

# The Voice

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Catholic Archdiocese of Miami

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*'There's no question but that the Church has been hurt by all this.'*

## Vatican bank scandal

### Insiders say Church should give public report

By Father Kenneth J. Doyle

ROME (NC) — Numerous press reports linking the Vatican bank to the collapse of Italy's Banco Ambrosiano are harming the church, and the Vatican would be wise as soon as possible to give a full public report on what has happened. Those are the two conclusions drawn from a dozen lengthy interviews conducted by National Catholic News Service in Rome during mid-September.

Interviewed were well-connected people. Some of them were Vatican employees, some were not. Some were clerical, some lay. Some were Catholic, some not. All had significant and regular dealings with the Vatican.

Most of those interviewed preferred that their names not be used because of the delicacy of the topic and of their own positions, and also because of what they said was the speculative nature of many of their observations given the scarcity of available facts.

All agreed that the church is suffering from the image being conveyed.

The issue revolves around the relationship between the Vatican bank — called the IOR, the Italian initials for the bank's official title, the Institute for the Works of Religion — and Roberto Calvi.

On June 18 London police found Calvi's body hanging under Blackfriars Bridge, located over the Thames River. They have ruled his death a suicide.

Calvi was the president of Italy's largest private bank, the Banco Ambrosiano, which has since been declared bankrupt by Italian banking authorities.

### Unpaid loans

A major factor in the Ambrosiano case involves about \$1.2 billion in unpaid loans with Calvi arranged from Ambrosiano subsidiaries on behalf of questionable Panamanian companies in which Calvi is said to have had significant investments.

Last year, the IOR signed letters of patronage approving the loan of at least some of this money to the Panamanian operations. The letters were signed after Calvi had already been convicted by an Italian court of illegal currency transfers.



The letters apparently gave the impression the IOR exercised some measure of control over the Panamanian operations, thus giving them an air of being creditworthy.

At the same time that the IOR issued the letters of patronage, it is reported to have received from Calvi an allegedly secret "liberating letter" absolving it from any financial responsibility should the loans go bad.

News reports differ on the chronology of the letters of patronage and the loans. Some say that the letters of patronage were issued after the loans were made, purely for the internal purpose of comforting nervous Ambrosiano directors who were beginning to wonder whether the Panamanian operations were going to come across with repayment. Other reports say that further loans were

(Continued on Page 4)

### Marian Mass correction

The date of the Archdiocese of Miami's annual Marian Celebration was incorrectly printed in last month's *Internos*. The correct date for the Mass is Saturday, Oct. 30 at 5:30 p.m. at St. Mary Cathedral (NOT October 3).

## ABCs of parenting

### Sessions teach parents how to listen 'actively'

By Betsy Kennedy  
Voice Staff Writer

"Why," said the distraught mother, "do you insist on washing the same pair of jeans every day in my washing machine without adding any other clothes to the load?"

Her teenage son did not reply. As soon as his mother left for work, he tossed the jeans in the machine and washed them again.

This is not what could be described

as a major problem between a parent and a child. But often it is little frustrations such as the one described, which lead to permanent blocks in communication, according to Dr. Lois Krop, a prominent family therapist and instructor of P.E.T. (Parent Effectiveness Training).

SOME PARENTS who wish to become better parents and learn to "actively" listen and communicate with their children are participating in

the Parent Effectiveness Training course taught by Dr. Krop which began Thursday, Sept. 30 at the Catholic Family and Children's Services, 9345 N.E. 6th Ave.

"Sometimes it is necessary for the parents to modify the environment in order to achieve results," said Dr. Krop. In the case of the woman who was having problems with her teenage son, she merely removed the fuse from the washing machine when she

left for work each day. Her son never mentioned the incident again.

In order to scale what has been a fortress of silence in some families, Dr. Krop breaks the initial lesson into two components; one of the parents will act out a problem — the other will listen.

"Sometimes you will get a child who is just not thriving . . . not doing well in school or with any relationship . . ."

(Continued on page 10)



# Pope prays for reconstruction of Lebanon

VATICAN CITY (NC) — Pope John Paul II sent his "most fervent wishes" to Amin Gemayel, Lebanon's newly elected president, and said that he was praying for the freedom and the reconstruction of the violence-torn Middle East nation.

The papal message was cabled to Gemayel Sept. 22.

Gemayel, a 39-year-old Maronite Catholic, had been elected to the presidency on Sept. 21 by an overwhelming majority of Christians and Moslems in the Lebanese Parliament

to replace his brother, Bashir Gemayel, who was assassinated Sept. 14 and who was scheduled to be inaugurated president Sept. 23. Amin Gemayel was the only candidate in the parliamentary election.

**THE POPE** spoke in his telegram of the "difficult responsibilities" of the presidency and said that he was "unable to forget the sorrowful circumstances preceding the election."

Several days before Amin Gemayel's election, hundreds of

Palestinian refugees living in camps in West Beirut, Lebanon, were killed by gunmen who left the bodies of their victims piled among the rubble of their homes. Many eyewitnesses said the gunmen were members of the Phalangist militia headed by the Gemayel family.

On Sept. 22 Israeli Defense Minister Ariel Sharon said the massacres were done by Phalangists with the support of Israeli troops surrounding the camps who were ordered not to interfere with the

Phalangists.

The Phalangist militia has denied involvement in the refugee massacres.

**THE PONTIFF** told Gemayel that he was praying that Lebanon would find "a true and stable peace" through the efforts of all its citizens.

He also said that "respect for the rights of each person" was essential as Lebanon worked "toward freedom and the reconstruction of the nation as was already envisioned by the President-elect Bashir Gemayel."



**CROSS PURPOSE** — Steeplejacks Frank Kenney and Joe Broderick put one of seven coats of paint on the cross atop the Cathedral Basilica of SS. Peter and Paul in Philadelphia. The men will top off the job with an application of gold leaf. The workers are employed by Jack Hassler Steeplejacks, the company that first worked on the dome in 1911.

## House committee retains amnesty provision for illegal aliens

WASHINGTON (NC) — The House Judiciary Committee retained a provision in its version of a comprehensive immigration bill that would grant amnesty to millions of illegal immigrants in the United States. By a 16-12 vote Sept. 21 the committee turned back an attempt to kill the amnesty proposal, one of the key areas of the bill. The House version of the amnesty provision grants permanent legal residence to all illegal aliens who can show they have been in the United States since 1978. The date in the Senate bill is 1977. Both measures would give temporary residence to those in the country since 1980. The number of people in the country illegally is estimated anywhere from 3.5 million to 12 million.

## Survey shows growth of family ministry

WASHINGTON (NC) — A new survey shows vastly increased amounts of money and people going into the family ministry in U.S. dioceses. The survey, conducted by the National Association of Catholic Diocesan Family Life Ministries, Inc., found that funding for family ministry has increased 105 percent since 1978, when the U.S. bishops issued their plan of pastoral action for family ministry. It also found that the number of full-time workers in family ministry increased by 48 percent and that the number of part-time workers was up 105 percent. Thirty-two dioceses which were without paid family life workers in 1978 reported that they now have full- or part-time workers.

## Catholic Disabled office opens in D.C.

WASHINGTON (NC) — The new National Catholic Office for Persons with Disabilities, which opened in Washington in early September, (an affiliate of U.S.C.C.) encourages establishing diocesan offices for the disabled and assists new directors of those offices, according to Sister Rita Baum.

## News at a Glance

### Congressional witnesses link Agca with Eastern bloc

WASHINGTON (NC) — The attempted assassination of Pope John Paul II in May 1981 was probably hatched by or with the knowledge of the Soviet Union and its Eastern bloc communist satellite, Bulgaria, witnesses told a congressional panel Sept. 23. And, one witness said, the Soviets may have been behind the assassination attempt not just because they were angry about a letter the pope reportedly sent them threatening to return to Poland if the Soviets invaded it, but also because they feared John Paul would lead a reunification of the Orthodox and Roman Catholic churches — thereby threatening their power over people in the Soviet Union and its satellites. Testimony at the hearing linked Mehmet Ali Agca, the convicted papal assailant, with a criminal network supervised by the Bulgarian secret police, who in turn were controlled by the Soviet Union's KGB secret police. The hearing was held by House and Senate members of the U.S. Commission on Security and Cooperation in Europe, which monitors implementation of the Helsinki accords.

### CTNA begins broadcasting

WOODBURY, N.Y. (NC) — With prayers, a bishop's homily and the soft strains of guitar music, the Catholic Telecommunications Network of America got off the ground Sept. 20, beginning the Catholic Church's new venture in satellite and cable T.V. CTNA, a satellite delivery system to provide telecommunications services to the Catholic Church in the United States, is a for-profit corporation wholly owned by the U.S. Catholic Conference, the civil agency of the U.S. Bishops. It is to provide not only general-interest and religious programming transmitted via satellite but also is designed as a vehicle for delivering mail electronically, holding teleconferences and meeting other communications needs.

### Priest captured in raid on guerrillas

UNDATED (NC) — The Philippine government said Sept. 22 it had captured a priest during a raid on what it described as a guerrilla hideout in Davao City, about 600 miles from Manila. The priest, identified as Father Orlando Tizon, was taken during a military raid on a hideout where Edgar Jopson, a longtime fugitive, described as the leader of a communist group, was killed. A Maryknoll nun who was a missionary in the Philippines until recently and knew of Father Tizon said he was a diocesan priest originally from the Calbayog diocese. "He's a priest who's consistently been working with the peasants and farmers for basic rights," said Maryknoll Sister Mary Grenough at Maryknoll, N.Y.

### Pope John Paul marks Pope Paul VI's birthday

BRESCIA, Italy (NC) — Pope John Paul II spent 12 hours in the Italian cities of Brescia and Concesto Sept. 26 to mark what would have been the late Pope Paul VI's 85th birthday. Pope John Paul described his predecessor as "a great pontiff . . . The man who knew how to keep the boat of St. Peter on the right course, with a solid and firm hand, in the midst of the waves and billows" which marked Paul VI's 15 years as pope. The pope ended the day with a Mass which about 30 bishops and 650 priests concelebrated, with an estimated 100,000 people in attendance.

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# 2nd Front

## What now for the pro-lifers?

By Jim Lackey

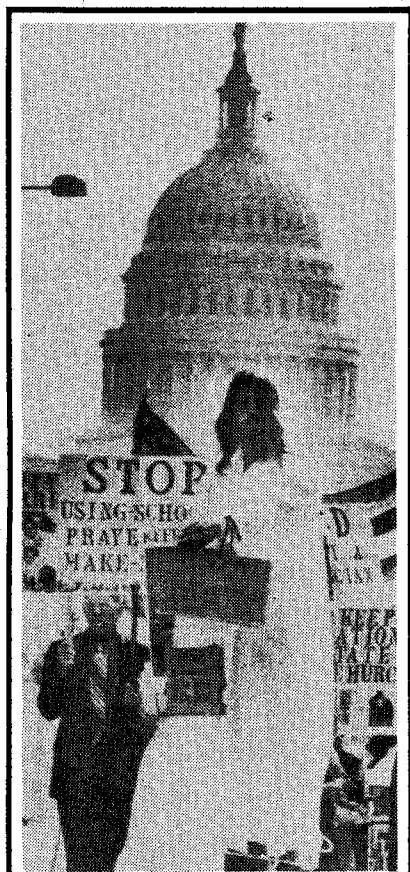
WASHINGTON (NC) — Has the pro-life movement peaked? Or is it continuing to make slow but measurable progress in its efforts to limit abortion on demand?

Those are the major questions being asked in the wake of the double defeat pro-lifers suffered on the Senate floor in mid-September. Despite the fact that this Congress — particularly the Senate — was supposed to be more receptive than ever to anti-abortion initiatives, much of the pro-life legislative agenda for the current year died Sept. 15 when the Helms bill was defeated and the Hatch amendment withdrawn.

**PRO-LIFE LEADERS** in Washington are putting the best face possible on the Senate defeat by pointing to the closeness of the Senate vote on the Helms bill and to the promise of a full debate on the Hatch amendment next year.

To Peter B. Gemma Jr., executive director of the National Pro-Life Political Action Committee, the mere fact that the Senate was forced, in the middle of an election year, to vote on a substantive piece of abortion legislation was an achievement in itself. Others have pointed to the fact that the Hatch measure marked the first time in the decade since the Supreme Court's abortion decisions that a constitutional amendment has been cleared by a committee and sent to the floor of either house of Congress for a vote.

But past achievements do not assure future victories. And so there are still a number of issues to be



**TAKING SIDES** — A small group of demonstrators opposed to mandatory prayer in public schools carries a mannequin resembling Christ down Washington's Pennsylvania Avenue. The school prayer issue was defeated in the Senate when supporters could not end a filibuster led by its opponents. (NC photo from UPI)

resolved before anyone can say with certainty what the future of the abortion debate will be.

**ONE INDICATOR** could be the outcome of the November elections. One reason the pro-life movement has arrived where it is today is the series of political upsets in 1978 and 1980 that brought to Washington a new breed of legislators who, among other things, had views more in line with those of the pro-life movement. Whether those same sort of victories can be scored in 1982 remains to be seen.

Republican control of the Senate in the 97th Congress also contributed to the progress of anti-abortion legislation in the past two years. Hardly anyone expects the Democrats to regain control of the Senate in 1983. But one Republican committee chairman up for re-election this fall is none other than Sen. Orrin Hatch (R-Utah), architect of the Hatch amendment. Though Hatch is expected to win in a close election battle, his defeat could spoil the agreement made between himself and Senate Majority Leader Howard H. Baker Jr. (R-Tenn.) to hold a Senate debate on his amendment next spring.

Another key to next year's abortion debate might be the revisions Hatch may make in the current wording of his amendment. Hatch, who maintained his amendment has "substantial majority" support in the Senate although not the needed two-thirds, could get a few more votes by making changes that could sway some undecided senators to support his initiative. Such modifications are per-

mitted under the agreement between Hatch and Baker to bring the Hatch amendment to the Senate floor for debate next spring.

**WHAT SEN. JESSE HELMS** (R-N.C.) might propose next year in a human life bill is yet another question. The final version of the bill — which would have permanently cut off most federal funding of abortions and provided for speedy Supreme Court review of lower court abortion decisions — was tabled by only a one-vote margin, meaning that a similar measure by Helms or someone else might be able to gain a majority vote in the Senate.

Douglas Johnson, legislative director for the National Right to Life Committee, said the pro-life movement's "overoptimism" after the 1980 elections might have led to the current assessment that it has peaked. He noted that many thought the Helms human life bill was a shoo-in, although as it turned out several pro-life senators, such as Sen. Thomas Eagleton (D-Mo.), were unable to support it because of its constitutional implications.

Johnson added that an unusually high level of grass-roots activity in the pro-life movement during the 97th Congress also points to the movement's continued strength.

Thus pro-life leaders remain fairly optimistic that they can continue to build on the progress they made this year. But only time will tell whether the 97th Congress, now in its final weeks, was the last best hope for pro-lifers or whether there really will be more victories in the years ahead.

## Friends, foes hit Begin government

Friends and foes have been bombarding the Israeli government with criticism in the wake of the massacres of Palestinians in Lebanese refugee camps. The criticisms have forced Prime Minister Menachem Begin to assess his opposition to an inquiry into the Israeli role in the killings and have blackened Israel's international image.

Although the massacres were conducted by Lebanese Christian-led Phalangist militiamen, they were allowed to enter by Israeli soldiers who had surrounded the Palestinian camps, located in West Beirut.

The criticisms have caused Israel to lose diplomatically what it gained militarily when it drove the Palestinian

Liberation Organization from its guerrilla bases in southern Lebanon and forced the bulk of the guerrillas to evacuate their stronghold of West Beirut.

**THE DEFEAT** discredited the PLO as a military organization but the subsequent massacres gave the PLO ample ammunition for its propaganda war against Israel and lent weight to PLO claims that Palestinian refugees and civilians are not safe in Israeli-controlled or Phalangist-governed Lebanon unless they are protected by armed groups.

