

THE VOICE

Vol. 23, No. 17 Catholic Archdiocese of Miami Aug. 19, 1988



Gift of Hope

*Mother Teresa's Sisters
provide love and food to
poor and pregnant in
Miami's innercity*

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Inner-Voice

Catholic Youth celebrate



the end of the International
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He is everywhere in the universe,
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Cardinal, mourners remember the unborn

CHICAGO (NC) — Cardinal Joseph L. Bernardin of Chicago led more than 500 pro-life activists in a service at a Catholic cemetery near Chicago to "bury with dignity" the remains of nearly 2,000 unborn babies.

The event, at Queen of Heaven Cemetery, Hillside, consisted of a memorial Mass in the mausoleum chapel and a simple graveside rite, celebrated by Cardinal Bernardin at the request of anti-abortion groups organized by the Pro-Life Action League.

In a homily, the cardinal told the overflow crowd that the gathering was a "witness to our belief that every human being is created 'in the image and likeness of God.' This means that every human life — at every stage of development, from conception to natural death and in all its circumstances — is sacred and beloved of God," he said.

"As we mourn the aborted lives of the babies whose remains we bury with respect today, we also renew our firm commitment to protect and defend human life, especially those who are most vulnerable," he said.

At the graveside, the cardinal blessed two tiny white caskets and placed sprigs of wheat and red roses on them as a sign of life.

He told reporters at an impromptu press conference near the grave that he had agreed as a pastor to preside at the event because "it was a corporal work of mercy. It is a witness to the respect we should have for God's great gift of life."

Joseph M. Scheidler, executive director of the Pro-Life Action League, said that he regarded the service as "opening the way for similar memorials" for the unborn in other parts of the country.

"This was a day of unity, a kind new beginning for the pro-life movement," Scheidler said in a telephone interview with *The Chicago Catholic*, archdiocesan newspaper. "We all did something together for the children. We have got to alert America that we are killing our children... not just tell them, show them."

Catholic Relief Services sees drop in donations

NEW YORK (NC) — Few organizations would call a 28 percent drop in yearly income fortunate, but that was the assessment given by Lawrence A. Pezzullo, director of Catholic Relief Services, in a report on the 1987 activities of CRS. The Catholic overseas aid agency had a total income of \$237 million in 1987, 28 percent lower than its 1986 total of \$328 million. "Fortunately, 1987 was one of those years when there were fewer disasters than usual," Pezzullo said. "As a result, our staff overseas and at headquarters have had the time and resources to allocate to new projects and plans for longer-term programs. We also have been able to concentrate on the evaluation and consolidation of existing plans and programs."

Fewer Irish women going to Britain for abortions

DUBLIN, Ireland (NC) — The number of Irish women traveling to Great Britain for abortions decreased in 1987, according to the British Office of Population Censuses. Last year, 3,673 women from the Republic of Ireland had abortions in Britain, the lowest figure since 1982. That was nearly 250 fewer Irish women than had abortions in Britain in 1986. Abortion is illegal in Ireland, where the constitution includes an anti-abortion amendment. Abortion in Britain is legal through the 28th week of pregnancy.



Anniversary Mass

Father Edward Branch walks down the aisle at St. Rita Church blessing the congregation during a Mass celebrated to recognize the 20th anniversary of the National Black Catholic Clergy Caucus and the National Black Sisters' Conference. (NC photo)

Russia being pressured to ensure religious freedom

ROME (NC) — Ukrainian Catholics and other Christians are pressuring Soviet leaders to develop a "communism with religious freedom," said Ukrainian Bishop Andres Sapelak, head of the Ukrainian Church in Argentina. The Soviet Union is experiencing "a great explosion of the Christian faith, which has left those who have forcibly been imposing atheism for the last 70 years — seeking to destroy the Christian faith and the church of Christ itself — astonished, disconcerted and intimidated," he said. Symbolic of this is the emergence above ground of the Ukrainian Catholic Church, illegal in the Soviet Union since 1946, and Catholic pressures inside and outside the Soviet Union to legalize the church.

Republicans urged to be pro-life and anti-discrimination

WASHINGTON (NC) — The U.S. Catholic Conference has urged a Republican Party platform panel to oppose abortion by supporting a human life amendment and to protect "life after birth" by opposing euthanasia and discrimination against handicapped infants. In a summary of written testimony presented in New Orleans by Frank J. Monahan, USCC director of government liaison, the conference also urged the party to support nuclear arms agreements, combat discrimination in housing, oppose capital punishment and assist parents who send their children to Catholic schools. The same testimony was presented to the Democrats in May during that party's platform hearings.

Survey: People have more money but give less to church

(RNS) — The percentage of income given to churches has decreased, although individual income has gone up, according to a survey of 31 denominations just released by "empty tomb, inc.," a non-profit research and service organization in Champaign, Ill. Funded by a grant from the Lilly Endowment, Inc., the study is the first to contrast changes in per member giving patterns with changes in U.S. per capita disposable income. A report accompanying the survey findings pointed out that although income after taxes and inflation increased 31 percent over the base level from 1968 to 1985, per member giving as a percentage of income was 8.5 percent less.

New guidelines for bishops' periodic reports to Rome

VATICAN CITY (NC) — The Vatican has issued a new set of guidelines for the mandatory "ad limina" visits which heads of dioceses make to the Vatican every five years. The guidelines were published out of a need "to regulate the fulfillment of the 'ad limina' visit," as well as "the preparations which precede it" by both the bishops themselves and the various Vatican departments, according to a directory containing the guidelines. Preparation should involve not only "reflection and prayer" on the part of a bishop, but also the filing of a detailed report every five years describing his diocese, its problems, and its relations with "non-Catholic and non-Christian religious communities, with civil society and with the public authorities."

Brief challenges law designating Good Friday holiday

(RNS) — A legal challenge to a Hawaiian law recognizing Good Friday as a legal holiday has been filed in a federal appeals court by two Jewish groups and a church-state separationist organization. The brief was filed with the Ninth Circuit Court of Appeals by the American Jewish Congress, the Anti-Defamation League of B'nai B'rith and Americans United for Separation of Church and State after the U.S. District Court for the District of Hawaii ruled that the law did not violate church-state separation. The district court said the Good Friday holiday gives Hawaiians a "needed day of rest" to spend as they choose, but the brief argues that Good Friday has an "unmitigated religious significance" and, unlike Christmas or Thanksgiving, has not become part of "secular culture."

Court upholds parental notification before abortion

WASHINGTON (NC) — Pro-lifers welcomed a federal appeals court decision upholding a Minnesota law that demands a pregnant girl notify both parents and wait 48 hours before obtaining an abortion. The 7-3 decision, delivered by the St. Louis-based 8th U.S. Circuit Court of Appeals, overturns a federal district court and a three-judge appeals court panel that both had earlier struck down the law.

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Archbishop Edward A. McCarthy
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Robert L. O'Steen
Editor

Ana Rodriguez-Soto — News Editor
Prentice Browning — Staff Writer
Nitza Espallat — Editorial Asst.

Edith Miller — Display Advertising
Piedad C. Fernandez — Circulation Manager
Charlotte Leger — Editorial Asst.



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Second Front

Legislative victories

Catholic agencies pushed housing, plant closing laws

By Liz Schentchuk

WASHINGTON (NC) — August got off to a great start for social justice advocates at the U.S. Catholic Conference and Catholic Charities USA when victories with plant closing and fair housing legislation capped years of hard work.

"It was a good day," said John L. Carr, USCC secretary for social development and world peace, savoring the success.

The Senate 94-3 vote approving the Fair Housing Amendments followed a June House of Representatives vote of 376-23 on a nearly identical measure.

The same day as the housing victory, President Reagan announced he would not veto plant closing legislation, which took effect at midnight Aug. 3. When fully phased in, it will require corporate bosses to notify workers before closing plants or laying off employees — a "basic" economic right long advocated by the church.

The house approved the Senate version of the housing bill late Aug. 8, avoiding the expected conference committee action to reconcile minor differences and sending the bill on to the White House, where President Reagan, a fair housing supporter, was expected to sign it into law.

The measure allows tough enforcement of federal laws prohibiting discrimination and shores up the 1968 Fair Housing Act, which outlawed discrimination but failed to provide any substantive federal clout for redressing wrongs.

Along with prohibiting racial or other more traditional forms of discrimination, the legislation also forbids acts of bias against the handicapped, families with children and pregnant women seeking housing opportunities.

As it turned out, the same day that the housing anti-discrimination bill passed, a federal judge fined the city of Yonkers, N.Y., which is 24 percent black or Hispanic, for refusing to obey a 1985 order to integrate its housing and provide low-cost houses in white neighborhoods. The court, in 1985, had found the city discouraged non-whites from living in white neighborhoods and promoted segregation in education as well.

The fight over fair housing goes back decades. "We promised equal housing opportunity for all in 1968, and two decades of delay are long enough," Sen. Edward M. Kennedy, D-Mass., said in urging support for fair housing by the current Congress.

"Housing is probably the most critical area in race relations today," said Sulpician Father John F. Cronin, in 1966, when he was assistant director of the social action department at the National Catholic Welfare Conference, predecessor of the National Conference of Catholic Bishops and its public policy twin, the USCC.

Members of a community "generally support voting rights... and also equal job and educational op-



Solidarity

Philippine Cardinal Jaime Sin of Manila, in Poland on a private visit, embraces Solidarity leader Lech Walesa at St. Mary Cathedral in Gdansk. The cardinal reportedly dined with Walesa and Bishop Tadeuz Goclowski during the stopover in Gdansk. (NC/UPI photo)

portunity," Father Cronin said. "But there are many foot-draggers in the area of housing and quite a few adamantly opposed to fair housing."

Middle-class blacks often were denied decent housing in white neighborhoods and whites who usually favored public housing for the disadvantaged "resist any such programs which would be located outside of the so-called urban ghetto," Father Cronin said.

In 1979, Bishop Thomas C. Kelley, then USCC general secretary and now archbishop of Louisville, Ky., told President Jimmy Carter's administration that "we condemn discrimination in the housing market against minorities, women and the handicapped and we agree that the federal government should have effective authority to deal with it."

Since then, the housing issue has never gone away. In a statement issued this past spring, the USCC administrative board, composed of bishops, again pleaded for "stronger efforts to combat discrimination in housing against racial and ethnic minorities, women, those with handicapping conditions, and families with children."

But the success of the fair housing bill furthers that goal, Carr noted.

Getting a plant closing law took years as well.

As finally enacted, the measure demands — among other stipulations — that corporate employers notify each employee as well as local governments in writing before closing factories or other facilities that employ 100 or more full-time workers.

"We were delighted that finally the president saw the light" and decided to let the bill become law, a step which the White House earlier had opposed, said Matthew H. Ahmann, associate director for governmental relations at Catholic Charities USA.

"It's long overdue," he said of the new law. "What it establishes in principle is the basic right of American workers to be notified of economic decisions that affect their lives. That's a fundamental economic right."

Ahmann added that the victories of early August don't mean the social justice agenda in the 100th Congress is finished. "There's a lot on the schedule to come yet," he said Aug. 3. "It's been a very busy year."

Official

Archdiocese of Miami

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

The Rev. John L. McCullen--to Associate Pastor of St. Joseph Church, Miami Beach, effective Aug. 1, 1988.

The Rev. Alejandro Roque, O.M.I.--to Associate Pastor of St. Stephen Church, Miramar, effective Sept. 1, 1988.

The Rev. Mr. Miguel Parlade--to Permanent Deacon at Little Flower Church, Coral Gables, effective Aug. 3, 1988.

Women's Concerns hearings set in S. Florida

Now that the first draft of the U.S. bishops' letter, "Partners in the Mystery of Redemption: A Pastoral Response to Women's Concerns for Church and Society," has been released, it is time for Miami Catholics, women and men, to respond to this document.

In each of the four chapters of the letter, the authors — bishops, clergy, religious, lay women, young and old — attempted to faithfully report what was heard during consultations with Catholic women held throughout the United States. Now that this draft has been released, the bishops would like once more to hear what women have to say.

So Archbishop Edward McCarthy has established a task force, chaired by Sue Gomes, president of the Miami Archdiocesan Council of Catholic Women, to coordinate the consultations within the Archdiocese. It is extremely important that anyone participating in these consultations read and perhaps re-read the document prior to attending a session. Copies are available in English and Spanish.

The dates and locations of the consultations for Dade, Broward and Monroe Counties will be listed in *The Voice and La Voz*. Here is a partial list of locations; others will be publicized when confirmed:

Dade County

St. Augustine Church,
1400 Miller Road, Coral Gables;
Sept. 29, 7 - 10 pm, Chapters 1 and 2
Oct. 6, 7 - 10 pm, Chapters 3 and 4
Sponsored by Office of Young Adult Ministry

St. Brendan Church,

8725 SW 32 Street, Miami;
Oct. 1, 9 - 3 pm,
Sponsored by Miami Archdiocesan Council of Catholic Women

Broward County

St. Ambrose Church,

353 SE 12 Ave., Deerfield Beach;
Oct. 29, 10 - 3 pm
(Alternate date if necessary: November 12)
Sponsored by Office of Young Adult Ministry

St. Bernadette Church,

7450 Stirling Road, Hollywood;
Sept. 17, 9 - 3 pm
(English and Spanish)
Sponsored by the Miami Archdiocesan Council of Catholic Women

Please obtain your copy of "Partners in the Mystery of Redemption: A Pastoral Response to Women's Concerns for Church and Society," by contacting the Evangelization Office of the Archdiocese of Miami, 9401 Biscayne Blvd., Miami Shores, 33138, 757-6241 in Dade, 525-5157 in Broward. There is a \$2 charge to cover cost and postage. For more information contact the Communications Office at those same numbers, extensions 330, 331.

How will Vatican II look in future?

Shift to laity, broadening of roles, de-Europeanizing, bishop says

SAN DIEGO (NC) — Bishop Kenneth Untener of Saginaw, Mich., asked a group of San Diego Catholics to try to understand the Second Vatican Council by imagining how it will be viewed in 500 years.

"Five hundred years from now, what would be looked upon as the single greatest change or shift achieved by Vatican II?" he asked.

His talk, given in July, was the first in a summer lecture series, "Viewpoints from Bishops," sponsored by the University of San Diego's continuing education department.

Bishop Untener compared changes in the church since Vatican II to the shifting of the great tectonic plates beneath the earth's surface: "They don't move fast, but when they do they have great effects."

Among Vatican II changes that could have impact for centuries, Bishop Untener cited:

- Recognition that the Holy Spirit is present within the entire church, not just handed down by the hierarchy. "This does not mean authority has been taken away," he said, "but the way it is exercised has changed, as seen in the establishment of parish councils and synods."

