

THE VOICE

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Archdiocese of Miami

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Barry's half century



Sister Jeanne O'Laughlin, the dynamic Dominican who led Barry University to explosive growth in the 80's, stands with some of her 'beautiful' students in front of historic Cor Jesu chapel.

Stories on Barry, Sr. Jeanne-- Centerfold

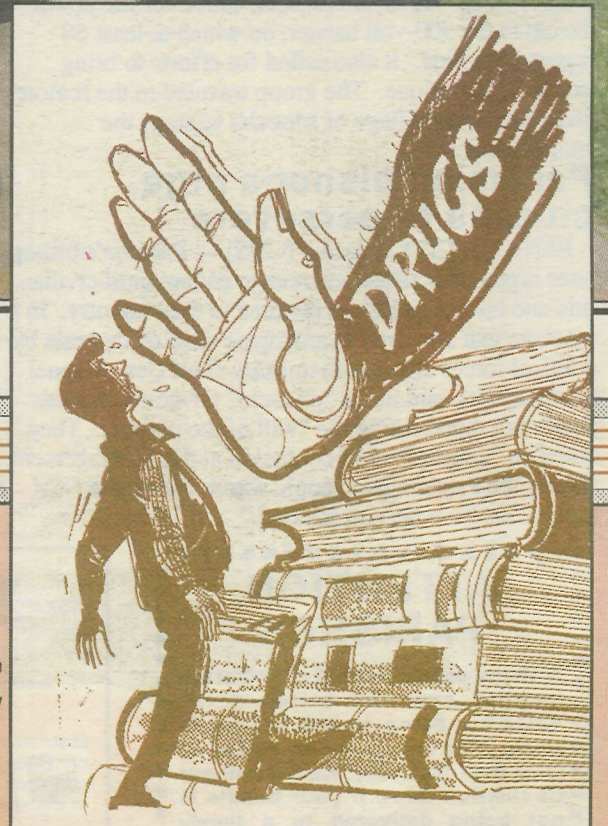
Sister Jeanne O'Laughlin with Naoto Kume, Staci-Ann Patrick, Margaret Bolger, Marga Rojas, John Parnell and Juan Carlos Arguello. (Voice Photo by Marlene Quaroni)

Inner-Voice

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World

Vatican, Soviet officials talk of pope's November trip

VATICAN CITY (CNS) — Top Vatican and Soviet officials met recently in Rome to prepare for Soviet leader Mikhail Gorbachev's expected meeting with Pope John Paul II in November, the Vatican said. The status of the Ukrainian Catholic Church, an Eastern-rite church outlawed in the Soviet Union, is expected to be discussed during the meeting, said church sources. A mid-September meeting between Archbishop Angelo Sodano and the Soviet ambassador to Italy, Nikolai Lunkov, touched on "preparation for a possible visit by President Gorbachev to the Vatican," a Vatican statement said Sept. 22. That "he had heard from the Vatican that Gorbachev was willing to discuss the issue."

Archbishop: torrent of crime makes life unbearable

GUATEMALA CITY (CNS) — Archbishop Prospero Penados del Barrio of Guatemala City has said the wave of bombings, forced disappearances, torture and murder which has swept Guatemala since late July has made life intolerable. The archbishop was quoted as saying in early September that "the law of the jungle" prevails in the country and threatens the stability of the 3-year-old civilian government of President Vinicio Cerezo. "The truth is that in Guatemala we are bleeding ourselves to death," Archbishop Penados said. He said Guatemalans have become "lost in frustration and anguish."

Ukrainian marchers demand legalization of church

L'VOV, U.S.S.R. (CNS) — Police estimated more than 150,000 people marched through the streets of Lvov Sept. 17 to demand legalization of the Ukrainian Catholic Church. The demonstration coincided with the 50th anniversary of the Soviet invasion of western Ukraine, which it seized from Poland. Carrying religious banners and the banned blue and yellow Ukrainian flag, the demonstrators marched from Lvov's Communist Party Headquarters to the Cathedral of St. George, once a Ukrainian Catholic church, now used by the Russian Orthodox. The Ukrainian Catholic Church was declared illegal in 1946, and its members were ordered to join the Russian Orthodox Church.

Mother Teresa's physician sees hopeful signs for nun

VATICAN CITY (CNS) — The doctor of Mother Teresa of Calcutta has expressed "great hope" that her health will improve. "The situation leaves plenty of room for hope in that for two days she has not had a fever and as a result her cardio-circulatory situation has improved," said Dr. Vincenzo Bilotta in a Sept. 18 interview with Vatican Radio. Bilotta, an Italian, is Mother Teresa's heart specialist. He was interviewed after returning to Rome from India, where he advised Indian doctors treating Mother Teresa.

South African bishops protest electrified fence

CAPE TOWN (CNS) — Four South African Catholic bishops have led a demonstration against an electrified fence erected to prevent refugees from war-torn Mozambique from entering South Africa. The Sept. 16 protest, led by southern African bishops' conference president Bishop Wilfrid Napier of Kokstad, called for the power to be cut to the 500-volt barrier, on which at least 68 refugees have died. It also called for efforts to bring peace to Mozambique. The group traveled to the remote eastern Transvaal village of Mouzini to stage the demonstration.

Panamanian bishops urge citizens to persevere

PANAMA CITY, Panama (CNS) — Panama's bishops have urged their fellow citizens to endure until civilian rule and human rights are restored in their country. In a message that appeared to anticipate an extended rule by political forces allied with military chief Gen. Manuel Noriega, they said that a "de facto" government holds power not representing the "will of the people." They noted an "atmosphere of confusion and discouragement among the Panamanian people whose legitimate aspirations have been defrauded."



CNS Photo
Operation Rescue members picket outside a San Diego, Calif. abortion clinic three days after three of the group's national leaders were acquitted in Los Angeles on misdemeanor charges

Nation

Blackmun: Court has votes to reverse Roe v. Wade

STORM LAKE, Iowa (CNS) — U.S. Supreme Court Justice Harry Blackmun, who wrote the court's Roe vs. Wade decision, says the court has the votes to overturn the 1973 abortion ruling. "The votes are there to overturn it," Blackmun told students at Buena Vista College in Storm Lake Sept. 14. "What will happen, I don't know. It may be overruled." Blackmun said he was "surprised" the court did not overturn Roe vs. Wade in its July 3 ruling in a Missouri case which gave states more authority to enact laws restricting abortions.

Professor: History ignores contribution of religion

WASHINGTON (CNS) — The impact of religion and religious beliefs on U.S. history is frequently neglected in high school history textbooks, according to a textbook study released by the American Federation of Teachers. "The plain fact is that U.S. history is not intelligible, and we are not intelligible to ourselves, without a grasp of the life and ideas of the ancient worlds, of Judaism and Christianity, of Islam and Christendom in the Middle Ages," said the study, written by Paul Gagnon, a history professor at the University of Massachusetts. The study, "Democracy's Half-Told Story: What American History Textbooks Should Add," said the textbooks also skimp on military and economic contributions to shaping U.S. history, and on biographical background on U.S. leaders.

Cardinal Krol recuperating after neurologic surgery

PHILADELPHIA (CNS) — Cardinal John J. Krol, retired archbishop of Philadelphia, was "resting comfortably and stable and in good spirits" at Graduate Hospital Sept. 20 following surgery Sept. 19 to relieve fluid pressure on the brain, according to Father John Sibel, spokesman for the Archdiocese of Philadelphia. The surgery had been ordered by Graduate Hospital chief of surgery Dr. Michael O'Connor after a routine scan of the cardinal's brain Sept. 19 revealed that the prelate's condition, a subdural hematoma, had worsened. Although the surgery was unplanned, doctors at a Sept. 19 briefing said it was not an emergency procedure.

Play seeks to dramatize bishops' pastoral letter

MILWAUKEE (CNS) — "When we stop being affected by poverty and not moved to pity and compassion, we cease to be truly Christian," Archbishop Rembert G. Weakland told St. Vincent de Paul Society members gathered in Milwaukee for their 75th national convention. Milwaukee's archbishop made the comments Sept. 16 in introducing a play called "Between the Times," which dramatizes the U.S. bishops' pastoral letter on the economy. The pastoral was written under the chairmanship of Archbishop Weakland. He said the play should prick the consciences of people in matters of social justice and its title suggests the struggle of living in a period "in which the kingdom of God is with us but which will not be fully realized until the final judgment."

Operation Rescue leaders acquitted on misdemeanors

LOS ANGELES (CNS) — Five members of Operation Rescue including three of its national leaders, were acquitted Sept. 13 on misdemeanor charges stemming from a Holy Saturday blockade of Los Angeles abortion clinics. A mistrial was declared on one conspiracy count each against Randall Terry, Operation Rescue founder; Michael McMonagle, its deputy director; and Jeff White, western regional coordinator, after the jury deadlocked. Jurors "bought" the defendants' arguments that their purpose "was to save lives, not to break the law," McMonagle, 36 said.

NBC's 'Sister Kate' 'has potential' nun says

WASHINGTON (CNS) — "Sister Kate," NBC's new situation comedy about a nun, "has potential" and could show "moments of very human sensitivity and insight," Mercy Sister Helen Marie Burns, president of the Leadership Conference of Women Religious, said Sept. 19. "I think Sister Kate is a really likeable individual," said Sister Burns, who also is vice president of the Sisters of Mercy of the Union. The head of the leadership conference, which is based in the Washington suburb of Silver Spring, Md. On the show, actress Stephanie Beacham plays a nun who has been placed in charge of seven orphans in a group home.

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Archbishop Edward A. McCarthy
President, The Voice Publishing Co., Inc.

Robert L. O'Steen
Editor

Cynthia Thuma—News Editor
Prentice Browning—Staff Writer
Barbara Garcia—Editor's Asst./Production
Charlotte Leger—Editorial Asst.
Ana Rodriguez-Soto—Chief Correspondent
Edith Miller—Advertising Director
Piedad Fernandez—Circulation Manager



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Pope: Let Lebanon live!

Unprecedented plea to Islamic, Christian leaders

VATICAN CITY (CNS) — In two documents meant to stir consciences worldwide, Pope John Paul II appealed to Catholics and Moslems to help stop what he called "the massacre of an entire people" in Lebanon.

The pope, in a three-page "appeal to all followers of Islam," called for a Lebanon "free of every occupying force" and for a national reconciliation plan that recognizes groups in Lebanese society.

"How can we believers allow ourselves to remain indifferent to a whole people which is dying before our very eyes?" the pope said. Made public Sept. 26, it was the first papal document addressed to the world's Moslems.

In an apostolic letter to all bishops released the same day, the pope said the whole church has the obligation to mobilize on behalf of Lebanese Christians. He declared: "Lebanon cannot be abandoned to isolation."

He called for a day of prayer for Lebanon, saying the country's disappearance as a meeting place of cultures and religions would be "one of the world's great tragedies."

The pope strongly reiterated his intention to visit Lebanon and "all her sons and daughters," Christian and Moslem. But Vatican spokesman Joaquin Navarro-Valls said such a trip was impossible in the near future because recent fighting had paralyzed normal life and transportation there.

In both documents, dated Sept. 7, the pope struck a tone of alarm about the deteriorating situation in Lebanon. But he also expressed his "confidence" that violence would give way to dialogue and reconciliation.

Addressing Moslems "in the name of the same God whom we adore," the pope said 14 years of fighting had turned Lebanon into a place where "human life no longer seems to count."

Citing the teachings of justice and peace in Islam, the pope said: "Let your voices be heard, and even more, unite your efforts with those who demand for Lebanon the right to live, to live in freedom, peace and dignity!"

The pope told Moslems he wanted to visit

Lebanon to "venerate that land made fertile by the blood of so many innocent victims, and repeat to all Lebanese that I have confidence in them, in their ability to live together and to rebuild a country even more beautiful than the Lebanon of yesterday."

The alternative to reconciliation, he added, is "the social and economic collapse of Lebanon." In that case, he said, "all are losers" and "no one may claim to have gained."

In his seven-page letter to Catholic bishops, the pope stressed that Lebanon's crisis requires action and prayer by all Catholics. The church must "speak out" about the rich tradition of Christian-Moslem collaboration in Lebanon, which is now threatened, he said.

"The church must also pray," the pope said, and he asked local churches to select an appropriate day for prayer for peace in Lebanon. In that regard, he noted that Nov. 22 is

numerous public statements, and private meetings with world leaders or their representatives.

"I have not hesitated to knock at every door so that an end may be put to what must truly be called the massacre of an entire people," he said.

He said the Holy See continued to make unpublicized contacts with governments of "those countries which claim to be friends of Lebanon" to press for a viable peace process.

Navarro-Valls, in a briefing for reporters, said a papal trip to Lebanon would not be possible now because, for one thing, the groups who want to see the pope are unable to move freely throughout the country. Meanwhile, he said, "contacts are continuing," and the Vatican is studying the responses it received when it began actively exploring the idea of a papal visit in August.

"I think the Holy Father will go to Lebanon when such a visit would truly help the Lebanese people," he said.

Navarro-Valls said he believed the flurry of papal appeals and Vatican diplomatic contacts on behalf of Lebanon has helped create a better climate for negotiation. He noted that the Arab League responded positively to the pope's appeal in August and that the league eventually helped work out a cease-fire, which went into effect in late September. "This has helped the atmosphere. We expect the same to result from these interventions by the Holy Father," Navarro-Valls said.

A string of cease-fires arranged by the Arab League throughout the year broke down after a few days, or hours.

The apostolic letter was the second such document the pope has dedicated to Lebanon. The first came in 1984, also a period of intense fighting between Syrian- and Moslem-backed militias and forces of Christian groups and the Lebanese army.

Since that time, Lebanon's situation has been aggravated by a constitutional and political crisis that is still unresolved. Fighting since last March, some of the fiercest in the long years of Lebanese strife, has left hundreds of casualties and has devastated the capital city of Beirut.

'Let your voices be heard, and even more, unite your efforts with those who demand for Lebanon the right to live, to live in freedom, peace and dignity!'

--Pope John Paul



Statue of Mary survives bombing in Christian East Beirut.

In calling for the end to occupying forces in Lebanon, the pope did not mention any country by name. Syria has an estimated 40,000 troops in Lebanon and controls large sections of the country, while Israel has forces in southern Lebanon.

Navarro-Valls said the appeal to Moslems was sent to the Organization of the Islamic Conference for distribution to its 53 member states. It was written personally by the pope and translated from Polish into Arabic and other languages, he said.

Lebanon's National Day.

The pope said the church was seeking "no privilege" for Catholics in Lebanon, but only their right "to believe in accordance with their conscience," to "practice their religion" and "to be faithful to their cultural traditions on an equal basis with their Moslem brethren, without fear of exclusion or discrimination within the same country."

The pope also referred to his recent personal efforts on Lebanon's behalf, including a message to 15 world leaders last May,

Fight racism, Vatican urges world

UNITED NATIONS (CNS) — Cardinal Roger Etchegaray, president of the Vatican Council for Justice and Peace, called Sept. 21 for efforts by the world community to combat a resurgence of racism.

"Never since the end of World War II has the demon of racism, that we thought exorcised at Nuremberg, shown such vitality," Cardinal Etchegaray said in a speech at the United Nations. "We are living at a time when even what is self-evident needs to be publicized, proclaimed and even shouted aloud, if we are to accept it."

The cardinal, speaking in French with simultaneous translation into the other principal languages of the United Nations, spoke of racism as "rising again and again from its ashes, and creeping in more or less everywhere in both glaring and more subtle ways."

"Few will admit to it, however, so discredited is the word (racism)," he said, "yet who has not caught himself or herself saying, 'I am not racist but ...'? And this 'but' unveils attitudes that are related to or lead to racism in its purest form."

Cardinal Etchegaray gave the principal address at a seminar held Sept. 21 on the Vatican document "The Church and Racism: Toward a More Fraternal Society." Several hundred people from the U.N. community and related groups attended the event.

The racism document, the first of its kind by the Vatican, was issued by the Justice and Peace Council last February.

Chaired by Ambassador Andres Aguilar

'Yet who has not caught himself or herself saying, 'I am not a racist, but...'? And this 'but' unveils attitudes that are related to or lead to racism in its purest form'

--Cdl. Roger Etchegaray

of Venezuela, the seminar was sponsored by the Vatican's U.N. Mission and the Holy Family Church Society of the U.N. Community, which is related to the parish church near the United Nations.

Cardinal Etchegaray said the racism document did not seek to provide "an atlas of those countries that are plagued by racism today" but "a topology of the forms of racism."

He noted, however, that the document identified South African apartheid as "an extreme case" where change was "absolutely necessary and urgent." In an

apparent allusion to economic sanctions against South Africa, the document endorses "appropriate external pressure." And in a reference to that section, Cardinal Etchegaray said every word had been "weighed in truth and in charity."

However, the cardinal warned that "certain forms of anti-racism" could themselves become racist.

"There are ways of behaving like narrow-minded accusers; there are ways of not taking any account of the concrete difficulties of living, one with the other; there is a militant anti-racism that can exacerbate racism," he said. Cardinal Etchegaray said the church does not reduce any person to the status of being only a racist.

"In order to deal with the question effectively and objectively, it is well to be circumspect in the very use of the term 'racist,'" he said. "It is a label which is too fetid and dishonorable to be stuck on every bottle that contains a turbid liquid."

Cardinal Etchegaray spoke of attending the Auschwitz ceremonies marking the 50th anniversary of the outbreak of World War II, but he did not refer to the Carmelite convent controversy or the allegations

of anti-Semitism arising from the controversy.

The seminar also included an address by Maj. Gen. Joseph N. Garba, Nigerian ambassador to the United Nations and 1989 U.N. General Assembly president. Garba said he was happy to be making his first address as president at a seminar sponsored by the Catholic Church.

"I say so not only because I am a practicing Catholic," he said, "but also because the theme of the seminar ... is of crucial importance to expanding the frontiers of human understanding and racial harmony, which, in turn, could contribute positively to promoting peace and justice in the world."

Garba, who is chairman of the U.N. Special Committee Against Apartheid, devoted much of his talk to that concern, and quoted from the address given by Pope John Paul II to the committee in 1984.

The pope said the church "is at your side as you travel your difficult road" and supports "every effort aimed at removing the temptation to violence."

Charging that "double standards" hamper the struggle against apartheid, Garba said, "While we have noticed the speed and single-mindedness with which some member states of the United Nations have imposed economic and other sanctions against states for alleged violations of human rights, some of these same states have been known to resist modest attempts to impose limited sanctions against South Africa."

Respect Life Month begins with Mass

Archbishop Edward A. McCarthy and Auxiliary Bishop Agustin Roman will begin Respect Life Month (October) with a Mass at St. Bonaventure Church in Davie Sept. 30 at 5 p.m.

They will concelebrate another special liturgy Oct. 1 at 11 a.m. at St. Mary Cathedral and another on Oct. 8 at 10 a.m. in St. Mary Star of the Sea Church in Key West.

Pope travels to Pisa, praises views of Galileo

PISA, Italy (CNS) — Pope John Paul II returned to the hometown of Galileo Galilei to praise the scientist's views, condemned more than 350 years ago by the church.

It added another chapter to the pope's 10-year rehabilitation of the Italian, condemned as a suspected heretic for believing that the Earth revolves around the sun.

The pope also used the Sept. 22-24 visit to the Pisa area to outline a relationship be-

Galileo's 'scientific work, imprudently opposed at the beginning, is now recognized by all as an essential stage... on the road to understanding the natural world'

tween faith and science by which progress is related to a moral and ethical use of scientific findings.

Galileo's condemnation in 1633 by the Holy Office, predecessor of the Vatican Congregation for the Doctrine of the Faith, has come to symbolize the tensions between science and religion. In Europe, especially,

the case historically has been used as evidence that religion is an obstacle to the advancement of human knowledge.

Galileo's "scientific work, imprudently opposed at the beginning, is now recognized by all as an essential stage in the methodology of research and, in general, on the road to the understanding of the natural world," the pope said Sept. 22 in his first talk in Pisa.

Galileo was born in Pisa Feb. 15, 1564, and was one of the most important mathematicians, physicists, astronomers and inventors of his era. His telescopic observations provided evidence for the view that the Earth revolved around the sun.

Galileo argued that his views did not oppose faith. He said that the writers of the Bible, when referring to the world around them, used the commonly accepted concepts of the universe of their era so as not to confuse the minds of their readers and make them suspicious of the religious truths being conveyed.

The Holy Office first officially told Galileo not to hold or defend his views in 1616. After several years of compliance, Galileo began working on a major book defending his views. The book, "Dialogue on the Two Great World Systems," was published in 1632 with approval by church censors.

