Haiti — free but still poor

'The vast majority of Haiti's people have none of the basic necessities of life: clean water, at least one nutritious meal a day, access to doctors and medicine.'

Voice News Editor Ana Rodriguez-Soto spent last week in Haiti with Food For The Poor, a Pompano Beach-based agency, talking to the bishop, the Church radio station, and missionaries while observing conditions there since the ouster of 'Baby Doc' Duvalier. The Catholic Church helped bring about the change, but Rodriguez-Soto found the Church and people there in even greater need of help in the unsettled conditions that now exist.

Story, photos, pages 12-14.

One of the 'lucky ones' who are fed in the Port-au-Prince ghetto mission. (Voice photo/Ana Rodriguez-Soto)

Libya: Catholic leaders concerned

Many Catholic leaders expressed disagreement or concern over the attack by U.S. Navy and Air Force bombers of several military targets in Libya to curb terrorism.

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Cardinal Joseph Bernardin of Chicago, who chaired the U.S. bishops' committee that drafted the 1983 pastoral letter on war and peace, said in reaction to the attack that "the evil of terrorism must be confronted."

He added that news accounts indicate "that the administration sought to make what it judged a proportionate response to Libyan-sponsored terrorism, focusing on military-related targets."

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Bishop Gumbleton, president of Pax Christi USA, a Catholic peace organization, said he was sure that "we're only going to see an escalation in violence that's going to result in loss of many more lives."

He suggested that Americans should have listened to some of their European allies who were wary of the attack.

The head of the British section of Pax Christi, Father Owen Hardwicke, said the U.S. raid was "an act of unjustifiable war," but a U.S. Catholic scholar on the just war doctrine at Georgetown University, said the bombing raid "meets all the various criteria" for a just war.

In the attack, a Franciscan convent in Tripoli was "seriously damaged," according to a Vatican Radio interview with Father Innocents Barbaglia, head of the Franciscan mission in Tripoli. No priests or Religious were injured, Father Barbaglia said.

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ROME (NC) — Pope John Paul II, in an unprecedented gesture of fraternity, reached out to Jews in a speech April 13 and told the congregation that he considered them his "elder brothers."

It was the first recorded visit by any pope to a Jewish house of worship since biblical times, and in a dramatic "way it illustrated how far Christians and Jews have come in the last 2,000 years of divisions. It also highlighted the fact that the Vatican's refusal to recognize the state of Israel.

The spirit of the encounter was set when Chief Rabbi Eliyahu Toaff went beyond the expected handshake of welcome and enthusiastically embraced the pope before heading across the street to the synagogue.

"Toda raba (many thanks)," the pope said in Hebrew, standing beneath the menorah with its seven-branched candelabrum that is a symbol of Judaism. The packed synagogue rang with applause.

The visit included several moments of intense emotion. The pope at one point lifted hat and striped "tallit" shawl, and the congregation of about 1,000 was reduced to tears. An anti-secular choir sang the slow-moving "Ani Ma'amin" that was sung by prisoners on death row in the year of St. Pius X; another St. Pius X; "Toda rabba (many thanks)," the pope said. Israel had an "irreplaceable function" in God's plan who is "never abandoned": "I do not deny -" "The pope listened attentively to both church fathers that accused the Jews of delicide. Past church councils, it said, limited Christian contact with Jews.

Like the pope, Rabbi Toaff looked "to a future when the church enters the turn-of-the-century building, broken by a chorus of "hallelujah" and the singing of Psalm 150. He said Jesus had stressed in ceremonial white hats and the striped "tallit" shawl read in Hebrew from the Book of Genesis.

"Behold, how good it is, and how pleasant, where brethren dwell at one time," the pope said.

Traditionalists angered by visit

ROME (NC) — Pope John Paul II's ringing personal endorsement of the church's "emancipation of young nations," pronounced during his April 13 visit to a Rome synagogue, has pleased many Catholics and Jewish leaders but has angered followers of dissident Archbishop Marcel Lefebvre, who has rejected the archbishop's Fraternity of St. Pius X distributed the "Laudato Dio," the day of the visit, condemning the unpre- ceededed gesture and concluding: "Let us praise God; let us give to the pope, give us another St. Pius X."

The group quoted statements from church fathers that accused the Jews of delicide. Past church councils, it said, limited Christian contact with Jews.

Like the pope, Rabbi Toaff looked to the future, "We cannot forget the past, but to

Pope reaches out to Jews

The aim of liberation theology, Catholics face "an unprecedented "tragedy of love," said the document. It includes analytical study of the root of the materially poor but in- cludes everyone in "the situation of poverty, scorn, rejection or powerlessness."

Liberation theology sprang up in Latin America in the late 1960s and early 1970s as a theological reflection on the material poverty of people and the need to provide concrete aid to the poor as part of the evangelizing process. It includes analytical study of the structural causes of poverty and suggests ways in which Christians can help overcome these through political action.

Liberation theology has since become popular in other Third World regions, and has developed many branches.

Although the new document does not mention Marxism, it reiterates church opposition to "the struggle of one class against another in order to eliminate the foe." It also criticizes "all forms of collectivism" and totalitarian systems which restrict religious freedom for Catholics and Jews in the Soviet Union should be religious freedom for Catholics and Jews.

The pope said Catholic-Jewish collaboration should go beyond "a mere coexistence." Jews and Chris- tians, he said, should promote their common ethic "marked by the Ten Commandments." There has been much talk in recent years of "the hostility which is often lost in agnosticism and in- dividualism."

With its alternating moments of silence, song and prayer, the visit was a powerful religious event. From the beginning, it was marked by a strong sense of history-in-the-making.

There was silence when the pope entered the turn-of-the-century build- ing, broken by a chorus of "hallelujah" and the singing of Psalm 150. He said Jesus had stressed in ceremonial white hats and the striped "tallit" shawl read in Hebrew from the Book of Genesis.

The pope, who sat on a brocaded throne identical to that of the rabbi, said: "Beholders, how good it is, and how pleasant, where brethren dwell at one time."
Philippine bishops won't talk politics since Aquino's takeover

MANILA, Philippines (NC) — In contrast to their outspoken leadership during the revolution that ousted Ferdinand Marcos — the bishops of the Philippines have been virtually silent on political matters since the government of President Corazon Aquino took office Feb. 25.

They indicated no immediate public reaction to Mrs. Aquino's dissolution of Parliament or proclamation of a provisional "freedom" constitution.

However, the bishops have expressed unease with the degree of political power they were able to wield in the events leading to the Marcos overthrow.

"It is the duty of lay people to restore the temporal order," Cardinal Jaime Sin of Manila said when questioned about the silence. "The steps in so if lay people are unwilling — or unable — to do so."

Bishop says NCCB unhappy with U.S. response to pastoral

BROOKLYN, N.Y. (NC) — Auxiliary Bishop Thomas J. Gumbleton of Detroit predicted that the National Conference of Catholic Bishops would eventually say the United States is not meeting the requirements of the bishops' 1983 pastoral letter on war and peace for a "strictly conditioned moral ac-

ceptance of nuclear deterrence." Fewer than 100 of the approximately 300 U.S. bishops are ready to make such a statement now, he said, adding that securing general agreement would take time because "the implications are profound." Bishop Gumbleton is president of Pax Christi USA.

Liberation theology document may aid search for 'freedom in God'

VATICAN CITY (NC) — A new Vatican docu-

ment on liberation theology is a guideline for theologians and others to use in forming Catholic views of liberation, said the document's chief archi-
tect. The Vatican's aim is to provide the tools for fitting liberation into what is already in the overall Catho-
lician search for "freedom in God," said Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith. He spoke at a press con-
ference during which the 59-page "Instruction of Christian Freedom and Liberation" was released.

Survey author expresses worry over Canada's fertility rate

OTTAWA, Canada (NC) — A Canadian demographer who co-authored a national fertility survey says she is concerned about the political and economic implica-
tions of Canada's low fertility rate. The survey revealed that sterilization is the most popular birth _
control method for Catholic and non-Catholic Cana-
dian women. It also said that the average Canadian couple has 1.7 children. For a population to
reach replacement levels, it would take about 2.1 children per couple. The survey also revealed that the
bishops' public affairs committee —

Nun sharply criticizes plan for convent at Auschwitz

Rome (NC) — The head of a Catholic women's religious order has sharply criticized plans to build a Carmelite convent at the former Nazi death camp at Auschwitz, Poland, saying the project shows a "total lack of awareness" of the camp's meaning to
Jews. Canadian Sister Katherine MacDonald, superior general of the Rome-based Sisters of St. Joseph, said in a letter to the order's members that solidarity should be shown with Jews who have opposed the project.

World's faith leaders will meet in Italy to pray for peace

WASHINGTON, D.C. (NC) — Leaders of Christian and non-Christian faiths plan to meet Oct. 27 in Assisi, Italy, to pray for world peace, Pope John Paul II announced. The pope said the encuentro will "represent a vast movement of reflection and prayer." He called for a "total lack of awareness" of the camp's meaning to
Jews. Canadian Sister Katherine MacDonald, superior general of the Rome-based Sisters of St. Joseph, said in a letter to the order's members that solidarity should be shown with Jews who have opposed the project.

Maronite commission asks U.S. to support Lebanese

WASHINGTON (NC) — An official U.S. Maronite Catholic commission placed a full-page ad in The Washington Post last month asking Americans to support freedom for Lebanese Christians. The ad laid out particularly the human rights violations. (NC photo by Mark R. Day).

French bishops challenge conference's defense views

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WASHINGTON (NC) — The U.S. Catholic Conference has urged the Senate to reject a proposed amendment to the death penalty at the federal level for such crimes as murder and treason.

In an April 4 letter to senators, Msgr. Daniel F. Hoye, USCC general secretary, expressed his committee's opinion that a bill to retain or reinstate the death penalty at the federal level. I urge you to vote against this bill when it comes to the floor of the Senate.