Six rabbis, representing the major branches of American Judaism, joined shortly before Yom Kippur, the Jewish Day of Atonement, to voice

their "profound moral anguish" over the recent massacres of Palestinian civilians in Beirut.

The religious representatives of Orthodox, Conservative and Reform Judaism in the United States at a news conference Sept. 24 called the massacres "wanton bloodshed."

Yom Kippur, a 24-hour period of reflection, repentance, fasting and prayer, was observed Sept. 27, starting at sundown the night before.

In a joint statement read by Rabbi Marc Tanenbaum of the American Jewish Committee, the group said:

**"WE DECLARE** as an act of Jewish conscience our condemnation of the immoral actions of those who

perpetrated these heartless atrocities and we extend our heartfelt condolences and consolation to the bereaved families."

The rabbis also hailed the decision of Israeli Prime Minister Menachem Begin to ask for an inquiry into the massacre of the Palestinian refugees and said the inquiry should be conducted in Israel.

The rabbis demanded a "parallel inquiry" by "appropriate bodies as to how it was possible for tens of thousands of Christian and Moslem civilians, both Lebanese and Palestinian, to be tortured and massacred, to be obliterated since 1975 under PLO and Syrian domination of Lebanon."

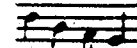
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# Bank scandal disclosures urged

(Continued from page 1)

made following the letters and that the lending institutions relied, in part at least, on the IOR's judgment in granting those loans.

## Calvi unable to pay

Reports are unclear and speculative as to how the money borrowed by the Panamanian institutions was put to use. What is clear is that Calvi was unable to pay back the money to the Ambrosiano subsidiaries and that this was the key element leading to the Ambrosiano collapse.

Letters of patronage have the legal standing of letters of reference and do not constitute guarantees, but some observers wonder why, if the IOR felt comfortable enough about the loans to issue letters of patronage it needed a companion letter absolving it of financial responsibility.

Italian Treasury Minister Beniamino Andreatta has said that the IOR may have a "moral responsibility" to make up some of the money lost in the Ambrosiano collapse and has asked the Vatican to explain its connection with the loans.

Press reports questioning the IOR's link began to dominate Italian journals soon after Calvi's death in mid-June and the world's media has begun to follow suit, including the Sept. 13 issues of *Time* and *Newsweek*.

"There's no question but that the church has been hurt by all this. For some people, I guess, there's a certain titillation from this type of speculation, but I think that more people are simply confused. They don't really know the facts," said one American, a non-Catholic layman whose work puts him in daily touch with the Vatican.

"I think perhaps people are saddened by it too," he added. "There is, at least for the moment, an appearance of impropriety here, and the

## Abp. Marcinkus out for papal Spain trip

VATICAN CITY (NC) — Archbishop Paul C. Marcinkus will not accompany Pope John Paul II on his Oct. 31-Nov. 9 visit to Spain, a Vatican spokesman said Sept. 27.

Father Romeo Panciroli, director of the Vatican Press Office, said that the 60-year-old American archbishop has been involved in planning the papal visit to "give his experience in such trips," but would not have time to travel with the pope because of the current demands of his position as president of the Vatican bank.

"But given the fact that he is extremely busy in the Vatican because of his position, he cannot be absent as long and as often as he has on similar occasions," the spokesman added. "This does not mean that he has been relieved of the tasks he has carried out in the past."

The Vatican spokesman refused to comment on reports that Archbishop Marcinkus' on-site role in the papal travels had been cancelled because of the controversy over the Vatican bank's involvement with the scandal-plagued Banco Ambrosiano, which was Italy's largest private bank before bad loans forced it into bankruptcy this summer.

church is supposed to be above all that, setting an example for people."

## Aids misconception

According to another observer, a veteran American journalist in Rome, the Ambrosiano affair fortifies people's perceptions about the church.

"Even Catholics believe that the church is immensely wealthy," remarked this man, who is not a Catholic. "The appearance of a scandal here reaffirms people's suspicions about Vatican wealth and power."

Everyone interviewed by NC News was bothered by the dearth of facts. Said one American priest who had just returned from several weeks in the United States: "People kept saying to me at home, 'This doesn't look so good. What's it all about?'"

"When people don't have an accurate story," he added, "they presume accusations to be true."

Added another American priest with many Vatican contacts: "In the

United States, there's a big push for complete disclosure of church finances. People expect as much from the Vatican."

Among the larger questions raised by the Vatican-Ambrosiano affair are whether the church needs to be involved in banking at all, and if it does, what guidelines should govern its activities.

In a recent interview Italian Bishop Luigi Bettazzi of Ivrea, president of Pax Christi International, voiced concern about churchmen "walking arm in arm" with questionable figures and suggested that "a more visible manner of meeting the financial demands of the Christian community without running these risks" should be found.

## People uncomfortable

One American priest who has taught in Rome for many years said: "it's very simple. People feel uncomfortable about the idea of the Vatican

running a bank."

Another person interviewed asked: "Wouldn't it be better if the Vatican simply deposited its money in an outside reputable commercial bank, the way anyone else does?"

Several sources, however, say the answer to this question is "no" because if the Vatican bank did not exist, the church would have to invent one.

According to this view, the Vatican bank is really not a bank at all, in the sense of a commercial institution open to all depositors. Instead, it more closely parallels the loan funds which exist in many dioceses, these funds hold interest-bearing accounts in reserve for more solvent parishes while loaning money to others which find themselves financially pinched or needing funds for new projects.

Since its inception in 1887, the Institute for the Works of Religion has existed to do what its name implies — to help religious orders and institutions carry out apostolic projects by husbanding for them their resources.

Defenders of the bank argue that it scorns speculative ventures, that it places its deposits in proven interest-bearing investments, that it rejects such potentially lucrative but high-risk opportunities as lending money to foreign governments, and that it's track record over the years would make any businessman proud.

## Help dioceses

Defenders also point out that the Vatican bank helps out dioceses which are experiencing economic difficulties and funds projects which might otherwise not get started.

"If I want to start an orphanage in Africa," said one priest, "I go to the Vatican bank to get things underway."

Once that orphanage is opera-

(Continued on Page 5)



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# Vatican bank scandal

(Continued from Page 4)

tional, perhaps together with companion projects in other countries, the sponsoring agency (normally a religious congregation) sets up an account in the Vatican bank into which contributions can be received. From this account, monies are dispensed for the congregation's apostolic projects as needed. Were it not for such an account under Vatican supervision, say supporters of the bank, apostolic efforts would be seriously hampered by national restrictions on withdrawal of currency and funding would reach the projects only with great difficulty.

One priest, an employee of the Vatican, while conceding the need for a bank, thinks that the IOR needs a new supervisory structure. For the financial management of the bank he suggests a team of international banking experts rather than the almost-exclusively Italian advisers currently employed. He sees the need, too, for pastoral supervision.

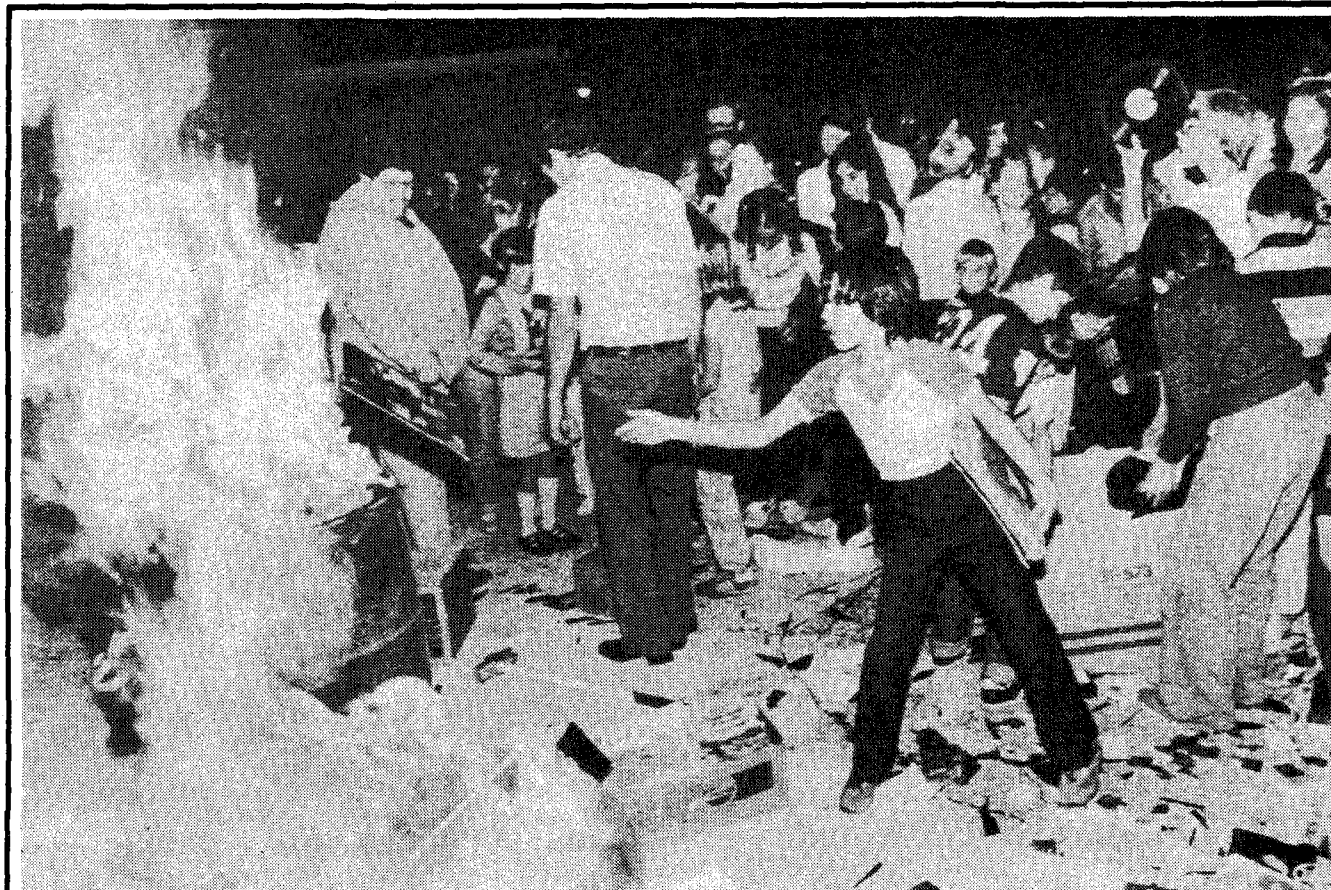
"In speaking of investments," he said, "everything wise money-wise is not wise pastorally."

## System doesn't work

The current system, in which a body of five cardinals called the Commission of Vigilance supervises the IOR's operations, doesn't work, according to this priest.

The cardinals involved have too many other responsibilities, he feels, and they are not really aware of the details of the IOR's financial operations.

The president of the bank is a native of Cicero, Ill., Archbishop Paul C. Marcinkus, a 60-year old veteran of three decades of Vatican



**FIERY CRUSADE** — A young boy at the First Pentecostal Holiness Church in Saluda, S.C., tosses a record album cover into a fire after listening to the Rev. Billy Adams deliver a fiery sermon on the evils of rock and roll music. Sledgehammers were used by some of nearly 200 people attending the revival to smash the records. The evangelist told the people that rock music was destroying the morals of America. (NC photo from UPI)

diplomatic and administrative assignments. He is also the "governor" of the 108-acre Vatican City State and the chief organizer of papal trips outside of Italy.

Despite the sharp attacks against him, Archbishop Marcinkus has many defenders who vouch for his integrity.

Though dishonest and illegality were ruled out by the people interviewed, impropriety was not. Most of those questioned by NC felt uncomfortable about the IOR's having dealt with Calvi, particularly with regard to the letters of patronage.

About a month before Calvi reportedly asked the IOR for the letters, he had been convicted of illegally exporting about \$26 million in

capital from Italy during the mid-1970s. At the time of Calvi's death he was still out on bail appealing his four-year prison sentence.

Critics of the IOR's involvement say that the letters of patronage may have played a role in the Ambrosiano collapse by helping Calvi dig himself into a deeper financial hole.

## Close mouthed

The close-mouthed posture of the Vatican comes in part because the Vatican is in the middle of its own investigation of the IOR's dealings with the Ambrosiano. But there is also the traditional Vatican reserve because of the way its affairs are often treated in the Italian press which is often anti-Vatican.

The publication of the committee's

findings, in the minds of most of those interviewed, could help to repair the damage done by the Vatican's unresponsiveness to the press since the Ambrosiano affair became public.

"This whole thing shows the chronic illness of the church's communications," said one priest on the curial staff.

"The Vatican was caught in a jam on this," he said. "The Vatican is traditionally hush about everything. If it had suddenly begun to go public on the Ambrosiano matter, it might have seemed that the problem was worse than it really is. It's just a further example of the fact that the Vatican does not have an adequate public relations policy."

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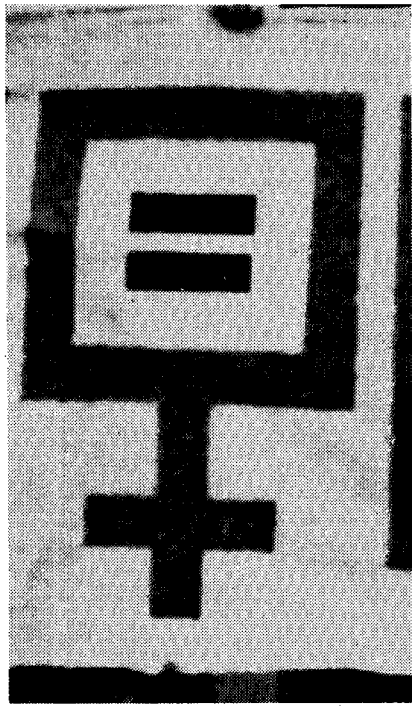
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# Overcoming sexism

## Bishop traces own journey, points to diocese's successes



Many women feel the Church discriminates against them.

ALEXANDRIA, Minn. (NC) — Bishop Victor Balke of Crookston, Minn., said he believed he has taken a "quantum leap toward overcoming the bias of sexism and clericalism" since becoming head of the Crookston Diocese in the summer of 1976.

In the keynote address at a conference on women in the church, Bishop Balke attributed this development to reading, the relationships he has with people in ministry and his involvement with Bishop Raymond Lucker of New Uln, Minn., in writing a pastoral letter on women in the church.

The bishop said special efforts are being made in the Crookston Diocese to allow women to lead in pastoral ministries as well as in administrative positions. He said he has named a task force on women as part of the diocese's Justice and Peace Commission because "so many issues dealing with women are in the area of justice and peace."

TRACING his personal development, Bishop Balke said, "I was formed in an environment in which

**'In God . . . there is no male or female, but who created us male and female, both in his divine image.'**

women were considered, at least in the collective unconscious, inferior to men."

The 51-year-old bishop recalled growing up in a small community where the pastor made decisions without lay involvement, where parish festivals were run by men except for preparing and serving the dinners, where girls and women were separated from boys and men during church services and where it was church custom for boys to be first in Communion and confirmation processions.

That environment implanted in his unconscious the idea that women were inferior to men, Bishop Balke said. "And so it did not strike me as strange that there were no women in

church ministries. I doubt that this environment developed out of conscious conviction that men were superior to women. But I'm sure there was an unconscious belief that that was true, and that probably was the very nature of things."

During his seminary training days, the bishop recalled, his world continued to be male-centered and dominated by clerics who fostered separation from women and from laity generally.

"ALL THIS led me to believe that I, as a seminarian, a future priest, was better than and superior to lay people, male and female," Bishop Balke said.

After his ordination in 1958, his ministry still did not allow him to mingle with lay people, the bishop recalled. It wasn't until his assignment to postgraduate studies at St. Louis University that his world began to broaden through reading and association with students, men and women.

"The opportunity to share in dialogue broke down, to some extent, walls of separation that had been built up through my training," Bishop Balke said. "I could no longer be consciously sexist or non-sexist, or consciously clericalist or non-clericalist."

