

School clinics on hold for now

By Ana Rodriguez-Soto
Voice News Editor

Faced with a public outcry which included 38,000 petitions from Catholics, the Dade County School Board decided to postpone — at least until June 4 — a decision on whether to establish health clinics that would distribute contraceptives to students in public high schools.

At its May 7 meeting, even before hearing from nearly 60 people who had signed up to speak for and against the clinics, the Board decided to name a committee of "religious and lay leaders of the community" to "further review" the proposal.

Msgr. Bryan Walsh, director of the Ministry of Christian Service of the Archdiocese, has been named to the committee, said Paul Bell, associate superintendent, Dade County Schools, who will head the 18-member group.

School Board Member Paul Cejas said he made the motion to postpone so that opposing sides could meet and negotiate a compromise that the entire community could live with.

Only Janet McAiley and Holmes Braddock voted against Cejas' motion.

Archbishop Edward McCarthy this month expressed vehement objections

to the proposed health clinics because, among their many services, they would have provided contraceptives and advice on family planning to high school and junior high school students.

Bell said "There may be some misunderstanding [of the proposal]. There may be some philosophical differences... We'll be trying to focus on what actually are the recommendations and what are the options that are available."

The committee must present its recommendations to the Board at its June 4 meeting so that, if the go-ahead is given to the pilot project, there will be enough time before a July 1 deadline to apply for grant money to fund it.

The proposal submitted to the School Board called for two "pilot" clinics that would provide a wide range of health services, including: immunizations; physical examinations; treatment of common illnesses and first aid; suicide and drug abuse counseling; nutritional education; dental hygiene, pre-natal and weight reduction classes; dermatology consultations; and referrals to community health organizations and private physicians.

What the Archdiocese objected to, however, were other services the of pregnancy avoidance counseling, pregnancy testing and prescribing and dispensing of contraceptives," according to the proposal.

Archdiocesan director of Communications George Lezcano, speaking for Archbishop McCarthy at the School Board meeting, said "we all welcome and support wholeheartedly clinics that would protect and enhance the physical health of our youth."

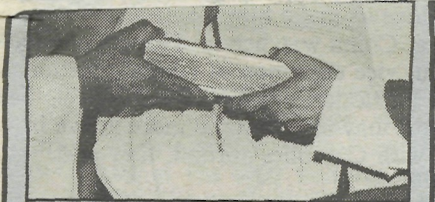
However, since the dispensing of

(Continued on page 3)



Littlest bead

Sophia Tapia is one of scores of Corpus Christi School children in Miami who formed a candle-light "Living Rosary" last Saturday evening to honor mothers on Mother's Day and Mother Mary. The children were spread out in the form of a rosary in the school's courtyard as they recited the prayers and the mysteries were re-enacted. (Voice photo by Prent Browning)



New deacons and ministers

... page 9 and 10

Campus ministry

It's tough but rewarding work

By Betsy Kennedy
Voice Staff Writer

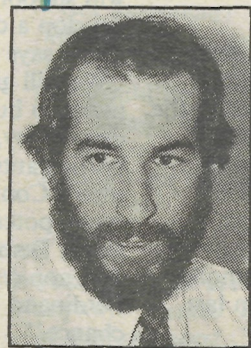
Every day, campus ministers have to put their own faith to the test. It's their job to prove to college students that Jesus is more exciting than a fraternity party, wiser than any professor, and more essential to survival than the monthly checks from mom and dad.

The late Archbishop Coleman F. Carroll once remarked, "Campus ministry is one of the hardest tasks in the Church."

Most of the campus ministers in the Archdiocese of Miami tend to agree with this assessment. But they also say it is one of the most exciting, varied and challenging of all religious vocations.

"I thrive on helping young adults explore their own lives and the mysteries of their faith. It takes a special calling, a gift to be able to keep it up year after year," says Michael Galligan-Stierle, director of the office of Campus Ministry for the Archdiocese and a campus pro with 17 years of experience.

"It's a challenge unlike any other..."



'It's high energy, fatiguing ... the average tenure for a campus minister is three years.'

— Michael Galligan-Stierle,
Archdiocese director of campus ministry

We have to shed our image of being 'churchy' and show them how relevant their faith is to life on campus. We have to make the difference," says Father Michael M. Burke, chaplain at Barry University, where 70 percent of the students are Catholic.

Because campus ministers are constantly dealing with people who are probing the meaning of their own lives and sometimes rebuke Church teaching and authority, the burn-out rate in the vocation is high.

"It's high energy, fatiguing...The

average tenure for a campus minister is three years," says Galligan-Stierle.

Although the majority of students on campus today are in their late 20s as compared with the younger students of two decades ago, a minister still has to have the same flexibility.

"A minister is a chameleon...He has to know when to camouflage himself, and when to show his colors...The college years are a critical, stressful time for most people, and students can be turned off easily," Galligan-Stierle says.

Born as a god-child of the popular campus Newman Clubs, campus ministry has grown from a gawky adolescent into a productive young adult. But it is still suffering growing pains.

Although campus ministry offices are primarily staffed by priests and nuns, more and more professional laity are becoming involved. But finding qualified applicants, willing to accept a salary ranging from \$15,000 to \$19,000 annually is an endeavor requiring almost saintly patience, according to Galligan-Stierle.

Recently, 20-30 positions in the Archdiocese went unfilled because no qualified applicants were found.

Archbishop Edward A. McCarthy voiced his concern about the critical shortage of campus ministers in his pastoral letter of Jan. 24, 1986 in which he pointed out that of 25 public and non-public colleges in this area, only three have some form of Catholic programming.

"The Archbishop has been very supportive...To my knowledge, he is the only one of the bishops to issue an individual pastoral letter on the issue,"

(Continued on page 12)

S. Africa bishops back economic 'pressures' against apartheid

DURBAN, South Africa (NC) — The South African bishops have become the first governing body of a South African church to support economic attacks on apartheid, their country's system of racial discrimination.

The bishops gave their qualified support to "economic pressure for justice" earlier this month after a special meeting in Durban. They did not identify specific actions.

Their stand is outlined in a pastoral letter intended for reading in South Africa's Catholic parishes. Some priests and laity, however, are opposed to the bishops' decision.

The bishops said that they took their stand because of "the unprecedented seriousness of our present crisis, the enormity of the present suffering of the oppressed people of South Africa and the horrifying specter of escalating violence."

Economic pressure, they said, seems to be the most effective of the non-violent forms of pressure available.

In their decision the bishops said they were "deeply concerned about the additional suffering that some forms of economic pressure might cause," but against this was balanced "the enormity of the present suffering and rate of unemployment and the prospects for the future if the system of apartheid is not dismantled soon."

Black South Africans are barred from voting in national elections or running for national office. In addition, there are several laws regarding residence, employment and interracial relations.

Pope: Be 'patient, loving' to those wed outside Church

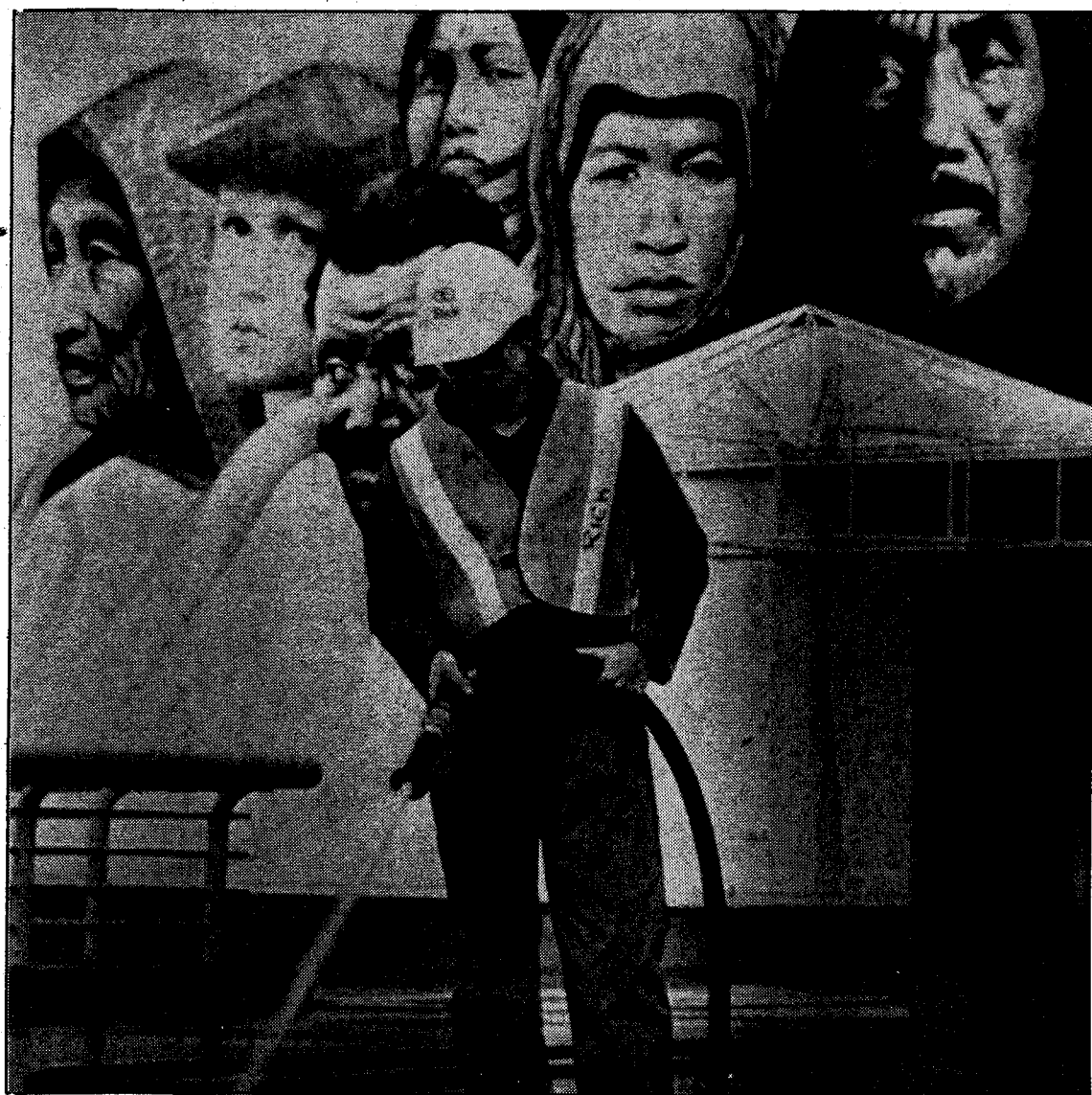
VATICAN CITY (NC) — Pope John Paul II has asked Italian bishops to take a "patient and loving" attitude toward couples who have not had church marriages. "Pastors never tire of telling people who live together that they should not consider themselves separated from the church," the pope said. "Even though it is impossible to admit them to eucharistic Communion, they are not excluded from our affection, benevolence and prayer," he said. The pope spoke to 16 bishops from Italy's northern Adriatic coast region of Emilia-Romagna.

Haitian bishops: Literacy, reform, employment are top priorities

PORT-AU-PRINCE, Haiti (NC) — Haiti's bishops have listed literacy, agrarian reform and employment as three priorities for their nation. In a recent pastoral letter, the bishops also called for decentralizing political, economic and social power to promote development in provinces; eliminating "corrupt elements" from public administration; and ending "mistrust, back-stabbing, lies and scams." "The first priority of these people is literacy," said the bishops, who launched a campaign March 7 to make 3 million of Haiti's 6 million people literate within the next five years.

Pope criticizes religious persecution in Albania

ROME (NC) — Pope John Paul II decried religious persecution in Albania and said that freedom of religion is a "fundamental liberty without which there is no liberty." The pope spoke during a brief meeting with a group of Albanian Catholics while visiting San Gregorio VII Parish, located just a few yards from the Vatican. After the communist takeover of Albania in 1945, many religious leaders were killed, Catholic churches and schools closed and lines of communication with the Holy See severed. In 1967, Albania declared itself the first atheist state. The pope said that despite the efforts of the government to wipe out religion, the Catholic faith is still alive in the hearts of Albanians.



Eyes of the world

Seemingly watched by faces of the world, an Expo 86 worker washes down an area near the United Nations pavilion. The world's fair opened May 2 in Vancouver, British Columbia. (NC/UPI photo)

Italy won't pursue Bulgarian 'connection' in papal shooting

ROME (NC) — An Italian prosecutor's office has decided not to appeal the acquittals of three Bulgarians on charges of complicity in the 1981 shooting of Pope John Paul II. The action appeared to put a definitive legal end to the alleged "Bulgarian connection" to the incident. A spokesman for the prosecutor's office in Rome said that no further legal action would be taken against the Bulgarians. The acquittal of three Turks in the case is expected to be appealed, however.

Vatican commission to resolve inter-Catholic tensions in India

PANAJI, India (RNS) — Pope John Paul II has named a Vatican-India commission of top prelates to help solve problems caused by use of several Roman Catholic rites in the country. India's Catholic population of about 12 million now encompasses three rites — the Latin Rite numbering about 70 percent of the Catholics and two Eastern Rites, Syro Malabar and Syro Malankara, which together account for the rest.

U.S. Bishops' fund to aid poor in Northern Ireland

DUBLIN, Ireland (NC) — The bishop of Belfast, Northern Ireland, says he hopes the U.S. bishops' aid fund for his country will help provide jobs in the strife-torn province. "I hope that some of the money will be available to help promote local industrial enterprise in order that the quality of life will improve, particularly in the most deprived areas," said Bishop Cahal Daly of Down and Connor, which includes Belfast. But the U.S. Catholic official overseeing the fund since its inception last January said only \$5,793 has been donated.

China moves to raise status of bishop of dissenting church

HONG KONG (NC) — Chinese government-appointed Bishop Michael Fu Tieshan of Peking has been elected to a high-level official post, which may signal a move to make him China's ranking Catholic prelate, China watchers in Hong Kong have said. Bishop Fu, vice chairman of China's National Association of Patriotic Catholics, which rejects ties with the Vatican, may also become more active in furthering ties with Catholics abroad, they said.

Official: Warfare has caused much suffering in East Timor

DILI, East Timor (NC) — A decade of rebel warfare has left thousands on Indonesian-occupied East Timor with deep social needs, says the Indonesian-appointed provincial governor. Thousands of orphans, widows and elderly need government relief, Gov. Mario Vieges Carrascalao, a Timorese Catholic, told Indonesia's Social Affairs Minister Nani Soedarsono during her recent three-day visit.

Philippine communists say they'll support Aquino

MANILA, Philippines (NC) — Philippine leftists will support President Corazon Aquino's effort to develop a democracy based on people's organizations, says the leader of a major leftist coalition. "We will give the new government the support it needs to build a popular, rather than elitist, democracy," Horacio Morales told about 150 participants in a meeting of the Bishops-Businessmen's Conference. "The present government has many potentials," said Morales, chairman of the National Democratic Front, an alliance of communists and non-communists who opposed former president Ferdinand Marcos. "We are willing to give it a chance."

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Church's tax status under attack

Battle has been going for several years

WASHINGTON (NC) — A federal court order levying a \$100,000-a-day fine against the U.S. bishops if they fail to produce subpoenaed pro-life records marked another skirmish in a half-a-decade battle over the church's tax-exempt status.

Focus of the dispute is an attempt by a militant abortion rights group, Abortion Rights Mobilization, to make the Internal Revenue Service revoke the tax exemption of the National Conference of Catholic Bishops and U.S. Catholic Conference, the

'The subpoenas raise the prospect of the court's and ARM's involvement in the internal affairs of the Church.'

bishops' Washington-based organizational structures. Other Catholic entities, including the nation's 19,000 parishes, also are potential targets for loss of tax-exempt status.

The abortion rights group says the bishops' conferences and other church groups have engaged in improper anti-abortion political activity. U.S. tax laws prohibit tax-exempt charitable organizations from devoting a "substantial" portion of their budgets to endorsing or opposing candidates for political office.

The case stems from controversial actions and statements by church groups and officials during the late 1970s and in the 1980 political campaign. The case itself was filed on Oct. 2, 1980, just a month before the election that put Ronald Reagan into the White House.

Among allegations cited in 1980 by Abortion Rights Mobilization as evidence of church misconduct were:

- The bishops' 1975 Pastoral Plan for Pro-Life Activities, which dis-

cussed actions in the political and public arena to promote an anti-abortion constitutional amendment and other pro-life legislation.

- Items in parish bulletins and diocesan newspapers attacking pro-abortion candidates.

- Comments by Diocese of Pittsburgh officials urging Catholics to not vote for a local congressman.

- A letter by the late Cardinal Humberto Medeiros of Boston telling Catholics to not vote for pro-abortion politicians in 1980.

- An editorial proclaiming "Nuts to the IRS" in Today's Catholic, newspaper of the Archdiocese of San Antonio, Texas. The editorial noted the IRS prohibitions on endorsing political candidates, then went on to endorse Reagan for president.

The suit originally named the IRS as defendant because it administers the granting of tax exemptions. But in 1982 Abortion Rights Mobilization had the NCCB and USCC added as co-defendants in the suit.

A year later, U.S. District Judge Robert Carter, who has handled the case since its inception, agreed to remove the NCCB-USCC as co-defendants but allowed the dispute between the abortion rights group and the IRS to proceed.

In 1984 Carter agreed to a request by Abortion Rights Mobilization to subpoena NCCB-USCC records on pro-life activities which the group wanted to use as evidence in the lawsuit.

Then in February 1985 Carter denied a request from the IRS to dismiss the case. Seven months later, he refused to hold the NCCB-USCC in contempt of court for failing to comply with the subpoena but told the bishops' conferences to hand over the documents "forthwith."

Finally, in January 1986, the 2nd U.S. Circuit Court of Appeals also denied the IRS petition to dismiss the case, a decision that opened the way for enforcement of the subpoena.

In March, writing to the bishops, Msgr. Daniel F. Hoye, NCCB-USCC

general secretary, said that the conferences "cannot comply with the subpoenas at this time" because complying would infringe on religious rights under the First Amendment. He added that being judged in contempt of court was tactic which would allow the church to launch an appeal and thus gain appellate court review of the case.

According to Msgr. Hoye, "the subpoenas raise the prospect of the court's and ARM's involvement in the internal affairs of the church and consequently a potential infringement upon USCC-NCCB's rights under the religion clauses of the First Amendment." He added that the court had been informed that the church was not being disrespectful toward the judicial process in refusing to respond to the subpoenas.

But in his contempt-of-court citation warning of the imminent \$100,000-a-day fine, Carter said the NCCB-USCC had "wilfully misled the court and ... made a travesty of the

court process."

Lawrence Lader, Abortion Rights Mobilization president, in 1984 claimed the bishops had a "long record of violations" of tax-exemption policies regarding political activity by non-profit agencies.

