

Pope, history meet here

Sessions with U.S. priests, Jewish leaders scheduled

By Ana Rodriguez-Soto
Voice News Editor

When the Pope steps off a plane in Miami next September, he will be making world history as well as local history, according to a prominent South Florida rabbi.

Rabbi Solomon Schiff placed the Pope's planned meeting here with U.S. Jewish leaders on the same scale as his trip to Auschwitz and his visit to a Rome synagogue: "One of the historic steps along the way" of Jewish-Catholic understanding, and the continuation of "a very warm dialogue" which began after the Second Vatican Council.

Rabbi Schiff spoke with *The Voice* last week after the Vatican officially confirmed what had been rumored for more than a year, that Miami will be the first stop of Pope John Paul II's second visit to the United States.

The nine-day, eight-city tour will begin with a 22-hour stay here, beginning at around 4:30 p.m. on Thursday, Sept. 10, 1987 and ending on the afternoon of Sept. 11.

From here, the Pope will travel to Columbia, S.C.; New Orleans; San Antonio, Tx.; Phoenix; and Los Angeles, Monterey, and San Francisco, Calif. (See story, page 10.)

Although a detailed schedule won't be available until next summer, Archbishop Edward McCarthy said the Pope's tentative itinerary in Miami calls for:

- A three-mile parade down Biscayne Boulevard on his

"popemobile";

- An "invitation-only" Mass at St. Mary Cathedral; and

- A meeting with representatives of the nation's priests at the Archdiocesan Pastoral Center, all during the first day.

Then:

- An early-morning meeting with Jewish leaders from around the country, probably at the Center for Fine Arts in downtown Miami, where a Vatican exhibit of Judaic artifacts will have opened earlier;

- A mid-morning outdoor Mass before an expected crowd of 300,000, probably at Tamiami Park, site of the Dade County Youth Fair; and

- A private lunch at St. John Vianney College Seminary in west Dade, after which he will depart for Columbia, S.C.

The trilingual (English, Spanish, Creole) outdoor Mass will be free and open to everyone, according to Msgr. Jude O'Doherty, pastor of Epiphany Church in South Miami, who has been appointed director of the papal visit for the Archdiocese.

He said the papal ride through Biscayne Boulevard also will enable many people to see the Pope in person.

"It's not going to be a whisk-through. It's going to be a parade," Msgr. O'Doherty said, noting that the "popemobile" will be traveling at nine miles per hour through the same route used every year by the Orange Bowl parade.

The Holy Father also is expected to spend the night at the Archbishop's residence in northeast Miami.

"This is a historic event. [The Pope] is only going to be here once," said a delighted Msgr. O'Doherty, adding that the stop here "is a natural. When you think about Miami, its geographic location is perfect for a visit by the Holy Father. It's the gateway to the

(Continued on page 10)

Project Magi



Merry Christmas?

Meet Graciela, 5; Gloria, 3 months; and Zoraida, 7. The three sisters live in a tiny apartment in Miami Beach with their mother, Magaly, and their brother, Eloy, 14 months. The struggling family's wish this Christmas is for a two-seater stroller (\$70) that will accommodate both the toddler and the infant, enabling Magaly to transport her children safely when she goes to the grocery store. This Christmas, you can help them and others in South Florida by contributing to **Project Magi**, a *Voice* effort to spread the true meaning of Christmas. See Page 13.



No generation gap

A loving hug bridges the years between Gertrude White and Sean Patrick Dunne, 3, who was visiting St. Elizabeth Gardens Residence and the Senior Daycare Center next to the parish's pre-school class. More pictures and story on page 12. (photo by P. Browning)

Bishops discuss issues

WASHINGTON (NC) — The U.S. Bishops at their general meeting here this week elected a new president and discussed the problem of tensions with the Vatican, including the issue of the Archbishop of Seattle who had been disciplined by the Vatican.

The bishops elected Archbishop John L. May of St. Louis as president and Archbishop Daniel Pilarczyk as vice president.

They also heard a warning from outgoing president Bishop James W. Malone against "dangerous disaffection" between some U.S. Catholics and the Vatican.

Archbishop May had been vice president. He won a three-year term on the second ballot. Archbishop Pilarczyk of Cincinnati defeated Cardinal Bernard Law of Boston in three ballots.

Other notable events in the first two days of the Nov. 10-13 meeting of the National Conference of Catholic

Bishops-U.S. Catholic Conference included:

- A letter from Pope John Paul II stressing cooperation between the Holy See and the bishops' conference.

- Announcement of plans to send a delegation of U.S. bishops to meet with the pope this winter or spring to discuss the pope's 1987 visit to the United States.

- A summation of the state of the church in the United States by the outgoing NCCB-USCC PRESIDENT, Bishop Malone of Youngstown, Ohio.

- Preliminary presentation of a major pastoral letter on the economy, "Economic Justice for All," and an accompanying pastoral message, both to be voted on the final day of the meeting.

- Preliminary presentation of a pastoral follow-up plan, also to be voted on at the last session.

An undercurrent through the early stages of the meeting was the question

of what the bishops would do or not do about the Vatican decision announced two months earlier that Archbishop Raymond Hunthausen of Seattle should cede his authority over a number of archdiocesan matters to his auxiliary, Bishop Donald Wuerl.

Closed meeting

Bishop Malone in his presidential address Nov. 10 noted that the bishops would discuss the controversy Nov. 11 in their yearly "executive session," a meeting closed to the press. He said the purpose of the conference would be to offer "fraternal support" to both Seattle prelates.

On Nov. 10 about 180 demonstrators supporting Archbishop Hunthausen held a candlelight protest in front of the hotel where the bishops were meeting.

National Catholic News Service learned that a written statement of

(Continued on page 3)

NCC wants to reduce violence in media

CHICAGO (NC) — The National Council of churches has called for public action to reduce the prevalence of violence, particularly violent sexual material, in movies, television and home video.

While reaffirming the council's traditional opposition to censorship, it added a new element in calling for intervention by government to protect the public interest with "responsible regulation."

The move came in unanimous adoption of a policy statement by the NCC governing board in Chicago. It completed a process that began in 1983 with appointment of a study commission headed by the Rev. James Wall, a United Methodist who is editor of Christian Century magazine. A preliminary version of the policy document, which will now be the basis for NCC resolutions and staff activity, was

discussed at a previous governing board meeting in New Orleans.

"We support industry self-regulation as a means of solving many of the problems related to violence in the media," the NCC said.

"But we believe that self-regulation can be only a partial solution, because without some governmental oversight the industry's self-interests will take precedence over the public interest."

The document also said children are especially threatened by violence in the media. "We believe children should legally be barred from theater showings of films deemed unsuitable for them. Parents should be helped to avoid the showing of that same material in their homes via television, cable and video cassette. At the same time, broadcasters

should be required to make available regularly scheduled programming to enlighten and entertain children."

The NCC said, "Gratuitous violence, and especially exploitative sexual violence, must not be allowed in homes without clear and advance information to viewers... Also, viewer control over what is seen by children should be guaranteed."

The council urged churches to undertake educational and promotional efforts to aid viewers and particularly parents in countering media violence. And it advised the industry itself to carry out voluntary reforms as a way of avoiding pressures that might threaten First Amendment freedoms.

Shelter sends aliens to immigration, closes doors

(Undated) — Casa Oscar Romero, a shelter for refugees in San Benito, Texas, sponsored by the Diocese of Brownsville, transported 523 Central Americans to a U.S. district immigration office and then temporarily closed its doors. The San Benito City Council, reacting to pressure from local residents who said that too many people were housed there, voted to shut the shelter and later set a deadline of Nov. 2. Casa Romero has served more than 16,000 Central Americans awaiting asylum or deportation since it opened in December 1982. In 1985, Jack Elder, then director of the shelter, and Stacey Merkt, shelter volunteer, were convicted of illegally aiding aliens. The Brownsville Diocese had asked the cooperation of federal immigration officials before taking the people to the center in nearby Harlingen, said Missionary of Jesus Sister Juliana Garcia, director of Casa Romero.

Religious life report will be presented to U.S. bishops

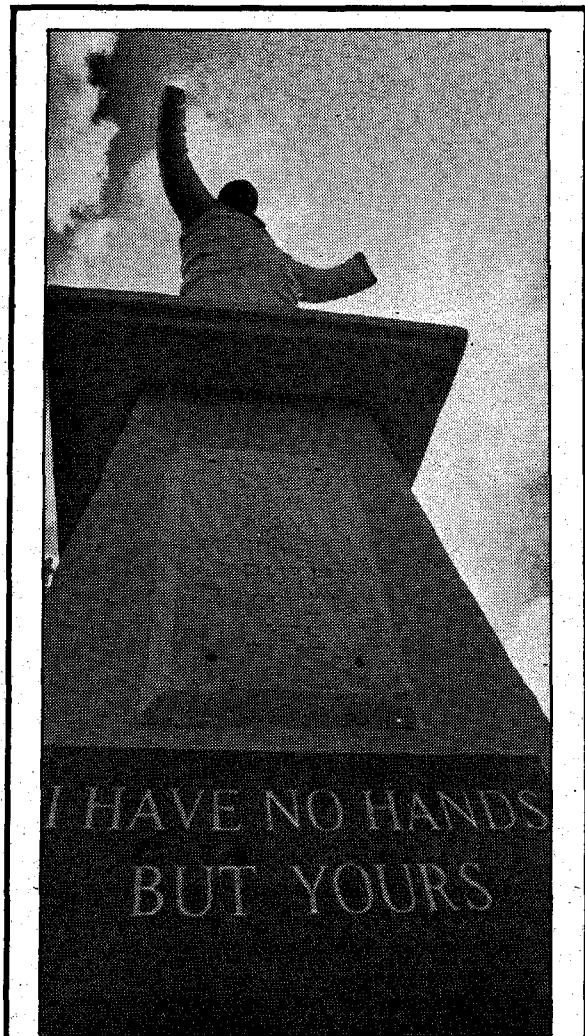
WASHINGTON (NC) — The final report of a three-year study of U.S. religious life was given to Pope John Paul II in October and is to be presented to the U.S. bishops at their annual meeting Nov. 10-13 in Washington. Archbishop John R. Quinn of San Francisco, chairman of the papal commission studying Religious, said in a telephone interview that he gave the report to the pope during meetings at the Vatican. He described Pope John Paul as "very open and receptive." Archbishop Quinn, who would not go into specifics of the report, also said he expected the pope would make a response to the report but did not expect it would come quickly.

Bishop: Catholics must seek own answers while obeying church

SAN ANGELO, Texas (NC) — Official church teaching cannot replace the responsibility of Catholics to seek answers on their own, said Bishop Michael D. Pfeifer of San Angelo. While it is essential to listen carefully to church teaching on moral questions, "no one of us can simply sit back and wait for church authorities or theologians to figure things out or to make up our minds for us," wrote the bishop, an Oblate of Mary Immaculate, in a pastoral letter titled "The Freedom of Catholics and Official Church Teaching," the letter was published in The West Texas Angelus, San Angelo diocesan newspaper. In his letter, Bishop Pfeifer explained the role of theologians, the pope, bishops and the "ordinary person" in the quest for answers to moral dilemmas.

Mormons donate \$500,000 to CRS for aid to Ethiopia

NEW YORK (RNS) — The Mormons have donated \$500,000 to Catholic Relief Services (CRS) for 2,000 metric tons of foodstuffs to Ethiopia. The contribution supports the final phase of the emergency airlift — an operation started in July and designed to transport 10,000 tons of food into the area. The food will be sent to Tigray in Ethiopia, one of the hardest hit regions in the drought that struck Ethiopia in 1984-85.



Hands off

Vandalism several years ago to a statue of Jesus in front of Christ the King Church in San Diego left the statue without hands, so the pastor placed a sign at the base to reflect the mission of the people of God. The sign has since been replaced by a permanent plaque. The current pastor, Jesuit Father Robert Fambrini, says he has been offered money to repair the statue but he has turned the offers down. (NC photo by Sam Lucerno)

Archbishop Hannan: pope treated unfairly by Milwaukee newspaper

NEW ORLEANS (NC) — New Orleans Archbishop Philip M. Hannan has accused Milwaukee Archbishop Rembert Weakland of "wildly exaggerating" and of treating Pope John Paul II "unfairly" in two columns the Milwaukee prelate wrote for his archdiocesan newspaper. Archbishop Weakland wrote successive columns titled "The Price of Orthodoxy" in mid-September in which he sharply criticized "rigidity" and "fear" as the response of church leaders to the ferment in Catholic moral theology today. The columns mentioned no individuals by name but appeared in the wake of Vatican actions against theologian Father Charles Curran and Archbishop Raymond Hunthausen of Seattle.

CRS denies charges that Ethiopia funds were misused

NEW YORK (NC) — Charges that aid to Ethiopia was mishandled are "without foundation," according to the Catholic Relief Services official who until recently directed the agency's operation there. In a recent interview, the official, Francis Carlin, disputed old criticism in The New York Times and new criticism in an article in the October issue of Reader's Digest, "Famine Aid: Were We Duped?" "If anyone was duped, it was Reader's Digest," Carlin said. "The article trades on cheap sensationalism, and is making statements maybe the world is looking for right now. I know that the food assistance was not misused."

Speaker: Hispanic lay ministers should communicate 'mystery'

CHICAGO (NC) — Because "ministry implies mystery," lay liturgists should communicate that mystery by exercising great clarity and formality in their ministries, said a speaker at a national meeting on Hispanic liturgy. Trinitarian Father Domingo Rodriguez, one of four main speakers at the Third National Conference of the Institute of Hispanic Liturgy, said that because of liturgical changes instituted following the Second Vatican Council, many Catholics feel that traditional symbols have lost their meaning. But "we are creating a new symbol," Father Rodriguez said, by participating in diverse ministries developed since Vatican II.

USCC president asks U.N. to stop labeling Zionism

WASHINGTON (NC) — The president of the U.S. Catholic Conference has called on the United Nations to reverse its "deplorable" vote of 11 years ago labeling Zionism a form of racism. Zionism is a movement supporting the existence of the Jewish national state of Israel. The USCC president, Bishop James W. Malone of Youngstown, Ohio, noted in a statement that at the time of the vote in 1975 the then-president of the USCC, Archbishop Joseph L. Bernardin, had called the vote unjust. He added that Archbishop Bernardin, now cardinal in Chicago, stated then that the vote "both retards the necessary struggle against racism in the world and opens the door to harassment, discrimination and denial of basic rights to members of the Jewish community throughout the world."

Richmond Catholics favor halt to nuclear weapons

RICHMOND, Va. (NC) — Catholics polled in the Richmond Diocese strongly support a halt to nuclear weapons production by the United States and the Soviet Union within the next six months, but reject a unilateral decrease in weapons. The report, "Views on Nuclear Weapons and Peace in the Catholic Diocese of Richmond: Three Years Later" is a follow-up survey to one conducted in 1983. The survey was mailed to 2,249 Catholics in the diocese; 48 percent of them responded. Bishop Walter Sullivan, known for his anti-nuclear efforts, requested the original survey following the release of the U.S. bishops' 1983 pastoral letter, "The Challenge of Peace: God's Promise and Our Response."

Prayer Petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sister of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls), to us at this address: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

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U.S. Bishops discuss issues

(Continued from page 1)

support for the archbishop was to be read at the executive session after being privately circulated among the bishops for signatures.

In his last major address as NCCB president, Bishop Malone said that during the three years he presided over the conference he had seen growing signs of lay vitality and a "rebirth" of collegiality, or sharing of authority, among the bishops.

He also warned, however, of a "growing and dangerous disaffection" and a "developing estrangement" between some parts of the church in the United States and the Vatican.

"Some people feel that the local church needs more freedom. Others believe that more control is in order," he said.

As challenges confronting the U.S. church Bishop Malone also cited the role of women in the church, church teaching and theological dissent, vocations, and keeping the centrality of the Eucharist in church life as the number of priests dwindles.

Papal letter

Archbishop Pio Laghi, papal pronuncio to the United States, who usually delivers a brief talk to the bishops on the opening day of their fall meeting, this year devoted almost his whole address to reading a long papal letter urging church unity.

Abp. McCarthy to Nicaragua

Archbishop Edward A. McCarthy will travel to Nicaragua to participate in the Eucharistic Congress which opens there on Nov. 16 and continues for one week.

Meanwhile Archbishop McCarthy has declared that Sunday, November 23 be observed as a day of prayer for the Church in Nicaragua in the 105 churches of the Archdiocese of Miami in Dade, Broward and Monroe Counties, as "an expression of solidarity with the Catholic Church in Nicaragua."

"You are, and must always be, in full communion with the successor of Peter," the letter from Pope John Paul said. The pope added that the purpose of his September 1987 visit to the United States would be "to celebrate with you our unity in Jesus Christ and in his church."

Archbishop Laghi said that "one of the great hallmarks of the church in the United States" was its "constant union with the See of Peter's successor."

Aside from U.S.-Rome relations that were largely discussed behind the scenes, the main business item facing the bishops was their pastoral letter on the U.S. economy, along with an accompanying pastoral message and a follow-up plan to help bishops implement the letter.

Archbishop Rembert Weakland of Milwaukee, chairman of the pastoral's writing committee, told the bishops in his initial presentation of the letter that preaching economic justice is a "vital part" of preaching the Gospel.

The bishops' work would not end with approval of the pastoral, he said, because the pastoral would challenge them to preach and teach a series of messages that are not currently very popular in American society. Among those messages he cited "a special concern for the poor... the sacredness of human life... global interdependence... the special dignity of human work" and criticism of "extreme inequalities in the distribution of wealth."

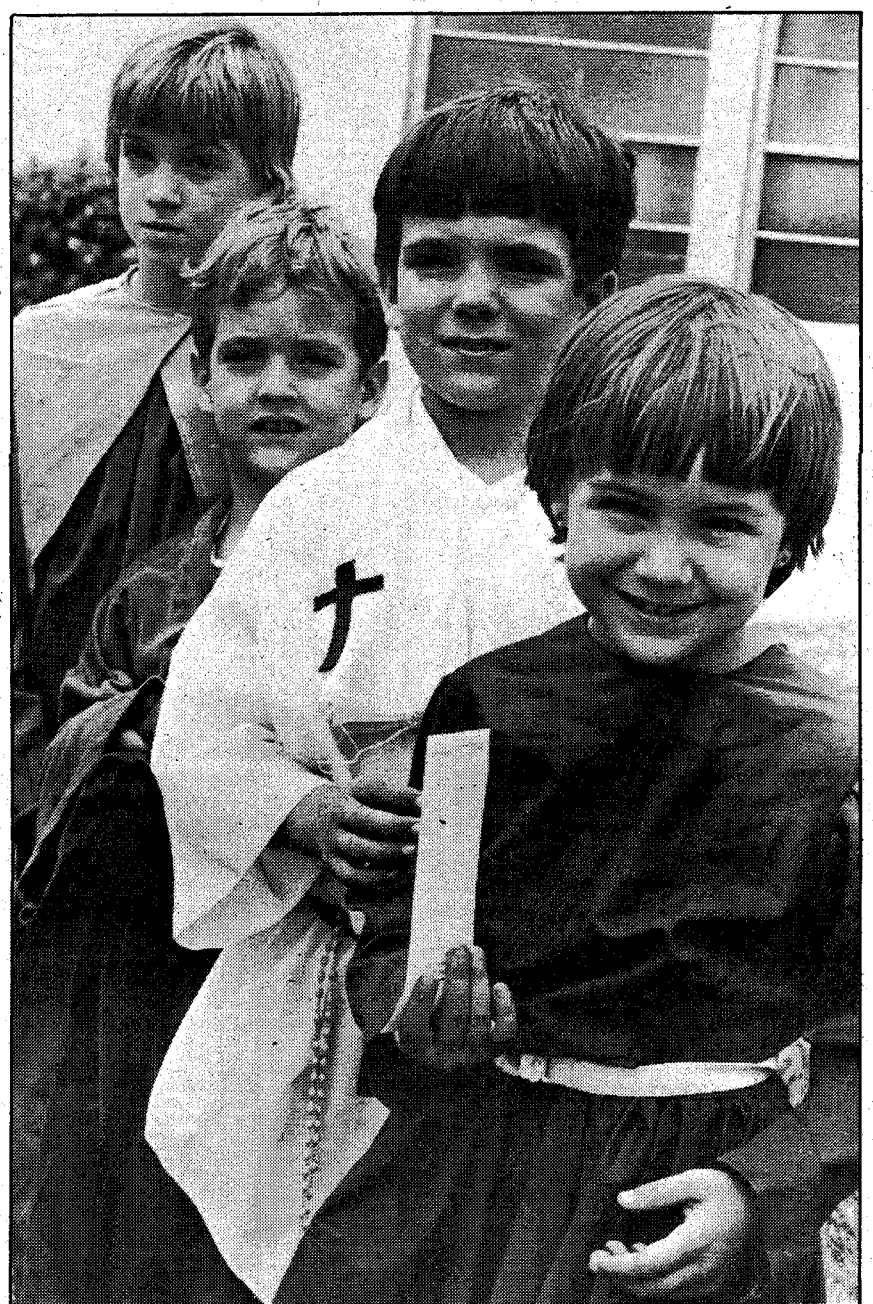
Other major business items that the bishops dealt with in their first two days were:

- A 38-page missionary statement, "To the Ends of the Earth," affirming the primary mission of the church to preach the Gospel. It was presented to the bishops Nov. 10, with a vote slated later in the meeting.
- A report on Catholic Relief Services by Bishop Daniel P. Reilly of Norwich, Conn., defending the agency against accusations that it handled

some U.S. government funds improperly.