The USCC is the public action agency of the National Conference of Catholic Bishops.

"The USCC is alarmed and saddened at the increasing rate of state executions. We are concerned that S. 239 will lend federal support to a form of punishment we deem unacceptable in our society," he stated.

Sponsoring Sen. Strom Thurmond, R-S.C., and others, the bill would restore the death penalty for such federal crimes as homicide, attempted assassination of the president, treason, and deaths resulting from air hijackings and bombings.

Currently, many states have the death penalty. Military law permits the death penalty for such acts as murder, but there is no federal-level death penalty for crimes outside of military law.

Msgr. Hoye noted that the Thurmond bill "would provide procedures for the use of the death penalty for non-homicidal crimes which may accelerate the already troubling efforts to apply capital punishment to an ever-growing number of crimes."

While recognizing the right of the state to use of capital punishment and aware of the need for aggressive measures to deal with violent crime and to assist its victims, the bishops believe that society can and must find better ways."

He said the need to find alternatives to the death penalty is demonstrated "by two well-known facts: First, the death penalty has been imposed disproportionately on the poor and racial minorities; second, there is still no conclusive evidence that it is a significant deterrent to other criminals."

Poll: Catholics differ on celibacy, women

WASHINGTON (NC) — Fifty-three percent of U.S. Catholics responding to a Washington Post-ABC News nationwide telephone survey said April 11 that they are in favor of women priests, and half said they oppose mandatory celibacy for priests.

The proposal would allow parents to take time off without facing penalties or loss of their jobs when they must care for their newborns, new adoptees or sick children.

In a separate effort, it would also provide up to six months' medical disability leave to temporarily but necessary attention to very ill children.

The bishops' conference supports the Thurmond bill "would provide procedures for the use of the death penalty for non-homicidal crimes which may accelerate the already troubling efforts to apply capital punishment to an ever-growing number of crimes."

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WASHINGTON (NC) — The U.S. Catholic Conference has urged members of Congress to reconsider legislation to guarantee parents of newborns, new adoptees or sick children up to 18 weeks of unpaid leave to care for their children.

In a letter to the chairs of the House of Representatives, Msgr. Daniel F. Hoye, USCC general secretary, urged Congress to reconsider the bipartisan Childcare and Medical Leave Act of 1986. It is a slightly revised version of a bill the USCC endorsed in 1985.

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Church: Stop deporting Central Americans

Applications ‘disproportionately’ denied, USCC says

WASHINGTON (NC) — Grassroots efforts are needed to persuade Congress to temporarily stop deportation of Central American refugees, the U.S. Catholic Conference said in a new publication.

The March issue of the USCC Migration and Refugee Services publication, “Refugees: Concerns and Responses,” reported that political asylum applications filed by Central Americans are “disproportionately denied.”

The U.S. bishops have suggested such legislation since 1981 and have called for extension of its provisions to other countries of Central America.

“Given Central America’s continuing turmoil, this timely legislation merits all the support that those of us who are concerned can muster,” Father DiMarzio said.

The U.S. bishops have suggested such legislation since 1981 and have called for extension of its provisions to other countries of Central America.

“Given Central America’s continuing turmoil, this timely legislation merits all the support that those of us who are concerned can muster,” Father DiMarzio said.

“A bill proposed by Rep. Joseph Moakley, D-Mass., and Sen. Dennis DeConcini, D-Ariz., would suspend the deportation of Salvadoran nationals for three years until a study is made of displaced Salvadorans in El Salvador, in neighboring countries and in the United States.

The U.S. bishops have suggested such legislation since 1981 and have called for extension of its provisions to other countries of Central America.

“Until such time as the situations in Central America have been studied and evaluated and we are confident that Salvadorans, Guatemalans and Nicaraguans can return home safely, this country is morally obligated to offer them at least temporary haven,” the MRS publication said.

Minister of Music, Liturgy and Adult Religious Education

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Pope, moral theologians criticize ‘dissenters’

VATICAN CITY (NC) — The Vatican position against dissenting theologians, such as Father Charles Curran of Washington, was highlighted in mid-April by a number of churchmen, including Pope John Paul II.

Father Curran, a moral theologian and tenured faculty member at the pontifically chartered Catholic University of America, has refused a Vatican order to retract his views on a number of theological issues or face the loss of his right to teach as a Catholic theologian.

Father Curran’s view that his dis- sent on certain issues is valid because issues are not infallibly defined was sharply criticized at an international moral theology congress held in Rome.

Speaking at the week long congress April 10, Pope John Paul said that theologians who teach dissenting views on moral issues risk violating a Catholic’s “fundamental right” to learn the doctrine instead of the “opinions of theological schools.”

While not referring to any theologian by name, the pope said the “Catholic theologian owes obedience” to the magisterium, the church’s teaching authority.

The magisterium’s teaching on moral norms, he said, cannot be seen as “one opinion among others.”

The pope blamed a strain of “ethical-theological teaching” for “sowing confusion in the consciences of the faithful, even teaching fundamental moral questions.”

Other speakers at the conference, which was co-sponsored by Lateran University’s John Paul II Institute on Marriage and the Family and the Roman Academic Center of the Holy Cross, a school run by Opus Dei, singled out Father Curran for criticism.

Capuchin Father Ronald Lawler of St. John’s University in Jamaica, N.Y., said a theologian who questions a church teaching “may study it, probe it, report its difficulties — but he is not to assail it and lead others to live in ways that contradict it.”

Father Lawler also maintained that the church’s ordinary teachings on many moral issues “fully satisfy” the criteria for infallibility outlined during church councils.

Ralph McInerny, director of the Jacques Maritain Center at the University of Notre Dame and a speaker at the congress, said in an interview that Father Curran’s definition of his right to dissent is “misleading.”

“It’s a bad thing to be thinking about the limits of the right to dissent,” he said. “It’s like asking, ‘How faithful do I have to be to my wife?’

In an interview with National Catholic News Service, an official of the Vatican Congregation for the Doctrine of the Faith said that Father Curran is oversimplifying his case by saying he disagrees with non-infallible teachings.

Noting Father Curran’s position that divorce should be allowed in certain circumstances, the official said that the indissolubility of marriage is an infallible teaching.

A theologian who questions a Church teaching ‘may study, probe it, report its difficulties — but he is not to lead others to live in ways that contradict it.’

Can a non-Catholic be buried in a Catholic Cemetery?

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WASHINGTON (NC) — The Vatican’s policy of negotiation rather than confrontation with communist regimes — known as Ostpolitik — is part of a long-range strategy to obtain more religious freedom, said Austrian Cardinal Franz Konig, former head of the Vatican Secretariat for Non-Believers. The Vatican “proceeds with small steps and there are temporary reverses, but it never loses sight of the goal... to enlarge and safeguard the sphere in which believers may move with freedom.’

— Cardinal Franz Konig, former head of Vatican Secretariat for Non-Believers

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The Church and the communists

Cardinal: Negotiation pays off in long run, with more religious freedom for people

WASHINGTON (NC) — The Vatican’s policy of negotiation rather than confrontation with communist regimes — known as Ostpolitik — is part of a long-range strategy to obtain more religious freedom, said Austrian Cardinal Franz Konig, former head of the Vatican Secretariat for Non-Believers. The Vatican “proceeds with small steps and there are temporary reverses, but it never loses sight of the goal... to enlarge and safeguard the sphere in which believers may move with freedom.’

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Cardinal Konig, 80, played an influential role in the formation of the Ostpolitik policies of the Vatican. He also was the first president of the Secretariat for Non-Believers when it was formed in 1965. Visitors to Eastern Europe often think religious freedom exists because the churches are full, Cardinal Konig said.

However, “the church is subject to an administrative persecution which is invisible, noiseless, but nevertheless very effective,” he said. “A tourist has no way of discovering that religious people are second-class citizens.” What tolerance there is can be withdrawn at any time, he added.

“In Eastern countries no separation of church and state actually exists,” the cardinal said, because who can become a priest and what a priest can do are controlled by the state.

In his talk he recounted the history of the church’s relations with communist countries, suggesting that dialogue rather than confrontation better serves the church’s goal of religious freedom.

“The Roman tradition of thinking in terms of centuries still provides valuable experience’ for negotiating with communist states, even if not every result is immediately favorable for the church, the cardinal said.

After early attempts to negotiate with the Soviet Union had foundered, he said, the era of Pope Pius XII “was characterized by a complete breach with, and categorical rejection of, any dialogue with the Eastern Bloc countries.”

But with Pope John XXIII came a change in strategy and emphasis which has continued through the present time, he said.

The cardinal traced the initiation of the new strategy of Ostpolitik to Feb. 7, 1963, when Pope John received the daughter of Nikita Kruschey, leader of the Soviet Union.

The appointment of bishops to the Soviet Union. The openness to negotiation, despite the risks of manipulation by the communists, has continued with Popes Paul VI and John Paul II, he said.

The first aim of these negotiations “is always the installation of diocesan bishops,” because the bishop is the outward sign of church unity, he said.

The appointment of bishops to communist countries “has always been based on a compromise” between the Vatican and the governments, he said. In order to appoint a candidate, the church might be forced to accept a candidate proposed by the state.

“If he is not utterly objectionable, the decision in such a matter always involves the question: ‘Which is the lesser evil?’” Cardinal Konig said.

Praising the church’s Ostpolitik as instrumental in bringing about the 1975 Helsinki human rights accords, Cardinal Konig said part of the Vatican’s success is that it is able to negotiate “from a position of moral strength which commands the respect of Marxist countries.”

