

SIXTH SUNDAY OF EASTER

Acts 15:1-2, 22-29; Revelation 21:10-14, 22-23; John 14:23-29.

This Sunday is steeped with the sense of reconciliation. The first reading recounts the situation of the first Council of Jerusalem. The Church is divided over what requirements should be placed on Gentiles as they enter the community. This is the first crisis for the Church. The solution, which reconciled all participants, paved the way for future decisions to be handled with equal care.

The gospel exemplifies that which is sought in the first reading: peace. The Holy Spirit, upon coming into the world, will bring peace. This will not be peace by human standards, but peace by divine standards. It will be such that it will take up residence in the mind and heart of believers, influencing them to work toward consensus, understanding and realized peace.

The second reading continues with a vision of the new Jerusalem that symbol-

izes every Christian's hope: the hope of heaven. The fulfillment of God's plan will signal a re-creation of the world, a reconciliation of the human/divine order in the universe. Thus, the triumph of the Day of the Lord will be the realization of the fullness of Jesus' parting gift of peace.



This may be a week of renewal or reflection. It may be a time for an Easter season reconciliation service. Perhaps the parish may see this as a special time to gather the neophytes, their sponsors and the parish faithful to pray and maybe to share a meal. All of these activities mentioned would be opportunities for reaching out, renewing old friendships and creating new ones. At the same time, these occasions provide a renewal of the Spirit's presence among us as well as the opportunity to share Christian peace.



State grant gives the go-ahead to teen pregnancy prevention

By Teresa A. Parsons

It's half a year late and less than expected, but it's a start.

That's how planners view last week's state approval of a \$318,000 grant to combat teenage pregnancy and assist parents with family-life education in Monroe County.

Awards were expected to be announced last fall, and overall the state grant is \$182,000 less than the county originally requested.

"Certainly, this is only a start," said John Farie, deputy director of the Monroe County Department of Social Services and chairman of the Monroe Council on Teen Pregnancy.

"There are over 2,000 teen pregnancies in Monroe County each year and over 1,000 births to teens," he said. "The problem of teen pregnancy has been growing for a long time. It also will take time to reduce or eliminate the problem."

Monroe County is one of 16 counties to receive initial grants from the state's \$5 million Adolescent Pregnancy Prevention and Service Program.

Last year, the Monroe Council on Teen Pregnancy, a coalition of public and private agencies, contacted 175 community agencies, held public hearings and distributed questionnaires to gauge community reaction to the issue of teen pregnancy.

Deep divisions became apparent within the

coalition over whether teenagers should receive confidential contraceptive counseling.

An agreement on 12 proposed programs was finally hammered out in June, and the county's proposal was submitted to the state in July, 1985.

Other counties received funding from the program as early as January of this year. By April, 1986, much of the state's money for teen pregnancy programs was already allocated — one of the reasons Catholic Family Center casework director Catherine Wobus cited for the smaller-than-expected grant.

"The state kept coming back to us with suggestions for revision, some of which weren't really substantial," Wobus said. "It's really hard to say why it took so long."

But since it did, Monroe County's programs will be funded for an 11-month period instead of a full year, she added.

The grant's largest allocation, \$96,340, goes to Life Step, a program jointly proposed by Catholic Family Center, the Ibero-American Action League and Action for a Better Community. That is nearly \$100,000 less than the \$189,000 planners requested last year.

A two-year program, Life Step attempts to help teens and parents communicate about sexual issues in a life-enhancing



Along the Way

Bishop Matthew H. Clark

Fifth Sunday of Easter

The events of the past weeks regarding terrorism have greatly concerned me, as I am sure they concern you. Reflecting on Sunday's gospel, in which we heard the Lord's command to love one another, I realized how important the gift of our lives is to each other. I sense the need to spend time reflecting on these events in the light of the gospel and our Church's social teaching.

Peace indeed is a gift from God. We must, however, devote our utmost effort to preserve and nurture this gift. I am reminded of the following quote from the *Challenge of Peace*: "We are called to be at the service of peace, precisely because peace is one manifestation of God's word and work in our midst." Peace is based on the awareness that the greatest gift is that of human life and on the awesome responsibility we each share in preserving it.

