

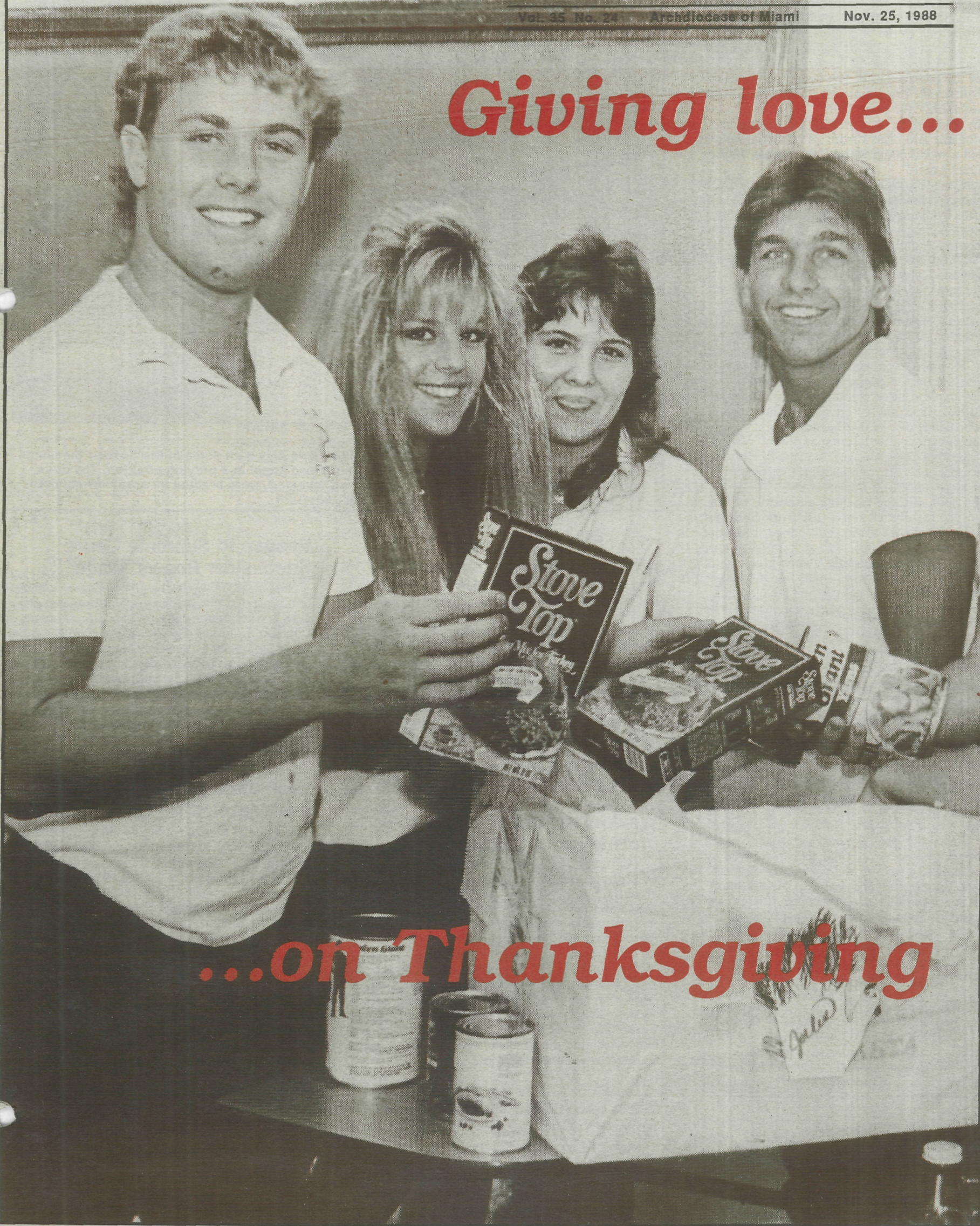
THE VOICE

Vol. 35 No. 24

Archdiocese of Miami

Nov. 25, 1988

Giving love...



...on Thanksgiving

St. Thomas Aquinas High School senior theology class raised funds for turkeys for 40 needy families this week then bought groceries with their own money. Showing the trimmings are Wells Squier II, Shantel Woonsue, Shannon Sanders and Greg Caplan.

Inner-Voice

- △ U.S. Bishops meet
Confront many issues in D.C.....3
- △ She knew 'saint'
Local nun knew Mother Drexel.....11
- △ Help for AIDS victims
Archdiocese opens Genesis House.....13

Fun and prayer



Broward youth hold annual gathering for recreation and spirit

....Centerfold

Pope: No exceptions on birth control ban

VATICAN CITY (NC) — Pope John Paul II told a congress of moral theologians that because contraception is "intrinsically illicit," there can be no exceptions to the church's birth control ban.

He also warned against damage by dissenters from the church's moral teaching. Initial doubts about the contraception ban subsequently called into question "other fundamental truths of reason and of faith," the pope said.

The pope spoke to a meeting of 300 moral theologians and others from 24 countries who attended a world congress on "'Humanae Vitae': 20 Years Later."

Sponsored by the John Paul II Institute for Studies on Marriage and the Family and the Opus Dei-run Roman Academic Center of the Holy Cross, the congress brought together defenders of the controversial 1968 encyclical on contraception and marital love. The event was funded by the Knights of Columbus.

The past 20 years have been a deepening of biblical and anthropological reflection on "Humanae Vitae," which has helped "clarify its assumptions and meanings," the pope said.

The church's teaching is not a man-made doctrine, but was "written by the creative hand of God in the nature of the human person" and confirmed by God in revelation, he said. Disputing it, he added, "is equal to refusing to God himself the obedience of our intelligence."

The debate about "Humanae Vitae" also calls into question the Christian doctrine of the moral conscience, he said, by asserting that the conscience creates moral norms.

The pope said the teaching authority, or magisterium, of the church was a gift from Christ to help the conscience avoid the "danger of error."

A Christian must take into account the "sure teaching of the magisterium" when preparing his conscience, he said, rather than simply following his "own opinion or that of the theologians."

The pope insisted that no "personal or social circumstances" can justify exceptions to the moral norm taught by "Humanae Vitae."

Teachers and theologians have a duty to "defend and to deepen the ethical truth" taught by the encyclical, the pope said, expressing regret at the open dissent of some.

U.N. official, Jerusalem patriarch praise Palestinian resolutions

(NC) — The papal nuncio to the United Nations, speaking only hours after the Palestine National Council implicitly recognized Israel, expressed a guardedly hopeful view of prospects for negotiating Middle East issues. "The Holy See has followed with interest the signs of good will which have been shown recently and prays that they might lead to the realization of hopes and also to a fresh approach to longstanding questions," Archbishop Renato R. Martino said. Meanwhile, the Latin-rite patriarch of Jerusalem expressed happiness after the Palestine National council proclaimed an independent Palestinian state in the Israeli-occupied West Bank and Gaza Strip. Patriarch Michel Sabbath of Jerusalem said that he "wished success for the new state," and "welcomed any attempts which would bring peace and bring justice to the Palestinian people." The Palestine National Council, a sort of legislature in-exile for the Palestine Liberation Organization, proclaimed the new state while meeting in Algiers, Algeria. PLO leader Yasser Arafat made the announcement of "a Palestinian state on Palestinian land, with holy Jerusalem as its capital."

Pope: Industrialized nations isolate the elderly

VATICAN CITY (NC) — Pope John Paul II told a Vatican health care conference that modern industrialized societies have isolated the elderly while at the same time increasing their longevity. He called the percentage increase in life expectancy an "inadequate conquest" if the quality of life is not improved.



Praying dolls

Sonja Chojnacki and Emily O'Neill of Milwaukee play with some of the Special Blessings dolls that are designed to clasp their hands and kneel in a praying position. The dolls, manufactured by Those Characters from Cleveland, were created as a way for children and parents to share their faith. (NC photo from UPI)

Church of England won't recognize women priests

LONDON (NC) — The Church of England could not recognize women clergy ordained by other Anglican churches, or priests ordained by a woman bishop, Archbishop Robert Runcie of Canterbury told the Church of England's general synod. He spoke less than two months after the election of the Rev. Barbara Harris as assistant bishop of the Diocese of Massachusetts, the Anglican Communion's first woman bishop. Archbishop Runcie, spiritual head of the worldwide Anglican Communion, noted that women priests from overseas Anglican provinces were barred from ministering as priests in the Church of England.

Wealthy nations accused of imperialism on birth control

VATICAN CITY (NC) — At a two-day meeting on Catholic teaching on birth control, bishops from around the world charged wealthy nations with "imposing" contraceptive policies as the price for financial aid to the developing countries. The bishops said foreign aid policies represented a type of "contraceptive imperialism" harmful to Third World families. A U.S. participant, Auxiliary Bishop James T. McHugh of Newark, N.J., a leading church expert on family issues, said most of the complaints on contraceptive programs came from Third World bishops. He said they asked U.S. bishops to raise the issue of "coercion" with U.S. and international aid agencies.

Black, advocate of poor named new bishops for D.C.

WASHINGTON (NC) — Pope John Paul II has named Msgr. William G. Curlin and Divine Word Father Leonard J. Olivier Auxiliary bishops of the Washington Archdiocese. Bishop-designate Olivier, 65, will be the 13th black bishop in the United States. Bishop-designate Curlin, 61, is known locally as an advocate of the poor and homeless and nationally as a director of retreats for priests, Religious and lay people.

Reagan to Supreme Court: Reconsider Roe vs. Wade

WASHINGTON (NC) — The Reagan administration suggested that a Missouri abortion case provides a good opportunity for the U.S. Supreme Court to reconsider Roe vs. Wade, the 1973 abortion decision. In a friend-of-the-court brief, filed by Solicitor General Charles Fried, the Justice Department suggested the high court take up a case involving major provisions of a Missouri anti-abortion law struck down by a federal appeals court in July. According to the brief, "if the court is prepared to reconsider Roe vs. Wade, this case presents an appropriate opportunity for doing so."

Lack of budget imperils pastoral plan for Hispanics

LOS ALTOS, Calif. (NC) — Hispanic Catholic leaders working to carry out a national Hispanic pastoral plan approved by the U.S. bishops in 1987 said lack of a budget is a stumbling block they hope will not trip up their efforts. The plan called for development of small parish-based Christian communities and door-to-door evangelization efforts. "My feeling is that the plan had to be approved without a budget, otherwise it wouldn't have been approved — that's the economics of the church and the country right now," said Dominican Sister Dolorita Martinez, director of the Northwest Regional Hispanic Pastoral Institute in Yakima, Wash.

Farmers, consumers called victims of injustice

MINNEAPOLIS (NC) — When a farmer gets 6 cents for growing what's inside a box of corn flax, and consumers pay \$2.60 for the 15-ounce box of cereal, two parties are being wronged, said Delores Swoboda. "It's an injustice to the farmer that we get so little for what we produce, and it's an injustice to the poor to have to pay so much for food," said Swoboda, a farmer from Redwood falls, Minn., who was among a contingent of farmers from Minnesota and Wisconsin that distributed milk, cake and ice cream to the needy in a poor section of south Minneapolis.

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Bishops ask Vatican re-write

Also air theologians, illegal aliens

WASHINGTON (NC) — The U.S. bishops approved more than a half dozen reports and statements during their Nov. 14-17 general meeting, including a document urging the Vatican to throw out its first draft of a statement on the theological and legal competence of national bishops' conferences.

The report to the Vatican challenging its draft statement on bishops' conferences, approved by the bishops 205-59, drew the most discussion of all the documents voted on during the meeting in Washington. Other documents approved by the bishops included:

- New guidelines for lay preaching which outline circumstances when lay people can and cannot preach at liturgical services.
- A statement opposing government sanctions levied against employers who hire illegal aliens.
- A report on food and agriculture urging increased attention by the church to such issues.
- A statement urging greater religious freedom behind the Iron Curtain.
- A resolution marking the 10th anniversary of their 1978 pastoral statement on the handicapped.
- A report reaffirming their commitment to their nearly 20-year-old domestic anti-poverty program, the Campaign for Human Development.

The bishops put off voting on two documents which had been on their agenda: a statement on Vietnam and a document on bishop-theologian relations, the latter after last-minute Vatican objections.

The bishops' report to the Vatican on national bishops' conferences such as the NCCB was written by a panel of ex-presidents of the NCCB and said the Vatican draft issued earlier this year was not "suitable as a basis for discussion." The Vatican draft takes a negative view of the teaching authority of bishops' conferences and says they exist more for practical reasons rather than theological ones.

Archbishop John L. May of St. Louis, NCCB president, said news reports characterizing the proposed report as a struggle between the bishops and the Vatican were "simply false." He said bishops in Canada and Latin America and East Asia also had objections to the document.

The bishops' newly approved food and agriculture report, developed by a task force headed by Archbishop John R. Roach of St. Paul-Minneapolis, calls for increased visibility for food and farm issues by establishing a joint subcommittee of the bishops' international and domestic policy committees.

Archbishop Roach told the bishops the nation's food and agricultural system is plagued with problems that need urgent attention.

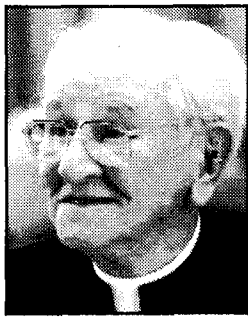
The guidelines for lay preaching approved by the bishops tell when lay people can preach at liturgical services but do not change the centuries-old ban on lay people giving the homily after the Gospel reading at Mass. Bishops supporting the proposal said it would help them to address unique needs, such as when it would be advantageous for lay people to preach at a black Catholic liturgy.

The guidelines still need approval of the Vatican.

In their opposition to sanctions against employers hiring illegal aliens, the bishops said the immigration reform law approved by Congress in 1986 was not generous enough to aliens already in the United States. They called for new legislation to legalize aliens arriving in the country after Jan. 1, 1982, the current legalization cutoff date.

Their statement on religious liberty in Iron Curtain countries welcomes the Soviet policy of "glasnot" but urges U.S. efforts to oppose ongoing religious persecution.

They also approved the continuation of the national Campaign for Human Development collection and made the campaign's ad hoc committee of bishops a permanent committee in the



Cardinal John Krol, retired archbishop of Philadelphia, listens to discussions at bishops' meeting.

U.S. Catholic Conference.

The bishops' resolution on the handicapped, approved by voice vote Nov. 15, notes progress since the 1978 pastoral on the handicapped and asks the church to go beyond providing physical access to buildings and services to full acceptance of the disabled.

The decision, meanwhile, to put off action on the bishops' document on

(Continued on page 4)



Fr. Robert Lynch

Miami priest named by U.S. bishops

By Jerry Filteau

WASHINGTON (NC) — The U.S. bishops Nov. 15 elected Father Robert N. Lynch as general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference for the next five years.

Selected by Archbishop John L. May of St. Louis, NCCB-USCC president, with the nearly unanimous concurrence of the NCCB Administrative Committee, Father Lynch's nomination was confirmed by a 243-20 secret-ballot vote by the bishops at their fall general meeting in Washington.

He is to begin his term Feb. 1, when Msgr. Daniel F. Hoye, general secretary for the past seven years, completes his current term.

The NCCB-USCC general secretary oversees the daily activities of the twin national conferences of the U.S. bishops. The conference offices in Washington, with an annual budget of about \$30 million, carry out the national policies and programs adopted by the bishops.

Father Lynch, 47, has been associate general secretary of the NCCB-USCC since 1984. He was national coordinator of Pope John Paul II's visits to the United States in 1979 and 1987.

Born May 27, 1941, in Charleston, W. Va., he taught in a Catholic high school in Columbus, Ohio, from 1965 to 1969, was government programs coordinator for the Catholic Conference of Ohio in 1969-71, and in 1971 founded and became executive director of Citizens Relief for Education by Income Tax, a national organization seeking tax credits for parents of children in non-public schools.

In 1973 he was made executive director of the NCCB Ad Hoc Committee for the Bicentennial. Later that year he founded and became executive director of the National Committee for a Human Life Amendment.

With previous studies at the Pontifical College Josephinum in Ohio, Ohio State University and The Catholic University of America, Father Lynch completed his seminary studies at Pope John XXIII National Seminary in Weston, Mass., and was ordained a priest of the Miami Archdiocese May 13, 1978.

After his work coordinating the pope's 1979 visit to the United States, he returned to Miami as rector of St. John Vianney College. In 1984 he returned to the NCCB-USCC as associate general secretary.

Devotedly Yours

Bishops' meet in D.C.

I am at 39,000 feet again—on the way to home-sweet-home after Bishops Roman and Dorsey and myself joined with all the other Catholic Bishops of the United States in our annual meeting.

It is more than the altitude that is making me light-headed. My head is spinning from the wide variety of subjects that have been on our agenda as the Church lives out the Gospel in our times.

I never cease to marvel at the breath of expertise, gifts and skills among the body of Bishops and their consultants, drawn from U.S. priests. Before being named to the hierarchy, the Bishops held leadership positions of great diversity, rectors of Seminaries, professors of Theology, Sacred Scripture, Church Law, superintendents of Schools, directors of Programs of Catholic Charities, Liturgists, Historians. Cardinal John O'Connor of New York was an Admiral and Chief of Chaplains.

Their input to the discussions is always fascinating. The opportunity to meet with old friends, to exchange ideas and experiences, even at times to cry on each other's shoulders is indeed a pleasant and affirming experience.

For the Archdiocese, one of the notable actions of the assembly was the election, overwhelmingly, of one of our priests to serve as the General Secretary of the Bishops' Conference, Father Robert Lynch. How proud his mother must be.

Father Lynch had served as Rector of our St. John Seminary. He was in charge of national arrangements for both of the Holy Father's visits to our nation. Before becoming a priest, he was assigned to Washington offices promoting Respect Life ad ad for non-public schools. We all share in his mother's pride.

Bishop Dorsey was elected to chair the group of Bishops of Region IV (Baltimore to Miami). We make an annual retreat together and are called upon to select representatives to provide the regional perspective on various committees of the Bishops' Conference.

I was elected provisionally to represent the Region at a meeting the Holy Father has asked with some U.S. Bishops to consult on the Church in the U.S. I say provisionally because it has not been finally determined whether the Holy Father will desire representation selected by Regions or in some other fashion.

The agenda of the meeting of the U.S. Bishops included approving liturgical texts for the feasts of Our Lady of Guadalupe, the Bicentennial (in 1989) of the establishment of the U.S. Hierarchy and the celebration of the 500th Anniversary of the coming of the Gospel to the New World with the voyage of Christopher Columbus in 1492.

We also agreed to petition the Holy See to approve in our liturgical calendar memorial feasts of the new American Saints (Rose Philippine Duchesne and Jane Frances de Chantal) and the two new Blessed (Junipero Serra and Katherine Drexel).

We adopted guidelines for lay preaching. (It may not be permitted as the Homily at Mass, but under certain other circumstances, when necessary).

We issued a Pastoral Statement on consideration for the handicapped by accommodating our facilities to their needs, inviting them to take active part in our programs.

We issued an important document on the deplorable state of religious liberty in Eastern Europe and the Soviet Union. We issued a statement on food and agriculture calling attention to the poor conditions of the small farmer and some of the undesirable consequences of the growing consolidation of land ownership and the deplorable situation in which people are starving while food is being destroyed or farmers are being paid not to produce.

We dealt as well with the current laws threatening sanctions on employers that can lead to discrimination against employers, particularly immigrants and refugees. We respond to a draft from the Holy See on the role of the Bishops' Conference.

I think we all took satisfaction in report of the achievements of the annual national Campaign for Human Development. This helps the poor help themselves. Our diocese has received 22 grants over the years that have been effective. Most recent has been one that has had an impact in the Cathedral area. The mobilization of the people had led to destroying or boarding up 12 drug houses, removing over 100 abandoned cars and citing over 270 absentee landlords for failure to maintain their properties.