- Introduction to the bishops of Servite Father Lawrence Jenco, former CRS director in Lebanon, who was freed in July after being held hostage nearly 19 months by Islamic Holy War, a group of religious extremists.

- A workshop nearly two hours long on the Rite of Christian Initiation of Adults, as preparation for a series of votes on the RCIA and the adult catechumenate. The votes were designed to refine and develop the use of the 12-year-old rite as the basic framework for receiving converts into the Catholic Church across the country.



Saints marchin' in

Spooks and goblins were temporarily put aside at Holy Family school in North Miami in favor of Christian saints to honor the Holy Eve of All Saints Day on Oct. 31, sometimes known as Halloween. Students of the elementary school dressed as saints and sang "traditional halloween favorites" like "I'm Dreaming of A Great Pumpkin," and "The Eight Days of Halloween." A few of the saints that came marching in were (from front) Jacqueline Moskos, dressed as St. Theresa; Augustine Goncalaes, as St. Augustine; Anthony Goncalaes as St. Anthony; and Christina Moskos as St. Patrick. (Voice photo by Prent Browning).

Thanksgiving more than gobbling

WASHINGTON (NC) — Before carving the turkey and turning on the football game, take time to recall that Thanksgiving symbolizes Americans' identity as an immigrant people, urges a professor at The Catholic University of America.

Dominican Sister Catherine Dooley, an assistant professor of religious studies, said that she is appreciative that Thanksgiving is not "as commercialized and frenetic as Christmas" but regrets that Americans have forgotten what "the most American holiday" celebrates.

"It is the symbol of our identity as a people. Our country's greatness lies in that Americans are an immigrant people who have individually and collectively overcome obstacles to journey to a new land and become a new people," she said.

To celebrate the holiday as it should be celebrated, Sister Dooley recommended that families:

- Gather in prayer to give thanks to God.
- Participate in food and clothing drives to benefit the needy.
- Offer public thanksgiving to God at the dinner table for special blessings bestowed during the year.

Thanksgiving can be a "resting place when we reflect on our country's journey as well as our individual one, and on the meaning of our past experiences and future direction," Sister Dooley said.



Homosexual Jesuit to be expelled

• See story, Pg. 6

By Sister Mary Ann Walsh

WASHINGTON (NC) — Jesuit Father John McNeill, who had been ordered to be silent on homosexuality issues, is facing expulsion from his order for publicly criticizing the new Vatican letter on homosexuality.

His immediate superior, Jesuit Father David Toolan, said Nov. 10 that dismissal "was only a matter of time."

Father McNeill also said he had tried to stay within the Vatican's 1977 "partial silencing" as well as subsequent Vatican orders which, he said, "denied me the right to publish any scholarly works on homosexuality" and further limited his right to speak "on any issue, psychological or sociological which dealt with homosexuality."

The October directive forbade him "as a priest and psychotherapist to minister in any way to gay people" but permitted him "the private ministry" of his psychotherapy practice "but no ministry that could come to public notice," he said in the statement.

Pope: Jews, Christians 'are brethren'

VATICAN CITY (NC) — Despite differences in faith, Christians and Jews share a spiritual bond that "makes us brethren," Pope John Paul II told Catholic and Jewish leaders at the Vatican.

The pope said he hopes for "better understanding and increasing relations between Jews and Christians" in the future.

He spoke to some 30 participants in the Second International Catholic-Jewish Theological Colloquium in Rome. In an earlier talk, a Jewish representative invited the pope to Jerusalem for a day of prayer against terrorism. Israel and the Vatican

disagree over Jerusalem's status.

The pope praised the idea of theological dialogue, which he said should guard against "the confusion of one another's identities as believers" as well as "the shadow and suspicion of proselytism."

"Whereas faith in Jesus Christ distinguishes and separates us from our Jewish brothers and sisters, we can at the same time affirm with profound conviction 'the spiritual bond linking the people of the new covenant with Abraham's stock,'" the pope said, quoting from the Second Vatican Council's statement on the Jews.

"Thus we have here a bond which, despite our differences, makes us brethren," the pope added.

Nathan Perlmutter, national director of the Anti-Defamation League of B'nai B'rith in New York, told the pope his organization was proud to have attended the recent day of prayer for peace in Assisi, Italy.

"The world continues to be beset by acts of terrorism, and Your Holiness knows the ravages only too well. Perhaps what is needed in addition to a day of prayer for peace is a day in which we contemplate the evil of terrorism," he said.

Mother Teresa visits Cuba to open mission for the dying

VATICAN CITY (NC) — Mother Teresa of Calcutta arrived in Cuba, where she is expected to open a mission to help the dying, Vatican Radio reported. The 1979 Nobel Peace Prize winner, founder of the Missionaries of Charity, was welcomed by church leaders and a Communist Party official, the radio said. Accompanying her were four members of her order — an Italian and three Indians — who are expected to give aid to terminally ill cancer patients in Havana, the radio said. After Mother Teresa met with President Fidel Castro last July, she announced that the order would open the mission this fall. The Missionaries of Charity, founded in 1950, has about 3,000 members working in about 75 countries.

French bishop censures hospital for allowing in vitro fertilization

(Undated) — Bishop Jean Vilnet of Lille, head of the French Catholic university which performed an in vitro fertilization, has expressed doubts about the moral criteria which were used to justify the procedure. Bishop Vilnet, the university chancellor, also privately told church officials and friends that he was not informed until the in vitro baby was born that university doctors were undertaking the process. The bishop, who also is president of the French bishops' conference, has not spoken publicly about the case, but his views were made known in a privately circulated statement obtained by National Catholic News Service. On Oct. 15 officials of the Catholic University of Lille announced that a baby girl had been born a month earlier from the in vitro process performed at the university's Saint-Philibert Hospital. It was the first time a Catholic hospital announced that it had performed an in vitro fertilization.

Restrictions on liberty in Europe must be lifted — Vatican official

VATICAN CITY (NC) — Restrictions on religious liberty in many European countries must be lifted to help achieve peace in the region, said a top Vatican diplomat at a major East-West meeting. "A person who knows that he is being deprived in his fundamental aspirations nourishes a profound resentment and the situation... gives rise to other tensions and conflicts," said Archbishop Achille Silvestrini, secretary of the Council for the Public Affairs of the Church. The council is the Vatican agency which deals with governments. By removing religious restrictions, "believers, in a general way, can constitute a decisive force in realizing objectives aimed at providing nations with an authentic well-being," the archbishop said.

French Communists plan meetings with church youth on vital issues

PARIS (NC) — The French Communist Party has received a non-committal response to its invitation to the Catholic Church to discuss a variety of issues including nuclear war and unemployment among youth. In the past the French bishops have warned against collaboration with Marxist parties because of their atheistic base. The party scheduled a series of meetings with Catholics, to begin in Paris. As of early November the only Catholics who said they would attend are members of the Catholic Workers' Action. An agency of the French bishops' conference said, "There is no question of closing the door on the Communist Party, nor of acting as a lifebelt for them."



Life among the ruins

A woman cooks dinner on a portable grill outside what was once her home in San Salvador. The recent earthquake in the El Salvador capital destroyed her home outside the city. Individuals, parishes and organizations in the South Florida area can send their donations for earthquake victims to: El Salvador Earthquake Fund, Catholic Relief Services, 9401 Biscayne Blvd., Miami, FL 33138. (NC photo from UPI)

Amnesty says Christians in Asia are still being persecuted

LONDON (NC) — Christians in parts of Asia are being persecuted for political and religious reasons, said Amnesty International. In its 1986 report, the London-based human rights organization says it is still investigating reports of the August 1985 arrests of Vietnamese Jesuit priests and students. The report, which cites human rights abuses reported throughout the world at the end of 1985, notes concern for "Buddhist and Roman Catholic religious figures and intellectuals" arrested and "held without trial" in recent years in Vietnam. Amnesty said it considers the Vietnamese captives to be prisoners of conscience, "held on account of their peaceful dissent from government policies and practices in the religious, cultural and literary fields."

Military bases in Brazil may threaten Indians living there

SAO PAULO, Brazil (NC) — Government plans for building a line of military bases along Brazil's huge northwestern frontier may threaten the future of 50,000 Indians living there, say Brazilian Catholic bishops. The bishops' conference plans a special meeting in November to discuss the issue. The head of the church's Indian missionary council, Bishop Erwin Krautler of the Xingu Prelature, said the project could lead to the Indians' extinction. Nearly a quarter of Brazil's population of more than 200,000 Indians live along the 4,000-mile frontier area targeted for the military project.

Pope urges African leader to abolish racism, wars

VATICAN CITY (NC) — Africa must solve its economic and political problems, including racial discrimination and "fratricidal wars," free of foreign interference, Pope John Paul II told Cameroon President Paul Biya. Other pressing problems listed by the pope in an meeting with the African president include providing "national independence with full freedom," dealing with the lack of economic self-sufficiency; gaining greater justice in international trade; combating widespread famine; aiding refugees from regional and civil warfare and correcting numerous violations of human rights. Concerning warfare on the continent, the pope asked Africans to put an end to the "furnaces of violence which some foreign powers fan."

Burundi missionaries expelled after serving 18 years in Africa

ROME (NC) — Seven Mercedarian missionaries were expelled from Burundi ending 18 years of the order's activities in the African country. The Mercedarian headquarters in Rome announced the expulsions a year after eight other Mercedarian missionaries were expelled from Burundi. The October expulsions "thus closed a page of 18 years of presence and service" in Burundi, said the announcement. The order's formal title is the Order of Our Lady of Mercy. Expelled were three priests, a brother and three nuns who staffed a health center for 18,000 refugees and 20,000 Burundians. Since 1979, Burundi has expelled over 100 missionaries, accusing some of being involved in anti-government activities.

Bishop excommunicates agent in Chile for torturing prisoners

SANTIAGO, Chile (NC) — A Chilean Catholic bishop excommunicated a former military intelligence agent for participating in the 1976 kidnapping and torture of 10 government opponents. According to news reports, Bishop Tomas Gonzalez Morales of Punta Arenas excommunicated former Air Force intelligence agent Otto Trujillo after a court ruled that Trujillo participated in the violations. The former agent lives in the Punta Arenas Diocese. Bishop Gonzalez was following the guidelines of a 1978 document produced by the Chilean bishops' conference which holds anyone found guilty of torturing prisoners liable to excommunication. The sanction bars persons from receiving the sacraments.

Indonesian bishops agree to aid country's resettlement

JAKARTA, Indonesia (NC) — The Indonesian bishops' conference has agreed to aid the country's controversial resettlement program by helping families from crowded inner islands move into rural West Borneo, abandoned by previous settlers who moved into towns or returned to their original homes, are targeted in the effort. The area is about 375 miles from Jakarta. The bishops are negotiating with the government over how many families the conference will assist and where the families will be relocated under what is called the "transmigration" program. International critics have denounced the program to move people from heavily populated areas, particularly Java, into less populated areas. The critics say the influx harms the lives of indigenous people, who differ religiously, culturally and racially from the immigrants.

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Morality vs. technology

Pope takes special interest in Vatican bioethics study

VATICAN CITY (NC) — Carlos Chagas' desk is littered with papers. Msgr. Carlo Caffara's is a study in neatness.

Across both desks have passed pivotal reports aimed at helping Pope John Paul II decide a series of complex bioethical issues.

Chagas, the Brazilian biophysicist and head of the Pontifical Academy of Sciences, has been gathering medical and scientific data showing the clinical pros and cons of state-of-the-art biotechnology.

Across the Tiber River which divides Rome, Msgr. Caffara, moral theologian and consultant to the Congregation for the Doctrine of the Faith, has been gathering theological assessments from around the world.

The Vatican's research on bioethics has been progressing for several years and is expected to culminate in at least

'The Pope has been busy outlining the topics needing detailed moral scrutiny. Among them, he has listed in vitro fertilization, genetic engineering, experimentation on humans and human embryos, and the double-edged effect of many drugs.'

one major document giving moral guidelines on specific bioethical situations.

Cardinal Joseph Ratzinger, head of the doctrinal congregation, has announced a document on the issue is being prepared. The statement is expected to give moral guidelines on specific situations.

The pope — who must approve all congregation documents before they become official — has taken a deep

personal interest in bioethics and, said papal spokesman Joaquin Navarro-Valla, may issue his own document. The topic occupied much of Pope John Paul's summer reading schedule.

Vatican officials are mum when asked about the specific issues to be treated in the document announced by Cardinal Tatzinger, letting the pope take the lead.

As a sign of his deep interest in bioethics, the pope has been busy out-

lining the topics needing detailed moral scrutiny.

In a string of recent speeches, he listed in vitro fertilization, genetic engineering, experimentation on humans and human embryos, and the double-edged effect of many drugs.

The issues are extremely complex and the pope, while highly critical, has avoided a blanket moral "yes" or "no." Instead, he has framed them within the overall moral principle that science and medicine exist to serve human beings and not vice versa.

The pope has warned that technological advances are producing a "utilitarian and mechanistic mentality" which devalues human beings by regarding an individual as a "manipulable instrument of production and consumption."

Aborigines on Pope's schedule in S. Pacific trip

VATICAN CITY (NC) — Pope John Paul II plans to meet with unemployed youths at a job training center, visit schoolchildren in their classroom and speak with aborigines near their sacred mountain, Ayer's Rock, when he travels to Australia later this month, the Vatican said.

During the six-nation, Nov. 19 to Dec. 1 trip to Asia, the South Pacific and the Indian Ocean, the pope will spend a week in Australia and two days in New Zealand. He will also briefly visit Bangladesh, Singapore, Fiji and the Seychelles.

The pope is scheduled to meet with government leaders and celebrate out-

door Masses in each country, which he will be visiting as pope for the first time.

In Australia, Pope John Paul plans to crisscross the continent, stopping in each of the eight state and territorial capitals.

He is scheduled to meet Nov. 29 with aborigines at Alice Springs, in the virtual center of the country. Nearby, in an aboriginal reserve, stands the 3,000-foot monolith, Ayer's Rock, sacred to the approximately 200,000 Australian aborigines.

In the southern seaport of Melbourne, the pope is to talk informally with young students in one of

the country's many church-run schools, then visit the intensive-care unit for premature babies at Mercy Maternity Hospital, one of Australia's most prominent Catholic health centers.

In Hobart on the island state of Tasmania, the pope's itinerary includes a talk with young unemployed at the Wilson training Center.

In New Zealand, the pope is to receive a traditional welcome by Maori people when he arrives in Auckland Nov. 22. The next day his itinerary includes meeting with diplomats in Wellington, the nation's capital and later anointing the sick in a ceremony at the

city's sports center.

During an overnight stop in Bangladesh he will ordain several new priests, visit the monument to the South Asian nation's martyrs at Savar and meet with non-Christian leaders.

In Singapore, a tiny, prosperous nation on the tip of the Malay Peninsula, the pope is to celebrate Mass in the national stadium, then travel to the Pacific island-state of Fiji, where he will meet with bishops from the Pacific region.


In the Seychelles, an Indian Ocean island group, the pope plans to celebrate Mass in Victoria before leaving for Rome.



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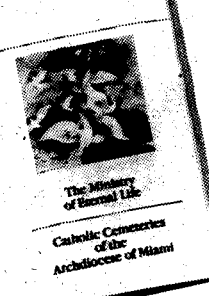
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Vatican hits homosexual practice

Religious News Service

WASHINGTON (RNS) — in a challenge to pastoral practices underway in the United States, the Vatican has directed Catholic bishops to take a more militant stand against what it termed the "intrinsic moral evil" of homosexual practice.

While acknowledging the need for church ministries to homosexuals, a New Vatican document warns bishops against becoming too accepting of homosexuals and allowing them to use church buildings for meetings and services.

In cities such as Baltimore, Seattle and San Francisco, bishops have permitted special services for groups of gay Catholics. This has been part of efforts toward greater cooperation and understanding between gays and the church, which considers homosexual acts sinful.

But the 14-page document urges bishops to distance themselves from such groups. It declares that homosexual activists are seeking to change church doctrine by espousing "deceitful propaganda" and by "misleading" well-meaning pastors.

In statements prepared for a news conference outside the residence of Archbishop Pio Laghi, Pope John

Paul II's delegate to the U.S., homosexual Catholic groups criticized the document as another crackdown on widespread pastoral practices in the

American church.

Representatives of dioceses with ministries to gays said they could not make immediate formal responses

because the bishops had yet to receive copies of the document even though it was released to the press on Oct. 30 at the Vatican.

In a key section, the document by the Vatican's Congregation for the Doctrine of the Faith goes beyond traditional church teachings by even criticizing inactive homosexuality.

"Although the particular inclination of the homosexual person is not a sin," the document said, "it is a more or less strong tendency ordered towards an intrinsic moral evil, and thus the inclination itself must be seen as an objective disorder."

The church has traditionally taught that the sin lies in same-sex activity rather than in homosexual orientation. Church-run ministries to gays have emphasized this point and even downplayed condemnations of homosexual activity in reaching out to homosexuals.

This teaching has made it possible for some bishops to remain neutral on, and sometimes endorse, legislation granting homosexuals full civil rights. But the Vatican document takes aim at legislation as well, calling such initiatives an effort to affirm the morality of homosexual conduct.

Vatican delegate: respect women in all roles

UNITED NATIONS (NC) — Women have the right to participate in public life, but also deserve society's support for their work within the family, said a Vatican delegate to the United Nations.

Finding the best ways for women to move into decision-making structures "challenges the innovators and those presently responsible for those structures to a most acute sensitivity to the demands of justice and common good," said Sister Janet Richardson, an adviser on social issues in the Vatican's observer mission. She spoke to the U.N. General Assembly's Committee on Social, Humanitarian and Cultural Affairs.

"Any form of stereotyping and a subordination of women based on the continuation of stereotyped reproductive and productive roles is to be categorically rejected," said Sister Richardson, a U.S. citizen and member of the Congregation of St. Joseph of Peace.

She also said that society must recognize the social and economic value of work at home and within the family.

"Much remains to be done to overcome such phenomena as machismo, a concept of male prerogatives which humiliate women and inhibit the development of the family," she said.

The work women do within their families should be appreciated for its intrinsic worth and its social value, Sister Richardson said.

Drop SDI for arms control, Reagan urged

CHICAGO (NC) — President Regan should not let his "misplaced" trust in his Strategic Defense Initiative stand in the way of the arms control agreements that seemed possible at the mid-October Iceland summit, the National Council of Churches declared Nov. 6.

