

Poverty and love

A story of hardship, even death, but also of the triumph of the human spirit of the men and women who work with those who have nothing.

At the invitation of Broward-based Food For The Poor, a Catholic lay organization, Voice Editor Robert O'Steen recently toured poverty pockets of Haiti and Jamaica where the small number of priests receive support from the food organization. Following is his report on conditions there.

By Robert O'Steen
Editor, The Voice

PORT AU PRINCE/KINGSTON—Poverty here has a certain odor about it.

You can smell it faintly on the downtown streets and stronger in the ghettos. A mixture borne on the air of unwashed bodies, human waste and the slow decay of buildings and society.

It is here that Broward-based Food For The Poor has brought three Americans to see the overwhelming problems and needs, along with the minor miracles a handful of missionaries, priests and Sisters somehow manage daily. It is both appalling and inspiring. "I want others to see what it is like here in Haiti and Jamaica," said Ferdinand Mahfood, founder of Food For the Poor. So he has brought the three to see and tell: Father Basil Pennington, a Trappist monk and nationally-known proponent of centering prayer as well as lecturer and author; Gerry Kelly, a lay worker for FP; and the Editor of The Voice.

There is too much in the five-day trip for it all to be told. Suffice it to say that in this part of the world there are people, like the famed Mother Teresa, though without the media attention, who are quietly working their way toward sainthood, though they would scoff at that.

Here are some whirlwind impres-



Fr. Richard Albert kneels to talk to children (foreground) in 'Brooklyn,' Haiti, one of the world's worst slums, as a South Florida group tours the area. (Voice photo by Robert O'Steen).

sions of a five-day trip:

Human cordwood

You wind your way from Port au Prince late at night, up torturous turns of rough half-paved road to

space to walk.

Then the mounds move here and there and you realize: these are human beings, stacked body to body on the floor, hundreds huddled against the cold mountain air. These

'the next day Father Harry was sent word that he could find the bodies of the thieves at such and such a place'

Kenscoff, at 5,000 feet elevation where you are greeted by Father Jean Cico. He is a native Haitian priest, young, handsome and owner of a smile to put Ben Vereen to shame. He takes you inside a long, low wooden building barely lit by the classic single naked light bulb. All along the floor are what look like mounds of rags, piled side by side, leaving almost no

are the women, it is explained, who walk with 50-pound baskets of produce on their heads down and up the mountain as long as 12 hours at a time to get to Kenscoff to sell their produce or a couple of chickens.

They used to sleep on the cold ground, rain or not. Now, thanks to Fr. Cico and his formation of the Poor People's Coop (much to the

distrust and harassment of the government) the hard-laboring women, for 15 cents get a place to sleep and two simple meals. They suffer, as do most poor Haitians, weakness, parasites, stunted growth, apathy. Yet they work like horses.

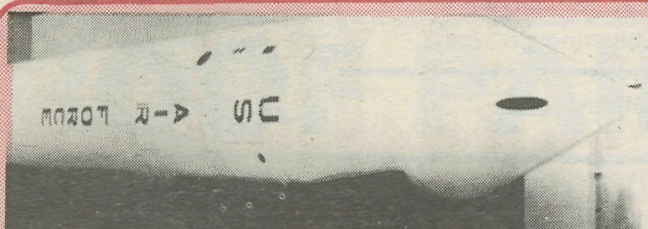
Stones in toilets

Then, the next day there is the countryside school and clinic built out of nothing in five years by missionary couple James and Carol Herget.

"When the kids from the hills first came here," says Carol, some had no clothes. They had never seen a toilet and we had to stop them from drinking out of it. Then they clogged it up with stones because they didn't know to use toilet paper. Yet from that ignorance, some of the kids have gone to the fifth grade in two years, given

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INNER VOICE



**NUKES PASTORAL
gets conservatives' OK**
Pages 4-5

YOU ARE CORDIALLY INVITED

Dedication ceremonies for the new Pastoral Center of the Archdiocese begin with a Mass on Saturday at 11 a.m. followed by an Open House from 1 to 4 p.m. Another Open House will be held Sunday from 1 to 4 p.m. Everyone is welcome.



**ST. MARTHA
dedicates
new home**
Back Page

Board calls for women's rights

By Bob Cabbage

The 12-member Washington State Catholic Conference's board of directors has adopted a statement urging ratification of the federal Equal Rights Amendment and calling for equality for women in the church.

The statement, prepared by the organization's Moral Advisory Committee, also calls for more study and discussion on the issue of women's ordination to the Catholic priesthood.

THE BOARD likewise went on the record in support of a Washington state legislative measure which encourages President Reagan to promote speedy passage of the ERA, reintroduced in Congress after it failed to be ratified by enough states by 1982.

The Washington State Catholic

Conference, based in Seattle, is the public policy agency of the state's three Catholic bishops, who head the Archdiocese of Seattle and the Dioceses of Spokane and Yakima. Its action in regard to the ERA is regarded as a precedent because no other state Catholic conference is believed to have backed the ERA.

"While we are aware of the evils that some anticipate as ensuing from the ERA and the threats that, in the minds of some, it may pose to traditional values, we believe that the symbolic and practical value of this measure to provide equal opportunities for women in our society is worthy of attention," the WSCC directors said in their statement.

For five years, the board has been discussing the role of women in the

Catholic Church and society. By adopting and publishing the statement, the WSCC said it hopes to initiate and promote discussion of women's equality.

"The church strongly advocates that the sensitivities of its members be heightened with regard to inequalities and that societal measures be enacted to overcome them," the statement says.

Although the WSCC supports ratification of the ERA, the statement urges "continuing study of the amendment, its meaning and its implications."

"LET THE wisdom of civil and canon law, ecclesial leadership and faithful men and women guide us in our efforts toward public policy in the whole area of human rights," it says.

Raising the issue of women's ordination, the statement notes that in 1976 the Vatican's Congregation for the Doctrine of the Faith reiterated the church's long tradition of ordaining only men. "We have seen, however, that there are substantial numbers in the church who question whether the tradition of ordaining only men is of unchangeable divine law," the statement says.

"We urge, in all loyalty to the holy father and the constant tradition of the church... the undertaking of in-depth studies on the meaning of priesthood, the way the priesthood has historically adapted to different cultures, the enduring elements of priesthood that transcend all cultural changes, and finally, the relationship of these elements to women," the WSCC said.



COLOMBIAN QUAKE - Workers attempt to clear the rubble left by an earthquake which wrecked the cathedral in Popayan, Colombia, on Holy Thursday, burying many worshippers. Pope John Paul II sent condolences to families of the victims. (NC photo)

Vatican Bank probe continues

VATICAN CITY (NC)--The joint Vatican-Italian commission studying the ties between the bankrupt Banco Ambrosiano and the Vatican bank plans to take its investigation to Latin America and the Caribbean, said Father Pierfranco Pastore, assistant director of the Vatican Press Office, April 5, confirming Italian press reports. A key issue in the investigation is if the Vatican bank is liable for any of the bad loans, several of which were to Latin American concerns, made by the Banco Ambrosiano. The loans led to the collapse of the Italian bank. The Vatican owned slightly over 1 percent of Banco Ambrosiano stock.

News at a Glance

Bishop Fitzpatrick sends amnesty letter

In an open letter to President Reagan, Bishop John J. Fitzpatrick of Brownsville, Texas, asked the president to grant amnesty to all Salvadoran and other Central American refugees awaiting a solution to the military and political upheaval in their countries. Central Americans seeking political asylum who enter this country illegally face arrest and deportation by the Immigration and Naturalization Service. Bishop Fitzpatrick also called for an end to military, economic and social aid to Central American countries "so that those nations may be self-determined in their pursuit of freedom and human dignity which will lead to national recovery and peace, much the same as we American people did over 200 years ago."

Philippine layman disappears

MARYKNOLL, N.Y. - Karl Gaspar, 35, the first layman to serve as executive secretary of the Mindanao-Sulu Pastoral Conference, serving 17 Philippine dioceses, disappeared according to Maryknoll sources. Maryknoll Father Dan Driscoll, director of the Mary Knoll Justice and Peace Office, said that Gaspar disappeared after either stopping at the home of West German friends whom the Philippine military had arrested, or after he had visited the Davao City ecumenical center, which the military had raided two days earlier. Six persons, including a United Church of Christ minister, were reportedly arrested at the home of the Germans. The Philippine government has accused the Catholic Church of aiding dissident and guerilla movements. Father Driscoll said Maryknoll sources have said Gaspar was not associated with any Guerilla movements.

Dallas Catholics protest Bishops' pastoral

DALLAS - Saying the U.S. bishops' proposed pastoral on war and peace has caused them "dismay, disappointment and concern," a group of lay Catholics in Dallas has issued an open letter to the bishops urging major changes in the document. The group, Concerned Catholics for Peace Through Strength, expresses "major reservations about the proposed pastoral letter" in a statement sent to U.S. bishops. A copy of the statement appeared in a full-page ad in the Texas Catholic, newspaper of the Dallas and Fort Worth dioceses. The bishops' proposed pastoral, "with its expression of terror that man will destroy all life, contradicts" the church's "fundamental belief" in Christ's second coming, wrote the group. It said the pastoral "is permeated by fear...and unholy terror unbefitting men of faith." And faulted it for showing a "totally leftward orientation."

Police arrest alleged killer of priest

PAVIA, Italy - Italian police arrested a 35-year-old university physics researcher as a suspect in the murder case of a priest, two Religious brothers and five other people over the past six years. The suspect, Silvano Romano, was transferred to a prison in Verona, Italy, after four hours of questioning the previous day in Pavia. He was held on a "provisional arrest order" but there were no formal charges. According to police, Romano is suspected of having a key role in a neo-Nazi group called Ludwig, which has claimed responsibility for the killings of eight people since 1977. One victim was Father Armando Bison, 71, who was hit on the head with a hammer and remained in a coma until his death March 9. Romano is reported to have admitted studying the activities of the Ludwig group but to have said he is not involved in its crimes.

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New ways to beat high school costs

Catholic educators are finding them

WASHINGTON (NC)—Marathons, grants for low income families and negotiated tuition are all ways Catholic schools are beating the high cost of teaching.

At workshops at the National Catholic Educational Association convention, held in Washington April 4-7, Catholic school administrators were presented with a variety of approaches to help parents and schools finance Catholic education.

Jerome N. Julius, a Minneapolis member of the advisory committee of the National Forum of Catholic Parents Organizations, explained how to set up a marathon to raise money for non-public schools.

HE TOLD of the growth of Minnesota's Marathon for Non-Public Education, which grew from one marathon in St. Paul-Minneapolis in 1974 to activities which included about 260 schools around the state last fall.

He suggested that other groups follow Minnesota's example of involv-

ing the Knights of Columbus in the activities. "They have staying power," Julius said, and can contribute much of the manpower.

There is no cost to the schools for the marathons, "nothing is skimmed off the top," Julius said. Money from the Knights of Columbus and from other fund-raising projects are used to defray expenses.

The monies pledged are turned over by the participants directly to the school or educational activity of their



President Reagan is greeted by Msgr. John Meyers, NCEA president, before addressing Catholic educators in Washington. (NC photo)

Reagan: 'I'll work for credits'

WASHINGTON (NC)—Rejecting criticism that he is strong on rhetoric supporting tuition tax credit legislation on Capitol Hill but weak on action, President Reagan told Catholic educators that "like Teddy Roosevelt, I'm going to charge up that hill" to work for passage.

He introduced no new proposals but outlined the education package now in Congress. The current proposal includes tax credits for up to half of the tuition parents pay to send their children to non-public schools.

REAGAN SPOKE in the final minutes of the 80th annual National Catholic Educational Association convention in Washington April 7. NCEA officials estimated that more than 10,000 Catholic educators attended the April 4-7 convention.

In his address Reagan said he would "get to the heart of what I know the National Catholic Educational Association is interested in. . . We need tuition tax credits."

The president also mentioned Education Savings Accounts that

choice.

"The kids have fun, they look forward to it," Julius said of the annual October event. He showed slides of people walking, running, biking and roller skating in the 12-mile St. Paul-Minneapolis marathon.

Julius added that the marathons are good public relations for the schools. "We've opened a lot of doors" for

would give tax breaks to parents who save for their children's college education and a proposal to allow local school districts to establish an educational voucher system using federal school aid for the poor.

'I want the legislation to move as quickly as possible through Congress.'

He said that although some education lobbies have protested tuition tax credit legislation, calling it an attack on public schools and destined to help private academies and finishing schools, "the majority of private schools are church-run" and paid for by parents who "pay taxes to fund public schools as well."

"I just don't think that's fair," Reagan said.

HE TOLD the educators that he was disappointed that the tax credit proposal didn't get further in the last Congress and "I want the legislation to

move as quickly as possible through Congress" this year.

Last year's tax credit proposal made it only through the Senate Finance Committee.

Reagan said he has heard talk that "I'm strong on rhetoric but not physically pushing the bill" on Capitol Hill. He then compared his efforts to former President Theodore Roosevelt who, as a horseman in the Spanish American War, led his volunteer Rough Riders up San Juan Hill.

The president received a standing ovation when he appeared and another when he left the stage.

Among other speakers at this year's convention were Cardinal Joseph Bernardin of Chicago who spoke on war and peace; Father Henri J. M. Nouwen, who opened the gathering on a spiritual note; ABC-TV News anchorman Frank Reynolds, who told educators that "we have a common obligation. . . to tell the truth as we see it," and Father Alfred McBride, who said the greatest choice and hardest challenge today is to create a Catholic educational philosophy.

School in Boulder, Colo., said in his workshop on the topic.

"There is no negotiation that goes on," Franken said. Instead he defined the program as "a process by which parents determine their level of financial support for the school in light of their awareness of the actual per-pupil cost."

He suggested calling the program the

income an average of 23-25 percent, helps its financial stability, lowers the parish subsidy and attracts new families to the school, Franken said. The program has been in the Denver Archdiocese for almost 10 years.

SISTER of St. Joseph Barbara Flannery explained the program used in the Diocese of Oakland, Calif.

Family Aid--Catholic Education (FACE) was begun in the Oakland Diocese in 1978. Parents apply for grants through their local schools and families with the lowest income are the first eligible for \$150-200 grants. Then families with slightly higher incomes are eligible for any remaining grants.

Money for the grants comes from foundations, business, individuals and parishes. Fund-raising events and memorial funds also add to the revenue.

"If we cannot help a family we make sure they get help" from other organizations, Sister Flannery said. "The key is reaching out to everyone; it's an open process."

In this school year 539 grants totaling \$78,660 have been distributed. The first year 314 grants totaling \$29,239 were given out.

Negotiated tuition is 'a process by which parents determine their level of financial support for the school in light of their awareness of the actual per-pupil cost.'

Catholic education, he said.

Julius also recommended that schools check into the corporate matching programs that some firms take part in. These companies offer to match gifts from employees to secondary schools and some elementary schools.

"You don't have to beg or borrow--just fill out the form and the money rolls in," he said.

"NEGOTIATED tuition" is a misnomer, Michael J. Franken, principal of the Sacred Heart of Jesus

"educational commitment plan" or "fair share" instead of "negotiated tuition" to indicate that there is no confrontation between parent and school over the amount of tuition each family pays. Parents are not asked to disclose their finances, he added.

"People have need to give," Franken said, and want to pay a fair amount. The program strengthens the parents' commitment to the school and some parents pledge their time and talent as part of their contribution.

The program increases the school's

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No 'cop-out' to Reagan on

WASHINGTON (NC)--The third draft of the U.S. bishops' war and peace pastoral opened to generally, but not entirely, favorable reviews in the days after its April 6 release.

But the initial response to the draft pastoral also brought a mild rebuke of the Reagan administration by two top officials of the bishops' conference

'The basic moral judgment of the document is ... summed up in these two sentences: "A justifiable use of force must be both discriminatory and proportionate. Certain aspects of both U.S. and Soviet strategies fail both tests."'

after the administration said the new draft "explicitly endorses" many of the objectives of current U.S. defense policy.

The two bishops--Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, and Cardinal Joseph L. Bernardin of Chicago, chairman of the pastoral letter's drafting committee -- said the draft, rather than endorsing current policies, is still "explicitly critical" of many of those policies.

Meanwhile, several critics of earlier drafts of the pastoral, such as Bishop Edward W. O'Rourke of Peoria, Ill.,

and Catholic social commentator Michael Novak, said the new version was a vast improvement.

Failing grade

But initial reaction was not all favorable. The president of the American Catholic Philosophical Association, Germain Grisez, a professor of Christian ethics at Mount St. Mary's College in Emmitsburg, Md., said he would give the third draft a grade of D "at best" and maybe an F for its moral acceptance of deterrence policy.

The new draft is scheduled for discussion and possible final vote at a special meeting of the bishops in Chicago May 2-3.

The Reagan administration comment that apparently sparked the protest by Cardinal Bernardin and Archbishop Roach was a statement read to reporters April 6 by State Department spokesman John Hughes.

In it, Hughes said the administration was pleased that the third draft endorsed "many of the far-reaching objectives which the administration seeks," such as negotiated agreements for reductions in nuclear arsenals.

Cardinal Bernardin and Archbishop Roach, in a joint statement of their own, responded April 10 that they "could not accept any suggestion that there are relatively few and insignificant differences between U.S. policies and the policies advocated in the pastoral."

Their statement also rejected the view that administration criticisms of earlier drafts had played a major role in the changes made in the third draft.

And they appeared to be particularly anxious to avoid letting the administration use the pastoral to endorse its position opposing the nuclear freeze.

While Hughes had said the third draft no longer endorsed the freeze, the Roach-Bernardin statement said neither the second draft nor the third draft advocated a freeze "as such," and thus should not be used to oppose any specific proposal.

"The basic moral judgment of the

document is, we believe, summed up in these two sentences: 'A justifiable use of force must be both discriminatory and proportionate. Certain aspects of both U.S. and Soviet strategies fail both tests...,'" Archbishop Roach and Cardinal Bernardin said.

But at least one bishop, commenting on the third draft's shift from "halt" to "curb" in its call for an end to the arms race, said he favored sticking with "halt."

Bishop Bernard J. Flanagan of

Vatican repeats own disarmament stand

PIACENZA, Italy (NC) - Pope John Paul II's top aide reaffirmed the Vatican stand on disarmament April 7, saying that "deterrence based on equilibrium - certainly not as an end in itself but as a stage on the way to progressive disarmament - can still be judged to be morally acceptable."

Cardinal Agostino Casaroli, papal secretary of state, was addressing an international conference in Piacenza on the theme, "Development of Peoples Is the New Name of Peace."

The statement he quoted came from a June 11, 1982 speech that he delivered on behalf of Pope John Paul to the U.M. Second Special Session on Disarmament.

In the Piacenza talk, Cardinal Casaroli described the arms race as "one of the most insupportable burdens for the world economy" and "one of the most serious and constant threats to the peace it is intended to safeguard."

"CERTAINLY the church does not close its eyes to the reality of the situation," he added. "Just recently ... Pope John Paul II recognized that 'deterrence based on equilibrium - certainly not as an end in itself but as a stage on the way to progressive disarmament - can still be judged to be morally acceptable.'"

"However," the message continues, "to insure peace it is indispensable not to be content with a minimum which is always fraught with a real danger of explosion." Cardinal Casaroli said.

The pope's U.N. comment on the morality of deterrence, as an interim policy with disarmament as its long-term goal, has become a central point of reference for U.S. bishops' efforts to analyze the morality of nuclear warfare, nuclear deterrence in general, and specific defense policies.

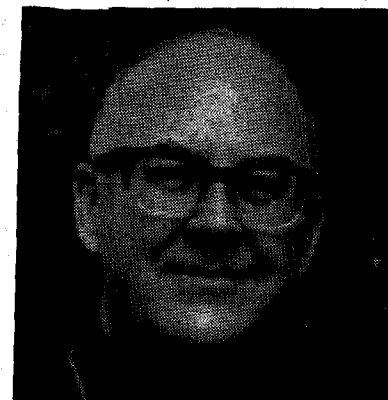
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.....nukes draft, bishops stress

Worcester, Mass., who reached retirement shortly after the third draft was completed, said halt "is a stronger word" and more appropriately represents the message that should be recommended to the leaders of government.

