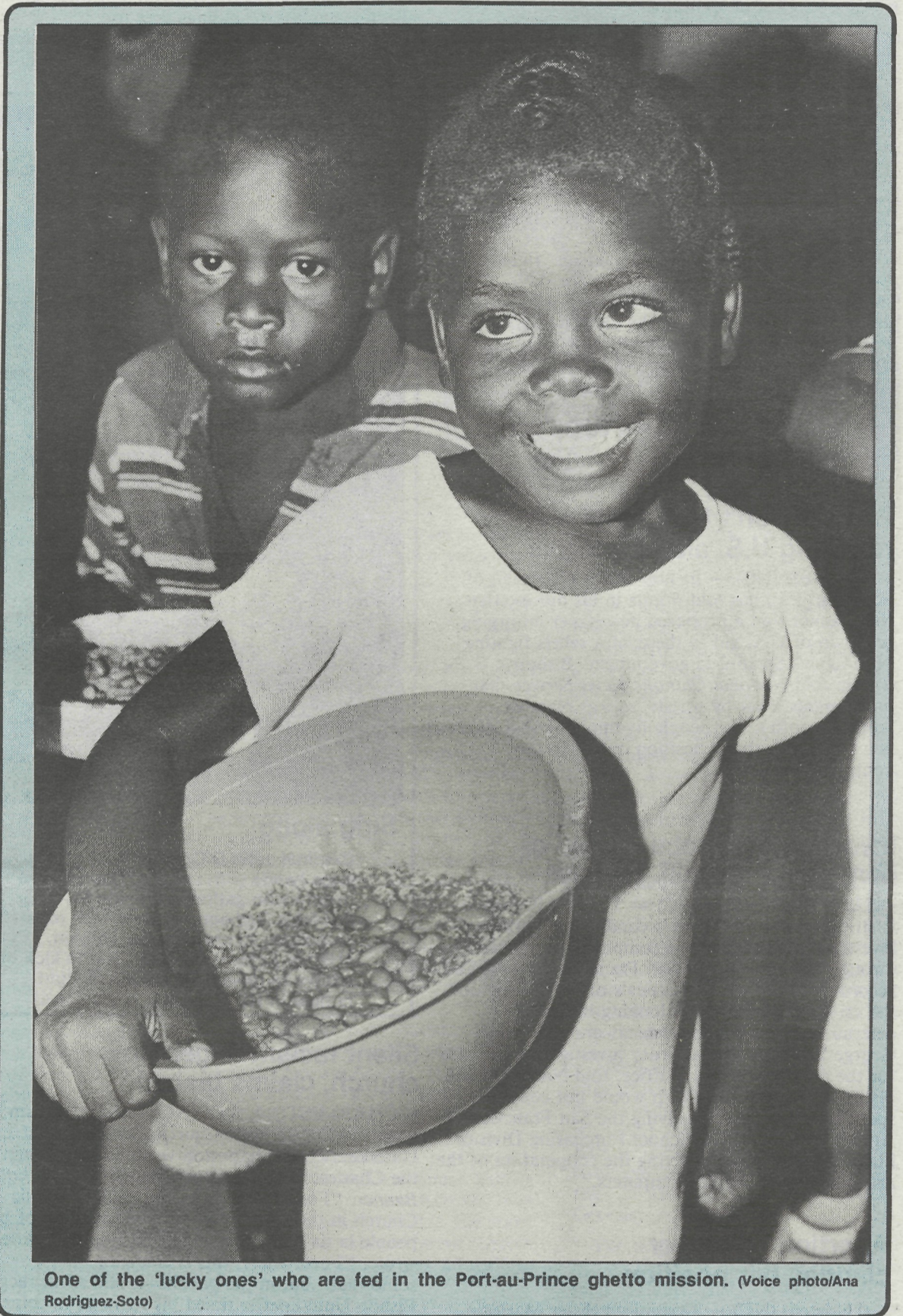


Haiti — free but still poor

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

Voice News Editor Ana Rodriguez-Soto spent last week in Haiti with Food For The Poor, a Pompano Beach-based agency, talking to the bishop, the Church radio station, and missionaries while observing conditions there since the ouster of 'Baby Doc' Duvalier. The Catholic Church helped bring about the change, but Rodriguez-Soto found the Church and people there in even greater need of help in the unsettled conditions that now exist. Story, photos, pages 12-14.



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

Libya: Catholic leaders concerned

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

Pope John Paul II, in his weekly general audience April 16, expressed "anguish and intense worry" over the fighting.

Armed reprisals, the pope added, "also indiscriminately reach innocent people and continue the spiral of violence."

As he has done many times in the past, the pope strongly condemned terrorism and its "massacres of innocents to plead a cause."

Archbishop Edward A. McCarthy of Miami said, "I am troubled by responding to violence with violence, but I am proud of our nation's intolerance of terrorism."

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

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

military-related targets."

Auxiliary Bishop Thomas Gumbleton of Detroit, a leading pacifist bishop, said the U.S. response was "too macho and too vindictive and pragmatically not much use."

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

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

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

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



Pope in synagogue

Calls Jews 'our elder brothers'

— Page 3



Teen dancer

Moves for love of God and dance

— Page 9

'Silent Scream' failed, says producer

JEFFERSON CITY, Mo. (NC) — "The Silent Scream" has failed, according to the doctor who produced the anti-abortion film.

Dr. Bernard N. Nathanson, in a speech presented by his wife, Adele, to the Missouri Citizens for Life convention in Jefferson City, said that the movie has not shut down abortion clinics and has only affected a handful of legislators.

The controversial film, which shows an abortion through the use of ultrasound images, "was assigned

to the last column" by the media, according to Nathanson.

Nathanson has said he plans a follow-up film to "The Silent Scream" but has not said when it will be released.

In his prepared speech Nathanson, who once performed hundreds of abortions, called for a non-violent campaign boycotting doctors who perform abortions and the buildings they use.

Nathanson said criticism of "The Silent Scream" which focused on whether the fetus in the film could

feel pain was only a ploy to distract from the main message, "the destruction of human life before one's eyes."

Referring to the question of whether the fetus felt pain, he said, "an act of sheer unmitigated violence does not depend for the measure of its morality upon the response of its victim."

"What more to do? More graphic and gory films? If necessary we shall, and more jailed for the crime of disobedience," Nathanson said in his speech.

Court upholds students' rights to pray in public school rooms

WASHINGTON (RNS) — A closely divided U.S. Supreme Court ruled that a Williamsport, Pa., school board member had no legal standing to challenge an earlier federal district court decision upholding high school students' right to gather in a public school classroom for Bible reading and prayer. The high court's 5-4 ruling has the effect of reinstating the district panel's 1983 decision that members of Petros — a group of students at Williamsport Area High School which was denied permission to meet on an equal basis with other extra-curricular groups — possess a constitutionally protected right of free speech to conduct their meetings.

Bishop won't let priests sign ad rejecting U.S. aid to contras

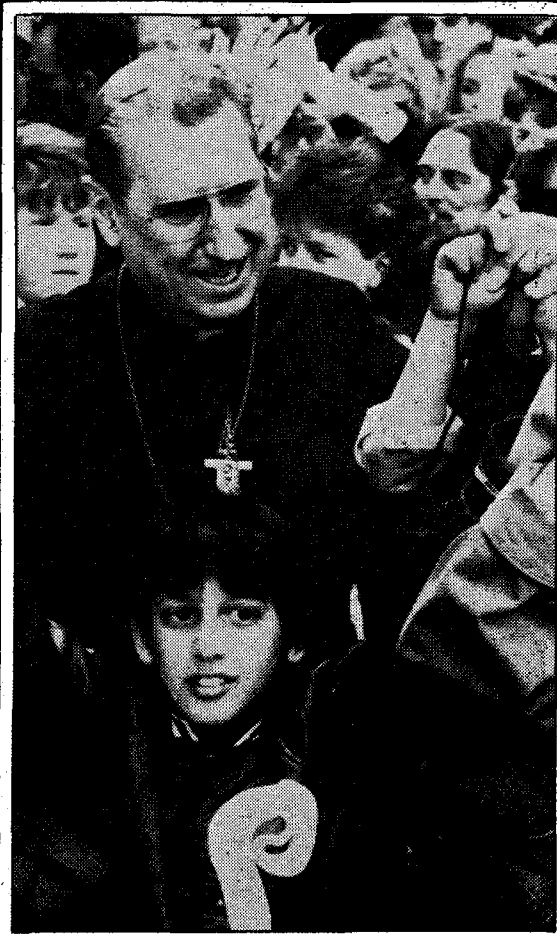
(Undated) (NC) — Bishop James C. Timlin of Scranton, Pa., has told priests in his diocese that they cannot sign a proposed newspaper ad urging rejection of U.S. aid to the contra rebels fighting Nicaragua's Sandinista government. Bishop Timlin told *National Catholic News Service* that an ad signed only by priests, as was planned, would "confuse our people by implying that there is a binding Catholic position on aid to the contras."

Investigators probe re-sale of computers in Calif. diocese

SAN FRANCISCO (NC) — The San Francisco District Attorney's Office is conducting a criminal investigation into resale of computers purchased through a division of the San Francisco Archdiocese, according to a district attorney's office investigator. "A criminal grand jury is looking into it" to determine if criminal indictments are warranted, George Beckwith, the attorney investigating the case for the district attorney's office, told *National Catholic News Service*. Beckwith would not comment on specifics of the case, involving the San Francisco Archdiocese's Catholic School Purchasing Division, but did say he was "receiving the cooperation of the archdiocese and Apple Computers."

Abortion ad signer clarifies her position

(Undated) (NC) — Dominican Sister Marjorie Tuite, one of the signers of an abortion-related advertisement in *The New York Times* in 1984, has "satisfactorily clarified" for the Vatican her position on abortion, according to her superior, Sr. Mary Ellen Lynch. Sister Lynch commented in a letter to members of her order. The letter was obtained by *National Catholic News Service*. Sr. Lynch said she was happy to report that Sr. Tuite, one of 24 nuns who faced Vatican threats of expulsion from their religious communities for signing the ad, had clarified her position with the Vatican Congregation for Religious and Secular Institutes. "Sister Marjorie holds to the sanctity of human life. She does believe in the right of the church to establish moral principles regarding abortion, and she adheres to these principles," Sr. Lynch said.



Sing along

Cardinal John O'Connor of New York joins hands with some of hundreds of people who gathered outside St. Patrick's Cathedral in New York for a sing-along to promote the anthem, "Hands Across America," and to kick off a drive to raise \$100 million to fight hunger in the U.S. (Photo by World Wide)

Silent racism lingers in church, claims bishop

CHARLESTON, S.C. (NC) — Silent racism still lingers in the Catholic Church, Bishop Ernest L. Unterkoefler of Charleston wrote in his column in the Charleston diocesan newspaper, *The Catholic Banner*. "For some reason, the entire Catholic Church in the United States does not think of black people in its major planning," Bishop Unterkoefler wrote. "Fortunately, this is changing somewhat...but in the parishes is still silent racism." Bishop Unterkoefler timed his remarks to coincide with a visit by Auxiliary Bishop Emerson J. Moore of New York. Bishop Moore is one of the nation's 10 black Catholic bishops.

New York archdiocese fights city's new gay rights bill

NEW YORK (NC) — The Archdiocese of New York has said it will investigate the possibility of legal action to reverse New York City's newly approved homosexual civil rights bill. The bill, passed by the City Council in March, had been the focus of intense debate. Cardinal John J. O'Connor of New York, and Bishop Francis J. Mugavero of Brooklyn, whose diocese includes two of the city's five boroughs, had jointly condemned the proposal as an attempt to secure "legal approval of homosexual conduct."

Bishop Maher warns parents against pro-abortion health centers

SAN DIEGO (NC) — Putting health centers in public high schools seems to be a disguised way of providing contraceptives and abortion counseling, Bishop Leo T. Maher of San Diego said in a letter to Catholics in his diocese. The San Diego Board of Education set up a task force in March to consider the establishment of campus-based health-care centers, but health services are already available to needy students through existing community services, the bishop said in a letter read in churches. He told Catholic parents that it seems "that the campus health-care center would be for all intents and purposes a readily available birth control clinic for your teen-age children, sponsored and established by your school board."

Cardinal O'Connor: Military needs greater moral education

NEWPORT, R.I. (NC) — There is a "critical need" for greater moral and ethical education for military officers, Cardinal John J. O'Connor of New York said. A value-free officer is a "contradiction in terms," he added. The cardinal made the remarks in the text of a speech at the Naval War College in Newport. Any discussion of moral values raises questions about "unswerving obedience" to orders from high authority in conflict with "higher morality," he said.

Bishop defends church's right to excommunicate Sorrentino

PROVIDENCE, R.I. (NC) — While saying he was "sorry the whole thing had to happen at all," Bishop Louis Gelineau of Providence defended his diocese's action in the excommunication of Mary Ann Sorrentino, Planned Parenthood director in Rhode Island. In a news conference at WJAR-TV in Providence, Bishop Gelineau said Ms. Sorrentino has been a prominent proponent of abortion since she was hired by Planned Parenthood in 1977. "So she got the job and, indeed, since then she has been a spokesperson for abortion and has been involved in the procuring of abortions... So, I think, sooner or later there had to come this clarification of her status with the church."

Inter-faith coalition pledges to raise \$100 million for Nicaragua

WASHINGTON (NC) — A coalition of Catholic, Protestant and Jewish groups has pledged to raise \$100 million for Nicaragua if Congress gives final approval to President Reagan's request for \$100 million in aid to "contra" rebels fighting Nicaragua's government. "The aid will alleviate suffering from the war that the administration and Congress have so cruelly inflicted on the people. We are committed to defending the ideals we all cherish of self-determination, democracy, and the right to live in peace," said Bishop Thomas Gumbleton of Detroit, president of Pax Christi USA, a Catholic peace group. However, chances for the aid package to be approved in Congress were lessened this week when the House voted for a rule — proposed by Democratic leadership, that would link the package to an unrelated \$1.7 billion spending bill, thereby forcing the president to accept or veto both together.

MOVING?

Save yourself forwarding postage and continue to receive your *Voice*. Just send us your *Voice* address label plus your forwarding address and parish (if any).

THE VOICE
(ISSN 8750-538X)

Average Weekly paid circulation
50,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 26 weeks in the year.

Second Class postage paid at Miami, Florida. Subscription rates \$10 a year, Foreign \$13. Single copy 25¢. Published every other Friday.

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

Robert L. O'Steen
Editor

Ana Rodriguez-Soto—News Editor
Prentice Browning—Staff Writer
Betsy Kennedy—Staff Writer

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

cpa Archdiocese of Miami
Bi-weekly Publication
9401 Biscayne Blvd.
Miami Shores, FL 33138
POSTMASTER
Send change of address notices to the VOICE
MAILING ADDRESS
P.O. Box 38-1059
Miami, FL 33238-1059
News: 758-0543
Advertising, Classified
Circulation
Miami 758-0543
Ft. Lauderdale 525-5157
W. Palm Bch. 833-1951

UNIVERSAL PRINTING CO. • (305) 888-2695

Pope reaches out to Jews

Historic visit to synagogue

ROME (NC) — Pope John Paul II, in an unprecedented gesture of fraternity between Christians and Jews, prayed in Rome's main synagogue April 13 and told the congregation that he considered them his "elder brothers."

It was the first recorded visit by any pope to a Jewish house of worship since biblical times, and in a dramatic way it illustrated how far Christians and Jews have come in healing nearly 2,000 years of divisions. It also highlighted one major political difficulty that still remains: the Vatican's refusal to recognize the state of Israel.

The spirit of the encounter was set when Chief Rabbi Elio Toaff went beyond the expected handshake of welcome and enthusiastically embraced the pope before leading him across the synagogue threshold.

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

The visit included several moments of intense emotion. The pope at one point closed his eyes and listened with the congregation of about 1,000 — many of them in tears — as a male choir sang the slow-moving "Ani Ma'Amin" that was sung by prisoners on their way to the gas chambers of World War II camps.

When a group of extermination camp survivors waved their distinctive blue striped scarves, the pope turned toward them and stretched out his hands in a special greeting. One of them said later: "It was beautiful. I hope this is the end of anti-Semitism."

In a talk interrupted several times by loud applause, the pope spoke of the need to "remove all forms of prejudice, even subtle ones" against the Jews. He underlined the Second Vatican Council's teaching that Jews and Christians have a special bond rooted in the Old Testament.

"You are our dearly beloved brothers and, in a certain way, it could be said that you are our elder brothers," the pope said.

Saying his visit "brings to a close" a certain period of history, the pope decried the "acts of discrimination, unjustified limitation of religious freedom" and "oppression" of the Jews in the past. He spoke on the site of Rome's former Jewish ghetto, established by a pope some 400 years

earlier, and his words therefore had special meaning to those who listened.

The church "deplores the hatred, persecutions and displays of anti-Semitism directed against the Jews at any time and by anyone," the pope said. "I repeat: by anyone."

Jewish leaders said afterward that they understood the pope's remark as a subtle apology on behalf of the church.

Recalling how Pope John XXIII once had stopped his car to bless Jews coming out of the synagogue, the pope said: "I would like to take up his heritage at this very moment, when I find myself not outside, but, thanks to your generous hospitality, inside the synagogue of Rome."

The ceremony, which lasted a little over an hour, included a request by Jewish leaders for the recognition of the state of Israel. Officially, the Vatican does not recognize Israel, and the issue has become a point of dispute in Catholic-Jewish dialogue.

Rabbi Toaff, seated on the synagogue's altar or "teva" a few feet from the pope, said Israel had an "irreplaceable function" in God's plan whose recognition "cannot be denied."

Giacomo Saban, president of Rome's Jewish community, was even more direct in his opening address.

"The land of Israel has a role that, emotionally and spiritually, is central in the heart of every Jew, and a change of attitude in its regard would be

Traditionalists angered by visit

ROME (NC) — Pope John Paul II's ringing personal endorsement of the church's opening toward Judaism, expressed during his April 13 visit to a Rome synagogue, has pleased many Christian and Jewish leaders but has angered followers of dissident Archbishop Marcel Lefebvre.

Rome members of the archbishop's Fraternity of St. Pius X distributed flyers in St. Peter's Basilica the day of the visit, condemning the unprecedented gesture and concluding: "Lord, change our pope, give us another St. Pius X."

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

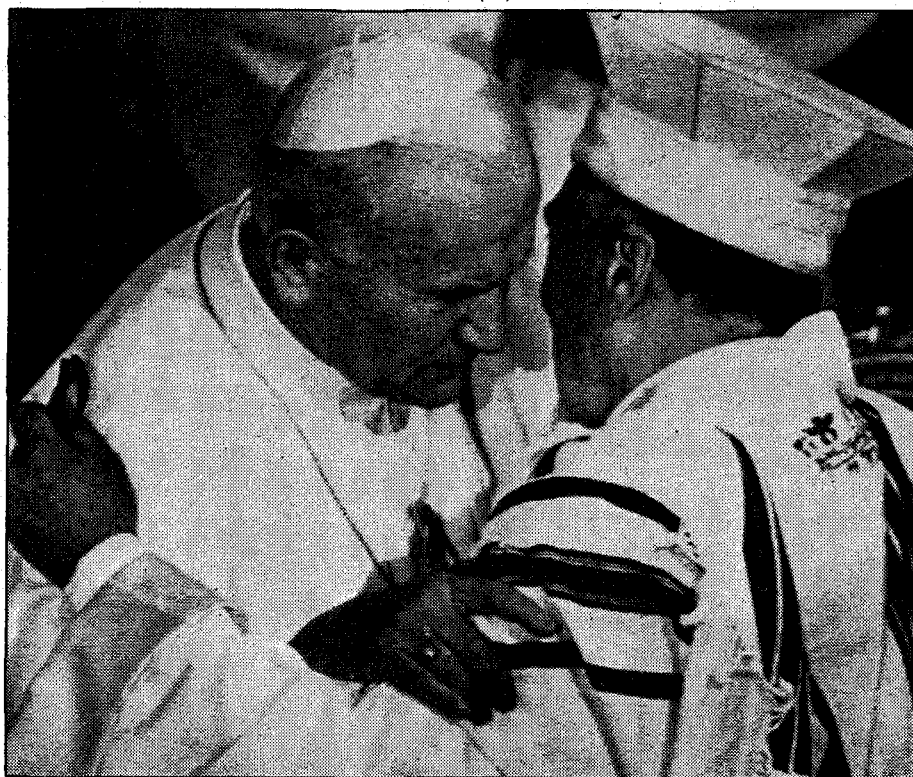
It said "far-reaching reforms" are needed to overcome many unjust national and international structures. But it urged "passive resistance" instead of violence, except as "a last resort to put an end to an obvious and prolonged tyranny."

Catholics are called to "work out and set in motion ambitious programs aimed at the socio-economic liberation of millions of men and women caught in an intolerable situation of economic and social oppression," the document said.

The church offers guidelines on economic, political and social issues but "the church does not propose any particular system," said the document.

The aim of the church is to judge "to what extent existing systems conform or do not conform to the demands of human dignity," it said.

Through liberation theology, Catholics face "an unprecedented challenge" which "calls for renewed



Pope John Paul and Chief Rabbi Elio Toaff embrace during Pope's visit to Rome's main synagogue. (NC photo).

gratifying not only to those present here but to Judaism worldwide," Saban said.