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**New rector named at seminary**

**Fr. Joseph Cunningham—was dean of students**

**BOYNTON BEACH, FL — Father Joseph Cunningham has served the past two years Dean of Students and Professor of Liturgy at St. Vincent de Paul Regional Seminary, has been named Rector/President of the institution. His appointment to a five-year term takes effect July 1, 1986. Father Cunningham succeeds Father Felipe J. Estevez, who is finishing a six-year term as the seminary’s President.**

"We are very happy to share in the responsibilities as well as good times. It is particularly gratifying to fill this key position from within the Seminary’s fine faculty!"

Father Cunningham, 49, is a priest of the diocese of Miami. He was born in Brooklyn, New York, and educated in local schools. He attended St. Mary’s Seminary in Baltimore, Maryland, where he completed his theological studies and was ordained on June 1, 1963.

Father Cunningham pursued further studies in liturgy at the University of Notre Dame, South Bend, Indiana, where he received his M.A. in 1969. From 1966 to 1967 he was assistant chancellor of the Brooklyn diocese and worked in the diocesan marriage tribunal.

From 1969 to 1979 he was executive secretary of the Liturgical Commission of the diocese, at the conclusion of which assignment he was appointed principal of Cathedral Preparatory Seminary, Elmhurst, New York.

Father Cunningham’s credentials in the area of liturgy are extensive, and include membership, from 1972 to 1977 and from 1979 to 1985, in the Advisory Committee of the International Commission on English in the Liturgy.

In 1984, Father Cunningham joined the faculty of St. Vincent de Paul Regional Seminary as resident liturgist and associate professor of liturgy. One year later he assumed the additional duties of Rector. St. Vincent de Paul Regional Seminary is one of 48 Catholic major seminaries in the United States and the only one south of Baltimore and east of New Orleans. It offers post-graduate courses leading to the four year Master of Divinity degree and ordination to the priesthood.

The Seminary is operated jointly by the Archdiocese-of Miami and the Dioceses of Palm Beach, Pensacola-Tallahassee, St. Augustine, St. Petersburg and Venice.

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**Catholic teen leaping to national fame as dancer**

By Betsy Kennedy

Voice Staff Writer

At age 18, Eddie Stierle has what some people might call an abundance of blessings. At the Prix de Lausanne ballet competition two years ago he capped his promising career as a ballet dancer by winning the coveted gold medal, making him only the second American to cope the honor. And as if talent isn’t enough, he also has style, charm and rock-star caliber good looks.

The question is — to what does he attribute gaining this slice of heaven at such a tender young age?

"God gave me the talent... but I have developed it. I dance for God, my parents and because I love what I’m doing," he says.

Stierle is currently in training in New York with coach David Howard and is chalking up his dance cards for the next competition — "the olympics" of professional ballet, soon to be held in Jackson, Miss.

On May 17, Stierle will perform in the South Florida Ballet Extravaganza at Barre theater, which will benefit Campus Ministry of the Archdiocese.

Dancing in Miami will also be a homecoming for Stierle, whose parents Rose and William and several of eight brothers and sisters live in Hollywood. Devoted Catholics, the Stierles attend Annunciation Church. Among his eight siblings is Michael Stierle, director of Campus Ministry of the Archdiocese. It was Michael’s idea to bring his youngest brother home to dance for the community.

Monti Rose says her secret for having raised eight clean-cut and highly motivated kids is practicing, not just preaching the family’s Catholic belief. Her husband William has always worked hard, she explains, to send them all to Catholic schools. Through the family always shares responsibilities as well as good times.

One example of this teamwork she cites, was an evening at Chaminade High School when Michael was coaching a junior varsity team. His dad and sister Patty were on hand to help out with any task no matter how mundane.

Having such a supportive family needed to continue the outstanding accomplishments of Father Estevez in his term of office. It is particularly gratifying to fill this key position from within the Seminary’s fine faculty!"

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**Ballet to benefit campus ministry**

The office of Campus Ministry in conjunction with several major South Florida dance companies, will present the South Florida Ballet Extravaganza at 8 p.m. on May 17 at the Shepard and Barth R. Broad Center for Performing Arts at Barry University. Eddie Stierle will be one of the stars in the event which will benefit the Campus Ministry throughout the Archdiocese. Tickets may be purchased at the following companies: A Dancer’s Place, Ballet Etude, Fort Lauderdale Ballet Centre, Freddie Braucher and Co., Liana Newman Giffen Program, Miami Ballet Company, Miami Dancer Theater, or at all Bass outlets. Prices are: section A in advance $12; at the door $14; section B in advance $10; at the door $12.

Eddie Stierle is one of the stars in the event which will benefit the campus ministry of the Archdiocese of Miami with the performance of the renowned American Ballet Theater. He is dancing with the company, which is one of the best in the world, and is looking forward to his performance on stage in New York City.

Stierle is a member of the Academy of American Ballet Theater and has performed with the company in several productions, including "The Nutcracker." He has also performed with the New York City Ballet and the American Ballet Theatre. Stierle is currently training in New York with coach David Howard and is chalking up his dance cards for the next competition — "the olympics" of professional ballet, soon to be held in Jackson, Miss.

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### Priestless Sundays

**Help prevent by giving**

**Dear Friends in Christ:**

The phrase “Priestless Sundays” is rapidly finding its way into our Catholic vocabulary in recent times. Sadly, there are now 777 Priestless parishes around the country, and in South Florida, this phenomenon continues this year, and the situation looks like it will get worse before it gets better.

Happily, I can report to you that Priestless Sundays may never become a reality in South Florida if present vocational successes continue. The Vocations Office tells me that we are up 20% for the second year in a row in the Greater Miami-Fort Lauderdale area, while Vocations are down 9% for the rest of the mainland during this period. I attribute that heart-warming news to you, the Faithful of the archdiocese, who, through constant prayer and sacrifice have been instrumental in obtaining this great blessing for us. In fact, two years ago, we had only 30 men studying to become priests. This September we will have 61.

Of course, with every blessing there is a responsibility. This increase in numbers will require a much greater financial commitment on our part. Priestly vocations need many and develop these precious vocations. It is within that context that I appeal to you on this special day of prayer, to ask you to remember this important need. Priests and seminarians are the future priests and asking God to make them a reality in South Florida is with that in mind.

On this Sunday, April 20, you will be asked to make a special donation to the Parish Burse fund for this very purpose. Be generous and keep in mind the increased numbers, which are a joy, and the increased support we wish from these courageous young men.

Thanking you on behalf of our future priests and asking God to bless you and your loved ones, I am

—Edward A. McCarthy

Archbishop of Miami

### OFFICIAL

**Archdiocese of Miami**

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

1. THE REV. MONSIGNOR JOHN GLOREO - to Dean of the new West Dade Seesaw, effective April 7, 1986.
2. THE REV. MONSIGNOR JOHN GLORIE - to Associate Pastor, St. Michael's, Miami Beach, effective April 7, 1986.
3. THE REV. PABLO NAVARRO - to Priest-Secretary to the Vocations Office, effective April 7, 1986.
4. THE REV. ANTHONY MASSI - to Associate Pastor, St. Clement Church, Port Lauderdale, effective June 1, 1986.

**THE EARLY CHURCH AND ITS MEANING TODAY.**

CONTRIBUTIONS: 

1. $250.00 for Fr. Mark J. Naughton, O.S.B., to support his studies in the USA and eventual return to the Novitiate. 

2. $75.00 for the Priestly Secretariat to support the Vocations Office.

3. $300.00 for the Parish Burse fund for this very purpose.

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- July 21 - July 28

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**THE EARLY CHURCH AND ITS MEANING TODAY.**

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**FATHER PATRICK SENA, PROF. OF BIBLICAL THEOLOGY**

- BEING A FRIEND • BEING A MARRIED PERSON

- PAGE 10 / Miami, Florida / THE VOICE / Friday, April 18, 1986
OBITUARIES

Fr. Keogh, Fr. Cronin retired pastors

By Marjorie L. Donohue

Two Archdiocese of Miami priests who spent most of their priestly lives ministering to the spiritual needs of Florida Catholics died during the past two weeks.

Father James B. Keogh and Father Joseph P. Cronin, both of whom re-
tired from active ministry in 1981, each resided in Broward County and until their deaths assisted at local Catholic churches. Both were well known in Fort Lauderdale, where they had had years of service to the Church in various assignments.

Father Keogh

Archbishop Edward A. McCarthy was the principal celebrant of the Mass of Christian Burial for Father Keogh, a native of Ireland, who died on April 5 at the age of 72.

Father Jerome Martin preached the homily during the Mass in Blessed Sacrament Church, Fort Lauderdale, on April 8.

Ordained to the priesthood in 1941 at St. Patrick Cathedral, Thurles, Ireland, Father Keogh came to Miami in 1942 and served for one year as associate pastor in the then St. Mary Church, now the Cathedral of the Archdiocese.

He was then appointed assistant pastor of St. Anthony Church, Fort Lauderdale, where he was stationed until 1950. In 1952 he became pastor of St. Margaret Church, Clewiston and subsequently was pastor of St. Francis Xavier Church, Fort Myers, and of St. Clement Church, Fort Lauderdale. He also served in parishes in Perry and Jacksonville.

As founding pastor of St. Clement Church, he built the first church, school, convent, and rectory between 1954 and 1956. He was also a member of the regional board of the then Catholic Welfare Board, and spiritual moderator of the Broward Deanery of the Council of Catholic Women.

From 1963 to 1969, Father Keogh was pastor of St. Matthew Church, Hallandale, and then became pastor of St. Christopher Church, Hobe Sound for one year.

From 1970 to 1974, he was chaplain at Villa Maria Nursing and Rehabilitation Center, North Miami. When his health began to decline he served as an assistant at St. Ambrose Church, Deerfield Beach and for a brief time was chaplain at Holy Cross Hospital, Fort Lauderdale.

From 1975 to 1976 Father Keogh served at Epiphany Church, South Beach, and subsequently at the Broward Guild of Catholic Police and Firemen, as well as director of the Broward Chapter of Catholic Women.