The following year, however, Galileo was

Pope: Law alone won't stop drugs

LUCCA, Italy (CNS) — The anti-drug war must go beyond passing new laws, especially in dealing with addicts and people in underdeveloped countries who, because of economic necessity, produce the raw materials for drugs, said Pope John Paul II.

National and international efforts are needed "to put a brake on the expansion of the market in narcotic substances," the pope said Sept. 23 in Lucca to a group of drug addicts undergoing rehabilitation.

At the same time, "drugs are fought not only with medical and judicial procedures, but also — and above all — by developing new human relationships" that include "spiritual and emotional values," he said.

The anti-drug war also involves an understanding of the interests and systems that are formed in support of the drug trade so that these can be "effectively dismantled," the

pope said.

It is necessary "to work for the integral development of those populations which, for their existence, dedicate themselves to the production" of drug ingredients, he added.

The pope also asked for a network of services to prevent youths from becoming drug addicts and to support the rehabilitation of drug users.

"To give significance to the life of a youth is already fighting drugs," he said.

The fight must include proposing moral values as alternatives to a drug lifestyle, the pope added.

"Drugs, in fact, are an evident symptom of a society which no longer is capable of living real values," he said.

"In such a climate, the goals to pursue become money, power, career and consumer goods,



Ukrainians protest

Carrying forbidden national flags and religious banners, more than 150,000 Ukrainian Catholics marched through Lvov in the Soviet Union last week demanding legalization of their church, banned 43 years ago. When Pope John Paul meets with President Mikhail Gorbachev at the Vatican in November they are expected to discuss the Ukrainian Catholic Church status. (CNS-UPI photo)

summoned before the Holy Office again and condemned as "vehemently suspected of heresy" and placed under house arrest until he died in 1642. The Holy Office also banned his book. The ban was not lifted until 1822.

The pope began his public rehabilitation of Galileo in 1979 in a speech to the Pontifical Academy of Sciences, when he used the

Galileo case to illustrate his belief that there should be no irreconcilable tensions between science and faith.

The following year he created a commission to restudy the Galileo trial, while he continued to speak sympathetically about Galileo in speeches to scientists.

The commission's findings, published in 1984, were that the Holy Office judges were wrong in condemning Galileo.

The error is a "healthy warning" against confusing faith with the culture of each era, as culture can be changed by time, he said.

Two days after first mentioning Galileo in Pisa, the pope visited the University of Pisa, where Galileo was a student and professor.

The church does not impose "mortifying limits on research" but asks "respect for the supreme laws of nature and of life," he said.

This calls for a "sense of responsibility" on the part of scientists, especially in the application of scientific findings.

As examples of poor application of science and technology, the pope cited ecological disasters, the stockpiling of powerful weapons and biological experiments that "lead to unacceptable forms of manipulation and mutation."

"In a certain sense every true scientist is a priest" because he shares in a special way God's assignment to the first man "to bring under control all things created," the pope said.

ENNEAGRAM AND SPIRITUALITY WORKSHOP II

(Presupposes attendance at Workshop I or Knowledge of Enneagram)

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4:00-4:45	LITURGY
4:45-5:00	CLOSING BENEDICTION

Anglican-Catholic relations

Must continue despite differences, says official

Catholic News Service

VATICAN CITY (CNS)—Although the ordination of women in some Anglican churches has complicated Anglican-Roman Catholic relations, the dialogue must and will continue, said a Vatican official.

Christian unity, especially in Europe, is vital to evangelization "and ultimately for peace," said Father Kevin McDonald, an official of the Pontifical Council for Promoting Christian Unity.

Father McDonald made his comments in a Sept. 22 front-page article in *L'Osservatore Romano*, the Vatican newspaper.

The article was printed a week before Pope John Paul II and Archbishop Robert Runcie of Canterbury, England, head of the worldwide Anglican Communion, were scheduled to hold three meetings at the Vatican and participate in a joint prayer service.

The meetings take place "in the context of an increasingly open and frank relationship between the two parties, which is evident in the correspondence on women's ordination," Father McDonald wrote. When some member churches of the Anglican Communion began ordaining women in the 1970s, Pope Paul VI and Archbishop Donald Coogan, then archbishop of Canterbury, exchanged a series of letters on the issue.

In the latest exchange of letters between Pope John Paul and Archbishop Runcie, the pope said the ordination of women and the consecration of the first Anglican woman bishop seem to "effectively block the path to the mutual recognition of ministries."

Roman Catholics and Anglicans view their own bishops as successors to the Apostles, ordained by other bishops in an unbroken line.

The promulgation of Pope Leo XIII in 1896 that Anglican holy orders were null and void "has inevitably shaped the agenda" of official Anglican-Roman Catholic dialogue since the Second Vatican Council, Father McDonald wrote.

The ordination of women not only complicates discussions on the validity of Anglican orders, but "uncovers serious ecclesiological and, indeed, sacramental differences between Catholics and Anglicans both in theory and in practice," he said.

For example, Archbishop Runcie's Church of England does not ordain women priests, but the U.S. Episcopal Church has women priests and a woman bishop. Roman Catholics would question how the structure of the Anglican Communion, and the theology which upholds it, allow the two churches to have different practices.

With women celebrating the liturgy in some Anglican Communion churches, the sacramental differences between Anglicans and Roman Catholics also are highlighted. Catholic teaching holds that the priest-celebrant acts "in the person of Christ" at the Eucharist and that the priest must be male, as Jesus was. Another area of discussion expected between Archbishop Runcie and the pope is the nature and exercise of papal primacy.

After Pope John Paul hosted a 1986 interfaith day of prayer in Assisi, Italy, Archbishop Runcie "was among the first to attempt a theological reflection on this initiative," Father McDonald wrote.

The archbishop had said the meeting was "an exercise of primacy of a kind that 'only one church and only one bishop' could make," said the article in *L'Osservatore Romano*.

Archbishop Runcie, in a recent interview with an Italian Catholic magazine, said, "Anglicans are beginning to recognize and welcome a Petrine, universal primacy in the office of the bishop of Rome."

While the "centralized" appointment of bishops and papal infallibility would be problematic for Anglicans and some other Christian denominations, "on matters of faith and order, unity may require universal deci-

sions," the archbishop said.

Father McDonald also said that to understand the importance of the pope's meeting with Archbishop Runcie, it must be seen "as part of the Poper's ecumenical vocation."

'In the face of the failure or inability of many Europeans to acknowledge the reality of God, Christians would do well to face up to how much they have in common with each other'

"The importance of unity and reconciliation among European Christians for the re-evangelization of Europe" has been a recurring theme in papal addresses throughout the continent, he said.

As Europeans prepare for economic unity in the European Community in 1992, there is a need for spiritual unity to combat materialism, the pope has said.

"In the face of the failure or inability of many Europeans to acknowledge the reality of God, Christians would do well to face up to how much they have in common with each other," Father McDonald wrote.

Anglican head sees limited papal primacy as good

ROME (CNS)—The spiritual head of the worldwide Anglican Communion said Anglicans are "beginning to recognize and welcome" the possibility of a universal primacy to be exercised by a pope.

However, "we would want to stress the necessity for a real autonomy" on some local matters, such as appointing bishops, said Anglican Archbishop Robert Runcie of Canterbury, England.

"We need to do more work on what is really necessary for unity and what has

merely come to be the present jurisdiction of the bishop of Rome by accident of history," Archbishop Runcie told *IL Regno*, an Italian Catholic magazine.

For example, neither the Anglican nor the Orthodox churches would accept that "centralized episcopal appointments are necessary for the universal primacy," he said.

However, the archbishop said, "on matters of faith and order, unity may

In order to effectively evangelize, the Christian denominations must work together, he said.

Christians of different denominations can still proclaim a common heritage, which is a starting point and a prerequisite for "the re-establishing of full communion of faith and sacramental life," Father McDonald said.

The vision of churches united in evangelization "reaches far beyond the European context and it is able to give intelligibility to the visit to Rome by Archbishop Runcie and to demonstrate its potential significance," the priest wrote.

require universal decisions."

The unity of the churches "will be verified in diversity—to use a recent, powerful expression of the Holy Father," Archbishop Runcie said.

"But we must never acquiesce in disunity or a kind of 'reconciled denominationalism.' To do so would be disloyal to our Lord's explicit prayer for unity so that the world may believe.

"That is why I am going to Rome," he said.

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Chief Justice William Rehnquist
July 3, 1989



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No religion in high school texts--study

WASHINGTON (CNS)—The impact of religion and religious beliefs on U.S. history is frequently neglected in high school history textbooks, according to a textbook study released by the American Federation of Teachers.

"The plain fact is that U.S. history is not intelligible, and we are not intelligible to ourselves, without a grasp of the life and ideas of the ancient worlds, of Judaism and Christianity, of Islam and Christendom in the Middle Ages," said the study, written by Paul Gagnon, a history professor at the University of Massachusetts.

The study, "Democracy's Half-Told Story: What American History Textbooks Should Add," said the textbooks also skimp on military and economic contributions to shaping U.S. history, and on biographical background on U.S. leaders.

"Little is said about the deeper reaches of character in (Theodore) Roosevelt and (Woodrow) Wilson, on the religious and political principles they held, or on the sub-

'The plain fact is that U.S. History is not intelligible, and we are not intelligible to ourselves, without a grasp of the life and ideas of the ancient worlds of Judaism and Christianity, of Islam and Christendom in the Middle Ages'

--AFT study

stance of their reading and education," the study said.

Much of the study's criticism of textbooks' neglect of religion comes in an analysis of the books' accounts of the colonial United States.

"There is nothing explicit saying that the

colonists were steeped in ancient Jewish and Christian religious codes," the study said.

"There is no understanding the fervor of the Puritans without this background and without a clear account of the other causes of the Protestant Reformation, and the forces breaking up Christendom in the 16th century."

Without background understanding, "students are left with the impression that toleration is the only 'religious' idea worth remembering," the study said.

The "real meaning, ... real complexity and high cost" of religious toleration "in those religious days is incomprehensible without a solid grounding in matters of faith," it added.

"Modern readers, always ready to mistake their own indifference to religion for the virtue of toleration, could profit from a better perspective."

The study examined five U.S. history textbooks most commonly used in high schools.

Textbooks' lack of significant themes "is

beginning to be reflected in the criticisms of textbooks," Divine Compassion Sister Loretta Carey, director of the Center for Justice and Peace Education at New York's Fordham University, told Catholic News Service Sept. 18.

Sister Carey was an adviser to "Thinking and Rethinking U.S. History," a teachers' manual published this year which suggests how more attention can be paid to religion and social justice themes than is given in history texts.

Criticism of history texts by "a prestigious organization" like the American Federation of Teachers, Sister Carey said, "makes it more credible."

While growing criticism of history textbooks is "not (uncommon) among historiographers, it is among the purchasers of textbooks," Sister Carey said.

"The publishers' pressure" from special interest groups, coupled with "the need to sell books," Sister Carey said, results in textbooks not "talking about religion (in) history, morality (in) public life."

Students in Catholic schools read better

WASHINGTON (CNS) — Students in Catholic schools outperform their public school counterparts in reading tests, according to a study released by the National Catholic Educational Association.

The NCEA study, conducted by researchers at the University of Michigan, found the difference greatest among Hispanic students.

The study indicates Catholic schools are more effective with students who are at some social or educational disadvantage.

The study measured the average reading ability of a random sampling of 500 to 970 Catholic school students in grades three, seven and 11 based on 1985-86 National Assessment of Educational Progress test scores. Among the findings were:

— Catholic students surpassed their pub-

lic school counterparts at all three grade levels and in all racial and ethnic groups.

— Minorities, while not matching the success of whites, came closer to matching them in Catholic schools than public schools.

— In Catholic schools, students whose parents express no interest in their schoolwork score as well as students whose parents talk to them about it on a daily basis.

— The lack of early educational experiences appears to make little difference in the reading proficiency of Catholic school students, while it "seems to have an adverse relationship" for public school students.

The report's release will have a "special impact" since "literacy has emerged as a pressing national problem," NCEA president Sister Catherine T. McNamee, a Sister of St. Joseph, said in a statement.

Christian Brother Robert Kealey, NCEA executive director for early education, told Catholic News Service Aug. 11 that the study shows the reading proficiency "gap becomes greater" between Catholic and public school students as they grow older.

He attributed the widening gap to the "impact of children who remain in our schools," showing "the quality not only of individual teachers but the quality of the school program."

Brother Kealey said that as Catholic schools helped immigrant students enter the mainstream at the turn of the century, "the determination of our teachers that every student can succeed" is helping the "new immigrants," referring to black and Hispanic students.

The NCEA study showed Hispanics in

Catholic schools scored 6.4 points better than their public school counterparts in seventh-grade average reading proficiency, and 8.1 points better in 11th grade. For blacks, Catholic school students outperformed public school students by 3.9 points in seventh grade and 4.2 points in 11th grade.

The study revealed that students in grades seven and 11 whose mothers work part time achieve higher reading proficiency levels than students whose mothers either full time or not at all outside the home.

Barbara Keebler, NCEA spokeswoman, told CNS the study corroborates three past studies conducted during this decade by the University of Michigan researchers on Catholic school effectiveness using the National Assessment of Educational Progress results.

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Priest: Bishops fail to make use of television

ROCHESTER, N.Y. (CNS) — The U.S. bishops have "disappointed" the U.S. laity and bishops in other countries by failing in their use of television, said the president of the Catholic Press Association.

Speaking to CPA members at their Eastern regional meeting in Rochester, Father John Catoir, who is also director of The Christophers, said the lack of "any significant effort" to provide television programming is a "sin of omission" and "by far the most serious mistake the bishops have made in the past decade."

He added, "It's difficult to comprehend the fact that the church is virtually invisible on TV in a country where the average viewer watches for about five hours a day."

In their use of television, Father Catoir said, "the bishops have failed to live up to the hopes and expectations of the laity" and "disappointed the bishops of other coun-

'It's difficult to comprehend the fact that the church is virtually invisible on TV in a country where the average viewer watches for about five hours a day.'

Father John Catoir

tries" who look to the U.S. bishops for "solid spiritual programming to offset the massive proselytizing efforts of Protestant fundamentalists who are stealing more and more people away from the church every day."

Father Catoir said, "We have to demonstrate that the Catholic Church is truly a church centered on Jesus Christ, because our adversaries are making a strong case that it is not."

In the 1980s, Father Catoir said, Catholic

television "concentrated on hardware, reaching only a tiny segment of the mass audience."

While the bishops have made "considerable progress" in developing the Catholic Telecommunications Network of America, he added, "few Catholics know of its existence and fewer still have ever seen it on their home screen."

In the 1990s, "let's hope we will begin to focus on software, i.e., quality program-

ming," Father Catoir said, with less dependency on "a talking-head preaching Scripture, or a low-budget interview show" but "new programs that use outside professionals."

Father Catoir said he thought "the tide may be turning" toward programming as a top concern of the U.S. bishops' Committee on Communication, of which he is an ex officio member.

"There are many Catholics, including bishops themselves, who believe the church should be putting less money into electronic equipment and more money into professionally produced TV programming that is geared to winning the hearts and minds of viewers," he said.

"If we had asked the laity their opinion years ago, we would have been much more visible on TV today," Father Catoir said, but the committee faces "a backlog of past decisions that cannot be reversed overnight."

The Catholic laity will always support worthwhile projects, "especially something that hits home," Father Catoir said. He called the annual Catholic Communication Campaign, which includes an annual national collection in U.S. parishes, "a great step forward in providing the funding for new ventures in the electronic medium."

Church sends aid to Hugo's victims

BALTIMORE (CNS) -- Catholic Relief Services, the U.S. bishops' overseas relief and development agency based in Baltimore, has provided a \$10,000 emergency grant to two Caribbean islands hit by Hurricane Hugo.

In the Archdiocese of Miami, meanwhile, many parishes took up special collections this weekend for the hurricane's victims, both at home and abroad.

The CRS grant will be used for Dominica and Antigua, two islands that were hard hit Sept. 17 by the hurricane, according to Melody Schram, a CRS spokeswoman.

The funds, authorized Sept. 19, will be sent to Archbishop Kelvin E. Felix of Castries, St. Lucia. The funds will be used to buy emergency supplies such as food and cooking utensils for the island residents.

There has been extensive flooding and landslides and the water supply has been disrupted in Dominica," Schram said. "The airport and the villages have been damaged and about 80 percent of the banana crop has been destroyed."

In Antigua, the hospital and the home for the aged were damaged and the electrical system was knocked out by the hurricane, Schram said. "About 30 percent of the houses have lost their roofs."

Schram said CRS personnel in the Caribbean would bring assistance to the two islands. "They'll get the supplies there but it won't be easy," she said.

Puerto Rico and the U.S. Virgin Islands also were damaged by Hurricane Hugo Sept.

18. Mario Paredes of the Northeast Hispanic Catholic Center in New York is coordinating that center's assistance efforts for the U.S. territories.

CRS only provides assistance to foreign projects.

Supermarket boycott urged

OAKLAND, Calif. (CNS) -- In a stepped-up campaign against pesticide use on grapes, United Farm Worker President Cesar Chavez has called for a consumer boycott of Safeway stores until the chain stops buying grapes.

The union is blaming the spraying of pesticides on grapes for a cancer outbreak among farm workers' children in Central California.

If Safeway, Northern California's biggest grocer and the nation's third largest grocery chain, pulls the fruit from its bins, the economic pressure would force grape growers to halt the practice of using pesticides, Chavez said. Safeway has a total of 1,200 stores in northern California, Oregon, Washington, Colorado, Arizona, Maryland and Virginia.

More than 250 people carrying red United Farm Workers' flags and "Boycott Grapes" signs marched outside the corporate headquarters of Safeway Stores Inc., during a Sept. 20 demonstration in Oakland.

Chavez led a 16-member delegation into the building to present a petition signed by more than 50,000 of the store's customers demanding that Safeway remove the grapes from its stores.

Safeway spokesman Louis Gonzalez told the delegation that the grapes would remain on the store's shelves. Saying that the supermarket chain was equally concerned about food safety, Gonzalez suggested that the union take its concerns about pesticide usage to state and federal regulators.



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OBITUARIES

Cuban priest, served at St. John Bosco

Monsignor Arcadio Marinas, who completed a variety of special assignments within the Archdiocese of Havana before moving to the United States, died at Mercy Hospital on Sept. 18. He was 87.

Msgr. Marinas was born in Havana on Nov. 11, 1901, studied at the Seminary of Saints Carlos and Ambrosio in Havana and was ordained a priest on Aug. 21, 1927.

A year later, Msgr. Marinas was appointed private secretary to Archbishop Manuel Ruiz of Havana and served in a variety of roles, including president of the technical committee of the First National Catechetical Congress in 1937; as Archbishop Ruiz's representative to the International Eucharistic Congress in Budapest, Hungary in 1938; and as secretary of the Diocesan Consultors for Administration, from 1930-40.

Msgr. Marinas also served as acting pastor of St. Francis de Paula Church in Havana for a year.

When Cardinal Manuel Arteaga became Archbishop of Havana, he named Msgr. Marinas his chancellor, a position he held from 1942-48. From 1948-59, he served as vicar general.

In 1947, Msgr. Marinas served as president of the national executive committee for the collection for the Pavillion of the Holy See at the World's Fair in Brussels, Belgium. He also served as vicar general to Archbishop Evelio Diaz of Havana.

In 1960, Msgr. Marinas left for the United States, commissioned by the bishops of Cuba to assist Cubans outside their homeland to enter the seminary and become priests. Through his efforts, 40 Cuban priests were ordained.

Msgr. Marinas served at St. Nicholas of Tolentine Church in Bronx, New York,

before coming to Miami. He served at St. John Bosco parish in Miami for 21 years.

Sister Leo Reilly of Notre Dame

Sister Leo Xavier Reilly, S.S.J., who served as principal at Notre Dame Academy for six years and at two other schools within the Archdiocese of Miami, died Aug. 20 at St. Joseph's Convent in St. Augustine. She was 85.

Sister Reilly had been a member of the Sisters of St. Joseph for 66 years and had served as an administrator in the Archdiocese for more than 15 years, serving as principal of Notre Dame Academy from 1953-59, St. Catherine's School in Miami from 1925-26 and St. Mary's School from 1947-53. She also served as a teacher or in vocational work in St. Augustine, Fer-

nandina Beach, Ybor City, Jacksonville, Jensen Beach and Stuart.

A Mass of the Resurrection was celebrated Aug. 23 at the Cathedral Basilica in St. Augustine with Bishop John Snyder as the celebrant. Sister Elizabeth Ann McCormick, general superior of the order, gave the blessing and a nephew, Father Frank Bourbon, gave the homily. Her other nephew, John Bourbon, read the first reading. Sister Reilly was buried in San Lorenzo Catholic Cemetery, St. Augustine. She is survived by three nieces, Ann Reilly Irons, of Jacksonville and Lucia Fitch and Thelma Beck, both of Pennsylvania.