The pope listened attentively to both speeches, but did not mention the modern state of Israel. Prior to the visit, Vatican officials said they viewed the visit as a strictly religious encounter, without political overtones.

The issue of the church's role in past persecution of the Jews was indirectly alluded to by the pope, but outlined in historical detail by Saban. He described the "massacres" of Jews brought on by the Crusades and other religious movements and the three centuries of "economic and cultural wretchedness" imposed by previous popes on the inhabitants of Rome's Jewish ghetto.

In reply, the pope quoted the Second Vatican Council's landmark document "Nostra Aetate" (Declaration on the Relation of the Church to Non-Christian Religions), which opened the way to Catholic-Jewish dialogue.

The pope stressed the positive side of Catholic-Jewish relations. During World War II, when Roman Jews "paid a high price in blood," the doors of church institutions "were thrown open to offer safety and refuge" to Jews, the pope said.

Like the pope, Rabbi Toaff looked to the future.

"We cannot forget the past, but to-

day we want to begin this new historic period with trust and hope" and with "joint efforts undertaken, finally, on a level of equality," the rabbi said. Specifically, he said, the right to religious freedom for Catholics and Jews in the Soviet Union should be proclaimed together.

The pope said Catholic-Jewish collaboration should go beyond "a mere coexistence." Jews and Christians, he said, should promote their common ethic "marked by the Ten Commandments" to a society that "is often lost in agnosticism and individualism."

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

There was silence when the pope entered the turn-of-the-century building, broken by a chorus of "hallelujah" and the singing of Psalm 150. Rabbis dressed in ceremonial white hats and the striped "tallit" shawl read in Hebrew from the Book of Genesis.

The pope, who sat on a brocaded throne identical to that of the rabbi, read Psalm 133, which begins: "Behold, how good it is, and how pleasant, where brethren dwell at one."

Vatican: Base liberation theology on love

VATICAN CITY (NC) — Catholics are called to work for the liberation of millions of people subjected to "economic, social and political oppression," said a major Vatican document on liberation theology.

But to be successful a Catholic liberation theology must be rooted in the Gospel message of love, justice and peace, the document said. It also said such theology must be based on the belief that material liberation is meaningless unless it springs from the need to liberate people from sin.

"It is therefore necessary to work simultaneously for the conversion of hearts and for the improvement of structures," the document said.

The 59-page document, "Instruction on Christian Freedom and Liberation," was prepared by the Vatican Congregation for the Doctrine of the Faith and approved by Pope John Paul II and signed by Cardinal Joseph Ratzinger, head of the doctrinal congregation.

reflection on what constitutes the relationship between the supreme commandment of love and the social order considered in all its complexity," the document said.

However, in the effort to improve conditions for the poor, Christ's "special option for the poor" should not be used to alienate people of different classes, said the document. It added that this option should not be restricted to the materially poor but include everyone in "the situation of poverty, scorn, rejection or powerlessness."

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

action.

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

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

The document does not mention capitalist democracies, but criticizes inequalities in international economic and political power between developed and underdeveloped countries.

"It is in the context of the inequality of power relationships that there have appeared movements for the emancipation of young nations, generally the poor ones, until recently subjected to colonial domination," it said.

World Briefs

Philippine bishops won't talk politics since Aquino's takeover

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

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

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

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

However, the bishops' public affairs committee — formed as a liaison between the bishops and the government — has met regularly to define the church's proper relationship with the new government.

Auxiliary Bishop Teodoro Bacani of Manila, public affairs committee head, said the church-government relationship should be one of "constructive critical cooperation. We mean to collaborate or cooperate, to support this administration, but we don't want to be identified with it," the bishop said.

The reluctance of some bishops to speak on sensitive political matters might be traced to their unease at the great political influence or power the Philippine church has, according to 20 bishops who gathered recently at Jesuit-run Ateneo de Manila University.

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

BROOKLYN, N.Y. (NC) — Auxiliary Bishop Thomas J. Gumbleton of Detroit predicted that the National Conference of Catholic Bishops would eventually say the United States is not meeting requirements of the bishops' 1983 pastoral letter on war and peace for a "strictly conditioned moral acceptance of nuclear deterrence." Fewer than 100 of the approximately 300 U.S. bishops are ready to make such a statement now, he said, adding that securing general agreement would take time because "the implications are profound." Bishop Gumbleton is president of Pax Christi USA.

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

VATICAN CITY (NC) — A new Vatican document on liberation theology is a guideline for theologians and others to use in forming Catholic views of liberation, said the document's chief architect. The Vatican's aim is to provide the tools for fitting liberation theology within the overall Christian search for "freedom in God," said Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith. He spoke at a press conference during which the 59-page "Instruction of Christian Freedom and Liberation" was released.

Survey author expresses worry over Canada's fertility rate

(Undated) (NC) — A Canadian demographer who co-authored a national fertility survey says she is concerned about the political and economic implications of her nation's low fertility rate. The survey revealed that sterilization is the most popular birth control method for Catholic and non-Catholic Canadian women. It also said that the average Canadian couple has 1.7 children. For a population to reproduce itself, couples must have an average of 2.1 children. "Concern is growing in the scientific community" about the implications of Canada's population decline, said Evelyne Lapierre-Adamcyk, a director of demographic research for the University of Montreal and co-author of the survey.

Monk thinks pope should speak for Christian churches

ROME (NC) — A Protestant monk who is an official of the World Council of Churches said that Christian churches need one spokesman to the world, and that spokesman should be the pope. "In a world which is gradually becoming unified, the church has a need for a minister who may speak in her name to all men together," said Brother Max Thurian, a member of the ecumenical community of monks of Taizé, France, and the executive secretary of the WCC Faith and Order Commission. "One of the major roles of the pope is to represent the whole church in her dialogue with the world," he added.

Archbishop backed Duvalier, say priests who opposed him

(Undated) (NC) — A growing number of Haitian priests are pressing for the resignation of Archbishop Francois-Wolff Ligonde of Port-au-Prince, Haiti, according to a variety of sources. "The priests who are pushing for it have a good following," said Allan Ebert of the Washington Office on Haiti, which monitors events in the Caribbean nation. Ebert visited Haiti March 11-24. *The New York Times* reported that an unsigned letter to the archbishop asserted that he had "openly collaborated" with the crimes of the government of deposed dictator Jean-Claude Duvalier and that the archbishop denounced and reprimanded priests who worked against the regime. The newspaper reported that the letter apparently was written by a group of priests.

Nun sharply criticizes plan for convent at Auschwitz

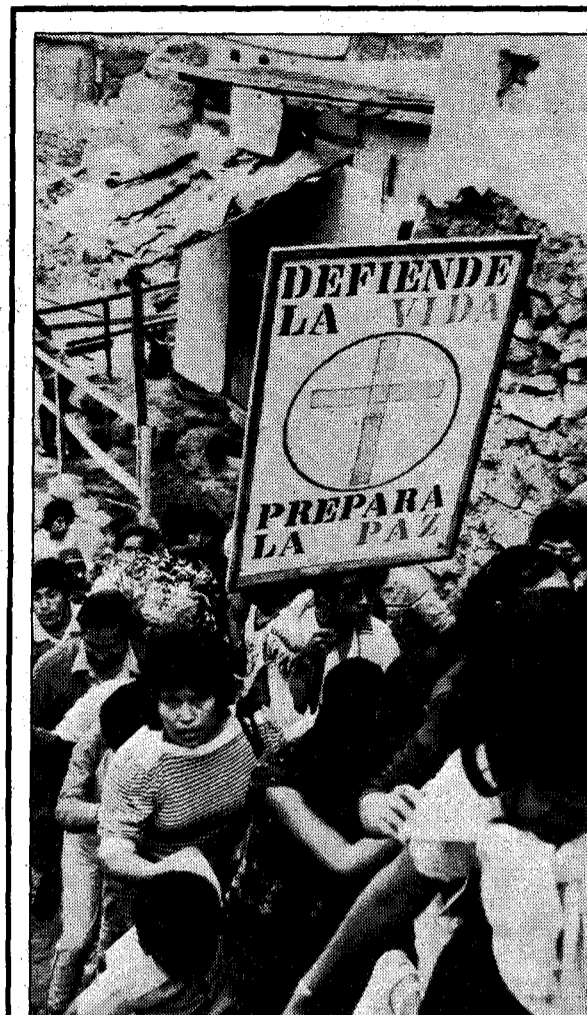
ROME (NC) — The head of a Catholic women's religious order has sharply criticized plans to build a Carmelite convent at the former Nazi death camp at Auschwitz, Poland, saying the project shows a "total lack of awareness" of the camp's meaning to Jews. Canadian Sister Katherine MacDonald, superior general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

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

VATICAN CITY (NC) — Leaders of Christian and non-Christian faiths plan to meet Oct. 27 in Assisi, Italy, to pray for world peace, Pope John Paul II announced. The pope said the encounter will represent "a vast movement of reflection and prayer." The October date was set after consultations with those who accepted the invitation. The meeting in Assisi, the small hill town in central Italy where St. Francis was born, will underline the urgent need for peace in the world today, the pope said.

Maronite commission asks U.S. to support Lebanese

WASHINGTON (NC) — An official U.S. Maronite Catholic commission placed a full-page ad in *The Washington Post* last month asking Americans to support freedom for Lebanese Christians. The ad lashed out particularly at provisions of a short-lived peace accord engineered last December by Syria and signed by key militia leaders in Lebanon. It also appealed for funds to help meet basic human needs of "about 400,000 displaced Lebanese." Although the ad did not explicitly mention the December accord, it objected sharply to "proposed agreements" that would "make a mockery of Lebanon's sovereignty and independence..."



Pilgrims for peace

'Defend life, prepare for peace,' reads a sign carried by a pilgrim in a Shanty-town in Lima, Peru. The nation's religious and laity have taken to the streets in recent months to denounce violence and human rights violations. (NC photo by Mark R. Day).

French bishops challenge conference's defense views

(Undated) (NC) — Five French bishops have challenged their own episcopal conference's defense of nuclear deterrence as morally licit. Their document, "Peace in Another Way: Self-Defence Without Betrayal," criticizes the conference's view that while the use of nuclear weapons is morally wrong, to threaten to use them is not. "A nation does not have the right to threaten to do something which it does not have the right to do. It does not have the right to possess arms which it will never have the right to use," the dissenting bishops said.

Dutch favor euthanasia — despite Church opposition

THE HAGUE, Netherlands (NC) — In spite of opposition from the Catholic hierarchy, pressure continues to build in the Netherlands for the legalization of active euthanasia. Public opinion polls show that a large majority of the Dutch, including Dutch Catholics, support changes in the law to allow the deliberate ending of one's own life. However, the Dutch government has postponed action on two bills seeking to legalize to varying degrees the practice of euthanasia. In 1985 the Dutch Catholic bishops issued a pastoral letter called "Suffering and Dying of the Sick," which said that active euthanasia — the killing of a patient by injection, for instance — could in no way be condoned.

Church leaders plan to improve relations with China

ROME (NC) — Church officials met in Rome recently to draw up guidelines for governing church contacts with China and to seek ways of improving Vatican relations with the Asian country, participants in the meeting said. One participant, who asked to remain anonymous, said the guidelines would warn church visitors to China against giving any impression that the church is abandoning the so-called "underground church" — Chinese Catholics faithful to the Vatican — for accommodation with a government-supported Catholic group.

ROOF PAINTING AND WATER PRESSURE CLEANING

PAINTING
• COMMERCIAL
• CONDOMINIUMS
• CO-OPS

TEXTURED COATINGS
GUARANTEED FOR AS LONG AS YOU OWN YOUR HOME • BEAUTIFIES • INSULATES

RE-ROOFING
ROOFING REPAIRS
GUTTERS

"Serving South Florida Over 40 Years"

Tom Gustafson Industries

Member of Miami Dade Ft. Lauderdale and Palm Beach Chamber of Commerce

Miami & Dade County	Ph. 944-0033
Ft. Lauderdale and Broward County Office	Ph. 522-4768
Boca Raton Delray Office	Ph. 278-4862
W. Palm Beach & Palm Beach County Office	Ph. 832-0235

Senate urged to reject death penalty

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

In an April 4 letter to senators, Msgr. Daniel F. Hoye, USCC general secretary, expressed "strong opposition to S.239, a bill to reinstitute the use of the death penalty at the federal level. I urge you to vote against this bill when it comes to the floor of the Senate."

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

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

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

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

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

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

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

7-Elevens to drop dirty magazines

NC News Service

The Southland Corp. will discontinue sales of adult magazines at all of its company-owned 7-Eleven Stores, a spokesman for the Dallas-based corporation said April 11.

7-Eleven, the largest chain of convenience stores in the world, will no longer sell Playboy, Penthouse and Forum magazines once the May issues, currently on the newstands, sell out, said Doug Reed, a Southland public relations spokesman.

Reed said his company has been closely monitoring recent hearings conducted by the U.S. Attorney General's Commission on Pornography. The testimony, Reed said, "indicates a growing concern over a possible connection between adult magazines and crime, violence and child abuse."

Reed also said that 7-Eleven's own market research has "found that (the public's) support for sale of adult magazines has weakened somewhat" in recent months.

The decision affects about 4,500 company-owned stores.

Reed said another 3,500 7-Elevens are independent franchises who are under no obligation to follow the new policy.

Southland, however, will "strongly... advise that franchisees follow our recommendation," Reed said, adding that "we anticipate that a good many will follow."

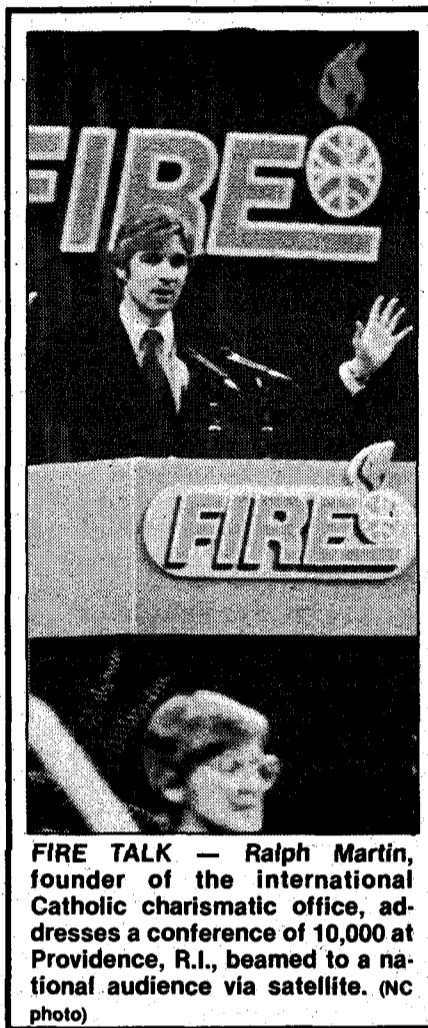
Even though the magazines "were profitable items," Reed said the loss in sales would not be financially significant.

"We might find out we have more customers" because of the decision, he said.

A year ago several hundred 7-Eleven stores were picketed in a nationally coordinated demonstration urging the stores to pull the adult magazines.

At the time, Southland defended the sales, saying adult magazines were not sold to minors, were kept hidden from view and were not advertised.

Reed said pornography is "difficult to define" and that Southland is "not making a judgment that these magazines are pornography."



FIRE TALK — Ralph Martin, founder of the international Catholic charismatic office, addresses a conference of 10,000 at Providence, R.I., beamed to a national audience via satellite. (NC photo)

Utah exempts child abuse reports after confession

SALT LAKE CITY (NC) — The State of Utah has passed legislation exempting clergy from reporting incidents of child abuse revealed during confession.

The Diocese of Salt Lake City and the Church of Jesus Christ of Latter-day Saints (the Mormon Church) had lobbied for the bill, which gives clergy an exemption to requirements of the 1982 Utah Child Abuse and Neglect Reporting Act. The exemption was passed by the state Legislature and signed by Gov. Norman Bangert shortly before Easter.

But the measure was opposed by an Episcopal priest who serves on the Utah State Child Abuse and Neglect Advisory Council. The Episcopal Church offers optional private confession with a priest who provides absolution.

The new law demands that clergy report incidents of child abuse divulged during counseling, just as therapists are required to report the incidents.

Poll: Catholics differ on celibacy, women

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

Results of the survey, released April 5, were based on a random sample of 1,147 adult Americans interviewed by telephone. The margin of error for such a poll is plus or minus 3 percent.

Questions were asked about religious beliefs, beliefs about Christianity, religious practices, religious affiliation, Catholic issues and politics and religion.

According to the survey, fewer peo-

ple attend church or synagogue as faithfully as they did when they were children, but most still find religion "a topic on which they have lively opinions."

Fifty-three percent of those who said they were Catholic favored allowing women into the priesthood, and 43 percent opposed it. Four percent had no opinion.

Among non-Catholics 64 percent said they favored such a policy while 22 percent opposed it. Fourteen percent had no opinion.

Fifty percent of Catholics opposed mandatory celibacy for priests and 46 percent were in favor of it. Four per-

cent had no opinion.

Sixty percent of non-Catholics opposed celibacy for priests, 20 percent were in favor of it and 20 percent expressed no opinion.

On mixed marriages, 83 percent of Catholics disagreed with the statement that "marriages between Catholics and Protestants aren't a good idea." Seventy-three percent of Protestant respondents also disagreed.

The poll also found that 80 percent of Catholics and 68 percent of Protestants disagreed with the statement that "marriages between Christians and Jews aren't a good idea."

A statement backing tuition tax

credits for parents who send their children to schools run by religious organizations was supported by Catholics 65 to 32 percent. Of the total respondents 43 percent supported the credits while 53 percent were opposed.

Fifty-one percent of the respondents agreed that "religious leaders should stay out of politics entirely even if they feel strongly about certain political issues." Forty-six percent disagreed.

Sixty-four percent of those polled said they currently belonged to a religious denomination or group. Among Catholics, 29 percent said they were very religious and 70 percent said they were somewhat religious.

USCC backs leave for child care

WASHINGTON (NC) — The U.S. Catholic Conference has urged members of Congress to co-sponsor legislation to guarantee parents of newborn, newly adopted or sick children up to 18 weeks of unpaid leave to care for their children.

In a letter to members of the House of Representatives, Msgr. Daniel F. Hoye, USCC general secretary, urged support for H.R. 4300, the Parental and Medical Leave Act of 1986. It is a slightly updated version of a bill the USCC endorsed in 1985.

The proposal would allow parents to take time off without facing penalties or loss of their jobs when they must care for their newborn babies, newly adopted children or sick children.

In a separate effort, it would also

provide up to six months' medical disability leave to temporarily but seriously ill or injured workers for their own recuperation.

"The bishops' conference supports guaranteed parental leave as a step toward a national 'pro-family' policy," Msgr. Hoye said in his letter, released March 31. He said the bill's enactment would help employees faced with pressing parental obligations "be assured that such attention to their family responsibilities would not result in losing their jobs."

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

According to a fact sheet from the USCC Office of Domestic Social Development, the parental leave bill

"would strengthen families by giving parents time to integrate their new children into the family and to give necessary attention to very ill children."

Currently, the USCC fact sheet noted, many employers provide some unpaid maternity leave but said such programs are inadequate because they:

- Do not allow sufficient time for the mother and baby to "bond" in a deep relationship.
- Are not available to many women.
- Are hardly ever extended to parents who adopt children.
- Usually do not provide paternity leave for fathers.
- Do not protect parents whose employers suddenly change their policies.

The United States is the only industrialized nation in the world which does not offer a guaranteed maternity leave, according to the USCC.

The fact sheet also said that it is important to provide leave for men as well as women because "fathers also need time to participate in the care of their children and children's development is fostered by a close relationship to both parents." In addition, it said, leave for fathers would help protect women because it would discourage employers from failing to hire women because they might claim a benefit — maternity leave — not available to men.

The bill would not require employers to pay employees on leave but would require that the employees' medical coverage be provided.

Church: Stop deporting Central Americans

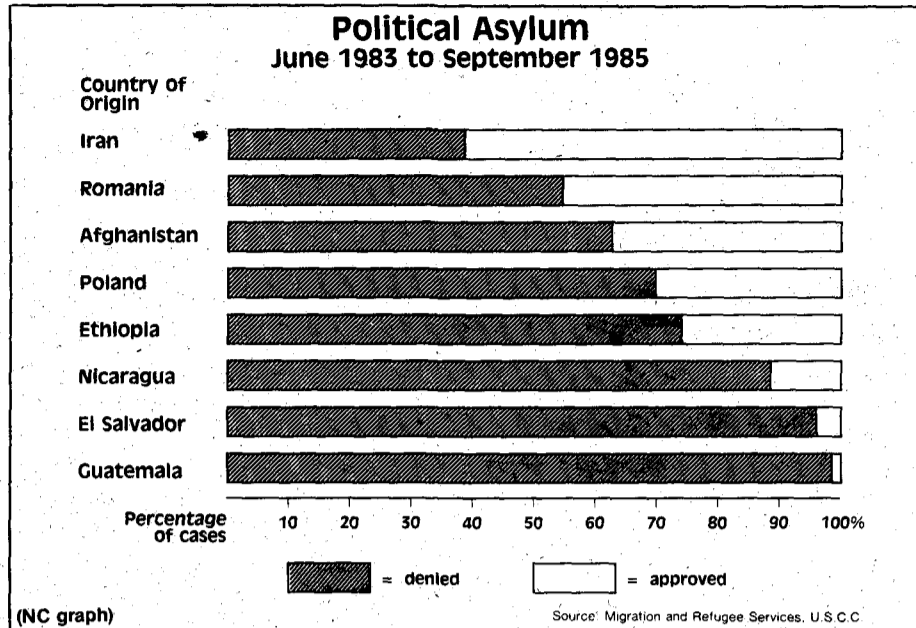
Applications 'disproportionately' denied, USCC says

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

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

An estimated 300,000 to 500,000 residents from El Salvador are living in the United States, Guatemalans are arriving in large numbers, and a smaller but increasing number have fled Nicaragua, the publication said. "The U.S. has granted refugee status to very few of these people."

