School clinics on hold for now

By Ana Rodriguez-Soto
Voice News Editor

Faced with a public outcry which included 38,000 petitions from Catho-
lics, the Dade County School Board decided to postpone — at least until June 4 — a decision on whether to es-
tablish health clinics that would distri-
bute contraceptives to students in pub-
ic high schools.

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

Mayor Bryon 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 McAliley and Holmes Braddock voted against Cejas' mo-
tion.

Archbishop Edward McCarthy this month expressed vehement objections to the proposed health clinics because, among the objections, they would have provided contraceptives and ad-
vise on family planning to high school and junior high school students.

Bell said "There may be some mis-
understanding [of the proposal]. There may be some philosophical dif-
ferences... We'll be trying to focus on what actually are the recommenda-
tions and what are the options that are available."

The committee must present its rec-
ommendations 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; treat-
ment of common illnesses and first aid; suicide and drug abuse counsel-
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tions; and referrals to community health organizations and private phy-
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What the Archdiocese objected to, however, were other services: abor-
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Archdiocesan director of Commu-
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However, since the dispensing

Campus ministry

By Betsy Kennedy
Voice Staff Writer

Every day, campus ministers have to put their own faith to the test. It's a big job to prove to college students that Jesus is more exciting than a fra-
tasy party, wiser than any profes-
sor, 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 voca-
tions.

"I thrive on helping young adults explore their own lives and the mys-
teries of their faith. It takes a special calling, a gift to be able to keep it up year after year," says Father Michael M. Burke, chaplain at Barry University, where 70 percent of the students are Catholic.

Because campus ministers are con-
stantly dealing with people who are among their many service, they would have provided contraceptives and ad-
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Campus ministry

It's tough but rewarding work

"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 criti-
cal, stressful time for most people, and students can be turned off easily," Galligan-Stierle says.

"It's high energy, fatiguing... The average tenure for a campus minister is three years," says Galligan-Stierle.

Born as a god-child of the popular campus Newman Clubs, campus min-
istry has grown from a gawky adoles-
cent 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 lai-
y are becoming involved. But finding qualified applicants, willing to accept a salary ranging from $15,000 to $19,000 annually is an endeavor re-
quiring almost saintly patience, ac-
garding 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 laymen, 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 ecclesiastical communications, they are not excluded from our affection, benevolence and prayer," he said.

He 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 "corruption" in public administration; and ending "misrule, back-stabbing, lies and scams."

"The first priority of these people is literacy," said the bishops. They said they want "matrimonial alliances" to be set up to provide instruction.

In 1967, Albania declared itself the first atheist country. The Catholic News Service reported that Pope John Paul II has said that faith is still alive in the hearts of Albanians.

Robert L. O'Steen

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 special meeting with a group of Albanian Catholics while visiting San Gregorio VII Parish, located just outside Rome.

"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 Cesar 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.

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

ROME (NC) — An Italian prosecutor's office has decided not to appeal the acquittal of three Bulgarians on charges of complicity in the Feb. 13 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 Malabare 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' 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 Cesar 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.

Chinas moves to raise status of bishop of dissenting church

HONG KONG (NC) — China's government-appointed Bishop Michael Fu Tieshan of Peking has said that Chinese Catholics in Hong Kong 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 Indonesia-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 Soedarso 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 elite, 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."
WASHINGTON (NC) — A federal court order levying a $100,000-a-day fine against the U.S. bishops if they fail to comply with subpoenas has sparked much public and legal discussion about the church's tax-exempt status.

Focus of the dispute is an attempt by a militant abortion rights group, Abortion Rights Mobilization, to make Internal Revenue Service officials 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 diocesan offices’ activities and statements by church groups and officials have engaged in improper anti-abortion political activity. U.S. tax laws prohibit tax-exempt organizations from devoting a substantial portion of their activities to opposing candidates for political office.

The case stems from a 1979 lawsuit and statements by church groups and officials during the late 1970s and in the 1980 political campaigns. 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 discouraged 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 vote for a local congressman.