Better document

Other bishops commented favorably on a number of other sections of the document.

Bishop Daniel P. Reilly of Norwich, Conn., a member of the drafting committee, said the third draft makes clear that the bishops are not leaning toward either the just war theory or pacifism.

While the just war theory still dominates the thinking of a majority of bishops, he said in an interview with *The Visitor*, newspaper of the Diocese of Providence, R.I., the pacifist theory has always been present in the church and must be recognized.

Archbishop Thomas Kelly of Louisville, Ky., said he thought the section on nuclear deterrence had been strengthened in the third draft. And he said the section's conclusions are contrary to widely held American views.

"Many of our fellow citizens regard deterrence as an end in itself," said Archbishop Kelly. "The bishops do not accept that."

Novak, meanwhile, said that while he still had some disagreements with the third draft, it had made "great strides" from the second.

The new draft recognizes that "no first use" is an ideal, said Novak, who added that he agreed with the bishops that U.S.-NATO strategy should seek to end its reliance on nuclear



'The bishops really had an open process ... they really did listen ...'

**Michael Novak,
American Enterprise
Institute**



'Many of our fellow citizens regard deterrence as an end in itself. The bishops do not accept that.'

**Abp. Thomas Kelly,
Louisville, KY**



'If the bishops had come to these revisions on their own, I would feel less bad. But if they have come to this in collusion with the government ...'

Father Daniel Berrigan

deterrence against a conventional attack.

Novak, a resident scholar at the American Enterprise Institute, a conservative think-tank in Washington, said the new draft also showed that "the bishops really had an open process, that they really did listen" to criticisms of earlier versions.

Not competent

Grisez, though, said none of the three drafts of the pastoral was "a competent piece of work."

"Whoever has been putting these arguments together shows a grave lack of competence in philosophy and theology," he said.

His principal objection was to the draft's acceptance of a U.S. deterrence policy which threatens to kill millions of non-combatants and destroy an entire society.

While Grisez said he considers it permissible to stop an attacker even if that requires killing, he said it is wrong to choose to kill non-combatants in a war.

Also initially critical of the third draft was Jesuit Father Daniel

Berrigan, who said he felt "a sense of betrayal."

Father Berrigan, who has been imprisoned repeatedly for anti-war activities, said April 8 that he had not read the third draft and was basing his remarks on initial newspaper reports, some of which described the draft as endorsing certain elements of U.S. defense policy.

"If the bishops had come to these revisions on their own, I would feel less bad," he said. "But if they have come to this in collusion with the government, or while ignoring people like myself..."

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Father Bruce Ritter



You won't like what you are going to read. Before you let your children read this article, make sure you feel it is appropriate for them to do so. What follows is a verbatim transcript of a

taped conversation one of my kids had with a really rotten pimp, known on the streets as Sweet Talk. I've changed the names and cleaned up his filthy language and edited the text only where necessary to clarify its meaning.

Every year, thousands of girls like Margie, and thousands of boys, run away from pimps like Sweet Talk, fleeing for their lives—and hundreds of these kids end up at our UNDER 21 center. If you ever wonder why our doors stay open 24 hours a day...why I will fire any staff member who turns a child away...and why I insist that our entrances be patrolled day and night, seven days a week by armed guards, this transcript will make it totally clear.

New York City Police Department, a Mid-Manhattan Precinct, today's date is 8-16-82 and the time is fourteen hundred hours. This investigation is being conducted under major case 04128 on complaint number 5847. The following is a recording of a telephone conversation between the complainant, Margaret Steward, and the subject, Jerome Thatcher a.k.a. Sweet Talk.

My name is Margaret Steward and I live at 874 W. 29th Street. I was born on April 6, 1965. The following is a telephone conversation being recorded by Police Officer O'Brien. This recording is being made with my knowledge and I hereby consent to such a recording.

Margie: "Yes, can I speak to room 190"
Sweet Talk: "Hello?"
Margie: "Hello."
Sweet Talk: "Hey, Margie, what's happening? Where you at?"
Margie: "At the home." (our UNDER 21 center)
Sweet Talk: "Why'd you call?"
Margie: "Because."
Sweet Talk: "You had me thinking that you wanted to come back to me....I want to know why you called?"
Margie: "Cause I'm scared to come back."
Sweet Talk: "Why's that?"
Margie: "Because look at all the stuff that happened to me. You broke my cheek, and

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway boys and girls

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SWEET TALK

screwed up my teeth...and you don't think I'm scared of you? If I come back, are you gonna send me to work? You know I'm sick. I just got out of the hospital...It's not worth it. I'm out here busting my tail for you and you just act like you don't care."

Sweet Talk: "You know I do, I don't know why you even say that."

Margie: "If you care, why are you always running up to me and grabbing me? And why are you always threatening my momma?"

Sweet Talk: "Hey, I'm gonna tell you, girl, you ain't seen nothing yet. I'm telling you, you done got me to the point, girl, where I feel like riding to your momma's and killing everybody in the house. Because I told you, next time you leave me you gonna pay, or somebody in your family's gonna pay. I take this too serious, girl. You understand what I'm saying! You went into the hospital. You came out, and now you just gotta go to work! Point blank! What more can I tell you? Now it's time for you to sell your tail."

Margie: "You're starting to make it one of those 'pimp/hooker' relationships. I mean you're starting to whip me and things like that. I mean, if you really cared about me, you wouldn't be sendin' me out in the streets to do that stuff."

Sweet Talk: "I just want you to get through your mind that this ain't no cat and mouse game, girl. You know I'm a pimp and I know you're a whore. You know what I'm saying. Hey, I'm thinking about coming to pick you up, OK?"

Margie: "I'm already in the building, they ain't gonna let me out."

Sweet Talk: "Damn it, if you wanted to come out of there, you'd come out of there! Now don't go handing me this crap across the phone! You hear me?"

Margie: "I can't leave now! Security's out there, and because..."

Sweet Talk: "Hell with security. Just tell them you're going home to your momma. What're they gonna do, tell you no you can't go?"

Margie: "No, they're gonna tell me to wait. And they're gonna call her 'cause, these people up here are scared to let me go outside."

Sweet Talk: "You don't want to be with me now?"

Margie: "I don't know, I gotta go."


I feel almost like washing my mouth out with soap. I decided to let Sweet Talk speak for himself. I mean this really happens every day to hundreds of kids all over the country. It's not a myth, a fantasy, or an episode of some late night TV drama. There are, this morning, a half dozen other girls in our centers who have also escaped from this incredible type of slavery.

Margie made this tape—that is, she cooperated with the police in order to get Sweet Talk arrested. Because the word on the street was very simple and very clear: Sweet Talk was going to kill her. He's in jail now, thanks to the Pimp Squad of the NYPD. I hope he stays there for a long time. It took a lot of courage to do what Margie did. I'm happy to say she's back home now, reconciled with forgiving and loving parents.

Because of you we are able to be here for Margie and the thousands of other kids—boys and girls, young men and young women—entrapped and enslaved in this vicious industry.

More than anything else I need your prayers for my kids, my casually heroic staff, and for myself. We also urgently need your continued financial help. I think you now know why we need both so desperately.

I guess, too, I should ask you to pray for Sweet Talk. I don't want to pray for him...but I'll try. We pray for you and your kids all the time.

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...Long-overdue response to abuses by some physicians...

Fr. E. Bryce, Bishops Committee on Pro-Life

WASHINGTON (NC)--Two priests, one the director of the U.S. bishops' pro-life office, the other a Jesuit ethics professor, disagreed April 6 on the value of the Reagan administration's new "Baby Doe" rule to protect handicapped infants from being denied customary care and feeding in a hospital.

Father Edward M. Bryce, in a statement on behalf of the bishops' Committee for Pro-Life Activities, said the new rule was a "long-overdue response to abuses by some physicians" who have allowed medical treatment to be withdrawn from handicapped babies.

But at a Senate hearing the same day Jesuit Father John J. Paris, associate professor of social ethics at Holy Cross College, called the new rule "a tragic mistake" which already is creating problems for the medical community.

THE NEW rule, which went into effect March 22 but is the subject of a court challenge, orders hospitals receiving federal funds--virtually all hospitals in the United States--to post notices warning that failure to provide food and treatment to handicapped infants is a violation of federal law. The notices also provided a toll-free telephone number (800-368-1019) so that suspected violations can be

Two views on 'Baby Doe' rule

reported to the federal government. "Baby Doe" was the name given to an unidentified Indiana Infant who died a year ago after his parents asked that he not be fed. The baby suffered from Down's syndrome and had a deformed esophagus which doctors said could have been corrected by surgery.

Father Bryce, in comments on the new rule submitted to the Department of Health and Human Services, said the measure was a reasonable extension of existing federal law on the treatment of handicapped newborns.

He said it is premature to argue that the rule will interfere with sound medical judgment and said he found it difficult to understand how the rule imposes new burdens on physicians, since it merely provides reporting and enforcement procedures.

The bishops' pro-life director also said segments of the medical profession laid the groundwork for the Baby

Doe controversy by failing "to set clear ethical standards for the practice of medicine."

BUT FATHER Paris, testifying before the Senate subcommittee on family and human services, said that while the government ought to insist on customary care for handicapped infants, the new rule is "overly blunt."

"The directive as written is far too vague and open to misunderstanding, misinterpretation and mistaken applications," Father Paris said.

At the Senate hearing, the subcommittee chairman, Sen. Jeremiah Denton (R-Ala.), read Father Paris passages from Father Bryce's statement and said he agreed with the bishops' committee official that it was premature to argue that the rule was having a bad effect.

But Father Paris said he knew of cases where community hospitals were transferring handicapped infants to

...Far too vague and open to misunderstanding, misinterpretation and mistaken applications...

Fr. J. Paris, Professor of Social Ethics

more specialized but overburdened children's hospitals because the community hospitals feared being reported for not giving customary care. He said there also have been cases where pediatricians have felt compelled to treat handicapped infants who are beyond help because of the new rule.

Also testifying at the Senate hearing was Dr. C. Everett Koop, the pediatric surgeon and pro-life activist who was appointed U.S. surgeon general by President Reagan in 1981.

Koop said 10 years ago it would have been scandalous not to treat a handicapped newborn who had a chance of surviving. But he noted that many physicians now believe Down's syndrome babies do not have a life worth living.

Church backs immigration reform

WASHINGTON (NC)--The general secretary of the U.S. Catholic Conference has called for passage of an immigration reform bill by the 98th Congress, which is currently considering such legislation.

"Enactment of comprehensive, equitable immigration reform legislation is long overdue," said Msgr. Daniel F. Hoye in a statement April 6. "The Catholic Conference hopes the 98th Congress will act promptly on this

matter."

THE USCC had backed immigration reform legislation in the previous Congress as well.

Msgr. Hoye outlined possible legislation. He said the USCC favors:

- "a fair and generous legalization program for undocumented (illegal) aliens," giving legal residency to all such persons in the United States as of Jan. 1, 1983;

- "opposes barring legalized aliens from federal financial assistance programs which base participation on financial need";

- "opposes imposing sanctions on

employers who hire undocumented aliens";

- backs "an immediate increase in visa allocations for lawful immigrants from Canada and Mexico and opposes counting refugees as part of the annual allocation of such immigrants";


- supports establishment of "an independent Immigration Appeals Board," appointed by the president with the advice and consent of the Senate;

- and opposes attempts to turn a program for admitting temporary workers into a "massive, institutionalized" guest worker program.

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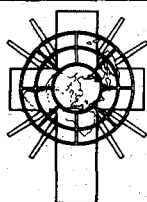
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Kofod 483

'Another look' program aimed at inactive Catholics

WASHINGTON (NC)--The National Catholic Evangelization Association plans to launch a new program of outreach to inactive Catholics on July 1, said Paulist Father Alvin Illig, director of the association.

Father Illig said the program, called "Another Look," will have four major purposes:

-To make the 51 million active U.S. Catholics more conscious of the 15 million inactive Catholics so that they will pray and work for their return to the church.

-To prepare material to be distributed among the relatives and friends of those who are no longer active in the Catholic Church.

-To assist some of the 19,000 Catholic parishes in the United States to set up a ministry to inactive Catholics.

-TO INVITE inactive Catholics to take "another look" at the Catholic Church.

The first organizational step in establishing the program will take place within the next month, Father Illig said. He said he plans to send to about 180,000 persons on the association's mailing list a letter asking them to send him the names of friends and relatives who are inactive Catholics. These 180,000 people will also be asked to pray for the success of the new project and to send any suggestions for effective outreach to the inactive.



Divorce, re-marriage to a non-practicing Catholic or a dispute with a priest are a few of the reasons why Catholics become inactive, says the director of the National Catholic Evangelization Association. The association has launched a special program to reach these lost Catholics.

Father Illig said that the association will then write to these inactive Catholics three times a year to invite them to take "another look" at the Catholic Church. The request of any person to have his name taken off the mailing list will be honored. The names of the people sending in the names of

inactive Catholics will be kept in confidence.

This initial effort will be followed by a campaign in the Catholic press aimed at reaching those who have a friend or relative who is an inactive Catholic. The secular press will also be used to

reach out to inactive Catholics.

REFLECTING on the need for this type of outreach effort to inactive Catholics, Father Illig said a recent Gallup poll "found that 26 percent of all baptized Catholics over the age of 18 currently do not practice their faith." He said also that recent research by Dean R. Hoge, associate professor of sociology at the Catholic University of America, indicates that almost 40 percent of Catholics between the ages of 15 and 29 leave the Catholic Church for a period of two years or more.

Among the reasons for leaving the church, Father Illig said, are marriage to a non-Catholic, ineffective preaching, too much or too little liturgical change, a personal quarrel with a priest or parish staff member, conflict of conscience between lifestyle and church principles, and the impersonalism of large Catholic parishes.

"Catholics never become inactive for purely theological reasons," Father Illig said. "The human factor plays an extremely high role in disidentification."

THERE IS a hopeful side to the picture, he continued. "Many individuals are waiting for an invitation to return to the practice of their faith, to take 'another look.'" The program called "Another Look" is "one attempt to extend this invitation to our inactive brothers and sisters," he said.

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'Neutrality a sin'

Says Yale professor
who survived Holocaust

ANAHEIM, CALIF. (NC)—When people are alone and suffering, neutrality is a sin," Jewish author Elie Wiesel, a survivor of the Holocaust, the Nazi campaign of genocide against the Jews, said.

Wiesel, a professor at Yale University, said he has studied the Book of Job in an attempt to deal with the question of evil in the world.

Job's resigned exclamation, "God has given, God has taken back, may God's name be praised," provides a framework for acceptance of the will of God — even when it may appear bad, Wiesel said.

"Why do people suffer?" He asked. "Why are the wicked at peace? Why are the just persecuted...If Job was so good, why did he suffer?"

Though Job believes he has committed no wrong, Wiesel and a school of Talmudic scholars contend that Job's suffering resulted not from the commission of a sin, but from the refusal to act when the Jewish people were being oppressed in Egypt.

"IN TIMES of stress, in times of distress, when human beings are in danger, one should never be neutral," Wiesel said. "Neutrality helps the killer and not the victim."

"Job was made to suffer because he was neutral," he said. While Job ques-

tioned God, he did not argue with him, he added.

"After God has spoken, one must say 'yes' to life. Why didn't he argue? He realized that there is a tragic sensibility in life."

In the end, Job lived a long life "saturated with years," Wiesel said.

"Isaac, the most tragic figure in our history, bears the name that means 'to laugh,'" Wiesel said. "He was the first survivor, and realized that memories must be met with laughter, not at, but with creation."

He continued, "Job's sin was because he was neutral in time of Pharaoh; to remain silent in the face of tragedy is a sin. We are all against Cain or have killed Abel. The first death in history is a murder. But Abel was not without fault."

CAIN WENT to Abel for consolation, but Abel did not console him about God's displeasure with his gift, Wiesel said. "The Talmud says Abel, too, was guilty. Silence is guilty because it helps the killer. We must always take the side of the victim."

Wiesel continued, "Where is God's greatness if he allows children to be killed?...This is our tradition: either God is the source of all that happens or he is not God...God is there and we shouldn't remove God from any event."



SUPPORTING REFUGEES - On the steps of St. Mary's Church in the Greektown section of Detroit, supporters of sanctuary for Salvadoran and Guatemalan refugees gather with three of them in masks. The illegal aliens stopped in Detroit to help inaugurate the sanctuary before moving on to Washington for permanent sanctuary. (NC photo)

CRS begins aid to disaster victims

NEW YORK (NC)—Catholic Relief Services opened a fund-raising drive April 6 to provide assistance to the victims of an earthquake and flooding in South America. A \$1 million goal was set.

The earthquake, measuring 5.5 on the Richter scale, hit the Popayan district of Colombia March 31, killing some 250 people and leaving 100,000 homeless. More than 3,000 houses and other buildings, including the Catholic cathedral in Popayan, were destroyed

or damaged in the quake. Officials estimated the number of injured at 1,500.

Members of the Colombia staff of CRS, overseas aid and development agency of U.S. Catholics, assessed immediate needs in the country. The agency has allocated \$18,000 for the local purchase of food and shelter materials. The allocation includes a \$3,000 donation from the St. Vincent de Paul Society.

Shortly before the earthquake occur-

red \$955,000 worth of clothing and medicine for the ongoing CRS Columbia program arrived in that country. These supplies, from the agency's Thanksgiving clothing collection and the Catholic Medical Mission Board, will be available to the newly homeless.

BISHOP EDWIN B. Broderick, executive director of the New York-based relief agency, said its staff in Columbia is working with the country's Catholic bishops to insure that assistance reaches all who need it.

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Ukrainian Catholics celebrate

The golden cross atop the Archbishop's gold-trimmed miter sparkled, his white stole, embroidered with rows of blue and red crosses, gleamed as the afternoon sun finally broke through rain-filled clouds.

Parishioners clad in three-piece suits and evening dresses eagerly awaited commencement of the solemn ceremony as the black-cloaked and purple hatted Knights of Columbus formed the honor guard.

In the middle of a Cuban neighborhood, South Florida's Ukrainian Catholics gathered beneath the Byzantine dome of their church on Flagler and NW 57 Avenue last Sunday for a special celebration.

With a Byzantine rite Mass full of symbolism and pageantry and punctuated by the sad, haunting melodies of Ukrainian hymns and responses, the members of Assumption of the Blessed Virgin Mary parish celebrated the 30th anniversary of its foundation.

Archbishop-Metropolitan Stephen Sulyk of their Philadelphia Archeparchy journeyed here for the occasion, as did fellow Ukrainian Catholic priests from New Jersey and Philadelphia.

A priest from nearby St. Dominic Catholic Church also attended, in thankfulness for Assumption's generosity in allowing the Roman Catholics to use the Ukrainian Catholics' church until their own was finished.

THE MORE than 200 Catholics of Ukrainian descent who belong to Assumption parish are among 200,000 who live in the United States, immigrants and descendants of immigrants who began arriving in the late 19th century, according to Father Richard Seminack, Assumption's pastor.

Massive immigration continued throughout the 1940s and 1950s as their homeland was ravaged by com-

munist and Russian subjugation. All but one of their bishops died in concentration camps and their native church was forced to flee or go underground.

But it flourishes in the United States, where four bishops and more than 200 priests in three dioceses tend to the spiritual needs of their flock, in their own language, with their own 1,000-year-old traditions, making sure neither culture nor religion pass away.

One with Rome, Ukrainian Catholics nevertheless celebrate the liturgy according to the ancient Byzantine rite established by Constantine at the time of the Great Schism.

ASSUMPTION is one of only two Ukrainian Catholic churches in Florida.

But the local church's joy was tempered last Sunday by remembrance of suffering brothers and sisters in the Ukraine.

"I came in the name of God to

assure you that God is indeed with us," Archbishop Sulyk said in his homily, even though "a daily cross of oppression and subjugation" afflicts Ukrainians.

"Our people languish in a never-ending Good Friday in our native land," he continued, "yet we know He is still with us. . . We can see the Lord's hand upholding our church. . . leading our church into full maturity and hierarchical formation."

The Archbishop recalled that adherence to the traditions of the Ukrainian Catholic Church had enabled many to resist Communist subjugation and assimilation into the state-controlled Eastern Orthodox Church.