Bishop Balke quoted T.S. Eliot: "We shall not cease from exploration, and the end of all our exploring will be to arrive at where we started, and know the place for the first time."

The bishop said, "That place is in God, and with God, in whom there is no male or female, but who created us male and female, both in his divine image."

## Archdiocese countersues morticians

DENVER (NC) — The Denver Archdiocese filed a countersuit against 10 Denver-area morticians who had sued the archdiocese, alleging it engaged in unfair competition, conspiracy and restraint of trade by operating a mortuary at Mt. Olivet Cemetery. The mortuary began operation in May.

The morticians filed their suit because, they said, the archdiocesan mortuary was in unfair competition with them since it was selling funeral services below cost and getting free advertising.

In its countersuit the archdiocese denied morticians' claims and said it has certain constitutional defenses which protect the freedom of religion.

According to Bill McCook, archdiocesan director of finance and real estate, whose duties include overseeing the operation of the cemetery, there are three bases for the countersuit. They are:

- There is a "combination and conspiracy by the morticians and mortuaries . . . that they themselves have conspired to restrain trade."

- The morticians have "persisted in deceptive trade practices, caused irreparable injury and detriment to the public at large and to the Archdiocese of Denver."

- The morticians' suit "was brought merely to harass the Archdiocese of Denver" and is "frivolous

and groundless."

In addition to their charge of unfair competition, the morticians also claimed that the archdiocese "pressures" priests to send Catholic funeral business to the mortuary at Mt. Olivet, and that the archdiocesan newspaper, the *Denver Catholic Register*, gives it free advertising.

In its response, filed in early September, the archdiocese denied those claims. The countersuit asks for a jury trial.

McCook noted that with the countersuit the archdiocese is making a "very aggressive response to the morticians' suit. If they thought the archdiocese would be frightened by their suit, they're seriously mistaken."

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# Bishops put money into family ministry

WASHINGTON (NC) — A new survey shows vastly increased amounts of money and people going into the family ministry in U.S. dioceses.

The survey, conducted by the National Association of Catholic Diocesan Family Life Ministers, Inc., found that funding for family ministry has increased 105 percent since 1978, when the U.S. bishops issued their plan of pastoral action for family ministry.

It also found that the number of full-time workers in family ministry increased by 48 percent and that the number of part-time workers was up 105 percent. Thirty-two dioceses which were without paid family life workers in 1978 reported that they now have full- or part-time paid workers.

**THE ASSOCIATION** reported that of 168 dioceses which received survey questionnaires, 113 replied, a response rate of 67 percent. In 1978 those 113 dioceses had budgeted \$3,243,000 to family ministry. In 1982 the same dioceses had earmarked more than \$6,664,000 for family ministry.

Today there are 404 paid staff members working in the dioceses in family ministry. In 1978 there were only 237 staff members, the survey showed.

"The survey affirms that the bishops are taking their commitment to renew marriage and family life seriously," said Father Thomas Lynch, U.S. Catholic Conference representative for family life.

"They have opted not to build a national movement, but have actively tried to focus monies and personnel in a way that serves marriages and families more directly. I believe in the

long run this will be more effective."

Father Lynch said the survey illustrates just the tip of the iceberg in the bishops' commitment to marriage and family life because it does not

## Fr. Greeley sues over missing papers

CHICAGO (NC) — Father Andrew Greeley, sociologist, novelist and columnist, has filed a \$5.5 million suit against the managing editor of the University of Notre Dame's alumni magazine, who, the suit alleges, "wrongfully misappropriated" the priest's personal files.

Filed Sept. 16 in Cook County Circuit Court, Father Greeley's suit seeks \$5 million in punitive damages and \$500,000 in actual damages.

It is a countersuit to a \$3 million libel suit filed in July by James Winters, the 25-year-old editor of the alumni magazine, who sued Father Greeley after the priest accused him on national television of stealing private papers and then lying about it.

The lawsuits stem from a series of interviews Winters conducted in 1980 with Father Greeley.

In the course of those interviews, Winters maintains, Father Greeley gave him oral permission to use his personal files at Rosary College in the Chicago suburb of River Forest.

With those files, including personal notes and tape recordings, Winters reportedly wrote a 30,000-word article, not yet published, concerning an alleged plan by Father Greeley to embarrass Cardinal John Cody, then archbishop of Chicago, have him removed as archbishop and have Archbishop Joseph L. Bernardin of Cincinnati named the new archbishop of Chicago. Archbishop Bernardin was named archbishop of Chicago after Cardinal Cody's death in April.

In September 1981, the *Chicago Lawyer*, a monthly magazine, published an account of the alleged Greeley plot. The magazine's editor, Rob Warden, said the story was drawn from the same material obtained by Winters, but denied that Winters supplied him with the documentation.

Father Greeley, who disagreed publicly with Cardinal Cody over the years, did not deny having recorded the statements attributed to him. But he said the alleged "plot" was nothing more than "flights of imagination after wine and pasta dinners . . . sleepy musings in a hotel in Rome."

reveal the extent to which other diocesan agencies have been urged to develop a family perspective in their work.

He called on the church to give more visibility to its commitment to marriage and family life at all levels, and he urged Catholic organizations and foundations to join with the bishops in supporting marriage and family life ministries.

"**THE GREATEST** need at this time is for parishes to invest monies and personnel for the on-going ministry to married and family life," Father Lynch said.



"There still is a need for more visibility of the church's commitment to marriage and family on all levels of church life," Father Lynch said. "Families and marriages have to see the experience that the leadership of the church cares."

He called on all Catholic movements, associations and foundations to join with the bishops to support family life ministry.

Father Thomas L. Boland of Louisville, Ky., president of the National Association of Catholic Diocesan Family Life Ministers, said, "We simply wanted to see if the bishops were backing up their verbal commitment to families with increased financial support. I feel the survey has shown that the Catholic Church in the United States is serious in its efforts to develop a comprehensive approach to family ministry."

The National Association of Catholic Diocesan Family Life Ministers was founded in October 1980.

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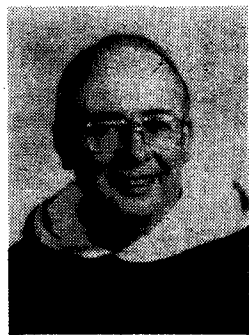
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# Church membership lags, diversity grows — survey

NEW YORK (NC) — A county by county study of U.S. church membership shows that many areas of the country became more diversified in religion during the 1970s.

At a press conference discussing the study, "Churches and Church Membership in the United States, 1980," researchers also reaffirmed what earlier figures showed, that Judeo-Christian religious membership during the 1970s lagged after outstripping the general population growth during the previous two decades.

Thirty-five main U.S. churches have grown at slower rates than the population while a few small denominations have had a faster rate of growth, the study said.

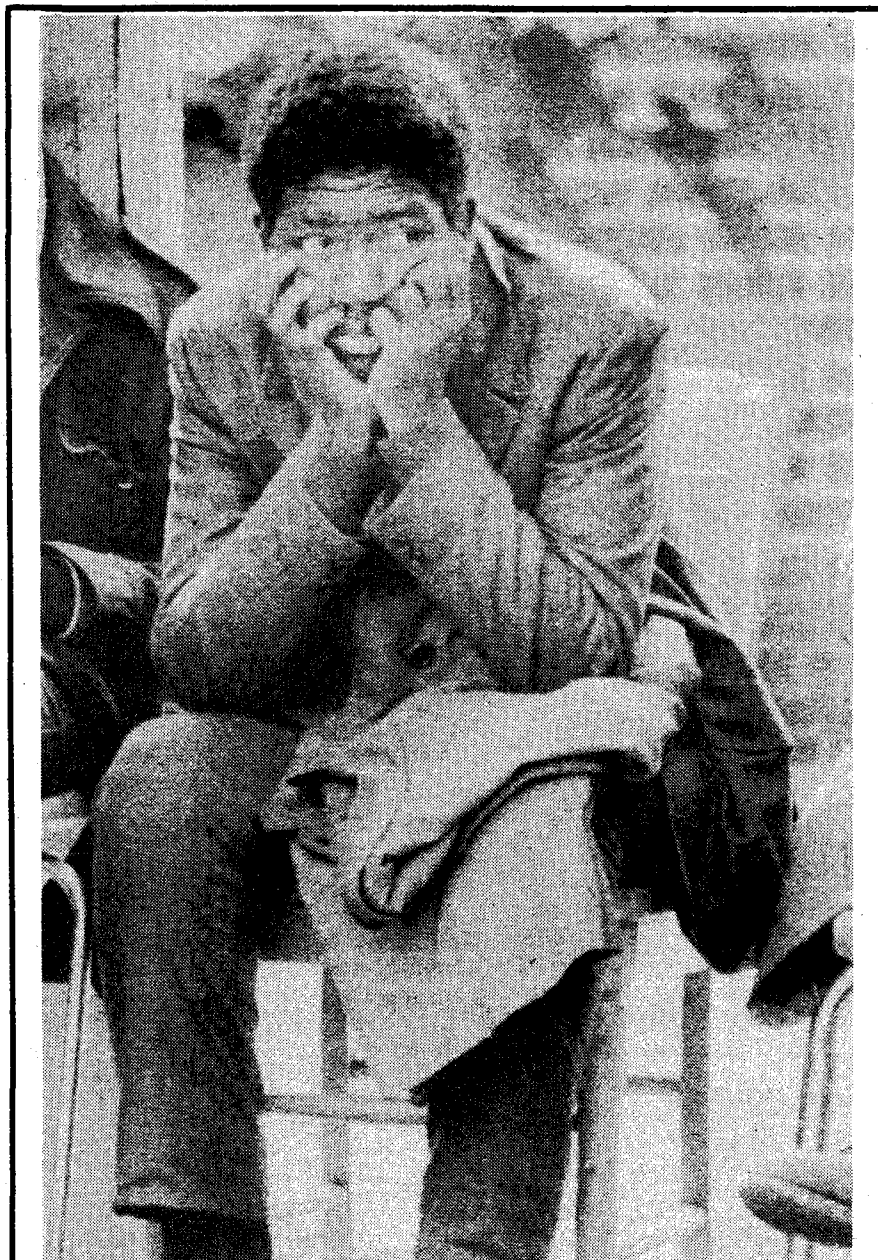
**THE DATA** on church membership, released Sept. 23 at the National Council of Churches headquarters, was compiled at the Glenmary Research Center in Atlanta in a joint project conducted with the National Council of Churches, the Lutheran Council in the U.S.A., the Southern Baptist Sunday School Board and the African Methodist Episcopal Zion Church.

"In the years between 1952 and 1971, the churches were outrunning the population. They had a 46 percent growth rate compared to a growth rate in the U.S. population of 35 percent," according to the report by William M. Newman and Peter L. Halvorson of the University of Connecticut.

But between 1971 and 1980 the population increased at a rate of 11.5 percent while the church membership grew by 4.1 percent.

They said the study also suggests a trend toward smaller congregations and greater diversity of American religious life.

The study found significant growth in some smaller denominations, particularly the Seventh Day Adventists and two denominations called the Church of God, one based in Ander-



ON THE LINE — Just a short distance from Capitol Hill, a man waits in line at So Others May Eat, a soup kitchen serving Washington's poor and hungry. Two years ago SOME served about 300 meals a day but up to 600 meals are now served daily. (NC photo from UPI)

son, Ind., and the other in Cleveland, Tenn. Whereas in the past it appeared that church growth took place in areas of population growth, they said, these denominations now appeared to be growing significantly even in some counties where population was stable or declining.

COMPARISON OF 1980 figures with a similar study based on 1971 figures indicates basic continuity in the dominance of particular religious groups in various regions. But the number of counties in which no group is dominant has grown, and in many others the degree of dominance

by one group has diminished.

A book giving statistics with 111 church bodies, broken down by census region state and county, with the percentage each church has of the total reported church membership and of the total population as revealed by the 1980 U.S. census, has been published by the Glenmary Center.

The center also has published a map that shows which religions are dominant.

The United Methodist Church has congregations in more counties than any other single church body — 2,968 out of the total of 3,102 in the United States. The Catholic Church, present in 2,881 counties, is second.

Baptists are dominant in the largest number of counties — 1,164 — and concentrated in the South. A formula was devised to estimate "total adherence" for groups such as Baptists who do not count infants.

**CATHOLICS**, numbering 47.5 million in 1980 (the Glenmary Center does not add in the military ordinarate) are the dominant group in the next largest number of counties — 963. Catholic strength is particularly notable in the northeast, the Great Lakes area, much of the West and Southwest and southern parts of Florida and Louisiana.

Father Bernard Quinn, director of the Glenmary Center, said the failure to get black Baptist denominations included was the "major disappointment" of the survey effort. They have three main denominations with a total estimated membership of around 10 million, but their statistics are not as precise as those of denominations included in the study, he indicated.

Some Orthodox bodies participated, but the largest, those representing Orthodox of Greek and Russian background, did not. Reform and Conservative Jews were included, but Orthodox Jews and other religions were not. Nor did the survey include the numerous independent congregations affiliated with no denomination, such as that of the Rev. Jerry Falwell in Lynchburg, Va.

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## Happy tenth!

### St. Thomas More celebrates a beginning

By Dick Conklin  
Voice Correspondent

BOYNTON BEACH — To an older parish, 10 years may not seem like much, but to the young, dynamic family of St. Thomas More Church it was reason for celebration.

The events of last Sunday included a visit from founding pastor Father Donald Connolly, an anniversary Mass, and the dedication of a new lakeside shrine on the parish grounds.

Typical of many parishes in rapidly-growing Palm Beach County, St. Thomas More began as a spinoff of St. Mark's in Boynton Beach in 1972, temporarily using the chapel of St. Vincent de Paul Seminary.

There were many new families in the area around the seminary, but Father Connolly didn't just wait for them to discover his new parish.

Parishioners compare him with the biblical bridegroom who sent his servants out to invite guests to the wedding, recalling that he went to a local shopping mall seeking prospects for the new church. Two months later the first parish census registered a total of 761 families.

CONNOLLY left five years later to become the archdiocesan Director of Community and Public Relations, and the current pastor arrived — former CYO director Monsignor William Dever. Under his leadership, the parish continued its rapid growth

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The Chancery announces that Archbishop McCarthy has made the following appointments:

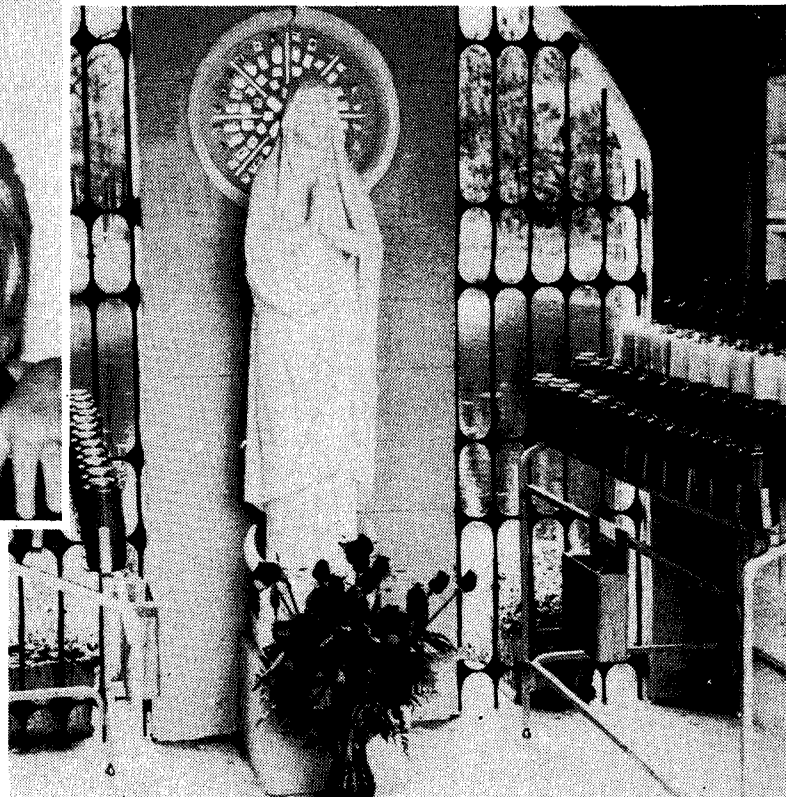
**THE REV. JOSEPH CINESI** — to Associate Director of Youth Activities and Archdiocesan Scout Chaplain, effective September 13, 1982.