The events of the past weeks and the reasons behind the actions taken have resulted in the loss of human life. Terrorism takes human life and does so indiscriminately, finding innocent people as its victims, whether they be adults or children, young or old.

Our government chose to respond to acts of terrorism by exercising a military option. This action, even though it was planned with military targets in mind, also caused the loss of human life. We need to remember that all are made in the image of God — that women and men have a pre-eminent place in society. When we forget this truth, the foundation for authentic peace is eroded.

As a citizen of this country and as a Christian, I've tried to evaluate the current situation based on principles rather than on emotions. Our Catholic tradition has offered some very precise criteria to evaluate these actions. I invite you to reflect on the situation in light of some of these criteria.

1. The sanctity of life and its preservation is the foremost principle. In a special way, we need to safeguard the lives of innocent civilian victims. Action on the part of any government that may result in the loss of life is a grave action with serious consequences. Dehumanizing the potential victims by

name-calling is also a way of violating the sanctity which is theirs.

2. Every possible means for achieving a non-violent solution should be exhaustively explored before military action is taken. There is a need for governments to show magnanimity and understanding in order to achieve resolution of such conflicts.

3. Our response, whenever needed, must be in proportion to the action to which we are responding. Attempting to escalate the action is not acceptable. "In today's interdependent world, even a local conflict can affect people everywhere; this is particularly the case when the nuclear powers are involved." (*Challenge of Peace*)

4. Any action should be designed with a reasonable assurance that it will be successful in achieving the end for which it is initiated. To undertake action that takes lives and threatens peace — knowing that it will not end the conflict but only that it might be threatening to the other side — is not acceptable.

On this third anniversary of the *Challenge of Peace*, I hope that these thoughts will help you in reflecting on the events of the past weeks. I ask you to pray, both personally and communally, that God will guide the leaders of all countries and those in decision-making positions to find solutions to these problems. I invite our parish communities to pray daily for peace.

As a sign of our commitment, I ask each of you to reconsider prayer and some form of fasting on Fridays as suggested in the peace pastoral. We each need to work toward peace in our daily lives and actions. True peace calls us to a "reverence for life" as stated in the peace pastoral.

I pray that God may grant each one of us the wisdom to find His peace. I'd also like to close with a reflection from the peace pastoral which is helpful to me at a time like this: "Because peace, like the Kingdom of God itself, is both a divine gift and a human work, the Church should continually pray for the gift and share in the work. We are called to be a Church at the service of peace, precisely because peace is one manifestation of God's word and work in our midst."

Diocesan Appointments



Bishop Matthew H. Clark has announced the following appointment, effective June 24:

Father Paul I. Cloonan from temporary assignment at St. Vincent, Churchville, to pastor St. Mary, Scottsville.

HOLY NAME OF JESUS

MENS CLUB IS HAVING A DINNER TUESDAY, MAY 13th 6:30 pm Recreation Hall 431 Bonesteel Street

Brother Walter deCremieux, S.S.C.C. of St. Peter & Paul will be the guest speaker.

- Dinner Includes:**
- Macaroni with meat sauce
 - Italian Sausage
 - Barbeque Chicken

Tickets \$6.00 Everyone Welcome Reservations A Must

Call: 865-3131



Footnotes

by **Dr. Joseph G. DiPrima**

Q. I have pain in my heel when waking up in the morning and standing for long period of time. What is it? What can be done to relieve the pain?—C.A.

A. This type of pain is usually caused by a heel spur or bursitis in the heel. These conditions can be caused by flat feet, overweight and certain types of arthritis. Treatment usually consists of reducing the inflammation with anti-inflammatory drugs, injections and physiotherapy. You might then need a device worn in your shoe to take the pressure off the heel and support the arch of your foot. Occasionally, the spur must be surgically removed.

Have Any Questions? Please write

Dr. Joseph G. DiPrima

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