• A letter by the late Cardinal Humberto Medeiros of Boston telling Catholics to vote for pro-abortion politicians in 1980.

• An editorial proclaiming “Nuts to the IRS” in Today’s Catholic, a newspaper of the Archdiocese of San Antonio, Texas. The editorial noted the IRS prohibitions on endorsing political candidates as too intrusive and went on to endorse Reagan for president.

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

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 the “Chairmen of Directors or opposing candidates for political office.

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 AFSCC’s conferences, and the bishops’ conferences to hand over 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 subpoenas.

In March, writing to the bishops, Mgr. 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 he was judging the contempt of court to be tactic that would allow the church to launch an appeal and thus gain appellate court review of the case.

According to Mgr. 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 on USCC-NCCB’s rights under the religious 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 “willfully 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 nonprofit agencies.

“Unless the IRS and the Reagan administration enforce the First Amendment by investigating and punishing violations of church-state separation,” Lader said, “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 “conched in altruistic legal theory.” In fact, he added, it was “a transparent attempt to subdue the Catholic Church’s episod of fundamental moral values opposed to the calamity of rampant abortion in the United States.”

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 and the school is where they can get the care,” said Judge William Gladstone, a juvenile judge and a member of the Governor’s Constitution for Children, one of the two groups which originally presented the clinic proposal to the School Board at its April 14 meeting.

Opponents of the clinics were critici
d by pro-clinic board members and spokespeople who said 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 of school clinics would have to sign consent forms before their sons and daughters could use any of the clinic’s 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 sexual activity, 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 St. John Vianney Parish Community Church.

Sandy Roberts, one of a number of members of the Archdiocesan Council of Catholic Women who testified, noted that the teenage pregnancy rate was much lower in 1969, after millions of dollars had been spent “to promote the contraception/abortion philosophy” in 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 traditional 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 most 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 at St. Mary Cathedral, 7525 NW Second Ave., Miami.

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

The Rev. Mr. Garcia, whose steps- father 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 ordinate will cele- brate his first Mass after ordination at 1 p.m., Sunday, May 18 in St. Joseph Church in South Miami, his home parish. At 5:30 p.m. that day he will offer another Mass at St. Cle- ment Church in Fort Lauderdale, where he has been a deacon for the past year.

Of Mrs. Hubbell, a son of Mr. and Mrs. Carl W. Hubbell, Sun- rise, received his early education in the Coral Gables School Sys- tems, 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.

Ney
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 "to 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 Quinoones, a priest in Nogales, Mexico; the Rev. John M. File, a Presbyterian minister; Philip Willis-Conger, a former missionary; and lay workers Peggy Hutchison, Wendy Lewin and Maria del Socorro Pardo de Aguilar.

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 filled a gap 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.

Convicted clergy vow to continue helping refugees


Will Soviets use prisoners to clean up at nuclear plant?

WASHINGTON (NC) — The Soviet Union may use political and religious prisoners for the dangerous tasks.

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 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.

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 threetime 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 Dominican House of Studies in Washington, spoke at a recent conference on 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.

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Public, private school teachers' values differ

WASHINGTON (NC) — Though private and public school teachers hold 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, 73 percent of public school teachers were in favor of the Catholic Church having a role in education, while 52 percent of private school teachers were in favor.

But the two groups came together in their concern for the moral and religious decline of young people, according to the study.

The study found that 49 percent of public school teachers agree that abortion should be legal, while 22 percent of private school teachers agree. In contrast, 73 percent of public school teachers rank teaching job skills as the third priority, while 67 percent of private school teachers rank it.

The report, "Profile of Teachers in the U.S.,” did not show the percentage of Catholic schools among the private school teachers surveyed.

Sixty percent of private school teachers 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 22 percent of private school teachers agree. In contrast, 76 percent of public school teachers rank teaching job skills as the third priority, while 67 percent of private school teachers rank it.

The report also found that 79 percent of private school teachers think schools should be allowed to start each day with a prayer. Forty 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 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 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.