In a series of resolutions on foreign policy issues during a national meeting, the council's governing board approved a "message" declaring that Reagan, and Soviet leader Mikhail Gorbachev apparently exchanged proposals that "could substantially reduce the risk of global nuclear annihilation." But it said that the Strategic Defense Initiative, commonly known as "Star Wars," stood

in the way.

"While we rejoice in new possibilities which emerged in Reykjavik, we are dismayed by the president's intransigent trust in SDI," the church council said. "Such confidence, we are convinced, is misplaced."

The council expressed hope that Reagan and Gorbachev would meet again soon and "conclude the potentially farther-reaching agreements which escaped them in Reykjavik."

In other actions on international affairs, the NCC, which includes 32 Protestant and Eastern Orthodox bodies with some 40 million members, adopted resolutions and policy statements:

- Calling for the U.S. government to declare "peaceful reunification of Korea" as a goal. Although reunification can come only through "direct talks between North and South Korea," the council said, the United States could help by developing its own relations with North Korea and extricating itself from its "commanding role" in South Korean military affairs.

- Calling on the United States to "undergird efforts for democracy and economic recovery in the Philippines, and to support President (Corazon) Aquino's policy of peaceful negotiation rather than military solutions for the internal conflict."

- Commending Congress for enac-

ting sanctions against South Africa and for overriding Reagan's veto of the sanctions.

- Opposing U.S. aid to rebels fighting the Nicaraguan government.

- Approved a plan to sponsor a national "Gathering of Christians" in 1988 that will include Catholics, conservative evangelicals and others from outside the ecumenical body's main constituency.

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'Religious revival' in U.S. church

Religious News service

WASHINGTON (RNS) — A new book co-written by pollster George Gallup says American Catholics are expecting a "religious revival" that will bring them unprecedented influence in the coming years.

Despite their new affluence, Gallup says, Catholics have maintained liberal views and are likely to be major forces for decreased spending on the military and new federal government initiatives to help the poor.

The book, titled "The American Catholic People," is based on more than two decades of opinion surveys by the Gallup organization. It will be published in February by Doubleday and Co.

Written by Gallup and Washington-based religion writer Jim Castelli, the book is a highly sympathetic portrait of a group which has lived through tumultuous change during the past 20 years. It describes American Catholics

as a people whose star is rising with their increasing numbers and levels of income, education and influence.

If current trends continue, according to a projection in the book,

'By virtue of being American, they (Catholics) have reshaped the Catholic Church; by virtue of being Catholic, they have reshaped American society.'

—Gallup/Castelli book

Catholics will vie with Protestants as the dominant religious group in America some time in the middle of the next century. Self-identified Catholics now make up 28 percent of the adult population in this country.

While committed to the faith, it further finds, today's Catholics are more independent-minded — ready to challenge government policies and dissent

from church doctrine on such matters as birth control and pre-marital sex.

And continued attempts by the Vatican to force uniformity of religious belief and practice are likely

according to the book.

The authors also challenge what they describe as "five major negative stereotypes" of American Catholics held by both church leaders and rank-and-file Catholics.

These are the beliefs that religious activity is declining dramatically among Catholics; young Catholics are leaving the church; Catholics are likely to leave the church as they become more educated; Catholic women are in a state of revolt; and Catholics have grown more conservative in their political views as they've grown more affluent.

"The fact is," they write, "American Catholics are in the middle of a religious revival." Although attendance at weekly Mass has declined significantly in the past few decades, there has been a dramatic upsurge of participation in nearly all other types of religious activity, including Bible reading and church meetings.

Addressing other stereotypes, the authors say that while young Catholics often do leave the church, recent research shows that they return in their late 20s and early 30s.



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SOMEONE WHO HAS NOBODY This Thanksgiving, why not give something of yourself to someone who has nobody? Giving belongs in Thanksgiving.

Attend Mass that morning in your parish church. Take fifteen minutes to pen a note to someone you know to be lonely, perhaps to a distant relative. Visit a neighbor in the hospital, take a moment to look at the sky. Have someone who eats alone join your family for turkey and all the trimmings... share the warmth of your home and your spirit.

Better yet, feed someone who needs food.

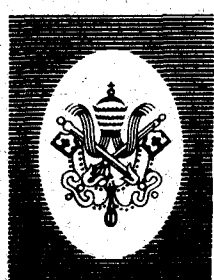
Picture the homeless, and hollowed eyes and swollen stomachs of the millions of people in our world who simply have no food. Not one bite of food. This is not a time for feeling guilt about this tragic situation; that's the easy way out. Put that mental picture in perspective and recall that Thanksgiving is the celebration of God's gift to us. We ask only that you share.

Your family's gift of \$20 will help feed a family of war victims... \$200 will feed several families in these refugee camps. \$975 will give a two-acre model farm to a parish in Kerala, India, so that the priest can raise food for his people, and teach them better crop production.

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The Campaign for Human Development's 1986 collection in this diocese is on Sunday Nov. 23. This is your opportunity to help thousands of your brothers and sisters break what Pope Paul VI called "the hellish cycle of poverty." For 16 years the CHD has funded hundreds of projects that strike at the causes of poverty--biased attitudes and unjust social policies that keep people poor. The call for help is urgent. In 1984 one out of every six U.S. citizens was living below the poverty level, a 3.5 percent increase over 1978.

CHD supports programs that enable people of all races, religions and ethnic backgrounds from every religion to work together for long range solutions to poverty. These are self-help projects that are run by the poor people themselves. Enhanced self respect and control over one's destiny are great by-products of being in the mainstream of American economic life!

Campaign for Human Development



For those who help selves

My beloved in Christ:

As we approach another Thanksgiving season, we are reminded of our many blessings and prepare to thank God for His many wondrous gifts. We must also remember those still striving to share in our abundance.

Sixteen years ago, the Catholic bishops established the Campaign for Human Development as a means for those less fortunate to help themselves escape the chains of poverty through projects dedicated to eliminating the causes of poverty. CHD, through the generosity of American Catholics, has made it possible for more than 2,700 such projects.

Through the Campaign, American Catholics have put into practice the Church's teaching that working for justice is at the very heart of the Church's mission.



The need for support of CHD has never been greater: There are over 6 million more poor today than in 1980. More than 22% of all children under six live in poverty; 49.5% of Black children, 41.8% of Hispanic children.

Last year's appeal exceeded \$11 million nationally. A national grant was given to the Broward Black Community Organizing Committee in Ft. Lauderdale and, out of the funds which remained in the Archdiocese, a grant was made to Haitian Catholic radio programming in Miami (see facing page).

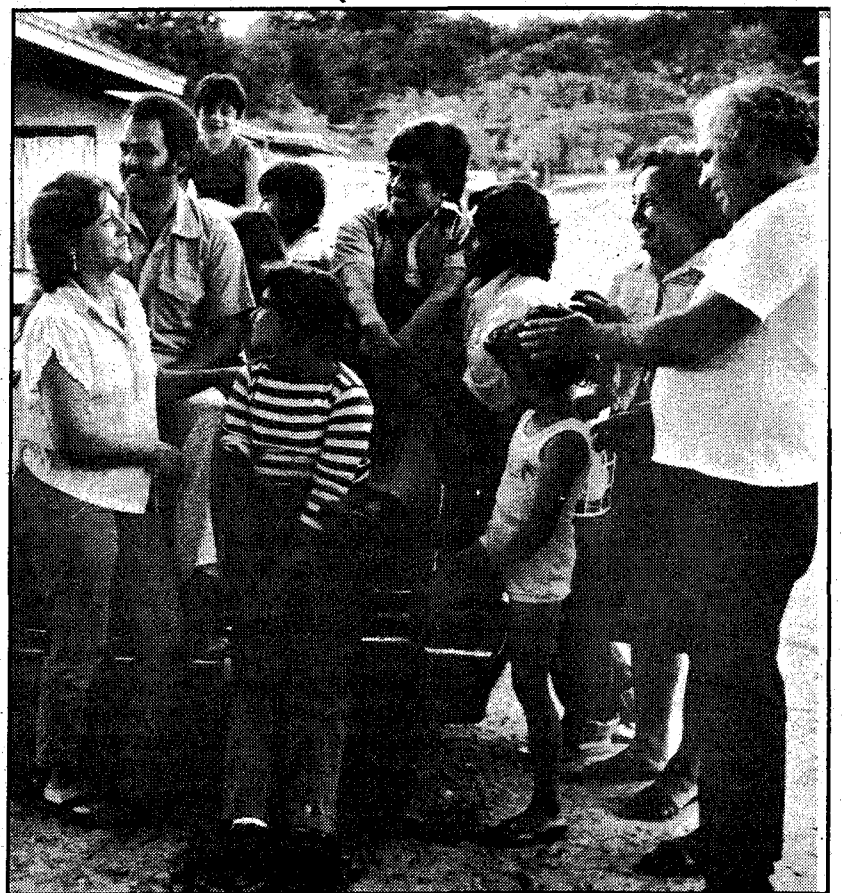
I am designating the week of November 16-23 as "Campaign for Human Development Week." The theme of this year's appeal, "You together are Christ's body," is taken from the First Letter of Paul to the Corinthians in which Paul writes that each part of the body is concerned for all the other parts and that all parts share equally in dignity.

Through your generous contribution on CHD Sunday, November 23, the Gospel's teaching will come alive and enrich the human family.

Asking God's abundant blessings upon you, I am

Sincerely yours in Christ

Edward A. McCarthy
Archbishop of Miami



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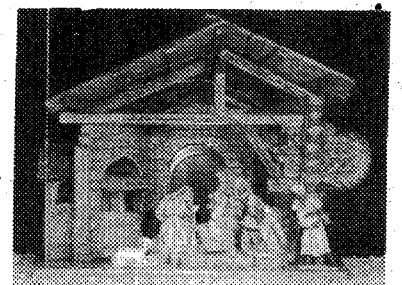
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A voice for Haitians

Haiti Radio broadcasts help refugees survive in new country, keep abreast of affairs back home

By Betsy Kennedy
Voice Staff Writer

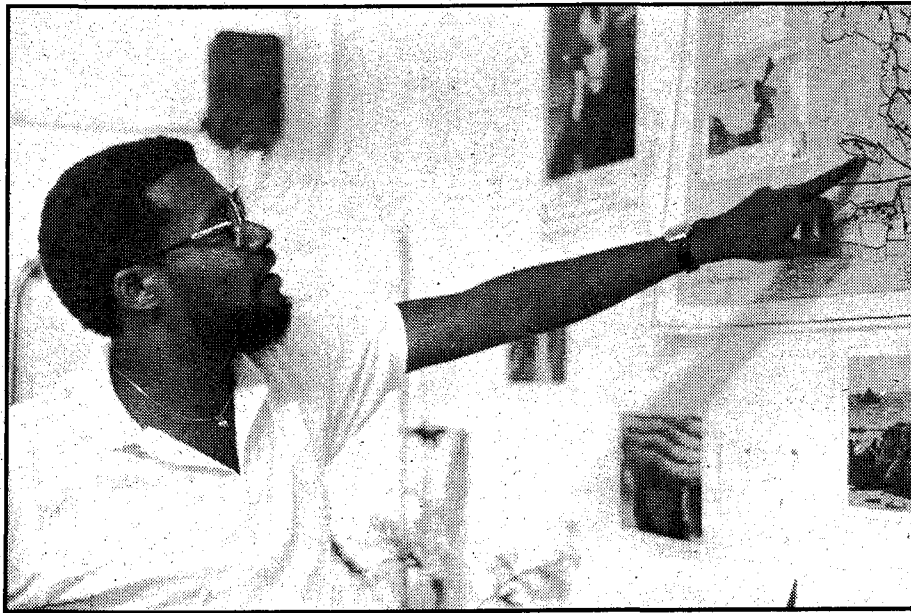
Five minutes may not seem like a very long time to most people, but to Marcus Garcia and Elsie Etheart, every precious second counts when 50,000 Haitian refugees are relying on you for news and information.

That's how much air time they were given on WLIZ radio of Lake Worth when they first started Haiti Radio in Miami four years ago. After just three months, the station was flooded with so many calls from Haitians demanding more news, WLIZ programming manager Joe Cooper gave the Chita Tande ("Sit down and Listen") show 15 minutes of time and moved it from a 5 a.m. daily slot to 10:30 a.m. (Currently, the program airs on WLRN (91.5) in Miami.)

But the two journalists, who had been expelled from their country for criticizing the Duvalier regime, soon found out that operating a radio show takes more than expanded air time and good intentions. While trying to get funding for Haiti Radio, Etheart worked as a secretary and Garcia as a social worker. They spent almost every other waking hour at their sparse office in the Haitian Catholic Center in northeast Miami, trying to expand their programming and answering questions from hundreds of Haitians who were bewildered and frightened by life in America.

"Even now, we get calls day and night. They want to know where to get jobs, where to go to learn English, where to get a good lawyer or doctor. My phone still rings in the middle of the night at home," said Garcia.

The future of Haiti Radio remained as precarious as the future of the impoverished country it speaks for, until the Campaign for Human Development came to the rescue. The education-action poverty-fighting program sponsored by the U.S. bishops gave Haiti Radio a grant of \$8,000 in 1985. The money came from the



Marcus Garcia, who runs Haiti Radio in Miami, points out key cities in Haiti where underground rebels smuggled in cassette tapes of his radio programs during the final days of Duvalier's regime. (Voice photo/Betsy Kennedy)

'The democratic forces in Haiti need us to be a voice for the people of Miami now more than ever.'

Marcus Garcia,
Haiti Radio

Archdiocese of Miami's CHD allocation.

(A grant of \$14,500 from the national fund was given to the Broward Black Community Organizing Committee, a group of ministers and concerned citizens who are working for better jobs and fighting drug abuse and urban decay in Broward's black neighborhoods.)

Elated with the financial helping hand, Garcia said, "We want to give people a chance to express themselves. We felt there was an urgent need in Miami for a program such as ours. It is

the only one of perhaps 20 Haitian radio broadcasts that are not commercial."

Before Haitians were released from the Krome Avenue detention camp by Judge Eugene Spellman's 1982 decision, Haiti Radio literally was a lifeline for the refugees.

Garcia recalled, "It was a time of despair and misery for the Haitian people. Some threatened to kill themselves while they were in the camp. We were on the air to bring them hope, but without misleading them. We had an audience who were begging for good news."

During the tumultuous final days of Duvalier's overthrow, Haiti Radio messages also reached the ears of those who were fighting for freedom. The vehicle was Kok La Chante ("The Rooster is Singing"), a weekly religious program consisting of homilies by the priests from the Haitian Catholic Center, gospel music and interviews with community leaders and clergy.

The hour long program, broadcast on WVCG radio from 7 to 8 a.m. on Sundays, reaches as far as the

Dominican Republic, the Bahamas and even Guyana.

"Cassettes of the program were passed around secretly for members of the underground movement. People from Gonaives (a city in the center of the Republic of Haiti, approximately three hours drive from Port au Prince) told me they listened and it gave them courage and inspiration," said Garcia.

The Sunday program is also special because it is put together each week by nuns and priests from the Haitian Center, he added.

Funds for Kok La Chante come partly from the Campaign for Human Development grant and from the diocese of Palm Beach. It reaches the Haitian community throughout South Florida, and cassettes are mailed regularly for use on other radio stations throughout the country.

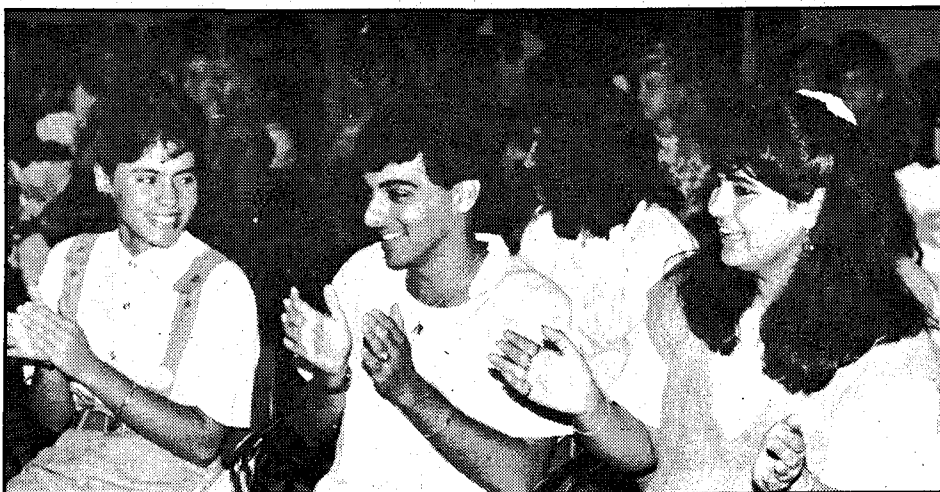
Although Garcia and Etheart are the only Miami staff members of Haiti Radio, several free-lance reporters cover Pompano and West Palm Beach and a few even follow the activities of Haitian migrants across the country.

After all they have been through - imprisonment and expulsion from their homeland, and the long struggle to keep Haiti Radio alive - Garcia quips that he and Etheart are "old warriors."

"Duvalier is gone and now it appears we will have more just laws to protect the refugees. Sometimes we imagine we should return to Haiti. We ask ourselves, what is next for us to do here? Should we retire?"

He threw his head back and laughed loudly at the thought. Then his face took on a more serious expression.

"We can't return. Just last week there was a peaceful demonstration in front of Radio Soleil in Port au Prince and the military began firing their guns into the crowd, killing two people. The corruption and sorrow in Haiti has not ended. And our friends say that the democratic forces in Haiti need us to be a voice for the people of Miami now more than ever."



3 Cheers for Christian rock

It wasn't only rock 'n roll! More than 200 young people, many of them teenagers and some with their parents in tow, clapped and boogied recently to the Christian rock music of Tom Franzak (right), a former seminarian who now preaches God through his lyrics. After returning to the Catholic faith several years ago, the California-based Franzak and his group have toured the country with such songs as "Love One Another," based on the Gospel of John, chapter 15, and "Stuff," about how material



things inundate our lives. The concert was sponsored by the Youth Ministry of Immaculate Conception Church in Hialeah, which also brought Franzak to town last year. Joe Pruna, youth minister at the parish, described the music as "very catchy...but the lyrics are based on God's words" instead of the sexual mores of the moment. He added, "It's the best kind of preaching you can do." (Voice photos/Ana Rodriguez-Soto)

Pope will spend 22 hours here

Continued from page 1

Americas."

He echoed words uttered earlier by an elated Archbishop McCarthy: "During the visit of His Holiness...the eyes of the world will be upon us. We will have an opportunity to reveal South Florida at its best."

The Archbishop said the visit is a recognition that South Florida is "the home of a compassionate people who have welcomed and been enriched by hundreds of thousands of refugees of many cultures who have heroically fled homes rather than surrender their freedom and their faith."

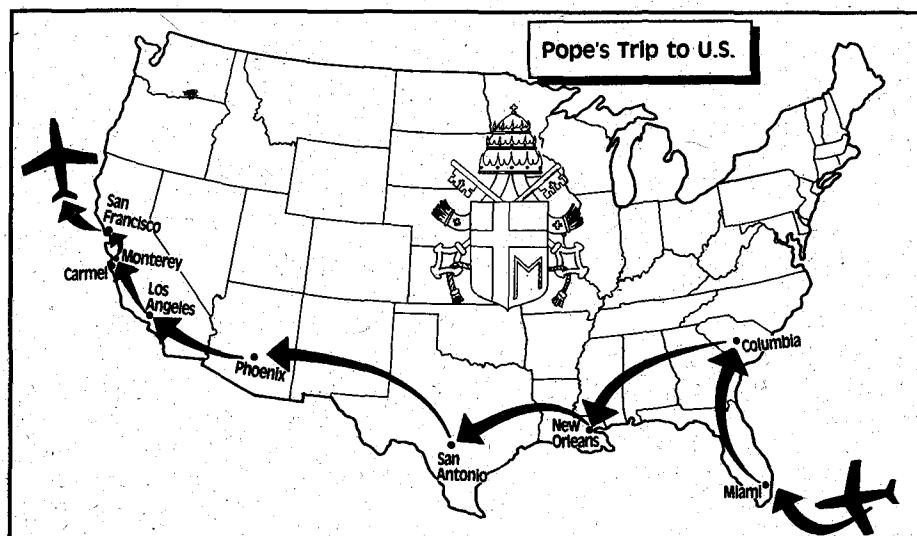
He called for the entire community "not only to decorate our streets and our buildings, but even more to decorate our hearts. A visit from this papal herald of peace appropriately challenges us to enhance our community by a new and vigorous commitment to unity, peace and reconciliation."

