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See Page 19

Catholic Archdiocese of Miami

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## NEW DRAFT OF U.S. BISHOPS' PASTORAL CITES MORAL IMPERATIVES

# 'No' to all N-war

- New world order ... P6
- Local nuke debate ... P7-10

By Jerry Filteau

WASHINGTON (NC) — "We are sure of one moral imperative: a rejection of nuclear war," declares the second draft of a planned national pastoral letter on war and peace by the Catholic bishops of the United States.

"Our arguments in this pastoral must be detailed and nuanced; but our 'no' to nuclear war must, in the end, be definitive and decisive," it says.

The new draft repeats the moral condemnation of some aspects of current U.S. nuclear deterrence policy that was contained in the first draft of the letter.

But it goes beyond the first draft in giving a more detailed analysis of what kinds of policies or policy goals it can support or must oppose.

It also goes further in explicitly challenging the current international political order and offering an alternative geopolitical framework for achieving and maintaining peace and justice. At one point it calls the 300-year-old political principle of absolute national sovereignty obsolete.

Rejecting any simplistic solutions to world peace or disarmament, the new draft calls for "a major effort of intelligence and courage" to overcome the "supreme crisis" of nuclear

war threatening the existence of the earth.

The draft, released at the headquarters of National Conference of Catholic Bishops in Washington Oct. 22, is to be discussed at length by the country's bishops at their annual meeting in mid-November. An extraordinary national meeting seems likely to be called next spring for the bishops to debate and vote on a final version. The committee writing the pastoral letter is headed by Archbishop Joseph L. Bernardin of Chicago.

### Expanded draft

The latest draft, 120 typewritten pages long, considerably expands and clarifies the controversial first draft,

a 70-page document that became public in June.

In their second version of the letter, the five bishops on the committee state their opposition to current nuclear policy more bluntly.

They more clearly address the letter to the public at large. They spell out the bishops' goal: to influence the U.S. government by forming "a public attitude which sets stringent limits" on U.S. nuclear defense policy.

Even within the just-war moral tradition that acknowledges "some legitimate use of force," says the new

document, "contemporary nuclear strategies push the moral limits beyond the permissible."

"Certain aspects of both U.S. and Soviet nuclear strategies fail" to meet the limits imposed by the moral principles of discrimination and proportionality in the justifiable use of force, it says.

Addressing specific issues concern-

(Continued on page 5)



(Voice photo by Prent Browning)

Fr. Alvin Illig, Bishops' evangelization director, addresses regional conference on Miami Beach.

## 1350 EVANGELIZERS TOLD HERE

# See poor, wage peace

- Gospel distortion ... P12
- Good preaching .... P12

By Ana Rodriguez-Soto  
Voice News Editor

Unless North American Christians seek Christ "among the poor" and oppose the nuclear arms race as "a sin against heaven itself," their evangelization efforts will remain nothing more than "gimmicks."

With those tough and unequivocal words, an Evangelical Protestant

pastor urged 1350 priests, religious and lay people gathered this weekend on Miami Beach for the fourth annual National Catholic Lay Celebration of Evangelization to convert "to Christ and the kingdom of God."

Jim Wallis, pastor and founder of the Sojourners community in Washington, D.C., and editor of the magazine of the same name, spoke Sunday before the closing liturgy of the celebration.

HE CALLED the nuclear arms

race "a heresy, a rebellion, a blasphemy, an idolatry . . . a sin not only against the earth but against heaven itself" because through it mankind has usurped the Creator's power over life and death.

Before anyone can hope to evangelize in Jesus' name, Wallis said, he or she must choose between "the sign of the nuclear age . . . the bomb, and the sign of the Christian . . . the cross." They must repent and strive to "halt the mindless momen-

tum of the arms race," realizing that "every missile is aimed finally at Jesus."

Christian involvement in every aspect of the nuclear arms race, as well as the preoccupation with material success at the expense of the poor, are causing a credibility gap in evangelization efforts, Wallis said.

"Our Scriptures, our Bible, our confessions, our creeds, our holy words, are out in the open. They're

(Continued on page 12)



**DRAFT OPPOSITION** — In a scene reminiscent of the 1960s, demonstrators burn draft registration forms in front of the Selective Service Commission headquarters in Washington. Police arrested 58 of the demonstrators in a rally organized to protest registration from the draft. (NC photo from UPI)

## Soviet weekly blames church for Polish unrest

MOSCOW (NC) — The Catholic Church in Poland is inspiring and funding opponents of the martial law government of Gen. Wojciech Jaruzelski, according to an article in the Soviet weekly publication, *Literaturnaya Gazeta*.

Diplomatic sources said it was the harshest attack on the Polish church in the government-controlled Soviet press in two years and they suggested that it was also meant to pressure Jaruzelski for more rigorous action against anti-government forces.

"Priests in churches offer up frenzied prayers for arrested state criminals and the agitated parishioners, leaving the churches, turn into political hooligans," said the article, published Oct. 20.

"When the thugs, instigated in the churches, are detained and made to compensate for damage they have caused, it is the church that provides the funds," it added.

"The Catholic Church thus gives to fascist thugs the right to impunity and is financially maintaining the counter-revolution. So much for the pastoral mission," the article said.