Sister Clare Agnes Carroll of Villa Maria

Sister Clare Agnes Carroll, 75, died suddenly Sept. 7 at the Villa Maria Nursing Center in North Miami.

Born Oct. 5, 1913 in Dublin, Ireland, Sister Clare Agnes entered the Bon Secours Novitiate in Baltimore in 1937, where her aunt, Mother Clara, was mistress of novices. Sister Clare Agnes graduated from the Bon Secours School of Nursing, made her first profession of vows in 1941 and her final profession in 1946. She celebrated her golden anniversary in 1987.

She held numerous supervisory positions in Bon Secours institutions and at the St. Edmond's Home for Crippled Children in Rosemont, Pa. She established clinics to aid the teaching program for interns and residents, including a Grandparent clinic, in Grosse Pointe, Mich. She also served as local superior for the community and director of nurses at St. Francis Country House in Darby, Pa.

She began her service in South Florida in 1976, at Villa Maria Nursing Center in North Miami, where she founded and served as director of the adult day care program; and served as director of the Bon Secours Seniors Center. She retired in 1984, but continued to do volunteer pastoral care work at the facility.

Her survivors include a sister, Sister Mary Christine Carroll, who works at the St. Francis Country House in Darby, Pa., and a brother, Brother John Carroll, a member of the Oblates of Mary Immaculate serving in Ireland. She also is survived by two cousins, Sister Catherine Mary Oxley and Sister Mary Herminie, both of Darby, Pa.

Brother Harold Stockley, 68

Brother Harold T. Stockley, SJ, who in April celebrated the 50th year of his entry into the religious life, died Sept. 18 at the Villa Maria Nursing Center. He was 68.

Brother Stockley was born April 18, 1921 in Denver. He entered the Jesuit order at St. Stanislas Seminary, Florissant, Mo., on Feb. 2, 1939 and made his final profession of vows Aug. 15, 1951. Brother Stockley was assigned to Campion Jesuit High School in Prairie Du Chien, Wis., in 1944, where he served until 1966.

In 1971, he began his work in health-care ministry, working in the nursing field before becoming an associate in pastoral care. His training for pastoral ministry was done

at St. Joseph's Hospital, an affiliate of Creighton University in Omaha. He also served at Omaha's Archbishop Bergan Mercy Hospital.

In 1974-5, Brother Stockley continued his studies in pastoral ministry. From 1975 to 1986, he served in hospitals in California and Missouri before leaving for Miami in March 1986.

Before joining the pastoral care staff at Bon Secours-Villa Maria Nursing Center, he was on the pastoral care staff of St. John's Regional Medical Center in Springfield, Mo. At Villa Maria, Brother Stockley served on the Human Values Commission and shortly before his death, he was elected secretary of the Catholic Pastoral Association of South Florida.

Brother Stockley was buried in Omaha.

Official

Archdiocese of Miami

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

Father Thomas Engbers - to Associate Director of the Ministry to Priests Office, effective October 22, 1989.

Father Michael Kish - to Temporary Administrator of St. Louis Church, Miami, from September 28, 1989 to January 9, 1990.

Father Daniel Kubala - to Administrator of St. Coleman Church, Pompano Beach, effective August 4, 1989.

Father Kenneth Whittaker - to membership on the Archdiocesan Pension Plan Board, effective as of September 8, 1989.

Father James Hampton - to Associate Pastor of St. Pius X Church, Fort Lauderdale, effective September 13, 1989.

Father Anthony O'Brien - to Associate Pastor of St. Timothy Church, Miami, effective September 13, 1989.

Father Lawrence Lyons, S.S.E. - to Associate Pastor of St. Bartholomew Church, Miramar, effective September 13, 1989.

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The war on drugs

More money, change in attitude needed to win, experts say

By Ana Rodriguez-Soto
Chief Correspondent

Winning the war on drugs will take a long time, more money, and a change in attitude among Americans, said several substance abuse experts contacted by *The Voice* this week.

Reacting to President Bush's call for a national war on drugs, these veterans praised the President's initiative, but questioned his financial priorities—and doubted whether Americans in general are sufficiently committed to fighting drugs "on all fronts."

They cautioned that law enforcement is, at best, only a short-term strategy—which might succeed in reducing the supply of drugs, but not the demand. Neither would addicts be cured in prisons.

"What they need is treatment," said Father Sean O'Sullivan, former head of the Archdiocese's substance abuse ministry who was recently appointed director of the Florida Drug Free Communities Project by Gov. Bob Martinez.

Father O'Sullivan called drug addiction "a medical problem." While law enforcement "plays a certain role," often by forcing addicts to seek treatment, "there has to be a balance," he said. "We're not going to make any headway until we get serious about prevention and treatment."

"If we're going to fight a war let's fight it on all fronts and mobilize every aspect of our society," agreed William Kintz, current director of Catholic Community Services' (CCS) Substance Abuse Division.

Like his counterparts in the substance abuse ministry, Kintz questioned where the \$7.9 billion "drug-war" money would come from, since Bush is keeping a campaign pledge not to raise taxes.

"I would rather have President Bush raise taxes and fight this war to the finish," Kintz said. "But all of us have to fight this battle together. It can't be fought by some. Otherwise, it's going to be another Vietnam."

He characterized the war on drugs as "winnable" only if it is waged on three fronts. First, "our attitude toward use of any mind or behavior-influencing substance (must change). We are still a pain-relieving society."

Second, "those who are capitalizing on this trade should be punished and should be removed from society." And third, Ameri-

Join the fight, parishes told

Churches must take up arms in the war on drugs, says Father Sean O'Sullivan, an Archdiocesan priest who was recently appointed director of the Florida Drug Free Communities Project by Governor Bob Martinez.

In fact, drug prevention and treatment programs are areas where the Church "can make a great contribution," Father O'Sullivan says. That's because religion inculcates values, discipline, and belief in a power greater than ourselves—all keys to saying "no" to drugs, as well as recovering from the "disease" of addiction. Moreover, he said, such involvement is in keeping with the Archdiocese of Miami's Synod decree #395: "to give high priority to helping families meet the stresses and difficulties of modern life."

Fortunately, Father O'Sullivan said, South Florida, specifically Archbishop Edward McCarthy and the Greater Miami Religious Leaders Coalition, have pioneered the Church's involvement in the drug war. A paper issued by the Coalition about a year-and-a-half ago—"The Religious Community's Response to Substance Abuse"—has been used to train about 1,000 South Florida rabbis, ministers and priests on how to start substance abuse ministries in their congregations.

Now, Gov. Martinez has charged Father O'Sullivan with making that training program known in all of Florida's 8,000 Catholic, Jewish and Protestant congregations. The kick-off event in this drive will be a statewide teleconference sometime around Dec. 6 for between 100 and 150 religious leaders.

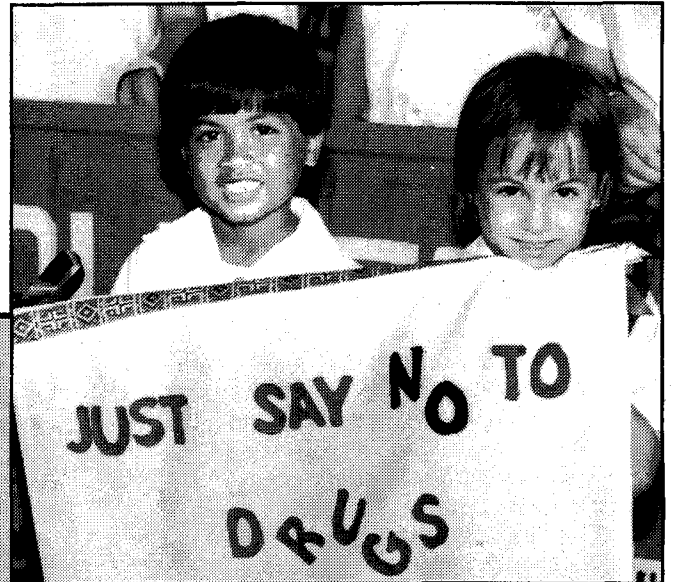
Other anti-drug events are scheduled before then, however. And Father O'Sullivan is urging South Florida congregations—especially Catholic parishes—to participate as fully as possible in all of them:

- **Red Ribbon Day, Oct. 29:** 15,000 people, including Gov. Bob Martinez, are scheduled to gather at the Miami Arena to proclaim that they are "Drug-Free: My Choice."

- **Red Ribbon Breakfast, Oct. 25:** At the Omni International Hotel in downtown Miami; Archbishop McCarthy will be honored. Tickets are \$20. For information on either of these Red Ribbon events write to Pat Carter, Catholic Community Services, 9401 Biscayne Boulevard, Miami, Fl. 33138

- **Red Ribbon faith rally, Oct. 22:** At Holy Family Church in North Miami; this is the second year the parish has sponsored this interfaith prayer service and rally for school children and families.

—Ana Rodriguez-Soto



Schoolchildren from Holy Family School in North Miami participate in the drug war by just saying "No" at a faith rally held at the parish on Red Ribbon Day last year. (File photo/M. Quaroni)

cans must recognize that addicts "need to be treated."

"Punishing and locking up and turning a blind eye to those who have been affected is not the solution," Kintz said.

Roger Bergman, MD, director of CCS' Bethesda Manor, a residential detoxification and treatment center for alcohol and drug addicts, agreed. The \$800 to \$900 million earmarked for treatment programs, he said, amounts to less than \$5 per American, or less than \$14 per addict, considering there are an estimated 10 to 20 million drug addicts and 40 to 60 million alcoholics in the U.S.

Yet a typical 28-day detoxification at a private hospital costs between \$18,000 and \$28,000, Bergman noted. And residential treatment centers charge between \$3,000 and \$4,000 a month for a six-month pro-

gram. Bethesda charges \$3,600 for a 28-day program, but most of its clients pay less, because fees are on a sliding scale basis—depending on how much they can afford.

Bethesda "is at capacity" now, with 33 patients and a 20-day waiting list, Bergman said. So is its partner, St. Luke's, which sees about 100 clients each month on an outpatient basis. They are the only private treatment centers in South Florida that treat indigent patients, said Kintz, who also serves as director of St. Luke's. And "we do not have funds to run our program many times."

Bergman has been trying for over a year to raise \$1.5 million to renovate a building near St. Mary Cathedral. The new facility would allow Bethesda to treat 48 residential patients, including cocaine babies and mothers. Neither administrator expects the Bush plan to help out significantly. The money "is

just not going to go very far," said Bergman.

Moreover, Bush has taken the drug-war money out of the budgets of other social service programs, primarily those that aid newly-arrived immigrants. That means South Florida stands to lose at one end what it gains at the other.

"He's taking from Peter to pay Paul," Father O'Sullivan said. But the priest is optimistic about the future. "The money will come. And people will be prepared to pay for it."

At the very least, the Archdiocesan experts agreed, Bush should be given credit for taking a significant first step—making the war on drugs a national priority.

Bergman predicted that, despite its flaws, the President's plan "is going to make a gigantic impact—but the impact is going to be seen by our grandchildren."

Abortion battle begins in Legislature

TALLAHASSEE—Pro-life and pro-abortion supporters led their case in testimony given to the House Health Care Committee last week foreshadowing things to come during the Special Session on Abortion scheduled Oct. 10-13. Clergy, doctors, lawyers, clinic operators and individuals on both sides of the issue presented their views and the reasons for and against restricting abortion.

Pro-life lobbyists ran up against obstacles when Health Care Committee Chairwoman, Elaine Gordon, D-North Miami, refused to allow testimony from children under 18, stating that the children weren't experts and wouldn't be able to add anything that would help the committee in its decision.

Thomas A. Horkan, Jr., executive director of the Florida Catholic Conference, objected, pointing out that one of the children was born at 21 weeks of pregnancy and that she could refute the pro-abortion doctors who insisted that no child could be viable until the twenty-fourth week.

Rep. Gordon insisted that such "dramatic" testimony would divert the committee from its business. "We are trying to keep this from being an opportunity for circus tactics," said Gordon, a feminist and abortion advocate.

Rosemary Gallagher, associate for special concerns for the Florida Catholic Conference, criticized Gordon, calling her action "censorship of witnesses for pro-life."

The "censorship" prevented 13-year-old Philip Bottcher,

who had been adopted, and 4-year-old Kenya King, reportedly born 21 weeks after conception, from testifying.

Problems also developed when testimony was dragged out so long that those scheduled to testify had to leave due to schedule conflicts. "Sylvia Parker from Frontline Outreach (a rape counseling service in Orlando) brought a vanload of her girls up and waited all day to testify and finally had to leave without getting a chance to present their testimony," Gallagher said. "Never in my 18 years in doing this kind of work has a group I've worked with been treated so shabbily."

Despite problems in presenting testimony, pro-life advocates say that the testimony given on their behalf was very strong.

Maureen Wilson, a stockbroker from Palm Harbor who was born with only one arm, and David Ring who has cerebral palsy, both testified that just because a person may have physical disabilities doesn't mean he or she can't live a full and active life. Other pro-life testimony came from a Tampa pediatrician, Dr. Patricia Jeansonne, and Dr. Mildred Jefferson, who contested doctors speaking for the pro-abortion side that children under 23 weeks weren't viable. Both said they knew several cases where children had been born at 21 weeks and had survived.

Horkan, in his testimony, advocated the right to life of all unborn children, but supported the limited legislation pro-

posed by Gov. Bob Martinez because that was as far as the U.S. Supreme Court would allow, he said.

When a pro-abortion representative sought to mock that position saying that was like stopping only 1,000 abortions and leaving the other 89,000 alone, Horkan said, "If we save one baby's life, its worth it, and if we can save 1,100, all the better."

Florida Right to Life President Ken Connor, a Tallahassee attorney, said the pro-life side is getting its side reported. We're seeing much better coverage by the press. *The Miami Herald*, he said, has come out in support of reasonable regulations of clinics and informed choice.

"The Chairman obviously handled things in a heavy-handed fashion," Connor said. "I thought it was interesting she said she didn't want to see children exploiting the legislature and of course what we're trying to do is keep the legislature from exploiting the children. She said children didn't have anything to offer to the debate and they are key to the debate."

Since the hearings, Connor said that he has noticed overall that people are much more receptive to informed choice and the possibility of regulating clinics is getting better reception. "Dr. Jefferson's and Dr. Jeansonne's testimony I think was highly significant—not only with regards to fetal development but also in terms of understanding how the abortion mentality jeopardizes all of us."

Teachers told: Make religion come alive

By Prent Browning
Voice Staff Writer

Religious education is at its best when students perceive it -- not in terms of the history of a faraway, ancient land or irrelevant doctrinal details -- but as something that directly touches and transforms their lives.

That seemed to be the message of many speakers at this year's Catechetical Day Conference. They outlined various dynamic strategies for reaching out to youth in ways that interest and relate to them. Over 1,400 teachers, parents, and RCIA ministers attended the conference, sponsored Sept. 16 by the Religious Education Department of the Miami Archdiocese.

The conference included workshops on the role of the catechist during a family crisis, storytelling, human sexuality, how to use music to stimulate creativity, and many other topics.

The speakers reflected the new emphasis on catechesis that goes beyond merely instructing Catholics on the fundamentals of religious doctrine to form a central part in a child's or adult's moral and spiritual growth. On a local level, Sister Rosa Monique Pena, director of the Department of Religious Education for the Archdiocese, is advocating an expansion of existing religious education programs to meet the challenges of a secular society.

"Religious education today is very exciting, and the children, once they connect, love doing things," Sister Rosa told *The Voice* after the conference. "They love miming and dancing; they love to express

'[Students] are not content with just knowing. If they don't see any implication in their own lives, they don't want to know anything about religion.'

Sister Rosa Monique Pena, director of Religious Education for the Archdiocese



Teachers play "patty-cake", one of the games suggested to increase student interaction, during a workshop on how to make religion classes fun. (Voice photo/Prent Browning)

their religion in many different ways."

Students reject knowledge for knowledge's sake, she said. "They are not content with just knowing. If they don't see any implication in their own lives, they don't want to know anything about religion."

During Catechetical Day there was an emphasis on making faith "a verb not a noun," by actively addressing the concerns of youth and adults.

The content of religious education classes isn't important, said Dr. Eleanor Brownell, executive director of Villa de

Matel Center in Houston, unless the desires of the audience are addressed.

Dr. Brownell, a catechist for 30 years, conducted a workshop on "making religion classes come alive."

"Conversion begins with desire, with longing," she said. "The desire of children to go beyond the limitations of childhood; the desire or longing in adolescence to be able to go beyond the search, the questioning, to try to say what does all this mean to me; and the desire for adults that 'I have a career, a lifestyle, I have the money I need, I have a good job, I have a family, and yet I say to myself... is this all?'"

Dr. Brownell stressed the importance of classroom interaction and suggested ideas for getting the children to know each other better and have fun at the same time. "If you don't build relationships you can

hardly understand God, because God is the epitome of relationships."

"Imagination is the key," she said. "It's like the doorway into the inner self. Imagination allows us to get into the story of the scriptures; into the boat with Peter, Jesus and John and imagine what it was like; get into the upper room with the disciples and remember that night they were scared to death when Jesus was taken off."

Imagination aids us in understanding how other people feel in different situations. As a society we are good at diagnosing and analyzing a person's problems, but we often fail to "enter compassionately into their lives so that we can see the world within their spectacles," said keynote speaker Father John Shea, director of the Doctor of Ministry Program at Mundelein Seminary in the Archdiocese of Chicago.

Storytelling is one way we can enter imaginatively into people's lives, and it can be used easily in a teaching situation. Father Shea, who lectures internationally on storytelling, pointed out during a workshop how stories help us understand our "rootedness" with our family and social heritage.

"By linking ourselves to the stories of the past," he said, "we get a sense of identity and purpose that we are part of a line of people... and in that we get a sense that there is purpose and meaning and mission in life, and these are categories that are very dear to Christian faith and Christian sensibilities."

The creative and involving teaching techniques discussed by Father Shea, Dr. Brownell, and other speakers will be very much needed by the church in the 1990's to help counteract secular trends in society, according to Sister Rosa.

"The model that we've been operating (continued on page 14)

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'New Age' threatens faith

Speakers warn at Charismatic meet

By Prent Browning
Voice Staff Writer

Christians who are used to hearing that the major challenge to the church is secular humanism, or hedonism, or materialism, will have to make room for one more.

A new adversary has appeared and it may become the most formidable of all. According to Father Emile Lafranz of the New Orleans Archdiocese, it has slipped in quietly and grown strong even before many people have become aware of its presence.

The New Age movement is a "gathering of all the heresies of the centuries," Father Lafranz said at the Catholic Charismatic conference held last weekend at the Diplomat Hotel in Hollywood Beach. Father Lafranz, director of the Center of the Lord Jesus, a house of prayer and instruction, warned the audience of the influence of this rapidly expanding phenomenon and urged a spiritual revival to combat it.

"You might say that the New Age movement denies a personal God so that each person may become a god," he told a crowd of over 2,000 charismatics Saturday night.

"If someone came up to you and said, 'You're a God,' most of us would say you're crazy because we know we are not a God. But that's the entrapment of the age."

Although, he said, this is the last topic he would have considered talking about ten years ago, there is no denying the current popularity of New Age materials. Shirley MacLaine, a popular guru of the movement, has sold over 8 million copies of her five books.

The priest pointed out that there are more books now in the New Age sections of most bookstores than in the regular religious sections, "and it has happened all of a

The New Age movement 'is a gathering of all the heresies of the centuries... [It] denies a personal God so that each person may become a god... And it has happened all of a sudden while the church was sleeping.'



Father Emile Lafranz, New Orleans

sudden while the church was sleeping."

"And what is happening is that many people who are going to church on Sunday are also reading New Age materials, and it's causing tremendous confusion."

"What is happening today in what is called the New Age movement is the greatest challenge the church has ever faced," he said.

Charismatics, a third of them attending the yearly three-day conference for the first time, heard a number of speakers who shared their personal faith experiences and their visions for the future of the church. Time was set aside for prayer and healing sessions and singing was led by the Christian band Metanoia and members of the Chaminade Community of Faith Music Ministry.

In addition to the Archdiocesan Charismatic Conference, there are annual Hispanic and youth Charismatic conferences. As Catholics on the front lines of evangelization, charismatics are often informed at these gatherings of modern trends that run counter to Catholic belief, such as the New Age movement.