He is survived by a niece, Eleanor O'Brien Lang, Fort Lauderdale; two nephews, Joseph Cronin, Coral Springs; and Jay O'Brien; and a great-niece, Carroll Lang Clements of Tampa.

Father Cronin

Archbishop Edward A. McCarthy was the principal celebrant of the Mass of Christian Burial for Father Cronin on April 14 in St. Clement Church, Fort Lauderdale, where he was pastor from 1963 to 1972.

A native of Waterbury, Conn., Father Cronin had suffered from diabetes for several years and last December was hospi-
talized after a stroke. He died on April 11 from heart failure.

Ordained in 1911, the 75-year-old priest came to Miami as an assistant pastor of St. Mary Church in 1944, a position which he held until 1952, when he was named administrator of Blessed Trinity Church, Ocala.

One year later he returned to St. Mary's parish, Miami, and served as administrator. From 1953 to 1956 he was pastor of St. Patrick Church, Gainesville and was subsequently ap-
pointed to St. Monica Church, Palatka; St. Francis of Assisi Church, Riviera Beach; and St. Paul Church, Ar-
cadia; and in 1959 served as an assist-
ant at Little Flower Church, Coral Gables.

In 1959, Father Cronin was ap-
pointed founding pastor of St. Pius X parish, Fort Lauderdale, where he supervised the construction of the church. In 1963 he was named pastor of St. Clement Church where he was assigned until 1972, when he became pastor of St. Patrick Church, Miami Beach, a position from which he retired.

While pastor of St. Clement Church, Father Cronin was also spiritual moderator of the Broward County Chapter of the Council of Catholic Nurses; moderator of the Broward Deanery of the Council of Catholic Men and of the National Catholic Community Services-USO program. He was also pastor chaplain for Port Everglades; chaplain of the Broward Catholic Serra Club and of the Broward Guild of Catholic Police and Firemen, as well as director of the Broward Council of Catholic Men.

He is survived by a niece, Eleanor O'Brien Lang, Fort Lauderdale; two nephews, Joseph Cronin, Coral Springs; and Jay O'Brien; and a great-
niece, Carroll Lang Clements of Tam-
pa.

Singles Sunday celebrated

The Catholic Alumni Club of South Florida will observe Sunday, April 27 as Singles Sunday during a special Mass which will be celebrated in St. Thomas University Chapel, 16400 NW 32 Avenue at 12:30 p.m.

All single persons are invited to partic-
ipate in the Mass and the reception which will follow.

Looking for a physician you can still call "Doc"?

Some may dismiss this sentiment as old-fashioned. At St. Francis Hospital, we believe a strong patient-physician relationship is important for good health. A personal physi-
cian gets to know you and your health care needs. And, you get to know and rely on him.

That's why we established the St. Francis Hospital Physician Referral Service. We want to help people find a personal physician, and we don't want them to have to pick a name blindly from the yellow pages.

So if you are looking for a hospital-affiliated physician in private practice to be your personal physician, or if you need referral to a specialist, call the St. Francis Hospital Physician Referral Service at 868-2728 (Monday through Friday, during business hours). We guar-
antee a first appointment within two working days.

868-2728

The Physician Referral Service.

Life. Be in it.

Miami, Florida / THE VOICE / Friday, April 18, 1986 / PAGE 11
Church keeping ‘critical’ eye

By Ana Rodriguez-Soto
Voice News Editor

PORT-AU-PRINCE — If there’s a beacon of hope in this poor country, it’s coming from the Catholic Church:

• The Church, which runs almost all the schools, where poor Haitians — about 80 percent of the total-population — can receive desperately needed medical and dental care;

• The Church, which, when the misery and corruption and governmental greed of 29 years seemed to have reached their zenith, said “Enough!” and gave a mighty shove, and, sided by others, pushed “Baby Doc” Duvalier out to sea.

If anyone doubted the Church’s power in this country, where 80 percent of six million inhabitants are Catholic, and 65 percent actually practice their faith, “anyone” doubts no longer.

Bishop Emmanuel Constant, of the Diocese of Gonaives in northwest Haiti explains how the Church acquired such power:

“For many years, he says, the Church provided the only outlet through which the Haitian people could express themselves freely, the only place where they could vent their frustrations about the “lack of justice and the lack of food.”

Throughout those years, and especially during the past five, bishops and priests worked hard to instill in Haitians “a sense of their dignity as human beings and as Christians.”

Now, “the role of the Church is not finished,” the bishop told The Voice. “The time for tearing down is over, and it is necessary to build... We want the country to be rebuilt on the foundation of truth, justice and unity.”

The first and crucial step in that rebuilding process is education, the bishop says, for “you cannot build anything with illiterate people.”

So the Church has embarked on a massive campaign to teach Haitians — almost 80 percent of whom are illiterate — how to read and write in the Creole language they all speak. (French is the official language.)

After that, progress out of the quagmire of poverty that engulfs Haiti must come “step by step,” the bishop says. “There are resources here that are not being exploited. Haitians are a people who have the heads and the hands to work.”

He mentions foreign investment in the country and Church support for self-help and other developmental projects as the beginning of economic independence in his country.

But that is a long-term process, he acknowledges. In the meantime, the Church will take its role of political watchdog very seriously, to ensure that another Duvalier never grabs power in Haiti.

Its relations with the provisional government of Army General Henri Namphy are cordial, the bishop says. “The Church is ready to support and encourage (the government) as long as it works in good faith.

“But the Church cannot be an opium to anyone,” he says firmly. “The attitude of the Church will always be a critical one whenever there is a deviation, and also when the interests of the people are at stake.”

‘The attitude of the Church will always be a critical one whenever there is a deviation, and also when the interests of the people are at stake.”

Bishop E. Constant, Gonaives

The more things change, the story of Roland and the police chief, and change in Haiti

By Ana Rodriguez-Soto
Voice News Editor

PORT-AU-PRINCE — He is out of jail now, but he still makes sure that it’s home by nightfall.

Roland works for Father Bohnen.

Sure enough. The next day, he says, he was arrested and thrown in jail.

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During his week-long incarceration, he was unofficially “adopted” by a Salesian priest, Father Lawrence Bohnen. Father Bohnen has spent the past 28 years ministering to the poorest of the poor in “Brooklyn” and “Boston,” two ghettos here that rival the worst in the world for misery.

Roland says he put a Haitian flag on his pick-up truck — the original red and blue flag, not the black-and-red one Duvalier’s father had adopted — and drove around town, celebrating.

Then the announcement came over the radio; Duvalier was not gone. He was still in power. “Now we’ve got a problem,” thought Roland.

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Then the announcement came over the radio; Duvalier was not gone. He was still in power. “Now we’ve got a problem,” thought Roland.

Sure enough. The next day, he says, he was arrested and thrown in jail.

During his week-long incarceration, he maintains, the local police chief refused to feed him, but beat him; threatened to kill him; and accused him of being a trouble-maker and a Communist because he worked for a priest.

Neither his family nor Fr. Bohnen knew what Roland was. ‘Everybody thought they killed me.’

The story of Roland and the police chief, and change in Haiti

By Ana Rodriguez-Soto
Voice News Editor

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PORT-AU-PRINCE — When Ferdi-
nand Mahfood does business, the
poor and the hungry remain.

"What do you need?" he asks Sr.
Jean Marie Duvalsaint, a powerful
monk who runs St. Vincent School for
physically handicapped children here.
With the eyes of a businessman, he
weeds a dozen youth-size wheelchairs
and a dozen braille
writers.

"You got it," Mahfood responds,
without missing a beat. His tone is that
of a man who has just closed a multi-
dollar deal.

"Next step," a meeting with the
bishop of Gonaives. Mahfood tells him
about Food for the Poor, the endow-
ment-based organization he
founded to serve the needy of Jamaica
and Haiti.

The bishop listens, politely but non-
committally.

Then Mahfood shows his ace.

"When I get back to Pompano, I'm
going to ship you a container (40,000
pounds of rice for you, sir)," he
tells the bishop. The bishop's eyes
light up.

In the space of a few hours, Ferdi-
nand Mahfood, a Jamaican-American of
Lebanese descent, conceived and
dealt his way to sending more than
$10,000 worth of food and equipment
to children during a rainy season in Haiti.
He couldn't be happier.

"We're teaching the blind to see,
feeding the poor. That's the Gospel," he
tells a reporter. "Now you've seen
how Food for the Poor works."

Indeed, the shoestring organization
he founded four years ago has expand-
bled, on any businessman's dream.
Since 1982, relying solely on the
contributions — in cash and in kind —
of 10,000 members, Food for the Poor has
shipped almost $18 million worth of
goods to 10,000 "customers" in Haiti,
Jamaica and three other Caribbean
islands: St. Lucia, St. Vincent, Dominica.

Such success is due to two things:
Mahfood's personal vision and his
enormous faith in God.

His story is that of a driven,
worldly-successful executive whose life
changed completely at 38, when he
experienced what he termed a "power-
ful and personal call from God."
It led him — until then a baptized
but non-practicing Catholic — to
begin attending daily Mass. Ten years
later, he also spends an hour-and-a-
half every day in prayer, and has been
a semi-permanent leave from the fami-
ly business. "Essex Imports, which
still pays his salary — to devote him-
selhit self-time to ministry to the poor.

He runs Food for the Poor as effi-
ciently as he did his profit-making
business: buy cheap, know your customers,
and donate or lend your right
people and them in the right jobs,
cultivate friends in high places.

Thinking like a businessman,
Mahfood breaks down poverty into
simple facts and figures: 40,000 pounds
of rice cost $6,000. That rice will
provide one meal for 250,000
people. Cost: $2.50 per person.

Long-range dreams are cast in
numerical terms also: If Food for the Poor
received only $100,000 a year from
100,000 contributors, its budget would
be $1 million. By reaching $1 million
support for a year each in Haiti, Jamaica,
and the three Caribbean islands.