- A shift from a European church to becoming a world church. "It is now a connection of local churches rather than a Western European export. For example, instead of being celebrated in one language, the Mass is now said in over 300 languages."

- Use of "the people of God" to

define the church. "This is having tremendous implications now," the bishop commented. "Perhaps one of

the reasons there are less vocations is that the focus is on the laity."

Before Vatican II, he said, church teaching emphasized two ways to achieve holiness: following the 10 Commandments or, in addition, following

the evangelical counsels of poverty, chastity and obedience. But the council rejected the idea that some states of life are less perfect than others.

"Vatican II said, 'All faithful, of whatever rank or status, are called to perfection by the way of Christ,'" said Bishop Untener. "Holiness has a thousand faces."

The Saginaw bishop also cited the council's emphasis on the pilgrim church. "The church doesn't go from glory to glory. It's a pilgrim church on its way. There are things we don't know, and we now admit it."

Along with the notion of pilgrimage he cited the recognition that church teaching is not all black and white. "There is a gray area," which has caused tensions in the church, he said.

He called the recent pastorals of the U.S. bishops on the economy and on war and peace examples of that approach to teaching: "The documents are for people to think about. There is no final answer, no absolute."

Bishop Untener called the council's teachings on religious freedom another significant shift and a source of tensions.

Religious liberty, he said, "just doesn't set well" with traditionalist Archbishop Marcel Lefebvre, whose objections to that and other Vatican II teachings recently led to a formal break with Rome. He called the excommunicated bishop a "French monarchist" — that is, one who still maintains the pre-conciliar church's distrust of democracy and of any secular or non-Catholic form of government.

"Religious freedom outside and within the church can enhance, not break down unity," Bishop Untener said.

Hispanic educator hailed

WASHINGTON (NC) — Churchmen in Lubbock, Texas, hailed President Reagan's nomination of Lauro F. Cavazos, a Hispanic Catholic, as secretary of education, calling him a family man and the "embodiment of the American dream."

But the chairman of the Congressional Hispanic Caucus, Rep. Albert Bustamante, D-Texas, said the administration's recognition of Hispanics came "too little too late."

Reagan nominated Cavazos, 61, president of Texas Tech University in Lubbock and a sixth-generation Texan, for the post Aug. 9.

If confirmed, Cavazos would be the first U.S. Hispanic to be a Cabinet official. He would succeed William J. Bennett, also a Catholic, who will not leave the post until Sept. 20.

At a White House press conference at which he named Cavazos, Reagan said it was "an exciting moment" for Hispanics and all Americans.

However, Bustamante, also a Catholic, said Aug. 10 that "people are not blind to the administration's past treatment of the Hispanic community and the Hispanic community understands the politics behind this appointment."

Political commentators speculate that the Hispanic and Texas vote will be crucial in the upcoming presidential election.

In accepting the nomination, Cavazos said he shared the views of Reagan and Bennett on education and did not intend to change the course of the department.

Bishop Michael J. Sheehan of Lubbock said in an Aug. 10 telephone interview that Cavazos is "an example of someone who started from scratch, ... came from a rural Texas Hispanic background and worked his way up with dedication and commitment."

"He is the embodiment of the American dream," said Bishop Sheehan, who said he regarded Cavazos as a personal friend and a "devout practicing Catholic."

The bishop said Cavazos was chairman in 1987 of a citywide task force to combat the Hispanic drop-out rate in Lubbock.

Cavazos is married to Peggy Ann Murdock Cavazos, a nurse in a Lubbock hospital. The two have 10 children between the ages of 21 and 31.

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World food production slowing

Without a massive reordering of priorities...food scarcity and higher food prices may well dominate the 90s

WASHINGTON (NC) — A major Washington think tank sees evidence that natural and technological constraints are dramatically slowing world food production.

The result, said the Worldwatch Institute, will be shrinking surpluses, particularly in poorer nations, as the human population increases at an estimated 91 million annually in the early 1990s.

The Institute, in a report focusing on world grain production, said that "without a massive reordering of priorities that will restore soils and slow the population growth ... food scarcity and higher food prices may well dominate the '90s."

Wheat, rice and corn dominate the world's grain crops, which account for half of humanity's calorie consumption.

Between 1950 and 1984, world food production more than doubled. Low crop prices, land shortages, soil erosion and scarce resources of fresh water have begun to brake the food boom, the report said.

This year and 1987 saw an "unprecedented" decline in world production of grain, Worldwatch President Lester Brown said at a press briefing at Worldwatch offices Aug. 4. Severe drought in North America and China, two of the largest grain-producing regions, was a "triggering event" that has focused attention on the diminishing world food situation, he said.

Agricultural experts predict 1988 will have only 54 days worth of food more than the estimated consumption stockpiled worldwide — the lowest level in 27 years. In 1973, a 57-day stockpile triggered a doubling in world grain

prices, Brown said.

One of the institute's chief recommendations is for many countries to

"slam on the demographic brakes by pushing for one-child families as China has done."

Court rejects FCC curb on indecency at night

WASHINGTON (NC) — A three-judge federal appeals court struck down a Federal Communications Commission ruling that had set midnight to 6 a.m. as safe harbor time for broadcasting indecent material.

At the same time, the court upheld an FCC definition of indecency, holding that the agency has a right to regulate broadcasts of sexually explicit programs.

The FCC has defined indecent broadcasts as those containing "language or material that depicts or describes, in terms patently offensive as measured by contemporary community standards for the broadcast medium, sexual or excretory activities or organs."

In the wake of the decision, FCC Chairman Dennis Patrick said that he would move quickly to begin a proceeding to consider when programs containing indecent material may now be broadcast. The time had been after 10 p.m.

The FCC ruling allowing indecent material only between midnight and 6 a.m. drew objections from all sides, including those calling for a crackdown on indecency.

Morality in Media, for example, said the law already banned indecent broadcasting 24 hours a day and that the

FCC could not permit it at all.

In its decision, the appeals court found that the FCC ban violated free speech by banning indecent material until midnight.

The court also overturned FCC warnings to a student-run radio station KCSB-FM in Santa Barbara, Calif. and to a Pacifica Foundation Inc. radio station in Los Angeles, both of which had taken place after 10 p.m.

"Indecent but not obscene material qualifies for First Amendment protection whether or not it has serious merit," Judge Ginsburg said.

However, the court let stand an FCC warning to radio stations in New York and Philadelphia featuring Howard Stern, whose morning radio program is aired when children most likely would be listening.

Stern's broadcasts, the FCC had said, dwelled "on sexual and excretory matters in a way that was patently offensive" and violate local community standards for decency for broadcasting.

The Catholic Church opposes mandatory birth control and artificial contraception. Pope John Paul II has called on wealthy nations to help their poorer global neighbors develop economically to improve the standard of living for Third World families.

The Worldwatch report also says that global efforts to "conserve and rebuild soils" are needed.

In the short term, at least, the drought and the other evidence of trouble on the food front outlined in the Worldwatch report are not threatening Catholic Relief Service efforts, said spokeswoman Beth Griffin in New York.

The international aid agency will experience no "significant effects" on its programs from the drought, she said.

Shortages in some commodities can be compensated for with substitute commodities of equal nutritional value, Griffin said.

Some areas where CRS operates "are doing quite well," she said, citing Ethiopia as "looking up."

"In very few cases ... do you absolutely see no food available," she said. One of those cases, however, is southern Sudan — scene of an intense civil war.

Ecology is "one of many factors" in the effort to provide food relief or agricultural development, she said.

It is possible to drill deeper for irrigation water or change economic patterns to compensate for new situations, Griffin said.

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Cardinal: 'Consistent ethic' of life doesn't de-emphasize abortion

DENVER (NC) — Answering critics of his "consistent ethic of life" philosophy, Cardinal Joseph L. Bernardin of Chicago said that, in the final analysis, Catholics can vote against a political candidate because of the candidate's support for legalized abortion.

Cardinal Bernardin has been under attack for several years by some pro-life leaders who have argued that his "consistent ethic" stance on social issues is a way of de-emphasizing abortion as a political issue for Catholics.

"The consistent ethic of life is emphatically not a strategy for downplaying the issue of abortion in the church or in society... The consistent ethic should not discourage an emphasis on abortion in individual Catholics' political activity," Cardinal Bernardin said. "This seems widely misunderstood."

The Chicago prelate, who is chairman of the U.S. bishops' Committee for Pro-Life Activities, made his remarks in a keynote speech at a national meeting in Denver Aug. 8-10 of U.S. diocesan pro-life directors.

He used his talk to explain and defend his "consistent ethic of life" position, which he has developed in a series of major speeches since 1983. He also took the occasion to emphasize not only abortion but also euthanasia, which he said "threatens to assume the proportions which the abortion controversy took on two decades ago."

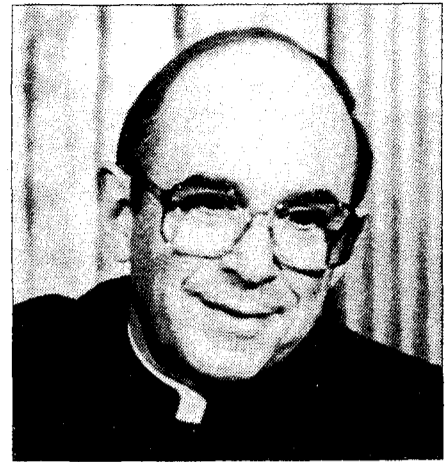
Cardinal Bernardin emphasized that the consistent ethic of life is not a political strategy but fundamentally a moral stance with political implications.

The consistent ethic emphasizes that Catholics must be concerned not just

with one issue but with a full range of issues involving the protection of human life and the enhancement of human dignity, he said. But it also stresses "protection of the right to life as antecedent to all other rights and the necessary condition for their realization," he added.

With regard to political choices revolving around abortion, he raised the question: "Having examined positions on a range of issues as well as a candidate's integrity, philosophy and performance, may a voter decide that the candidate should not receive support because he or she favors continued violation of the unborn child's right to life?"

The U.S. bishops' recent statements on political responsibility have not tried to answer that question directly, he said, but "my own answer to that ques-



Chicago Cardinal Joseph Bernardin
tion is yes. Indeed, a commitment to a consistent ethic would support a conscientious decision of this kind."

He said the bishops' Pastoral Plan for Pro-Life Activities calls abortion "an issue of justice" to which Catholics must give "urgent attention and priority," but the plan does not give Catholics a political blueprint to resolve the issue.

Government to enforce ban on abortion referrals

WASHINGTON (NC) — The federal government will enforce previously delayed rules prohibiting abortion counseling and referrals in federally funded family planning programs wherever the ban has not been blocked by court injunction.

"We believe it is essential to implement the regulations where we've not been challenged and where we've prevailed in court," Nabers Cabaniss,

deputy assistant secretary for population affairs in the Department of Health and Human Services, told National Catholic News Service.

The new regulations forbidding recipients of federal family planning funds from offering abortion counseling or referrals had been scheduled to take effect last March but were suspended following court challenges.

A federal court in New York last month upheld the rules, which govern the federal Title X family planning program, but courts in Massachusetts and Colorado have declared the ban unconstitutional in their regions.

The National Family Planning and Reproductive Health Association and Planned Parenthood of America both

went to court to prevent the regulations from affecting their members.

According to the new rules, Title X programs are required to "maintain physical and financial separation from prohibited abortion activities" and prevent family planners "from encouraging, promoting or advocating abortion as a method of family planning."

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Black evangelization needed, bishop says

INDIANAPOLIS (NC) — U.S. blacks are not as religious as is commonly believed, and they need the Gospel preached to them, Archbishop Eugene A. Marino of Atlanta said in an interview during a national gathering of black Catholic leaders meeting in Indianapolis July 24-29.

"Many tend to think of black Americans as more religious, but half of them don't claim membership, certainly half are not practically involved, in any church," said Archbishop Marino, who in March became the nation's first black archbishop.

The church's "basic mission" is evangelization, he said, and the church needs to

'We see ourselves as enriching the church. We see ourselves as a resource. We see ourselves as necessarily having to be spokespersons for our people' --Archbishop Eugene Marino

preach the Gospel to black Americans "not just for more members" but to fulfill the mandate given to it by Christ.

About 250 black priests, nuns, brothers, seminarians and permanent deacons attended the six-day meeting, which marked the 20th anniversary of the founding of the National Black Catholic Clergy Caucus and the National Black Sisters' Conference. Also involved in the joint meeting was the National Black Catholic Seminarians' Association.

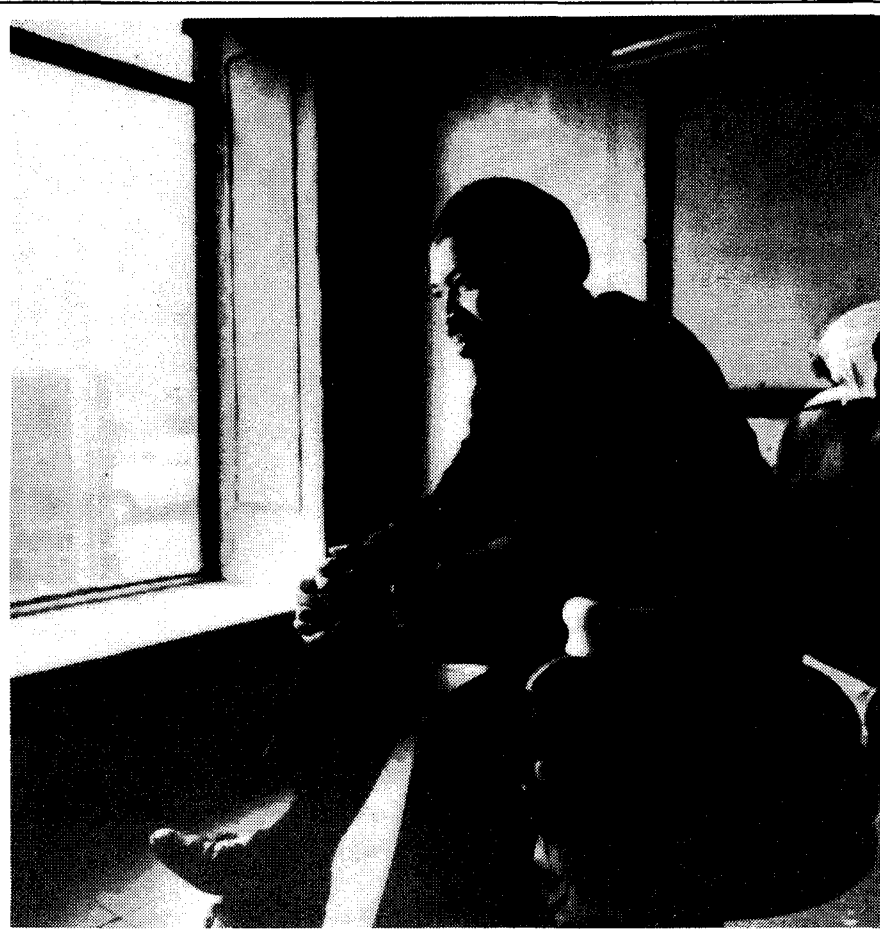
Archbishop Marino, who was at the founding meeting of the clergy caucus in Detroit in 1968, said he believes such regular meetings of blacks in ministry have helped people become aware of the presence of black clergy and Religious in the church.