"Unless the IRS and the Reagan administration enforce the First Amendment by investigating and punishing violations of church-state separation," said Lader, "we may someday see a government ruled by the clergy and banners across the front of houses of worship supporting political candidates."

But Wilfred Caron, NCCB-USCC general counsel, in 1982 said the Abortion Rights Mobilization position was "couched in altruistic legal theory." In fact, he added, it was "a transparent attempt to subdue the Catholic Church's espousal of fundamental moral values opposed to the calamity of rampant abortion in the United States."



Alien smuggler

Sister Darlene Nicgorski is hugged by a supporter after her conviction in the alien smuggling trial in Tucson, Ariz., with seven other sanctuary movement members. Sister faces up to a possible 25 years in jail and \$18,000 fine. Story, page 4. (NC photo)

Clinics, birth control, counseling studied

(Continued from page 1)

contraceptives and family planning information "involves clear moral issues which cannot be handled in a public school setting, we question the appropriateness of this service," he said.

"The school is where the children are at and the school is where they can get the care," said Judge William Gladstone, a juvenile judge and a member of the Governor's Constituency for Children, one of the two groups which originally presented the clinic proposal to the School Board at its April 16 meeting.

Opponents of the clinics were criticized by pro-clinic board members and speakers as concentrating too much on the "narrow" issue of contraceptives. However, pro-clinic advocates, themselves, pointed mostly to the problems of teenage pregnancy as the primary justification for the clinics.

Proponents said parents would have to sign consent forms before their sons and daughters could use any of the clinics' services and that no clinics would be established unless parents and other members of a high school

community approved.

But opponents worried about the ramifications of giving out contraceptives in schools. In effect, they said, this would be telling young people to "go ahead" and engage in casual sex, as long as they made sure they wouldn't get pregnant.

Would the School Board provide students with "sterile hypodermics" because "kids are going to do drugs anyway?" asked Rev. Henry Patino of the Southwest Community Church.

Sandy Roberts, one of a number of members of the Archdiocesan Council of Catholic Women who testified against the proposal, noted that the teen pregnancy rate was much lower in 1969 than in 1979, after millions of dollars had been spent "to promote the contraception/abortion philosophy" in the schools.

"This philosophy does not work. At best it's ineffective. At worst it's the cause of the problem," Roberts said as the vocal and largely anti-clinics audience clapped.

She and other clinic opponents

called for the teaching of chastity in the schools and urged that the family be given the primary role in teaching children about sex.

Proponents countered that tradi-

tional families are a myth and can't be relied upon to teach values, especially in the inner-cities, where teenage pregnancy and unwed motherhood are almost the norm.

2 To be ordained Saturday

Two young men from Dade and Broward Counties will be ordained priests for the Archdiocese of Miami during ceremonies at 11 a.m., Saturday, May 17 in St. Mary Cathedral, 7525 NW Second Ave., Miami.

Archbishop Edward A. McCarthy will confer the Sacrament of Holy Orders on Rolando G. Garcia, Miami; and Martin J. Hubbell, Sunrise, during the solemn rites attended by their families and friends.

The Rev. Mr. Garcia, whose stepfather and mother, Mr. and Mrs. Francisco Dominguez, are Miami residents, is a native of Havana where his father, Rolando Garcia, still resides. He attended Southridge Senior High and began his studies for

the priesthood at St. John Vianney College Seminary, Miami.

The 27-year-old ordinand will celebrate his first Mass after ordination at 1 p.m., Sunday, May 18 in St. Joachim Church in South Miami, his home parish. At 5:30 p.m. that day he will offer another Mass at St. Clement Church, Fort Lauderdale, where he has been a deacon for the past year.

The Rev. Mr. Hubbell, a son of Mr. and Mrs. Carl W. Hubbell, Sunrise, received his early education in the Air Force Education School Systems, attended Dillard High, Fort Lauderdale, and also began his studies for the priesthood at St. John Vianney Seminary. He was born at an Air Force Base in England.

Convicted clergy vow to continue helping refugees

TUCSON, Ariz. (NC) — Sanctuary workers convicted May 1 in Tucson of aiding illegal aliens pledged to continue helping Central Americans and appealed for greater church support for the movement.

Eight church workers were found guilty in the trial in Tucson of aiding illegal Central Americans and face a variety of prison terms and fines. Three others were acquitted.

After she was convicted Sister Darlene Nicgorski, a School Sister of St. Francis, said, "I have no regrets at all."

At a New York press conference, Sister Nicgorski said her order and some bishops have given strong support to the network of activists who aid illegal

Central Americans. "But unfortunately, the bishops as a group took the legal opinion of corporate lawyers instead of following the Spirit."

The National Conference of Catholic Bishops has not taken an official position on the movement, which contends that Central Americans must be sheltered because they will be persecuted if forced to return to their homelands. The movement is at odds with the Immigration and Naturalization Service, which categorizes the Central Americans as economic refugees and the sanctuary workers as smugglers.

Another defendant found guilty, Father Anthony Clark, a priest of the Diocese of Davenport, Iowa, in residence at Sacred Heart Parish in Nogales, Ariz., said in an interview after the trial that "so

long as there are refugees there will always be sanctuary... If people come to me and ask my assistance I will respond accordingly."

He said he could understand how the jury returned a guilty verdict, however, because the jury was not allowed to hear evidence about why the Central Americans were seeking refuge and the religious motivations of the church workers who were helping them.

Also found guilty were Father Ramon Dagoberto Quinones, a priest in Nogales, Mexico; the Rev. John M. Fife, a Presbyterian minister; Philip Willis-Conger, a former missionary; and lay workers Peggy Hutchison, Wendy Lewin and Maria del Socorro Pardo de Aquilar.

USCC: Support bill that extends prenatal care to poor

WASHINGTON (NC) — The U.S. Catholic Conference has urged members of key House and Senate committees to support legislation to extend prenatal care to poor pregnant women not currently eligible for it. In letters to members of the House Energy and Commerce Committee and Senate Finance Committee, Father J. Bryan Hehir, USCC secretary for social development and world peace, asked for co-sponsors of a measure to allow states, if they desire, to provide Medicaid coverage for pregnant women and babies up to age 1. Currently, Medicaid is tied to welfare eligibility at the state level and many women do not qualify for welfare under state criteria even though they live in poverty by federal standards.

Will Soviets use prisoners to clean up at nuclear plant?

WASHINGTON (NC) — The Soviet Union may use political and religious prisoners for the highly dangerous job of cleaning up the Chernobyl nuclear reactor accident near Kiev, a human rights specialist said. John W. Crossley, a representative of East Watch International and the Christian Rescue Effort for the Emancipation of Dissidents, Erwinna, Pa., told National Catholic News Service that in the past political and religious prisoners have been used in Eastern Europe for dangerous tasks.

CRS giving aid to Poland after Chernobyl accident

WASHINGTON (NC) — Following widespread contamination in Eastern Europe by the Soviet nuclear accident at Chernobyl, U.S. relief organizations have begun efforts to provide the Polish Catholic Church with emergency supplies of milk and medicine. Catholic Relief Services announced May 8 in New York it was committing \$100,000 in aid for the purchase of powdered milk at the request of the Polish bishops.

Vatican denies ties to LaRouche organizations

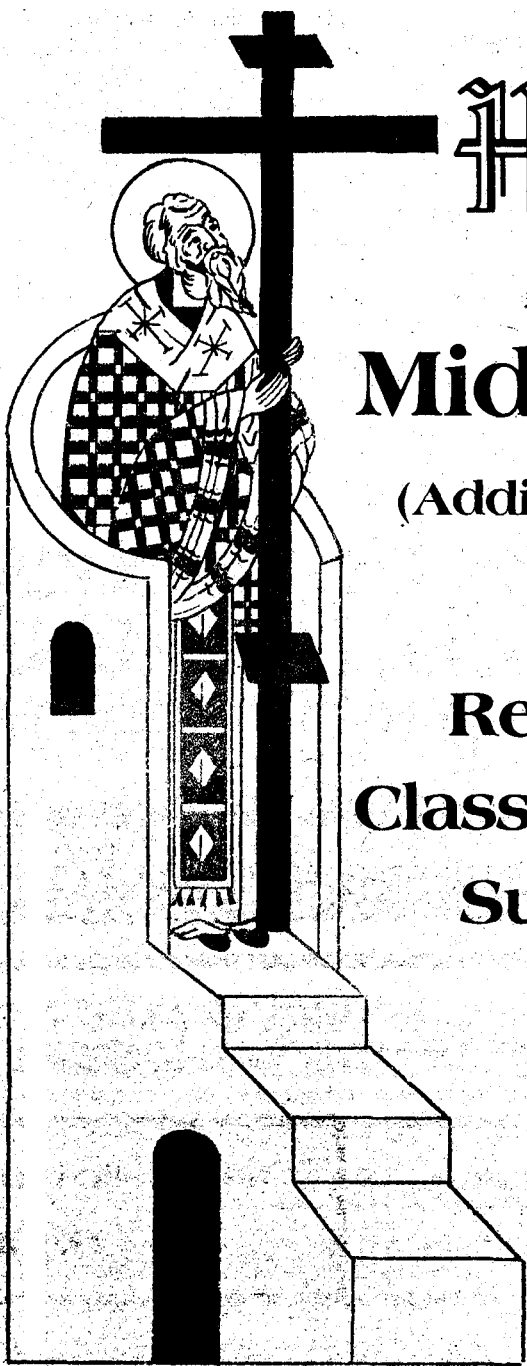
VATICAN CITY (NC) — The Vatican has publicly distanced itself from several organizations it said are connected with Lyndon LaRouche, a three-time U.S. presidential candidate from the political fringe. "Organizations and personnel of the Holy See have no part in the activities and in the initiatives connected with Mr. Lyndon LaRouche," a statement published May 4 in the Vatican newspaper L'Osservatore Romano said. It named the organizations as the European Workers Party, the Club of Life, the Anti-Drug Coalition, the Schiller Institute, the Humanistic Academy, the weekly New Solidarity and the magazine Executive Intelligence Review. The statement did not explain why the clarification was being made.

Canon lawyer: Pedophilia one of Church's worst problems

MORRISTOWN, N.J. (NC) — Sexual molestation of children by Catholic clergy is the church's most serious problem "in centuries" and has far-reaching consequences, said Dominican Father Thomas P. Doyle, a canon lawyer. The church has a deep obligation to the laity to look into the problem of priests afflicted by such a disorder, known as pedophilia, he added. Father Doyle of the Dominican House of Studies in Washington, spoke during the annual Eastern regional conference of the Canon Law Society of America, held in Morristown. He said pedophilia cases could cost the church massive monetary settlements paid to victims and their families, the jailing of priests, the possible suicide of priests, suicide of victims, and other tragic consequences.

Court ruling on Chapter 1 called 'total disaster'

ARLINGTON, Va. (NC) — Last year's Supreme Court ruling that public school teachers may not conduct remedial education classes on the premises of religiously affiliated schools has fueled tension between the two sectors, educators said at a recent U.S. Department of Education conference in Arlington. The first year after the ruling "has been a total disaster," said Richard Duffy, U.S. Catholic Conference representative for federal assistance.



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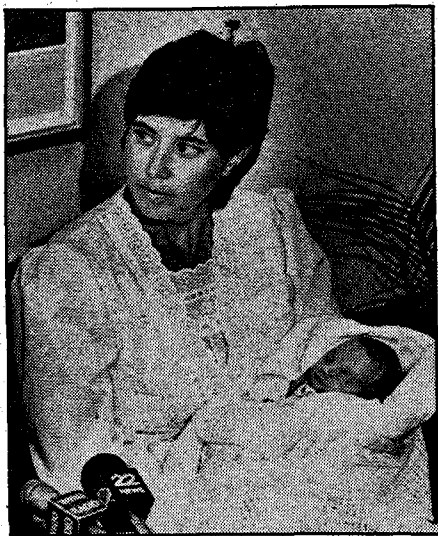
DAYTON, Ohio (NC) — The first baby to be conceived in the United States through an infertility procedure approved by the Catholic Church has been born at St. Elizabeth's Medical Center in Dayton.

The baby, Nathan Charles Hofmann, a healthy 5 pounds, was born five weeks premature May 2 at the hospital, which developed the procedure called tubal ovum transfer.

"Nathan means a gift from God and he's definitely our little gift," said the father, Chuck Hofmann.

Hofmann said he and his wife, Cathie, who are Protestant, struggled to overcome infertility for five of their seven years of marriage but went to St. Elizabeth's when they heard of the ovum transfer program.

Approved by Archbishop Daniel E.



Nathan Charles Hofmann and Mom Cathie at press conference. (NC photo)

Pilarczyk of Cincinnati and theologians at Pope John XXIII Medical-Moral Research and Education Center near Boston, the method was pioneered by Dr. Gary Hogder, chief of the Endocrinology Pregnancy Research Branch of the National Institute of Child Health and Human Development. Dayton is located in the Cincinnati Archdiocese.

In 1983, St. Elizabeth's announced it would be the first hospital in the United States to offer a medical alternative to the morally controversial "in vitro fertilization" procedure.

In the "in vitro" procedure, the ova and sperm are united in a laboratory dish rather than in the womb. Objections have been raised by the church because fertilized eggs can be destroyed in the process and in-

tercourse is divorced from procreation.

The ovum transfer method circumvents absent or blocked fallopian tubes and transfers the ova to the uterus to allow "in vivo" (inside the body) fertilization to take place. Blockage of fallopian tubes is the most common cause of infertility in women.

Other methods sounded "like 'Brave New World' or '1984' test-tube babies," Hofmann said. "The (transfer) procedure seemed very natural. It felt like it wasn't man intervening but that God was still there."

Dr. David McLaughlin, who heads the medical team for the transfer procedure at St. Elizabeth's, said he believes "in vivo or natural fertilization offers at least as good a chance for success as in vitro."

NATIONAL STUDY FINDS

Public, private school teachers' values differ

WASHINGTON (NC) — Though private and public school teachers are similar in other areas, their values are different, said Emily Feistritzer, director of the National Center for Education Information in Washington.

According to a report issued by the center, both private and public school teachers reported high job satisfaction but complained that salaries are too low. Neither group, however, wanted to give up school vacations and work year-round for more pay.

"The only differences that were major were in value-oriented questions," Feistritzer said in an interview. "The private school teachers were much more conservative."

The report, "Profile of Teachers in the U.S.," did not show the percentage of Catholic schools among the private school teachers surveyed, but about 85 percent of private schools are Catholic. The profile is based on responses from 1,144 public school teachers and 448 private school teachers.

The study found that 49 percent of public school teachers agree that abortion should be legal while only 22 percent of private school teachers think so. In the area of capital punishment, 70 percent of public school teachers surveyed are in favor of the death penalty for individuals convicted of murder while 52 percent of private school teachers favor it.

Seventy-nine percent of private school teachers, compared with 45

percent of public school teachers, think schools should be allowed to start each day with a prayer. Forty percent of public school teachers, compared with 23 percent of private school teachers, said religion does not belong in the classroom, the study found.

"Sixty percent of public school teachers approve of the Supreme

- While 49 percent of public school teachers agree that abortion should be legal, only 22 percent of private school teachers think so.
- Compared to 45 percent of public school teachers, 79 percent of private school teachers think schools should be allowed to start each day with a prayer.

Court's ruling that no state or local government may require the reading of the Lord's Prayer or Bible verses in public schools," according to the report. "Only 40 percent of private school teachers, and 43 percent of the adult population, approve of the court's ruling."

Feistritzer noted that both private and public school teachers ranked teaching students reasoning and analytical skills as their first priority and helping students develop sound character as their second.

However, private school teachers ranked instilling sound morals and

ethical principles as the third priority while public school teachers ranked preparing students for college and teaching them job skills before instilling morals.

But the two groups came together in ranking "moral, religious decline" as the No.1 problem facing the country today, differing dramatically from the general public.

survey and asked to check the one they thought was most important. Thirty-eight percent of private teachers responded "moral, religious decline" and 26 percent of the public teachers gave that response. Only 4 percent of private school teachers and only 8 percent of public school teachers responded "unemployment."

Private school teachers do tend to be younger and have less teaching experience than their public school counterparts, according to the study.

Most teachers are women — 69 percent in public schools, 76 percent in private schools. The average salary for private school teachers is \$14,700 while the average for public school teachers is \$24,559. However, the private school average includes the pay of teachers who are members of religious orders and are often paid a stipend of less than \$5,000, the study noted.

Feistritzer added that 47 percent of the spouses of private school teachers have managerial jobs while only 33 percent of the spouses of public school teachers hold such positions.

"I think that contributes to the private school teachers being able to stay in the lower-paying jobs," she said.

A 1985 Gallup Organization survey found that the most frequent answer by the general public to "what do you think is the most important problem facing this country today" was unemployment (24 percent) followed by "fear of war, international tensions" (20 percent).

In the center's study, teachers were given the categories in the Gallup

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Tax plan: Good for poor, bad for charity

WASHINGTON (NC) — The Senate Finance Committee's proposed tax reform plan is good for the poor but bad for charitable giving by people who do not itemize on their taxes, according to initial reaction from church and non-profit representatives.

Like its House of Representatives counterpart, the Senate plan would remove several million poor people from the tax rolls. A unanimous

'In many respects the plan is very good...'

Senate Finance Committee May 7 approved the package, clearing the way for action by the full senate in June.

"We're still getting the details, but in many respects it [the plan] is very good," said Ronald Krietemeyer, director of the Office of Domestic Social Development at the U.S. Catholic Conference. "It takes six million people off the rolls who are poor."

Matthew Ahmann, government relations director at Catholic Charities USA, said removal of the poor from the tax rolls is "a very happy move."

But in a change expected to cost charities \$6 billion in donations, the plan also would wipe out the tax deduction for charitable contributions by non-itemizers. By contrast, the House plan would allow non-itemizers to write off contributions that exceed \$100.

"We're terribly disappointed," Ahmann said of that provision. "It really raises an equity question be-



Crossing the desert

Members of the Great Peace March hike along a desert highway in southern Utah, where they stopped for prayer and a breather before continuing their 3,200 mile trek toward Washington, D.C. (NC/UPI photo)

tween moderate-income givers and more affluent givers." Moderate-income Americans are less likely to itemize deductions on their tax forms because they lack the ability to take advantage of the tax breaks offered to more wealthy itemizers.

Independent Sector, a coalition of charitable groups that includes the USCC and Catholic Charities USA, said ending the deduction for non-itemizers is "simply unacceptable."

"Independent Sector will embrace nothing less than a senate tax bill that includes a full and permanent

charitable deduction for all taxpayers," said Brian O'Connell, Independent Sector president.

O'Connell said that while charitable contributors will donate money whether or not they get a tax break, they give more if they can get a deduction.