Ferdinand Mahfood dreams of such
days because his ultimate goal — in-
eded his passion — is evangelization.
The thought that guides his actions:
"To help the poor, God comes in the form
of bread."

He explains: "The suffering [of the
poor in Haiti and Jamaica] is unneces-
sary... What we throw away [in America] could feed the whole of
India. It's not that God doesn't care. God is waiting for us to become
certified."

To Food for the Poor is not so much
"a social agency" as an evangelization
agency, and its ministry is direct to the
priests and nuns who in turn minister to
the poor.

"I'm not feeding people simply because they're poor," he says, "I
want people to praise God... I'm help-
ing the Church so that the Church will
seek enough strength to counteract the evil (in these countries)"

Tax deductible contributions may be sent to: Food for the Poor, Depart-
ment V, 1301 W. Copans Road, Pom-
pano Beach, FL, 33064. (Approved by the Archdiocese of Miami).

Haiti: Duvalier fled, poor remain

By Ana Rodriguez-Soto

Voice News Editor

PORT-AU-PRINCE — "Everything has changed and nothing has changed," says John Klink, direc-
tor of Catholic Relief Services in the
Caribbean.

Yes, Duvalier is gone. But

By tradition, it seems, the govern-
ment here does not concern itself with
such matters. The government barely
maintains the main roads. Inexipi-
able, however, for reasons
Americans will never understand, it
manages to keep pistol-wielding
soldiers stationed at the airport.

A legacy of Duvalier, says Bishop
Emmanuel Constant of Gonaives in
northern Haiti. It was
there that the killings of five
students sparked the nationwide pro-
tests that eventually led to Duvalier's
departure last February.

"He armed the country against its
own people," the bishop says, his
voice angry.

But since the disbanding of
Duvalier's dreaded secret police,
known here as "ton macoute" or
"boogeymen," the provisional govern-
ment of Army General Henri Namphy
has been hard pressed to even keep order on the streets.

Brawls break out and no policemen
venture near to stop them. Traffic jam-
ses clog the main spines, as drivers
make their way through the tangle.

Food for the Poor has been out to
help the poor reap all the profits.

But after all, what government, no
matter how well intentioned, can cure,
the vast majority of Haiti's people —
perhaps as many as 80 percent — have none of the basic necessities of
life: clean water, at least one nutritious
meal a day, access to doctors and
medicine, not to mention indoor
plumbing and electricity.

"Everything has changed and nothing has changed."

—John Klink, director of CRS
in the Caribbean

By John Klink, director of CRS in the
Caribbean

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But since the disbanding of
Duvalier's dreaded secret police,
FBI deaths show need for more morality

Archbishop preaches at funeral Mass

By Marjorie Donohue
Special To The Voice

The killing of two FBI agents in a bloody shootout shows the need to strengthen society's moral fiber, Archbishop Edward A. McCarthy of Miami said at the funeral Mass for one of the agents.

Benjamin Grogan, 53, was one of two agents killed during an April 11 exchange of gunfire in South Dade County when an investigation of two suspected bank robbers erupted into one of the bloodiest incidents in FBI records.

Grogan was a former Atlanta Catholic school teacher. Also killed were FBI agent Gerald Dove, 30, and the two men under investigation. Five agents were wounded.

Archbishop McCarthy was principal celebrant of the April 14 Mass of Christian Burial for Grogan at Visitacion Church, North Miami, where Grogan was an active parishioner.

“We are grasping for some comfort, some answer to our anger, our frustration, our bewilderment in this senseless tragedy,” said Archbishop McCarthy.

“Perhaps the deaths of Benjamin Grogan and Gerald Dove...are challenging all of us to look anew at the relationship of a society's moral fiber and its crime rate.”

McCarthy. “Perhaps the deaths of these two agents killed during an April 11 shootout in South Dade County remind us that we need a more moral society. The FBI in its basic mission is to protect our society from those who would do us harm. The FBI must continue to fulfill that mission.”

Unfortunately, “the masses feel that we are grasping for some comfort, some answer to our anger, our frustration, our bewilderment in this senseless tragedy.”

Archbishop McCarthy continued. “The FBI agents killed in South Dade County are not alone. There have been other deaths and other shootings all over the country. We need to be aware that we need to be aware that we need more morality.”

But, for the first time in 29 years, they are free to speak their minds, and they perceive that “they have some control over their own destiny,” Klink continues.

“No, the people don’t know yet what they want,” says one middle-class Haitian. “Maybe the people want too much and too fast.”

In places like this, almost 80 percent of Haitians live: A clay house with a thatched roof and single room, where the whole family sleeps. Running water and toilets are luxuries. (Voice photo/Ana Rodriguez-Soto)

“Until they get it,” says Fr. Hugo Triest, director of the Catholic Church’s Radio Soleil, the station which constantly pricked Duvalier’s side and became the focal point for both the people’s past frustrations and their current joy.

He and others in the Church seem genuinely confident that Haitians who waited 29 years for the end of a heartless regime will be patient for as long as it takes to create a new and more just society.

“But Fr. Triest’s hopeful words take on an ominous tone when one considers the violent revenge many Haitians exacted on Duvalier’s hated “macoutes.”

A peaceful and gentle people, yes. But also a very hungry people, whose patience may be wearing thin.

Haitians’ poverty remains

(Continued from page 13)
What is deadly about sin?

By Carol Ann Morrow

"Deadly" hardly seems descriptive of sin these days, at least as measured by Arbitron ratings. TV soap operas by day, by night, feature the latest trends in domestic violence and illegal mayhem. And yet, sin, especially in the Catholic tradition, includes incest, embezzlement and kidnapping with a stray virtue just as a 'change of pace.' This is photogenic sin. Joan Collins, star of the miniseries Sin's, is television's reincarnation of the Temptress and the embodiment of the seven deadly sins.

To most law-abiding citizens, however, sin doesn't feel as good as it looks on television. Perhaps that is why People magazine in a wide-ranging survey about asked readers to rank 51 activities in terms of whether they would have felt guilt if they hadn't committed them, would feel guilty, or rate it as a sin. This phrasing betrays a concept of sin quite different from our traditional Catholic understanding. It presents a one-dimensional criterion of morality: Feeling good/bad determines what is right/wrong. Such a criterion fails to recognize that anything is objectively evil or beyond our ranking, and gives no credence to the kind of knowledge and consent that makes sin a reality.

It requires faith to enter into a discussion about sin. While St. Anthony Messenger readers might find such dialogue natural, even provocative, one People reader and letterwriter wrote that sin is "an archaic religious concern, appropriate to the Psalms or the Bible. It's a sin' became strictly a slang expression years ago.

Catholics and a sense of sin

To those who might find this sin-talk more appropriate to a pulpit than an editor's desk, it is best to state up front sin is a private matter. The future, indeed the present, of our society depends on our attitude toward sin. Much hinges on our own determination. Sin is for a matter of feeling, a slang expression? Or is sin, as the Jesuit theologian recently stated, "something away from our world and with our relationship with God?" Less than half of those surveyed by People name one of the proverbial seven deadly sins. Is that important?

To many who are engaging "in our spiritual speeches, being "a Church of sinners" and "being born again." Repentance and conversion are more private matters within the Catholic tradition. And yet, from the time we were small, we told our tales at the confessional first in dark confessionals then in reconciliation rooms. We knew we weren't flawless, but we also knew we were forgiven.

Those critical of Roman Catholic theology and the "modernizers" who advance the "social past," and "intellectual professionals" sowing out penitents grateful for forgiveness and just confessedly billed as endless repentation. That sense of guilt is a truth to the charge that what was repeated and repented was often someone else's sense of what might properly be called sin.

And well might we be criticized, not for our photogenic sin, but for our indifference to sin, sinning with no sense of its deadliness and no thirst for mercy.

It is popular today to say that Catholics have lost a sense of sin, expressed in our indifference to sacramental confession. It might be more accurate to say that we have learned the Gospel well enough to know the possible emptiness of rule-keeping, yet not well enough to see the relationship between daily choices and the great commandments of love.

What we once had in abundance were lists, not unlike the People survey, whereby to critique our behavior. What we needed more, as expressed by Father Leonard Urban (Look What They've Done To My Church), was help in developing our God-given ability to make sound choices and in holding our intent to accomplish what is good. We need then, as we now need, to live not in fear but in the strength of spiritual conviction.

Urban's attitude is that of Pope John Paul II, whose Apostolic Exortation on Reconciliation and Penance calls "indispensable" the evolution of a right and clear conscience: "People cannot come to true and genuine repentance until they realize that sin is contrary to the ethical norm written in their inmost being; until they admit that they have had a personal and responsible experience of this contrast; until they say not only that 'sin exists' but also 'I have sinned.'

Conscientious reflectors

The seven deadly sins were largely unknown to those who answered the People magazine survey. A LOYAL Memorial. The Leadership Conference has been our moral. And some contemporary wisdom correctly recognizes that the sins themselves are less significant than the attitudes behind them. The existence of a "European conscience" would prevent church universities or hospitals from aiding abortion services.

That attitude is changing. I see a change in our consciences, but aware that the interconnection between objectivity and interiority and freedom is the crossroads where sin becomes possible.

In some sense, we are all public sinners. Admitting this human condition tends logically toward a forgiving and nonjudgmental attitude. But as sinners, we need to utilize the opportunities for conscientious reflection offered by our Church and to challenge confessors to assist our responsible use of the Sacrament of Reconciliation. The new rite has emphasized the fact that sin and its forgiveness have a social aspect"

Abortion splits civil rights groups

By Liz Schewlutch

WASHINGTON (NC) – While the U.S. Catholic Conference insists that the Civil Rights Restorations Act must contain an anti-abortion provision, the National Catholic Committee for Interracial Justice wishes abortion had never entered the debate.