"We see ourselves as enriching the church. We see ourselves as a resource. We see ourselves as necessarily having to be spokespersons for our people," he said.

"We call the church to be faithful to its mission to the poor and to be a more obvious and apparent witness to the love and service of Jesus Christ to the church and community," he added. "It's not always easy to address a difficult message to your family."

In a homily at a Mass celebrating the 20th anniversaries of the sisters' conference and clergy caucus, Father Donald Clark of Epiphany Parish, Detroit, noted that in the past two decades national and diocesan offices for black Catholics have been established, black vocations have increased and black liturgical art, music and prayer forms have grown and spread.

The number of black bishops in the country has increased, and they have issued a joint pastoral letter on black Catholicism and taken other steps to increase the role of blacks in the U.S. church. Last year representatives of black Catholics across the country held a national congress in Washington to develop a pastoral plan for the future of blacks in the church.



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Madison Avenue pushes vocations

WASHINGTON (NC) — Warwick Advertising, the Madison Avenue firm which created the "Made in the USA" campaign, has completed a series of vocation ads for the Jesuits.

The print ads are slated to debut this fall.

Warwick spent six months on the project and donated its services, Jesuit Father Vincent Biaggi said in a telephone interview from the New York province. Efforts were spearheaded by Sean R. Driscoll, senior vice president at the firm and an alumnus of Jesuit-sponsored Fordham University.

Each of the camera-ready pieces is designed around a large informal photo by well-known portrait photographer Alen MacWeeney and highlights one Jesuit.


In one ad, Father Jim Pierce, pastor

of St. Aloysius Parish in New York's Harlem, is described as "Community Organizer, Social Activist, Administrator, Teacher, Black Community Liaison" and finally "Jesuit Priest."


A block of copy on the lower right-hand side of each ad carries the message: "By joining the Jesuits, you'll get the chance to make the most of your God-given talents. You'll discover inner strengths most men never find. And you'll join a community of 24,900 men with a singular passion: to do the world a world of good."

None of the four men is pictured in clerical clothing — purposely.

"The idea was to have people attracted to a person and then be surprised to discover he's a priest," said Father Biaggi, explaining the mindset of the copywriter Tom Pastore.



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S. African bishops back conscientious objectors

PRETORIA, South Africa (NC) — The Southern African Catholic Bishops' Conference has announced its support for 143 South Africans who refused to serve in their country's military services.

"We support them in their stand and join these young men in their call for

The conscripts' 'courageous stand' is 'a clear sign of a growing awareness of the inherent injustices present in a society in which racial discrimination and the denial of human rights are so prevalent.'

Southern African Catholic Bishops' Conference

constructive alternative service for all who, in conscience, cannot serve in the defense force," the bishops said in a statement issued Aug. 15.

In the statement, the bishops also condemned a series of recent bomb attacks on civilians and welcomed the prospect of peace in Namibia and Angola. They also criticized government attempts to keep church leaders from speaking out on controversial issues.

The 143 white conscripts vowed to resist a callup by the South African Defense Force and echoed previous calls by church leaders that conscientious objection be extended to include non-religious objections.

Their announcements were the most overt challenges yet to the country's system of military service. Thousands of other young white men have left South Africa rather than serve in the military.

Of the 143 men, 105 have never served in the army and are therefore liable for six years in jail if they are not given religious objector status.

The bishops said the conscripts' "courageous stand" was "a clear sign of a growing awareness of the inherent injustices present in a society in which racial discrimination and the denial of human rights are so prevalent."

They objected "in the strongest possible terms" to a recent series of bombings in which civilians were killed. Eleven people, including at least four whites, have been killed this year and 148 others, mostly white, have been injured in the bombings. Innocent people are killed, maimed or injured."

"They cannot be held responsible for the system we labor under in this country," the bishops added, referring to apartheid, South Africa's system of strict racial segregation. "Whoever is responsible, there can be no justification for these indiscriminate bombings."

The South African government has blamed the bombings on the outlawed African National Congress. The ANC says it has not changed its policy of bombing only military and government installations.

The bishops said that "apartheid, with its built-in structural violence, is the root cause of the violent reactions we deplore."



Irish violence

A young boy throws a brick at a photographer while keeping bonfires lit in the Catholic section of West Belfast, after a night of sporadic rioting in Northern Ireland. Catholics rioted in 12 towns after suspected Protestant gunmen killed two Catholics. (NC photo from UPI-Reuters)

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Local Section

THE VOICE

Miami, FL

August 19, 1988

Page 9

Abortion, Joan Andrews and Florida

Jailed activist's case poses challenges, dilemmas for society, pro-life movement and Andrews herself

Following is a statement by the Thomas Horkan of the Florida Catholic Conference on "The Dilemmas Posed by Joan Andrews," an imprisoned pro-life activist. The statement outlines certain facts concerning the case and recommends that Joan Andrews be released. It also asks her to consider compliance with the rules of the prison system and with the usual terms of probation, and calls on society to return to a pro-life ethic.

Joan Andrews has recently completed the second year of a five-year prison sentence in the Broward Correctional Institution, the maximum security prison for women in Florida. She is there because of her commitment to the right to life of unborn children, her refusal to accept the law in this country which permits abortion on demand, and her willingness to sacrifice her freedom and well-being for the repeal of that law.

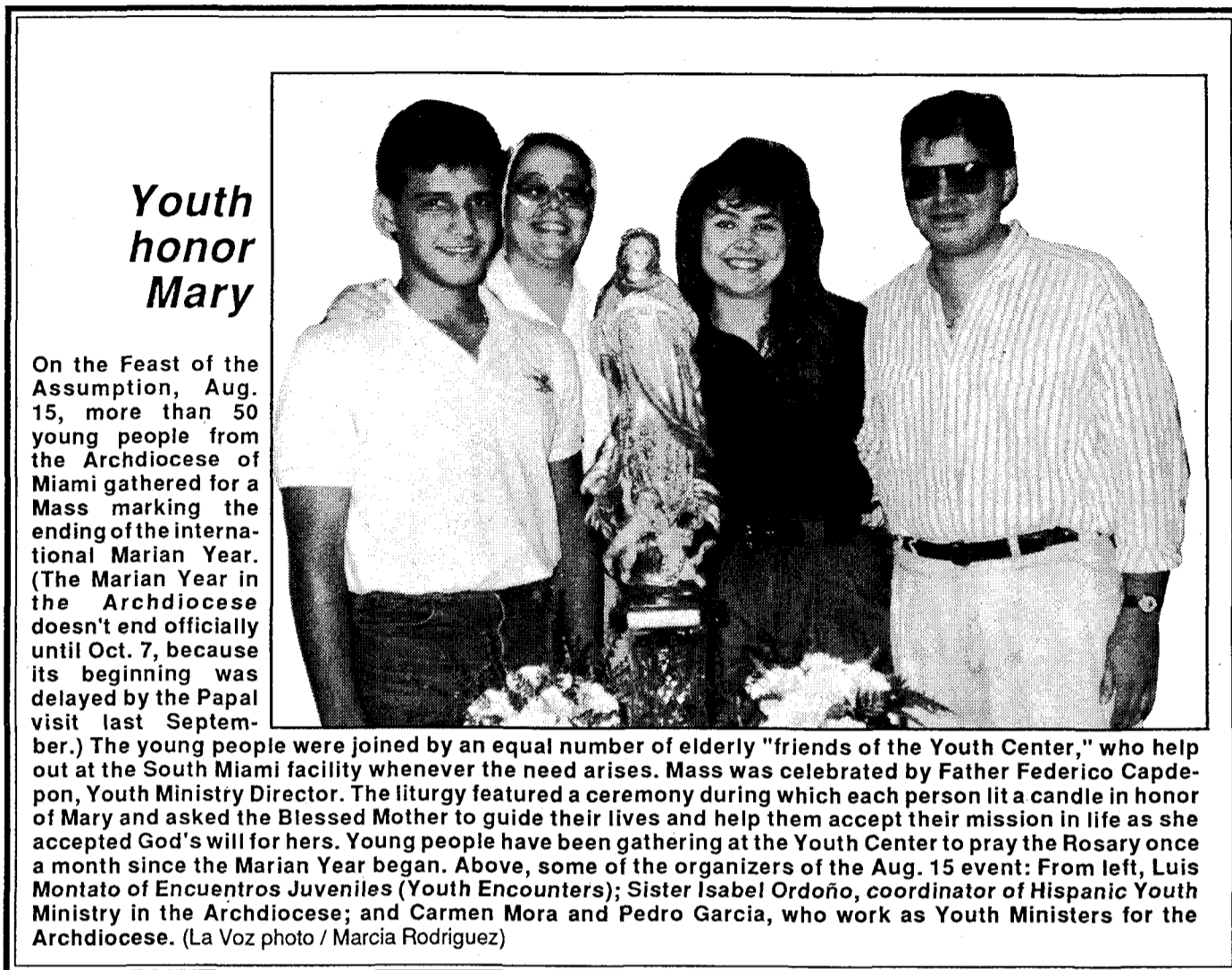
After being convicted of burglary of an abortion clinic in Pensacola, she voluntarily rejected probation, denied remorse and expressed a readiness to repeat the conduct for which she was convicted. Her crime involved very little property damage and no violence or personal injury, yet she received the maximum sentence of five years in prison.

She regards her conviction and imprisonment to be invalid, has refused to comply with the rules of the Florida Correctional System, and as a result has been subjected to disciplinary confinement. This involves, among other things, strip searches upon re-entering the prison. She willingly, deliberately and resolutely maintains her course of conduct after two years of such treatment.

Joan Andrews confronts society, the pro-life movement, the State of Florida and herself with a series of dilemmas.

Society

More than 20 million unborn children have been openly killed by abortion since the Roe v. Wade decision of the U.S. Supreme Court. Major institutions of our society support abortion, and some states even finance this destruction of our very young brothers and sisters. The sheer numbers dull the senses and the multiplicity of other problems and issues divert attention. Joan Andrews, like a prophetess of old, challenges all of society to confront this issue anew, its numbers, its humanity, its morality, its impact on the



Youth honor Mary

On the Feast of the Assumption, Aug. 15, more than 50 young people from the Archdiocese of Miami gathered for a Mass marking the ending of the international Marian Year. (The Marian Year in the Archdiocese doesn't end officially until Oct. 7, because its beginning was delayed by the Papal visit last September.)

The young people were joined by an equal number of elderly "friends of the Youth Center," who help out at the South Miami facility whenever the need arises. Mass was celebrated by Father Federico Capdepón, Youth Ministry Director. The liturgy featured a ceremony during which each person lit a candle in honor of Mary and asked the Blessed Mother to guide their lives and help them accept their mission in life as she accepted God's will for hers. Young people have been gathering at the Youth Center to pray the Rosary once a month since the Marian Year began. Above, some of the organizers of the Aug. 15 event: From left, Luis Montato of Encuentros Juveniles (Youth Encounters); Sister Isabel Ordoño, coordinator of Hispanic Youth Ministry in the Archdiocese; and Carmen Mora and Pedro Garcia, who work as Youth Ministers for the Archdiocese. (La Voz photo / Marcia Rodriguez)

child involved, and the forces that cause a pregnant woman to take this awful step.

Her conduct also causes society to re-view

- a) the role of the state in maintaining an ordered and just society;
- b) the obligation of citizens to respect the laws and authority of the state; and
- c) the principle that all authority comes from Almighty God.

The obligation to protect these unborn lives and the obligation to respect the

government requires constant, disciplined and unyielding effort to change the law.

The Pro-Life Movement

The pro-life movement is especially challenged by her stand. It must keep before itself the goal of the re-establishment of the right to life of all people, born or unborn, regardless of age or condition. Florida has seen some advances in support of life in recent years, including the

the Florida Pro-Life Youth Congress. This work is hard, and seldom dramatic, but it is the foundation for change.

Peaceful and non-violent demonstrations historically contribute to the process of change, but they must not be allowed to become counter-productive or to become a goal in and of themselves. A reasoned dialogue with all of secular society is essential to the re-establishment of protection for unborn life. This is not served by exaggerated claims or accusations against the correctional system, which has in fact improved greatly in recent years and is coping with almost insurmountable problems. Realistic and honest criticism is not only appropriate, it is needed, but it must be constructive.

The State of Florida

The State of Florida is challenged in several ways. Joan Andrews remains in prison not because of the crime she committed but because she confronts the State of Florida with the immorality of the federal law on abortion.

Had she conducted herself as criminals do, she would have received probation, or certainly a much lesser sentence. Had she acquiesced in the sentence, her imprisonment would have been much less harsh and she would be free today, due to gain time. Other prisoners with much more serious crimes have served much shorter sentences. But because of her conscientious objection to this federal mandate, she remains in the harshest of conditions.

(continued on page 17)

authority of the state are in conflict, thus posing a dilemma.

Part of the answer to this dilemma lies in the nature of our government. The ruling authority in this country rests ultimately in the people, and it is they who must restore the right to life of all people, including the unborn, to the law of this land. Miss Andrews is impatient, as we are; babies continue to be killed, and progress is slow, even imperceptible at times. But the nature of our system of

development of many pro-life problem pregnancy counseling centers, post-abortion counseling services, adoption outreach, the adoption of the parental consent law and a growing awareness of the need for change among government officials and the citizenry.

The pro-life and respect life ministries in its respective dioceses continue to expand and involve, among other things, the annual pro-life pilgrimages, the Respect Life programs every October, and

excited, as well as anxious to share their experience with fellow black Catholics in South Florida.

That time has now come.

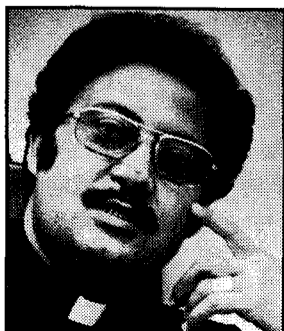
On Saturday, Sept. 3, black Catholics from throughout the Archdiocese will have the opportunity to listen to the delegates' experiences and begin to take the necessary steps to fully implement that Pastoral Plan in the Archdiocese.