U.S. government officials have said people who fear persecution in their homelands can apply for asylum, but "most Central American aliens do not even explore this avenue," according



Political asylum applications filed by Central Americans are disproportionately denied, according to the U.S. Catholic Conference office of Migration and Refugee Services. The graph points out the dramatic differences in the U.S. government's approval rate for refugees seeking asylum from several nations.

to MRS.

And, according to MRS statistics, nearly 100 percent of the Guatemalans and Salvadorans who applied for

political asylum from June 1983 to September 1985 were denied. Nicaraguan applicants fared only slightly better.

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

Father Nicholas DiMarzio, MRS director, in a letter to resettlement workers along with the publication, urged legislation which would temporarily suspend the deportation of Salvadorans.

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

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

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

THE FINEST OF FIRST COMMUNION

• Baptism • Confirmation & Wedding GIFTS

INVITATIONS & KEEPSAKES
COMMUNION BOOKS & SETS
VEILS & CANDLES MUSIC BOXES
& FIGURINES PLAQUES & PHOTO
FRAMES ROSARIES & CROSSES.

All of the above and many other gifts by © Roman Inc.

MON BIEN AIME
553-6680

Open Mon - Sat
10:00 AM to 7:30 PM

West Flagler Plaza
10780 W. Flagler St.
(Use Entrance by 108 Ave.)

Minister of Music, Liturgy and Adult Religious Education

is needed for a beach parish in Central Florida, (East Coast). Applicants must have training and skills in the full spectrum of liturgical ministries. Send resume and inquiries to Father Eamon Tobin,
Church of Our Saviour, 5301 North Atlantic Ave.,
Cocoa Beach, Fla., 32931

WANT A HAPPY MARRIAGE ?

PRE-MARITAL EVALUATION
HENRY A. MCGINNIS, PH.D.
Marriage and Family Counselor

Dade and Broward

377-8373

Van Orsdel Prepayment Plans Are Better

It is a fact. For many years Van Orsdel's has been giving more in service, facilities and reasonable prices than any Guardian Plan chapel in Miami — and our pre-need funeral service contracts demonstrate this.

Our complete traditional funeral prices include the casket, local removal, preparation, use of our buildings for the funeral, visitation and prayer services, automobiles, and every detail of helpful service, and more. No extra charge for funerals in churches.

Minimum funerals of this kind are being sold in Guardian Plan Chapels, using a cloth covered casket for over \$1700 — while we furnish a standard metal casket in acceptable finishes from \$1295-\$1585-\$1685, and a simple cloth covered casket for \$795, with the above services.

We offer a choice of payment plans and insurance. Phone us for an appointment in your home or transportation to our chapels: North Miami 944-6621, Coral Gables 446-4412.

FUNERAL CHAPELS

Miami, Coral Gables, No. Miami, Hialeah, Gragny Road, Bird Road



the Witness

A Musical by
Jimmy and Carol Owens
Presented by
A JOYFUL NOISE ENSEMBLE

AT: ST. BERNARD CHURCH
University Dr. & Sunset Strip
Sunrise 741-0275

FRIDAY, APRIL 25th 8:00 P.M.
DONATIONS—FOOD FOR THE POOR, INC.

MARY
HELP OF CHRISTIANS

JUNE 29—AUGUST 2

CATHOLIC
SCHOOL
& SUMMER CAMP
FOR BOYS

RESIDENT STUDENTS — Grades 6, 7 & 8
RESIDENT CAMPERS — Ages 8 to 14

A Peaceful Serene Atmosphere

EDUCATIONAL DEVELOPMENT

- Fully Accredited • Complete Academic Curriculum
- Wide Range of Elective Courses
- Impressive Athletic Program & Facilities

Staffed by the Salesian Priests & Brothers of Saint John Bosco

REGISTRATION NOW OPEN

Write: Rev. Father Director
6400 E. Chelsea, Tampa, FL 33610

or call: (813) 626-6191

Pope, moral theologians criticize 'dissenters'

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

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

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

Speaking at the week long congress April 10, Pope John Paul said that theologians who teach dissenting views

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

on moral issues risk violating a Catholic's "fundamental right" to learn church doctrine instead of "the opinions of theological schools."

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

The magisterium's teaching on moral norms, he said, cannot be seen

as "one opinion among others."

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

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

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

Father Lawler also maintained that the church's ordinary teachings on many moral issues "fully satisfy" the criteria for infallibility outlined during

church councils.

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

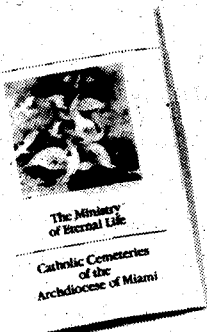
"It's a bad thing to be thinking about the limits of the right to dissent," he said. "It's like asking, 'How faithful do I have to be to my wife?'"

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

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

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

Name _____
 Address _____
 City _____
 State/Zip _____
 Telephone _____



Send for this informative booklet on the beliefs of the Catholic Church or call Our Lady of Mercy 592-0521. 11411 NW 25th Street, Miami, Florida 33172. Our Lady Queen of Heaven in Fort Lauderdale 972-1234.



FEEL GOOD TODAY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

DO SOMETHING MEANINGFUL WHILE YOU'RE STILL ALIVE

For those of us lucky enough to be Americans, hunger is usually a distant reality, an aspect of human existence unimaginable to us who live in a land so blessed with food and other natural resources. (Some 2 billion people live on incomes below \$500 a year. At least one person in five is trapped in absolute poverty—a silent genocide.) We are a free people and can openly declare: "I am someone special. My life and my spirit mean something to me."

But we confirm that freedom and uniqueness—and feel good, for some mysterious reason—when we share with others. Perhaps because it is a reflection that God needs us.

Some children are born to you; others are born for you. Would you help an abandoned child? Would you sacrifice to provide for a leper victim you have never seen? The task of CNEWA is to channel your help promptly and safely to people in need. Examine the few needs I have listed below... can you—will you?—freely share what you have with someone who has nothing? You'll receive no medal, no media recognition, no fancy certificates; in fact, we offer nothing tangible—except the lives of the people you touch. We pray you'll feel good about it.

We offer you a chance to do something meaningful for others. You choose how to do it.

HEAL THE SICK

Only \$10 will give our Priests and Sisters in South India enough Dapsone "miracle" tablets for six victims of leprosy. Yes, in our "brave new world" some 15-million victims of leprosy still suffer.

COMFORT THE LONELY

For just \$15 a month (\$180 a year) you can provide an abandoned child with food, clothing, shelter—and love. We'll send a photo of the child you sponsor, tell you something about him or her, and ask the Sister-in-charge to keep you informed. You become "family" to a child facing life alone!

MEET MISSION EMERGENCIES

Your stringless gifts in any amount (\$5,000, \$1,000, \$500, \$100, \$50, \$25, \$10, \$5—anything!) will help the neediest wherever they are... in India, the Holy Land, Ethiopia, or Lebanon. Not luxuries—necessities.

THINK OF YOURSELF, TOO

Only you can make your Will. Please do it now and assure the poor of your help even after death. Our legal title: **Catholic Near East Welfare Association**. Also, our Priests will promptly offer the Masses for the specific intentions you request.

Feel good today—help others to feel and be the same.

14 _____ CY

Dear Monsignor Nolan:

Enclosed \$ _____

for _____

Please return coupon with your offering

NAME _____
 STREET _____
 CITY _____ STATE _____ ZIP _____

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION



NEAR EAST MISSIONS

John Cardinal O'Connor, President
 Msgr. John G. Nolan, National Secretary
Catholic Near East Welfare Association
 1011 First Avenue • New York, N.Y. 10022
 Telephone: 212/826-1480



CAMP ADVENTURE

1 through 8 weeks



BLACK MOUNTAIN, NORTH CAROLINA

For Boys and Girls 6-12

ROUND TRIP BUS FROM FLORIDA

Full Sports • Horseback Riding • Archery • Rifery • Arts & Crafts
 Photography • Rocketry • Canoeing • Swimming • Lifesaving
 Sailing • Judo • Aerobics • Tumbling • Cheerleading

Camping • Hiking • Cooking • Campcraft

ADVENTURE PROGRAM CO—ED 11-16

Backpacking • Canoe & Camping Trips • Rappelling

Whitewater Rafting • Climbing • Sailing

HIGH ADVENTURE WILDERNESS PROGRAM CO—ED 13-18

Call or write our winter office for 24 page catalog:

(305) 432-6241

CAMP ADVENTURE 7731 N.W. 42 Street, Davie, FL 33024

OUR LADY OF THE HILLS CAMP IS CLOSED.

Located just 30 minutes away in Blk. Mnt.

English-Irish Holiday

15 Day Tour of THE BRITISH ISLES

under the spiritual direction of

Father Daniel F.

DOYLE

Chaminade High School, Hollywood

\$1999 from/to June 30
 New York

ENGLAND SCOTLAND

WALES IRELAND

London Salisbury Bath

Stratford Sheffield York

Edinburgh Windermere

Chester Dublin Cork

Killarney Moher Shannon

The first step is to send in this coupon today. By return mail you will receive a fact-packed folder which tells you what you can expect every moment of an unforgettable experience.

Travel Advisers, Inc. (phone 4535 W. Forest Home Ave. 1-800-558-7990) Milwaukee, WI 53219

Dear Father:

Please send your folder to:

Name _____

Address _____

City _____ Zip _____



The Church and the communists

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

WASHINGTON (NC) — The Vatican's policy of negotiation rather than confrontation with communist regimes — known as Ostpolitik — is part of a long-range strategy to obtain more religious freedom, said Austrian Cardinal Franz Konig, former head of the Vatican Secretariat for Non-Believers.

The Vatican "proceeds with small steps and there are temporary reverses, but it never loses sight of the goal... to enlarge and safeguard the sphere in which believers may move with freedom," Cardinal Konig told an audience at The Catholic University of America April 10.

The former archbishop of Vienna, Austria, was invited by the university to give the third annual Cardinal Dearden Lecture. During his speech on "Ostpolitik and the Vatican," the cardinal became ill and was taken to a nearby hospital for observation.

Cardinal Konig, 80, played an influential role in the formation of the Ostpolitik policies of the Vatican. He also was the first president of the Secretariat for Non-Believers when it was formed in 1965.

Visitors to Eastern Europe often think religious freedom exists because the churches are full, Cardinal Konig said.

However, "the church is subject to an administrative persecution which is

The Vatican 'proceeds with small steps and there are temporary reverses, but it never loses sight of the goal ... to enlarge and safeguard the sphere in which believers may move with freedom.'

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



invisible, noiseless, but nevertheless very effective," he said. "A tourist has no way of discovering that religious people are second-class citizens."

What tolerance there is can be withdrawn at any time, he added.

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

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

religious freedom.

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

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

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

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

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

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

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

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

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

Save yourself forwarding postage and continue to receive your Voice. Just send us your Voice address label plus your forwarding address and parish (if any).

CITY MEMORIAL & MONUMENT INC.
 THE ONLY CATHOLIC FAMILY OPERATED MONUMENTAL FIRM IN MIAMI
759-1669
 7610 N.E. 2nd AVENUE
 Miami, Fla. 33138
 MEMBER IMMACULATE CONCEPTION PARISH
 SERGE LAFRESNAYE, PRES.

"You can depend upon"

CARROLL'S
 PARKING LOT ADJACENT TO BOTH STORES
 365 MIRACLE MILE CORAL GABLES
 915 E. LAS OLAS FT. LAUDERDALE

CORAL GABLES PRINTING SERVICE
 Full Service Printing - One To Four Color
 LITURGICAL • SCHOOLS • BUSINESS • SOCIAL
 3328 S.W. 23rd Terrace • Miami, Florida 33145
 (3 blocks East of Douglas Road)
448-5350 Brian Brodeur - Epiphany Parish

DON'T GO HOME WITHOUT US. Let KELLY HEALTH CARE
 provide you with the care you need at home.
 Live-In Companions
 Registered Nurses Home Health Aids
 Licensed Practical Nurses Homemakers
offers an alternative to institutional living
 Also available on an hourly basis
 Ft. Lauderdale 491-4700 • Hallandale 458-5777 • Miami 940-7425

KELLY HEALTH CARE
 24 Hours a Day
 7 Days a Week

The GUARDIAN PLAN®
 insurance funded prearranged funeral program*
"So the people you worry about will have less to worry about."

 —Frank Blair
 sponsored by
Winter Funeral Chapels
 serving all of So. Broward 925-7575
 and
Lithgow Funeral Centers
 serving all of greater Miami 757-5544
 Call toll free
1-800-432-0853
 *An INSURANCE FUNDED prearranged funeral service provided by Guardian Plans, Inc. (Florida) in conjunction with Family Service Life Insurance Company (Forms Nos. 8/27/81/9/1/81/010203-B/010203-C) and participating Florida funeral firms. Mr. Blair is remunerated by Guardian Plans, Inc. for his endorsements.
 Wintter and Lithgow are independently owned and operated.

The Most Modern of Midways
 May to October Contact Ohio Office 2135 Massillon Road Akron, Ohio 44312 Phone (216) 644-5768
 October to May Contact Miami Office 12777 N.E. 14th Avenue Miami, Florida 33161 Phone (305) 891-3328
 ★ ★ ★ RIDES & SHOWS ★ ★ ★
FOR ALL FUNDRAISING EVENTS
"SERVING ALL SOUTHEAST FLORIDA COUNTIES"
 WE THANK THE FOLLOWING CHURCHES & SCHOOLS
 St. James Annunciation St. David
 St. Agatha St. Bernard University of Miami
 St. Jerome F.I.U. Carni Gras
 Holy Family St. Rose of Lima

 ★ ★ FOR MORE INFORMATION CONTACT ROBERT MEGERLE, PRESIDENT ★ ★

New rector named at seminary

Fr. Joseph Cunningham was dean of students

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

"My fellow bishops and I are most pleased with this appointment," said John J. Snyder, Bishop of St. Augustine and Chairman of the Board of Trustees. "We see in Father Cunningham the qualities of leadership

needed to continue the outstanding accomplishments of Father Estevez in his term of office. It is particularly gratifying to fill this key position from within the Seminary's fine faculty."

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

Father Cunningham pursued further studies in liturgy at the Universi-

ty of Notre Dame, South Bend, Indiana, where he received his M.A. in 1969. From 1966 to 1967 he was as-



Fr. Cunningham

stant chancellor of the Brooklyn diocese and worked in the diocesan marriage tribunal. From 1969 to 1979 he was executive secretary of the Liturgical Commission of the diocese, at the conclusion of which assignment he was appointed principal of Cathedral Preparatory Seminary, Elmhurst, New York.

Father Cunningham's credentials in the area of liturgy are extensive, and include membership, from 1972 to 1977 and from 1979 to 1985, in the

Advisory Committee of the International Commission on English in the Liturgy.

In 1984, Father Cunningham joined the faculty of St. Vincent de Paul Regional Seminary as resident liturgist and associate professor of liturgy. One year later he assumed the additional duties of Dean of Students.

St. Vincent de Paul Regional Seminary is one of 48 Catholic major seminaries in the United States and the only one south of Baltimore and east of New Orleans. It offers post-graduate courses leading to the four-year Master of Divinity degree and ordination to the priesthood.

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

Catholic teen leaping to national fame as dancer

By Betsy Kennedy
Voice Staff Writer

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

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

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

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

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

Dancing in Miami will also be a homecoming for Stierle, whose parents Rose and William and several of eight brothers and sisters live in Hollywood. Devoted Catholics, the Stierles attend Annunciation Church in Hollywood. Eddie received nine years of Catholic education at Annunciation School and St. Thomas Aquinas High.

Among his eight siblings is Michael Galligan-Stierle, director of Campus Ministry of the Archdiocese. It was Michael's idea to bring his youngest brother home to dance for the community.

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

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

Having such a supportive family



Ballet to benefit campus ministry

The office of Campus Ministry in conjunction with several major South Florida dance companies, will present the South Florida Ballet Extravaganza at 8 p.m. on May 17 at the Shepherd and Ruth K. Broad Center for Performing Arts at Barry University. Eddie Stierle will be one of the stars in the event which will benefit the Campus Ministry throughout the Archdiocese. Tickets may be purchased at the following companies: A Dancer's Place, Ballet Etudes, Fort Lauderdale Ballet Classique, Fredrick Bratcher and Co., Liana Navarro Gifted Program, Miami Ballet Company, Miami Dance Theatre, or at all Bass Outlets. Prices are: section A in advance \$12; at the door \$14; section B in advance \$10; at the door \$12.

network during the years he was learning to dance really made it difficult at first to strike out on his own, admits Eddie, who left Florida at age 15 to attend the North Carolina School of Arts.

"But God filled the gaps and loneliness. It seemed He was always on the floor with me as I danced."

Before stepping out in view of thousands of scrutinizing eyes at the Prix de Lausanne, says Stierle, he did what came natural for him to stop the merry-go-round spinning in his stomach and control his trembling

knees.

"I prayed and prayed hard. I prayed not to win, but just to do my best, and I knew that would be enough."

When he went on stage, the magic happened, "and I danced like I had never danced before."

There aren't always roses on the road to fame. Stierle is concerned about his height, which is 5'6", much shorter than most ballet dancers. But his family taught him not to let obstacles get in his way, he adds.

"Just look at Baryshnikov. He's very short, but when he's on stage, he soars to 6 feet tall."

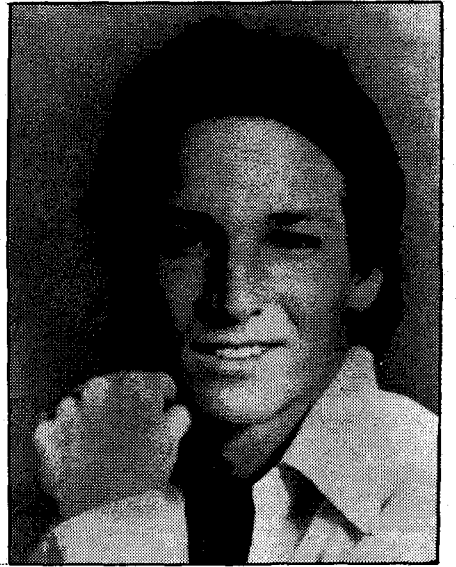
He is hopeful that if he is able to audition for the famed American Ballet Theater, he will be able to convince them that his abilities far outshine any handicaps like stature.

He maintains that with God as his coach and his family as his most loyal fans, he can't help but keep on winning.

His advice to other young Catholics who are aspiring for a career in the performing arts is down to earth.

"Work very, very hard. Concentration, motivation — and most of all faith. They'll pay off in the end."

(Eddie Stierle is in need of a sponsor... either an individual or organization. Anyone interested can call William Stierle at 983-4560 in Hollywood, or Eddie, evenings at (212) 787-3307 in New York.)



'I dance for God, my parents and because I love what I'm doing'
—Eddie Stierle

Official New deanery established

Archbishop Edward McCarthy has established a new West Dade Deanery, comprised of the following parishes:

Good Shepherd, Miami; Little Flower, Coral Gables; Mother of Christ, Miami; Our Lady of the Divine Providence, Miami; St. Agatha, Miami; St. Augustine, Coral Gables; St. Brendan, Miami; St. Dominic, Miami; St. Kevin, Miami; St. Thomas the Apostle, Miami; St. Timothy, Miami.

Monsignor John Glorie, V.F. has been named Dean. His appointment brings to nine the number of deaneries in the Archdiocese of Miami.

According to the Pastoral Manual of the Archdiocese, a dean is the immediate representative of the Archbishop to the priests and parishes of geographical area.

Among the dean's duties are the overseeing of the care and administration of parishes in his deanery, including submitting annual reports to the Archbishop and becoming administrator of a parish if its pastor dies or resigns.

The dean also is expected to foster unity among the priests in his deanery, and meet with them frequently to discuss common pastoral problems as well as theological and liturgical questions.

ABCD has great year, topping \$5 million

The Archbishop's Charities and Development Drive has had one of its best years ever, topping its \$4.5 million goal with a total of over \$5 million.

According to Charles Starrs, Archdiocese Director of Development, the pledges now total \$5,029,714. Last year, at this time the total was a little over \$4.5 million. And, says Starrs, several thousand more will probably trickle in as time goes on.

Starrs especially praised the 83 parishes out of 106 which surpassed their individual parish goals.