He noted the total loss to charities if the tax plan is enacted would be \$12 billion — \$6 billion lost in the elimination of the deduction for non-itemizers and another \$6 billion sacrificed in the changes in tax rates.

The Senate would use only two tax brackets of 15 percent and 27 percent.

The House plans calls for four brackets of 15, 25, 35 and 38 percents. Currently there are 14 tax brackets.

Using only two tax brackets "is a cause of great concern," Ahmann said.

"It isn't as progressive as it could be because there're only two tax rates," agreed Krietemeyer. But "it's hard to make that a real strong point on this bill when it makes so many good points," he added.

In general, the more brackets, the more progressively the tax code can be aimed to hit the wealthiest the hardest.

The plan, like the White House and House of Representative plans, also does not include tuition tax credits.

The plan includes several provisions suggested and sought by the USCC, Catholic Charities, or both.

These include:

- Expansion of the earned income tax credit for the working poor. While final language of this measure remained undetermined, it was expected to be more generous than the House version allowing \$700.

- A more generous personal exemption, set to increase by 1988 from the current level of \$1,080 to \$2,000.

- A higher standard deduction (zero bracket amount). It would increase from \$3,670 to \$5,000 for a married couple; from \$2,480 to \$4,400 for a single head-of-household; and from \$2,480 to \$3,000 for a single person, all slightly higher levels than what the House would permit.

- A credit of 30 percent, up to a total of \$720 a parent, for child care.

- Retention of the deduction for state and local taxes, seen as important for cities and poor rural areas with a disproportionate number of poor persons.

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Pope likely to visit Miami and six states

By NC News Service

Pope John Paul II's September 1987 visit to the United States will include stops in Miami; Columbia, S.C.; New Orleans; San Antonio, Texas; Phoenix, Ariz.; Los Angeles; San Francisco and possibly Monterey, Calif., according to sources familiar with planning for the trip.

No official itinerary for the trip had been announced by mid-May.

Father Robert Lynch, who is coordinating the trip for the National Conference of Catholic Bishops, declined to confirm the list of cities for National Catholic News Service. He said May 13 that the papal visit is "still in a state of some flux... The starting date is not set."

Father Lynch said the U.S. bishops would like the visit to begin Labor Day week. Labor Day in 1987 is on Sept. 7.

He said there are "difficulties raised about the proposed itinerary" that revolve around dates which only the Vatican can provide. He said that the dates of the trip "in a sense control the (pope's) movement" across the country.

A number of sources indicated that the Vatican is expected to release the final itinerary late in May or in June.

No details of the possible stop in Miami could be obtained.

Sources said that in South Carolina the pope would meet with leaders of non-Catholic denominations. Only slightly more than 2 percent of the population in South Carolina is Catholic.

A spokesperson for the Louisiana Superdome in New Orleans said the New Orleans Archdiocese has tentatively reserved the Superdome, presumably for a papal Mass, for Sept. 7-11, 1987, with an exact date to be chosen later.

Bishop John McCarthy of Austin, Texas, said May 12 that the pope will celebrate a public Mass and meet with U.S. directors of Catholic charities in San Antonio, the center of a large Mexican-American population.

Other sources in Texas said the pope would visit San Antonio Sept. 12 and would stay overnight with Archbishop Patrick Flores, who lives at Assumption Seminary in San Antonio.

After a stop in Phoenix, the pope is expected to travel to Los Angeles where, among other activities, he is expected to meet with the U.S. bishops. When the pope visited the United States in 1979 he addressed the bishops as a group in Chicago.

It has long been rumored that the pope will stop in the Carmel-Monterey area in California, possibly to beatify the 18th century Franciscan missionary, Father Junipero Serra, who is buried at Mission San Carlos Borromeo in Carmel.

Monterey diocesan officials, as well as NCCB officials, are known to have considered a papal Mass at Laguna Seca Raceway, between Monterey and Salinas, Calif. The automobile raceway is surrounded by hills and could accommodate a crowd of 80,000 to 100,000, said Terry Davis, activities



First Indian Bishop

Deacon John Spears, wearing his Indian headdress, presents Bishop Donald Pelotte with a peace pipe during his ordination as coadjutor bishop of Gallup, N.M. Bishop Pelotte is the first Native American bishop. (NC photo).

director for the Monterey County Parks Department, which oversees the facility.

A Monterey diocesan official speculated, however, that if the pope decides to beatify Father Serra, the raceway might not be considered an appropriate site.

No details of the possible visit to San Francisco were available.

The pope may also stop in Fort Simpson in Canada's Northwest Territories after leaving the United States. The pope was to have met with Canadian Indians and others at Fort Simp-

son during his 1984 visit to Canada but poor weather forced him to cancel the stop.

An official of the Diocese of Mackenzie-Fort Smith told NC News in May that there is "80 percent chance" the pope will stop in Fort Simpson next year.

Pope John Paul's 1987 visit will be his second extended tour of the United States. In 1979 he visited Boston, New York, Philadelphia, Washington, Chicago and Des Moines, Iowa. He also has twice stopped in Alaska on papal trips to or from the Far East.

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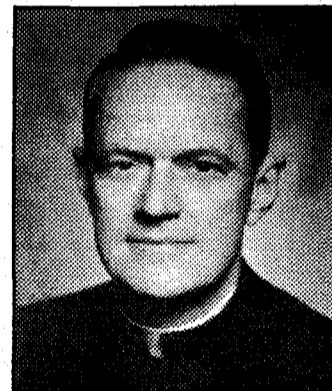
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See human needs in cults—Vatican

VATICAN CITY (NC) — Religious sects or cults are often dangerous but respond to deep human needs, said a Vatican report issued May 2.

Religious sects challenge the Catholic Church to create more loving, "caring communities of lively faith" and to give more attention to "the experimental dimension" of Christian faith, the document said.

The phenomenon of sects and cults should "be seen not so much as a threat to the church... but rather as a pastoral challenge," it said.

The document said mainstream Christians should avoid a naive view of such religious movements, but added that "our attitude to sincere believers should be one of openness and understanding, not condemnation."

The report, issued by the Vatican's Secretariat for Christian Unity, was titled "Sects or New Religious Movements: Pastoral Challenge."

The document said it recognized the truth in widespread reports of various "brainwashing" techniques by some sects.

It said that "a number of sects and cults" use "highly sophisticated" techniques of "social and psychological manipulation" to recruit and hold new members. Among techniques it cited were "love-bombing" by other sect members and "isolation" from one's former friends, family and other outside influences.

Some methods and attitudes of sects are "destructive of personalities" and "disruptive of families and societies," it said.

It added, "In many countries we suspect, and in some cases know, that powerful ideological forces as well as

Cults should 'be seen not so much as a threat to the church but rather as a pastoral challenge.'

economic and political interests are at work through the sects" for purposes "totally foreign to a genuine concern for the human." It gave no details to support that allegation or to spell out what groups were using sects.

The report was based on a consultation with bishops' conferences and experts around the world that was begun in February 1984. It was a joint project of four agencies of the Holy See: the secretariats for Christian unity, for

research" at the end. And a cover letter to bishops' conferences from the Christian unity secretariat said the Vatican agencies now plan to do "a more scientific study on the causes and the reasons for the spread of sects."

The report admitted a problem in defining sects or cults and noted that those terms themselves "are somewhat derogatory and seem to imply a rather negative value judgment. One might prefer more neutral terms such as 'new

ences. It said they revealed "at times a serious lack of understanding of other Christian churches" when they categorized as sects "churches and ecclesial communities which are not in full communion with the Roman Catholic Church." Some responses also treated as sects "major world religions" such as Hinduism or Buddhism, it said.

The document said that "the most immediate pastoral problem" sects pose for the Catholic Church "is that of knowing how to deal with a member of a Catholic family who has become involved in a sect."

It noted that because of the nature of sects, often a priest or pastoral worker is unable to deal directly with the sect member. When dealing directly with a sect member or ex-member, "psychological skill and expertise is required," it said.

It said sects appeal to people because they seem to offer ready answers to a number of human "needs and aspirations." It listed in particular:

- "The quest for belonging."
- "The search for answers" to complex questions or situations.
- "The search for wholeness."
- "The search for cultural identity."
- "The need to be recognized, to be special."
- "The search for transcendence."
- "The need of spiritual guidance."
- "The need of vision."
- "The need of participation."

The report said people "who are at loose ends," whether young or old, "are easy prey" to the techniques of manipulation and the often simple answers to difficult problems of life that sects offer.

Vatican eyes N-hazards

ROME (NC) — In the wake of the nuclear reactor accident at Chernobyl in the Ukraine, the Vatican is considering a special study on the possible hazards which nuclear energy plants pose to humans, said Cardinal Agostino Casaroli, papal secretary of state.

Such a study would be done by the Pontifical Academy of Sciences, he added.

Nuclear power is an issue "which even worries us in a time of peace," the cardinal said.

Cardinal Casaroli also said the academy has not yet made public its 1985 report on the U.S. space-based defense system because it still is an internationally controversial issue among scientists.

Last July, an academy official, who asked not to be named, told National Catholic News Service that the report concluded that space-based weapons systems would be costly and would offer little protection against nuclear weapons.

non-Christians, for non-believers, and the Pontifical Council for Culture.

The report was presented in many ways as an interim document rather than the definitive word on the subject of sects. It included a two-page list of "questions for further study and

religious movements."

It also stressed that certain characteristics, such as "attitudes of intolerance and aggressive proselytizing," do not in themselves make a group a sect.

The report criticized the responses it received from some bishops' confer-

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Rev. Mr. Thomas Aguilu, Sr., and wife Theresa stroll down the aisle of St. Mary Cathedral after his ordination. Above, the four candidates for the diaconate line up before their ordination. From left, they are Rev. Mr. John Kroll, Rev. Mr. Thomas Aguilu, Sr., Rev. Mr. Jesus Tosco, and Rev. Mr. Vincent McInerney. (Voice photos/Prent Browning)

5 Permanent deacons ordained

By Prent Browning
Voice Staff Writer

Everyone seemed to have a reason to celebrate as four new permanent deacons were ordained in a ceremony at St. Mary Cathedral May 3.

The deacons themselves were happy to be completing the three year diaconate program, their wives and relatives were proud, and Archbishop McCarthy was pleased to preside over a ceremony that not only multiplied the ministry of the church but brought in the participation of wives and families.

Ordained permanent deacons at the event were: Thomas Aguilu, Sr., 54, of St. John Neumann parish; John G. Kroll, 41, of St. Boniface parish; Vincent McInerney, 58, of St. Louis parish and Jesus Tosco, 57, of St. Cecilia parish. Ordained a permanent deacon in a separate ceremony in Key West the next day was Kirby McClain, 57, of St. Mary Star of the Sea (see separate story).

Not everyone who applies to the diaconate program is accepted. Many are screened out for varying reasons after a series of tests and interviews.

The program itself is often a sacrifice for many candidates as they participate in theology classes at St. Vincent de Paul Regional Seminary, sometimes commuting long distances, and special weekends held eight times a year for prayer and study.

The deacons are required to be over 35 and have the full consent of their wives. If they become widowers they cannot remarry. Those who are not married at the time of their ordination can never marry.

The office of deacon is a serious commitment cementing the active role

Oldest parish gets new deacon

For the first time in memory a permanent deacon was ordained in Key West on May 4 at the deacon's parish, St. Mary Star of the Sea.

Kirby McClain, a retired Navy Captain, was ordained in a special ceremony by Archbishop Edward A. McCarthy who traveled to Key West just for the occasion.

Also present for the ordination were three Navy chaplains, plus Fr. Edward Brown, coordinator of the Permanent Diaconate program, Fr. Juan Sosa, director of the Office of Worship, Fr. Felipe Estevez, outgoing Rector of St. Vincent de Paul Regional Seminary, and numerous friends, relatives and parishioners.

McClain, 57, served in the Navy for 30 years from 1951 to 1980, becoming a pilot and commanding squadrons before his retirement at the Key West Naval Air Station. He assisted several

Navy chaplains through the years, serving as a Eucharistic minister, reader, and director of religious education.

Since his retirement he has been serving in the same ways at St. Mary Star of the Sea, in addition to organizing lay ministry and directing the parish's financial administration.

The ordination was an event for the Archdiocese's oldest parish which doesn't often receive visits from bishops and church officials.

Because of the distance from Key West to Miami it was thought that the ordination at St. Mary Star of the Sea would allow more participation from the parish and naval community and also an opportunity for people to meet Archbishop McCarthy.

Archbishop McCarthy, in fact, praised McClain during his homily for pursuing his formation to the diaconate even though this meant driving all the way from Key West to Boynton Beach for classes.



Rev. Mr. Kirby McClain, retired Navy captain: first permanent deacon ordained in Key West.

The parish's three choirs participated in the ordination at the beautiful, airy church, built in 1904.

Afterwards a reception with food prepared by parishioners and a banner saying "Congratulations Kirby" awaited participants.

Afterwards a reception with food prepared by parishioners and a banner saying "Congratulations Kirby" awaited participants.

the deacon already plays in his parish's life.

Deacons can officiate at baptisms, marriages and funerals, take Communion to the sick and dying, preach the gospel on Sunday and preside in prayer when a priest is not available.

The sacred rite of ordination to the permanent diaconate parallels the priestly ordination ritual.

The deacon's character is formally endorsed to the Archbishop. The candidates pledge their obedience to their new ministry, then lie prostrate on the

altar floor, symbolizing their humility and obedience.

Following the ancient rite in the Cathedral, Archbishop McCarthy laid hands on the candidates and prayed over them before investing them with the symbols of their new state, the dalmatic and stole.

Wives of the deacons, including two widows whose husbands both died before completing the diaconate program, presented the offertory at the ceremony as dozens of priests and pastors participated.

In some personal words before the ordination, Archbishop McCarthy expressed his appreciation of the deacons' commitment and also asked God's blessing on the two deacon candidates and one deacon who had died in the past year.

Ron Carroll of All Saints parish and James Winkel of St. Maurice would have been ordained during that ceremony had they lived. Steve Wertheimer, an ordained deacon at St. Vincent parish, also recently died.

Legal, right not same, lawyers told at Mass

By Betsy Kennedy
Voice Staff Writer

Reverently, the circuit and federal court judges filed into the courtroom, their official black robes rustling softly as they walked. They had gathered together not to invoke man's laws, but to pay homage to God's laws.

The occasion was the annual Red Mass, sponsored by the Archdiocese of Miami Catholic Lawyer's Guild and held in the moot courtroom at St. Thomas University Law School on May 5.

Joining the judges in the solemn celebration were members of the school's faculty, aspiring law students and other members of the legal com-

munity.

Archbishop Edward A. McCarthy was the main celebrant of the Mass, which has been a Catholic tradition since 1245, when it was first held in Paris to honor St. Ives, patron saint of lawyers.

In his remarks to the congregation, the Archbishop praised the lawyers for their contributions to a well-ordered society, and reminded them of their responsibility to maintain ethical standards in their daily administration of the law. Quoting from an article by Chesterfield Smith, former president of the American Bar Association, the Archbishop warned that Americans are shifting their emphasis from what

is right to what is legal.

Such a shift, Smith wrote, "can cause Americans routinely to ask the law, and thus the government, to determine what is right from wrong, the ethical from the unethical..." The trend can be destructive because "it absolves individuals from all conduct beyond that required by law."

Smith continued, "The answer lies beyond the law... a sense of responsibility, of values transcending those articulated by the law should be applied to decision-making..."

Summing up Smith's position, the Archbishop said, "it seems to me that Smith... is proclaiming loudly and clearly the purpose of a Red Mass, a

Catholic Lawyer's Guild... Only by men and women who are aware of and committed to standards of value that are above the law can laws be framed, interpreted and applied in a way that will be true to our human ideals, in a way that will not prove devastating for our society..."

Father Patrick O'Neill, president of St. Thomas University, delivered the homily during the Mass and Florida Senator Ed Dunn, chairman of the Senate Judiciary-Civil Committee and former chief legal counsel to Ex-Governor Rubin Askew, was the keynote speaker at the dinner which followed.

New lay ministers say 'I do' to God

By Ana Rodriguez-Soto
Voice News Editor

Here I am, Lord...
I have heard you calling
in the night.
I will go, Lord,
If you lead me,
I will hold your people
in my heart.

(Liturgical song
by Dan Schutte, S.J.)

They heard the call in different ways and different places and responded accordingly. So last Saturday, after several years of study and preparation, seven lay men and women from the Archdiocese of Miami said a different kind of "I do."

They pledged to spend at least 10 hours every week for the next five years in unpaid service to the Church: while still tending to their families and fulltime careers.

That's what's "exciting" about the Lay Ministry program, said Carol Zeglen of St. Clement Church after her commissioning. "There is so much to be done by volunteers [at the parish]... And it's not just a nice thing to do. It's a ministry we are all called to."

Zeglen formed part of the eighth group of lay ministers commissioned in the Archdiocese since the program began in 1978. She was joined by 12

others who already have served five years and renewed their commitment for five more.

In addition, 44 people from 13 different parishes entered the program as candidates. After completing the two-to-three-year program, they also will have the option of making a five-year commitment.

Prior to Saturday's ceremony, there were 124 commissioned lay ministers in the Archdiocese, 42 of them Hispanic and 82 "Anglo," along with 112 candidates.

Like Zeglen, those commissioned as lay ministers require the support of their pastors. She was commissioned to visit new parishioners, which is the thrust of St. Clement's evangelization program.

It's a job she was getting paid for before she moved on to a different career, but one she will do for free now so "it'll get done," Zeglen said.

Others who were commissioned or re-commissioned Saturday will minister to the sick, teach religion to adults and children, encourage small prayer groups, minister to young people, families and married couples, work to foster the faith among Hispanics and act as advocates in the Marriage Tribunal.

"I thank you for helping to
(Continued on page 21)



Newly-commissioned lay ministers are congratulated by friends as they process down the aisle of St. Mary Cathedral. (Voice photo/Ana Rodriguez-Soto)

Those who were commissioned

The following people were commissioned as Ecclesial Lay Ministers for the Archdiocese of Miami:

James P. Fanning, ministry to the sick, Annunciation parish;
Carmen M. Salazar, adult catechesis, St. Charles Borromeo parish; -
Dora Brown and Robert L. Brown,

ministry to the sick and ministry of prayer, respectively, St. John Neumann parish;

Carol A. Zeglen, evangelization, St. Clement parish;

Frances A. Kendra, ministry to the sick, and **Hilda L. Taddeo**, Christian formation, St. Louis parish.

The following renewed their commitment for another five years:

Rosa Maria Montenegro, lay leadership, Little Flower parish, Coral Gables;

Rosmary Ortega, adult catechesis and evangelization; **Fernando C. Senra and Margarita M. Senra**, youth and family life, St. Benedict parish;

Teresita Pulido, evangelization and procurator/advocate, St. Timothy parish and Archdiocesan Marriage Tribunal;

John DiPrima and Lynda DiPrima, marriage ministry, office of Family Life;

Dawne Fleri, Christian formation; **Gladys Z. Gonzalez**, lay leadership; **Luis R. Gonzalez**, evangelization; **Alfredo A. Romagosa**, Christian formation; **Margarita C. Romagosa**, ministry to Hispanics; all for the office of Lay Ministry.

