

Obituaries

Kay Sponn, active community member

The life and sudden death of Catherine L. Sponn has deeply touched people in Chili and Gates. Catherine, known to her friends as Kay, died of a stroke on March 4 at age 54.

"Always with a smile on her face, Kay was always there to help her family, friends and church," said her husband, William H. Sponn, 300 Paul Road, Chili.

Kay was an active member of the Parish Council, Bingo Committee, Liturgy Committee, and scouts. She was also a C.C.D. teacher, and had leadership positions in St. Helen's annual Country Fair and variety show.

Also active on the diocesan level, Kay was a member of the diocesan pastoral council, and was chairwoman of the 1983 Thanks Giving Appeal.

Besides her husband Bill, Kay is survived by her children David and Barbara Sponn, and granddaughter Carolyn of Damascus, Maryland, Daniel Sponn of Washington D.C., William Sponn of New York City, Petty Officer Robert Sponn, stationed in Guam, James and Joseph Sponn. Kay is also



survived by a sister, Mrs. Rosemary (Jack) Lazarus and a brother, Charles D. Lawson.

Marie S. Dougherty

A Mass of Christian Burial was offered in St. Bernard's Church, Scipio Center, on Friday, Feb. 7, at 10 a.m., for Mrs. Marie S. Dougherty of Rt. 34, Scipio Center.

Mrs. Dougherty, 94, widow of Paul A. Dougherty, died at St. Ann's Home, Rochester, on Tuesday, Feb. 4. She was a communicant of St. Bernard's Church and a member of the Rosary Society.

The funeral Mass was concelebrated by Father Robert J. Downs, pastor, Father Robert M. Egan, Father John A. Morgan, Father Daniel V. Hogan, and Father Raymond M. Wuest, all of whom are former pastors of St. Bernard's. Father Egan gave the homily and spoke of Mrs. Dougherty's great faith and devotion to the rosary.

Mrs. Dougherty is survived by her daughter,

Elizabeth M. Waddington, and her husband, Albert Waddington of Virginia Beach, Va.; her son, Paul A. Dougherty, and wife, Kathleen Dougherty, of Deerfield, Ill.; daughter, Linette A. Dougherty Slightan of Madison, Wis.; daughter, Sister Paul Marie Dougherty of Rochester; daughter, Margaret Ann Dougherty of Scipio Center; son, Edwin J., and his wife, Elsie Dougherty, of Salisbury, Md.; sister, Linette A. Spaulding of Syracuse; 13 grandchildren; and 14 great-grandchildren.

Pallbearers were Michael I. Waddington, Patrick I. Waddington, Francis J. McGarry, William E. Dugan, Edward E. Powers, and Jack L. Powers.

Burial was in St. Joseph's Cemetery in Fleming.

USCC says no to contra aid

Washington (NC) — The U.S. Catholic Conference has urged Congress to reject military aid to the "contra" rebels fighting the Marxist Sandinista government of Nicaragua and to instead support diplomatic solutions to the conflict.

"We urge the Congress to reject the provision of the military assistance package," Msgr. Daniel F. Hoye, USCC general secretary, wrote to the House of Representatives in a letter released by the USCC March 18. The USCC is public policy arm of the U.S. bishops.

President Reagan has asked Congress, in voting slated to begin March 20, to approve \$70 million in military aid and \$30 million in humanitarian assistance to the insurgents waging a civil war with Nicaraguan government forces.

The USCC objects only to the \$70 million in military aid and takes no position on the other \$30 million, according to a USCC spokesman.

In his letter, Msgr. Hoye noted allegations of human rights problems in Nicaragua, including harassment of the Catholic Church. "The USCC does not believe, however, that the provision of military assistance by outside powers to either side in Nicaragua is a useful contribution to a peaceful solution of the problem," he wrote.

"Hence, the USCC opposes the measure before the House of Representatives to provide military aid to forces in conflict with the Nicaraguan government," he stated. "Such aid, in our view, simply intensifies the conflict, has contributed to several thousand deaths, and does not serve a useful political or humanitarian purpose."

The USCC has taken a similar stance in the past.

In contrast to the military aid option, Msgr. Hoye wrote, "a productive road is open to U.S. action. It involves a full-scale, high-level commitment by the United States to support and facilitate the renewed Contadora peace process which has now been given new impetus" through new efforts, he said.

In 1983, the original Contadora group -- Mexico, Venezuela, Panama and Colombia, who took the name Contadora from their meeting site -- outlined a diplomatic blueprint for peace. After languishing as the civil war in Nicaragua continued, the plan was revived in January when Argentina, Brazil, Peru and Uruguay and other nations joined in the endeavor.

Msgr. Hoye termed the revived Contadora proposal "a very useful Latin American initiative. But it cannot succeed without the

active support of the United States," he said. "It is this road which we hope the Congress will support for U.S. policy."

While opposing military aid to the rebels fighting the government in Nicaragua, he also voiced concerns about human rights there. "In the past year, the human rights problem in general, and the specific issues surrounding the full and free exercise of the Catholic Church's ministry, have reached very critical proportions," Msgr. Hoye wrote.

These include, he said, harassment of church institutions, the closing of the church publication Iglesia and the Catholic radio station, summoning of priests for questioning by security forces; "and a general pattern of restricting the freedom of the church to preach the Gospel."

Cardinals John J. O'Connor of New York and Bernard Law of Boston have told Cardinal Miguel Obando Bravo of Managua, Nicaragua, of their "solidarity" with him during this time of trial for the Nicaraguan Church.

In a March 14 letter to the Nicaraguan church leader the two American prelates said the suffering of the Nicaraguan church is "a poignant reminder that the mystery of the cross continues to be lived in the body of Christ."