Following are the collection figures by parish:

Church	Pastor	Pledged as of 4/11/86
All Saints	Fr. Anthony Mulderry	32,132
Annunciation	Fr. Michael Quilligan	15,585
Assumption	Msgr. Rowan Rastatter	90,030
Blessed Sacrament	Fr. Jerome Martin	26,571
Blessed Trinity	Fr. Joseph Carney	38,633
Christ The King	Fr. James O'Shaughnessy	24,000
Corpus Christi	Fr. Jose Paniagua	15,183
Epiphany	Msgr. Jude O'Doherty	153,175
Gesu	Fr. Donald Pearce	8,565
Good Shepherd	Fr. Thomas O'Dwyer	66,658
Holy Family	Msgr. John Delaney	57,923
Holy Redeemer	Fr. Meldon Elwood	5,615
Immaculate Conception	Fr. Xavier Morras	85,208
Little Flower, C.G.	Msgr. John Glorie	124,717
Little Flower, Hillyd.	Fr. Vincent Cashman	62,044
Mother of Christ	Fr. Robert Palmer	8,295
Nativity	Fr. James E. Quinn*	111,425
Notre Dame D'Haiti	Fr. Thomas Wenski	1,735
O. L. of Divine Providence	Fr. Ernesto Garcia Rubio	31,917
O. L. of Holy Rosary	Fr. Ronald Brohamer	61,165
O. L. of the Lakes	Fr. Edmond Whyte	91,032
O. L. of Lourdes	Fr. Joseph Currid	4,205
O. L. of Mercy	Fr. Michael Reilly	15,211
O. L. of Perpetual Help	Fr. George Phillips	2,500
O. L. Queen of Heaven	Fr. Gerald Morris	30,945
O. L. Queen of Martyrs	Fr. Joseph Angelini	33,046
Resurrection	Fr. Joseph O'Connor	29,949
Sacred Heart	Fr. Daniel Dorrity	25,472
San Isidro	Fr. Ricardo Castellanos	2,465
San Lazaro	Fr. Pedro Luis Perez	9,393
San Pablo	Fr. Charles Clements	28,880
San Pedro	Fr. John McGrath	24,385
St. Agatha	Fr. Armando Balado	50,359

St. Agnes	Msgr. William McKeever	42,425
St. Ambrose	Fr. James Connaughton	223,225
St. Andrew	Fr. Brendan Grogan	83,905
St. Ann	Fr. Balbino Torres	6,271
St. Anthony	Fr. Timothy Hannon	47,633
St. Augustine	Fr. Ronald Pusak	55,000
St. Bartholomew	Fr. Dominick O'Dwyer	17,255
St. Bede	Fr. Thomas Mullane	18,547
St. Benedict	Fr. Jose Hernandez	33,473
St. Bernadette	Fr. James A. Quinn	36,074
St. Bernard	Fr. Michael Hourigan	71,189
St. Bonaventure	Fr. Edmund Prendergast	2,430
St. Boniface	Fr. Michael Eivers	64,145
St. Brendan	Fr. Jose Nickse	131,410
St. Catherine of Siena	Fr. Cyril Hudak*	135,935
St. Cecilia	Fr. Emiliano Ordax	18,529
St. Charles Borromeo	Fr. Paul Saghy	27,123
St. Clement	Fr. Patrick McDonnell	66,215
St. Coleman	Msgr. Dominic Barry	64,493
St. David	Fr. Gabriel O'Reilly	74,437
St. Dominic	Fr. Restituto Perez	60,892
St. Elizabeth	Fr. Seamus Doyle	48,659
St. Elizabeth Seton	Fr. Edward Kelly	29,825
St. Francis de Sales	Fr. Alvaro Guichard	16,835
St. Francis Xavier	Fr. William Mason	3,465
St. Gabriel	Msgr. Francis Fazzalario	101,563
St. George	Fr. Edward Lowney	24,201
St. Gregory	Fr. Martin Cassidy	76,928
St. Helen	Fr. Patrick Murnane*	53,125
St. Henry	Fr. James Reynolds	36,092
St. Hugh	Fr. John J. Vaughan	37,839
St. James	Fr. Juan Sosa	41,400
St. Jerome	Fr. Patrick Slevin	22,345
St. Joachim	Fr. Emilio Martin	12,219
St. John the Apostle	Fr. Paul Vuturo	40,161
St. John the Baptist	Fr. Vincent Kelly	86,137
St. John Bosco	Fr. Emilio Vallina	25,750
St. John Neumann	Fr. David Russell	70,494
St. Joseph	Fr. Noel Bennett	94,501
St. Justin Martyr	Fr. Jan Januszewski	30,535
St. Kevin	Fr. Ignacio Morras	35,788
St. Kieran	Fr. Vincent Duffy	25,117
St. Lawrence	Fr. Roger Holoubek	18,041
St. Louis	Fr. James Fetscher	191,065
St. Luke	Fr. David Punch	13,945
St. Malachy	Msgr. John Donnelly	53,795
St. Mark	Fr. William Hennessey	12,605
St. Martha	Fr. John McLaughlin	52,991
St. Mary's Cathedral	Fr. Gerard LaCerra	36,107
St. Mary Magdalen	Fr. Laurence Conway	40,350
St. Mary Star of the Sea	Fr. John O'Leary	22,478
St. Matthew	Fr. Leonard Puisis	44,870

St. Maurice	Fr. Sean Mulcahy	51,616
St. Maximilian Kolbe	Fr. Harry Ringenberger	15,615
St. Michael the Archangel	Fr. Jose Paz	39,826
St. Monica	Fr. Martin McMahon	18,984
St. Patrick	Fr. James Murphy	78,063
St. Paul the Apostle	Fr. Frederick Brice	97,152
St. Peter	Fr. Eugene Quinlan	20,699
Sts. Peter & Paul	Fr. Gilberto Fernandez	49,317
St. Philip	Fr. Kenneth Whittaker	4,500
St. Pius X	Msgr. David Bushey	85,723
St. Raymond	Fr. Juan Lopez	39,051
St. Richard	Fr. Bryan Dalton	59,834
St. Robert Bellarmine	Fr. Nelson Fernandez	24,608
St. Rose of Lima	Msgr. Noel Fogarty	78,714
St. Sebastian	Msgr. William Dever*	60,947
St. Stephen	Fr. Joseph Milford	45,981
St. Thomas the Apostle	Fr. Thomas Engbers	50,590
St. Timothy	Fr. Gustavo Miyares	65,295
St. Vincent	Fr. William Gunther	51,932
St. Vincent de Paul	Fr. Egbert Browne	1,866
Visitation	Fr. Brendan Dalton	41,154
* Has since been transferred to another parish.		
Dade County		2,643,607

OFFICIAL

Archdiocese of Miami

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

THE REV. MONSIGNOR JOHN GLORIE - to Dean of the new West Dade Deanery, effective April 7, 1986.

THE VERY REV. EUGENE QUINLAN, V.F. - to Chaplain, Catholic Funeral Directors' Guild, effective April 7, 1986.

THE REV. PABLO NAVARRO - to Priest-Secretary to the Archbishop, Associate Chancellor of the Archdiocese and Chairman of the Priests' Personnel Board, effective June 1, 1986.

THE REV. ANTHONY MASSI - to Associate Pastor, St. Clement Church, Fort Lauderdale, effective June 1, 1986.

THE REV. CHRISTOPHER REPP - to Associate Pastor, St. John Neumann Church, Miami, and Chaplain of Our Lady of Lourdes Academy, Miami, effective August 1, 1986.

THE REV. THOMAS STACK - to Associate Pastor, Nativity Church, Hollywood, effective April 23, 1986.

"Our 39th Year"
—In the Woods
and Hills and
Lakes and Rivers
of Florida

Good Counsel

- WATER SKIING
- TRIPS • BOATING • HIKING
- FISHING • RIFLERY



Good Counsel Camp is a veritable little city consisting of some 30 buildings — campers' cabins, dining hall, chapel, recreation pavilion, handicraft lodge, rifle range, infirmary, shower buildings, canteen, laundry, etc. All buildings are constructed of concrete block and brick, heart, cypress and pine. In addition to the 'regulars' such as swimming (we have a pool, lake, river and spring for this), riflery, handicraft, archery, Good Counsel Camp offers special training in boating and canoeing. Long trips up to 20 to 50 miles are offered to the advanced boater. Special 'safaris' via jeep through the great forests and games preserves — exploration trips on the mysterious Withlacoochee River — overnight trips to Tomahawk Lodge on Rainbow Springs are a few of the 'Specials.'

GOOD COUNSEL CAMP SEPARATE SESSIONS PROVIDES EACH SUMMER

COED WOODCRAFT SESSIONS

This is the 13th year this type of program has been offered at Good Counsel Camp. The overall format is adapted to include activities for both boys and girls. The coed sessions offer special opportunities for brothers and sisters to attend together. Age limits are 8 to 15.

COED Session No. 1	June 15 - July 4	\$445.00
COED Session No. 2	July 6 - July 18	\$345.00
COED Session No. 3	July 20 - Aug. 1	\$345.00

SEND APPLICATION AND INQUIRIES TO:

Rev. James B. Johnson

BEFORE JUNE 1 AFTER JUNE 1
P.O. Box 40200 8888 E. Gobbler Drive
St. Petersburg, FL 33743 Floral City, FL 32636

For further information, dial (813) 344-1611 before June 1 or (904) 726-2198 after June 1

Official

Priestless Sundays?

Help prevent
by giving

Dear Friends in Christ:

The phrase "Priestless Sundays" is rapidly finding its way into our Catholic vocabulary in recent times. Sadly, there are now 777 Priestless parishes around the North American continent this year, and the situation looks like it will get worse before it will get better.

Happily, I can report to you that Priestless Sundays may never become a reality in South Florida if present vocational successes continue. The Vocations Office tells me that we are up 20% for the second year in a row in the Greater Miami-Fort Lauderdale area, while Vocations are down 9% for the rest of the country during the same period. I attribute that heart-warming news to you, the Faithful of the Archdiocese, who, through constant prayer and sacrifice have been instrumental in obtaining this great blessing for us. In fact, two years ago, we had only 39 men studying for the Priesthood while this coming September we will have 61.

Of course, with every blessing there is a responsibility. This increase in numbers will require a much greater financial commitment on our part if we are to nurture and develop these precious vocations. It is with that in mind that I appeal to you on this special day of prayer, to ask you to remember this important need. As in the past, we must rally together to provide the funds necessary to help form these fine young men into the Priesthood of Jesus Christ.

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

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

SAINT BERNARD CHURCH

University Dr. & Sunset Strip
Sunrise 741-0275

"THE EARLY CHURCH AND ITS MEANING TODAY"

MONDAYS, APRIL 28th & MAY 5th
7:30 P.M. Parish Hall

FATHER PATRICK SENA, PROF. OF BIBLICAL THEOLOGY

BRING A FRIEND! BRING A BIBLE!

Patrick Sena, C.P.P.S.

OBITUARIES

Fr. Keogh, Fr. Cronin retired pastors

By Marjorie L. Donohue

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

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

Father Keogh

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



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

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

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

As founding pastor of St. Clement Church, he built the first church, school, convent, and rectory between 1954 and 1963. He was also a member of the regional board of the then Catholic Welfare Board, and spiritual moderator of the Broward Deanery of the Council of Catholic Women. From 1963 to 1969, Father Keogh was pastor of St. Matthew Church, Hallandale, and then became pastor of St. Christopher Church, Hobe Sound for one year.

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

From 1975 to 1976 Father Keogh served at Epiphany Church, South Miami and was reassigned as Vicar Economy at St. Mary Magdalen Church, Sunny Isles. While assistant pastor at St. Coleman Church, Pompano Beach, from 1977 to 1981, he

was also working in the Apostolate to the Sick.

Father Keogh was one of a family of eight. His older brother, Father Patrick Keogh was also ordained for the Diocese of St. Augustine, and died at an early age.

He is survived by three brothers and three sisters, in Ireland. His brother Kevin came to Fort Lauderdale for the funeral.

Father Cronin

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



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

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

One year later he returned to St. Mary's parish, Miami, and served as

administrator. From 1953 to 1956 he was pastor of St. Patrick Church, Gainesville and was subsequently appointed to St. Monica Church, Palatka; St. Francis of Assisi Church, Riviera Beach; St. Paul Church, Arcadia; and in 1959 served as an assistant at Little Flower Church, Coral Gables.

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

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

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

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

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

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

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

868-2728

The Physician Referral Service.

ST. FRANCIS HOSPITAL  250 West 63rd Street
Miami Beach, FL 33141

Life. Be in it.

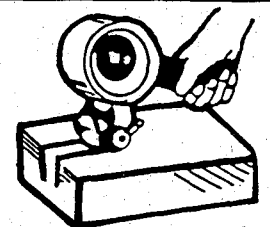


Singles Sunday celebrated

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

All single persons are invited to participate in the Mass and the reception which will follow.

BROWARD PAPER & PACKAGING



FREE DELIVERY FLORIDA
1-800-432-3708

BROWARD PAPER & PACKAGING

Follow in the Footsteps of Pope John Paul II

POLAND and ITALY

under the spiritual direction of
Father Roman J. Schaefer

 \$2299 15 DAYS
All inclusive from/to New York departing July 8th returning July 22nd

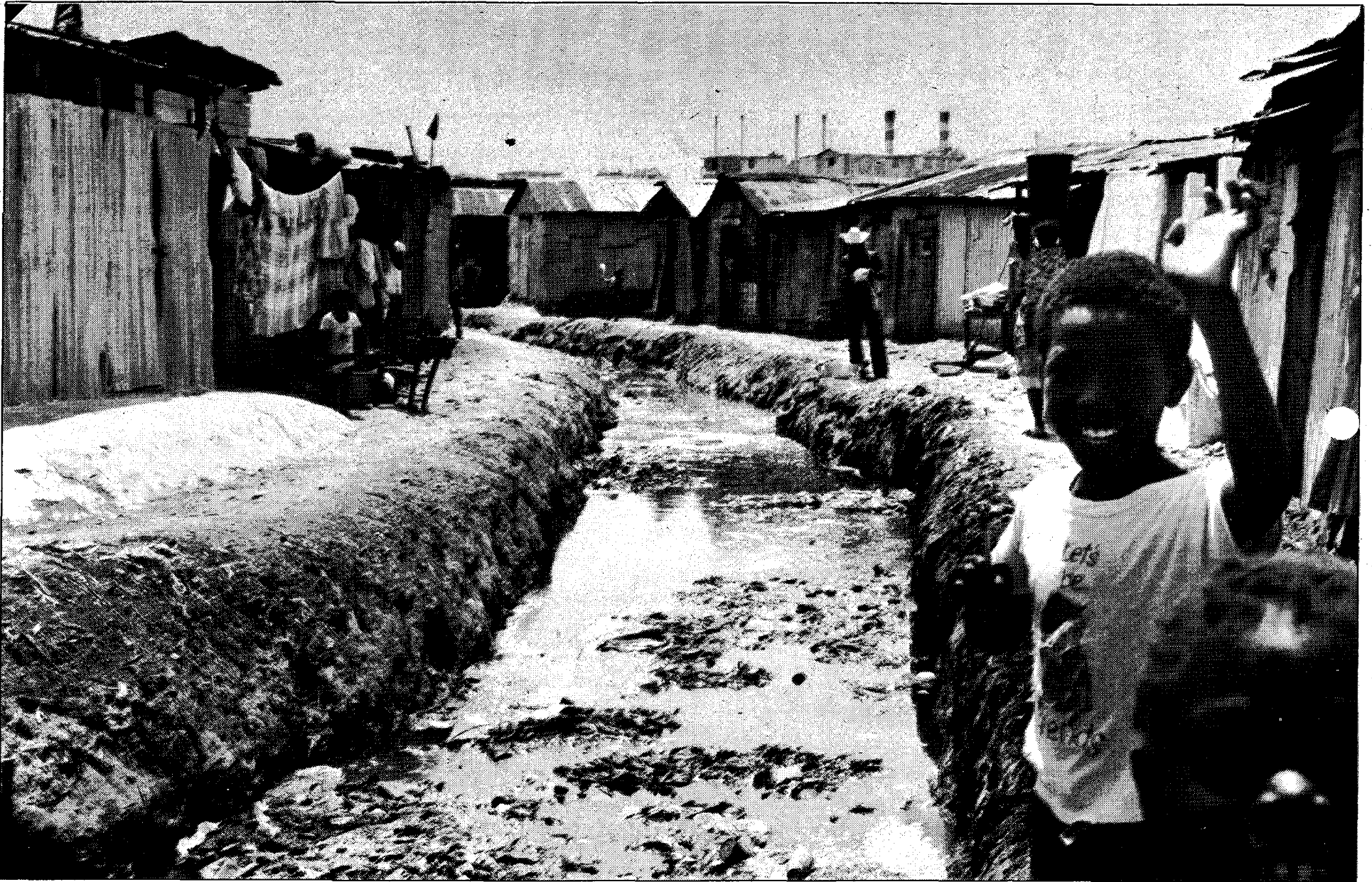
Warsaw Czestochowa Krakow Rome
Florence Assisi Venice Padua

PAPAL AUDIENCE

The first step is to send in this coupon today. By return mail, you will receive a day-by-day itinerary brochure which tells you what you can expect every moment of an unforgettable experience.

Rev. Roman J. Schaefer Telephone 427-2225
St. Ambrose Rectory
P.O. Box 999
Deerfield Beach, FL 33441
Not an official Archdiocese of Miami Tour

Dear Father:
Please send your brochure to:
Name: _____
Address: _____
City: _____ Zip: _____



"Brooklyn," Port-au-Prince: A slum of perhaps as many as 60,000 people who live in tiny, "clap trap" shacks around the edges of open sewers, scrounging like animals for food. (Voice photos/Ana Rodriguez-Soto)

Church keeping 'critical' eye

By Ana Rodriguez-Soto
Voice News Editor

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

- The Church, which runs almost all the schools, where Haitian children learn how to read and write and where, more often than not, they get their only decent meal of the day;
- The Church, which runs most of the clinics, where poor Haitians — about 80 percent of the total population — can receive desperately needed medical and dental care;
- The Church, which, when the misery and corruption and governmental greed of 29 years seemed to have reached their zenith, said "Enough!" and gave a mighty shove, and, aided by others, pushed "Baby Doc" Duvalier out to sea.

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

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

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

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

Now, "the role of the Church is not

finished," the bishop told The Voice. The time for tearing down is over, and "it is necessary to build... We want the country to be rebuilt on the foundation of truth, justice and unity."

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

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

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

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

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

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

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

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

Bishop E. Constant,
Gonaives



'The more things change'

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

By Ana Rodriguez-Soto
Voice News Editor

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

In Haiti, two months after the forced departure of its "President-for-Life," Jean-Claude "Baby Doc" Duvalier, it can be truly said that "the more things change, the more they remain the same."

Case in point: the story of Roland and the local police chief.

Roland is a young man who grew up in the slums of Port-au-Prince, where he was unofficially "adopted" by a Salesian priest, Father Lawrence Bohnen. Father Bohnen has spent the past 28 years ministering to the poorest of the poor in "Brooklyn" and "Boston," two ghettos here that rival the worst in the world for misery.

Roland works for Father Bohnen.

On the night of January 31, when rumors of Duvalier's ouster circulated wildly throughout Port-au-Prince,

Neither his family nor Fr. Bohnen knew where Roland was. 'Everybody thought they killed me.'

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

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

Sure enough. The next day, he says, he was arrested and thrown in jail. During his week-long incarceration, he maintains, the local police chief refused to feed him, but beat him; threatened to kill him; and accused him of being a trouble-maker and a Communist because he worked for a priest.

He's all business about helping poor

PORT-AU-PRINCE — When Ferdinand Mahfood does business, the poor reap all the profits.

"What do you need?" he asks Sr. Joan Margaret, an Episcopalian nun who runs St. Vincent School for physically handicapped children here.

Well, she replies, a little tentatively, we need a dozen youth-size wheelchairs and a dozen braille writers.

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

Next stop: A meeting with the bishop of Gonaives. Mahfood tells him about Food for the Poor, the Pompano-based organization he founded to serve the needy of Jamaica and Haiti.

The bishop listens, politely but non-committally.

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

In the space of a few hours, Ferdinand Mahfood, a Jamaican-American of Lebanese descent, has wheeled and dealed his way to sending more than \$10,000 worth of food and equipment to churchmen and women in Haiti. He couldn't be happier.

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

Indeed, the shoestring organization he founded four years ago has expanded beyond any businessman's dream. Since 1982, relying solely on the contributions — in cash and in kind —

of 10,000 members, Food for the Poor has shipped almost \$18 million worth of goods to its "customers" in Haiti, Jamaica and three other Caribbean islands: St. Lucia, St. Vincent, Dominica.

Such success is due to two things: Mahfood's business acumen and his tremendous faith in God.

His story is that of a driven, worldly-successful executive whose life changed completely at 38, when he experienced what he describes as a very powerful and personal call from God.

It led him — until then a baptized but non-practicing Catholic — to begin attending daily Mass. Ten years later, he also spends an hour-and-a-half every day in prayer, and has taken a semi-permanent leave from the family business — Essex Imports, which still pays his salary — to devote himself fulltime to ministry to the poor.

He runs Food for the Poor as efficiently as he did his profit-making business: buy cheap, know who your customers are, make sure to hire the right people and put them in the right jobs, cultivate friends in high places.

Thinking like a businessman, Mahfood breaks down poverty into simple facts and figures: 40,000 pounds of rice cost \$6,000. That rice will provide one meal for 250,000 people. Cost: \$1 to feed 40 people.

Long-range dreams are cast in numerical terms also: If Food for the Poor received \$100 a year from 100,000 contributors, its budget would be \$10 million. That means \$10,000 of support a year for each priest in Haiti, Jamaica, and the three Caribbean islands.