To round out the agenda, I need to report that we also received reports from, among others, Committees on the American Board of Catholic Missions, Black Catholics, the Church in Latin America, Catholic Doctrines, Hispanic Affairs, Human values, the Laity, the Liturgy, Marriage and Family, Migration, the Permanent Diaconate, Priestly Formation, Priestly Life and Ministry, Pro-Life Activities, Vocations, Women in the Church, Evangelization, the Quincentary of the Gospel in the New World, Communications, Education, Social Development and World Peace. We also pray together. This year there was a special Mass at the Shrine of the Immaculate Conception celebrating the 1,000th Anniversary of the Church in Ukraine.

I think all this explains why we Bishops are bleary eyed when we come home. But, as we hurry from meeting to meeting in the Capital Hilton Hotel, past television lights and news persons, microphones, as we attempt to be the conscience of our people, we do have a comforting and exhilarating feeling that whatever its challenges, thank God, the Church is alive and well!

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami



Abp. McCarthy

Jonestown lesson?

'I don't think we've learned very much,' priest says

WASHINGTON (NC) — Ten years after the mass murder-suicide of followers of the Rev. Jim Jones in Guyana, a priest who works with former members of various cults said, "I don't think we've learned very much."

The Nov. 18, 1978, deaths of more than 900 members of Mr. Jones' People's Temple showed "that it's not just fun and games. Cults can be destructive," said Father James LeBar, who has spent the last dozen years countering the work of cults.

But people make the same excuses they did 10 years ago for not intervening in destructive cult behavior, said Father LeBar, a chaplain at the Hudson River Psychiatric Institute in Poughkeepsie, N.Y.

Individuals don't want to interfere in someone else's religious practice, and public officials fear they will violate constitutional rights, he told National Catholic News Service in Washington.

The arguments overlook the fact that the power of cults comes from "violating or suspending" the personal freedom of members, Father LeBar said in a telephone interview. Even the most basic decisions — what to wear, what to eat — are made by the cult leader.

Even with the extensive coverage of the Jonestown deaths, including television dramatizations of obedient followers gulping down cyanide-laced drinks, cults continue to attract new members, Father LeBar said.

Satan worship is "an alarming problem," he said. Police reports from across the country show a growing connection between "satanic ritual and crime." Young people in several U.S. cities have made suicide pacts in order to "meet the devil in hell," the priest said.

"They do not see hell as a place of damnation and punishment, but as a place where they will have power," Father LeBar said.

"More and more young people are fascinated" with the occult, he said.

'More and more young people are fascinated' with the occult, to learning 'hidden things' and to 'annoying those in authority'

They are attracted to the rituals, to learning "hidden things," and most of all, to "annoying those in authority."

Father LeBar said the vast majority of teen-agers who get involved in Satan worship do it just to frustrate their parents, "but they get caught up in it."

Five symbols are identified with Satan worship, he said. They are an upside-down cross; the triple-six, described as the "sign of the beast" in the Book of Revelation; the pentagram, a star resting on one point instead of two; a goat's head; and a double lightning bolt, usually one light and one dark.

Many teens will wear the symbols as jewelry, he said. "But when they begin to wear lots of them, scratch them into their hands or arms" like a homemade tattoo, "then you need to stop it."

Father LeBar said a religious up-



bringing can give young people the background they need to see the flaws of cults. But most cults use deception to attract followers and they cloak their aims in acceptance and flattery, sometimes called "love-bombing."

All people, but especially teen-agers, "need affirmation, inclusion and acceptance," he said.

In teaching parents to protect their children from cults, Father LeBar said, he asks them, "How many times do you say to your teen-ager, 'You did a good job?'"

Besides Satan worship, Father LeBar said the two most worrisome cults are the New Age movement and "covenant communities" which use "shepherding discipleship."

While not everything associated with New Age is destructive, he said, four of its beliefs are anti-Christian and pose potential problems. They are a belief in

reincarnation; channeling, which purports that a long-dead person is speaking through someone; the healing powers of crystals; and a belief that "you are your own god," he said.

Shepherding discipleship, a practice advocated by some Catholic charismatic groups, he said, is "an extreme fundamentalist type of cult using the Bible and perverted Christianity to gain control" over all aspects of a member's life.

Each person in the group has a "shepherd" or spiritual director, "which basically is not a bad idea, but they carry it to an extreme... The shepherd has total control."

"I don't think church authorities understand yet the devastating effect on individuals of shepherding discipleship," he said.

Mainline churches can stem the growth of cults if they offer the experience of community and dedication which attracts people to cults, Father LeBar said.

While he wouldn't predict another tragedy on the scale of Jonestown, Father LeBar said, "any one of these destructive cults has the capacity to influence its followers to do this."

Bishops ask re-write

(Continued from page 3)

bishop-theologian relations came after the Vatican Congregation for the Doctrine of the Faith submitted a last-

minute critique which said in part that one section of the document "seems to place bishops and theologians on the same level."

Other issues bishops eyed at meet:

Employers who hire illegal aliens

WASHINGTON (NC) — The U.S. bishops approved by unanimous voice vote a statement opposing federal government sanctions levied against employers who hire illegal aliens. The statement demonstrates the bishops' "extreme skepticism and opposition" to the government's decision to have employers implement U.S. immigration reform, said Archbishop Roger M. Mahony of Los Angeles, a member of the U.S. bishops' Committee on Migration, which developed the statement. The decision to have employers implement the law has meant "unprecedented hardships are now borne by parents struggling to feed and clothe their children," said the archbishop.

Need for more Latin America help

WASHINGTON (NC) — Life in Latin America is bleaker than ever, but U.S. church assistance to the region continues to be meager, Bishop Ricardo Ramirez of Las Cruces, N.M., told the U.S. bishops last week. He urged that dioceses choosing not to implement the optional Latin America collection change their policies. He also suggested the U.S. bishops consider making the collection mandatory. "Let us, the U.S. church, assure our neighbors that there is at least one U.S. institution that will give them a very high priority," said Bishop Ramirez, who is chairman of the U.S. bishops Committee on the Church in Latin America.

Traditionalists who reject Vatican II

WASHINGTON (NC) — The traditionalist Lefebvre movement "is of no great importance, really, in many ways in our country," said Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops. Permission to use the so-called Tridentine Mass does not resolve the problem of those Catholics who want that Mass but also reject important teachings of the Second Vatican Council, the archbishop said at a press conference following the annual fall meeting of the NCCB in Washington. The bishops discussed the Tridentine Mass in an executive session, which was closed to reporters.

New AIDS statement being prepared

WASHINGTON (NC) — Archbishop Roger M. Mahony of Los Angeles told the U.S. bishops that his committee writing an AIDS statement plans to have a first draft ready for discussion at the bishops' June 1989 meeting. He said the committee, formed by a decision of the bishops at their meeting last June in Collegeville, Minn., had already reviewed and amended a general outline of the proposed statement and would meet with U.S. Surgeon General C. Everett Koop and other consultants to begin fleshing out "the many pastoral, public policy, sociological and moral questions related to the topic." The consultations were to take place immediately following the meeting of the bishops.

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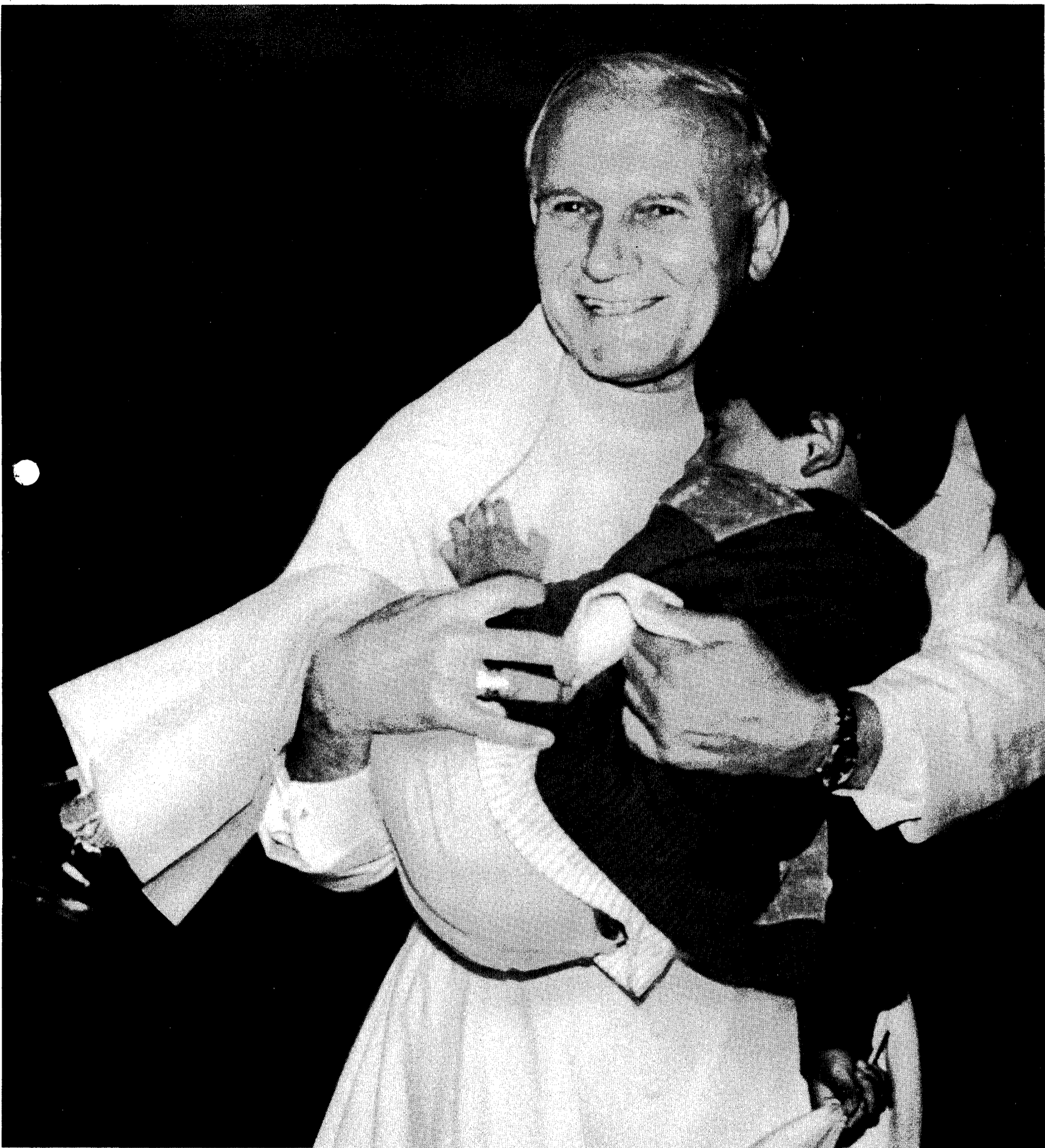
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God forbid that the host be you!

Religious fight for retirement

Religious brothers and sisters are \$3 billion short on needed retirement funds, but they are fighting back.

This financial crisis first came to the public's attention when the results of a survey, the *Retirement Needs Survey of United States Religious*, was released in 1986.

AIDS spreading in street youth

NEW YORK (NC) — Widespread prevalence of the AIDS virus among homeless youngsters has been documented in a study by Covenant House, the shelter founded in New York by Franciscan Father Bruce Ritter.

Of 1,108 youngsters tested at Covenant House from October 1987 through August 1988, 74 or nearly 7 percent were found to have the virus.

Father Ritter said in an interview that the percentages were probably higher among other homeless youngsters who have less hope "they can make it" and so do not come to Covenant House.

The tests were done on youngsters who came into the Covenant House medical clinic for help with other problems. Blood samples were taken at the clinic and sent to the New York State Department of Health for blind testing, so neither state officials nor staff workers at Covenant House can identify individuals with the virus.

Father Ritter said the law required this kind of confidentiality.

Father Ritter said more than 10,000 youngsters a year came to Covenant House in New York, and that published estimates of twice that number living in the city were almost certainly far too low. That would mean, he said, that the number carrying the AIDS virus was probably in the thousands, with many of them engaged in several acts of prostitution per day.

Adults who cruise the New York streets to pick up and use these young prostitutes, he said, are apparently undeterred by the danger of getting AIDS. "Many of them," he said, "are engaged in compulsive sexual activity, one of the great unrecognized maladies in the United States today."

"The enormity of the problem caused early shock waves and resulted in some paralysis," said Sister Mary Oliver Hudon, SSND, Director of the Tri-Conference Retirement Project. "There was little doubt in people's minds that the problem had reached crisis portion, and that was the stimulus for action."

Armed with statistics from this first survey, the Tri-Conference Retirement Project was created by three major Catholic organizations — the Leadership Conference of Women Religious, the National Conference of Catholic Bishops, and the Conference of Major Superiors of Men — to address this financial crisis. The first step was to increase awareness of the problem among both religious congregations and groups of lay Catholics. And gradually over the past two years, the Conference has done so.

"Religious are not just sitting and waiting for help to solve their financial problems," said Sr. Oliver, "they are taking some pretty drastic steps themselves. Diverting resource from ministry to maintenance is a painful decision for any of them to make."

By engaging the expertise and the energy of men and women religious across the nation, the Conference has created a wide variety of activities to analyze the underlying causes of the problem and to change the systems and practices that created the situation.

New compensation models, which will include cash benefits for retirement, have been developed. Financial planning and management assistance programs are being promoted. And the Conference is also offering seminars to leaders of religious congregations to reduce health care costs.

As a group, men and women religious are "greying" faster than most Americans. The median age for active priests and brothers in 56 and sisters (who like all American women live longer than men) is 64. What is most astounding is that 24 percent of American sisters are over the age of 90.

In 1968 there were 176,341 sisters; by 1988 there were only 106,912, a 39 percent drop. With the number of younger, active religious dwindling, the financial base for the older members gets smaller each year. Most congregations depend primarily on the earnings of their active members to support their retired and infirmed sisters and brothers. Because of this shift in numbers, the meager stipends of active brothers and sisters can no



Execution vigil — Sister Hanah Daily from Orlando stands outside the Florida State prison in Starke protesting the execution of Jeffrey Daugherty. Daugherty had been accused of five murders. (NC photo from UPI)

longer meet the growing financial burden of providing for the older members. A collection will be taken up nationwide (including South Florida) in December.

The average annual cost of caring for a retired religious is about \$10,000. It is estimated that in 1988 religious congregations will spend \$400 million to provide this care. Beginning this year and continuing for the next 10 years, a nationwide appeal will be made on the second Sunday in December for contributions to off-set current retirement costs and allow congregations to invest some money to pay future bills.

"This financial crisis," says Sr. Oliver, "is the dark side of the history of religious congregations. No one can forget the bright side that mirrors the tremendous contributions they have made to the Church in the United States."

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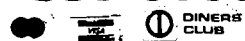
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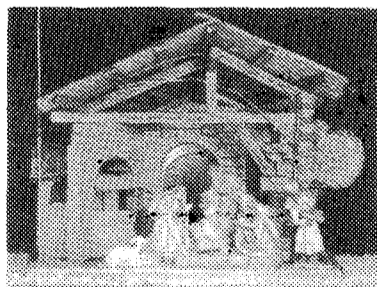
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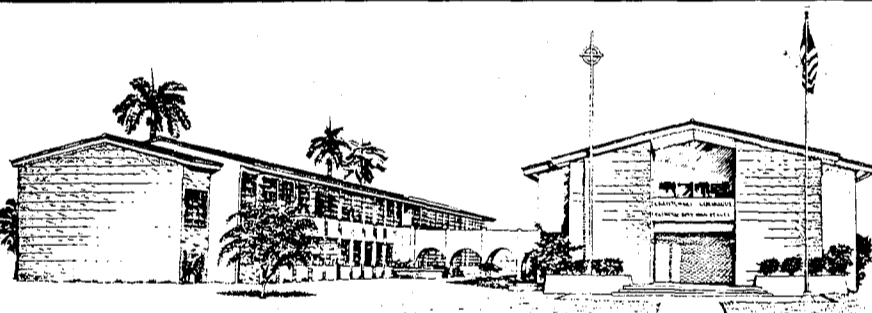
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Seminary numbers down again

WASHINGTON (NC) — For the fourth straight year the number of seminarians in U.S. Catholic seminaries has dropped at all levels, according to data released in November.

There were 8,921 seminarians at the start of the current school year, down 5.2 percent from last year's total of 9,410.

The new total is about a fifth of seminarian totals in the mid-60s and less than half the numbers in the mid-70s.

The figures are compiled yearly by Edictine Father Adrian Fuerst, seminary researcher for the Washington-based Center for Applied Research in the Apostolate.

The new data showed that:

- The number of post-college seminarians in theological or related studies dropped to a modern low of 3,856 — down 78, or 2 percent, from last year.

- The number of college seminarians dropped nearly 8 percent, from 2,441 to 2,250.

- High school seminarians dropped more than 6 percent, from 2,448 to 2,289.

- Seminarians in their novitiate year for religious orders declined from 587 in 1987-88 to 526 this year, a loss of 61 novices or slightly over 10 percent.

The number of post-college seminarians is now less than half what it was 20 years ago, when 7,858 students were recorded Father Fuerst said.

17 Women chancellors in U.S.

WASHINGTON (NC) — Women serve as chancellors in at least 17 U.S. dioceses, and 82 women administer priestless parishes in 38 dioceses, according to a survey by the U.S. Catholic Conference Office of Public Affairs.

A total of 117 of the nation's 188 dioceses, archdioceses and other church jurisdictions responded to the survey.

The public affairs office conducted the study in anticipation of questions about women in the church prompted by the U.S. bishops' proposed pastoral letter on women in church and society, according to a Nov. 10 announcement of the survey results. The committee of bishops preparing the pastoral letter plans to begin writing a second draft in January.

Eight of the dioceses responding said that women serve as vice chancellor. The duties of chancellor, one of the

highest positions in a chancery, vary from diocese to diocese.

Women hold the position of diocesan superintendent of schools in 59 of the dioceses, the survey said. Sixty-five women direct diocesan religious education programs, 39 direct family life offices, and 28 edit diocesan newspapers or magazines.

The survey results showed 26 women heading diocesan charities operations, 26 are directors of communications, 22 are tribunal judges, and 20 serve as president of the diocesan pastoral council.

The responses showed hundreds of women serving in "other" diocesan jobs. A majority of the women holding diocesan positions are members of religious orders, the survey showed.

'Reach out' to Hispanics more

WASHINGTON (NC) — The papal representative to the United States called on the church to reach out even more to Hispanic Catholics to "stem the flow from our faith."

Archbishop Pio Laghi, apostolic pronuncio to the United States, addressed the National Conference of Catholic Bishops' meeting in Washington Nov. 14.

"A great deal is being done, and done well, but we must be honest and recognize the challenge" of keeping Hispanics within the Catholic Church, Archbishop Laghi said.

He noted that fundamentalist sects have been proselytizing the rapidly growing, traditionally Catholic group.

Of the nearly 19 million Hispanics in the United States, an estimated 85 percent identify themselves as Catholics.

The church in the United States needs to "acknowledge the solidarity we share as fellow Catholics," Archbishop Laghi said, and the success of its work will be measured "to the extent that Hispanic Catholics feel welcome."

"But it is no less important that we know what to say and how to say it," Archbishop Laghi said.

He said fundamentalist sects often appear attractive to Hispanics because of their "unabashed preaching of Jesus Christ, the word of God as found in the Bible, and

a clear, appealing moral code."

The Catholic Church has all that too, but it has "even more to offer, elements profoundly intertwined with Hispanic faith and culture," the archbishop said.

He urged Catholic teaching to "center on the person of Jesus Christ" and then to focus on the "pillars of our Catholic faith and tradition" — the Mass and the Eucharist, Mary, the angels and saints, and the pope.

Those ministering to Hispanics should strive to be not only bilingual but bicultural as well.