**THE REV. PAUL DEYO, SS. CC.** — Associate Pastor, St. Patrick Church, Miami Beach, effective September 10, 1982.

**THE REV. MARTIN GREY, C.P.** — to Director of the Cursillo Movement for Palm Beach County, effective September 14, 1982.



Archbishop McCarthy congratulates one of St. Thomas More's younger parishioners. Right, the newly-dedicated shrine to Our Lady which sits on the parish grounds. (Voice photos by Dick Conklin)



rate, and last year a new multi-purpose parish center and a rectory-office complex were completed in a wooded area just south of the Seminary.

The most recent addition to the parish is another building, but this one's significance to the people of St. Thomas More goes far beyond its small size. This is a shrine to the Blessed Mother on the shore of a small lake formed during parish construction.

During the dedication ceremony, Archbishop Edward McCarthy commented on the parish's spirit of evangelization and called the shrine to Mary an appropriate addition.

"She was the first evangelist," he said, "since she gave the world our Lord Jesus Christ."

"SHE HAS interceded for us through shrines all over the world. In these intercessions there are always two special characteristics. First, she appears to ordinary people — an expression of the fact that she loves all of us. There was Juan Diego at

Guadalupe, Bernadette at Lourdes, the children of Fatima and Knock."

"Second, in each one she is making it a place of honor and veneration of Our Lord. The main ceremonies at Lourdes today are processions of the Blessed Sacrament and special Masses."

The Archbishop urged everyone to think about evangelization as the archdiocese moves into a Year of Faith.

"There is a real cry for evangelization. We need to go back to our roots to counteract secular humanism. In a Year of Faith there is a special concentration, a special time to look at our parish life, our family life, our religious education. If the Lord were here among us tonight, would he be pleased with what we are doing?"

"WE MUST live evangelization, put it in practice. We must concentrate on reconciliation. We must realize that there are people out there who have drifted from the Faith — perhaps someone in your own family. I hope that this will be a year in which each and every one of us sets a goal to bring at least one person back to the faith, back to the veneration of Our Lady."

Afterwards, as young and old people gathered around Father Connolly, Msgr. Dever and Archbishop McCarthy in the new parish center, there was no doubt that the work done by the first pastors and parishioners had built a solid base for a church that would celebrate many more anniversaries.



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# ABCs of parenting

(Continued from Page 1)

tionships. I've found that by selecting one parent in the family as a resource, one whom the child relates best to, we can go right to work on the problems.

"PEOPLE FIND they are most able to help the child when they have learned how to actively listen . . . not just to the words, but to what the child is *feeling* about himself."

Parents come away from the P.E.T. course relating better to their children and to each other as well, said Dr. Krop.

"They often tell me that the course actually helped them to get along better with their spouse too. The special skills they learned in dealing with their children can be applied to other relationships . . . they are amazed," said Dr. Krop.

"Real growth comes from solving your own problems, not in solving someone else's problems. Parents who are accustomed to blaming other family members for not cooperating or understanding are actually the ones who may have the most crucial need to work things out," she said.



Dr. Lois P. Krop

**WOMEN ARE** usually the most eager to sign up for the P.E.T. course, but after their children begin liking them better, husbands notice and become interested too. Dr. Krop recalled one husband who issued noisy interference in the beginning of the course.

"Take a good look at my face because you'll never see it again after this first session," he told her.

As it turned out, the reluctant

**'Real growth comes from solving your own problems, not in solving someone else's problems'**

— Dr. Lois Krop

parent showed up again for the balance of the sessions. He had just been miffed at first because his wife used a little marital 'blackmail' on him. He loved his Doberman pinscher dearly. But his wife told him that if he refused to participate in the P.E.T. course, she would forever banish the dog from their room at night, said Dr. Krop.

Depression, anxiety and hostility can be "banished" from family life after learning to be an effective parent, she said.

But is there one critical family problem which she finds difficult to surmount?

"JUST ABOUT anything that comes into my class can be worked out. But when I get a child addicted to a substance, then I start to worry. There is usually nothing that can be done except to pull back . . . and wait. Unless it is voluntary, it is almost impossible to help the child."

Increasing stress with morality, peer pressure and TV mania are other perplexing problems which Dr. Krop believes contemporary parents must deal with on a daily basis.

"But by far the major problem is the accessibility and prevalence of drugs."

Parents who are interested in attending the P.E.T. course (a series of five sessions) should contact Dr. Lois Krop at 932-5488 or Catholic Family and Children's Services, 758-0024. There is a \$40 per person enrollment fee or \$70 per couple. (Fees can be decreased under special circumstances).

## Some parental do's and don'ts

### The dirty dozen

Dr. Krop calls the following typical parental responses "the dirty dozen." When a child is experiencing positive behavior and there is a "no problem" area, many of the responses can be used in a productive manner. (Such as asking questions, joking, praising.) However, when a child needs help the 12 responses can become roadblocks to communication.

#### 1. Ordering, Commanding

"You must . . .," "You have to . . .," "You will . . ."

- Can produce fear or active resistance.
- Invites "testing."
- Promotes rebellious behavior, retaliation.

#### 2. Warning, Threatening

"If you don't, then . . .," "You'd better, or . . ."

- Can produce fear, submissiveness.
- Invites "testing" of threatened consequences.
- Can cause resentment, anger, rebellion.

#### 3. Moralizing, Preaching

"You should . . .," "You ought to . . .," "It is your responsibility . . ."

- Creates "obligation" or guilt feelings.
- Can cause child to "dig in" and defend his or her position even more. ("Who says?")
- Communicates lack of trust in child's sense of responsibility.

#### 4. Advising, Giving Solutions

"What I would do is . . .," "Why don't you . . .," "Let me suggest . . ."

- Can imply child is not able to solve own problems.
- Prevents child from thinking through a problem, considering alternative solutions and trying them out for reality.
- Can cause dependency, or resistance.

#### 5. Persuading with Logic, Arguing

"Here is why you are wrong . . .," "The facts are . . .," "Yes, but . . ."

- Provokes defensive position and counter-arguments.
- Often causes child to "turn off" parent, to quit listening.
- Can cause child to feel inferior, inadequate.

#### 6. Judging, Criticizing, Blaming

"You are not thinking maturely . . .," "You are lazy . . ."

- Implies incompetency, stupidity, poor judgment.
- Cuts off communication from child over fear of negative judgment or "bawling out."
- Child often accepts judgments as true ("I am bad."); or retaliates ("You're not so great yourself!").

#### 7. Praising, Agreeing

"Well, I think you're doing a great job!" "You're right! — that teacher sounds awful!"

- Implies high parental expectations as well as surveillance of child's "toeing the mark."
- Can be seen as patronizing or as a manipulative effort to encourage desired behavior.

- Can cause anxiety when child's perception of self doesn't match parent's praise.

#### 8. Name-calling, Ridiculing

"Crybaby," "Okay, Mr. Smarty . . ."

- Can cause child to feel unworthy, unloved.
- Can have devastating effect on self-image of child.
- Often provokes verbal retaliation.

#### 9. Analyzing, Diagnosing

"What's wrong with you is . . .," "You're just tired," "You don't really mean that."

- Can be threatening and frustrating.
- Child can feel either trapped, exposed, or not believed.
- Stops child from communicating for fear of distortion or exposure.

#### 10. Reassuring, Sympathizing

"Don't worry," "You'll feel better," "Oh, cheer up!"

- Causes child to feel misunderstood.
- Evokes strong feelings of hostility. ("That's easy for you to say!")
- Child often picks up parent's messages as "It's not alright for you to feel bad."

#### 11. Probing and Questioning

"Why . . .," "Who . . .," "What did you . . .," "How . . ."

- Since answering questions often results in getting subsequent criticisms or solutions, children often learn to reply with non-answers.

avoidance, half-truths or lies.

- Since questions often keep the child in the dark as to what the parent is driving at, the child may become anxious and fearful.
- Child can lose sight of his or her problem while answering questions spawned by the parent's concerns.

#### 12. Diverting, Sarcasm, Withdrawal

"Let's talk about pleasant things . . .," "Why don't you try running the world!" Remaining silent; turning away.

- Implies that life's difficulties are to be avoided rather than dealt with.
- Can infer child's problems are unimportant, petty or invalid.
- Stops openness from child when he or she is experiencing a difficulty.

### What to do

During problem periods Dr. Krop suggests that parents not use the above "dirty dozen." Instead it is time to utilize the four primary listening skills that are taught in the P.E.T. course.

- 1. Passive Listening:** Express your interest in the child by silence and the use of body language.
- 2. Non-Committal Acknowledgment:** Give impassive grunts.
- 3. Door-Openers:** Make comments like, "Would you like to talk about it?"
- 4. Active Listening:** The process of hearing the feeling behind the message your child gives, putting it into your own words and feeding it back to him.

Once communication has been opened up again, a number of the dirty dozen can again be used in an appropriate, helpful way.



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## Charismatics told 'be pro

By Ana Rodriguez-Soto  
Voice News Editor

POMPANO BEACH — Thousands of South Florida Charismatics praised the Lord with songs, prayers and clapping this weekend in a spiritual pep rally also known as their third annual conference.

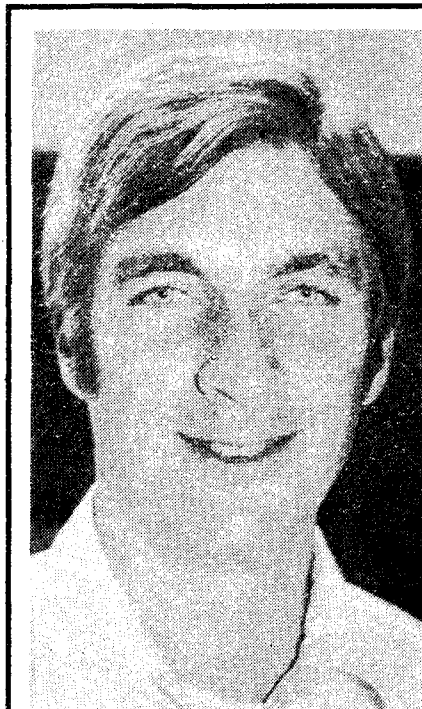
Speakers at the three-day event urged the close to 2600 present to lead the Catholic Church's spiritual renewal and to be "prophetic voices" in these "times of crisis."

"Christians really need to take a real role in what's happening in the country and in the government," said Ralph Martin, noted lay lecturer, writer and leader in the national and international Catholic Charismatic Renewal. The founding editor of *New Covenant* magazine spoke with *The Voice* prior to his keynote speech at Broward Community College's Omni Hall.

"THERE'S A NEED to be Christians, because of today's unfriendly atmosphere," he said. "The reason why these charisms are reappearing in our age is because Christianity is being opposed" by a strong, secular force. "A lot of people are heading away from God."

The word charismatic refers to "spirit-inspired action that helps build up the Christian community," Martin said, therefore Catholic Charismatics are called in a special way to put their gifts to work for the Church.

"The Charismatic gifts are not just for a particular movement but for all



Ralph Martin urged Charismatics to be 'prophets' in these difficult times.



Father Harold Cohen said the gifts of the Charismatic movement are for everyone in the Church. (Voice photos by Ana Rodriguez-Soto)

the members of the Church," stressed Father Harold Cohen, representative to Charismatic Renewal from the Archdiocese of New Orleans whose 15-minute program of Scripture teaching is broadcast on radio and can be seen twice weekly on Mother Angelica's Eternal Word Television Network.

Father Cohen said being Catholic and Charismatic means being "fully Catholic, fully loyal to the Church and fully open to all the gifts of the

Holy Spirit."

The role of Charismatics is to open the Church to "a new receptivity" of the Charismatic gifts which God is giving it. "I feel it's something that God wants the whole Church to be open to."

**SPEAKING OF** the need for evangelization, Father Cohen said "we often forget about the necessity of prophets in the world today." He added that the mass media must be important tools in Catholic evangelization.

"It's extremely important to get the word out. That's the way you get the word out today. The world is evangelizing the Church through television faster than the Church is evangelizing the world. We've got to use the same methods."

Father Cohen noted that three popes in recent times have prayed especially for the Holy Spirit to "come and renew the face of the earth," in the words of Pope Leo XIII. Charismatic Renewal, he said, is an answer to that prayer, and to the similar prayers of Pope John XXIII and Pope Paul VI.

Charismatic Renewal, which actually began in the Protestant churches and spread with the founding of the Pentecostal churches, first came about in the Catholic Church in 1967, through a group of students and teachers in Pittsburgh's Duquesne University. From there, it spread to other universities, eventually to parishes in the United States and from here to Europe.

**A RECENT SURVEY** showed that about 18 percent of Catholics in the United States consider themselves Charismatics, approximately six

million people. There are another 2-3 million Catholic Charismatics in the rest of the world, and with Protestant Charismatics and the members of the Pentecostal churches, the numbers add up to about 35-40 million, according to Martin.

"Certainly it's only a minority of Catholics that have experienced it personally," he added, but from the beginning it has been sanctioned by the hierarchy of the Catholic Church.

Martin said that although there have been some excesses and "misguided zeal" among Catholic Charismatics, the movement is primarily responsible for "making Second Vatican Council really come alive in people's lives."

Charismatics took the lead in reading the Bible, forming action and prayer groups and becoming involved in the life of the Church, all recommendations of Vatican II, Martin said. "Most of the people serving in the parishes have become aware through the Charismatic movement."

Although some Catholics still harbor doubts about the movement,

## 'God

By Ana Rodriguez-Soto  
Voice News Editor

POMPANO BEACH — The "fat and black" woman shouted to the thousands who hung on her every word: "God is concerned about you . . . in a very personal and particular way," she said, pausing. "He knows the mole that's on my belly." Laughter. "And I'll tell you more, He delights in it." Clapping and shouts of "Praise the Lord."

Ursula Bleasdel was teaching theology and the hall-full of people were listening. She spoke powerfully, with the strength of an old-time prophet and the joy of a newly-freed slave.

"God chose to come into the garbage of my life and in an instant to change all that garbage into an instrument" to witness to his power and faithfulness, she said. "When we are ready, God comes into the garbage can. He pulls us out and cleans us up . . . He makes out of us instruments of love . . . giving hope to those who are still in the garbage and want to come out."

"IF CHRIST sends us, He goes with us and He enables us because He has promised that He would do that," she continues, her voice rising. For Christ says that "even though it looks like a garbage can to you, I, high and holy God, have chosen to dwell in the heart of a humble man." By now, the thunder of the applause has drowned her out.

In this way, the woman affectionately known as "Babsie" brought down the house at the third annual



More than 2600 Charismatics attended the three-day conference at Broward Community College's Pompano Beach campus. (Voice photo by Ana Rodriguez-Soto)



## phets' in times of crisis

Martin said, they can soothe those fears by "just talking to Charismatics and finding out that they're ordinary human beings and good Catholics."

"SOMETIMES PEOPLE think we're elite because we have something that we want to share," Father Cohen said. "I would like to see Catholics who . . . have not yet experienced the power of the Spirit in their lives to come and experience it."

He added that "the Church is going to see men emerging from the Charismatic Renewal who can preach and teach and have a great power and also people with a great gift of healing." Charismatic people, of course, don't have to belong to the renewal, the priest said. "(Pope) John Paul is an extremely charismatic pope, really filled with the Spirit and a tremendous apostle and evangelizer."

Among the charisms or gifts mentioned in Corinthians as given by the Holy Spirit are healing and speaking in tongues. Ephesians mentions being apostles, prophets, evangelizers, pastors and preachers.