He asked them to pray for needed vocations and concluded, "Accept the living proof of history that God is with us and has given us our church as the secret of Heaven to keep our people alive."

Help pave the way for priest's schooling

Dear Friends in Christ:

The Church in South Florida is growing rapidly. This year the Archdiocese of Miami plans to open several new parishes which reflects the importance of providing more priests for the Church in South Florida.

We are all aware of the critical need for more priests to serve our Catholic people in South Florida. Our population is increasing rapidly but the number of priests is not increasing proportionately.

The Burse Fund of the Archdiocese

assists in the training of young men for the priesthood at our Archdiocesan Seminaries.

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Such a Burse is perpetual; as soon as one seminarian is ordained, another is educated through the interest of the Burse. It takes many contributions to

establish a full Parish Burse of \$50,000. Many people have con-

tributed toward their Parish Burse by donations to this Annual Appeal and also by bequests in their Will.

The Annual Parish Burse Collection will be held this Sunday, April 17. I encourage your continued generosity to this important Appeal.

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

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

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ARCHDIOCESE OF MIAMI

The Chancery announces that Archbishop McCarthy has made the following appointment:

THE REVEREND FRANCISCO G. DIAZ - to Associate Pastor, Our Lady of Divine Providence Church, Miami, effective April 4, 1983.

Most parishes surpass their ABCD goals

Generosity and hard work of the pastors and laity in the Archdiocese of Miami's parishes put the 1983 ABCD campaign 18 per cent over its goal for a total of \$4.8 million pledged. Many gifts are still coming in. Following is a list of the parishes' goals and amount actually pledged as of March 18:

PARISH	1983 GOAL	PLEGDED AS OF 3/13/83
PASTOR All Saints		
Fr. Mulderry	5,000	5,000
Annunciation		
Fr. Anderson	12,656	9,203
Ascension		
Fr. Murphy	30,800	34,738
Assumption		
Msgr. Rastatter	61,040	59,792
Blessed Sacrament		
Fr. Martin	28,000	19,219
Blessed Trinity		
Fr. Carney	24,640	24,941
Christ the King		
Fr. Guinan	16,800	17,054
Corpus Christi		
Fr. Paniagua	14,000	12,571
Epiphany		
Msgr. O'Doherty	67,200	112,053
Gesu		
Fr. Edwards	20,000	13,587
Good Shepherd		
Fr. Clements	11,200	8,162
Holy Cross		
Fr. O'Loughlin	1,500	2,001
Holy Family		
Msgr. Defaney	39,200	40,990
Holy Name		
Fr. Keller	32,480	33,055
Holy Redeemer		
Fr. Kenney	2,800	7,741
Holy Spirit		
Fr. O'Dea	40,320	28,500
Immaculate Conception		
Fr. Morris	56,000	70,050
Little Flower, Coral Gables		
Msgr. Glorie	84,000	84,000
Little Flower, Hollywood		
Fr. Cashman	44,800	46,506
Mary Immaculate		
Fr. Devaney	13,440	11,203
Nativity		
Fr. Quinn	80,640	81,000
Our Lady of Divine Providence		
Fr. Rubio	13,440	15,129
Our Lady of Guadalupe		
Fr. Sanders	1,680	815
Our Lady of the Holy Rosary		
Fr. O'Shea	39,200	39,200
Our Lady of the Lakes		
Fr. Whyte	47,040	50,624
Our Lady of Lourdes		
Msgr. O'Shea	13,440	24,000
Our Lady of Mercy		
Fr. Reilly	5,600	6,546

Our Lady of Perpetual Help		
Fr. Lethinan	8,200	3,749
Our Lady Queen of Heaven		
Fr. McGrath (Lauderdale)	18,480	18,157
Our Lady Queen of Heaven		
Fr. Gonzalez (LaBelle)	2,000	1,000
Our Lady Queen of Martyrs		
Fr. Hanly	36,960	36,110
Our Lady Queen of Peace		
Fr. de la Calle	1,500	1,500
Resurrection		
Fr. O'Connor	14,560	13,801
Sacred Heart, Homestead		
Fr. Doroty	22,400	22,027
Sacred Heart, Lake Worth		
Fr. Stack	36,960	42,797
San Isidro		
Fr. Castellanos	1,680	1,700
San Lazaro		
Fr. Perez	5,000	5,000
San Marco		
Msgr. O'Dowd	24,640	38,101
San Pablo		
Fr. Licari	13,400	18,676
San Pedro		
Fr. McGrath	12,000	18,009
St. Agatha		
Fr. Balado	20,160	28,184
St. Agnes		
Msgr. McKeever	24,640	37,362
St. Ambros		
Fr. Connaughton	61,600	167,225
St. Andrew		
Fr. Grogan	39,200	68,405
St. Ann, Naples		
R. Goggin	56,000	54,349
St. Ann, Naranja		
Fr. Lopez	1,500	2,710
St. Ann, West Palm Beach		
Fr. Browning	28,000	22,385
St. Anthony		
Fr. Hamon	39,200	36,674
St. Augustine		
Fr. Lechiera	35,000	42,559
St. Bartholomew		
Fr. O'Dwyer	29,120	29,023
St. Bede		
Fr. Mullane	13,440	10,134
St. Benedict		
Fr. Hernandez	16,800	20,962
St. Bernadette		
Fr. Quinn	28,000	28,500
St. Bernard		
Fr. Hourigan	40,000	53,801
St. Boniface		
Fr. Eivers	28,000	37,037
St. Brendan		
Fr. Nickse	47,040	112,724
St. Catherine of Siena		
Fr. Hudak	58,240	73,200
St. Cecilia		
Fr. Ordax	16,800	16,535
St. Charles Borromeo		
Fr. Saghy	16,800	17,252
St. Christopher		
Fr. Manning	13,500	15,784
St. Clare		
Fr. Brohamer	44,800	48,194
St. Clement		
Fr. McDonnell	48,160	49,120
St. Coleman		
Msgr. Barry	56,000	51,873
St. David		
Fr. O'Reilly	16,800	32,173

St. Dominic		
Fr. Vicente	28,000	42,790
St. Edward		
Msgr. McGrehan	56,000	47,540
St. Elizabeth		
Fr. McCann	36,960	37,400
St. Elizabeth Seton		
Fr. Powell	5,600	2,134
St. Francis of Assisi		
Fr. Cann	22,000	15,000
St. Francis de Sales		
Msgr. Fernandez	11,000	11,400
St. Francis Xavier		
Fr. Mason	1,500	2,247
St. Gabriel		
Msgr. O'Donovan	60,480	60,480
St. George		
Fr. Lowney	17,920	15,195
St. Gregory		
Fr. Cassidy	47,040	56,360
St. Helen		
Fr. Murnane	35,840	36,238
St. Henry		
Fr. Reynolds	23,520	18,573
St. Hugh		
Msgr. Vaughan	20,160	30,110
St. Ignatius Loyola		
Fr. Flynn	35,000	35,000
St. James		
Fr. Kelly	42,560	29,226
St. Jerome		
Fr. Slevin	20,000	20,000
St. Joachim		
Fr. Martin	4,480	7,027
St. Joan of Arc		
Fr. Pusak	89,600	130,488
St. John the Apostle		
Fr. Vuturo	39,200	39,200
St. John the Baptist		
Fr. Kelly	61,600	61,600
St. John Bosco		
Fr. Vallina	20,160	20,000
St. John Fisher		
Msgr. McMahon	17,000	15,108
St. John Neumann		
Fr. Hickey	11,200	20,263
St. Joseph, Miami Beach		
Fr. Bennett	61,600	92,297
St. Joseph, Stuart		
Fr. Morgan	25,000	61,358
St. Joseph the Worker		
Fr. Romero	560	816
St. Jude, Boca Raton		
Fr. Totty	19,040	18,035
St. Jude, Tequesta		
Fr. McAtavey	24,640	34,279
St. Juliana		
Fr. Rynne	44,800	44,713
St. Justin Martyr		
Fr. Januszewski	11,200	21,455
St. Kevin		
Fr. Morris	19,040	20,473
St. Kieran		
Fr. Barrett	13,440	20,543
St. Lawrence		
Msgr. Fazzalario	22,400	19,000
St. Louis		
Fr. Fetscher	75,000	163,943
St. Lucy		
Fr. Chepanis	47,000	54,487
St. Luke		
Fr. Connolly	40,320	40,475
St. Malachy		
Msgr. Donnelly	38,080	41,600

St. Margaret		
Fr. Stearns	4,480	6,649
St. Mark		
Fr. Block	41,440	43,289
St. Martha		
Fr. McLaughlin	28,000	30,509
St. Martin de Porres		
Fr. MacGabhann	16,800	12,867
St. Mary Mission, Pahokee		
Fr. Bibiana	1,500	800
St. Mary Cathedral		
Fr. LaCerra	22,400	34,137
St. Mary Magdalen		
Fr. Conway	30,000	30,000
St. Mary Star of the Sea		
Fr. O'Leary	16,800	15,443
St. Matthew		
Fr. Puaiss	33,600	31,305
St. Maurice		
Fr. Mulcahy	43,680	44,092
St. Michael		
Fr. Paz	28,000	28,500
St. Monica		
Fr. McMahon	10,000	15,059
St. Patrick		
Fr. Murphy	36,960	37,150
St. Paul the Apostle		
Fr. Brice	42,000	57,860
St. Paul of the Cross		
Fr. Paul	51,000	47,134
St. Peter, Big Pine Key		
Fr. Quinlan	6,720	15,154
St. Peter, Naples		
Fr. Farrell	16,800	31,385
Sts. Peter and Paul		
Fr. Fernandez	28,000	33,399
St. Philip		
Fr. Doherty	1,500	2,465
St. Philip Benizi		
Fr. Bibiana	4,000	4,000
St. Pius X		
Msgr. Bushey	56,000	56,260
St. Raymond		
Fr. Fenech	23,520	36,352
St. Richard		
Fr. Verab	21,280	27,102
St. Rita		
Fr. Dockerill	11,200	9,117
St. Robert Bellarmine		
Fr. Fernandez	13,440	16,003
St. Rose of Lima		
Msgr. Fogarty	56,000	50,340
St. Sebastian		
Fr. Hostler	32,000	39,629
St. Stephen		
Fr. Milford	28,000	30,351
St. Thomas the Apostle		
Fr. Engbers	39,600	34,250
St. Thomas More		
Msgr. Dever	42,000	52,763
St. Timothy		
Fr. Healy	25,760	20,169
St. Vincent, Margate		
Fr. Gunther	31,360	33,815
St. Vincent de Paul		
Fr. Grass	7,840	3,147
St. Vincent Ferrer		
Fr. Skehan	80,000	80,000
St. William		
Fr. Flemming	39,600	40,000
Visitation		
Fr. Dalton	30,240	22,080

Poverty...

continued from page 1

the right chance at learning."

And then there is Brooklyn. Not the one in New York, the one in Port au Prince, the sprawling ghetto that makes Liberty City look like a dream. A ghetto's ghetto. And in the middle of it the magnificent Father Laurence Bohnen, a kind of miracle worker. But that's another story (see pages 12-13).

Jamaica and violence

And Jamaica. You can forget Montego Bay and the sugar-beached tourist spas you see in the brochures. Most Jamaicans don't live anywhere near that level. Rough-edged Kingston is more typical, and its ghettos, unlike the quiet grind of Haiti's, have spawned meanness, political awareness and anger.

Its poverty and its politicians have produced the notorious gunmen, young men and boys given guns to be used for political purposes. Kingston is probably one of the only places in the world where killings rivaled or surpassed those of major cities in the U.S., several hundred in a year. It was because of this that the government in the 1970s outlawed private guns and created the infamous Gun Court.

In Kingston anyone caught with even a *bullet* in his possession is locked up for life. No parole. Life. Some nineteen and twenty-year-olds have already been there five or six years and their only future is no future.

It is this kind of environment Father Alwyn Harry, S.J., works in. St. Anne's School teaches 3,000 kids a day and feeds some of them. The school gets 240 half-pints of milk a day. But there are 3,000 kids. So the teachers make the awful choice of giving the milk to "the ones who need it the most."

Street 'mafia'

The three Americans walk the sullen streets near St. Anne's in safety only because of the presence of Father

Harry whose works and deeds are known to the people. Only a crazy person would dare tamper with Father or his guests.

Someone did once.

Gunmen broke in one night not long ago and stole a freezer used in the food program while the watchman looked on helplessly.

"The next day," Mahfood relates, "Father Harry was sent word that he could find the bodies of the thieves at such and such a place and that he could find the freezer at another place."

"When I went to find the freezer," says Father with a morbid grin, "I was afraid to open the freezer. I was afraid of what I might find." But there was nothing to fear. And no one else has since tried to bite the hand that feeds them.

Or, rather, feeds the "worst ones" each day.

And it is the same at St. Pat's where Father Michael Linden, S.J., also heads a parish and school, the teachers having to choose who will be fed and who will go hungry.

'Male mother Teresa'

Also there is Father Richard Ho Lung, a man of slight build and tiger-like courage, who has stood up to politicians, risking his life, threatening to publish an embarrassing letter if a certain politician didn't live up to his promises.

Father Ho Lung, who has been called a "male mother Teresa," also ministers to Eventide, a home of human discards, elderly, retarded



Ferdinand Mahfood, founder of Broward-based Food For The Poor, holds a shy child in Haiti's 'Brooklyn' ghetto as assistant Gerry Kelly looks on.

'A Fool'

...for adopting the hungry

Ferdinand Mahfood is a fool.

At least, that is what he says he must be.

Anyone who would "adopt" all the poor people of Haiti and Jamaica, among the poorest in the world, must qualify as some kind of fool.

But he surely qualifies as a special one, challenging the darkness of disease, malnutrition and nakedness, Apocalyptic Horsemen who drive thousands of Caribbean natives yearly to South Florida shores, desperately trying to escape their hopeless state of existence.

It is a story of light and dark, at once the tragedy of poverty and the grandeur of the those handful of men and women who are willing to wade into crushing despair of poverty and spread around love in a seemingly un-caring world.

Mahfood is a Pompano Beach lay Catholic, an import-export businessman who is a transplanted Jamaican by birth. He was converted a few years ago from a kind of cool casual Catholicism to a deep commitment to daily Mass, extensive prayer and active involvement with the poor (see *Voice*, article Jan. 22, 1982).

Draining his own pockets of thousands of dollars, he began to help priests working in poverty-stricken areas of Jamaica and Haiti. But he saw that he could do only so much, alone. And he began to have a vision, a dream born of the natural relation of the Caribbean to its neighbor to the north. Mahfood felt there could be a bridge, a "Living Bridge" from the Church in America to the Church in the Caribbean. "This is important," he says, "not only to help the poor but to help the Church in America become aroused with love for the Third World's people."

So he founded Food for the Poor, Inc., and went begging. That was about a year ago, February '82. Since that time Food For The Poor has made 35 shipments of food, medicine, hospital equipment, wheelchairs, books, seeds, Bibles, clothing. . . This includes 18 tractor trailer loads (40-foot semis) of goods.

These supplies are all funneled through the priests and nuns of Haiti and Jamaica so there is no overhead, theft or inefficiency. The support has come from every imaginable source: concerned individuals sending in a few dollars; St. Maurice church, a Broward parish involved in a major outreach to the poor, has given thousands of dollars; a Salvadoran Brother in Michigan who sent two tractor-trailers worth of seeds; the Gerber baby food company; a shipping company gave used blankets; the St. Vincent de Paul Society has given a variety of things; prayer groups have given money; Sister Regina Marie of Holy Cross Hospital has given medical supplies and other help; the Joyful Noise Ensemble has performed "The Witness," a musical reenactment of the Gospel, in parishes at no charge and passed on the collection to Food For The Poor.

In a sense it a story of what one man can do. Mahfood knocking on doors, making phone calls, flying scores of people to Haiti and Jamaica to see the needs for themselves. Using his import company's facilities for shipping and handling and secretarial support at his own cost. Plus, of course, the help of dedicated workers at his Essex Exports, including the blessing and help of the Jamaican partners in the business-Mahfood's three brothers!

And there are scores of letters of gratitude from missionaries working with clinics, mental institutions, children's homes, homes for aged and schools.

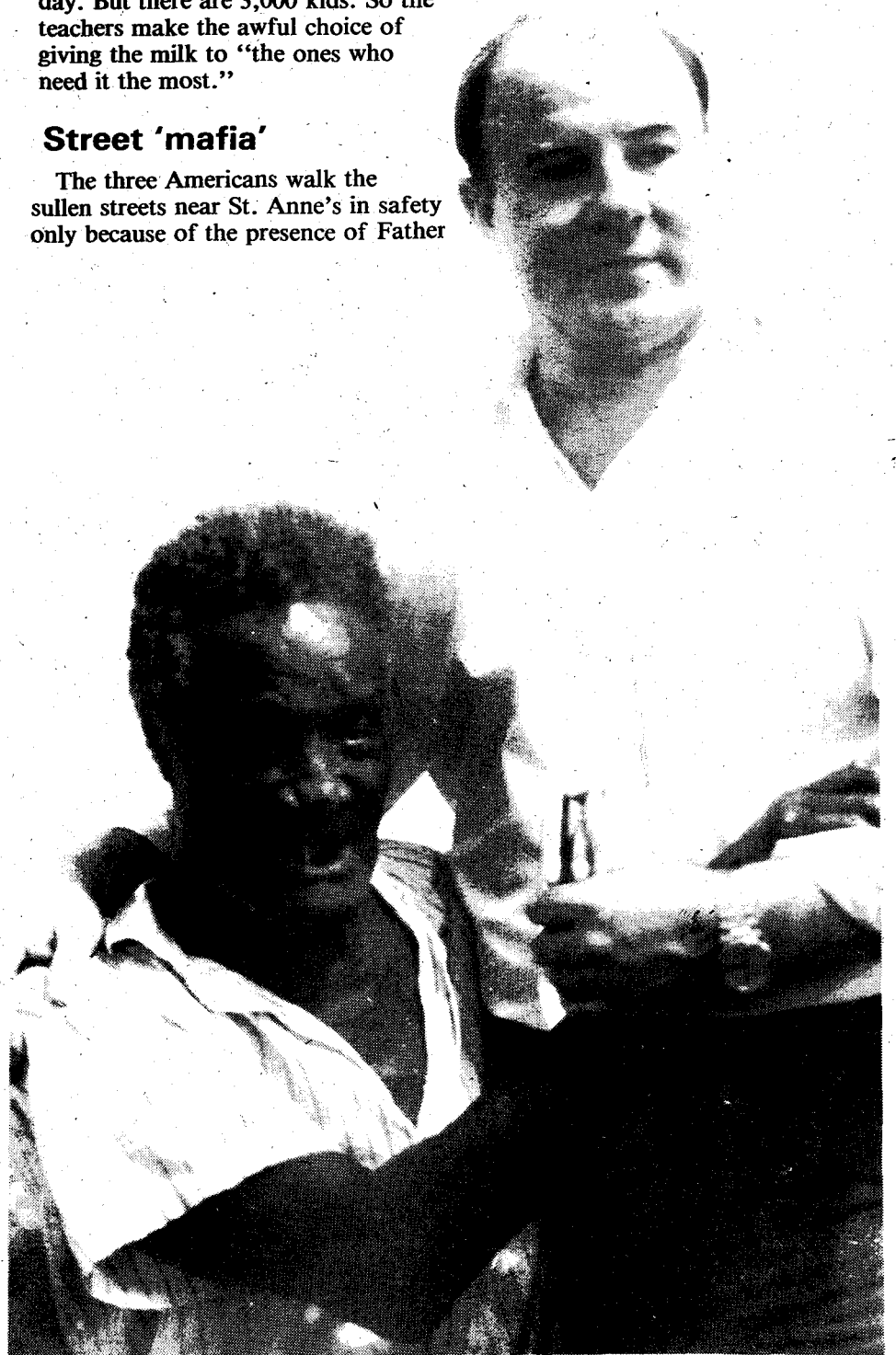
It is a great success story.

And yet. . .

The seasons change, and the first year's harvest has been used up.

"There are hungry children waiting to be fed and elderly in need of comfort. But the support has fallen way off," Mahfood said. "Our life blood is individuals who care. We need business people with connections to food or medicine or anything. We need priests who will invite us into the parishes or clubs to make a presentation or a performance of "The Witness." We need parishes that will give us a special collection once or twice a year. Or one Bingo a year. Anything.