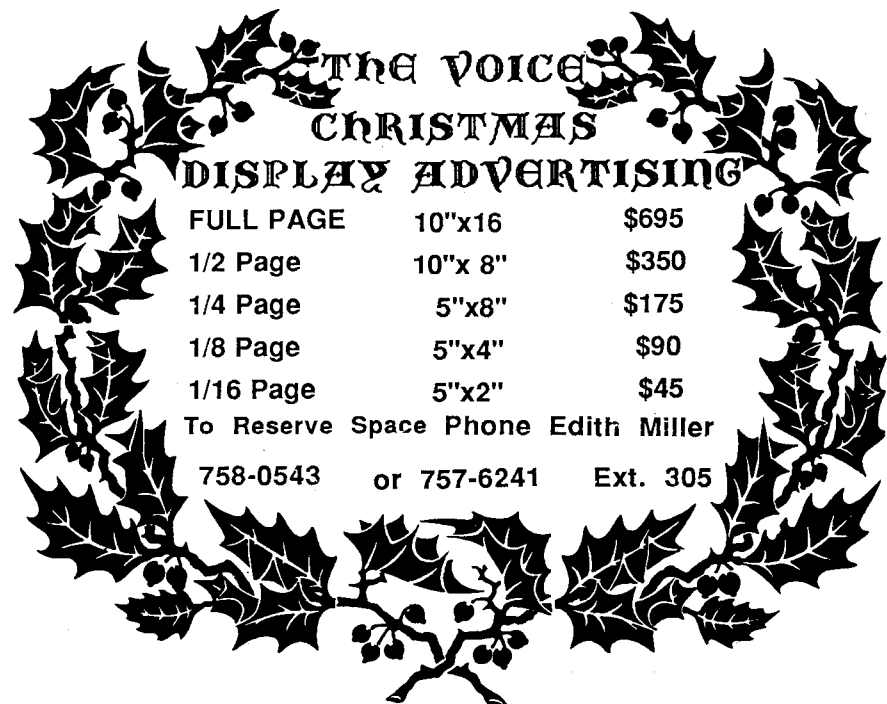
"The two things are not separate," he said, and ministers "must take both things into account."

Perhaps few people can be truly bicultural, but everyone should aspire to a kind of "cultural humility," he said.

He urged work toward cultural sharing so that "no one loses anything positive and everyone gains."

"May not our Catholic faith itself, in all its beauty and richness, be both a catalyst and a resource in this sharing of cultures?" he asked.


Archbishop Laghi also emphasized the importance of Mary to Hispanics. He cited the statement of the 1979 general conference of Latin American bishops that Mary "is the bond of interconnection between heaven and earth. Without Mary the Gospel is stripped of flesh and blood and is distorted into an ideology, into spiritualistic rationalism."



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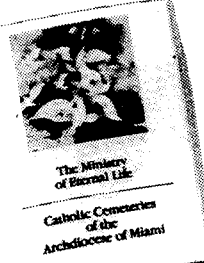
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Mother Drexel rite beautiful for Americans

• Local story... page 11

VATICAN CITY (NC) — For more than 1,000 U.S. pilgrims of different races and colors, the beatification of Blessed Katharine Drexel was the celebration of a different kind of American "success story."

The group applauded warmly as Pope John Paul II, in a Mass at the Vatican Nov. 20, announced that the U.S. church can publicly venerate the Philadelphia heiress who became a nun, donating her life and her inheritance to poor blacks and Native Americans.

The 32-state pilgrimage included what was probably the largest black American Catholic delegation ever to attend a Vatican ceremony. A black and a Native American stood next to the pope on the altar, and a Navajo Indian read the Offertory intention.

Agnes Davis, an 85-year-old retired public health nurse from New York, summed up the attitude of many of those who had dipped into personal savings to make the trip to Rome.

"Mother Katharine's been a great inspiration to me. She provided the possibility for me, as a Negro, to advance myself and be able to help people," she said.

'She provided the possibility for me, as a Negro, to advance myself and be able to help people'

"What would we have done without her?" she said. That was a common refrain among the alumni of Blessed Drexel's many schools across the United States.

Blessed Drexel, who was white, founded the Sisters of the Blessed Sacrament and financed the schools largely through her \$15 million inheritance. When she would come to St. Mark's School in New York, Mrs. Davis recalled, "She always told us, 'Remember, you're just as good as anybody.' I'll



always remember that."

"I've met some fine people, but not like Mother Katharine. She was the original. She was a very beautiful and unassuming woman who cared about us as a race," said Mrs. Davis.

Sister Marie Infanta Gonzales also recalled Blessed Drexel's visits to her school in St. Louis during the 1920s.

"When she'd come out to the playground, we'd sneak up behind her to touch her veil," Sister Gonzales said. The teachers had told the children Mother Katharine was a saint.

Many of those who made the trip to Rome said they hoped Blessed Drexel would become a model in the United States — for all races, for old and young, and for the poor as well as the wealthy.

"She's the greatest evangelist of the black community in the history of the country," said Father Clarence Williams, president of the Black Catholic Televangelization Network. "To many

blacks and Native Americans, she is still the most important Catholic figure."

Sister Juliana Haynes, the first black president of Blessed Drexel's religious order, said the generosity of their foundress might appeal to American youths who feel an emptiness in their lives.

"We're hoping that when people get to know about her, they'll be attracted to our order," she said. The sisters currently number about 350 and run schools and missions in black, Native American and Haitian communities in the United States. They are financed largely through donations from the wealthy.

For Auxiliary Bishop Moses Anderson of Detroit, the beatification might represent a "providential" gift to a church at a time when some see "radical racism" re-emerging.

"The political climate that has been created in the last eight years has been a return to the racism of the past. It may be providential to have Katharine Drexel to give her particular witness to the world," he said.

Father James Robinson, rector of the Cathedral of the Most Blessed Sacrament in Detroit, said he hoped Blessed Drexel's approach to wealth and charity would inspire a new attitude in the United States.

"Mother Katharine didn't believe in trickle-down — she gave it all. If the abundance of wealth and the good life were looked upon this way, obviously the whole country would be uplifted," he said.

Drugs called problem of gov't corruption, demand in U.S.

MEXICO CITY (NC) — Mexican bishops criticized government corruption as contributing to drug trafficking and said U.S. officials had not done enough to limit demand for narcotics.

In a document signed by the presidents of all 15 regional pastoral commissions and the outgoing president of the bishops' conference, Archbishop Sergio Obeso Rivera of Jalapa, the Mexican church leaders said poor campesinos — small farmers — are among the principal victims of the drug problem in Mexico.

The bishops said campesinos live in dire poverty in the Mexican countryside, are exploited by wealthy drug traffickers, then suffer abuse at the hands of police and army troops involved in the anti-drug fight.

The bishops said although narcotics cultivation and trafficking has assumed alarming proportions in Mexico, it is fundamentally an international problem, and all the blame cannot be placed on countries like Mexico. The most

serious responsibility lies with consumer nations, the bishops said.

"It is in other countries, such as the United States, where the great decision-making centers of narcotics trafficking operate and where the greatest market for drug consumption is to be found," they said. The ultimate solution to the problem, they said, is the "cleaning up of the society," which creates the demand for drugs.

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Local Section

THE VOICE

Miami, FL

Nov. 25, 1988

Page 9

Religious leaders vow to continue Chavez fast

By Prent Browning
Voice Staff Writer

For the next 36 days, local civic and religious leaders will be showing concern for Florida's farmworkers by letting their stomachs do the talking.

From now until the new year, 36 participants, including Archbishop Edward McCarthy and Auxiliary Bishop Justin Roman, will fast from one to three days apiece to draw attention to the need to find alternatives to the use of dangerous pesticides.

The local "fast chain" was established by the Greater Miami Religious Leaders Coalition and the National Farm Worker Ministry as a continuation of the 36-day fast which Cesar Chavez, president of the United Farm Workers union (UFW), undertook last summer to call attention to the harmful effects of pesticides on the people who harvest the crops.

At the end of the 36 days, his fast was continued across the country by such celebrities as Carly Simon and Emilio Esteves. The fast is part of Chavez's and the UFW's new "Wrath of Grapes" campaign, which calls for the boycott of all table grapes.

Last Wednesday, during Florida Farm Worker Week, a press conference was held at Our Place Natural Foods Eatery in Miami Beach to announce the local fast and to encourage people to participate in the new grape boycott. The boycott is aimed at forcing the farming industry to stop the use of the most hazardous new pesticides—including Captan, Methyl Bromide and Parathion.

The religious and farm ministry leaders are also asking the EPA to set tougher limits on pesticide levels in food, and that the FDA improve and expand its monitoring for pesticides in foods.

But lobbying government agencies is a long and laborious process; the quickest and most effective method to bring about change is to support union organizing and boycotts, said a labor expert at the press conference.

Dr. Marshall Barry, director of the Center for Labor Research and Studies at Florida International University, also stated that there have been 147 reported cases of pesticide poisoning in Florida (mostly of farmworkers) in the past five years.

But pesticide poisoning is "severely underreported," he said. He pointed out that farmworkers are often afraid they will lose their jobs if they complain about pesticides and many doctors are inexperienced in spotting the symptoms of this poisoning.

Rabbi Rami Shapiro of Temple Beth Or put a spiritual perspective on the fast when he said that its higher purpose is to help rid each participating individual of selfishness, fear and hatred.

"We must free ourselves from injustice one stomach at a time," he said.



Walking for justice

Maribel Briz, 8, walked 10 miles with her father, Jorge, of St. Michael parish in Miami, during the annual Farmworker Walk-a-thon sponsored by the Archdiocese of Miami's Rural Life Ministry. They were joined by about 200 others, including a Boy Scout troop from Sts. Peter and Paul School, students from Little Flower elementary and Lourdes Academy and members of Florida International University's Catholic Campus Ministry. Aimed at raising funds for farmworker organizations, this year's walk-a-thon also helped call attention to the "Wrath of Grapes" campaign. It calls for a boycott of all table grapes until the Food and Drug Administration and growers put a stop to the use of powerful pesticides which are harmful to farmworkers. Local religious leaders recently pledged to carry on a fast in support of the boycott. (See accompanying story) (La Voz photo / Araceli Cantero)

Tri-ethnic dialogue aims to build family spirit

By Ana Rodriguez-Soto
Voice News Editor

Black Americans, Haitians and Hispanics will break down barriers of mistrust and begin to talk as "family" during a first-ever trilingual Day of Dialogue to be held Dec. 3 at St. Mary Cathedral.

"What we want to do is to bring witness to the fact that we share the same faith. And more than we know, we share some of the same cultural traits," said Leona Cooper, president of the St. Martin de Porres Association, a group of lay black Catholics which is co-sponsoring the day with the Archdiocesan Office of Religious Education.

"This is the first trilingual dialogue that we've ever attempted," said Cooper. "We are looking for a large turnout and we are looking for this program to provide us with that family spirit within the community and the Church."

The day will begin at 8:30 a.m., with each group meeting separately to hear about its own gifts and positive traits. The speakers are representative of each cultural group:

— Zuzel F. Echevarria, a Hispanic lecturer on multi-cultural issues who coordinates the Southeast Multi-functional Resource Center (SMRC) of Florida Interna-



'We share the same faith... [and] some of the same cultural traits.'

Leona Cooper,
St. Martin de Porres
Association

tional University;

— Gilbert L. Raiford, a black American, professor of social work at Barry University; and

— Jean Charlot, a Haitian medical doctor.

After speaking to their own cultural group, the speakers will move around to each of the other groups and begin a give-and-take dialogue with each one.

A special, "multi-cultural lunch" will then be served to all the participants, followed by a round-table discussion among people of all the different cultures.

Present throughout the entire day will be Auxiliary Bishop Emerson Moore of New York, who will concelebrate the 2:30 p.m. closing liturgy with Miami Auxiliary Bishops Agustin Roman and Norbert Dorsey.

The hope of organizers is that this Day of Dialogue will "let us understand that we're basically all the same people. We're more alike than we're unlike," said Cooper.

The idea for the day came about during an informal conversation between Cooper and Sister Rosa Monique Peña, director of Religious Education for the Archdiocese.

"Both of us had a dream that the black community and the Hispanic community would sit down and talk with each other and begin to dispel the fears and apprehensions," said Sister Rosa Monique. "We noticed that we had many things in common culturally, and that it was a shame that we were not aware of each other's gifts."

About three years ago, the Department of Religious Education had sponsored a similar day of dialogue for Anglos and Hispanics which "was very successful," Sister Rosa Monique said. "We had about 500 people present."

Both she and Cooper hope this day will be "a model" for similar ones to be conducted at the parish level. "We think that is where it's most needed," Cooper said.

Registration for the day costs \$3 and should be made in advance, by calling the Religious Education Department, 757-6241 in Dade or 525-5157 in Broward.

Election reaction

Pro-lifers happy about Bush win, but they and others fear more funding cuts for poor, continuation of Reagan hard line on immigrants

By Ana Rodriguez-Soto
Voice News Editor

President-elect George Bush's pledge to work for a "kinder, gentler" America is not exactly convincing to those who minister to the poor and immigrants in South Florida.

Those contacted this week by *The Voice* expressed fear that Bush would continue the Reagan administration's policies of cutting back on social programs in order to increase defense spending and reduce the budget deficit.

Only pro-lifers were happy with his election — "given the alternative of [Michael] Dukakis" — but even they say Bush must be more compassionate on other pro-life issues, such as helping the poor and opposing the death penalty.

"Obviously we weren't out campaigning for Bush, but we're happy he won," said Father James Taggart, director of the Archdiocese's Respect Life Apostolate.

Even though "there seemed to be a little lack of forethought" in Bush's anti-abortion stance — prior to being Reagan's running-mate he had supported abortion rights — "we have no reason to doubt his commitment," Father Taggart said. "The platform that he ran on is certainly one that is in defense of life."

Now, however, "we have to make sure that he keeps the promises that he's made.

Secondly, we need to be educating about other issues such as defense of the poor and capital punishment, which we're against...

"There's plenty of reason to believe that the gap between the rich and the poor is growing as a result of the economic policies of Reagan," Father Taggart added, "and that's something the Church has to be concerned about."

"I hope I'm wrong," said Joseph Novack, executive director of Catholic Community Services (CCS) in Dade and Monroe counties. But with Bush campaigning for a strong defense and no new taxes, "something has to give. Unfortunately I think once again it's going to be social service programs."

"I would anticipate that he will continue to cut back as Reagan did," agreed Mary Post, executive director for CCS' Broward region. "We have seen that this administration has not been necessarily good for social services."

"We've lost so much [funding] over the past eight years," Novack noted, that nothing short of major increases in spending will be enough to keep up with the growing needs of the homeless, AIDS patients, sexually-abused children, single parents and other groups struggling to survive at the bottom rung of society.

"With the strong democratic Congress

'I think [Bush] will continue to stress involvement of the private sector [to solve social problems]. This philosophy just won't work.'

Joseph Novack, director of Catholic Community Services in Dade and Monroe counties

we may see somewhat [more] moderation than we've seen in the past. But I think all will not be well in the next four years," Novack added. "I think [Bush] will continue to stress involvement of the private sector. This philosophy just won't work. Government has to take a greater role in solving the social ills of our nation."

As for Bush's treatment of immigrants and refugees, "it remains to be seen" whether it will be more "humane" than Reagan's, said Father Thomas Wenski, director of the Archdiocese's Haitian Apostolate.

"The Haitians in the street seem to have thought Dukakis would have given them a better deal," he noted. "But it remains to be seen what Bush will do. I hope he will have the humanity to realize that there were many people left out of the amnesty provisions" enacted by Congress in 1986.

Church officials have complained that the cut-off date for legalization — having entered the U.S. prior to Jan. 1, 1982 — excluded millions of undocumented immigrants and refugees, notably Salvadorans, Nicaraguans and Haitians fleeing fighting and repression in their home-

lands.

The impact of these refugees is especially felt in South Florida. With the immigration law's threat of sanctions against employers who knowingly hire the undocumented, the refugees' ability to survive is even more imperiled.

But they haven't stopped coming, Father Wenski said, echoing the U.S. bishops' position that Congress should, at the very least, extend legalization to anyone who entered this country prior to 1986, when the immigration law was enacted.

"This would not only be in the interest of the alien but also in the interest of the business community," Father Wenski noted. "Many of these low-paying jobs are being left open because the business community is afraid of the sanctions they might get from hiring illegal aliens. Let's hope the new administration realizes that it's in the economic self-interest... to have a revision of the immigration law that will take these people out of the underground."

Bush also might be more responsive to the plight of immigrants because his daughter-in-law is Hispanic and his son lives in South Florida, which "has absorbed great waves of immigrants in the past 20 or 30 years" and not only survived but "prospered" because of the influx, Father Wenski said.

"Maybe the good news about immigrants and how they benefit the country will filter up to these people that set policy," he said, resulting in "a more humane policy." However, as with everything else in the new Bush administration, "it remains to be seen."

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'Champion' of blacks, Indians beatified

Black Catholics here celebrate

By Ana Rodriguez-Soto
Voice News Editor

The beatification of a wealthy white woman has black Catholics in South Florida rejoicing.

Mother Katharine Drexel devoted her entire life and considerable fortune to helping "the most impoverished and the most powerless people in this country" — blacks and Indians. She founded an order to minister exclusively to their needs, the Sisters of the Blessed Sacrament; and she established Xavier University in New Orleans, to this day the only black Catholic college in the United States.

For that, just 33 years after her death, Pope John Paul II has declared her "blessed," the last step before sainthood. All that remains for canonization is proof of one miracle attributed to the Philadelphia native's intercession.

To celebrate, black Catholics in South Florida took part in a special Mass last Sunday at Holy Redeemer Church in Liberty City. The Mass, timed to coincide with the beatification ceremony in Rome, was concelebrated by Auxiliary Bishop Agustin Roman, Father Neil Doherty, pastor of Holy Redeemer, and other priests of the Archdiocese.

It was sponsored by the Ladies' Auxiliary of the Knights of Peter Claver, in cooperation with the Knights of Peter Claver and the alumni association of Xavier University. Among those in attendance were Sisters of the Blessed Sacrament from Belle Glade, in the Diocese of Palm Beach, since no Blessed Sacrament Sisters currently minister in the Archdiocese of Miami.

The Knights of Peter Claver are a nationwide organization of black Catholics patterned after the Knights of Columbus and dedicated to helping their local parish. The South Florida chapters of both the Knights and Ladies' Auxiliary were established just over a year ago.

"I'll always pray to Katharine Drexel," said Janice Roberson, treasurer of the Ladies' Auxiliary and member of the Xavier alumni association in South Florida. "I still think that she's our champion. She has really done a lot for blacks."

Roberson, who graduated from Xavier University in 1955, is aware of the discrimination that ruled the South in 1915, when Mother Drexel founded the college. "She had to go in and purchase the property through a third party," because the people "didn't want blacks in their neighborhood."

When Roberson entered Xavier almost 40 years later, Catholic colleges in the South were still excluding blacks from their student ranks.

"We were the two most despised minorities. Nobody was looking after the blacks and the Indians," Roberson said.

But Mother Drexel "was a leader in the civil rights field" long before it was "fashionable" to do so.

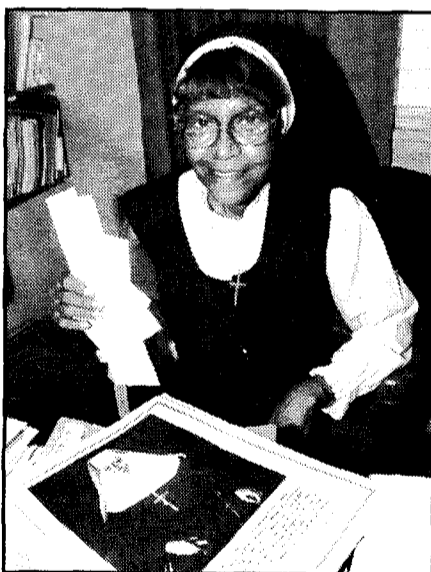
"She really responded to the most impoverished and the most powerless people in this country who had been victims of injustice," said Father Neil Doherty, who recently took over as pastor at Holy Redeemer. "Her mission wasn't to convert. Her mission was to take those people and give them freedom and empowerment."

