



## Brave new world...? Or brave new life?

A Fort Lauderdale Catholic woman was to have been the world's first 'test tube' mother in 1973. Her story highlights some of the theological and human problems on both sides of this relatively new moral dilemma.

• Editorial, page 9

By Robert Wilcox  
Voice Feature Editor

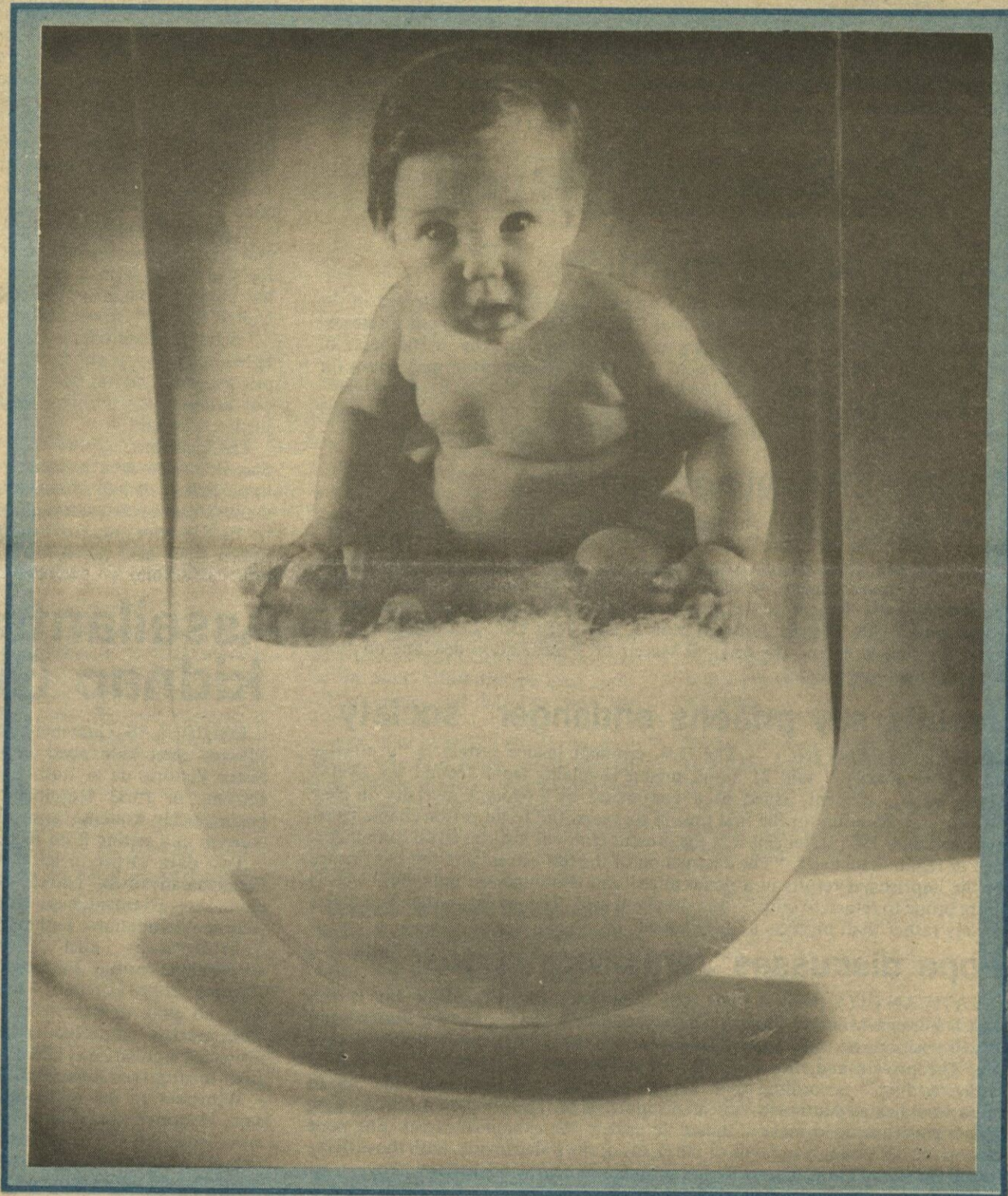
The birth of America's first test-tube baby December 28 recalled that an Archdiocese of Miami Catholic woman was almost the nation's first such mother way back in 1973.

It did not turn out that way, however, for Doris Del Zio, who, along with her family, is a member of St. Maurice parish, Ft. Lauderdale. The test-tube fertilization she and her husband had arranged was destroyed by a doctor who objected to the controversial procedure — and so, almost, was Mrs. Del Zio's mental and spiritual life.

**BUT SHE'S** emerged as strong in her Catholic faith as when she practiced it seven days a week as a little French-Canadian girl in Plattsburgh, N.Y. This is ironic, since the Church, which does not seem to have a final position on the procedure, tends to condemn it.

Mrs. Del Zio, an attractive black-haired woman near 40, never even thought of consulting the Church when she decided to try "in vitro (in glass)" fertilization.

"To me it was an answer to my prayers. We'd tried everything. My



tubes were blocked. I couldn't have any more surgery. The Bible says, 'Be Fruitful and multiply.' It was doing just what God wanted."

She learned of the Church's opposition in the most devastating way. It happened a day or two after the

mixture that she hoped would produce her baby had been destroyed in the test tube by an opposing physician. The procedure involves surgical removal of the egg from the ovary and she had spent the time since learning the devastating news in

agonizing prayer that it might not be true.

She had refused to see anyone as she lay in the hospital bed. Finally, she decided she needed a priest. "He condemned me, said I was being punished by God for creating a monster. I was floored."

**IT MIGHT** appear strange that she never perceived the Church's possible opposition to the procedure, but she says, "I'm a simple girl. I'd always been a good Catholic and I just did not — do not — see where it was wrong. The doctor had wanted me to

**'To me it was an answer to my prayers. We'd tried everything. My tubes were blocked. I couldn't have any more surgery ...'**

Mrs. Doris Del Zio, Ft. Lauderdale

(Continued on page 12)



# Californians protest Salvadoran refugee policy

By NC News Service

Three Californian delegations protested the Reagan administration's policies and actions concerning El Salvador, especially the deportation of Salvadoran refugees.

In Los Angeles 18 women, including three Catholic nuns and an Episcopal deacon, were arrested while conducting a demonstration at the Los Angeles Federal Building. Arraignment was set for Jan. 12.

A San Francisco delegation gave the district director of the Immigration and Naturalization Service (INS), David Ilchert, petitions with 8,000 signatures to protest U.S. policy.

**THE DELEGATION** of more than 100 church and community leaders was headed by Jock Brown, executive director of the Northern California Ecumenical Council. Sponsors included the Social Justice Commission of the Archdiocese of San Francisco.

"Our government is kidnapping and deporting people who are fleeing for their lives from a regime which has been set up and supported by the United States," Brown said.

"Sending these people back to be killed in a country whose military has our weapons and has been trained by our army is the ultimate act of injustice," he said.

The petitions, representing 8,000 San Francisco area residents, called upon Ilchert to halt immediately the deportation of Salvadoran refugees to El Salvador and to insure their rights. They also called for granting political asylum or extended volun-

tary departure to these refugees.

**IN OCTOBER** Tom Ambrogio of the San Francisco archdiocesan Commission on Social Justice headed a group that visited Ilchert's office to determine what discretion the INS district director had to grant political asylum.

Ilchert said that he does have the authority to grant political asylum on a case-by-case basis if evidence of the danger of return is presented. He said he does not consider the testimony of church refugee agencies operating in El Salvador to be sufficient evidence.

The 18 Los Angeles women have been conducting one public demonstration a month to protest against the deportation of Salvadoran refugees.

Three of the women arrested at the December demonstration were Sisters of Social Service.

**THEY HAD** staged a tableau representing Joseph and Mary, who rode on a borrowed burro, seeking shelter in Bethlehem. They staged the tableau in the driveway of the Federal Building through which vans loaded with deportees leave for the airport.

The Episcopal deacon, Alice Callahan, said the women are petitioning President Reagan to halt deportations of Salvadorans and to grant them extended voluntary departure status.

Ms. Callahan said the women were charged with unlawful assembly, a misdemeanor, but that a federal prosecutor is considering charging them with obstructing federal officers in performance of their duties, a felony.

## Assailants burn convent, kidnap Guatemalan nun

**EQUIPULAS, Guatemala (NC)** — Masked men kidnapped Bethlehemite Sister Victoria de la Roca from her convent in rural Esquipulas after beating a lay woman, ransacking the convent and setting it on fire.

Two days earlier in another rural Guatemalan town, Nueva Concepcion, several armed men kidnapped Belgian Missionhurst Father Paul G. Schildermans and a native Guatemalan priest, Father Roberto Paredes. Police said Jan. 7 that there were no clues to their whereabouts. The parish church's caretaker, Cristobal Aguilar, was killed when he tried to stop the kidnapers.

Witnesses to the nun's abduction said 12 armed men cut through the wire fence of a garden behind the convent shortly after midnight and went directly to the room of Sister de la Roca, a Guatemalan.

The witnesses said the men made her lie face down in the yard while they raided the convent for a full hour, saying they were searching for weapons and subversive literature.

They found nothing, the witnesses said.

They said two other nuns in the convent and a lay woman who worked there tried to come to the aid of Sister de la Roca but were manhandled and returned to their rooms.

"The woman got a brutal beating," said one of the witnesses.

The men spread gasoline on the floor of several rooms and set them on fire. With the help of neighbors, the nuns saved part of the building, but the rest collapsed.

One of the nuns was quoted as saying, "We are at a loss as to the reasons for this attack or why Sister de la Roca was taken away."



**LONG LINES** — In Poland, where shortages and rationing are the rule, lines form whenever hard-to-get items are available. This line winds through a square in Cracow toward a small truck. (NC photo from UPI).



## News At A Glance

### Cody in serious condition

**CHICAGO (NC)** — Cardinal John Cody of Chicago was transferred to the coronary unit of Northwestern Memorial Hospital Jan. 6 after doctors detected an irregular heart rhythm, according to a spokesman for the Archdiocese of Chicago. The cardinal, who underwent a cardiac catheterization procedure for determining heart problems Dec. 29 at the hospital, has had the irregular heart-beat condition since childhood. Doctors were able to bring this condition under control by Jan. 7, but the hospital still lists him as in serious condition.

### Speedy ERA rulings opposed

**WASHINGTON (NC)** — The federal government will oppose efforts to get a speedy ruling from the Supreme Court on the constitutionality of the ratification process for the equal Rights Amendment, the Justice Department announced.

The announcement, which ERA supporters say could further jeopardize the amendment's chances, came only one day after the Justice Department said it would appeal U.S. District Judge Marion J. Callister's Dec. 23 ruling that Congress' decision to extend the original March 1979 ratification deadline on June 1982 was unconstitutional.

### Jesuits say prisons endanger society

**NEW ORLEANS (NC)** — The U.S. criminal justice system is "a positive damage to society," said 21 Jesuit prison chaplains from around the United States in a statement issued at a conference at Loyola University in New Orleans . . . Meeting for the first time in six years, the Jesuit prison chaplains reaffirmed their 1975 statement that the present criminal justice system cannot correct or rehabilitate itself. "The destruction of the self-esteem and self-confidence of the imprisoned results in a demoralized and dehumanized individual who is more prone to return to crime," the chaplains said. The present system endangers society rather than protects it, they added.

### Pope discusses Jerusalem status

**VATICAN CITY (NC)** — Pope John Paul II met for half an hour Jan. 7 with Israeli Foreign Minister Yitzhak Shamir to discuss the conflicting Vatican and Israeli positions on the status of Jerusalem and the rights of the Palestinian people. The private audience took "in an atmosphere of cordiality and mutual understanding," according to a Vatican communique. However, the pope's remarks indicated continued Vatican disapproval of the July 1980 decision by the Israeli government to make a united Jerusalem the capital of Israel. The pope also spoke out strongly in favor of the rights of the Palestinians, both those living in the Holy Land and those who are refugees in nearby countries.

### Council lists human rights offenders

**WASHINGTON (NC)** — The Council on Hemispheric Affairs (CHA) listed Guatemala, Haiti and El Salvador as the worst violators of human rights in Latin America in 1981 and said U.S. foreign policy under President Reagan has worsened the human rights situation. The Washington-based COHA is a coalition of civic, religious and trade union groups monitoring U.S. relations with Latin America.

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# Jesus looking for your help

## ABCD dinner guests told \$3.75 million is goal

By Ana M. Rodriguez  
Voice Staff Writer

Jesus Christ needs \$3.75 million.

That's what guests at the Archbishop's Charities Drive dinner were told this week. Four hundred people from parishes throughout Dade County had gathered at the Four Ambassadors Hotel's plush ballroom.

But they had come to hear about the poor, the deaf, the retarded, the handicapped, the blind, the drug addict, the alcoholic.

**JESUS CHRIST**, the speakers said, needed their help. He needed their eyes to see, their ears to hear, wheelchairs to move around, teachers to learn, doctors to cure, a hand to help him out of poverty.

He couldn't rely on President Reagan or the federal government, the guests were told. This year He had to rely on them like He had never had to rely on them before.

"Today we face a question of solidarity," said David Walters, former U.S. envoy to the Vatican and chairman of the 1982 Archbishop's Charities Drive (ABCD), "of being able to prove to this community that we as Catholics . . . can fill the void" left by government cutbacks in social services.

Archbishop Edward McCarthy, at that moment somewhere in Rome, left a taped message. "More people are desperate," he said. Catholics must stand up now and show their "revolutionary commitment to Christ."

Then he pleaded, "We need you especially this year."

Fr. David Russell, pastor of St. Louis parish in Kendall and coordinator of this year's campaign, remembered "all those who've brought us here tonight. All those whose eyes are full of tears. All those whose hearts are broken. The af-



**YOUTH TAKE PART** — Proclaiming "Christ Our Joy" and dancing to Latin tunes, (above) Hispanic youth from the Archdiocese of Miami took part in last Sunday's annual Three Kings' Day parade, held through the streets of Little Havana. The Archdiocesan sponsored float portrayed a typical family opening its Christmas presents on the Feast of the Epiphany, Jan. 6, as is the custom in Europe and Latin America, all under the watchful eye of the Three Wise Men. (Voice photo by Prentice Browning).

flicted. The traumatized."

And quoting St. Paul, who in his letters established what might be called a prototype ABCD campaign when he asked other communities to send him money for the Christians in Jerusalem, Fr. Russell named three reasons why all Christians should

**'Today we face a question of solidarity, of being able to prove to this community that we as Catholics can fill the void.'**

give:

- To imitate Jesus, the supreme giver;
- To receive God's grace and blessings in return;
- To obey Jesus, who asked that they give.

But giving is difficult, Fr. Russell said, because "somehow, the needy are anonymous to our daily lives."

"The real leap of faith for you and the real leap of faith for me is to be able to see Jesus Christ in the poorest of the poor. Until one has seen Jesus Christ there, one has not seen the Lord," he said.

And then he talked about practical things, like how much people should give. "How much do you think Jesus wants you to give?" he asked.

Just make sure "the amount given (is) enough this year to make your heart dance for joy."

ABCD, he added, doesn't waste money on fundraising or bureaucratic red tape. Every dollar given to ABCD, in fact, becomes a re-enactment of the miracle of the loaves and fishes because it is matched, six to one, by government funds.

The less Catholics raise, the less the needy get. But the more Catholics give, the "more blessings for your buck," Fr. Russell said.

Then he told them this story: A man died and went to what he thought was heaven. A banquet table the size of a football field was all

decked out with succulent dishes, mouth-watering desserts, unimaginable pleasures for the taste buds. But the guests sitting at each side were starving.

Instead of hands, they had long sticks, and they could not bend them to put the food in their mouths. All of it was going to waste.

Confused, the man looked up and saw the same scene. Only this time the guests were contented, eating their fill.

The difference was that they were using the sticks to feed each other across the table.

"That's heaven, folks," Fr. Russell finished.

*Dinners like this one will continue throughout the month, across the eight counties of the Archdiocese, a total of 15.*

*The annual ABCD appeal in the parishes will be held on Sunday, Jan. 31. Last year, ABCD raised \$4 million to aid the needy through more than 40 social service agencies in the Archdiocese.*

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# Joe Wise

*Renowned liturgical musician says stay open to evolving music*

By Prentice Browning  
Voice Staff Writer

The thirtyish looking musician looked down at a book. "The lord be with you," he said mechanically. Without waiting for a response he began a prayer in a muffled voice. All of a sudden he looked up. "What did I do wrong?" he demanded.

"It's purely functional," "You're holding something back." "You didn't receive," came the responses.

The musician was renowned liturgical composer and recording artist Joe Wise who recently spoke to an audience of campus ministers at Barry University. The ministers had gathered for a five day program this month sponsored by the national Catholic Campus Ministry Association.

WISE WAS giving the ministers a message, interspersed with songs and anecdotes, at one of the program's workshops. The message: it's not only what you say, but the way you say it is also important.

Wise spoke of "primal signs" or the non-verbal signals, the way a person shakes your hand or looks into your eye. He touched on the unspoken pacing and arrangement of a Sunday Mass that can either serve to alienate or "unify" the congregation.

"The signs of gathering, the primal signs, are so much in the gut they either happen or they don't," he said.

THE AUTHOR of a book on body language, Wise, who has recorded 8 albums of liturgical music for guitar, speaks as something of an expert on the topic of primal signs. A resident of Louisville, Ky., he has given concerts and workshops on liturgical music for 17 years.



Joe Wise talked and sang liturgical music during the meeting of the Catholic Campus Ministry Association at Barry College at the beginning of the month as well as at last Saturday's day-long gathering of Archdiocesan pastoral musicians in St. Mary Cathedral.

**'God is most in favor of process. Every time we solidify he gives us a kick in the head'**

Holding degrees in theology, philosophy, and psychology, Wise began composing in his early 20's while attending Catholic University in Washington. Although he never learned to read music his compositions grew in popularity until he became known throughout the country and in Canada and Europe as well.

Wise says the guitar only became accepted as a liturgical instrument after Vatican II.

"It was a popular turning point," he says. "The changing vernacular gave the impetus to people to want their own songs to pray with."

Before this, Wise says, banjos were taboo and guitars were only accepted if the musician was a "real personality" or could play classical music.

WISE SPEAKS a lot these days about "how to integrate music into the liturgy so it's not an oddball thing, but to get a feeling for rhythm, flow, and pacing."

This often leads as in his workshop with campus ministers to a discussion of the general way that church serv-

ices are conducted.

"When you (the ministers) finish what you do, you need to give it (the attention of the congregation) away to the next point of focus. Instead the priest sits down and bows his head."

Sometimes it seems that church music is used just as filler in services. "The opening song lasts just as long as it takes for the priest to get where he is going."

"BASICALLY there are principles of interaction that have proved throughout the ages. The church has been the last one to realize this."