Rabbi Schiff said the papal visit "will bring world attention to our area and to the success we have been enjoying in bringing the community together despite the ethnic, cultural and religious differences of our inhabitants."

As for the papal decision to make Miami the site for his meeting with the nation's Jewish leaders, Rabbi Schiff called it "an added blessing" for Catholic-Jewish relations locally, which he described as "excellent."

"It's like a relationship within the family, when you say the brothers and sisters get along very well with each other...You want to continue that."

He noted that "Miami is the fastest



growing Jewish population anywhere in the world," with about 253,000 Jews residing in Dade County alone and close to half a million in the whole South Florida area. "We now rival the greatest centers of Jewish learning, scholarship and inspiration," said Rabbi Schiff.

He predicted that the Jewish community here and throughout the United States would "embrace" the Pope as a "brother" who shares "the same biblical roots and the same love of God and our fellow human beings."

But he added that the Pope also will be told of "our hopes that the Vatican will recognize the state of Israel."

The issue has been a sticking point of Vatican-Jewish relations for many years. The Vatican maintains that unsettled disputes over Israel's boundaries and the rights of Palestinians in the

Israeli-occupied West Bank are the reasons for its policy of non-recognition. It also has cited concerns about guarantees of international access to holy places in Jerusalem.

"I think in all fairness, when you have a dialogue between two major faiths, we have to be honest with each other," Rabbi Schiff said. "It's a concern that is appropriate to have us express."

No details

It's not clear, however, just how it will be expressed, since very few details have been worked out either about the meeting in particular or about the papal trip in general.

Who will speak for the Jewish leaders, how many will be present and whether there will be an opportunity for questions and answers during the hour-long session are all things that remain to be determined, according to Terry Sundy, who will coordinate interreligious and ecumenical aspects of the papal visit for the Archdiocese.

A group of South Florida Catholic and Jewish leaders has been named to do some of the planning for the papal-Jewish meeting, although most of the arrangements will be made by the U.S. bishops' national office.

That office also will be primarily responsible for arranging the papal meeting here with representatives of the priests of the United States. Details about that meeting, and about who will be invited to the Mass at St. Mary Cathedral, will probably not be available for a few months.

"We're not that far along in the planning process yet," said Father Robert Lynch, a Miami priest who serves as associate general secretary of

the National Conference of Catholic Bishops (NCCB) and has been appointed national coordinator of the papal visit. Father Lynch had the same job when the Pope visited the United States in 1979.

In an interview with *The Voice*, he said the Pope's stop in Miami proves that "it's an important local Church. The province of Florida is well-known by the Holy See to have been a very rapidly growing Church."

Only half-jokingly, he added that "it was very important that the Pope visit the best college seminary in the United States." The reference was to St. John Vianney in Miami, where Father Lynch was rector from 1979 to 1984.

Special collection

As for the cost of the visit, Father Lynch estimated that the NCCB would spend between \$1.5 and \$2 million, most of which will go toward setting up facilities for the media in each of the cities the Pope visits.

The Vatican pays for transportation between U.S. cities and each local diocese bears the cost of preparing the sites for the papal Masses. Since the Pope is a head of state, protection is provided by the Secret Service and local police departments.

Msgr. O'Doherty said the Archdiocese of Miami has "no idea" yet what its cost will be. "We are forming a budget but it has not been finalized."

"We're going to have to raise the money," probably through a special collection next spring, Msgr. O'Doherty said. He and Archbishop McCarthy also asked for financial support from South Florida's businesses and corporations.

"I believe the people are going to welcome the Holy Father and I believe they're going to be generous in their support," Msgr. O'Doherty said. "Everyone knows that it's going to cost. We just don't know how much yet."

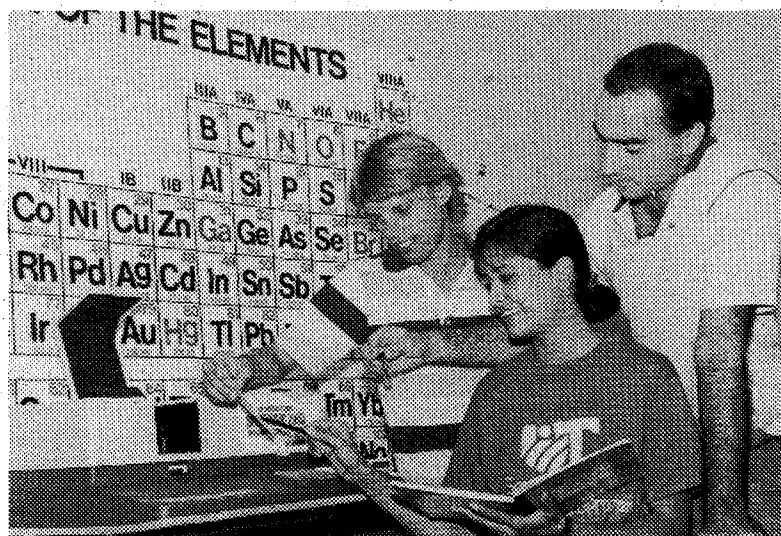
A figure cited by other dioceses has been between \$1 and \$2 million.

But Msgr. O'Doherty cautioned that the emphasis on cost and physical preparations will be "a waste of time unless there is a religious impact to [the Pope's] visit..."

"I hope that the Catholic population will use this occasion to rethink their relationship to the Church. That they will see themselves as being a vital part of the Church and those who have been alienated from it, for whatever reason, will return."

The papal visit would be a success, he said, "if even one person were reconciled with God."

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Official

Staff named for papal visit

Archbishop McCarthy has appointed the following persons to serve on the Papal Visit Staff and Committees:

- Monsignor Jude O'Doherty, Archdiocesan Director.
- Father Kenneth Whittaker, Father Pablo Navarro and Father Daniel Kubala, Associate Directors.
- Miss Margaret Robinson, Executive Secretary.
- Father José Nickse, Coordinator of Communications.
- Sister Trinita Flood, O.P., Coordinator of Credentials.
- Mr. Terry Sundy, Coordinator of Ecumenical & Interreligious Affairs.
- Father David Russell, Coordinator of Finances.
- Sister Lucia Ceccotti, S.S.J.C., Coordinator of Handicapped & Elderly Committee.
- Father Terence Hogan, Coordinator of Hospitality.
- Father Juan Sosa, Coordinator of Liturgy.
- Father Thomas O'Dwyer, Coordinator of Pastoral & Spiritual Development.
- Miss Zoila Diaz, Coordinator of the Person of the Holy Father Committee.
- Father Gerald McGrath, Coordinator of Security.
- Father Anthony Mulderry, Coordinator of Site Preparation.
- Mr. Robert Senk, Coordinator of Stewards.
- Father Noel Bennett, Coordinator of Transportation.

Papal stops highlight Church's ministries

Pope John Paul II's visit to the United States next September will emphasize the variety of work being done by the American Catholic Church.

At each stop in the eight cities of the South and West, the Pope will meet with different Religious and lay groups, highlighting the theme of his nine-day visit, "unity in the work of service, building up the body of Christ."

According to Father Robert Lynch, an Archdiocese of Miami priest who is coordinating the visit for the National Conference of Catholic Bishops (NCCB), the American Church will "use the occasion of the Pope's visit to make known to our own people, to all people...how unified, how healthy, how vibrant we are, and how much faith there is among the American Catholic people."

Although specific details are not available, the general itinerary for the visit is as follows:

- In Miami, Sept. 10-11, the first stop, Pope John Paul will meet with representatives of the nation's priests and with national Jewish leaders.
- In Columbia, S.C. on the evening of Sept. 11, he will meet and pray with national Christian leaders.



Black saint

William C. Roberson leads the congregation in song during a special Mass celebrated recently at St. Martha Church, Miami Shores, for the feast day of St. Martin de Porres. Blacks from throughout the Archdiocese gathered for the Mass which was organized by a newly formed black Catholic association named after the Peruvian saint, the first black to be canonized. Auxiliary Bishop Norbert Dorsey presided at the concelebrated liturgy during which Msgr. Bryan O. Walsh, director of Catholic Community Services, recalled the saint's life, his humility and ability as a reconciler. (Voice photo/Prent Browning)

• In New Orleans, Sept. 12, he will meet with Catholic educators, take part in a youth rally and pray with permanent deacons and their wives.

• In San Antonio, Sept. 13, he will meet with representatives of Catholic charities, social action leaders and young men and women in spiritual formation programs.

• In Phoenix, Sept. 14, he will meet with Catholic health care workers and native American Indians, as well as visit the sick in a hospital.

• In Los Angeles, Sept. 14-15, he will meet with the U.S. bishops and with leaders of non-Christian religions, take part in sessions with print

and broadcast journalists, and conduct a tele-conference with young people.

• In Monterey, Calif., Sept. 17, he will talk with farmworkers and growers, visit the Carmel Mission Basilica, and dialogue and celebrate Mass with representatives of U.S. Religious communities.

• In San Francisco, Sept. 18, the final stop of the tour, he will meet with lay leaders. At all the stops, the Pope also is expected to celebrate outdoor Masses.

To prepare American Catholics for the papal visit, the NCCB has developed a study guide for parishes. The guide combines the theme of the visit with

the liturgical seasons of Advent ('86), Lent and Pentecost ('87). It includes outlines for group discussions, homily guides, prayers of the faithful and children's projects. The Advent series already has been mailed to local dioceses.

This will mark Pope John Paul's second visit to the United States. From Oct. 1 to Oct. 7, 1979, he visited Boston, New York, Philadelphia, Des Moines, Ia., Chicago and Washington, D.C. He also has visited Anchorage (Feb. '81) and Fairbanks (May '84) in Alaska, and Puerto Rico (Oct. '84).

By the spring of 1987, Pope John Paul II will have visited every continent except Antarctica.



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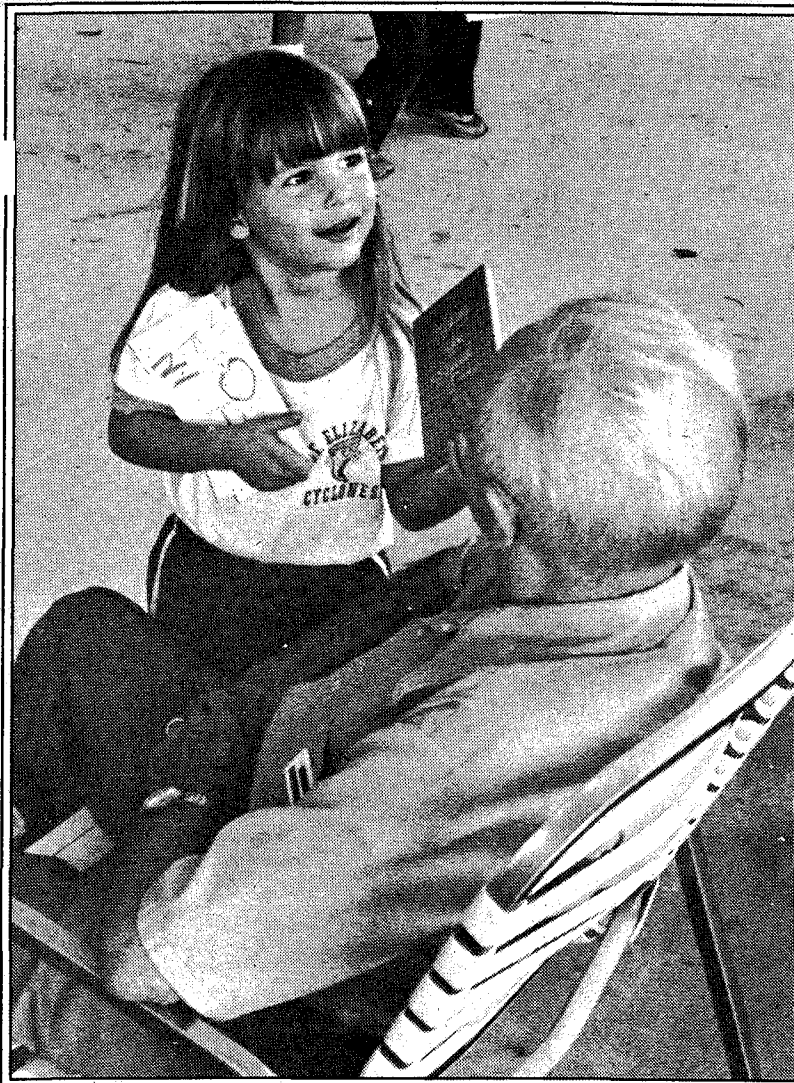
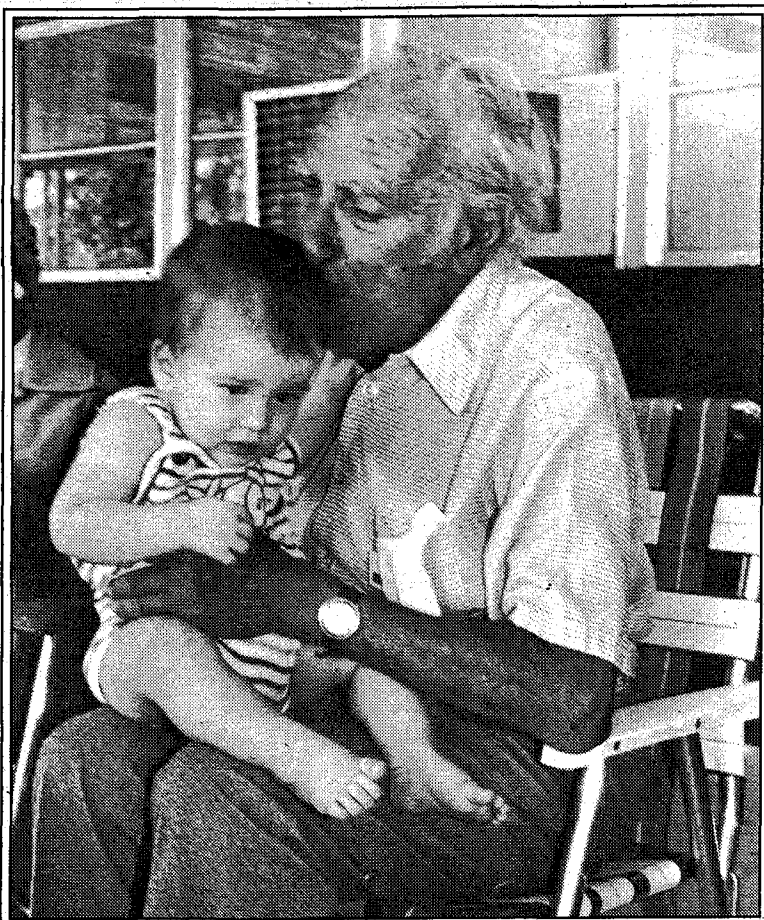
Lessons in life -- and love

Photos by Prent Browning

Once a month, the children of St. Elizabeth School in Pompano Beach do something very special: they visit their friends next door, the elderly men and women of St. Elizabeth Senior Day Care Center.

Together, old and young spend the afternoon chatting, playing, reading or even making ice cream, and sometimes it's hard to tell who enjoys those moments more -- the children, like the St. Elizabeth pre-schooler, at right, who just has to finish telling her story; or their elderly friends, like Sam Schwartz, below left, who says he loves to play with kids.

The monthly-get-togethers are a project of St. Elizabeth parish's Respect Life group. The program is an attempt to show children that there is nothing to fear in old age and, indeed, a lot to learn. The visits also provide a big boost to the elderly, but the benefits don't end there. This month, old and young teamed up to make greeting cards (below right) and pies for the people of Haiti. The goodies will be shipped by Food for the Poor, a Fort-Lauderdale based organization that helps the poor in the Caribbean.



IN MIAMI, EXILED BISHOP SAYS:

Lithuanian Church being strangled by Russia

By Prent Browning
Voice Staff Writer

The bishop for all Lithuanians living outside their homeland said in Miami last week that conditions for the Catholic Church in his country have declined in recent years and are much worse than in Poland.

Bishop Paul Baltakis, OFM, was in Sts. Peter and Paul Church attending the celebration of the 50th anniversary of the ordination of Father Vincent Andruiska.

Father Andruiska, a priest of the Archdiocese of Miami, studied and was ordained in Lithuania and celebrates one Mass a month in Lithuanian for natives of that small country, now a republic of the Soviet Union. Many Lithuanians attended the Nov. 1st celebration, a few wearing colorful native dresses.

An independent country after 1918 located on the Baltic sea north of Poland, Lithuania was occupied by Russia shortly before and following World War II. After Stalin died, conditions in the country briefly improved, but they worsened again under the last two Soviet leaders, Yuri Andropov and Mikhail Gorbachev, Bishop Baltakis told *The Voice*.

"Priest aren't allowed to make hospital visits, or visit families, or give



Bishop Paul Baltakis, OFM (foreground), and Father Vincent Andruiska, leave Sts. Peter and Paul Church in Miami after Eucharistic celebration. At right, some of the Miami Lithuanians who attended the liturgy dressed in typical costumes. (Voice photos/Prent Browning)



catechism to children," the Franciscan bishop said. They are harassed with searches and interrogations and churches have been vandalized by Soviet soldiers. Church activity in the country, which before the second world war was primarily Roman Catholic, is extremely restricted.

The number of seminarians is limited to 120 at only one seminary (there were four before 1940). There is, however, an underground seminary, the Lithuanian bishop said, although he couldn't divulge any details.

Lithuania has been allowed to build only one church since 1945 and that was quickly turned into a concert hall. All

church lands were confiscated under the Soviets. A total of 73 monasteries and 85 convents, all that existed before 1940, were eventually closed.

After Andropov's rise to power, the Lithuanian Church has increasingly had to battle its most insidious enemy yet--the KGB, which has been busy trying to turn priests into collaborators, infiltrating the Priests Councils and more recently the seminary. According to a chronicle of the Lithuanian Catholic Church smuggled out of the country and translated into English, KGB recruiting of seminarians has intensified.

"The KGB, as usual, has been

threatening almost every applicant that unless he promises in writing to be an agent of the KGB, he will never set foot in the seminary," the chronicle says.

Even those merely attending church do so at the risk of losing their jobs or, if they are students, being dismissed from school. Despite this, Bishop Baltakis said, there has been a "religious revival" among young people in Lithuania in the past 10 years. Many travel miles to remote churches so they can worship.

The worst time for Lithuania was between 1940 and the death of Stalin in 1953. Ironically, World War II may

Continued on page 21

Help others this Christmas

Because, for a faith-filled people, the true meaning of Christmas is giving --not only to those we know, but especially to the needy whom we do not know--*The Voice* this week begins **Project Magi**, an opportunity for South Florida Catholics to help the unfortunate in their own "back yard."

Five local families are profiled in this issue, each with their own very personal wish for Christmas. More will be profiled in subsequent issues, right up to the Christmas holiday. Along the way, we'll let

you know how their Christmas wishes came true, and we'll publish the names (unless otherwise requested) of individuals, parishes, businesses or organizations who contributed to make this Christmas a very special one for others.