Mother Drexel's strategy was "brilliant," Father Doherty noted, because the most "effective way to help the poor is to empower them with education. That gives them an inner freedom."

Mother Drexel, he said, recognized that higher education was the key to "moving into positions of influence" in American society, a tool that had opened doors for earlier generations of Italian, Polish and Irish immigrants. But discrimination kept those doors shut for blacks and Indians, so Mother Drexel furnished the key for them. Xavier University still stands today as "the only Catholic university that started off with a mission — to impact black Catholics and to bring them into higher education," Father Doherty said.

"Many religious groups can boast — and rightly so — of feeding the poor and clothing the poor," he continued. "I think it would be a uniquely Catholic claim to say that not only have we fed and clothed them, but we have made them equal through education."

Indeed, the beatification of Mother Drexel sends a clear message about the Catholic Church, Father Doherty concluded: "Everyone who comes to us, wherever they are from, whatever their color, whatever their persecution — whether political or economic — the Church is welcoming you; not just to feed you and give you shelter. We also want to make you a full member of the family and give you the power of self-determination. That's an important and uniquely Catholic message."



Sister Katharine Brent with letters from Mother Drexel, who inspired her vocation



Students at Holy Redeemer School in Liberty City created a sign announcing the beatification of Mother Drexel. Some of those who cut out the letters are: top row, sixth-graders Antyjuan Rodriguez, Raven Allerte and Roudy Thomas; bottom, third-graders Frank Lin, Marie Bradley, and Adrian Everett. (Voice photos / Ana Rodriguez-Soto)

Sister treasures letters from Mother Drexel

By Ana Rodriguez-Soto / Voice News Editor

Few people can claim to know a saint — or a soon-to-be saint, in this case. But for Sister Katharine Brent of Holy Redeemer School in Liberty City, the memories of Mother Katharine Drexel are as real as six typewritten letters she treasures.

The letters contain words of prayer and encouragement to a young nun from the woman who inspired her vocation — and who was beatified last Sunday by Pope John Paul II, the last step before formal canonization.

Sister Brent attended one of Mother Drexel's schools in Philadelphia from second through eighth grade. She remembers Mother Drexel as "a very inspiring person. Just being around her you could feel her supernatural power. She just radiated joy."

Moreover, "she insisted on getting the best for her children. Nothing stopped her."

Even though she was wealthy — with an income from a family trust fund that has been estimated at \$10,000 a day — "you wouldn't have known it" from the simple way in which she lived and carried on her work, Sister Brent said. "She gave everything to the poor."

In fact, it has been estimated that by the time of her death in 1955, at age 96, Mother Drexel had contributed more than \$12 million of her own money to the Blessed Sacrament order which she founded in 1891, its schools and missions across the south and southwest, and what has been called her "crowning achievement," Xavier University in New Orleans.

Sister Brent didn't join Mother Drexel's order, opting instead for one of the two all-

(continued on page 21)



Carrollton senior Jeannie Montes De Oca and Sister Rosemary Dewey, director of the high school, with a poster commemorating Mother Duchesne's canonization. (Voice photo / Prent Browning)

Sacred Heart order, alumni mark canonization of Mother Duchesne

By Prent Browning
Voice Staff Writer

All saints are free of character flaws. All saints passively accept their fate in life without ever questioning the authority or the decisions of those above them in the church. All saints begin to fulfill what they see as their mission early in life, using older age to perfect their goals.

If you believe that all the above statements are universally true, you might want to take a closer look at Saint Rose Philippine Duchesne, who was canonized last July.

Recently, Archbishop Edward McCarthy celebrated a liturgy in her honor at St. Mary's Cathedral along with religious of the Sacred Heart and alumnae, parents and students of Carrollton School in Miami which is administered by the Sacred Heart order.

Rose Philippine Duchesne was born in 1769 into a leading family in Grenoble, France. As a girl she heard a talk about the Indians in Illinois and dreamt about becoming a missionary. In her second year at a religious boarding school she decided to become a nun but her father made her return home where she was privately tutored. In 1789 she was about to take her vows but her father again refused his permission because of the spreading turmoil of the French revolution. During the revolution Philippine nursed prisoners, found shelter for orphans and assisted the poor. In 1803 she joined the Society of the Sacred Heart, then a new community of nuns, and opened their first school and convent in Paris.

St. Philippine was determined and selfless yet could

(continued on page 21)

Youth day

More than 150 turn out in Broward for annual day of fun and spirituality

Fun and prayer were on the agenda recently in Broward as about 150 young people from 11 parish youth groups gathered for their annual Youth Day.

Sponsored by the Archdiocese of Miami's Office of Youth Ministry, the gathering featured competition in four different sports: volleyball, basketball free-throw, a relay race and an obstacle course. The overall winners represented St. Clement parish in Fort Lauderdale.

In the afternoon, the young people listened to Shane Harwell, youth minister from San Isidro parish in Pompano, who told them that "faith is more than knowledge" — it requires a spiritual commitment of one's life to Jesus, and a personal relationship with Him. Later, Father Anthony Massi of St. Clement's, which hosted the day, celebrated Mass with the young people.

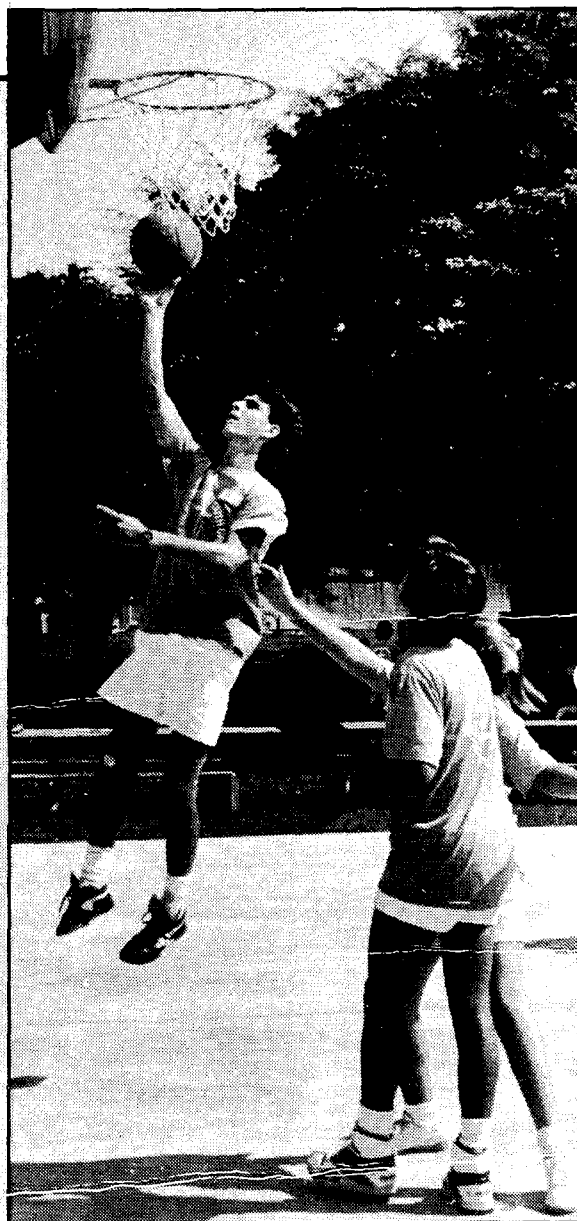
Youth Days usually are held once a year, one in Dade and one in Broward. Their purpose, according to Father Federico Capdepon, director of Youth Ministry, is to let young people from different parishes come together and get to know each other.

Currently, about 125 parish youth groups are active in the Archdiocese, 80 for English-speakers and 45 for Spanish-speakers. Some parishes have more than one group, depending on the young people's age and language preference.

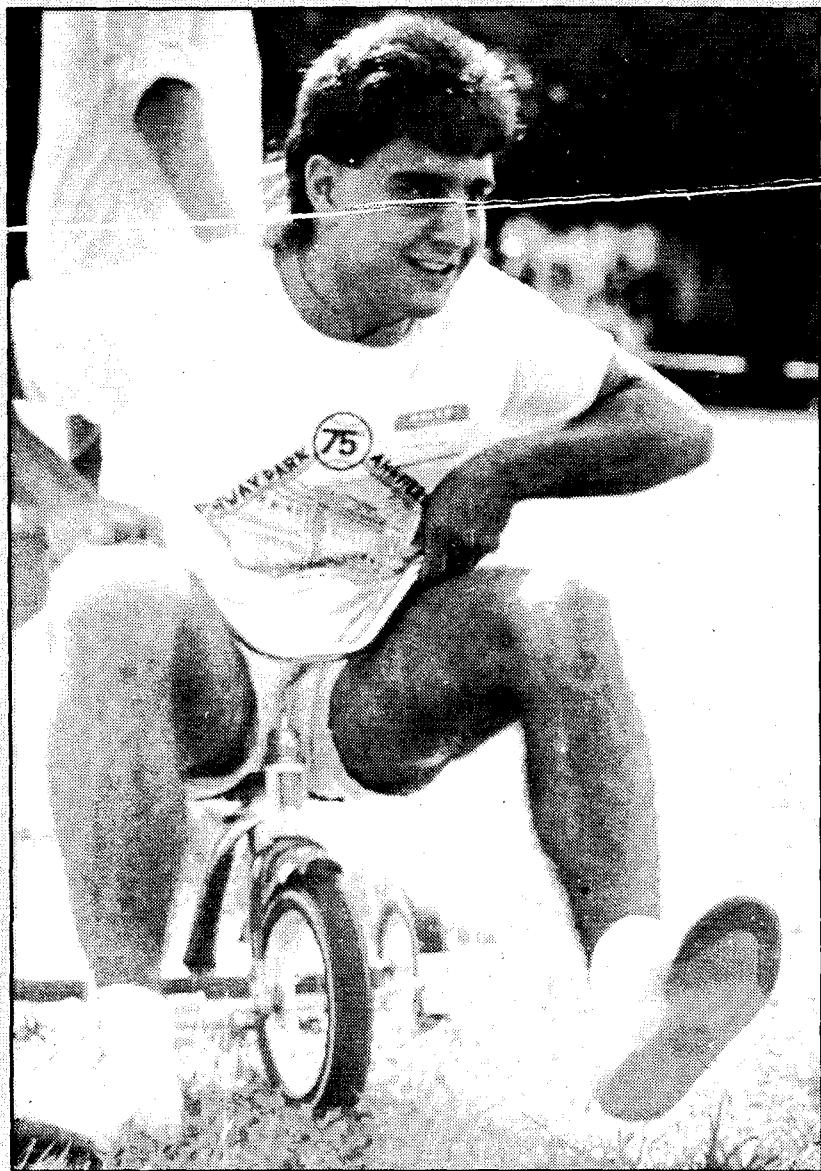
Father Capdepon would like to see more of these groups participate in the Youth Days, which from now on will be held twice a year, once in the fall and again in the spring, in each county.

The Youth Days, he said, also help "create atmosphere" for the "big event of the year," the annual Archdiocesan Youth Convention, scheduled for April 23, 1989.

It will be held at the newly-opened Madonna Youth Center in Broward, which from now on will serve as the meeting place and retreat center for youth groups in that county. Until now, Youth Ministry had only one central meeting place, the Youth Center next to La Salle High School in south Miami. Now, young people in Broward won't have to travel that far to get together with each other — and the Lord.



Voice photos /
Marc Y. Regis



Basketball free-throw (top) and obstacle course (left) were some of the games in which the different parish youth groups competed before getting on to the spiritual part of the day. Bill O'Connell of St. Clement's tries to pedal a tricycle as fast as he can; while Danny Saenz, Aileen Gutierrez and Ramona Garrido, of St. Thomas the Apostle parish in Dade, relax between games.

Student artists get paid for learning



Pace High student artist Tony DiFranco works on a 60-foot mural for the school cafeteria.

(Voice photo /
Prent Browning)

By Prent Browning
Voice Staff Writer

Need a banner for your parish carnival or a sign made up for a conference or seminar? Instead of looking for artists in the Yellow Pages, try dialing Msgr. Edward Pace High School in Miami. Art students there are painting signs and murals, creating business logos and designing other artwork, all on their own time after school.

The high school has received a grant from the Dade Community Foundation of "Miami Working Together" which has helped purchase materials for their "Traveling Artist Program."

Students stay after-school strictly on a voluntary basis to gain valuable experience in commercial art and design by working on projects for the school and outside groups. Recent projects have included creating centerpieces for a testimonial dinner, Pace-Walk banners, a 60-foot mural and a float.

In addition to a learning opportunity, the project is really something of a small business, says art teacher Tom Greene, who directs the program. The students charge bargain prices for their work and in return receive a small percentage of the profits.

"The artists are getting a lot of experience," says student Tony DiFranco. "I started out here and now I'm working at an ad agency. It's helped me because now I'm used to working on deadline."

"Several members of the program have come out of here and gotten jobs in fashion design and commercial art," added Greene.

House of hope for AIDS victims

Archdiocese opens Genesis residence

By Prent Browning
Voice Staff Writer

If there are degrees of homelessness, those afflicted with AIDS may be said to be among the most desperate. Their difficulties in getting off the streets are compounded by fear and misunderstanding of their disease, and the debilitating nature of their infection.

In the Archdiocese of Miami, Catholic Community Services has been looking into this need for several years, and earlier this month Genesis, a residence for homeless AIDS victims, was officially opened on property adjacent to Naval Hospital.

Archbishop Edward McCarthy celebrated a dedication Mass Nov. 11 at the residence, which is located at 3675 South Miami Ave., in what was formerly St. Vincent Hall, a residence for unwed mothers. The new facility is operated by the Catholic Health and Rehabilitative Services (CHRS) and has two full-time priests on staff.

"This project is the result of extensive planning and consultation," said Msgr. Bryan O. Walsh, executive director of the Archdiocese's Ministry of Christian Services. "The objective is to provide a continuum of care with emphasis on enhancing the quality of life and promoting maximum independence for the individual."

Residents are referred from hospitals where staff are concerned that, if left to themselves, they will die on the streets or commit suicide. AIDS patients often lose their jobs and have no place to stay because they are no longer able to pay their rent.

After entering the residence, which has a capacity of about 30 beds, they can return to the hospital for critical care and then be readmitted to Genesis upon their release. Nurses from Home Health Care Agency and Hospice Inc. visit the AIDS victims every day to check on their condition.

Because Dade County alone accounts for over half of the reported AIDS cases in the state, health care for victims of this disease in South Florida is in a crisis situation.

"At Jackson Memorial Hospital every bed is full," said Father Mike Flanagan, director of Spiritual and Emotional Counseling at Genesis. "We have sent three people back [to Jackson] from here who were very sick and they might be on a stretcher in the corridor for 24 hours or more. There's just nothing they can do."

AIDS patients who are placed in motels by Hospice Inc. are often forced to move after the manager discovers the nature of their illness.

Nomadic existence

Loretta, a Genesis resident [she asked that her real name not be used] spoke of a typical nomadic existence:

"I was supposed to be discharged Jan. 30th from a detox unit and they discharged me before that because the counselor was afraid that people would know about it [the disease]... I went to a friend's house and stayed about a week and then I was in and out of the hospital four or five times..."

"First they [Hospice Inc.] sent me to Miami Beach and then I left there, but they kept moving AIDS patients three or four times. They moved me about four or five times because the tenants gave the manager a hard time."

But when they come to Genesis, most residents have lost all contact with their family. Some steadfastly refuse to tell them that they are dying of AIDS.

The initial denial and shock of their disease has usually worn off, said Father Flanagan. "Now it's mostly a sort of sadness, depression... there's a kind of resignation also."

But you can also find hope among the facility's residents — the hope that a cure will be found; the hope that comes from a good meal, a friendly smile, or possibly a reconciliation with religious faith.

James, a Genesis resident, feels that his health is improving. For years he was on the streets but today he seems to take pride and comfort in what he considers to be his own apartment, and he attends chapel regularly.

"I like it [Genesis] because it's quiet," he says. "You can get peace of mind. The food is good and that makes a difference. I have a good appetite."

"I think we're providing a home atmosphere," said Father Daniel Dorrity, who counsels residents at Genesis and will act as a liaison with other priests on matters relating to AIDS. "The staff here is very friendly and very concerned about them."

Loretta agrees. "The people here are understanding and they listen to everything you say."

On the streets she stopped taking her medication and lost weight because of an erratic diet. "I never felt like I would get any better; I just felt that I would get worse and worse and worse because I was feeling so bad. When I first came



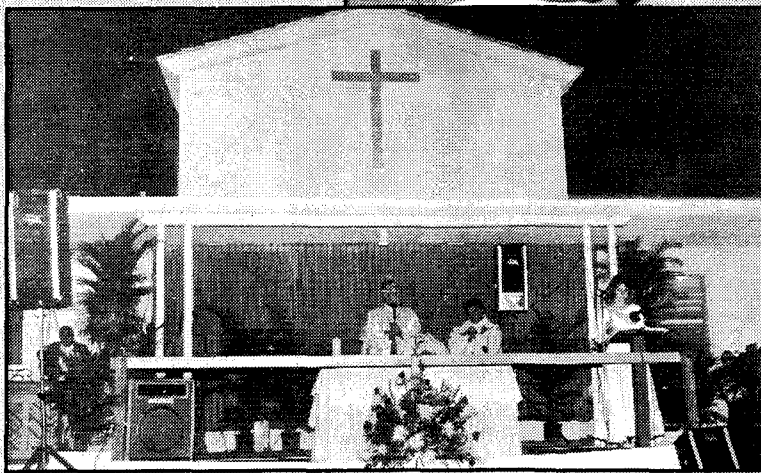
Father Mike Flanagan, one of two full-time priests at Genesis house, speaks to one of the residents, James, an AIDS victim. (Voice photo / Prent Browning)

'Our job is in the spiritual realm. To reinforce a belief in God; that God loves them and cares for them.'

Father Daniel Dorrity
Genesis counselor



Liturgical dancers, above, from St. Louis parish in Kendall performed during the opening ceremonies for Genesis house. At left, Archbishop McCarthy celebrates the outdoor Mass dedicating the facility. (Voice photos / Marc Y. Regis)



into the hospital I couldn't hardly catch my breath and I had these cough attacks and now they're slowing up. So I think I'm getting a lot better... I think there's hope."

Return to faith

Mass is celebrated daily at Genesis, and, although the program has been open less than two months, some people have taken advantage of the priests' presence to resolve spiritual difficulties.

Father Flanagan tells of one Cuban man who had left his Catholic faith many years ago:

"I was shocked when I saw him bless himself one day. Now he is at Mass almost every day and takes Communion. He says he has no fear of death and wears rosary beads around his neck... He goes over to the Shrine of Our Lady of Charity and he looks at that mural of the history of Christianity in Cuba and there's such a look on his face like he's contemplating the history of his country."

The man was especially thrilled to meet Cuban Auxiliary Bishop Agustin Roman when he and Archbishop McCarthy visited each Genesis resident before the dedication Mass.

"Our job is in the spiritual realm, to reinforce a belief in God; that God loves them and cares for them," said Father Dorrity.

In addition to the involvement of its full-time priests, the Genesis staff has been impressed with the work done by Catholic parish volunteers.

A total of 65 volunteers from St. Louis Young Adult Group and from groups at Our Lady of the Lakes, St. Patrick's, and St. Hugh's have painted buildings, cut down trees and done whatever physical work was necessary.

Because it has no funds for capital improvements, Genesis relied on volunteer work to put the finishing touches on the facility. However, a \$400,000 grant from the Robert Wood Johnson Foundation, and a matching grant from the Jesse Ball DuPont Foundation, puts the AIDS residence on a firm financial footing.

The future will hopefully see an expansion of AIDS services in South Florida provided by the Archdiocese.