"But what is most important is for parishes to become involved with the poor, whether through Food For The Poor or some other project, not only for the poor but for our own good. We are not just rich people giving to the poor, I tell the people at "Witness" shows. We are God's people in a Ministry, doing what God expects of us in this country. If we do not feed the hungry, how can we claim to be Christians?"



Ninety-five-year-old Jack Walton, a sightless leper, sings robustly to entertain Fr. Richard Albert who ministers to the elderly and Hansen's patients in St. Monica's Home near Kingston.

... and love come together

children, human shells who were literally wallowing in their own bodily wastes, no medical treatment, no plumbing and little food until Father exposed it through the local media. (See also *Voice*, Feb. 12, 1982) They are better cared for now but are still a heart-rending sight.

His activities are too many to mention; but he is also an outspoken advocate of Gun Court reforms, needed, he says, to save some youths whose lives have been ruined on mere hearsay evidence, sacrificed to political expediency since, Father Ho Lung says, it is the political forces who have given the guns to the gunmen to do their bidding in the first place.

Elections are coming up next year and, it is said, the gunmen are already beginning to dig up their buried weapons and clean them. . .

Consider Father John White of St. Richard's in Kingston, certainly a saint. Literally. He was found bludgeoned to death two months ago in his rectory. Motive unknown. A martyr to the cause of the poor.

Home for lepers

St. Monica's is a home for lepers and elderly discards, at one time as pathetic a sight as Eventide, a showcase of misery and despair. Now, the people there actually smile and nod as guests enter. Father Richard Albert, another transplanted American, has created St. Monica's to give these poor souls a measure of dignity and comfort.

One man with fingerless spatula hands and a missing face joyfully plays the harmonica for guests. A 95-year-old man with no feet or eyes left, apologizes that he cannot see his guests and sings a rousing song ending in a great laugh.

As you walk through, the people reach out to you for a touch, as they did at Eventide, hungry for human contact. Your heart aches for them and you touch and hold and smile

Would you like to join in...?

Food For The Poor needs help to help others. Anyone interested in volunteering their time or goods or funds in any way, may call 944-1959 in Dade, or 973-4150 in Broward.

Also, the organization is willing to provide a free tour of Jamaican and Haitian poverty to any pastor, business person, agency representative or others genuinely interested in getting involved in helping the poorest. Just call.



The joy of giving is evident in the faces of Gerry Kelly and Fr. Basin Pennington lunchtime in a Port au Prince slum school.

and say "God bless you" even as your middleclass instincts recoil inwardly against the contact with leprosy, tuberculosis, malaria and countless other possibilities common in these hapless climes.

And even as your love and compassion mixes with revulsion at disease, almost as if old age and poverty were contagious, you marvel at Father Albert hugging anyone and everyone he can get his hands on as he has done throughout, from Brooklyn, Haiti, to his St. Monica's. He leans down over the bed of an ancient and dying lady, whose eyes, sightless pools of infection, both flow with the effects of Hansen's disease (leprosy). She is fearful she will not be there when next he returns.

He speaks words of comfort directly in her ear, that God is with her. "Don't you worry. I'll be back. You hold on, dear. You hear me? I'll be back to see you. I promise. Trust me. Trust me." And, incredibly, he kisses her squarely on the cheek, the love flowing from him as from a depthless fountain.

A 'real' priest

On the way back to town, Father Albert speaks admiringly not of

himself but of Father Harry, the priest of the gunmen's ghetto.

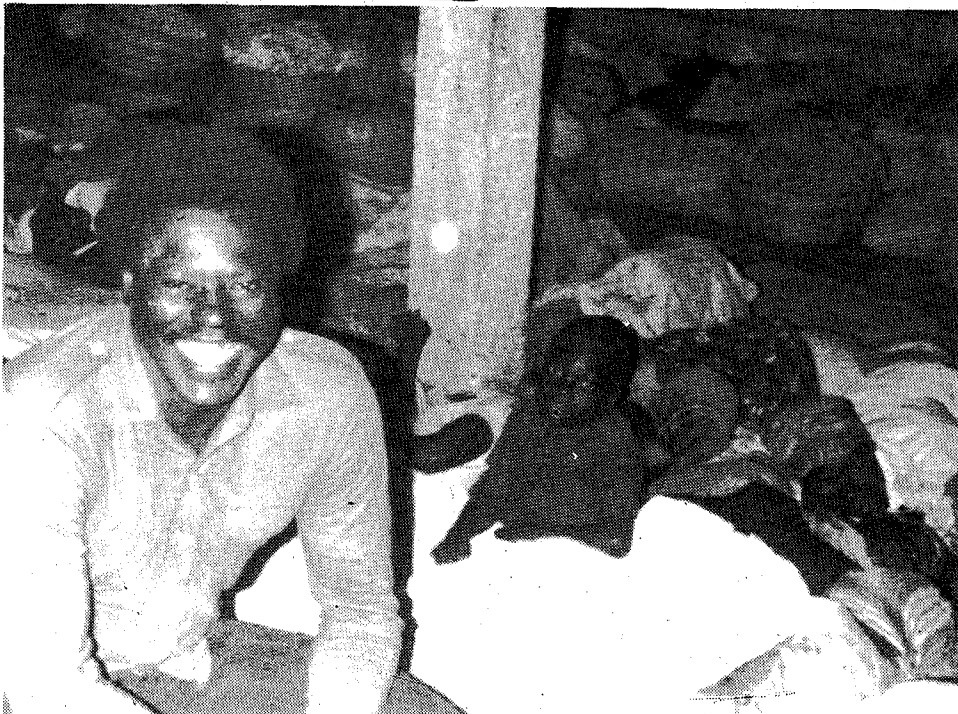
"Father Harry has walked to the gallows with young men 28 times and watched them die. Twenty-eight times! I only went a few times and it is a terrible thing to see. I watched Father and he never turned away when the moment came. His head would jerk slightly. And the next time he would be there to walk the next one to the gallows. He is a real priest."

He and all the others not even mentioned here.

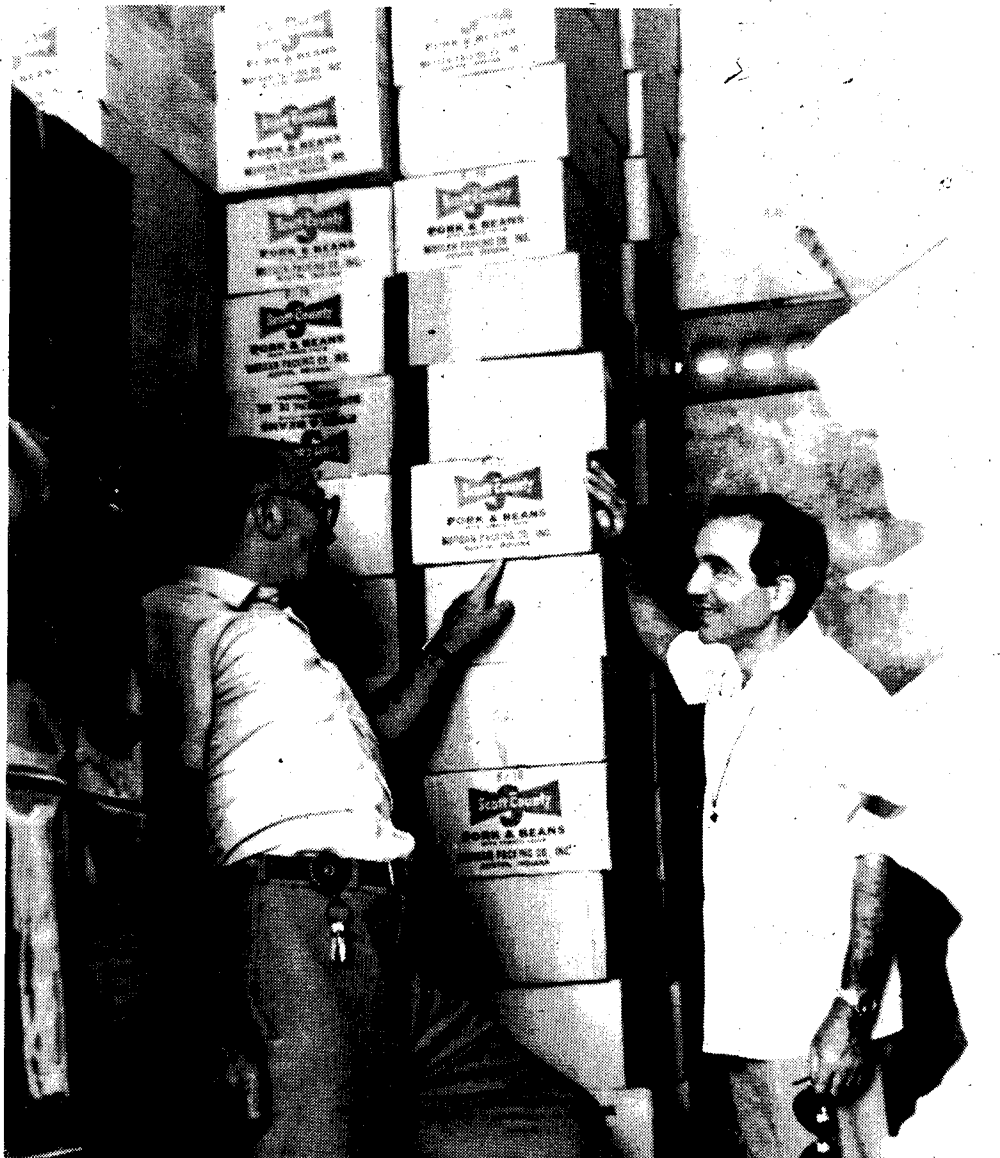
And this is just the surface, a few brief examples of the ministry to the

poor of Haiti and Jamaica by this handfull of priests, to say nothing of the Sisters and lay people also not mentioned but also deeply deserving.

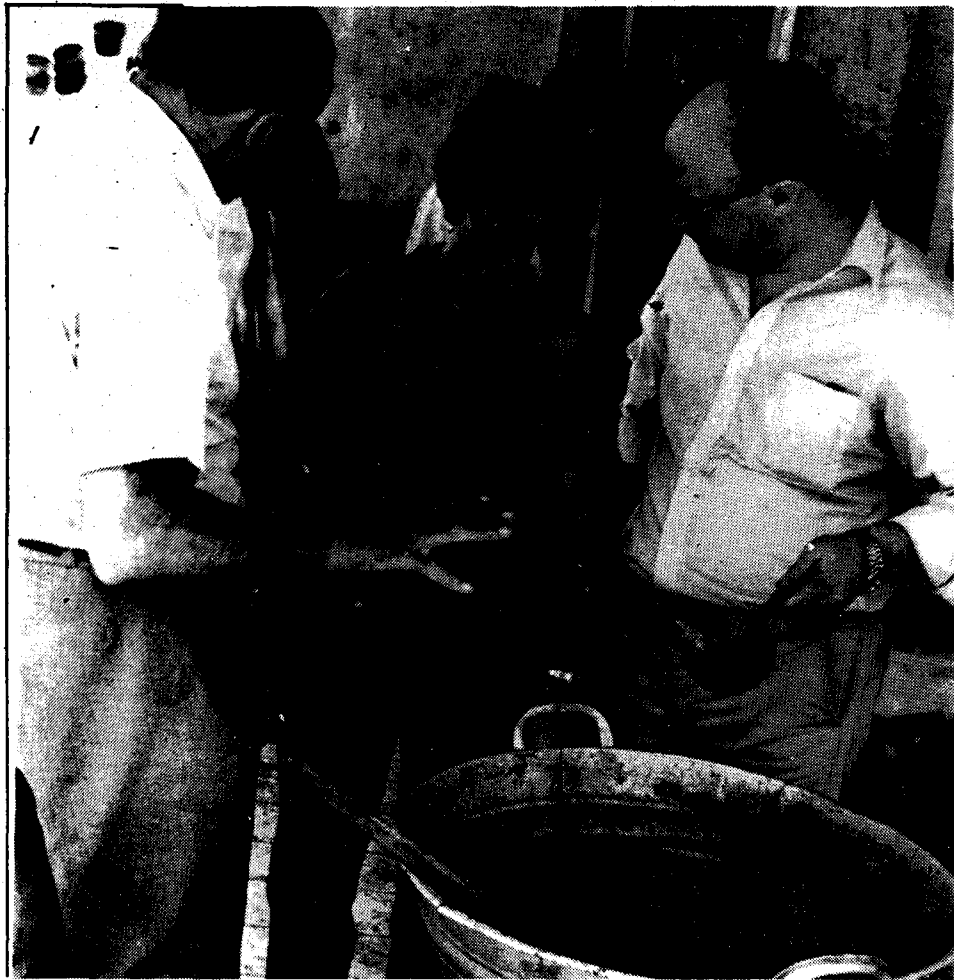
This is the grim visage of Third World poverty and the beauty of the almost forgotten few who work there. They struggle not only against poverty but discouragement at a seeming lack of concern from the rest of the world. And they will tell you it is the Ferdinand Mahfoods and Food For The Poor and the occasional caring individual who comes along that keeps them going, gives them that rare feeling that out there somewhere, there is at least someone who cares.



Father Jean Cico smiles as hundreds of women huddle on the floor in the co-op that provides shelter after miles of walking to market.



Fr. Lawrence Bohnen works 'miracles' of feeding 12,000 slum children daily with the help of Ferdinand Mahfood and others. Here they examine stacks of bean cartons sent by Food For The Poor.



Salesian Fr. Laurence Bohnen explains how he mixes beans with grain to give the students one somewhat balanced meal a day.



A former student, now an enthusiastic teacher.

Miracle of 'F'

Story and Photos by
Robert O'Steen
Editor, The Voice

PORT AU PRINCE -- The van stops in the dusty road and you step out into one of the world's worst ghettos.

Up to 150,000 human beings jammed into thousands of chicken-coop shacks, acre after acre of squalid no-plumbing, no electricity, no-diet living.

The hot tin-roofed shacks are practically wall to wall and the "streets" are just dirt alleys a few feet wide, some with drainage ditches blackened with burnt refuse and filled with human waste and garbage which overflow into the shacks in rainy season.

The shacks, six to ten feet wide may sleep as many as a dozen or more people a night. As American visitors walk by, the people pour forth with curiosity, especially the children, gathering around extending hands to touch the strange white skin, smiling innocently up out of their poverty, white eyes and teeth punctuating their dark faces.

How many of their brothers and sisters have died of sanitary diseases such as simple diarrhea no one knows.

Father Basil Pennington, a world

traveler who has seen the ghettos of Calcutta and Africa looks about him and says he has never seen anything worse than this.

This is "Brooklyn," Port au Prince's slum. When you consider that Port au Prince's average neighborhoods are not unlike American ghettos, then it follows that Brooklyn is a ghetto of a ghetto.

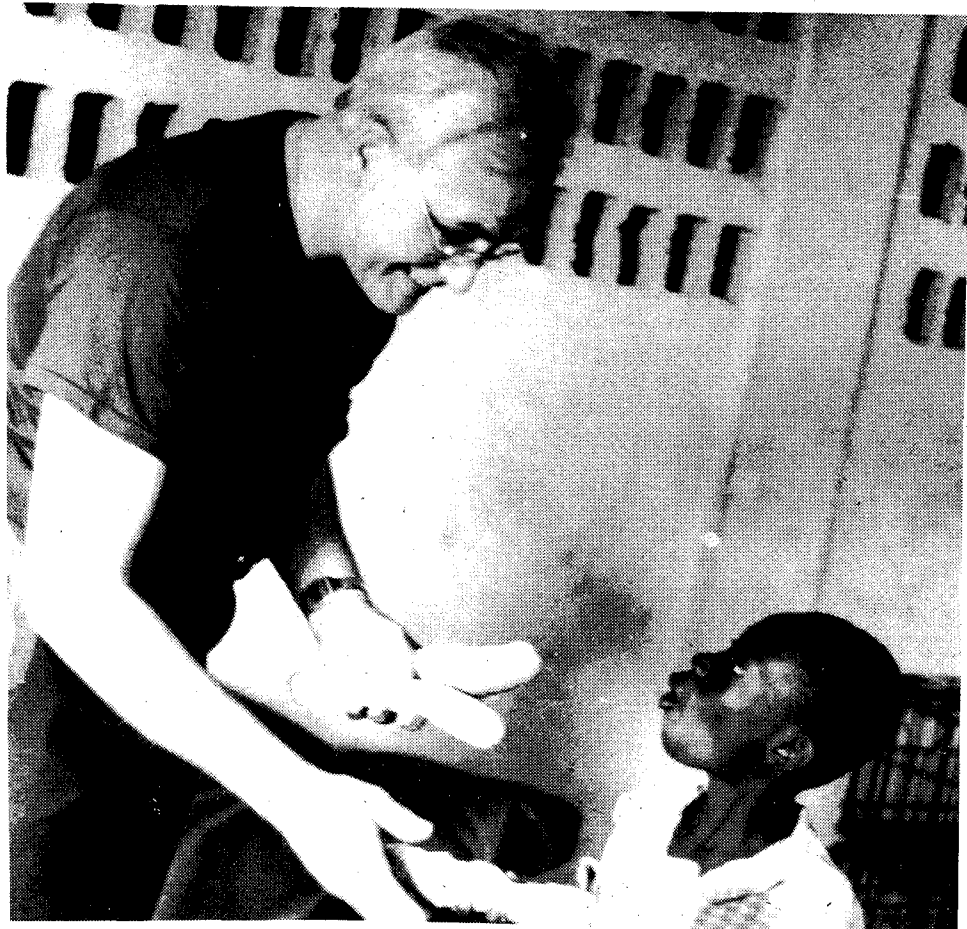
A ghetto's ghetto.

Some years ago the government, concerned that the capital city look nice for tourists, burned and obliterated the innercity hovels, sending thousands to the only open area north of town, where the people hand-built their rabbit warren city and dubbed it, strangely, Brooklyn.

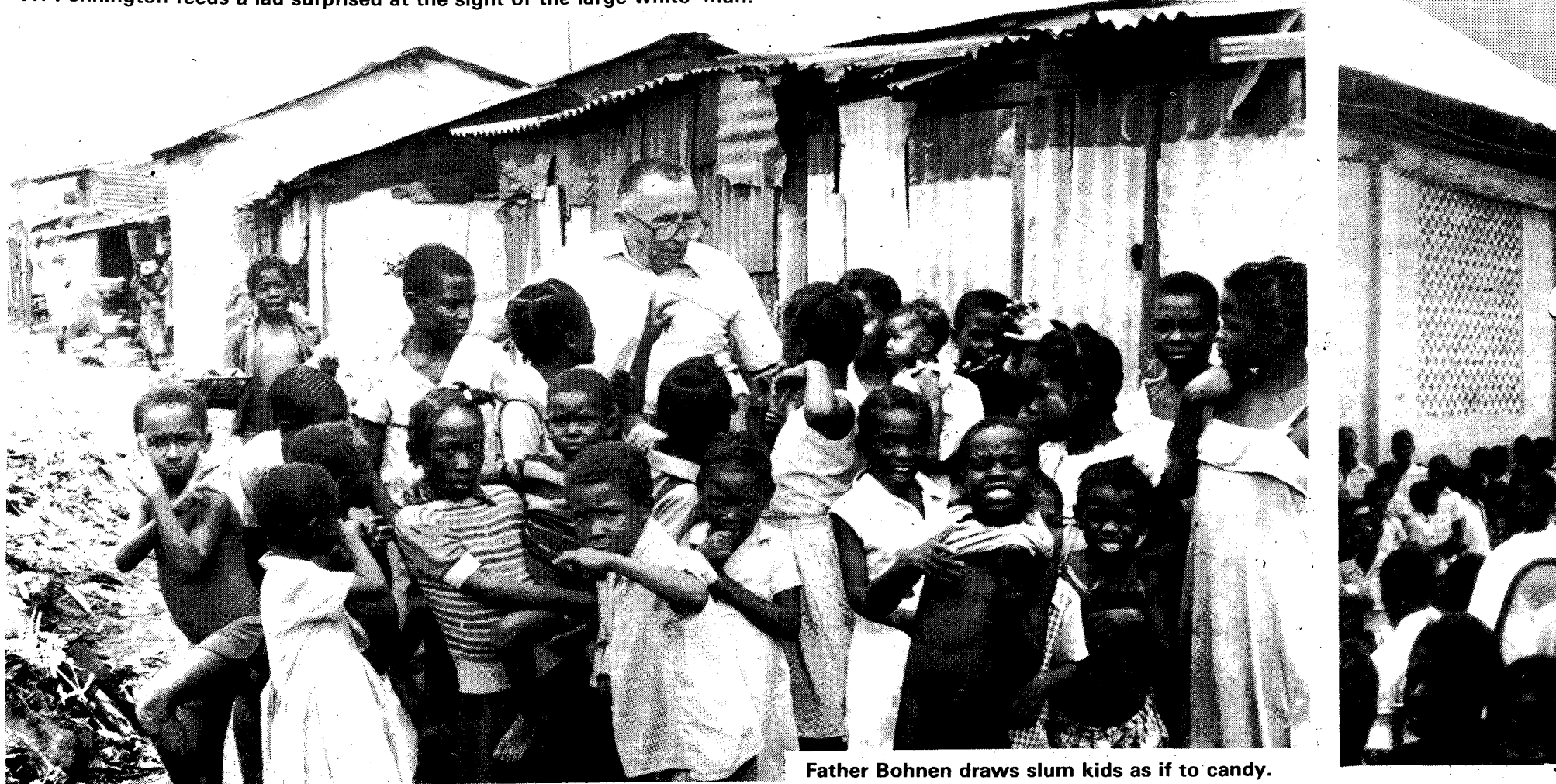
Remarkable Priest

In the midst of all this, however, stands one remarkable man, a candle in the darkness of human degradation, bringing hope and meaning beyond all measure of what one human being ought to be able to do.