"It's unfortunate the abortion issue had gotten involved in this thing because it may jeopardize passage of the Act," a leader of the group, Msgr. Thomas Reese, Acting director of the NCCJ, said.

"We'd like to see it (the bill) go through basically saying nothing on abortion at all," he said.

The controversial legislation would overturn the 1984 Grove City ruling by the Supreme Court, which is seen as a setback for civil rights in its application of the civil rights laws, and could be held accountable for civil rights violations.

In 1984, with little fanfare, the USCC and other Catholic groups, including Catholic universities, backed the civil rights measure, which got

A 'typical hour might easily include incest, embezzlement and kid-napping, with a stray virtue just as a change of pace. This is photogenic sin.'
Haiti should never have been this way

Previously, the people of Haiti were oppressed and hungry. Now they are free and hungry.

But how can that be? How can millions of people in the Western Hemisphere be hungry and shoeless? There may be a number of historical and demographic factors involved but none of these can change the ultimate point: the human beings simply do not behave as a family of man. The Kingdom of God on earth is nowhere near.

Yes, Baby and Papa Doc bled the Haitian treasury for years and now the government has only a half million dollars left to run the country — less than ten cents per Haitian!

So is this Baby Doc's fault? Yes, but his alone? He is just one petty little dictator. The average American could read in the newspapers that Duvalier was pilfering millions of dollars of American aid. Our government was apparently content to let it go on as long as there was no communist threat and because it was an “important” country in the strategic sense. One sharply

Voice editorial

wished utmost sympathy for Duvalier from the President of the United States to either return the millions of skimmed dollars to the people or be booted out by the Marines would have given Baby Doc a change of heart.

But we really could not be bothered. When things got unsettled down there the U.S. gave our pal a lift to France. The Philippines was no different except it was strategically important. As long as Marcos kept things settled our government poured the money on him until he, too, eventually fled the country, leaving it in a state of near collapse economically. The truth is, if Reagan would talk as tough to our diplomat friends as he does to Khadafy, the moral tone of our foreign policy would move up more than a notch.

As it is the Church has had to fill the moral vacuum in many countries, acting as the national conscience and the defender of the common folk, science and the defender of the Jews, as this nation ought to be doing. Did we do this to Khadafy? Did weBuffers, who for many years is not been been committed to the struggle, I stand by the point of principle and the claim that they co-directed an equal-opportunity housing organization in Richmond, Virginia.

I am also strongly opposed to abortion — so much so that I now work full time for the National Right to Life Committee, the nation’s largest pro-life organization.

I have never seen any contradiction between my support for strong civil rights for Blacks and other minorities, and support for the right to life of unborn children. In fact, I believe that the pro-life movement is itself a civil rights movement in the most profound sense. Thus, I am distressed to see pro-abortion organizations attempting to advance their legislative goals as part of the anti-legitimate civil rights legislation.

That would violate the civil rights of countless hospital administrators and others who do not wish to cooperate in the deliberate destruction of unborn children. Yet N.O.W. has made it clear that it will block passage of the bill if it includes an amendment to protect hospitals.

I am a Black woman who for many years has been committed to the struggle. I stand by the point of principle and the claim that they co-directed an equal-opportunity housing organization in Richmond, Virginia.

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Editor:

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Teen suicide

The teen suicide rate has nearly tripled over a 30-year period. But, despite the fact that suicide is the third leading cause of death among young people, it’s always looked at as some one else’s problem.

Recently, however, the fear that suicide may be “con- tagious” has spurred a major consciousness-raising ef- fort in the United States. This cluster phenomenon— in which a rash of suicides occurs in succession in one local community, is leading to a new sense of urgency in finding solutions to this awful tragedy.

Teen suicide can happen anywhere and everywhere. It is a unique, complicated and confounding phenomenon, something which needs to be examined and more fully understood.

Any suicide is a tragedy, but teen suicide is the worst of all. For the child doesn’t realize what he or she is doing in committing suicide.

Experts say it is characteristic of all depression, re- gardless of age, that the suffering feels permanent. The child tends to see everything in black and white, and the realization that the pain will pass is more difficult.

This is where maturity comes into play. Through expe- rience, a person suffering from depression can learn that most of life’s pains are temporary.

Teenagers often lack the experience to see the whole picture. In their desperation they may not know that the blackness and blackness can pass.

There are teenagers who approach everything in a way that is ultradramatic and larger than life — their pains, loneliness, fear and self-doubts. They feel things intensely without the benefit of a wider perspective. They tend to see everything in black and white.

What might have started as an unsuccessful attempt to get attention or as a test for themselves or their par- ents suddenly becomes an act of the will. Often the victim is an apparently well-adjusted child who just didn’t realize that the black mood might have passed in a day or two.

The National Committee on Youth Suicide Prevention thinks that many teen suicides can be prevented. The committee urges parents and educators to communi- cate with their children, and to listen and to recognize the need to feel loved and accepted.

On the one hand, parents can educate themselves to know the signs and symptoms of depression and ways of dealing with it. On the other hand, teen depression is so normal that it can be extremely difficult to gauge its seriousness. All most all teenagers suffer turbulence stemming from hormonal changes and identity crises. Many of us want to take the easy way out by blaming teenagers for soc- ial ills such as TV violence, drugs, poverty and neglect. But we can’t do that. Every one of us should be aware of this tragic waste of human life, recognizing its complex- ity.

It is not the kind of thing anybody can pass judgment on. I have seen good, caring parents who have suffered the agonies of the damned in trying without success to help an emotionally disturbed child.

Likewise, I have seen genuinely cooperative children consciously crying for help in their despair and self- hatred, but no amount of love or therapy eases their deep, deep pain.

No easy answers can be had. But as a society we have a responsibility to ask all the questions we can. And we have to remember that the parents of suicidal children and the children themselves deserve not judgment but great depths of compassion.

(NC News Services)

Time capsules

Early Christian martyrs

In the year 177, Emperor Marcus Aurelius unleashed a fanatical persecution against the Christians in Lyons in Gaul. A letter in which the churches of Lyons reported to their brethren in Asia Minor the details of their martyrs’ sufferings has come down to us:

"It began by being denied entrance to the public baths; then we were followed everywhere; then being molested by the people; then the presenters of the benches were im- prisoned; then finally the brutalities of a delicious mob were let loose upon us.

"Dragged to the market place, the confessors de- clared their faith before an immense audience. A young slave woman who was being tortured, merely kept repeat- ing, ‘I am a Christian. We commit no evil.’ Bibles, another woman who had first denied her faith, was tortured in order to reveal the supposed criminals of the Christians, but these torments served only to remind her of the faith she professed, her faith and even began to harage the crowd.

"Bishop Photinus, an old man of 30 years, was taken to the Tribunal and replied to the governor’s question as to who was the most worthy, you will come to know Him! At that he was kicked about, stoned and died in prison.

One day J.P. Morgan was invited to dinner at the home of his junior partner, Dwight Morrow. Before Mr. Morgan arrived, Mrs. Morrow gave her children careful instructions not to state at Mr. Morgan’s extremely large. But, despite the fact that suicide is the third leading cause of death among young people, it’s always looked at as some one else’s problem.

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(NC News Services)
What’s a father to do?

Dear Mary: Only days before you read my column on grown children living with a partner without being married, I learned that my daughter is doing just that.

Everyone but me seems totally at ease with the situation. I’m extremely upset. I had already reached the conclusion that I have to accept the situation and respond to love, but I have a few practical problems you failed to address.

First, I have no intention of visiting them in their place as I feel this is tantamount to giving public approval of their action. Secondly, my daughter has a year of school remaining to obtain her degree. I cannot imagine how often you prepare it. But, so that he wouldn’t be culturally deprived, I explain to him that big tube pasta that’s stuffed with meat or ricotta cheese.

"It's that big tube pasta that's stuffed with ricotta cheese," I replied. "Yeah, I do," he said. "It's just your spinach I don't like... you know, the squishy kind."

"Thanks, Coach." Hardly an original statement but I’m pretty sure he’s not being original, just being Mother.

Through death to life

There have been times that life has seemed hopelessly meaningless to me. These are experiences of death.

There are various ways I can cope with these deaths. I can deny that they exist. I can push them far from my consciousness. I can escape from them. I can lose myself in living a merry-go-round existence through constant activity...work, pleasure, drink, drugs...what so consume me that I don’t have time to face the pain of my own humanity.

I can withdraw from others so that they cannot touch me. I can become angry and bitter and lash out at the world. I can plead with God to 'fix things up'. These are all ways escaping from the pain deep within me. In this way I never really die. But neither do I ever really live. I merely exist.

To achieve life through death I must be willing to face the experience. I must take time to reflect upon what has happened and what I feel. I need to admit that I am hurt, that I am afraid, that I am discouraged, that I am weak, powerless and alone while at the same time acknowledge that it all right to be human. This is painful. This is death. But unless I am willing to die to my own selfishness and my own self-rejection, I can never remain alone in my loneliness. I remain isolated from others. I remain alienated from myself and from God.

At the time of such aloneness I may feel that even God has abandoned me. All I have at my disposal is my faith...faith in my own inner strength and faith that God is with me in the darkness. It is only through his presence and my own and yet within myself that I can take the risk to face the limitations which paralyze me.

In the acceptance of my own powerlessness, in my effort to hear God speak to me through this experience, new life emerges. I have been touched by the Lord and have come to know in some small way who he is as I pass through death to life.

Then it is that I suddenly discover I am no longer alone, that life does have meaning. As that new life flows through my being, it touches the lives of others. As I face my own human weakness with honesty, courage and faith, I die and yet I live.
Films like "Clan of the Cave Bear," often draw big money at the box office because of young stars like Daryl Hannah (top). But the lure of money often makes filmmakers ignore the integrity of their product. The USCC rated this film "O," morally offensive, because of graphic sexual scenes and the brutal sequence of the killing of a bear. (BC, PG).