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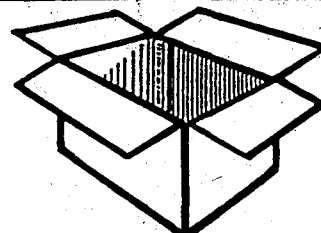


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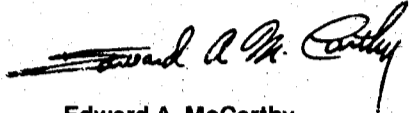
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Edward A. McCarthy
Archbishop of Miami

Archdiocese of Miami

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

The Reverend Monsignor John Donnelly — to Administrator, St. Pius X Church, Fort Lauderdale, effective June 4, 1986.

The Very Reverend Patrick Murnane, V.F. — to Dean, South Broward Deanery, effective May 3, 1986, and to Chaplain, Court Infant of Prague No. 2082, Hollywood, of the Catholic Daughters of the Americas, effective April 28, 1986.

The Reverend Trevor Smith — in residence to St. Joseph's Residence, Fort Lauderdale, effective May 28, 1986.

The Reverend James Parappally — to Chaplain for the Indian Catholic Community in the Archdiocese of Miami, effective June 7, 1986.

The Reverend Marcel Peloquin,

OMI — to Associate Rector, St. Mary's Cathedral, Miami, effective April 28, 1986.

The Reverend Alberto Rodriguez, O.P. — to Pastor, St. Dominic Church, Miami, effective August 1, 1986, upon nomination by his Superiors.

Rev. Mr. Thomas Aguilu — Permanent Deacon to St. John Neumann Church, Miami, effective May 3, 1986.

Rev. Mr. John Kroll — Permanent Deacon to St. Boniface Church, Pembroke Pines, effective May 3, 1986.

Rev. Mr. Kirby McClain — Permanent Deacon to St. Mary, Star of the Sea Church, Key West, effective May 4, 1986.

Rev. Mr. Vincent McInerney — Permanent Deacon to St. Louis Church, Miami, effective May 3, 1986.

Rev. Mr. Jesus Tosco — Permanent Deacon to St. Cecilia Church, Hialeah, effective May 3, 1986.

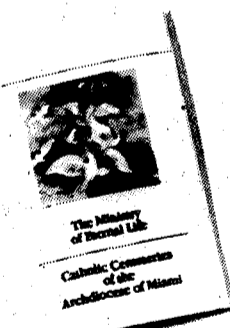
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Campus ministers have tough job

(Continued from page 1)

Galligan-Stierle says.

But inadequate budgeting has been another problem which has plagued expansion. Although the budget in this diocese has been increased in the past four years and two more staff members added, there are less people on staff in comparison to dioceses in cities of similar size, according to Galligan-Stierle.

"The annual budget for New York City is \$2.5 million...and it is the same for Chicago's...Miami is operating with a budget of \$85,000."

Fire with fire

"But I'd rather focus on the future than the reality...Progress is being made," he adds.

Up until two years ago, Florida International University, a state school, had no campus ministry program. Father Michael Greer was assigned as chaplain and told to start from scratch.

"They key to understanding the success of this program is not in numbers, but in the impact on the community," he says.

Father Greer believes that the poor Mass attendance among students is still a major problem on campus and in parishes as well. "But this underscores the need for a special minister on campus."

He believes in fighting fire with fire, or in other words, presenting such unique programs that the students turn away from secular pursuits and become stimulated to ask religious questions.

Response to a course on modern-day Catholicism is encouraging, he says, and he also invites frequent guest speakers whom students can relate to as added attention-getters.

Galligan-Stierle says he competes with the campus social scene by "entering a student's space and putting my own dreams, fears and insecurities on the line."

It isn't easy, he adds, facing young people who are preoccupied with making good grades, finding a career, a mate, and a niche in a very complex world.

"Today's students are concerned with making a living, becoming a success...as opposed to students of a few decades ago who were asking what they could do to serve humanity," says Fr. Greer.

Students who are late-bloomers, choosing to advance academically after they have dropped out for a while, or middle-aged people who are vying for new careers, have an entirely different set of priorities, adds Galligan-Stierle.

They are more concerned with world issues and finding personal contentment than establishing their identities.

Whatever the age group, the campus minister has to be accessible and adaptable: He is psychologist, theologian, social director and all-around advisor.

In addition to obtaining a master's degree in pastoral counseling, the campus minister may opt for such courses as Christology or the history of churches. More and more ministers are adding degrees in psychology to prepare for some of the crisis situations they will help students face.

"College kids from the ages of 18-28 have the most pressures and the highest suicide rate. They have to prove themselves to everyone...but at least the suicide rate is no worse than it was 17 years ago," says Galligan-



Students gather for an informal rap session with Joe Ruperto, director of campus ministry at St. Thomas University.

AT ST. THOMAS U.

'High-energy' minister makes things happen

By Betsy Kennedy
Voice Staff Writer

The students are all clustered around the wiry, mustached man, embracing him, gazing at him with the kind of adoration usually reserved for heroes like Sylvester Stallone.

As the face emerges, it doesn't ring any bells. It still retains youth and rugged handsomeness, but above all else it seems to be the face of a man at peace with God.

It belongs to Joe Ruperto, the high-energy director of campus ministry for St. Thomas University.

He shrugs off references to his personal impact on the St. Thomas program, saying that it is really the students themselves who give the ministry its impetus.

"The worst kind of campus minister is one who builds himself up into a mini-star instead of a minister...then when he leaves, his programs disintegrate," Ruperto says.

The effectiveness of campus ministry does hinge on any number of variables — budget, personnel, and number of students on campus who have a desire to participate.

But members of the St. Thomas family are quick to praise the "Ruperto-ization" that took place after the 38-year-old lay minister first came to the university in 1972 to complete his M.A. in pastoral counseling — and stayed.

Since then, the school's campus ministry group seems always to turn up in the forefront of important university events, from raising money for hunger and pro-life campaigns to celebrating peace week or attending a talk by handicapped students.

"You have to learn the art of empowerment, you have to teach the kids to develop their own ideas and run with them..." Ruperto says.

When the students decided they wanted an exercise club, Ruperto led them in establishing the Body is a Temple Club, which met every week during the last semester, and combined physical exercise with prayer, contemplation and spiritual self-improvement.

Stierle.

"The campus minister has always had the responsibility of riding the emotional highs and lows of students," he adds.

A typical day's work for Galligan-

ment.

Another popular group he and the students established is Joy (Jesus, Others and You), in response to a request by students who were having trouble with inter-personal relationships.

One of Ruperto's own gifts, a flair for drama and theater, has been aptly channeled into his ministry. When he wants to introduce new students to campus ministry, he brings in an empty box with question marks on it.

When they discover the box is empty, he tells them, "It is empty because you aren't there...Campus ministry is nothing without you."

The St. Thomas campus ministry office was also responsible for launching a religious studies training program for students who are interested in becoming campus ministers. Currently, five of the 12 people who are Ruperto's assistants plan to enter some field of campus ministry work.

Ruperto, like other veteran campus ministers, feels frustrated about the program's constant needs for more money, services and manpower.

But he said a recent meeting between campus ministers and Archbishop Edward A. McCarthy might yield very positive results. "It was a chance for us to elucidate our needs...We discussed funding, good ministerial habits and how to create a good liturgy..."

In the meantime, Ruperto isn't one to sit around and wait for something to improve. He does his best with whatever he has.

"We'll make our presence known...we'll have bake sales, student meetings, campus booths at fairs..." he says.

His main goal is to make campus ministry less of a "place" or "program" and more of an attitude.

The attitude seems to be rubbing off on others.

"He makes you feel good about yourself...and the world you live in," says Barbara Grubbs, a Baptist student who was one of Ruperto's assistants last year.

Stierle begins before 9 a.m. when he hibernates in his office to do paperwork. "Most 22-year-olds don't feel like sharing their thoughts with you that early in the morning," he explains.

By mid-afternoon, he moves to a table strategically placed on campus where it will attract the attention of passers-by. On it are stacks of inspirational literature and flyers announcing the student activities sponsored by his office. Bible courses, retreats, rap sessions, debates and guest speakers are a few of the programs offered by campus ministry departments at public and private universities.

After spending time getting acquainted with students, Galligan-Stierle returns to his office for individual counseling. By late afternoon, he's ready for a break to play tennis before heading back to a dorm, possibly for an intense discussion about God, conducted informally as the students enjoy pizza.

Fr. Greer says it is not uncommon for him to achieve the best rapport with students while he is eating lunch in the cafeteria. A debate begins, the hours pass away and suddenly the God that was somehow left behind in high school years emerges again and becomes viable in their lives...

On the discouraging side, it can be a Herculean task to try and win the friendship of students who feel uncomfortable in the presence of the clergy, he says.

At one recent school dance, Fr. Greer recalled how students stood around and eyed him self-consciously, worried that they would say or do the wrong thing in front of him.

Being for the most part a tough, albeit idealistic breed, the campus

"We are the ... symbol of the Gospel for students away from home. At college, they're going to hear a lot of competing voices. We have to make ours the loudest."

—Fr. Michael M. Burke,
Barry University campus minister

ministers dream of seeing the "young adult" stage of campus ministry reach its full maturity.

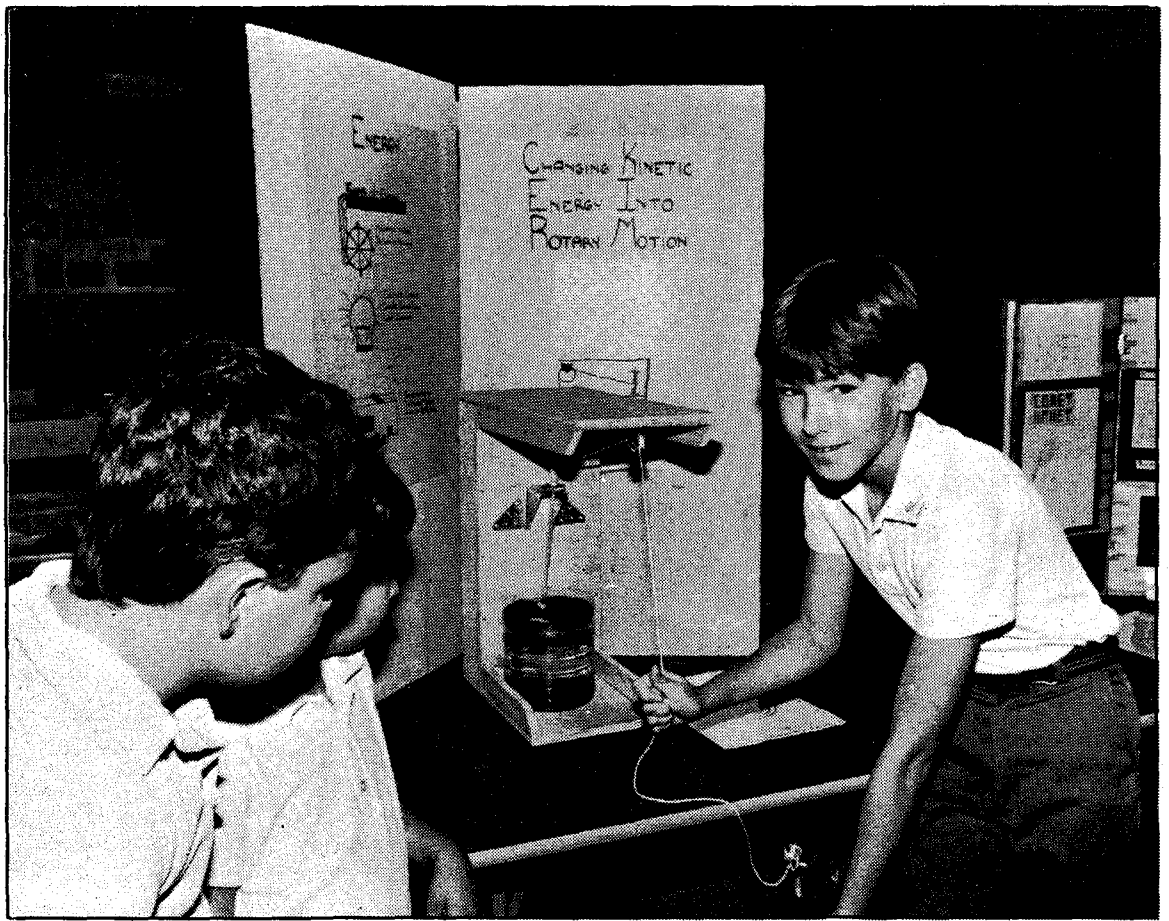
"I'd like to see more of the influence of the 100-year-old Newman Club programs in effect...I'd like to lead more Catholic students to a deeper appreciation and understanding of their Church so their loyalty will endure...I want to see us continue to emphasize an inter-faith approach to our service," says Fr. Greer.

Galligan-Stierle's dream: "I want to see each person on campus leading the students and faculty toward the love of Jesus...I'd like to see the Church reach out to the people in their late 20s and older who represent an age revolution in religious vocations. These people are more certain in their hearts what they want out of life. The Church needs to welcome them when the time is right."

And Fr. Burke reflects, "We need to sharpen our skills so we can better translate the Gospel message into their secular language...We're the focal point, the symbol of the Gospel for students away from home. At college they're going to hear a lot of conflicting voices. We have to make ours the loudest..."

School fair

St. John the Apostle fifth-grader Adrian Villaraos explains the principle of kinetic energy to fellow students. His project was one of about 400 which were exhibited at the Hialeah school last week as part of its annual "Project Fair," a novel alternative to the traditional Science fair. Participation in St. John's fair is voluntary and open to students from every grade, who are free to choose any topic or create arts and crafts as their project. First places are awarded in each grade based on a point-scale, meaning that students are competing against themselves, not against each other. (Voice photo/Ana Rodriguez-Soto)



Parish Pals

St. Maurice program matches kids with adult role models

By Prent Browning
Voice Staff Writer

Tim is 18, a typical teenager facing all the usual difficulties that teenagers have with dating, school work, social situations. He has definite plans for travel, independence, even though his future is a little uncertain. Tim has been hard hit by what has become an increasing problem in our society, the absence of a father through divorce.

Ron is the father of six grown children and a new baby. Active in his parish, he is a retired State Trooper who owns his own polygraph business and is always looking for people to participate with him in the outdoor sports that he enjoys.

Chances are that if an organization hadn't introduced them, Ron Prekup and Tim Whalen never would have met. But they did, less than a year ago, and now it seems as if they've known each other all their lives.

What brought them together was not the well-known Big Brother organization but a small program at St. Maurice parish in Ft. Lauderdale called "Parish Pals."

For four years now, Parish Pals has been matching members of the St. Maurice Men's Club with parish kids who have lost a father through divorce or death and need the presence of an older adult male.

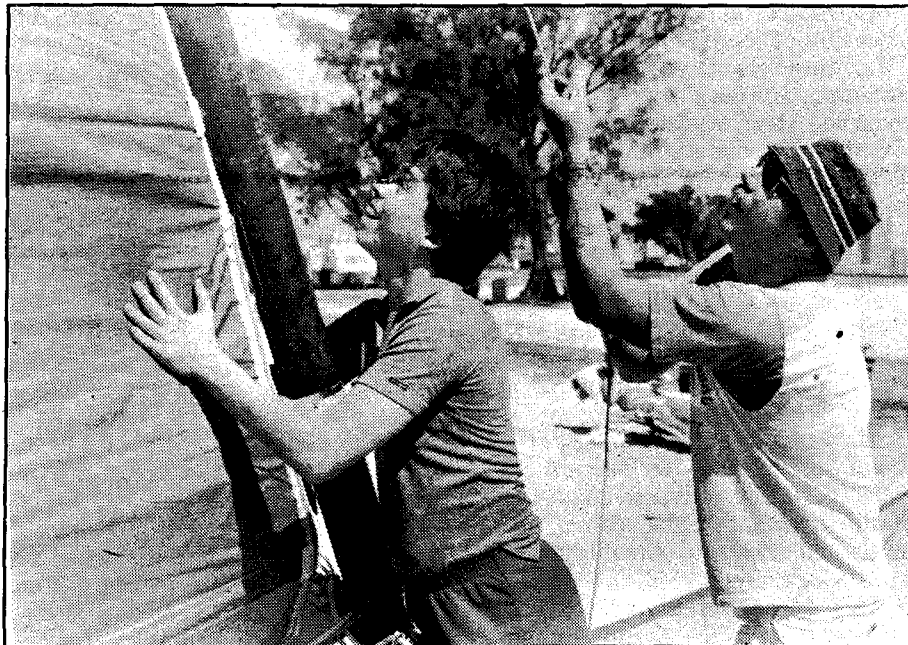
The parish organization is loosely modeled after Big Brother, which places a priority on screening the adults and carefully matching their personalities and interests with those of the young people.

Prekup, like all adult candidates, was interviewed at his home by Parish Pals committeemen, who discovered that he and Tim share a common interest in fishing and diving. Once the match was approved, the two were introduced after Mass.

"Before I joined the program I was feeling pretty lonely," Tim says, "so when my mother suggested it I thought it would be a good idea."

He has no regrets.

Although a commitment to spend at least three hours a week for a year with the "pal" is required, Tim comes by Prekup's office at least two or three times a week, in addition to



Parish Pals Tim Whalen, 18, and Ron Prekup prepare to sail (Voice photo/Prent Browning)

sharing activities on the weekends and visiting his older friend at home.

They will often meet at church on Sundays and then go out afterwards to fish, dive or sail.

"I treat him like a regular son," says Prekup. "Timmy will come

'Timmy will come over, kick off his shoes, sit down on the living room floor and watch TV or have a little ice cream...'

— Ron Prekup, parish pal

over, kick off his shoes, sit down on the living room floor and watch T.V. or have a little ice cream, whatever."

The younger pal will sometimes seek advice about school or dating and Prekup will offer the benefit of his experience on everything from good shopping habits to career goals.

"Tim was thinking about dropping out of high school, I encouraged him to stay with it and not drop out,"

Prekup says.

Tim is now planning to receive training in diesel and marine mechanics when he graduates from school, and is currently seeking a sponsor. One of his dreams is to drive a truck cross-country, but his older pal has cautioned him about the lack of a homelife and other difficulties built into such a lifestyle.

Tim's mother, Nancy Whalen, says Prekup has been a good influence on her son and that participating in outdoor sports with an older male in and of itself has been healthy.

"He has been more relaxed in social situations," she says.