Twenty-eight years ago came Father Lawrence Bohnen, a new Salesian priest, a Dutchman who had been a teacher of Greek until he felt the calling. When he arrived, there was only LaSaline, a bad enough slum even then. He set out to build



Fr. Pennington feeds a lad surprised at the sight of the large white man.



Father Bohnen draws slum kids as if to candy.



A panorama of tin shacks and teeming people greet Fr. Basil Pennington (right) and Fr. Bohnen (far right) in Brooklyn, Haiti, a ghetto of 150,000 people.

Father Beans'

schools to give the slum kids a chance to escape, a dream already against the odds. Then came the purging of the innercity dwellings and the creation of the huge sprawling Brooklyn next to LaSaline.

Despair would have been the easy way, but the amiable Dutchman's favorite saying is, "We have no problems here. Only solutions."

And he lives by his word. He built one-room school houses one at a time throughout the ghetto over the years, until now there are an incredible 125 schools with 465 teachers.

But perhaps the most incredible part of all is the fact that in the midst of this enormous slum Father Bohnen feeds 12,000 children a day!

All by begging

He has done all this by begging. Periodically he goes to America and his native Holland and begs, acquiring everything from cash to 1968 army surplus biscuits.

But his most important need is beans because of their protein and vitamins.

"You know what my name means in Dutch?" he asks. "Bohnen means 'beans'. So my slogan is: 'Beans for Father Beans,'" jokes the stocky crew-cut priest who appears to be about 50 but is in fact an astonishing 70 years old.

Feeding time is a phenomenon. The children line up class by class in the

dusty courtyard of the central Technical School. A student brass band enthusiastically begins a Sousa march and the first class starts through the lunch hall. They don't stop, they simply pass through the hall as bread sticks and milk are passed out.

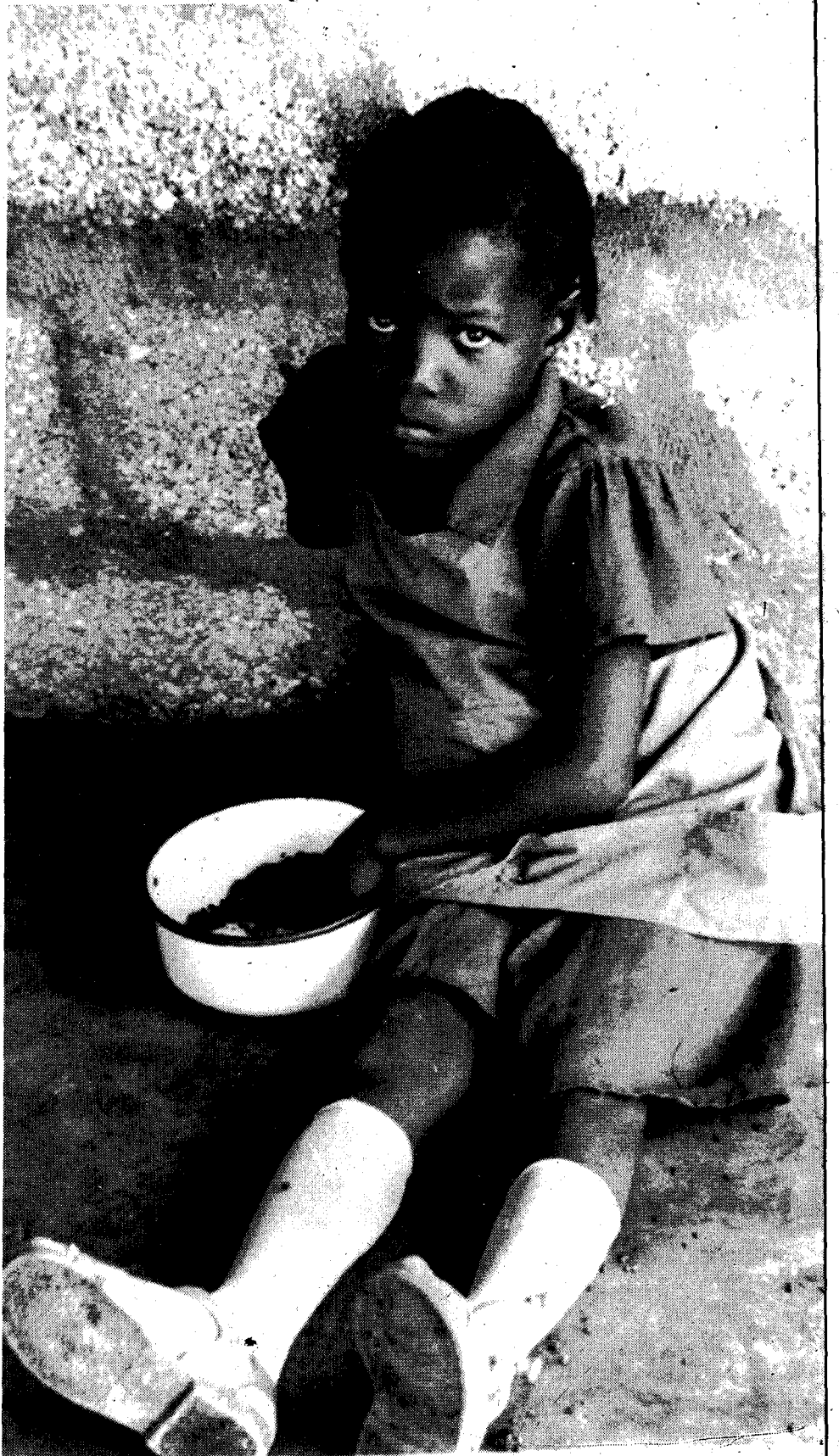
The visiting Americans are enlisted to feed the poor.

Basket after basket of the bread sticks and milk are brought out to you as the children come on and on, a hundred, two hundred, five hundred, a thousand and you are not even half done. Your arms grow tired with the effort of giving as the band plays tirelessly on and the children, their dark surprised faces look up into the strange foreigner's and utter a polite "merci" as they go by so crowded as to overflow past without their bread, and then another thousand and another and the bread and milk run out and 1968 army biscuits are substituted...

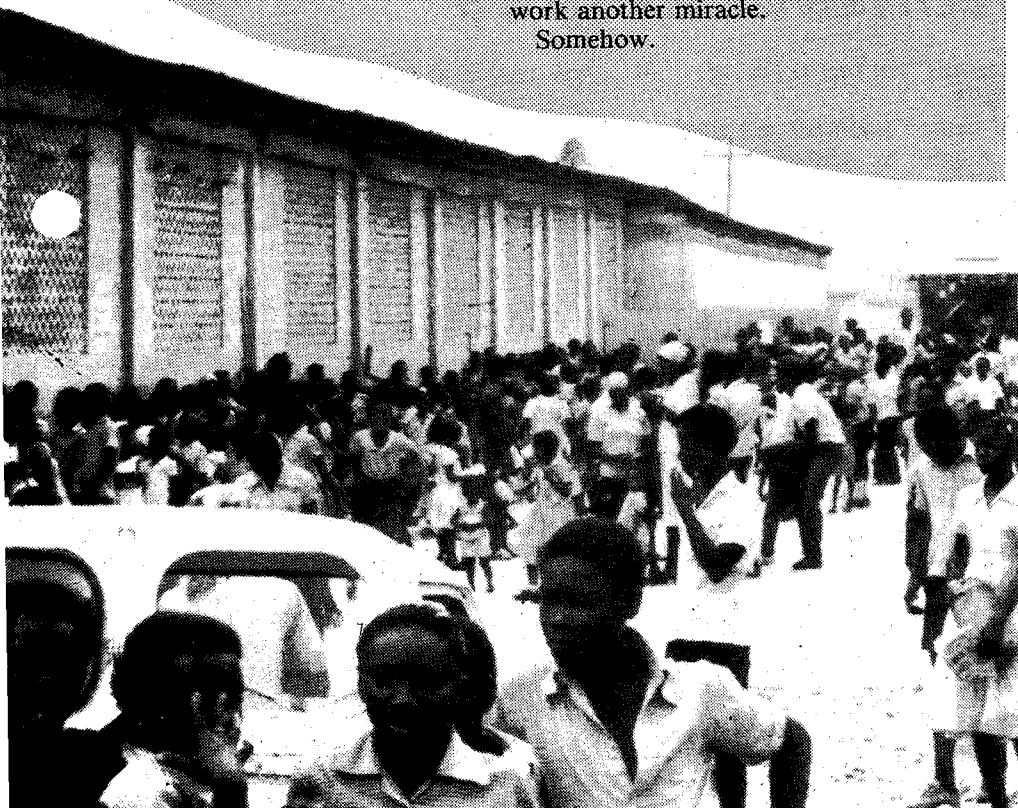
Suddenly it is over. The music stops and the room is silent. You become aware of a strange exhilaration at the hunger that has been defeated that day, though you know it is a never ending struggle that starts over the next day and that there are many children in Brooklyn who do not get such daily ration.

Yet, somehow, 12,000 children will again be fed and taught.

Father Beans will manage. He will work another miracle. Somehow.



The sad countenance of poverty shows in the eyes of a child as she eats the one somewhat decent, though hardly luxurious meal she will have that day.



Thousands of kids gather at the central school to lunch time.

Matter of Opinion

Something no one wants to read

No one really wants to read about poverty. It is unpleasant. It has a tendency to prick at our consciences, make us squirm a little inside. And if we listen to that little voice inside of us it may even begin to make demands of us.

The editor of a national Catholic magazine recently said, "We know that our articles on poverty, especially foreign poverty, are the least read in the magazine."

Perhaps that is why. If we listen to that voice inside we know that poverty does exist, that it won't go away even though we look away, and, yes, it does make demands on us.

The fact is, the needy of the world are a test of every Christian who is part of the middleclass world. How we respond to those who are naked and hungry is about as good a test of what we are as you will find in this life. This applies to laity,

EDITORIAL

priests and, for that matter, non-believers too.

All the church going and club joining of a lifetime cannot alter the reality of the middleclass American who simply looks away or perhaps gives a dollar to the once-a-year overseas aid collection in church on Sunday.

And so we have presented a special report in today's Voice about just one small part of the world's poverty and a few people who are fighting it.

We hope some parishes, organizations, individuals will be moved to get involved, even in a small way, whether through Food For The Poor as seen in our report, or in some other way.

There is one parish in Fort Lauderdale that developed a food program a few years ago and has become an inspiration to its own people and to others and has grown spiritually because of it even while helping the needy.

We hope others will follow.

How can we do less?



Letters to the Editor

Irish women slurred by movie

To the Editor:

About "The Thornbirds," one point not covered was the negative portrayal of the Irish women who were directly involved with the priest-in-question. Barbara Stanwyck was more offensive, in my opinion, than her brother's daughter, since her lustful desire for the priest was hardly imaginable, no less when she was filmed in a scene that was far more pornographic than those between the priest and his girlfriend in their moments of passion.

If these Irish women, considered to be "good Catholics," had the respect of a man of the cloth that Catholic women do have, they would never entertain a thought of tempting the priest to break his vow of celibacy. As a Catholic, and as a woman, I am deeply concerned about how people feel about Catholics, as portrayed in this TV movie. As a member of the Catholic League for Religious and Civil Rights I know that anti-Catholic sentiment is very strong in the U.S.

For women in religious films to be portrayed as "evil" and "seductive" does a gross disservice to all the religious and moral women in our society, just as the portrayal of a priest as a man tempted by passions of lust, greed, and ambition offends all those priests who are the Church's true representatives.

Leslie Anne Casden
Miami Beach

Enough of 'Thorn Birds'

To the Editor:

Will you please get off the "Thorn Birds" now?

It is just fiction. If it was the usual (fiction) it wouldn't sell and money is what we all need.

To go along with the story: As a priest, (Father Ralph) went to confession and was forgiven. Surely nobody would condemn somebody for the rest of his life for some weak moments. ("The spirit is willing but the flesh is weak.")

Also, Meggie didn't report "Rape". She entered the relationship at her own risk.

How many promises are being made and broken nowadays of marriage and undying love by those young people who just move in together? Luther was worse. He broke the promise of obedience to the pope, also.

Louise Kaiser,
Hialeah

For contented singles

CELEBRATING THE SINGLE LIFE, by Susan Annette Muto. Doubleday (Garden City, N.Y., 1982). 191 pp., \$12.95.

Reviewed By
Sister Anne Marie Gardiner
NC News Service

"Celebrating The Single Life" is one woman's attempt to share the values, the insights, the joys as well as the limitations of the often forgotten vocation -- being single.

Muto's book affirms the uniqueness of the single life and affirms it for its own sake.

The single vocation needs to be seen and celebrated for itself, not "in comparison," or even more destructively, not as "second best to" marriage or consecration in community life or priesthood. Therein lies the central strength of Muto's work.

She makes very straightforward claims. Being single is neutral in itself, it is the quality of one's response that makes that experience one of loneliness

("a-loneness") or one of solitude ("all-oneness").

The author addresses all singles -- those single by choice or by circumstances beyond their control. Avoiding pitfalls, such as becoming a work-aholic, as well as developing support systems -- in friends, extended families, church groups -- are all presented for the single reader's consideration.

THE STRETCH of Muto's work lies in the depth of reflection she brings, the parallels drawn from classical religious and world literature, and the models of single persons presented (Dag Hammarskjold, Soren Kierkegaard).

Perhaps those very strengths are weaknesses as well. While giving a nod of recognition to loneliness, questioning and the search of transition times, Muto relates only to the reflective, secure adult of staunch faith.

Missing from her treatment are the human dynamics of strong emotions and confusing conflicts, highs and lows

of trial and error, experimentation, and regrouping after mistakes. The author's language smacks too much of the old "blind faith" approach and, even more disconcertingly, the dualism of sacred and secular words.

For single people secure in themselves, grounded in faith and sure about God, "Celebrating The Single Life" will renew their convictions and, no doubt, invite them to deeper solitude.

For the majority of singles, however, Muto's work will probably sound foreign and strange, cut through with a vocabulary of transcendence and a love of monastic solitude that will appear to be only remotely related to the daily questions of survival, identity and meaning.

(Sister Gardiner, a member of the School Sisters of Notre Dame, is a pastoral minister, teacher and counselor in the Baltimore-Washington area).

A story of needless pain

The thirty-year-old woman's story told to me on a flight out of Denver in the "You are a priest, but I will never see you again" atmosphere was not all that unusual in these days of frequent divorces.

But every person on this earth is unique and each story of a broken marriage has its own drama, its own history of disillusionment, death, pain, feeling of failure and fumbling, confused attempts to move on and make something worthwhile out of the rest of life. Unfortunately, as in the case of my brief plain companion, some of those agonies were unnecessary and could be avoided.

She went through Catholic schools from grades K-12 and, at age 20, exchanged vows at the altar before a priest celebrating their nuptial Mass. A few in her family had reservations about the future of that union, but, in her words, "I was stubborn, in love, wouldn't listen to anyone and felt sure our marriage would work."



BY FR. JOSEPH
M. CHAMPLIN

stand by us, comfort us in the loss, remind us of our positive qualities and gently help us close the door on that past and open the way to new beginnings.

If ever we need God, Jesus and the Church it is throughout those disaster days and months following a divorce. Regrettably, for many reasons, those who

Still, after the divorce, she judged herself excommunicated, unable to receive penance, unworthy of communion, a bad person, not suitable to continue her volunteer efforts teaching religion to those tiny tots. It broke her heart to see the children approach the altar for the Eucharist while she, the supposed sinner, remained in the pew. Soon in conflict and anguish the woman resigned from this task she loved so deeply.

HOW SAD. What needless suffering.

I found it almost incredible to hear she judged reconciliation and communion were forbidden her merely because of the divorce. Yet such erroneous thinking continues among many in similar circumstances.

The Church, on the contrary, actually urges people in stressful circumstances like that to draw ever closer to those two sacraments, finding in them the presence of Christ who especially wishes to help us during dark hours.

This woman has now, five years later, met another man and hopes in time to marry again. She understands that annulment procedures in her diocese require three to seven years for completion. A delay of such duration appears like another insuperable obstacle between her and the Church she really loves.

While naturally a more complex issue than the simple confession after divorce question, nevertheless that seems an excessively long process. In our diocese the very thorough and careful annulment system adjudicates cases in four to six months, a reasonable wait which gives hope to almost hopeless people like this woman from the midwest.

Alt Publishing Corp.

"Still, after the divorce, she judged herself excommunicated, unable to receive penance, unworthy of communion, a bad person ... it broke her heart to see the children approach the altar for the Eucharist while she, the supposed sinner, remained in the pew."

Five childless years later the end came, preceded by who knows how many seemingly inconsequential and clearly huge disagreements, breakdowns, hurts and attempts to save a sinking ship.

TO FEEL THAT I failed, or worse, that I am a failure is one of the most devastating experiences and emotions any individual can suffer in this world. During those moments and at this period we desperately need support, some people who will

suffer such marital break-ups often either do not seek or do not receive much, if any emotional, mental and spiritual assistance from the Church.

This woman, for example, has both by training and conviction Catholicism deep in her bones. She taught little children Sunday school, helped youngsters prepare for First Communion and participated each week at Mass even though her work arrangements made that extremely difficult.

It all goes together

There was a letter the other day from a man who thinks the problem in the Church is that the Church has been diverted by attention to social issues from the proper purpose of prayer, worship and helping people to growth in interior spiritual life.

Then there was an interview in the National Catholic Register with a well-known Catholic writer, a man generous in his advice to leaders in the Church, who explained that for the past few years he has not been going to Mass on Sunday mornings but to a soup kitchen to ladle out soup to the poor. He explained, "I prefer seeing a sermon to hearing one, and I prefer to worship through my actions."

So there you have two extremes: one of a man who wants emphasis on the spiritual to the exclusion of social action, the other of a man who chooses social action to the exclusion of the Mass. It is not my purpose to make judgment on either, I do not doubt that both are so centered on a part of the truth of what it



BY
DALE FRANCIS

ment of Catholics in social issues is, therefore, not a choice but flows from organic necessity from our spiritual commitment.

Therefore, there can be no dichotomy between emphasis on the spiritual and on social issues in the Church. It all goes together. It should not be forgotten that the spiritual formation provides the founda-

brought into positions of service in roles that free the clergy to concentrate on spiritual matters. The Catholic report concerned the use of the laity as lecturers, ministers of Communion, in parish and diocesan financial and administrative positions, a new lay involvement that unites the people of God.