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). Fear of war, international tensions followed (20 percent).

In the center's study, teachers were given the categories in the Gallup 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 the 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 do teach in public school, 76 percent in private schools. The average salary of 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 private school teachers have managed jobs while only 33 percent of the public school teachers hold such positions.

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

**National Study Finds**

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"I think that contributes to the private school teachers being able to stand the lower-paying jobs," she said.
Ahmann said of that provision. “It really raises an equity question be-
House plan would allow non-itemizers to write off contributions that exceed $100.

By contrast, the charities $6 billion in donations, the plan also would wipe out the tax on non-itemizers. By non-itemizers on their taxes.

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 — $4 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 12, 25, 35 and 38 percent. Currently there are 14 tax brackets. Using only two tax brackets “is a cause of great concern,” Ahmann said.

“Isn’t as progressive as it could be because there’re only two tax rates,” agreed O’Connell. 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 House of Representatives 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.
- Final language of this measure remained, 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 $10,080 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 than what the House plans suggests.

- A credit of 30 percent, up to a total of $5,000 a patient, 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 per-

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Good Counsel Camp is a very good...
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 to visit before 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 "is 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 released.

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 Superintendence 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 to possibly beatify the 18th century Franciscan missionary, Father Junipero Serra, who is buried at Mission San Carlos Borromeo in Carmel.

Monterey diocese 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 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 Simpson 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 "90 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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National
Cults should 'be seen not so much as a threat to the church but rather as a pastoral challenge.'

VATICAN CITY (NC) — Religious sects and cults are often described as dangerous, but the Vatican said they are "destructive of personalities" and powerful ideological forces as well. The Pontifical Council for Culture, the Vatican said, should "be seen not so much as a threat to the church... but rather as a pastoral challenge."

The document said mainstream Christians should avoid a naive view of such religious movements, but added that "attitudes toward non-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 Vatican report, issued by the Vatican's Secretariat for Culture and the Pontifical Council for Culture, was a joint project of four agencies of the Holy See: the secretariats for Christian unity, for non-Christians, for non-believers, and for the Pontifical Council for Culture. It gave no details to what groups were using sects.

It added, "In many countries we recognize the truth in widespread reports of various "brainwashing" techniques by some sects. It gave no details to what groups were using sects."

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The report was presented in many 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' conferences. It also treated as sects "churches and ecclesiastical 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 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 experience" 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 particular reasons:

- "The quest for belonging"
- "The desire for knowledge of oneself and others"
- "The search for cultural identity"
- "The need to be recognized, to be special"
- "The need for transcendence"
- "The need for spiritual guidance"
- "The need for vision"
- "The need for 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."
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 on May 3.

The deacons themselves were happy to be completing the permanent 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 their 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 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 by the bishop. 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 offering 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 Werthemer, 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 black robes rustling softly as they walked. They had gathered together not to invoke man's laws, but to decide upon what is right from wrong.

The occasion was the annual Red Mass, a beautiful, airy church, built in 1904.

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New lay ministers say ‘I do’ to God

By Ana Rodriguez-Soto
Voice News Editor

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

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.”

It’s a job she was getting paid for it’s a ministry we are all called to. And it’s not just a nice thing 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 parish 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; all for the office of Lay Ministry.

“I thank you for helping to
(Continued on page 21)
Help communicate God

My beloved brothers and sisters in Christ:

The Risen Christ instructed his Apostles to: "Go throughout the whole world to preach the Gospel to all mankind." For almost 2,000 years the Church has followed the Lord's command. Today we have the opportunity to proclaim the Gospel through the electronic media. Radio and TV provide us with a way to reach so many with a message of faith, hope and love.

Your contribution to the Catholic Communications Campaign ensures the presence of the Church on radio and TV. There remains much to be done to have the voice of the Church heard.

May I count on your support to meet our growing need in communications?