"Under the terms of this grant if we can also find a suitable building we can open something in Broward County," said Msgr. Walsh. "It might be six months to a year before we do it."

Pro-lifers told to unite, revitalize efforts

By Prent Browning
Voice Staff Writer

The pro-life movement needs to be infected with a new sense of unity and urgency, said right-to-life champion Dr. Bernard Nathanson at a luncheon in downtown Miami Nov. 20.

Several hundred people attended the event, sponsored by the Southwest Respect Life Office of the Archdiocese of Miami.

Before he had a change of heart, Dr. Nathanson was director of the largest abortion clinic in the western world and one of the founders of the National Abortion Rights Action League. As a pro-lifer, he is perhaps best known for the 1984 film, *The Silent Scream*, which showed a sonogram of an actual abortion.

"Abortion has now become or is becoming institutionalized," Dr. Nathanson said Sunday. "It is now being taken as a fact of social life... A whole generation of medical students, nursing students, health care providers, and children have grown up with the understanding that abortion is part of our society."

Unfortunately, even the pro-life movement is beginning to accept that abortion is "a given" in the foreseeable future. He

'We have had in the last eight years a golden opportunity with a pro-life president to put our message across... and we have failed.'

Dr. Bernard Nathanson, creator of 'The Silent Scream'

receives invitations to pro-life events in 1992, he said.

The situation has become more urgent now as new medical technologies "like evil spawn are thrown off as abortion rumbles forward."

Fetal tissue use, fetal organ transplants, embryo transplants, and the abortion pill are just some of the medical techniques that have been or are being developed, the pro-life doctor said. What sounds like science fiction today may very well be the moral issue of tomorrow.

There is a yeast extract, he said, that "in mice causes the embryo not to die but to literally disappear."

"There is a whole new class of drugs... that literally paralyzes the female repro-

ductive system. The ultimate result of this is fertility forever; that women may take these drugs to postpone their fertility and pick it up when they're 75, 80 years old."

Dr. Nathanson gave the example of a company that is planning on specializing in fetal tissue transplants on the assumption that the procedure will be legalized. The company is telling its stockholders of a \$3.5 billion market in fetal nervous tissue for those suffering from Alzheimer's or Parkinson's disease.

"We are talking about a very heavy commercial operation, and they are not going to be stopped unless we stop them now."

But even if all these technologies are outlawed it still doesn't change the fact that 4,000 unborn babies are being killed every day in this country. Holding up a metronome, the pro-life advocate said that each time it clicked another abortion was being performed.

Dr. Nathanson also emphasized the need for unity in the anti-abortion movement and used as an example the recent political campaign of his wife, Adelle.

Although his wife ran and was defeated for New York senator on the Right-to-Life ticket, the Right-to-Life Committee



Dr. Bernard Nathanson: Pro-abortionist turned pro-lifer

for that state urged that people vote for another candidate which they thought a better chance of winning.

"We cannot get our own act together," Dr. Nathanson said. "We have had in the last eight years a golden opportunity with a pro-life president to put our message across... and we have failed. And we have failed in some part at least because of this very kind of schism, this divisiveness, this bickering... squabbling over minor ideological and doctrinal differences."

St. Kevin's dedicates new church

This Thanksgiving will be extra-special for the people of St. Kevin parish in southwest Dade: they will be dedicating their new, permanent church during an 11 a.m. Mass concelebrated by Archbishop Edward McCarthy.

"We want to give thanks to God for our new church," said parish secretary Magda Barzana. "We thought [Thanksgiving] was a very appropriate date to dedicate a new church."

Parishioners are excited because the new facility will be one of the largest churches in Dade County, with about 19,000 square feet of space and seating capacity for 1,800 people — which could be expanded to 2,000.

The semi-circular structure, made of

concrete, wood and copper, replaces the parish hall as the place for Sunday worship. The hall will now be used as the school cafeteria.

Parishioners already have raised all but about \$800,000 of the more than \$2 million cost of building and furnishing the church. The fundraising drive began in December, 1984.

Led by their pastor, Father Ignacio Morras, parishioners also pledged 10 percent of the actual cost of construction to the 1988 ArchBishop's Charities and Development (ABCD) drive. The donation came to \$138,000.

St. Kevin's was established 25 years ago last August, as a mission of St. Brendan Church in southwest Dade. Located

at 12525 SW 42 St., it became a parish in 1967.

Parishioners began meeting in a nearby theatre until a combination parish hall/church was built in 1971.

Parish buildings now include the Kindergarten thru eighth-grade school, a rectory, and the original hall, with the permanent church being the final addition.

Mrs. Quilligan, priest's mother

Mrs. Kathleen Quilligan, 82, mother of Father Michael Quilligan, pastor of Annunciation Church in Hollywood, died Nov. 15 in Corbally, Limerick, Ireland. Father Quilligan was at his mother's side when she died and celebrated the funeral Mass for her. In addition to Father Quilligan, Mrs. Quilligan is survived by her five other children.

Official

Archdiocese of Miami

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

The Rev. Anthony Massi — to Campus Ministry Chaplain at Broward Community College, Central Campus, effective Nov. 11, 1988.

The Rev. Jerzy Kostikow — to Associate Pastor of Holy Family Church, North Miami, effective Nov. 9, 1988.

The Rev. Egbert Browne, C.M. — to Campus Ministry Chaplain at Miami Dade Community College, North

Campus, effective Nov. 11, 1988.

The Rev. Edward Lowney, O.M.I. — to Prison Ministry for Broward County, effective Nov. 4, 1988, with residence at St. Monica Church, Opa Locka.

The Rev. Mr. Antonio Bechily — to Permanent Deacon at St. Robert Belarmine Church, Miami, effective Nov. 27, 1988.

The Rev. Mr. Daniel Blaha — to Permanent Deacon at Blessed Trinity Church, Miami Springs, effective Nov. 27, 1988.



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PHONE

Dear Mr. President-elect:

Consider refugees, the world's homeless, and help them

May I suggest guidelines for a key humanitarian issue facing your administration: refugees.

First, let me make clear that I am talking only about refugees or asylum-seekers, not immigrants. To be more precise, each year the U.S. admits roughly 400,000 immigrants, that is, people who have left their homelands voluntarily and are received by sponsors who are financially for them.

Refugees, on the other hand, have been forced to flee their homelands because of war or the threat of persecution; they fear to return and possibly face death.

Asylum-seekers are refugees who have entered the United States and now seek permanent residency.

Each year the president and Congress set a quota for refugees; in recent years that number has been about 70,000. Thus, of new people coming into the United States each year, only one in seven is a refugee.

With this in mind, Mr. President-elect, I suggest that three areas deserve attention:

Long-range: as Father Drinan urges (see below), make the defense of universal, human rights a cornerstone of both U.S. domestic and foreign policy. U.S. influence will expand to promote justice and peace, thus cutting down many of the reasons refugees flee, only if our government applies the same standards to both pro-West dictatorships and anti-West (or non-aligned, socialist, communist or nationalist) governments.

Short-range: Come to grips with nations now producing refugees. We have to do what we can to make these nations self-sufficient economically and more humane so that their citizens need not flee. I mention three examples: Vietnam, El Salvador and Ethiopia.

Vietnam is politically and economically bankrupt. The United States would do well to resume diplomatic relations to help Vietnam on the road to economic development. This means we need to swallow our pride and shed the presumption that communism can only be defeated by ostracism. We must get Vietnam back to productivity so that its people can stay there, and at the same time we must use our influence to foster universal human rights in Vietnam. But we can do that in Vietnam only if we also do it in South Africa, Chile and Taiwan.

In El Salvador the United States is paying for the war to the tune of \$1.5 million a day. Salvadorans know this, so they feel justified in taking refuge in the United States. Salvadorans in the United States return \$1

'Let us, a people rich in professional, technical and human resources, take in these brothers and sisters of ours' They will be a blessing'

Nicaraguan family bears a white flag while fleeing an area of fighting (NC photo)



million a day to their relatives at home. Ironically, we are supporting both the war and many of those who oppose it.

In Africa, the largest segment of refugees admitted to the United States comes from Ethiopia. (To date, only 637 Africans of a 1988 quota of 3,000 for the whole continent have been admitted.) Again, recent U.S. policy has been counter-productive. There has been no improvement in the lives of the people; hence, refugees continue to flee the Sudan and Somalia. Economic hardship has been exacerbated by drought, man-made deprivations and political tyranny, and this has been abetted by the U.S. policy of non-cooperation. As much as African nations may loathe the government of Ethiopia, they see clearly that while the United States refuses to establish relations with Ethiopia, it presents a quite different face to an equally repressive South African government.

Immediately: The United Nations High Commissioner for Refugees counts 13 million refugees in the world. The United States is not about to take them all (though I could argue that our national priorities would not be adversely affected if we did). But many do not want to come here; they prefer to stay homeless in their homeland or live in a nearby country so that they can return more easily when conditions permit.

For those who want to come here: extend, in your inaugural address, a welcoming hand to people stranded in refugee camps and denied entry to our country because they have no relative here. The whole purpose of the refugee category is to give a chance to those not qualified to be immigrants. We are depriving this country of its tradition of taking in the "huddled masses

yearning to be free. . ."

Double, for the next five years at least, the annual number of refugees and immigrants to be admitted to this country. The statistics are already clear. At our present birth rate, our national population will decline; the country already faces a dearth of young people for entry-level jobs. Even if we doubled the number of refugees and immigrants, we would not be staving off a 21st century decline in our population.

Take in the world's unwanted. Let it be clear that we are a people faithful to our Judeo-Christian heritage. We follow the admonition of *Exodus* to "welcome the stranger as one of our own." We desire to fulfill the role of the Good Samaritan. In the world's refugee camps live the blind, the lame, the sick, the psychologically disturbed. No one wants these people. Let us, a people rich in professional, technical and human resources, take in these brothers and sisters of ours. They will be a blessing to us.

Frank Moan, S.J.

(Father Moan is director of Refugee Voices: A Ministry with Uprooted Peoples, Washington D.C.)

...And push human rights abroad

By Fr. Robert F. Drinan, S.J.

The next president of the United States will have unique and unprecedented opportunities to emphasize human rights in America's foreign policy. He will be able to capitalize on the fact that internationally recognized human rights have become the moral concept most often mentioned-if not practiced-by every leader in the world.

The 40th anniversary on December 10, 1988, of the signing of the United Nations Declaration of Human Rights in Paris offers the 41st president of the United States a superb occasion to announce what his administration will do to enhance human rights.

A desire to protect human rights has always been an element in America's relationship with the 160 nations of the earth. In 1974, Congress passed, and President Ford signed, a law that forbids the U.S. government aid to any nation that engages in a pattern of gross abuse of human rights. The Carter administration carried out that mandate with a zeal which to some appeared excessive. The Reagan administration, at first inclined to deemphasize human rights as an element of America's foreign policy, became persuaded that whenever possible America's ideals should be advanced along with its interests. Its overall record, however, remains clouded, to say the least, by inconsistency and selectivity in Central America, where it has vigorously condemned human rights abuses in Nicaragua but ignored worse offenses in Guatemala and El Salvador.

If I could talk to the new president for five minutes about what he should do concerning human rights, I would highlight three initiatives:

- Ratify the U.N. Treaties;
- Work against the denial of human rights in authoritarian nations that receive aid from the United States;

- Implement the guarantees in the U.N. covenant against all forms of discrimination against women.

The new president could electrify the world if he worked, as the Carter administration did, to ratify the 21 human rights treaties that have emerged from the United Nations. The United States stands almost alone among nations for not having ratified the major covenants about human rights which are now a part of international law.

The United States could be unusually effective in curbing abuses of human rights in authoritarian nations like Zaire, Taiwan and Chile. Those nations enjoy favorable economic and political treatment by the United States. The law directs, and public morality demands, that the United States threaten to withhold aid from nations that engage in human rights abuses such as torture, arrests without due process, or suppression of the press. Action of behalf of human rights in authoritarian regimes would be welcomed by religious organizations, missionaries and human rights activists in those nations.

South Africa is, of course, a special case—a government for 4 million whites suppressing 28 million blacks. Deprived of a vote or even the possibility of becoming citizens, the blacks in South Africa look to the next president of the United States with the hope that the world's most powerful nation will at last stand with them in their long struggle for freedom.

Not everyone feels that the next president should announce a bill of rights for women as a top priority. But discrimination based on gender is not explicitly prohibited by the U.S. Constitution, and will not be forbidden until or unless the Equal Rights Amendment is passed (the ERA secured the approval of only 35 of

the 38 states necessary).

In 1984, the United Nations General Assembly, with the concurrence of the United States, adopted the covenant against all forms of discrimination directed at women (CEDAW). That treaty has now been accepted by more than enough nations to make it a part of international law. But the United States has yet to ratify it. Unless the next president works to have CEDAW ratified, the United States may soon have its credibility on women's issues challenged. Furthermore, by not ratifying the treaty, the United States is losing the chance to have a representative on the U.N. committee that renders opinions on issues arising under CEDAW; the United States thus denies itself an important world forum.

During the past 15 years, the struggle for human rights has become a substantial part of U.S. foreign policy. It is unlikely that the U.S. government will now ever recede from the centrality given to human rights by Congress, the White House, the State Department and indeed by the American people.

But if the new president exercises moral leadership on behalf of human rights, the United States will be admired as never before in its 200-year history. The new president should hearken to the prophetic words of Archibald MacLeish. When challenged to justify some of his dreams for America, the poet said: "There are those who will say that the liberty of humanity. . . (is) nothing but a dream. They are right. It is a dream. Its is the American dream."

(Father Drinan, a Jesuit priest who served 10 years as representative in the U.S. Congress from his home district in Massachusetts, is a professor at Georgetown University Law Center, Washington, D.C.)

(From Maryknoll magazine)

Archdiocese responds to *Herald* charges

Statement by Father Gerard LaCerra, chancellor, Archdiocese of Miami

"If you want to avoid judgment, stop passing judgment. Your verdict on others will be the verdict passed on you." Matthew 7:1-2

These words from St. Matthew's Gospel could serve well as a point of reflection for *The Miami Herald* and those responsible for the article and editorial which appeared on November 13, 1988 and November 21, 1988, respectively, concerning Rev. Ernesto Garcia-Rubio.

This prominent article and the editorial column in which the morals of this dedicated priest of the Archdiocese of Miami were attacked, goes beyond the norm of reporting and for that matter simple good taste. It smacks of a trial without due process. Twenty-five years of zealous ministry has been impugned by accusations and rumors which have been taken as fact, accusations when no accuser has been identified.

The manner in which the reputation of one priest has been publicly questioned, especially when he is not present to defend himself, seriously injures the reputation of all priests. Indeed it is offensive to all Catholics of the Archdiocese. It appears that the fundamental right enjoyed by all people to a good name and the right to defend it has been sacrificed on the altar of journalistic sensationalism.

As if the malicious attacking of the person and ministry of an individual priest wasn't sufficient, allegations were made that Archbishop Edward McCarthy or his appointed representatives have engaged in a cover-up and been uncooperative in responding to *The Miami Herald's* inquiry. Nothing could be further from either the truth or reality.

The approach taken by *The Miami Herald* was one of inquisition not investigation. On several occasions half-truths or statements were presented directly attributing them to one or another officials of the

'Twenty-five years of zealous ministry has been impugned by accusations and rumors which have been taken as fact, accusations when no accuser has been identified.'

Archdiocese in an attempt to "discover" discrepancies. In covering up alleged sources *The Miami Herald* prevented an open and honest dialogue which would allow all concerned to judge the credibility of the allegations. It truncated the Church's own healing ministry in dealing responsibly with such rumors and gave the impression that Church officials are insensitive or non-caring.

The Miami Herald chose to reveal only part of the sincere cooperation the archdiocesan officials attempted to provide. Within half an hour after the initial phone contact at the Pastoral Center a representative from *The Miami Herald* was meeting with the Chancellor of the Archdiocese to discuss the matter. This was followed by telephone communications with other archdiocesan officials and ultimately another appointment with the Chancellor. This hardly indicates a reluctance on the part of the archdiocese to seek the truth.

The Miami Herald also chose to accept hearsay, rumors and allegations as fact e.g. "It was vox populi.. they had to remove him." Other quotes were taken out of context or presented in such a way as to serve an apparently pre-determined purpose or bias for the sake of creating an effect with little regard for its damaging results. There were other significant points which

were simply omitted but known by *The Miami Herald* e.g. that Father Garcia-Rubio is absent from the Archdiocese, at his own request, engaged on the occasion of his silver jubilee as a priest in a pastoral continuing education program in Medellin and that he has without hesitation agreed to the recommendation that he participate in a diagnostic psychological evaluation at the conclusion of his sabbatical as a means of helping him deal with and put to rest the devastating rumors that are circulating.

Priests are human and like all human beings can be impaired by the stresses and tensions that can come from the daily effort to fulfill one's life calling. When this happens the Church must minister to its own with the same compassion it does anyone who is suffering and in need. The Archdiocese of Miami has clear policies and practices in regard to this responsibility when incidences of child abuse are suspected or known there is immediate intervention and removal of risk and reporting to governmental authorities. Furthermore, a psychological evaluation is required of the identified priest and pastoral care, healing and counseling is provided by the Archdiocese of Miami for all individuals involved.

Public attacks, predicated upon second hand reports, innuendoes and rumors serve no useful purpose. They are unprofessional and demoralizing. They raise questions about their purpose and intent.

Perhaps the Catholics of South Florida, priests, deacons, religious and laity can take a measure of comfort from these words of Jesus: "Blest are you when they insult you and persecute you and utter every kind of slander against you because of me. Be glad and rejoice, for your reward is great in heaven; they persecuted the prophets before you in the very same way." Matthew 5:11-12.

November 21, 1988

Father Gerard LaCerra, Chancellor

Catholics trade rights for tax exemptions

By Father Virgil C. Blum, S.J.

Several weeks ago, a Catholic League member in New York sent me a copy of a commentary by Msgr. S.J. Adamo which quickly aroused my interest. The headline on the comment reads, "Sword of tax status ends abortion fight."

Msgr. Adamo writes about the ACLU's opposition to tax exemption for all religions, and of its support of the right of the Abortion Rights Mobilization challenge to the tax exempt status of the Catholic Church.

But Msgr. Adamo waxes most eloquent about the American bishops' readiness "to surrender the right to denounce bluntly the legislators who refuse to outlaw the shedding of innocent blood because they, the bishops, fear being denied tax-exempt status." That, he said, "is putting money ahead of life."

Adamo here refers to the directive from the general counsel of the United States Catholic Conference in which bishops and priests are warned that "exempt organizations may not make statements supporting or opposing any candidate for public office. Such organizations may not encourage votes for or against any candidate for public office e.g., via a sermon, parish bulletin, or through an editorial position in a Catholic newspaper... Exempt organizations should avoid...labeling a candidate as pro-abortion or anti-peace..."

The Monsignor bemoans, and rightly, the quickness with which Catholics surrender the right of free speech and freedom of religion. Referring to the general counsel's directive, Adamo protests: "Instead of battling against such directives on constitutional grounds, instead of making test cases to see who is for and who is against religious freedom of speech, our leaders insist that we withdraw from the fray."

"No wonder," he exclaims, "we are losing the battle to save the unborn! While their lives go down the drain, Catholic bishops worry about tax exemption. It is incredible, utterly."

Msgr. Adamo is absolutely right when he decries "how quickly" Catholics surrender their constitutional rights. But are Catholics "surrendering" their rights, or are they simply unaware they have rights in the first place? Let me cite an example:

When Congress passed the Hyde Amendment restricting federal funding of elective abortions, the American Civil Liberties Union and the American Jewish Congress argued in a federal district court in Brooklyn that Catholics do not have the First Amendment right to participate in public policy-making on issues with a moral dimension.

They argued in their briefs that Catholics had lobbied for the Hyde Amendment, that Catholics had lobbied successfully, and thus the Hyde Amendment established in law Catholic religious beliefs as to when human life begins, making the Hyde Amendment unconstitutional under the First Amendment.