The label "New Age" itself is somewhat amorphous since it refers to a number of beliefs that are not always directly related. There are many common themes, however, which include an acceptance of reincarnation and occult phenomena such as spiritual mediums, and a belief in



Charismatics come up to the stage to kiss and touch the cross after a talk about the power of the cross by James Murphy. Murphy is at large cross while Charlie Stracuzzi, music director of the Chaminade Community of Faith, plays guitar in the background. (Voice photo / Prent Browning)

During 1,000-mile pilgrimage, he sees 'power of the cross'

By Prent Browning
Voice Staff Writer

James Murphy can tell you what it's like to carry a cross.

The executive director of the All Michigan Catholic Charismatic Conference told an audience at the Catholic Charismatic Conference last weekend of leading a 1,000 mile pilgrimage through Michigan while carrying a giant cross.

The pilgrimage was for the threefold purpose of intercession, penance, and evangelization, but the "bottom line was [telling people] God wants you to come back home."

They went everywhere from downtown Detroit to remote rural areas and along the way had some remarkable experiences.

One man was driving down the road with the thought of killing his wife's lover, said Murphy, when he saw the cross off in the distance.

"He was about to commit murder," he said. "I mean literal murder, and something told him that he needed to go to the cross. We prayed with the man and he had a tremendous healing."

'All of a sudden I looked and all the neighborhood kids were kneeling in silence. I'm telling you people came in droves to find out what was going on.'

James Murphy, Michigan



Another time a woman joined them whose family had shunned her because she had taken in her AIDS-stricken brother. When they walked through the town where her family lived she was able to reconcile herself with them that same night.

"I can't tell you the response that we got from people. People would come out of their homes, and I'm not talking about only practicing Christians, I'm talking about people who went to Sunday school until they were 10 years old and haven't been back to church since."

The group would stop every day at 3 p.m., kneel and read aloud a passage of the Bible about the Passion of Christ. One day when they were praying in a rough neighborhood, Murphy said, "all of a sudden I looked and all the neighborhood kids were kneeling in silence. I'm telling you people came in droves to find out what was going on."

Throughout the journey he was continually amazed by the power of the cross.

"We have found this summer that that cross in its starkness and raw simplicity is the most bittersweet message that we could proclaim."

the oneness of all creation.

Although some concepts do not contradict Catholic theology, the often proclaimed idea that "all people are God" has drawn strong criticism from Christian leaders.

"Satan has gone to a new plan," said Father Lafranz, "and that's power—power to control lives, power that will make you a god."

"It's put in such a way that you will go through a number of reincarnations and finally you will be a god, and you will be just as much Christ as Christ is Christ," he said.

Such man-centered theology has many subversive aspects.

"You determine what's right or wrong because there is no [such thing as] evil in

this type of philosophy that has taken hold of our society."

The priest, who is the Archbishop's liaison for Charismatic Renewal in New Orleans, put the responsibility for the surge in popularity of this new movement squarely on the shoulders of the church.

"I say we have failed... because we have compromised and we have been giving pabulum from the pulpit... and, you know, unless the word is proclaimed boldly, the word will be prostituted."

The church will be renewed and revived to the extent that the charismatic gifts are present, he said. "That's at the heart of the message of the Second Vatican Council."

"I say when we as church don't provide true spiritual experience—experience of the Holy Spirit—individuals will go after counterfeits."

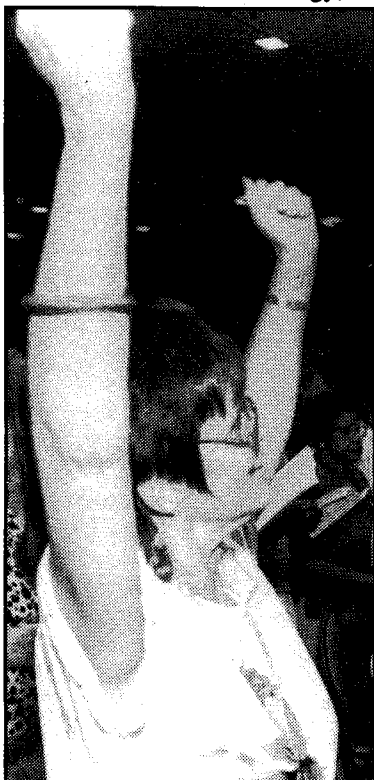
Father Lafranz referred to the prescience of popes both in the latter part of the last century and in this century in sensing that an apocalyptic confrontation between good and evil is imminent.

The heresies that have recently gained popularity are a harkening back to the heresies of second century gnosticism, he said, and have now become part of "Satan's artillery."

In order to defeat evil it will be necessary to undergo, as in the vision of Pope John XXIII, a "new Pentecost."

The church is "in a weakened condition" for this final battle and will have to be "energized." Individuals must proclaim in their lives, in their loving and caring attitude, the power of the Holy Spirit.

"We better wake up," he said. "It's later than we think."



With hearts and hands and voices, charismatics from the Archdiocese 'praise the Lord' at their annual meet. (Voice photo/ Prent Browning)

At Barry University, a once-sleepy ca

Chronology

1939

The Sisters of St. Dominic of Adrian, Michigan purchase 40 acres of pine-covered land in Miami Shores. Their mission was to build a five-building women's college. The college was named to honor Bishop Patrick Barry, of St. Augustine, who first recognized the need for a women's college in southeastern Florida. Among the other founders of the school were the bishop's brothers, Monsignor William Barry, his sister, Mother Mary Gerald Barry, prioress general of the Adrian Dominicans and attorney John Thompson, former mayor of Miami Shores.



1940
Jan. 24: Ground broken for the college.

Feb. 5: Charter granted

June 20: Cornerstones for the five original buildings were laid; Those buildings were Kelly and Farrell Halls
Sept. 19: College opens its doors to its first class of 47 students. There were 14 instructors and 26 classes were offered.

Aug. 4: Original 12 Adrian Dominicans faculty members receive their letters of appointment
Aug. 13: Bishop Barry suddenly dies
Sept. 19: The college opens its doors to its first class — 47 students. There were 14 instructors on the original faculty and 1942

June 3: First graduation ceremonies. Ten women receive diplomas at the Torch and Rose ceremony.

1943

40 acres located to the west of the main campus are purchased; the area now is the site of soccer, baseball and softball fields.

1944

Margaret Brady Farrell, donor of pool and tennis courts to the school, dies.

1945

Sept. 10: Ground broken for Weber Hall

1947
Sept. 17: Hurricane damages several buildings on campus

1954

Ground is broken for the auditorium and fine arts buildings, first capping for nursing students is held.

1955

First theatrical production, "Brigadoon", directed by Sr. Marie Carol Hurley, is performed in the new auditorium

1956

Barry Villa is purchased and first master's degrees are awarded at commencement ceremonies.

1957

First nursing class graduates

1961

Mother Gerald Barry dies

1962

Mother Genevieve elected president; Thompson Hall dedicated; founder John Thompson dies. Residence halls Regina Caeli (Dalton House) and Regina Mundi (Dunspagh House) were completed.



Sr. Browne 1964
Sister Dorothy Browne becomes school's third president

1967

Monsignor William Barry dies

1968

New library opens

1969

School of Social Work receives accreditation

1970

Wiegand Center dedicated

1974

Sister M. Trinita Flood becomes Barry's fourth president

1975

Fusion, the college's professional dance company in residence, is formed

1976

Barry becomes a coeducational institution



Sr. T. Flood

Nov. 13: Sister Jeanne Marie O'Laughlin, a native of Detroit and executive assistant to the president of St. Louis University, becomes Barry's fifth president, succeeding Sr. M. Trinita Flood, who becomes a professor of speech at St. John Vianney College Seminary; the institution attains university status.

1982

University begins its masters program in Jewish studies, School of Adult and Continuing Education opens

1983

The School of Social Work begins its doctoral program; the Shepard and Ruth K. Broad Center for the Performing Arts is dedicated

1984

Barry teams, under the nickname "Buccaneers," begin competing in intercollegiate sports as an NCAA Division II school

1985

The School of Podiatric Medicine and Andreas School of Business open, masters program in university studies begins

1986

School of Social Work receives accreditation for its doctoral program.

1988

School of Podiatric Medicine receives accreditation

1989

Ground is broken for the health and fitness center and the Port St. Lucie West campus.

By Cynthia Thuma
Voice News Editor

Approaching age 50, Barry University is looking simply marvelous, darling, but then wouldn't you if you were getting a birthday present of \$50 million?

"It's at \$46.7 million," said university president Sister Jeanne O'Laughlin of her vow to raise \$50 million for the coeducational Catholic university in Miami Shores. "We've got \$3.3 million to go and it will be met. I guess after that, you breathe a little and start again."

As the school approaches its year-long birthday party, it does so in the greatest period of growth and prosperity in its history and during a period of time in which Catholic colleges are facing some of their biggest challenges.

Sister O'Laughlin says she's aware the public is asking is the "Catholic" still in Catholic schools. At Barry, she said, it is.

"I think we've been very important in the transmission of faith from generation to generation," she said. "By having ecumenical campuses and interfaith experiences, I think the barriers between what used to be 'just Catholic' was not understood or was a terrible mystery to the majority of the people."

"I think Catholic colleges and universities have played a very important role in breaking down those barriers and having a two-way street of respect for one another's religious tradition."

It was that strong sense of religious tradition that spurred the Sisters of Saint Dominic to open a women's college in hot, steamy South Florida. The order acquired 40 acres of land and set about building a five-building complex. The original five buildings were Cor Jesu Chapel, Calaroga, Angelicus, Rosa Mystica and Maris Stella halls. The chapel has kept its name, but the other original buildings have been renamed. Maris Stella became Farrell Hall, Calaroga became LaVoie, Rosa Mystica became Kelly and Angelicus became Adrian.

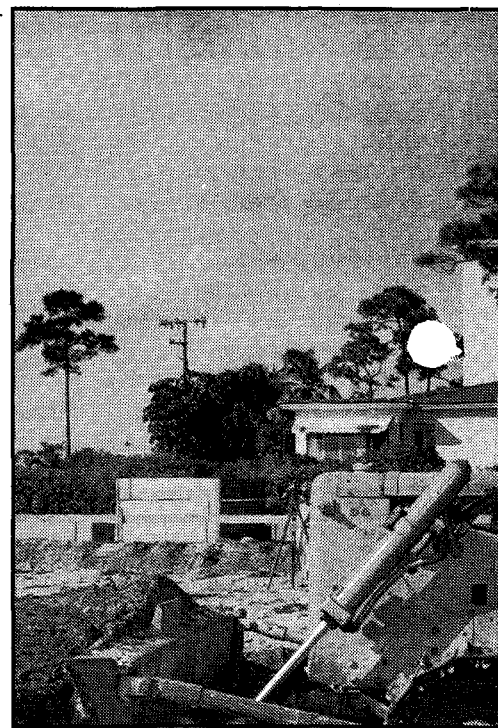
The contracts for construction were signed in mid-January in 1940, ground was broken on Jan. 24 and on Sept. 19th, the first class — 47 students — began attending courses.

The school went coeducational in 1976, ushering in an era of change and challenge. The challenge came even closer to the fore when Sister O'Laughlin, a savvy native of Detroit with a knack for charming the funds from philanthropists' wallets, became the college's fifth president in 1981. At the time of her investiture, Barry College became Barry University and the boom began.

New programs were added, including podiatric medicine and a graduate program in Jewish studies. Enrollment started up again but the faculty-student ratio stayed at 1:12.

"We've gone from 2,000 to 6,000 in eight years," Sister Laughlin noted.

Since her term in the president's paneled office began, the university has begun to show tangible evidence of change. The Computer Science Center was opened in 1983; one of the campus' most distinctive edifices, the D. Inez Andreas School of Business building was completed in 1984. That was followed by the completion of the East Hall dormitory in 1985. The FAA



Building will be dedicated Nov. 12 and work has begun on the gymnasium/fitness complex.

"Sure it's changed," Sister Peggy Albert, assistant vice president for student services said with a chuckle. "When I first came here as a freshman in 1970, you had to wear a dress to class. That sure has changed."

But Barry had come to the crossroads by the time Sr. O'Laughlin had settled into the president's chair. Even after going coeducational, the school could not operate as it had, she said.

"I knew we had a serious need," said Sister O'Laughlin. We needed space for development. We either had to go ahead or just forget about it. We were to that point. I decided if God's will was that we'd flourish and our mission was to be, we'd go out with a big smile on our faces or we'd go out succeeding. I believe it's been God's plan that Barry does its mission and that its mission, in fact, will enliven both the institution and the community in which we serve. I think that's what been happening."

But not all the growth is visible on campus. Sister O'Laughlin points with pride to the School of Adult and Continuing Education, with its 26 outreach centers in Dade, Broward, Collier, Indian River, Martin, Palm Beach and St. Lucie counties. There's also the Port St. Lucie West complex, which is slated for expansion, and a cooperative medical education program with St. George's University in Grenada.

Then again, not all growth is visible, period. Barry's greatest contribution, said Sister O'Laughlin, can be recognized over years, not moments.

"We're a good school and we have good people, good standards and we have our people employed."

"Every student from our pre-med (program) that wanted to go on to a good med school went," she said. "All of our pre-law students got accepted. The Big 10 accounting firms never looked at our accounting students before, now they're fighting for



Preliminary schedule of golden jubilee events

SEPTEMBER, 1989

30: Lecture: "Theological and Personal Reflections on the Bishops' Pastoral as a Woman Theologian" Sr. Agnes Cunningham S.S.C.M., 9 a.m. Cor Jesu Chapel.

OCTOBER 1989

Focus on the School of Nursing

1-31: School of Nursing Historical Exhibit, Library
2: School of Nursing Mass for alumni, 5 p.m. Cor Jesu Chapel
4: Jubilee Kickoff Cocktail Reception and Alumni Time Capsule Unveiling, Radisson Centre, 6:30-8:30 p.m.
6: School of Nursing dinner for alumni, students and faculty, Biltmore Hotel, Coral Gables, 7 p.m.

10-12: Alumni phonathon, 6-9 p.m.

16: School of Nursing Career Day, Weigand Hall, 2-5 p.m.

NOVEMBER 1989

Focus on the School of Education

1-30: Library display: "Celebration of higher education"
11-18: Founders Week
11: Arrival of Adrian Dominican sisters
12: FAA building dedication, 2 p.m.
13-17: Display of Alumni time capsule
15: David Brinkley Award for Excellence in Communications, 8:30 a.m., Andreas School of Business, room 111
16: Parents and Grandparents Weekend

Campus grows into a vibrant institution



A 1962 book brigade helped nuns and local students move books from one library to another. At left, above, Sister Mary Alice takes over the bulldozer controls as construction began on Thompson Hall in 1962. At left, Adrian Hall, one of the campus' original buildings

sense that they're more concerned by what happens around them. They know they don't live in a vacuum."

And in the university's growth, the development of the individual has not been supplanted by the needs of the masses, Sister Albert, who received her master's degree and doctorate at Barry and has worked at the school for eight years.

"It's still a very personable campus," she said. "That's been a continuing thread through my whole experience here."

And what does the next 50 years portend for the university?

"We're coming out of what I call the decade of development," said Sister O'Laughlin. "We're coming out of a development mode and we've gone from something like 14 buildings to 33, gone from 2,000 students to 6,000, gone from a budget of \$6 million to \$36 million. We've gone from a deficit to having a black line for nine years.

"I would like to finish the campus. For me, that means finish the gym, which is

started. We need at least one more dorm (and) I have to (rebuild) the tennis courts. The school of education, we need that building and we need a school of arts and sciences building and we need an addition on my administration (building) for recruitment, admissions and financial aid. I could finish this campus for \$10 million.

"Now, I see the 1990s being a deepening of everything in terms of infrastructure, scholarships, eminent scholars, endowment, lots of renovation and upgrading so that we deepen what we have."

them."

"There's more respect for the individual student right now," said Sister Albert. "Students are more conservative in the

O'Laughlin guides school in decade of development

By Cynthia Thuma
Voice News Editor

She owns a hearty Irish laugh, but speaks in soft, measured tones. She's earned a reputation as a fund-raiser, builder and member of the Miami business community's highest level of movers and shakers. But if she had her druthers about lunch partners, Sister Jeanne O'Laughlin, president of Barry University, would be just as happy to take in a hamburger with students as a power lunch with the three-piece-suit crowd.

"Not one of them is not gorgeous," she said of the 6,000 students enrolled there. "They're beautiful, every one of them. They're all colors, all shapes, all sizes, but they like each other and care about each other and I like them and care about them, and the faculty likes them and cares about them."

Sister O'Laughlin, 59, the institution's fifth president, took her office in a time of change and has guided the school to prosperity. When she joined the Sisters of Saint Dominick of Adrian, Michigan, she knew she'd become a teacher, but said she never believed she'd end up occupying the president's office at Barry.

"Never in my wildest moment did I dream it," she said. "I was only 15 of course, but life was pretty sure. (You knew) you'd be teaching, that was about it. The question was, what grade?"

But after 20 years as a teacher, administrator and coun-

selor, Sister O'Laughlin began moving in higher circles, serving as superintendent of the Adrian Dominican independent school system and as provincial educational supervisor for the system. She served as an adjunct faculty member at Siena Heights College and the University of San Francisco and a visiting scholar at the University of Michigan's Center for Study of Higher Education.

In 1978, she was named associate professor of education and member of the graduate faculty at St. Louis University and executive assistant to the president. In 1981, a call came from Miami Shores.

"I've loved every student I've ever taught, loved every mission I've been on and being here at Barry now is just like having come home. It's like all my life was leading up to this. I have a great sense of fulfillment."

It didn't take her long to find the business communities' fast lane. She serves on several commissions and is on a diverse group of boards of directors, from the Orange Bowl to Barnett Bank to the Community Relations Board. She also is a member of the elite Non-Group. Many of those contacts have yielded contributions for the university.

But Sister Laughlin's eight years at Barry have not been without a few bumps in the road. Pro-life demonstrators picketed graduation ceremonies in 1984 after Rep. Elaine Gordon and several other pro-abortion legislators were allowed to speak at a campus conference on women's

legislative issues.

And she's also endured some heat over some of the philanthropists the college has attracted, among them financier Victor Posner and corporate raider T. Boone Pickens.

But Sister O'Laughlin isn't backing down.

"I think that given the kind of history we had, we'd never been able to attract the big bucks," she said. "We'd never even raised a million before in the first 30 years. But there was something in those people that recognized our mission here. I believe that their contributions to the education of our young people has somehow made their lives better and I'm not too sure in our society who you should condemn."

"Are there monies that I wouldn't want? The answer to that is yes.

"I think God sends people into your life and you into other peoples' lives for a purpose. I have felt that all of the people who reached out to help us or I reached out to ask for help, when they do respond, it's a great honor, but it's a mystery. Why does someone's heart get touched?"

But Sr. O'Laughlin seems to have the mystery nearly figured out, because the list of contributors is rising, as is the enrollment.

"You do the best you can," she said. "You make the best decisions you can and kind of let it flop around to see what happens. If you make a bad decision, next time you don't do it again."

17: Founders' Day Mass, noon, Cor Jesu chapel
17: Men's basketball opener, 7:30 p.m.
17: Jubilee Founders Ball, Doral on the Ocean, 7 p.m.
17: Alumni Jubilee Reunion Weekend (classes of 1942, '64, '69, '79, '89)
18: Outstanding Alumni Award, Kostka Room, 10 a.m. - 3 p.m.
18: Jubilee Alumni Reunion Weekend, Casino Night, Rod and Reel Club, Hibiscus Island.

DECEMBER 1989

Focus on the School of Business and School of Computer Science (activities to be announced)

2: Alumni participation in the Winterfest boat parade, Fort Lauderdale

JANUARY 1990

Focus on the School of Adult and Continuing Education (activities to be announced)

FEBRUARY 1990

Focus on the Division of Biological and Biomedical Sciences (activities to be announced)

MARCH 1990

Focus on the School of Arts and Sciences (activities to be announced)

APRIL 1990

Focus on the School of Social Work and School of Podiatric Medicine (activities to be announced)

Neighbors win: 'Crack' houses to fall

By Prent Browning
Voice Staff Writer

A victory this month by a coalition of Dade County churches will help rid Miami of "crack houses" and serve as an example of how neighbors are capable of fighting urban blight if they organize.