All Black Catholics are invited and strongly urged to attend this Archdiocesan Black Catholics' Day of Reflection, which will be held at St. Mary Cathedral's Archdiocesan Hall, on the corner of NW 75th St. and 1st Court, Miami, from 10 a.m. to 4 p.m. on Sept. 3. Registration

will begin at 9 a.m.

The special guest for the day will be Bishop Curtis Guillory, S.V.D., Auxiliary of the Diocese of Galveston-Houston, Texas, and one of the 12 black bishops in the United States. Bishop Guillory also will be the celebrant and homilist at a noon Mass that day at St. Mary Cathedral.

Black Catholics are strongly urged to take part in this most important event in the history of the black Catholic community of the Archdiocese. Those who plan to attend should inform their pastors or contact Sam Jones, 759-5584, or Father Joe Ferraioli at St. Francis Xavier Church, 576-2957.



Bishop Curtis Guillory, guest speaker

In May of 1987, a historic event occurred in Washington, D.C. Black Catholics gathered for a National Congress where they developed a Pastoral Plan of action and evangelization to be implemented later at the diocesan level.

A group of delegates from the Archdiocese of Miami attended that Congress and returned enthusiastic and

A 'gift of hope' for homeless pre

Mother Teresa's Missionaries 20-bed, five-crib sh

By Ana Rodriguez-Soto
Voice News Editor

A "living saint" from India has given homeless pregnant women in South Florida "a gift of hope."

The "gift" is a 20-bed, five-crib shelter where those who have been forced out of their homes — by financial or family woes — can stay for the length of their pregnancies. They can also bring their other children along.

The shelter is run by the Missionaries of Charity of Mother Teresa, who have built an addition to their home at 724 NW 17 Street. The shelter occupies the second floor.

Below it is a soup kitchen which opened last spring, and adjacent is the original shelter for women and children with which the Missionaries began their work in South Florida almost eight years ago. (See accompanying story.)

The new shelter is well-named, according to Father Daniel Kubala, director of Respect Life for the Archdiocese. Until it was dedicated last month, he said, "we had no place to send the girls who call us and who are desperate."

Only one other Catholic shelter for pregnant women exists in South Florida, a four-bed facility sponsored by Respect Life in Tamarac.

Pregnant women and their children are welcome to stay on a daily basis at shelters for the homeless — such as the Salvation Army, the Miami Rescue Mission, and the Missionaries' of Charity own shelter for women. But aside from the Missionaries' new facility and the Respect Life home, there are no other long-term shelters for pregnant women in South Florida.

St. Vincent Hall in South Miami, once the only shelter for unwed mothers in the Archdiocese, is no longer housing pregnant women. Instead, it offers them medical care and counseling and places them in foster homes or independent living facilities during their last three months of pregnancy.

The Missionaries of Charity built the new facility after Archbishop Edward McCarthy wrote to Mother Teresa expressing the need for a shelter for pregnant women who have no place else to go.

Construction work began in February of last year, and the funding was, as it always is with the Missionaries of Charity, "providential." In fact, most of the labor and materials for the building were donated.

The sorely needed shelter will house the women until three months after they give birth. During their stay, the missionaries plan to offer them classes in sewing, typing, nutrition and pre-natal care. In the meantime, their other children, if any, will attend nearby schools.

Father Kubala said the Respect Life offices throughout the Archdiocese receive about 50 requests a month from pregnant women who don't have a place to



Sister Kironmoyi, local superior of the Missionaries of Charity, and "co-worker" or volunteer Midge Nachtrab, stand outside the new shelter for homeless pregnant women. At right, Nachtrab and Sister Michelle among the 20 beds and five cribs of the immaculately clean, gaily-decorated facility.

Until the shelter opened, 'we had no place to send the girls who call us and who are desperate.' Now, with the Missionaries of Charity, 'they'll get plenty of love. They'll be taken care of.'

Father Daniel Kubala,
director of Respect Life,
Archdiocese of Miami



ss pregnant women

Missionaries of Charity open
ed, five-crib shelter

stay.

Many of them are being evicted for non-payment of rent, and usually the children's father has "taken off" and left them destitute. "They're pregnant, they're alone and they don't know where to go."

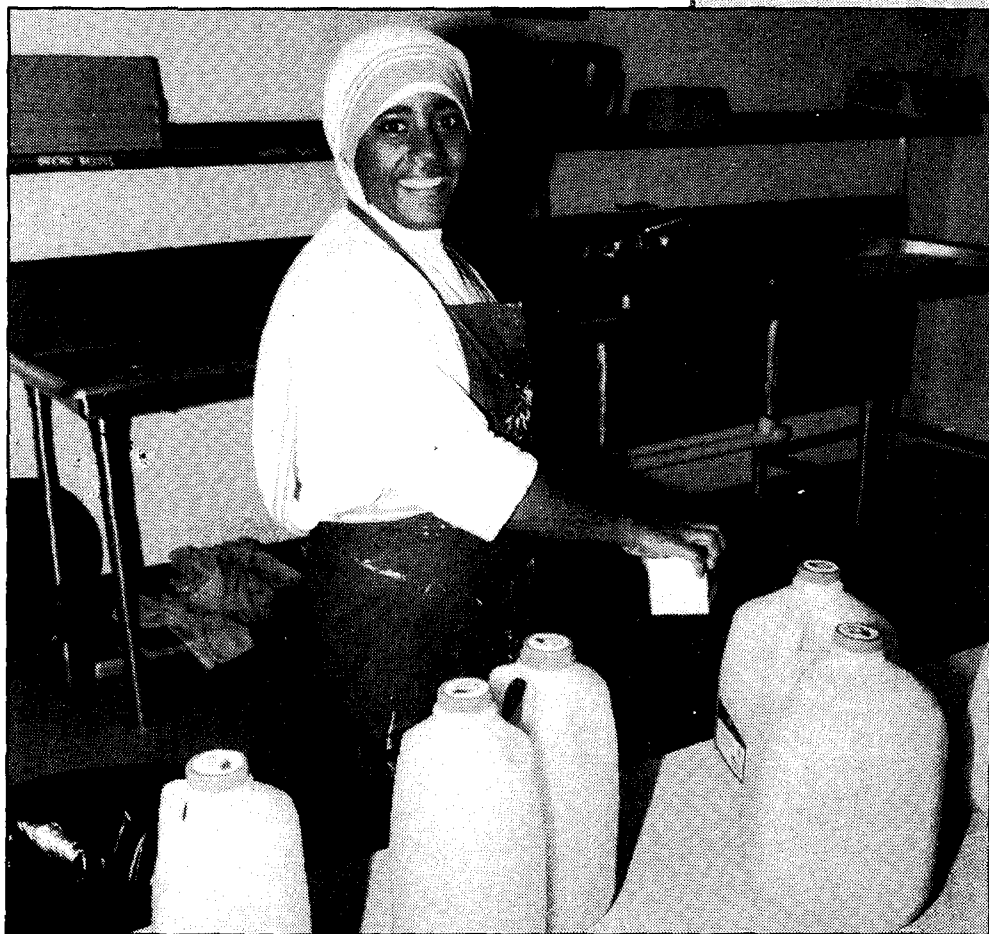
Very few of the women who call Respect Life are unwed teenagers whose parents have kicked them out of the house when they found out about the pregnancy.

"It does exist but not as much as it used to," said Father Kubala.

What has practically "disappeared" are cases of girls who are sent far away from home to have their babies so their families won't be "disgraced."

Far more common these days, he said, are the cases of pregnant women who are abandoned by their husbands or boyfriends and unable to work because they have other young children at home.

At the Missionaries' of Charity "gift of hope," he added, "they'll get plenty of love. They'll be taken care of."



Sister Suchi, above, sets up dining tables at Missionaries of Charity soup kitchen while Sister Jessica, left, pours the orange juice into one huge vat. The soup kitchen is open every day except Thursday from 9:30 to 11 a.m. (Voice photos / Ana Rodriguez-Soto)

Humility is their trademark

Sisters shun publicity, put all their trust in 'Divine Providence'

By Ana Rodriguez-Soto
Voice News Editor

They've been quiet but they haven't been idle.

The Missionaries of Charity of Mother Teresa of Calcutta don't write press releases promoting their work or asking for funds. In fact, sometimes it seems that taking pictures and doing stories on them requires special permission from Mother Teresa herself.

"They just go about their business," says Midge Nachtrab, a parishioner of St. Agatha Church in Miami who is one of their "co-workers."

The "business" of the Missionaries of Charity is to serve the "poorest of the poor."

From their immaculately-kept home in one of Miami's most economically depressed neighborhoods, they regularly reach out to hundreds of men, women and children, all poor, some elderly, many lonely, and more tortured by drug addiction, mental and family problems.

In the midst of all that sadness, they exude joy and the love of God. Their home at 724 NW 17 Street, a sparkling white and green oasis in the midst of housing projects and poverty, is appropriately called "a gift of hope."

The first Missionaries of Charity came to South Florida in 1981 to open up a shelter for homeless women (and their children). Today, six of Mother Teresa's sisters run not only the shelter but also a soup kitchen and a newly-dedicated home for pregnant women.

'It's the most fascinating thing. One day the freezer will be empty and they won't worry about it, and someone will just show up with the [needed] food.'

Midge Nachtrab, 'co-worker'

The shelter houses about two dozen women and children each night, who stay from 4 p.m. to 7 a.m. for no more than three weeks at a time.

After they leave each morning, the sisters begin cleaning and scrubbing — beds, bathrooms, floors — the kind of massive cleaning most housewives relegate to once a month, but which the missionaries do every single day.

The soup kitchen opens a few hours later, at 9:30 a.m. (except Thursdays), and feeds as many as come in until 11 a.m. On average, 120 men, women and children line up there for their daily meal.

Then there's the after-school program, where the sisters teach "religion and life" classes to about 15 neighborhood children twice a week.

And every day, at least two of the missionaries go out visiting. Since they do not drive, they walk to the homes

of about 200 families and 100 shut-ins — mostly for "prayer and listening," according to Sister Michelle, the only American among the six. The others are from India.

All the people they visit are invited to a picnic twice a year, and every Christmas each one receives a personalized gift from the missionaries.

The sisters also visit nearby Jackson Memorial Hospital and two nursing homes. And on Sundays, with the help of the co-workers, they ferry about 70 children to Mass at nearby St. Francis Xavier and Corpus Christi parishes. The kids get a snack and a religion class afterward.

While the missionaries' humility and their boundless capacity for work is impressive, so is their total confidence in "divine providence," says Nachtrab, a Dade County employee by day who recently took over as coordinator of the group of 80 or so co-workers.

The co-workers help the Missionaries run errands, collect donations, clean the home, transport the children and serve food at the soup kitchen.

"It's the most fascinating thing," Nachtrab says. "One day the freezer will be empty and they won't worry about it, and someone will just show up with the [needed] food."

The missionaries don't have a whole lot of storage space, so they like people to check with them before making donations of food or clothing.

Of course, says Nachtrab, "volunteers are always welcomed."

Editorial Page

Abortion doctors tell how it was

By Don Feder, Columnist
The Boston Herald

Bernard Nathanson needn't feel lonely any more. A founder of the abortion movement, now an eloquent exponent of the unborn, Dr. Nathanson once was an anomaly. Today he is joined by a growing number of colleagues.

In November 1987, the Pro-Life Action League held a seminar in Chicago of former abortion providers, and they offered poignant witness against their erstwhile occupation.

Dr. Anthony Levatino did abortions for eight years as part of his Albany, New York practice, performing dilatation and evacuation in late-term abortions. "In a D & E abortion, you are pulling out pieces of unborn children," the doctor disclosed.

From the outset, Levatino was vaguely troubled by the work, but continued to do it for the money. "It's highly profitable. I could do three abortions in my office, in an hour and a half, and make more than caring for a woman nine months and delivering a baby."

It took a personal tragedy to prompt a change of heart. While he was doing abortions as a resident, he and his wife were trying desperately to have a child. "There I was throwing kids in the garbage, five or six a week. Just give me one, I thought."

Eventually, they adopted a child. Several years later, their daughter was killed by an auto in front of their home. The girl died in Levatino's arms. "If you lose a child, you look at things differently. What was once uncomfortable becomes intolerable. You feel that you're destroying a human being for money, like a paid assassin." At that point, the doctor disconnected his suction machine.

Dr. Joseph Randall of Atlanta had a different experience. Randall, the operator of a clinic, estimates he performed 32,000 abortions. Like Levatino, he used the D&E procedure.

After the operation, "you have to reassemble that baby — arms, legs, head, chest — everything [to be sure no pieces remain in the mother]. That's when it got rough, even for old-timers like me," Randall recalled.

He used ultrasound to determine the child's development. "When you looked at an ultrasound, there was no mistaking that this was a baby." Which is why "ladies who came in for midtrimester abortions were shielded from the images. Several nurses quit. They would bond with the baby they saw on the screen; they couldn't take it."

Randall finally stopped performing pregnancy terminations when a Christian woman, who had come to work in his office, convinced him of their immorality. Today, he does volunteer counseling at a facility offering alternatives to abortion.

A certified medical assistant, Debra Henry worked at a Detroit area abortion mill for six months in 1984. "Hearing the baby's bones breaking, as the doctor was taking it out of the woman — it was just an experience you never forget," she declared.

Clinic workers weren't allowed to refer to the unborn child as a baby, only as "tissue" or a "cluster of cells." Women were never told about the possibility of sterility or other complications, Henry claimed.

She quit after an encounter with a right-to-lifer who was picketing the clinic. Today, Henry is assistant director of the Michigan Pro-Life Action League.

Carol Everett was a merchant of death, operating two clinics in Dallas, from 1977 to 1983. Although not a health professional, she also assisted in the procedures, holding the women's abdomen, to mark the position of the child's head and buttocks for the abortionist. Says Everett, "I could feel the babies fighting, struggling to escape the forceps."

She maintains gross malpractice occurs at many clinics, which the



REQUIRED READING

medical establishment usually succeeds in covering up. ("We were maiming or killing one woman in every 500.") "A beauty of 21 came into the operating room. I'll never forget. My left hand held the baby in place. First the doctor pulled out the placenta, then her bowel. She had to have a colostomy.

Consumed by guilt, Everett finally sold her lucrative business, contributing most of the proceeds to the right-to-life movement, which she continues to support by maintaining a heavy speaking schedule.

Perhaps these deserters from the death-head's brigade will at last turn the tide. Surely their heart-rending testimony cannot be ignored.