There are so many mothers who are heads of households these days, she says, that many parishes could benefit from similar kinds of programs.

"The church is realizing there is a need to minister to us [single mothers] in some important ways."

Linda O'Brian, who has two sons in the Parish Pal program, agrees. "You can preach all you want to but if the kids don't see any example... It makes your religion alive and shows Christianity in action."

Her sons, Kenny and Kevin, ages 8 and 11, play baseball or go miniature golfing with their parish pal, who, it turned out, lives nearby and has kids of his own their ages.

"It gives them something to look forward to," O'Brian says, "and it gives me a little break. It's good for them to be with a man and not just a mother all the time."

Though Parish Pals is a small program (only about half a dozen matches at any given time), mothers remark that they feel sure that their sons will be matched with men of good character.

Since both the mothers and the adult parish pal attend the same parish, says O'Brian, "you would hope to get someone with a similar philosophy."

Don Rieth, one of the principal organizers of the program, is evangelical about the benefits of Parish Pals. He offers to help other parishes start a similar organization themselves.

Rieth feels now, more than ever, there is a need for such organizations, because there are many single parent homes and teenagers face a range of negative influences in society.

Reflecting this need, there is currently a waiting list of more than 200 kids for the Big Brother organization in Dade County.

According to statistics compiled by Big Brother of Broward County, there are currently 60,000 children up to the age of 18 living in single parent homes in Broward.

Prekup believes that more people could spare a few hours a week to spend with a boy who is missing an adult male figure and that this could really make a difference in a lot of young people's lives.

"When people say that they don't have the time that's not true," he says. "Everyone has time if they really care."

Anyone interested in finding out more about Parish Pals may call Don Rieth during the evenings at 987-3405 or St. Maurice at 962-4358.

Kairos takes Christ into prison

Spanish-language version expanding outside S. Florida

By Jose P. Alonso
Managing Editor, La Voz

"When you see how the Lord transforms the lives of those who are deprived of liberty, you feel more and more committed to this ministry," says Luis Gonzalez, a young businessman from Hallandale.

Gonzalez is speaking of Kairos, an ecumenical program patterned after the weekend-long Cursillos de Cristiandad, but adapted to the needs of prison inmates.

Seven years ago, after going to a Cursillo, he was invited to participate in an English-language Kairos as a member of the musical group. The experience convinced him that it was his vocation and he decided to join the program.

His involvement has been so great that he is now a member of the national committee that directs Kairos, as well as past president and still member of the Florida group.

Gonzalez says there are good rehabilitation programs in the prisons, but they do not reach the souls of the inmates. "And that's the Kairos mission, the spiritual."

Statistics show that 70 percent of prisoners return to jail after being released. On the other hand, among those who have gone through Kairos, the percentage is less than 10.

"The reason is that Kairos fills the lack of spirituality of those other programs," says Gonzalez. "In prison ministry, you can't think of the inmates as criminals but as men and women, human beings, who are hungry for the Word of God."

For that reason, Kairos is an ecumenical movement. "All of us work and pray for a common cause,

the faith in our Lord Jesus Christ," he says.

The fact that Kairos team members represent different creeds also helps inmates learn to look beyond each others' differences and begin to work together in harmony, Gonzalez says.

In fact, he adds, a Kairos experience tends to calm the tension-filled atmosphere of the entire prison, as inmates who have gone through the weekend begin meeting regularly in small, Christ-centered groups, and the love and joy they experience starts spreading to other prisoners and guards.

The first Kairos took place 10 years ago in Raiford, Florida and the program has had "extraordinary success" since then, Gonzalez says, citing increasing requests for Kairos from prison administrators throughout Florida, the United States and even some foreign countries.

But a few years ago, Gonzalez became worried that the program, until then conducted only in English, wasn't reaching a great number of Hispanics, whose share of the prison population is rising.

After a four-year trial period in Dade County, a committee for Spanish Kairos recently was created, with Gonzalez as the head. Its job is to take the Spanish-language Kairos to Hispanic inmates throughout Florida and, perhaps, nationwide, a historic expansion of the program.

But the Hispanic group faces great obstacles, Gonzalez says. The first is financial. About 90 percent of the cost of a typical Kairos weekend is paid for by donations from the volunteers themselves. The weekend costs about \$3,500 in South Florida, but more



"The Holocaust can never be permitted to happen again, to mine or any other people." So said Rita Hoffrichter (left), a Jew who was a resistance fighter in the Warsaw ghetto when the Nazis were killing Jews by the millions. Her message was repeated by Fran Shapiro, right, whose parents survived the Holocaust, during a Yom Hashoa or remembrance service for the victims which was held recently at the Archdiocesan Pastoral Center. Sr. Noel Boggs, center, chairperson of the Ecumenical and Interfaith Commission of the Archdiocese, led the prayers at the service.

than twice as much outside the area.

So during the coming months, Gonzalez and other Catholic members of his committee will be going out to different parishes throughout the Archdiocese to raise funds for the first Spanish Kairos outside of South Florida, which is set for July 17-21 at the Federal Correctional Institute in Tallahassee.

Gonzalez says that by donating to Kairos, people who cannot be

physically present to the inmates still can fulfill Christ's admonition: "When I was in prison, you visited me."

And, as Gonzalez says, there's no comparison "to the satisfaction experienced by the conversion of souls to Christ in the most adverse of situations."

(Donations may be sent to: Deacon Jose Garcia, c/o St. Brendan Church, 8725 S.W. 32 St., Miami, FL 33165.)

New Vicar for Religious is 'bridge-builder'

By Araceli Cantero
Editor, La Voz

She wants to build bridges, but she is not an engineer. Her mission is to listen to the Religious men and women of the Archdiocese and convey their needs and wishes to Archbishop Edward McCarthy.

It's a task Sister Maureen McGurran was given by the Archbishop himself when he appointed her Vicar for Religious.

In 1986, a total of 444 Religious minister in the Archdiocese. They represent 45 different congregations and live in 60 residences or convents. Of these, 103 are Hispanic, from 12 dif-

ferent congregations.

But Sister McGurran is not afraid of numbers. Neither is she daunted by the variety of tasks her job entails. She has experience in several areas.

A sister of Mercy from Clogher, Northern Ireland, since the age of 19, she did her novitiate in Enniskillen, Northern Ireland, attended the University of Manchester, England and later taught in Ireland.

She has been in the Archdiocese since 1968, working as an elementary school teacher and lately as director of formation in her order's Deerfield Beach novitiate. She also has had 12 years of experience in spiritual direc-

tion and in conducting retreats for men and women.

Although she was appointed to her position last May, it was only recently that Sister McGurran began working at her office in the Pastoral Center, having spent several months in retreat and reflection in preparation for her new mission.

"I have accepted this job because I am very happy in my Religious life," said Sister McGurran. "If I had to choose again, I would be a Religious."

She'll work to spread that happiness as she goes about her new job, she added.



Sr. Maureen McGurran brings varied experience to new job.

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Memorial Day

...Actually, we need more war stories

By Michael Garvey

No two memories will be the same on Memorial Day.

It is clearly a day set aside for memory, memory of war and of men and women (but, let's be it, mostly men) who have killed and died in wars fought on behalf of the nation. A day ample with evidence of courage and sacrifice, true, but mostly with evidence of wars, mostly with evidence of original sin. A sad day.

I will remember a gigantic crucifix that my wife and I once saw at El Santuario Chimayo, a New Mexican shrine where we prayed at the beginning of our marriage. The crucifix had been hand-carved hundreds of miles away, in a remote Hispanic town in the southwest corner of the state, and borne on the back of its carver during a grueling barefoot pilgrimage along the western rim of the Rio Grande valley and into the rugged Sangre de Cristo mountains to the adobe sanctuary where it is found. The carving, the cross, and the pilgrimage were all — so the inscription at the foot of the cross explained — part of a prayer in thanksgiving "for my dear son's safe return from Vietnam."

I will remember how I embraced my older brother in the driveway, both of us weeping, on the day he left for military duty in Vietnam. He knew that I was willing to serve time in jail rather than follow his footsteps, I knew that he was willing to kill and die in a cause I thought unjust, and we both knew that we loved each other. So we embraced and wept. He came back safely, too.

I will remember a story my uncle once told me about the Second World War. It was his war story. How he had flown a fighter plane above the North Atlantic and spotted a German submarine. How he expertly destroyed it and how, hours later, shaken at the extent of the carnage, he visited the few survivors, stammered a sort of apology in half-remembered secondary-school German, and clumsily offered them American cigarettes. How one of the Germans, having learned that this was the flyer who dropped the bomb, spat in his face. He remembers the men he killed when he goes to Communion.

I will remember the innocent glee which flashed in the otherwise dull blue eyes of a mildly



'It has been a long time since American families have been intimate with war the way Afghan, Nicaraguan, Palestinian, Vietnamese, Salvadoran...families have had to be...'

retarded Catholic teenager I once met in Belfast. In a sort of rapture, he described an event which had taken place the evening before, when the residents of his Falls Road block had so frightened off the teenagers in the British army's foot patrols that "the Lads," the urban guerrillas of the Provisional IRA, had been able to boost the block's morale with an impromptu parade. "It was grand," the boy told me. "Like a movie. They had their trenchcoats and berets and sunglasses and armalites. Jesus, it was lovely."

Memorial Day could be most valuable for ordinary Americans. A day set aside to remember what war is and does could be useful for a people which has not been intimate with war. It is true that Americans have fought wars, even recently, but the wars have always been some-

what remote, and more chosen by our nation than inflicted upon it. It has been a long time since American families have been intimate with war the way Afghan, Nicaraguan, Palestinian, Cambodian, Iraqi, Ethiopian, Vietnamese, Angolan, Ugandan, Yemeni, and Salvadoran families have had to be. American families have not recently had to flee in chaos before hostile armies; American sons, brothers, fathers, and husbands have not recently seen their mothers, sisters, daughters, and wives made prostitutes by occupying soldiers in exchange for food and medicine; American crops have not been burned to starve out local guerrillas and children alike; Americans have not had to feed their children to some fatuous superpower's need to "keep the pressure" on an unfriendly regime.

Is that all there is to warfare? Just about, I'd say. To be sure, the splendors of the human spirit occasionally flash across the dark landscape of warfare — revealing that people are as generous a species as they are rapacious — but those instances of courage, mercy, and selflessness should serve less as reminders of military glory than of redemptive possibility. That soldiers are able to be kind to one another even in the landscape of hell should remind Christians, at least, that theirs is the least utopian of all religions. That soldiers could be brave while shedding their blood for cowards should remind Christians, at least, of one who, for love of cowards, did not flee death itself. That soldiers would yield up their lives for a people's liberty should remind Christians, at least, of the love than which nothing at all is greater.

The horror appropriately remembered on Memorial Day might serve a spiritual need and help people recall some Christian beliefs. One must praise God even during war, when God seems indifferent. One must seek and meet Christ wherever one is, even in war. Even in war, while children are being murdered for political reasons, one must celebrate resurrection. One must finally remember that God has not sheltered his own son from a universe that includes the madness and evil of organized bloodshed. May 26 should be a solemn day indeed.

(Reprinted from the May U.S. Catholic Magazine)

...And what we learn keeps changing

By Kevin H. Axe

On May 26 this year, the last Monday of the month, most U.S. citizens stay home from work and school as a civic memorial of something or other. Beyond a vague "we're supposed to honor dead soldiers, and I just love those three-day weekends," most Americans would probably offer rather unmemorable deeper thoughts about Memorial Day.

A quick cram course: Memorial Day was originally established to honor military personnel who died in the Civil War. As those doing the honoring also passed on, the meaning of the day expanded to include not only dead soldiers from all wars but even the nonmilitary dead. And today, all sorts of folks with loving memories place flowers on graves of those remembered. But on slow news days the local TV stations still tend to focus on a half-dozen old guys, wearing ill-fitting military caps, hoisting the flag in the town square. The TV commentator usually closes with a fervent invocation that works in the words "Lest we forget..."

What's to forget?

October 1967: a couple hundred scared guys climb onto a Northwest Orient charter flight from Seattle-Tacoma airport to Cam Ranh Bay, South Vietnam. And none of us knew whether we'd ever be back. The feeling of hyperawareness that I'd first experienced when I got the draft notice returned: the technology that mass-produced the molded plastic design of the airplane interior; the forced, artificial levity on the part of the stewardesses ("Wanna whoopee cushion, soldier?"), the something in the throat that really was not there but wouldn't go away. One-way airline tickets to wars have a way of calming down even the most incorrigible class clowns.

My wife and I had talked into the wee hours of many nights prior to that Vietnam flight. We'd

considered the objector/defector/academic options and found them all "not for us." Our recurring reassurance seemed to be that if, God willing, I returned I would have learned from the experience. I did and I have.

But what I learned keeps changing.

When I first came back, I was so angry at the U.S. government and the U.S. military, for having screwed up two wasted years of my life and raped a whole country for nearly 10 years just to prove it could, that I couldn't get much beyond the anger. No one ever seemed to want to talk

'What was once confusing became very clear to me. That's what war is all about — emotions.'

much about it anyway. When I'd indicate, during antiwar demonstrations, that, yes, I'd "been there," the experiential clout I'd hoped for never materialized. I was either condemned for having gone, or laughed at for having thought about it. So gradually I came to think about it less and less.

And when the Russians began to rape Afghanistan, when the military snuffed out the Polish solidarity movement, when all manner of bad guys began to beat on good guys, I began to seriously question my pacifist resolve. Maybe just the Vietnam thing stunk; maybe, in the course of sinful human events, one simply had to call out the cavalry to ward off bullies after all. If John Wayne could have only lived forever.

Today, this good-war/bad-war mentality seems to have spread across the land. Last year Studs Terkel won a Pulitzer prize for his gathered memories of folks who lived through what he titled *The Good War*. The distinction itself, of course,

is not new. Christian moralists since Augustine have waged mental battles for centuries over just and unjust wars. What's new is reconstructed former hippies from the '60s wondering whether it's a good idea to have armies to protect their school-aged kids.

I was asking just those sorts of questions until about a year ago, when I visited the Vietnam War memorial near the White House in Washington. It had been there for some months before I saw it, and I'd had trouble plugging into all the hoopla that surrounded its dedication.

Almost as a tourist obligation I accompanied two good friends to check out the memorial one day last May. I had the same experience as many Vietnam veterans: confusion, anger, guilt, resentment, fear, and deep, deep sadness get wrapped up in a massive emotional bundle and hurled against the black granite walls that list the names of those who died.

And what was once confusing became very clear to me: that's what war is all about emotions. That's what got these 50,000 people killed, and that's what will either kill, or keep from being killed, 50,000 more. It's mostly fear and revenge, I think, that will get them killed. True courage and love will stop the killing.

True love admits of no exception to "don't kill." Ever. I will not purposely kill you because you are unborn, or old, or comatose, or foreign, or even because you've tried to kill me or have killed someone else. Love doesn't kill.

But the courage to repeatedly overcome the anger, resentment, and the urge to even the score over personal or international atrocities needs to be pumped up daily by uncertain, very human Christians. On their knees.

(From SALT, a Salesian magazine, 221 Madison St., Chicago.)

What clinic study should consider

The issue of proposed health clinics in the Dade public schools may turn out to be a blessing in disguise. Because of the controversy surrounding the birth control aspect of the clinics, the proposal was delayed and a committee named to study the issues and recommend something the community at large can accept.

Exactly what the panel will forge out of the heat of controversy and scrutiny of the press is uncertain at this point. It may yet be something Catholics will be uncomfortable with. But one thing that is propitious is the fact that a cross-section of community leaders must now confront the question of values and the ability or lack of ability of public schools to dispense them. And this ultimately relates to all public schools everywhere, not just Dade.

The clinics in the pilot project schools would have dispensed birth control counseling and contraceptives. The question now to be asked is: can the school clinics dispense anything other than medical devices — such as moral values? Can the clinics dispense counseling that will persuade

Voice editorial

teenage kids to abstain from sex as the best form of birth control? Otherwise, the project will simply remain in its original form, because either you do hand out contraceptives or you don't.

Teenage pregnancy is a major problem, especially in certain schools, and it cries out for action but since this is a pilot project, would it not be appropriate to at least try abstinence counseling first?

For one thing, innercity girls need more than pills to solve the social handicaps of poverty and limited futures. They need to be counseled about self-worth, about males who would use them and abandon them, about the loss of dignity of careless creation of human life, about how social acceptance of unwed pregnancy leads not to freedom but to more poverty and a dead-end life.

Impact counseling and perhaps group sessions might be a start. The committee ought to consider such approaches, at the very least making completion of a counseling program a requirement before a student can even consider contraception. That way, kids who accept the "no" approach to sex will have learned a valuable lesson about life and dignity and there will at least be fewer teens giving in to the quick-fix of "safe" but immediate gratification of immature sex.

But to take this approach the committee will have to consider the possibility of purely practical, secularistic counseling as opposed to sessions injecting a sense of values, not highly sectarian, but moral values the vast majority of parents would support. And that is what the committee is supposed to be about — community support.

The blessing in disguise comes in forcing our public schools to face an issue that is loaded with values and decide whether it can deal with the issue with a program containing real values, or merely throw up their hands and give in the purely mechanical approach, whose lack of values is the cause of the problem in the first place.

What the Dade County schools finally do about this could either be a



THROWING OUT THE TRASH

turning point for the better, in which parents regain some control over something that has been lost to them in the schools — or it could be one more surrendered to the "Porky's"/Playboy mentality.

Letters

The problem of singles meeting other decent singles

Editor:

I am writing in response to the recent Opinion column written by Antoinette Bosco entitled "Singles Marketing." I strongly disagree with her point of view and conclusions.

I am in my late thirties and have lived in South Florida for the past ten years. Before that, I lived in three major metropolitan areas, several small communities and spent over three years in other countries. I have a post graduate education, more hobbies and interests than time to enjoy them, I own my own home and have my own business. I have also never been married.

Now that I am ready and secure enough to support and nurture my family to be, I find very few women who are mature, anxious to start a family, and who are not disenchanted with men, the institution of marriage or burdened with the baggage from past relationships or failures. Those who had the greatest desire to marry and start families usually did so right out of college. The successful ones are still married.

I have been active in local social circles, fund raising activities, sports as well as my own personal interests. I have constantly been on the lookout for the girl of my dreams, to no avail. I am considered intelligent, romantic, witty, and generally fun to be with. I have many friends in the community, many of whom are still single. They are really getting tired of hearing my complaint — "Where are all the really wonderful women everybody tells me about who are pining away for a genuine, sincere and lasting relation-

ship?"

In other cities where I have lived, there have always been a number of places where people can meet. These places are the same on the inside as the places here in Florida where people gather. However, that is where the similarity ends. There, people went to make friends knowing that if they went there everyday, or only once a month, they would find genuine, stimulating people, many of whom became familiar faces. This was the foundation for a growing circle of friendships which was safe, non-threatening and generally satisfying.