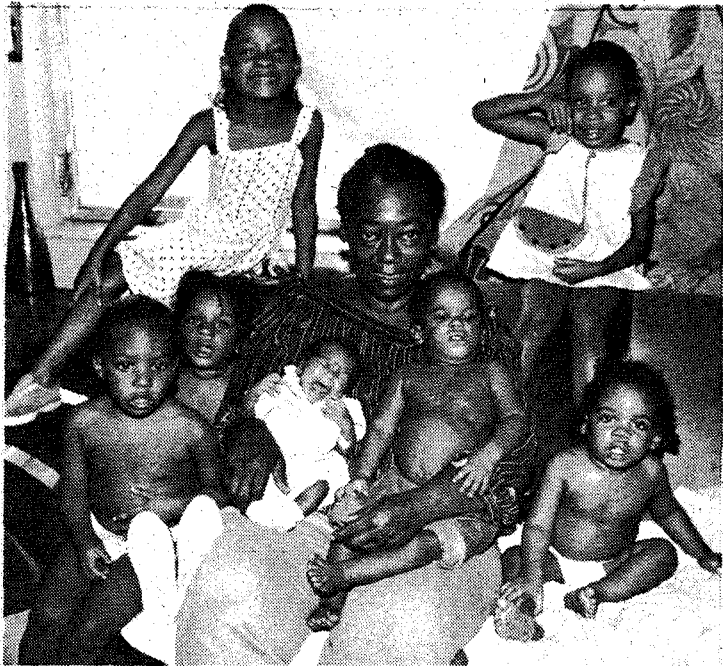
The families profiled in **Project Magi** this week were referred to us by Catholic Family and Children's Services, part of the network of Catholic Community Services. This agency will make sure that the families receive their Christmas gifts.

With very few exceptions --such as appliances or

other large items-- we can only accept money donations to be applied toward the purchase of gifts.

Checks should be made payable to: **The Voice, Project Magi**, and sent to 9401 Biscayne Boulevard, Miami, FL, 33138. Along with your name, include the name of the family you want to help.

Merry Christmas and remember: "As long as you did it for one of these, the least of my brethren, you did it for me." (Matt. 25:40)



10 Grandchildren lack shoes and clothes

Like any other grandmother, Birdie S. (left) loves her grandchildren. But her extreme poverty makes it difficult for her to give them even the basic necessities, let alone the little extras that many of us take for granted.

Birdie shares a one-bedroom house in northwest Dade with her nine grandchildren, ages 1 month to 7 years of age, and two daughters --one of them, Michelle, is 16, the other is the mother of five of the children. The mother of the others cannot be relied upon for support.

Birdie is struggling to keep her family together, but she does not receive any income for some of the grandchildren, whom a social worker recently found "crowded in a living room wearing only diapers or panties. They all looked undernourished and listless."

The children need just about everything, but they'll take shoes and clothes for starters. Birdie needs shoes, also. Total cost: about \$500.

The grandchildren's names and ages are: Shawn, 7; Anita, 5; Georgina, 4; George, 3; Devorah, 3; Alberto, 1-and-a-half; Rolando, 1; Tyrell, 2 months; Aurelio, 1 month.

Electric bed would be 'answer to prayers'

Serafin, 71, and Saturnina, 64, have been married for 42 years. They came to the United States from Cuba three years ago to be reunited with their children.

Only six months ago, they began receiving help from Social Security, about \$300 a month. It enables the couple to survive on their own in a small, one-bedroom Hialeah apartment, a transition which eased the burden on their two children, themselves struggling to make it with their own families.

Saturnina is a devout Christian who says her husband always was a good provider, working two or three jobs at a time to enable her to stay home with the children. Now, he suffers from Parkinson's disease, a hernia and a cardiac condition, and needs assistance to be transferred from the bed to a wheelchair or to the bathroom.

Saturnina says it's her turn to take care of him, and she does so lovingly, keeping both him and their sparsely-furnished apartment immaculately clean and neat.

But she worries about the daily chore of lifting him out of bed. He has fallen sometimes. And she herself suffers from arthritis: if she should become ill, who will care for him?

She has been praying and praying for help in the form of an electric bed (\$1,600 new; will accept used one in good condition). If she gets it this Christmas, she says, her prayers will have been answered.



Sisters' wish: Bike, outdoor play set

At 16, Norma (right) hasn't exactly lived a child's life. Due to her mother's neglect, she has been on her own most of the time, taking care of herself and her two little sisters.

But all that changed three years ago when the three children entered Catholic Community Services' foster care. Now, Norma attends high school in South Dade, where she lives with the Gallers, a very generous Catholic family who, over the past 20 years, have cared for more than 600 foster children for CCS.

Norma has never had a 10-speed bicycle (\$80) and that's what the shy teenager wants for Christmas.

Her sisters (far right), Anita, 5, and Leeann, 6, are in the process of being



adopted by Eileen Dehouske, a single parent and clinical specialist at Miami Children's Hospital.

Eileen has given the girls lots of love, but this Christmas she wants to give them something else, too: a climber-and-slide set (\$65) that will fit in their small back yard, and which the girls also can use as a playhouse.



Voice photos by Ana Rodriguez-Soto

Permanent deacons: 'sentenced' to love

Following is a summary of Deacon Kirby McClain's address to candidates of the permanent diaconate program and their wives. The talk was given during an Orientation Day held recently at the Seminary of St. Vincent de Paul in Boynton Beach:

My first thought on receiving this topic from Father [Edward] Brown [coordinator of the Permanent Diaconate program in the Archdiocese], was of a judge handing down a sentence to someone convicted of a crime. Then, as I thought more about it, it became more and more appropriate. There is but one judge that we truly recognize, God.

Our three years of formation are not a judgment for a criminal action, they are a sentence of love. We willingly accept this sentence as an honor for the commitment we are making. I know you younger people will probably not remember, but I recall a song by Perry Como, "Prisoner of Love." How apt in our case! It is love that brought each one of us here, love of God and love of neighbor.

The three years are truly a way to live a new life. The three years of formation as candidates for the diaconate are truly an interesting, rewarding and

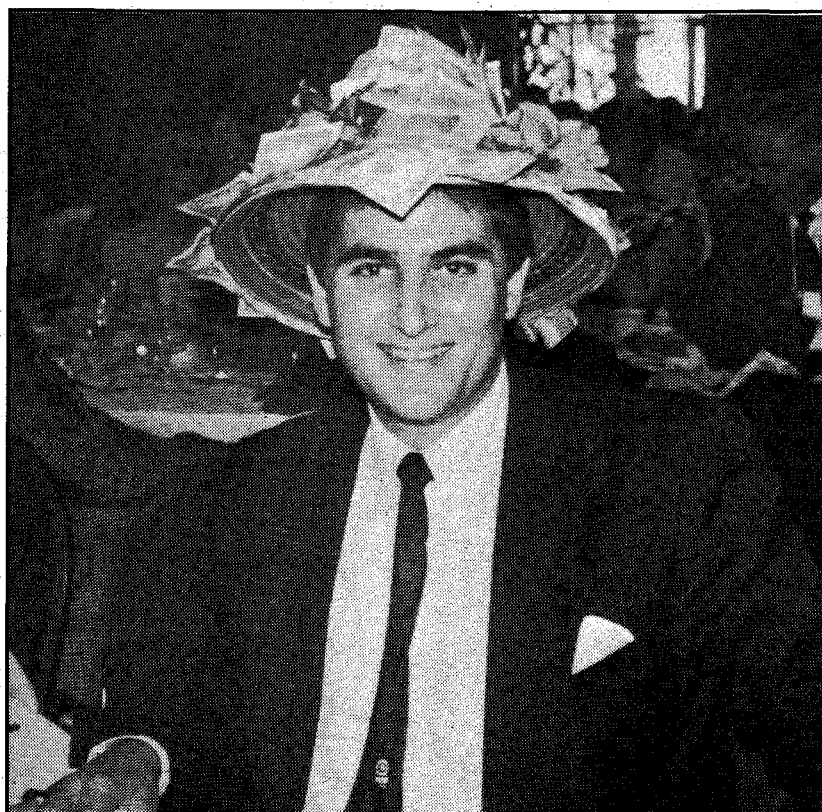
meaningful experience. You will become a member of a community of men, all with a common purpose in life, that of serving the people of God. You will be engaged in a course of instruction above and beyond any catechetical program in which you may have been involved.

The subjects you will take have strange names, and particularly in the first year, you will swear the instructors are speaking in Greek, Aramaic or Swahili! Then, just when you feel that all is lost, you find that you have learned a new vocabulary, an ecclesiastical vocabulary, and things start to make sense.

In the final year of formation the realization sets in that we will soon go out among the people to minister and apply what we have learned. Then you find yourselves in front of your bishop with him laying his hands on your head in the time-honored ritual started by the Apostles, and something wonderful happens. It is the beginning!

During the weekends, we try to maintain a spiritual atmosphere, with benediction and exposition of the Blessed Sacrament, morning prayer as a community and evening prayer. Saturday evening is set aside for a prayer service. Sunday morning will find us gathered as a community for a combined eucharistic liturgy and morning prayer.

The relationship and mutual understanding of candidates, and indeed, the ordained deacons, with their wives is of the utmost importance. Invite and encourage spouses to attend any class



Cathedral bonnet

Michael Balamonte shows off the hat adorned with \$100 which he won at the Second Annual Champagne Luncheon to benefit St. Mary Cathedral, the "mother church" of the Archdiocese. Hundreds of Cathedral supporters, as well as Auxiliary Bishop Norbert Dorsey who resides there, were on hand last Saturday for the festive occasion, which also honored the Cathedral's former rectors. (Voice photo/Betsy Kennedy)

possible. Reassure your spouse, by actions, that the family is the first priority.

Throughout the program, my wife was my greatest critic, reviewing my homework, homilies, etc. Working together now will provide a golden opportunity in the future to fully and totally discuss problems that may arise in your ministry.

Finally, if you are experiencing a problem or difficulty, don't hold it inside. Candidates, talk to other candidates or deacons; wives, call other wives, for chances are we have encountered the same problem and may offer a solution.

This is our sentence, "Three years to Life," but what a life! A life devoted to love and doing the will of God.

What a great opportunity in this mortal existence of ours, to be committed, to be sentenced, to follow in the footsteps of Jesus and to serve the people of God!

(Deacon McClain was appointed director of Formation of the Permanent Deacon Program of the Archdiocese of Miami by Archbishop Edward McCarthy shortly after his ordination as a deacon on May 4, 1986. He was also appointed to the Review Board for new candidates which is now accepting applications to the program both from the Hispanic and the Anglo communities. For more information, call 757-6241, Ext. 115 or 276.)

Official

Archdiocese of Miami

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

THE REVEREND ROBERT PALMER - to Chairman, Archdiocesan Commission on Pornography, effective October 9, 1986.

THE REVEREND ANDREW ANDERSON - to Chaplain, Catholic Funeral Directors' Guild, effective November 5, 1986.

THE REVEREND ROBERT TRAUPMAN - to Associate Pastor, St. Bartholomew Church, Miramar, effective November 12, 1986.

THE REVEREND ALBERTO RODRIGUEZ, O.P. - to Pastor, St. Dominic Church, Miami, effective October 19, 1986.

REV. MR. LUIS SIERRA - to Permanent Deacon, St. Timothy Church, Miami, effective October 29, 1986.

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Registration closes December 5, 1986

High cost of discrimination

By Father Virgil C. Blum
President, Catholic League
for Religious & Civil Rights

Poorly educated young girls are five times as likely to become mothers before age 16 as those with average educations. That is only one of many grim statistics from a study by Children's Defense Fund, based on the Labor Department's National Longitudinal Survey of Young Americans.

The study also revealed two other important facts: that young women with poor or fair basic skill are three to four times as likely as those with average skills to have more than one child while in their teens; and that low-skill 18- and 19-year-olds of both sexes are two-and-a-half to three times as likely as their average-skill counterparts to be parents.

The shocking behavior of minority youth is in part the direct result of functional illiteracy. Having been denied opportunities for quality education, what can they do with their lives?

'Nothing to lose'

"Many disadvantaged youths sense that they have nothing to lose by becoming parents," said the authors of *Preventing Adolescent Pregnancy: What Schools Can Do*. "They feel no door will be closed by teen pregnancy because they believe from the outset that no doors are open to them."

Because they are illiterate, these youngsters have no self-esteem and no expectations for success in life, except to become parents and live on tax-funded welfare programs.

The Children's Defense Fund study clearly underscores the link between poor academic skills and teen pregnancy. It observes that "students with serious basic skills deficiencies often have encountered failure so frequently that their self-esteem development in nonacademic areas [personal and social development, etc.] generally lags behind that of their more fortunate peers."

"It is this combination of limited opportunities and a less-developed sense of their own potential that places poor and minority youth at particularly high risk of early parenthood."

The risk of early parenthood is particularly high in the case of 42 percent of 17-year-old blacks who are

functionally illiterate. They can't get jobs; they have no money; they have no self-esteem. One of the few satisfactions they find in life is playing at the dangerous game of sex. And in this game, illiterate



teen black girls search for meaning in life by having babies. Having babies gives purpose to their otherwise meaningless lives. Furthermore, and perhaps equally important, it brings in monthly welfare checks.

Risk of Crime

The risk of crime, too, is particularly high in the case of the functionally illiterate. The New York City Department of Correction estimates that 60 percent of those in their facilities are functionally illiterate. While for illiterate teen girls there is high risk of early pregnancy, for illiterate teen boys there is high risk of unemployment, frustration, rage, drugs and crime.

Again society pays. There are the victims of crime. There is the high cost of additional police

details. There is the high cost of drug-related criminal behavior and psychiatric care. There is the high cost of incarceration, not once but repeatedly.

This generation of illiterates is the "product" of our public schools. One group that is painfully aware of the problem is public school teachers with school-age children. Many avoid the failure of public schools by sending their own children to private or parochial schools—46 percent of them in Chicago, 36 percent in Memphis, 29 percent in Los Angeles-Long Beach, and 28 percent in San Francisco. This is the strongest possible testimony about the poor quality of inner city public schools, and on the high quality of private schools.

On the college level the federal government now give Pell Grants of up to \$2300 a year to more than 2 million low-income students. Tens of thousands of these students use their Pell Grants to pay tuition in Baptist colleges that are far more sectarian than Catholic inner city schools. Similar grants are absolutely necessary to help low income parents send their children to private elementary schools—the only schools where they can get a quality education.

Senator Daniel Patrick Moynihan understood this. So, he introduced a "Baby Pell Grants" amendment to the multi-billion dollar aid-to-education bill to extend grants of up to \$750 to low-income private school families.

When Moynihan's proposal came up in the Senate, it was mercilessly killed by a 71 to 24 vote.

There are many reasons why the Senate denied low-income children the Moynihan Baby Pell Grants that would have enabled them to get a quality education. Among them are: 1) opposition to religious and cultural pluralism, 2) social and economic advantages in maintaining an underclass of racial minorities, 3) virulent anti-Catholic prejudice, 4) the political clout of teacher labor unions, and 5) the failure of Catholic education leaders to foster the organization of parents' groups to represent their interest through the democratic process.

Largely because of these violations of religious freedom rights and of fundamental principles of representative democracy, our nation is paying the high cost of functional illiteracy, unemployment, high teen pregnancy and crime, and many billions of dollars annually in welfare, incarceration, and rehabilitation programs.

Unlimited guns a vicious cycle

By Theresa Rebeck

"Man is born free, and everywhere he is in chains." Jean Jacques Rousseau observed the sad reality of human bondage years ago, and today his words are still true. As the world struggles with the specters of Communism and dictatorship and terrorism, we in America wrap the protective cloak of democracy about ourselves and shudder with relief: Thanks God such chains do not shackle us here.

America has managed to nurture a way of life which protects for us many freedoms—of speech, the press, religion, et al.—for which the rest of the world cries out. Yet while we care for these freedoms so diligently, a new and different set of chains has clamped down on us. And to some extent we have forged these chains ourselves, unwittingly, out of the very freedoms we fight to protect.

These chains lock us in our homes at night. They section off different neighborhoods of our cities as forbidden territory. They cause us to pass each other on the street without raising our eyes from the pavement or, at best, to glance at each other distrustfully. They are the chains of fear and violence, of crime run rampant.

The Arming of America

The experts say the waves of violent crime which have swept over our major cities are a result of racial tension and frustration with incessant inflation and unemployment. They are also caused by a continuing fascination with and proliferation of guns.

Americans are arming themselves. There are over 50 million handguns and 180 million shotguns and rifles in circulation here. We've reached the point where we could conduct our own little war, with our own private arsenals—in some cities we are. America's violent crime rate rose 47.3 percent during the 1970's. Our murder rate went up 24 percent; 63 percent of those murders were committed with guns, mostly handguns. In our country, a person is killed every 24 minutes.

Is it fair to blame these deaths on America's lack of gun control laws? Many people say No, insisting, "Guns don't kill, people do." Well, statistics show

that when you take away the guns, people don't kill. France's murder rate is half ours; Japan's, one-sixth. Granted, these countries even England—a country which suffers racial tension, economic strife and youth violence at least as serious as ours—has a murder rate a fraction (one-sixth) of our own. These countries have strict gun control laws.

Still, we cling stubbornly to our right to have guns, believing they offer us protection. Neal Knox of the National Rifle Association claims, "The right of self-defense is a fundamental one, and if know how to use a gun and feel I need one for self-defense, whose business is it to say that I shouldn't own one?"

What Price?

But it becomes clear that our obsession with the right to protect ourselves with handguns has backfired. Those private arsenals grow and so does the number of innocent deaths. Over half of all firearm deaths are either accidents, occurring mostly among children, or impulse killings, the result of arguments which might have ended with a few punches in the past. We need to ask ourselves: Is the cost of these lives justifiable payment for the protection of my right to own a gun?

We must also face the fact that our insistence on the availability of handguns only places them in the hands of our attackers. Charles Orasin, vice-president of Handgun Control, Incorporated, observes, "There are over 170,000 [handgun] dealers in the United States. That's more than the number of gas stations." It is embarrassingly easy for anyone—convicted felons, mental patients, drug addicts, anyone—to buy or steal a gun. And because they can get them, these people use them.

Soon, it may become even easier to get a gun; the proposed federal budget cuts include axing the bureau which loosely controls the sale of firearms now. Such deregulation can only result in an even greater surge of crime.

And the real irony of the whole situation is that we haven't protected ourselves at all with this shortsighted obsession. Law officials point out that in confrontations with an armed felon, the victim, if

armed, is at least as likely to be shot as the attacker.

In our very struggle for personal freedom by allowing easy access to guns, we have helped clamp the chains on America. In an attempt to protect ourselves from becoming victims, we have victimized an entire society. We have committed the sin of placing what we believe to be a personal good before the good of our community.

The Right of Life

It is our right to protect ourselves—indeed, we are called to protect the gift of life—but always with concern for the lives of others. The handgun is, and always will be, an instrument of death.

Owning firearms is only one means of protection; there are others available—such as citizens' crime watch groups. Relinquishing our guns does not mean we are surrendering to the mercy of the criminal.

We can pass a feasible, strict gun control law. We can pass a law which says anyone, with the exception of a law officer, who possesses a handgun goes to jail. Anyone who commits a crime with a gun gets a few extra years slapped onto his or her sentence—without parole. Tight restrictions on the ownership of rifles and shotguns would not be as necessary since crimes and accidents involving these weapons are not as common.

"Get tough" laws are possible. It will take time and effort to put them into effect, but slowly and surely the illegal gun-bearers will be locked away.

A strict gun law will not eradicate crime; there are too many other factors which have fostered its growth. We must alleviate those factors before the streets will be safe again. That may take decades, though, and we need to curb the growth of violent crime now. Banishing handguns will help stop crime. If we are at all serious about cleaning up our streets, gun control is the place to begin.

As long as we cling to our right to own such guns, more will be made and more murders and needless accidents will occur. The chains of violent crime will only become stronger and stronger.—T.R.

(Reprinted from St. Anthony's Messenger, 1615 Republic St., Cincinnati, Ohio, 45210)

School secularism-- enough's enough

There is a shakedown of sorts going on in the courts today.