Letters

People need to know of Joan Andrews' mistreatment in prison

I wish to congratulate you and Father Mark Santo for the excellent article on Joan Andrews. For those who did not read the article, Joan is a pro-life activist who was condemned to five years in jail (she's served two) for the sole "crime" of trying to unplug a suction machine at an abortion clinic.

As if this were not a great enough injustice, she was recently subjected to a degrading strip-search during which a male guard and five female guards at Broward

Correctional Institute tore off all her clothes leaving her naked. A cavity search was done of her most private parts.

Joan herself described the pain inflicted upon her by this terrible experience in a letter to her family: "I feel as though I went through an attempted rape, with all the brutality and degradation...it was horrible."

I was surprised to see that no mention of this incident was made in Father Santo's article about Joan, nor about the fact that

as a protest, she is now sleeping on the floor, eating only enough food to survive, and refusing most of her mail.

I agree that the emphasis should be placed on fighting abortion and not the prison system, but when we fail to denounce and condemn an incident of this nature, we do not serve either the pro-life cause or the people incarcerated within that system.

Father Santo wrote that "Joan states she has never been tortured in prison, con-

trary to literature written on her behalf", and that statement might be misconstrued by some as meaning that the strip and cavity search never really occurred.

Perhaps Father Santo should have put more emphasis on denouncing the injustice of Joan's sentence and the unfortunate strip incident, rather than on denouncing the publicity they generate.

Magaly Llaguno
Treasurer,
Human Life International

Can't blame 'non-Christians' for 'Last Temptation of Christ'

As one of the many Christians outraged at the production of "The Last Temptation of Christ," I do have to admit I am also a little bit outraged that the presently circulating petition against the movie emphasizes the blame of its existence on the "non-Christians" members of Universal Studios.

So far, everything I have read in regards to the movie leads me to the conclusion that both the author of such a sorrowful excuse for a book and the filmmaker in charge of its production as a movie, can be legally labeled as "Christians." According to the August 8, 1988 issue of People Magazine, "Martin Scorsese had enrolled in a junior seminary at age 14, intending to become a priest." They also say he was expelled before the end of his first year

and quote Mr. Scorsese as saying: "I discovered girls and started DREAMING"... (Dreaming?, Is this really the "Last Temptation of Mr. Scorsese?")

My question, after trying to find an answer still remains: When you really examine the facts, the greatest burden of guilt falls mostly on alienated, frustrated and strayed members of our Christian family who somehow are trying to explain or justify their immoral lifestyles, maybe even their failures to God, by making Jesus their very "private escape-goat."

Mr. Scorsese, seminary drop-out, is really projecting Nikos Kazantzakis and his own sequences of perverted dreams onto Jesus. It is my modest opinion that Mr. Scorsese has indeed felt very touched

(as People Magazine states) by Mr. Kazantzakis' book BECAUSE of his personal experience in choosing between God (seminary) and his "girl-dreams" and under the weight of his conscience the novel presented to him an easy way to find justification by bringing Christ down to his level.

Let us indeed say NO to this movie, but let us not hurt Christ any further by judging ALL non-Christians according to the standards of the Universal Studios and MCA members.

After all, the non-Christians could also throw in our faces the very Catholic-Christian background in Mr. Scorsese's life.

Perhaps we should rewrite the petition to boycott MCA and keep emphasizing

the demoralizing aspect of the movie without mention of blame and who knows, maybe a lot of non-Christians will add their supporting signatures to the list!

Morie Little
Miami

Letters policy

The Voice welcomes letters of opinion on matters of interest to Catholics. They will be subject to editing for brevity or accuracy. Letters do not necessarily represent the views of The Voice or teachings of the Church. Write to: Letters to the Editor, The Voice, PO Box 38-1059, Miami, FL, 33238-1059.

A question in consanguinity

Q. I talked recently to two distant relatives who are getting serious about each other. They are second cousins and have been told they could not get married in the Catholic Church.

By Fr. John Vietzen



I remembering learning that brothers and sisters are first-degree, first cousins are second-degree and second cousins are third-degree relations. Would the marriage between these two people be permitted in the church? (Rhode Island)

A. The answer to your question needs a little explanation since the manner of determining such relationships has been changed with the new (1983) Code of Canon Law.

The situation you describe involves an impediment to marriage that in church law and many state laws is called consanguinity, which literally means common blood.

There are two kinds of consanguinity. One is the direct line, the relationship between an individual and his or her parents or grandparents.

The other type of consanguinity is indirect or collateral. This is the relationship, for example, between brothers and sisters (second degree), first cousins (fourth degree) and so on.

According to present general Catholic law, any collateral relationship, up to and including the fourth degree (what we usually call first cousins), is an impediment to marriage (Canon 1091).

This way of designating degrees or relationship will sound strange to all who, like myself, remember the old rule that marriage is forbidden within the "third degree of kindred."

This "new" method of counting, already used for a long time by other branches of the church and now accepted also in our Latin Rite, really is much simpler. In the collateral or indirect line "there are as many degrees as there are persons in both lines together, not counting the common ancestor" (Canon 108).

Thus, if you count the people involved and leave out the common grandfather, two first cousins are in a fourth-degree relationship. Since second cousins are beyond this fourth degree, no impediment exists for their marriage in the Catholic Church. They also are free to marry in all states in our country.

It is worth noting, since it happens quite often, that marriage between first cousins also is possible with a dispensation by the church. Most states, however, have their own laws forbidding first-cousin marriages.

The marriage between first cousins is far more common in some cultures of the world than it is in our own.

The church's laws forbidding marriage within certain degrees of consanguinity naturally are based on social and health reasons which are rather obvious and well known from history.

Apparently a few ancient cultures allowed some type of marriage relationship between brother and sister and even between parent and child. These relationships, however, have been forbidden by every major code of law with which we are familiar, even those which predate the Jewish law of the Old Testament.

Prenuptial agreements

I saw a news photo which really grabbed me—a smiling bride, covered in dollar bills sewn all over her wedding gown.

At first I thought it was a story about dowries, the substantial wedding gifts brides used to have to bring to their husbands.

Actually, the photo reflected another kind of business deal gaining popularity—the prenuptial agreement.

Prenuptial agreements are designed to protect the individual assets of people in the event of divorce. The original idea of a prenuptial agreement was to protect the children of a first marriage when their parent decided to enter into a second marriage.

"The typical client was once an elderly man with money who wanted to marry late in life and wanted an agreement to protect his children and avoid will contests," said Samuel Fredman, vice president of the American Academy of Matrimonial Lawyers.

Now prenuptial agreements have become a common phenomenon. According to Fredman, younger people with substantial business interests have been seeking them in the last few years with encouragement from their families.

Fredman is an advocate of the practice. "While prenuptial agreements interfere with the romantic and emotional aspect of marriage, there is a necessity for full financial disclosure before the wedding," he said.

The agreements are most beneficial for lawyers, who charge at least \$1,500 and usually much more, and for the person with the greatest assets. "The person without assets at least will know what's in the pot of gold at the end of the rainbow," Fredman adds. That's a great way to think of marriage—getting your hands on somebody else's pot of gold. This type of thinking violates the sanctity of marriage.

Herman Tarnow, a prominent matrimonial lawyer, argues that prenuptial agreements are advisable and healthy. "Now the full range of marital life can be contracted so that you don't have

By Antoinette Bosco



to deal with sensitive issues at times of emotional stress," he says.

Not every lawyer agrees, for instance Norman Sheresky, past president of the New York chapter of the American Academy of Matrimonial Lawyers.

"It burns a big hole in the romantic fabric of marriage," he said. "I would tell my sister, if he doesn't trust you find someone else."

That's the point. What good is a marriage without trust? Why enter into it without a deep and abiding faith in your partner's intentions? A prenuptial agreement assumes from the outset that divorce and greed-driven lawsuits are likely possibilities.

Of course, second marriages today have become common and enormously complex in society at large. I am sure there are situations in society where the need to protect children financially can be a real one. But it's wrong to take a practice originally developed for the protection of children and to use it to turn marriage itself into a business deal.

Lawyers have made a lot of money pushing prenuptial agreements and in the greedy '80s their popularity is a sign of the times.

Granted, in the state's view, marriages are legal contracts. In the eyes of God, however, marriage is a sacrament, not a business deal.

Prenuptial agreements attempt to mix the sacred with the profane. It just doesn't work that way, however. Marriage has to mean total sharing. Anything less is not a real marriage.

The Church and Mary

A recent convert to the Catholic Church was bubbling with newfound enthusiasm as she asked me, "Why are Catholics so laid back about their religion?" She continued, "I think becoming a Catholic is the most wonderful, exciting thing that has happened to me in my whole life."

"Perhaps it's because we don't see the forest for the trees," I replied. "We're so close to it, so involved in the struggle of life that we see the church as a backdrop, we lose sight of its splendor." I asked her, "What is it that so excites you about being a Catholic?"

"Three things," she shot back. "The vastness of the Cosmic Christ, the goodness the church does all over the world, and our Blessed Mother." I asked her to expand on that a little. "When I see people of every nation and culture praying together on all those papal trips," she said, "I think of the church's history, it goes back 2,000 years in time touching all those lives; and Jesus Christ was at the center of all of it—the sacraments, the liturgy, everything."

She continued, "I really appreciate the goodness I see flowing from the church. Catholics have no monopoly on charity, but when I began to study the influence of the church all over the world in terms of human service, in caring for the real needs of people, I realized what an important contribution the church makes in this world. I converted because I wanted to be part of this miracle of Jesus."

"Tell me about your devotion to Mary," I asked. "Mary gave

By Fr. John Catoir



us Jesus didn't she? The Lord owed His human life to her, didn't He? For me that says it all. Without her we would have no savior.

"Have you heard of the Fiat Rosary?" she asked. "Yes, why do you ask?" "Because it's helped me so much. It's a shorter Christ-centered rosary which includes meditations on the joyful, sorrowful and glorious mysteries of Christ's life and it calls upon the Holy Spirit as Mary did, when she said 'yes' to the angel at the annunciation. Mary invited the Holy Spirit into her life and she teaches us to do the same."

"I love Mary," she said.

"So do I," I replied.

Somehow I knew I had been talking to a real Catholic.

(For a free copy of the Christopher News Notes, Woman, send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N. Y. 10017.)

Time capsules

By Frank Morgan



Washington's book read by Lincoln

George Washington was born on February 11, 1732. We celebrate his birthday on February 22nd because by 1792 the Julian calendar had gotten so out of tune with the moon and the sun, that it was 11 days slow.

Europe and America agreed that the day after September 2, 1792 would become September 14, 1792.

Many people ignorant of the reasoning behind the change felt cheated and actually rioted, shouting, "Give us back our 11 days."

Washington had such a larger-than-life hold on the American people that Nathaniel Hawthorne once wrote, "Did anybody ever see George Washington nude? It is inconceivable. He was born with all his clothes on and his hair powdered and he made a stately bow on his first appearance in the world."

Parson Mason Weems' "Biography of George Washington" was published in 1800 and sold through 80 editions. One who

read this book about the life of George Washington was Abraham Lincoln.

The music of the Swiss national anthem is the same as that of "America - My Country 'tis of Thee", which is based on the national anthem of Great Britain, "God Save the Queen", which in turn was adapted from a French air.

Interesting titles of national anthems include:

Denmark - King Christian Stood Beside the Mast

Egypt - The March of the Khedive

Hungary - Lord Bless the Hungarian

Poland - Poland's Not Yet Dead

Rumania - Long Live the King

The music for Germany's "Deutschland Uber Alles" was written by the great composer, Joseph Haydn.

Learning to be good parents

Sex and parenting have something in common in addition to the obvious link that one leads to the other. Namely, both of them are supposed to fall into the category of doing what comes naturally.

And woe to the poor soul that suggests you might learn something more about either! It feels like a totally undisguised suggestion that you are obviously inadequate.

But life is both art and skill, and sexuality and parenting are part of that life process. Instinct and common sense are basic but there is still much that all of us can and must learn in these two crucial areas. For now, let's focus on parenting.

In her excellent book, *Peoplemaking*, Virginia Satir says: "In some ways we got the idea that raising families was all instinct and intent, and we behave as if anyone could be an effective parent simply because he wanted to be, or because he just happened to go through the acts of conception and birth. This is the most complicated job in the world and most of us act as if we can be all be great parents simply by going through the motions and taking a label."

Most of what we know about being parents we learn quite literally at our mother's and father's knees. As parents we tend to repeat the patterns that were a part of our growing up. They are modified in our own family by whatever experience our husband or wife brings with them, and by education. But in many ways, we act in-

By
**Carol A.
Farrell**



stinctively what we have lived as children.

Research shows that 1% of the parents in this country have ever taken any course to enhance their parenting skills. Dr. Thomas Gordon, author of *Parent Effectiveness Training* believes that Americans resist formal training in parenting because they see themselves as victims of external forces acting on the family. They feel like impotent victims of fate.

We had a friend for dinner a while back and in the course of the conversation the topic of children came up. My husband verbalized his operating principle in the area of regulating the movies our children see.

Our guest's reply was "But you are standing against the tide!" I don't remember what Pat's words were, but the sense of what he said was "So what? That's what we believe and that's how it is going to be around her, tide or no tide." In his strength and conviction he conveys to

each of us within the family that we choose the rules we live by and are not merely swept along by what is currently in vogue. It makes me feel very secure.

To do any job well we need training, personal effort and the acquisition of specific skills. It is true of a good secretary, a good lawyer, a good salesman and a good parent.

These skills are known and available. Unfortunately, the time of most professionals in the field of family life is basically taken up with people who are experiencing serious problems.

The Family Enrichment Center is making an effort to meet some of those needs with a basic parenting course which we call the Positive Parenting Workshop. It is a professional, structured six session course which covers the following topics: understanding the goals of misbehavior, the encouragement process, communicating-how to listen and how to be heard, the use of natural and logical consequences as an alternative to punishment, and family meeting. Our aim is to give parents an opportunity to build up their skills, and to develop a greater confidence in themselves and a sensitivity to the goodness within themselves as parents.

If your parish is interested in providing this program for its parents, more information is available by contacting me at the Family Enrichment Center (651-0280).

(Carol Farrell is director of the Family Life Ministry in the Archdiocese of Miami.)

Handling difficult situations

Dear Kenny: I hope I misunderstood your argument about Playboy. It seems these magazines are in your home and you see little wrong with them. Terrible advice to be giving Catholic parents in a Catholic paper.