Instead of having the priest talking to the wall in Latin, Vatican II in effect "turned him around and gave him our language," says the composer.

"If God is going to reveal himself now, it is going to be by our human interchange."

Despite some conservative tendencies in the past he says most of the newer compositions are coming from the Catholic church.

Wise himself writes music that's adaptable for the organ and choir as well as the guitar. The trend these days in much liturgical music, he says, is for a blending of different styles.

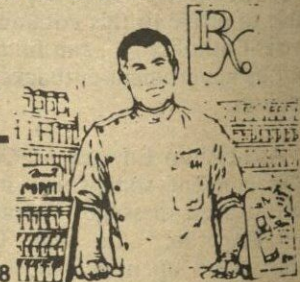
"STYLES are being wedded together, between folk and show and between classical music and pop."

But the point is to stay open to music whichever way it is evolving, says Wise.

"God is most in favor of process. Every time we solidify he gives us a kick in the head."

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# Rece\$\$ion hitting parishes?

Some holding their own, others see belt tightening

By Prentice Browning  
Voice Staff Writer

Archdiocesan parishioners may find themselves reminded more often these days that it's more blessed to give than receive while area pastors are discovering that most blessed of all is a church that's able to keep pace with yearly double digit inflation.

Although the general financial outlook for the Catholic Church in South Florida has been good, with an annual 10 per cent increase in revenues, there are signs that current economic trends may be slowing the income rise below the inflation rate, guaranteeing a period of belt-tightening ahead.

Figures compiled by the archdiocese treasurer's office show a rise in revenues from July 1st to November 30th of last year (1981) over the same period of the previous year to be 6.15 per cent in Dade County, 6.93 per cent in Broward, and 5.59 per cent in Palm Beach though inflation is greater than that.

**ASSISTANT** treasurer Arnaldo Lopez cautions that there may be many factors involved besides the economy in this slow down in revenue increases.

"There's no doubt that the church is a special organization," he says, "that isn't affected in the same way by a recession."

Lopez said a good part of the income for the Archdiocese has come from population growth with one out

**'If you don't ask,  
you don't get'**



of four new residents being Catholic.

Lopez cited government predictions: "With the recession it's expected that inflation will be under 10 per cent next year, so we should manage.

**NEVERTHELESS**, many churches surveyed by *The Voice* are finding it increasingly difficult to make ends meet. Two-thirds of the pastors polled reported that revenue was dropping or not keeping pace with inflation while the rest said that their churches were holding their own or actually experiencing an increase in gross income.

Some churches such as St. John the Apostle in Hialeah reported as much

as 10 per cent drop in collections since last year.

"A lot of people are talking about the tuition," said St. John the Apostle pastor Fr. Thomas Rynne in a typical remark.

"Quite a few (parishioners) have come and said they'd love to give more," says Fr. Daniel Barrett, pastor of St. Kieran church in Miami. They mention high rent payments, he says, and "insecurity about which way the economy will go."

**ONE AFFECT** of the economy is apparently to create a shortage of volunteers in some churches. Said Msgr. John R. McMahon of St. John Fisher in West Palm Beach: "both

the husband and the wife are working and where people were retired they are working."

"In terms of program participation people just aren't able to participate. We find a smaller amount called on to do more and more."

Despite some drop in the offertory none of the churches contacted was forced to make any major cutbacks. Some pastors say they run the air conditioning less and others count on fund raising activities to take up the slack.

Five area churches have hired the services of a professional fundraiser, Martin J. Moran Co., a New York based company which recently opened an office in Ft. Lauderdale.

**CHAIRMAN MORAN** says "If you don't ask you don't get. We give pastors the confidence to ask people to do what people know they should be doing."

The company's approach is to contact by mail or in person all members of a parish whether they attend church regularly or not.

It is clear that many churches cannot afford to continue being supported by a small number of committed parishioners.

Reminders to the whole congregation may become more frequent such as a letter sent out to the parishioners of one Miami parish that ends: "the bottom line is simply this: 'What have I received from God? What have I given to God?'"



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# Help for 'problem' pregnancies

By Ana M. Rodriguez  
Voice Staff Writer

They're finally getting their act together in South Broward. And it's turning out to be a masterful performance.

At the end of August, 1981, a new Respect Life Office opened at 5904 Dewey Street in Hollywood. Its mission, like that of its sisters in Dade, North Broward and Palm Beach, was to provide alternatives to abortion for women with "problem pregnancies."

Two training sessions and 30 volunteers later, the office offers the usual range of services: a 24-hour Hotline, free pregnancy tests, referrals to social agencies, counseling about abortion alternatives and educational information. Professional counselors and a doctor are also available.

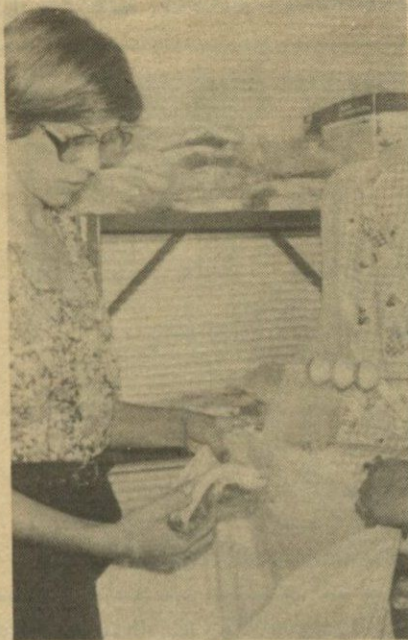
The office gives pregnant women the physical help and spiritual support they need to bring their pregnancy to term.

But the unique thing about Hollywood Respect Life is its sophisticated support system, which now includes the Respect Life committees of nine Catholic churches in the area and one Lutheran congregation.

The monthly rent for the office is paid by the Hollywood St. Vincent de Paul Society. The county Health Dept. is helpful with its referrals.

Hollywood is the only Respect Life office whose Board of Directors includes one volunteer from each parish. Members of the parishes' Respect Life committees work in the office, collect cribs, baby clothes and layette sets and raise money.

But the volunteers, who last month



Joan Crown, co-director of Hollywood Respect Life, sorts through baby clothes donated by parish volunteers.

handled between 30 and 40 calls or visits from women with problem pregnancies, don't want to stop there.

Co-director Joan Crown, a member of St. Bernadette parish in Hollywood, says, "We don't want to stay as a Catholic thing."

Eventually, she said, she hopes to spread the word about Respect Life throughout the community, to schools, social organizations and other churches.

Tonie Heitzman, also a volunteer from St. Bernadette, says the other churches "are pro-life. But they've not committed themselves publicly."

Crown and the other volunteers say

they are astonished at the number of cases they've handled in the brief time they've been open, especially since their ad in the Yellow Pages will not be out until April.

They say many of the women they've helped are in their late teens or early 20's, unmarried, with moderate financial problems. About one out of eight have had an abortion before. Others are older, with children, husbands and happy home lives, who simply don't think they can afford another child.

Some women who've seen the office's ads in their church bulletin simply come to take advantage of the free pregnancy tests. Their doctors, they say, charge a lot more.

Barbara Groeber, a member of Nativity parish who trains the volunteers, says many women who go to the office "are not sure that (an abortion) is what they want. I think they want to be talked out of it."

But she stresses, "We don't make any decisions for the girls regarding anything."

Heitzman agrees. Volunteers, she says, "have to be absolutely non-judgmental. We can in no way leave the impression with anyone we talk to that we frown upon a decision to have an abortion. That is a very personal decision."

What the office does, says Crown, is listen, explain all the facts and emphasize that abortion is not as simple or quick an answer as they might have been led to believe.

"They make it sound like it's absolutely nothing" to have an abortion says Groeber. "It's not that easy for the girl. It sometimes may render them sterile, or she might have other

problems."

One girl, she said, who had already had one abortion, was upset because no one had told her about the emotional consequences of her decision.

"There is no easy solution to her problem," says Groeber. "It's happened and sooner or later you're going to have to deal with it."

The volunteers stress that "there is help in the community. There is medical help, there are social services. Just take one day at a time . . . You will make ends meet," adds Groeber.

Women in financial need are referred to agencies that can help them. Those that want to keep their babies are told they may be eligible for government aid. Others are given the means to put their babies up for adoption.

"To have the baby can cost her absolutely nothing," says Groeber. "If she decides to give the baby up for adoption, Catholic Services will pay absolutely everything."

For "the majority" who have come to the clinic, she adds, "it's not like a hopeless situation."

The office also has volunteers who will take pregnant women without a place to stay into their homes.

"Our goal is by the time that girl is ready to have her baby, she knows she's going to be financially able to take care of it," Groeber says.

Many times it's just a case of providing spiritual and emotional support to a woman who has decided to have her baby.

One girl told Groeber, "You're the only one that's told me I'm doing the right thing."

The phone number for Hollywood Respect Life is 963-2229.

## Respect Life to open South Miami office

By Fr. Dan Kubala  
Director of Respect Life Ministry  
Archdiocese of Miami

January 22, 1982 marks the ninth anniversary of the Supreme Court's decision to legalize abortion. During the past nine years, 15 million unborn babies have been denied a right to life through abortion.

At this time of year, we all become ever more conscious of the dignity and sacredness of human life. While special mention is made here of the unborn, our concern goes out to all — the poor, the hungry, the elderly,

the lonely, the sick, the handicapped, the imprisoned.

IT IS SIGNIFICANT for the Archdiocese of Miami that a new Respect Life Office will be opened in South Miami during this month. On Jan. 17, Bishop John Nevins will dedicate and bless the new Respect Life Office located at 9747 S.W. 184th St., Miami. A special dedication Mass will be celebrated by Bishop Nevins at 1:30 p.m. in Holy Rosary Church, Perrine. Blessing of the office will follow and there will be Open House from 3 p.m. to 5 p.m. Everyone is invited and welcome.

In South Broward, Fr. Art Dennison will speak St. Stephen's Parish Hall, 6044 S.W. 19th Street, Miramar, on Jan. 20 at 8 p.m. about "Respecting all Human Life in 1982." Everyone is also welcome to this special event.

IN ECCLESIASTES 3, we read: "There is an appointed time for everything, and a time for every affair under the heavens . . . a time to be silent, and a time to speak."

In reflecting on this, it is important for all of us to realize that this is a TIME TO SPEAK, A TIME FOR ACTION . . . our efforts in our parish Respect Life Committees are needed now more than ever.

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### OPEN HOUSE

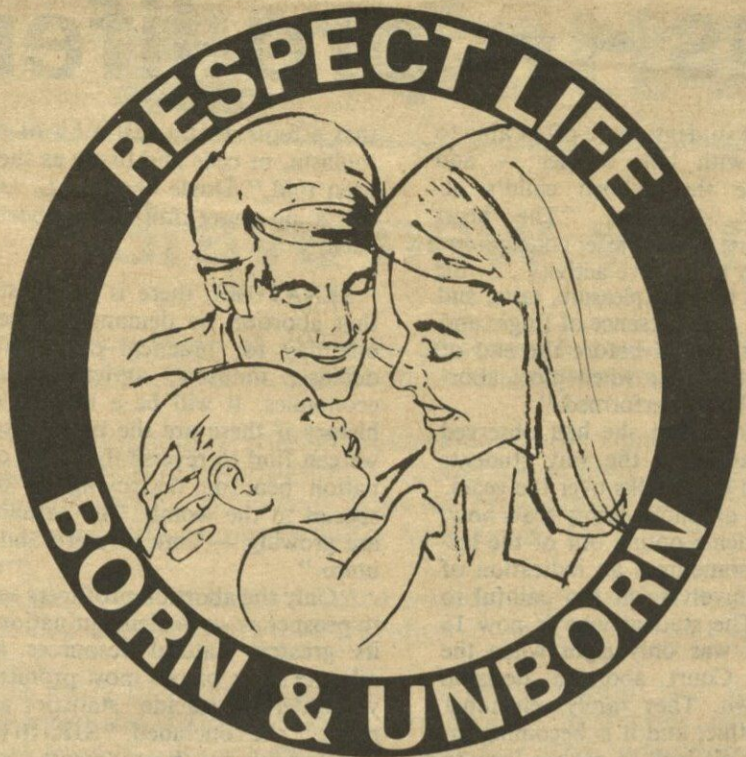
Archdiocesan Girls' High School

Jan. 14, 1979

2-4 P.M.







# JANUARY 22, 1973

It's been nine long years since that tragic cold day in Washington that the Supreme Court legalized abortion on demand. In that time nearly 15 million unborn babies have been destroyed by abortion in America. We pray to the Lord to forgive our country for its crimes against the sanctity of human life, and we pray that soon once again all life may be protected:

O God, giver of life help us to do our part to save unborn babies from death by abortion and aid pregnant mothers in distress. Please strengthen us in our efforts to obtain an amendment to outlaw abortion in the United States. Amen.

*Edmund Burke once said, "The only necessary for evil to triumph is when good people do nothing"*

## WHAT CAN I DO?

### EDUCATION:

- Be informed, visit your local Respect Life or right to Life office.
- Join your parish Respect Life Committee.

### PASTORAL CARE

- Call your local emergency pregnancy service (EPS & volunteer your help
- Collect baby items and donate them to your local EPS office.

### PUBLIC POLICY

- Write to your local radio and TV stations, and newspapers telling them of your opposition to abortion.
- Write to your state and national representatives and tell them that you oppose abortion and ask them to support the Hatch Amendment.

# JANUARY 22, 1982

You are invited to attend the following events that will take place in the archdiocese of Miami to mark the infamous Supreme Court decision

### SUNDAY, JANUARY 17 AT 1:30pm

Concelebrated memorial Mass at Our Lady of the Holy Rosary Church 9500 S.W. 184th Street, Miami, Bishop John J. Nevins, Main Celebrant, followed by the blessing and dedication of the new southwest Respect Life office, 9747 S.W. 184th Street with OPEN HOUSE FROM 3 to 5.

### JANUARY 20 at 8:00pm

South Broward Respect Life office is sponsoring a presentation by Father Arthur Dennison, entitled "Respecting Life in 1982" at St. Stephen Church Hall, 6044 S.W. 19th Street Miramar.

### JANUARY 22 at 12:30pm

Palm Beach Respect Life office is having a prayer service at the office, located at 900 54 Street, West Palm Beach.

### JANUARY 21 at 2:00pm

Affirmative Birth Counseling of Stuart is sponsoring a prayer service at St. Joseph's Church, 1200 E. 10th Street Stuart.

### JANUARY 22 at 3:00pm

Outdoor Memorial Mass at the Shrine of Our Lady of Guadalupe Patroness of the Unborn. The Shrine is dedicated to the unborn holy innocents of the past years. It is located on the grounds of the Respect Life office, 18340 N.W. 12th Avenue, Miami.

### JANUARY 22

Memorial Mass for West Broward at St. Andrew's Church, 9950 N.W. 29th Street, Coral Springs. Please call 753-0770 for the time of the Mass.

### JANUARY 22 at 6:30pm

Candlelight Interfaith Memorial Service sponsored by Broward County Right To Life Committee initial meeting, featuring guest speakers from throughout the state, Knights of Columbus Hall, 2025 N.E. 49th Street, Pompano Beach.

**Please support the Archdiocesan Respect Life Appeal that will be taken up in your parish this weekend, January 16-17**

### ARCHDIOCESAN RESPECT LIFE OFFICES

- 18340 N.W. 12th Ave., P.O. Box 3235 Miami, FL 33169 (305) 653-2921
- 9741 S.W. 184 Street P.O. Box 570123, Miami, FL 33157 (305) 233-2229
- 900 54th Street, West Palm Beach, FL 33407 Lifeline: (305) 842-4621
- 10220 W. Sample Road P.O. Box 8746 Coral Springs, FL 33065 (305) 753-0770
- 5904 Dewey Street P.O. Box 5222 Hollywood, FL 33023 (305) 963-2229
- P.O. Box 2554, Stuart, FL 33494 (305) 334-0948

## FRIDAY, JANUARY 22, 1982

has been proclaimed a national day of prayer and fasting. Please pray and fast on this day in reparation and in petition that the Supreme Court's decision will be overturned.

### EMERGENCY PREGNANCY SERVICES LOCATED IN THE ARCHDIOCESE

- |                                    |                           |                           |
|------------------------------------|---------------------------|---------------------------|
| <b>Dade &amp; Monroe Counties:</b> | <b>Broward County:</b>    | <b>Palm Beach County:</b> |
| 653-2921                           | Hollywood — 963-2229      | North — 842-4621          |
| 233-2229                           | Coral Springs — 753-0770  | South — 368-7455          |
| 371-8971                           | Ft. Lauderdale — 566-2116 |                           |
| <b>Martin County:</b>              |                           | <b>Collier County:</b>    |
| Stuart — 334-0948                  |                           | Naples (813) 262-6381     |



*I came that they might have life and have it to the full John 10:10*



# Abortion kills teens - - pro-lifer

By Dick Conklin  
Voice Correspondent

WASHINGTON — One of Florida's most prominent pro-life activists recently testified that abortion is a leading cause of suicide among young women and urged the passage of the Hatch-Ashbrook Amendment to the Constitution.

Jean Doyle of Sarasota, vice-president of the National Right to Life Committee, was asked to testify before a U.S. Senate subcommittee holding hearings on the proposed amendment, which will give Congress jurisdiction over abortion regulation, and reverse earlier Supreme Court rulings. Following a series of pro and con speakers, she noted that much of the testimony was related to law and medicine.

"We know what abortion does to the unborn child — it ends his or her life. But what does it do to the child's mother? grandmother? father? the medical people involved?" she asked.

"WHAT DOES easy acceptance of abortion on demand do to a society that permits approximately one and one half million abortions a year? All the votes are not in yet . . . but we're getting some feedback on how our young are being affected."

Doyle then presented statistics from a recent study that showed a high suicide rate among women who had had abortions — most in the 15 to 24-year age group.

"I am angered by the fact that we

**"It seems the 'back alley butcher' abortionist simply moved to Main Street."**

are being cut off, she said." "I am angered by the fact that in my state every attempt to regulate abortion clinic operation has ended in litigation — and the growing number of negligence suits on file at our county courthouses will bring small comfort to those who've gone under the knife without protection from society. It seems the 'back alley butcher' abortionist simply moved to Main Street."

Doyle, a long-time right to life leader in the Orlando area, spoke of her work within the local school system, where she was often asked to give "equal time" talks following visits by abortion clinic representatives.

She described the educational programs that pro-life groups have been using since before the 1973 Supreme Court ruling — showing the pre-birth growth of an infant, the facts of abortion, alternatives to abortion — and how her students would often identify with the remarkable child in the womb.

"AS TOGETHER in class we traced his accomplishments before

birth, the students were often able to identify with him or her — and appreciate the unborn child's attributes," she said. "The heart beating just 18 days after conception . . . human brainwave activity . . . the sensitivity to pain, pleasure, taste, and sound . . . the presence of finger and footprints . . . all before the end of the first trimester when most abortions are being performed."