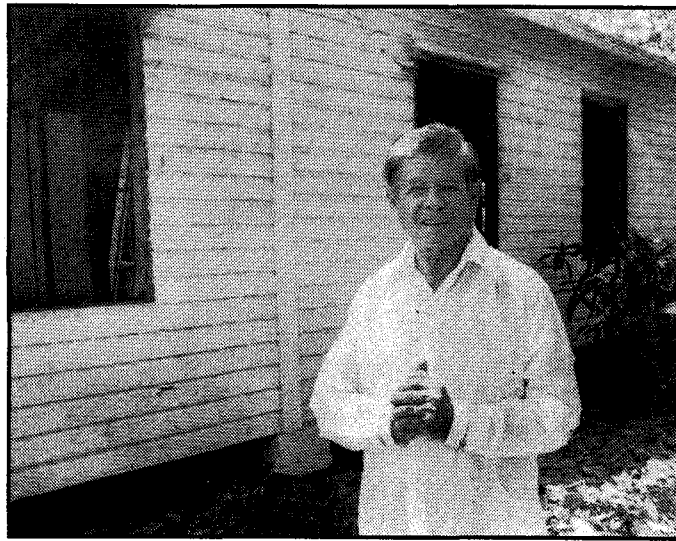
The Miami City Commission Sept. 14 unanimously approved a plan submitted by People Acting for Community Together (PACT) that will expedite and coordinate the code enforcement and boarding up of abandoned buildings often used for drug related purposes.

Over \$1 million will be allocated from other areas in the city budget to fund the proposals created by the multi-ethnic, grassroots organization composed of 16 churches and the Morningside Civic Association.

"I am absolutely delighted," said Father Gerard LaCerra, PACT President and rector of St. Mary Cathedral, after the meeting. "The people in our parishes who are moderate to low income have finally discovered that they can really insert themselves into the process and have a success."

An emotional meeting Aug. 23 between about 600 residents mobilized by PACT and attended by Commissioner Miller Dawkins and Miami Mayor Xavier

Deacon Gregorio Velez, head of Corpus Christi parish's PACT committee, stands in front of one of many 'crack' houses that have been targeted for demolition by the neighborhood group. (Voice photo/Mariene Quaroni)



Suarez appeared to be a turning point for the year-old community organization.

Residents expressed their frustrations at dealing with an ineffective bureaucracy and proposed a plan for ensuring smoother coordination of agencies responsible for addressing the problem of abandoned houses. Specifics were reviewed at a meeting later with City Manager Cesar Odio.

"I think what happened was the commission was reacting very favorably to the interest that was demonstrated on the

part of the people and their intensity," said Father LaCerra. "I think Cesar Odio saw the wisdom of what we were presenting and he was just exceptionally cooperative in terms of bringing together the various agencies."

The city commission agreed to the following PACT recommendations:

1. Bimonthly sweeps by Miami building and zoning officials to identify building violations in the area bordered by N.W. 87 Street to the north, Biscayne Bay to the

east, N.W. 20th Street to the south and N.W. 22nd Avenue to the west. Before, sweeps had been done on an unspecified, periodic basis.

2. The addition of a full-time enforcement coordinator who will facilitate the identification, processing and enforcement of building violation codes.

The coordinator will work with police to identify structures that have a history of use by drug addicts and follow through on addresses of abandoned buildings to ensure that they are boarded up, or that other necessary action is taken.

Pablo Canton, an employee of the city's Community Development Department, was named to the new position.

3. Steps will be taken for the city to create its own unsafe structures board.

The county code will have to be changed, and state legislation may be required to clear the way for this action.

Currently, the county has its own unsafe structures board which meets once a month but has not been adequate to keep up with the large number of cases.

As a temporary measure until the new board is functioning, the city will reimburse the county so that their unsafe structures board can meet an additional day each month just to consider Miami cases.

Make religion real, relevant, teachers told

(continued from page 10)

under is a 1940's-1950's model, and it does not fit into 1990's problems in development of children and youth."

"There is a great move now in the application of doctrinal and moral principles in religious education," she said. "The trappings of society are discussed at length in

religious education classes: music, drugs, promiscuity, honesty, and all sorts of other things, but in all of them there is a connection with what's going on today."

The parents welcome this approach, Sister Rosa said, "because they see the handwriting on the wall, that their children are slipping away from their hands. They

need to help their children cope with the monumental problems of society today."

In fact, there are few topics important to the formation of youth that are theoretically beyond the scope of modern religious education classes. But sometimes, as in the case of the subject of human sexuality, there is a parental instinct to protect children from discussions on what is regarded as an adult subject. Many educators agree that students are exposed to sexuality in the media and culture at an early age, and therefore the issue needs to be addressed by teachers in Catholic schools.

Sister Rosa would like to see human sexuality taught as part of an expanded religious education program in the Archdiocese.

Sandra Hirstein, vice president of Brown Publishing, which prints sex ed books, responded in a workshop during Catechetical Day to the idea that only parents have the right to discuss such an intimate subject with their children.

"I'll tell you the kind of thing that's inappropriate: MTV, the stuff that they're putting out is inappropriate; I think video covers are inappropriate; I think some of those junky novels with their covers are inappropriate."

Because of the social pressures of modern society, parents no longer have the luxury of putting off addressing the issue. Hirstein said that often when parents

Parents know 'they need to help their children cope with the monumental problems of society today.'

Sister Rosa Monique Pena,
Archdiocesan director of
Religious Education

who resist sex education programs complain that their children are growing up too fast, their criticism is aimed not so much at the schools or specific curriculums but at society in general.

"Unless we can box up all our children," she said, "they're going to be subject to all that."

Human sexuality, of course, like other sensitive issues, should be taught in the context of church doctrine. The National Conference of Catholic Bishops has published guidelines for human sexuality courses that underline the importance of teaching self-esteem, the uniqueness of each individual, and the fundamental principles of Christian marriage.

Similarly, current affairs and their moral implications can be studied in the light of the social teachings of the Catholic Church, said Sister Rosa.

"We believe that the message of our Lord Jesus is going to do it, but it has to be done in a variety of ways," she said.

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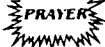
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Sex education that works

Abstinence-based curriculum can help teens overcome peer pressure

By Ian Fallis

Carol Freas can't believe what she's being asked to teach.

According to the curriculum in Cincinnati, she is to show second graders pictures of nude boys and girls and ask them to name body parts. And that's just the start.

In training for the program, elementary school teachers were told there were no absolutes. "We were told society says there are no right answers," Freas said.

The spread of AIDS is accelerating mandatory sex education nationwide, according to a study released in May by the Alan Guttmacher Institute, the research arm of Planned Parenthood. The institute's research showed 17 states requiring sex education in 1988, up from three in 1980. And 46 of the 50 states mandate AIDS education, the study showed.

Planned Parenthood has been pushing for state laws requiring sex education, said Kathleen Kositsky, an attorney recently hired by Concerned Women for America (CWA) to coordinate the battle against mandatory sex education.

The AIDS programs are particularly worrisome, Kositsky said, because homosexuals are using them to promote their lifestyle.

"As a Christian I know there is a right answer, and that's abstinence," Freas said.

While Planned Parenthood promotes its sex education curriculum, programs that stress abstinence are also gaining. They include *Teen Aid* and *Sex Respect* for the public schools, and Josh McDowell Ministry's *Why Wait?* in Christian schools.

"It's a textbook approach on why and how to say no to sex outside marriage," Mast said. "It teaches kids how to think."

The program was born out of Mast's teaching experiences in the mid-1970s.

"I was a classroom teacher and there was a void there," she said. She looked for materials that would encourage virgins to remain virgins -- and found none. She began working on the program in her classroom, and developed it as a thesis.

The proof

Sex Respect was just the program Indian Trail Junior High School in Plainfield, Ill. needed, said teacher Kay Klint.

"We looked into some different kinds of sex education programs and they were not adequate. They didn't give the kids what they needed," Klint said. "If the kids are never told they have the right to say 'no,' they don't know the difference and they go along with it. That's why I feel this program is so important."

Preliminary results from studies indicate it is working.

According to *Respect Inc.*, which publishes the curriculum, 36 percent of the students who had not yet gone through the program thought sexual intercourse between unmarried teens was wrong. The figure jumped to 66 percent afterward.

When asked if there were benefits to waiting until marriage before having sexual intercourse, 35 percent answered yes before the program. A total of 58 percent answered after it.

Preliminary studies on *Teen Aid* also point to success, said Linda Largent, an editor of the curriculum. Students were asked before the program whether there were benefits to waiting until after marriage before having sex. Thirty-eight percent said there were a lot of benefits, 45 percent said there were some, and 17 percent said there were none or not enough.

After the program, 53 percent believed there were many benefits, 37 percent thought there were some and only 10 percent felt there were none or not enough.

Asked whether the best way to avoid pregnancy is to wait, 28 percent agreed before the course and 45 percent agreed after it.

Teen Aid, like *Sex Respect*, works to build student's self-esteem, Largent said. It teaches decision-making and helps them learn how to resist peer pressure.

"We feel if abstinence is going to be taught effectively, students need to have the skills to stay abstinent," she said.

Why Wait? takes a slightly different approach, reflecting Josh McDowell's work in apologetics -- "knowing why it is God has said to wait," said David



Teen pregnancy rates have increased 90 percent since sex education was introduced in U.S. schools. Experts believe abstinence-based curricula can reverse the trend.

Bellis, national director of *Why Wait?*

The reasons *Why Wait?* gives for postponing sexual intimacy until marriage are primarily spiritual. The curriculum also addresses the same physical, emotional and relational issues raised in *Teen Aid* and *Sex Respect* but targets a different audience.

"The whole campaign is focused on Christian youth, as well as adults -- parents, youth pastors, senior pastors, Christian educators," Bellis said.

Christian promiscuity

Christians need such programs, Bellis said. The Josh McDowell Ministry has found Christian youth are very much involved in illicit sex. In a survey of 1,400 churchgoing young people, the ministry found that by age 18, 43 percent had engaged in sexual intercourse and 65 percent in petting or fondling. Even 20 percent of the 13-year-olds had engaged in petting and fondling, and that figure rose to 53 percent by age 16.

Some critics contend that the numbers are too high,

'If the kids are never told they have the right to say "no", they don't know the difference and they go along with it.'

Kay Klint, teacher

but Bellis argues that the problem of Christian teen sexuality is real.

"We are continually trying to convince the Christian community it is a serious problem on our hands," Bellis said.

He said that on a recent tour for the *Why Wait?* campaign, the senior pastor of a large church told McDowell he was off base. The youth of his church, he said, were not involved in sex to anywhere near the degree of the others.

Bellis -- who declined to name the church -- said McDowell was in the church lobby the next day and

asked two of the young leaders how many of the 1,500 youths in the group they believed were sexually active.

"Without even looking at each other, they blurted out, 'Way over half,'" Bellis said.

Part of the reason is the Christian community's reluctance to deal with the issue, Bellis said. Another part may be found in the schools. Most use Planned Parenthood curriculum to teach sex education. For this reason, McDowell has produced a film entitled "Who do you listen to? Sex in the Age of AIDS" for distribution among public schools.

George Grant, author of *Grand Illusions: The Legacy of Planned Parenthood*, reports that teen pregnancy has increased 90 percent and abortion 350 percent since sex education was introduced to 75 percent of the nation's schools.

Some pediatricians apparently agree with that assessment. An article in the March issue of *Pediatrics* says promoting sex education on the grounds it will reduce teen sex or teen pregnancy "is not justified."

But such skepticism hasn't slowed the drive to get comprehensive sex education into all the schools.

Kimberly Parker, a staff writer for CWA, said Planned Parenthood is working state-by-state to implement its sex education curriculum.

Commonly cloaked in the euphemistic name *Family Life Education*, such mandates require a "comprehensive" program -- including teaching about contraceptives and abortion but saying little or nothing about the family or abstinence before marriage.

Parker said such programs are undermining traditional moral values, and therefore do not attempt to reduce teen pregnancy.

Eagle Forum is battling the trend by backing laws requiring abstinence education, such as have been enacted in California and Illinois, said Colleen Paro, national field director for the organization.

"I venture to say that in most states people are using the California-style abstinence law to defeat the comprehensive sex education language," Paro said. "But mind you, it's an uphill fight."

(From "Focus on the Family Citizen")

Fr. Stallings caught in encore syndrome

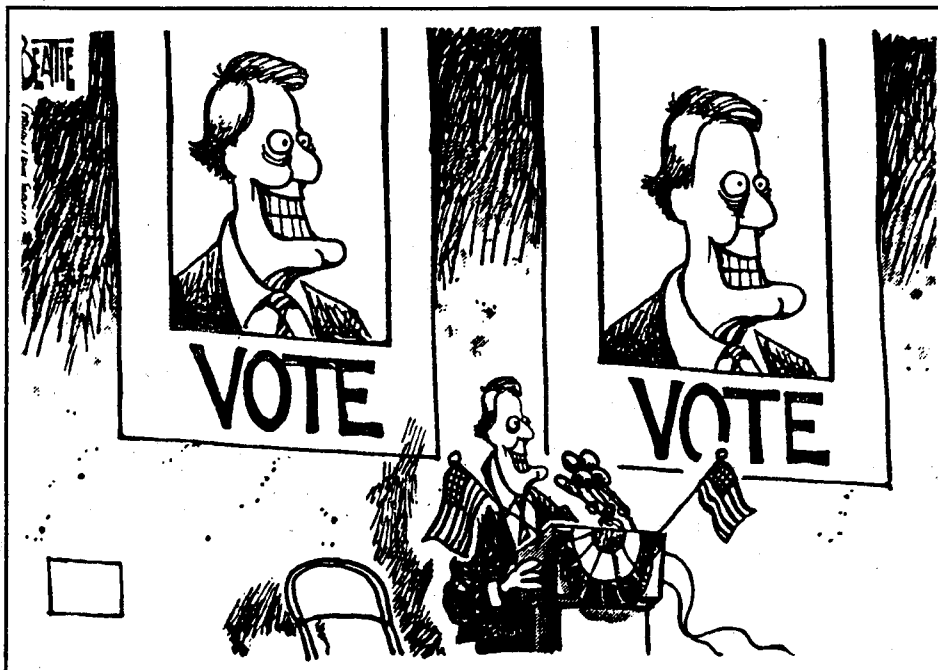
By Dale Francis

There's nothing that can be said in questioning the action of Father George Stallings in breaking away from the Archdiocese of Washington that he doesn't understand himself. He may say he wants his Imani Temple to remain Catholic but he knows that by every act he moves farther from the Church. He may delude some black Catholics who followed him to the Faith Temple about this but he cannot deceive himself. And, because he is a priest who has loved the Church, it must deep-down bother him, whatever rationalizations he offers.

He appeared on the cable-network interview show of Larry King, that adaptable purveyor of black hat-white hat philosophy. He allowed King to portray Cardinal James Hickey as some kind of a bigoted racist oppressing black aspirations. It must have been difficult for Father Stallings to allow that impression to stand when he knew the very opposite is true, that Cardinal Hickey has from the beginning involved himself in fulfilling the aspirations of black Catholics, that he had chosen Father Stallings as the archdiocesan evangelist.

This is a hard time for Father Stallings, doing what he is doing, knowing what he knows; loving the Church but plagued, as he has often been, by the beckoning of self-will, what he likes to rationalize by calling himself a maverick. It is harder than ever, almost beyond retrieval, now that he is caught in the encore syndrome.

The significance of the action of Father Stallings was magnified beyond reality from the beginning. He utilized the secular press to publicize his position and found it eager



By Steve Kelly of the San Diego Union

to portray conflict in the Catholic Church.

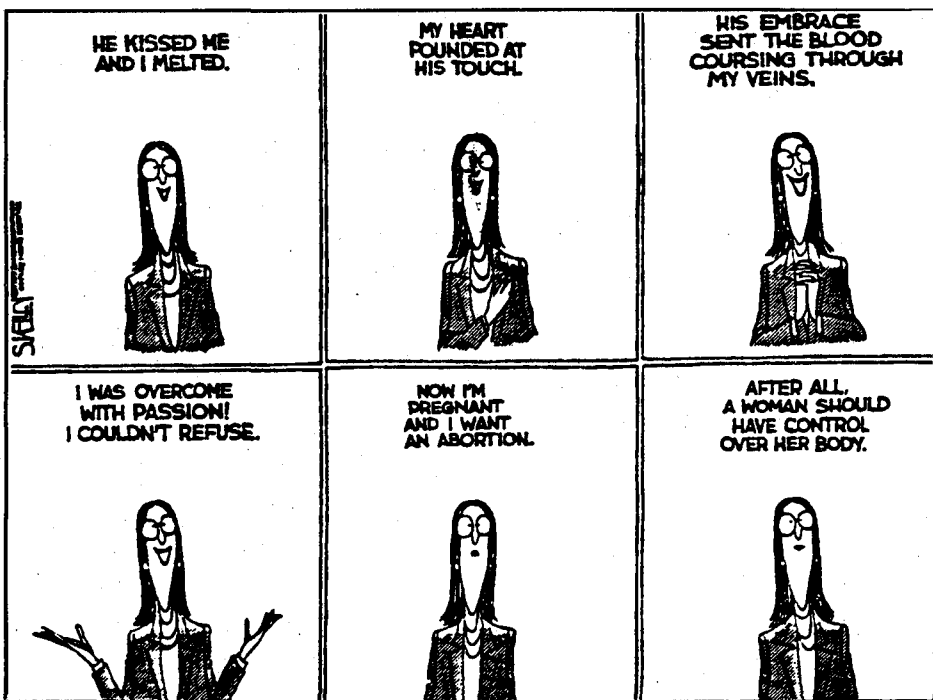
When Father Stallings celebrated his first illicit Mass at Howard University with a mixed congregation of Catholics and those of other faiths, news reports the next day unbelievably reported it was the first schism in the Catholic Church since that of the Polish National Catholic Church.

The illicit Masses celebrated by Father Stallings do not constitute a schism, not when the 13 members of the hierarchy who are black have urged Father Stallings to return to the unity of the Catholic Church, so the situation today cannot be compared to the complex situation that led to the Polish National Catholic Church schism in 1897. But the precipitation of the 19th century schism and Father Stallings' demand for a rite for black Catholics have some similarities.

In 1795, Poland was partitioned among Russia, Prussia and Austria and no longer existed as an independent country. But, while the people of Poland had no political independence, they retained their unity, language, culture and ethnic independence in the Catholic Church.

When many Polish immigrants came to the United States, they continued as Catholics but in parishes with a diversity of people with various national origins. Some of the people and pastors wanted churches of their own, where in the Church they could continue their Polish identity. The schism came when a Polish Catholic priest took some Polish people into the Schismatic Polish National Catholic Church. Just as Father Stallings proposes to take black Catholics into a black Catholic Church.

The problem is what I have called the encore syndrome. Father Stallings has created headlines by his statements. He called for "theological self-determination," whatever that means. But to continue getting headlines, he must come up with new startling demands and each encore carries him farther away from the Church. He is in a situation in which his rebellion against the Church has gained him the attention of the secular press, to keep that attention he must encore with more of the same and spins him farther from the Church.



'I support abortion in the case of rape, incest or if my political life is in danger' (Beattie, Daytona Beach News-Journal)

Letters

Laity musn't wait to help at parish

Concerning the decreasing number of vocations across the country, I would like to note my observations:

We are all aware of the critical shortage of priests throughout the country. We must realize it is going to get much worse before it gets better.

I believe the Catholic laity has been thoroughly spoiled over the years. We have had a priest at our beck and call from the moment of Baptism until the time of death. I think it is time that we admit to the fact that those days are gone.

The average Catholic sees his pastor and associate at Sunday Mass and wonders what they do the rest of the week. The involved parishioner is aware of the fifteen hour days that many priests put in, from the beginning of the first mass in the morning until the end of the last meeting in the evening. Not to mention counseling, funerals, teaching, preparation needed before and after meetings. The countless hours spent ministering to a school and church. Things just don't fall into place in a church or any other organization, they are worked on, prepared for many months before they may take place.

It is time for the Catholic laity to take an honest look at themselves. What are you doing to help your parish and school to help alleviate the pressure of those in authority? Are you an active Catholic or do you fulfill your obligation by attending Mass on Sunday? Do you volunteer for different ministries in your church, nursing home visits, Pre-Cana, etc? Do

you contribute to the support of your church according to your means, or does God get what is "left over? When called upon to work on fundraisers, are you there, or do you leave it up to "the other guy"?

The time has come for all of us to take a look at our priorities in life. In this busy world, all of us can say, "I don't have time," "I'll get to it when the kids are older," "I'll give to the church when the kids are out of school." Let's admit to the fact that all the above are cop-outs. If you don't give of your time and finances now, you never will. There is never a "good time." If you believe in anything worthwhile, you will make the time and sacrifice in order to hold onto it. If we are so apathetic toward our church and schools, what will our children be like ten years down the road? Do you think they will care?

We cannot expect our priests to shoulder the responsibility of our churches and schools alone, there are too few of them. It is our responsibility to carry on the traditions and beliefs our parents handed down to us, so that someday we may "pass the torch" to the next generation.