I thank you for your generosity,

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop 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 Reverend James Parappally — to Chaplain for the Indian Catholic Community in the Archdiocese of Miami, effective June 7, 1986. The Reverend Marcel Pelouquin, O.M.I. — 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 Aquin — 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 Moloney — Permanent Deacon to St. Louis Church, Miami, effective May 3, 1986.


For more information contact Robert Megerle, President.
Campus ministers have tough job

By Betsy Kennedy 
Voice Staff Writer

The students are all clustered around any empty mortar, a crowd of voices embracing, gazing at him with the kind of admiration 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 it's one who builds himself up into a mini-star instead of a minister...then the program disintegrates," Ruperto says.

The effectiveness of campus ministry depends on a variety of variables — budget, personnel, number of students on campus who have a family are quick to praise the minis.

"We'll make our presence known...We'll make our presence known...We'll make our presence known..." Ruperto says.

But members of the St. Thomas community are quick to praise the "Ruperto-ization" that took place when he left, his programs disintegrated.

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 life-programs 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 two years and focused on some field of campus ministry work.

"We'll make our presence known...We'll make our presence known...We'll make our presence known..." Ruperto says.

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

The attitude seems to be rubbing off on others.

"It's not uncommon...It's not uncommon...It's not uncommon..." Ruperto says.

By mid-afternoon, Joe Ruperto moves to a table strategically placed on campus where he will attract the attention of passersby. He is at the site of inspirations and 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.

By 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 somewhat 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.

At one recent school dance, Fr. Greer recalled how students stood around and eyed him self-consciously. He knew 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
School fair
St. John the Apostle fifth-grader Adrian Villarces 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 and 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 others 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 voice 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 committee members, who discovered that he and Tim share a common interest in fishing, 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 this 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, that 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.

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

Parish Pals Tim Whalen,18, and Ron Prekup (St. Maurice Parish Men's Club) prepare to sail at the Miami Beach Yacht Club. They met 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, he says, "is like a second father to them."

"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."

Ron Prekup, parish pal, says. "Tim is now planning to receive training in diesel and marine mechanics, and is interested in becoming 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 home life 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 and in 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."

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

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

Kairos takes Christ into prison

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. If you do 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, who seek beyond different 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 had not previously been acquainted begin meeting regularly in small, Christ-centered groups, and the love and joy they experience start 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 expand the Spanish-language Kairos among 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 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'

Sr. Maureen McGurran brings varied experience to new job.

By Arcadi 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 sisters and men were in the Archdiocese. They represent 45 different congregations and live in 40 residences or convents. Of these, 103 are Hispanic, from 12 different 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 had taught in 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 later as director of formation in her order's Deerfield Beach novitiate. She also has had 12 years of experience in spiritual direction and in conducting retreats for men and women.

Although she was appointed to her position last May, it was not 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.
By Michael Garvey

Memorial Day

...Actually, we need more war stories

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...

By Kevin H. Axe

And what we learn keeps changing

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

By Michael Garvey

Memorial Day

It is clearly a day set aside for memory, memory of war and of men and women but, let's face it, most people killed in war and died in wars fought on behalf of the nation. A day amply with more context than the ceremonial, true, but mostly with evidence of wars, mostly with evidence of original sin. A sad day.

I think it's an acknowledgment 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 on the back of the carving was a judgment of the day sort of folks with loving memories, who died in the Civil War. As those doing the stewardesses ("Wanna whoopee cushion, sol-...
The problem of singles meeting other decent singles

Editor: I am writing in response to the recent column written by An- toinette Boschi entitled "Singles Marketing." I strongly disagree with her point of view. For me, social gatherings hold little attraction.

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 thirty years in other countries. I have a postgraduate education, many hobbies, my interests and when I am interested in the things around me. This is the basic foundation for a growing circle of people who are interested in the same thing. That's the basic foundation for a growing circle of people who are interested in the same thing.

In Florida, which is a vacation playground, people and fade into the same type of places, while here, where we have thousands of people, they want to make friends knowing that if they went there everywhere, they would find genuine, stimulating people, many of whom, they have already made friends with. This is the basic foundation for a growing circle of people who are interested in the same thing.