She added that she had observed some changes in the way students reacted to those talks over the years.

"There are more empty seats now, more students opting out of the lecture . . . sometimes an indication of personal involvement too painful to discuss. The student who is now 16 years old was only eight when the Supreme Court abortion decision came down. They rarely remember another ethic, and it is becoming increasingly difficult to get the facts to them."

"It is certain that we will continue to deal more and more with the student who has had an abortion, and is profoundly affected to learn later

that a fetus wasn't just a bit of protoplasm, or cells and tissue as they'd been told," Doyle continued. "And that's no more fair than abortion itself."

SENATORS, there is no question that abortion on demand will cease one day for practical purposes of defense, industry, agriculture and economics. It will be a blot of our history if these are the only reasons we can find to reverse the trend of a nation bent on destroying its own species in the womb. The casualties are growing — both in utero and ex utero."

"Only the abortion profiteers seem to prosper as we deplete our nation of its greatest natural resources and relegate some of our most promising youngsters to suicide statistics as a result," she concluded. "SJR110 (the Hatch-Ashbrook Amendment) can be a force to stem this unhappy tide. I urge you to support this measure and open a dialogue in which the people once more have a voice, and an ability to protect their young."

## U.N. secretary praises pope's stand

LIMA, Peru (NC) — Javier Perez de Cuellar, Peruvian diplomat recently elected secretary general of the United Nations, praised Pope John Paul II's condemnations of nuclear war. "His call means a renewed cry of alert for all humanity," said Perez, "and coming from the pope, it has greater moral impact." He spoke after Pope John Paul had sent papal delegations to leading world figures to describe the horrors of nuclear war and to urge nuclear disarmament.

## Men represent Epiphany, says Pope

VATICAN CITY (NC) — On the feast of the Epiphany, Pope John Paul II ordained nine new bishops in St. Peter's Basilica and urged them to help people to see themselves as "epiphanies of God." During his homily the pope said that the entire created world, particularly human beings, represent epiphanies (manifestations) of God's goodness and power. When man recognizes himself as an epiphany of the Lord, the pope said, he lives a new life of fruitfulness, wanting to offer his own activity as a gift to God.

### GOVERNOR BOB GRAHAM PROCLAIMS CAMILLUS HOUSE MONTH PROCLAMATION

State of Florida  
Executive Department  
Tallahassee

WHEREAS, Camillus House and the faithful brothers and volunteers who work there are devoted to alleviating hunger and suffering among the poor and destitute; and

WHEREAS, Camillus House is in its twentieth year of unselfishly serving those in need in the Miami area; and

WHEREAS, Camillus House, during its entire history, has considered all men to be children of God, Who recognizes no distinction of color, creed, or national origin among His people; and

WHEREAS, the people of Miami have benefited greatly from the benevolent services this worthy organization provides; and

NOW, THEREFORE, I, Bob Graham, by virtue of the authority vested in me as Governor of the State of Florida do hereby proclaim December 1981 as

CAMILLUS HOUSE MONTH

in Florida and urge all citizens to join me in honoring the dedicated and compassionate service of Camillus House and the brothers of the Good Shepherd who serve there.



IN WITNESS WHEREOF, I have hereunto set my hand and caused the Great Seal of the State of Florida to be affixed at Tallahassee, the Capital, this 9<sup>th</sup> day of November in the year of our Lord nineteen hundred and eighty-one.

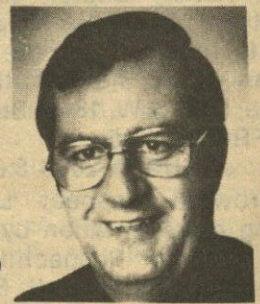
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# Matter of Opinion

## Brave new world of the laboratory

The leading edge of scientific discovery is today cutting a path for mankind into new and sometimes frightening moral territory.

This is especially true in biomedical areas involving such things as genetic engineering, prolongation of physical life, life-duplication through cloning, even the government patenting of new protein life-forms, recently ruled on by the U.S. Supreme Court.

On page one of today's *Voice* we deal with another of those troubling areas, *in vitro* fertilization or so-called "test tube" babies.

The story of a Fort Lauderdale Catholic woman who would have been the nation's first *in vitro* mother illustrates some of the moral difficulties in this new innovation. She, in fact, probably suffered additionally because she was the first and the issue was even less clear to those involved then than it is now, plus

### EDITORIAL

the fact that she was caught in a civil court fight, some of which can get rather ugly at times.

It has been over eight years and the dilemma remains.

Many in the Church have condemned the process, if not those seeking it. Yet, others have seen it as a scientific development aiding the creation of life.

Bishop Edward Head of Buffalo recently opposed an *in vitro* clinic there, stating that "*in vitro* fertilization reduces the way of begetting a child to a process of reproduction which looks upon the child, not as a fruit of love, but as a product subject to quality controls" which separates "the unitive and procreative elements of our sexuality . . ."

Yet, some would question whether blanket statements should apply to all cases.

If a couple is married; if they can have children no other way, and if they are truly motivated by love, is the aid of science in

conception necessarily wrong in all cases? Certainly the child could be genuinely the fruit of familial love. And the objection to masturbatory activity to obtain sperm would seem to be trivial next to the enormous fact of the creation of a human being, and in this case it would be a procreative act, not a selfish one. Taken further, a wife's involvement might even add to the unitive aspect.

A more serious consideration is the possible destruction of fertilized ovum. Of course nature does this all the time and this is an area that must be weighed by physician and theologian alike as a matter of proportionality, the bad as against the positive good in a specific case.

An even further concern is the extreme to which the whole process might be taken by some who do not regard life as sacred. We have already seen the advent of experimentation on live fetuses, and this could become an assembly line procedure if some had their way. Further, *in vitro* fertilization could eventually be extended to a full nine-months laboratory procedure, without re-implantation of the ovum, so as not to "inconvenience" the mother with pregnancy, much as abortion is often justified now, thus further mechanizing creation of human beings.

Exactly where all this will lead, no one can yet know for sure.

It is unrealistic to pretend that science will simply stop development in this area. Perhaps, *in vitro* fertilization could be justified in certain specific cases where definite conditions are met. Perhaps not, because of the larger considerations beyond the individual case. Further time and experience should make this clearer.

But one thing is clear. We are entering a Brave New World, at least in the laboratory, not unlike that predicted by Aldous Huxley in his novel of the same title decades ago.

The Church must not automatically distrust the revelations of science.

And perhaps more important than ever before, science must not ignore the revelations, of a different sort, that come from a different source.

## Letters to the Editor

### Sheerin wrong on Church rebirth in China

#### To the Editor

I regret to state that Fr. John B. Sheerin's column on "A Rebirth of the Church in China" (December 4th issue) is totally misleading and confusing.

I spent 20 years in China (1931-1951). I have constantly followed the development of events of the Church in that country, I visited the Far East two years ago, and I am well informed about the situation there.

Fr. Sheerin seemingly assumes that both the Chinese Association of Patriotic Catholics and the Chinese Christian Council (Protestant) are legitimate Christian organizations representing the majority of their fellow religious. In reality these two groups are only agencies of the Communist party, totally subservient to

Communist authorities and masquerading under the name of Christianity in order to deceive foreigners and to give a false impression of religious freedom. All this is in keeping with the government's policy of flirting with the West for the sake of foreign trade, dollars and technology. It is a pity that a man of the calibre and intelligence of Fr. Sheerin should believe in this deception. Unfortunately he is not the only one.

Here are some recent facts which prove that the government's policy of repression of religion is unchanged and that the Catholic Patriotic Association is nothing else but a Communist tool:

1) In October the Hong Kong's diocesan paper, SUNDAY EXAMINER, reported that Fr. Taddeo Tasai Liang-shen (a 65 year old Jesuit) was arrested in Shanghai and

sent back to labor camp. His crime: refusal to join and cooperate with the Communist controlled patriotic Association.

2) The same association appointed and consecrated 5 new Bishops in Peking on July 24th in defiance of the Vatican and against all Church rules.

3) Bishop Dominic Tang, appointed by the Pope as Archbishop of Canton, has not been accepted by either the government or the patriotic Association and has not been allowed to return to his diocese of Canton in mainland China.

TIME magazine (December 14th) reported further arrests of Jesuit priests in Shanghai, along with several Roman Catholic laymen, charged among other things with following orders from the Vatican.

The self-styled Chinese Catholics

who attended the recent ecumenical meeting held in Montreal in October were all Communist appointed and Communist approved delegates who represented nobody else but the Communist party.

In the light of these events how is it possible to write, as Fr. Sheerin does, that "Christians in China are excited and hopeful about the future."?

The reality is that the Catholic Church in China, which consists of those Catholics who have remained loyal to Christ and His Vicar (there is no Catholic Church without Peter), still remains an oppressed and a persecuted minority. There is practically no hope for the situation to improve under the present totalitarian regime in spite of all the propagandistic claims of the Communist government.

Fr. Nicholas Maestrini, P.I.M.E.  
Tequesta





By  
Antoinette  
Bosco

## My kind of scientist

Jules Elias sometimes wishes he could win a Nobel Prize — not for its glory, but for its clout.

Nobel laureates are listened to, he says, and he has a message for his fellow scientists. He'd like them to speak up more about our responsibility to deliver a healthy, uncontaminated world to our future generations, one that has arable land, clear ground water and unpolluted air.

Scientists, he believes, are too quiet about the devastation of natural resources. "We scientists look at disease too often from only one end of the scope, and ignore the disease at the other end," he says.

**ELIAS' MESSAGE** to scientists would be a plea to join him in two ways: in speaking the truth that "technology is useful but it won't save us," and also in acting to prevent further contamination of the earth.

"As I get older, and see my children grow, I have a more global

view of what really counts. As a scientist, I'm worried about what the world will be like in 10 or 20 years," he told me. "A civics teacher I had," he went on, "once reflected that we are obligated to know what's going on in this world so as to make it a little better. I believe in that responsibility."

This sensitivity to human values and responsibilities make Elias my kind of scientist. As a histochemist at the State University of New York at Stony Brook, he examines tissue structures and cells.

I know Elias best as a fine person who respects science for the contribution it can make in bettering the quality of human life. Right now he is outspoken in this disillusionment with scientific colleagues who won't venture out of the laboratory.

**LONG AGO** the Lord made us stewards of his creation. If he were to grade us on our accomplishments today, in 1982, I think we would flunk.

How could he explain:

- acid rain, the horror we achieve

by sending chemical pollution into the clouds only to have it returned to us, in rain, like a plague;

- contaminated underground water supplies;

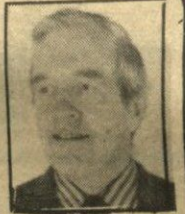
• The destruction of marine life caused when we dump sewage, sludge and other waste into our waters;

• The greatest horror of all, the proliferation of nuclear experimentation for weapons and power, without regard for its possible toll on human cells and genes.

**CHRISTIANS** are taught that judgement day does come, but I think most of us believe this will be a personal evaluation of some sort. However, I am certain that the God who created the universe will judge us on how we cared for this marvelous gift.

We need scientists to help us learn, to open our eyes, to make us understand how our actions affect the earth. And we should be willing to listen to scientists like Elias, who are willing to speak out on topics which affect the future existence of this earth.

(NC News Service)



By  
Tom  
Lennon

## To be, or not to be?

**Q. Please answer this quickly because I'm frightened. There's a guy in my class who is mostly a loner, but sometimes he talks to me. Yesterday he gave me his tennis racquet and said he wouldn't need it next spring. He looked strange when he said this. Do you think he is going to commit suicide? (Connecticut)**

**A.** He well could be thinking of suicide. His unexpected gift might be a signal to you that he wants your help. It might also be a signal that he doesn't really want to kill himself.

Be aware that today suicide among persons in their teens has reached epidemic proportions.

In the past 20 years adult suicides have increased by 20 percent. Adolescent suicides have increased a whopping 300 percent, according to some estimates.

I presume your unwritten question is, "What should I do?"

A few young people might say, "Well, if he wants to throw away his life, that's his business." Your question shows that you do not agree with that calloused approach.

Can you say something along these lines to the loner: "Buddy, you've been looking worried lately. Is something troubling you? Can I help you?"

If you can help him with his problem, do so.

Tell him also that dark times come to everyone, that we have to hang in there, and that if we keep on going through the dark tunnel, we will finally reach daylight. Good times will come again.

Emphasize hanging in there, no matter how dark things get.

If it's a problem you can offer no solution to, or if it is one he doesn't want to talk about to you, tell him there are experts who can help him and who won't put him down for being terribly discouraged.

Suggest that he check in the yellow pages of the phone book under the heading, "Crisis Intervention Service." There he is likely to find numbers for the suicide prevention service and for community health centers.

He need not give his name. He can talk as long as he wants to about his most intimate problems without fear of revelation.

Because adolescent suicide is so widespread at the present time, I'll have more on this subject next week.

(Send questions to Tom Lennon at 1312 Mass. Ave., Washington, D.C. 20005.)



By  
Dale  
Francis

## Conscience and nuclear armaments

**SOME WEEKS** ago, I wrote in appreciation of Archbishop Raymond Hunthausen of Seattle and the questions he raised about nuclear armaments. I didn't do so because I agreed with his position but because this is an issue of great moral importance, one we should all examine, and because Archbishop Hunthausen, firm in his own commitment, made clear he understood that conscientious persons might disagree with him.

I am of the same opinion concerning Archbishop Hunthausen but I am concerned about some of the later extravagances of those who are so confident of their position on nuclear armament that they would impose their view on all Catholics.

Father Francis X. Winters, S.J., writing in America, concluded, mistakenly, I believe, that the U.S. bishops have "Formulated a position that imposes on Catholic officials of our government the burden of choosing between their consciences, as illuminated by Church teachings, and their professional careers and commitments." He made clear this applied to Catholics in both political and military positions and he said episcopal authority is saying to Catholics holding these offices "stand down."

**FATHER NEIL McCaulley**, president of the National Federation of Priests' Councils, has raised the question of denying the Sacraments to Catholics involved in defense. In a letter in the NFPC bulletin, he told

priests: "To contribute to an abortion in a very proximate way is a sin. how proximate does one have to be to the delivery of atomic weapons? If your parishioner is a SAC pilot, a Trident Sub captain, an engineer who puts together a nuclear weapon, the missile operator who is ready and willing to deliver an ICBM that will kill millions of people, should you deny them the Sacraments?"

These are heavy burdens that these men would place on conscientious Catholics. But implicit in the judgements they make in placing these burdens is the assumption that laity are somehow unequipped to make moral judgements on issues so vitally concerned with their own lives and that they haven't made them so therefore it is necessary to make the judgments for them.

What I'm afraid is not understood is that the laity have been making judgments based on their own knowledge and understanding. In the last 40 years, a great proportion of the men in this nation have had to make moral decisions concerning war.

**THERE IS** no one that I know of who wants nuclear or anything that would make nuclear war more likely. The disagreement is not between those who want war and those who do not but between people equally appalled by the idea of nuclear war but in disagreement on how to avoid it.

There are those in the nation who

believe that the United States should unilaterally disarm, rid itself of all nuclear weapons. Some are aware of the consequences of this but are willing to accept those consequences simply because they believe the very possession of nuclear armaments is wrong. Some others believe that the example we would offer would lead the Soviet union to follow our example.

But there are conscientious Americans — and good Catholics among them — who, while they believe that nuclear war fare would be an intolerable evil, believe that mutual disarmament, thoroughly monitored, is the only way that nuclear war can be avoided. And they believe that the leaders of the Soviet Union will consider disarmament only if it is in their interests to do so. It is in their interest to do so, they believe, only if those leaders recognize their power is neutralized. We can negotiate disarmament, therefore, only if we have some parity of strength from which to negotiate.

We are living with a hard question. Equally conscientious persons hold differing views, not really on the question of war but how to gain peace. It seems to me that we should all in humility listen to one another, try to understand one another, but that we should not make judgements that would, on the one hand, impute lack of concern for the nation to those who would unilaterally disarm, or mortal sinfulness to those who believe in the necessity of deterrence.





By Msgr.  
George  
Higgins

## Jews in Poland

At the beginning of World War II, there were approximately three million Jews in Poland. Today there are less than 10,000.

The story of how this happened is a horrible chapter in recorded history. Some few managed to escape to the West or to go into hiding in Poland. The majority died in the gas chambers at Auschwitz and other Nazi death camps.

Many Westerners seem incapable of coping spiritually and psychologically with the Holocaust and would prefer not to even think about it. Some have convinced themselves that the Holocaust never happened or that the number of its victims has been greatly exaggerated.

That kind of self-induced amnesia may help to explain in part why anti-Semitism is still alive, even in predominately Christian nations.

ONE WOULD have hoped that the remaining Jews in Poland never again would be the victims of anti-Semitism. Unfortunately things haven't worked out that way.

Several times since the end of World War II, the ruling Communist Party in Poland has resorted to anti-Semitism for political purposes. The party is now doing so again as part of its master plan to destroy the Solidarity labor movement in Poland and to reinforce the party's centralized control over every aspect of Polish life and culture.

It has been reliably reported that thinly disguised anti-Semitic material is circulating in Poland now. The state-controlled Warsaw radio and press have several times tried to discredit Solidarity by portraying some of its leading Jewish advisers as treasonous and morally corrupt.

The American Jewish Committee translated one such broadcast. It was crudely anti-Semitic in content as well as tone.

ACCORDING TO unverified reports, General Jaruzelski, head of the Polish military junta, privately issued "categorical orders" to ban such broadcasts and newspaper articles.

But even if accurate, those reports are meaningless. The general should speak out against anti-Semitism publicly.

Abraham Brumberg, a leading American expert

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***"It has been reliably reported that thinly disguised anti-Semitic material is circulating in Poland now. The state controlled Warsaw radio and press have several times tried to discredit Solidarity by portraying some of its leading Jewish advisers as treasonous and morally corrupt."***

---

on Poland and author of a forthcoming book on Solidarity, is skeptical about Jaruzelski's sincerity on other grounds as well.

In comments to the *New York Times*, he pointed out that Jaruzelski, since becoming prime

minister in February, has countenanced "the growth of an outright anti-Semitic organization and the use of anti-Semitic innuendos in the Polish press, especially the army newspaper."

Brumberg thinks that if Jaruzelski really "opposed the use of anti-Semitism as a traditional scapegoat mechanism, he could have put an end to it a long time ago."

**BRUMBERG IS** right. Jaruzelski should follow the example set by Solidarity leader Lech Walesa who has condemned all forms of anti-Semitism.

While attending Solidarity's first national congress in Gdansk, Poland, last fall, I got the clear impression that Walesa's uncompromising views on this issue are shared by the overwhelming majority of Solidarity's officers and members.

Solidarity is proud that most of Poland's 10,000 Jewish citizens are active members of the movement and that many leading Jewish intellectuals have served as expert advisers to the organization.