A group from St. Timothy parish in Miami joins in the celebration. (Voice photo by Ana Rodriguez-Soto)

## comes into the garbage can'



'Babsie' Bleasdell brought the house down at last weekend's third annual Catholic Charismatic Renewal conference. (Voice photo by Ana Rodriguez-Soto)

Catholic Charismatic Renewal conference held last weekend in Broward Community College.

The jovial Bleasdell, who lives with her doctor-husband and children in her native Trinidad, West Indies, is the founder of the first Catholic Charismatic prayer group in her country and a leader of Charismatic Renewal in the Caribbean region.

But, she said in her Saturday talk, she experienced the gifts of the Spirit only after she became uncomfortable with the changes taking place in the Catholic Church whose precepts she had followed all her life.

"After Vatican II, they were untell-

ing me all the things they had told me," she said to laughter and clapping from the audience. Simply being Catholic, praying the Rosary and going to Mass every Sunday no longer guaranteed passage to Heaven, the bishops were saying. So, taking only the Bible, she formed a prayer group which met in her home every week, in order to "go and talk to God ourselves (because) those priests had gone mad."

Slowly, she found out that the One and Only Truth was Jesus, a fact she had known intellectually from her Catholic church but the reality of which she had never truly experienced

with her heart.

"WE'VE GOT TO believe with our hearts as we confess with our lips," she explained. After finding Christ, His Spirit enables us to understand and accept more clearly all the teachings of His Church.

"It is the business of the Church to cause people to meet the person of Jesus Christ," she told *The Voice* later. But "the Church is living as an institution and not as a resource of power (of the Holy Spirit)."

Bleasdell said Charismatics must "make (others in the Church) uncomfortable" enough to seek Jesus and truly make Him part of their lives, for only then can they begin to exercise the gifts they have been given. "I think the whole Church should be Charismatic."

Referring to some excesses within the renewal which have caused many in the Church to doubt or even fear it, Bleasdell said "some people go overboard and they exaggerate, but because a child burns a house down with a match does that mean we stop using matches? We should not be afraid of the whole because of the mistakes of the part."

In one of her talks at the conference, she spoke of the ways in which the Church can combat the influences of Voo-doo and other pagan religions, beliefs especially prevalent among people in the Caribbean region and, to a certain degree, among the Haitians and Cubans in South Florida.

Belief in these cults dates from the time when Catholic priests accompanied the Spanish and French col-

onizers of the New World. Forced to practice Catholicism, a religion whose words and rituals they could not understand and one which did not address their need for healing and prayers, they reverted to their ancestral faith, using the names of Catholic saints to cover up the names of the spirits they worshipped, Bleasdell said. "These 'saints' are just a front for evil spirits, and their power is very real."

PEOPLE TODAY turn to the same practices because "the Church is not fulfilling the purpose for which God has called them. People need healing and God knows that," but the institutional church does not provide it, she said.

Like an antenna which picks up all transmissions, "these people are open to the Spirit world," they're just picking up the wrong signals. Instead of attacking the antenna, she said, the Church should concentrate on getting it hooked into the right signal, Jesus Christ.

"They should really preach Jesus Christ (and) . . . all those things fall away" because those religions function on premises of slavery and appeasement of spirits, while Jesus offers freedom and the liberation that comes with the Holy Spirit.

"Lots of people come only for healing," she said of the Charismatic movement, "but when they find Jesus they stay. It doesn't matter for what reason they come."

As she said in her talk, "Who can behold Christ and not fall head over heels in love with Him?"



# Matter of Opinion

## Israel following route to healing

It is encouraging to see that Israel is, after all, going to make an investigation into the Beirut massacres.

This is good for several reasons.

The probe will help establish facts to counter emotional charges from within Israel and from without which have only added more pain and bigotry to the tragic events.

The probe will be good for the moral health of Israel in the sense that an open airing of a disturbing incident is psychologically better than suppressing it and having it continue eating away like an unacknowledged sickness.

The probe will also be a score for democracy everywhere.

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### EDITORIAL

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proof that, despite national imperfections, open, democratic nations are honest and strong enough to face their mistakes and learn from them.

You will not see any internal probes over the firing squads and kangaroo justice being practiced today in Iran. And, for that matter, those in Lebanon who actually did the killing will not likely face any form of legal justice, due to that country's chaotic condition. And as a matter of perspective it should not be forgotten that massacres on a larger scale than the ones in Beirut have been reported in El Salvador. Further, weapons for the killing in all the above mentioned countries were supplied largely by Uncle Sam. Lest we become too self-righteous . . .

## Television bigotry

*The Voice*, in its previous two issues, ran long articles by Rev. Donald Wildmon, discussing the immorality of television and the anti-Clerical depictions the networks love so.

If there is any doubt about the accuracy of these charges, an upcoming show on NBC should wipe them away. Rev. Wildmon points to the planned mini-series based on the book "Celebrity" in which a leading character named Thomas Jeremiah Luther (how many clergy do you know with a name like that?) is involved in a gang rape of a girl, attempts blackmail of two of his former classmates and murders one and wounds the other and specializes in deception and fraud in evangelistic healing crusades.

Airing of such a story is not surprising, considering that the same network in June aired "Sister Sister" in which a minister stole church funds to finance his political campaign and com-



mitted adultery with a member of his church and her sister.

But can you remember the last time you saw a clergyman presented on TV as a caring, intelligent person? The program "Father Murphy" would come to mind, except the "Father" was not really a priest but was impersonating one.

Even good lay people are never depicted as religious. Whenever religion is brought into a television plot it is almost always used for the purpose of depicting hypocrisy or fanaticism.

No wonder Christians today are so timid about citing their religious beliefs in the workaday world of America.

## Letters to the Editor

### Need Bishop Sheen

To the Editor:

As I began reading the article on Catholic TV, my mind instinctively said, if only we had another Bishop (Fulton) Sheen. When I finished reading, I found I wasn't alone in my thinking.

I agree, the Mass should be televis-

ed for shut-ins, but as for the other programs, those I watched had absolutely no holding power.

There was nothing wishy-washy about Bishop Sheen. He was strong, as the church was strong. He preached God, and the salvation of the soul. Today man and his needs come first. God, and the soul, are an afterthought.

Until the church goes back to being the Catholic Church, and not a

humanistic, Now Church, I believe we will get weaker, and weaker.

Years ago it wasn't necessary to keep saying, love your neighbor. That was second nature to a good Catholic. You loved God, and the love of your fellow man came naturally.

Today we don't need God. We are sinful, fearless Saints in our own right, as evidenced by the difference in the Confessional and Communion lines.

If we listen more to the Word of God, and less to some of the modern day theologians, we might find our way back.

We had a good, strong, beautiful church until these infiltrators got a foothold, and began chipping away.

When I remember the church of the past, and look at the church today, no one can tell me the changes were for the good of the people.

Mrs. Sara Quinn  
Palm Beach

# Rebelling against God

Now and then we are saddened by a loved one tossing away his Christian heritage, turning his/her back on God and living as if this earth is eternal and there will be no accounts to settle with anyone. In sadness we mull over the foolish decision and think it a more reckless act than the compulsive gambler laying his family and home on a single roll of the dice.

But in so appraising the folly of another, we easily forget that we ourselves at one time or another had the same makings of a revolution going against God.

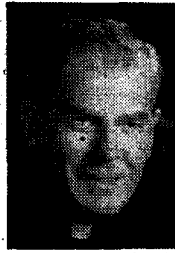
We didn't carry placards nor hop on a car hood to proclaim our delivery from slavery to God. We didn't try to convince our friends that God really is a stupendous myth and Christianity should be on the library shelf along side of Aesop's fables.

**"How often has the sudden death of a dear one suddenly made us swiftly change our idea of God and look upon him as an enemy. An enemy! We ask, 'How could a good God do such a thing?' We demand of him an explanation that will take away our hurt and restore him to our good graces."**

No, nothing dramatic like that. But the fact is that agnostics and the irreligious have no monopoly on the practice of rebelling against God or strenuously disagreeing with him. We do the same! Usually we don't realize it. Perhaps because we are so close to ourselves and have not developed an objective way of self judgment.

How often has the sudden death of a dear one suddenly made us swiftly change our idea of God and look upon him as an enemy. An enemy! We ask, "How could a good God do such a thing?" We demand of Him an explanation that will take away our hurt and restore him to our good graces.

A SERIES of problems, one after another like elephants linked in a parade, pass through our



BY MSGR.  
JAMES J. WALSH

lives and stir resentment and bitterness, usually against God. Why does he let these things happen, we moan to ourselves and others. We may not get to the point of waving an angry fist at heaven, but the urge was there. The seeds of rebellion were sown.

Well, it's true that many things happen in the course of a lifetime which put God in an unfavorable light from where we stand. Time and again we are humiliated by some "dumb thing" that happened. Frequently we have to bend our necks and accept a situation that appears neither reasonable nor just.

On the other hand, we have to admit that there are some long periods that are tranquil and comparatively relaxed. We more or less take them for granted, although we may quip to a friend after a vacation that we never had it so good. Everything was looking up.

THEN SUDDENLY the pin prick of adversity exploded the fragile dream world and we find ourselves faced with something we can neither dismiss nor control. The fact that we don't like it is part of our nature. We easily give into resentment and burn inwardly.

God knows better than we that the fires of resentment are only banked at all periods of our life, and a strong wind can fan them into a frenzied fire.

Why? Who has the full answer? I don't! I have parts of the answer, and so do you. If we put it together firmly when not under pressure and make it a living conviction of faith, it will be there when

needed for support, and faith and trust will not seem to be disintegrating.

Take the simple fact we present to a child. We are creatures, not the creator. Very frequently we act like God. We don't have to look far to find many gods enthroned by themselves until a feather weight bit of adversity knocks them over.

WE ARE all children, no matter what age, children of God. Therefore, like all children, we are a fully dependent people. Jesus and St. Paul often used the word fool. They had in mind those who ignored God's will as if they would not pass through the door of death and stand before his judgment seat.

To keep life's problems in focus we have to keep clearly in mind life's meaning — namely, to love God and neighbor in the midst of difficulties and pass the test. We must never forget we are on a pilgrimage through life. We are travelers. This is not a lasting city. Our journey can be called to an end any day at any hour. We have no control over that. In a sense, we are sitting in the International airport at all times just waiting to have our plane to eternity called out.

Our secret resentments and open rebellion come only after we forget that we came from God and we are most certainly going back to Him, and neither Caesar nor Alexander nor Genghis Khan nor Hitler could stop that. So we belong to God. We are His property. He prefers to call us His sons and daughters, members of the divine family, marked with the signs of royalty. He wants to remind us that apart from Him, we are nothing. We have no rights. There is no court of appeal other than His. And since Adam, life is hard. It is a testing ground of obedience. It is not meant to be a little heaven empty of problems. It is a time to trust Him, that He is good and merciful even when we hurt most, as His mother did at the cross.

Our first and last concern must be to accept the will of God in all things, remembering always, "My ways are not your ways; my thoughts are not your thoughts."

(Msgr. Walsh is pastor of St. Agnes Church in Key Biscayne.)

# Quality versus Quantity

I was surprised the first Friday evening of the new school year when I went to the university library only to find it was closing at 8 p.m. The reason? Budget cuts.

When I compared this year's school calendar with a calendar of 10 years ago, I found the Christmas vacation was considerably longer today in most schools. Christmas vacation often will last more than five weeks. A reason? To save on fuel and cut the budget.

One cannot but sympathize with administrators who are responsible for keeping their institutions open in the face of slim budgets. Administrators must have analytical minds capable of identifying every working part of their institution. They also are expected to keep in mind the institution's value, tradition and especially the human beings involved in making it work smoothly.

ONCE ADMINISTRATORS have identified all the institution's separate parts, they need to set priorities. And let's not forget it often takes a strong stomach to issue a pink slip to a person because of budgetary measures.

Alongside the concern for budgetary cuts, I think educational institutions are affected by the growing sentiment that Americans have wasted or taken for granted the rich resources they inherited. Some people feel the time has come to find out how an insatiable thirst for the pleasures of life balances with the need to save and to preserve



BY FR.  
EUGENE HEMRICK

resources for the future.

I believe inflation and waste could bring a country down if they are not controlled. There is a need, therefore, for courageous administrators capable of eliminating the waste of resources on college campuses.

But administrators should be concerned with more than just numbers. A balanced budget may reflect a qualified administrator skilled in managing funds. It does not necessarily reflect quality.

LET ME return now to the library at my university. As I see it, administrators should be concerned over conserving electricity, heat and the personnel needed to run a library. But, in addition, they must be concerned with inspiring students to use that learning facility. It is the life blood of education.

Time is essential for quality education. It takes

time to read, digest, analyze and synthesize educational material. Time lost can be a blow against quality.

We need courageous administrators capable of respecting the need for time as well as capable of balancing the budget.

Lately I have noticed an increased concern with quantity. "How much will it cost?" "How many do we really need?" "How small should we keep it?"

This quantitative mentality is summarized often by the phrase, "Let's keep it practical."

LESS AND less do I hear people venturing support for ideals. Creativity is mentioned more in light of what it will save in dollars than what it will inspire. In fact, it is almost a sin to inspire anything new if it means changing the budget.

With the economy forcing us to be more practical, education is not the only field being affected by a budget crunch mentality. Every discipline of worth is feeling it.

It might be good to remember a common occurrence of the Depression. Although the mother of the house could not buy food in the quantities and qualities she wanted, often she was not stopped from putting out a good meal. Using imagination, creativity, inspiration and a few well chosen spices, many a gourmet dish was produced.

I think modern administrators could learn from this.



## The shame of El Salvador

Almost every day more bad news about El Salvador hits the newspapers, usually announcing that the death toll is on the rise.

During one recent two-week period, the legal aid office of the San Salvador Archdiocese reported 270 people killed, including 197 civilians.

All four bishops of El Salvador now have united in demanding negotiations among the various parties to end the conflict.



BY  
ANTOINETTE BOSCO

Not long ago, I saw a TV documentary titled "Roses in December." It was a story of the life and death of Jean Donovan, the lay missionary murdered along with Maryknoll Sisters Ita Ford and Maura Clarke and Ursuline Sister Dorothy Kazel in El Salvador on Dec. 2, 1980.

THE TITLE came from one of Ms. Donovan's letters home in which she asked, "Where else would you find roses growing in December?" She did not believe she was in danger because they would not hurt a "blonde American" she said once, laughing.

But, in a place where discord is built into the very structure of society, where brothers kill brothers in a civil war, even a blonde American can become a victim.

Pope John Paul II has labeled that hit-and-run killing a "fratricidal war" caused by "deeply rooted social injustice." He has called on both sides to "lay down their arms."

The irony, the confusion and controversy in this story revolve around the role of the U.S. government in El Salvador. On July 28, the Reagan administration certified that human rights had shown improvement in that country.

The certification was required to justify the administration's request for millions in military aid to El

Salvador in 1983.

SEN CHRISTOPHER DODD, D-Conn., called the administration's action a "sham" that will give the "green light" to more violations of basic human rights in El Salvador. It doesn't address the "fundamental issue of certification," he says: "Do the policies of the Salvadoran government reflect and result in an increased commitment to human rights, land reform, control of the security forces and an investigation into the Americans' murders?"

Answers to his questions stack up like this: "Civilian murders by the government-backed military in the first six months of 1982 totaled 2,829," according to Amnesty International.

The land reform program has come to a standstill, according to the international development agency, Oxfam.

Six Salvadoran national guardsmen were being held for the slaying of the religious women. Meanwhile, the investigation into the deaths of the women remained murky. Family members decided to sue the State Department to obtain information they think is being withheld.

Rep. Peter Peysers, D-N.Y., claims a "cover-up operation is underway in the F.B.I., the State Department and administration."

ALSO, WITH all the U.S. economic aid flowing into the country, El Salvador, with 4.9 million people, is the fourth largest recipient of American assistance in the world, according to a Chicago Tribune report.