Your argument that some harmful conduct needs to be allowed into the home because the children will come across it in other situations is nonsensical. To bring Playboy in and tolerate it is to tolerate the recruiting of coeds on campuses as objects for men to leer at. It is a central part of an immoral practice. (Iowa)

A. I get discouraged receiving letters like this. First of all because words are put in my mouth. I have reviewed the column referred to and I never said to tolerate Playboy or that I saw little wrong with it. I said that the best parental strategy upon finding such a magazine hidden was to ignore it.

But I received many letters on my earlier column. So I am writing on this subject one more time.

Some persons feel that if you don't condemn something, you thereby approve it. That is not true. Ignoring is not doing nothing.

Some persons feel they must set the world and their neighbors straight with verbal correction. Such verbal

By Dr.
**James and
Mary Kenny**



lecturing and moralizing is usually a poor strategy for changing behavior. Isn't what we want to stop the behavior? If you want the magazine out of the house, I suggested simply throwing it out. We are dealing with a magazine hidden under the mattress, not with the entire pornographic industry.

A second reason for discouragement is the meanness present in so many letters involving sex. The above sample is mild. Other letters have been verbally abusive.

How sad! We have a moral mandate to be kind to and love our neighbor. What a paradox, then, to receive vicious and condemning letters.

A third reason for my discouragement is the tendency to see sex as the central or only parental worry. That is frightening. There are other un-Christian temptations.

Sex is not the only danger facing our youngsters in magazines and on television. A major concern should be the TV games shows. They are popular and no one thinks to worry. Meanwhile, they have an open path to tempt young minds with materialism and greed.

Pride is rather directly taught in all the "You're Number 1" and "You deserve a break today" commercials. The notion that "I am central, that 'I and my needs' come before all else is a very un-Christian message.

What about gluttony? Television shouts at us to eat and drink, to consume, to buy, buy, buy. The message gets through. We are a nation of fat people. And what about anger and violence? Rocky and Rambo are almost folk heroes. Yet they are killers.

I am not a permissive parent. I am concerned about premarital sex and about the cheap and tawdry way the female body is displayed in Playboy. Yet the important issue is not to get on our soapbox and condemn something, but to stop it is the most effective way.

Sexual wrongs are not the only dangers facing our children. We parents need to be equally concerned about violence and pride and greed.

Most of all, may God grant us the charity to discipline our children without putting them down, and to disagree with our neighbor without attacking him.

Family issues '88

During the early primaries last spring when we still had oodles of potential presidential candidates an unlikely trio toured New Hampshire, Iowa, and the South. Delivering the message that families need help were T. Berry Brazelton, dean of American pediatrics, Patricia Schroeder, congresswoman from Colorado, and Gary Goldberg of *Family Ties*.

The three went about in an effort to call voters' attention to the missing agenda in this election: affordable family health insurance, child care, maternity and early childhood work leave, long term care for the old and chronically ill, and affordable housing.

The three had little to gain from their efforts other than genuine concern for family issues. In the rhetoric of defense spending, American supremacy, and hostage-taking, family problems loomed insignificant.

But these issues are real. Many couples with two or more children today are unable to afford the simplest of health insurance. The prospect of owning their own homes or even getting the \$600 ahead for a deposit and first month's rent is dim. If both are working at the minimum wage, they are struggling just to meet daily costs. These are the real issues today, ones which will escalate as the middle class thins and the minimum wage job becomes the norm. What we as a nation have not accepted is the forecast that young families today will not accept the economic lifestyle of their parents. The jobs and money simply aren't out there.

By
**Dolores
Curran**



Take a couple I met recently. In earlier times, they would be considered "on their way up." They are barely making it from month to month. He works days as a carpet cleaner and nights repairing small appliances. She works full time in a catering service which requires night and weekend work.

They pay over \$600 monthly in rent. His medical insurance is minimal with a \$500 deductible. They rarely see one another. He comes home in time to care for the children as she leaves. It's not a good lifestyle, either financially or maritally. They know it, but what can they do?

This situation is not rare. In an election year when we talk about \$4 billion budgets for Star Wars, who is talking about family needs? If a new mother wants to stay home the first year of her baby's life but can't because of fear of loss for her job which is their margin of difference in

keeping the family afloat, why is this not a campaign issue?

Our nation is the only one of developed nations which does not embrace a family policy. Must we continue to choose between sustenance and family? I think not. The candidates for national leadership must be called to accountability in ensuring adequate health insurance, housing, child care, and medical leave for families during this election.

How do we achieve this? We ask the hard questions of candidates: How are you going to help couples get decent housing? Can we get a loan process in effect that will aid them in obtaining an apartment deposit? Are you willing to support a one or two-year "no firing" rule if a mother wants to stay home with her newborn? Can we develop something so that minimum wage families are covered by health insurance?

We were once considered the most developed nation on earth but statistics show we are far below the norm for western nations when it comes to human issues. Our infant survival rate, health insurance, and care of the aged fall below those of other industrialized nations.

And we don't seem to care about it. As long as we continue to dominate space and arm the world, family issues become insignificant. I suggest we put them on top priority and call our potential leaders to address these issues. Now. This election year.

(c. 1988 Alt Publishing Co.)

'Last Temptation' rated 'offensive'

Catholic reviewer cites gore, brutality, preoccupation with sex, flawed theology

WASHINGTON (NC)—Martin Scorsese's "The Last Temptation of Christ" has been termed a "deeply flawed portrayal" of Christ and classified "O"—morally offensive—by the U.S. Catholic Conference Department of Communication.

The communication department gave the film its lowest rating after USCC reviewer Henry Herx panned it both for its portrayal of Jesus and its artistic treatment.

"Essentially what is missing is a meaningful spiritual dimension," said Herx, who saw the film Aug. 8, four days before it was to be released nationwide. He criticized Scorsese's "motif of blood-letting" throughout the movie.

"This wrong-headed insistence on gore and brutality is compounded by the movie's preoccupation with sexual rather than spiritual love," said Herx. "A scene in which Jesus waits to talk with Mary

Archbishop's comments

In regard to the film, "The Last Temptation of Christ," Archbishop Edward McCarthy of Miami has issued the following statement: "We do not intend to engage in a sensational controversy which will only advertise the film freely. Based on information available to us, whatever the explanations, the film is of poor quality, it portrays our Lord Jesus Christ in a repugnant way that will be offensive to Christian viewers as blasphemous and indefensible."

Magdalene while she services a tentful of patrons is as ludicrous as it is sexually explicit."

Herx said Scorsese's effort to convey Nikos Kazantzakis' novel by the same name was "a failure" but said its faults "are mainly those of artistic inadequacy rather than of anti-religious bias."

Herx cited screenwriter Paul Schrader's muddled script, shallow characterizations and flat dialogue delivered woodenly by Willem Dafoe in the title

Bishop: 'Most christians will be outraged'

WASHINGTON (NC)—Here is the text of Bishop Anthony G. Bosco's Aug. 8 memo to U.S. bishops on the film "The Last Temptation of Christ." Bishop Bosco, of Greenburg, Pa., is chairman of the U.S. Catholic Conference's Communication Committee.

The Department of Communication of the USCC has had an opportunity to view the final version prepared for the theater release of the controversial Scorsese film, "The Last Temptation of Christ." It has prepared its review. It is not surprising that the film has been rated "O" which indicates that it is unworthy of patronage by any age group. The "O" rating is given to films which contain material that is clearly contrary to the teachings of the church. This film is sufficiently offensive that most Christians will be outraged by it. Nothing can be gained by viewing it. Overt protests, however, will probably

'Overt protests, however, will probably merely encourage the curious to see it.'

merely encourage the curious to see it. In a previous memo to you I indicated that the film was theologically flawed. Mr. Scorsese has indicated that he has tried to depict Christ as a loving Savior. There is precious little love in the film. This is perhaps its major theological flaw. Scorsese has given us an angry Christ, a bumbling Christ, a Christ more of this world than the next. He is not the Christ of Scriptures and of the church.

What is perhaps most unfortunate about this film is the fact that the charges and countercharges among Christians have become the media event. Unfortu-

nately the debate threatens to divide not only Christians but also has in some instances injected an ugly note of anti-Semitism into the controversy. To be silent or to take a low profile in the hope that the film will die is perceived by some as approval of the film. We must seek to avoid allowing the controversy to unintentionally promote the film.

The difficult pastoral question which faces each of us is how best to deal with the film without contributing to the controversy. It might be helpful if we could make a virtue out of necessity and use the issuance of the film as an opportunity to place before our people again the true image of Christ, the Christ of Scriptures and of the dimmed by the clamor. I would hope that, as we seek to lead our people, we can imitate not the angry and sometimes intemperate Christ of the film but the loving Christ whom we wish to give to our people.

role.

In a telephone interview, Herx said Scorsese's film is one in a long series of movies on the life of Christ but failed where others have succeeded, because it does not convince the viewer that Christ "is a divine figure who is human."

Because of excessively graphic violence, several sexually explicit scenes and some incidental nudity, the U.S. Catholic Conference classification is O—morally offensive. The Motion Picture Association of America rating is R—restricted.

Scorsese's work was similar in style to "The Greatest Story Ever Told" (1965) and "The Gospel According to St. Matthew" (1966), both of which were classified A-I—general patronage—by the USCC, he said.

But, the two earlier films did what Scorsese did not: presented Christ as "more than a human creature."

Scorsese's "film doesn't work as a film, something that convinces me that this is a divine figure that is human," Herx said.

The director's "fatal flaw is that he

doesn't give any kind of spiritual resonance" to his movie, Herx said.

He uses "Gospel narrative without any understanding of the conviction necessary to make them real."

"Scorsese's film is a bunch of scenes which are unrelated and lack basic dramatic conviction."

Herx said other films proved it was possible to make a quality film based on the life of Christ and cited Franco Zeffirelli's "Jesus of Nazareth," in particular.

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Catholic television and radio schedule

Television programs

- Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday, 9 a.m., on Tele-Miami Cable, Channel 40.
- 'Focus on Life'** In English with Father Dan Kubala, every third Sunday, 8:30 a.m. on WSVN-CH. 7; next air date is Aug. 28.
- TV Mass in English** every Sunday, 7:30 a.m., on WPLG-CH. 10.
- TV Mass in Spanish** every Sunday, 10 a.m. on WLTV-CH. 23; and 9 a.m. on WSCV-CH. 51.
- 'Unity'** In English with Mary Ross Agosta, airs three times a week on Educational Cable Channel 2 (all Dade County cable companies); Mondays, 8 p.m.; Tuesdays, 1:30 p.m.; Fridays, 9:30 a.m. **Topics:** Week of Aug. 14: **Foster Care;** Week of Aug. 21: **Priest: A Reflection;** Week of Aug. 28: **Family Life in the 80's;** Week of Sept. 4: **Catholic Community Services.**
- 'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- 'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish.

- Cable Programming** On Storer Cable (Acts / Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 37 in Dade.
- 'Glory of God'** With Father John Bertolucci, on the Trinity

Radio programs

- 'Blessed Are the Music Makers'** Hosted by Mary Beth Kunde, Sundays at 9 p.m. on WKAT, 1360 AM
 - 'Lifeline'** Hosted by Father Paul Yuturo, Sundays at 9:30 p.m. on WKAT, 1360 AM
 - 'The Rosary'** Sponsored by the World Association of Fatima, Saturdays at noon on WEXY, 1520 AM
- In Spanish**
- 'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays, Wednesdays and Fridays at 11:30 a.m. on WRHC, 1550 AM
 - 'En Busca de la Felicidad'** Hosted by Fathers Francisco Santana and Federico Capdepon, Mondays, Wednesdays and Fridays at 2 p.m. on WAQI, 710 AM
 - 'Panorama Católico'** Hosted by Sister Bertha Penabad and

Broadcasting Network (WHFT-CH. 45), Sundays at 1 p.m.

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

- Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM
- 'Los Caminos de Dios'** Hosted by Father José Hernandez, Sundays at 8 a.m. on WQBA, 1140 AM
- 'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 9 a.m. on WRHC, 1550 AM
- 'Una Historia de la Vida'** Hosted by Pepe Alonso, produced by Kerygma, Sundays at 5:15 a.m. on WAQI, 710 AM
- 'Una Vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on WOCN, 1450 AM

In Creole

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

What's Happening

Miami Archdiocese school calendar

Week of August 22: Teachers report at principal's discretion; *August 29:* Students report.

September 5: Labor Day holiday (no school).

October 28: End of 1st Quarter; *October 31:* Teachers' workday.

November 1: Beginning of 2nd Quarter; *November 24, 25:* Thanksgiving holidays (no school).

December 19-January 2: Christmas holidays (no school).

January 3: Classes resume; *January*

13: End of 2nd Quarter; *January 16:* Teachers' workday; *January 17:* Beginning of 3rd Quarter.

February 20: Presidents' Day (no school).

March 22: End of 3rd Quarter; *March 23:* Teachers' workday; *March 24-31:* Easter holidays.

April 3: Beginning of 4th Quarter; *April 28:* Teacher Professional Day.

May 29: Memorial Day Holiday (no school).

June 14: Last Day for students; *June 15, 16:* Teachers' workdays.

Pastoral Institute offers courses

The Institute of Pastoral Ministries has announced its fall course offerings:

Determining Ministerial Roles (Tuesdays, 5-7:30 p.m.): Taught by Dr. Mercedes Iannone, the course will survey the history of ministry and its theological foundations and provide a context for matching individual talents and experience with the reality of ministry in the church today. *Scriptural Foundations* (Thursdays, 5-7:30 p.m.): Taught by Dr. Raymond Apicella, the course is an overview of the formation and literature of the Hebrew and Christian scriptures.

The following courses are for an advanced certificate in spirituality:

Group Spirituality Seminar (Wednes-

days, 6-9 p.m.), taught by Dr. Helen Rosenthal, RSCJ.; *Spirituality and Psychology*; *The Family System and Spirituality*, Mercedes Scopetta, Ph.D.; *Contemplation, The Meeting of Eastern and Western Spirituality*, Mercedes Scopetta; *Developmental Issues in Spirituality and Psychology*, Francis McGarry; *Carl Jung, Spirituality and Psychology*, Fr. Roger Radloff, Ph.D.; *Principles of Spiritual and Psychological Change*, Bessie Chambers, Ph.D.; *Adult Family Life Cycles* (offered in Ft. Myers only), Mercedes Iannone, D. Min.

For course and registration dates contact the Institute for Pastoral Ministries at (305) 625-6000, Ext. 141.

Wessie Radloff, priest's mother

A Mass of Christian burial was celebrated last Saturday in St. Louis Church for Mrs. Wessie Radloff, whose son is a priest-psychologist of the Archdiocese of Miami.

Father Roger Radloff, in residence at the parish, was the principal celebrant of the Mass for his mother who died last Friday at the age of 82 after a long illness. Concelebrating with him were Auxiliary

Bishop Norbert M. Dorsey, C.P. and parish priests.