The Polish people can do very little in a public way to counteract the government's vicious attacks. It remains, then, for Christians outside Poland to speak out vigorously in defense of Polish Jews.

IT IS MY hope that during pro-Solidarity demonstrations in the free countries, strong statements will be made in support of Polish Jews. The Polish government also should be condemned for rekindling the flames of anti-Semitism in Poland.

If Christians in the West fail to come to the defense of Polish Jews, they will be left completely at the mercy of their enemies.

We dare not condemn them to such a dreadful fate.



By  
Fr. John B.  
Sheerin, CSP

## The virtue of unfailing humor

There are numerous in our time who write ponderous tomes heavy enough to sink a battleship. Other writers are more modest. Though they may not produce any masterpieces, they season their writings with the salt of humor.

Their names, it seems to me, should be held in everlasting benediction. I have in mind, for instance, John Kieran, the well-known sports columnist and TV Panelist.

The *New York Times*, on the occasion of Kieran's death at the age of 89 on Dec. 10, 1981, commented: "His impressive hoard of knowledge on virtually every subject from the aardvark to the process of zymosis caused some to call him a 'know-it-all,' and they often explained away his erudition by saying he merely had a photographic memory."

KIERAN SAID his knowledge came from being an omnivorous reader. As a matter of fact, Kieran seems to have been a genius in the breadth and sweep of his interests. Over the years, he came to be considered a walking encyclopedia, an ornithologist and naturalist, a classical scholar and philosopher as well as a wag.

His sense of humor was unfailing. For instance, he once described his mother as: "Kate Donohue Kieran, a public school teacher before marriage. Wrote poetry. No other signs of mental derangement."

Kieran was born in 1892 in the Bronx and graduated from Fordham University in the class of 1922. His father was a president of Hunter Col-

lege in New York. In 1922 renowned sports writer Grantland Rice assigned Kieran to the sports staff of the *New York Herald Tribune*. Later he wrote for the Hearst papers.

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***His sense of humor was unfailing, for instance, he once described his mother as: "Kate Donohue Kieran: a public school teacher before marriage. Wrote poetry. No other signs of mental derangement."***

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On Jan. 1, 1927, Kieran began to write a sports column for *The New York Times* — the first bylined sports column in the paper's history. He stayed with the *Times* until 1943 when he switched

to the *New York Sun*. He also was a regular panelist on the "Information Please" TV program which began a 10-year run in 1938.

In his sports column Kieran admitted that he "rambled scandalously" — but what an enjoyable ramble it was! His command of purest English undefiled, his humorous twists, his taxi driver accent were a remarkable trinity. On the way to discussing a particular baseball pitcher's style, he was likely to quote Vergil, Plato and St. Augustine at great length.

KIERAN'S LITERARY output was phenomenal. He wrote "The Natural history of New York" and won the highest award for natural history, given by the John Burrows Society. His autobiography, "Not Under Oath," was published in 1964. In addition, he wrote various other books on birds, flowers and trees.

In my view, the ability to see the humor in life is a great asset. Some Christians may find it hard to believe in a sense of humor or fantasy and mirth, but I think even God was a sense of humor.

Certainly the irrepressible British humorist, P.G. Wodehouse, had a puckish sense of humor. When he left his job at a British bank on an impulse, he said he was going to New York "to meet a few American boxers."

Today we are living in an era of political and military convulsions. Perhaps, like Kieran, we need to read the unpromising signs of the times with hope and trust and an exquisite sense of humor.

(NC News Service)



# Brave new world...?

## Lauderdale woman caught up in early *in vitro* dilemmas

(Continued from page 1)

sign a statement that he could abort the baby if it turned abnormal. I wouldn't do it. I don't believe in abortion."

Her sister-in-law soon put her in touch with a priest from Saverties, N.Y., who sympathized with her and said she was not condemned. They prayed together. She decided the first priest had simply misunderstood the procedure.

In brief, her egg had been united with her husband's sperm without the sex act. Only surgery for her, and masturbation for him, had been involved.

"We are a family, and it was within the family setting," she said, in defense of the procedure.

But in 1978, in preparation for the suit she eventually brought against the doctor who destroyed the mixture, she learned that the first priest had not been alone in his opposition.

"MY LAWYER brought up the fact that the defense might say that what I was doing was against my religion. I said, 'Oh no it's not. I'll get a statement from my priest.'"

She was a member of St. John The Baptist parish, Ft. Lauderdale, at that time. She asked a priest there what he thought and he advised her to call the Chancery in Miami.

At the Cancery she was referred to a seminary professor, a priest with expertise in the subject. He turned her down.

The priest's reply to her mirrored a large part of the church's views today. In 1956, while pronouncing on artificial insemination, Pope Pius XII said that *in vitro* fertilization "must be rejected as immoral and absolutely illicit."

The reason, Church interpreters say, is that *in vitro* involves separating "divine sex" from the procreative process, masturbation, and



possible destruction of unwanted united sperms and egg.

**OTHER THEOLOGIANS**, such as Jesuit Father Richard McCormick of the Kennedy Institute of Ethics, Georgetown University, say "there's been a lot of rethinking" since Pius XII made his pronouncements. Fr. McCormick feels that if a married couple cannot have children any other way, *in vitro* might be allowable under certain conditions. Even masturbation for such purposes, he feels, might be condoned. "As long as it is not an act of self-pleasure, a solitary act."

Today, the same seminary priest who spoke with Mrs. Del Zio, who asked not to be named, said *in vitro* is

"still an open question as far as possibility is concerned." It's just the "methods being used" — masturbation, which eliminates the human union, and the discarding of united eggs and sperms.

But Mrs. Del Zio's understanding of the issue did not involve complex theological debate. "He said what I had done was unnatural, and I just couldn't accept that. If what I had done was unnatural, then pacemakers, artificial limbs and even contact lenses are wrong."

So she went to the trial with the new-found realization that her long-standing Catholicism might be used against her. It wasn't. Other aspects of her life were.

**THE FACT THAT** she had resisted an appendectomy as a teenager had been introduced to indicate she resisted surgery as a possible way to unblock her Fallopian tubes. The opposite was true. She had had so many operations by the time she made her decision to try *in vitro* — among them three to open her blocked Fallopian tubes — that her doctor warned against any more for any reason.

Her severe depression and dependence on valium, culminating in years with a psychiatrist — all after the loss of her test-tube baby — was introduced to try and show she had

been unstable most of her life. A terrible nightmare haunted her: She would hear a baby crying, run to a blanket she had for it, and find it empty. But the baby's cries would still call out to her.

"I had always wanted a big family. I just felt there was more love and closeness that way. It was a terrible time after the baby died." She said her faith waned. She still took her daughter, who is now an 18-year-old University of Florida student, to church, "but I was like going through the motions. I had no life."

**BUT THE TRIAL** was a catharsis. "I had not wanted to face the fact that I would never have another baby. That had meant so much to me. But there, in the courtroom, hearing the doctor testify that it was so, I had to face it. I did."

The verdict was not a big victory. But it was a victory. The jury agreed with Mrs. Del Zio that the doctor should not have done what he did and awarded her \$50,000. Today she believes all she has gone through was "God's plan" — that her "mission in life" is to alert other couples who cannot have children because of medical problems like hers that it is still possible to have a family.

And her position is at least consistent with theologians like Fr. McCormick. She does not believe that single persons should be allowed to have *in vitro*.

"It should only be done within the family unit of husband and wife. Only through the support that the family unit can give would it be right. It's much too complicated. It takes the support of a husband. It takes a year of preparation. You often have to go on fertility drugs. There is such mental anguish. You must have a husband's support.

"A lot of good has come from this," she said. "That courtroom (in New York City) was wall-to-wall press. I didn't know it would be such an international issue. And yet none of them were abusive. On the streets in New York City people would come up to me and give me prayer beads. They didn't even know me but they knew someone like me — a wife, a daughter — who had the same problem I did and they were so happy to find out that there was a way that that loved person could have a family.

Mrs. Del Zio greeted the news of America's first test-tube baby — Elizabeth, a girl born to Judith and Roger Carr of Westminster, Mass. — with great pleasure:

"There've been 20 test-tube births in England (Fr. McCormick said only 6) and more in Australia (Fr. McCormick said 12 there). I have found priests on both sides of the question and I'm only asking them to keep an open mind. This is going to be part of the future. They're going to have to open their hearts and minds and I feel in time they will support this."

## 'Presents grave risks...'

Shortly before his election in 1978 as Pope John Paul I, Cardinal Albino Luciani commented on the birth of Louise Brown, the world's first test-tube baby. He extended "cordial wishes" to the parents of the girl, but added, "I share only in part the enthusiasm of those who applaud the scientific and technical progress."

He said "the possibility of having children through the test tube . . . presents grave risks. Scientists must be free to do their research

which has been of such great blessing and benefit to mankind. Yet they cannot work in a vacuum, free from moral restraints . . . We live in an age which has great benefits but which also mechanizes family life, depersonalizes human relationships . . . and marital intimacy.

"All around us the reverence for life has given way to manipulation and expediency. Is 'in vitro' fertilization but another example of human expendability?"



## ¡Jesucristo necesita tu ayuda!



Vista parcial de los asistentes a la comida del ABCD en el Hotel Four Ambassadors, el primero de 15 banquetes que se efectuarán en todos los condados de la Arquidiócesis para abrir la Campaña de las Caridades del Arzobispo de 1982.

### ¡Jesucristo necesita \$3.75 millones este año!

Esto lo oyeron los invitados a la cena de la Campaña de Caridades del Arzobispo que tuvo lugar en el Four Ambassador Hotel. Más de cuatrocientas personas de varias parroquias del Condado Dade se reunieron en el opulento salón del hotel. Pero ellos vinieron a esto precisamente, para oír acerca del pobre, del sordo y del mudo, del retardado, del inválido, del ciego y del adicto a las drogas.

Jesucristo, dijo el orador, necesita la ayuda de todos los presentes. El necesita los ojos de ellos para ver, sus oídos para oír, sillas de rueda para moverse, maestros que le enseñen, doctores que le curen y manos que lo saquen de la pobreza.

Se les dijo que El no podía contar con el presidente ni con el gobierno federal. Este año El tenía que depender solo en ellos, en los que estaban aquí esta noche y los que estaban en las parroquias; y que dependía de ellos hoy más que nunca antes.

El señor David Walters, ex-embajador de E.U. ante el Vaticano y Presidente de la Campaña Caridades del Arzobispo 1982, dijo a los invitados:

"Hoy encaramos un asunto de solidaridad, de ser capaces de probar que, nosotros como católicos, podemos llenar el vacío" dejado por el gobierno por los cortes presupuestales en los servicios sociales.

El Arzobispo McCarthy, en esos momentos en algún lugar de Roma, dejó una cinta grabada diciéndoles: "¡Más personas están desesperadas! Los Católicos deben pararse ahora y demostrar su 'revolucionaria' dedicación a Cristo."

Entonces les rogó: "¡Los necesitamos a ustedes, especialmente este año!"

El Padre David Russell, párroco de St. Louis en Kendall y coordinador de la campaña de este año, recordó "a todos aquellos que nos trajeron aquí esta noche. Todos aquellos cuyos ojos están llenos de lágrimas; aquellos cuyos corazones están heridos, los afligidos, los traumatizados."

Y dijo que San Pablo en sus cartas estableció lo que pudieramos llamar una campaña prototipo del ABCD, al pedir a otras comunidades que enviaran dinero para ayudar a los cristianos de Jerusalén. El Padre Russell mencionó tres razones por las cuales todos los cristianos debían dar:

- Para imitar a Jesús, el Dador Supremo.
- Para recibir las bendiciones y las gracias de Dios.
- Para obedecer a Jesús, quien dijo que "dieran."

Pero dar es difícil, dijo padre Russell, porque "en cierta forma, los necesitados son desconocidos en nuestra vida diaria."

"El verdadero salto en la fe, para ustedes y para mí, es el ser capaces de ver a Jesucristo en el más pobre de los pobres. Hasta que uno no haya visto a Cristo allí, uno no ha visto al Señor," dijo. Entonces habló de cosas prácticas, como cuánto debiera dar una persona y preguntó:

"¿Cuánto cree usted que Jesús quiere que usted dé?"

Estén seguros que "la cantidad dada este año sea bastante para que su corazón baile de gozo."

El Padre Russell explicó que el ABCD viene a ser una repetición del milagro de los panes y peces porque es multiplicado seis por uno con fondos del gobierno. Cuanto menos den los católicos, menos recibirán los necesitados. Y cuánto más den los católicos, más "bendiciones para su peso."

Entonces el Padre Russell contó esta historia: "Un hombre murió y fué a lo que él pensaba como sería el cielo. Vió una mesa de banquete del tamaño de un campo de fútbol llena de platos suculentos, que hacían la boca agua. Pero los comensales sentados a la mesa estaban hambrientos.

En lugar de brazos tenían unas varas tiesas y largas que no podían doblar para llevar el alimento a sus bocas. Todo iría a parar a la basura.

Confundido el hombre levantó la vista y vió la misma escena más arriba. Sólo que en esta mesa los comensales estaban contentos, comiendo su porción. La diferencia estaba en que aquí ellos usaban sus varas tiesas para alimentarse unos a otros a través de la mesa.

"¡Esto es el cielo, amigos! finalizó el Padre Russell.

La apelación anual de la campaña del ABCD se realizará en las parroquias el Domingo 30 de Enero.

## \$450 millones dieron Católicos alemanes a obras sociales en 1981

**Vaticano (NC)** — Los católicos de Alemania Occidental contribuyeron \$450 millones a las agencias de asistencia social de la Iglesia Católica de la República Federal durante el año 1981.

La mayor parte de esta suma fueron contribuciones voluntarias a través de las parroquias, mientras el resto es producto del impuesto que el gobierno de Alemania Occidental carga a los individuos registrados como miembros de alguna religión y que después distribuye a las iglesias según la afiliación del contribuyente.

La contribución voluntaria de los católicos sumó la cantidad de 564 millones de marcos, moneda oficial

de Alemania Occidental, lo que viene a ser unos 250 millones en dólares americanos. Esta cantidad representó un aumento de unos \$20 millones sobre las donaciones del año anterior.

La cantidad que recibió la Iglesia para sus obras sociales por concepto del impuesto a los ciudadanos registrados como católicos ascendió a la suma de \$200 millones para hacer el gran total de \$450 millones mencionado.

Esta información fué dada a la publicidad por el Vaticano a través de Radio Vaticana en Enero 2.

Alrededor de un 45% de los 62 millones de habitantes que tiene Alemania Occidental son católicos, es decir cerca de 28 millones.



# San Fabián, Papa

ENERO 20,

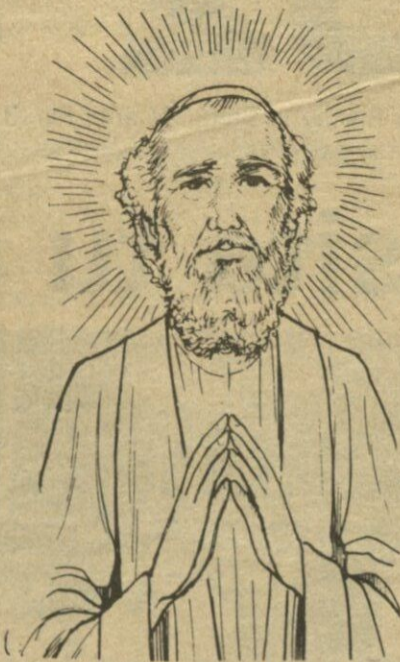
El Papa San Fabián es una figura extraordinaria en la historia de la Iglesia; siendo sólo un laico fue elegido Papa el 3 de Enero de 236.

En una época en que los cristianos eran muy perseguidos, el papa era el centro de la persecución, así que Fabián reinara como Papa por 14 años es un hecho sobresaliente. Desde San Pedro hasta Fabián, incluidos ambos, la Iglesia tuvo 20 Papas en solo 250 años.

Tratando de elegir un nuevo papa, el quedar vacante la Silla de Pedro por la muerte de San Antero, quien reinó solamente un mes y trece días (Nov. 21, 235 a Enero 3, 236), se hallaban reunidos los clérigos y laicos dedicados al servicio de la Iglesia rogando al Espíritu Santo su auxilio en la elección del nuevo pontífice.

En este momento, Fabián, granjero cristiano muy devoto, llegó a Roma posiblemente por asuntos de elección. El historiador de la Iglesia Eusebio dice que una paloma voló dentro del recinto y se posó sobre la cabeza de Fabián. Esta señal unió los votos de clérigos y laicos y Fabián fue elegido unánimemente.

Durante su pontificado condenó al obispo Priatus por herejía e hizo una gran labor en la restauración de las catacumbas del Vaticano. Por su celo apostólico se ganó el odio del emperador Decio, quien lo consideraba su enemigo personal.



Pese a la persecución, el Papa Fabián se dio a la tarea de organizar el territorio religioso de Roma dividiéndolo en siete distritos, nombrando un diácono para cada uno como administrador.

San Cipriano, escritor religioso de la época, escribió que Fabián fue "un hombre incomparable cuya gloria en la muerte igualaba la santidad y la pureza de su vida."

Cipriano siguió en el martirio a San Fabián, quien murió víctima del odio de Decio el 20 de Enero del año 250.

# Enero 22, día de Respeto a la Vida

Por P. Dan Kubala  
(Director del Ministerio de Respeto a la Vida)

Enero 22 de 1982 marca el IX aniversario de la decisión de la Corte Suprema legalizando el aborto. Durante estos nueve años, a 15 millones de bebés se les ha negado el derecho a vivir por medio del aborto.

En esta época del año, precisamente, nos hacemos más concientes de la dignidad y la santidad de la vida humana. aunque hacemos especial mención de los no-natos, nuestra preocupación va más allá, alcanza a todos los pobres, los hambrientos, los ancianos, los solitarios, los enfermos los minusválidos, los presos; en fin, todos los necesitados.

Es muy significativo para la Arquidiócesis de Miami que este mes se abra una nueva oficina de Respeto a la Vida en el Sur de Miami. En Enero 17 el Obispo John Nevins dedicará y bendecirá la nueva Oficina de Respeto a la Vida situada en 9747 S.W. 184 calle. Monseñor Nevins celebrará una Misa especial de dedicación a la 1:30 p.m. en la Iglesia del santo Rosario en Perrine. Acto seguido la bendición de la oficina y "open house" de 3 p.m. a 5 p.m. para cuyos actos se invita a toda la comunidad.

Además en el Sur de Broward, en Enero 20 a las 8 p.m. el Padre Art Denison hablará en el salón parroquial de St. Stephen, 6044 S.W. 19 Calle en Miramar, sobre "Respetad toda Vida Humana en 1982" y hacemos una extensiva invitación para este evento.