I can't get "Roses in December" off my mind. It chills me to think of what happened to those four women as they went about their Christian work. I am ashamed to think the United States has dillydallied in trying to seek the truth about the deaths of four Americans while rewarding a repressive government in a country that, in Dodd's words, "remains a steaming cauldron."

Dodd added, "All of Central America now threatens to become a massive and bloody battlefield, and our no-questions-asked military aid policy leaves us in a dangerously vulnerable position." Dodd is a former Peace Corps worker in the Dominican Republic.

I think it's time for the American people to ask these questions too.

(NC News Service)

## God loves the squirmy boy

Dear Mother of a Squirmy Boy, I wish you would leave him alone. I sat directly behind you at Mass this morning. You were surrounded by your fine children, both beside you and in the row in front of you. Your little boy, who must be six or seven, was in front of you and you wouldn't leave him alone.

I suppose it was because he squirmed around a lot, for he did, but God made little boys squirmy. You kept at him to kneel with his back straight, motionless, and I could see he tried. It wasn't that he was being disruptive or irreverent.



BY  
DALE FRANCIS

You wanted him to keep up with the missalette. The truth is that isn't what he should be doing. In your generation there was an emphasis on the missal. But it is understood now that it is better to listen to the readings and to the words of the celebrant. The missalette helps, when acoustics or just your own hearing make it impossible for you to hear everything, but the use of the missal isn't the norm. So by insisting that your squirmy boy keep up with the Mass in the missalette you didn't really help him understand. Any how, Mother, what seven-year-old can really keep up?

I KNOW concern was well-motivated. You only wanted your son to show reverence and attention at Mass. But all he was doing was forgetting to turn the pages of the missalette and sometimes forgetting to sit ramrod straight and squirm around. I wouldn't want to hurt your feelings, I'm sure you

are a very good Catholic, but the fact is you were the only distraction, making your corrections of your son.

But it wasn't the distraction that concerned me, it was the thought that your little boy might be getting the wrong idea about God. God loves squirmy little boys — and squirmy little girls, too, although God knows little boys are squirmier than little girls usually. He knows how hard it is for little boys to sit up straight and pay attention to every word spoken at Mass and God knows seven-year-old-boys are bound to lose their place in a missalette.

IF MOTHERS and fathers forget this and think that what God wants is for children to act like little grownups, although the truth is grownups squirm and lose their place, too, then children may get the wrong idea about God.

What we need to understand, not only while we are children but when we are grownup, too, is that God knows us and understands us and loves us anyhow. God is never surprised that at Mass a little boy may itch and have to scratch where he itches. God knew all about that itch. God isn't even surprised when we're grown up that sometimes we don't do everything we should do or do somethings we shouldn't do and He's ready to forgive us. How much more easily He must forgive a squirmy boy at Mass.

So, Mother, don't teach your child that God is a strict taskmaster, standing over us all looking for any violations, drawing a straight line that everyone has to walk, like tight-rope walkers with no net beneath.

Teach children how important Mass is and that they shouldn't disturb others and that the grace will touch them, too, but let the atmosphere be one of being in the presence of love. If they begin that way, they'll grow up that way, knowing that God understands us as no one else does, better than even we understand ourselves, and knowing us with all our faults and weaknesses, loves us anyhow, and what He really wants is for us to love Him back.

(Dale Francis is a nationally syndicated columnist.)

## Before you get married

Q. A girlfriend of mine got a divorce after being married only five months. I don't know the causes of the split, but it sure makes you wonder. Your comment, please. (Maine)



BY TOM  
LENNON

A. I put your question to Tim, who is 24 and was divorced after being married a year and a half. In his answer, Tim sounds at first like a male chauvinist pig — but read on. Here is some of what Tim said:

"My wife was sensible in many ways, but a lot of chicks today are just plain crazy. They don't know how to cook a meal, and they think you're going to take them out to a restaurant every night.

"They don't want to do the laundry. They think they can just take a load home to mom, and she'll do it. I'm not kiddin', man. A lot of them really think that way.

"CLEAN THE house? Dust? Wash windows? They're not about to do any of that stuff. They're — they're irresponsible.

"And lots of guys are just as bad. They think they can spend a lot of time playin' baseball and never help out with the housework.

"Or they think they can go out drinking beer every night and not spend much time with their wives — except when they want to hop in bed.

"The guys ought to think about doing some housework too. They should know how to make a meal and fix a clogged drainpipe and be prepared to cut the grass and shovel snow.

"A hell of a lot of guys are just as irresponsible as the girls. These kids aren't even remotely ready for marriage. They have to grow up first."

THEN TIM'S answer struck a more positive note. "Communication is what's important," he said. "It's necessary not only after marriage but also before."

"My wife and I really didn't know each other well, and that's what caused a lot of our troubles.

"We went together for a year and half before we got married — and still we didn't know each other well.

"A couple should do a lot of serious talking before they get married, and they should ask each other some serious questions.

"I'm inclined to think it's a good idea to have a couple of really big fights before you get married. Find out what your future partner is like when he or she gets angry.

"Get to know the other person's qualities as well as you can."

One thing more is extremely important too — but Tim didn't mention it. Ask the Lord to enlighten you about your vocation in life. Then, if it is marriage, ask him to guide you.

(NC News Service)

## Motivating the college student

**Dear Mary:** My son has always been a good boy. He is intelligent, but does not make an effort to study for good grades. We have asked him to try, yet he seems to defy us. He entered a fine college this fall and I am worried that he will continue to take school lightly. — Pennsylvania.



BY DR. JAMES  
AND  
MARY KENNY

You say your son entered a fine college. He must have done something right to be accepted there.

At this point your son may think other things are more important than studies: sports, friends, girls, job, or merely sitting and dreaming. Whatever his goals, they are not yours.

Goals are personal. You can agree or disagree with his goals, but you cannot give him yours. He must form his own.

When children leave for college, parents have little direct influence over them. Your son is an

adult now and is responsible for his own performance. Here are some ways you can support him.

Keep in touch. Write him regularly, preferably every week, whether he answers or not. The majority of college students are not good correspondents.

When you write, tell him about the newsy happenings in the family, the neighborhood, the parish. Keep him aware of what is going on at home.

Do not use your letters to give advice. You already indicate that giving him advice has not worked. Does your son know why he is in college? Of course. Does he know what you and your husband expect of him? Of course.

Do not inquire anxiously about how his life is going. When children have real problems, parents usually learn about them quickly.

What your son does need is the quiet assurance that you have confidence in him and expectations for him, and that you trust he will live up to these expectations. This attitude cannot be communicated directly, but can be conveyed through regular letters that treat him as an adult.

Here are two typical letters parents might write to a son at college. The first is full of advice and judgments.

"Dear son, How are You? Your father and I are fine. I hope you open a checking account in your new town as soon as possible.

"Do they have washers in your dorm? You

should keep whites and colored items separate when you wash them.

"I hope you like your classes. You'll need to study regularly so that you don't fall behind. I understand that dorms are often very noisy. You'll probably do better if you go to the library to study.

"Please write every week. Your father and I are concerned about you."

Another parent might write this newsy letter, much more appropriate for an adult child:

"Dear son. Dad and I just took Grandma out to lunch. She loves to go out to eat.

"Your sister started driver education. She can hardly wait to get her license. I guess I won't long have the car all to myself.

"I hope you enjoy your classes. We're eager to hear how you are getting along. And we send our love."

The second letter quietly assumes an 18-year-old son can take care of himself. The parent is sharing her life, not entering her son's life.

Communication is a two-way street. You cannot make your son travel it. But keep the street open by showing that you care for him and support him and by sharing yourself with him.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College, Rensselaer, Inc. 47978.)

(NC News Service)

## Stitchery and spirituality

A woman asked me once why I never printed any recipes in my column. I confess I didn't know how to respond. Frankly I don't know why she even asked me a question like that because I've never pretended to be either a gourmet cook or a household columnist.

On the other hand, I frequently meet people who are surprised to learn that I like to sew. Why? Because I write. I couldn't write if I didn't sew — at least I couldn't write well. Sewing is a release for me, not work. After a full day at the typewriter, I look forward to an evening of sewing in my cluttered corner off the family room.

It frees my mind to wander and think. It invites the kids to sit nearby and talk of their day. Many's the evening my husband grabs a chair nearby and we talk in a quiet unhurried way, maybe about an important family matter but more likely that easy kind of spousal conversation that handwork fosters.

The more I write the more I sew. I just finished my longest and most difficult book and simultaneously my longest and most complicated quilt. I need a balance of both to do either well.

**THIS BRINGS** up an auxiliary issue — handwork at meetings. People who don't understand the mind release that handwork brings tend to criticize those who knit or crochet in front of a speaker. I know a speaker who is deeply offended whenever he finds such a woman in his audience.



BY  
DOLORES  
CURRAN

It doesn't bother me at all — in fact, I frequently add a note to brochures and publicity: "Bring your handwork."

I know that these women are listening more carefully as a result of their handwork. They belong to that large group of people whose minds are freed by activity with their hands. I'm testing the validity of this theory by trying something new this year. For years I've conducted three annual days of spirituality for women at a local renewal center. They come, sit in straight chairs and listen. Occasionally, one will ask beforehand, "Do you mind if I embroider?" and I notice others wishing they had brought their handwork.

This year we have planned three mornings of "Stitchery and Spirituality" — a deliberate invitation to women who join handwork classes elsewhere to come and applique, quilt, embroider, knit, hem, crochet or even sketch together while

praying and meditating.

**I INTEND** to use some scripture, meditation, poetry, sharing, prayer, and lecture during the three-hour morning of handwork. I believe that their handwork will free them to concentrate on their spiritual lives and also that it will assuage their guilt for taking a morning off from housework. They're bringing their work with them.

Early registration numbers tell me I'm on the right track but I'll report to readers later on to see if the sense of community and sharing I anticipate materializes.

One of the worries of women today is that they aren't spending enough time on their spiritual lives. They want an alternative to the prayer group and this might be it. I'll let you know.

Meanwhile, for those who are offended by handwork in the group, perhaps these words will help you better understand that these women aren't being rude when they stitch and listen. I find it flattering when they bring their handwork because it tells me they feel comfortable enough with me to view me as a friend who might be sitting in their kitchen and sewing while talking about some pretty important things.

Handwork and mindwork are not mutually exclusive but they inspire and nurture one another. They go together like real life and faith.

—Alt Publishing Co.

## Family Night

### OPENING PRAYER:

Lord Jesus, all creation sings your praises, for through you is the salvation of the world. Lord Jesus, yours is the greatest story every told. We praise you now and forever. Amen.

### SOMETHING TO THINK ABOUT:

Listening to a great story gives much pleasure. Stories can tell us much about ourselves. Great stories contain pearls of wisdom that can be savored like hot chocolate on a cold

winter night. Every family has its own collection of stories. What are yours? What important messages are in the special stories that are your favorites?

### ACTIVITY IDEAS

#### Young Families

Have each family member share his or her favorite story and tell why it's so special. Mom and Dad share an old family story that has been important in the family history. How much of it is true for sure? Share why

the story is especially meaningful. Share what you know about the persons in the story.

#### Middle Years Families

Complete the following:

1. My all time favorite story is . . .
2. My favorite scripture story is . . . Why?
3. The story that impressed me most as a child was . . . I liked it because . . .

4. A good story should . . . Why did Christ tell so many stories in the gospels?

### CLOSING PRAYER

Dear Lord Jesus, thank you for this chance to be together. Bless our family and friends this coming week. Teach us to be patient and kind especially to one another. Amen.



# Scriptural Insights

## MARRIAGE IS A COMMITMENT

Readings: Genesis 2:18-24; Hebrews 2:9-11; Mark 10:2-15

By Fr. Richard Murphy, O.P.

No one will dispute the fact that we live in a constantly changing world. TV shows come and go, each sport has its time and must make way for another. And our styles — what a kaleidoscope! Whether it is clothes or cars or shaving-creams or over-the-counter medicines, everything keeps changing.

Morals too seem to be changing. Things once absolutely taboo are now taken in stride: divorce, live-ins, the drug culture and cheating, are now so common that no one seems to notice. Of course the church notices, and in the name of God steadfastly proclaims the traditional morality — good is good, and evil, evil.

GOD MADE man and then, according to the picturesque account

of Genesis, brought all the animals before him. The man gave names to all the animals (signifying his power over them), but none of them was a fit companion for the man. God therefore made a woman for him, a helpmate. She was of the man's own nature, as human as he, and as much God's creation as he.

In the midst of a changing world, God expects His children to live according to His plan. "It is not good for man to live alone," God said, and Jesus added: "What God has joined let no man separate."

One of man's great prerogatives is his ability to make decisions. One of the truly great decisions is that of choosing a partner in an exclusive relationship — marriage — that will last until death. There are few more thrilling spectacles than that of bride

and groom solemnly declaring, before God and His church and all the world, that they take each other for better, for worse, for richer, for poorer, in sickness and in health, until death!

MARRIAGE calls for courage, constancy, and commitment, words that conjure up such exciting things as risk, danger, adventure, success, and an abiding awareness of God's presence. Commitment like this implies the taking of a direction with the eagerness of youth and confidence in God's unfailing help along the way. How sweet it is to belong to somebody and to share one's life with a loved one. There is a bonding that owes much to faith, and hope, and love.

The frequency of divorce testifies to the difficulty of living a common

life. Even among Catholics there are heartbreaks and separations; sometimes marriages are annulled. Jesus was opposed to divorce, and so is His church, but sometimes what all had thought to be a valid marriage was in fact not valid. It is the province of ecclesiastical tribunals to assess the evidence for or against the actuality of this or that marriage. But an annulment is not the same as a divorce.

The church struggles manfully to maintain the dignity of married life. Those engaged in the vocation of marriage are reminded that they must live in a responsible and mature fashion, keeping God in the picture. The rewards are many and great: the gift of new life, the opportunity for dedication and commitment, and for handing the gospel values on to the next generation. (Alt Publishing Co.)

## Baltimore Catechism needs updating

Q. Some time ago in a column on unbaptized infants, you wrote that on this matter Catholics frequently tend "to lump together essential and basic Catholic doctrine with teachings which are at best speculative and unofficial."

I feel that this is confusing and un-

natural happiness of heaven. (No. 324).

I think you are wrong by not clearly saying, on this point, that the Baltimore Catechism was in error. You should explain how it is possible for the church, contrary to the opinion of many even today, to be mistaken in some of the formulations of its teaching. (Kentucky)

A. I'm grateful to the writer, a Catholic high school educator, for pointing out a fact which should have been made more clear in my response. The point is well made, and echoes the more formal statement of the Second Vatican Council:

"Christ summons the church, as she goes her pilgrim way, to that continual reformation of which she has need insofar as she is an institution of men here on earth.

"Therefore, if the influence of events or of the times has led to deficiencies in conduct, in church discipline, or even in the 'formulation of doctrine' (which must be carefully distinguished from the deposit of faith), these should be appropriately rectified at the proper moment." (Decree on Ecumenism, Chapter 2, No. 6. Emphasis mine.)

Q. A woman who had been ill for several weeks told me the priest in the hospital anointed her every day. Is this a regular or irregular procedure? (Delaware)

A. The sacrament of the anointing of the sick may be repeated if the in-

dividual recovers and then gets sick again or if, in the same illness, the danger becomes more serious. Under no circumstances, however, would this sacrament be administered every day.

I suspect your friend was confusing

a simple blessing and prayer with the sacrament of the sick.

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



BY FR. JOHN DIETZEN

convincing for many of your readers.