It is no less than a battle over values centered around secularism and it's just beginning. Landmark cases will be coming up in high courts which will determine this nation's course for years to come on the basic issue of just how much religion will be tolerated at the public or government level, somewhat the same as Roe vs Wade set the legal standard on the abortion issue.

The question before the courts today is that of secular humanism and whether it constitutes a "religion" being taught intentionally or otherwise in the public schools.

The reason this is being questioned is that NO other religion is even mentioned in any significant way in the textbooks of America today. This is largely because book publishers are leery of any reaction from various organizations such as ACLU or others which want religion so separate from the schools that it has become

Editorial

nonexistent.

As a result parents in one Tennessee case sued and won the right to remove their kids from public schools during reading class so the kids could be taught in the home from books that mention religion. In Alabama parents have sued to have secular humanism declared a religion being taught in the schools since the books therein are devoid of other religious mention.

Part of the reason for this new fight can be seen as a swing toward the new conservatism. But part is simply a realization that the moral fiber of the country is decaying not only in sexual matters, pregnancies, divorces, abortions, acceptance of pornography, but also in a pervasive atmosphere of dishonesty in business and government: It's normal to cheat on taxes. If you find something unlocked it's normal to help yourself, it's cool. Lose your wallet, forget it. Some of our most popular TV characters are cheaters and connivers. The J.R.'s of the world are admired for their success in manipulating and controlling people.

The assumption that our country is spiritually based as believed by our Founding Fathers is no longer assumed at all. Rather it is assumed that religion is merely some private matter like one's choice of cologne.

Religion, largely through various court rulings has been relegated to the most private corners of our lives, often with the willing acquiescence of American citizens.

Now some people are saying enough! Often this is coming from fundamentalists, and unfortunately some of their arguments make clear why religion is viewed as best left out of public life. In the Tennessee case parents objected to the Wizard of Oz because it presented a Good Witch and didn't like The Diary of Anne Frank because a passage indicated that any religion is better than no belief at all. Groups such as ACLU will point to these things in court. But the time has come for these libertarian elements to realize that George Washington was right in saying that moral values not founded on religion will not long endure.

The answer cannot be found in segregation, the separation of religion from the rest of public life, because to do that is to attempt something unnatural, like separating the blood from the body. It also leads to dishonesty as in school books



that leave out virtually all references to the role religion has played in our history. A typical example is history books which describe Martin Luther King as a social reformer without mentioning that he was a Protestant minister who ran his whole movement from the pulpit.

No, the answer must come not from denial of religion but from a recognition of religion in our pluralistic society and a seeking a balance of respect for its various forms. Certainly there will be problems. That is the nature of existence and of democracy. No one sectarian view must ever dominate. The standard must be fairness, respect and equity in our religious expressions at the public level, not denial and emptiness.

Any problems of religious abuse in the past were not caused by an establishment of religion but by lack of respect for the other person's beliefs and practices. What better place to teach mutual respect than in the schools, and what better method than learning about each other's beliefs in an atmosphere of respect? Conversely, the path of secularism is one of ignorance about each other.

And ignorance leads nowhere but down.

Letters

We must vote to have values

Editor:

America stood a little taller this summer while celebrating a glittering "Liberty Weekend." In a rare display of pride and gratitude, thousands of people crowding the streets and piers of Brooklyn spontaneously joined in song... "glory, glory halleluia!" The accents were varied, as explosions of red, white and blue showered "Lady Liberty," but every face wore the same expression... "America, America, God shed His grace on thee!"

But America is not purple mountains, or amber fields of grain, or statues. America is people and their cherished ideals of freedom and human dignity which sprang from unshakable belief in God. America is people who struggled and suffered and died for those ideals, and passed them on to each new generation as sacred trust.

Our ancestors willingly and valiantly shed their blood for the right of each citizen to be represented in government. How many of us even bother to sacrifice the few minutes it takes to go to vote? As Christians, each of us is called to be "light" and "yeast." Yet we avoid politics like the plague and treat the few brave souls who have enough devotion to their God and nation to become involved in the political process like pariahs who would somehow sully our parish or community.

Is it any wonder that in recent decades we have elected representatives to the congresses, the cities and the school boards who, thanks to Madison Avenue techniques, look and sound great on T.V. but in office pander to well funded fringe minorities at the expense of the Common Good?

Like so many of our founding fathers, Thomas Jefferson warned: "Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God?" Yet this is exactly what we the people, through our self-centered apathy and failure to become involved in the governmental process, have allowed to happen in our communities, in our nation.

As Christians, we owe it to the

Father Who has blessed our nation so abundantly, and to Americans of the past and future, to restore the balance between personal liberty and the Common Good by doing our part in this "government of the people, by the people, for the people." St. Paul encourages us "Do not be overcome by evil, but overcome evil with good." (Rom.12:21)

Let's renew the love and pride we all felt during the dazzling "Liberty Weekend" and keep the sacred trust that has been handed down to us by taking the time to study the polls, attend "Candidates Nights," work for the candidates we believe in, and above all, by exercising our hardwon right to vote responsibly.

Sharon Conklin
Cooper City

Fighting in Northern Ireland has nothing to do with religion

Editor:

Please try to correct the misconception that the problem in Northern Ireland is simply religious, Protestant versus Catholic.

This is the invention of the British government, which allows the Scotch (Ulster Protestants) to dominate and discriminate against the Irish, whom they conquered and still preside over as an "army of occupation" after several

hundred years.

It is disconcerting to see the conflict presented as Catholic versus Protestant (which is merely a means of identification) in our own Catholic media, while the Archbishop of Canterbury, no less, insists that the problem is not religious and should not be so represented.

James G. Sheehan
Miami Shores

Drug abuse a disease; have compassion

Editor: (Re. Letter Oct. 3,
Drugs Satanic Force)

I am really amazed that someone in this day and age can have such tunnel-vision concerning drug abuse.

Please do yourself a favor and heal your wounds by attending some open N.A. or A.A. (Narcotics Anonymous or Alcoholics Anonymous) meetings. If you are able to listen with an open mind you will hear the pain they had and still have in trying to maintain a drug-free existence.

We are all God's children. These are spiritual programs and many return to the Church or find God and His healing love for the first time. Even the American Medical Association recognizes Drug and Alcoholism as a disease.

If you were to have the disease of diabetes or cancer should we consider you possessed?

I am praying right now that God will fill you with His healing love and take away your tunnel-vision and self-righteousness. Ignorance is not bliss when it comes to alcoholism and drug abuse.

Instead of concerning yourself so much with Satanic forces: Reach Out & Touch Someone-Let His Light come thru.

Pat Creighton
Miami

What stipends do priests receive?

Q. First, a frivolous question. Why do you have to take questions from Mississippi and so forth? Are there not enough Catholic New Yorkers submitting questions? Are New Yorkers that blasé?

For a more serious question, it is my understanding that a

By Fr.
John
Dietzen



secular priest receives room, board and a stipend of \$6,000 annually. He gets money for performing baptisms, marriages and by saying Masses.

My friend contends that priests do not receive any money for their own use over their salary. Who is right? (New York)

A. There's nothing blasé about New Yorkers, at least the ones I know. This column appears in many states and I like to give everyone a chance, depending, of course, on general interest of the questions. But thanks for your comments.

Diocesan priests in our country almost always receive a base salary. The amount varies from diocese to diocese depending on several factors.

Other monies do come to parish priests. By church law, for example, Mass stipends are given to the priest who is celebrant of that Mass.

Gifts to a priest at the time of a baptism or wedding, commonly called "stole fees," also may go to the parish priest. However, many parishes and individual priests have a policy of not accepting such "fees," especially for baptism.

An increasing number of dioceses provide an option. If a priest or priests in a parish elect to do so, they may accept each month a given amount determined by the bishop in place of these stole fees.

It is noteworthy that Catholics in some countries have never had the custom of offering Mass stipends and in some other countries it is gradually dying out.

Q. I am a Catholic, my husband is not. His family has a burial plot in one of our cemeteries that is not Catholic. Are there any special arrangements that I should make so I can be buried in that cemetery with my husband? (New Jersey)

A. No special previous arrangements are necessary. At the time of your funeral, the grave in which you will be buried is blessed according to the usual ritual of the Catholic Church.

This is not uncommon. You might talk with your pastor if you have further concerns, but there will be no problem.

(Questions for this column may be sent to Fr. Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

A gift of life

When Sen. Jake Garn, R-Utah, announced his intention to donate a kidney to his 27-year-old daughter, Susan Garn Horne, he said something which I felt captured the incredible love of a father for his child.

"Her mother carried her for nine months and I am honored to give her a part of me," said Garn, a father of seven whose wife was killed in an automobile accident 10 years ago.

His daughter, the mother of a 16-month-old daughter, had suffered kidney failure brought on by juvenile diabetes. Her condition had deteriorated so badly that she would have had to begin kidney dialysis treatments within a week. The only remedy was a transplant.

Garn and two of Susan's brothers were compatible donors. Garn, 55, said he was "very happy and proud to be the donor." He added that "if by some chance Sue rejects my kidney somewhere down the road she will have two brothers in reserve as donors."

Donating a kidney is no small deal. In Garn's case, the operation took six hours and required a week's stay in the hospital followed by several weeks recovery.

About 11,000 Americans are waiting for kidney transplants. The National Kidney Foundation says that properly matched kidneys from living relatives are most successful, functioning 90 percent of the time. But only about 20 percent of transplanted kidneys actually are donated by living relatives.

Victims of kidney failure, brought on most often by high blood pressure or diabetes, usually have to wait for the kidney of someone who has died or been killed. Many people will not get the operation they need due to a lack of donors. Each year about 80,000 Americans die from kidney failure.

By
Antoinette
Bosco



There's no question that you would have to love someone a lot before you would give up a kidney for them. As one 35-year-old told me: "If it were my mother who needed my kidney, I'd give it to her in an instant. But if it were my father who never really loved me, I'm not so sure."

For Garn, who became the first senator to fly into outer space as a crew member of the space shuttle Discovery, there apparently was no hesitation.

His courageous action brought to mind the image of a father merging with his daughter. Rather than losing a part of himself, he was joining his life with hers.

We need examples of this kind of generosity. They remind us that people are good, life is worth living and that a loving family is something to cherish.

The world is too full of ignoble, selfish acts, too full of pragmatism, greed and power struggles.

The Lord said: "Greater love than this no man hath than that he lay down his life for his neighbor." Putting one's life on the operating table to donate a kidney is a slight variation on this theme.

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Computers vs. prayer

What is the goal of education? Computer literacy? Or something more? Doesn't it strike you as strange that we are introducing computers to students in grammar school, while many colleges find it necessary to give remedial reading courses to freshmen? Many youngsters with three years of computer science in high school come to college unable to spell, punctuate or write an intelligent sentence.

The New York Times reported that "after investing heavily in microcomputers, New York's public schools are finding that they are still far from achieving the academic revolution expected from the new technology." Perhaps educators are confusing the means and the ends of education.

St. Thomas Aquinas once said, "The end of education is

'What good is knowing how to operate a microcomputer if you don't know how to read or express your thoughts in writing?'

contemplation. Very few of us were ever taught to contemplate. We memorized lots of catechism answers and attended countless liturgies. No doubt, this was an important part of our formation, but I wonder how effective it was in bringing us closer to the mystery of communicating with God.

Prayer is the highest form of human activity and contemplation is the highest form of prayer, and I think we should have been better prepared for it. What good are the

By Fr.
John
Catoir



means if they do not accomplish the end? What good is knowing how to operate a microcomputer if you don't know how to read or express your thoughts in writing? And what good is knowing about religion if you don't know how to pray?

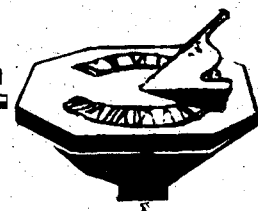
To write well, you have to write. The same is true of contemplation. You have to contemplate if you want to enjoy God's presence.

If you aren't praying as you think you should, why not begin again. Prepare your mind for something wonderful. Try contemplating God's beauty and love a few minutes each day. Relax in His presence. No words are necessary. Simply stop being with yourself and be with Him. Stop the train of life and get off for a few minutes each day. It will make a big difference in your level of peace, hope and joy. It's what they call in the trade a fuel stop. Try it; you'll please God and at the same time enjoy life more.

(For a free copy of the Christopher New Notes, "Confidence in Prayer," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)

Time capsules

By Frank Morgan



The Jewish 'scapegoat'

In ancient Hebrew ceremonies, the Jewish high priest on the Day of Atonement received two goats. The one goat he killed as a sacrificial offering to God. The second he held while he confessed the people's sins. Then he sent the goat into the wilderness as a symbol of the sins being taken away. This goat's name which comes down to us today was called the scapegoat.

In the summer of 1899, an epidemic of yellow fever had broken out in Cuba. Walter Reed and Jesse Lazear, army doctors, were sent to Havana to investigate the situation. There they met a Cuban doctor, Carlos Finlay, who suspected that yellow fever was being transmitted by the Stegomyia mosquito.

Dr. Reed was impressed with the theory and began experiments. Lazear and several other volunteers allowed themselves to be bitten by infected mosquitoes. All contracted the fever. All recovered except Dr. Lazear, who died within a few days. He had given his life that others might live.

By their work, Dr. Reed and Dr. Finlay had finally discovered the cause of yellow fever. Armed with the new knowledge, Major William Gorgas, Chief Surgeon of American Forces in Cuba, immediately took steps to eradicate the Stegomyia mosquito. Later he also cleaned up the Canal Zone, making it possible to build the Panama Canal.

In 203 B.C., a stone of black basalt, standing 3 ft. 9 inches tall, was carved by Egyptian priests to commemorate the crowning of Ptolemy V. The first inscription was in ancient Egyptian hieroglyphics, the second was in Demotic, the popular language of Egypt at the time. At the bottom of the stone, the same message was written in Greek.

The stone became lost until a French officer of Napoleon's army discovered it in 1799 in the mud near the Rosetta mouth of the Nile river. This Rosetta Stone was later placed in the British museum where French scholar Jean Champollion translated the text and enabled future scholars to translate the literature of ancient Egypt.

Leaving teens home alone

Dear Mary: My husband and I went on vacation leaving our 21-year-old daughter in charge. She had already been on her own for over two years, and we thought she would be responsible.

Her 17-year-old sister and her sister's boyfriend talked her into buying them some beer. She did, but then wouldn't give it to them. A bad fight took place between the girls, then the boyfriend joined in and physically beat up the older daughter. We did not find out what happened for five months.

Although this happened some time ago, the girls have not been able to stand each other since. We thought our action was reasonable, but now I'm not so sure. Was our plan irresponsible? At what age can you leave children at home alone?--New Jersey

Your action seems quite reasonable to me. The unfortunate situation which developed could not have been foreseen. Parents cannot be faulted when they make a reasonable plan which does not work out. They can only be faulted if they allow it to happen a second time.

Teens do not like to have baby sitters. When they reach 16 or 17, they usually insist that they can take care of themselves for a weekend. The problem they

By Dr.
**James and
Mary Kenny**



face is resisting pressure from their peers. If your daughter's boyfriend had not been there, it is unlikely that your younger daughter alone would have pressured her older sister.

News of a house unattended by adults spreads like wildfire in the teen community. A 17-year-old left alone at home may have no intention of throwing a party. But when at 9 o'clock on Saturday night two cars full of friends arrive with six-packs, the 17-year-old is thrust into a situation he or she may not be able to handle. Many good and decent 17-year-olds would find the peer pressure too much to withstand.

Most parents are uncertain as to when or whether to leave teens alone. Generally teens should have some supervision until they graduate from high school. Since teens resent baby sitters, hire a house sitter. Relatives have been the choice for generations; an aunt, uncle or grandparent is ideal.

If no relatives live nearby, ask a young married

couple, even a family with small children, to live in for a week or a weekend. Pay them enough to make it worthwhile. Such young people should have the maturity and authority to keep teen partygoers away while still being attractive companions for your teen.

An older woman or an older couple might also be desirable as substitute grandparents if they are willing to supervise teens. Sometimes Religious, sisters or brothers, live in the community and work as teachers, social service workers or youth leaders. Such a person might live in for a short period.

Finally, you might send a teen to live at a friend's house while you are gone. You can return the favor at another time.

The teen supervisor needs to be present simply to see that no uninvited guests arrive, no parties take place and that teens are home at a reasonable hour. Even if your teen objects, anticipating such problems and preventing their occurrence is wise parenting.

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

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Taking time out for yourself

"I don't know why I'm tired all the time," a working mother of three complained on a talk radio show. "I get eight hours of sleep but I'm tired when I get up and irritable most of the day. Sometime I just don't feel like going on."

"Are you depressed?" the host asked.

"Yes, of course. Anybody who's tired all the time would be depressed," she answered tartly.

Right she is and not alone in her complaint. According to Dr. Holly Atkinson, fatigue is the most common physical problem facing women today. Part of the cause, she claims, is a dual-career lifestyle. Part is due to fluctuating hormones.

Chronically tired women exhibit sluggishness, impatience, depression, irritability, and emotional outbursts. They aren't easy to live with, even with themselves. And they don't like their lives very much. Often the fatigued woman tries to do more rather than less, feeling that renewed activity will reduce her tiredness.

If she is okay medically, the most effective way of dealing with fatigue is to take more time for herself and her interests instead of constantly meeting others' needs. This is difficult for women to do because we have been reared to believe our needs should come last.

"Don't play till your work is done," "Idle hands are the devil's workshop," "Cleanliness is next to godliness," and "Don't put off till tomorrow what you can do today," are just a few of the messages that haunt

By
**Dolores
Curran**



women. If we try to obey even half of those, we're bound to be tired most of the time.

Dr. Atkinson explains, "A woman is trained to be self-sacrificing. To get through her list of things to do, she first sacrifices her free time. Then she sacrifices her sleep. But a man will kick a chore off the list instead. He's been raised to take time out to restore himself."

God gave us childhood gifts like carefreeness, play, humor, and adventure but I don't believe He intended them to end with marriage.

For women suffering from chronic fatigue, the tough and ongoing questions must be, "What have I done for myself lately? What did I do today that was fun? Did I take a book to the park for an hour after taking the kids to their ballgame? Did I take a long bubble bath instead of cooking a gourmet meal, settling for tomato soup and grilled cheese sandwiches instead?"

Contrary to popular myth, these aren't selfish but self-preserving behaviors, ones, incidentally, that will benefit the family more than watching every ballgame and cooking superb meals.

And women need to overcome feeling guilty because they aren't working or serving. When they can give themselves permission to chat with a friend or take a long walk without feeling guilty, they are on the road to real success.

I often suggest to tired and depressed women that they put on their schedule an enjoyable activity and view it as important as laundry. This way their family gets more than fresh clothing. It gets a fresh wife and mother to boot.

Caring families can take the initiative in helping a woman overcome chronic fatigue by encouraging her to lower her housekeeping standards and to take more time for herself. Some families do this effectively by suggesting she take the aerobics class she wants to and by assuming some of the more necessary chores themselves.

Other families, sadly, intensify her guilt when she decides to take care of her needs. "You're not going to my ballgame?" "Hamburgers again?" "Where were you?" I had to wait a half hour for you to pick me up." The differences in families decide whether Mom is going to be chronically tired and depressed or pleasant and happy.

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Family matters

The family dinner: a part of the past?

by Carol A. Farrell
Director, Family Enrichment Center

If there is one activity our family enjoys and values it is getting together around the table for food and conversation. For us it is the focal point of our day. Yet as I speak with families I hear more and more often how few families really share a meal together on a regular basis. For some it is a fantasy. For many it exists only as a memory of their childhood. But in all I hear "I wish it could be." I firmly believe that it is a tradition we must recover if we are serious about building strong families.

My experience is that it is around the table that we have become a family and where we celebrate being a family. Here, above all other times and places, we share life. We often laugh with each other and sometimes at each other.

Our table is not merely important to us as a family. I would dare to call it sacred. If our house were on fire, the only possessions I would try to save would

be our movies, our photograph albums and the old, round kitchen table. Why so? Because for me it is the symbol of our life as a family.