En eclesiales 3 podemos leer que "Hay un tiempo señalado para cada cosa bajo el cielo . . . un tiempo para el silencio y un tiempo para hablar." Reflexionando sobre esto, es muy importante darnos cuenta de que este es el tiempo para hablar, es tiempo para acción . . . nuestros esfuerzos en el comité parroquial de Respeto a la Vida son necesarios ahora más que nunca antes.

Debemos dirigir nuestros esfuerzos en la educación, cuidados pastorales y política pública en un verdadero espíritu de renovación y rededicación en favor de toda vida humana.

Por encima de todo, ORAR. La oración puede ser una constante fuente de fortaleza y esperanza. Tengan presentes las palabras de San Pablo: "En El, que es la causa de mi fortaleza, y lo puede todo." (Fil. 4:13)

Oremos para que los no nacidos puedan tener vida y tenerla a plenitud.

## Festival libanés en Ntra. Sra. del Líbano

Tres días de júbilo en el cálido ambiente libanés se disfrutarán en la Feria Libanesa que se celebrará los días 22, 23 y 24 de Enero de 11 a.m. a 11 p.m. viernes a domingo, en Ntra. Sra. del Líbano.

Juegos y entretenimientos para niños y adultos, kioscos de regalos y exhibición de documentales filmicos y de slides son las atracciones del festival que será amenizado con música y danzas del Medio Oriente mientras disfrutan de los típicos platos tradicionales del Líbano.

Ntra. Sra. del Líbano está en 2055 Coral Way. Para mas información pueden llamar al telefono 856-7449.

## El Cardenal Cody en serias condiciones

Chicago (NC) — El Cardenal John Cody de Chicago ha sido transferido a la unidad de cuidados coronarios del hospital Northwestern Memorial el pasado día 6 del corriente. Su condición según voceros del hospital es muy seria, un cambio en el anterior reporte de que su estado era regular.

Un vocero de la Arquidiócesis dijo que el cambio a la unidad coronaria se debió a que los doctores habían detectado un ritmo irregular en el corazón. El hospital declaró que el cambio le permitía una continua y mas exacta vigilancia de su situación. A esta hora no se sabe cuanto durará su permanencia en la mencionada unidad.

El Cardenal Cody, que cumplió 50 años en el sacerdocio en Diciembre 8 y su 74 cumpleaños en Diciembre 23, volvió al hospital el día 29 de Diciembre para ser sometido a un precedi-

miento que determina problemas del corazón. Había ingresado en el hospital días antes para unas pruebas y salió para celebrar la Misa de Medianoche en la Catedral el día 24.

## Primer Curso del SEPI en 1982

El Instituto Pastoral de Sureste (SEPI) ofrecerá su primer curso de 1982 bajo la dirección del P. Elkin Arango, SJ, quien es miembro del Equipo Pastoral de la Casa de la Juventud y profesor del Seminario de Planificación Pastoral de Bogotá, Colombia.

El curso sobre "Desarrollo Psicológico Personal y de la Fe" es de gran provecho para toda persona interesada.

## Ntra. Sra. de Fátima en la Feria de W.P.B.

Una gran estatua de Ntra. Sra. Fátima dará la bienvenida a todos los que se acerquen al kiosco que la Legión de María, de las distintas parroquias de West Palm Beach, con la cooperación del Blue Army tendrán en la Feria del Sur de Florida que tendrá lugar desde el 22 hasta el 31 de Enero en los terrenos de ferias del condado Palm Beach.

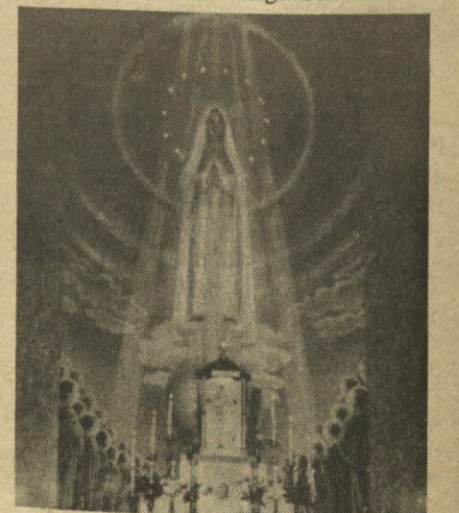
En el kiosco a los visitantes le serán obsequiados rosarios, escapularios carmelitas y toda clase de literatura sobre la aparición de la Virgen María en Fátima.

El kiosco tendrá como fondo una pintura representando el milagro del sol, tal como se exhibe en Fátima, ocurrido el 13 de Octubre de 1917. La pintura se debe al genio artístico de un joven de 16 años, Randy Brown,

quien es alumno del 10mo. Grado del Cardenal Newman High School.

Será ofrecido en el Seminario St. John Vianney, 2900 S.W. 87 Ave., comenzando en Enero 18 hasta el 29 de 7:30 a 10:30 p.m. de lunes a viernes y el sábado 23 de 9 a.m. a 5 p.m. Para más informes llamar a María L. Gaston al 223-7711.

quien es alumno del 10mo. Grado del Cardenal Newman High School.



El "milagro del sol" sirve de fondo a Ntra. Sra. en su Capilla de Fátima

## CEMENTERIO CATOLICO

*Our Lady of Mercy*

11411 N.W. 25 Street  
Miami, Florida



LA PIETA

La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en participar de tan venerables servicios. Par lo cual ha puesto a nuestra disposición nuevos planes para reservar a tiempo, ya sea en terrenos tradicionales, en nuestro bello mausoleo o en la sección para nomumentos de su preferencia.

Para una información más completa llámenos al 592-0521 o envíenos este cupón.

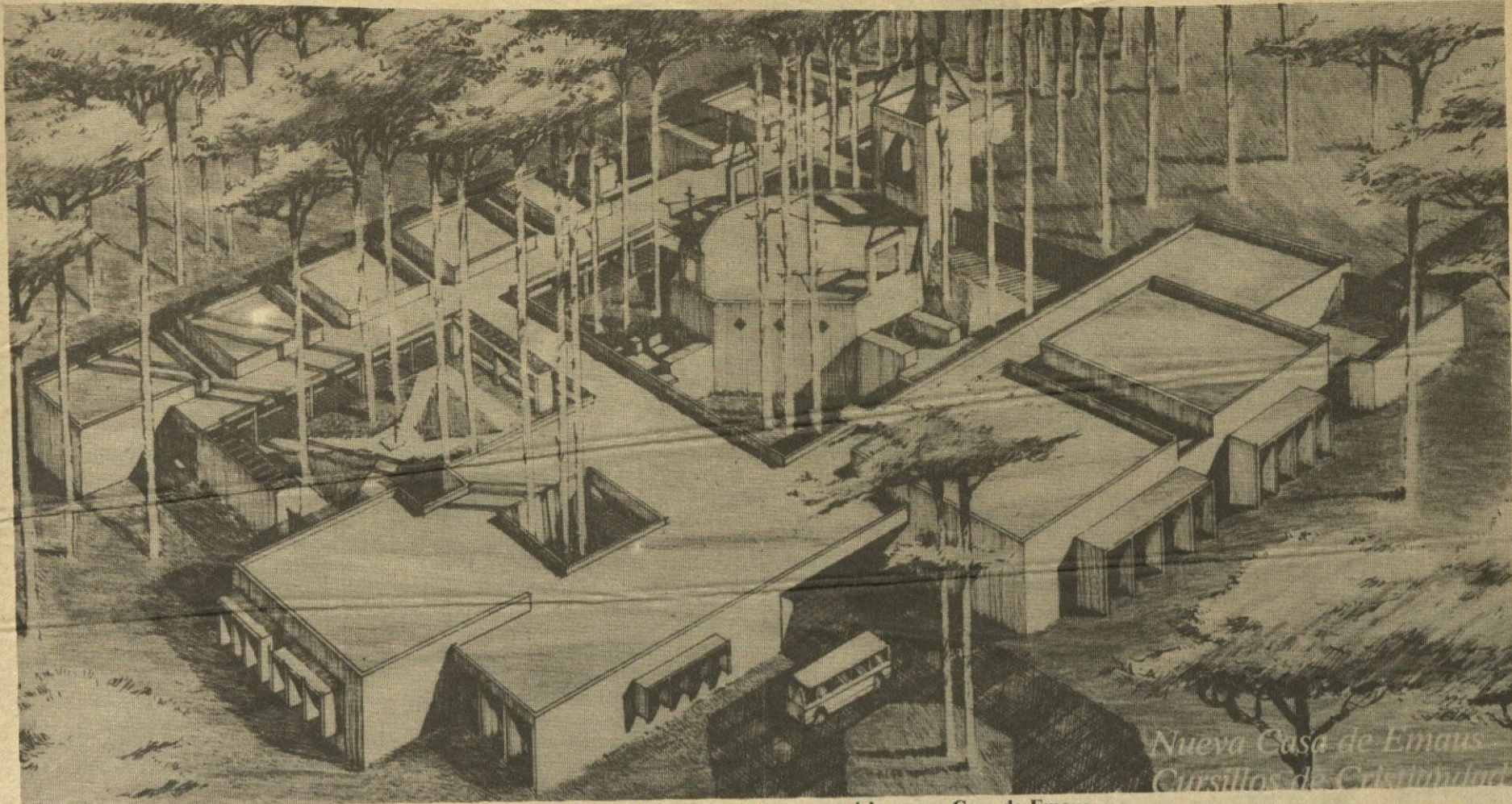
Our Lady of Mercy Cemetery, P.O.Box 520128, Miami, FL 33152

Nombre \_\_\_\_\_

Dirección \_\_\_\_\_



# Cursillos de Cristiandad cumple 20 años de esfuerzos evangélicos



Nueva Casa de Emaús  
Cursillos de Cristiandad

Concepción artística de lo que será la nueva Casa de Emaús

¡Ay de mi si no evangelizara! (1 Cor. 9,16)

Cursillos de Cristiandad a través de su historia no ha hecho otra cosa mas que hacer realidad estas palabras de San Pablo en su epístola a los Corintios. Porque Cursillos, sus miembros como un todo, es emulación del Apóstol. Pablo vivió en la oscuridad hasta que el Señor le "abrió los ojos y cayeron de ellos las escamas que le cegaban;" entonces Pablo percibió la luz — La Luz que viene a este mundo para iluminar a todos los hombres

Unos 300 cursillistas que participaron de la Ultreya de Epifanía celebrada en la parroquia St. Brendan, formaron grupos para discutir el tema señalado. La misa fué celebrada por el Padre José P. Nickse.



## Fiesta de Ntra. Sra. de Altagracia en la Catedral

La parroquia de la Catedral de Santa María, Miami, celebrará la fiesta para honrar a Ntra. Sra. de Altagracia, patrona de la República Dominicana, el domingo 17 de Enero comenzando a las 12:30 p.m. con la Santa Misa que presidirá Mons. Agustín Román, Obispo Auxiliar de Miami y concelebrada por sacerdotes

(Juan 1, 9). De aqui en adelante Pablo llevó la luz a todo hombre que se acercó a él.

En 1948, en España, nació el movimiento Cursillos de Cristiandad y tuvo su primera experiencia iluminando a una pequeña comunidad cristiana en Palma de Mallorca en 1949. En 1957 Cursillos llegó a los Estados Unidos propagándose rápidamente en todos los estados.

En 1962, después de la llegada a

invitados.

Después de la Misa se ofrecerá un almuerzo parroquial al cual seguirá la fiesta. Se invita a todos los dominicanos y a los amigos de la República Dominicana a disfrutar de esta festividad.

La Catedral de Sta. María está situada en 7525 N.W. 2da. Avenida.

Miami de los primeros cubanos del éxodo, Cursillos comenzo a "llevar la luz," y durante veinte años que cumple este año 1982, no ha dejado de evangelizar ni un solo día a pesar de los inconvenientes económicos y de otras naturalezas; el peor de ellos, la vieja barraca, donde actualmente desarrolla sus actividades, que constantemente amenaza con venirse al suelo.

Pero Cursillo, inspirado en las palabras de su Maestro Jesús, "Busca el reino de Dios y su justicia y lo demás se os dará por añadidura" siguió buscando la justicia de Dios y ahora "necesita la añadidura" que le será concedida por el esfuerzo y el amor de todos los Cursillistas que sienten que la "Casa de Emaús" es su casa y comprenden que la vieja casa no es marco apropiado para sus propósitos evangelizadores.

Para convertir la añadidura en realidad los cursillistas y amigos de Cursillos, también han trabajado duro para que los festivales, apelaciones y bailes rindieran buenos frutos. Poco

a poco se fue reuniendo "la añadidura" necesaria para adquirir la tierra y el pasado 12 de Diciembre el Arzobispo McCarthy presidió la ceremonia de colocación de la Primera Piedra.

Casi un mes después, en Enero 5, la parroquia St. Brendan acogió a los Cursillistas para que celebraran su Ultreya de Epifanía; cuyo lema era muy sugestivo y estimulante: "Y tu ¿que regalo le traes a Jesus?"

Se pidieron nuevos esfuerzos para completar el dinero necesario para la construcción, se rogo a los que hicieron promesas, cumplimentarlas y también se animó a todos los cursillistas a trabajar duro para que el próximo festival de Colores sea un triunfo extraordinario.

La "añadidura," ya Dios nos la está dando; pero El no quiere ponerlo todo, sino que nosotros pongamos algo por medio de lo cual podamos ofrecerle una meritoria acción de gracias: la Nueva Casa de Emaús. Ese algo nuestro es solo esfuerzo motivado por la Fe, la Esperanza y la Caridad que unen a todos "los de Colores."



## Artículos Religiosos y de Regalos

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# La Prensa Católica es indispensable en la formación de conciencias, dice el Papa

Por José P. Alonso

El pasado 4 de Enero Su Santidad Juan Pablo II habló a los obispos desde la región Emilia-Romana de Italia y les dijo que la Prensa Católica es esencial en un mundo donde los medios de difusión están entre "las fuerzas más poderosas que afectan el destino de la humanidad."

Los obispos estaban en Roma en su visita "Ad Limina" que realizan cada cinco años.

El Papa reafirmó que el periodico católico no es una cosa superflua sino un necesario instrumento para la evangelización." Y continuó diciendo:

"Hoy más que nunca se puede ver la importancia del trabajo informati-

vo y formativo de la Prensa Católica, dirigida a la iluminación de las conciencias, a la disipación de falsas interpretaciones, insinuaciones y manipulaciones, al respeto por la opinión de otros y al diálogo sincero, respaldado por la convicción de que cada hombre, amado y redimido por el Señor, es llamado a decir la verdad."

"De hecho, debe estar siempre interesada en la educación de los lectores, madurando en ellos esa mentalidad saludable que clasifica los hechos de acuerdo con principios superiores."

Es un hecho cierto que la Prensa Católica es indispensable en la vida de evangelización de la Iglesia por cuan-

to puede llegar a una audiencia más numerosa en una sola edición, que cualquier conferencia evangelizadora.

Pero la Prensa Católica no puede concebirse solamente como un manual de catecismo, sino como un medio informativo y formativo de conciencias que llevan sus noticias y artículos a los lectores con la luz del evangelio. Debe presentar objetivamente cuanto pasa en el mundo y poner de manifiesto las enseñanzas del Evangelio que se derivan de la noticia. Y sus artículos especiales, que tratan diversas materias, desde los problemas de la familia hasta los laborales y económicos, deben ser una fuente de riqueza espiritual porque llevan en su mensaje la Luz de la Iglesia.

Para lograr su fin, la Prensa Católica tiene la fundamental obligación de ser FIEL a la verdad de los Evangelios y traiciona esa Verdad cuando se deja llevar por apasionamientos sectarios o partidistas que tiendan a dividir y a confundir a los lectores. Valerse de citas de las Sagradas escrituras para dar fuerza a la opinión vertida en sus páginas, es de mal gusto y entraña una grave falta de conciencia cuando esa opinión, comparada con la realidad de los hechos,

deja ver una patente contradicción que sume al lector en confusión y dudas.

La prensa secular debiera estar guiada por los mismos principios de fidelidad a la verdad pero para la Prensa Católica esto es un MANDAMIENTO, cumplir, quien no lo cumpliera se hace cómplice de la traición de Judas. Las agencias de noticias que llevan el título de Católicas deben ajustarse al mismo ideal.

Pío X, aquel Santo Padre que alcanzó el título de Santo, dijo en ocasión de una reunión de periodistas católicos:

"... es un hecho que los cristianos son engañados, corrompidos y envenenados por lecturas impías. En vano usted construye iglesias, predica misiones, funda escuelas; todos sus esfuerzos y todos sus trabajos serán destruidos si usted no puede, al mismo tiempo, usar las armas defensivas y ofensivas de una prensa que es Católica, leal y sincera..."

Y respecto a los católicos en relación con su prensa, dijo: "Ser católico, llamarse Católico y ser indiferente a los intereses de la Prensa Católica es un patente absurdo."

## La Gran Parada de los Reyes Magos



La comparsa de la Pastoral Juvenil Hispana, de la Arquidiócesis de Miami, danzó al compás de su tema "Cristo, Nuestra Alegría" en la gran parada de los Reyes Magos el pasado domingo 10 de Enero.

La juventud hispana de la Arquidiócesis de Miami estuvo presente en la Gran Parada de los Reyes magos el pasado Domingo 10 de Enero como testimonio de la alegría de ser Cristiano. Así lo patentizaron en el cartelón que los identificaba, "Cristo, Nuestra Alegría."

Esta participación comenzó como un proyecto de la Comisión de Arte y

Cultura de la Pastoral Juvenil de la Arquidiócesis de Miami y su presencia en el desfile constaba de una bella carroza y una comparsa formada por jóvenes de varias parroquias. La carroza representaba a los Reyes Magos en una sala donde la familia está abriendo los regalos como es tradición en las familias hispanas.

La Gran Parada patrocinada por la emisora WQBA este año tuvo una concurrencia record estimándose en unos 400,000 personas, en su mayoría niños. Un gran número de carrozas bellamente diseñadas fueron la mayor atracción del espectáculo.

## Arzobispo Kelly pide cartas en favor de crédito en impuestos

Washington (NC) — Ha llegado el tiempo para que la comunidad de las escuelas privadas haga un esfuerzo concertado para reclamar una legislación en favor del crédito en los impuestos para los padres que pagan una cuota en las escuelas no públicas, pidió el Arzobispo Kelly.

El Arzobispo Thomas Kelly, de la Arquidiócesis de Louisville y secretario de la Conferencia Católica de Estados Unidos, (USCC) recordó que el presidente Reagan ha prometido repetidamente su apoyo a dicho crédito; y añadió:

"Confío en que el presidente dará los prometidos pasos para incluir en su mensaje sobre el presupuesto fiscal de 1983 el crédito en impuesto a los padres y espero que el Congreso dará a éste asunto la máxima consideración que merece."

"Yo requiero de los padres de las Escuelas Católicas, superintendentes, administradores y todos los que componen la comunidad de escuelas privadas que trabajen unidos para hacer saber al Sr. Presidente y a los miembros del Congreso 97 nuestro interés en que se promulgue sin dilación.