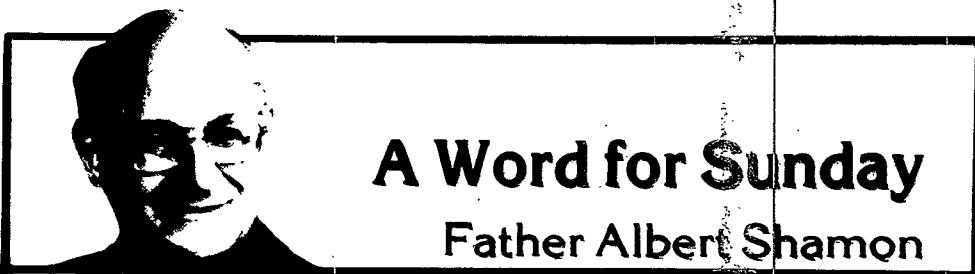
"You are subjected to a barrage of distortions, slanderous insults and innuendoes at home and by some representatives of the government abroad," Cardinals O'Connor and Law told Cardinal Obando Bravo.

"We share your deep pain when your people are denied the full opportunity to build a just, peaceful and progressive society based on the transcendent dignity of each human person," the two cardinals added. "We know your suffering when attempts are made to violate the religious conscience of Nicaraguans by denying them access to the liberating teachings of the church."

Bethany Needs Volunteers

Volunteers are needed to provide overnight coverage at Bethany House, Sunday through Thursday, from 10 p.m. to 7 a.m. A private room in a separate section of the house is provided.

Food supplies, paper goods and financial contributions are also needed so the shelter can continue serving homeless women and children in the city. For more information, call (716)454-4197.



A Word for Sunday Father Albert Shamon

Sunday's Readings: (R3) Luke 22:14 and 23:56; (R1) Isaiah 50:4-7; (R2) Philippians 2:6.

For many, Passion Sunday is the start of Holy Week. Actually, however, it is the final Sunday of the Lenten season, which comes to an end on the Wednesday preceding the Thursday of the Lord's Supper.

The celebration of palms, symbolic of triumph, looks ahead to Easter, when Jesus, hailed as "king" in Sunday's celebration, is proven King as lord over death.

The magnificent christological hymn in the second reading acclaims Jesus as Lord and constitutes a link between today's celebration and the Paschal Triduum.

The passion and death of Jesus must have been very disorienting to His disciples, who had placed all their hopes for salvation in Him. "We had hope," said the disciples on the road to Emmaus. After the resurrection, however, reflecting on these events, they came to discover their significance in reference to the songs of the suffering servant in Deutero-Isaiah.

The first reading of Sunday's liturgy is from the third Servant Song. It tells of the persecutions and difficulties the servant of God accepts in fulfillment of his prophetic vocation. Jesus proclaims God's word with unwavering faithfulness, only to suffer rejection, derision and insults. These sufferings He courageously accepts — setting his face like flint, knowing He will not be put to shame. Brutal in its imagery, the entire song is pervaded by the hope and strength of the prophet, which emanates from Jesus in His passion.

According to Luke's account, the passion and death of Jesus is the final revelation of God's love and mercy. Luke, whom Dante called the *scriba mansuetudinis Christi* (the scribe of the gentleness of Jesus) softens the Passion story much more than the other synoptic writers. Luke tends to be less critical of

the disciples' activities during the Passion. Jesus does not find them sleeping *three times*, as in Matthew's account; they do not desert Jesus in the Garden; Judas' betrayal is glossed over. There is no mention of Judas' collusion with the enemies of Jesus, nor of his eventual suicide. Luke mitigates Jesus' isolation on Calvary; "a great crowd of people followed Him; including women who ... lamented over Him."

Luke alone gives details depicting Jesus as the merciful and loving Messiah — details not given by the other synoptics. In Luke, He prays for forgiveness for his tormentors, and He assures the thief of paradise. Luke records no word of abandonment on the lips of the dying Jesus — only words of trust: "Father, into your hands I commend my spirit."

The Liturgy of the Word for Sunday is so very rich and self-explanatory that it needs very little commentary. More helpful would it be for one to take an active participation in the various parts and responses of the celebration on Sunday.

Today, demonstrations are commonplace. Generally, they express a protest of some kind. Placards are carried, banners waved and slogans shouted, all with the intention of driving home a message to onlookers who choose not to take part and may wonder what the noise is all about.

On Sunday, we gather for a procession, held to recall Jesus' entry into Jerusalem. He was proclaimed king by people who hoped He would liberate them from Roman oppression. In effect, He liberated mankind from the more terrible oppression of sin, offering to all the freedom of the children of God — but it was done by the way of the cross.

As we join the procession Sunday, we must decide to move along the road of faith, even when it means carrying a cross. Nor should we fear so to proceed, for as He was victorious over death, so shall we be. This is our joyful hope!

Hilton Village concert

The choirs of four Hilton Village churches (Lutheran, Catholic, Methodist and Baptist) will present their sixth annual free concert on Sunday, April 13, at 7 p.m. in the Hilton High School auditorium on East Avenue in Hilton. Participating in this year's musical festival are: St. Leo's Catholic Church, St. Paul's Lutheran Church, the United Methodist Church, and the Hilton Baptist Church. Ten choirs (adult, youth and bell) consisting of 200 singers and ringers will participate. Free refreshments will be available after the

concert, although a tree will offering will be asked for to offset the cost of the music.

Tax Service Extension

The Garson Meyer Senior Center announced that its free income tax service for senior citizens has been extended to April 9. The income tax assistance will be provided by AARP tax aides at the center, 177 N. Clinton Ave., Rochester, on Wednesdays through the end date. Call (716)454-3224, ext. 130.



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