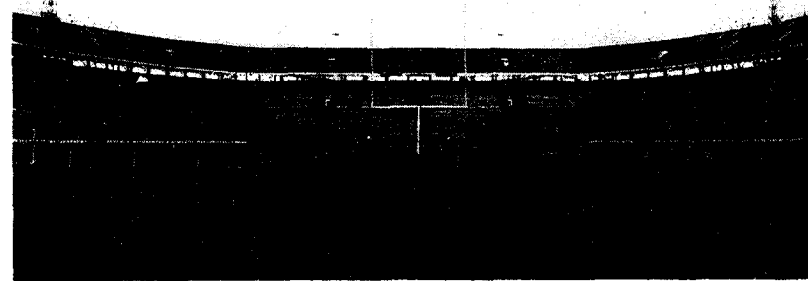
You concluded, "In its official teaching the church has never pretended to know what happens to unbaptized infants." True. But aren't you disregarding the grim reality that generations of American Catholics believed that everything in the Baltimore Catechism was unchangeable, official Catholic doctrine.

Just how were our Catholic youngsters to discriminate between the official teachings of the church and those which were "speculative and unofficial"? Regarding infant baptism, this catechism says clearly that infant baptism is necessary for salvation and that infants who die without baptism cannot enjoy the super-

### The number of children reported abused or neglected in Florida last year would fill the Orange Bowl.

Every day, more than 195 kids are reported abused or neglected in Florida. Kids of all ages, races, classes and sex—abandoned, physically hurt, even killed. What is even more shocking is that for every case of child abuse reported, two go unreported. Victims need your help. So do abusers. Do your part. If you think a Child is being abused, report it. You could save a child's life.

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'INCHON'

## Moon's movie a costly mess

By Michael Gallagher

NEW YORK (NC) — "Inchon" is not the worst movie ever made, but it's certainly the worst outrageously expensive movie ever made. Or to put it another way, it's certainly the worse movie ever made starring either Laurence Olivier or Toshiro Mifune. It's also the worst starring both of them together, but since no other movie but it does, it wouldn't be fair to say so.

The chief backer of this deplorable mess is the Rev. Sun Myung Moon, billed above almost everybody else as "special advisor." Presumably "Inchon" is the Korean religious leader's tribute to Gen. Douglas MacArthur, the savior of his country from communist invasion, but if he had had friends like Moon in his lifetime, the general would not have needed Harry Truman.

INCHON is a port city on the Yellow Sea, not far from Seoul, Korea's capital. In September 1950 it was the scene of MacArthur's final triumph. At the age of 70, when members of most professions, not excluding the military, are enjoying retirement and savoring past accomplishments, MacArthur, in the face of grave misgivings on the part of his own staff and staff opposition from the Pentagon, conceived a brilliant but risky flanking action against the North Korean army which had swarmed across the 38th Parallel two-and-a-half months before.

All this inherent drama, however,



YOUNG AND OLD — George Burns, left, and Robby Benson star in "Two of a Kind," a drama that explores the special love between a 21-year-old retarded man and his aged grandfather on "G.E. Theater," airing Saturday, Oct. 9 on CBS (WTVJ, Channel 4 in Miami.) (NC photo)

is lost entirely in this wretched retelling, which works in a preposterous subplot involving an adulterous Marine officer (Ben Gazzara) who finds time to make up with his

estranged wife (Jacqueline Bisset) while saving the day for MacArthur at Inchon. As for Bisset, she gets to save some adorable orphans.

THE BATTLE sequences, though obviously expensive, are indifferently staged spectacles with no dramatic impact.

Olivier is completely miscast as MacArthur, even allowing for some dreadful makeup and Olivier's unfortunate attempt at an American accent.

Mifune, the star of some of Akira Kurosawa's greatest films, is more fortunate than Olivier even though he has to speak English. He gets lost in the shuffle, and in the context of "Inchon," getting lost is the wisest thing to do.

The violence in "Inchon" is the kind of war violence conventional in movies, but the picture takes a benign view of the Marine officer's adultery, and the U.S. Catholic Conference has classified it A-III — Adults.

### CAPSULE REVIEWS

• **Das Boot — R**

"Das Boot" (The Boat) is a very long (two and a half hours), very exciting war movie about the final cruise of a German submarine in the North Atlantic in the days when U-boats were the terror of Allied convoys. The photography and the acting are superb, and the weary, haggard faces of the captain (Jurgen Prochnow) and his men are likely to haunt the viewer for some time afterward. The pace seldom slackens though a bit of judicious cutting might have helped. For all its virtues as a war movie, however, "Das Boot" ignores the moral implications of serving one of the worst causes in history. The U.S. Catholic Conference has accordingly classified it A-III — adults, for this and for the scatology and verbal obscenity that abound in the film's all-male environment.

• **Gregory's Girl — PG**

"Gregory's Girl" is a charming and very funny movie, about the travails of adolescent love as endured in urban Scotland. Filled with an assortment of lovable adults and adolescents, as well as hilarious situations, the picture retains to the very end its capacity to surprise with its daffy yet sometimes touching incongruity. These Scottish boys and girls might seem hopelessly naive by American standards, but if so, this is the sort of thing that gives naive a good name. The U.S. Catholic Conference has classified it A-II — adults and adolescents. There are a few frank references to sexual matters in the dialogue.

• **Tempest — PG**

Director Paul Mazursky attempts to retell Shakespeare's autumnal comedy in modern terms. Sometimes charming, never dull, "Tempest" nonetheless is unable to overcome the handicap of a boorish, unappealing hero. Nor does it help that in hard times, Mazursky asks us to sympathize with people who have unlimited money and leisure. Because adultery figures in the plot and because of some rough language and some frank references to sexual matters, the U.S. Catholic Conference has classified it A-III, adults.

## Life photographer on 'Closeup'

Master photographer Gordon Parks presents a view of the world through the eye of his camera, this Saturday, Oct. 2 at 9 a.m. on "Christopher Closeup," which airs once a month on WCIX-TV, Channel 6 in Miami.

The show features several of Parks'

outstanding *Life* magazine photo essays and explores the activities of an artist who, throughout his career, has looked beyond the picture to the story behind it, often becoming personally involved in the lives of his subjects.

The program is produced by The Christophers and interpreted in sign language.

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# Religious teachers becoming professionals

By Ana Rodriguez-Soto  
Voice News Editor

Teachers of religious education in South Florida are responding enthusiastically to a new program designed to certify them as professionals in the field.

Begun this summer, the Catechist Certification Program offers religious educators classes in Scripture, theology and teaching methodology which, when combined with attendance at workshops or related religious activities, enable them to be certified at five different levels of expertise.

"We no longer want them to teach religious haphazardly but to put their hearts and minds into it," explained Sister Rosa Monique, who directs the program from the Department of Christian Formation of the Archdiocese of Miami.

**SHE SAYS** the catechists' response has been overwhelmingly positive, proving perhaps that the courses help

them "feel more comfortable" in their work.

The term catechists includes both volunteers who dedicate time on weekends to teach CCD and teachers on the staff of parochial schools who teach religion as part of the daily coursework. Sister Rosa estimates both groups add up to more than 5000 people in the Archdiocese.

So far the program success has surprised the nun, whose office has already conducted three courses for catechists in the Belle Glade, West Palm Beach and Fort Lauderdale areas. She expects to have given 15 courses by the end of this year.

Parishes or groups of parishes can request any one of the 15-hour long courses for their area, with the teachers themselves selecting the subject matter. Teachers can also choose to take courses outside their parish area or make the credit hours count toward a college degree by attending the classes given at substantial discounts by Barry University and Bis-

cayne College in Miami.

**SISTER ROSA** said in a few years the Archdiocese will require that all teachers of religion be certified or be working toward certification. She hopes most catechists will reach at least levels one and two (requiring 30 and 60 hours of study, respectively) and even level three (requiring 90 hours of classwork).

Certification must be renewed every two years by taking additional courses which count toward certification at the next level.

"We want the teachers to get excited about their own involvement in religion," Sister Rosa said, stressing that religious education should be considered a profession rather than something that can be improvised on Saturday mornings.

"Our hope is that we can recruit a lot of young blood coming out of high school, so that in the future they can take over as directors and coordinators of religious education in the

parishes, positions increasingly filled by laity rather than sisters or priests," the nun said. "We have been losing professional directors of religious education."

College courses and workshops taken as far back as 1970 will also be counted toward certification if attendance at them can be verified.

"**MANY** catechists are going to find out that they have accumulated a great deal of workshops and activities and that will help them toward certification," Sister said.

Courses already offered or in progress include "Jesus in the New Testament," and "Introduction to the Sacraments."

A course on "Teaching Religion in the 80s" begins Oct. 9 at St. Mary Cathedral in Miami and will be taught for three consecutive Saturdays from 9:30 a.m. to 4 p.m.

For more information and to sign up for courses, call Sister Rosa at 757-6241, Extensions 266, 270 and 271.

## Area leaders to honor St. Francis at Cathedral

The 800th anniversary of the birth of St. Francis of Assisi will be marked this Monday, Oct. 4 with an ecumenical-interfaith service at St. Mary Cathedral which will unite representatives of all the different religious denominations in the community as well as a number of the elected officials of Dade County.

The prayer service which will begin at 7:30 p.m. will also be a time to thank God for the blessings bestowed on the Miami area and to ask for continued peace in the community.

The idea for the celebration came

from Rev. George Pyke of the Greater Miami Ministerial Association, who urged the participation of Archbishop Edward A. McCarthy and the Catholic Archdiocese as well as the Greater Miami Rabbinical Association.

Each group has invited pastors and representatives from all the churches and synagogues in the Miami area. Invitations were also sent to more than 150 elected officials in Dade County. The public is more than welcome to attend.

The Archbishop will be one of the

speakers at the service, along with Dr. Ivan Hoy of the Ministerial Association and Rabbi Solomon Schiff of the Rabbinical Association. Also participating in the service will be Father Gerard LaCerra, rector of the cathedral and chancellor of the Archdiocese; Rev. Pyke; and Rabbi Barry Tabachnikoff, as well as soloists from the Greater Miami area and the Cathedral Choir.

"I was so very pleased to be approached by the other religious leaders of the community in honoring the themes of the life of St. Francis,"

said Archbishop McCarthy. "Also, it gives us the opportunity to thank God for the peaceful things that have happened in our community, especially since there were many in other parts of the country who felt that Miami might be subjected to more civil unrest this past summer.

"I sincerely hope that many people from our Catholic parishes will be able to join their brothers and sisters in thanking God for answering our prayers on recent Sundays that there be peace in our community," added the Archbishop.

## Mass for Msgr. Juaristi

A memorial Mass for Msgr. Jose M. Juaristi, associate pastor at St. John the Apostle Church in Hialeah, will be celebrated at the parish on Saturday, Oct. 9 at 10 a.m. Msgr. Juaristi died Sept. 26 in his native Spain.

A missionary from Spain who served in the Archdiocese of Miami for

many years, Msgr. Juaristi had been pastor of St. Philip Benizi Church in Belle Glade and administrator of St. Christopher parish in Hobe Sound. He had also served as associate pastor at St. Hugh Church in Coconut Grove; St. Juliana Church in West Palm Beach; and St. Mary Magdalene parish in Miami Beach.

## Mass for Irish Sister of Mercy

The Irish Sisters of Mercy of the Archdiocese of Miami invite the priests, sisters and friends of their parish communities to join them in a special Requiem Mass for the repose of the soul of Sister M. Francesca Cullen, RSM at Immaculate Conception Church, Hialeah on Friday, Oct. 8 at 8 p.m.



**Sister Francesca** died peacefully Sept. 27th at the Convent of Mercy, Castleblayney, County Monaghan, Ireland after a year's illness.

An outstanding educator and religious leader, Sister Francesca served 21 years in the Archdiocese, until 1976, when she was recalled to serve on the Community Council in Ireland.

She was one of the first five Sisters of Mercy to come to Immaculate

Conception School in 1955. She later served as principal of Blessed Trinity School in Miami Springs in 1958. In 1962, Sister Francesca was appointed principal of Immaculate Conception School in Hialeah, a position she held until her transfer to Deerfield Beach.

Under her direction in 1971 the Irish Sisters of Mercy opened their first Novitiate and Religious Education Center in Deerfield Beach. Sister Francesca also worked as a religious educator in St. Ambrose School, Deerfield Beach and in St. Paul the Apostle Parish in Pompano Beach.

Sister Francesca is survived by her sister, Celia, who is a member of The Good Shepherd Sisters in Rome, Italy, her two brothers, and by her nieces and nephews.

### Benefit dance

There will be a dance at the Lady of Lebanon parish hall, 2055 Coral Way, on Oct. 2nd from 9 p.m. to 2 a.m. There will be an orchestra and a disc jockey. The donation is \$7 and proceeds will benefit Amor en Accion.

## Sr. LaGace holds holistic workshop

St. Marie Alice LaGace, from Hartford, Connecticut, will be giving a "Holistic Workshop and Contemplation" in No. Palm Beach at St. Clare's Parish hall on Oct. 4-8 from 9 to 11 a.m. and at St. Paul of the Cross on Oct. 4-7 from 7:30 p.m. to 9:30 p.m. The workshop includes Yoga exercises for the body, nutrition for

### Religious book clearing house

The Archdiocesan Catechetical Center at 7506 N.W. 2nd Ave., Miami, Phone: 757-0901, will serve as a clearing house for any new or used, good condition, religion books from any school or CCD program. They may be sent or delivered to the Center and picked up there. Hours: Mon.-Fri., 9:00 a.m.—4:30 p.m.

## It's a Date

**The Memorare Society**, a social club for Catholic widows and widowers, will hold their monthly meeting at St. Thomas School Library on Friday, Oct. 8th at 8 p.m. A special welcome to widowers. Please call 274-0244.

**The Catholic Widow and Widowers Club of Broward County** will hold a social gathering on Oct. 4th at 7:30 p.m. at the K. of C. Hall, 3571 N. Andrews Ave. For information call 772-3079 or 561-4867.

**Visitation Catholic Church**, parish hall, will be a blood drive site on Oct. 10th from 9 a.m. to 2 p.m. South Florida Blood Service is inviting people to donate to help fulfill the blood supply needed at 60 South Florida health care institutions.

health, and mental and physical relaxation. Admission at St. Clare is \$25. Admission is \$20 at St. Paul of the Cross. Limited space. To register call the rectory or W. Finke at 622-6464.

## Christmas play

On Sunday, December 19th, Our Lady of the Lakes will present "And It Came to Pass," at 8:30 p.m.

Actors, dancers, singers, musicians and real animals all contribute to the realism.

Rehearsals for singers will begin on Monday, October 4th at 8:00 p.m. in the Parish Center. The address: 15801 N.W. 67th Avenue, Miami Lakes.

If you have any questions, call George Dyer at 558-2202.

**The St. John Fisher Ladies' Guild** is sponsoring a "Know your Candidate Night" on Oct. 11th at 8 p.m. There will be a question and answer session. For information on who will be there call Shar-on Walsh at 848-1842.

**Our Lady of Perpetual Help** in Opa-locka, 13400 N.W. 28th Ave., will hold a Rosary march on Oct. 3rd at 3 p.m.

**The Broward Separated and Divorced Catholics** will hold a panel discussion on Oct. 13th titled "People Telling Their Story" at St. Anthony Hall, 900 N.E. 2nd St., Ft. Lauderdale, at 7:30 p.m. For further information call Lori at 564-6539 or Dominic at 763-2072.

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Special thanks to St. Jude for favor granted. Publication promised. L.L.

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# Wrestling with moral decisions

By Katharine Bird  
NC News Service

Ann and Harvey Bowen confronted many medical problems over the years connected with their daughter's recurring bouts with emotional illness.

Now in her early 20s and a beautiful, bright woman, the daughter periodically has been hospitalized for treatment. Her parents' seldom-mentioned fear is that her illness will become progressively worse so that eventually she will be unable to live outside an institution. This fear has caused the couple (I'm calling them the Bowens here) great anguish.

Often over the years the parents had to make decisions about their daughter's medical treatment. Deeply loving people, they tried to make the decisions in light of their care for each other and for their daughter, and their views on the value of life.

For instance, the parents prefer medical treatment which allows their daughter to remain at home. They feel strongly that their daughter will be happier in familiar surroundings.