Ferdinand Mahfood dreams of such a day because his ultimate goal — in-



Ferdinand Mahfood greets one of the elderly residents at Isle Communite, a home for the aged run by Catholic nuns. Also pictured: Sr. Marie Emmanuel, a medical doctor who is one of three nuns at the facility, and Fr. Roman Schaefer, a priest from St. Ambrose Church in Fort Lauderdale, who was part of the group that visited Haiti last week with Food for the Poor.

deed his passion — is evangelization. The thought that guides his actions: "To the poor, God comes in the form of bread."

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

So Food for the Poor is not so much "a social agency" as an evangelization agency, and its ministry is direct to the

priests and nuns who in turn minister to the poor.

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

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

Haiti: Duvalier fled, poor remain

By Ana Rodriguez-Soto
Voice News Editor

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

Yes, Duvalier is gone. But

Analysis

"Brooklyn" and "Boston" remain.

In a nutshell, that's the magnitude of the problems in Haiti: two slums, the worst in the Western Hemisphere, where tens of thousands of human beings live in overcrowded, wooden shacks next to open sewers, under worse conditions than the animals that roam American streets scrounging for food.

But after all, what government, no matter how well-intentioned, can cure, in two months, the malignancy that is poverty? Or what government can reverse a tidal wave of neglect that began 30 or more years ago?

No, the nearly bloodless revolution that toppled the 29-year-old dynasty of "Papa Doc" and "Baby Doc" Duvalier has not affected the way the majority of Haitians live.

In fact, Brooklyn and Boston are the bottom of the iceberg that is Haitian poverty. They are the worst, but by no means the only, examples of the deep misery that pervades this country.

One must go looking for Brooklyn and Boston in the million-people city of Port-au-Prince. But other views of this nation's misery are abundant as tourists make their way through the dusty, bumpy roads:

- The clay and wooden shacks that litter the roadside, haphazardly alleviated by peeling, tilting, concrete structures that house tiny bakeries, grocery stores and restaurants;

- The hundreds of barefoot people, clothes tattered and dusty, who walk to and fro along the roads, many of them women carrying on their heads heavy pails of ice water or sacks of produce to sell for a pittance at street-

corner marketplaces downtown;

- The beggars, the majority of them children and teenagers, who constantly mob tourists — white people — and insist, gently but persistently, on a handout.

The vast majority of Haiti's people — perhaps as many as 80 percent — have none of the basic necessities of life: clean water, at least one nutritious meal a day, access to doctors and medicine, not to mention indoor plumbing and electricity.

'Everything has changed and nothing has changed.'

— John Klink,
director of CRS
in the Caribbean

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

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

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

But since the disbanding of Duvalier's dreaded secret police,

known here as "ton ton macoutes" or "boogeymen," the provisional government of Army General Henri Namphy has been hard pressed to even keep order on the streets.

Brawls break out and no policemen venture near to stop them. Traffic jams to a halt and drivers must rely on their own resources to extricate themselves from the tangle.

One reason for the new government's ineffectiveness may be that, at last count, Haiti had only \$500,000 in its Treasury. The state cannot even afford to feed the troops assigned to guard the warehouses of aid organizations such as Catholic Relief Services.

During the uprisings which ultimately toppled Duvalier, in fact, CRS lost four months' worth of the food which it distributes for the U.S. government: about 27,000 pounds, worth almost \$450,000. The people decided to distribute it themselves.

And "things are not back to normal yet," says one Haitian. Food trucks are still being hijacked by hungry crowds. Some of the roads leading out of Port-au-Prince are blocked.

Klink, the CRS director, found that out when he tried to drive to Les Cayes, a city on the western tip of the island.

He was stopped at a roadblock for two hours, and finally allowed to turn back. It was an organized protest by the villagers in one town, who were angered that a neighboring village had been promised 500 new jobs by the government, while their needs had been ignored.

"People react very quickly" because "they were so used to [the government] lying to them," Klink explains.

"I did not feel in any way threatened personally," he says, repeating the

(Continued on page 14)

change...

In the n Haiti

Roland says he shared a cell with 42 other prisoners, who had to sleep "standing up" because it was so crowded.

All this time, neither his family nor Fr. Bohnen knew where Roland was. "Everybody thought they killed me."

On the morning of Feb. 7, Roland remembers hearing a big commotion on the streets outside his jail cell: Duvalier was really gone this time. So that day, the police chief released all the prisoners — except Roland. He kept Roland in jail one more night.

The epilogue of this story is somewhat disturbing: the man Roland says beat him is still the police chief.

But Haitians don't seem bothered by this. When asked if the police chief's continued tenure casts a shadow over the government's pledge of reform and respect for human rights, one Haitian replied, simply:

"Before, the police chief was following orders. Now, he will follow new orders."

FBI deaths show need for more morality

Archbishop preaches at funeral Mass

By Marjorie Donohue
Special to The Voice

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

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

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

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

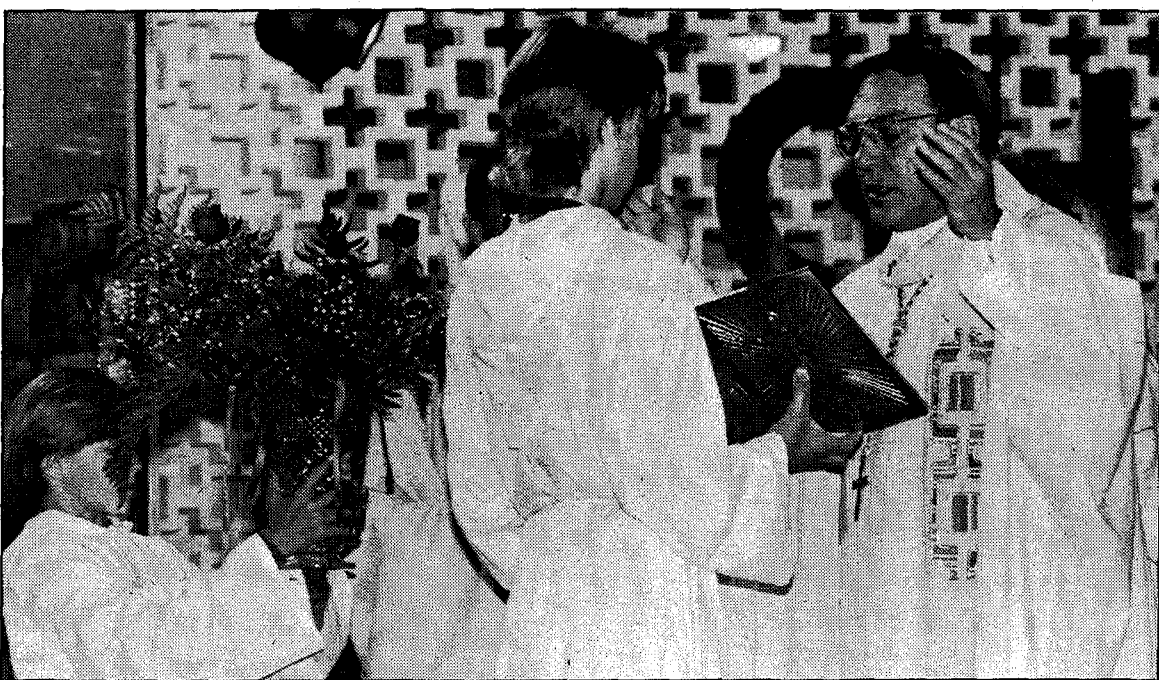
"We are grasping for some comfort, some answer to our anger, our frustration, our bewilderment in this senseless tragedy," said Archbishop McCarthy. "Perhaps the deaths of Benjamin Grogan and Gerald Dove... are challenging all of us to look anew at the relationship of a society's moral fiber and its crime rate."

He warned against a society "where our media and entertainment glamorize violence, our schooling is secularized and our standards of human behavior are sacrificed on the altars of the dollar and of pleasure."

A native of Brunswick, Ga., in the Diocese of Savannah, Grogan was described by his peers as a religious man who before joining the FBI 25 years ago had studied for the priesthood.

Respect Life

It was standing room only at St. Rose of Lima parish in Miami Shores last week during a Pilgrimage for Life Mass sponsored by the Archdiocesan Respect Life Office. Auxiliary Bishop Norbert Dorsey (pictured) blessed the rose symbolizing life and encouraged churchgoers to support, with prayer and action, the pro-life movement.



(Voice photo/Prent Browning)

Haitians' poverty remains

(Continued from page 13)

often-made and easily verifiable observation that Haitians are "very kind and gentle people."

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

Unfortunately, "the masses felt that once Jean-Claude Duvalier got on the plane, all problems would be resolved," he says.

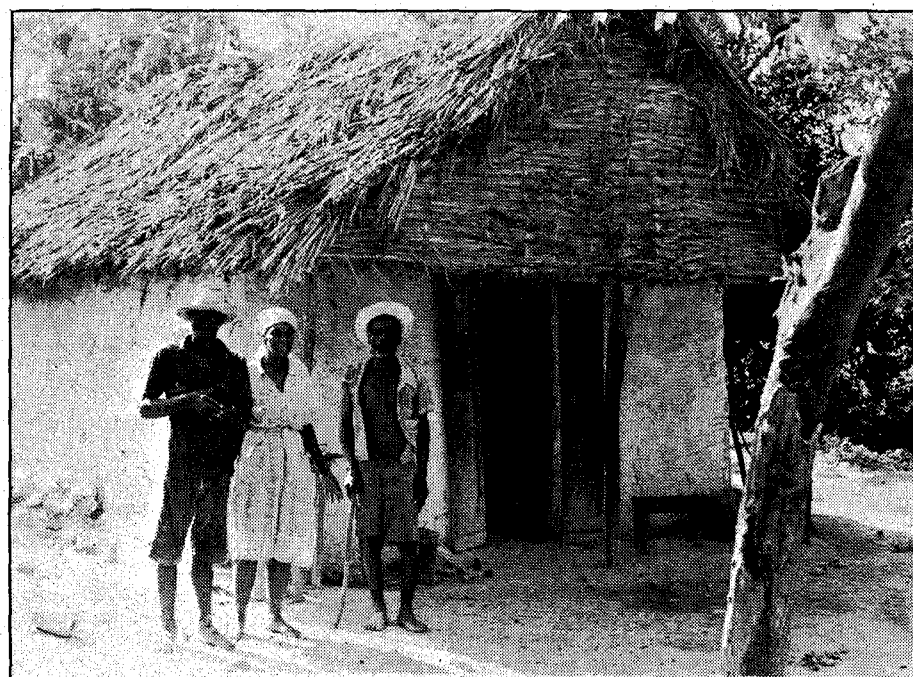
And Haitians are having a hard time adjusting to the slower-paced reality, although they retain high hopes and a joyous confidence that getting rid of Duvalier was the tough part, that everything from now on will be easy. It's a collective condition sometimes known around here as "too much freedom."

"The people don't know yet what they want," says one middle-class Haitian. "Maybe the people want too much at the same time."

It's doubtful this government can give it to them. Strapped for money and credibility, its top priority is to write a new constitution and hold free elections as soon as possible, perhaps within a year. The question is, then what?

How long will Haitians wait, not for relative intangibles such as a just, democratic government, but for the basic necessities of life: food, clean water, jobs.

"Until they get it," says Fr. Hugo



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

Triest, director of the Catholic Church's Radio Soleil, the station which constantly pricked Duvalier's side and became the focal point for both the people's past frustrations and their current joy.

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

"Until they get it."

But Fr. Triest's hopeful words take on an ominous tone when one considers the violent revenge many Hai-

tians exacted on Duvalier's hated "macoutes."

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

T. M. Ralph

PLANTATION FUNERAL HOME

Thomas M. Ralph
Judith C. Ralph
Owners & Directors

Phone: 587-6888

7001 N.W. 4th St.
Plantation, Florida

Becker Funeral Home

Ron E. Becker
Funeral Director

Phone (305) 428-1444
1444 S. Federal Highway
DEERFIELD BEACH

Ed Boyle... President

Nielsen's FURNITURE

1335 S. FEDERAL HWY U.S. 1
DEERFIELD BEACH, FLA.

Quality Furniture & Interiors
Discount Prices

Satisfaction Guaranteed

421-5353

NY 1927 FLA 1956

Lowe-Hanks Funeral Homes

HIALEAH
MIAMI SPRINGS CHAPEL
151 E. OKEECHOBEE ROAD
HIALEAH, FLORIDA 33010

885-3521

PALM SPRINGS
NORTH HIALEAH CHAPEL
PALM AVE. AT W. 49 STREET
HIALEAH, FLORIDA 33012

KRAEER FUNERAL HOME

R. Jay Kraeer, Funeral Director

Fort Lauderdale
565-5591

Coral Springs
753-8960

Pompano Beach
941-4111

Deerfield Beach
427-5544

Margate
972-7340

Boca Raton
395-1800

Sample Road
946-2900

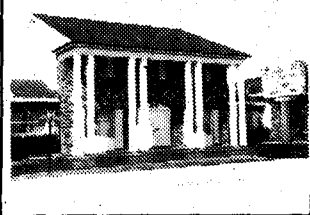
BESS-KOLSKI-COMBS

Funeral Home INC.

757-0362

Considering
Pre-Arrangements?

Compare Our
Facilities • Services • Prices



10936 N.E. 6th Avenue

Catholic Owned / Operated

CONVENIENT LOCATIONS
SINCE 1927 . . . SIX CHAPELS

AHERN
Plummer
FUNERAL HOMES

PRIVATE FAMILY
ROOMS
SPACIOUS FORMAL
CHAPELS

"The Plummer Family"

J. L. Jr., Lawrence H.

What is deadly about sin?

By Carol Ann Morrow

Ass't. Editor, St. Anthony Messenger

"Deadly" hardly seems descriptive of sin these days, at least as measured by Arbitron ratings. TV soaps, by day or by night, feature the latest trends in domestic violence and illegal mayhem. A typical hour might easily include incest, embezzlement and kidnapping with a stray virtue just as a change of pace. This is *photogenic* sin. Joan Collins, star of the miniseries *Sins*, is television's reincarnation of the Temptress and the embodiment of this view of sin.

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

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

Catholics and a sense of sin

To those who might find this sin-talk more appropriate to a pulpit than an editor's desk, it is best to state up front that sin is no private matter. The future, indeed the present, of our society depends on our attitude toward sin. Much hinges on our answer to the key question: Is sin for us a matter of feeling, a slang expression? Or is sin, as the theologian Timothy O'Connell states it, "something awry with our world and with our relationship with God"? Less than half of those surveyed by *People* could name one of the proverbial seven deadly sins. Is that important?

Traditions other than our own speak easily of being "a Church of sinners" and "being born again." Repentance and conversion are more private matters within the Catholic tradition. And yet, from the time we were small, we told our tales of wrongdoing, first in dark confessionals, then in reconciliation rooms. We *knew* we weren't flawless, but we also knew we were *forgiven*.

Those critical of Roman Catholic theology and practice remark about "revolving-door confessionals" spewing out penitents grateful for forgiveness yet cheerfully resigned to endless repetitions. There may be some truth to the charge that what was repeated and repented was often someone else's sense of what might properly be named "sinful."

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



'A typical hour might easily include incest, embezzlement and kidnapping, with a stray virtue just as a change of pace. This is *photogenic* sin.'

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

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

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

Conscientious reflectors

The seven deadly sins were largely unknown to those who answered the *People* magazine survey. Memorizing them certainly doesn't make us moral. And some contemporary wisdom correctly recognizes that the sins themselves are less significant than the attitudes behind them which find expression in other "deadly" acts.

Karl Menninger, the physician who asked *Whatever Became of Sin?*, included a chapter in that volume on "The Old Seven Deadly Sins," venturing to add some new ones, such as waste and cruelty. British author Henry Fairlie has devoted a volume to *The Seven Deadly Sins To-*

day, offering the insight that each is a story of love gone wrong. His work relates these ancient categories to such timely issues as politics, discrimination, science and pornography.

Menninger and Fairlie have expanded the categories but the crucial insight is to know what is "deadly" within ourselves. And it is as important as defusing a live bomb in a population center.

The Gospel person in a world where "sin exists" must acknowledge and repent of its existence within himself or herself. All of us need to become conscientious reflectors, grateful for surveys, glad for education that spurs us to examine our consciences, but aware that the intersection between objective evil and interior knowledge and freedom is the crossroads where sin becomes possible.

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

St. Anthony Messenger will not be surveying readers' knowledge of the seven deadly sins. Nor will readers be asked to rank actions according to their "felt guilt." A more searching survey is posed by the Risen Jesus: Why are you weeping? Who is it you are looking for? Having "defused" the sting of sin through a belief in so compassionate a Savior as this, we have removed one more haven where the illusion that sin is glamorous can thrive. —C.A.M.

(Reprinted from *St. Anthony Messenger*, published monthly by the *Franciscan Friars of St. John the Baptist Province*, 1615 Republic St., Cincinnati, Ohio 45210.)

Abortion splits civil rights groups

By Liz Schevtchuk

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

"It's unfortunate the abortion issue had gotten involved in this thing because it may jeopardize passage" of the whole legislation, according to Msgr. Thomas Reese, Acting director of the NC-CIJ.

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

The controversial legislation would overturn the 1984 Grove City ruling by the Supreme Court, which is seen as a setback for civil rights because it said that only federally funded programs at universities or colleges, not the entire institution, can be held accountable for civil rights violations.

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

through the House but not the Senate before legislative time ran out.

A year later, though, the reintroduced bill got bogged down in a fight over abortion. The USCC wants the bill amended by three riders — two of which directly or indirectly involve abortion.

But the Leadership Conference on Civil Rights — a coalition of church and public interest groups to which the USCC belongs — and other civil rights groups oppose attaching such amendments. As a result, the USCC has been pitted against traditional civil rights allies.

"Our view is that this is not the bill to fight the abortion issue," said Karen McGill Arrington, an LCCR official. The Leadership Conference "doesn't have a position for or against abortion," she added.

The first amendment sought by the USCC, an "abortion-neutral" provision — the focus of the most attention — would prevent abortion from being included as a right under anti-discrimination laws and ensure that no institution must offer abortion services.

The second "religious tenets" rider would expand an exemption which permits institutions

controlled by religious bodies freedom from aspects of the civil rights law because of their religious beliefs or practices. It would include institutions affiliated with but not directly controlled by religious bodies. Supporters say even if the "abortion neutral" amendment fails, this second rider would prevent church universities or hospitals from having to offer abortion-related services.

The amendments give adversaries of strong federal civil rights policy "a field day" and an excuse for prolonging their opposition, Msgr. Reese said. Furthermore, "the presence of amendments invites other amendments. The darn thing could be amended to death."

Msgr. Daniel F. Hoye, USCC general secretary, however, believe the Leadership Conference has faced pressure from pro-choice groups. "The people responsible for keeping this very important legislation from moving forward are the congressional leaders who oppose the (abortion-neutral) amendment and those who are responding to the pressure of pro-abortion interest groups," he wrote in a memo to the American bishops.

Haiti should never have been this way

Previously, the people of Haiti were oppressed and hungry. Now they are free and hungry. But how can that be? How can millions of people in the Western Hemisphere be hungry and shoeless? There may be a number of historical and demographic factors involved but none of those can change the ultimate point: We human beings simply do not behave as a family of man. The Kingdom of God on earth is nowhere near. Yes, Baby and Papa Doc bled the Haitian treasury for years and now the government has only half a million dollars left to run the country — less than ten cents per Haitian!

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

Voice editorial

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

But we really could not be bothered. When things got unsettled down there the U.S. gave our pal a lift to France. The Philippines was no different except it was strategically important. As long as Marcos kept things settled our government poured the money on him until he, too, eventually fled the country, leaving it in a state of near collapse economically.

The truth is, if Reagan would talk as tough to our dictator friends as he does to Khadafy, the moral tone of our foreign policy would move up more than a notch.

As it is the Church has had to fill the moral vacuum in many countries, acting as the national conscience and the defender of the common folk, something this nation ought to be doing. If we did we would probably have much less to worry about from the far left which feeds off injustice.

We Catholics have a right to be proud of our Church defending the poor and criticizing injustice around the world, but we, as Americans, ought to demand that our government drop a few bombs — verbally speaking — on some of our non-democratic friends abroad.

Pope spreads love

Pope John Paul has taken another step in reconciling centuries of pain between Christians and Jews.

In Rome, up until about a century ago—modern times, historically speaking — the Jewish community had to undergo an annual humiliation on a yearly basis.

In a pre-Lenten ceremony, the Chief Rabbi of Rome was required to crawl up to the governor of Rome, who was appointed by the Pope, and present a Torah. The governor would reject it and give the rabbi a kick in the pants, as symbolic of the Jews non-acceptance of Christ.

In last week's historic event, the Pope, turning things around, went to the Jews, visiting their synagogue. In a further reversal of roles, he presented the chief rabbi with a valued Torah from the Vatican museum.

He went on to condemn anti-semitism from any source whatsoever, em-

Letters

Abortionists holding civil rights bill hostage

Editor:

The Civil Rights Restoration act (CRRRA) — the major civil rights bill of the current session of Congress — is dying. And that makes me mad.

The bill is dying even though strong majorities in both houses support the main thrust of the bill. It is dying because militant "pro-choice" organizations are trying to use the bill as a vehicle to expand "abortion rights."

If the bill were enacted in the form demanded by the National Organization for Women (N.O.W.), it would force many hospitals to offer elective abortions, or be deemed guilty of illegal "sex discrimination."

