great cities, Alexandria was cosmopolitan, composed of many different races, languages and religions. It was this diverse society that made Clement's task so challenging. Another interesting fact about Clement is that he held no official position in the church.

His teaching was not primarily book learning but a conscious effort to form people's lives, to help them learn good habits, to devote time to prayer and contemplation, to engage in works of love and mercy.

Clement wrote the first manual on Christian ethics. His book is not an abstract collection of moral principles, but down-to-earth advice on the kinds of things every human being deals with every day: eating and drinking, how to wear jewelry and other ornaments, the use of cosmetics, laughter, sleep, sex, clothing, shoes, how to behave at a dinner party or at the public baths, even how one should walk on the street.

For Clement, holiness or virtue had to do with the human being deals with every day: eating and drinking, how to wear jewelry and other ornaments, the use of cosmetics, laughter, sleep, sex, clothing, shoes, how to behave at a dinner party or at the public baths, even how one should walk on the street.

The first Christians may have struck their pagan relatives as beyond hope and their neighbors as bizarre. But to the public authorities the Christians were more. They were a threat to public order. To a government that equated the practice of a new faith were suspected of disloyalty.

So many of the first Christians apparently were castrated or castrated because they had a distinctive contribution to make to city life.

What interested us were the scratchings and carvings we saw.

For here and there, scraped into a brick or patch of stucco, were the secret signs the Christians made: a fish, because the letters in the Greek word for fish are the first letters of the phrase "Jesus Christ, Son of God, Savior", or a mixing of the Greek letters for the name of Jesus; or some other symbol that Christians would recognize but which would attract no notice from anyone else.

For those of us accustomed to a very visible Christianity, it is hard to recall that Christianity sometimes grew in hiding. These early Christians apparently went out of their way not to draw attention to themselves.

As Christmas that same year I traveled to Rome, a 12-hour train ride. There I had an opportunity to see even more Christian remains.

Again, the same simplicity, the use of workrooms and shops as gathering places, and the same secret signs. But also the reason for it all. For in Rome you see the signs of the persecutions.

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As God's people were concerned, the very identity of a city was the crucible in which modern Judaism was formed, and it left a legacy as God's people were concerned.

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The First Christians, all Jews, adapted this liturgy to their own uses. We still celebrate the Liturgy of the Word, the part of the Mass when the Scripture readings are proclaimed, with essentially the same format. Over the 50 years conditions of life improved somewhat. Many Jews made their way into the life of the city. They were able to avert the return from exile in 538 and the rebuilding of Jerusalem and the temple.

Babylon understands a byword for oppression, exile, suffering. Out of the pain came a new people, a new nation, a new language, a new literature. Christianity was roused. It is a symbolic place in the history of faith. It is a symbol of exile and death — and of rebirth.
Parish volunteers make thrift shop a selling success

By Christopher M. Riggs
Catholic News Service

WELLINGTON, Kan. (CNS)—Parishioners from St. Rose and St. Anthony churches in Wellington, with a little help from the local Knights of Columbus council, have made the Mission Thrift Shop a selling success.

For 40 years the store has sold donated clothing and other items and do other odd jobs.

The store’s not-so-secret selling ingredient is its presentation of goods, almost like a department store, said Father Floyd McKinney, pastor of the Wellington churches.

The presentation is due, in part, to the talent of Evelyn Ostrander, a former Woolworth employee and volunteer who helps design the store’s displays.

“The store’s attractiveness and organization keeps the volunteers coming back,” Father McKinney said. He added that the store’s attractiveness and organization keeps the volunteers coming back.

“They’re willing to work because it’s something that they can be proud of,” Father McKinney said. “They’re providing a service, not just finding a place for used clothing.”

Youngster makes winning video

By Ines Pinto Alicea
Catholic News Service

WASHINGTON (CNS) — Edward Byiskey III, a New York Catholic school student, is not your typical 9-year-old.

The fourth-grader at Southern Tier Catholic School in Olean, N.Y., is an award-winning video director. Edward, who started making animated videos at age 6, already has won two state and three international awards.

His latest production tackles drugs and is titled “Be a Winner, Drugs are for Losers!” The youth has been waiting to see if the video, which stars 120 of his classmates, brings him honors from New York Gov. Mario Cuomo’s Youth Drug Prevention Campaign and the American Film Institute’s contest for “Visions of the World.”

Edward’s awards have come for his documentaries on Martin Luther King Jr. from the Cork Youth International Film Festival in Cork, Ireland, and from a New York state Martin Luther King Jr. film contest.

Edward is not the only to have gained fame in the Byiskey family. Brother Michael, 7, appeared on “The David Letterman Show” in 1987 with an electric toilet paper dispenser he invented.

Three of the driving forces behind the Mission Thrift Shop in Wellington, Kan., are Evelyn Ostrander, Father Floyd McKinney and Sis Metzen (left to right). The shop sells secondhand clothing and other donated items, and any profit above operating expenses is donated to church and community charities. About 40 women from nearby parishes donate their time to help run the shop. (CNS photo)

Teaching my kids phone etiquette

By Hilda Young

Ok, I admit it. We have never been big at enforcing phone etiquette at our house. We have friends whose children answer the phone “Hamilton’s Residence, May I help you?” while we have been content with “Hello” or “Your nickel, shoot.”

However, “Yo,” or “Is Jim there?” or “Youngs’ Bed and Breakfast” as telephone greetings stretch even our tolerance.

“We exchange glances while I opened the booklet. “Dignity and decorum shall become the bywords of our salutations.”

“They really enjoyed it very much,” Ms. Koch said. “It has had an impact on them because it really has gotten them talking about what’s going on in the world.”

Ms. Koch added that the video has a strong Catholic message of respecting life by not taking drugs.

Edward, the oldest of four children of a Catholic family, said he wants to make film production a career.

He just got a head start thanks to living in a rural area with poor television reception, said his mother, Betsy. “When you live in a rural area the result is that the kids look for other alternatives,” Mrs. Byiskey said. “He puts a lot of time into his videos. He loves it.”

She said she and her husband have tried to teach their children values and she hopes they will continue to be reflected in his work. “They are the values which will hopefully make an impact on a broader audience,” she said.

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“ ‘Dignity and decorum,’ she chimed. Why didn’t that surprise me?”

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