In it a person can state the type of people they are interested in meeting initially in a public place 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 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 surrender to the "Porky's"/Playboy mentality.

Editor's note: This newspaper does not invest any person who places 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. We urge common sense when setting up first meetings between parties. We suggest meeting 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 agree 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, I 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 live 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 chaplains do is immeasurable.

Michael E. Goodboe

PAGE 19 (Miami, Florida. (THE VOICE.) Friday, May 16, 1986

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 clinic, 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 Computers, or perhaps. But one thing is certain. Without the fact that a cross-section of community leaders must now confront the question of values and the ability or lack of ability of our 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 clinic program contain other than medical devices? Are such devices moral values? Can the clinics dispense counseling that will persuade teenage kids to abstain from sex as the best form of birth control? Otherwise, the project will simply remain in its original form, where either you do hand out contraceptives or you don't.

Teenage pregnancy is a major problem 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, incoherently girls need more than pills to solve the social handicaps of poverty and limited futures. They need to be counseled about self-worth, about making choices they want to use and abandon them, about the loss of dignity of careless creation of human life, about the normal 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 comple tion of a counseling program a requirement before a dispensing license.

In all these years, I've met with the women everybody tells me as well as my own personal interests. They are still married. They have many friends in the community, to meet their needs, to be wished to start a family, and who are not disenchanted with them, the commonly held tendency of marriage is to remain married. And when they do crowd into the same type of places, while here, they can let their hair down and get out of character without the disapp proval of their peers at home. This type of behavior pervades the potentially local meeting places and is generally disturbing, boring and threatening to the local lassies who long to meet their Romeos.

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 people go to a place in Florida where people gather. However, that is where the commonality ends. Young, people want to make friends knowing that if they went there everywhere, they would find genuine, stimulating people, many of whom, they have already made friends with. This is the basic foundation for a growing circle of people who are interested in the same thing.

Editorial: The Dade County schools finally do about this could either be a 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 surrender to the "Porky's"/Playboy mentality.
Time capsules

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 supposedly buried in England on the grassy isle of Avalon, which is later known as Glastonbury.

Traditions tell of Joseph’s staff, which took root when he rested it on Wearley Hill, became the first Grail Forest, and was later destroyed in the 20th century. Although the Grail is not widely known in the U.S., it has been associated with Celtic and Nordic mythologies throughout the centuries.

A free brochure explaining the concept of the Holy Grail and its significance is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

(MC News Service)
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 resented it by my 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.

Isn't it natural to want to share your life with someone? How can gettng involved in arts and crafts become more attractive than something as simple as sharing a life with someone? And how can you feel compensated for loneliness, never being that very important person to another, always having to be self-reliant and just feeling life is a lot easier if you are odd and married?

If single people should take charge and do something about that feeling of loneliness, whether you are married, the teenagers, the senior citizens, the parents of school children do the same and the church will do something to help.

I happened to marry when older, and I can tell you from experience that the single life is hard. I don't 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, too.

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

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

The Spirit speaks often in ways that surprise us. When God calls, we follow. It comes 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...
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 one-on-one conversation. “But it comes down to a matter of faith. My wife and I pray about taking the position and we thought that 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, Philadelphia and Raleigh. The son of a Navy man, he spent a great deal of his youth traveling and credits Catholic schools with profiting 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’ decision to move.

Not so solid was the news program which, the newsmen 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.”

“...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 keep religion out of the newscasts. ‘We went overboard 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.”

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 awkwardly emotional portrayal of an entertainer who’s worn out 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 is dying. How did he arrive, he asks, at the bottom rung of self-esteem and...
Conleth O’Connell is after ever-"bod" blood.

The drives he holds at St. Thomas Catholic Church raise more blood than the drives held at Our Lady of Lourdes, Dad, Brown or Monroe counties.

“I have a following of regular donors whom I have given multi-gallons,” said O’Connell, referring to the blood drives he has coordinated since 1979. Father Chester Miyares, pastor, encourages church members to return for the annual drives, and helps O’Connell with Sunday morning announcements from the altar and by giving special thanks.