Dinner together is a priority for us. Even so, it isn't always possible. What is it that makes gathering a family for meals so difficult to achieve? For one thing, there is the pressure of outside activities and work itself. Part-time jobs, school activities, church and community commitments all have a way of making their claim on us in some way that affects our dinner time. As our family has become more adult and involved outside the home, we have come to adjust the time of our evening meal each day according to when we can gather most of us together. But even that doesn't always work. Then I find my hunger is for being together.

Other factors which work against family meals are within the home itself. Two of the worst offenders are the television and the telephone. For me, the family meal is privated time and all connections with the world beyond these walls should be temporarily

suspended. These two ties with which the outside world communicates itself to us most often rob us of the only opportunity we have to communicate with each other. What occurs when we share the happenings and feelings of our day is far more significant than almost anything we can learn from the television or on the phone.

One last thing that works for or against family mealtime is the atmosphere around the table. Every family has squabbles and problems but disagreements and correction should be handled in some other room, at some other time. This is a time meant to satisfy not only our body's need for nourishment but our spirit's as well.

There are few things in life as satisfying as sharing even the simplest meal with people who are dear to us and who make us feel good about ourselves. We need as much of that in our lives as we can get and it's worth whatever effort is required.

Does TV distort happiness?

It makes us takers, says talk show host

If television makes you happy, maybe it is time to consider what happiness is--in the view of Dennis Wholey.

Wholey, who hosted his own late-night talk show on public television is the author of a new book entitled, "Are You Happy?"

By
James Breig



In it, he talks with dozens of famous and successful people about their definition of happiness. Among those interviewed are Willard Scott of "The Today Show," columnist Jack Anderson, songwriter Burt Bacharach, comedian and activist Dick Gregory, chef Julia Child, actress Carol Channing and three priests.

In a recent interview, I asked Wholey what he thought about TV's image of happiness.

"TV is such a powerful influence in all of our lives," he responded. "All people do is watch TV and they are bombarded with false messages on happiness and the quality of life. Happiness on TV is being a particular age with the right neighbors and the right number of children and the right spouse. The message is that all that will bring happiness. It doesn't.

"A lot of people are happy but don't know it because of what they see on TV or because of some 'Shangra-La' idea in their minds. They think happiness is fame or grabbing the brass ring. Shows like 'Dynasty' and 'Dallas' all the soaps and game shows talk about taking rather than giving."

And that "taking" is at odds with what he has discovered about happiness during his research and interviews.

"People think happiness has to do with fireworks and great highs. They think of mega-events. But those people are chasing something which is not really possible. Happiness is peace of mind, contentment, feeling good. It has to do with self-esteem and positive attitudes. Happiness is an inside job; it



BACK IN TIME-- Kathleen Turner stars as Peggy Sue Kelcher, a mother facing divorce who is thrust back in time while attending her 25th high school reunion in "Peggy Sue Got Married." (NC photo).

has little to do with external circumstances and a lot to do with appreciating what we have rather than trying to get something we don't have."

Wholey said, "one of the great paradoxes of all time" is the selflessness invariably leads to people feeling better about themselves.

"Happiness," he said, "is something you give and, in giving, you get. If I live just for myself, that brings misery and unhappiness. Happiness

comes back when we give it up."

He discovered that himself when he wrote his first book, "The Courage to Change," in which alcoholics, including himself, wrote about their recoveries.

"I wrote that book to help other people write me all the time about how it changed their lives dramatically...and that makes me feel good," he said.

Asked to list five other things which bring him happiness, Wholey named:

1. "The process I've been on for six years since I quit drinking and started growing up. That's exciting."

2. Daily exercise.

3. Anything which triggers his sense of humor.

4. The people in his life.

5. "Spreading the word on the bright side of quitting alcohol and recovering. That's the single most exciting thing."

In his interviews with people about happiness, Wholey found that a spiritual element is very common.

"It couldn't have been said more powerfully than Willard Scott put it in the chapter on spirituality. His whole being is predicated on his faith. His peace and enthusiasm for life radiate.

"It seems to me that most people have a spiritual dimension to their lives. A belief in a higher power outside ourselves is present in most people's lives, even if they don't admit it."

What made Wholey happy in the past--hosting a talk show--lies in his future as well.

"It's what I do well," he explained.

"I'm interested in what makes us tick. I want to go back. I have certain God-given talents and skills, and one component of happiness is to use them to benefit other people. Telling me not to interview anyone anymore would be like telling a runner not to run."

Note: "Are You Happy?" is published by Houghton Mifflin Company, Boston. Cost: \$16.95

'Lost Horizon' is for all to see

LOST HORIZON A-I (no MP-AA rating)

Frank Capra's 1937 classic yarn, starring Ronald Coleman as a British consul who is taken to Tibet and the thriving utopian community of Shangri La, has been reissued in a restored and almost complete version of the 132-minute original. The restoration, undertaken by the American Film Institute, has found most of the lost footage and used production stills to cover missing scenes. It is a pleasure to see the film as it was originally presented to audiences on the eve of World War II. Its version of an ideal society where people live in peace and harmony has as much meaning for the troubled world of today as it did then.

THE COLOR OF MONEY A-III, R

Paul Neuman is Eddie, obsessed with turning Tom Cruise (Vinnie) into a clone of himself in this drama directed by Martin Scorsese. Pride and clash of male ego figure prominently in this disappointing exploration of the corruptibility of talent and the resentments of lost youth. Brief nudity and profanity have more impact than the plot.

PEGGY SUE GOT MARRIED A-II, PG-13

A good-natured mom headed toward middle age re-lives the past when she faints at a class reunion and discovers

that the person she was and has become are one and the same. Kathleen Turner and Nicholas Cage star in this modern fable of free will and determinism directed with care and control by Francis Ford Coppola, who presents a vision of the past and present as one cosmological moment. Brief simulated lovemaking.

municates with him via her computer terminal. Excessive profanity mars an otherwise raucous but restrained comedy directed by Penny Marshall.

THE MISSION A-III, PG

Jeremy Irons gives an effective performance as the Jesuit leader who opposes a colonial army with non-violence, but Robert De Niro is unconvincing as a Jesuit novice who takes up arms to defend the Indians. The production is visually splendid but Roland Joffe's direction is erratic and the script is inadequate in the motivation of certain characters. Although it is a flawed work, "The Mission" succeeds in recalling a vision of justice that was crushed in the past but which helps us to better understand those who are struggling to attain it today.

FILM RATINGS KEY

USCC symbols and their meanings: A-I, general patronage; A-II, adults and adolescents; A-III, adults; A-IV, adults with reservations; O, morally offensive. The MPAA symbols and their meanings: G, general audiences; PG, parental guidance suggested; PG-13, parents are suggested to give special guidance for attendance of children under 13; R, restricted; X, no one under 17 admitted.

Capsule Reviews

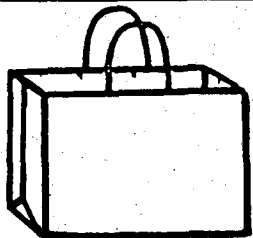
BLUE VELVET O, R

This film is an unconventional, often horrifying visualization of a young man's sex-filled imagination as he struggles to confront secret dark desires. David Lynch's vision emphasizes the young man's sadistic and masochistic dream state to the detriment of a simple fable about sacred and profane love. Dennis Hopper, personifying the evil side, supplies the brutality, profanity and violence which makes the instances of nudity seem almost atmospheric by contrast.

JUMPIN' JACK FLASH A-III, R

Whoopi Goldberg is the compassionate but fiercely independent computer operator who saves the life of a British intelligence agent trapped in an Iron Curtain country when she com-

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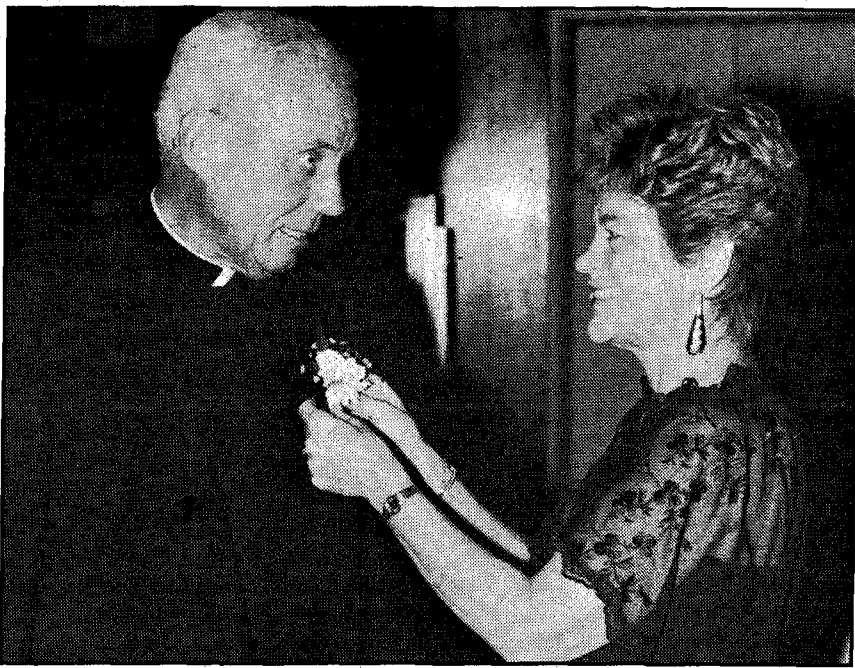
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Thanks, Father!

Mrs. Tom Endter, a parishioner of St. Catherine of Siena in south Dade, pins a boutonniere on Father Cyril Hudak, pastor of the parish for the past 19 years. The occasion was a recent dinner at the Doral Country Club in Miami which was attended by more than 250 current and former parishioners, some of them from as far away as Chicago and Pennsylvania. Fr. Hudak earlier this year was named pastor of St. Sebastian Church in Fort Lauderdale. For his dedicated services to the parish and community, Father Hudak received many gifts from his former parishioners including a football, "because he's such a fan."

Fr. Richard Leonardi

A Mass of Christian Burial was celebrated Nov. 4 in St. Vincent de Paul Church, Charlotte, N.C., for Father Richard C. Leonardi, former associate pastor at St. Hugh Church, Coconut Grove.

A native of Boston, Mass., who was ordained to the priesthood for the Archdiocese of Miami in 1969, Father Leonardi, 42, died during heart surgery in Bogart, Ga., on Nov. 1.

The son of the late F. Thomas Leonardi and Mrs. Florence Leonardi of Charlotte, he received his early education at St. Rose of Lima School and Archbishop Curley High before beginning studies for the priesthood at St. John Vianney College Seminary, Miami. He completed his studies at the Seminary of St. Vincent de Paul, Boynton Beach.

Coincident with his appointment at St. Hugh parish, he also was chaplain at St. Luke Center in Miami.

An enthusiastic worker in ministries to youth he was at one time V.P. and project director of the Coconut Grove Cares, Inc.

At the time of his death, Father Leonardi was serving in the Archdiocese of Atlanta.

In addition to his mother, who resides at 11417 Spreading Oak Lane, Pineville, NC, 28134, the priest is survived by two sisters, Mrs. Carol Winslow and Mrs. Diane Diaz, both of Charlotte; an aunt, Mrs. Patricia McKenny, and a foster son, Steven Perkins.

Burial was in Belmont Abbey Cemetery, Belmont, N.C.

CRS clothing collection set for Nov. 24-30

The Annual Clothing Collection sponsored by Catholic Relief Services and the Archdiocese of Miami will be held November 24-30. For over three decades, the annual clothing drive has provided millions of Americans with the opportunities to share a part of their world with those in need.

In 1985, Americans generously donated over 8 million pounds of clothing which was distributed by CRS in 37 countries. However, CRS Archdiocesan Director, Monsignor Bryan Walsh, says this tremendous effort still did not fulfill the needs for the people in these countries.

Clothing was used to provide immediate relief to refugees of war in Central America and the victims of famine in Africa. Families received clothing as an incentive to participate in community development projects and young men and women who have been receiving vocational training used donated material to strengthen their

sewing and tailoring skills. In addition, bedding and blankets delivered to hospitals and orphanages around the world helped replenish the depleted supplies.

In the past, CRS has had the aid of the American people for the clothing collections. A noble effort in the past was the 560,000 T-shirts collected for the youth in Ethiopian camps. "Clothing, even clothing as simple as a T-shirt, is desperately needed in places like East Africa", according to Ken Hackett of CRS New York staff. "Beyond hunger and malnutrition, pneumonia is a leading contributor of death in the camps. The clothing is critical to the success of CRS development efforts throughout the world".

The greatest need is for lightweight clothing since most recipient countries have a mild climate. Both goods for sewing classes and financial contributions to help defray shipping costs are extremely important also.

Each Catholic Parish is being asked to participate in the Annual Clothing Collection.

Interfaith parley on Nov. 18

"The Constitution and Religious Pluralism" will be the focus of an interfaith discussion to be held on Tuesday, Nov. 18 at 7:30 p.m. at the Sister Innocent Hughes Conference Center, adjacent to Holy Cross Hospital in Fort Lauderdale.

Keynote speakers at the event will be Dr. Judith Banki, associate national director of interreligious affairs of the American Jewish Committee in New York, and Dr. Stan Hastey, associate executive director of the Baptist Joint Committee on Public Affairs in Washington.

Panel members will include Msgr. Bryan Walsh, chairman of the Archdiocese of Miami's Ecumenical and Interfaith Commission; the Rev. Christian C. Spoor, pastor of Christ Community Church in Pompano Beach; and Rabbi Kurt F. Stone, of the Tamarac Jewish Center. Admission is free. For more info call 749-4454.

Testimonial dinner for Fr. Hennessey scheduled

A testimonial dinner in honor of Father William Hennessey will be held Nov. 21 at 7 p.m. at the Rolling Hills Country Club in Davie. Father Hennessey is celebrating the 25th anniversary of his ordination to the priesthood.

A Mass of thanksgiving also will be celebrated the next day, Nov. 22, at 11 a.m. at St. Bernadette Church, 7450 Sterling Road in West Hollywood. Father Hennessey currently serves as pastor of the new St. Mark's parish in Cooper City, which worships at Schott Memorial Center for the Deaf and Handicapped in Davie. For more info or to make reservations for the dinner, call 434-3777 in Broward.

It's a Date

Bazaars

The Ladies Guild of St. Augustine Church will hold their 5th Annual Bazaar in the church auditorium, 1400 Miller Rd., Coral Gables, on Nov. 15 from 10 a.m. to 4 p.m. and Nov. 16 from 10 a.m. to 1 p.m. Handcrafted items, holiday gifts and decorations. Country store.

St. Plus X Woman's Club will hold their annual bazaar on Nov. 20 in the parish hall at 2600 N.E. 33rd Ave., Ft. Lauderdale, at 10 a.m. Baked goods, jewelry, Christmas items. White elephant.

St. Joseph's parish, 8625 Byron Ave., Miami Beach will hold a fall bazaar on Nov. 22 from 10 to 5 p.m. and Nov. 23 from 9 to 2 p.m. Ladies and children wear, jewelry, Christmas decorations, housewares.

The Council of Catholic Women will host a Christmas bazaar on Nov. 15 at 7 a.m. to 6 p.m. and Nov. 16 from 7 a.m. and 2 p.m. at St. Stephen's Social Hall, 2000 S. St. Rd. 7 in Miramar. Donations of holiday baked goods needed.

St. Clement's Women's Club is sponsoring a holiday arts and crafts show on Nov. 22 and 23 in parish hall, 225 NW 29th St., Wilton Manors. Hours are Sat: 9 a.m. to 4 p.m. Sun: 9 a.m. to 2 p.m. Christmas gifts. Baked goods. Toys. Decorations.

Holy Cross Academy Home and School Association will be sponsoring a Christmas bazaar on Nov. 22 from 9 a.m. to 4 p.m. on the school campus located at 12425 Sunset Drive, Miami. Christmas gifts, plants, handmade arts and crafts. Homemade jellies.

St. Paul the Apostle Catholic Church, 27th ave. and 36th st. in Lighthouse Point is having its annual Christmas boutique on Nov. 15 from 10 a.m. to 4 p.m. and on Nov. 16 from 9 a.m. until 1 p.m. in the Education Building. Thanksgiving and Christmas hand-made gift items, jewelry, plants and baked goods will be featured.

St. John the Baptist Catholic Church will hold its annual holiday boutique on Nov. 16th from noon to 7 p.m. and Nov. 17 from 8 a.m. to 2 p.m. in the parish hall at 4595 Bayview Dr., Ft. Lauderdale.

St. Boniface Women's Club will hold their annual Christmas bazaar on Nov. 22 from 8 a.m. to 8 p.m. and Nov. 23 from 8 a.m. to 4 p.m. on church grounds, 8330 Johnson St., Pembroke Pines.

Spiritual renewal

The Women of Light will host their monthly Bible breakfast on Nov. 15 and the 3rd Saturday of each month at the Holiday Inn, Ft. Lauderdale North. \$8 per person includes breakfast, scripture teaching, music and a personal sharing by a guest speaker. For information and reservations for future breakfasts call Nancy: 752-3008, Lila: 753-2037 or Sharon 721-8486.

St. Mary's Cathedral Women's Guild will host a Day of Reflection on "gratitude" on Nov. 22 at the Cathedral Parish Center. Register between 9 and 9:30 a.m. Speaker: Fr. Michael Kish. Mass at noon. Bring bag lunch. Day ends at 1:30 or 2 p.m.

The Cenacle will host a Eucharistic Minister's retreat on Dec. 5-7. Theme: "Being and Giving the Body of Christ." Given by Rev. Ronn Barton, O.M.I. Call/Write: Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462. 582-2534.

Dinners/dances

The Holy Spirit Council, 6032, Knights of Columbus, will hold a Pre-New Years Eve Dinner and Dance in the council hall on Dec. 27 from 7:30 p.m. til 1 a.m., 2118 SW 60 Terr., Miramar, 1 block West of 441 behind Sonny's Bar BQ. Open to public. For info call 962-4860, or 989-1802 (days only).

St. Henry's Annual Christmas Snowflake Ball will be held at St. Henry's Parish Hall, 1500 South Andrews Ave., Pompano Beach, on Dec. 13th. Cocktail hour: 6-7. Dinner served at 7 p.m. Dancing with big band orchestra from 8 p.m. til Midnight. Tickets \$35 per person or \$70 per couple. Reservation necessary no later than Dec. 5th. Call 785-2450 Mon-Fri from 10 a.m. til 3 p.m. Also a dance Nov. 22 at the parish hall from 8 p.m. til midnight. Chuck LeMar Orchestra. Admission \$8.

Miscellaneous

Respect Life of Miami is hosting a brunch on Nov. 22 at the King's Bay Country Club in Miami at 10 a.m. Speaker: Senator Ileana Ros-Lehtinen. For reservations call Respect Life at 653-2911. Tickets \$20.

The Catholic Widow-ers Club of Hollywood will hold its monthly

meeting on Dec. 5th at the Nativity Parish Hall, 700 Chaminade Dr., Hollywood at 7:30 p.m. Gala Christmas party with champagne dinner, refreshments, music and dancing. Reservations a must. Limited. For details call Mary at 921-0685. After 6 p.m. call Lee at 922-5114.

St. Timothy annual super carnival, 5400 SW 102nd ave., will be held Nov. 13-16. Flea market. Rides, game booths. Pre-Carnival ride tickets available in the church office at discount prices.

The Dominican Laity, Third Order of St. Dominic, St. Thomas Aquinas Chapter, will hold their monthly meeting on Nov. 16. Members will meet at Cor Jesu Chapel at Barry U beginning with rosary, Mass and Office at 11:30 a.m. Business meeting will follow in the Board Room at Thompson Hall. Visitors welcome.

The Catholic Daughters of the Americas, Court Holy Spirit #1912 will hold a regular business meeting on Nov. 14 at St. Elizabeth Gardens, Pompano Beach at 1 p.m.