It is up to the Catholic Community to give our leaders the support that is needed. Perhaps by giving all of the above plus prayer, vocations will increase in the years to come.

Kathleen A. Colopy
Lancaster, Ohio

Some TV preachers dishonor God

What are some of the TV churches doing to the honor of God and the money to the poor?

The TV preacher of the Crystal Cathedral, Rev. Robert Schuller, says he has a wealthy sponsor and is now ready and able to establish a One World Religion, if only his listeners will send in more money.

Rev. Pat Robertson says he is converting the whole world and that his people are the real Catholics, so keep that money coming in, folks.

Rev. Lester Sumrall says he can drive out devils and, if he lives long enough, he may reach the whole world, so why would he have anything to do with the Roman Catholic Church?

The word "universal" is the boast of all, one way or the other. Of course, freemasonry believes that it is the only true universal organization in the world, and has made a point of comparing itself to the Catholic Church in this regard.

It is ironic that Rev. Jimmy Swaggart says true holiness can come only from his teaching and that Catholic honor towards Mary, the mother of Jesus, is idolatry.

Catholics may be included by these people if they will only leave the Roman Catholic Church. Of course, to make things more interesting, the breakaway Catholics will often blame, in some way, the dear innocent nuns who taught them when they were children.

We hear also that the word "religion"

is real bad, and that the Mystical Body of Christ is who they claim they are. All they need do is call on the name of Jesus and believe in the Bible. Faith to them is highly simplified, and true theology is suspect and not to be trusted.

I personally feel a secret freemason brain trust is cooking behind these people, especially with the One World Religion idea. So many ministers are masons in the higher degrees and may be writing or unwitting tools of that occult organization. We are nearly overthrown as a nation because of the brotherhood's secret activities.

Mrs. Wm. Rosner
Indianapolis, IN

Letters policy of The Voice

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Raising children in a Catholic-Protestant home

Q. I am a Christian of the Protestant faith. When my husband and I approached his priest about our wedding we discussed the religious needs of our future children.

The priest told us it was not

By Fr. John Dietzen



necessary to sign any guarantee that the children would be Catholic. He said ours was to be a Christian home and that was all that mattered.

Our children have attended both our churches and Sunday schools. We discuss differences in religion but respect each other's right to worship in a way that makes us feel closest to Christ. The problem is that our children have chosen the Protestant church as their preference for worship.

My husband's family believes I have committed an unforgivable sin by not forcing the children to be Catholic. They refuse to speak to me or see their grandchildren. Their anger is hurting our family and making my children feel as if they have done something seriously wrong.

Our children were baptized Catholic and went through training and received first Communion. But they have since decided they prefer another church. Is there anything you can say that might help our situation? (Delaware)

A. The Catholic Church's current practice (since 1970) in such marriages is the following: The Catholic partner signs a statement that he or she (1) reaffirms his or her faith in Jesus Christ and intends to continue living that faith in the Catholic Church; and (2) intends to do "all in my power" to share that faith with the children by getting them baptized and raised as Catholics. The non-Catholic partner signs nothing. The priest or other person arranging the marriage signs a statement affirming that the non-Catholic partner is aware of these beliefs and intentions of the Catholic.

The declarations signed by the Catholic add nothing to what an ordinary knowledgeable and committed Catholic already believes. When people present themselves to the church for marriage, the church normally assumes there is some minimal Catholic life there. If there is not, it must help clarify that belief in anticipation of their new state of life.

The church also assumes that, whether they belong to a particular religious denomination or not, the non-Catholic partner also possesses adult convictions and beliefs about God, life, marriage, and obligations toward the formation and development of any children they might have.

(To be continued)

Equal rights for fathers

A billboard in Michigan stirred a justified reaction among a group of fathers in the late spring. On it, an organization called Oakland Family Services was promoting an ad for their services. Above the statement "After marriage, people sometimes change. Marriage problems?" was a drawing of an angelic-looking bride, and next to her a demonic-looking groom clearly resembling Frankenstein.

Fathers for Equal Rights of America saw this billboard as a "clearly sexist smear campaign against husbands, fathers and men in general." The group called for a nationwide boycott to halt charitable contributions to United Way, which helps fund the Oakland Family Services. William Fry, president of Family Services, said the billboard would be changed.

As someone who believes in the importance of family, I salute Fathers for Equal Rights for taking that stand. It is time for fathers to insist that the United States recognize them as equal nurturers of their children. We have focused too long on the few deadbeats and have not acknowledged how important fathers are in the lives of their children and how many fathers embrace their responsibilities.

The same week that I read about the billboard I saw a brief item in *The New York Times* titled, "Dads Change Diapers, Too." It had to do with the \$35 million renovations to the Central Park Zoo, which appeared to account for everything except putting a changing table in the men's room. There was one, of course, in the ladies' room.

A father pointed this out when he needed to change his 2-year-old's diaper. With no changing table, the alternative was the cold floor or an outside bench where a cold wind was blowing. *The Times* concluded, "The lack of a changing table in the men's room is both anachronistic and inconvenient."

Fathers for Equal Rights of America also has taken on the issue of abortion, becoming an advocate for fathers who, they say, should have the right not to have their unborn children aborted. In the past year, fathers in Iowa and South Dakota sought restraining orders against

By Antoinette Bosco



abortion of their unborn children with the help of Fathers for Equal Rights of America. Unfortunately, they were unsuccessful.

The discrimination against fathers in custody disputes is so rampant that Fathers for Equal Rights of America calls it "misopatry," from the Greek prefix "miso," meaning to hate, and the Greek word for father, "patri." The group is not blaming this on feminism which, they emphasize, means a belief in the equality of the sexes.

Rather, with studies to back up their contention, they say that misopatry thrives on misinformation and negative stereotypes reinforced by "an increasingly powerful industry which relies on the public perception that all fathers are deadbeats." Fathers for Equal Rights of America does not hesitate to name some of the facets of this "industry," from divorce lawyers to the Office for Child Support Enforcement.

Oddly enough, as a single mother of six who, since 1967 has supported her children with virtually no financial assistance from their father, perhaps I should be anti-male and see fathers as "deadbeats." No way! That is because I also had a great, hard-working father, and I know how important it is for every child to have a good father in his or her life.

Fathers for Equal Rights of America President Dick Woods and others are saying that fathers' rights will be "the human rights issue of the 1990s." It may be an issue whose time has come.

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How do you please God?

I'm in the process of writing a new book entitled, "God Delights in You." There is so much written about how easy it is to offend God, I thought I'd try to focus on the ways we please him.

St. Thomas Aquinas wrote in his *Summa Theologiae*, "Happiness is God's above all...for His delight God has joy in Himself and everything else." (1A. 26, 1 & 4)

You and I are part of the "everything else." God actually delights in His children. Like a great-grandfather at a family picnic, God smiles with deep satisfaction at the sight of His progeny.

He is opposed to evil because it brings such sadness and destruction to the world. However, wherever there is evil, grace abounds to overcome it. God wants us to be happy. We were created for happiness. He sent Jesus, His only beloved Son, to make our joy complete. He wants us to begin now to take responsibility for living gladly. We honor Him by our joyful spirit, because it's a sign that we really believe in His love. In spite of our crosses, it is possible and even necessary for us to sing for joy because the time is not far off when all our tears will be wiped away.

"God's greatest glory is man fully alive." (Origen, early Church Father) How it must please God to see us enjoying the beauty of his creation, living a life of love, full of hope and happiness.

Would you be interested in helping me write this book? Maybe you could write a paragraph or two on the idea. Try to describe a time in your life when you felt you delighted the Lord by something you did. Be brave, trust your

By Fr. John Catoir



instincts; it isn't humility to deny what you know to be true, simply because you've sinned along the way and feel unworthy. If you wish I'll print only your initials.

Believing that God is a personal friend, a Lover in fact, is perfectly consistent with church teaching. The mystics and saints knew a supernatural mystery is not a way of substituting fantasy for fact. To accept a mystery is to believe a truth which is not completely clear. As St. Paul wrote, "we see in a mirror dimly." (Cor. 13:12)

Heaven would not be a happy place at all if it didn't vibrate with God's happiness. We are living in His happiness all the time. As He gives you His gifts, He rejoices in your enjoyment of them.

You are God's delight. Amazing isn't it?

(For a free copy of *The Christopher News Notes*, "Be Of Good Cheer," send a stamped, self-addressed envelope to *The Christophers*, 12 East 48 Street, New York, New York 10017.)

Time Capsules

By Frank Morgan



Johnathan Swift's famous sayings

Jonathan Swift is best known for being the author of "Gulliver's Travels." But he was also the Protestant Dean of a Dublin Cathedral who became a hero to the Roman Catholics of Ireland because of his many pamphlets to protest the sufferings of the Irish under their British rulers. Swift was also the writer of many interesting sayings and poems, such as the following:

"I often wish that I had clear,
For life, 600 pounds a year,
A handsome house to lodge a friend,
And a river at my garden's end."

"We have just enough religion to make us hate, but not

enough to make us love one another."

"Promises and pie crusts are made to be broken."

"See how the Dean begins to break,
His memory decays,
He recollects not what he says,
He cannot call his friends to mind,
Forgets the place where last he dined,
Plies you with stories o'er and o'er,
That he told you 50 times before.
Poor gentleman, he droops apace,
You plainly find it in his face,
That old vertigo in his head,
Will never leave him until he's dead."

Grandparents share a special blessing

On my Hallmark Calendar Sunday, September 10th, was Grandparent's Day. I was just thinking what a wonderful privilege and blessing it is to be a grandmother or grandfather, or as our five grandchildren call us, Granny and Pappy. I wish I could convey how enriched our lives are by them.

We have the good fortune to be living within close visiting distance to all of them. Jack usually drives the two oldest, Kelly and Bobby, to school in the morning and they've developed a real morning ritual. As soon as they get into the car with Pappy he says morning prayers with them. The prayers are followed by singing every patriotic song known to man. It's such a special time for all of them and I know the children will look back on these times with such fond memories.

Occasionally their little brother, Anthony, goes along for the ride and then comes to our house afterward to have breakfast. These are precious times. Part of the breakfast ritual is Pappy and Anthony sharing a grapefruit.

On several occasions we've gotten brave and taken all five of them out to the ice cream shop.

Ryan is two and a half and Jonathan is eighteen months old so we really have our hands full.

But these are the fun times when Jack and I are free to relax completely, enjoy an ice cream cone, and love each other through being with those five beautiful little ice-creamed pixie faces.

It's times like these, or the wonderful holiday times, or the piano or dance recitals, or the baseball games, or

By
**Vicki
Owoc**



simply potty training accomplishments that we affirm them with hand clapping, or simply just our presence. These are the times we look into those beautiful eyes and whisper a prayer:

"Lord, don't ever let me do anything to disturb their

'We tell stories of when their mommy or daddy were little children. How else can children be bonded to their family origin? They love to hear these interesting tales of the past.'

- Vicki Owoc

innocence; let me be a source of peace, affirmation, and stability to their lives; let me be a channel of strength and compassion and love."

One of the most vital aspects of grandparenting, we think, is telling stories.

We tell our grandchildren stories of when we were

little children and we tell them about our parents, aunts, uncles and cousins. We tell stories of when their mommy or daddy were little children. How else can children be bonded to their family origin? They love to hear these interesting tales of the past.

Another important role that we feel strongly about is sharing our faith. We feel free to do this because of our children's strong Christian faith. Whenever they stay overnight, we read them bible stories and pray with them. We taught them what we call a little "love prayer."

They've expressed to us at different times some of their fears -- fear of the dark, fear of being lost, fear of not doing well in school.

They know that God is in them, yet like all of us sometimes lose sight of that. So when this happens we taught them to wrap their arm around themselves and hug God inside of them. It makes them feel warm and safe and brings the presence of God alive to calm all those fears.

And last of all we laugh with them. I love to have fun in the water with them; I enjoy teaching them to sew and quilt; and my favorite pastime is taking them shopping. Jack's specialty is playing endless games with them -- every game imaginable.

Our grandchildren do light up our lives. There isn't much in life more wonderful than their hugs and kisses and to hear them say, "I love you."

(Vicki Owoc is director of Marriage Preparation in the Archdiocese of Miami.)

Handling a gifted child

Q. Dear Mary: As a single parent of four children, I have been blessed (?) with gifted children. My difficulty is the youngest one, age 11, who has skipped two grades and is now in eighth-grade. He has an IQ of 138.

This grading period he barely passed several classes. His teachers say he is bored. There are several accelerated classes available, but when given this option he has a fit. He has been kicked out of every school in our area. He is in a public school at present.

His older brother, whom he adores, married and is wrapped up in his new life. I have no male relatives willing to develop a relationship with him. We are active in our church, but my son is quiet and a loner.

I currently teach in a small Christian school and also have two other part-time jobs. I try to spend as much time as possible with him and his older brother (the other two are married). Sometimes this is almost more than I can handle. (Illinois)

A. Holding three jobs and raising children would be more than most people can handle. You certainly need not apologize. You seem to have two challenges: Securing an education for this very bright child, and providing an environment which allows him to develop emotion-

By Dr.
**James and
Mary Kenny**



ally and spiritually.

First, his education. You have accelerated him two grade levels, but if anything his educational setting is worse. You say that accelerated classes are available, but your son "has a fit." It seems as though this 11-year-old is in charge of his own education and that he is not doing a very good job.

Listen to your son's teachers. Encourage them to suggest every possible approach. Decide together which accelerated classes might benefit your son. Seek activities that are not purely academic to develop all his talents.

Accelerating him two grades probably was unwise. Developmentally, he has the body and emotions of a sixth-grader. The years of early adolescence are difficult enough. Being with much older children could make those years intolerable. Why not repeat eighth-grade now, focusing on accelerated courses, vocational courses, fine arts courses, any courses that challenge

him?

Take another look around in seeking male models. Even your married son can be some resource. Do not expect him to spend a lot of time with his little brother, but invite him to get involved and welcome whatever time he can spend. His unmarried brother is also a male model. Big Brothers and similar organizations offer another way for your son to have an older male friend. Find out what is available in your area.

You mention that you work three jobs. An 11-year-old can hold a paper route, cut lawns, walk pets, do errands for the elderly. Why not develop some jobs for him so that your son can contribute to the family? Perhaps his earnings would allow you to quit one of your jobs and give you more time for yourself and your family.

Cruel? Child abuse? On the contrary, I suspect your bright child could run his own business and might become an entrepreneur. And I doubt that all the counseling in your county could do as much for his self-esteem.

In our culture, most 11-year-olds do not contribute to the family's support. But, given your circumstances and his abilities, making your son into an assistant breadwinner might be the best thing you could do to benefit yourself and him.

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

The key to staying married

"How did they make it?" a man asked in disbelief as ten couples married over 50 years renewed their vows in a church ceremony honoring them. Well, we now have some information of how long-term marriages make it.

Back in the 1920's some researchers at the Institute of Human Development at Berkeley decided to follow a group of marriages through life so they could study what happens in marriages that last. Now, over a half-century later, the 17 surviving couples offer us some interesting insights into marriage. Interviewed by psychologists Sylvia Weishaus and Dorothy Field, these couples shared three common characteristics: a commitment to the marriage, acceptance of each other, and a combination of shared and separate interests.

Dissimilarities were evident as well among the seventeen pairs. The researchers found they could classify them into three groups. Five couples were consistently satisfied through the ups and downs of married life because of their deep love for one another. Seven couples began happily, then declined in happiness (some sharply) during the child-rearing years, and regained satisfaction and love when they were a couple alone again. The five remaining couples "stuck it out" in marriages that were either apathetic or downright unhappy. Their marriages remained intact because they had other stronger interests in life and their marriages weren't their main emotional

By
**Dolores
Curran**



support. So there we have it: a third happy all the time, a third happy and unhappy over time, and a third unhappy all the time. I suspect that's how most marriages would sort out today.

The seven that reported a decline in marital satisfaction during the years of child rearing dovetail with most studies of marrieds which consistently find that marital satisfaction declines with the birth of the first child to the nest-leaving of the last. This pattern may suggest why the empty nest is not so traumatic as it has long been held to be. After the worrisome and wearing adolescent years, which can cause tension and conflict between husband and wife, the couple often rediscovers the joy of marriage and many partners report their union to be more enjoyable

than ever because they have more history to share.

What comes through most strongly, though, is that satisfied couples resolved the fundamental tension in relationships -- autonomy versus merger -- by giving each other the right to be themselves while simultaneously being part of a couple.

If there's one gift I could give to young couples, it would be a similar acceptance. An "I" and an "I" can make a "We" without losing either "I". Many young couples don't understand that they can have a happy marriage even though they may be very different persons if they can accept their differences. They spend a lifetime trying to change the other partner instead of changing their own reaction to the other's differences.

A young woman who is struggling with this tension said to me, "You mean I can learn to accept his mania for neatness? Never! It's sick." Never is a long time. If a man's basically neat, no one is going to change him into a slob. The sooner she is able to live with his neatness while reserving the right to be her own person, the sooner he will learn to live with her clutter. Couples can agree to disagree with one another. They do not have to be alike to be healthy. But they do have to be able to accept differences. Ask those 17 couples. They discovered that simple fact fifty-some years ago.

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Freddy's 'Nightmare' not for kids

NEW YORK (CNS) — Gadabout ghoul Freddy Krueger (Robert Englund) wreaks more mayhem in "A Nightmare on Elm Street 5: The Dream Child" (New Line) as he once again dream-stalks teen-age heroine Alice (Lisa Wilcox) and fellow grads from Springwood High.

Despite its spunky female heroine, a broad, comical performance by Englund, and innovative special effects in- ing clever animation, young Australian director Stephen Hopkins is

Movie Capsules

still stuck with the basic story of a sadistic villain who ravages young innocents in gruesome ways. This time out, we are even treated to an expose of Freddy's inauspicious birth. It seems his mother, Amanda, was a nun raped by psychos in an insane asylum, which helps explain Freddy's lifetime status as an outcast and all-around mean-spirited fellow.

Although no graphic teen sex enters the picture, there are vivid flashback scenes in the asylum where the nun is brutalized and gives birth to Freddy.

The acting isn't half bad for this genre and the scenario even attempts to spend some time focusing on real problems faced by Alice's teen friends. But the violence is still the stuff of sick nightmares and should be off-limits for all young children, especially when this installment reaches your local video store.

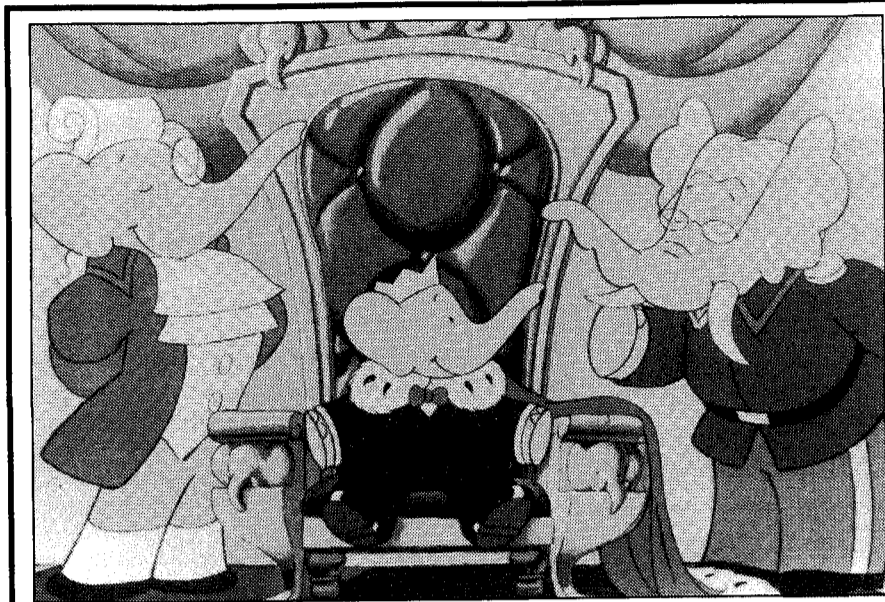
Due to its rough language and exploitative use of sadistic violence, the U.S. Catholic Conference (USCC) classification is O — morally offensive. The Motion Picture Association of America (MPAA) rating is R — restricted.

'Babar: The Movie'

A classic storybook character makes his feature film debut in "Babar: The Movie" (New Line), a delightful animated adaptation of the Jean and Laurent de Brunhoff books for children.

In a charming, big-screen adventure, gentle Babar recalls in flashback how he made his first mark as the heroic King of the Elephants. King Babar (voice of Gordon Pinsent) soothes his four giggly kids to sleep with the story of his early days as the boy king when he set off to save friend Celeste's village from marauding rhinos.