Archbishop Edward A. McCarthy presided and gave the final blessing.

Born in Pennsylvania, Mrs. Radloff had lived most of her life in Cleveland, Ohio, and came to Miami last year.

She is also survived by a daughter, Mrs. Sherrill M. Berkner and three grandchildren.

Office of Worship workshops set

Eucharistic Ministers. All workshops: Saturdays, 9:45 a.m. to 4 p.m. October 1, Sacred Heart, Homestead; October 15, St. Pius X, Ft. Lauderdale; November 5, St. Joseph, Miami Beach; November 12, Our Lady of the Divine Providence, Miami (Spanish); December 3, St. Boniface, Pembroke Pines; February 18, St. Kevin, Miami; February 25, St. Vincent, Margate; March 11, St. Stephan, Miramar (Spanish); April 15, Holy Redeemer, Miami; May 13, Resurrection, Dania.

Requirements for Commissioning: 1. Candidates from parishes must be recommended in letters of recommendation signed by their pastors; those from schools or other institutions, by their Spiritual Directors; those from Apostolates, by Bishop Roman (through their Spiritual Directors). 2. Candidates must attend one full day of training.

Procedure: Letters of recommendation must contain the following: 1. Names of all candidates being recommended (addresses/phone numbers not necessary). 2. Check to cover registration and lunch fees for all those attending. 3. Specification of which workshop candidate(s) will attend.

Fees: \$10 per person (includes lunch). Please make check payable to the Office of Worship and Spiritual Life. Mail to: Office of Worship and Spiritual Life, 9401 Biscayne Blvd., Miami, FL, 33138.

Lectors. All workshops: Saturdays, 9:45 a.m. to 4 p.m. September 24, St.

Elizabeth Ann Seton, Coral Springs; October 22, Church of the Little Flower, Coral Gables; November 5, St. Michael the Archangel, Miami (Spanish); December 10, Visitation, North Miami; February 11, St. Sebastian, Ft. Lauderdale; March 4, Christ the King, Perrine; April 8, St. Bartholomew, Miramar (Spanish); May 6, St. Philip, Opa-Locka.

Reservations required: Please submit names of those who will attend and specify workshop being attended. Include check for registration fees. Fees: \$10 per person (includes lunch). Deadline for reservations to all workshops is the Wednesday prior to specified workshop. For further information please call the Office of Worship, 757-6241 (Dade) or 522-5776 (Broward, Ext. 351) and speak with Mrs. Blank or Mrs. Lopez.

Regis House conducts radiothon August 27

On Saturday, August 27, 1988 Regis House-Albergue Jesuita, a drug rehabilitation center run by Jesuit priests, will conduct a radiothon where they hope to raise \$200,000.

Proceeds will go towards the acquisition of permanent facilities for the development of a residential rehabilitation center establishing a library containing drug abuse information. For more information contact Fr. Francisco Perez Lerena S.J. or Froilan Dominguez at 576-5673.

Evangelization training program scheduled

The evangelization training program "Good News 1" will be offered beginning September 21 at Saint Gregory and run through December 14. This program is a beginning course for Catholic Evangelizers or any person who wants to feel comfortable sharing their faith. The time is from 7:30-9:30 p.m. Good News uses role-playing, lectures, small group sharing, on-the-job-training and many other educa-

tional techniques, to enable participants to deepen their own faith and strengthen their commitment to Christ and His church. Anyone interested can call 757-6241 ext. 371. There will be three programs offered in Dade County in Spanish.

A Pastoral Care program designed to train ministers to the sick will also be offered this fall at two locations in English and one in Spanish. These programs meet each Friday beginning Sept. 16.

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It's a date

A prayer and social justice conference will be held at St. Thomas University on Sept. 24 from 10 a.m. to 5:30 p.m. Speakers include centering prayer expert Thomas Keating. For more info call Food for the Poor at 975-0000.

Lectures on drug abuse and kids, given by Timothea Murphy, M.A., of the Human Relations Institute. On Friday, Aug. 19: "Reaching Kids on Addiction"; on Friday, Sept. 16: "Bulimia and Cocaine Addiction in Teenagers"; on Friday, Sept. 30: "Self-Esteem and Addiction Prevention". All lectures at 7 p.m. For reservations call 442-9964.

The North Dade Catholic Widow and Widowers Club will hold a meeting at 7:30 p.m. on Aug. 26 at Visitation Church Social Hall, 100 N.E. 191st St. (near N. Miami Ave.) Miami. All families welcome. Call 685-9976 or 651-5539.

The 6th Annual Pilgrimage to Our Lady of La Leche Shrine at St. Augustine on Sept. 30-Oct. 1st. Information and reservations may be obtained for bus and hotel by calling St. Basil Catholic Church at 651-0991.

Right to Life of Greater Miami will host an Arts and Crafts Show on August 21 from 8 a.m. to 3 p.m. at Taurus Steak House, 3540 Main Hwy., Coconut Grove. Flea Market. Bake sale. Anyone interested in assisting or for more information call 255-1900.

The Cenacle will host a 12-step spiritual retreat for recovering alcoholics open to men and women in the 12-step program. Given by Rev. Stanley Klores from New Orleans, La. Call/Write: Cenacle, 1400 S. Dixie Highway, Lantana, FL 33462. (407) 582-2534.

The Catholic Widowers of Hollywood will hold its monthly meeting at 7:30 p.m. Sept. 9, 1988 at Griffin Park Hall, 2901 S.W. 52nd St. Ft. Lauderdale. Live music, refreshments. Guests \$3. For further information call Mary at 457-9426 or Lee at 922-5114.

Abortion, Joan Andrews and Florida

(continued from page 9)

Without action by the Governor and the Cabinet, she will remain so for three more years. Whatever the state accomplishes by this, it is unjust.

Joan Andrews

She likewise faces a certain dilemma. A continuance of her present civil disobedience may well involve an additional three years of imprisonment under the same conditions. This she is willing to assume. Yet a change by her would enable her surely to bring the pro-life message to the women in prison with whom she serves, and would accelerate her release from prison, thereby enabling her to further serve unborn children outside of prison.

It is difficult to know which course of conduct would require more heroism of Miss Andrews. A change would require submission to the authority of the state and a deep sense of humility.

In conclusion, the following recommendations are offered:

1. That the pro-life movement continue with its disciplined work to re-establish the right to life of all people, including

the unborn, and increase the reasoned dialogue with all of society to develop a consensus for such right.

2. That the Governor and Cabinet accept the two years that Joan Andrews has spent in prison as full payment of the penalty for her breach of the law and grant her a pardon or commutation of that sentence.

3. That Joan Andrews give prayerful consideration to compliance with the rules and regulations of the correctional system and of the institution in which she is incarcerated, and assurance to the appropriate officials that she will not, during the remainder of her sentence, return to

the scene of the crime for which she was convicted, or commit any further acts which violate the criminal laws of the State of Florida.

4. That society as a whole review its commitment to human life, to that unalienable right to life, liberty and the pursuit of happiness; that it re-establish an ethic in this country that supports and promotes the life of our unborn children; and that it work to alleviate the conditions which cause mothers to abort their children.

Thomas A. Horkan,
Executive Director,
Florida Catholic Conference

Single Premium Life Insurance clarification

The Archdiocesan Financial Planning services office has distributed brochures on the subject and has included a segment on Single Premium Life in its financial and estate planning seminars.

Income tax-free loans from the policy were cited as the principal advantage. We must inform you that the United

Seminary offers M.A. degree

St. Vincent de Paul Regional Seminary at Boynton Beach is open to accepting qualified non-resident students who are interested in pursuing the M.A. degree in theological studies or who are interested in taking courses as non-degree students. For more information, please contact the Academic Office at (407) 732-4424 before August 25.

Correction

In the article "Music for Mary" which appeared in the Aug. 5 issue of *The Voice*, composer Ernesto Lecuona was incorrectly identified. The world-renown Lecuona, author of such widely-popular songs as "Malagueña," was born in Cuba, not Spain. *The Voice* regrets the error.

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Holy Spirit, you who solve all problems. Who light all roads so I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with eternal glory. Thank you for your mercy towards me and mine. Publication promised. Thank you for answering my prayer.
TANIA

5A - Novenas

THANKSGIVING NOVENA TO ST. JUDE
Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. I have had my request granted. Publication promised.
TANIA

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THANKS for past favors & Healings, Please Help All of Us. RSG

THANK YOU ST. JUDE FOR PRAYERS ANSWERED.
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JUDY

Thanks to Sacred Heart, St. Jude, O.L.P.H. and many other Saints for prayers answered. C.B.

Thanks to Jesus, Blessed Mother and St. Jude for favors granted. Publication promised. W.K.S.

Thanks to St. Jude and Sacred Heart for favor granted. Publication promised. P.K.

5A - Novenas

PRAYER TO THE HOLY SPIRIT
Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion. I wish to be with you in Eternal Glory. Thank you for your mercy towards me and mine. Publication promised. Thank you for answering my prayer.
E.B.

Thanks to St. Jude for prayers answered. Publication Promised. A.O.

Thanks to the Sacred Heart of Jesus, Infant Jesus of Prague, Blessed Mother, St. Anthony, St. Jude and St. Joseph for prayers answered. Publication promised. C.J.C.

Thanks to St. Anthony for a lifetime of prayers answered. I also acknowledge Our Lady's Blessings and her protection of my home and family. Pray the Rosary. H.P.D.

Thank you St. Jude, St. Theresa, St. Anthony, Infant of Prague, Sacred Heart. Publication Promised. V.E.O.

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Immanence: How God 'stays put'

By Father Robert Kinast
NC News Service

She was an elderly woman in northern Georgia who could neither read nor write and had raised a dozen children, only two of them her own. She told the story of her life simply, with no special emphasis on the pain and discrimination which had filled it.

Finally I asked her, "Maervis, did you ever feel like giving up, like it just wasn't worth the effort anymore?"

She laughed. "My oh my, no. Why would I do that? The Lord's been through all this with me, and he's staying put."

Theologians refer to God's "staying put" as the divine immanence. What this means in literal terms is that God "remains in" or "remains with" the world.

There are many ways to remain in the world. Through the ages believers have thought of most of them.

Believers have imagined God as an artist who creates the world and keeps touching it up to preserve its beauty; as a judge who watches what goes on and determines who is right and who is wrong; as a periodic visitor who shows up unannounced to rally the fainthearted and rebuke the arrogant; and as a providential planner who takes care of the chosen ones and steers history in the right direction.

But perhaps the most profound and most revealing image was offered by St. John when he said, "The Word became flesh and dwelt among us" (John 1:14).

To become flesh means that God's Word becomes one with our existence. It suggests that God's Word relates to our world on the most intimate of terms.

When Jesus spoke of God, he used intimate language. Jesus addressed his Father and urged his disciples to do the same: "When you pray, say, 'Our Father.'" Jesus proclaimed that "the Father and I are one." But Jesus said more. His flesh was not the only medium in which the Word became incarnate. As St. John makes clear, the Word which became flesh in Jesus was the same Word which was with God "in the beginning" and through whom "all things came into being."

Thus, the Word of God became flesh in the lights of the sky, the waters of the deep, the plants of the earth and the animals and birds of the kingdom. This is why people of all ages and cultures have sensed God's presence in nature, especially when nature is most active: when the sun rises and the moon appears, when flowers bloom, tides shift and seasons change, when people meet and grow in friendship.

The Word which becomes flesh is active calling forth new life and going beyond what is already known and shared. God may stay put in the world, but God doesn't stand still in it.

Jesus called this vibrant immanence of God God's reign. It is like a field being planted, a net dropped into the sea, a little yeast kneaded into dough, a vineyard ready for harvest. Likewise the reign (immanence) of God is like a child playing freely, a poor widow sharing her meagre resources, a blind man raising his voice, the owner of a business hiring workers, a Samaritan healing an enemy on the roadside.

These were not just clever examples to help uneducated people understand religious truths. They were keys opening doors to an experience of God which anyone could share. But to do so, people had to let Jesus' words become flesh in them. They had to make the turn — the conversion — he said was needed in order to see the truth of his vision from the inside.

When they did, they experienced a God fully at home in this world but always edging forward, seeing new things and inviting us to cross over to where God is so we can see it together.



Two sides of the same coin

By Katharine Bird
NC News Service

Two years ago while driving on an expressway Peter Foley's Volkswagen was hit by a truck. The impact, in which his car was lifted up and hurtled forward, pushed his car into the stationwagon ahead. Foley was knocked unconscious, the car was totaled and for a couple of weeks he walked around "in a zombie state."

But reflecting on that incident, Foley realized that he had learned something unexpected. Contemplating the magnitude of power demonstrated in that accident led him to consider what it means to say that God is powerful. Foley came to appreciate in a fresh way that God's power is far greater than any power known on earth.

For Foley, contemplating the ways God surpasses human beings is a way of beginning to grasp the transcendence of God.

A retreat leader from the Gettysburg, Pa., area, he told that story during an interview in which he discussed God's transcendence and immanence. He believes that people can learn something about these aspects of God by reflecting on their personal experience.

Both Foley and theologian John Haught, a professor at Georgetown University in Washington, see transcendence and immanence as two sides of the same coin. "Immanence is the other side of transcendence," Haught said. God's immanence means that God "remains in us, abides in us and the world." To transcend means "to go beyond."

Asked how he would help individuals or groups to uncover God's immanence, Foley said he relies on storytelling. He asks people to consider how and where "God is at work" in their activities.

He recalled a story told by a teacher about a young, withdrawn, poorly dressed girl with a punk hairstyle. This student always huddled in a corner by herself, aloof from group members. Over a period of six months, under the gentle urging of the teacher and students, the girl was led beyond her reserve and into greater openness to the rest of the class. Being treated with respect and tenderness freed the girl to become more accepting of herself.

To those listening to the teacher's story, it was clear that "God was at work here," Foley said. For the young girl this class was an experience in "coming out of the dark into the light."

Scriptures

God's conflicting emotions

By Father John Castelot
NC News Service

Only two prophets preached in the northern kingdom of Israel before it fell to the Assyrians in 722 B.C. They were as different as two people could be.

• Amos was a southerner. The northerners instinctively resented him.

• Hosea was himself a northerner. While Hosea could not condone the evils rampant in the kingdom, these were his own people and he felt a deep sympathy for them.

The differences in these two prophets are reflected in the titles given them: Amos, prophet of divine justice; Hosea, prophet of divine love.

Hosea portrays God wrestling with conflicting

emotions. The people have exasperated God. Yet he loves them. They must suffer the consequences of their shocking infidelity. Yet God agonizes over this.