"Nada menos que la supervivencia de las escuelas privadas está en juego," dijo el Arzobispo.

Explicó el Arzobispo Kelly que las Escuelas Católicas y todas las escuelas privadas proveen una sobresaliente educación a niños de todas

las esferas sociales, incluyendo muchos que de otra manera estarían extremadamente desventajados.

"Esto se alcanza con grandes sacrificios para los padres de los niños de escuelas privadas quienes tienen que pagar el costo de estas escuelas mientras al mismo tiempo contribuyen, como todos los americanos, a sufragar los gastos de la educación pública.

"Ya es hora de que reciban alguna remuneración, por demás justa, aquellos que han contribuido tanto al bienestar de nuestra sociedad."

La actividad congresional efectiva para lo relacionado con el aspecto del presupuesto que trata de créditos, comenzará en los primeros meses del año. Sin embargo la actividad más seria no comenzará antes del mes de Marzo ni tampoco después de Octubre, teniendo en cuenta que 1982 es un año de elecciones. Esto significa que hay un período de siete meses el cual será crucial para estos esfuerzos.

La Oficina para Educación de la USCC urge a todos en la sociedad de Principales y Administradores de Educación Católica a estimular a los padres interesados para que manden cartas al Presidente Reagan y promuevan reuniones de los distintos comités de padres y administradores con miembros del Congreso a fin de recabar su apoyo.

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## FEDERAL BUDGET CUTS

# Housing squeeze for the poor

SECOND IN A FOUR-PART SERIES

By Liz Schevtchuk  
(NC News Service)

Housing shortages — already a serious problem for many Americans — may get even worse because of budget cutbacks in federal housing programs and high interest rates.

Following congressional action, housing subsidies are being cut at the same time the number of public housing units are being reduced by 40 percent (from ex-President Jimmy Carter's recommendation) to 153,000 units — 22,000 units fewer than Reagan had sought. Rents for federally subsidized housing, over a five-year plan, will increase from 25 percent of a tenant's income to 30 percent.

Simultaneously, high interest rates, conversion of lower-rent apartments into costly condominiums for office space, escalating utility bills and increasing rents are further harassing low- and moderate-income city residents.

**THE COST** of housing "has just gotten prohibitive," said Donna Landerman of the Connecticut Citizen Action Group.

"People are doubling up in apartments" despite the overcrowding it often causes, Landerman said. "It's horrible. I've never seen anything like the housing situation we've got here."

"I hate to see it get to the point where people are dying because they're freezing because they cannot heat their homes," added Doreen Del Bianco of the group's Waterbury branch, a recipient of a U.S. Catholic Church Campaign for Human Development (CHD) Grant in the Diocese of Hartford.

**LIKE THE PEOPLE** they serve, some self-help and public interest organizations are being hurt by budget cuts. For example, many used federally paid VISTA (Volunteers in Service to America) members to increase their workload.

Now, at the time the extra staff is most needed, VISTA volunteers have been pulled out. Congress said VISTA budget can drop from no less than \$16 million in fiscal 1982 to no less than \$8 million in fiscal 1983, according to a U.S. Catholic Conference analysis.

The Passaic, N.J., Coalition, affiliated with the interfaith United Passaic Organization and supported



Reductions in federal housing subsidies are putting pressure on the inner city poor, some of whom can't find a place to live. (NC Photo)

**'People are living in abandoned buildings. People are doubling up in apartments . . . It's horrible. I've never seen anything like the housing situation we've got here.'**

by CHD, has lost two VISTA volunteers. They would have been used in door-to-door outreach, organizing groups to deal with such problems as crime and neighborhood revitalization, said Ira Resnick, a Coalition staff member.

Another federal program heavily used by CHD and other church service agencies was CETA (Comprehensive Employment and Training Act). Nationally more than 310,000 CETA jobs ended when CETA was abolished.

For three years the Diocese of San Diego's Community Services branch in Imperial County ran a CETA program to train young Hispanics who had dropped out of school or couldn't find work.

CETA'S Imperial County program was crucial, said John Graykoski, Imperial Catholic Community Services director. More than 50 percent of the county's people are under 24, he said. Of those, 81 percent are

Hispanics, and 54 percent of the Hispanics are unemployed.

Through the CETA program about 25 students a year here enrolled in educational and training courses. Usually, of a class of 25, about 10 students would find jobs when the program ended, another 12-15 would return to school, and a few would quit, Graykoski said.

Annually, in 1980, CETA jobs pumped \$7-10 million into the local economy, Graykoski estimated. "That was all going into local business," he said. Even the local municipal court used CETA workers as clerks, he added.

Imperial County and other parts of rural California also are suffering the loss of another federal program, Legal Services, which also has been drastically cut back by the Reagan administration. It would have been eliminated entirely if Congress had not intervened and is still threatened. LEGAL SERVICES lawyers have

often aroused hostility because they have not limited their work on behalf of the poor to such routine cases as wills but have gotten embroiled in local controversies. In the Imperial County area, for example, Graykoski said, California Rural Legal Assistance took on cases of toxic waste dumps and bilingual education.

The program now faces a budget cutback of 30 to 60 percent. If funds are reduced by 60 percent the office is expected to close entirely, said Jose Padillo, a staff attorney.

"We're still up in the air" but expecting the worst, Padillo said. "The policy here is to close everything down and not to reopen."

He discounted criticism saying that Legal Services has gone too far.

"Our interests are just to make sure our people are not being taken advantage of," said Padillo.

For the poor "they were the only effective form of advocacy," added Graykoski, who doubts there will be an alternative source of legal help for the poor. "I can't imagine where it's going to come from," he said.

(Next: More than the poor are affected.)

## 'Workfare unfair' church leaders protest

BOSTON (NC) — Cardinal Humberto Medeiros of Boston joined 12 Protestant and Orthodox church leaders in protesting against Massachusetts' plan for workfare which would require welfare recipients to take jobs, including unpaid public service jobs.

Because of the opposition of the church leaders and state legislators, and a reduction in federal work incentive program funds, the date for implementing workfare has been pushed back to Feb. 4 from its initial

implementation date of Jan. 4.

Under workfare, welfare recipients would have to take jobs. If paid job are unavailable, the recipients would have to perform unpaid public service work in order to receive benefits. In addition, the number of hours that workfare employees must work depends on the size of their benefit checks.

**THE PROGRAM** "appears to penalize welfare recipients for being poor," Cardinal Medeiros and the

other religious leaders charged in a letter.

Uniting as the Church Leaders in Covenant for Urban Justice, the religious officials claimed in their letter to Massachusetts Gov. Edward King that workfare may force welfare mothers "to make impossible choices between unsatisfactory custodial child care arrangements and the need to put food on the family table."

"We regard these sanctions against mothers and children as morally

repugnant," they said. Some 23,000 welfare mothers would be affected under the Massachusetts program.

Other critics of the plan have stated it may force welfare mothers to give up college or other educational programs in order to take workfare jobs and force mothers to take jobs when they would prefer to stay home and care for their children.

The religious leaders urged that the workfare plan be abandoned and that increased education and training programs be initiated in its place.



# Family Life

By Dr. James  
and Mary Kenny



## When a son becomes an adult

Dear Dr. Kenny:

I am the mother of three teen-age children. Last week I had an argument with my mother over my oldest son. He is 18 and had to leave our vacation early in order to begin college.

To save money he planned to hitchhike home the 350 miles. My husband and I were concerned about his safety, so we offered to pay half his fare if he would take the bus. He still chose to hitchhike.

My mother was horrified and gave me quite a lecture on parenting. She said hitchhiking is dangerous, and I had no business letting my son attempt something so foolish. My husband and I took the position that he is legally an adult and responsible for his own decisions.

We preferred that he take the bus and provided financial help so that he might do so. However, when he chose to hitchhike, we had to swallow our concern and abide by his decision.

My mother continues to tell me that I was very wrong. She says young people must be protected from their idiocy. When I countered that he is grown up, she said that there are still ways to force

him to do what is right. What do you think? (Illinois)

You handled your son very appropriately, and I trust he will grow into an independent and responsible adult.

Both you and your mother are agreed that hitchhiking is dangerous. The difference lies in how you proposed to respond to your son's intention.

If protection from danger were the only task of parenting, we would protect our children indefinitely. But in order to grow, children must have an increasing amount of freedom, appropriate to their age. almost from birth, parenting involves letting go.

Letting go involves risk, hence the need for parental judgment. You have been making judgments all along. Remember the first time you let your son cross the street alone, ride his two-wheel bike, spend his money in his own way, go to the movies alone, use dad's power tools, drive the car?

When a child reaches 18, the parental role changes. Our society says he is a legal adult, old

enough to marry, to go to war, and to sign contracts in regard to money. He is also old enough to decide whether or not to hitchhike home.

You did not want him to hitchhike, a reasonable position on your part. You told him what you know to be the dangers and suggested alternative ways to get home.

I like the fact that you offered to help him by paying half the bus fare. Had you, however, bought his ticket for him, you would have pre-empted a decision that was his to make. You were correct in respecting his right to make the final decision himself.

When children reach the age of 18, they are adults. Good parents will be supportive of their adult children as they make their early life decisions, even when those decisions cause parental trepidation.

(Reader questions on family living or child care to be answered in print are invited. Address questions to: The Kennys, Box 671, Rensselaer, Ind. 47978.)



By  
Dolores  
Curran

## Who decides family issues?

I wasn't surprised at the amount of mail, pro and con, that I received on my gun control column last spring. It is, after all, a highly emotional and controversial issue, one which finds many opponents and proponents among Catholics.

I was disturbed, however, at an attitude expressed by many readers and two editors as well, that the topic was inappropriate for a family column. Those two editors, and maybe more, failed to run the column because it wasn't family-oriented.

IT IS TO this attitude I want to speak. It prescribes clearly that family matters should be apart and distinct from societal issues, that families aren't interested in or affected by such issues, and that a family columnist should stay faithful to her readers by writing about children, home, and family faith. Most of all, it says that editors, not parents, have the wisdom in deciding which are family issues and which are not.

I strongly disagree for several reasons. It's a putdown of today's parents, particularly mothers who make up the majority of Catholic family readers. It says that we should not concern ourselves with issues which touch us only

peripherally, an extension of the old pat on the head remonstrance, "Don't worry your pretty little heads about such things. We will handle those. You take care of yourselves and your children."

Anybody who believes that today's families are uninterested in the social environment around them hasn't been inside families lately. Crime, politics, and peace are all subjects of intense concern because they affect the family directly.

A cut in social security means that families will be more directly responsible for supporting their aging parents, maybe even bringing them into the family circle to live. Registration for the draft means the possibility of once again rearing children for war, perhaps to safeguard our standard of living. Inflation means taking more mothers out of the home into the work-world and more fathers out of the evening into second jobs.

GUN CONTROL means fewer weapons to protect or threaten the family. Pollution standards mean higher costs and cleaner air. Drug and alcohol legislation means more or less access to youth.

All of these impact the family direct. If we don't

deal with them in the context of family in a family column, where are we to deal with them? In my earlier column, I mentioned the very frightening experience we had when an alcoholic neighbor killed herself with a handgun and our child told us he had seen that gun many times when her son had shown it to him. It was fully loaded and kept under her pillow.

That made and makes handguns a family issue, one that Jim and I, at least, could no longer delegate to debate and policy makers. It brought handgun use home to our block and our family. To have others say it is not a family issue is to deny us the right to our own experience.

There are many who would like to read only of bed wetting, discipline and family prayer in a family column because they are the immediate daily concerns and, while vexing, they are not controversial. I understand this attitude and will continue to write on these subjects, but I will not be limited to what goes on inside the family for material. What goes on outside has as much impact on today's family and deserves as much space.

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### OPENING PRAYER

Dear Lord, thank you for this time together. Help us to use it wisely and help us all to grow in greater trust of ourselves and of one another. Amen.

### SOMETHING TO THINK ABOUT

In order to have trust within the family everyone needs to have responsibilities. It's important to feel trusted as well as to be able to count on others at home. Trusting one another makes our homes happy places. Trust doesn't always come easily especially when we have let one another down. And we all have been guilty of that at one time or another. Yet, it seems the more we trust one another the more trustworthy we all become.

### ACTIVITY IDEAS Young Families

## Family Night

### LUGGAGE FOR THE TRUST

**TRAIN** Materials: colored paper, tape, and pens. Take turns sharing what it feels like not to be trusted. How does it feel when people let you know they can't depend on you? Be sure to give everyone a chance to talk. Each then shares how it feels to be trusted and to be depended upon. Then everyone cuts out shapes like pieces of luggage to stack on his or her train car, made last week. Family members list on each piece the ways they are trusted in the family and also how they are depended upon. Place the luggage on the train.  
*Middle Years Families*

**TRUST LISTS** Materials: paper and pencils. Together list five qualities that make a person trustworthy. How present are these qualities in your family? Each decides on one area to work on in the coming week to become more trustworthy in the family. Then each one answers aloud, "I would like to be trusted more when it comes to . . ." Each family member then lists one way he or she is depended upon by other family members. Share lists; read together Romans 12:10.  
*Adult Families*

Read aloud Mark 4:35-41. Share some thoughts about trusting and not

trusting one another in the family. Come up with ways the family can improve the level of trust among its members.

### ENTERTAINMENT

**TRUST TRIP** Take turns blindfolding a family member and then change some furniture around. Have the blindfolded person move from one point to another following instructions so as to not bump into anything.

### SHARING

- Share a funny story from the past few days.
- Share a time someone felt trusted.
- Each share how it feels to know he or she is being trusted with an important job.

### CLOSING PRAYER The Lord's Prayer.



# GOD SPEAKS TO US

Readings: 1 Samuel 3:3-10, 19; 1 Corinthians 6:13-15, 17-20; John 1:35-42

By Fr. Richard Murphy, O.P.

Sacred history begins with a stupendous mystical fact: the call of Abraham, the father of all believers. God spoke with His creature, and from that moment on, the conversation with the living God has continued. God speaks in many ways, through dreams, or vision, or storm. The Bible is filled with the sound of His voice speaking.

One night long ago, a servant of God named Samuel heard the Lord calling to him in the ancient sanctuary of Shiloh. When he realized who was speaking, Samuel uttered these brave, stirring words: "Speak, Lord, for your servant listens!" Samuel became the first religious leader after Moses who resembled a prophet, that is, an extension of the Lord's voice.

Centuries later an ardent Pharisee named Saul was bathed in a heavenly light and cast to the ground. He heard a voice, "Saul, Saul, why are you persecuting me?" Trembling, Saul asked "Who are you, Lord?" and then heard the almost unbelievable words: "I am Jesus . . ." Paul would never forget that moment; it transformed his life.

The solemn, mysterious voice of Jesus resounds throughout the gospels. A magnetic voice. A simply "Follow me" prompted men to leave their livelihood and become His disciples. Peter was one of these. Jesus sized him up well and gave him a new name: Cephas, which means Rock. And upon that rock he built His church. There too, Jesus' voice can be heard. The Greek word *ekklesia* means precisely: **called forth**; it is a community of believers called forth from sin and darkness into the light of Christ.

God never speaks simply to pass the time; he always leaves His children something to do. Peter's brother Andrew met Christ, and then told his brother about Him, saying: "We have met the Messiah." The church is like Andrew, making sure that the Good News is passed on.

In his great theological treatment of the Incarnation, St. Thomas Aquinas remarks repeatedly how considerate God is in His dealing with sinners. Man is not redeemed by divine Fiat, but by the God-Man. At every step, the incarna-

# Scriptural Insights

tion involved human cooperation. It was, to be sure, a divine risk, but God was determined to restore man's dignity by this free cooperation on the part of His creatures. Next, quite unexpectedly, He entrusted the furtherance of His work, not to angels but to men!

ST. PAUL must have astounded the Corinthians when he wrote to them that their bodies were the temple of the Holy Spirit. Temples are holy places, to be kept clean and shining. God's voice is heard loud and clear in His temples, and is there listened to with respect.

God expects us to answer when He speaks to us. He calls us to greatness and to action. He who made us without our consent will not save us without our will. He speaks to us directly sometimes, but mostly through others — not just ministers of the gospel, but through fathers, mothers, sisters and brothers, through the church.

God's voice is never silent. It is a mysterious, powerful voice. When listened to, it calls us too to greatness.

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## Is knitting 'unholy'



By Fr. John Dietzen

Q. What does it mean to "keep holy the Sabbath day" today? I am a senior citizen and try to live by the commandments. I go to Mass, unless I'm sick, and say my daily prayers. The problem is that I do some knitting to keep busy.

Several ladies reproach me for this, saying it is sinful to do these things on Sunday. I don't do it for money, but

just to relax, and for therapy. Is watching television less sinful than knitting? (Ohio)

A. Go ahead and knit — or crochet, or watch television, or do anything else that makes you relax, feel useful or just keep busy, if that is what you like to do. The commandment to keep holy the Sabbath day has nothing to do with these kinds of things for us Christians.

If you go to Mass when you can, and keep up your prayers and other relationships with God as you are able, none of these activities is wrong for you on Sunday.

Do them and enjoy them.

(Questions for this column should be sent to Father Dietzen, St. Mark's Parish, 1113 W. Bradley, Peoria, Ill. 61606.)

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## Fact or fiction?

### History of church good reading, dubious reference source

**THE DECLINE AND FALL OF THE ROMAN CHURCH**, by Malachi Martin. G. P. Putnam's Sons (New York, 1981). 309 pp., \$14.95.

Reviewed by  
Msgr. Charles E. Diviney  
NC News Service

Edward Gibbon, author of "The History of the Decline and Fall of the Roman Empire," said that "history is a record of little more than crimes, follies and misfortunes of mankind."

The author of this book Malachi Martin, a former Jesuit, seems not only to have adopted the title of Gibbon's work but also to have accepted his concept of history.

It is difficult, however, to accept Martin's work as history because he makes assertions without proof of any kind. One example, is this outrageous statement: "For certainly, many bishops ordaining candidates for the priesthood have no intention of creating priests with sacramental powers to offer the sacrifice of the Mass, and many candidates do not have the intention of receiving such powers."

IS IT FICTION or history when Martin gives an elaborate description of Pope Sylvester I, his personal ap-

pearance, his thoughts, his conversations and his actions? Michael Walsh, also a former Jesuit, says in his highly respected Illustrated "History of the Popes": "During his lifetime Constantine dominated the church to such an extent that little is known of Sylvester beyond the name of his father (Rufinus), the date of his election (January 314) and the date of his death (December 335)."

Martin does follow Gibbon's idea in recounting the crimes, villainies and adulteries of some of the popes in vivid detail. But even here he can be faulted, not for disclosing such things as the slimy activities of the infamous Marozia and her relatives in the papacy, but for not presenting them in the proper perspective. The scandals and failures of people in the church need not be hidden but should be evaluated in the light of the overwhelming sanctity and successes all through the centuries.