Young, inexperienced Babar (voice of Gavin Magrath) uses his wits and the company of Celeste and other wildlife friends to free elephants enslaved by



Animated classic

Babar sits on his throne his first day as the new King of Elephantland in "Babar: The Movie." This popular storybook character in his feature film debut will "entrance young audiences," says the U.S. Catholic Conference, which gives the film a classification of A-1 -- general patronage. Review on this page.

cruel rhino leader Rataxes (voice of Charles Kerr) and to protect all of Elephantland from sure rhino destruction.

Adapted by a Canadian animation team, "Babar: The Movie" may show little imagination as a work of art but will entrance young audiences with its lively hero, feisty heroine Celeste (voice of Sarah Polley), and a scenario that promotes the value of commitment to friends and family. The fears shared by young Babar and Celeste when they decide to stand up to the menacing rhinos in an alien jungle will be identifiable to young children just beginning to explore unfamiliar surroundings without benefit of parents. Older audiences may also be aware of a subliminal message to save endangered elephants from being decimated or enslaved by human poachers and exploiters similar to the smug rhinos depicted here.

Director Alan Bunce and his legion of five screenwriters may not have a Disney-caliber classic on their hands, but "Babar: The Movie" will be assured a long life as a family video.

The USCC classification is A-1 — general patronage. The MPAA rating is G — general audiences.

'Heart of Dixie'

A 1957 Deep South saga about a college coed (Ally Sheedy) who blossoms from shallow sorority sister into a vocal integrationist under the tutelage of a worldly photjournalist

(Treat Williams) who's returned to his home turf to document civil rights activity.

The characters in this soapy stew directed by Martin Davidson are so thin and stereotyped and the pivotal issues of sexism and racism so poorly developed that this scatter-shot tale is best forgotten. Much sexual innuendo, some vulgar references, brief violence. The USCC classification is A-III — Adults. The MPAA rating is PG — parental guidance suggested.

'In Country'

Director Norman Jewison poignantly evokes the Vietnam War's continuing toll on veterans, their families and survivors in this contemporary drama about one rural Kentucky family still dealing with unfinished business and personal tragedy resulting from the unpopular conflict. When a recent high school grad (Emily Lloyd) begins to

question her family about her father who died in the war before her birth, old wounds are opened.

Lloyd, Bruce Willis as her war-damaged uncle and Peggy Rea as her grandmother are outstanding as they dramatize the crucial elements of coping and healing that must occur within all individuals touched by war.

Sexual involvement by the young, female protagonist; some rough language laced with sexual innuendoes; brief battlefield violence. The USCC classification is A-III — adults. The MPAA rating is R — restricted.

'Little Thief'

A curious bittersweet French film directed by Claude Miller about a 16-year-old (Charlotte Gainsbourg) with sticky fingers. Opening in 1950 in a rural French village, this film tracks the life of lies and petty theft embarked upon by a French girl abandoned by her parents to the care of her grim relatives.

Although this is a sensitive character study of a postwar survivor, who is a believable product of her time and circumstances and adrift without love or guidance, her miraculous "cure" at final fade-out is mere fairy-tale thinking. In French, with English subtitles.

Teen-age promiscuity, adultery, brief nudity, some violence and rough language. The USCC classification is A-IV — Adults, with reservations. The MPAA rating is R — restricted.

'Night Game'

A tedious serial killer thriller that unfolds in a colorful Gulf Coast setting and involves a burned-out cop (Roy Scheider), his ill-suited young fiancée (Karen Young), much police friction and an implausible scenario about a maniac who kills young blondes whenever a Houston Astros' pitcher wins a game.

Some profanity, menace, grisly shots of mutilated corpses. The USCC classification is A-III adults. The MPAA rating is R — restricted.

Caution.
O'Sheas' can be habit forming.
Take only as directed.

DIRECT YOURSELF TO 1081 BALD EAGLE DRIVE ON MARCO ISLAND. YOU HAVEN'T BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEAS'. OFFERING LUNCH, SUNDAY BRUNCH, COCKTAILS, LITE DINNER. FULL DINNER OVERLOOKING MARCO BAY. 394-7531

Catholic television and radio schedule

Television programs

- ☐ 'Living Faith' In English every Wednesday and Friday at 2:30 p.m., on Selkir Cable Company, Channel 23.
- ☐ 'Rosary' In Spanish with Auxiliary Bishop Agustin Román, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; also in Spanish "Santo Rosario", every Saturday from 4 to 4:30 p.m., on Dynamic Cable, Channel 13.
- ☐ TV Mass in English every Sunday, 7 a.m., on WPLG-CH. 10, with Father Tom Honold on Oct. 8 and Oct. 15 and Fr. Steve O'Hala on Sept. 24 and Oct. 1
- ☐ TV Mass in Spanish every Sunday, 7:30 a.m. on WLTV-CH. 23 with Father Jose Nickse; and 9 a.m. on WSCV-CH. 51, with Father Francisco Santana.
- ☐ 'Raíces Cubanas' with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.
- ☐ 'El Dia del Señor' with Father Federico Capdepón, every Sunday at 9 a.m., on Channel 40, also every Sunday at 5 p.m. on Dynamic Cable, Channel 13.
- ☐ 'Nuestra Familia' In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- ☐ 'New Breed of Man' / 'El Hombre Nuevo' Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and

Saturdays at 5 p.m. in Spanish and in English at 8 p.m.; Sundays at 9:30 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 38 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.

☐ 'Catholic Focus' on Ch. 6, WCIX, with Fr. Thomas Wenski will air at 6 a.m. on Sept. 24, October 8, and October 29, alternating with programs of other faiths.

Radio programs

In English

- ☐ 'The Rosary' (sponsored by the World Apostolate of Fatima), Saturdays at noon on WEXY 1520 AM.

In Spanish

- ☐ '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 Hernandez, Sundays at 8 a.m. on WQBA, 1140 AM.
- ☐ 'Domingo Feliz' Hosted by Father Angel Villaronga and Bishop Agustin Román, Sundays at 9 to 10 a.m. on WRHC, 1550 AM.
- ☐ 'Una Historia de la Vida' Hosted by Pepe Alonso,

(produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQI.

☐ 'Una Vida Mejor' Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCN.

☐ 'Habla el Obispo Roman' Hosted by Bishop Agustin Roman, at 12 midnight on La Cubanísima, WQBA AM.

☐ 'Caminos de Fe' Hosted by Bishop Agustin Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.

☐ 'Mensaje de Fe' Hosted by Bishop Agustin Roman, 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.

Updated Florida pro-life calendar

September 30 - Christian Action Council Pastor's Protest, hospital locations around the state. Contact your local CAC.

October 7 - Rosary Rally at St. Mary's Church, Pensacola. 10 a.m.-noon.

October 8 - Day of Prayer & Fasting for special legislative session.

October 9 - Pro-Life March and Rally in Tallahassee: 2-5 p.m. Rally participants arrive at the Civic Center; 5:15 p.m. Rally participants meet inside the Center; 6:15 p.m. March from Civic Center to Capital begins; 7 p.m. Capital Courtyard Rally begins.

7 p.m. Round the-clock prayer vigils begin in Tallahassee area churches.

10 p.m. Opening of Perpetual Adora-

tion of the Blessed Sacrament at St. Thomas More Co-Cathedral. Hourly rosary begins. Perpetual adoration to continue through October 13, or until end of Special Session.

October 10 - All Churches throughout the state are asked to ring their bells at noon in support of protecting the unborn.

Bishop J. Keith Symons Holy Hour 8-9 p.m. at St. Thomas More Co-Cathedral.

October 10-13 - Perpetual Adoration of Blessed Sacrament at St. Thomas More continues throughout the day and night, through the end of the Special Session.

October 11 - 8 a.m. Mass at St. Thomas More Co-Cathedral for success of Special Session on Abortion. Celebrant: Bishop J. Keith Symons.

FIU campus ministry grows from work by St. Agatha parishioners

By Toni Monnar
FIU student

They crammed the kindergarten classroom and sat in little chairs. They gathered around a plastic tree to praise our Lord, to ask him for direction.

On Sept. 9 nearly 80 FIU students went on retreat at St. Agatha School, marking the second anniversary of the FIU campus ministry.

The day began around 1 p.m. with a talk entitled "Roots: getting to know who we are." After the students broke into small groups to discuss the topic with their group leader, usually a lay minister or with campus minister Gillermina Damas.

FIU campus ministry was an objective

for Fr. Felipe Estevez since he was transferred to St. Agatha three years ago.

Fr. Estevez felt that campus ministry at FIU should be part of the life of the parish. He worked arduously with the people of St. Agatha to get it on its feet," said Damas.

But the success of the FIU campus ministry lies on a large part on the interest of its students. As Fr. Tom Hall stated, the greatest challenge to FIU campus ministers is the nature of the campus: the majority of the student body commutes.

The retreat ended with a deep sense of friendship and community, said Damas. New friendships spawned.

The welcome back Mass was held at noon on September 20 at UH 150. Mass will be celebrated at the same time and place every Wednesday. In addition, here are some of the activities the Catholic campus ministry has in mind for this semester:

Oct. 18: workshop on migrant workers, UH 150, 12:30 p.m.

Nov. 11: walkathon for migrant workers, contact campus ministry.

Nov. 3-5: Diocesan Birch state workshop in Ft. Lauderdale, contact campus ministry.

Sept. 30: Diocesan leadership training workshop. For FIU Campus Ministry call 220-2382.

William Kelly receives anti-pornography award

By Cynthia Thuma
Voice News Editor

William Kelly, a former FBI agent from the Miami area who has functioned as a national resource center for information on pornography, has been selected to receive the Enforcement Implementation Award from the National Coalition Against Pornography and Religious Alliance Against Pornography.

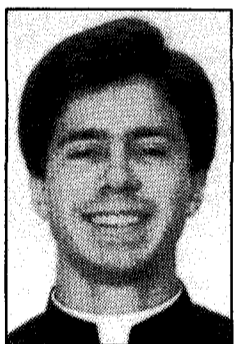
Kelly will be one of nine honorees at RAAP's national convention Oct. 25-26 in Washington, D.C. Last year's winner of the Enforcement Implementation Award was Charles Keating Jr., founder of Citizens for Decency through Law.

"Bill's been a great help to us," said Nancy Clausen, public relations manager for NCAP. "He investigated over 1,000 obscenity cases and he's an expert, basically, on child pornography and obscenity and its connection to organized crime."

"They say child pornography makes \$8 to \$10 billion a year and organized crime makes a big chunk of that. Bill's been help-

Edy Morel is new novitiate

Br. Edy N. Rodriguez Morel, son of Mr. Edy Rodriguez Blanco of Miami, and Mrs.



Carlota Morel De La Prada Herrera of Hallandale is among the 51 young men who entered the Novitiate of the Legionaries of Christ in Cheshire, Connecticut on Sept. 9 as their first step towards the priesthood in the Legion. Br. Edy, a graduate of Redwood High School, graduated from the University of North Texas in 1989. He is a member of St. Matthew's Church in Hallandale. The Legion of Christ is an international congregation of priests which has a novitiate in Connecticut and Apostolic School in New Hampshire for its American vocations.

It also has combined family/youth/adult education centers in major cities, runs a Junior-High academy, and works in campus ministry and the media.

ful getting a lot of this out in the open and helping us get convictions."

During his 28 years with the FBI, Kelly became one of several agents who specialized in child pornography and obscenity cases and helped lead the Mipom task force, the country's largest obscenity prosecution. The task force began work in 1977 and made 55 arrests in 16 cities in 1980. The cases were in litigation from 1980-87 and convictions were obtained in most cases. Kelly now serves as a consultant on pornography and obscenity issues to the Broward Sheriff's Department.

His travels around the country in his 28-year career with the FBI helped Kelly make

Home health service celebrates birthday

The Catholic Home Health Services of Broward took a break from its work week recently to celebrate its first birthday. The agency provides home health care to Broward residents who demonstrate a need for skilled care in a home-bound setting. Care is available for those who receive Medicare or Medicaid benefits or are covered by insurance policies. Homemaker and home health aide services also are available on a non-profit, private-pay basis.

The agency's phone number is 486-3660 for Medicare patients, 486-0481 for insurance or private-pay or Medicaid patients.

Catholic Hospice seeks volunteers

Catholic Hospice, Inc., newly licensed for the purpose of serving all patients in need of hospice care in Dade County, needs volunteers. Training and certification will be given for office as well as patient care.

If you can spare some time, your skills and love, please call 822-2380 and ask for Trudy Lechner, R.N., Volunteer Coordinator.

Raffle for Edwarda

A raffle will be the main fundraising activity this year to benefit Edwarda O'Bara who has been in a coma for 20 years. If you want to order raffle tickets write the Edwarda O'Bara Fund, 1340 N.W. 173 Tr., Miami, Fl. 33169.

many contacts who shared his disdain for obscenity and child pornography. Many sent along clippings from local newspapers and journals. Kelly began copying them and distributing them to other law enforcement officers, police officers and anti-obscenity groups. Kelly said he now gets regular mailing from up to 75 sources.

"I've met probably half of the leadership of these organizations throughout the country," Kelly said. "They send me things. I get packets of clips from different locations on a weekly basis," he said. "It's sort of developed into a clearing house."

Among the other honorees are Cardinal Joseph Bernardin, the archbishop of Chicago. Cardinal Bernardin serves as the interfaith group's vice chairman. Being honored with the group's humanitarian award is Orlando resident Sara Trollinger, director of the House of Hope, a halfway house for "throwaway" teen-aged girls.

Deacon Iverson joins St. Rose staff

Deacon Len Iverson has joined the staff of St. Rose of Lima Church as director of Liturgy and music. Ordained to the diaconate in 1979 for the Diocese of Peoria, Iverson has long been associated with liturgy and music. At the early age of 14 he was the organist for his parish church and at 15 the choir director. His educational career in music included the University of North Dakota as well as Loyola, Chicago. He earned a BA in music from Loras College, Dubuque and subsequently a master's degree from Illinois State U.

Prayer petitions sought by Archdiocese

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayers. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138.

It's a date

An "Opening Night" dance with *The Singing Machine* will be hosted by St. Henry Catholic Church on Oct. 14 at 6:30 p.m. Dancing 8 p.m. to midnight. \$5 per person. Call parish office at 785-2450 for reservations.

An art auction Oct. 14 will be hosted by St. Gregory Church Women's Guild, 200 N. University Dr. in Plantation. Preview at 6:30 p.m. Prized collection of lithographs, oils, watercolors by artists that include: Calder, Chagall, Miro, Neiman, Dali and Picasso.

A Centering Prayer retreat/workshop for beginners will be hosted by The Dominican Retreat House in Miami in English on October 20-22. Call 238-2711 for more information. A workshop on the same subject in Spanish will be held Nov. 18. There will be a retreat for women on Oct. 27-29.

Divorced, Separated, Widowed will meet at St. Timothy church at 5300 S.W. 102 Ave. (Miller Rd.) every Monday at 7:30 p.m. at McDermott Hall behind the church. All faiths welcome. Call 274-8224.

The North Dade Deanery picnic will be held on October 8 from 1 to 5 p.m. at the Knights of Columbus picnic park, 13300 Memorial Hwy. in North Miami. Tickets are \$4 adults and \$2 children. Call Jenny at 893-1080 or Linda at 756-7443.

Singles 35 and over are invited to meetings on the third Sunday of every month at 8 p.m. in the meeting room of St. Gregory Catholic Church, 200 North University Drive in Plantation. For information call 473-6261.

The National Catholic Young Adult Ministry Conference will be held on Oct. 6-8 at the Diplomat Res. Country Club in Hollywood. For more information and registration call 757-6241, Ext. 192.

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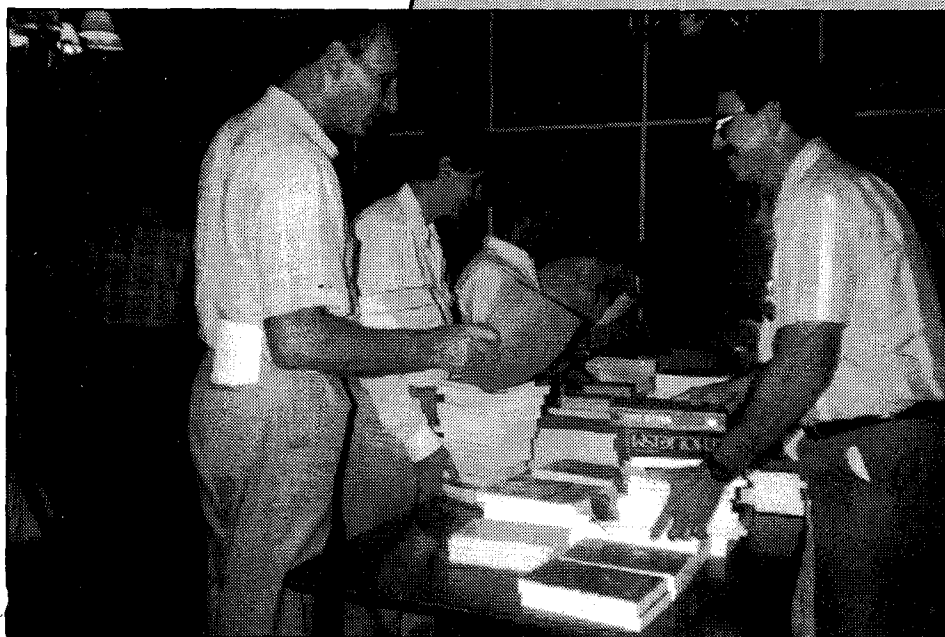
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New deacon candidates

The deacon candidates and their wives recently gathered at St. Vincent de Paul seminary to meet the fourteen new candidates to the deacon program at the annual orientation. Textbooks were distributed and new class schedules and other assignments were given out. There are six men taking the classes in Spanish and 23 in English. They attend a total of 150 hours of classes a year at various convenient locations in the area including one weekend per month immersed in the spirituality of the seminary. Applications are now being accepted for classes beginning September, 1990.

St. Stephen School teachers to present reading workshop

Three teachers at St. Stephen School in Miramar will be presenting a workshop at the 27th annual Reading Conference being held Oct. 11-14 at the Bonaventure Resort in Fort Lauderdale.

The Florida Reading Association will be hosting this conference for reading educators sharing their ideas and expertise in all phases of reading.

Mrs. Rita Hughes is being assisted by two other teachers, Mrs. Marie Howard and Mrs. Mariela Brink of St. Stephen School on a research project on motivational reading, focusing on recreational reading improvement. The results of the research will be presented at the conference on Saturday, Oct. 14 by Mrs. Hughes and by Reading Consultant Shiela Ryan, Phd.

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

5A-Novenas

Thank to the Holy Spirit for prayer answered. Publication promised.
E.C.

Thanks to the Holy Spirit, Sacred Heart, Virgin Mary and St. Jude for answering my prayers YVP

Thanks to St. Jude for prayers answered. Publication promised.
H.P.

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

Thanks to the Holy Spirit for prayers answered. Publication promised.
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Thanks to St. Jude for prayers answered. Publication promised.
Linda

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A.B.

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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.
Hilda Viches

Thank you St. Jude, Sacred Heart, Blessed Mother St. Anthony, St. Theresa for prayer answered. Publication Promised.
N.F.

Thanks to St. Jude for prayers answered. Publication Promised.
D.F.

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Lady leads her people thru faith

By Father William Jansen, MCCJ
Catholic News Service

Frances James stood at the podium facing the Los Angeles City Council.

"My people are dying in the streets," she shouted. "Free us from drug peddlers and gangs who carry military assault rifles. I don't want to get killed and, especially, I don't want my son killed waiting for a bus to go to school."

Ms. James, a divorced mother of a 15-year-old son, Michael, resides in south central Los Angeles. Six years ago she felt called by God. It seemed that she passed before the burning bush of God's presence in her community.

God spoke to her in a general way, saying, "Lead my people."

Like Moses, she answered "here I am" reluctantly at first. She was not sure it was even God or how she could make changes in the community.

Frances witnessed the violence of the 1960s riots. Following the riots, not much changed in her community or her parish, Holy Cross. In fact, guns, drugs and gangs were destroying the people. The average funeral age at Holy Cross was 20. Health care and unemployment were worse than before the riots. Housing for the poor and working class was almost non-existent.

Frances felt she had to do something, but what?

In 1982 churches began to organize in the area, forming the South Central Organizing Committee. Eventually the group would include 40 synagogues and churches of all denominations with a total membership of 80,000 families.

But in 1982 not many people knew about the committee. The pharaohs of the world of power couldn't yet recognize the power of faith in a people organized to make change happen.

I became pastor of Holy Cross in 1982. Every morning the front steps of the rectory were filled with victims — of violence, drug wars, evictions, hunger, unemployment.