In Florida, which is a vacation playland, people come and crowd into the same type of places, but while here, they can let their hair down and get out of character without the disapproval of their peers at home. This type of behavior pervades the potentially local meeting places and is generally distasteful, boring and threatening to the local lasses who long to meet their Romeo.

So what happens? The majority of these fine available women would rather stay home and read a good book than fight the problems of trying to meet new people in the places where meeting would be easiest. Many quality men stay home for the same reasons.

After trying to meet new people through friends and organizations, which is the next logical step, few avenues are left to pursue. In order to have an opportunity to meet a large number of available people, and at the same time have an opportunity to look for someone with similar in-

terests and goals, without the hit and miss methods above, a logical and relatively safe method is the singles ad.

In it a person can state the type of person they are and they would be most interested in meeting. If you fit the description, you write, talk on the phone and if the charisma exists to that point, a non-threatening meeting for lunch, dinner or some other arrangement can be agreed upon before the two get together.

After talking on the phone for a short while, or for several whiles, it is easy to decide if a potential friendship is in the making. From the ads, there is at least a start on finding someone similar interests. In a bar, through friends, and frequently even through church or other organizations that commonality is not evident.

I personally have tried it, and plan to continue until I meet Ms. Right. I have yet to feel that I have focused on externals, and the people I have met have not displayed any preoccupation with them either. We all have mental images of our ideal match, and these include some external attributes. It is only natural to try and fit the image to the person you want to meet. From there the "chemistry" can happen and the relationship has a chance to grow and solidify. How can this be a bad way to start? I think that these ads are an idea whose time has come.

Peter Rimmel
Hollywood

NOTE: This newspaper does not investigate any persons who place or

respond to "For Singles Only" Personal ads, and assumes no responsibility beyond publication and delivery of responses. All further communication is strictly between the parties involved. However, we do urge common sense when setting up first meetings between parties. We suggest meeting initially in a public place over lunch or a cup of coffee. Full names and addresses should be exchanged at that time **only** if both parties are agreeable to another meeting or date.

Chaplain's voyage what a pleasure!

Editor:

What a pleasure to be surprised by an article written by Father Gerry Grogan in the March 21, 1986, edition of The Voice. I smiled as I recalled the time when Father Gerry made a trip to Fatima, Portugal, with our family, only to find, to his surprise, that we had planned to "rough it" in tents in the driving rain! Although he caught a cold and probably had a disastrous time, he still laughs about it.

I also remember his truly heroic efforts to expand the Marriage Encounter movement at our base in Spain and his determination to liven up our liturgies at the base chapel. Most of all, I remember what he was to all of us — a friend. Be proud of him and others like him, South Florida. The good our chaplains do is immeasurable.

Michael E. Goodboe

Masses for dead non-Catholics

Q. My question concerns having Mass for a deceased Protestant or a person who had no church affiliation. I recall that some years ago one could request a Mass for a non-Catholic but it would be published as "for a special intention."

Has this changed so that the name of the deceased person can be published in the church bulletin the same as for a practicing Catholic? (Illinois)



BY FR. JOHN DIETZEN

A. Under the former code of church law a private celebration of Mass for a non-Catholic Christian was always allowed. In this context, private was interpreted to mean a Mass that was not announced, for example, in the bulletin.

This regulation has been greatly liberalized, following requests from various countries for Catholic priests to celebrate Mass for deceased people who were baptized in other denominations.

Such Masses are not only permitted. They are actually encouraged for reasons of patriotism, friendship, gratitude and so on, provided that there is no prohibition for another reason, if the family or friends request it and if in the judgment of the bishop there is no danger of scandal (Decree of the Congregation for the Doctrine of the Faith, June 1976).

In most parts of our country and others such Masses are today quite common.

Q. Can you tell me if a Catholic couple can be married at any time of the day with a Mass? (New Jersey)

A. According to general church law, a nuptial Mass is normally allowed whenever a Mass is allowed, with the possible exception of certain major feasts of the year.

However, customs and regulations differ from country to country, diocese to diocese and even parish to parish. Some dioceses in the United States, for example, prohibit nuptial Masses on Sundays, while Sunday weddings are rather common in other dioceses and some other nations.

As another example, evening nuptial Masses are never scheduled in many parishes for various good pastoral reasons.

You must ask the parish priest in the parish where the wedding is planned what the possibilities are in that parish and diocese.

Q. I am a 60-year-old widow. A longtime Protestant friend lost his wife this year and our friendship has brought us close to marriage.

I didn't know until recently that he had been married in his 20s to a Catholic girl, before a justice of the peace. They later divorced and she is still alive. Can anything be done so we can be married in the Catholic Church? (Texas)

A. Since his first wife was a baptized Catholic and they were not married before a priest, a Catholic marriage between the two of you seems quite possible.

Please talk with your parish priest and give him the details. He will help you do what is necessary.

(A free brochure explaining the Catholic Church's position on membership in the Masons is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(NC News Service)

Trusting teachers

Something I find very disturbing is happening on U.S. college campuses today.

An organization called Accuracy in Academia has recruited a national network of student monitors on 110 campuses to secretly audit professors' lectures. Whenever the young student judges that the teacher's view is incorrect or distorted, he or she is instructed to call a toll-free number in Washington, D.C., to add the teacher's name to AIA's list of "inaccurate" scholars.

The organization publishes a newsletter called Campus Report, printing the names of offending professors. Readers are urged to put pressure on academic authorities to investigate the teacher whose character and competence are questioned.

The organization says it has a list of 1,000 radical, communist professors and plans to compile a computerized list of leftist professors. Its chairman, Reed Irvine, holds that 10,000 Marxist professors are infesting American campuses.

The language used by Irvine disturbs me deeply because he sounds so much like the late Sen. Joseph McCarthy. McCarthy latched onto the public fear of the red menace and fanned the fire until it became a full-scale witch hunt.

I remember my revulsion when I watched the TV hearings where the accused were interrogated relentlessly. I shudder to think that AIA's list of professors is so similar to McCarthy's blacklist.

Some universities and student associations have vehemently condemned AIA. But according to reports, many professors are feeling intimidated.

The American Association of University Professors has issued a warning that AIA is "a current threat to academic freedom."

Supporters of AIA believe that a watchdog agency is needed in order to rid colleges of politically minded

BY ANTOINETTE BOSCO



brainwashing. If, indeed, thousands of children are being brainwashed we would have a serious situation. But I don't believe that is the case.

If balance and truth are what we're after, then we have to ignore irresponsible alarmists who incite fear.

There will always be good teachers and bad teachers. For the most part, however, our system of higher education works. And most of the 800,000 college teachers in the United States believe in free speech and democracy. Colleges are places where all views must be aired openly to stimulate thought. Anything that stifles free speech, as we know from history, does more harm than good.

The delicate relationships between students and teachers, and between colleges and the community, are based on trust. Sometimes those trusts are broken by human weaknesses and flaws; people are hurt and people recover. But an organization like AIA, which promotes mistrust and paranoia, does serious damage to the foundations of our higher education system.

As parents, and as Americans, we also should trust that our political and media information systems are so well founded and valid that most of our children will learn to think for themselves — and will, with full knowledge of the alternatives — choose democracy.

(NC News Service)

Raising teens

In today's drug culture, where does a parent draw the line in raising a teenager?

I met a teenage girl whose hairdo was outrageous; the left side of her head was practically shaved, with the rest of her hair cascading down over her right eye. I asked her why she wore it that way. Delighted that I took the bait, she said, "When I was young (she is now 15), I used to be someone who conformed to whatever everybody else wanted me to be. Now I'm just me, the way I want to be."

Sometimes it takes extreme measures to make a strong statement about who you are. On the trip from childhood to adulthood, that's very important.

We talked for awhile, and you know what? Beneath her curious disguise, I found a vulnerable young woman with a heart of gold and deep love of God. In just a few years, if she stays away from drugs, she'll become a well-groomed woman, with serious values and definite opinions about how much freedom a parent should give to a child. But pray for her; she's on the edge, associating with some bad apples.

There are no easy answers in raising teenagers. They can be obstinate, bold, disrespectful, lazy, disorganized and reckless. But they can also be brave, insightful, idealistic, full of compassion, and enthusiastic. The only advice I have for parents is to pray a lot. It's not all that important that you understand your child, many parents do not, but it is important that you offer love. Pray for the grace to love them all.

Bishop Ambrose once gave this advice to a woman

BY FR. JOHN CATOIR



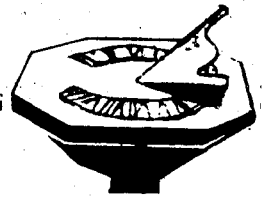
named Monica, the mother of a reckless son named Augustine who eventually became a saint. He said, "Speak more to God about your son, than to your son about God." It worked. Pray for your children and try to be loving. Get them to laugh at their outrageous dress and behavior. It's a passing thing.

What isn't passing, however, is the drug scene; its consequences can be deadly. A parent is right to be alarmed if drug usage is detected. React fast and be firm. If it means war, go to war. If you don't know how to give tough love, get professional help. But be definite. There's a distinction between tolerating bizarre self-expression and tolerating self-destruction in the form of drugs. Children slip into self-destruction because no one is there to stop them. Be there and pray hard.

For a free copy of the Christopher News Notes, "To Pray as Jesus Did," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

Time capsules

By Frank Morgan



The Holy Grail

There is a legend that Joseph of Arimathea used the Holy Grail, the cup that Jesus used at the Last Supper, to catch the blood of Jesus as He hung on the cross. Joseph then took the Holy Grail to England where it was believed to have had the power to heal. Joseph was supposed to have founded the first Christian church in England on the glassy isle of Avalon, which was later known as Glastonbury.

Tradition states that Joseph's staff, which took root when he rested it on Wearyall Hill, became the first Glastonbury Thorn Tree which blossomed every Christmas Eve until it was destroyed by the Puritans.

Many years after Joseph's death, a John of Glastonbury wrote about discovering the tomb of Joseph of Arimathea and noted: "In his tomb, he had two cruets, white and silver, filled with the blood and sweat of the prophet Jesus."

But then the Holy Grail mysteriously disappeared. A vision of the Grail was supposedly seen by a nun, the sister of one of King Arthur's Knights of the Round Table. This vision was so inspiring that all the knights vowed to search for the Holy Grail. But only three knights finally got to see it — Galahad, Percival and Bors.

The Saxon King Ine built an abbey at Glastonbury in

the 8th century which continued as a monastery until it was suppressed by Henry VIII. Parts of the Abbot's kitchen and parts of the chapel still remain.

According to Confucianism, which developed in China in 500 B.C., a man can live a good life only in a well disciplined society that stresses attention to ceremony, duty and public service. Taoism, which began 200 years later, thought that an ideal person was one who avoided conventional social obligations and led a simple, spontaneous and close to nature life; the ancestor of the modern hippie.

When President Kennedy learned that Post Office officials were giving a testimonial luncheon for his Postmaster General Edward Day, he sent the following message:

"I'm delighted to learn of the testimonial luncheon for the Postmaster General and I'm sorry that I cannot be with you. I am also sending this message by wire, since I want to be certain that it reaches you in the right place at the right time."

The single life

Dear Dr. Kenny: I wish your reply to the person writing about the difficulties of the single life had been a little more sensitive. If I had been the writer, I would have been hurt by your response.

Though married, I found the writer's comments true; I think today the single life is very difficult, and there is no sense of community as far as the church is concerned for them.

Isn't it natural to want to share your life with someone? How can getting involved in arts and crafts, school or traveling compensate for loneliness, never being that very important person to another, always having to be self-reliant and just feeling like the odd man out?

If single people should take charge and do something about their problems, why shouldn't the married, the teenagers, the senior citizens, the parents of school children do the same and the church not become involved with these groups?

I happened to marry when older, and I can tell you from experience the single life is hard. Don't you think single people ever get weary of trying to make friends, eating alone and coping? I hope you reconsider your answer — I would like the church to become much more involved with meeting the needs of this group. —Iowa.

Thanks for the concern. I agree with what you say about our need for community and the fact that singles often feel left out. I am not sure I



BY
DR. JAMES
AND MARY
KENNY

agree with your solution — for the church to do something for them.

Who is the church? Remember that road sign that reads: "CH--CH. What's missing? UR"? The church is not primarily a building or hierarchy. More truly, it is each one who believes in God and loves his neighbor.

The Spirit speaks often in ways that surprise us. When God loves us, it is more often through our kindnesses to one another. The spirit expresses God's concern as surely from the grass roots up as through the clergy and organizational church.

The essence of a self-help group is that those most in need minister to each other. All the groups you mentioned, and many other effective groups, began at the grass-roots level.

Senior Citizens and Gray Panthers were begun by the elderly for the elderly.

Families? The Christian Family Movement was

begun in the 1950s in Chicago by a married couple, Pat and Patty Crowley. Marriage Encounter is run by, through and for married couples.

Alcoholics Anonymous, the most effective institution for treating alcoholism, was begun by alcoholics dissatisfied with the way they were treated by the medical and legal professions.

La Leche League began when seven breast-feeding mothers became upset at the lack of information from their physicians. Now the American Academy of Pediatrics endorses breast milk as the best nourishment for babies.

Parents of children with special problems have banded together for mutual support, to improve state laws and to correct wrongs within school systems. They did not wait for the schools' legislatures to come to them.

Yes. Single life is very hard and has special problems unique to that state. But most singles would be demeaned to be thought of as hothouse plants waiting to be nurtured and supported. The first step for singles in their need is to reach out to one another. Support from the church and other institutions will come.

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)

A church wedding?

"It remains a source of mystery and frustration to me why people with little or no identification with the church for years come to me wanting a church wedding," a priest wrote me. "If I ask them why, I get the answer, 'Well, we've always wanted a church wedding.'

"If I push for why, I get a number of inadequate reasons: 'Our parents want us to be married in a church,' Or, 'This is a pretty church for a wedding,' Or, 'We were baptized and made our First Communion here,' Or, 'A church makes the wedding pictures nicer.'"

His experience and feelings are almost universal among priests who are constantly asked to perform Catholic weddings for people who no longer practice — or perhaps believe in — the Catholic faith.

Many of these priests feel used. "I feel like a physical part of a wedding like the caterer or florist instead of the celebrant and witness to a sacrament," a priest friend told me.

I share these clergy frustrations. Frequently I am called by parents asking if I know of a priest who will perform a wedding without requiring the four-month pre-marriage preparation mandated in most dioceses.

"If I knew of any, wouldn't divulge them," I reply, "because the best wedding gift you can give your children is this preparation. In fact, many couples who go through it realize they aren't suited for each other and separated instead of marrying. Better before the wedding than after." It's not a

BY
DOLORES
CURRAN



popular response with parents.

I don't understand why some parents are more interested in the wedding than the marriage. The wedding is simply an event, a beginning, while the marriage is a vocation and a lifetime. When couples and their parents ask the church to solemnize a sacrament for two people who have abandoned the faith, they demean the sacrament and evidence a primitive understanding of church.

A marriage doesn't become sacred because it's held in a church. Church is not a building but a community of believers. If one doesn't believe, one has little reason for being married in a sacrament valued by believers.

A few years ago, I was invited to present a workshop in a beautiful Protestant church. In the course of the day, three huge weddings took place. The pastor told me that none of the couples belonged to his or any church.

"But they want our church because it's so

beautiful," he said. "So we charge them a good hunk of money and we don't have any debts." How sad, I reflected. Might as well be a professional wedding chapel in Vegas.

Marriage in our church presumes that the couple has some affiliation with the faith community and regularly gathers to hear the Word and break Bread together. It presumes that the couple puts a value on the sacramental covenant which suggests a high Christian commitment to one another. It also presumes that this commitment in faith will continue after the wedding day.

Why a church wedding, then? Not to impress others or to please parents but to publicly proclaim a faith that says God is an important part of our commitment and life together. If this is absent, then a church wedding is meaningless.

I know that parents of non-believing children suffer at wedding time. Their friends and relatives raise eyebrows and ask questions when they learn the wedding isn't taking place in the family parish.

It takes courage but I suggest these parents show their respect for the sacrament by explaining, "They aren't active Catholics and so we feel it is improper to be married in a Mass. We're hoping that later on they will come to believe and practice the faith they grew up in. Then we'll have a wonderful church wedding and you'll be invited to celebrate with us."

Isn't that easier than explaining why non-believers are being married in a church?

Alt Publishing Co.

Family matters

Finding security in God and family

By Carol A. Farrell

Director of the Family Enrichment Center

The tragic deaths of FBI agents Ben Grogan and Gerry Dove coupled with the escalation of violence and terrorism in the Mediterranean provoked some intense emotions in us all. In that first week, feelings of grief, anger, fear, resentment and vulnerability washed over me. Like the salt water that intrudes upon the land and destroys its ability to sustain and nurture life, they seeped into my spirit and poisoned for a while that part of me that seeks to act humanly, to be life-giving. The death of Ben Grogan was a very personal loss since my husband had worked with him for many years. I was horrified to hear myself say that I was glad his murderers were dead and I wished they hadn't died so easily.

But emotions do pass — for better or for worse. What we are left with is some hard questions: What are the thoughts and values that sustain us as we watch the spread of violence and terrorism on both local and global levels? How do we cope with the feelings of diminished freedom and distrust of others? How can we raise our children to be mentally and emotionally healthy when, with

great ambivalence, we also feel obligated to protect them by teaching them to be wary of the adult world which should be guarding their innocence and serving as their protector? How do we live lives of peace when the world around us is torn by violence? What is actually within our power to change?

There is little that any one of us can do to change those criminals and terrorists who would rob us of our peace of mind, body and spirit. We look to our government to be vigilant for our well-being in the more powerful ways it has available. But there are things that we can do for ourselves and those we love.

One, we can fight fear, that insidious life-diminishing emotion, with a recognition that our only true security is not material: It is in God we trust. Life is fragile and tenuous and has always been so. Freedom from danger is not a reality and it never has been. His promise is not that we will be untouched by evil but that His grace working in us will not allow us to be overcome by it. Whatever happens to us, His grace will be sufficient for us. It is this reality which we must focus on if we are to

be at peace.

Secondly, we can work to build each other up, especially within the family but more widely too, within the entire 'family of man.' We can do that by living out the value of respect (for myself and for others) which springs from the recognition of the profound reality that each of us is human, needy, vulnerable and beloved by our Creator. There is no one more important or less important in God's eyes. His care and love is for all.

In our families, we can demonstrate the reality that each one of us matters equally, regardless of how little or big we are. We can guard each one's dignity, save each one's pride. We can teach the skills of negotiation, compromise and cooperation that are vital in the family and the world. We can examine our own hearts to see whether a spirit of peace is to be discovered there. These are things that each of us can do.