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The year's top 10 list showed encouraging resurgence of the A-II (adults with reservations) films,14 in all, but not the A-I (general patronage) or G-rated (general audiences) films. The overall trend in the big money-makers was toward films about women, teens and oddball comedies.

Curiously, four of the five Academy Award nominations for best picture were rated A-lll — adults with reservations. Three were rated R.

Breaking into the top 20 at a time box office champs were two A-II (adults) films, "Back To The Future" (Universal), and "Beverly Hills Cop" (Paramount), along with the O-rated "Rambo Part II" (Tri-Star).

**Gut reaction**

Several factors are considered before a film is distributed or even financed for production. Sales and marketing professionals respond first to their gut reaction to a concept or to the viewing of a finished film. It is viewed primarily as a product to be sold. Then, the track record of the people involved in the picture — producer, director, cast, writer — is evaluated in terms of marketability and likelihood of success. The business strategists then guess about how critics will respond to the film. Next, the number of prints distributed is determined both by the financial arrangement between producer and distributor-exhibitor and the way the market is defined from research and critical response.

Investment analysts view the movie business as a high-risk industry with short-term profit advantages. Since profit is the primary motivating factor for distributors, they tend to exploit human weaknesses of potential audiences as the most expedient route for immediate returns on short-term investments. Thus, film production is one of the last cash-centered businesses because of the risks involved and the time it takes (generally more than a year) to go from script to screen.

**hooks**

Other important factors relate to merchandising, that is, to the possible marketing hooks in the picture which may be exploited for additional revenue. These hooks include the soundtrack album, T-shirts, posters, books about the "making of," and the more lucrative avenues of television presentation, videocassette sales and foreign rentals.

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The deal then moves to the final consideration. How do all the marketing research projections of what the picture can earn compare with what it will cost to make, acquire and/or distribute?

When you are a viewer, you cast a vote. When a reviewer writes, he or she casts a vote and offers guidelines — on how to vote by fostering appreciation of films with values while giving little play to films of low moral character and little aesthetic quality. But nothing succeeds like success, and having a top-grossing film, regardless of the nature of the message, tends to cause producers and distributors to imitate the formula.

**Zaza is on the staff of the U.S. Catholic Conference Department of Communication.**
PEACE ON EARTH — The entire student body of MacGr. Pace High School took a few minutes off from class last week to attend a celebration for peace at nearby St. Thomas University. Students joined hands and prayed for peace, singing the song, "We are the World" chorus, the initiators for the Peaceful Communities of the Community curriculum at St. Thomas.

MCCW convention April 27-29

Hundreds of Catholic women from Broward, Dade, and Monroe Counties will attend the 28th annual convention of the Archdiocese of Miami Council of Catholic Women, April 27-29 at the Sheraton Key Largo Hotel, Key Largo.

"Our Synod: Women of the Church Community Center" is the theme of the three-day meet which will conclude with a banquet on April 29 when singing is a new Auxiliary Bishop Norbert M. Dreyer, C.P., will be the guest speaker.

Workshop sessions on April 28 and 29 will cover topics of legislative legislation, family affairs, community services, observed behaviors and church communities as well as a seminar on international affairs.

During the convention Catholic women who have distinguished themselves in South Florida through religious, social, educational and charitable endeavors will be honored.

Mrs. Rita Clifford, Fort Lauderdale, will be selected as president of the council by Mrs. Dolores Scharf, Deerfield Beach. Other officers who will be installed during the meet are Mrs. Joe Torres, Miami, vice president; Mrs. Jackie Orlando, Fort Lauderdale, secretary; and Mrs. Dolores Bestera, Fort Lauderdale, treasurer. Ceremonies of installation will begin at 10 a.m. on Monday, April 27.

Registration for the convention begins at 10 a.m., Sunday, April 27. Mrs. Jeane Bivalacqua, Key Largo, is registration chair and members of affiliations from Catholic Communities in Monroe County are hostesses.

K of C hosts vacation fundraiser

Over 300 people packed St. Vincent's Community Center Monday for the Northwest Broward Knights of Columbus Club 60th annual dinner and dance for vocations.

The purpose of the event, which raised over $3,000, is to help pay incidental expenses for students studying to be priests.

"This dinner dance helps pay some of the expenses," reported referee Joe Lo Truglio, a K of C current trustee and past Grand Knight. "It's an eight-year program and a good cause for the seminarians that (seminarians) need. This is our way to help.

Lawyers Guild picnic

Catholic Lawyers Guild holds their annual family picnic on Sunday, April 27, at the home of Judge Peter Fay, 11000 Sunset Creek Rd., Coral Gables.

For further information call 579-0795.

Fr. Radloff speaks on 'Jung and Christianity'

A well-known Jungian psychologist and analyst will speak on "Jung's Challenge to Christianity in the 1980's" during the next program of the Miami Chapter of the Catholic Commission on Intellectual and Cultural Affairs.

The Rev. Roger Radloff, a priest of the Archdiocese of Miami, who serves as psychology teacher at the Catholic Church in South Florida, has a doctorate in psychology and is a psychoanalyst in private practice. He has written a book on the psychology and philosophy of the Catholic faith and a textbook on Jungian psychology.

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Single/divorced/widowed

Single/divorced/widowed (Divorced, separated, widowed) meet the 2nd and 4th Wednesdays of every month. Meetings are usually held at the St. Andrews Towns in Hialeah, St. Andrew Chapel in Aventura, and the Catholic Church in Miami. They will hold a spring dance on May 3 in their church hall. For more info call 742-2647 or Janet at 715-2273.

The Catholic Alumni Club of Miami has scheduled a Mass at St. Thomas of Villawood University at 12:30 p.m. in the chapel on single, divorced and widowed (bw).

Happenings Single is planning a singles cruise for the weekend of June 25. Space limited.

The North-Dade Catholic Widow and Widowers Club will hold a meeting and covered dish dinner on April 25 at 7 p.m. at the Villaion Church Social Hall, 100 N.W. 135th St., Miami. All faithful welcome. Call 513-3599 or 402-3002.

St. Malachy Women’s Club will be hosting an Afternoon Card Party at 2 p.m. in their Parish Hall located at 4900 W. 74th Ave., Miami. refreshments, sale of cold drinks available. Checks are due May 4. Dinner is $2. For more information call 732-6175 or Millicent 327-5495.

Potpourri

The Dominican Ladies Third Order of St. Dominic, St. Thomas Aquinas Chapter, will host their Day of Reception and Profession Ceremony on April 27. Members meet in Stl. Timah Church, North Bay Village, U, at 10:30 a.m. for the Blessing and the Finishing of the Vestments.

"The National Church Men Club will hold a "Pine Meik" on parish grounds, 1900 N. M. Trail, at 6 p.m. April 25. Barbecue dinner will be served. Adults, $3.50; children under 12, $1.50. Time: 7:30 to 3:30 p.m. For more information call 621-3183.

Hospice, Inc.’s new series of Barnaventure support groups will begin on Monday, March 31, at 8:30 p.m. at the Unity Church, 12901 S.W. 129th St. Call 465-7097 for information.

St. Henry’s annual golf outing and dinner dance will be held May 4 at 4 p.m. Golf: Palm Beach Gardens Golf Club, 10000 Old Cutler Rd., Miami. Dinner dance at 6 p.m. Cost is $35 per person. For reservations call 848-3218.

The Hialeah Men’s Annual Golf Tournament will be held Saturday, April 25, at the Hialeah Golf Club, 10401 Marathon. Cost is $34 per person. The cost for dinner is $12 per person. For more information contact the tournament chairman. Contact 941-5546.

The Word of God is celebrated every day at 8 a.m. at St. Elizabeth’s Church. For more information call 941-5727.

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The Church and social justice will be the subject of a May-long conference to be held at St. Brendan Parish Hall in Miami on Saturday, May 6.

Sponsored by the SouthEast Pastoral Institute (SEPI), and according to Barry University professor of political economics at Florida International University Dr. Jose Ignacio Lasaga, a professor at St. Thomas University, Miami, Dr. Fernando Pimentel, professor of philosophy at St. John Vianney College Seminary in Miami, Dr. Jose Ignacio Lasaga, clinical psychologist at the Miami Mental Health Center.

Cost is $10, including lunch, and the conference will last from 9 a.m. to 5 p.m. Locations in Miami Beach 972 SW 32 St. in Miami. For more information, call SEPI at 223-711.

AWARD WINNER — Michael Dearing, a senior at St. Thomas Aquinas High School and a resident of Fort Lauderdale, recently returned from the 4th Century III Leaders National Conference in Williamsburg, Va., where he was awarded a $1500 college scholarship. As a state winner in the organization administered by the National Association of Secondary School Principals, he met in Williamsburg with 100 other outstanding high school seniors to learn what makes great leaders and participate in debates.

Corpus Christi registration begins May 10.

Registration has begun for next year at Corpus Christi, located at 795 NW 32 St. in Miami.

A science lab, individual tutoring and adult education classes at the pre-kindergarten - 8th grade level.

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A science lab, individual tutoring and adult education classes at the pre-kindergarten - 8th grade level.
A teenage girl celebrates a beautiful day on Jones Beach in New York. Despite recent surveys that suggest young people are in quest of the "good life," many sense something bigger at work in the world and in themselves. (NC photo by H.T. Kellner)

Aging at The Catholic University of America in Washington, D.C. is especially interested in programs which aim to empower senior citizens to help themselves. Such programs "give the older person an ongoing role... and an opportunity to be a useful member of the parish," Hayes said. Providing ways for older adults and youths to share talents and resources."There also is a tremendous need for the elderly and youths to communicate with, their peers, said Patricia Leary, the Elderly Affairs Coordinator at the parish. Such programs "give the older person an ongoing role... and an opportunity to be a useful member of the parish," Hayes said. Providing ways for older adults and youths to share talents and resources. Older parishioners are particularly helpful in working with institutionalized peers, Hayes added. Certain older adults have a knack for communicating with their peers and "can develop a fruitful relationship which is mutually valuable.