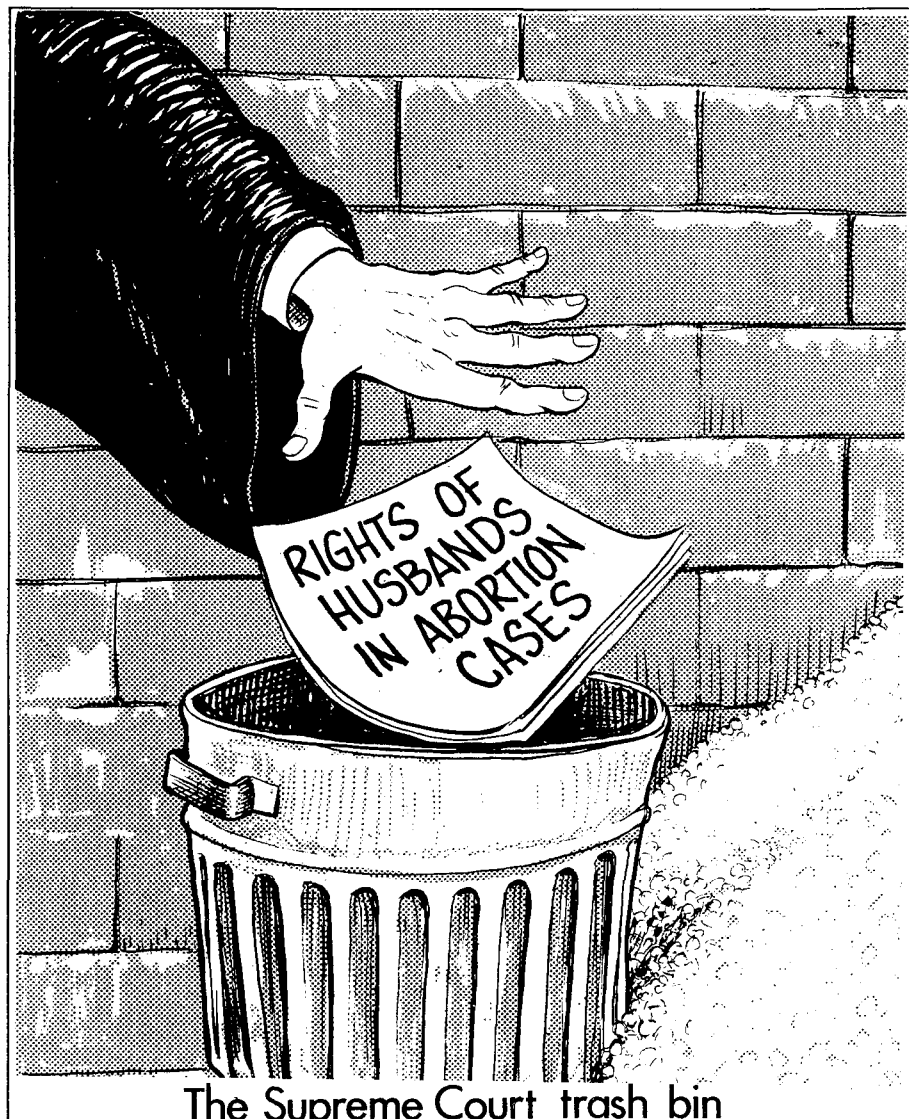
On analysis, what does this ACLU and AJC argument mean?

It denies Catholics their First Amendment right of speech, freedom of religion, and the right to petition their government on any and all public policy issues with a moral dimension. It degrades Catholics to the level of second class citizens. It denies them a voice in public policy making on virtually all political issues.

The ACLU and AJC used this same argument, challenging the constitutional right of Catholics to participate in public policy making, in three other cases in which they attacked legislation defending the right to life of unborn babies.

Apart from the Catholic League for Religious and Civil Rights and a handful of Catholic lawyers, Catholics did not protest this attack on their most fundamental constitutional rights.

But a Jew did protest. Monroe H. Freedman, former dean of the Hofstra Law School,



an ACLU board member and pro-abortion, called the ACLU and AJC argument a "dangerous idea" which says to Catholics, "If you want legislation to pass and be constitutional, you have to keep your mouth shut."

This view, said Dean Freedman, "is so fundamentally anti-civil libertarian that I find it shocking."

Catholics did not find it shocking! Neither their clergy, educators, journalists, nor columnists found it shocking. They all found it easier to accept the proposition that Catholics have no constitutional right, and to surrender rather than, as Msgr. Adamo said, to fight for them.

(Father Virgil C. Blum, S.J. is a Professor Emeritus of Political Science, Marquette University, and Founder and President of the Catholic League for Religious and Civil Rights.)

Children of Divorced

Q About two years ago my parents separated and divorced six months later. My father had another girlfriend (a neighbor) at the time. In the meantime I found out my father has seen other women in the 21 years of my folks' marriage and was dating this woman long before their separation.

I was told yesterday by my father that he plans to marry this woman. I am devastated. He says she is going to convert Catholic and they are going to be married in



By Fr. John Dietzen

the Catholic Church. I cannot see at all how this marriage can even take place. Please answer me soon as there might be something I can do. (Florida)

A. I nearly passed by your letter because it involves awfully heavy matters for a daughter like you to be forced to deal with. However, you seem to be old enough to understand the hard things that need to be said and which may be helpful to many others in circumstances like yours.

Do you know what an annulment is? Briefly, it is a declaration that some circumstances existed throughout the marriage that made a marriage between those two people impossible. It could be that an essential condition for a valid marriage is lacking. For example, if it can be proven that a man had no intention of being faithful to his wife, that marriage would be invalid from the beginning. We know also that some people, even adults who may say the marriage vows beautifully, and even to some degree live a decent marriage, may in fact be so emotionally immature and unstable that a true marriage covenant with any other person is impossible.

I have only your letter to go on, of course. And in no way do I pretend to anticipate decisions of marriage tribunals. I'm simply trying to help you to understand what may be going on here by telling you that, from what you have said, it is quite questionable whether your father is capable, or has been capable, of the genuine commitment marriage requires.

From your letter it appears that your father has introduced some sort of case to your diocesan tribunal. If he has, the priest and other experts involved must and will make judgments on the information they receive from competent people in and out of the families. It needs to be said also that granting an annulment does not automatically allow an individual to enter a new marriage in the Catholic Church. When serious emotional incompetence is established as the grounds for an annulment, the annulment decree insists that no Catholic marriage may take place unless and until appropriate psychiatric therapy has brought that person to a level of emotional maturity sufficient for a real marriage.

I realize this is brief, but it is important for you to know that the officials of the Catholic Church involved in these processes have the same concerns and reverence for marriage as you. They do not take these responsibilities lightly.

It is only because we do honor it as a radical commitment and dedication of one's whole self to another person that cases such as your father's are dealt with carefully and respectfully to everyone concerned.

A poet's vision of truth

In a rubble-strewn, abandoned lot in a rough New York neighborhood an unusual ritual took place recently to honor poet-playwright Miguel Pinero who died at 41 after long years of painful drug addiction.

At the memorial service, about 25 of his closest friends including artists, lawyers, teachers, addicts and thieves read or sang their final tributes. Next they formed a procession to carry out his final wish — that his cremated ashes be scattered throughout the streets, alleyways and tenements of his New York home. As he put it:

I don't wanna be buried in Puerto Rico
I don't wanna rest in Long Island Cemetery
I wanna be near the stabbing, shooting
gambling, fighting and unnatural dying
and new birth crying
So please when I die...
don't take me far away
Keep me nearby
Take my ashes and scatter them throughout
the Lower East Side.

At the public memorial service earlier he was eulogized by producer Joseph Papp as "one of the greatest writers of plays we ever had." Pinero emerged as a major new voice in the theater in the early 1970s with the production of "Short Eyes," a gut-ripping drama about violent prison life. He wrote it while in prison serving time for armed robbery. The play won an Obie award and the New York Drama Critics Award as best American play in 1974 and was made into a movie.

After his release from prison, Pinero achieved fame as an outstanding writer and actor who helped create such TV shows as "Kojak" and "Miami Vice."

Back in his home neighborhood, "Mikey" was revered as the first Puerto Rican poet to break out of the ghetto and open a path for other Hispanic writers. Those who loved him called him the



By Antoinette Bosco

"saintly outlaw."

Pinero was unable or unwilling to break free of the poverty and crime he was raised in. Despite fame, success, huge acceptance and fat Hollywood fees, he returned time and time again to the ghetto, strung out, vulnerable and penniless. He was a man of the streets. Yet the brutal rawness of his characters' dialogue is not what made him a great artist.

When people speak of his vision, over and over they use the word "truth." My son-in-law Rick, a friend who took part in Pinero's ghetto memorial, believes the beauty and greatness of Pinero's work stemmed from the personal dignity of his characters.

"Mikey wrote about people in the lowest strata of our society, drug addicts, prostitutes, criminals," Rick said. "He felt that people had to listen to what they had to say. Mikey always said that.

Pinero always "saw people as people," Rick said. "He saw value in everyone" and used to bridle at the word "junkie." He never denied what a serious problem addiction was, Rick added, "but he hated labels that allowed people to dismiss others. No matter what, he believed in the dignity of the individual."

The truth and power of Pinero's vision didn't lie in sensationalism, in the realism of his characters' swearing, pain and violence.

Instead, his profound vision in the midst of filth and ugliness was that of the dignity of every human being.

Embracing marriage

There was a memorable line uttered by the old lady in "Golden Girls," the TV sit-com. "I haven't had sex in 15 years," she said, "and it's starting to get on my nerves." Hilarious laughter followed as the audience instantly expressed its empathy.

"It's starting to get on my nerves" is a line that captures the difficulty of chaste living. Chastity involves the cross whether it is marital chastity, single chastity or celibate chastity.

When Pope John II visited the United States, he surprised everyone when he embraced Father Frank McNulty who had just delivered an address which made significant references to the difficulties priests face in living out their celibate commitment. It was a rare moment, the Pope smiling with his arms around the priest.

I wish the Pope would embrace and smile upon all those noble married people who have carried the burdens and obligations of marriage for so long and with such courage, not always in perfect harmony with the ideals of our faith, but with generosity nonetheless. I wish the magisterium would communicate a little more sensitivity to the problems of ordinary people.

The world is preaching that sex is a personal right to be used at will according to one's pleasure. The church teaches that it is a gift to be used within the context of a human love commitment, namely marriage. The call to holiness is clear. The church believes and teaches that holiness is possible.

I only wish that our shepherds had the ability to communicate



By Fr. John Catoir

their love for souls in a more effective way. At times the language of the magisterium lacks the human dimension. People in our society are not lined up to receive church teachings as in a schoolroom exercise. We have to get their attention. Some good people are not yet willing or able to live up to the call to holiness, but they want to be better. We should encourage them more. We should embrace them with love and respect as Jesus did. After all, it was He who said "Has no one condemn you, neither do I condemn you."

Even though He was careful to add, "Go and sin no more," still, He reached out in love to one who was more a victim than a malicious person.

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

Time capsules

By Frank Morgan

First submarine built in 1776

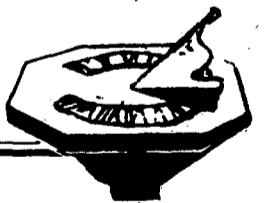
In September, 1776, David Bushnell, who was also a Yale student from Connecticut, built the first submarine, "The Turtle". It wasn't much bigger than a large sized barrel. It was made of wood, encircled with iron bands and coated with tar. It had tiny glass windows and about a half hour supply of air for its lone occupant. General George Washington thought that the new military weapon had great potential but after three unsuccessful attempts to sink British naval vessels in the harbor of New York City, Bushnell and the Continental Army quit the submarine business.

Lawrence Washington, the older step-brother of George Washington, had served in the British Navy under Admiral Vernon before inheriting a large farm from his father on the Potomac River which he named after the Admiral. He then married Ann Fairfax, the daughter of Lord Fairfax, the largest landholder in the colony of Virginia. This marriage elevated the Washington family to a higher social status.

The history of the United States and the destiny of George Washington were both changed by a mere pocketknife. Mrs. Washington gave her teen age son the knife to persuade him not to join the British Navy.

The "Spirit of '76" was painted by Archibald Willard, a carriage painter of Wellington, Ohio. It was exhibited at the Philadelphia Centennial Exposition of 1876. Willard's father, a Baptist minister was the model for the central figure. A soldier friend posed for the fife player and the son of John Devereau, a railroad executive, was the drummer boy. Devereau bought the painting and gave it to Marblehead, Massachusetts where it hangs in the town hall.

In late 1776, Edward Gibbon presented his second volume of "The History of the Decline and Fall of the Roman Empire" to King George III. After rippling through the book, the king said to the author, "Another damned thick, square book! Always scribble, scribble, scribble, eh Mr. Gibbon?"



The spirit of gift-giving

After the Thanksgiving turkey has made the move from table to tummy, there is only one thing on everyone's mind: Christmas. The stores have been making the shift to Christmas since before Halloween and are in high gear for the next thirty days. How to respond to pressure to buy more, bigger, better gifts and yet to preserve the integrity of this sacred day is a challenge to every serious Christian.

How do we reclaim the spirit of love and self-giving? After you've made your list of people you usually remember with gifts, thoughtfully consider the following suggestions:

1. Look the list over carefully. Has it grown over the years to a length which creates an economic or emotional burden for you and your family? Pare it down. Perhaps you feel trapped in an exchange with old friends, distant relatives, or former neighbors who would be equally happy to be freed of the obligation to exchange gifts. You might suggest eliminating the gift exchange in favor of some special time together (an evening of popcorn and catch-up time, a family picnic, etc.) or for an exchange of recent photographs.

2. Are there people with whom you would like to be more generous? Would you like to extend your giving to groups with special needs: the homeless, migrants, refugees? The Miami Herald usually sponsors a Give-A-Christmas project for people with urgent needs and no means to meet them. A donation in the name of a loved one who "has everything" can be heart-satisfying.

By
**Carol A.
Farrell**



3. Is it possible to substitute home-made items for the usual store-bought gift? Homemade goodies (cookies, fudge, breads) are usually most welcome since so many of us survive on microwaved meals! Small craft items (tree ornaments, table decorations, etc.) speak of a personal investment of the giver in the gift. This kind of project usually requires more time than money. But not all of us have the time or creativity to carry out such ideas, so read on:

4. Is there a service we can give? Baby-sitting for a young couple on a limited income; shopping for an elderly person; taking someone without a ready means of transportation for doctor appointments, or to church services; washing and waxing someone's car; dinner-delivered-to-the-door for a special occasion, for a special person/family. All of these service-type gifts can be described on holiday stationery or a Christmas card

which is then wrapped in a small box or decorated with ribbon to convey the gift-feeling.

5. Do your children (or grandchildren) really need any more toys? Most children today have too many. Many of the toys which are heavily advertised have a limited play value and fail to stimulate creativity in the child. Some families have established a way of limiting the number of toys their children have by requiring them to give away an old toy whenever a new one is accepted. If you are convinced that your children are over-supplied with toys, ask grandparents if they would consider a gift/check towards the child's education fund, or if they might like to cover the cost of special lessons or classes.

6. If you are selecting gifts for children, books, balls, skates and bikes continue to be appropriate and welcome gifts which expand their worlds and develop their bodies.

In our office we have a delightful filmstrip for the use of groups or families who would like to think further about entering into a simpler style of celebrating birthdays and holidays. "The Celebration Revolution Alexander Scrooge" offers a number of alternatives to the present way we celebrate special days, alternatives that live out the letter and the spirit of the U.S. Bishops' Pastoral on the Economy.

May peace and love fill your life and your gift-giving activity as you prepare your heart and home to receive again the gift of God's Son!

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

The right choice

Dear Mary: My daughter is engaged to a 20-year-old guy; she is 21. They had gone together a very short time. I want her to marry and be happy. I know it is her decision. I am wondering if she is not making a mistake.

My reasons: He doesn't think much of going to church or school. He until lately wore long hair, earrings, sloppy clothes. His recent job changed some of this. He has a bad temper.

Also, they make plans to do things. She is excited about going. He will nearly always call up at the last minute and decide to go golfing or fishing with the guys. He compensates by taking her somewhere at a later time. He will not come to anything the family has. We have had baptisms and a first Mass. The few times he has gone to church he doesn't try to look nice.

Maybe a lot of this is not being mature. I know my daughter is hurt, but won't admit it.

I have always tried to teach her the important things in life. It all seems to have gone out the door. Am I wrong to be concerned?

No, you are not wrong to be concerned. Your daughter's future happiness is at stake. You also realize the decision is hers.

You are facing the universal problem of parents when

By Dr.
**James and
Mary Kenny**



their children have grown. Parents are concerned, just as when their children were little. But parents are no longer in charge.

When they can no longer make decisions for their children, many parents resort to what seems the next best thing: They give advice. Phyllis McGinley once wrote a poem about advice in which her concluding advice was, Never give advice at all.

She's right. Giving advice is poor strategy because it rarely works. Most grown children will ignore it. If they do follow it, you are in a no-win situation. They can take credit if things work out and blame you if things go wrong. What can you do?

You can accept the fact that they are engaged and welcome him to your house as much as possible. Invite

him to some events that do not have a religious basis — picnics, birthdays, simple family dinners at your house.

You cannot lose by inviting him and getting to know him. If, as you suspect, both parties are rather immature, your welcome and support will provide an atmosphere in which they might blossom and grow.

Job demands have already changed his dress. This is common. His bad temper and impetuous behavior might also stem from immaturity and insecurity. Patience and support on your part might help him mature.

You worry that your daughter has discarded the values you taught her. Such behavior is common in adolescents. As children enter the 20s, they often begin to espouse values they discarded during adolescence.

Suppose you welcome your daughter and her fiance, and they do not change. Your daughter has the opportunity to contrast welcoming, loving behavior with inconsiderate, hurtful behavior on the part of her fiance. If the relationship is really hurtful to her, she may gain the courage to break it off.

You cannot tell your daughter whom to marry. But you can be open, loving and welcoming.

Your support may give your daughter and her fiance the space they need to grow or it may make her aware of the problems she faces. In either case you have done what you can to assist your daughter in making a wise choice.

The real roots of family conflict

I sat listening to a bunch of authorities lecturing on the roots of conflict in the family. As they tossed around phrases like "unresolved infant psychosis" and "birth order patterns of sibling interaction," I sat there thinking, "Nonsense. Everyone knows it's simpler than that. Family conflict comes from things like ice cubes and extension cords."

For those considering marriage and family, here is my list of conflict roots.

The last ice cube: Because the person who takes the last ice cube is responsible for refilling the tray, everyone leaves the last cube in the tray. Since a warm Coke is not cooled by one cube, this practice is a potential blowup, starting with an outraged shout, "Who left one ice cube?"

Extension cords: Stealing extension cords becomes a form of family interaction. No matter how many you buy, there are never enough. When I go into my office and find my radio working (about once a month) I am pleasantly surprised. When it isn't working I play the game and steal someone else's cord. The person who comes up with a way, of locking up extension cords will become an overnight millionaire and deserving of the Healthy Family Award, as well.

Family phantoms: These are the sneaky spirits who invade families as often as pesky viruses. They steal scissors, break toys and misplace items. Their presence becomes known when someone asks, "Who took my

By
**Dolores
Curran**



Walkman?" and nobody has. These phantoms are incredibly clever. They are never seen but are always present.

Paranoia: This one is related to the family phantom. The conflict usually starts with, "Why is everyone looking at me?" and escalates quickly to, "You always blame me for everything," or "How come you never..." Always and never are the operative words. Without them, this conflict would suffer.

How clean is clean?: "But I did clean my room" is a good opener on this one. If followed to its natural conclusion, parents end up on the defensive, being expected to justify sanitation standards. Much family energy is expended on the definition of clean when a closed door is likely the best resolution. I've found that the only way to avoid this conflict is to avoid going into

children's room until they leave home permanently.