Respect must be practiced and taught in the home if we are to create a peaceful world. Peace in the world can be achieved only to the extent that it is first present in our homes and in our hearts.

The peace of the Lord be with you.

Anchorman shares Good News

The bad news is that he has lost his job. The Good News is the Gospel of Jesus Christ. And applying the latter to the former is the philosophy of newsman Bob Hughes, a Catholic who joined the Christian Broadcasting Network in January to anchor an evening half-hour newscast only to find it cancelled three months later due to low advertising support.

"It's an obvious disappointment," Mr. Hughes told me in a recent phone conversation. "But it comes down to a matter of faith. My wife

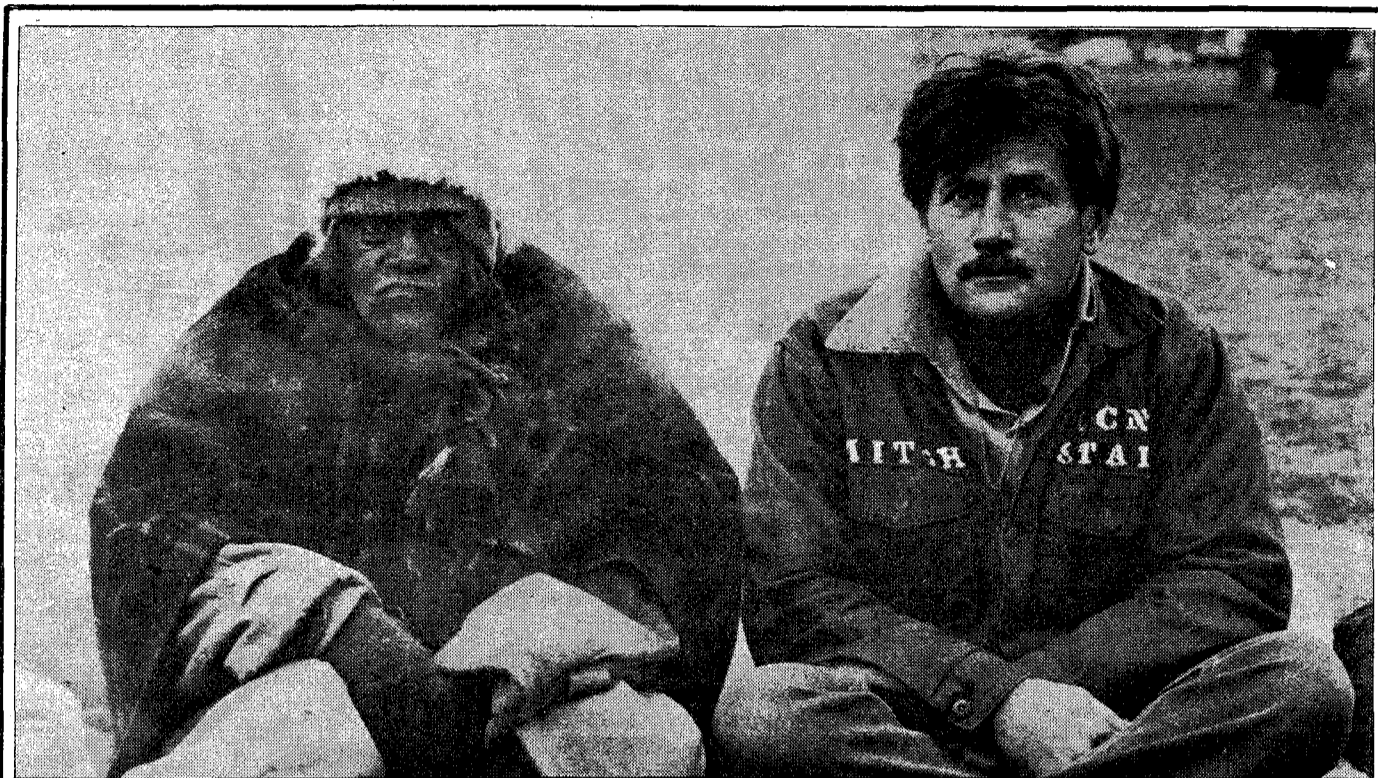


BY
JAMES BREIG

and I prayed about taking the position and we thought we were doing what God would have us do."

Before going to CBN, Mr. Hughes was the anchorman at a South Bend, Indiana, TV station. He went there after stints in Miami, Jacksonville, Phoenix and Raleigh. The son of a Navy man, he spent a great deal of his youth traveling and credits Catholic schools with providing him with a stable education. At South Bend, he and his wife, Laurie, became members of an ecumenical community called "People of Praise," based at Notre Dame University. He reluctantly left that spiritual support behind when he took the CBN position.

"I had a good job in South Bend and we belonged to a prayer community and had a rich life," he said. "We thought God had given us a clear direction to be there and we would leave only for the right reasons and for what God would have us do." Finding a similar prayer group near the Virginia headquarters of CBN helped solidify the Hughes'



STREET SAGA — Cecily Tyson and Martin Sheen star in "Samaritan," a drama based on the life of Washington activist Mitch Snyder, airing at 8:30 p.m. on May 19 on Channel 4, CBS. Sheen plays Snyder, and Miss Tyson plays a homeless person. (NC photo).

decision to move.

Not so solid was the news program which, the newsman explained, "went from one crisis to another, even before we went on the air. I had to ask the ultimate question: 'Was it a mistake? Did we not understand what God was saying?' God gives us gifts and talents, but also a free will and the freedom to fail. That's true individually and corporately. This was a corporate failure by well-intentioned people who didn't use their talents properly. It wasn't God's will that it failed; it was our weakness." In the few weeks that "CBN News Tonight" was broadcast, Mr. Hughes believes it achieved some of its potential. "We were just getting our feet wet," he noted. "We did a creditable job."

As a Catholic at a fundamentalist

operation, Mr. Hughes encountered only a few occasions of prejudice, all of which he attributed to individuals rather than to CBN itself.

"There are individuals who, through ignorance or prejudice, hold a view of Catholicism" which is wrong, he said. He and other Catholics on the staff, upon hearing "unkind things" would tell the person "you're attacking my faith and me and that's not a Christ-like thing to do. We hung in there and built bridges and overcame obstacles, healing differences and becoming reconciled. I felt I needed to be strong in my faith. I'm a Catholic by choice and we have the full deposit of faith. But that's not to say that God doesn't use Protestants or that they are not saved. We are called to be one and that will work out by God."

While keeping prejudice out of CBN, Mr. Hughes also strived to keep religion out of the newscasts.

"We bent over backwards to be extra fair," he said. "My position was, How can you do the Christian news? From whose perspective? Think of how big our Church is alone. Then look at the Protestants and all the variations within each denomination. How could you do the definitive Christian newscast? So we were fair, balanced and objective."

Mr. Hughes will remain with CBN until the end of August when he plans to "move on. I came to do a news show; there's nothing else I care to do. This is an opportunity to grow in faith. We're totally dependent on God. We try to be sensitive to His leading. This is a great moment for finding out what God has in store for us..."

Pryor's new film a priceless portrait

Jo-Jo Dancer, Your Life Is Calling

A-IV, R

Richard Pryor's directional debut in "Jo Jo Dancer, Your Life is Calling" (Columbia) is an extraordinarily emotional portrait of an entertainer dealt some harsh blows by life. The story is seen from Dancer's perspective as he is dying. How did he arrive, he asks, at the bottom rung of self-esteem and virtual self-immolation? Pryor, the director, has the talent and the courage not to keep a safe distance from his alter ego. His pacing has the authentic feel of a comic developing his craft from hurt and anger. There's a safe distance for the audience. Pryor, the stand-up entertainer, makes certain of that, utilizing the same tools that involved his live au-

diences. With the character of Jo Jo Dancer, Richard Pryor successfully illuminates for us how laughter is spun out of truth.

also to celebrate characters without conscience as its anti-hero gets his old flame out of his system without any consequences.

splattering mix of violence and vulgarity. Kathleen Wilhoite is Bronson's unwilling adolescent sidekick who constantly spouts sexually derived vulgarisms as she slowly develops what would potentially become an unwholesome relationship if the film continued beyond its gory conclusion.

Capsule reviews

Violets Are Blue **O, PG-13**

Kevin Kline plays the big fish in a small pond who slips in and out of an extramarital relationship with his former sweetheart (Sissy Spacek) who has returned home on vacation after being away for 13 years. Infidelity is treated as an egocentricity, not a moral breakdown. This attitude may tend to reinforce the more callous side of the male ego. The script tends

Blue City **O, R**

Judd Nelson resorts to excessive blue language in this sour and violent story depicting adolescent vigilante ambitions on the part of a wayward youth who returns to his hometown to discover his dad, the mayor, has been shot to death. Nelson and co-star Ally Sheedy defame whatever talent they exhibited in "The Breakfast Club" as they mix violence, profanity and casual sex in this blue movie.

Murphy's Law **O, R**

Carrie Snodgrass is the ruthless killer determined to even the score with the men who sent her to prison. Charles Bronson stars in this blood-

Police Academy III **O, PG**

In this farcical sequel to the other police films, Bubba Smith, an ex-pro footballer, derides a group of police recruits who try to save the prestige of the training academy's aging director. Most of the failed humor is derived from slapstick, dangerous stunts and sadistic violence. The film's theme of competitive spirit is all but obliterated by a barrage of lewd jokes and sight gags. The pacing has "Laugh-In" quickness without the TV show's sardonic intelligence and biting wit. Heavy reliance upon brutality and lewd behavior as sources of comedy.



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What's Happening

St. Timothy parishioner wants blood

Conleth O'Connell is after everybody's blood.

The drives he holds at St. Timothy Catholic Church raise more blood than any other private group in Dade, Broward or Monroe counties.

"I have a following of regular donors, some of whom have given multi-gallons," said O'Connell, referring to the blood drives he has coordinated since 1978. Father Gustavo Miyares, pastor, encourages church members to get involved in the drives, and helps O'Connell with Sunday announcements from the altar and by giving blood.

O'Connell holds his blood drives from 1-9 p.m. Mondays in the spring and fall and in emergency situations. He gets many people involved, including the Women's Guild, the Holy Name Society and the St. Timothy School.

Florida Knights convene

Twenty-eight thousand members of the Knights of Columbus in Florida will be represented at the State Council's 82nd Annual Convention to be held at the Hyatt Regency Hotel in Tampa, May 23 to 25. Florida State Deputy, Leon P. Kocol of Cocoa, will be in charge of the convention activities.

The national leader of the 1.4 million member organization, Supreme Knight Virgil C. Dechant, will attend the convention and will be the main speaker at the convention banquet on Saturday night.

Dechant's talk is expected to emphasize "pro-life" leadership of the Knights and also review some of the aspects of the November 1985 Extraordinary Synod of Bishops held in Rome.

The 296 delegates to the convention, plus the State Officers, Directors, Chairman, District Deputies and Co-ordinators of the Florida Knights will review the many activities of the State Council for the past year and adopt plans and a budget for the coming year. Of particular interest to the Knights is the distribution of over \$31,000 for vocations to the priesthood and \$425,000 in aid to the handicapped and retarded citizen groups throughout Florida.

Gibbons sweeps science awards

Cardinal Gibbons High School in Ft. Lauderdale made an outstanding showing recently at the state level Junior Academy and Science Talent Search competitions.

Judging teams of university professors judged 138 papers representing 38 schools and an overall selection of the five best papers was made.

Two of the five best papers belonged to Cardinal Gibbons students Will Zamer and Emily Daughtrey. Zamer also won a top award in the State Talent Search and, along with Gibbons' students Pam Musella and Daughtrey, won a first place award in the Junior Academy Research paper competition. Students John Janke and Elizabeth Miniet received second place awards in the research paper competition. Miniet was also ranked 7th in the State Talent Search. Three other Gibbons' students, Phil Viera, William Robinson, and John Rabel also placed in the research paper competition.

It's a Date

The Institute for Pastoral Ministries at St. Thomas University will offer a course June 23-27 titled "Parish Leadership with Older Adults." Registration deadline June 16.

The Women of Light will hold their monthly bible breakfast on May 17 at the Holiday Inn, Ft. Lauderdale North, 4900 Powerline Rd. \$8 fee includes breakfast, scripture teaching, music, and a personal sharing by a guest speaker. Reservations in advance necessary. Call Nancy, 752-3008; Lila, 753-2037; or Sharon, 721-8486.

His son, Conleth O'Connell Jr. programmed the list of 650 donors into his home computer. One month before each drive, the telephone committee calls prospective donors, and reminds them with calls on Sunday and Monday, the day of the drive. His wife, Neta, assists with the telephone calls and planning.

People who cannot donate blood for medical reasons are asked to bring homemade cookies to the drive. The church's social groups make donors comfortable, and baby-sitting is provided, O'Connell added.

"It becomes a real family and social affair and people enjoy coming to give a unit of blood," O'Connell said.

The drives also promote community development. St. Paul Lutheran Church Rev. Ronald Schuette and his wife, Sandra, are regular donors and they encourage their church members to give.

O'Connell will receive a plaque from the South Florida Blood Service May 17 for his volunteer efforts this year. The September 1985 drive yielded 251 pints, the January 1986 emergency drive yielded 128 pints, and the March 1986 drive yielded 218 pints.

CCS awards luncheon

Catholic Community Services, the social service agency of the Archdiocese of Miami, will hold its 7th Annual Awards Luncheon on Friday, May 30, 1986 at noon at the Tropical Acres Restaurant, 2500 Griffin Road, Ft. Lauderdale. Bishop Norbert L. Dorsey, Auxiliary Bishop of Miami, will be the featured speaker.

Archbishop Edward A. McCarthy will present service awards to Catholic Community Service staff and volunteers who have dedicated their time and talents to the agency, the Church and the local community during the past 15, 20, 25 and 30 years. Twenty-seven volunteer plaques will be given representing a total of 200 years of service. Twenty-one employee plaques will be awarded representing 425 years of service.

Special recognition will be given in the 35 agency programs to those 156 indi-

viduals who have completed 5 and 10 years of service totaling 1,100 years of commitment.

Those interested in attending the Luncheon should contact Mrs. Lloydine McGuinn at 754-2444. Donation for the Luncheon is \$25 per person.

Catechetical Center summer hours
The Catechetical Center will be open to the public on Fridays only from June 16 through August 8.
The hours will be from 9 a.m. to 12:30 p.m., and from 1:30-3:30 p.m. Other times may be by appointment.
If you are planning a summer program please contact the Center at 757-6241, ext. 399 before June 6, so that your materials may be reserved and available to you.
The Center will resume regular hours on August 18.

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Peace award given to St. Thomas University

St. Thomas University's POTC program — Peacemakers of the Community — has received a special award from a South Florida organization dedicated to promoting world peace.

The Grace Contrino Abrams Peace Education Foundation recently presented the award to St. Thomas University President Fr. Patrick O'Neill and Mary Carter-Warren, director of POTC, which was devised last year as an alternative to ROTC (Reserve Officer's Training Course).

While ROTC prepares men and women for military service, POTC's goal is to teach students how to resolve conflicts in non-violent ways. The course is offered through St. Thomas' Institute of Pastoral Ministries.

As part of its efforts to promote peace, the Grace Contrino Abrams Foundation honors Peace Educators of the Year from among the teachers in Dade County's elementary, junior high and high schools.

It also sponsors an essay contest for students throughout Dade, because "in the quest for peace, our children may be

our best teachers." About 1,200 students from first through 12th grades participated in this year's competition, including some from Our Lady of the Holy Rosary, St. Rose of Lima and Holy Family Catholic schools.

For information on next year's contest or the foundation, call Rev. Linnea Pearson, executive director, at 377-8161, Ext. 49.

Serra essay winners

On April 8th the Serra Club announced the winners of their annual essay contest on the topic "What the World Would be like without Priests or Religious." The winners were chosen from 250 entries for the 5th and 6th graders category. They were: 1st place- Joyce Lagas; 2nd- Alyssa Rodriguez; 3rd- Francis Prieto. The 7th and 8th grade winners were: 1st place- Michael Schenk; 2nd place- Anabella Silen; 3rd place- Elizabeth Zaldivar. First place winners received a \$100 prize, second place winners received \$50 and third place winners received \$25.

wood. Dancing, live band, Hors D'Oeuvres. Admission \$6. For more info call Sharon Silver at 385-1255.

Boystown of Florida is sponsoring a Car-Wash for the benefit of the Marc Bouniconti Project/Miami Project on Saturday, May 17, at the Mobil Service Station located at the Crossings Shopping Plaza - 13199 SW 112 Street - Miami from 9 a.m. - 5 p.m.

The Catholic Widowers Club of Hollywood will hold its monthly meeting on June 7 at Nativity Parish Hall, 700 Chaminade Drive, Hollywood Florida at

Gibbons graduate ordained

Mark B. Thesing, a graduate of St. Coleman grade school in Pompano Beach and Cardinal Gibbons High School in Fort Lauderdale, was ordained to the priesthood April 5 for the Congregation of Holy Cross, in Notre Dame, Ind.



Fr. Thesing

The son of Dr. John and Mary Thesing, members of St. John the Baptist parish in Fort Lauderdale, Fr. Thesing graduated from Gibbons in 1971 and attended the University of Notre Dame as a Holy Cross Seminarian. He received a Bachelor's degree in mathematics and later a graduate degree in theology from the university, making his first profession to the Holy Cross order in 1982.

After a variety of ministry experiences — in a parish, with the elderly, with the rural poor and with juveniles — he now teaches mathematics at the Notre Dame High School for Boys in Niles, Ill. and assists at a nearby parish.

Fr. Thesing will celebrate a special Mass for students and faculty members of Gibbons on Thursday, May 22 at 10 a.m. He will celebrate his first Mass at his home parish of St. John the Baptist on Sunday, May 25 at noon.

Young Adult Conference slated

The Second Annual Young Adult Conference will be held on June 13, 14 and 15. The guest speaker will be Sr. Faith Mauro and Fr. LaCerra will be the diocesan representative at the Saturday banquet. There will be an effort to attract young people statewide to attend the event.

There will be workshops throughout the conference. The goal of the conference is to give young adults the opportunity to focus on how their faith relates to goals, jobs and relationships.

Cost: \$68 for the weekend; \$10 for late registration. May 31 is the deadline for registration. To register, please call: 525-5157 (Broward) or 757-6241 (Dade) days and 271-8770, evenings.

Holy Cross sister dies

Sister M. Madeleva Savage, R. S. M., a member of the Pittsburgh Sisters of Mercy serving in Holy Cross Hospital, Fort Lauderdale, died April 24. Sister Madeleva, aged 77, born in Pittsburgh, entered the Sisters of Mercy in February, 1944, and was professed in August, 1946.

She was one of the first ten Sisters of Mercy from Pittsburgh who took over the direction of Holy Cross Hospital in 1959. At that time, she was the chief accountant of the hospital and remained at Holy Cross until 1967, when she returned to Pittsburgh to become the Student Financial Aid officer at Carlow College.