People were crying for freedom and looking for leadership from their church. In Exodus 3:16, God tells Moses, "Go, assemble the elders. Tell them that I am

concerned about you and about the way you are being treated."

My priority as a pastor was to find those in the Holy Cross community who possibly could unite the people and communicate to them God's call.

"What can I do?" Frances said. "I'm just one woman."

"Moses was just one man," I told her. "Look what he did. The Israelites recognized God's power because of Moses. Then the people and Moses brought about real change for the good of all."

Like Moses, Frances protested, "Who am I to lead the people?" (Exodus 6:11).

Though Frances was unsure, she accepted the community's invitation to begin a leadership journey. Two years ago, she became co-chair of the South Central Organizing Committee.

There were times when she doubted her own abilities. "Can I handle this?" she wondered. "Will I fail?"

She faced formidable foes. But as God guided Moses through the desert, so he guided Frances

through the years of reflecting on her faith and community organizational training.

She was frightened at the size of the task confronting her. But who wouldn't be frightened? Moses was nervous, frightened and reluctant.

Frances is a person of faith. Her community, where God is present, rallied around her. Hispanics and blacks came together to solve common problems. Christians of many denominations and Jews worked together for neighborhood change.

Just like Moses, Frances discovered that the faith journey of Christian leadership does not build up to one big victory after which one can rest. God calls her relentlessly

Like Moses Frances James doubted her ability to lead her people in the fight to improve conditions in her south central Los Angeles community. Like Moses she found that leadership meant answering God's call again and again, says Comboni Missionary Father William Jansen. (CNS illustration by Mark Williams)



to new situations.

Frances has been in the midst of many South Central Organizing Committee victories. At present the organization is working to create a model community of 600-owner occupied low-income houses.

But she also has heard so many times the words of today's pharaohs, "Who is the Lord that I should heed his plea to let his

people go?"

Her strength comes from the sense of fulfillment at being the best leader she can be. The unity of a supportive worshiping community on Sunday mornings tells her God is with her. The God who spoke to Moses speaks to the whole community and to Frances. She believes that God is telling her just like Moses, "I will be with you."

Shared beliefs & ways a common ground to all eras

Is there anyone in the Bible like you — anyone who feels the way you do, thinks like you, hurts like you or enjoys life the way you do?

As people dig deeper and deeper into the Bible, they begin to realize that the customs of biblical times differed from customs today. It becomes clearer and clearer that the language, the thought patterns and the lifestyle of biblical people uniquely reflected their times.

As this kind of understanding of the Bible is pursued, however, there is a risk to avoid. It is the risk that in seeing the Bible's cast of characters in the context of their own times, it will begin to appear that they have no place within the context of our times.

Biblical people then could become inaccessible to us, remote, irrelevant. The Bible, which emerges in the context of its own times, is not confined to those times. And one goal of a better understanding of the Bible is to see just how real its characters are.

Quite clearly, of course, many biblical characters strike a chord with the people of any age or time. The urgent appeal to Jesus by a father whose daughter was dying; the rich man who sought an answer to life's meaning; the joy of Mary as she realized she was an expectant mother; the grief of the family of Lazarus at his death. It isn't difficult to identify with these people, to envision them as real-life individuals. It is even possible to make biblical people the object of one's contemplation. Try this method. Turn to

the story of your favorite biblical person — someone in the Gospels, perhaps, or in St. Paul's letters. Read the passage that tells of this character. Then, close your eyes for a moment. Draw the biblical character you have selected into focus. Allow your imagination to "paint" a picture of that person in action. Picture the person together with others. Hear the person's voice. Realize that this is a person with hopes and fears and an imagination too.

Among the Bible's cast of characters are many saints. Like all saints they are memorable because in some way they are able to appeal to the best in us, to challenge us, to renew us. Though different from us in many ways, they are like us in key ways.

They are not nearly as remote as you may have thought.

Scriptures

Finding our twin in the Scriptures

By Father John J. Castelot

The Bible is full of examples of people at the end of their rope, certain that no one else ever had to face the kinds of problems they are confronting. They suffer, however, from a condition we all share — humanity.

Sometimes the impression is created that biblical people are different, something other than human. They are important figures in salvation history, after all. But they were flesh-and-blood people, flawed creatures just like us.

It can be reassuring to recognize this. It means we are not alone with our problems, that the people of Scripture are our brothers and sisters — perhaps our twins.

The classic example of a doubter in Scripture was Thomas, a name that means "twin." The fact is, he has had in-

numerable identical twins throughout history, people who have found it difficult to accept the challenge of faith. They want proof, and are tortured by their inability simply to believe.

But faith does not come naturally or easily, especially in a scientific, technological age when anything that can't be verified in a laboratory is suspect. So Thomas, who lived in another culture and time, still was one of us — our twin. Notice, however, that his story conveys more than the dubious consolation that we are not unique if we have difficulties with faith. It heartens us with the assurance that we can rise above those difficulties.

For all his insistence on proof, when Thomas was offered tangible evidence — the opportunity to touch the wounds of Jesus — he did not avail himself of it. The

Mary of Bethany was inspirational

Many women of today follow her example

By Jane Wolford Hughes
Catholic News Service

Mary of Bethany, sister of Martha and Lazarus, was not one of my favorite Scripture characters. I saw her as a pastel personality insulated from the reality swirling around her.

Now Martha — she with the bearing of a boss — I saw as a woman of reds and purples, responsive to life. There she was in her kitchen mixing the lentils and onions with olive oil, waiting on the table at the home of Simon and setting out to find Jesus when Lazarus lay dead, while Mary sat home weeping.

Both Mary, "who sat beside the Lord at his feet listening to him speak," and Martha, "burdened with much serving," loved Jesus as the Messiah and as a friend. It was evident that he loved them and warmed to their hospitality.

But when Martha came bustling with irritation from the kitchen to have Mary help her and leave the circle of those sitting at the feet of Jesus, he said:

"Martha, Martha, you are anxious and worried about many things.... Mary has chosen the better part and it will not be

take from her" (Luke 10:41-42). Why?

Were they not both serving him in their own way?

When I was a young mother, the story's lesson did not resonate in my own life, filled with babies, endless meals to prepare and small wedges of volunteer service. I was anxious and upset with many things which did not seem a matter of choice. The feisty Martha in me felt this story was a put-down.

However, as I pursued the Scriptures further, logic burned through some of my fog. Mary had to be unusual. Jesus had called her to be a disciple. She was privileged to sit at the feet

of the teacher, among the men. Jesus consistently broke taboos about women's roles and was trying to tell Martha of the better way open to her as well. I also was helped to discard my pale image of Mary when I connected her in John's Gospel (12:1-4)

with the woman at the banquet who brought expensive perfume to pour over Jesus in a courageous testimony.

We do not know her reactions to the disciples who felt money had been squandered on perfume that might better have been spent on the poor. She must have felt it well worth whatever her effort when Jesus said, "Wherever the good news is proclaimed throughout the world, what she has done will be told in her memory" (Mark 14:9).

My Aunt Ruth helped reveal a greater portion of the mystery of this story to me. She was a spiritual juggler sustained by divine grace and busy with many things. I suppose to some she seemed a typical Martha. She was a legendary teacher of English and public speaking in the Detroit schools.

When she died in her 80s, her classrooms were represented by students she

had touched 30 years earlier. She taught catechism for 50 years. She knew how to delegate, for she was a leader who founded a Catholic library, the Sodality Union in Detroit and other organizations.

She had chosen to remain single. It was the Mary side of her giving the extravagant gift of herself to uniquely serve her God. Even when exhaustion crept in with age, she found new ways to serve.

After daily Eucharist, she began her pilgrimages to the hospitals and nursing homes, and to occasional funerals. She visited friend and stranger alike, stroking hands, listening, encouraging and praying.

She was an accepted, welcome, unofficial chaplain who brought the good news. Like Mary of Bethany, she will not be forgotten in our time.

Unlike mystery stories, the mysterious story of God is never revealed totally. But through the years I think I have isolated the lesson Jesus was giving about Martha, who was "anxious and worried about many things" and about Mary's better way.

It was a matter of priority: Jesus. That's the priority my Aunt Ruth lived by all along.

'Mary had to be unusual. Jesus had called her to be a disciple. She was privileged to sit at the feet of the teacher, among men.'

- Jane W. Hughes

St. Bonaventure left us a legacy of faith and wisdom

By Janaan Manternach
Catholic News Service

The world knows him as Bonaventure, but when he was born around 1217, his parents named him John. His father was probably a doctor in an Italian town near Viterbo.

Once, as a boy, John became so ill that neither his father or any of the other doctors could cure him. Desperately, his family turned in prayer to St. Francis of Assisi, who had died a few years earlier.

The sick boy began to get better. He and his family believed the prayers of Francis led to his recovery.

From then on John's whole life centered around Francis of Assisi and the community of friars Francis had begun. John studied with the Franciscans in a nearby town as a teen-ager and in Paris as a young man. Around 1243 he decided to become a Franciscan.

Some professors were jealous of him. They also did not like the Franciscans. Even some of his brother friars strongly disagreed with Bonaventure's teachings.

Most of his Franciscan brothers so loved and respected him that in 1257 they elected him their superior general. Bonaventure traveled around Europe getting to

St. Bonaventure had so much impact on his fellow Franciscans that many considered him the second founder of the order, writes Janaan Manternach. (CNS illustration)



know his brother friars better. He tried to understand their problems so he could help them meet their needs.

Bonaventure visited places where Francis had lived. He talked with older friars who had known Francis. Then he wrote a biography of St. Francis.

Meeting so many wise and holy friars, and learning more about St. Francis had a big impact on Bonaventure.

He became more prayerful and spiritual. He wrote influential books on how to be a

better follower of Jesus and St. Francis. He became a more powerful preacher.

Bonaventure helped many friars resolve their differences, especially on how poor they should be as Franciscans. He had such an impact on his Franciscans and the Franciscan way of life that many called him the second founder of the order.

Pope Gregory X made Bonaventure the cardinal-bishop of Albano in Italy. The pope asked him to help plan an important meeting called the Second Council of

Lyons in 1274. At the council, Bonaventure helped reunite the Eastern Churches with Rome after a long separation. Before the council ended, Bonaventure died unexpectedly on July 15. There were many tears at the funeral of this great and good man. Most people who knew him admired him greatly.

In the year 1482, the pope canonized him as a saint. A century later, another pope gave Bonaventure the title of doctor -- or teacher of the church.

presence of the risen Lord was quite enough for him to burst out with that extraordinary profession of faith, "My Lord and my God!"

That still happens. People want assurance and God

'But faith does not come naturally or easily, especially in a scientific, technological age when anything that can't be verified in a laboratory is suspect. So, Thomas, who lived in another culture and time, still was one of us -- our twin.'

- Father John J. Castelot

gives it — but often not in the way they had envisioned. God enters their lives in unexpected ways, strange ways. They don't see or hear or touch him; they just know he is there. And they learn for themselves the truth of Jesus'

final remark to Thomas, "Blessed are those who have not seen and have believed."

The woman in Scripture who suffered from a hemorrhage for 12 years must have thought she was cursed

uniquely. But hope appeared on the scene with the coming of Jesus. Superstitiously, perhaps, she believed that if she just touched his cloak she would get better. She touched and was cured (Mark 5:29).

Like Thomas, she has had many sisters and brothers throughout history. So many people look upon religion as a sort of system of magic in which troubles vanish automatically by performing certain acts. But Jesus' treatment of the woman with the hemorrhage was revealing. He insisted on finding out who touched him.

And when the poor, terrified woman revealed her identity, the necessary, missing ingredient was supplied: a personal relationship with Jesus.

Religion is not magic. It is essentially a personal relationship with God, an ongoing relationship. But it is one to which he invites everyone, even those who think no one ever has faced problems like theirs.

Saint-carving art flourishes

By Laurie Hansen
Catholic News Service

Santa Fe, N.M. (CNS) A new respect for the centuries-old Spanish artistic tradition of carving wooden religious statues call "santos" has contributed to a renaissance of Christian art in the Southwest.

More and more Hispanics in the region are joining the ranks of older self-taught "santeros," as those who carve the religious artwork are called. In so doing, they have earned the admiration of their archbishop.

The santeros "bring the saints into visual form. It's important to remind people of the life to which they have been called. The santeros have done that. I admire the people," said Archbishop Robert F. Sanchez of Santa Fe in an interview with Catholic News Service.

Santeros, he said, help others to "identify beauty with the Holy and the good."

Their work can be found throughout the adobe churches of Northern New Mexico in the intricately carved and colorfully painted altar screens, the images of saints painted on wooden boards called "retablos," and three-dimensional figures known as "bultos." The artwork adorns the homes of Hispanic Catholics as well, and in recent years has made its way onto the shelves of stores catering to tourists in Old Town, Albuquerque, Santa Fe and Taos.

The tradition of carving santos began in the late 1700s when Spanish missionaries to the southwest saw a need for objects of religious devotion in churches and private homes, said Berna Facio, director of Hispanic ministry for the Archdiocese of Santa Fe. Rather than order from abroad, they encouraged people to make their own.

The folk art flowered until the 19th century when "French priests did away with all the carvings, having brought their own plaster of Paris saints from Europe," said Mrs. Facio. Some of the santos turned up in museums and others were found years later in storage areas of churches.

She said renewed interest in the artwork in the past 15 years has given young Hispanics a "greater appreciation for their history and culture."



Artist Juan Sandoval of Albuquerque, N.M., refuses to sell any of the hundreds of saint statues he has carved.

"Now santeros are at all the art shows. And there are younger santeros," she said, adding that their ranks include both men and women.

Ben Ortega Jr., 41, who lives in Tesuque, a town five miles north of Santa Fe, began carving statues of St. Francis of Assisi and Mary at age 8.

"I learned from my father. Now our family has three generations carving," said Ortega, noting that two of his four children are carrying on the family tradition.

Today, Ortega and his father, Ben Ortega Sr., both members of Our Lady of Guadalupe Parish in Santa Fe, have a gallery in Tesque in which they display and sell their handiwork.

"Our favorite is St. Francis—he's the patron saint of Santa Fe and such a peaceful man and a devoted follower of Jesus," said Ortega.

Juan Sandoval, 55, a retired firefighter who lives in Albuquerque, has carved hundreds of santos for 20 years without earning a nickel. He does it, he says, for the love of God.

A shed outside his home on the largely Hispanic south side of Albuquerque are filled with wooden renditions of the passion of Christ, the sorrowful mysteries, the Our Father, the Apostles Creed and the sacraments.

Sandoval, a leader of a lay Catholic brotherhood begun by the Spaniards known as the "penitentes," says he has shown his carvings to some 25,000 people throughout New Mexico as part of religious education presentations.

"Basically what I'm doing is teaching with pictures," said Sandoval. "So often our faith is not explained."

"You should see the look in people's eyes, there are tears in their eyes," when

they see the carvings and listen to his explanation, said Sandoval. "I'm not telling them anything they haven't heard a billion times," he said.

Using visual aids makes all the difference, he said. "I can kneel down and pray anywhere, but if I have a crucifix it's so much easier," he explained.

Sandoval said he couldn't possibly "put a knife to wood" without first studying Scripture. Another element essential to the process is meditation, he said, which he does as he carves.

"It makes for a very gratifying life... My life would be empty without it," he said. Sandoval thinks Catholics in the Southwest owe a great debt to the Spaniards who began the santo tradition. As a result of their efforts, "devotion to the passion of our Lord Jesus and the sorrowful mysteries of our Blessed Mother carry a lot of weight in New Mexico," he said.

Nun-mechanic keeps cars running

By John Woods
Catholic News Service

To watch Sister of St. Joseph, Joan Marese, wield a wrench under the hood of a car, it's hard to imagine that she once had trouble fixing a faucet.

"I don't see many nuns in the field," Sister Marese told *The Tablet*, Newspaper of the Diocese of Brooklyn.

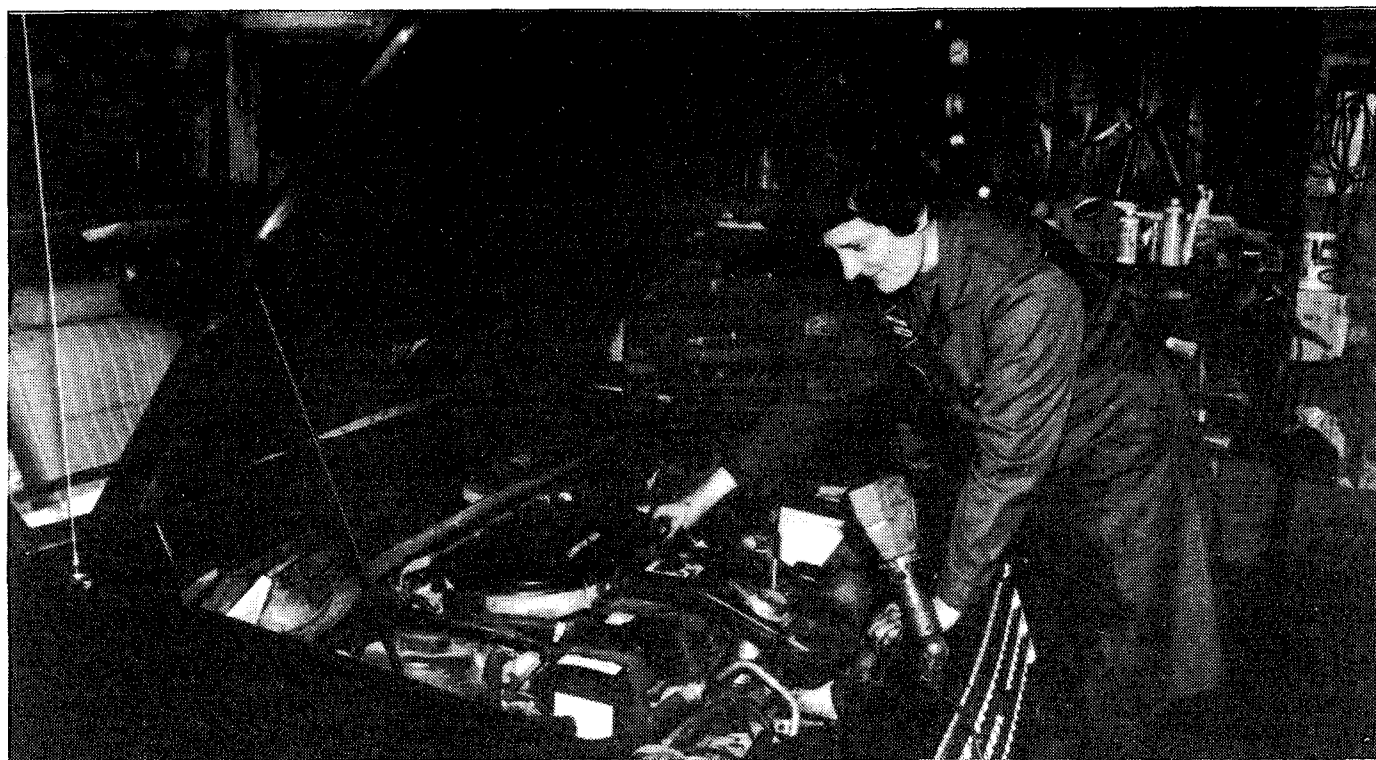
She's logged more than 2,000 hours in auto mechanics classes and has repaired the cars of colleagues and friends.

After tackling the leaky faucet 35 years ago with a little help, she realized her ability to fix things, she said, and that led her to auto repair and maintenance.

Today, Sister Marese spends most of her workdays surrounded by tools, cars and auto parts in a makeshift garage at the Maria Regina Convent in Brentwood, her order's motherhouse. Sister Marese said that though she sees more women in the field, she may be the only nun-mechanic in the United States.

On a recent morning, Sister Marese was working under the hood of a Ford Escort, the ninth car she'd repaired that week, and describing the repairs she handles—everything from engine problems to changing shocks and brakes to routine tuneups and oil changes.

Her own car, a 1984 Chevy, has 125,000 miles on it — "and runs like



Sr. Joan Marese makes an adjustment under the hood of a car.

new," she added.

Most of the cars she works on belong to nuns at the motherhouse and employees of the Academy of St. Joseph, located on the grounds. And Sister Marese often goes to the aid of a stranded sister.

Sister Marese, who entered religious

life 38 years ago, taught elementary education in different areas of New York for 20 years and did repairs in her free time.

But, she soon began to get requests for car repairs.

She enrolled in auto night school in 1970 and graduated three years later—the

only female in her class—after 2,000 hours or training.

Now Sister Marese gives her own car-care clinics, is a certified New York motor vehicle inspector and driving instructor and belongs to the Society of Automotive Engineers.