The Catholic Daughters of the Americas, Court Holy spirit #1912 will sponsor a Dessert Card Party on Nov. 22nd 11:30 a.m. at St. Elizabeth Gardens in Pompano Beach. Donation: \$1.50. For information call 941-5546.

Corpus Christi Church is holding their annual Carnival this coming weekend Nov. 13-16. There will be bingo, rides, games and international food. Old parishioners in particular are invited.

Jewish-Christian lectures slated

The first in a series of three Jewish-Christian lectures will be held at Barry University, Nov. 16, in the Andreas Building at 2 p.m. Sister Carol Ritner, R.S.M., will present a film and dialogue on "The Courage to Care." Sister Carol was the executive producer, with Sandra Myers, of the short documentary film about non-Jews in the Holocaust. The film was nominated for the Academy Award in 1985.

The second lecture will be held Jan. 25 and the third Mar. 8. Registration fee for the total series is \$10 or \$4 per lecture. For more information, call Edith Jacobson, coordinator of Jewish-Christian Relations, Barry University, 758-3392, extension 437.

Lithuanian bishop: Russia strangles Church

Continued from page 12

have saved Lithuanian from total extinction, since Stalin wanted to colonize the Baltic country with Russians, the bishop said.

Three days before the outbreak of the war, Russian soldiers occupied the

Prayer petitions

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions. Petitions will be included in individual daily prayers each week as well as during this special time of community prayers. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

country and were involved in mass deportations of Lithuanians. Natives had no time to collect belongings or food, Bishop Baltakis said, and 43,000 were transported to Siberia in one night alone. More than half of them died.

Soon Lithuania was occupied by Germany. The bishop himself, then a student, was arrested and placed in a labor battalion supervised by German soldiers. In Belgium after the war he studied with the Franciscans and was ordained in 1952, later transferring to the United States.

Many Lithuanian Catholics and priests fled to the United States during the war years, a large number settling in the Chicago area, a few calling South Florida home.

After the war, deportations and persecutions continued under Soviet occupation. In addition to many who were imprisoned, over "350,000 Lithuanians were exiled to Siberia out of a country of only 3 million people," Bishop Baltakis said. "About 300 priests were arrested or exiled to Siberia."

Bishops were either placed under house arrest or exiled. During the '50s, many priests and laymen were allowed to return to their country.

Despite this dismal history, Lithuanians "are still living with hope," the bishop said. Although there are no freedoms and little human rights "living conditions (food and housing) are better than they were 20 years ago."

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Young people don't live in vacuums

So why do we minister to them as if they did?

By Father David K. O'Rourke, OP
NC News Service

At the reception the day I became pastor, someone poked a finger under my nose and demanded: "What are you doing for youth?"

"What am I doing for youth?" At the moment I couldn't think of anything. But I began to think that it might be a good idea to do something. So, before long, the parish had a youth program.

Setting up programs for youngsters in California is not difficult, for it's a great place to be young. From the ski slopes of the Sierra Nevada to the Pacific beaches, there are unparalleled opportunities for recreation, and for the kind of retreat and religious-education program that uses recreational facilities.

So how did our young fit into the church? The same way, say the social scientists, that every age group fits into our society and its institutions: in isolation.

Our society tends to view its members out of context, and principally as individuals. The connection those individuals have with one another gets missed.

Our youth program, for example, never really addressed the fact that there were other people who shared the household with the children. Were there others, like grandparents, or perhaps a divorced sister with children?

Was there illness, or a problem with alcohol or drugs at home? Were they living with riches or perhaps with unemployment? We never really asked these questions.

For all practical purposes we treated each youngster only as an individual, and as individuals they were much the same.

I valued our youth program because of the quality of the religious education we provided, because of the numbers who attended the weekly

sessions, and because of the popularity of our social events, all of them worthwhile.

But I see in retrospect that we overlooked the human reality in which each youngster lived. Whenever they showed up for a youth session, each youngster brought along his or her family situation, never far beneath the surface.

But we really didn't see them as members of families, each with its own story; nor as students in a competitive school system with its own problems and pressures.

We didn't see them in context. We saw them as single individuals. And we isolated them into a category: youth.

According to leading social scientists, we were behaving in a typically American manner. We had lost sight of the forest for the trees.

The U.S. Catholic Conference's Commission on Marriage and Family Life is working right now on a statement designed to help correct this view. The statement says that what is needed is a family perspective, a view which connects all the parts.

The statement notes, for example,



How do young people fit into the Church? The same way, say social scientists, that every age group fits into our society and its institutions: in isolation. The connections individuals have with one another get missed. (NC photo/Dale G. Folstad)

that many people speak as advocates for different parts of the family -- the elderly, for example, or for youth, or for working women. But no one is an advocate for the family as a whole.

Thus, youth -- like the elderly and the very young -- are viewed in isolation, out of their human context.

What is the place of youth in the church? Ten years ago that question made me think first of youth groups and youth ministry, efforts that are certainly needed and praiseworthy. But

today I prefer to think of the young first as integral members of the larger community.

We have to think of youth first in the context of their friends, their grandparents, their teachers and neighbors, the parish and all the other groups that are parts of their daily lives.

After that, we can begin to plan ministry for youth, and also with youth -- ministry that relates to their real situation.

A bishop issues a challenge

By Cindy Liebhart
NC News Service

The Diocese of Bismarck stretches across Western North Dakota. Its 34,000 square miles encompass rolling prairies where farmers raise wheat and rugged clay canyons where energy-development industries probe the earth for oil and coal.

In this predominantly rural diocese with a few small cities, closeness to the land and commitment to the family give life its flavor. One gets the sense of strength, stability and simplicity.

But young people here grow up with the same needs, anxieties and pressures that buffet all adolescents; the same energy, enthusiasm and questioning nature as well.

The diocese, too, faces the universal question of how to make the church vital in the lives of its young people, how to let young people know

'I call you to be on the cutting edge...to take leadership in...the destiny of our planet.'

Bishop John Kinney,
Bismarck, North Dakota

they are vital in the church's life.

Last fall, Bismarck's Bishop John F. Kinney took the direct approach.

"I understand that you feel oppressed and that institutions sometimes deny your importance as individuals," the bishop wrote in a pastoral letter sent to all seventh-through 12th-graders in the diocese.

"But I invite you to come see who we are in the church, what we believe and how important you are to us now."

Young people "are not only the

church of tomorrow but the church of today," he told them. "You are filled with gifts and talents that need to be shared in the church."

Bishop Kinney asked youth to "look for ways to enhance the worship of the church" by participating as lectors, commentators, liturgical musicians, greeters and eucharistic ministers. And he encouraged youth to offer service to "the hurting, hungry, lost, homeless and afraid."

"I call you to be on the cutting edge," the bishop said. "You have the opportunity to address prejudice within the church, to address personal and social problems, and to take leadership in the future direction of not only your families and your church, but the destiny of our planet."

The letter reminded young people that the church "made a commitment to you at baptism....If you are hungry, we will give you food. If you are lonely, we will give you love."

Scriptures

'God is for real, man!'

How to get young people interested in the Bible

By Father John Castellet
NC News Service

Fortunately, I do not have to get my students interested in the Bible. When they come to the seminary where I teach, they already realize the importance of God's word for their own Christian formation and for their future work as ministers.

The same is true of the people who come to the many courses offered in parishes. They are there because they want to be, motivated by a deep desire to learn more about God as revealed in Scripture and about Jesus Christ.

In both settings, teenagers are conspicuous by their absence. That is quite understandable in the seminary setting, but how about in the parishes? Is

it because they couldn't care less?

That would be a hasty assumption and close to a rash judgment.

Deep down, teenagers do care. They are going through a phase of life marked by confusion, by a sometimes frantic search for identity, for meaning and direction.

When they don't turn to Scripture, why don't they? The answer is far from simple. But surely a chief reason is that the Bible does not speak their language.

One man who refused to give up was a chaplain at a New York county jail and a counselor at various camps for problem adolescents. He was determined to bring the light of Scripture into their confused lives.

His attempts were met with stiff resistance.

Know Your Faith

Our youth are at risk

If the Church can't convince them it cares, others will

By Katherine Bird
NC News Service

Six years ago, she had finished her junior year at a Catholic university, majoring in philosophy and literature. Though raised in a home where religious values were discussed, she wasn't actively practicing Catholicism and had no personal ties with a parish or church minister.

Uncertain of a future career, she fretted over the important decisions that were only months away. She criticized the material goals of some friends and spoke often, though vaguely, of wanting to help others.

She seemed recovered from her parents' divorce several years earlier and from the unhappy end of her first love. She supported her mother's desire to follow her career East and helped close down the family home with no hint of unhappiness.

Then the young woman went West for the summer -- and into a new life which alienated her from her shattered family. In an art gallery in Colorado she was approached by a cult member and, literally overnight, recruited into the cult.

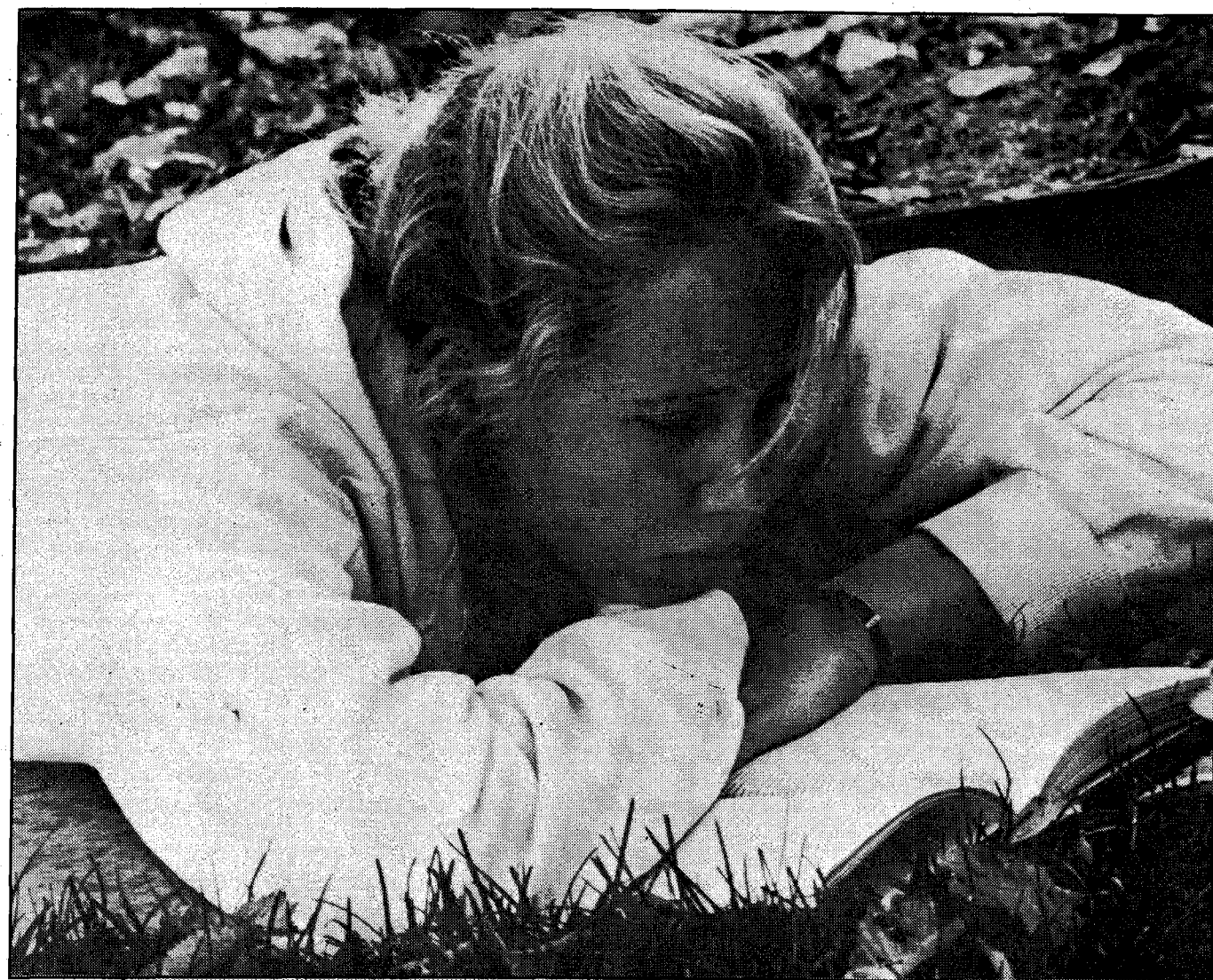
Since then she spends most of her time fund-raising, convinced she is helping to bring about the vision of her cult leader. She considers him the messiah.

The story of that young woman is not an isolated incident. The question that families are left to wrestle with is how and why their child was so vulnerable.

That concern is not limited to individual families. Youth are among "the most vulnerable groups in the church" to the appeal exerted by cults, especially those who feel rootless and lonely, states a new report from the Vatican on sects, cults and new religious movements.

The Secretariat for Promoting Christian Unity and three other Vatican agencies prepared the report which is based on responses to a questionnaire on cults sent to the world's national and regional bishops' conferences.

A cult is a "religious group with a distinctive world view" often based on a major world religion, the Vatican report says. These groups "usually pose a threat to peoples' freedom and to society in general," are authoritarian and use "highly sophisticated" recruitment and training techniques



The success of cults among Catholics is related to 'needs and aspirations which are seemingly not being met in the mainline churches.'

Vatican report on cults

which isolate individuals from their past.

The report states that the success of cults among Catholics is related to "needs and aspirations which are seemingly not being met in the mainline churches."

The Vatican's report has practical applications. It calls for paying greater attention to the pastoral needs of those most susceptible to a cult's approach.

What are some of those needs?

"Those who feel lost want to be found," the report notes. "There is a

vacuum crying out to be filled."

The report adds that sects seem to offer "a new vision of oneself, of humanity, of history, of the cosmos," and a way for members to participate.

Sect members also appear to "live by what they believe, with powerful [often magnetic] conviction."

Additionally, in a depersonalized world, cults appear to offer "human warmth, care and support in small and close-knit communities."

The report then suggests that through ongoing education and

guidance in personal and communal faith, the church can be a sign of hope for youth, and give them reasons for hope. The church can help youth "to ask questions as well as to answer them."

The church can plug into youth's hunger to belong by carefully crafting parish communities to be, as the report indicates, loving communities of lively faith, hope and love.

Here, it says, youths can begin to know themselves and others as unique and loved by a personal God.

The chief objection the youths made was that the Bible didn't speak their language.

The man's solution was to invite the youths to rewrite Scripture in their own language. Not the whole Bible, of course, but selected stories from the Old and New Testament.

The choice of selections was determined, in part, by the teen-agers' particular problems, their personal difficulties in finding God and in finding purpose in life.

The young people rose to the challenge and the results were amazing, not only from the point of view of literary form, which was unique. The results were amazing especially because of the insights the teen-agers revealed in catching the real

point of each story.

For example, their rewriting of the Parable of the Prodigal Son was now titled "Throwin' a Party

'The chief objection the youths made was that the Bible didn't speak their language. The man's solution was to invite the youths to rewrite Scripture in their own language.'

for Junior." The recasting of the story is fascinating, but the important thing is that in grappling with the parable, trying to understand it well enough to retell it, they came face to face with its main point.

In answer to the elder brother's complaints, the father in the parable tells him: "Look, this party isn't for your brother. It's for me. I'm so happy." And the youthful editor concludes: "That's how God feels when people come back to him."

All these stories were collected and published by the instigator of the project, Carl Burke, under the title "God Is for Real, Man" (Association Press, New York).

Burke's book is one man's way of meeting a difficult challenge. It shows that there is a way -- if there's a will.

Meet our trainer--Sister Lake

LOS ANGELES (NC)--Football sidelines are demilitarized zones, the territory of men. Coaches prowl, strategize, swear and guard the grass outside the chalk jealously.

No woman dares enter unless she is an intrepid journalist--or Sister Vincella Lake, trainer for the football team at Verbum Dei Catholic High School.

"I've always loved sports," Sr. Lake a School Sister of Notre Dame told *The Tidings*, newspaper of the Los Angeles Archdiocese.

"I have water and can provide emergency help. The guys know I am there to help," added the nun who knows cardiopulmonary resuscitation, and massage therapy for cramped muscles.

'After a game the first thing they do when they get off the bus is kneel and pray...'

Sr. Lake also is with the players for Mass before each game and directs a day of prayer for them.

She has invited Verbum Dei students to the convent for dinner and has become the confidant of some.

"The guys have shown themselves to be very serious and sincere. They know they are here at Verbum Dei for a purpose," she said.

"After a game the first thing they do when they get off the bus is kneel and pray in front of the cross here. They have never prayed to win or lose but to do their best and not to get hurt."

The team is a league champion and the coach, Lalo Mendoza, was named All Catholic Southern Football Coach of the year for 1985 by *The Tidings*.

Verbum Dei, a boy's school with a



Sister Vincella Lake, a School Sister of Notre Dame, poses with some of the members of the Verbum Dei High School football team in the Watts section of Los Angeles. She is the team's trainer--providing anything from water to a massage for cramped muscles. (NC photo by Rich Gould)

predominantly black student body, is in the Watts section of Los Angeles, the city's poorest and highest crime area with its gang violence and drugs.

"I have known students who told me they could make \$1,000 a week

selling drugs. They don't. They have a lot going against them, but still do the right thing...for a lot of these young men, not to be involved in sports would be to run in the streets."

Sr. Lake said that the sport of

football "frees them to find all of their potential through discipline and pride. They learn from the support of the coaches, their teammates and their parents. It frees them to see the possibility of college and better things."

Father Sarducci gives vocations a boost

His humorous ad offers 'padre perks' as a means of enticing college students to join the Oblates order

WASHINGTON (NC)-- A chance for free meals in Italian restaurants is just one of the 'padre perks' offered in a tongue-in-cheek vocations advertisement featuring the comedian who plays Father Guido Sarducci.

The ad was run by the Missionary Oblates of Mary Immaculate in magazines aimed at college-age audiences.

"Eat free in Italian restaurants," reads the ad, which shows Father Sarducci enjoying the gustatory delight of a plate of pasta.

"Go on Mangia (eat). I'm not talking subs, either. I'm talking cacciatore. You think they're gonna let the check slide if you're a doctor or lawyer? Don't hold your breath. But when you are a priest, it is on the house..."

It is not quite truth in advertising.

The man in the Roman collar is really comedian Don Novello, who brought Fr. Sarducci to the limelight on the television program, "Saturday Night Live."

And Oblate Father Allen Maes, vocations director for the Oblates' Central province, points out "there are no Italian restaurants in the places we send people."

The Oblates send missionaries to many Third World countries, said Fr. Maes, who taught in Cameroon.

In the ad, Fr. Sarducci lists, 'padre perks' such as "sleeping late, getting first crack at parish garage sales and helping your fellow man."

It's that last perk that the Oblates



Comedian Don Novello, who was once charged with impersonating a priest while visiting the Vatican has helped create a humorous vocations ad which the Oblates of Mary Missionaries hope will entice college students to join their order. (NC photo)

are promoting. Being a missionary is "a chance to help in places where people have nothing," Fr. Maes said. He believes it improves the outlook of today's often-confused young people "to see how Jesus works in other parts of the world."

Oblate missionaries are usually recruited through "a more traditional approach" of posting recruitment signs on college bulletin boards, Fr. Maes said in a telephone interview, but "there are other things on bulletin boards...you have to attract their attention."

So, Fr. Maes came up with an idea for "the first flamboyant" recruitment campaign.

He contacted Novello through his

'You think they're gonna let you eat free if you're a doctor? But when you're a priest, it is on the house...'

agent and left the method of attracting young people's attention up to the comedian because he "speaks their language."

The Father Sarducci character has brought Novello notoriety over the years. Catholics have sent him both fan mail and requests not to wear the clerical garb while performing.

In 1981 he was arrested by Vatican police and held for several hours-- for impersonating a priest.