There is even more that could have been said for there are exciting developments in the Church. What is important to understand is there will always be movement, an emphasis here, then there, but what must be remembered is that for Catholics there is no choice between the spiritual and social action - it all goes together.

(Dale Francis is a nationally syndicated columnist)

"There can be no dichotomy between emphasis on the spiritual and on social issues in the church. It all goes together."

means to be a Catholic that they miss the whole of the truth.

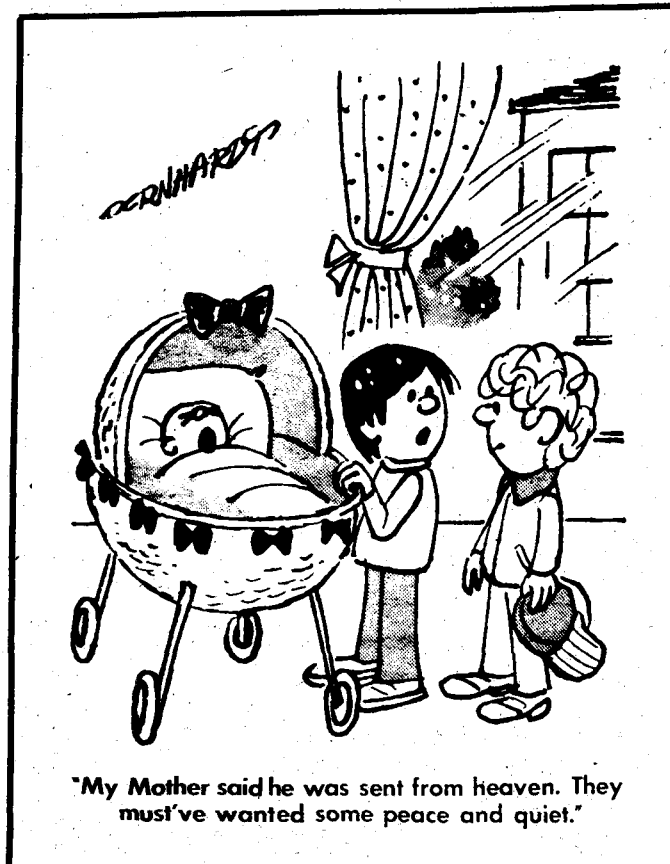
I DON'T BELIEVE there are many Catholics at these extreme positions. I believe most Catholics recognize that being Catholic requires personal conversion, a formation through prayer and worship, a search for constant growth spiritually through the sacraments and through a personal relationship with Jesus Christ. So most Catholics understand there must always be a spiritual emphasis within the Church.

But most Catholics understand, too, that our formation as followers of Christ is not just for our own personal benefit but a preparation for acting for Christ in the world. Our Lord said that what we do for the least of those among us we do for Him. We are compelled by the very logic of our faith to act within society to not only help the victims of inequity and injustice but to proclaim the principle of the dignity and worth of every individual. That very commitment requires us to oppose racism, economic inequities, deprivation of human rights. The involve-

tion for the social action but it must also be remembered that as unite ourselves more fully with Jesus Christ we are compelled by our very faith to service to others.

A SPECIAL REPORT on religion in the April 4th issue of U.S. News and World Report was titled: "Religion's New Turn: A Search for the Sacred." The news magazine reported that there has been a revived emphasis on worship and basic questions of faith in Protestantism. The social gospel reached its ascendancy in Protestantism decades before it became a major influence among Catholics. That was accompanied by a lack of emphasis on doctrine and worship, not so much through intent but because of enthusiasm for the social gospel. The swing of the pendulum has long been under way, today even the most liberal churches are shifting an emphasis towards worship and basic doctrine.

The news magazine's report on the Catholic Church dealt with the way in which the laity is being



"My Mother said he was sent from heaven. They must've wanted some peace and quiet."

Tootsie as feminist

Sometimes I find certain criticisms of feminists hard to understand.

For example, a friend recently saw the movie "Tootsie," where Dustin Hoffman impersonates a woman and becomes a soap opera star. My friend was infuriated. She interpreted the film as a put-down of women.

She felt "Tootsie" was implying that women really can't speak for themselves. A man dressed like a woman has to do it, she complained. In "Tootsie," the woman impersonator stimulates other women to stand up for their rights.



BY
ANTOINETTE
BOSCO

After that commentary, I had to see the film for myself. I was amazed at how different my conclusion was. As I see it, the movie is about a man's awakening. In dealing with people as a woman, Hoffman discovers how different the environment is for men and for women.

FOR INSTANCE, the Hoffman character in the movie protests loudly when she is addressed by cutie and demeaning labels instead of her actual name. "My name is Dorothy. . . not babe, kid, cookie, tomato, honey or tootsie," says Hoffman, as he puts the womanizing director in his place.

One of the funniest scenes come when Dorothy berates the director for playing with Jessica Lange's feelings, being unfaithful to her and unwilling to offer any real commitment.

The man begins to flounder and answers somewhat as follows: "Well, I never really promised her anything. I never said I wouldn't go out with other women."

The speech sounds familiar to Hoffman because it is exactly the same one that Hoffman had given to the young woman he was going out with.

The entertaining film is well written and well produced. It ends on another note of truth: Hoffman becomes aware that friendship is the real basis of a relationship.

HE HAS been Miss Lange's best friend as Dorothy, but wants her to love him as a man. After all, "we are friends," he reminds her. "We're through the hard part. The rest should be easy."

I don't understand why a woman should be offended by "Tootsie." By viewing events through Hoffman's eyes, the film exposes some of the built-in denigrations women have to deal with in relationships with men socially and at work.

I also found it hard to understand how some feminists could be offended by "Sophie's Choice," criticizing author William Styron for having created a weak woman.

In a recent interview with Styron, the Pulitzer Prize winning author showed his annoyance at that criticism. "I did my best to create a very complex female who, God knows, had been victimized by men. I wasn't writing a pro-feminist document," Styron told me.

WHAT WOMEN should regard rather suspiciously, in my opinion, is a new genre of books being promoted aggressively these days as romance novels.

A few weeks ago a newspaper reported that Harlequin Books sold 200 million romance books in 1982--and that's just one publisher. Pocket Books is now publishing "Follow Your Heart Romances" for girls 10 years old and up.

Avon Books is running a promotion campaign to hype interest in their new romance series. They're offering shirts that say "Mr. Right" for men and "I Found Mr. Right" for what they call, "lucky ladies."

The bottom line in the promotions for romance novels is that what a woman wants and needs as a man; that without men life is full of empty spaces and a woman is nothing.

That's the kind of dishonest message feminists--and all women-- should protest.

(NC News Service)

Young people helping the world

Dear Readers:

A short time back I promised to report from time to time on the things young people are doing to make our world better. So here goes:

From Missouri, Martha Wilde writes: "I know of several young people who are doing a wonderful job



BY TOM
LENNON

each summer at a cerebral palsy camp in Rocky Mount, Mo. These young people come from all over the state and volunteer at least one week (some give more) of their summer to take on the responsibility of caring for a person with cerebral palsy.

"This camp is staffed mostly by college students who supervise the efforts of about 50 high school age volunteers. These young volunteers work one-on-one with the handicapped campers."

From Ohio Father Clarence Heis gives a glowing report of some teenagers who organized a SEARCH weekend to help other young people learn more about Jesus and his presence in their lives.

"**THESE FOUR** young persons," says Father Heis, "were thorough, methodical and sharp. I couldn't tell you how much I appreciated the way they carried out their responsibilities and showed their love for others."

In a fleeting minute and a half at McDonald's last week, two college students gave witness to their belief in God and love for him.

The handsome young man (with Wright State lettered on the back of his jacket) and his attractive girlfriend sat down at a table for two with their trays in front of them. Then, as he held her right hand with his left hand, they both quietly but audibly said a prayer before meals.

My friend George is still young, though he is a bit older than when he busted his tail taking care of my yard. Now he's an expert at home improvements. A couple of weeks ago he spent four days painting and plastering several rooms in my house.

HE CHARGED me considerably less than he might reasonably have done. Although I argued with him about the low price, I could not defeat his friendly spirit and goodness.

Fifty-three public school students from three Baptist churches in my home town united to present a youth musical, "As Our Faith Unfolds." In a way that challenged their adult audience, they told how faith came to them as little children and developed into a sturdier adolescent faith.

(If you would like to report on what young people in your area are doing to make the world better, we'll try to write about your news in a later column. Send your story, comments or questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

(NC News Service)

To be is to be chosen

Malachi is an Amerasian. He was adopted from a Cambodian orphanage by a New York family. One day he and his new mother, Mrs. Deirdre Levinson, met a group of his friends. They were in a cruel mood and one of them blurted to Mrs. Levinson, "You're not the real mother of



BY FR.
JOHN CATOIR

Malachi, are you?" "He's not your own son."

She caught her breath and answered calmly, "Did your parents search the wide world for you? . . . Well, we searched the wide world to find this boy."

Later the youngster asked her in awe, "You wanted to get me? You wanted a brown boy like me?" She told him there wasn't a boy like him anywhere.

"**YOU CAN** search the four corners of the world," she later wrote, "but where will you find a half-American, half English-Jewish-Cambodian boy of his age who can match his speed for the 100-yard-dash, who can play the recorder so melodiously, throw a fishing line as dexterously, make friends as firmly?"

Now Malachi surely realizes that he was chosen above all others. It's an important lesson for every adopted child. To be adopted is to be very special; to be adopted is to be chosen.

Permit me to use this true story as a parable. Reflect for a moment on the lesson that Malachi learned that afternoon. Think about the fact that you too are one of a kind, a mixture of many ancestors. You were invited to the table of life by your parents and by God's special gift. To be is to be chosen. The odds against any particular ovum or spermatozoa becoming a baby are more than 500 trillion to one. And yet you were chosen to receive the gift of life for all eternity.

OUR FAITH goes beyond science; it teaches us that we are, by the grace of God, adopted children of the Father. Jesus is the mediator of this adoption; He is the Son of God, sharing in God's divine nature. By Christ's suffering

and death we have been purified and adopted as members of the family of God, thus becoming brothers and sisters of Jesus.

Because God is Love, He reached out to us, becoming human like us in all things but sin. He did this not merely to share our nature, but to make us more like Him, to divinize us, to make us a new creation. Through Jesus Christ, our humble origins and sinful tendencies are indeed overcome by grace, and we are becoming God-like creatures. This is what the good news is all about. Alleluia. Rejoice in it and be glad.

Fr. Catoir is director of the Christophers.



"GIVE YOUR HUSBAND SOME SLACK, MRS. LEAHY! YOU'VE BEEN KEEPING HIM UNDER YOUR THUMB TOO MUCH!"

Two expressions of pain

Recently we wrote a column on homosexuality in which we made a distinction between sexual preference and sexual behavior. We noted that some people, through no fault of their own, have strong homosexual inclinations.

People with homosexual inclinations are not immoral. Morality involves what people do, whether they are homosexuals or heterosexuals.

We received much mail in response to that column. Half was hateful.

The other half of our mail was from people who have suffered from society's cruelty. Particularly, we were touched by two letters, one from a mother and one from a young man. We are publishing them



BY DR. JAMES AND MARY KENNY

without further comment as an eloquent expression of the pain involved.

Dear Dr. Kenny: I am a male adult and I am homosexual. I am not proud of this and I would do

anything to change it. I have prayed until I am blue in the face and it hasn't changed things one bit.

I have gone to one of the best doctors in this field and he was not able to help either. The one thing he did, because I read it would help, was prescribe male hormones. The only thing they did was increase my desire, but not in the right direction.

If I went off the track and went to confession, priests have little understanding and consider anyone like this a terrible sinner. They say they can abstain, but they forget they chose this, and if I were straight I could marry and have an outlet. What, if anything, is there to hope for? -- Pennsylvania

Dear Dr. Kenny: When my son shared with me that he was a homosexual, I was stunned. As he poured his heart out to me, I could feel the pain.

He thought of taking his life rather than hurt me. As he talked, I could only see the face of the son who brought me breakfast when I was ill, who helped with the chores, who played with his brain-injured younger brother. The young man who one day said, "Mom, when I get married I am going to have children."

All these thoughts raced through my mind. I could only embrace him and tell him how much I loved him.

The most difficult part was that I could not share it

with my husband. At the time we were living under the same roof, but considering a separation. I took the full brunt alone. I thought my heart would break.

Later I shared it with my oldest son. It wasn't easy for him, but his love for his brother erased all the upset. We both knew he needed our love and support. Through the years their relationship has remained a loving one.

I sought counsel from my family doctor. My doctor said, "Margaret, accept your son as you have accepted other physical and emotional facts in your children."

I could not have asked for a more gentle, warm and kind son than he. To me my sons are both God's children and special in his eyes and my eyes too.

I know my son has many pitfalls ahead. I only know I will always be proud to call him my son.

So dear parents, let's just love them and accept them as God's special children. I would not change him as he is the best young son any mother would be proud of. -- Florida

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 8721 St. Joseph's College; Rensselaer, Ind. 47978)

NC News Service

Catholic mothers

As if we didn't have enough worry lines, a study has come out claiming that Catholic mothers give rise to lower IQ children than other mothers. Well, maybe.

I'd like to examine the issue a bit more closely, perhaps even irreverently. I'm tempted to regard it as I did the time an amateur palm reader looked at my hand at a party and told me I was mildly retarded. "Really?" I asked. "What are the signs?"

"Well, the tip of your little finger doesn't reach the top line on your ring finger," he said.

"Oh," I replied. How else does one respond to a charge of mild retardation? (Before you pass it off as being mildly valid, examine the length of your little finger.)

BACK TO the study. Dr. Zena Blau, a University of Houston sociologist, announced last year that she had examined the IQ test scores of slightly more than 1000 Chicago-area school children and concluded that the mother's religious affiliation is a major factor affecting a child's educational development.

According to her study, children whose mothers were non-religious had the highest scores while those with Catholic mothers had the lowest. The children of Protestant mothers ranged in the middle, with Episcopalians and Presbyterians allegedly producing brighter offspring than Baptist women.



BY DOLORES CURRAN

It's enough to make one fall away. Here we are, Catholic mothers, fighting the odds in passing on enduring values, counteracting new sex and giving kids a purpose in living only to discover that our faith has rendered us dumb.

Before I succumb to a terminal Excedrin headache over it, I have a few questions to ask of Dr. Blau. 1) Why is it the mother's responsibility when it was the children who were tested? 2) What about dads? 3) If I switched to Presbyterianism tomorrow, would my children become brighter? 4) What about converts?

5) What does this study say about the intellectual level of priests, bishops and sisters, most of whom, we presume, have Catholic mothers? 6) Did she factor in variables like educational and income level, ethnic and immigrant status, religious practice, family stability, and economic motivation and opportunity? Or did she grasp at the easiest straw?

7) Could it have something to do with Chicago, like the water used in baptism or the air surrounding Catholic churches?

Before we accept Dr. Blau's conclusion that "the impact of high-control religious institutions is adverse to a child's intellectual development," I invite her to reflect upon statistics that say Catholics are the most highly-educated of all among mainline American religions. How does she reconcile this with her findings?

IT TELLS ME that we mothers must be doing a magnificent job with our low IQ children. Just think of what we could do with Episcopal and Presbyterian children, given the opportunity. It boggles the mind, what there is of it.

The Catholic League for Religious and Civil Rights has denounced the Blau study as "dangerous nonsense," saying, "Intellectual ability is no more dependent on the church one's mother attended than on the color of one's skin, and suggestions to the contrary are as dangerous as they are foolish." Right on.

As one Catholic mother among many, I don't intend to raise my children's IQ by becoming an atheist. Instead I'll take a chance on giving them some Words to live by while wending their way through college with a higher proportion of Catholic peers than any other group. It's enough for me.

Family Night

(Contributed by Mimi and Terry Reilly)

OPENING PRAYER

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Our hearts are rejoicing, filled to overflowing with praise for you, Father, Son, and Holy Spirit. Hear our family's praises along with the alleluias of all the thronging crowds of heaven. Jesus Christ is risen, Alleluia, Alleluia! Our family's hearts shout for joy. Alleluia. Amen.

SOMETHING TO THINK ABOUT

The greater the appreciation we have

for the forgiveness we have received because of Jesus' Death and Resurrection, the more we will be able to enter into the spirit of Easter. Experiences of sin and forgiveness, sadness and joy are truly Easter experiences all year long.

ACTIVITY IDEAS

All Families
ALLELUIA LETTERS Materials: paper and pencils. Read the Easter account in Matthew 28:1-16. Pretend that you were with the women at the tomb when they discovered that Jesus

had been raised from the dead. Write a letter to someone describing the incident and include your feelings at that time. Then exchange letters with each other.

SNACK TIME

Enjoy Easter eggs, jelly beans, lamb cake, or whatever your family's Easter tradition may be.

ENTERTAINMENT

Have elementary grade children in the family teach everyone an Easter song or a song about spring that they

have learned in school. Sing an "Alleluia" song together.

SHARING

Share your memories about Easter, and what you like best about this great feast.

CLOSING PRAYER

Dearest Lord, thank you for this precious gift of new life through our Savior, Jesus Christ. Thank you, too, for this time together and what it has meant to our family. Praise you, now and forever. Amen.

Scriptural Insights

LEARNING TO LOVE

Readings: Acts 5:27-32, 40-41; Revelation 5:11-14; John 21: 1-19

By Fr. Richard Murphy, O.P.

You sometimes hear people talking about others in unflattering terms. Few criticisms are as cutting: "He/she has a closed mind," or "He/she has a mind like a weathervane." Neither remark is a compliment; both make us stop and think, asking the question, "Have I a closed mind?" or, "Am I still learning?"

Jesus can teach even the professionals and experts how to live. Very much alive, He has at His disposal "glory, power, honor and blessing," and myriads of angels to do His will.

THE APOSTLES were professional fishermen. They knew their business. It was unlikely that there were tricks of the trade that they did not know. They were men of action and judgment. Alas, there come times when these qualities are not enough. One such time was after the resurrection, and they were having no luck at all. Until,

that is, they listened to Jesus.

As usual, Peter had taken the initiative, and the rest had joined him. But until they followed Jesus' advice, they had caught no fish. When they came ashore with 153 big fish, Jesus was waiting for them; He had bread and fish ready and they brought some of theirs.

AS MENUS go, bread and fish are rather simple fare. But on this occasion especially, it was the host and not the menu that was important; people, not things. "A crust, a jug of water, and Thee."

Jesus asked, "Simon son of John, do you love me more than these?" However gently put, it was an embarrassing question, and Jesus would ask it three times, so that Peter could make up for the three times he had denied his Master. For each affirmation of love, Peter was enjoined to carry out his role as shepherd of Jesus' flock. He had been given authority by Christ; now he is reminded that he must exercise that authority with love.

High up in the apse of St. Peter's in Rome, in letters three or four feet high, Jesus' question ("Do you love me?") and His command ("Feed my lambs/

sheep") are inscribed for all to see. The vicar of Christ is thus constantly reminded that he has a power and an authority that cannot be divorced from love.

If we have open minds and listen, there is a lesson for us too in the scene that unfolded on the shore of the Sea of Galilee. Jesus will meet us in our own environment as He met the apostles in theirs. We must be open-minded and willing to learn from Him and from His church.

SOMETIMES people say they prefer to be called Christians rather than Catholics. This sounds better than it analyzes, for the church was a central part of Jesus' teaching. To be a true Christian, we must accept His plan, His teaching. The church is Jesus' own

invention, His body and instrument of salvation throughout the ages.

When the apostles came to Jesus, He had already made provision for their repast. He does not depend upon them; they depend on Him. Yet He uses what they have!

Do I listen to Jesus Christ and to His church? Do I accept the guidance offered me by the Vicar of Christ? "He who hears you," Jesus said to the disciples, "hears me." We must acknowledge legitimate authority everywhere, obeying traffic lights, being honest, respecting others and their rights. And above all, we must learn about love. "You must love the Lord your God with all your heart ... and your neighbor as yourselves" (Matthew 22:34-40)

Everyone has a place in God's house

Q. In a recent issue of our diocesan newspaper I read that an archbishop celebrated a Mass this fall to mark the

ninth anniversary of the local chapter of Dignity, an organization of Catholic homosexuals.