O’Connell holds his blood drives from 1-9 p.m. Monday’s in the spring and fall, and 1-3 p.m. on Sunday afternoons. He gets many people involved, including the Women’s Guild, the Holy Name Society and the St. Thomas School.

Florida Knights convene

Twenty-eight thousand members of the Knights of Columbus in Florida will be represented at the 2nd Annual Convention to be held at the Hyatt Regency Hotel in Coral Gables from May 23 to 25. Florida State Deputy, Leon P. Kootel of Cocoa, will be in charge of the convention activities.

The national leader of the 1.4 million members of the Knights of Columbus in the United States, Mr. Virgil C. Dechant, will attend the convention and will be the main speaker at the convention banquet.

Dechant’s talk is expected to emphasize “pro-life”, leadership of the Knights and also provide a review for the Knights of Columbus in Florida.

The 296 delegates to the convention, plus 80 Officers, Directors, Chairmen, District Deputy and Deputies of the Florida Knights will review the highlights of the past year, their plans for the past year and adopt plans and a budget for the coming year. Of particular interest will be the announcement of over $31,000 for scholarships, with Bishop John H. Kinzie of Chicago announcing a 2nd place winner for vocation to the priesthood and $425,000 to aid in the hard-earned and retired citizen groups throughout Florida.

Gibbons sweeps

Cardinal Gibbons High School in Ft. Lauderdale asked 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. The winners were chosen from 250 entries for the winners of their annual essay contest.

“Parish Leadership with Cardinal Gibbons” will offer a course on August 18.

St. Thomas University will offer a course on August 18.

Decision Center Dinner, $14 a person. Reservations a must.

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, 441 NE 16 St., Ft. Lauderdale, Rockledge. Bishop Robert Norbert L. Dorsey, Auxiliary Bishop of Miami, will be the featured speaker.

Archbishop Edward A. McCarthy will preside and address to Cardinal Gibbons Community Service staff and volunteers who help the social and talent to the agency, the Church and the local community during the past 15; 20; 25 and 30 years. Civic, church and community volunteers will be giving a total of 207 years of service.

The Church’s one-year unemployment plaques will be awarded representing 425 years of service.

Cultural program will be given in the 35 agency projects to those 156 individuals

St. Thomas University’s POTC program — Peacemakers of the Community — has received a special award from a South Florida magazine for promoting world peace.

The South Florida Abrams Peace Education Foundation recently presented the award to St. Thomas University President Fr. Patrick O’Neill and Mary Carter-Musella, director of POTC, which was revved to POTC in 1977.

While ROTC prepares men and women for military service, POTC’s goal is to teach its because resolve conflict in non-violent ways. The course is offered through St. Thomas’ Institute of Pastoral Ministry.

As part of its efforts to promote peace, the South Florida Abrams Peace Education Foundation honors Peace Educators of the Year among the teachers in Dade County’s Catholic schools in middle and high school.

It also sponsors an essay contest for students of Dade because “the quest for peace, our children may be the best teachers.” About 1,200 students from first through 12th grades participated in this year’s competition, including 1,094 7th and 8th graders.

The winners of the South Florida Abrams Peace Education Foundation essay contest were:

1st place- Joelle Lagas; 2nd- Phillip Zaldivar. First prize winners received $25 and a certificate of excellence. Other winners were:

1st place- Joyce Lagas; 2nd- Alyssa Silen; 3rd place- Elizabeth Zaldivar. First place winners received $25 and a certificate of excellence. Other winners were:

1st place- Joyce Lagas; 2nd- Alyssa Silen; 3rd place- Elizabeth Zaldivar. First place winners received $25 and a certificate of excellence. Other winners were:

There will be an effort to attract young adults to give of young adults the opportunity to focus on how their faith relates to goals, and on the importance of the Church.

Cost: $57 for the weekend for non-members.

Catholic Knights of Columbus Members will be recognized at the State Council’s 82nd Convention.