**THE THESIS** Martin expounds is basically this: The church of Jesus was a spiritual kingdom at its inception. Unfortunately, from the time of Constantine onward, it had great power because it was allied with the powers of the state or even exercised those powers. Occasionally some pope, like Peter Murrone (Celestine V), might have extricated the church from the coils of secular power but none ever succeeded.

As a result, it frequently was so involved in the struggle to survive financially and politically that it just about subordinated its spiritual mission to its temporal success. At this time it is in very bad shape and is struggling just to survive in a highly technological age.

**THE STORY** winds down with a discussion of the last five popes: Pius XII, whom he greatly admires and calls "The Last Great Roman;" John XXIII, whom he blames for not perceiving the full extent of the damage the Second Vatican Council has wreaked on the church; Paul VI, whom he presents in a most unfavorable light as weak, indecisive and



TV FARE — Anthony Andrews, left, and Jeremy Irons star in a new 11-part dramatization of Evelyn Waugh's novel, "Brideshead Revisited," which premieres Jan. 18 at 9 p.m. on WPBT, Channel 2, in South Florida. To be shown every Monday night, the story recalls the lives of members of an aristocratic English Catholic family and the outsider who gradually becomes deeply entangled in their affairs. (NC Photo)

## REAL TO REEL



Dr. Lester Sauvage, who performed the first coronary bypass surgery in 1962, tells why his work is serving God and mankind, and William F. Buckley, Jr. argues that politics and religion do mix on this week's "Real to Reel." Watch WCKT, Channel 7 this Sunday at 10 a.m.

timorous; John Paul I, who had very little chance to do anything, and finally the present pope.

There is some hope for the future of the church under the strong guiding hand of John Paul II, Martin believes. It may be too late, however, or it may be too much to expect of one man. The odds are against him, Martin contends.

**MARTIN** has a vigorous, flamboyant style. He can create excitement with his vivid imagery and excellent descriptive powers. Unfortunately he has a tendency to multiply

minutiae and tell us more than we need to know about a subject.

This is good entertainment. I suggest, however, that the reader also consult a reliable history of the church to obtain a more balanced picture. A good history will help the reader become aware of the omissions, inflations and lack of proportion. Enjoyable or not, Martin's work should not be mistaken for a solid piece of critical historical writing.

(Msgr. Diviney is a consultant to Bishop Francis Mugaro of Brooklyn.)

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# 64 Episcopal priests ask to join Catholics

WASHINGTON (NC) — In the past year, 64 former Episcopal priests have begun the petition process for admission to the Catholic priesthood, said Bishop Bernard F. Law of Springfield-Cape Girardeau, Mo., the Catholic Church's delegate for such admissions.

Twenty other former Episcopal priests have sought information about the process, Bishop Law said in a progress report on the past year's developments.

"It would be impossible to accurately characterize the more than 60 priests as conservative or liberal," Bishop Law said. "They do not fit a mold any more easily than do Catholic priests. They are approaching the Catholic Church individually as a matter of conscience. They believe that they must be in communion with the See of Peter if they are to be fully faithful to Christ's will for the church."

**SOME OTHER** Episcopal clergymen have described the Episcopalians seeking to join the Catholic Church as "dissidents" who object to two changes in the Episcopal Church: the ordination of women and revisions in the Book of Common Prayer.

"While it is true," Bishop Law said, "that recent events in the Episcopal Church may have precipitated the decisions of some, the fact remains that a concern for Catholic faith has been operative in the lives of these petitioners for many years. Their decision to seek full communion at this moment represents a logical development of thought. To imply that their motive is a desperate reaction to events that have occurred in the Episcopal Church, or to dismiss them as 'dissidents' is to fail to recognize their underlying motive of faith."

Bishop Law said all but two of the priests are, or were until recently, pastors of congregations. Two are college professors.

**BISHOP LAW** said also that the positive response of the Holy See and the U.S. Bishops to the former Episcopal priests seeking admission

to priesthood in the Catholic Church did not indicate "a diminution of commitment to the ecumenical movement."

Last March, the Vatican Congregation for the Doctrine of the Faith appointed Bishop Law as the church's delegate for the admission of married Episcopal priests and said he would be responsible for developing the terms on which the married Episcopal priests and other Episcopalians might enter the Catholic Church while retaining a common identity with certain elements of their Episcopalian heritage.

At that time, the Vatican reaffirmed its position of June 1980 that, while the married Episcopalian clergymen in the groups seeking admission to the Catholic Church would be allowed to function as married priests in the Catholic Church after ordination, the church's requirement of priestly celibacy was not being dropped.



**TEARFUL PROCESSION** — Altar boy Angel Perez, 13, tries to hold back tears after a funeral Mass for Fr. Patrick Ryan at St. William's Church in Denver City, Texas. Fr. Ryan, pastor of the parish, was found murdered after Christmas in an Odessa, Texas, motel room 80 miles from Denver City. His body was flown to Ireland for burial. (NC Photo from UPI)

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# Nukes

## Bishops take differing sides

By Jerry Filteau  
NC News Service

More U.S. bishops entered the debate over the morality of nuclear weapons as the New Year opened, and one clarified a previous statement in which he had declared that "even to possess them is wrong."

Bishop Edward O'Rourke of Peoria, Ill., took strong issue with the argument that, since use of nuclear weapons is immoral, the threat to use them is also immoral.

"This is not a valid argument," he said in a signed editorial in his diocesan newspaper, *The Catholic Post*.

The same day Bishop William McManus of Fort Wayne-South Bend, Ind., issued a pastoral letter in which he called the threat of nuclear warfare "an inherent insanity" and called on the U.S. government to set a limit on its nuclear arsenal as "an immediate moral imperative."

**BISHOP RAYMOND** Lucker of New Ulm, wrote in a Christmas message that he had not been "so naive as to believe that our leaders would order immediate unilateral disarmament" when he wrote an earlier pastoral letter in which he condemn-

**'Not to think morally about the morality of nuclear weapons is immoral.'**

—Bishop William McManus  
Fort Wayne-South Bend,  
Indiana

ed the very possession of nuclear weapons.

In his Christmas message he called for "mutual, verified reduction of nuclear arsenals," said he supports a "nuclear weapon freeze" by all nuclear powers, and asked for "some first steps, even some bold, risky first steps" to reverse the arms race.

Bishop Joseph Brunini of Jackson, Miss., announced on New Year's Day that he was establishing a diocesan committee to provide guidance on war and peace issues. "In the Diocese of Jackson we must do everything we can to encourage the peace movement," he commented.

Bishop O'Rourke said, "Every rational person wishes to curb and



A group of young people sit beneath a large banner bearing a dove, the symbol of peace, during an anti-arms demonstration. Bishops all over the United States, through pastoral letters, talks and articles in diocesan newspapers, are grappling with the tough issues of peace, life and death raised by nations' stockpiling of nuclear weapons. (NC Photo)

reverse the arms race; only mad persons want a nuclear war."

But he objected to arguments against nuclear deterrence, including some by fellow bishops, arguing that a unilateral U.S. decision in this regard would end incentives for the Soviet Union for negotiated arms reductions and could in fact lead to aggression that "might end in nuclear cataclysm."

**HE REJECTED** a contention that use of all nuclear weapons is immoral, commenting: "Nuclear weapons can be aimed at and intended for strictly military targets. The unintentional killing of non-combatants is not necessarily immoral."

"Secondly," he said, "the threat to use nuclear weapons is significantly different from actually using such arms . . . The reason for threatening to use nuclear weapons is deterrence, and effort to prevent the use of nuclear arms against our people . . ."

"Accordingly, it is my earnest hope that Americans will eventually agree that the threat to use nuclear weapons as a deterrent is morally acceptable. In the meanwhile, every possible effort should be mustered to bring about bilateral arms reduction by the United States and the Soviet Union."

**BISHOP MCMANUS'** pastoral letter was titled, "Peace Be With You: Moral Perspectives on Nuclear Weapons and Disarmament."

In it he said that calling on the U.S. government to dismantle all its nuclear weapons and systems would be "extreme," but it is a moral imperative to set limits on the nuclear arsenal.

**'A world where the threat of nuclear destruction is kept at bay by nuclear blackmail is not a world of peace.'**

—Bishop Raymond Lucker  
New Ulm, Minnesota

Bishop McManus said he did not intend to "lay down hard and fast rules" on the morality of nuclear arms, but asked his people to "search your souls for a personal moral answer" to the issues involved.

"Not to think morally about the morality of nuclear weapons is immoral," he said.

**BISHOP LUCKER** said that when he wrote a pastoral letter on nuclear weapons, the part in which he declared that even their possession was wrong was "the most difficult part."

But he reiterated that position, saying he is "troubled" by the rhetoric of winnable or limited nuclear wars and the "insane expenditures" on weapons to the detriment of human needs.

"This is not peace. It is brokenness. It is sin," he said. "A world where the threat of nuclear destruction is kept at bay by nuclear blackmail is not a world of peace."

Bishop Brunini, in his weekly column in his diocesan newspaper, *Mississippi Today*, cited warnings by Pope John Paul II and others about the "real threat" of nuclear destruction. But he also noted the fear "in the minds of many people" over Soviet intentions toward the world, citing events in Poland and Afghanistan as instances supporting that fear.

## Jesuit weekly says no 'just' nuclear war

**ROME (NC)** — A "just war" cannot take place in the nuclear age and further build-up of nuclear arsenals cannot be morally justified, said the Jesuit Biweekly review, *Civiltà Cattolica*. A 14-page editorial in the magazine's first 1982 edition reviewed the comments of various 20th-century popes on war and peace and said that the "enormous destructive power and practically unlimited range" of nuclear weapons make the "just war" criteria inapplicable.

## KC retreat Jan. 22

**NORTH MIAMI** — The annual retreat sponsored by the Marian Council, K. of C., will be Jan. 22-24 at Our Lady of Florida Retreat House, North Palm Beach.

Transportation may be arranged through the Council for members and friends wishing to participate in the three-day sessions.

For further information contact John Parrish at 685-1643 or Tom Cullen at 945-1950.

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Sr. Mary Loyola Cooney of New York is coordinating a new evangelization and outreach program at St. Maurice in Ft. Lauderdale. Sr. Cooney and St. Maurice parishioners will be making contact with families throughout the parish area.

## School advisory council formed

By Jo Opitz

The newly formed St. Ann School advisory Council is presently formulating plans for the observance of the 25th anniversary of the school's founding in 1957. Former students and all parishioners are invited to assist the Council in making this a memorable occasion.

The advisory Council's responsibility is to see that the high caliber of education which exists in St. Ann School is maintained, to assist parents, to establish lines of communication between the home, school and the community; to bring about the involvement of all parishioners, even those who don't have children in the school, in planning for the future of their parish school.

School Advisory Council Guidelines proposed in January 1981 by the Archdiocese of Miami Office of Education of which Rev. Vincent T. Kelly is Superintendent of Education, states "The Council whose authority is derived from Archbishop Edward A. McCarthy, is established by the local parish and given its mission to provide quality Catholic education for all those children whose parents wish to take advantage of such an opportunity."

"TO BE A school advisory council member is more than just a job — it is to accept a mission and to bring to that mission one's talents, wisdom, experience, faith and good will. It also implies a willingness to accept, to seek information, training and spiritual formation."

### MASS at DISNEY WORLD

HOLY FAMILY CATHOLIC CHURCH

5125 S. Apopka Vineland Rd (Exit 14 at 528 A Go west to stop sign, north to church) Sat 5:00 p.m.

Sun 8:30 a.m. & 10:30 a.m. & 12:00 Noon. Hotel Mass Schedules (14 at 535)

Royal Plaza Hotel, Lake Buena Vista

Sat. 6 p.m. Sun. 8 a.m.

Sheraton Towers Hotel

(14 at 435N) Sun. 9:15 and 11:30 A.M.

# Stricken bishop dies

JOLIET, ILL. (NC) — Bishop Romeo R. Blanchette, retired bishop of Joliet, who for nearly three years maintained his humor and courage despite a disease that reduced him to immobility and muteness, died Jan. 10 at St. Joseph Hospital in Joliet.

On Jan. 6, he celebrated his 69th birthday at the hospital, where he had been confined for more than a year and a half.

Three years ago, the Mayo Clinic in Rochester, Minn., diagnosed his illness as "Lou Gehrig's Disease," a terminal, incurable illness of the motor nerves technically called amyotrophic lateral sclerosis.

On two radio call-in programs in Joliet in January 1979, Bishop Blanchette announced his resignation and bade farewell to the people and the diocese he had served for 30 years.

"DEATH is really the beginning of eternal life. It should be a cause for joy," he told the radio listeners. "A terminal disease is not something that should bring despair. Rather it is a reminder to make us re-examine our lives."

Bishop Blanchette eventually became immobile and voiceless, but communicated by using a method he had devised before reaching that state. The procedure divided the alphabet into vowels, the first half of

the consonants and the second half of the consonants. When the right letter was pronounced, the bishop blinked his eyes until the correct word was formed. Through that long and tiring method, he wrote several articles published in diocesan newspapers, including *The Voice*. (See July 3, 1981)

Though continual severe pain accompanied his paralysis, Bishop Blanchette did not complain. He often said he wanted to set an example for dying just as he attempted to be an example for living.

Since the Joliet Diocese was formed in 1949, Bishop Blanchette had been a factor in its growth.

Diocesan sources described him as a simple man with simple tastes who led an unpretentious life. He was staunch in his beliefs, they said, and never hesitated to speak out. His views on issues pertinent to the church and its people were always expressed firmly but with reason, they added. He often stressed that it was not his role to support what was popular.

Fellow workers said he was a



Bishop Romeo Blanchette

perfectionist who demanded the same of all who worked with him and for him. But, they said, he possessed a sense of humor which came to the fore at the most unusual and least expected times. He prided himself on this.

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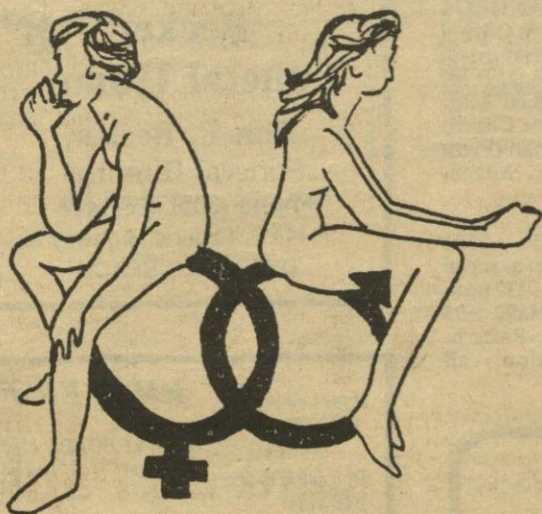
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## Cathedral high school reunion

The class of 1942, Cathedral High School for Girls, New York, plans a reunion on Saturday, May 15, 1982, at Fordham University, Lincoln Center, New York.

Class members of the '42 class and friends who know their present addresses are invited to communicate promptly with: 1942 Class Reunion, Cathedral High School for Girls, 350 E. 56th Street, New York, N.Y. 10022.



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A two-track Workshop facilitated by Dan Dolesh, Nancy Hennessy Cooney, Sherelynn Lehman ? Carol Farrell. There will be two major sessions/addresses each day, broken up with smaller sessions. The two tracks are separate but there is the possibility of repeating some sessions depending on the audience. Tuesday evening will be free, and Wednesday's sessions will end in the mid afternoon to facilitate departures.

TRACK I: BASIC INFORMATION

- Family Systems
- Sexual Identity
- Sexual Communication
- Outcomes of Sexual Activity
- Sexual information

TRACK II: SEX EDUCATION

- Educational Systems
- The New Sex Education
- The Catholic Guidelines
- Establishing a Family Life/ Sex Education Program





**CAMILLUS HOUSE MONTH** — Gov. Bob Graham visits Camillus House, a shelter facility for men in Miami, run by the Brothers of the Good Shepherd, to declare December Camillus House Month, as Brother Paul Johnson, director, looks on.

## Pro-life memorial and motorcade

Broward County Right to Life Inc. invites participation in an annual memorial to unborn babies killed by abortion on Jan. 22, the ninth anniversary of the legalizing of abortion on demand by the U.S. Supreme Court. A candlelight prayer memorial will be held at Westminster Academy Football Field (N.E. 56th St. and Federal Highway, Ft. Lauderdale) at 6:30 p.m. Clergy of various religious denominations will lead us in prayer and speak out for the unborn.

There will also be a right-to-life motorcade on Jan. 23 from 10 a.m. to noon. The motorcade will form at 8951 S.W. 44th St., Miami (on the grounds of the Southwest Community Church). The motorcade will proceed directly to downtown Miami and will return to the starting point via U.S. Rt. #.

## Fatima in W. Palm Beach Fair

A large statue of Our Lady of Fatima will welcome visitors to the Marian booth at the South Florida Fair to be held Jan. 22-31 in West Palm Beach.

Sponsored by Legion of Mary groups from different parishes in West Palm Beach, with the cooperation of the Blue Army, the booth will distribute rosaries, carmelite

scapularies and all types of literature regarding the apparition of Our Lady in Fatima.

The back of the booth will be decorated with a painting of the "miracle of the sun" which occurred at Fatima on Oct. 13, 1917. The painting is the work of Randy Brown, a 10th grader at Cardinal Newman High School.

## Registration opens for community center

St. Catherine adult Community Center will be holding registration for classes beginning Jan. 27 on Jan. 17 through the 24.

Various courses will be offered at the center at 9200 S.W. 107th Ave: "dancercise" and aerobic exercise classes will be held on Wednesdays from 9 to 11:30 a.m. On Wednesday afternoons from 1 p.m. to 4 p.m., gardening, flower arrangement

classes and a course titled "Christian Family Values Today" will be held.

On Fridays from 1 p.m. to 4 p.m. there will be an "Easy Cooking" and a fabric painting class.

Registration will be open after all Sunday masses at a cost of only \$5 per semester. Classes are free for persons over 65 years of age. For further information call 274-6333 or 274-3929.

## It's a Date

**CATHOLIC DAUGHTERS OF AMERICA**, Ct. Holy Spirit #1912 Pompano Beach, will hold a dessert/card party on Saturday Jan. 23, at St. Elizabeth Gardens, Pompano Beach at 2:00 PM. Donation \$1.50. Refreshments will be served. Anyone may attend. For information call regent: Rosalie Lidestri at 781-5008.

**THE DOMINICAN RETREAT HOUSE** will hold a Charismatic retreat from Jan. 29 to 31. The theme for the weekend will be "Healing through the Word and the Eucharist." Cost is \$50. Registration is Friday at 7 p.m. and closing is Sunday at 11:30 a.m. Reservations can be made by sending \$10 to Sr. Peggy Manning, Dominican Retreat House, 7275 S.W. 124 St., Miami, Fla. 33156.