First God reminisces about the good old days when the Israelites sojourned in the desert enroute from Egypt to the Promised Land: "When Israel was a child, I loved him, out of Egypt I called my son" (Hosea 11:1).

But those days are gone forever. God threatens to return the people to Egypt, the land of their slavery. Then in the next breath God says, "My heart is overwhelmed, my pity is stirred. I will not give vent to my blazing anger."

Why not? For Hosea the answer is in this punch line: "For I am God and not man" (11:9).

God is... Far beyond us, yet very near

What the Church means when it speaks of God's 'immanence' and 'transcendence'

By Father Donald Talafous, OSB
NC News Service

When the flying Finn of the Winter Olympics, Matti Nykanen, soars nearly 380 feet in the air while ski jumping, someone might be tempted to call his flight transcendent. Ordinarily, however, we're not likely to hear the word "transcendent" very often on the evening news or at the kitchen table.

Nor are we likely to hear it in a sermon at church, though in many ways the word

Christianspeak 3

most properly belongs to religion. Most preachers would find more common words to use than "transcendence."

Let's go back for a moment to those exciting Winter Olympics and to Matti Nykanen. Something as extraordinary as that kind of soaring through the air can be called transcendent in a limited sense. Or we can say to our host or hostess that the pasta we just ate transcended all expectations.

In either case, we're saying that what we saw or ate was way beyond just good. It was more than we could decently have expected.

More strictly speaking in theology and religion, by "transcendence" we mean the quality of being totally beyond our universe, our minds, beyond what we can experience or comprehend. Usually it refers to God or to matters associated with the life and activity of God.

In the Hebrew Scriptures, when Moses asks what name to use when referring to God, God responds: "I will be who I will be." At least that is one translation of the original text.

In other words, God says to Moses: I cannot really tell you in your language exactly what I am like; I can tell you that I am what I am and this is something basically beyond you or any human being.

A theologian of this century named Paul Tillich liked to say, by way of making this point rather shockingly, that "God does not exist." He meant that if "exist" is a word used for cockroaches, cats, cantaloupes and computers, then it does not really fit God who is beyond all of these. In a sense God does not exist; what he does is more than that.

One ancient writer says that if a person would claim she had seen God and then proceed to tell us what God was like, we could be sure that she had not seen God. God, in other words, is beyond our words and images.

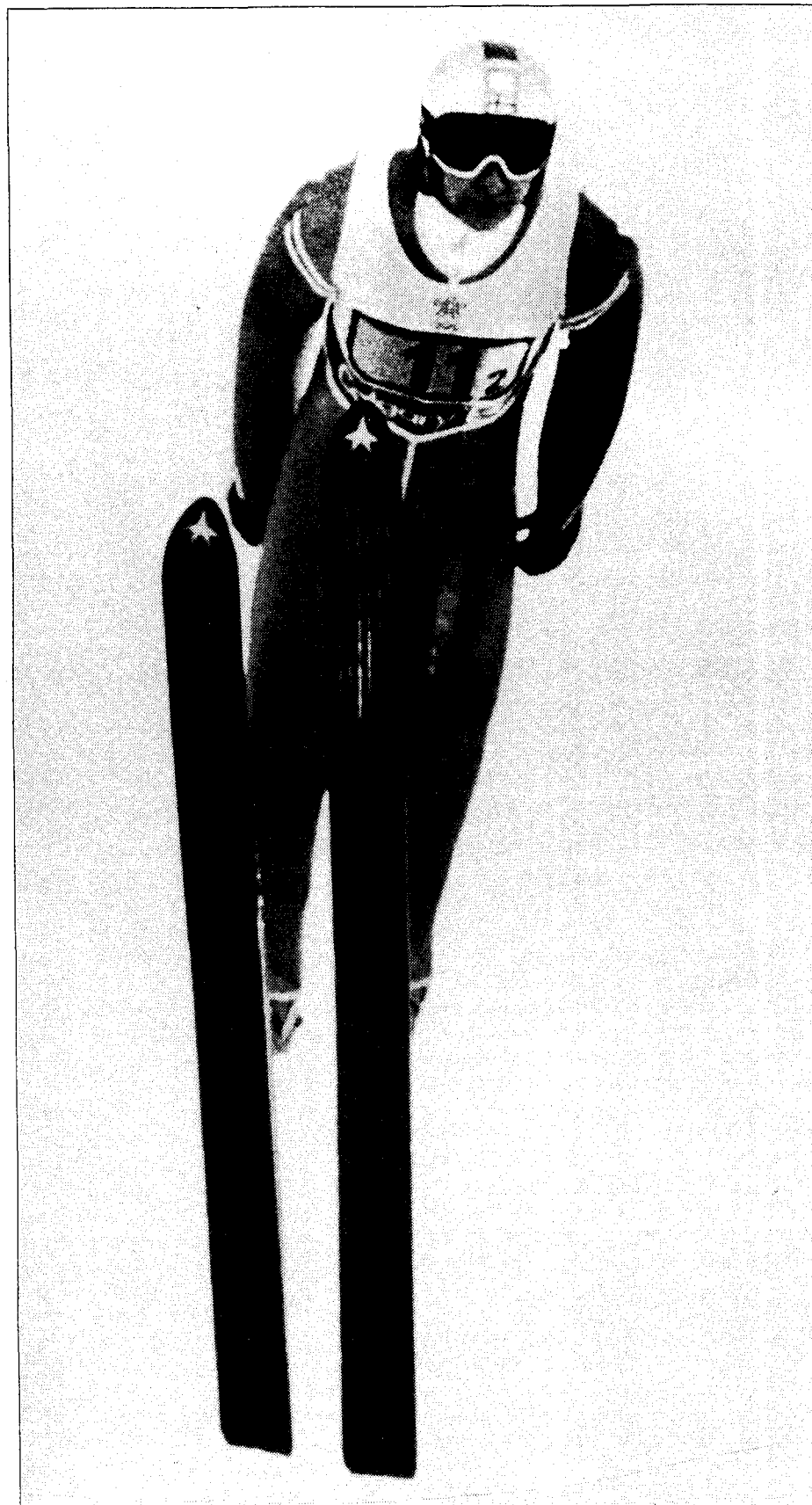
In our century, Cardinal Leon Suenens of Belgium put it this way: "I could not believe in a God that I could understand."

All these are making the point that God is transcendent.

While all this is true, it also remains true that we can only talk and think of God in human terms. When we call God "father," "shepherd," "rock," "friend," "fortress," "light" and "salvation," we are using terms that mean something to us. When we say God is almighty, we mean that God is much stronger than Dolph Lundgren in Masters of the Universe. When we say God is always to be trusted, we mean more even than the best parent or friend.

It isn't just that we humans have had a tendency to speak of God in terms taken from our life and experience. God was presented to us in just such terms. God is the man, we say in Christian belief. God took on completely a human life in Jesus Christ — from the possibility of a diaper rash (as a Lutheran theologian says) to a gruesome death on a cross at the hands of other humans.

Jesus, St. Paul says, is the image — the living picture — of God. Through Jesus



One way to understand the notion of "transcendence" might be to recall the extraordinary sight of ski jumper Matti Nykanen soaring 380 feet in the air at the Winter Olympics. (NC / UPI-Reuter photo)

we know what God is like. We know, among other things, that God has agreed to be spoken of in personal terms as a she or he rather than an it. We know that Father is an appropriate term for God, who is interested in each one of us and can be compared to a mother.

Maybe what Jesus tells us about the Father is part of God's transcendence: God, so much beyond the confines of our thinking, is able to be close to us while remaining beyond our full comprehension.

Jesus doesn't deny how much beyond us God is. But Jesus spends much more time stressing the probably more necessary truth that God is near, loves us and can always be relied upon. In a world as frightening and overwhelming as ours can be to all of us, maybe Jesus thought it was more important to realize God's closeness and warmth.

It is important that we not treat God in a diminishing way — as just another chum or something to take for granted. But we need also to realize what Jesus tells and shows us: that God is "Emmanuel," God with us.

In that dramatic scene we have a moving expression of two fundamental truths: God is intimately involved in the lives of people. At the same time, he simply cannot be locked into human categories. He is "God

in the affairs of his universe.

Throughout the Bible, this necessary tension comes into view. The earliest story of creation, in Genesis 2-3, stresses God's immanence, his personal involvement

'God is intimately involved in the lives of people. At the same time, he simply cannot be locked into human categories.'

and not man."

God is at once transcendent and immanent. There is an obvious tension between these two realities, but not a contradiction. Precisely because God is transcendent — totally other, unlimited by the laws of created time and space — he can be immanent, intimately immersed

with his creatures. God is pictured as planting a garden for them, walking with them, talking to them, clothing them.

The account of creation told in Genesis 1:1-2, actually not as old, reflects a more developed appreciation of the divine transcendence. Here all God

does is "speak" and things come into existence. He comes through as the totally other and all powerful. The two accounts taken together graphically express otherwise abstract truths: transcendence and immanence; God's vast greatness and close involvement.

The psalmist was keenly aware that God is an Other — beyond this world's understanding. Still, he cried out, God is close at hand and cares about human life:

"Where can I go from your spirit?...If I take the wings of the dawn, if I settle at the farthest limits of the sea, even there your hand shall guide me and your right hand hold me fast" (Psalm 139:7-10).

New Saint

Sacred Heart Nun is canonized

By Elizabeth Wimmer

ST. LOUIS (NC)—When St. Rose Philippine Duchesne arrived in the United States 170 years ago, she started a more than century-long tradition of U.S. members of her order being engaged exclusively in running Sacred Heart schools.

But in the last 30 years, the Religious of the Sacred Heart have broadened their concept of education and are involved in advocacy, art and health care, as well as

'We define ourselves not as a teaching order, but as an education order.'

Sister Collins

serving on the staffs of parishes, dioceses and seminaries. They still run 19 schools in the United States.

Mother Duchesne, a Religious of the Sacred Heart, came from France in 1818, and in St. Charles, Mo., she opened the order's first school, convent and novitiate in the United States. She died in 1852 at the school in St. Charles.

She was canonized by Pope John II during ceremonies last month at the Vatican.

"We define ourselves not as a teaching order, but as an education order," Sacred Heart Sister Kit Collins told the *St. Louis Review*, archdiocesan newspaper. Sister Collins is chairwoman of a worldwide education commission for her order.

The sisters are dedicated to educating

the whole individual, heart as well as mind, and to working for a more just society, said Sister Ann O'Neil, U.S. provincial.

Even as the types of ministries the order is involved in grow, the number of members is declining.

Sister Elizabeth Farley, an archivist, said there are about 4,650 members worldwide, down from what she said was a peak in 1963 of more than 7,000 sisters.

The Sacred Heart schools throughout the world were distinguished by the French customs and traditions they upheld for decades.

Now the sisters are making changes in that practice "to relate to the place and times where we are living," Sister Collins said.

Respect for other cultures "is a huge issue today," Sister O'Neil said. Especially in developing nations, the French influence of the order can appear to be "a form of Western domination," she added.

Sister O'Neil compared the order's branching out to new ministries and new roles in other countries to Mother Duchesne's move from France to the "wild American frontier."

"We have a sense that we are on our way some place, if we have the courage to take risks" like Mother Duchesne did, she said.

"In the last few years, we have changed a great deal, but no one has changed to the extreme that she had to," said Sister Eleanor Dorgan, the order's Irish provincial who visited St. Louis this spring.

"Across the order, ministries are growing to the poor and oppressed," Sister Collins said. "When they are not, we are uncomfortable, and when they are, there is more energy."



VATICAN DECLARED NEW SAINT - The Vatican has cleared the way for the canonization of Mother Philippine Duchesne, who founded the first Catholic school west of the Mississippi in the early 19th century. The Congregation for Sainthood Causes approved a miracle attributed to her intercession and all that is now needed is formal declaration by Pope John Paul II. Mother Duchesne, who was born in France and worked as a missionary in the United States for the last 34 years of her life, was beatified in 1940 by Pope Pius XII. (NC photo).

Marker dedicated to new saint in Utah



HONORING SAINT IN UTAH - Michael Musich, left, stands near the marker he designed to honor St. Rose Philippine Duchesne, Musich and residents of Duchesne, Utah, dedicated the marker July 3, the day Mother Duchesne was declared a saint by Pope John Paul II. (NC photo).

By Catherine Faggella

DUCHESNE, Utah (NC)—A marker dedicated to the recently canonized St. Rose Philippine Duchesne stands on the site of a future country museum at Duchesne along Highway 40 in eastern Utah, a region where most citizens are Mormons. Near the small town of Duchesne, in

Duchesne County, flows a rivers of the same name. The nearby reservation of the Ute-Ouray Indians is called Fort Duchesne.

Michael Musich, 15, designed the bronze plaque honoring the saint, who was canonized July 3 by Pope John Paul II during ceremonies at the Vatican.

'What matters more than the origin of the name, is that the spirit of love and faith which lived in Mother Duchesne lives on in each of us here today.'

Sister Masters

Musich and other area residents held their own ceremony that day, dedicating the historical marker the he designed as part of a project to earn Eagle Scout honors.

A local historian and some residents believe the town and river were named for St. Rose Philippine Duchesne, even though the 19th-century missionary from France never ventured farther west than Kansas. Others believe the names honor a French trapper whose last name was spelled Duchaine.

Mother Duchesne spent the last 34 years of her life in the United States. A member of the Society of the Sacred Heart in France, she decided to work among American Indians. In 1818 she arrived in New Orleans with four other nuns to pursue that goal.

She opened the first of several schools for girls at St. Charles, Mo., near St. Louis. It was the first free school west of the Mississippi.

She also worked for a year at an Indian settlement in Kansas. She died in 1852 at age 83.

Victory Noll Sister Lorraine Masters, director of the Salt Lake City diocesan

Office of Native American Affairs, has researched the possibility of the locations being named after the French nun.

Many of the French trappers who followed the Duchesne River and explored the surrounding Uintah Valley, in what is now Utah, had lived in Missouri, Sister Masters said. Some of the trappers had children attending schools run by Mother Duchesne's order.

Father W. David Schorr, administrator of Holy Spirit Mission in Duchesne, said a local historian told him that area Native Americans believe the river was named for a holy and prayerful person.

Members of the Potawatomi tribe, who knew Mother Duchesne, referred to her as "the woman who always prays."

Sister Masters discounts the theory that the name originally honored the trapper Duchaine.

Her research shows that the river was called Duchesne at least three years before any trapper or explorer named Duchaine was in the area.

What matters more than the origin of the name, she said, is that the spirit of love and faith which lived in Mother Duchesne "lives on in each of us here today."