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

I am a Black woman who for many years has been committed to the struggle for civil rights. I formerly co-directed an equal-opportunity housing organization in Richmond, Virginia.

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

I have never seen any contradiction between my support for strong federal laws to protect the rights of Blacks and other minorities, and support for the right to life of unborn children. In fact, it is my belief that the pro-life movement is itself a civil rights movement in the most profound sense.

Thus, I am distressed to see pro-abortion advocacy organizations attempting to advance their legislative goals by "piggybacking" on legitimate civil rights legislation.

The CRRRA (HR 700/S.431) broadens the reach of four existing laws which prohibit discrimination on the basis of sex, race, age, or handicap in federally funded programs. One of these laws — Title Six of the Civil Rights Act of 1964 — may be the most important single federal statute in protecting the civil rights of Black Americans.

The CRRRA would greatly expand the reach of these four laws. Unfortunately, one of the four laws — called Title IX ("Title 9") — has already been interpreted to require universities to provide elective abortions. The legal effect of the CRRRA would be to expand this mandatory abortion policy to all hospitals which have "educational programs" — that is, which employ residents, interns, nursing students, and the like.

Many hospitals do not perform



Organized crime takes over 100 billion a year

phasizing the "any." This was a virtual apology or at least a condemnation of past historical acts.

The continuing need for such acts is apparent from the reaction of the Archbishop Lefebvre traditionalists who are praying for the Lord to give them a new pope because of this.

It is fortunate we have a strong Pope.

Apparently some traditionalists believe Christ prefers humiliation to reconciliation.

abortions, or perform them only under extraordinary circumstances. Under the CRRRA, the federal government would compel these hospitals to provide abortion on the same basis as other "medical services" — or give up their teaching programs.

Pro-life groups have proposed an amendment to the CRRRA which would make the sex discrimination law neutral on abortion. Under this amendment, universities and hospitals could offer or not offer abortion, as they see fit. This "abortion-neutral" amendment would in no way interfere with institutions which voluntarily provide abortion.

Incredibly, the leaders of some major Black advocacy organizations have gone along with the pro-abortion groups in threatening to sink the entire bill, rather than permit it to pass with the abortion-neutral amendment.

Frankly, I don't understand why some of our Black leaders are willing to kill a major civil rights bill in order to appease a small group of militarist feminists. It's time to tell the pro-abortion advocacy groups that they have held the Civil Rights Restoration Act hostage long enough.

Kay Coles James
Washington, D.C.

Help the contras!

Editor:

On March 16, I was watching the T.V. and I saw that we have no future if we do not send aid to the freedom fighters in Nicaragua.

What will be our future if we do not send aid to freedom fighters in Nicaragua?

What will happen to the children that were born free and what will happen to the right to worship God?

And most important, what will happen to the freedom of our land?

Please listen to the voice of children and the people. We need to help the Nicaraguan contras and in doing

so we help ourselves.

Please notice how close Nicaragua is to the United States of America. Also notice how near communism is to the United States of America, my home and yours.

We must take care of the land of the free and the brave even if we must take chances.

Monica Rimada,
sixth grader,
St. Theresa School,
Coral Gables and
143 students, parents
and teachers

Do T.V. Masses count?

Q. What is the stand of the church on attending Mass over television? I cannot hear a thing in church now, after attending for 35 years. At home I can turn up the TV volume and hear all right. Is that a legitimate substitute? (New York)

A. Listening to and watching Mass on television is never a substitute for being there. The church's rule (and the practice of Christians centuries before there ever was a rule) is that participation in the Sunday Eucharist by one's presence is part of the life-breath of our faith.

As I'm sure you know, one is excused from that participation for a



BY FR. JOHN DIETZEN

serious reason, when one is seriously ill, for example, or disabled or endangered because of a handicap or old age.

With such a serious reason one is excused from Sunday Eucharist. Watching Mass on television may in such instances be a help to prayer and reflection on the Mass, but it is not required.

You alone can determine whether you have such a handicap. Judging from what you told me, I would feel reluctant to excuse myself from Mass for your reasons. Listen on television also if you wish and prepare yourself by reading the Scriptures beforehand. But you and your fellow parishioners still have much to gain by your being there.

Q. My niece, who is engaged to a non-Catholic, was told recently that in a mixed marriage the non-Catholic party is required to sign promises. However, she just came across your leaflet stating that this was changed in 1970.

Is this change still in effect and does it apply to all dioceses? (Virginia)

A. It is true that formerly both the Catholic and the non-Catholic partner in an interfaith marriage signed "promises," particularly relating to children.

This was changed in 1970 by Pope Paul VI. Among the new norms for interfaith marriages is the provision that, to obtain the necessary dispensation from the impediment to an interfaith marriage from the local bishop, "the Catholic party shall declare that he (or she) is ready to remove dangers of falling away from the faith."

"He is also gravely bound to make a sincere promise to do all in his power to have all the children baptized and brought up in the Catholic Church" ("Matrimonia Mixta," March 31, 1970). This applies not only to the United States but to Catholics throughout world.

In January the following year the American bishops published regulations implementing this requirement in the United States. They prescribed that for a dispensation from the impediment to an interfaith marriage, the Catholic would make a declaration substantially in the following words:

"I reaffirm my faith in Jesus Christ and, with God's help, intend to continue living that faith in the Catholic Church." And, "I promise to do all in my power to share the faith I have received with our children by having them baptized and reared as Catholics."

At some opportune time before the marriage the non-Catholic partner must be informed about this commitment on the part of the Catholic.

Teen suicide

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

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

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

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

Experts say it is characteristic of all depression, regardless of age, that the suffering feels permanent. When depression takes hold, it is difficult for people to realize that the pain will pass.

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

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

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

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

The National Committee on Youth Suicide Prevention thinks that many teen suicides can be prevented. The

BY ANTOINETTE BOSCO



committee urges parents and educators to communicate with their children, to listen and to recognize their need to feel loved and connected.

On the one hand, parents can educate themselves to know the signs and symptoms of depression and ways of dealing with it.

On the other hand, teen depression is so normal that it can be extremely difficult to gauge its seriousness. Almost all teen-agers suffer turbulence stemming from hormonal changes and identity crises. Many of us want to take the easy way out by blaming teen suicide on social ills such as TV violence, drugs, poverty and neglect. But we can't do that. Every one of us should be aware of this tragic waste of human life, recognizing its complexity.

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

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

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

(NC News Services)

Coping with grief

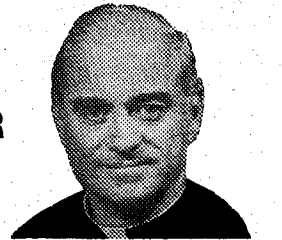
NEW YORK — Some practical suggestions for coping with grief are contained in the newest issue of Christopher News Notes titled, "Dealing with Grief."

In the pocket-sized leaflet, The Christophers provide readers with an understanding of the world of grief, noting that "no two people experience grief in the same way." For some, grief is a constant, numbing experience that takes years to surmount, while for others it is a temporary pain to be handled as well as possible, but destined to pass. News Notes says.

To ease the pain of a grieving friend, The Christophers offer these suggestions:

- Be present. The presence of a friend can be tremendous help to a person dealing with grief.
- Recall happier times. Injecting a note of humor and remembering pleasant memories can ease the pain.
- Acknowledge the right to grieve. Allow the grieving to retell certain stories and express their feelings.
- Be of service. Offer your help by running errands, cleaning house, cooking a meal, etc.

BY FR. JOHN CATOIR

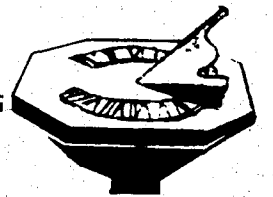


• Keep in touch. Remember those who have lost a loved one by calling or visiting, and by including them in outside activities.

The issue contains inspirational quotes and Scriptures passages, reminding us that God cares and is with us through our suffering. Single copies of "Dealing with Grief" are available free on request by writing to The Christophers, 12 E. 48th St., New York, NY 10017.

Time capsules

By Frank Morgan



Early Christian martyrs

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

"It began by being denied entrance to the public baths; then we were followed everywhere; then before long the most notable members of the Church were imprisoned; then finally the brutalities of a delirious mob were let loose upon us.

"Dragged to the market place, the confessors declared their faith before an immense crowd. A young slave girl, who was being tortured, merely kept repeating, 'I am a Christian. We commit no evil.' Biblis, another woman who had at first denied her faith, was tortured in order to reveal the supposed crimes of the Christians, but these torments served only to remind her of the pains of hell, so she regained her courage, professed her faith and even began to harague the crowd.

"Bishop Photinus, an old man of 90 years, was taken

to the Tribunal and replied to the governor's question as to who was the God of the Christians: "When you are worthy, you will come to know Him!" At that he was kicked about, stoned and died in prison."

One day J.P. Morgan was invited to dinner at the home of his junior partner, Dwight Morrow. Before Mr. Morgan arrived, Mrs. Morrow gave her children careful instructions not to state to Mr. Morgan's extremely large nose, to make no comment about it and not even mention the word "nose" in Mr. Morgan's presence.

The children behaved perfectly and all went smoothly during dinner. Mrs. Morrow was beginning to relax when she turned to her distinguished guest and said, "And now, Mr. Morgan, will you have cream or lemon in your nose?"

And then there's the very old story of the mother potato who told her daughter potato that she could not marry Lowell Thomas, since he was just a commentator.

What's a father to do?

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

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

First, I have no intention of visiting them in their place as I feel this is tantamount to giving public approval of their action. Second, my daughter has a year of school remaining to obtain her degree. I cannot in conscience provide money meant for her housing if she intends to live as she does. I wouldn't give her money for booze or dope, and I feel that to support a sinful lifestyle is about the same.

Needless to say, there is no possibility of their sharing a bed in my home.

My wife has called me a hypocrite and worse. Is the "new" morality really moral? — Delaware

Thank you for your letter expressing so well the deep pain parents can feel when their adult children defy parental values. Your question — Is the new morality really moral? — is too abstract. A more practical question would be, What can I do and what do I choose to do regarding her behavior?



BY
DR. JAMES
AND MARY
KENNY

You say you want to respond in love. How are you going to express this love response?

You are deeply hurt by her behavior. Say so. These are your honest feelings. You have a right to express them. Your daughter can disagree with your position, but still accept your feelings as the expression of one adult to another.

You do not plan to visit them. Here you might need to examine your feelings more closely. Are you attempting to control your daughter by shaming her or punishing her? You may run the risk of cutting off communication completely. In parent-child relations it is almost always wise to avoid absolute statements ("I'll never visit you under the present circumstances.") because they are seldom forgotten and can destroy relationships beyond repair.

You plan to cut off college money. Again examine your feelings. Are you attempting to control her decisions and actions through giving and withholding money? What do you want to accomplish?

Will she change her lifestyle? Will she drop out of school? Will she get her degree without you and resent you forevermore for not supporting her during this year? I do not know the future, but you might ponder the possible outcomes of your actions.

You will not let them share a bed in your home. Fine. It is your house, and you have every right to express your feelings and values in your life there.

In struggling with your concern about sexual values, examine some of the other problems in the world. Do you get upset by world hunger, racism, escalation of nuclear arms or inhuman prison conditions? Because these issues rarely touch our lives personally, we frequently ignore them. We worry only about "personal" sins. Yet the corporal works of mercy — the questions which, Jesus tells us, will determine our salvation — are: Did we feed the hungry, clothe the naked, visit the sick and those in prison?

You need not condone the "new" morality. You do need to allow your daughter to make her own choices. Then respond in a loving, though not necessarily approving, way.

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

(NC News Service)

Exonerating parents

My college son told me that a girl in his complex invited him and his roommate for homemade manicotti.

"How nice of her," I replied.

"Yeah," he said. And then, "What's manicotti?"

Which tells you how often I prepare it. But, so that he wouldn't be culturally deprived, I explained, "It's that big tube pasta that's stuffed with meat or ricotta cheese."

"She said it's going to be spinach," he said.

"Oh, oh," I replied. "And you don't like spinach."

"Yeah, I do," he said. "It's just your spinach I don't like ... you know, the squishy kind."

I sighed. Here was one more instance of kids liking something elsewhere that they detest at home.

The first time it happened, when my daughter ate a friend's eggplant which drew groans from her at home, I admit my feelings were miffed. Why would she be afraid to offend her friend but not me? However, I've come to appreciate letting others educate my children in the finer things of life.

It happens not only in food but in other areas as well. This same daughter had a big date the evening of a blizzard years ago. She appeared in sling-strap heels. "You aren't going out in the snow in those?" I asked in my most appalled mother-tone-of-voice.

"Oh, Mom," she said. "We'll be inside. Don't worry about it."

BY
DOLORES
CURRAN



"Is he going to carry you inside?" I asked. Gathering steam, I continued, "What if your car gets stuck? What if you can't find a parking place and have to walk a block in those? You'll catch pneumonia." Hardly an original statement but I wasn't being original, just being Mother.

She gave me a gimmee-a-break look and the doorbell rang. As she was being helped into her coat, her date said, "Hey, where are your boots? It's mean out there."

Without a murmur — in fact, with a smile — she went for her boots. And she didn't even look at me on the way out, so she missed my expression of righteous triumph.

I sighed. Mothers do that a lot. The next morning she said, "Boy, am I glad I wore my boots. We took a walk in the snow." She grinned mischievously and said, "Why didn't you tell me to wear my boots?"

And coaches — ah, coaches — they're wonder-

ful for helping mothers. After I battled my wrestler to eat right, get lots of sleep and take Vitamin C, all to little avail, he announced that his coach told them to eat right, get lots of sleep and take Vitamin C because he didn't want any sick wrestlers.

To his credit, Steve told me all this with a proper degree of abashment but I couldn't resist the urge to say, "Why didn't I think of that?" Sometimes I don't use good judgement but inwardly I said, "Thanks, Coach."

What it comes down to is that I've learned that our kids don't have to learn all their good habits from us. Friends, teachers and coaches do a pretty good job of parenting. Some parents, including an earlier version of me, resent it, but I no longer do. I'm happy for the assistance.

What's annoying, of course, is that the kids will listen to others and not to us. But we do the same with them. They complain about a teacher or rule but when their friends echo their complaint, we give it more credence. Then it becomes a universal complaint rather than our child's gripe.

In one way, this practice of responding to another's advice while spurning it at home is a compliment to parents. It says, "Hey, my mom was right after all. Spinach isn't too shabby."

It's nice to be found right once in awhile.

(Alt Publishing Co.)

Family matters

By Sister Virginia McCall, PBVM
Director of Ministry to Separated and
Divorced, Family Enrichment Center

During this season of Easter we are vividly reminded of the paradox of our Christian faith, that life comes out of death. It was Jesus' acceptance of his humanity and faith in his Father's love and presence that enabled him to pass through death to life. In the same way do we come to know and experience a tender, loving, merciful God.

Each of us is confronted with many experiences of death throughout our life-time. The persons who are widowed or divorced, those who retire from a life time of active work, those whose dreams are shattered...all are touched by an experience of death.

I have died. I have faced serious illness and the death of one I loved. I know what it is to be afraid, to be alone, to be discouraged, to be depressed, hurt and rejected. I have experienced isolation as a result of misunderstanding, of unmet expectations and of my refusal to let others into my world.

Through death to life

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

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

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

To achieve life through death I must be willing to face the experience. I must take time to reflect upon what has happened and what I feel. I need to admit that I am hurt, that I am afraid, that I am discouraged, that I am weak, powerless and alone while at the same time acknowledge that it's all

right to be human. This is painful. This is death. But unless I am willing to undergo this death, I remain alone in my aloneness. I remain isolated from others. I remain alienated from myself and from God.

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

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

Then it is that I suddenly discover I am no longer alone, that life does have meaning. As that new life flows through my being, it touches the lives of others. As I face my own human weakness with honesty, courage and faith, I die and yet I live.

The filmmaker's reality

Money counts more than the message

By Tony Zaza

NEW YORK — The entertainment business is run by accountants and lawyers who keep a cold eye on the cash flow but often have a blind spot for reasonable censorship.

Of the 20 highest-grossing films of 1985, six were rated O (morally offensive) by the U.S. Catholic Conference, while five were rated R (restricted) by the Motion Picture Association of America. Of the top 40, there were 13 rated O and 14 rated R. Within the top 40, there was basic agreement on suitability in less than half of all cases.

Most of the films the USCC found offensive were youth-oriented films offering a mix of violence and profanity. Half of the MPAA films rated R were action-adventure with a mix of violence and nudity.

The year's top 40 list showed encouraging resurgence of the A-II (adults and adolescents) film, 14 in all, but not the A-I (general patronage) or G-rated (general audiences) film. The overall trend in the big money-makers was toward films about women, teens and oddball comedies.

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

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

Gut reaction

Several factors are considered before a film is distributed or even financed for production. Sales and marketing professionals respond first to their gut reaction to a concept or to the viewing of a finished film. It is viewed primarily as a product to be



Films like "Clan of the Cave Bear," often draw big money at the box office because of young stars like Daryl Hannah (top). But the lure of money often makes filmmakers ignore the integrity of their product. The USCC rated this film "O", morally offensive, because of graphic sexual scenes and the brutal sequence of the killing of a bear. (NC photo).

sold. Then, the track record of the people involved in the picture — producer, director, cast, writer — is evaluated in terms of marketability and likelihood of success.

The business strategists then guess about how critics will respond to the film. Next, the number of prints distributed is determined both by the financial arrangement between producer and distributor-exhibitor and the way the market is defined from research and critical response.

Investment analysts view the movie business as a high-risk industry with short-term profit advantages. Since

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

hooks

Other important factors relate to merchandising, that is, to the possible marketing hooks in the picture

which may be exploited for additional revenue. These hooks include the soundtrack album, T-shirts, posters, books about the "making of," and the more lucrative avenues of television pre-sales, videocassette sales and foreign rentals.

'Since profit is the primary motivating factor for distributors, they tend to exploit human weakness of potential audiences as the most expedient route for immediate returns...'

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

When you are a viewer, you cast a vote. When a reviewer writes, he or she casts a vote and offers guidelines on how to vote by fostering appreciation of films with values while giving little play to films of low moral character and little aesthetic quality.

But nothing succeeds like success, and having a top-grossing film, regardless of the nature of the message, tends to cause producers and distributors to imitate the formula.

Zaza is on the staff of the U.S. Catholic Conference Department of Communication.

A ratings guide to current films

April Fool's Day, O (R)	The Money Pit, A-II (PG)
The Adventures of Mark Twain, A-I (G)	Murphy's Romance, A-III (PG-13)
Back to the Future, A-III (PG)	Police Academy III, O (PG)
The Color Purple, O (PG-13)	Pretty in Pink, A-III (PG-13)
Critters, A-III (PG-13)	On Valentine's Day, A-II (PG)
The Clan of the Cave Bear, O (R)	Out of Africa, A-IV (PG)
Down and Out in Beverly Hills, O (R)	Rad, A-II (No rating)
Gung Ho, A-III (PG-13)	Sleeping Beauty, A-I (G)

FILM KEY: Motion Picture Association of America ratings symbols are: G-General Audiences; PG-parental guidance suggested; R-restricted, under 17 requires accompanying parent or guardian; PG-13—Parents should give special guidance to children under 13. The USCC ratings symbols are: A-I, general patronage; A-II, adults and adolescents; A-III adults; A-IV, adults with reservations; O-morally offensive.

A hero's tale

One of the highlights of next week's television programming is, "The Resting Place," scheduled for 9 p.m. on CBS, Channel 4 on April 27. John Lithgow stars in the story about a small town's conflicts during the 70s to overcome generations of prejudice when a family attempts to bury a black Vet in a "white" cemetery.

HAVE YOU WRITTEN A BOOK?

Join our published authors in a complete, reliable publishing program, one that offers publicity, advertising, editorial assistance, and handsome books.

Carlton Press, the leading New York subsidy publisher, is seeking manuscripts for publication in book form. Fiction, poetry, juveniles, how-to, religious, and all types of non-fiction are being considered.

If you have a manuscript—or if your book is almost complete—you should get the facts. Send for the informative 32-page booklet, *How To Publish Your Book*, explaining our time-tested, comprehensive publishing program. You can obtain a free, professional evaluation of your manuscript's qualities and potential without obligation, and also receive a Carlton gift book to demonstrate our craftsmanship.

FILL IN COUPON AND MAIL TODAY

Editor Tim Caine

(212) 714-0300

Carlton Press, Inc. 11 West 32 Street • New York 10001

Send me a copy of *How To Publish Your Book*

Check one:

I have a complete (or partial) manuscript.

I won't have a manuscript for some time, but do send me publishing details.

Name _____

Address _____

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

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

751-4429

A TOUCH OF CAPE COD ON BISCAYNE BAY

On The
79th St.
Causeway
CLOSED MONDAY

Mike Gordon
SEAFOOD RESTAURANT

MAINE LOBSTERS
CLAMS AND OYSTERS
NEW ENGLAND SEAFOOD

COCKTAIL
LOUNGE

Our 39th Year

What's Happening



PEACE ON EARTH — The entire student body of Msgr. Pace High School took a few minutes off from class last week to attend a celebration for peace at nearby St. Thomas University. Students joined hands and prayed for peace, listened to children from the "We are the World" chorus, and released dozens of balloons marked P.O.T.C., the initials for the Peacemakers of the Community curriculum at St. Thomas.