I always believed we should pray for those so afflicted. But that we should grant dignity and worthwhileness to a group who insist on their lifestyle



BY FR. JOHN DIETZEN

defies credibility, especially from a Roman Catholic bishop.

In Romans, St. Paul condemns this kind of lifestyle. Who is right, St. Paul or this bishop? (Mass.)

A. From the material you sent and from what I have read, the archbishop you refer to in no way contradicted St. Paul, nor did he indicate any approval or blessing of a homosexual style of life. In his remarks at the Mass the archbishop asked the homosexual community to realize "the reality that you are members of the total community of God's people on a pilgrimage" in the world.

Certainly no one can argue with that.

A somewhat parallel situation might be the apostolate, noted in many Catholic and secular papers, of a priest among the prostitutes in New York City. His working with them, praying with them and trying to help them surely does not imply there is nothing seriously morally wrong with their lifestyle.

Bishops (as well as the rest of us) will differ widely in their judgment on the most appropriate and helpful ways to be a true pastor for such groups, who certainly need a particular kind of guidance and spiritual assistance. Bishops must, of course, be concerned to some degree about misunderstandings that may come from their actions, though it is clear that some people will take amiss almost any public apostolic work toward homosexuals and certain other groups.

As the archbishop said, Catholic homosexuals are still members of the church; as such, they need and deserve prayer, direction and support for whatever spiritual conversion is required of them. These needs must be met as generously as possible by their bishops and by other ministers in the church.

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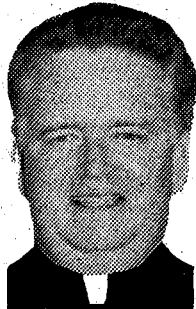
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Second Session.....July 17-August 5
Full Session.....June 25-August 5
Post Camp.....August 7-August 13

For Brochure or further information, write:

Father Dennis R. Kuhn, Administrator
Our Lady of the Hills Camp.
P.O. Box 869
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TUNED IN

'Thorn Birds' lays an egg

SCENE ONE: A beach. The sun hugs the horizon. Setting? Rising? Stuck there? Who knows? On the sand sits Hester Prynne, a large A on her bosom. It stands for Australia. From the ocean rises a kangaroo, soap suds



BY
**JAMES
BREIG**

billowing from its pouch. A thorn bird sits on its head. The kanga is wearing wool underoos. It approaches Hester.

KANGA: Tie me down, please.

HESTER: Turn off the soapsuds, will you? I saw enough of them on your mini-series. And take off that wool before I start baa-ing. Any more sheep and I was going to start sending threatening letters to Lambchop.

KANGA: But only one 'roo. Me. Boy, was I overworked. Hop here, hope there, they said. Make it look like Down Under.

HESTER: It looked more like Over Done. It's a story that's been told before-- and better. I should know.

KANGA: Didn't you like Ralph De Brickhouse?

HESTER: De Bricassart.

KANGA: Whatever.

HESTER: Don't you love how people in mini-series with pretensions talk to each other? They always use one another's full names--even a chewy mouthful like Ralph De Bricassart. That sounds like someone with a cheekful of Cracker Jacks.

KANGA: "Ralph De Dessertcart, come here," they would say.

HESTER: That's it. And they would say it in every accent but an Australian one. Meggie is the only baby ever born in Australia to Irish parents who grew up with an English accent.

KANGA: But she loved Ralph De Bridlepath.

HESTER: Apparently, he was very appealing to the senile and the diapered.

KANGA: Now, now, millions of people loved the show.

HESTER: Millions of people like Twinkies, too. Mushy, soft in the center and forgettable.

KANGA: Which--the Twinkies or the series?

HESTER: Take your pick. It was ten hours of silly, soapy, sappy, soppy, melodramatic nonsense about sheep-shearing.

KANGA: Maybe you're jealous that your story was re-told.

HESTER: Not at all. It's a good story--the man of God tempted by the flesh. Adam and Eve, Samson and Delilah, David and Bathsheba, Abelard and Eloise, me and--well, let's not go into that. When it is handled

well, it is a compelling story. This time, it wasn't. It was a drag. It was root canal work without the emotion.

KANGA: No emotion? Why, it was filled with emotion!

HESTER: I mean emotion for me. Sure, the screen was jammed with jealousy, hate, lust, revenge, romance, anger and one kangaroo. But the entire project failed to stir in me a single reaction beyond a sigh which said, "When will it end?"

KANGA: How about the actoroos?

HESTER: There have been allegations in the past that Richard Chamberlain can't act. I'd say he put those to rest. They are no longer allegations; they are proven facts. As for Rachel Ward--well, she made Ali McGraw look like Gertrude Lawrence Olivier.

KANGA: Didn't you like any of it?

HESTER: Henry Mancini's music was nice to whistle on the way to the fridge. But how come no one has commented on the fact that a great deal of the ten hours was spent focussing on a priest who wants to sleep with a little girl? There was a nasty and sordid streak of pedophilia in the plot which was never commented on. As for the writing, the script adhered to the tone of the book, which has the sort of stilted style suited for fat tomes which people read while getting to sleep at night or soaking up the rays on beaches like this. Which reminds me--one more scene of the sun on the horizon and I was going to become a cavedweller.

KANGA: Then why did so many millions love it?

HESTER: Love it? Or endure it? There's an exhilaration that comes from just getting through it, like a marathon runner at the tape. But, also, it is a well-established genre, like the western or horror movie. Its genre is the sprawling epic about a big house, heaps of land, pregnant women who cry a lot and big-jawed men. "Gone with the Wind," you know. It doesn't appeal to me, but I don't mind it if it's done well. And it wasn't.

KANGA: Any suggestions?

HESTER: Cut several hours, eliminate a lot of the speeches, train the actors, buy another kangaroo or two--

KANGA: Thanks.

HESTER: --insert some drama in place of the hoakum.

KANGA: And stop people from saying "Ralph De Fricasse" when "Ralph" will do?

HESTER: Precisely.

KANGA: Want to hear the legend about the thorn bird?

HESTER: Not again, please! A masochist bird--who needs it? Birds do something besides sing, you know.

KANGA: What's that?

HESTER: They lay eggs. So long, Kanga. See you in the reruns.

END OF SCENE.



Surrounded by cheering desert tribesmen, a triumphant Alec Ramsey played by Kelly Remo astride The Black, gives a victory salute. The film is the second based on a series of young adult novels.

Stallion bites dust

● THE BLACK STALLION RETURNS

In this dreadfully uninspired remake of "The Black Stallion," a popular and critical success, the horse's original owners spirit him back to Morocco with the greatest of ease, and, Kelly Reno, now a teen-ager, pursues them, stowing away on a Pan Am clipper and then making his way across the desert to reclaim his beloved horse. The climax is, as you might suspect, a horse race, but one of the dullest ever committed to film. Corny, muddled, a colossal bore. Directed by Robert Dalva, who did not direct the original, from a screenplay by Richard Kletter and Herome Kass based on the novel by Walter Farley. The U.S. Catholic Conference has classified it A-I, general patronage.

● THE OUTSIDERS

The S.E. Hinton novel, immensely popular among teen-agers, about rival "greasers" and "socs" in Tulsa, Okla., in the 60s makes it to the screen

with Francis Coppola as its director. The focus is upon the greasers, especially Ponyboy (C. Thomas Howell), Dallas (Matt Dillon) and Johnny (Ralph Macchio). In a clash with the socs, the boys from the right side of the tracks, Johnny comes to Ponyboy's aid and stabs one of the socs. Abetted by Dallas, the baddest of the greasers, they hide out in an

CAPSULE REVIEWS

abandoned country church, and in the course of this rural idyll, their latent sensitivity comes to the fore, and they read "Gone with the Wind" to each other. All of this is pretty dopey despite or perhaps because of Coppola's elevated technique. Dillon, so good in "Tex" (a much better adaptation of a Hinton novel), overdoes it here. The violence in the rumble scene is very pronounced even if it has little to do with reality. The U.S. Catholic Conference has classified it A-III, adults.

REAL TO REEL

Cancer researcher Dr. Claire Thuning, whose faith is an important tool in her work, and St. Anthony Farm, a unique rehabilitation project in the San Francisco area, will be featured on next week's edition of "Real to Reel," Sunday, April 24 at 7:30 a.m. on WCKT-TV Channel 7.

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RETIRED YOUTH DIRECTOR. Fr. James Murphy (center) who recently retired as director of the Office of Youth Ministry relaxes with youth council members, friends and acting Youth Ministry director Jose Menendez (left) at a recent party held in his honor. Fr. Murphy who has been responsible for training youth leadership in the archdiocese since 1975 says he is pleased to be leaving his position "at a time when young people have found a renewed interest in religion."

Fr. Powell celebrates jubilee

The members of Saint Elizabeth Seton Parish are planning to celebrate the 25th anniversary of ordination of their pastor, Father Bernard F. Powell on Sunday, April 17, 1983 beginning at 3:00 p.m.

On May 24, 1958, Bernard Powell was ordained a priest. He is a graduate of Saint Bernard's Seminary in Cullman, Alabama, where he majored in philosophical and theological studies. Father Powell's first assignment was to the bishop's residence in Mobil, Alabama. He was named founding principal of Catholic Central High School in Montgomery, Alabama.

Barry hosts holocaust seminar

MIAMI SHORES -- A survivor of the Nazi Holocaust, a liberator, a psychiatrist and a psychologist will be presenters at a School of Social Work seminar, Friday, April 22, 1983, at Barry University. Registration will begin at 8:30 a.m. and the program will be from 9 a.m. to 12:30 p.m. in room 103, Barry Library. Subject of the seminar is "The Holocaust -- A Living History: Implications for Social Workers."

The seminar has been designed by the Southeastern Florida Holocaust Memorial Center for social service professionals. It will be of special value to persons engaged in social work.

The Southeastern Florida Holocaust Memorial Center is educating people about the meaning of the Holocaust, how it scarred the conscience of the world and why it must not happen again. This is being accomplished through educational and ad-

In 1970, he came to the Archdiocese of Miami where he has served at St. Thomas Aquinas High School, Blessed Sacrament Church, Saint Clement Church, Saint Maurice and Chaplain Director of South Florida State Hospital.

In 1980 Father was named first pastor at St. Elizabeth Seton Parish in Golden Gate and founding principal of Saint John Neumann High School. Realizing the need for Catholic school education and responding to the plea of parents, Father built Saint Elizabeth Seton School which has a complete kindergarten through eighth grade program.

ministrative skills of college presidents and school officials, clergymen, civic leaders and the financial expertise of business men and women.

Reservations should be made by calling Barry University, ext. 420.

Holy Cross hosts breast cancer lecture

"Breast Cancer - A Curable Disease" is the program to be given at Holy Cross Hospital's next free health lecture, set for Wednesday, April 13, at 7:30 p.m.

The program will feature a special video tape that outlines the latest developments in diagnosis, treatment and rehabilitation of breast cancer patients, in addition to a panel of physician specialists including a diagnostic radiologist, a pathologist, a surgeon, a radiation oncologist and a medical oncologist.

Women's Council celebrates 25th

The Miami Archdiocesan Council of Catholic Women will celebrate its 25th Anniversary this year with three days of work, prayer and fun April 24-26 at the Diplomat Hotel in Hollywood.

Delegates representing the MACCW's 1,000 members and nine deaneries will gather Sunday at 4:30 p.m. for the opening Mass, to be celebrated by Fr. Laurence Conway, moderator of the organization.

On Monday, at 11 a.m., Auxiliary Bishop Agustin Roman will celebrate a Mass, which will be followed by the annual Awards Luncheon. The luncheon

will begin at 12:30 and Mary Meisner will be the guest speaker.

On Tuesday, newly-elected officers will be installed at a 4:30 p.m. Mass celebrated by Archbishop Edward A. McCarthy. Father Patrick O'Donnell will be the homilist.

Archbishop McCarthy will also be guest speaker at the Tuesday banquet, beginning at 7:30 p.m.

In addition, delegates will have the opportunity to participate in many seminars and share shops during the convention.

For more information, call 983-6381.

St. Francis holds 'hospital week'

"We Treat You Like Family" is this year's theme for HOSPITAL WEEK, May 8-14, at St. Francis Hospital, Miami Beach. A wide variety of activities and lectures are planned for both the employees and the Miami Beach community.

Week long activities begin Monday May 9th and include a Bake Sale, a Cookbook Sale including low salt, low cholesterol, low calorie recipes, and a Health Quiz on exercise, rest and diet.

"HEALTH SCREENING, LEARNING CENTERS" will be the first lecture topic of the series beginning on Tuesday, May 10th at 9:00 a.m. and 3:00 p.m. Other lectures scheduled are: Wednesday, May 11th, "EXERCISE FOR HEALTH," Tips / Techniques For All Ages, 11:00 a.m. and 2:00 p.m.; Thursday, May 12th "PERSONAL SAFETY - GOPHER IT." Reduce Your Vulnerability As A Victim Of Crime, 7:30 a.m., 11:00 a.m., and 2:00 p.m.; and Friday May 13th "SAFETY / FIRE PREVENTION IN THE HOME," Methods Of Securing Property Against Fire / Theft, 7:30

a.m., 11:00 a.m. and 2:00 p.m.

All lectures will take place in Wiegand Auditorium, St. Francis Hospital, 250 West 63rd Street, Miami Beach, and will last between 45 minutes and one hour. For further information please contact Public Relations at 868-2783

'Big John' honored

John Ingraham, who has been sexton at St. Patrick's Church for 47 years, will be feted at a testimonial luncheon at the Konover Hotel, Sunday, April 17th, beginning at 1:00 PM.

Some 250 well-wishers, including many out-of-towners from as far away as Arizona and California, will be in attendance.

"Everyone who has been in contact with 'Big John' over the years, loves him," declared Mrs. Maureen Joseph, who along with Mrs. Louis Burkett, is in charge of the arrangements, on behalf of the Patrician Club.

Dance for sister-diocese

The Youth Group of St. Raymond parish in Miami will sponsor a dance recalling "Music Through the Years" on Friday, April 22 from 8 p.m. to 2 a.m. at La Salle High School, 3601 South Miami Avenue.

Donation is \$4 and all proceeds will benefit Catholic school projects in the Archdiocese of Miami's sister diocese of Port-au-Paix, Haiti.

The dance will feature a sound and light show by Roxy Productions, as well as dance, "balloon drop" and costume contests. Those planning to attend are invited to dress as famous

singers, musicians, actors or dancers. For more information, call 443-2657 or 541-ROXY.

St. Rose of Lima performs Broadway plays

St. Rose of Lima will present The Best of Broadway featuring scores from "Grease," "The Music Man," and "Sound of Music" on April 22nd - April 24th at 8 p.m. in the St. Rose of Lima auditorium. Donation is \$3 for adults. \$1.50 for children 12 years and under. Tickets are available at St. Rose of Lima rectory. Call 758-0530 for more information.

It's a Date

Bazaars

THE CHRISTOPHER COLUMBUS HIGH SCHOOL will present its flea market and auction in the school cafeteria on April 16th at 6 p.m. at 3000 S.W. 87th ave. Entertainment, food and drink.

THE ST. DAVID WOMEN'S CLUB will sponsor a Flea Market on Saturday April 30, 1983 from 9:00 A.M. to 6:30 P.M., and on Sunday May 1, 1983 from 9:00 A.M. to 3:00 P.M. on the Church grounds, 3900 South University Drive, Davie, Fla.

ST. KIERAN'S Garage Sale will take place on Saturday, April 16th and Sunday, April 17th from 10:00 A.M. to 3:00 P.M. They are located at 3605 S. Miami Ave. (near Mercy Hospital).

Singles-Divorced Widowed

THE NORTH-SOUTH DADE SINGLES CLUB will go horseback riding at Quail Ridge. April 17. For reservations Bob Murphy at 672-3517.

THE DADE CATHOLIC SINGLES CLUB will go bowling at 8:30 p.m. April 16 at the Don Carter Kendale Lanes, 13600 N. Kendall Drive. All Catholic Singles, ages 20 to 39 are welcome to join. For more information call Brian at 441-0594.

Entertainment

THE BARRY UNIVERSITY Department of Fine Arts will present the "King Stag" by Carlo Gozzi, a comic fable about men transformed into animals or into other men on April 21-30th at 8:15 p.m. in the Barry auditorium. General admission is \$3.

THE WOMEN'S CLUB OF HOLY FAMILY CHURCH and Ann Tisdale will present "A Night on Broadway" on April 17 at 8 p.m. in the parish hall, 145 N.E. 11th Ave., N. Miami. Featuring "Linda Washburn and Friends" the performance is \$3 for adults and \$1 for children under 12 years. For information and tickets call Ann Tisdale at 944-9095. Public invited.

ST. JOHN NEUMANN CHURCH will host a free concert of the West Point Cadet Chorus at St. John Neumann Catholic Church, 12000 S.W. 107th ave. on April 16th at 8 p.m.

Meetings

THE THIRD ORDER OF ST. DOMINIC, The Dominican Laity, will hold their monthly meeting on Sunday, April 17, 1983 at Barry University. The recitation of the rosary will begin at 11:00 a.m. in the Cor Jesu Chapel. The Eucharistic liturgy will be celebrated at 11:30 a.m. followed by prayers. A business meeting and religious instruction for all members will be held in the Board Room of Thompson Hall after the services in the Chapel. Visitors are welcome.

Potpourri

MAURAWOOD RESIDENCE, an archdiocesan maternity center, will hold a benefit on April 24th from 11:30 a.m. to 3 p.m. at Maneros Restaurant, West Palm Beach. Three

entries to select from. Donation \$8 adults and \$4 children. Tickets and information call Marie Sibert at 842-2406.

THE WOMEN'S CLUB OF ST. JOSEPH'S CHURCH 8670 Byron Ave. Miami Beach will hold a "Hello to Spring" Luncheon, Card Party with Something Fresh from the Garden. Donation \$4.00. Date April 18, 1983.

ST. ROSE OF LIMA CHURCH will hold a Parish Picnic on Sunday, April 17. Games will begin at 1:00 P.M. A picnic dinner will be served at 4:30 followed by a Talent Show.

BISCAYNE COLLEGE CENTER FOR CONTINUING EDUCATION will hold a serenity retreat on April 29th - May 1st. Serenity retreats are held throughout the country and are largely attended by members of the Alcoholics Anonymous and Al-Anon but are in no way connected with these fellowships. Cost of the weekend is \$65 double occupancy and the telephone contact is Jim MORRIS 822-3480 in Miami.

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"Jesus Loves You" sells cassettes in both English and Spanish and includes in its collection ecumenical tapes as well.

Among the many Spanish tapes available are a complete Biblical course by Fr. Salvador Carrillo Alday, a doctor in Sacred Scripture and internationally known theologian.

Most tapes sell for \$4, except those of Fr. Carrillo, which sell for \$5.

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PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my idea!; You who give me the divine gift to forgive and forget the wrong that is done to me; and You who are in all instances of my life with me; I in this short dialogue want to thank you for everything and confirm once more that I never want to be separated from You. No matter how great material desires may be. I want to be with you and my loved ones in your perpetual glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. After third day, your wish will be granted no matter how difficult it may be. Then promise to publish this dialogue as soon as your favor has been granted. A.A.

Thanksgiving for favors received. Our Lady of Perpetual Help Publication promised. S.J.

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Who says you never have to say you're sorry?

By Father James A. Black
NC News Service



Anger, as exhibited by a young man against his grandfather in a 1979 scene from the NBC-TV series, "Little House on the Prairie," can leave some painful scars. The forgiveness and healing do not come easy. By seeking forgiveness, we risk an encounter with another's anger. (NC photo).

"You're not paying attention!"

I was speaking to the back of the classroom, last seat, middle row. That was where Lisa sat.

For Lisa, class was another opportunity to talk with friends. Today was no exception.

"Sorry. It won't happen again," she said

THE MATERIAL was dull. I approached it ambitiously, filling the chalkboard with diagrams. Then I would erase everything, only to fill the board again.

A few kids were trying to stay with me. But monotony, combined with the heat rising from the radiator, was taking its toll.

My challenge to Lisa had obviously gotten her attention. She adjusted her pen and checked her notebook.