Eat your peas.: If I had it to do over again, I would serve peas or broccoli or anything green that is cooked. I would toss a clump of raw vegetables on the table and say, "Have at it." What have I learned? That food battles aren't worth the fight, that kids grow up strong and tall in spite of no spinach, and that conversations about daily events are more interesting than how many peas must be eaten before one is entitled to dessert.

Toilet tissue: This one probably causes more marital fractures than infidelity. Where is it written that mothers are uniquely qualified in replacing the tissue? Once, in an attempt at research, I placed a roll on the floor of the bathroom, testing how long it would take until someone put in on the dispenser. You're right. The tissue ran out before the task was achieved. So much for research.

How old is old? We're talking leftovers here. By definition a leftover is anything more than one meal old. When the kids ask, "What's for dinner?" and we respond, "Leftovers," we can count on a groan unless it's pizza or macaroni and cheese.

These are my roots of family conflict. They have little to do with early-origin psychosis but a lot to do with daily harmony. And I've not even gone into how long it takes to make a phone call or where's the change? I must be slipping.

Cops, mysteries and sports

The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Department of Communication.

"Things Change"

A poor, Chicago shoeshine man (Don Ameche) is promised a fishing boat in Sicily if he takes the murder rap for a look-alike mob boss. He gives his word and his bungling mob babysitter (Joe Mantegna) takes him on a fantasy weekend to Lake Tahoe where they are treated royally and welcomed by the local mob boss (Robert Prosky). Directed by David Mamet who co-wrote the script with Shel Silverstein, this is a fictional slice of mob life that will keep audiences entertained without resorting to sex, violence or special effects. A well-written character study highlighted by fine acting, spare dialogue, a most improbable pair of buddies and an interesting, ironic look at honor among thieves. Some rough language, the humorous glamorization of mob life and brief violence. The U.S. Catholic Conference classification of America rating is PG—parental guidance suggested.

"A Cry in the Dark"

The grim true story of Lindy and Michael Chamberlain (Meryl Streep and Sam Neill), Australians unjustly accused and convicted of killing their 9-week-old daughter in 1980. The media fanned the fires of mass hysteria surrounding their case inspiring bizarre stories of religious cult sacrifice (Michael was a Seventh-day Adventist pastor), personal gossip and innuendo that managed to convict them with no clear evidence. In his adaptation of John Bryson's book, Australian director Fred Schepisi has fashioned an indictment of the media's frightening ability to influence public opinion with distorted reality. Also a stirring reminder that the forces of religious intolerance and social injustice are still with us. The U.S. Catholic Conference classification is A-III—adults. The Motion Picture Association of America rating is PG-13—parents strongly cautioned that some material may be inappropriate for children under 13.

"Everybody's All-American"

The romantic 25-year saga of the rise and fall of a Louisiana football hero (Dennis Quaid) and his Southern belle wife (Jessica Lange). Never able to recapture the glory he won as a top-flight college running back, the jock enters the pros



'Feds'



Rebecca De Mornay (top) and Mary Gross (left) star in "Feds," a film in the buddy cop genre that pairs two unlikely women as they participate in training at the FBI academy. Due to much locker-room language, some of a sexually vulgar nature, the USCC classification is A-III-adults. The Motion Picture Association of America rating is PG-13—parents strongly cautioned that some material may be inappropriate for children under 13. (NCphotos)

but deteriorates into a living relic whose self-esteem hinges on faded memories of past football triumphs. His wife overcomes her beauty queen past, and after salvaging her husband's irresponsible business dealings forges a successful

MOVIE CAPSULES

career for herself. Aside from the changing roles and fortunes of this golden couple, director Taylor Hackford also peripherally touches on integration and other cultural changes affecting the South from 1956-81. A highly entertaining, splendidly acted romance that inspires thought about the responsibilities of being a hero, the implications of hero worship and the coping strategies needed to survive fleeting fame. The U.S. Catholic Conference classification is A-III—adults. The Motion Picture Association

of America rating is R—restricted.

"Madame Sousatzka"

A cross between Auntie Mame and a storm trooper, Madame Sousatzka (Shirley MacLaine) is the kid if eccentric musical artiste who achieves her greatest glory as teacher not performer. Well past middle age and a tad seedy, she focuses her life on her talented piano students, in this case a virtuoso 15-year-old Indian

boy (Navin Chowdhry) who becomes her obsession. Miss MacLaine is terrific in this rich character role. A warm, winning film directed and co-written by John Schelesinger. An off-camera adulterous affair, the boy's implied loss of virginity to a young adult and some rough language. The U.S. Catholic Conference classification of America rating is PG-13—parents strongly cautioned that some material may be inappropriate for children under 13.

"They Live"

An alien race disguised as Yuppies secretly infiltrates U.S. cities and lulls Americans into submission through subliminal media advertising. Intended by director-writer John Carpenter as a biting satire of the fundamentalist right and its rise to power through the Reagan administration, this horror film is a bust due to bad casting (professional wrestler Roddy Piper stars) and a poorly realized script. Mindless violence and much profanity. The U.S. Catholic Conference classification is O—morally offensive. The Motion Picture Association of America rating is R—restricted.

"Bat 21"

One of the more human and tightly focused films about Vietnam War heroics in a long time tells the suspenseful, real-life story of Air Force Lt. Col. Ieal Hambleton (Gene Hackman), a middle-aged career officer who is shot down in the jungles of Vietnam and must survive capture as a high-level intelligence officer. Lacking firsthand experience with combat survival skills, his radio contact with a spotter pilot (Danny Glover) keeps him going until his 11th-hour rescue. Crisply directed by Peter Markle. Intense but non-gratuitous fire-bombings and individual rub-outs. The U.S. Catholic Conference classification is A-III—adults. The Motion Picture Association of America rating is R—restricted.

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Catholic television and radio schedule

Television programs

- ☐ **Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday at 9 a.m., on Tele-Miami Cable, Channel 40; every Sunday at 5 p.m., on Dynamic Cable, Channel 13.
- ☐ **'Focus on Life'** In English with Father Thomas Wenski, every third Sunday at 8:30 a.m. on WSVN-CH. 7; next air date is Nov. 27.
- ☐ **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.
- ☐ **Raíces Cubanas** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13.
- ☐ **'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 Nov. 7: **Holy Redeemer "An Update"**; Week of Nov. 21: **United Black and Hispanic Catholics**; Week of Nov. 28: **Bethany**
- ☐ **'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 8 p.m. in Spanish; Mondays at 9 a.m. in Spanish on Channel 51.

- ☐ **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.

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

Radio programs

- ☐ **'Sound and Sense'** Sundays at 9 p.m. on WKAT, 1360 AM, Topics: Nov. 27, On your own; Dec. 4, Shopping Malls.
- ☐ **'Lifeline'** Hosted by Father Paul Vuturo, Sundays at 9:30 p.m. on WKAT, 1360 AM. **Topics:** Nov. 27, Project Rachel.
- ☐ **'The Rosary'** (sponsored by the World Apostolate of Fatima), Saturdays at noon on WEXY 1520 AM; Sundays at 5 p.m. on Dynamic Cable, Channel 13.

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 Capdepón, everyday at 2 p.m., on WAQI, 710 AM.
- ☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and 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 Hemando, Sundays at 8 a.m. on WQBA, 1140 AM.

- ☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 8:45 a.m. on WRHC, 1550 AM.
- ☐ **'Una Historia de la Vida'** Co-hosted by Dick Mishler and Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQI.
- ☐ **'Una Vida Mejor'** Co-hosted by Dick Mishler and Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCM.
- ☐ **'Caminos de Fe'** Hosted by Bishop Agustín Román, at 9 a.m. on Union Radio WOCN, 1450 AM.
- ☐ **'Mensaje de Fe'** Hosted by Bishop Agustín Román, at 9:30 a.m. on Radio Mambi WAQI, 710 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

Area churches check on progress of neighborhood improvement projects

Parishioners from St. Mary Cathedral and St. James Church recently met again with city and county officials to check on the progress of their neighborhood improvement projects.

Both churches are members of PACT (People Acting for Community Together) a grass-roots, ecumenical coalition of churches in low-income neighborhoods.

"We have seen some abandoned buildings torn down, junk cars removed and vacant lots cleared, but there is still more to be done," said Joseph Quintana, chairman of St. Mary's Action Committee for

Neighborhood Improvement.

In the meantime, parishioners of St. James were meeting with North Miami Mayor Howard Neu to follow up on commitments he made last month.

At a meeting last month, parishioners had pressed the mayor for action on an abandoned building behind city hall, lights under I-95, school speed zone signs, and tightening of hours on pawn shops.

"We have received some information but we are still waiting for answers on several important items," said Edith West, co-chair of the Listening Committee.

Child care program trains parents

On Dec. 8, at 7 p.m. (C.C.S.) Catholic Community Services Little Havana Child Care Program will have representatives from Dade County Public Schools, the Health Department, Jackson Memorial Hospital, Head Start Program, the City of Miami and the Archdiocese of Miami present certificates of appreciation and knowledge to parents who have completed a ten week training session.

C.C.S. Little Havana Child Care Program provides educational and enrichment activities for children 2 1/2 to 5 1/2 years of age. According to their ages the center provides a program that gives children opportunities for stimulating exploration

of concrete objects as well as socio-emotional intellectual development.

For the past ten weeks training sessions have been conducted for the parents of these multicultural, Spanish speaking children in the areas of child growth and development. The training sessions were taught by consultants from the above named organizations. Due to the increased demands parents are faced within the family and community it is hoped that these training sessions will enhance child and family development. C.C.S. Little Havana Child Care Program is located at 970 S. W. 1st St., Miami. For information call Lourdes Garcia at 324-5425.

It's a Date

Christmas bazaars

Annunciation Church will hold its annual Christmas bazaar on Dec. 3 from 10 a.m. to 6 p.m., and on Dec. 4 from 8 a.m. to 1 p.m. at 3781 S. W. 39th St. Lake Forest, Hollywood. Free admission, refreshments.

Blessed Sacrament Women's Club will hold its annual Christmas bazaar on Dec. 3 from 9 a.m. to 4 p.m., and on Dec. 4 from 9 a.m. to 2 p.m. in the parish hall, 1700 E. Oakland Park Blvd. For information call Maria, 771-8000, ext. 3340.

Marian Center will hold its annual ceramic Christmas Sale on the school grounds, 15701 NW 37 Ave., Opa-Locka, on Dec. 2 and 3. All the ceramics have been made by the students and residents of the Marian Center, and all proceeds will go toward the purchase of supplies, books, and equipment.

Our Lady of Mercy Church will hold its annual Christmas bazaar on Dec. 3 from 9 a.m. to 2 p.m. and on Dec. 4 from noon to 2 p.m. at the parish center, 5201 NW 9 Ave., Pompano Handcrafts, children's and Christmas table.

St. Brendan Church will hold its annual Christmas bazaar on Dec. 4 from 9 a.m. to 5 p.m. in the Parish Center, 8725 SW 32 St., Miami. Plants, paintings, crafts, and much more.

St. John the Baptist Women's Guild will hold its annual Holiday bazaar on Nov. 27 and Dec. 4 from 10 a.m. to 4 p.m., at 4595 Bayview Dr., Ft. Lauderdale. Brunch, crafts, bake sale, white elephant.

St. Mary Magdalen Women's Guild will hold its seventh annual Christmas bazaar on Dec. 3 from 10 a.m. to 8 p.m. and on Dec. 4 from 9:30 a.m. to 2 p.m. at the parish hall, 17775 North Bay Rd., Miami Beach. Crafted

Christmas items, baked goods.

Spiritual Renewal

Dominican Retreat House, 7275 SW 124 St. in Miami will host an all-silent prayer and fasting retreat for men and women Dec. 2-4. For information call 238-2711.

Church of the Epiphany, 8235 57 Ave., will host its annual Advent Mission Nov. 28 to Dec. 1. Miami Auxiliary Bishop Norbert Dorsey will preach at all Mass on the weekend of Nov. 26-27 and each successive evening in the church at 7:30 p.m. There will be opportunity to receive the Sacrament of Reconciliation in preparation for Christmas. For information call 667-4911.

The Catholic Educators Guild of the Archdiocese of Miami will hold its Advent activity on December 8 at St. John Vianney Chapel. A Mass will be celebrated at 7 p.m. by Fr. Gerald McGrath. Members will donate gifts for abused children. Dinner follows. Call Marguerite Miller at 635-8885 or Ruth Barbick at 893-5462.

Church of the Little Flower, 1805 Pierce St., Hollywood, is sponsoring four days of prayer and song in honor of the Feast of the Immaculate Conception, Dec. 5-8. Holy Rosary and confessions each day from 6:30-7 p.m., followed by novena prayers and veneration of the Blessed Virgin. For information call the parish at 922-3517.

Saint Maurice Church, 2851 Stirling Road, Fort Lauderdale, will host a talk by Father Vincent Cvitkovic on "Mary's Messages," Medjugorje, Yugoslavia, Nov. 25 at 7 p.m. at the church. Father Cvitkovic will also speak Nov. 26 at 7 p.m. at the Church of the Little

Miami Catholics celebrate Ukrainian millennium

Miami Catholics, led by Archbishop Edward McCarthy and Bishop Agustin Roman, will celebrate the Millennium of Ukrainian Christianity with a Pontifical Divine Liturgy at 11 a.m. on Dec. 3 at St. Mary Cathedral, 7525 N. W. 2nd Ave., Miami. An estimated 1,000 Catholics from the Miami area will be joining together to pray for the freedom of the Ukrainian Catholic Church, which is the largest outlawed religious body in the Soviet Union. Archbishop McCarthy will deliver the homily during the Byzantine rite service. This is the first time a Byzantine rite service will be held in the cathedral.

Joining Archbishop McCarthy in this celebration are Ukrainian Catholic Bishops Robert Moskal of the Ukrainian Catholic Diocese of St. Josaphat, which includes Florida, and Basil H. Losten of the Ukrainian Catholic Diocese of Stamford. A fifty

Broward Outreach Ctr. hosts college nights

St. Thomas University Broward Outreach Center will host a college night Dec. 7 from 7 to 9 p.m. at the Broward Center and Dec. 8 from 7 to 9 p.m. at St. John the Baptist parish in Ft. Lauderdale. The new center offers a full curriculum of undergraduate and graduate level courses.

voice choir from Assumption of the Blessed Virgin Mary Church, Miami, will sing the liturgy. A banquet will be held at the Radisson Plaza Hotel.

K of C honors Our Lady of Pochaiv

As part of an international campaign, Knights of Columbus Council #5971 of Plantation is sponsoring a public prayer service. The service will be held at the Knights of Columbus Hall at 6578 NW 13 Ct. in Plantation on Dec. 6 at 7:30 p.m.

This year's "Marian Hour of Prayer" program honors Mary, the mother of Jesus under the title, "Our Lady of Pochaiv," a name of Ukrainian origin.

Our Lady of Pochaiv is one of many national titles by which the Blessed Mother is known. It refers to an icon of Mary honored by Ukrainian monks from the monastery of Pochaiv in Russia's Carpathian Mountains. Since the 16th century, many miraculous occurrences have been attributed to the icon.

St. Brendan High fasts

St. Brendan High School students participated in an Oxfam America fast Nov. 16 and donated their lunch money to the organization that is dedicated to famine relief and fighting malnutrition.

Flower, 1805 Pierce St., Hollywood; and at several other churches in Dade and Broward. For information call Jeanne, 927-4625.

Potpourri

San Lazaro Church and Father Pedro Luis Perez, pastor, invite everyone to the parish festival Nov. 24-27, beginning at 12 noon, on the church grounds, 4400 W 18 Ave., Hialeah. Booths, foods of many nations and carnival rides for all ages. The goal of the festival is to raise money to build the National Shrine of San Lazaro.

Archbishop Curley-Notre Dame High School invites all prospective students and their families to an Open House on Dec. 4 from 1 p.m. to 4 p.m., at 300 NE 50th St., Miami. For information call 751-8367.

Queen of Peace Fraternity of the Secular Franciscan Order will hold its regular meeting Dec. 4 at 1 p.m. (and on the first Sunday of each month) at St. Richard Parish Center, 7500 SW 152 St., Miami. Visitors and those aspiring to membership are invited.

St. Vincent de Paul Regional Seminary, 10701 South Military Trail, Boynton Beach, is open to accepting qualified non-resident students who are interested in pursuing an M.A. degree in theological studies or who are interested in taking courses as non-degree students. For information, call the Academic Office at 407-732-4424.

Spirit Song, a modern Christian music group from Franciscan University of Steubenville, Ohio, will present a concert at Saint Andrew Church, 9950 NW 29 St., Coral Springs, Dec. 10 at 7 p.m. For information call

Sharon at 752-3950 or 344-1398.

Chaminade-Madonna Theatre will host two plays, "Roomers" and "F.A.U.G.H." Dec. 8, 9, 10 at 8 p.m.; Dec. 11, 3 p.m.; at 500 Chaminade Dr., Hollywood. Admission \$3 at door, \$2.50 pre-sale. For information, call Chaminade-Madonna High School at 989-5150.

Barry University's Chorale will present its winter concert Dec. 4, at 8:15 p.m. at the Broad Center for the Performing Arts, 11300 NE 2 Ave., Miami. Traditional and contemporary Christmas music. The 50-voice choral will be accompanied by Georgette Heinhold and a chamber orchestra. Free admission.

Global Cooperation for a Better World is the largest ever international creative project is sponsoring a program on Dec. 5, called "Imagine That!" at Barry University at 8 p.m. Speakers include Dr. Wayne Dyer, author of "Your Erroneous Zones", and Dr. Brian Weiss, author of "Many Lives, Many Masters." Admission is free. For information call Veronica McHugh, 665-9989.

Barry University's School of Podiatric Medicine has launched a "Let Someone Fill Your Shoes" campaign to collect shoes for Dade County's 9,000 homeless men, women and children for the holidays. Collection bins will be set up after Thanksgiving at Metro-Dade and Miami fire stations; in Barry's Thompson Hall Lobby, 11300 NE 2 Ave., Miami Shores; and at the Barry/St. Francis Foot Care Center, 7637 NE 4 Ct. Practical shoes in good condition, such as sneakers, work boots or laced leather shoes are best.

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Mother Drexel

(continued from page 11)

black congregations in the United States, the Oblate Sisters of Providence, where she is completing her 47th year as a Religious.

Mother Rose Philippine Duchesne

(continued from page 11)

often be impetuous and stubborn. When Mother Madeline Barat, foundress of the Society of the Sacred Heart, refused to allow her to go to America to become a missionary, Mother Philippine pleaded with her on her knees to change her mind. In 1818, she finally set sail for America and with other Sacred Heart nuns opened the first free school west of the Mississippi. It began with three students in a rented house in St. Charles, Mo. The school later moved to Florissant, closer to St. Louis, and flourished after some rough times.

Inspired by the nuns' work, 50 American women entered the Society of the Sacred Heart in a 12-year period and soon there were six schools with 64 nuns and 100 students. Finally, 23 years after her first arrival in America, Philippine's dream of being a missionary to the Indians was granted on June 1841 when she went among the Potawatomi tribe. Since she

However, she credits her vocation to the example of Mother Drexel, whom "we always felt was a saint." In fact, when she professed her vows as a Religious, Sister Brent chose the name Katharine in recognition of Mother Drexel's influence

could not learn the language she mended clothing, played with the children, nursed sick Indians and prayed -- often all night long.

"The most significant thing about her to me is her incredible persistence," said Sister Georgie Blaeser, a teacher at Carrollton School. Because her life did not go smoothly, it may be easier for many people to identify with her. "Nothing that she ever achieved ever worked out the way she wanted it to."

Her "holy aggressiveness" has won the admiration of many who see her as an early feminist; and perhaps because of this indomitable will in her own time she was recognized as material for sainthood.