MCCW convention April 27-29

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

"Our Synod: Women of the Church Walking Together" is the theme of the three-day meet which will conclude at a banquet on April 29 where Miami's new Auxiliary Bishop Norbert M. Dorsey, C.P. will be the guest speaker.

Workshop sessions on April 28 and 29 will include discussions on legislation, family affairs, community services, organization services and church communities as well as a seminar on international affairs.

During the convention Catholic women

who have distinguished themselves in South Florida through religious, social, educational and charitable endeavors will be honored.

Mrs. Rita Clifford, Fort Lauderdale, will be succeeded as president of the Council by Mrs. Dorothy Sacher, Miami. Other officers who will be installed during the meet are Mrs. Sue Gomes, Miami, vice president; Mrs. Jackie Orlando, Fort Lauderdale, secretary; and Mrs. Dolores Besterda, Fort Lauderdale, treasurer. Ceremonies of installation will begin at 4:30 p.m. during Mass on April 29.

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

K of C hosts vocation fundraiser

Over 300 people packed St. Vincent's Community Center in Margate for the Northwest Broward Knights of Columbus Council 6590's fifth annual dinner and dance for vocations.

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

"This dinner dance helps pay some of the seminarian's living expenses," said Joe Lo Truglio, a K of C two-year trustee and

past Grand Knight. "It's an eight-year program and there are a lot of incidentals that (seminarians) need. This is our way to help."

Lawyers Guild picnic

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

For further information call 579-0795.

Fr. Radloff speaks on 'Jung and Christianity'

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

The Rev. Roger Radloff, a priest of the Archdiocese of Miami, who serves as psychological consultant to the Catholic Church in South Florida, has a doctorate

in letters from the Ruthenian Theologiate, a doctorate in psychology from the University of Basel, and a post-doctoral Diplomate from the C.J. Jung Institute in Zurich.

Father Radloff, who has published extensively in the field of analytical psychology, will speak at 8 p.m., April 30 at the University of Miami Union.

It's a Date

Entertainment

St. Brendan's Church, S.W. 87th Ave. and 32nd St. will host an organ recital by Jose Gutierrez on April 26 at 9 p.m.

The Louis Handbell choir will participate in the 3rd Annual Greater Miami Handbell Festival on April 20 at 7 p.m. at the Miami Airport Marriott Hotel. Eighty musicians from 10 handbell choruses will present a ringing tribute to "America the Beautiful." Admission is free.

St. Timothy Catholic Church will be the location of the 2nd Annual Archdiocese of Miami Choral Festival directed by Dr. Donald Oglesby on April 25 at 8 p.m. Concert will include the St. Louis Handbell choir, brass quartet and oboe. Tickets \$2.50.

Madonna and Chaminade drama clubs will present "Arsenic and Old Lace," a farce of murder and merriment on April 25-26 at Madonna Academy Auditorium at 8 p.m.

Archbishop Curley-Notre Dame High School will present "Godspell," a musical based on the life of Jesus according to the book of St. Matthew, on April 24, 25 and 26 at 8 p.m. in the school cafeteria. Tickets \$5 for adults and \$3 for students. Please call 751-5131 for reservations.

Single/divorced/widowed

St. Andrews Single Again (Divorced, separated, widowed) meet the 2nd and 4th Wednesday of every month. Meetings are usually held at the St. Andrews Towers in Harmony Hall, 2700 N.W. 99th Ave. at Coral Springs. They will hold a spring dance on May 3 in the church hall. For more info call Bill at 742-2647 or Janet at 752-2373.

The Catholic Alumni Club of Miami has scheduled a Mass at St. Thomas of Villanova University at 12:30 p.m. in the chapel on Singles Sunday, April 27.

Happenings Singles is planning a singles cruise for the weekend of June 20. Space limited.

The North-Dade Catholic Widow and Widowers Club will hold a meeting and covered dish on April 25 at 7:30 p.m. at the Visitation Church Social Hall, 100 N.E. 191st St. in Miami. All faiths welcome. Call 651-5539 or 652-3052.

St. Timothy Separated and Divorced Ministry meets every Monday night at 7:30 p.m. in McDermott Hall, 5400 S.W. 102nd Ave. in Miami.

The Cenacle Spiritual Life Center in Lantana will host a retreat for never-married men and women directed by Michael Galligan-Stierle,

director of Campus and Single Young Adult Ministry. Young singles share, reflect, pray together. Call/write: Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462. Call 582-2534.

Card parties

Catholic Daughters of the Americas, Court Holy Spirit No. 1912 will sponsor a Dessert Card Party on April 26 at St. Elizabeth Gardens, Pompano Beach, at noon. Donation \$1.50. Refreshments served, anyone may attend. Proceeds for charity. For information contact 941-5546.

St. Malachy Women's Club will be hosting an Afternoon Card Party April 25 in their Parish Hall located on Church grounds on University Drive, Tamarac. Starts at noon. Refreshments, table and door prizes. Men invited. Donation is \$2. For tickets or more information call Jane Kolly 721-3375 or Millie Kantra 721-5495.

Potpourri

The Dominican Lait Third Order of St. Dominic, St. Thomas Aquinas Chapter, will host their Day of Reception and Profession

NCCJ holds human relations workshop

The Broward National Conference of Christians and Jews will sponsor its fourth Youth Human Relations Workshop Sunday, April 27 from 12:30 p.m. to 8 p.m. at the Holiday Inn Conference Center, 1711 North University Drive, Plantation.

The workshop, bringing together high school students of different racial, religious and ethnic backgrounds, will provide an atmosphere of positive interaction in an effort to create an awareness and understanding of differences as well as values held in common.

The first part of the workshop will focus on "Traditions of Life Cycles" and will be led by members of the clergy and educators representing the Catholic, Jewish and Protestant faiths. The second

half of the program, led by trained adult leaders with various professional backgrounds, will be devoted to workshops on developing self-esteem and communication skills.

Full scholarships, including supper, are provided for all participants by the Broward National Conference of Christians and Jews. Interested students may call the NCCJ office at 749-4454 for application blanks.

The National conference of Christians and Jews is a non-sectarian human relations organization dedicated to eradicating prejudice and discrimination and to strengthening our pluralistic society through promoting understanding and respect among all groups.

Separated and divorced sessions slated

A series of nine sessions will be conducted at Our Lady of the Holy Rosary Church, 9500 SW 184 Street, Perrine for persons who are separated, divorced and widowed. They will be under the direction of Sister Virginia McCall, Director of Ministry to the Separated and Divorced, Archdiocese of Miami. The first session will be on Sunday, May 4 at 7:30 p.m. All other meetings will be on Tuesday evenings beginning May 13 at 7:30 p.m. Persons can come into the series at any time.

The program is designed for those who

have experienced a loss and who desire to face some common issues such as being alone, the grief process, discovering and trusting self, changing relationship and the single parent. This will be done through input, prayer and sharing within small groups.

For pre-registration and further information contact the Holy Rosary PSM Office, 243-5135, Molly, 253-4100 or Sister Virginia McCall at the Family Enrichment Center, 651-0280.

Delaware Foundation supports local students

The Bill Raskob Foundation, Inc. of Wilmington, Del., has awarded Chaminade, a college preparatory school, a \$12,000 grant to be used as scholarship monies to fund three needy students through their four years at the school. This grant was in addition to the \$10,000 the school received from the foundation for its computer center project.

Brother John H. Campbell, S.M., president of Chaminade, was overwhelmed

by the generosity of the foundation and is optimistic that other foundations will support the Chaminade cause.

A grant for \$10,000 awarded by the Raskob Foundation for Catholic Activities, Inc. through Monsignor Pace High School enabled the Pierre Toussaint Haitian Catholic Center to initiate an After School Enrichment Program for Haitian youth located on the premises of the Center in the "Little Haiti" section of Miami.

A happy Pesach to Jewish neighbors

A Happy Pesach to our Jewish neighbors at this time of ancient memory for all spiritual descendants of Abraham and Moses. Easter for Christians was celebrated at the earliest possible date this year "on the 1st Sunday after the first full moon after the spring equinox." Jewish Passover therefore, from which we Christians identify our celebration of the Holy Thursday Liturgy with its scriptural reading of Jesus and the Apostles preparing for the Passover, is this year almost a month later, on April 23.

The Greek Orthodox Easter will be observed on May 4 since from ancient rulings it may not be celebrated until after the Jewish Passover. In the year '87, Hebrew passover will precede Easter, therefore the Latin and Greek Easter occur on the same day, April 19. The profound mystery in all of this is

God's Eternal Providence liberating The Chosen People from slavery in Egypt over 3,000 years ago and perpetuating the annual memory of this saving event as prescribed in Exodus 12 and Deuteronomy 12 and 16. Christians continue this prayer of thanksgiving in the Eucharist liturgy begun on Passover probably in the year 31 and continued to this day.

We Latin Christians are growing in awareness and appreciation for our religious roots as we celebrate in spirit with Hebrews, Greeks and all People of God, the common bond of gratitude and responsibility to work together for the liberation of all members of the human family wherever freedom is limited by unjust laws and customs.

Sister Noel Boggs,
Ecumenical and Interfaith
Commission

Ceremony on April 27. Members meet in the board room of Thompson Hall, Barry U., at 10:30 a.m. for the Blessing and the Pinning of the Roses.

Visitation Church Men's Club will hold a "Flea Market" on parish grounds, 19100 N. Miami Ave., April 19, 1986. Space rental, \$5.00. Time: 7:30 a.m. to 3 p.m. For more information call 652-3183.

Hospice, Inc.'s new series of Bereavement support groups will begin Thursday, April 3, 7 p.m. at Hospice House, North shore Medical Center, 1100 N.W. 95 St., Miami and will continue every Thursday through May 1.

St. Henry's annual golf outing and dinner dance will be held May 4 at 1 p.m. Golf: Palm Aire Executive Course. Dinner: St. Henry's Family Hall, 1500 St. Andrews Ave., Pompano Beach. The cost for golf and dinner is \$24 per person. The cost for dinner only is \$12 per person. Please call 785-2450 from 10 a.m. until 3 p.m. to make your reservation.

The World Day of Prayer for Vocations will be celebrated on April 20 at the Cathedral at 11 a.m. Bishop Norbert Dorsey, celebrant. Participants: Knight of Columbus, Daughters of Isabella, Serra clubs, Liga Orante Vocacionale. Pastors or pastor representatives invited.

Opera performance at cathedral

St. Mary Cathedral, 7525 NW Second Avenue, will be the scene of the premier performance of Greater Miami Opera Association apprentices at 7:30 p.m. today (Friday), April 18.

Featured during the concert will be excerpts from *Così fan Tutti*, *La Traviata*, *The Barber of Seville*, *Rigoletto*, *Carmen*, *Tales of Hoffman*, *Louise*, *Faust*, *Lakme* and *Die Fledermause*.

Artists participating include Mary Paul, Michael Franco, Cynthia Ackley, Tracy

Lind, Timothy Miller and Stephan Kirchgraber. Matthew Bryant, Cathedral music director, and Gary Magby, pianist.

Archbishop Edward A. McCarthy, and local patrons of the Opera Association including Mrs. Suzanna Tweed, Ted Ericson, Robert Frazier, Col. Sir Arthur and Lady Amy Gallow, and Robert Heuer, have extended an invitation to the general public to attend.

Voluntary donations will be used for the education of children from low-income families in the area of the Cathedral.

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



Social justice conference May 10

The Church and social justice will be the subject of a day-long conference to be held at St. Brendan Parish Hall in Miami on Saturday, May 10.

Sponsored by the SouthEast Pastoral Institute (SEPI), and accredited by Barry University, the Spanish-language conference will cover the following topics: the

economy and justice; the theology of liberation; the Church and communism; and economic development and poverty in the world today.

Speakers will be: Dr. Antonio Jorge, professor of political economics at Florida International University; Dr. Jose Ignacio Rasco, professor at St. Thomas University, Miami; Dr. Fermin Peinado, profes-

sor of philosophy at St. John Vianney College Seminary in Miami; and Dr. Jose Ignacio Lasaga, clinical psychologist at the Miami Mental Health Center.

Cost is \$10, including lunch, and the conference will last from 9 a.m. to 5 p.m. St. Brendan is located at 8725 SW 32 St. in Miami. For more information, call SEPI at 223-7711.

Corpus Christi opens registration

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

There is a science lab, individual tutoring and adult education classes at the pre-kindergarten - 8th grade school.

THE VOICE

Call 758-0543

CLASSIFIED ADS

CLASSIFIED
 Classified Rates: \$1.65 per line
 4 words per line. 3 line minimum
 Deadline: Monday 10 AM
 For information call 758-0543
PAYMENT WITH ORDER

3-CEMETERY LOTS
 FOR SALE PLOT FOR TWO
 WOODLAWN CEMETERY 8 STREET
 REASONABLE PRICE
 CALL WEEKDAYS EVENING
 858-1063

4A-HALLS FOR RENT
GABLES K OF C HALL FOR RENT
 Weddings. Parties or Banquets
 270 Catalonia Ave. 445-7365

5-PERSONALS
 VITAMINS, MINERALS, BOOKS
 BREAD, NUTS, OILS, HONEY
 SEEDS & HERB TEAS
MURRAY'S
 HEALTH FOOD STORE
 Corner N. Miami Ave. & 75 St.
 759-2187

WANTED CATHOLIC BOOKS
FOR THE MISSIONS. CALL
 John Romey 261-2366

5A-NOVENAS
 THANKS TO ST. JUDE
 FOR PRAYERS ANSWERED.
 PUBLICATION PROMISED. K.W.

May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus pray for us, St. Jude, worker of miracles, pray for us. Publication promised. M.S.

THANK YOU, ST. JUDE FOR FAVORS GRANTED. Publication promised. M.L.

5A-NOVENAS
 Thanks to the Holy Spirit, St. Jude, and The Blessed Virgin for prayers answered. Publication promised. Joe Flanagan

THANKS TO ST. JOSEPH FOR PRAYERS ANSWERED. PUBLICATION PROMISED. LMF

THANKS TO ST. JUDE FOR PRAYERS ANSWERED. PUBLICATION PROMISED. H.P.

THANKS TO THE HOLY SPIRIT FOR PRAYER ANSWERED. PUBLICATION PROMISED. H.P.

Thank you St. Jude and our Blessed Lady for prayers answered. Publication promised. R.G.

THANKS TO THE HOLY SPIRIT FOR PRAYERS ANSWERED. Publication promised. G.D.M.

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

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

5A-NOVENAS
 Thanks for prayers answered Holy Spirit, St. Jude, Publication Promised. T.A.F.
 THANK YOU TO BLESSED MOTHER & ST. JUDE FOR PRAYERS ANSWERED. Publication Promised. F.S.

7-SCHOOLS & INSTRUCTIONS
TEACHING POSITION AVAILABLE IMMEDIATELY
 Part time or Full time
 Math or Science Background
 Great Benefits: Health Dental Insurance; Pension Plan; Social Security; Paid Sick Days; New Facilities; Flexible schedule; Great Working Environment; potential for advancement. Competitive Starting Salary. Contact: M. Huntington, Principal. 255-7315
 Send Resume to:
ST. JOHN NEUMANN SCHOOL
 12125 S.W. 107 Avenue
 Miami, Florida 33176

TEACHING POSITIONS
 Applications Are Being Taken For 1986-87 School Year
 Teachers Needed for:
EARLY CHILDHOOD
ELEMENTARY
MIDDLE SCHOOL
JUNIOR HIGH
 PART TIME OR FULL TIME
 Great Benefits:
 Health and Dental Insurance; Pension Plan; Social Security Paid Sick Days; New Facilities; Flexible Scheduled Great Working Environment; Potential for Advancement. Competitive Starting Salary
 Send Resume To:
 M. Huntington, Principal
ST. JOHN NEUMANN SCHOOL
 12125 S.W. 107 Avenue
 Miami, Florida 33176

7-SCHOOLS & INSTRUCTIONS
TEACHING POSITIONS IN ART, GUIDANCE, RELIGION SOCIAL STUDIES
 FOR 86-87
CALL 223-5660
 for application form
CHRISTOPHER COLUMBUS H.S.
 3000 S.W. 87 Ave.
 Miami, Fl. 33165

7-SCHOOLS & INSTRUCTIONS
ST. JOHN NEUMANN SCHOOL
 12125 S.W. 107 Ave.
 Miami - 255-7315
 Openings in Grade 4 thru 8 For 1986-1987 School year
APPLY IN PERSON
 Monday thru Friday
 9 A.M. to 4 P.M.
 Bring a copy of Birth and Baptismal Certificates

TEACHING POSITIONS IN ART, GUIDANCE, RELIGION SOCIAL STUDIES
 FOR 86-87
CALL 223-5660
 for application form
CHRISTOPHER COLUMBUS H.S.
 3000 S.W. 87 Ave.
 Miami, Fl. 33165

10-AMUSEMENTS, PARTIES ETC.
SPORT FISHING
HELEN C.
CAPT. JOHN CALLAN
 947-4081

21-MISCELLANEOUS
WE PAY CASH FOR ANY KIND OF TOOLS — New or Used—Misc.
 825-2381.

HAVE GOOD NUTRITION BY CONSUMING SHAKLEE FOR MORE INFORMATION
 call: 557-9967 or 821-1348

25-TOOL RENTAL
OVER 100 LOW RENTAL TOOLS
SMITTY'S HARDWARE & PAINT CO.
 12320 NW 7 AVE 681-4481

Sell what you no longer use...with a VOICE CLASSIFIED AD
 Miami 758-0543
 Broward 525-5157

38-RETIREMENT HOMES-NORTH MIAMI
PARKVIEW MANOR RETIREMENT HOME
 12221 W. Dixie Hwy, N. Miami
 Supportive care for Seniors.
 24 hr. supervision. Assistance with activities of daily living.
 State licensed. Adult Congregate Living Facility. 893-2634

38-RETIREMENT HOMES-HOLLYWOOD
ST. VINCENT RESIDENCE
 "For the self-sufficient"
RETIRE WITH US AND ENJOY YOURSELF
 1618 Polk St. Hlwd. Fla.
 Good meals, Linen service
 Color TV, beautiful lounge.
 Chapel for meditation
 Near downtown & bus service
Reasonable Rates
 Inquire 920-1029

13-HELP WANTED
YOUNG ADULT CO-ORDINATOR
Diocesan Ministry Position
 Dynamic faith-filled person needed for Group Formation, Retreats, Conference planning and peer ministry training. Program is 3 years old and has 25 Young Adult groups...growing, growing, growing!!! Experience in Young Adult ministry or related field. Administrative and supervisory skills necessary. BA minimum, MA preferred. Bi-lingual.
 Search Committee c/o Michael Galligan-Stierle
 Archdiocese of Miami, 9401 Biscayne Boulevard Miami, Fl 33138

POSITION OPEN
DIRECTOR OF COMMUNICATIONS
 Diocese of St. Augustine in N.E. Fl. Looking for a person experienced in communications to spread the Good News of the Church; working with print and broadcast media. Qualifications: college degree and minimum of 5 yrs. in communications field. Salary open. Send Resume & references by June 1 to: Msgr. R. Joseph James, Search Committee Chair, CATHOLIC CENTER, P.O. Box 24000, Jacksonville, Fl. 32241-4000

Mail an ad! \$1.65 per line
 4-5 WORDS PER LINE
 3 LINES MINIMUM
 \$12 col. inch

To: THE VOICE, Box 381059
 Miami, Fla. 33238-1059

Please print the enclosed classified ad.

Starting _____ Run _____ weeks.

I enclose \$ _____ in full payment.