"Well, to continue," I said, and was soon lost in the droning of my voice. So were my students. Then Lisa passed a note to the boy across the aisle. I stopped again. The entire class returned to consciousness one by one, waiting to see what I was going to do.

Lisa lowered her eyes.

A few minutes passed without fur-

ther interruption. Again, deeply involved in my lecture, I saw further activity in the rear of the classroom. Lisa snatched her hand back after passing another note.

I MADE an instant judgment. She had been given two chances already.

"Awright, that's it. I've been more than patient. I've got important material to cover and you can't even

The bell signaled the end of the period and the students filed out of the room. All except Lisa.

SHE CAME up the center aisle, dropped something on my desk--probably the note she had been passing around the classroom--and left without a word.

I was surprised to discover a sealed envelope. With Lisa, it could be

Granted she had a streak of mischief in her, but it wasn't really harmful. She was a better than average student and had a bright future.

Yes, I would have to apologize.

I found her at her locker. Her smile faded quickly when she saw me. I began to speak.

"Oh, that's OK. You didn't know about it or anything," she responded. She tried to brush off the incident.

But I pressed on. "No, it's not OK," I said. "When I corrected you, I did it in a way that embarrassed you in front of all your friends. I can't promise it won't ever happen again but I'll really try to be more sensitive in the future."

There was a brief pause while she wrestled with herself. Then, "Thanks. And don't worry about it," she said. Lisa smiled, gathered her books and disappeared down the hall.

Today, some 10 years later, Lisa and I are still friends. Whenever she sees me at a football game or at a school reunion, she always waves or stops by to say hello. I've taught several of her brothers and sisters and my relationship with the family is a good one.

But I believe it turned out that way because 10 years ago a young girl helped teach a teacher what reconciliation really meant.

'My first reaction was to rationalize. Ninety-nine times out of a hundred, Lisa would have deserved the reprimand. But this was the other time. I'd been hasty and I knew it.'

bother to pay attention."

I began to speak faster. "If you've got something to say, you ought to have the courtesy to say it to the entire class! When are you going to grow up?"

Lisa reddened and lowered her head. Obviously there would be no further disturbance. She was reduced to embarrassed silence.

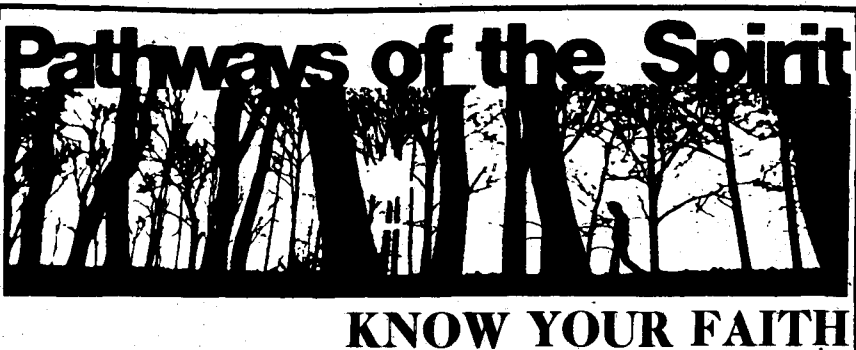
anything. I tore it open.

I'd forgotten the day. With the lowering gray clouds outside, it appeared as though it might snow. The wind was becoming gusty; hardly unusual for mid-February.

Her valentine fell from the envelope to my desk. It had been signed by the entire class.

I stood silently. My first reaction was to rationalize. Ninety-nine times out of a hundred, Lisa would have deserved the reprimand. But this was that other time. I'd been hasty and I knew it.

MY ACTIONS had probably disillusioned a lot of the kids. All they had learned today was how to stay out of my way. But I had hurt Lisa especially.



True meaning of reconciliation

By Katharine Bird
NC News Service

The battle waged ferociously, with first one side and then the other jockeying for a commanding position on the plain. Bodies lay crumpled on the ground all around; the fighting men could scarcely maneuver their horses around them.

Then, responding first slowly and then more rapidly to the sounds of trumpets calling their forces to regroup, the warring factions pulled apart. Slowly a space cleared between the bitter foes.

Sometime later, a small group of unarmed horsemen, bearing a large white banner on a pole raised prominently above their heads, separated

from their compatriots and rode slowly out onto the plain between the warring sides.

The riders' hope? That the white flag would signal a truce between the foes; that the temporary truce would give each side the time needed to initiate negotiations.

THE SCENE I've just described was a familiar one in the Western films so popular in Hollywood a few years ago.

Then and now, the white flag remains a powerful symbol. It challenges both sides to put down weapons, to talk over divisive issues.

But, for many people, the white flag flashes another message - it is a symbol of surrender, a sign that one side no longer can fight on and is giv-



ing up. In wartime, the surrender may be necessary. But in personal relationships, the simple surrender of just one person who gives up might not be sufficient to create real peace.

There is more to reconciliation than that. And in seeking a personal reconciliation, the message of the white flag can be downright misleading.

IN SHORT, if one person surrenders for the sake of peace, the real differences between the persons just might remain unsolved; real differences might even go underground to fester in silence.

Real reconciliation is a means of restoring friendship or harmony between two people - and it takes two people to do that. It is a way of settling or resolving differences.

And the reconciliation of a relationship often is vitally needed for the well-being of people.

Reconciliation, as popes and religious leaders are fond of pointing out, is a basic need for all persons, given the many divisions that can divide one person from another.

Many factors can bring people to the point of seeking reconciliation. Once they arrive at that point, however, it is essential to recognize some of the roadblocks to reconciliation, the kinds of attitudes and behaviors that can interfere with it.

These may include:

- not listening to what another person actually says;
- a basic lack of trust in the other, along with an over-concentration on one's own understanding of the situation;
- getting stuck in a position where each side considers the other unreasonable - and simply awaits the other's surrender;
- focusing on the negative qualities in the other person and the positive qualities in oneself;
- an unwillingness to grow, to change, at least a bit, when circumstances warrant.

AN INDICATION of just how vital reconciliation might be in people's lives is seen in the choice of it as the topic of discussion for the fall 1983 Synod of Bishops in Rome.

Representative bishops from throughout the world will study the many places where reconciliation is needed in the modern world and the ways to promote it.

The working paper for the synod indicates, on the one hand, that the synod will consider reconciliation as it relates to the sacrament of penance. There it is an important means of reconciling people who are alienated from God and from the Christian community.

Moreover, the working paper says, the bishops also will look at the many ways the "tensions and divisions which continue to weigh down the world - the larger and smaller world in which Christians as individuals and as a community live" - represent a challenge to seek reconciliation.



At St. Mark's Church in Vienna, Va., Father Bob Hoeffner hears the first confession of a second grader. Reconciliation, as popes and religious leaders are fond of pointing out, is a basic need for all persons, given the many divisions separating one person from another.

(NC photo)

By Father John Castelot
NC News Service

Like Jeremiah, Ezekiel was terrified at the task laid on him by God in the sixth century B.C.

Ezekiel realized it would be painful to serve as God's spokesman to the Israelites exiled in Babylon. For Ezekiel would have to throw cold water on their fervent hopes for the safety of Jerusalem and a quick return to that city.

Since the people refused to listen to him, Ezekiel had to take the most extraordinary means to capture their attention.

That involved all sorts of symbolic actions and imaginative pantomimes. With their curiosity aroused, the people finally had to ask Ezekiel to explain the meaning of these actions.

EZEKIEL tried, by every means at his command, to convince the exiles that the sinfulness of their com-

patriots was crying to heaven for a punishment that would surely and swiftly come. He told the people that any hopes they might have to the contrary were utterly vain.

Before long, the Jews learned how true the prophet's words had been. Chapter 24 in Ezekiel tells of an incident which illustrates the personal suffering the prophets often had to endure.

Just before the siege of Jerusalem, Ezekiel's wife died. Just before she died, Ezekiel received this strange command from God:

"Son of man, by a sudden blow I am taking away from you the delight of your eyes, but do not mourn or weep or shed any tears. Groan in silence, make no lament for the dead."

POOR EZEKIEL! In his heart-break, he was even denied his mourning. At God's bidding, even such an intimate experience as the loss of his

wife had to be put to prophetic use.

When the astonished people commented on his apparent indifference, Ezekiel told them that when they fully realized what was happening to Jerusalem, they too would be stunned. They would sit and moan pathetically. Numb with grief, they would be unable to shed the tears which normally would flood from them.

That sad realization was soon to break upon the Jews. It would bring a new era for God's people - and for Ezekiel.

News of the fall of Jerusalem reached Ezekiel about five months after it had taken place. It marked the opening of the second phase of his ministry to the exiles.

In the first phase, Ezekiel's primary concern had been to squelch their empty optimism.

Now Ezekiel had to keep the people from falling into despair.

Poor Ezekiel

No more 'Bikini'

St. Martha parish finds new home in Pastoral Center

Story and Photos
by Prentice Browning

Everyone seems to agree: it was fortunate that St. Martha parish was looking for a new church at the same time the new Archdiocesan Pastoral Center was being planned.

This, at any rate, was the sentiment at the dedication of St. Martha's new church this Sunday by Archbishop Edward A. McCarthy, a ceremony attended by hundreds of St. Martha parishioners obviously pleased in their new surroundings.

Archbishop McCarthy blessed the new church before the dedication Mass and consecrated the building by anointing its walls with Holy Oil.

The lights were turned off before the Archbishop blessed the fire, a traditional ritual before the lighting of the first candle.

THE CHURCH forms the physical and spiritual center of the new pastoral offices, which overlook a stepped atrium at the base of the 12,000 sq. ft. structure.

But the church may never have been past of the Pastoral Center had it not been for the fact that Fr. John McLaughlin, pastor, was not completely satisfied with a proposed site for a new church on Biscayne Boulevard, near a disco and a busy commercial area.

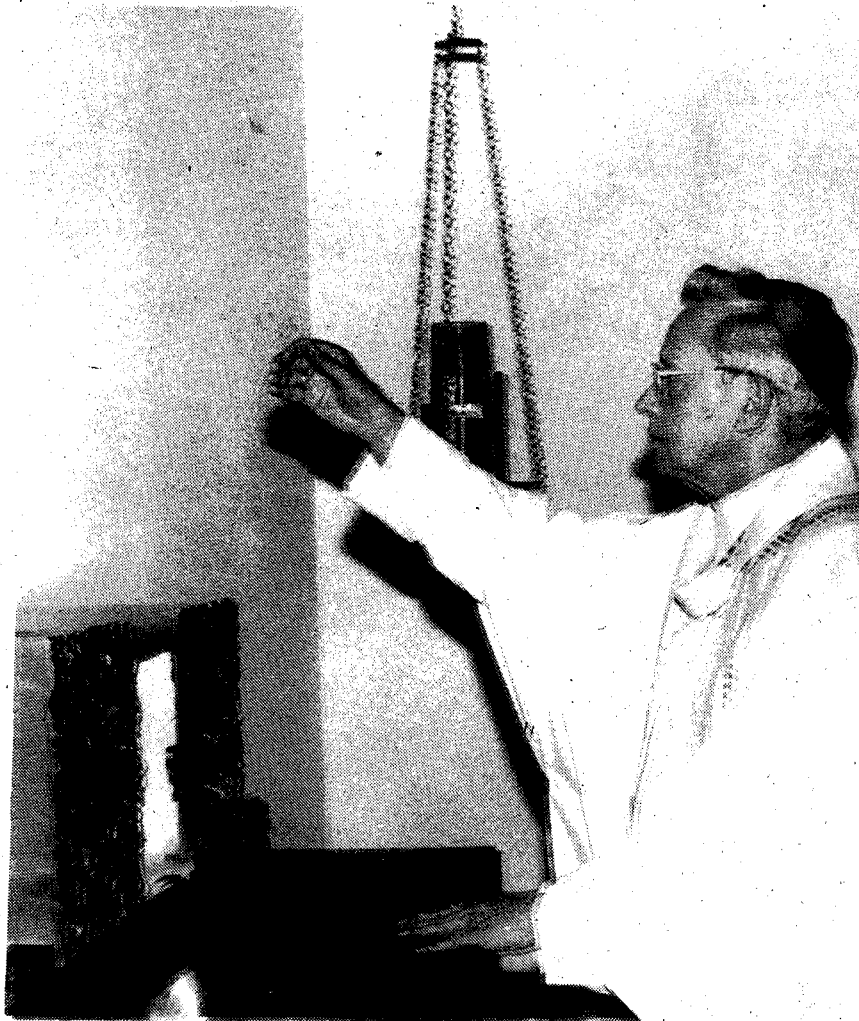
(St. Martha was formerly located in the old Bikini Motel, at 114th St. and Biscayne).

When the pastor mentioned the possibility of a church on the grounds of the new center, Archbishop McCarthy was immediately taken with the idea.

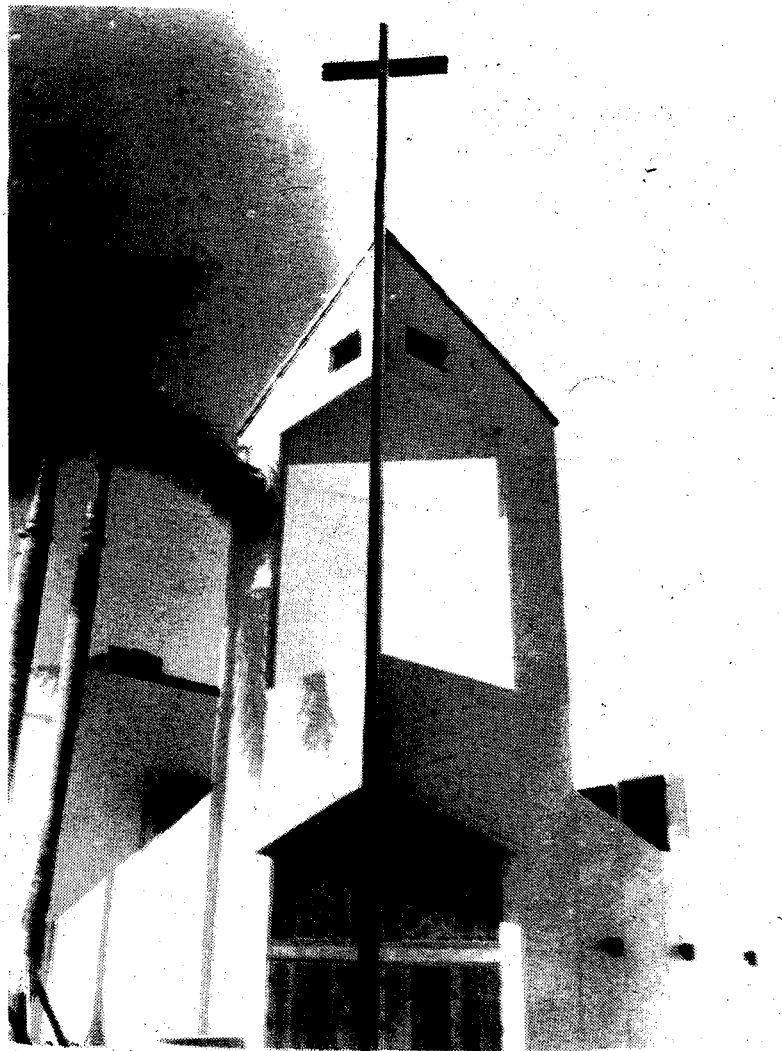
THE ARCHITECTURAL firm of Brown, Lopez, Brown also found inspiration in the idea.

The design of the church was based on the concept of a plaza which forms the center of many small European towns, a said architect Ben Lopez.

The church itself is divided into two halves.



Archbishop McCarthy prepares to anoint the walls of the St. Martha chapel with Holy Oil during dedication ceremonies.



A 60-foot tall cross marks the entrance to the new St. Martha Church at 9401 Biscayne Blvd.

The main church, with a seating capacity for 550 people is built around an altar on the side of the

structure which faces the atrium and central area of the Pastoral Center. On the south side is a multi-purpose filed area with chairs. In the middle is a small Eucharistic chapel.

The chapel is used during the day by St. Martha parishioners and archdiocesan employees who wish to spend a few moments in prayer.

FR. MCLAUGHLIN believes the chapel is symbolic of Christ's exhortation to St. Martha not to worry too much about worldly concerns. Praying at the chapel and church is a way to "slow down and get your priorities in order," said the pastor.

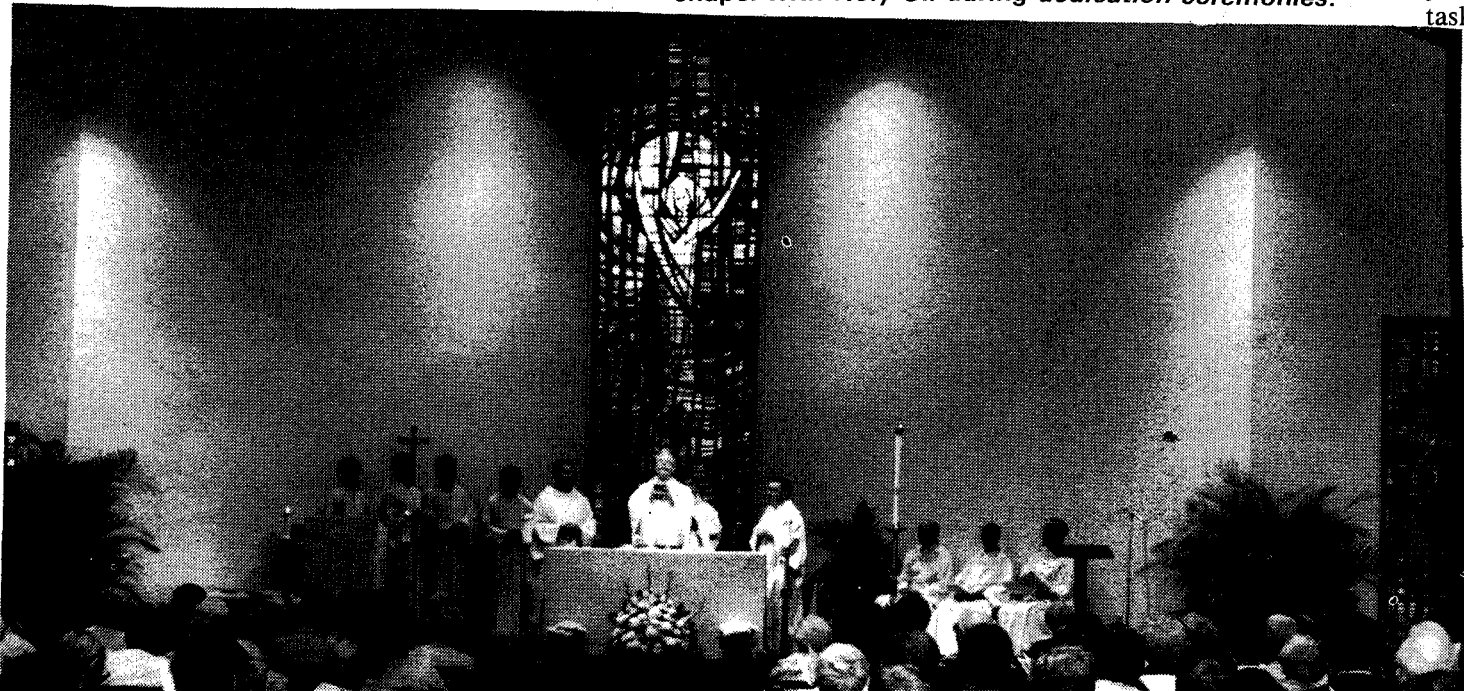
At the dedication Mass, the Archbishop also saw importance in the fact that St. Martha is the patroness of ministry, therefore the location of the church is particularly appropriate, he said.

The Archbishop also mentioned the comfort of the new church when compared to the old hotel quarters, but he emphasized that the parish should re-dedicate itself to the "spiritual temple which is in your hearts and minds."

ALTHOUGH the members of a parish may belong to numerous organizations and clubs, the parish church should be their most central affiliation he said.

"No purpose is nearly so important as the purpose that brings you together."

"The plumbers and carpenters can go home," Archbishop McCarthy concluded. "All the rest of you are just beginning to build. Our spiritual task never ends."



About 500 parishioners gathered Sunday evening for the concelebrated Mass which marked the dedication of the new St. Martha Church.