**THIS CHOICE** often led the Bowens to make certain adjustments in the way they lived. During periods when their daughter's illness was most severe, it was necessary for an adult to be with her at all times. This sometimes meant the parents had to forego events they had planned or even a trip out of town.

Still, because of their desire to provide the most humane and loving care for their daughter, the Bowens seldom complain about the constraints on their freedom.

Some time back, the doctors recommended a new medication for the daughter, one which had shown great promise in other patients afflicted with a similar illness. The result of the medication was astonishing to the family.

For the first time in several years, the young woman was able to lead a fairly ordinary life. Her abrupt switches in mood from euphoria to depression moderated. Now, after an absence of several years, she is thinking about returning to her college studies at least part time.

The young woman may never be entirely free of her illness. Still the prognosis for her future has changed dramatically because of the new medicine. The improvement in her condition has lightened the spirits of her family as well.

Previously the parents saw themselves tightly bound by the young woman's illness. They felt frustrated at how little they could do. Then they rediscovered hope that her future could be with them at home.

**THE EXPERIENCE** of the Bowen family illustrates the interplay of medical developments and the value decisions people must make about the health and care of someone very close to



In the hands of a nurse, a baby weighing less than two pounds marks here one month birthday in the neonatal intensive care unit of a New York hospital. A doctor who works only with newborn babies became increasingly distressed by the heartbreak of parents whose infants died shortly after birth, so he gave up his lucrative practice in favor of a research post at a large hospital where the financial rewards are fewer but where his research might lead to discoveries that save the lives of future newborns. (NC photo)

them.

The family's experience also demonstrates the potential of medical science, and the many times its quite awesome power is used to help human beings. For the personal face of science shows up vividly when we hear of those doctors and families who wrestle together with a difficult medical and moral decision.

Many times medical researchers are drawn to make highly personal decisions because of their values.

An acquaintance of mine is a neonatologist, a doctor who works only with newborn babies. For years this pediatrician had a booming

medical practice, treating children of all ages. But, gradually, he became increasingly distressed by the heartbreak of parents whose newborn infants died shortly after birth.

This interest led him finally to give up his lucrative private practice in favor of his present position with a research team at a large hospital where the financial rewards are fewer. However, he now has time for the research and writing that he has long wanted to do.

For this physician, the reward lies in the hope that the research he is doing will lead one day to the discovery of new procedures which will save the lives of future newborn infants.

By Father John Castelot  
NC News Service

Some 20 or so years after the capture of Jericho the Israelites were fairly settled in the central mountainous region of Canaan.

But the remaining Canaanite people were still stubbornly defending their towns. Often enough the Israelites had to come to an understanding with them, not without some risk. For, without strong overall leadership, the Israelites ran the risk of being assimilated little by little into the native population.

Thus they would have lost their national and, especially, their religious identity. In that case, the sublime historical mission Yahweh had planned for them would have been canceled out.

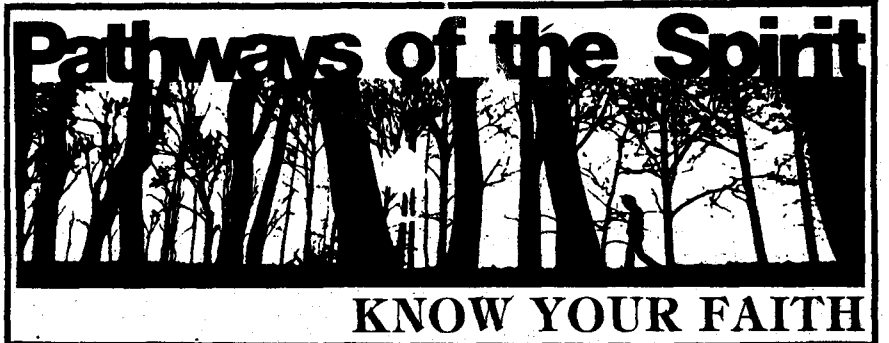
All the valiant efforts, all the grand successes in winning the land of promise, would have come to naught.

But blood proved thicker than water for the

## Who were the judges?



# Questions of life and death



**By Richard Conklin**  
**NC News Service**  
 Holy Cross Father Edward Malloy remembers when his father was in the new intensive care section of a hospital, recovering from a heart attack.

The room's instruments fascinated him. He could sit at his father's bedside and watch machines monitoring the vital signs of others in the unit. The fragile side of life was symbolized in the waves beeping across a screen. His father had watched two people die in the room.

Then there were his feelings about the doctors who, Father Malloy felt, were hesitant to give out information. He felt they wanted to be perceived as having more control of the situation than they had. He saw them as skilled persons, locked in combat with illness and trained to view a patient's death as somehow their failure.

**THE FAMILY** members took turns in the vigil. Their life revolved around this strange room. The future was on hold.

Meanwhile, the bills mounted. They would total \$17,000 when his father was released after six weeks. Federal health insurance covered almost all the cost, but the thought crossed Father Malloy's mind: Suppose they had no insurance? What then?

Those were typical reactions for someone faced with the serious illness of a loved one, but Father Malloy knew he was not typical. He was a moral theologian who dealt with these issues every day. The priest read books, wrote articles and taught others what the Christian tra-

dition conveys about death and dying. He was a thinker serving a growing field called medical ethics.

"The experience showed me the gap between intellectual reflection and emotional experience," Father Malloy said recently in his associate provost's office at the University of Notre Dame.

Today the church and its people confront a variety of ethical questions posed by such scientific breakthroughs as the creation of new organisms or the fertilization of human eggs outside a mother's body.



Medical ethics tries to bring reason and principles to bear on human situations. It seeks to proceed in an orderly, consistent and logical manner rather than acting on a whim, emotion or self-interest. (NC photo)

Scientists have plunged ahead. At the same time, theologians like Father Malloy work to close the ethics gap. But a time lag is virtually unavoidable.

"**WE ARE APT** to forget that moral positions of the church arise from reflecting on the experience of the people of God over a period of time," he noted. It is one thing to have a general principle, such as the dignity of all life. It is another, Father Malloy pointed out, to apply that principle to some of the concrete situations that develop.

For example, there is the living will, in which persons spell out in advance how they wish to be treated when they are dying. Perhaps they state that they do not want their

lives to be greatly prolonged through dependence on certain types of medical technology.

Advocates of the living will say it relieves relatives of the trauma of making decisions for a dying person. It is simply, they argue, an extension of a human beings capacity to make free choices.

**OPPONENTS SAY** the sophistication of medicine makes the living will unnecessary. Others are afraid it will open the door to positive euthanasia in which death would be hastened, perhaps by injecting the dying patient with a fatal drug.

There are many contemporary ethical issues that result from medical breakthroughs. New developments are routinely reported in the press.

But ultimately at issue is the value of human life — and the ways of caring for it and nurturing it. The Hospice movement is an example of that.

This movement shows how some people are relating human and religious values to contemporary issues of death and dying. The movement traces its roots back to hospitals run in the Holy Land in the 11th century.

Revived in England a number of years ago, the Hospice movement provides a homelike atmosphere for terminally ill cancer patients whose pain is relieved by drugs. It is an alternative to the usual hospital care.

"The Hospice movement acknowledges that Christians must eventually embrace death while it identifies with the plight of the suffering and allows them to live our their days with a semblance of human dignity," Father Malloy commented.

Israelites, and the Spirit of Yahweh stayed with them. The Lord saw to it that His people did not abandon Him entirely.

**THE 12 TRIBES** were still linked in a sort of federation. It may not have been as strong as it should have been, but it was effective enough to preserve some semblance of unity. The Israelites' covenant with Yahweh was solemnly renewed from time to time.

So Yahweh remained the God of Israel. There were shrines here and there throughout the country where He was officially worshiped.

Shiloh, in particular, became a popular center of pilgrimage. For the Ark of the Covenant was kept here, the chest containing the tablets of the law which formed the basis of the covenant or alliance between God and His people.

In sum, there was danger lurking in the hills of Canaan, but there was also reason for hope. For the Old Testament pictures Yahweh as a

jealous God, and He would take steps to protect His people, even from themselves.

The Book of Judges records some of the steps Yahweh took to this end. The picture it presents is something of a shock.

Anarchy, fierce independence, superstition, crime and disaster stalk the Israelites in its pages; only a constantly reappearing ray of hope keeps them from settling into a despairing pessimism.

**THE BEARERS** of this hope are a series of men called judges. For us of the 20th century, a judge is a dignified, black-robed person who presides over a court of law and sees that justice is done. The Hebrew word translated as "judge" does have something of this meaning, but as applied to the heroes of the Book of Judges the word means "liberator" or "savior."

The liberator or judge sees that justice is done, indeed, but not by due process of law. His

weapon is physical prowess, military cunning, shrewdness and resourcefulness.

The judge is a local hero who, empowered by the spirit of God, rises to the occasion when one or more of the tribes is threatened by a strong enemy.

Some of these heroes are given scarcely a mention in the book, while others receive quite a bit of attention like Othniel, Ehud, Deborah and Samson.

Not all these characters — and some of them were really characters — were models of piety or even moral rectitude. They were men of their times, and their times were crude, almost savage. But they served Yahweh's purpose, and His choice of them for the task at hand by no means implies divine sanction of their moral crudity.

Instead, it was really Yahweh who was the liberator; they just happened to be handy instruments.



# The hitter and the lady

LOS ANGELES (NC) — The Catholicism of Pedro Guerrero, leading home run hitter of the Los Angeles Dodgers, was in eclipse until he met Denise Chavez, now his wife, after a ball game in 1977.

Now he attends Sunday Mass regularly with her and "he gets upset when people ask for autographs in church," said Mrs. Guerrero in an interview with *The Tidings*, Los Angeles archdiocesan newspaper.

They sometimes study the Bible together, she said. Guerrero, a native of the Dominican Republic, reads his in Spanish and she reads hers in English. "We read the same passages and then compare notes," she said.

As of Sept. 17, Guerrero, batting .310 with 30 home runs, was a candidate for the National League's Most Valuable Player award.

**HIS BATTING** average isn't as high as the marks his wife gives him as a husband. She said he is kind, considerate, thoughtful and appreciative of her cooking, sewing and general housework.

Whenever he hits a home run at Dodger Stadium, he gives a special wave of the fingers toward his wife in her box seat as he rounds second base.

Guerrero first met Denise Chavez in the summer of 1977 when he was playing for the Dodgers' farm team in Albuquerque, N.M.

As he was signing autographs after a game, she wandered by and was hailed by a mutual friend, who introduced them. Guerrero asked for her phone number, but she declined to give it.

She had been reared in a proper Catholic family which didn't allow dating until she was 16. Even when she was 20, she had to be home by midnight. Her parents wanted to know everyone she dated.

When Guerrero learned the ground rules, he drove 30 miles to suburban Rio Rancho to meet and charm her parents. As always, he played the game hard and fair — and to win.

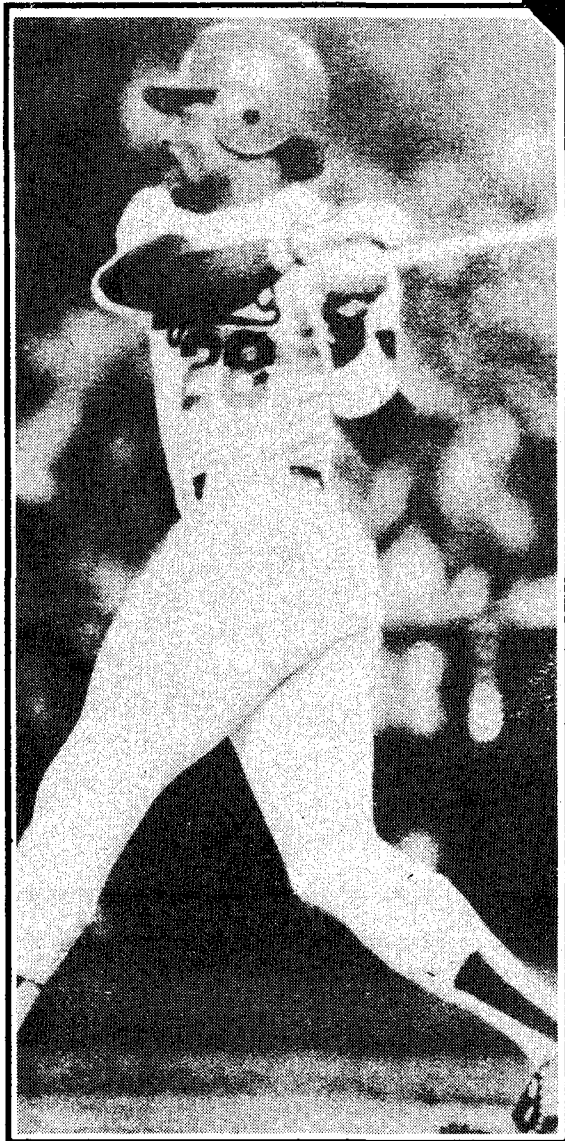
**AFTER A COUPLE** of hours of conversation in Spanish, the parents gave their approval and went to bed.

"Then Pedro started watching television," Mrs. Guerrero recalled. "He ignored me for 20 or 30 minutes."

"Haven't you seen TV before?" she asked. "Or don't you speak English?"

He replied with an impish smile: "When you learn to speak Spanish like your mother and your father, ah, then we'll talk."

Five years later, his English is still shaky and so is her Spanish. But they can laugh about their linguistic impasse.



... Pedro Guerrero gets upset when asked for autographs in church. (NC photo)

Guerrero stayed in Albuquerque long enough to win the lady. They became engaged in August 1979, shortly before the Dodgers called him to Los Angeles. Denise was then a student at New Mexico University.

In 1980 Guerrero was hitting .448 as a pinch hitter when he was called to fill in for injured Davey Lopes at second base. When Lopes was able to play again, manager Tom Lasorda wanted to keep Guerrero's big bat in the lineup. So he sent him to



Denise Guerrero attends all the home games . . .

center field. He has also played third base and right field.

An established big leaguer by season's end, Guerrero was ready to take a wife. He and Denise married on October 24, 1980, in St. Thomas Aquinas Church in Rio Rancho Estates, an Albuquerque suburb, with Father Thomas Keane officiating.

"**FATHER KEANE** taught me catechism when I was a little girl," Mrs. Guerrero said. Proud of her Catholic roots, she likes to recall walking almost two miles to 6:30 Mass daily during Lent when she was in elementary school.

In 1981 the Dodger Media Guide listed Guerrero at 5-foot-11 and 176 pounds.

Now he weighs 195, his wife said. "I'd like to attribute all that extra weight and strength to my cooking."

Guerrero definitely expects his wife to attend all home games. "He never asks if I'm going," she said. "He always says: 'How many tickets will you need for the game?'"

She hasn't missed a single one in two seasons.

## You can't find your shoes? Again?

By HILDA YOUNG  
NC News Service

If you're 5 and in kindergarten, never start looking for your shoes until three minutes before you're supposed to leave for school.

Begin when your mother looks at your feet, gasps for breath, raises her arms like she's signaling a touchdown and yells, "Why don't you have your shoes on? I asked you to do it three times."

Say, "But I can't find them."

More often than not she will say something like, "You sure as the dickens aren't going to find them while you're sitting in front of the Captain Kangaroo reruns."

Go to your room. Stand in the middle of it and spin around once on one leg. Yell, "Mom, I still can't find them."

She will ask you if you've looked behind the couch, under your bed, behind the toilet, in the back seat of the car, on top of the television, in your closet and by

the table. Say, "I was just going to."

**FIND ONE** shoe on top of your dresser. Tell your mother. Sit down and put it on. Tie it three or four times. Yell to your mother that you forgot how to tie your shoes.

She will come in, saying, "We're going to be late again" over and over again. Ask her if she knows where the other shoe is. Her eyes will get big. Crawl around your room looking under your coat, your bedspread, your coloring book and your curtains.

Limp around behind her with one shoe on and one off, telling her you've already looked in all those places. Say you remember taking one off in the bathroom. After she looks there explain it might have been another day.

When you finally arrive at school, show all your friends how your mom let you wear your things to school.