Name _____

Address _____

Zip _____ Telephone _____

DEADLINE MONDAY 10 AM

BUSINESS SERVICE GUIDE

PHONE 758-0543

60-ACCOUNTANTS
FRED HOFFMEIER-ACCOUNTANT
 Tax-Bookkeeping-Notary
 CALL 735-8770

60-AIR CONDITIONING
 REPAIR AIR CONDITIONING
 call this number 947-6674.
 Pick up & deliver
 T & J Air Conditioning cc #3182

Please tell advertisers you saw it in The Voice

60-BUSINESS SERVICE GUIDE-Cleaning Service
SPRING FEVER CLEANING SERVICE
 I will clean your Office, Bus., Condo, Apt. or Home N. DADE & S. BROWARD AREA
 653-1318

60-DOORS FOR SALE & INSTALLED
DOORS GALORE
 All types of doors & guards
 16602 N. Miami Ave. Miami, Fla.
 KIRK (305) 944-3203
 Member of St. James Parish

I ALWAYS FIND WHAT I WANT IN THE VOICE

60-MOVING & STORAGE
ROBERT WILLIAMS MOVING AND STORAGE
 Large or small jobs. Anytime
 681-9930

60-PLUMBING
PHIL PALM PLUMBING
 REPAIRS & ALTERATIONS
 CC No. 2476 Call 891-8576

CORAL GABLES PLUMBING
 Complete bathroom remodeling
HOME REPAIRS
 24Hour Service cc#0754
 Call 446-1414 or 446-2157

60-PLUMBING
RIGHT WAY PLUMBING CO. INC.
 COMPLETE PLUMBING SERVICE
 Commercial/Residential cc# 2741
 7155 NW 74 St. 885-8948

60-RELIGIOUS ARTICLES
ST. PAUL'S CATHOLIC BOOK & FILM CENTER
 Bibles-Missals-Religious Articles
 Mon.-Sat. 8:30 AM to 6 PM
 Free parking in back of building
 2700 Biscayne Blvd. 573-1618

WHEN YOU SHOP MENTION THE VOICE

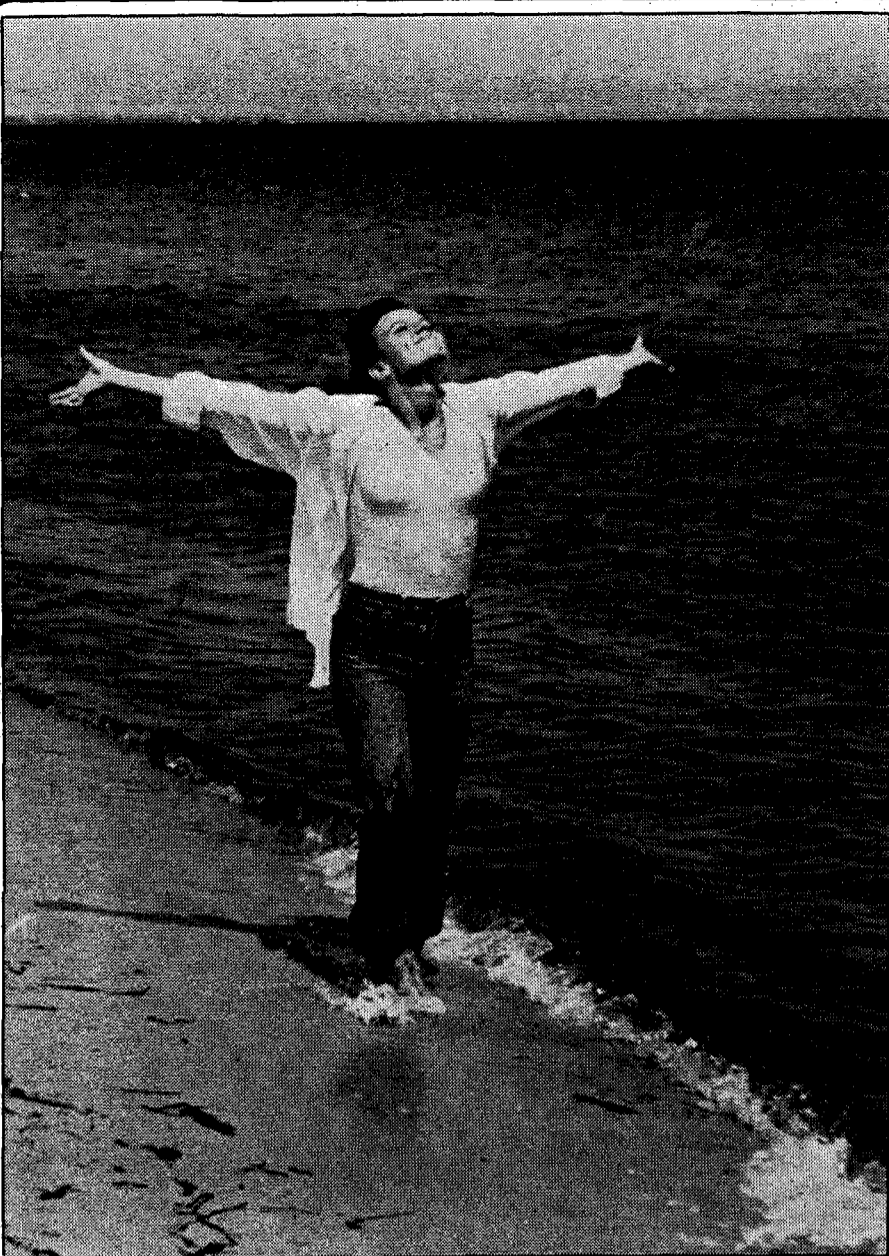
60-REFRIGERATION
M L S REFRIGERATION CO.
 Work done on your premises.
 FREE ESTIMATES 754-2583
 cc#054038-6

60-ROOFING-DADE / BROWARD
ROOFING & REPAIRS
 Over 24 yrs. experience. 7 days
GUARANTEED-FREE ESTIMATES
LICENSED & INSURED
 945-2733 cc #14169 758-1521

60-SEAL COATING
JACK'S IMPERIAL ASPHALT, INC.
 Seal Coating (2 coats) cc #76518
 Asphalt Patching 581-5352

60-VENETIAN BLIND SERVICE
STEADRAFT BLINDS
 Venetian blinds. Riviera 1" blinds
 Custom shades, old blinds refinished & repaired your home. Jalousie door & window steel guards.
 1151 NW 117 Street 688-2757

WHEN YOU SHOP MENTION THE VOICE



A teenage girl celebrates a beautiful day on Jones Beach in New York. Despite recent surveys that suggest young people are in quest of the "good life," many youths are enthusiastic participants in liturgical ministries, parish councils and service projects. While young people often question or reject traditional religious values, many sense something bigger at work in the world and in themselves. (NC photo by H.T. Kellner)

'There is a tremendous need for the elderly and youths to share talents and resources.'

All the seasons

A time for youth

By Cindy Liebhart
NC News Service

Michael is a bright, confident young man who commutes daily to an inner-city Catholic high school from his home in the suburbs. He discusses philosophy, politics and social issues thoughtfully — and seems to have a strong opinion on every subject. Michael's anger at social injustice leads him to volunteer weekly at a shelter for homeless men and twice a week he tutors a child from a poor family in reading and math. He is skeptical about "organized religion." He senses the presence of "something larger" which gives life and peace and order to human existence, but he is reluctant to call it God.

Laura is a kind, respectful young woman who consciously seeks to deepen her faith and discover meaning in life. Active in a variety of extracurricular activities, Laura finds time to visit residents at a nearby home for the elderly several times a week and to participate in her parish's folk-music group. Laura investigated several Christian traditions before joining the Catholic Church. She listens intently to group discussions, but

joins in only when she has thought carefully about her opinion.

Alison is flamboyant, outspoken and a little rebellious. Caught up in the latest clothing trends and hairstyles, she professes that New Wave music and rock concerts are her life. Religion, she said, is "boring" and the only reason she was attending parish youth activities was because her father "forced" her. But underneath Alison's "cool" exterior lies a curiosity about life and a genuine goodness. At first a little self-conscious when she asked questions about anything remotely associated with religion, in her own way Alison eventually seemed to be grappling with how it all fit into her life.

I became acquainted with these teen-agers during a recent parish youth program.

They are part of a generation shaped by the dramatic, sometimes convulsive, changes in society and in the church in the last 20 years.

What are some of the values, the expectations, the outlooks of today's youth?

While it is risky to make generalizations about youth, some common threads emerge:

- Influenced perhaps by the grassroots movements toward freedom and equality of the last two decades — the civil rights movement, the women's movement, the anti-war movement — young people today say they want to participate in things that affect their lives and to know that their contribution makes a difference.

- Despite recent surveys which suggest the career choices of young people are increasingly motivated by the desire for wealth and the "good life," the paradox is that teen-agers are often enthusiastic participants in liturgical ministries, parish councils and service projects.

- On the other hand, today's young people are "more wary of commitment" and approach marriage cautiously, according to Kevin O'Connor, counseling coordinator at St. Viator High School in Arlington Heights, Ill.

This is due in part to the fact that an increasing number of young people come from homes where parents have divorced. Youths also are exposed to a steady diet of TV

Thinking it over

Making use of everyone's talents

By NC News Service

"I'm a big believer that older adults can be a tremendous resource" for parishes, said gerontologist Christopher Hayes. He is director of the Center on Aging at The Catholic University of America in Washington, D.C.

That is why he would like to see parishes become more knowledgeable about the elderly. In some dioceses "I see the church doing innovative things with the elderly," Hayes commented.

Many parishes have a large number of retired people, skilled lawyers, nurses, accountants and doctors. With encouragement, these people could provide much needed advice to their peers, Hayes said.

"There also is a tremendous need for the elderly and youths to share talents and resources" with each other, Hayes said. Providing ways for older adults and youths to associate with each other "breaks down the stereotypes" that each group has about the other.

One such program, sponsored by the Center on Aging with the Hospital for Sick Children, pairs an older adult with a developmentally disabled child. The senior citizen spends time regularly with the youngster, giving the parents some much needed relief.

Such programs "give the older person an ongoing role... and an opportunity to be a useful member of the parish," Hayes said. It helps retirees "develop a positive mental outlook."

Older parishioners are particularly helpful in working with institutionalized peers, Hayes added. Certain older adults have a knack of communicating with their peers and "can develop a trust relationship" which is mutually valuable.

In many parishes older adults are waiting to be called on to help. "We are continually running into older Catholics who want to be involved" in parish activities, said Joseph Leary. Finding ways to respond to their desire is one reason why the Archdiocese of Washington recently established a task force on the elderly, Leary said. He is its chairman.

Leary explained that the task force is presently gathering information on existing programs for the elderly in other dioceses and in ecumenical circles. He is especially interested in programs which aim to empower senior citizens to help themselves.

Eventually the task force hopes to develop a model for ministering to the elderly which other dioceses and parishes can use.

Scriptures

The new creation

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

Introduction

We have modern "apocalypses" in our day.

The popular movie *Star Wars* looked at the future. It offers a struggle between the forces of Good and Evil and had many strange creatures. There was even something of a religious theme in the phrase, "May the Force be with you." (One only wonders how many replied, "And also with you," as they watched.)

We even saw what next Sunday's second reading presents. A large city floating in space. The effects were breathtaking. Our author strove for the same effect with his words.

Background

John saw more than an immense city hovering in space. He saw a *new* earth and a *new* heaven. Throughout our reading the emphasis is upon the newness of things.

Such newness involves us in a correct approach to this mystifying final book of the Bible. That is why the Church selects it for reading during Eastertide, when *new* life is being celebrated.

Generally speaking, an "apocalypse" (or "revelation") saw the world as being in a hopeless mess. The only solution was for God to step in, put an end to things as they are, and start all over again.

A "prophecy" looked at the same mess and suggested that God would step into things as they were and fix them; there was some hope within the existing world.

Behind both approaches, and at their deepest level, there lies the firm faith that God is the Lord of history. Even though our book is filled with grim and menacing scenes, he also chose to balance them with beautiful scenes of equal intensity: a rosy future that was coming "soon," a hope held

ns of life

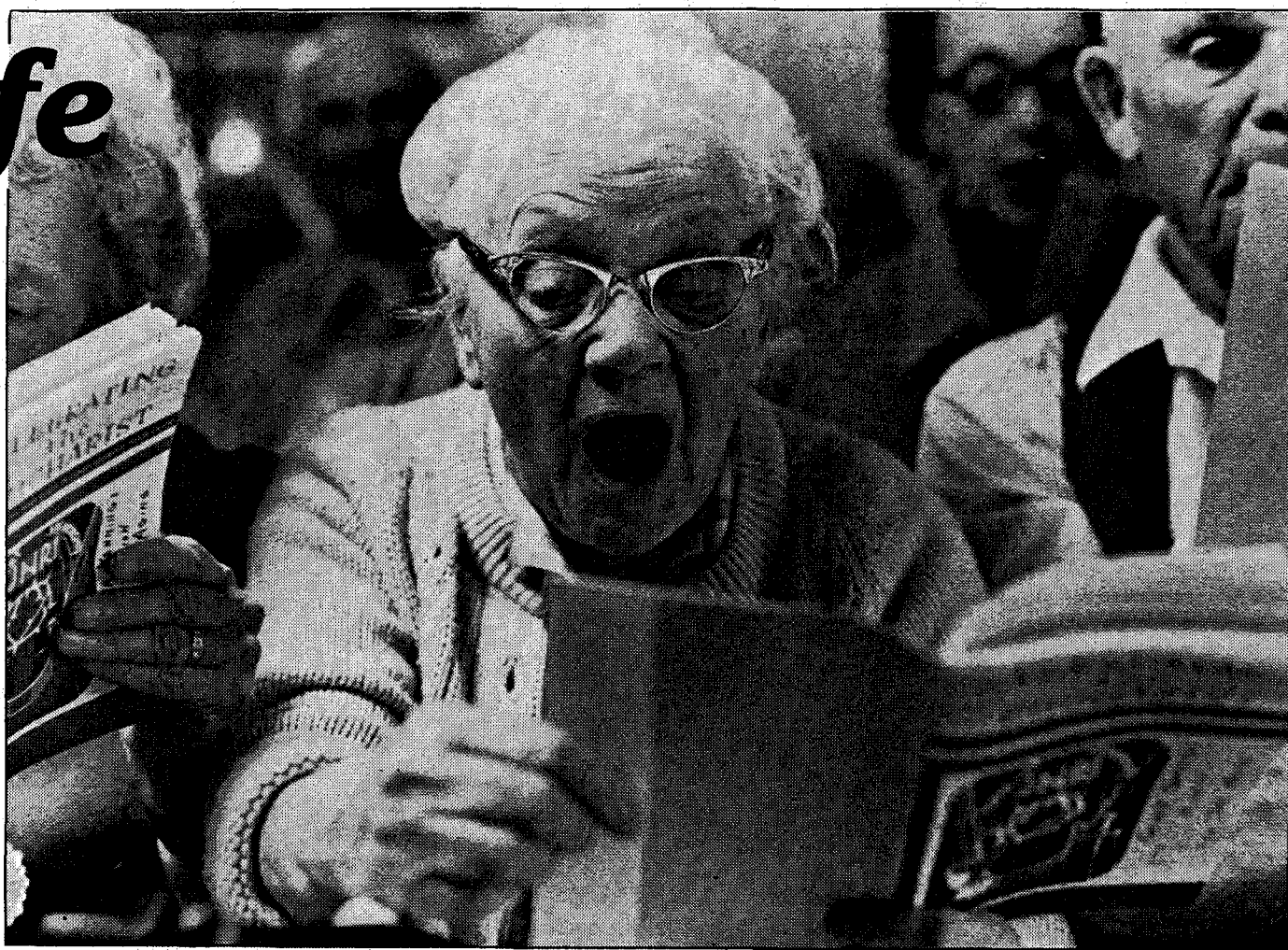
programs and movies which portray instability and divorce as part of the normal course of events.

O'Connor said young people today recognize that a relationship doesn't just happen. They realize that building a good relationship requires conscious effort and dedication — and they are eager to learn skills to help them develop and maintain a marriage commitment.

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

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

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



Old age today need not mean "frailty." More and more old people are finding ways to get involved in church and community activities. (File photo/NC News Service)

The aged: skip the stereotypes

By Katharine Bird
NC News Service

Aging persons today defy stereotyping, as the following vignettes illustrate:

- At the age of 75, she has a sparkle in her eye and a cheery word for everyone she meets. Three days a week she sets off for the office where her duties include book-keeping. Though her husband sometimes grumbles about her working outside the home, she says that meeting the public keeps her interested in life.

- The days that his wife goes to work, her husband usually prepares their dinner. He takes delight in gardening and is proud especially of her rose garden on which he lavishes loving care.

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

The couple was adamant about remaining as independent as possible and finally moved into a senior-

citizen complex in Charlottesville, Va., not far from their son's home. Attentive to the older couple's needs, he and his wife pick them up

son, Ariz. They serve as ministers of hospitality there, greeting parishioners at the church door.

Often on Sunday they pick up an

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

for church on Sunday and chauffeur them around their new community.

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

The two women share a number of joint concerns. Sundays they attend the same parish Mass in Tuc-

older friend and take her out to brunch. The two women keep a close eye on this 90-year-old widow, who is childless and quite frail but proud of the fact that she lives alone.

"A number of years ago, we equated frailty and aging" but today it is possible to distinguish between frail people and normal aging, said Msgr. Charles Fahey, director of the Third Aged Center at Fordham University in New York City. He spoke at a confer-

ence on aging at Cleveland State University.

The topic is pertinent because the United States is in the midst of a "dramatic change in the age structure of society." So states a draft paper prepared by the commission on the elderly of the New York State Catholic Conference, based on research completed by the Third Age Center. Its statistics reveal:

- Two-thirds of all people alive now in the United States will live into their 80s.

- By the year 2015, one in every six persons will be over 65. The commission points out that the "graying of society" offers a considerable challenge to the church in planning for the future and adds: Pastoral care is always "a relationship of reciprocity and never a one-way street. As one past to another, so too are they pastored to."

The commission suggests that in planning, parish leaders take into account the fact that the elderly have much to offer other parishioners in the way of resources, wisdom and life experiences.

out to Christians undergoing persecution.

The punishment described for the persecutors is hard to square with Christ's command to pray for one's enemies. It is one way, if not the ideal way, to provide the suffering ones with encouragement.

The other side of things, the view of ultimate triumph and happiness, is evidently the attitude these Easter readings are meant to convey.

Commentary

As our scene opens, Babylon (a cryptic name for Rome, persecutor of Christians) has fallen. Ultimate evil has been destroyed, and the stage is set for "new heavens and new earth." For our author and his generation, such a fall would have to be the beginning of an age of peace and newness.

It is here that the authors of a prophecy and an apocalypse can meet for agreement. Isaiah, the prophet, had written, "I am

about to create new heavens and a new earth" (66:17).

The "sea" exists no longer, we are told, for it was seen as a monster that devoured ships and sailors. Only God could tame such a beast, and his victory over evil could best be described as a taming of the sea.

The new Jerusalem can now appear, "prepared" to meet her husband, as beautiful as we think all brides are. What the prophets; such as Jeremiah (31:31-34) or Ezekiel (37:27), described has come true. God dwells with his people. It is an intimacy that Israel knew when the temple existed, or in the Tent of Meeting when the Exodus began.

The notion of being with God, however, evokes an even earlier image. Adam communed with God in Eden. Thus the last book of the Bible brings us back to its

beginnings. It ends as it began, with the peaceful serenity of creation in all its newness.

For the first time in this Book of Revelation, the God who spoke his creative word at the beginning is heard to speak. He says, "See, I make all things new!"

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

This column is excerpted from *Share the Word*, a bi-monthly reflection on the daily and Sunday Mass readings, which is available for both home and parish use from the Paulist Evangelization Association, 3031 Fourth Street, N.E., Washington, DC, 20017.

On the road for Jesus

11 young people become evangelizers

By Laurie Montes

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

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

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

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

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

Members of the team commit



National Evangelization Team member Dan Patnode of Yakima, Wash. chases after another student during a game. Patnode is one of the 11 young people traveling nationwide to put on retreats for junior high and high school students. (NC photo by Laurie Montes).



Ann Bovly of Spokane, Wash. talks to God during a skit put on by the National Evangelization team during a retreat at Our Lady of Sorrows parish in Tucson, Ariz. She only wants to say an 'Our Father' before going to bed, but God insists on explaining the meaning of the prayer. (NC photo by Laurie Montes).

themselves to nine months on the road. Dating is not allowed.

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

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

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

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

"We share how Christ has worked

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

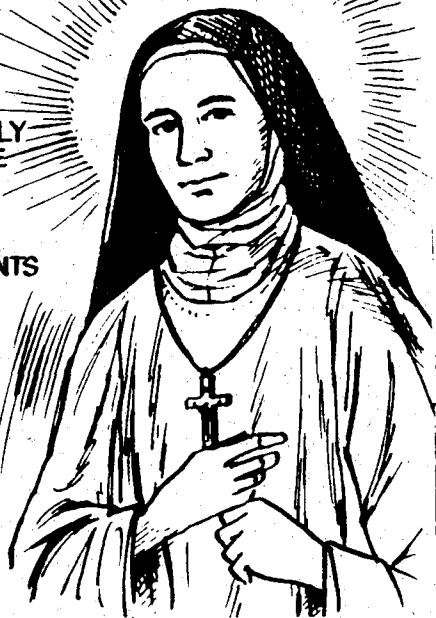
'People search for things because they're trying to fill a hole inside and they don't realize that the hole is reserved for God and God's the only thing that is going to fill it...'

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

the Saints *by Luke*

ST. FRANCA VISALTA

ST. FRANCA WAS BORN IN PIACENZA, ITALY, IN 1170. SHE WAS RAISED AT ST. SYRUS CONVENT FROM THE AGE OF SEVEN AND PROFESSED HER VOWS AT 14. IN TIME SHE BECAME ABBESS BUT EVENTUALLY WAS OUSTED BECAUSE HER RULE WAS TOO STRICT. AFTER SEVERAL YEARS SHE BECAME ABBESS OF A CONVENT IN MONTELANA BUILT BY THE PARENTS OF ONE OF HER FOLLOWERS, CARENTIA, AND SHE INSTALLED THE CISTERCIAN RULE. THE FOUNDATION LATER WAS MOVED TO PITTOLI, WHERE SHE DIED IN 1218. HER CULT WAS APPROVED FOR PIACENZA BY POPE GREGORY X. HER FEAST IS APRIL 26.



Diaper days

By Hilda Young
NC News Service

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

A neat stack of diapers.

These were the remnants, the ones I had set aside for St. Vincent de Paul awhile back.

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

Instead he's arguing with his brother about who drank straight out of the milk pitcher and left lip prints.

Somehow these few diapers escaped being used as a bank robber's mask or a kite tail or a painting rag or a Superman's cape or a blindfold or a pretend sling for a pretend broken arm.

These were the few that had enough wear left that maybe someone else could get some use out of them. Somehow these had not be-

come so worn they dissolved in the soak cycle or so ragged they were like folding streamers.

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

Now they have and it seems like it was so fast.

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

But the work of it all seems so dim and the delight so bright.

Thoughts of the giggles and wiggles and silly slobber have a way of casting even high fevers and the colic and strained carrots in a gentle light.

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

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