Returning to Holy Cross Hospital in 1975, she ministered as a Pastoral Care Associate. Her special concern was to give spiritual and emotional support to critically ill patients and their families.

A Mass of Resurrection and funeral services were held at the Sisters of Mercy Motherhouse, in Pittsburgh. Burial was in the Sisters' Cemetery at St. Xaveris, Latrobe, Pa.

Contributions in Sister Madeleva's memory may be made to the Holy Cross Hospital Foundation.

7:30 P.M. This month will be an Installation Dinner, \$14 a person. Reservations a must. Call Gert 966-9889. June 15, Sea Escape \$59. 55 years and older, call Joan at 981-2508 or Dora at 431-8275.

Miami Archdiocesan Council of Catholic Women will hold an annual workshop on May 28, at St. Brendan, 8725 S.W. 32nd St., Miami, Fla. This is a very important workshop for all New Officers, Commission Chairman, Vice Chairmen to learn about Council Structure.

One day at a time

By Father David K. O'Rourke, OP
NC News Service

For those of us who lead predictable lives, major change is about as welcome as a creature from another world. Change in areas that touch us personally — like family or health — can be downright upending.

We look at life's transition points with more than a little suspicion. After all, change involves loss, and loss involves pain.

Yet, as I want to suggest, these points of transition can be sources of great vitality and growth. To illustrate, I want to tell you a story. This time the account is firsthand. It is about me.

Two years ago I suffered a heart attack, a bad one. I was out of action for quite awhile.

In some ways it has proven incapacitating. But it also has been the most interesting and compelling event in my recent life. Nothing since my ordination has had as much impact on what I do each day, and how I do it, as this illness.

Up to the attack I was a purposeful, productive, well-organized priest with my plans set months and even years in advance. I lived as though I were continually preparing for life.

This has changed! Now I live preparing for death.

I know that sounds dreary, as though the Grim Reaper is pacing about outside my door. But it is not like that at all.

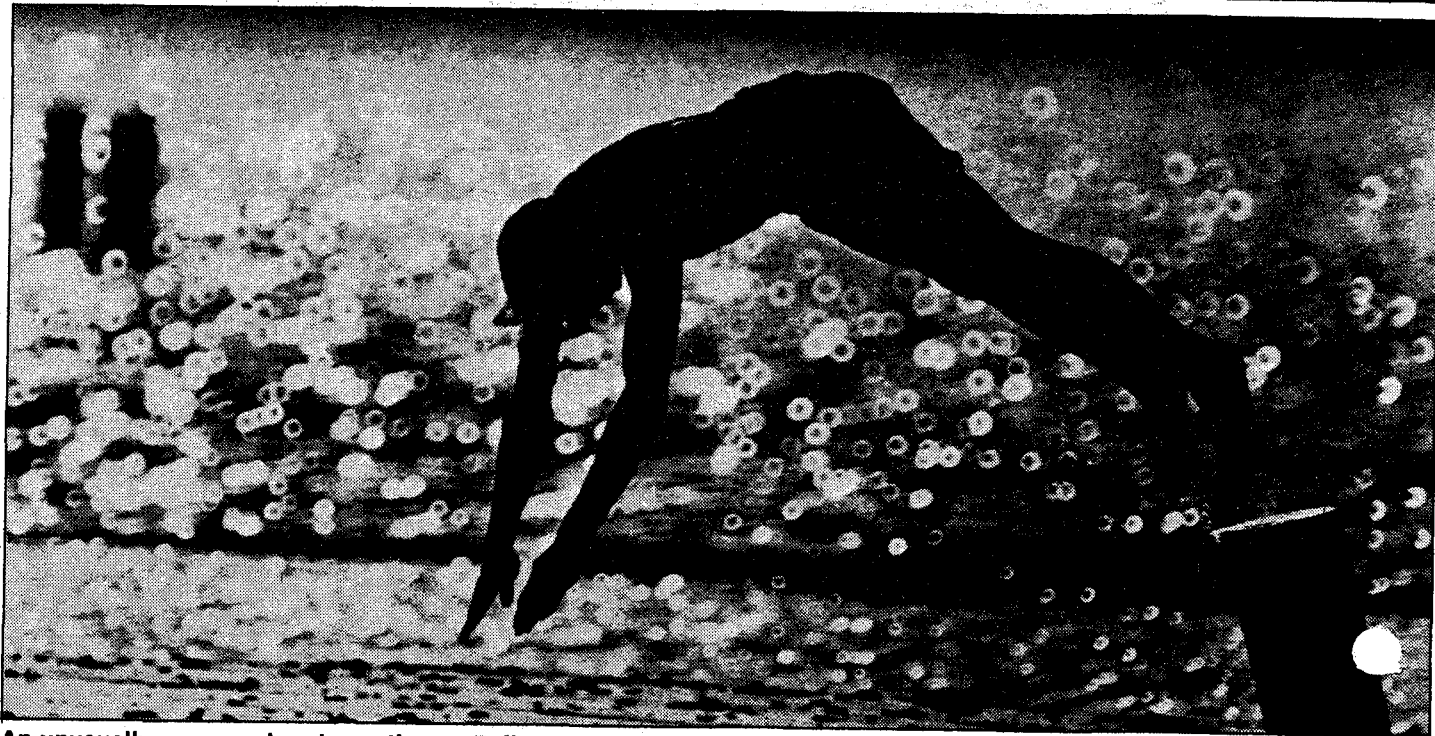
To the contrary, I think I experience less stress and worry than ever before. There's a sense of freedom that comes in knowing that death is not a nightmare, only a fact.

There is no unknown quite like death. But having looked it in the face, it seems much less fearsome than it once did. It has become a reality for me in a way it never used to be.

In the past other people died. I only had to help them, bury them and then get on with life.

Now I know that my days are numbered. They always were, of course. But now I know it.

This knowledge has brought



An unusually warm spring day entices a Bellevue, Wash., teen to try the chilly waters of Lake Sammamish State Park near Issaquah, Wash. Often we look at life's transitions from the familiar and comfortable to the unknown with more than a little suspicion. Yet, these points of transition can be a source of great vitality and growth. (NC photo by Tom Salyer)

about a change in the way I live. What's different?

'Up to the attack ... I lived as though I were continually preparing for life ... Now I live preparing for death.'

First, I know I've developed a more generous attitude toward people in need, probably because I know what it feels like to need help. For the past three years, my principal work has been in our diocesan family life office. For all practical purposes, that means marriage preparations.

Many of the young couples who come to us for their preparations

are not quite sure where they are religiously. In order to be married in the church and married well, they need help.

Today I make a special effort to find out where these couples are in terms of faith. We talk together as equals about the Catholic Church — what it means and what a commitment to it might look like. I see it as my role to help them figure out their place in the church, help them understand their faith, to guide them, not to humiliate them.

Second, I have come to understand that time is a valuable resource, like wisdom and experience. It should not be treated disdainfully.

In the past I just did things. Now I think about how I am going to use my time. I ask whether or not the goal merits the time it takes.

That discrimination between

things that do and do not merit the doing, needless to say, has required that I get my own priorities straight.

You can't choose without standards and I have had to think a lot about mine.

When I was recovering and knew that my young man's single-minded concern with production and advance was a thing of the past, I had to ask myself what should take its place. What do we expect of a priest in the latter part of his life?

I came up with one answer — integrity. My life and my beliefs had to mesh. I had to practice what I preached, not as a duty but as an act of integrity.

No more excuses. No more compromises. No more postponements. The whole thing. Today. That, of course, has been the biggest challenge and continues to be.

Thinking it over

Transitions and calls from God

By NC News Service

"Traumatic" may be the word to describe periods of transition in a person's life. This is especially true if a person almost feels forced to move from one stage of life to another — to a new and uninvited stage.

But even welcome developments can leave a person feeling shook up as they signal the passage from one condition in life to another: graduation from high school or college; marriage; the birth of a child. Life's big moments of transition come in many shapes.

What happens during the time of a major transition?

First, one's awareness is somehow shocked — happily or unhappily. For awhile a person's neat picture of the world and his or her place in it appears a little jumbled. Old goals may come in for some re-evaluation. Old expectations of self and of others may undergo alteration.

As a result, a person may be filled with questions

and long to make sense of things.

In addition, a person in the midst of a transition may begin to welcome the support of others in new ways. A person trying to make sense of life's events may invite the fresh perspectives of friends.

The ways people grow — as individuals, as Christians, as members of a community — are complex, not simple. Growth can occur at any time, under the most ordinary and routine circumstances. But growth can also be generated by extraordinary circumstances.

That doesn't mean that the growth occurs in just a moment. And while God may address a person through the difficult or thrilling developments that are part of a transition period, that doesn't mean God's voice will always be perfectly easy to hear and understand at every moment.

God's ways are mysterious, often clarified only over the course of time as one is invited to become a new person, to live in new ways.

Scriptures

The Spirit of Jesus

Reflections on the Gospel reading for Trinity Sunday, John 16:12-15

Background

The Fourth Gospel is unique in many ways. One notable example is the Last Discourse of Jesus, a lengthy farewell address made during the Last Supper. In all the other Gospels, no such speech is given; Luke's comes the closest, but the words of Jesus are measured in verses (Lk 22:25-30).

John's Gospel presents the Last Discourse measured in entire chapters! A closer look reveals that there are, in fact, *two* such discourses. The first occurs in Chapter 14 and the second covers Chapter 15-17.

- Both announce the imminent departure of Jesus;

- Both reveal the sadness and confusion of his disciples and the concern voiced by their questions of him; and,

- Both contain passages that disclose the coming of the Paraclete, each one referring to him as "the Spirit of Truth."

The final editor of this Gospel received two forms of the Last Discourse of Jesus. The first, most likely, was written by the evangelist himself. The second contained variations — different ways in which the evangelist *preached* the words of Jesus or in which the community *remembered* his preaching.

Both were invaluable, and both were included. The second *form* of the Last Discourse is no mere *repetition*; if anything, it is **reinforcement**.

Commentary

In the "last discourse" of Moses, a successor is named. It is Joshua, who would "guide" Israel into the Promised Land. In the Last Discourse of Jesus, a successor to Jesus himself is named. It is not the Beloved Disciple

know your faith

Losses and gains

Can anything help us cope with death?

By Father Robert Sherry
NC News Service

When Marie suddenly died, everyone expected her husband of 38 years would become morose, despondent and unmotivated. Arriving at the wake service, many whispered: "What will poor Paul do now?"

Paul cried. For two weeks Paul cried. But just as suddenly as Marie's heart stopped beating, Paul's eyes and heart stopped weeping.

His father had labeled his own loss 'amputation.' If Jim could have found a label for his loss, it would probably have read 'coma.'

"We were tremendously in love for 39 years and I wouldn't trade them for the world," Paul reflected. "The good Lord gives and the good Lord takes. It was time to take Marie, the love of my life. But it took me longer and gallons of tears to let go. We two were so much like one, her death felt like an amputation.

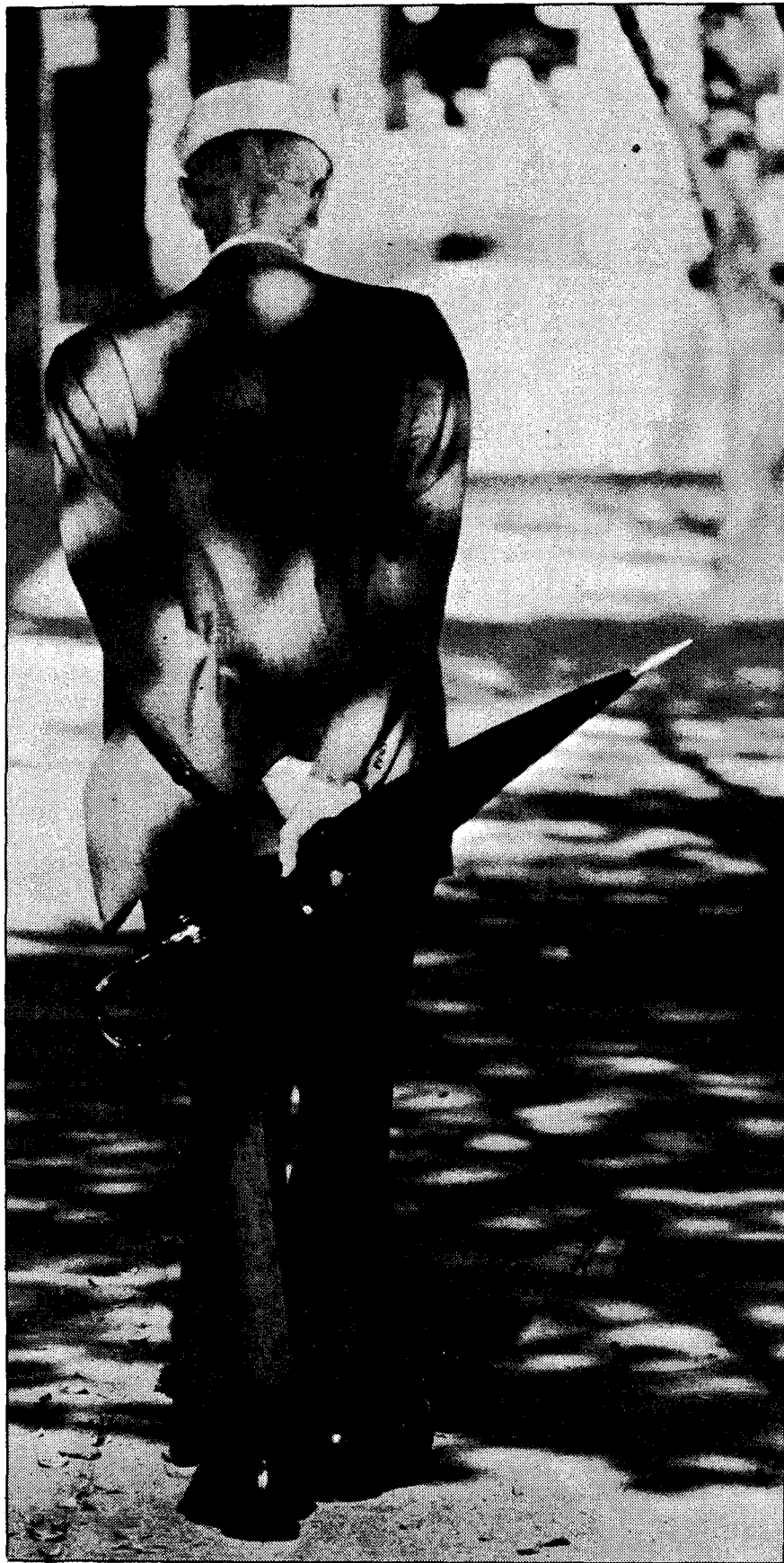
"But the giver and the taker is also the healer. I became a full man when he gave me Marie; I was halved at the amputation but I shall be made whole again," he said.

Jim, the only child of Marie and Paul, still lived at home. Just about the time that his father's depression ceased, Jim's deeper depression began. Jim always had been quiet, unexpressive and, especially, unable to admit his dependence upon his parents.

When the finality of his mother's death struck him, he couldn't cope. He couldn't eat, he couldn't work, he couldn't sleep. Especially, he couldn't talk about his loss.

His father had labeled his own loss "amputation." If Jim could have found a label for his loss, it would probably have read "coma." Jim's depression did not go unnoticed by his father.

What had been for Paul, initially, the most depressing event of his life he now saw as a deeply moving and motivating religious event.



Paul cried for two weeks after the death of Marie, his wife of 38 years, but just as suddenly as Marie's heart stopped beating, Paul's eyes and heart stopped weeping. Paul discovered that "the giver and the taker is also the healer."

(NC photo by Gerard Fritz)

It prompted Paul to give notice at his old office job and risk "winging it on the ward" at the hospital, as he explained it. "Other people might need a little of what I've got a lot of," he said.

A month later, in obvious pain, Jim asked his father to tell how he had overcome their loss.

"The promise" explained Paul. "The big promise. I believe it."

Jim asked his father what he meant and Paul said: "Let me tell it in a story."

In obvious pain, Jim asked his father to tell how he had overcome their loss. 'The promise,' explained Paul. 'The big promise.'

"Once upon a time on the island of Crete a very elderly man was dying. Following custom, he called all his family around his death bed for a final word. Near the end, he told his great-grandchild to go outside and bring back a handful of earth. The child obeyed, and as the man died he tenaciously clutched in his fist the handful of Cretan soil.

"When he arrived at heaven's gate, the Lord said that before he could enter, he must release the soil. When he refused, claiming he could never give up the soil of his country, the gates closed before him.

"A week went by before the Lord appeared again, this time in the form of a friend. The friend said that before the other man could enter the heavenly kingdom he must drop the soil crushed in his fist. By this time, only a little remained.

"Again, he refused and again the gates closed.

"Another week went by before the Lord appeared again in the form of a child. The child asked the man to give him a few grains of soil from the man's tight fist.

"And as he opened his fist to let the soil fall into the hands of the little child, the heavenly gates swung wide revealing beyond them the entire island of Crete.

"That," said Paul to his son, "is the big promise — bigger even than we might imagine. And I believe it."

any other disciple. It is the very Spirit of God, who would be "with" them "always" (14:16).

Sunday's passage further identifies the role of the Spirit. Quite simply, the Paraclete shall bear a striking resemblance to Jesus. He is "another Paraclete." In a word, he is an *alter Christus*, another Christ, another gift of the Father.

Jesus and the Holy Spirit come forth "from the Father"; they remain with the disciples who believe in Jesus; they teach "all things"; they are not accepted by this world.

If Jesus is "the way and the truth" (Jn 14:6), the Paraclete is "the Spirit of truth." In another way of speaking, he is "the Spirit of Christ." He continues Christ's work of announcing what the Father says.

The very word "Paraclete" comes from the Greek term for "one who has been called alongside another." As far as "the world" is concerned, his role is that of a prosecuting attorney; he will "prove the world wrong" (16:8).

But as far as the disciples are concerned, he will be their defense attorney. He will "stand beside" them as they face the court of world opinion. He will teach them what to say when the world claims the death of Jesus as a defeat and not the victory it actually is.

The revelation that the Spirit will give, however, will not be a new revelation (any more than the second form of the Last Discourse is a new form of the first, entirely different in content).

Jesus had fully revealed the Father to his disciples. The Spirit will reinforce this revela-

tion. not simply repeat it.

Jesus, as he speaks during the Last Supper, is about to go to his death. The world would look on that event as a crushing defeat. But to the disciples, it would be a victory. By reminding them of what Jesus said, the Spirit will convince them that the death of Jesus actually gave "glory" to God.

This is how the Spirit will "glorify" Jesus: The promise of the Paraclete is made so that the meaning of Calvary will become obvious to all who believe in Christ.

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.