"The nuns made sure a photo was taken of Mother Duchesne after death in case she was canonized," said Sister Blaeser. Some in the Sacred Heart order, however, have one trepidation about Mother Duchesne's canonization: they're really not sure she is enjoying all the fuss.

in her life.

"She told me how pleased she was," and in all her letters offered encouragement and prayers for her former student, Sister Brent said.

Felled by a heart attack in 1937 which made it impossible for her to continue traveling to her missions and schools, Mother Drexel spent the last years of her life leading an almost contemplative life of prayer in Philadelphia.

She was especially devoted to Christ in

the Holy Eucharist, thus the name for her community.

Sister Brent recalls one time when Mother Drexel accidentally lost her Rosary. "I found it. And I said the whole Rosary before I gave it back to her. She always said she remembered me when she said that Rosary."

"She was a marvelous person. I can't say enough about her," added Sister Brent. "She meant everything for black Catholics."

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5 A-Novenas

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Thanks to Brother Andre' for favor received. Publication promised. L.N.M.

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. Thanks for answering my prayer.

A.A.R.V.

I love you Jesus, St. Jude & St. Anthony for granting my wishes. Publication promised. Leila

Thanks to St. Jude and St. Anthony for prayers answered. Publication promised. R.S.

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. Thanks for answering my prayer.

A.M.E.

5A-Novenas

ORACION AL ESPIRITU SANTO

Espiritu Santo. Tu que me aclaras todo, que iluminas todos los caminos para que yo alcance mi ideal. Tu que me das el don Divino de perdonar y olvidar el mal que me hacen y que en todos los instantes de mi vida estas conmigo. Yo quiero en este corto dialogo agradecerle por todo y confirmar que nunca quiero separarme de Ti por mayor que sea la ilusion material. Deseo estar contigo y todos mis seres queridos en la gloria perpetua. Gracias por tu misericordia para conmigo y los mios. Gracias Dios mio. A.M.E.

PRAYER TO THE HOLY SPIRIT

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 you in eternal glory. Thank you for your mercy towards me and mine. Publication promised. Thank you for answering my prayer.

E.B.B.

Thank you St. Jude for prayers answered. Publication promised. G.H.D.



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. Thanks for answering my prayer.

V.V.B.

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. P.M.W.

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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. Thanks for answering my prayer.

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Know Your Faith

A season of expectations

By NC News Service

Advent is a season of expectation. If you doubt that, just listen to children at this time of year. Their very spirit is expectant, though probably not always in the most elevated sense. They long for Christmas to come, at least its gifts.

Even if children don't possess a refined theological understanding of it, they have a way of embodying the expectation that is natural to Advent. For children come by a spirit of expectation readily. It is a spirit of anticipation and excitement, of longing and sometimes impatience.

If children are small signs of Advent's expectant spirit, however, they don't hold the copyright on it. Expectation is built into the human race. It keeps us looking forward.

The word "expectation" itself is complex. People expect something from themselves and from others.

And what they expect of God is pretty important to them. There are expectations that people bring to their jobs, to their social life, to their homelife and parish life.

People's expectations can form a web of the reasonable and unreasonable. We may expect too much of ourselves and others, or not enough. To be perfectly balanced in our expectations would be quite an accomplishment.

The expectations we have of others can be a way of giving — allowing them to carry out tasks they are capable of and need to be doing, actions which foster their growth and contribute to their fulfillment.

But expectations also can be a way of taking — imposing ourselves on others in ways that reflect a lack of respect for them and their own talents.

To have expectations of God can be a way of recognizing God's reality and presence, God's

commitment to acting generously toward people. But it is also possible to impose expectations or to place demands on God in ways that do not allow God to be God — in ways the remake God in our own image.

Like all liturgical seasons of the year, Advent builds on realities and themes that are natural to us. Thus, this is a season of expectation. And expectation is a familiar reality to every human being. It is natural for people to be expectant — to have expectations. Expectations are really signs of life.

As you think about and discuss the theme of Advent, ask what it means to be an expectant person.

What do you expect of others, of yourself or of God?

How can God build upon our expectations?

Great expectations!

Too much of a good thing can mean trouble

By Cynthia Liebhart McCormack
NC News Service

The 9-year-old and her mother were engaged in one of their increasingly frequent confrontations.

The youngster had grown somewhat rebellious in recent months, struggling to free herself from the shadow of a gifted older sister and to assert her own personality. She particularly didn't want anyone criticizing her behavior.

"You just want me to be a sweet little girl," she said to her mother matter-of-factly. "Well, I'm NOT a sweet little girl."

So much for expectations!

As Judith Viorst observes in her 1986 book "Necessary Losses," parents have expectations of their children "at every step of the way and on almost every conceivable issue" from "the shape of their ears at birth" to "their voting choice in their first election."

"As extensions of ourself," Viorst suggests, "we expect our children to make us look good to the outside world.... As improvements on ourself we expect our children not to possess any of our less appealing qualities.... As our second chance in life we expect our children gratefully to make use of the opportunities we offer them."

Some of these expectations will be realized. But many will be thwarted.

Expectations "are part of the equation in the relationship between parents and child," said Neil Parent, a staff member of the U.S. Catholic Conference Department of Education and a father of three daughters.

The trick is to "separate yourself from your own expectations and to see what really needs to be done for a particular child.... A child may not be living up to



Expectations give order and direction to people's lives, motivating them to put forth their best efforts. But expectations too rigidly held or too high can leave people feeling vaguely dissatisfied with themselves and disappointed in their relationships. (NC photo from UPI)

my expectations, but is what she is doing necessarily wrong?"

Of course, parents do not have a monopoly on expectations. Everyone has expectations.

Husbands and wives have expectations of one another. Employees have expectations of their employers and vice versa. Citizens have expectations of their leaders, church members of their ministers. We even have expectations of ourselves.

Expectations shape and color our vision of the world and our place in it, our relationships with others, our sense of how things in life should go, our ideas about what is right and proper.

Formed in large part from our values and past experiences — or, as Parent put

it, from "how we were nurtured" — our expectations can give order and direction to our lives and can motivate us to put forth our best efforts.

But expectations too rigidly held or too high yield trouble. At the very least, people who harbor unrealistic expectations will always have a nagging sense of dissatisfaction with themselves or disappointment in their relationships.

"We shouldn't allow our expectations to become rigid patterns by which we relate to other people, or try to remake people to fit our expectations" Parent said. Instead, we need to "deal with people and situations the way they are." And that includes ourselves.

Marriage and family counselor Ann Newland told of a patently unhappy

young man who came to see her. An accomplished pianist trained at Julliard, the man would come away from a performance putting himself down if he missed one note or one inflection.

He compared himself to the great piano masters, and felt like a failure when he couldn't measure up to their standards.

"The reality is that to make a mistake is human. We must learn to forgive ourselves for not being perfect," Newland said.

Letting go of or realigning unrealistic expectations is not easy. But it is necessary if people are to find a sense of personal fulfillment and well-being.

And it is vital if their relationships are to flourish.

Scriptures

What the Jews expected

By Father John Castelot
NC News Service

"Oh, that you would rend the heavens and come down!" (Isaiah 63:19).

This was the anguished cry of one yearning for God's intervention in his people's history.

The speaker voices the Israelites' longings and aspirations. Writing after the return from exile, he looks back at centuries filled with war, oppression, exile.

One would think that the Jews would be at the point of despair. But, astonishingly, they never gave up hope of eventual liberation.

A psalmist said: "God is our refuge and our strength.... Therefore we fear not" (Psalm 46:2-3).

Was this wishful thinking? No, it rested ultimately on the Israelites' experience of a saving God, a liberator.

That experience was centered in the Exodus when God rescued them from slavery in Egypt, adopted them as his people at Sinai and gave them their own land.

If God saved them in such spectacular fashion, he must have great plans for them.

Just what they expected was not too clear, but they expressed their hopes in poetic imagery.

Often plagued by famine, they imagined the future in terms of a lush banquet. With death a constant, soul-searing reality, they dreamed of a deathless existence.

"On this mountain the Lord of hosts will provide for all peoples a feast of rich food and choice wines.... He

What do you expect from God?

By Father Robert Kinast
NC News Service

— A basketball player, about to take a foul shot, dribbles the ball and quickly blesses himself. Does he really expect God to help him make the foul shot?

— At exam time more than the usual number of students fill the prayers of the faithful with petitions for divine help on exams. Do students expect God to fill them with knowledge they should have gained through study?

— A neighbor uses the hymn numbers from Sunday's Mass to play the state lottery. Does she really expect these numbers to come up because they were used at worship?

The answer to these questions most likely is no. But people do

Advent Reflections 1

have expectations of God. These rather trivial examples hint at the common meaning of our expectations.

Most of us expect God to supply what we are lacking. This expectation says something about us and about God. It shows we recognize that we are not perfect or self-sufficient. It also shows we realize that our lives can be improved — and God can help us to do that.

That expectation takes different forms in different circumstances.

When I used to celebrate liturgies with children, their petitions often asked God to heal their pets.

When I visit seriously ill patients, their loved ones usually ask, "God won't let Mom die, will he?"

When I talk to ex-felons upon their release from prison, they often say, "I just ask God for one more chance."

People's expectations arise from their actual circumstances and express what is important to them. Presumably this is important to God also.

Our expectations of God reveal who we think God is — the one who supplies what we lack and who wants to do so.

I used to take all this for granted until a summer when I was working in Appalachia. I was a seminarian at the time and used to visit the retired, and often disabled, miners.

Clyde was a wise and holy man who spent the days on his front porch humming mountain songs.

In our last conversation he said, "So you're going to be a priest?"

I replied, "I sure hope to be."

"Well," Clyde said, "that's a good thing to be. As long as you let God be God."

I thought I knew what he meant: Let God be your supplier. Don't ever think you can do everything yourself.

But over the years of watching basketball players bless themselves, sharing the feeling of helplessness with desperate families and catching myself, in moments of panic, asking "Please Lord, don't let me be late," I have come to a deeper understanding of Clyde's front-porch wisdom.

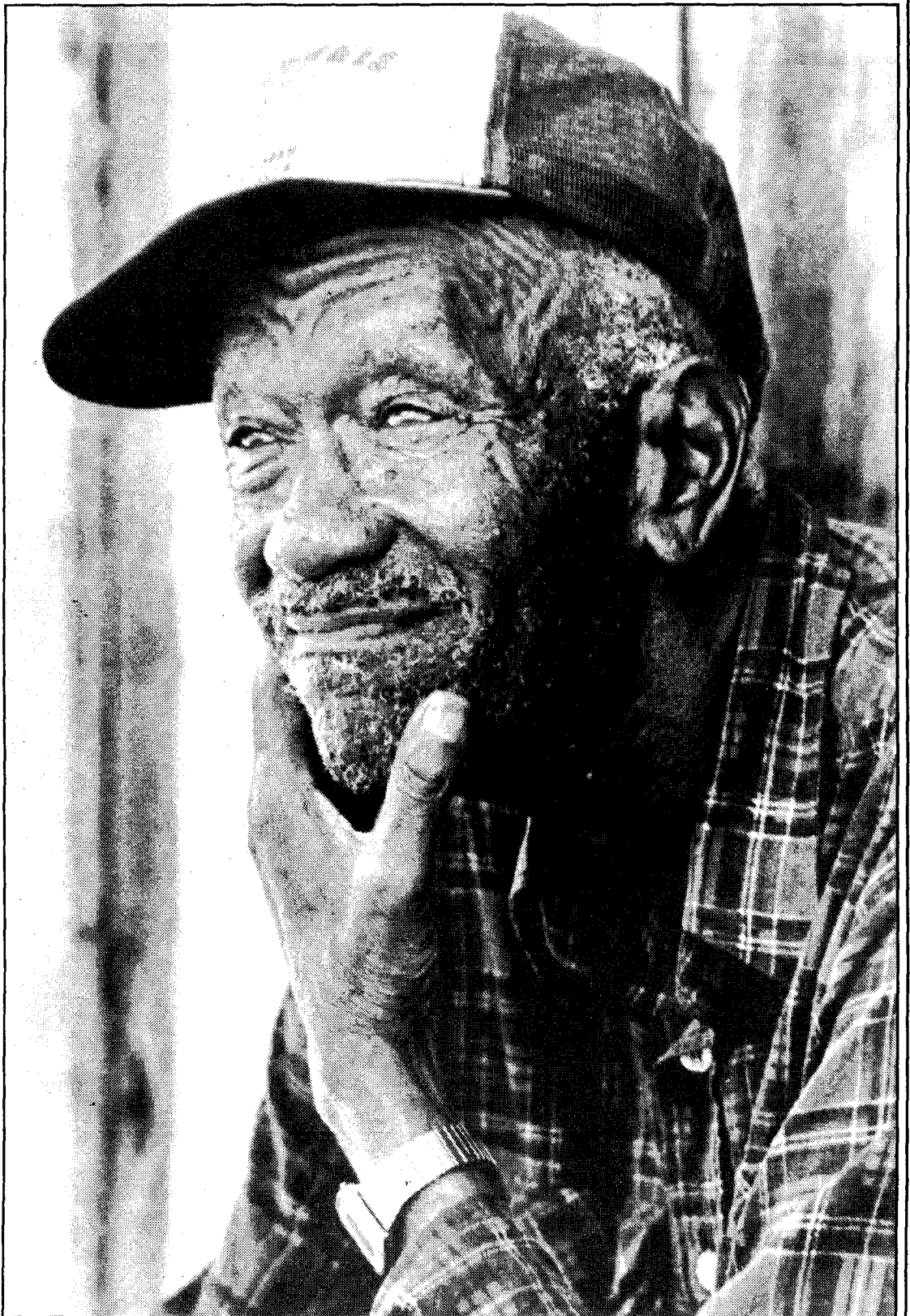
God wants to help us enjoy our lives and get through crises. But God doesn't want simply to fill our gaps and supply what we lack. There's more to God than that.

Ironically, it is not what we expect of God but what we don't expect that reveals how much more there is to God.

Truly no season of the year illustrates this better than Advent.

Our Jewish ancestors in faith expected God to care about their harvests, to help them pay their bills, to get them safely home, to enlighten their study of Scripture, to find the right spouse, even to send them a Messiah.

But no one expected God to become human, to enter our condition of life, to see



"Our expectations of God reveal who we think God is -- the one who supplies what we lack," writes Father Robert Kinast. But, as he discovers through the wisdom of a retired Appalachian miner, there's a lot more to God than that. (NC photo from UPI)

'God doesn't want simply to fill our gaps and supply what we lack. There's more to God than that. Ironically, it is not what we expect of God but what we don't expect that reveals how much more there is to God.'

and hear and taste and smell and feel as we do, from inside our skin.

If God were to do that, we had to be prepared for it. Our expectations had to be cultivated, honed, matured.

The same process continues today. When we feel our limits pressing in on us, we turn to God. When we sense our hopes being threatened, we call to the Lord.

And every time we do so, we dig a little deeper and stretch a little wider and open a little further our capacity to receive what we don't expect.

will destroy death forever. The Lord God will wipe away the tears from all faces" (Isaiah 25:6,8).

Centuries later, the New Testament book of Revelation, envisioning God's ultimate victory over all evil and the establishment of the eternal heavenly city, adapted this same imagery.

"Behold, God's dwelling is with the human race.... He will wipe every tear from their eyes and there shall be no more death or mourning" (Revelation 21:3-4).

The ultimate expectation of God's people was complete victory over all evil.

But they had immediate expectations too.

In time of war they envisioned an era of peace: "They shall beat their swords into plowshares and their spears into pruning hooks" (Isaiah 2:4).

Often their expectation was colored by nationalistic interests. They dreamed of a restored Jerusalem, capital of the world, with the wealth of the nations brought to it in solemn procession (Isaiah 60:5-6).

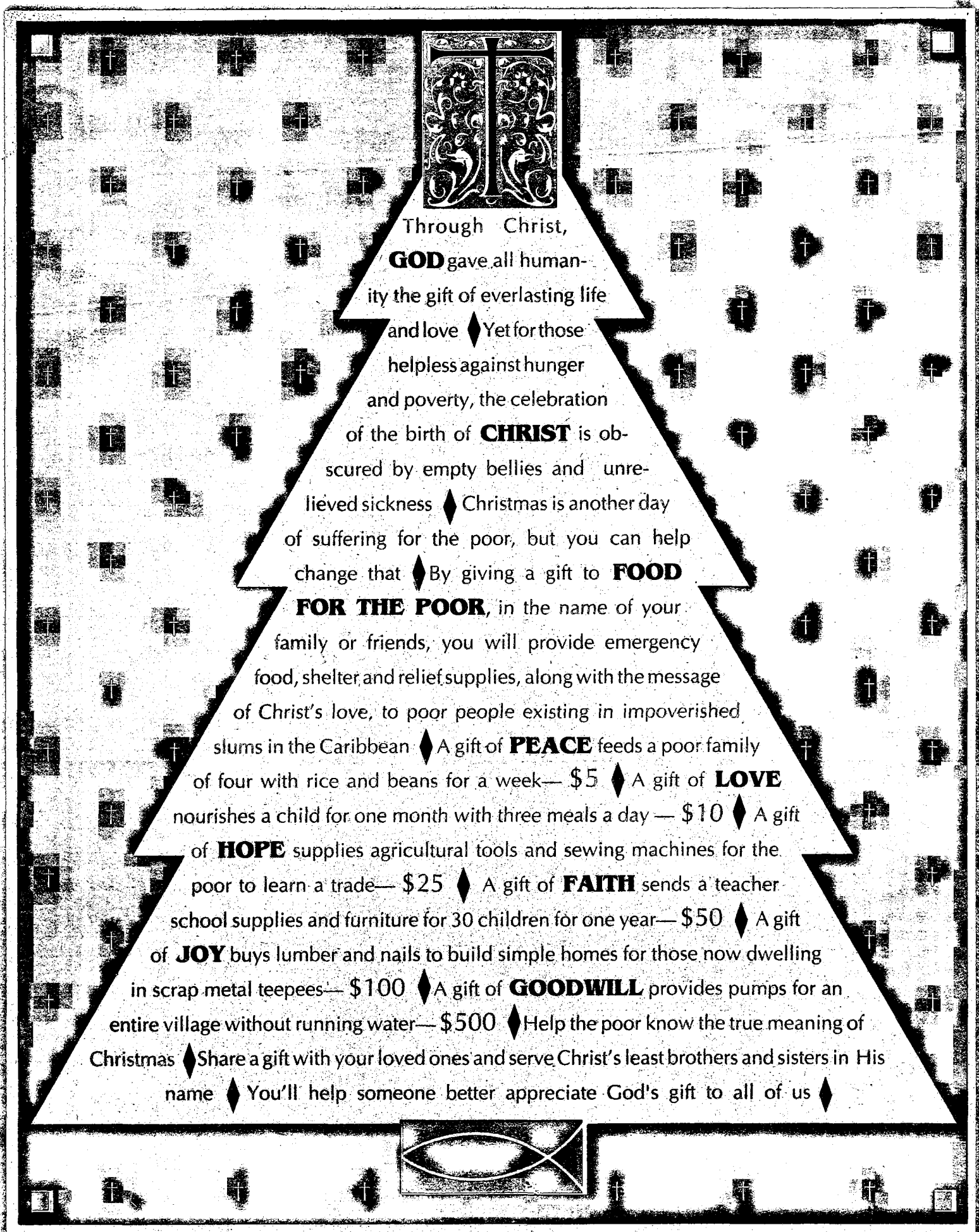
'Often plagued by famine, they imagined the future in terms of a lush banquet. With death a constant, soul-searing reality, they dreamed of a deathless existence.'

This nationalism was encouraged by the fact that the royal house of David came to be considered the chosen instrument for the establishment of God's reign. Still, in spite of this royal triumphalism, Isaiah pictured the ideal king not in terms of political might but of spiritual endowments.

"The spirit of the Lord shall rest upon him: a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord" (Isaiah 11:2).

Simply put, the expectations of the people were quite mixed. They looked forward to the best of worlds, material and spiritual. They expected the reign of God.

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