In many parishes older adults are waiting to be called on to help. "We are continuously running into older Catholics who want to be involved in parish activities," said Joseph Leary. Finding ways to respond to their desire is one reason why the Archdiocese of Washington recently established a task force on the elderly, Leary said. Hayes commented, "There also is a tremendous need for the elderly and youths to share talents and resources."

Many parish councils and service projects. While young people often question or reject traditional religious values, many sense something bigger at work in the world and in themselves. (NC photo by H.T. Kellner)

A "prophecy" looked at the same mess and suggested that God would step into things as they were and fix them; there was some hope within the existing world. Behind both approaches, and at their deepest level, there lies the firm faith that God is the Lord of history. Even though our book is filled with grim and menacing scenes, he also chose to balance this with beautiful scenes of equal intensity: a rosy future that was coming "soon," a hope held to glass. We were breathless. Our author strove for the same effect with his words. As they watched.) We even saw what next Sunday's second reading presents. A large city floating in space. The effect was breathtaking. Our author strove for the same effect with his words. Background John saw more than an immense city hovering in space. He saw a new earth and a new heaven. Throughout our reading the emphasis is upon the newness of things. Such newness involves us in a correct approach to this mystifying final book of the Bible. That is why the Church selects it for reading during Easteride, when new life is being celebrated. Generally speaking, an "apocalypse" (or "revelation") saw the world as being in a hopeless mess. The only solution was for God to step in, put an end to things as they are, and start all over again. A "prophecy" looked at the same mess and suggested that God would step into things as they were and fix them; there was some hope within the existing world. Behind both approaches, and at their deepest level, there lies the firm faith that God is the Lord of history. Even though our book is filled with grim and menacing scenes, he also chose to balance this with beautiful scenes of equal intensity: a rosy future that was coming "soon," a hope held.

The new creation

Reflections on next Sunday's second reading, Revelation 21:1-5

Introduction

We have modern "apocalypses" in our day. The popular movie Star Wars looked at the future. It offers a struggle between the forces of Good and Evil and had many strange creatures. There was even something of a religious theme in the phrase, "May the Force be with you." (One only wonders how many replied, "And also with you," as they watched.) We even saw what next Sunday's second reading presents. A large city floating in space. The effect was breathtaking. Our author strove for the same effect with his words.

Background

John saw more than an immense city hovering in space. He saw a new earth and a new heaven. Throughout our reading the emphasis is upon the newness of things. Such newness involves us in a correct approach to this mystifying final book of the Bible. That is why the Church selects it for reading during Easteride, when new life is being celebrated. Generally speaking, an "apocalypse" (or "revelation") saw the world as being in a hopeless mess. The only solution was for God to step in, put an end to things as they are, and start all over again. A "prophecy" looked at the same mess and suggested that God would step into things as they were and fix them; there was some hope within the existing world. Behind both approaches, and at their deepest level, there lies the firm faith that God is the Lord of history. Even though our book is filled with grim and menacing scenes, he also chose to balance this with beautiful scenes of equal intensity: a rosy future that was coming "soon," a hope held.
programs and movies which portray instant and easy divorce as part of the normal course of events. O'Connor said young people today recognize that a relationship doesn't just happen. They realize that building a good relationship requires conscious effort and dedication — and they are eager to learn skills to help them develop and maintain a marriage commitment.

• While young people often question or reject certain religious values that seem to have experienced of the divine in their lives. They sense something bigger than themselves at work in the world and in themselves, but often don't know what those experiences mean.

What do these observations imply for parents, teachers, priests, religious educators, youth ministers?

Perhaps they imply that adults themselves need to know what they believe, to be willing to express their beliefs, to be consistent in words and actions.

By Katharine Bird
NC News Service
Aging persons today defy stereotyping, as the following vignettes illustrate:

• At the age of 75, she has a sparkle in her eye and a cherub word for her husband usually prepares their dinner. She takes delight in gardening and is presently in charge of her rose garden on which he lavishes loving care.

• Until the late 70s, this second couple lived in New Orleans. Then, as the couple's health began to deteriorate, it became increasingly apparent that different arrangements were desirable.

The couple was adamant about remaining as independent as possible and finally moved into a senior-citizen complex in Charlottesville, Va., not far from their son's home. Attentive to the older couple's needs, he and his wife pick them up for church on Sunday and chauffeur them around their new community.

• For 25 years, a widow in her late 70s and a 69-year-old single woman had relied on each other for companionship and support. Together they have developed a workable routine, usually sharing lunch and dinner. Nights each retires to her own home.

The two women share a number of joint concerns. Sundays they attend the same parish Mass in Tucson, Ariz. They serve as ministers of hospitality there, greeting parishioners at the church door.

• For 25 years, a widow in her late 70s and a 69-year-old single woman had relied on each other for companionship and support. Together they have developed a workable routine, usually sharing lunch and dinner. Nights each retires to her own home.

The aged: skip the stereotypes out to Christians undergoing persecution. The punisher described for the persecutors is hard to square with Christ's command to pray for one's enemies. It is one way, if not the ideal way, to provide the suffering ones with encouragement.

The other side of things, the view of ultimate triumph and happiness, is evidently one way, if not the ideal way, to provide the suffering ones with encouragement.

Of joint concerns. Sundays they attend the same parish Mass in Tucson, Ariz. They serve as ministers of hospitality there, greeting parishioners at the church door.

People retiring at 65 today often can look forward to many years of productive and healthy life. Two thirds of all people alive now in the United States will live into their 80s. By the year 2015, one in every six persons will be over 65.

The commission points out that the "graying of society" offers a considerable challenge to the church in planning for the future and adds: Pastoral care is always "a relationship of reciprocity and never a one-way street. As one past to another, so too are they pastored to." The commission suggests that in planning, parish leaders take into account the fact that the elderly have much to offer other parishioners in the way of resources, wisdom and life experiences.

Thus the Bible comes to an end as it began, with the Creator calling things into being with the word of his mouth.

This column is excerpted from Share the Word, a bi-monthly reflection on the daily and Sunday Mass readings, which is available for both home and parish use from the Paulist Evangelization Association, 3031 Fourth Street, N.E., Washington, DC, 20007.
On the road for Jesus
11 young people become evangelizers

By Laurie Montes
TUCSON, Ariz. (NC) — A group of young traveling evangelizers, part of an organization known as the National Evangelization Team, has been practicing its "subtle" approach to faith.

Along with two directors, the 11-member team held a series of retreats for junior high school and high school students at Our Mother of Sorrows Parish in Tucson.

Last September, 55 young adults were chosen out of 350 applicants to be members of the national team. Ten more were added in January. The young people, all between the ages of 18 and 28, are divided into four teams which travel from city to city for nine months.

In addition to the traveling teams, there are home teams based in Yakima, Wash., and in St. Paul, Minn., where the National Evangelization Team began.

It was founded in 1971 by Father Michael Kolar, director of youth programs for the St. Paul-Minneapolis Archdiocese, after he began giving retreats for high school students.

Members of the team commit themselves to nine months on the road. Dating is not allowed.

"We can always go back home, but this is just like a once-in-a-lifetime opportunity...to share Christ's love with others," said team member Alex Cruz, a recent college graduate from Yakima, Wash.

After spending so much time together, the National Evangelization Team is "almost closer than family," said Fr. Gary Patnode, a member from Ann Arbor, Mich.

Cruz and Miss Boyle said the team takes a subtle approach to evangelization. They do not teach Catholic doctrine, the baptism of the Holy Spirit or the "gifts of the Spirit," they said, but about Jesus.

A typical retreat may begin with music and end with a "walk with Jesus," where members pray with students. In between, they put on skits that incorporate various teachings, play games, and give talks and testimonies.

"We share how Christ has worked in our lives and that he's real and he can do the same for them, too. It's not that we're special but that we made the decision to love Christ and to follow him," said Cruz.

"People search for things because they're trying to fill a hole inside and they don't realize that the hole is reserved for God and God's the only thing that is going to fill it," Miss Boyle said.

Diaper days

By Hilda Young
NC News Service

I came upon them by surprise this morning when I was cleaning out a closet looking for a leaf to the dining-room table that I know is somewhere in this house.

A neat stack of diapers. These were the remnants, the ones I had set aside for St. Vincent de Paul awhile back.

Awhile back. When did Michael, our youngest, use his last diaper? It seems like so long ago and yet, pick up that soft stack of diapers, it seems like I should be able to look around the corner and see his diapered bottom climbing onto his sister's dresser to feed his fish a cracker.

Instead he's arguing with his brother about who's drunk straight out of the milk pitcher and left it prints. Somehow these few diapers escaped being used as a bank robber's mask or a pirate flag or a painting rag or a Superman's cape or a blindfold or a pretend sling for a pretend broken arm.

These were the few that had enough wear left that maybe someone else could get some use out of them. Somehow these had not been come to worn they dissolved in the soapy cycle or so ragged they were like folding streamers.

Funny how time colors our memories. Or is it the other way around? I remember thinking those days would never end, the days of diaper buckets and ammonia smell, rubber pants and roseola. Now they have and it seems like it was so fast.

And here sits this stack of memories. How many times did I change their diapers and tickle chubby chins and toes and tummyes? I know there were days and nights when I would have given my teeth to escape to another planet, or sleep knowing I wouldn't be cried awake by a baby.

But the work of it all seems so dim and the delight so bright. Thoughts of the giggles and wiggles and silly slobber have a way of casting even high fevers and the colic and strained diapers in a gentle light.

But it's not right to keep something you really don't need if someone else can use it, right?

I hope St. Vincent won't mind if I hold back just one. You never know when you might need one for teary eyes.