Rev. Thomas Kocol of Cocoa, will be in charge of the convention activities.

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The Lay ministry say ‘I do’ to God

(Continued from page 19)

establish and enrich this Kingdom of God in South Florida,” the archbishop, Edward McCarthy told the lay ministers during his homily.

He warned of the “increasingly mechanical, technical, concrete, computer” which “depersonalizes” the world and urged them to remain “people-conscious” as Christ was people-conscious.

“He didn’t say, ‘Blessed is peace-making,’ he said, ‘Blessed are the peacemakers,’” the archbishop noted. “Spiritual growth is not merely theoretical. The motions. Spiritual growth is personal — total commitment” both to the person Jesus Christ, and to his commandment of love.

During the ceremony and at a reception afterward, Zoida Diaz, director of the Lay Ministry office, presented certificates of appreciation to three people who have been especially supportive.

• Fr. William Sheehan, now director of the Lay Ministry to Priests office, who was director of formation for lay ministers from 1981 until 1985 and continues to teach the spirituality classes.

• Fr. Xavier Morales, pastor of Immaculate Conception Church in Hialeah: “whenever we need some- thing, he is there, and he gets it for us,” said Diaz.

• And Sr. Regina Griffin, who has been the coordinator of the Lay Ministry program for the past year and is leaving to do parish ministry in New Jersey.

The Lay Ministry office also is providing training for 14 Nicaraguans who will return to their homeland in June to evangelize in small, base communities. In a moving moment during the ceremony, the Nicaraguans received a standing ovation when their mission was mentioned by Diaz.

Prayer Petitions

“Call me to do and I will answer you” Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning at 9 a.m., for adoration of the Blessed Sacrament, where prayers for the Archdiocese will be offered in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone to make a prayer request to no phone calls, please) to our address at: Archbishop of Miami, Archdiocese of Miami, 1901 Bis- guise Blvd., Miami, FL 33138.

LEADER OF SONG

Immediate Opening

Part-time position for qualified musician. Large progressive spiritual group in Hialeah. Must be bilingual, able to perform in chorus, keyboard, guitar. Please call Al Leung at 982-7518 or 982-7515.

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This time the account is firsthand. For those of us who lead predications, this is significant. The first occurs in Chapter 14 and the second covers Chapter 15-17. 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 version is 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 forms in which the evangelist himself, the Paraclete, each one referring to him as “the Spirit of Truth.”

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.
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 hispered: “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 eased, 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 discovered that “the giver and the taker is also the healer.”

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.”

“Once upon a time on the island of Crete a very elderly man was dying. Following custom, he called his son before he died and said, ‘I’ve got a Jot of. I believe it.”

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.”

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 revelation, 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 edition 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, D.C., 20017.
Ministries, services are wide-ranging

My beloved in Christ:

I thank you sincerely for making it possible for us to do the work of the Lord in South Florida. We offer many Ministries including pastoral, educational and social.

Pastoral

Four hundred and ninety three priests, sixty-one deacons, four hundred and forty Sisters and sixty Brothers and a great number of lay people minister in one hundred and five parishes in Broward, Palm and Monroe Counties and in many other places. They care for the spiritual needs of our people and give religious instruction to thirty thousand public school children.

Schools

The Archdiocesan school system provides education and Catholic formation to twenty-six thousand children in fifty-one elementary schools and nine secondary schools.

Social

The Archdiocese offers a wide range of social services including one center for the handicapped, one school for the mentally retarded, one residence and two outpatient clinics for drug abuse, two homes for dependents, three centers serving persons living on limited income, eight day care centers and many family, refugee and job placement services.

It is impossible to accurately measure or describe the benefits of our archdiocesan programs. The Ministries of the Archdiocese, which are possible because of your generosity, are the hands and feet of Jesus in our community. May God bless all who participate in the ministries financially or personally.

Devotedly yours in Christ,

Archbishop of Miami

Edward A. McCarthy

Abp. Edward A. McCarthy

Archbishop of Miami