**ST. JOSEPH'S CATHOLIC WOMEN'S CLUB** will have a "Salute to Canada" luncheon/card party Jan. 18 at noon at the St. Joseph's Parish Hall, 8625 Byron Ave., Miami Beach. Donations are \$3 per person. Door and table prizes and raffles. For reservations call 861-7284 or 861-2517.

**THE ST. HENRY'S WOMEN'S GUILD** is holding a rummage sale on Feb. 3 and 4 from 9:30 a.m. to 7 p.m. and on Feb. 5 from 9:30 a.m. to noon at the church, 1500 N. Andrews Ext., Pompano Beach., Fla.

**CATHOLIC DAUGHTERS OF THE AMERICAS** will hold an evening card party on Friday Jan. 22 at 7:30 p.m. at Our lady Queen of Martyrs Cafeteria located at S.W. 11th Ct. and 27th Ave., Ft. Lauderdale. Door prizes and refreshments. Donation \$2.

**ST. CLEMENT'S WOMEN'S CLUB** Annual Day of Reflection, is scheduled for Jan. 23 from 9 a.m. to 2 p.m. at St. Clement's Parish hall. Fr. Greg Camella will be retreat master for the day. "Women's call to Discipleship" is the day's theme. Lunch will be brown bag, dessert and beverage will be provided.

**BISHOP JOHN NEVINS** will be celebrating a 9 a.m. mass at San Pedro Church on Jan. 17. The mass will be followed by a 10:30 breakfast at Cheeca Lodge at IslaMorada.

**THE RENASCENCE GROUP** (ministry for separated and divorced men and women) meets Sunday Jan. 17 at 3:30 p.m. in the parish house at St. Hugh Church, 3455 Royal Rd., Coconut Grove. Discussion is on income tax changes; The speaker is William Fleming, tax consultant (previously with IRS) and instructor at Coral Gables H.S. Adult Education Program. For further information call 271-5917 or 448-3845.

**HANDICAPPED** in Broward County are invited to a Mass and party to be held this Sunday, Jan. 17 at St. Bernard's parish center in Sunrise. Parish organizations and volunteers will transport the handicapped to the church, where the festivities begin at 1:30 p.m. For more information, call Sr. Assumption and Sr. Mary at 741-7800.

**ENTRANCE EXAMS** for all the Catholic High schools in the Archdiocese of Miami will be given Sat., Feb. 6. Parents who wish to enroll their children can obtain more information by contacting their local parish elementary school or calling the high school directly.

**ST. MICHAEL THE ARCHANGEL'S COUNCIL OF CATHOLIC WOMEN** will hold a PORCH SALE on Saturday, January 16 from 1:00 P.M. to 6:00 P.M. and Sunday, January 17 from 8:00 A.M. to 6:00 P.M. It will be held on the Church Grounds in the Happy Corner Hall (Pizza Booth), 2987 West Flagler St., Miami, Florida.

**THE CATHOLIC WIDOW AND WIDOWERS CLUB** will have a social gathering on Monday Jan. 18 at 7:30 p.m. at St. John the Baptist Social Hall, 4595 Bayview Dr. in Ft. Lauderdale. Refreshments. For more information call 772-3079 or 561-4867.

**THE COUNCIL OF CATHOLIC WOMEN** will sponsor an "Italian night" dinner/dance on Jan. 16, 7:30 p.m. in the St. Stephens Social Hall, 2000 S. State Road #7, in Miramar. The menu will include sausage and spaghetti and meatballs. Tickets are \$7 and can be obtained by calling 987-1100.

**THE LAUDERDALE CATHOLIC SINGLES CLUB** will go ice skating Jan. 16 at the Sunrise Ice Skating Rink, 3363 Pine Island Rd. If you are interested in joining the club (ages 21-35) contact Bob Hickey at 485-4926 or Rose Marie Esposito at 472-2971 between 6 and 10 p.m.

**ST. CLEMENT'S WOMEN'S CLUB** Annual Day of Reflection, scheduled for Saturday, Jan. 23, from 9 a.m. to 2 p.m. at St. Clement's Parish Hall. Fr. Greg Camella will be retreat master for the day. "Women called to Discipleship" is the day's theme. Lunch will be "brown bag." Desert and beverage will be provided. All women in the area are invited to attend.


**OUR LADY OF LEBANON CATHOLIC CHURCH** is sponsoring an authentic Lebanese Festival on Jan. 22 through the 24th from 11 a.m. until 11 p.m. The festival features Middle Eastern

food, game booths, and live music and dance. The festival will be at the parish hall 2055 Coral Way in Miami.

**THE TRINITY CATHOLIC SINGLES CLUB** of St. Clement Church in Ft. Lauderdale is inviting devout young single Catholics between the ages of 18 and 30 to join. Call Ron 764-1016 after 5 p.m.

**THE ST. CHARLES BORROMEIO CATHOLIC WOMEN'S CLUB** Snowbird dinner/dance will be held Jan. 23rd from 7 p.m. to midnight at the parish hall, 600 N.W. 1st St., Hallandale. Dinner will consist of beef pizzaiola (beef-Italian style) and all the trimmings, and will be served at 7 p.m. Dancing to a live band from 8 until midnight. Donation is \$7 per person in advance, \$8 per person at the door. Please call Marie Albano at 457-8149 for tickets.

**THE DADE CATHOLIC SINGLES CLUB** will hold a softball game Jan. 17 at 3 p.m. at Ponce de Leon Jr. High, 5801 Augusto Ave. and S. Dixie Highway. The club will meet later for pizza at 5 p.m. at D'Pizza Restaurant, 1118 S. Dixie Hwy. All Catholic singles, ages 20-39 are welcome. For more information call Frank 553-4919.

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# CHANGING...

By Neil A. Parent  
NC News Service

Some years ago, while working with a group of teen-agers in a religious education class, I happened to talk about my life as a youngster — around the time of World War II and immediately afterward. Mind you, I am not all that old, but you would have thought I was as old as Methuselah from the reactions I got.

What could one possibly have done before television? They asked. "Whaddaya mean, there were no McDonalds and Pizza Huts? No frozen foods? How did you eat?"

The more they pumped me for information about my life "back then," the more I came to realize just how many changes have taken

**'The world hates change, yet it can bring progress.'**

place since my childhood. These have occurred not only in science and technology but in many other areas of life as well.

In his best-selling book, "Future Shock," Alvin Toffler wrote that change today is "a roaring current . . . so powerful . . . that it overturns institutions, shifts our values and shrivels our roots."

The renowned American inventor, Charles Kettering, once observed: The world hates change, yet it can bring progress. Much as we may dislike change at times, it can serve as the partner of improvement and growth.

**ONE AREA** in which change has been encountered has been in the church at large. During the height of the implementation of changes in the church following the Second Vatican Council, a friend of mine told me — with some bitterness — he hoped he would die before the church as he had come to know it ceased to exist.

By no means was he alone in his feelings. Even today, nearly 20 years after the close of the council, there are Catholics who find adjustment to those changes in the church difficult.

Why is there change within the church?

The church exists in a world

which is changing. In fact, the people who make up the church change, bringing special needs, wants and hopes to be met. All the people of the church reflect their own time. To be effective in its mission, the church finds it has to adapt in special ways to circumstances of the times.

We also change in the context of our personal lives.

**OUR OWN FAITH** develops, for example. Although the basic content of our faith perdures, the way in which we live it changes.

Essentially, our faith is about our relationship with God. And that is a relationship that continually grows if we are pursuing a closer union with him.

Christians are pilgrims who pursue new paths — ones which will, we hope, lead to deeper communion with God. For some Christians, this can mean exploring new ways of prayer; for others, it might mean that more education about the faith is needed; still others may wish to engage more in social service or to join a religious movement or community.

Change and growth frequently involve risk. There is some risk in expanding beyond what is already familiar. There is, for example, the risk of experiencing pain should we discover that our personal ways of doing things are inadequate and really need to grow.

We like to think of ourselves as having the right answers or doing things the best way. But growth invariably involves discovering our deficiencies, which is never pleasant, in order to move beyond them.

**CHANGE** does not always equal progress. Some change in the world is not for the good.

Thus, at a time when change is so much a part of life, an important task develops for the Christian: to manage change, to take charge of it in one's life so as not to become its victim. There is danger in just being carried along by change.

I don't wish to overstate the case of change. There is much about life that remains constant, familiar and reassuring. In thinking about human ways, the author of Ecclesiastes in the Bible observed more than 2,000 years ago: "Nothing is new under



With only an umbrella as his partner, Gene Kelly dances to the tune of "Singin' in the Rain," in the classical '40's film. Such films about the "good old days" appeal to the part of us that longs to return to a simpler, less pressure-filled world. (NC Photo)

the sun."

For example, people enter into personal relationships, marry and live in families much as they always have. They also continue to organize themselves in traditional ways to ensure the provision of their common

needs.

But change is a reality of life today — so much so that 25 years from now teen-agers will still be expressing their surprise at how much society has changed in a few short years.

## Secrets of the parables

By Father John J. Castelot  
NC News Service

Mark often refers to Jesus' teaching activity, but rarely gives examples of the actual teaching. Chapter 4, which highlights the Parable of the Sower, is an exception.

Since we do not know the context in which Jesus originally used the Parable of the Sower, its precise application is uncertain. Its general message, however, seems clear — that Jesus' preaching about the reign of God, in spite of resistance, obstacles and setbacks, will inexorably bear fantastically abundant fruit.

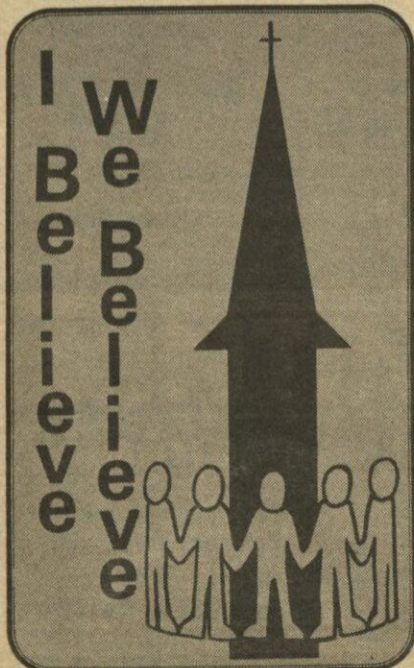
However, by the time the parables came to Christian communities, their original meaning had been forgotten. As a result, they took on an air of mystery. And a parable by nature is more or less enigmatic.

The word, "parable," translates the Hebrew word, "mashal," which means basically a comparison. It also can refer to a metaphor, simile, proverb, even to a riddle.

**THE PARABLES** in the Gospels usually involve a simple, true-to-life story. But beneath the surface is a second meaning not readily apparent. This made the parable a popular teaching device among the rabbis. Listeners were challenged to discover the hidden meaning and thus become personally involved in the learning process.

This is how Jesus used parables — as teaching devices. Mark's preoccupation with the parables reflects a problem the early church felt keenly: Why did so few people accept the preaching of the word? Of those who did, why did so many eventually fall away?

The evangelist composed this chapter in an attempt to solve the puzzle. He seized on the mysterious qualities of the parable as a way of explaining people's failure to accept the Christian message. Mark even suggested that Jesus deliberately used parables to befuddle people, to hide from them the mystery which could be revealed only to a select group of well-disposed disciples.





# ...TIMES

## In the age of R2D2

By David Gibson  
NC News Service

R2D2 and C3PO make their way with considerable agility along the corridors of the Millennium Falcon, the great spaceship on which they spend much of their time.

Although the two are manufactured creatures, they have their own special ways of walking and communicating. Moreover, millions of moviegoers who follow the "Star Wars" saga know that R2D2 and C3PO have provided wonderful help in the direst of emergencies.

These robots and all their space-age friends were born on a peek into the future — the kind of future gazing so common in this age of rapid social, scientific and technological change.

We are, it has been asserted innumerable times, accustomed to change. There has been so much of it and it has affected our lives in so many ways, that it grows less and less likely that further changes will ever again be characterized as astonishing.

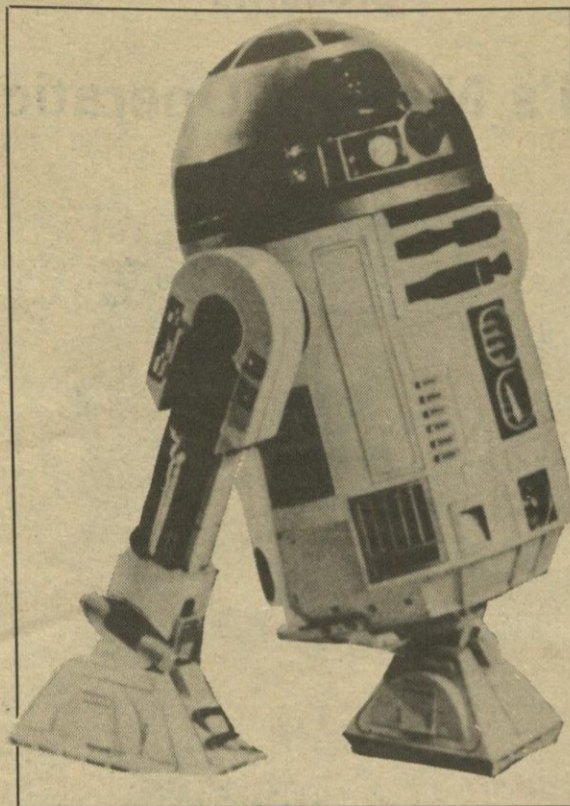
**WILL EARTHLINGS** shuttle back and forth to space stations in the relatively near future? Who's to say? one might answer.

Oddly enough, the nostalgia craze is as prominent as future gazing. For millions, Monday night still belongs to "Little House on the Prairie." In addition, "The Waltons" are readily available for viewing on TV reruns.

The problems of the Ingalls family — its prairie pilgrimage — have captured and captivated a nation's attention. But why?

The past is infinitely interesting, although it is dressed up quite a bit for its presentation on television. But people turn to it, intrigued by the firm and clear values of the people "back then" when life was so difficult.

**PERHAPS THE NOSTALGIA** craze is a sign of something very simple — for their forebears. Or perhaps people fear that the past will be lost, forgotten in the swift movement toward the future. The recollection of our past, we may



R2D2 hit the big time in the futuristic movie "Star Wars." Young people today may grow up to find robots and computers doing many routine jobs. (NC Photo)

sense, tells us something about ourselves that we want to know.

In any event, as the world nears the beginning of the Third Millennium after Christ, a lot of its people appear to have their sights firmly fixed on the future — and the past. Does that mean we don't know what we want?

This sense of being stretched out between the

I Believe ...  
We Believe

know  
your  
faith

future and the past is not unique to our times. As the pilgrimage of the ancient Israelites unfolded, their prophets kept on recalling the past and the promises of God to the people. Traveling the road to the future, people repeatedly had to re-encounter their past.

**WE CHRISTIANS** are like that too. Our gaze is fixed on the future and what Jesus has said it will be. Yet each Sunday we recall during the Mass what Jesus did in the past, what kind of a people Christians were formed to be "back then."

Christians are people with hope. Their hope touches the future.

And Christians are people with memories. Their memories touch the past.

In every era people want to know who they are, what life can mean for them. They have hopes for their own lives. They also have memories that can play a valuable role as they chart a course for their lives right now.

**IN THIS ERA** of such rapid change, the very ways in which people live change. Lifestyles are affected on many levels. Home life changes. Jobs change; entirely new fields of work emerge. The ways people spend their leisure time change. New choices develop for people.

Along with all the changes comes a sense of excitement that can be tinged with worry.

Do we know who we are? Do we know who we were? Do we know who we want to be?

In an era of rapid change — an era Christians very much are part of — people of faith keep asking those questions.

## Three tales of changed lifestyles

By Katharine Bird  
NC News Service

*The following three accounts involve real people given fictitious names. They are presented here because they help to illustrate some of the differing lifestyles pursued in today's society and some of the choices people are making about their lifestyles.*

Bob and Mary Perkins believe that due to economic pressures two incomes are necessary for them to make ends meet. The couple does not pursue an extravagant lifestyle — fancy vacations and high living are not on their agenda. Most vacations are spent camping or visiting relatives.

They live in a Virginia suburb and describe themselves as "house-poor" ever since deciding to purchase a townhouse.

Six months ago their first child, a daughter, was born. Following a short maternity leave, Mrs. Perkins resumed her full-time career as a pension administrator with the government. She returned to work reluctantly since she would prefer to stay home until the baby is 5 or 6 years old.

**NOW A TYPICAL DAY** begins with Mrs. Perkins leaving first while her husband gets the baby ready to go to the baby sitter's house on his way to work.

Nonetheless, the Perkins consider themselves more fortunate than many because their jobs are reasonably secure. Perkins told of friends who decided to move away from the high-priced Washington area to a rural community in

Michigan.

Shortly after relocating, the friend lost his job. He subsequently located another position at a lower salary. The friends live now with the real fear that this position too will be eliminated by government-funding cuts.

Because of his friends' admittedly unhappy experience, the Perkins have decided to forego, at least for now, their hope of moving to a smaller, more rural community.

Tom and Martha Harvey are the parents of two elementary age daughters. They spend a lot of time and effort on child-rearing, carefully discussing their plans and hopes for their daughters with each other.

For some time now, the Harveys have been concerned about the effect of television on children. In rapid succession during the past year, they point out, their children became witnesses, via television, of the violent attacks on three world leaders — Pope John Paul, President Reagan and Egypt's President Sadat. Violence is a frequent occurrence on news and feature programs alike, they observe.

Furthermore, Harvey notes, television bombards children with many vivid images of differing lifestyles, some of which are not acceptable to them. The couple wonder what effect this kind of visual TV communication might have on children.

**THE HARVEYS** think television has advantages, introducing children to people and places they otherwise might not come in contact

with. But the Harveys believe television can prove to be the source of new problems in child-rearing. Television is a major factor in their lifestyle, they feel; it is something they need to make decisions about.

Accordingly, they decided to monitor their children's television viewing much more carefully in order to help the children discriminate between programs.

Ten years ago, Michael and Diane Martin lived a fast-paced life in a Los Angeles suburb. A young man on the way up in a large corporation, Martin and his wife, a full-time homemaker, were raising their four children in a comfortable home, complete with a swimming pool. They had an active social life.

Today Martin and his wife live in rural Indiana, modern-day homesteaders on 72 acres of forest land — living deeply satisfying lives as farmers. However, to provide a reliable source of ready cash, Mrs. Martin recently took a full-time job.

**PRESSED TO EXPLAIN** things, Martin tells how he and his wife slowly had begun to feel that their lives were shallow. They also had felt isolated from the rest of their family and trapped in an unending cycle of bills and unsatisfying relationships.

In addition, Martin had become increasingly unhappy with his job as a computer expert. Gradually, he says, working with machines from one day's end to the next, had become more and more meaningless to him.



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Burton Dines, Director**

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in celebration of Haydn's 250th birthday. The Miami  
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