THE ARTICLE ALSO doubted the allegiance of the Polish intelligentsia to socialistic ideals and said the Polish government would have a struggle in winning back respect of society after the two years of social turmoil revolving around Solidarity, the banned independent trade union in Poland.

The Polish government outlawed Solidarity Oct. 8 sparking street demonstrations and strikes in several Polish cities.

The *Literaturnaya Gazeta* article appeared on the same day that a funeral took place in Nowa Huta, Poland, for a 20-year-old steelworker, Bogdan Wlosik, who was shot by a policeman during an anti-government demonstration Oct. 13 and died the following day.

ABOUT 20,000 PEOPLE went to the cemetery Oct. 20 for the funeral, many of them carrying Solidarity banners. Prior to the funeral police had broken up several demonstrations protesting Wlosik's death.

## News at a Glance

### Diocese control of religion teachers may jeopardize aid

HARTFORD, Conn. (NC) — The controversial provision in the new Code of Canon Law, which says that teachers of theological disciplines ought to have a mandate from a competent ecclesiastical authority (usually the local bishop) to teach in Catholic colleges and universities, could be perceived as contrary to the basic rules of academic freedom in the United States, threatening civil accreditation and government aid, said Msgr. John Alesandro, a church law expert. This provision, allowing for non-academic control of teachers, could jeopardize \$500 million a year in government aid, he said. Giving the keynote address at the opening of the 44th annual convention of the Canon Law Society of America Oct. 18-21 in Hartford, Msgr. Alesandro pointed out this problem and other weaknesses, but he expressed a generally positive view of the new code.

### St. Teresa hailed at symposium

WASHINGTON (NC) — Speakers at a symposium on St. Teresa of Avila hailed the 16th-century Spanish Carmelite mystic and doctor of the church as a guide for all Christians on the way toward union with God. More than 500 people attended the symposium, which was part of a three-day celebration Oct. 15-17 at the Catholic University of America to mark the 400th anniversary of her death. The celebration included an exhibit of rare books, works of art and other material related to St. Teresa, and the world premiere of a cantata composed by Gian Carlo Menotti, especially for the anniversary.

### Quakers urge economic pressure against apartheid

WASHINGTON (NC) — The American Friends Service Committee, a Quaker organization, has urged economic pressure, from boycotts to corporate disengagement, on South Africa to oppose that country's apartheid system of strict racial segregation. The committee made that recommendation in a new publication, "South Africa: Challenge and Hope." The publication comes at a time when church groups in South Africa, including the Catholic bishops there, have be-

come increasingly critical of apartheid.

### Pope condemns embryo experiments

VATICAN CITY (NC) — Pope John Paul II told a group of scientists that the "whole man" and not just tissues and organs must be the ultimate concern of scientific experimentation. As a result, said the pope, some types of experimentation aimed at curing chromosomal defects should be fostered, but "experimental manipulations of the human embryo" must be condemned. Pope John Paul made these comments in a talk at a week-long conference sponsored by the Pontifical Academy of Sciences on biological experimentation.

### Guerrillas capture archbishop by mistake

LISBON, Portugal (NC) — A senior official of the Angolan National Union for the Total Independence of Angola, a guerrilla group opposing Angola's Marxist government, said that the organization had mistakenly captured a Catholic archbishop in Angola and wants to contact the Vatican to arrange his release. The group kidnapped 57-year-old Archbishop Alexandre do Nascimento of Lubandgo, Angola, Oct. 15 while he was making a pastoral visit to the southern part of the country. In a statement made available in Lisbon, the official said, "We did not kidnap the archbishop deliberately and we had no intention of showing any disrespect for the Roman Catholic Church."

### Bishop defends pastoral work with guerrillas

SAL SALVADOR, El Salvador (NC) — Bishop Arturo Rivera Damas, apostolic administrator of the Archdiocese of San Salvador, has defended priests who are doing pastoral work among guerrillas by comparing them to priests working among military men. "Doing pastoral work among the armed forces does not mean a priest becomes a soldier . . . And by engaging in pastoral work in conflict zones it does not mean that the priest becomes a guerrilla," said the bishop in a homily Oct. 11. Bishop Rivera spoke a few days after government officials had accused several Jesuit and diocesan priests of aiding the guerrillas in El Salvador.

### Pope prays for Polish schools

VATICAN CITY (NC) — Pope John Paul II prayed Oct. 20 for teachers and students in Poland at his Wednesday General Audience. Before a group of 25,000 pilgrims in St. Peter's Square, the pope continued his practice of concluding the audience with a prayer to Poland's patroness, Our Lady of Czestochowa, entrusting to her care the schools in his homeland.

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# 2nd Front

## Vote is no solution in N. Ireland

New assembly not seen as giving Catholic minority share of power

By John Maher  
NC News Service

The relatively strong showing of Sinn Fein, the political party allied to the Provisional Irish Republican Army, in elections for a new provincial Assembly in Northern Ireland, coupled with the closing of an auto company near Belfast, dimmed prospects for the latest British move to resolve the conflict there.

But James Prior, British secretary of state for Northern Ireland, who developed the proposal for the new Assembly, said he would contact the political parties about setting a date for the Assembly to convene. "I will do all I can to make it succeed in making government more responsive to the wishes of the people."

Taking part in an election in Northern Ireland for the first time since a party reorganization in 1969, Sinn Fein won a little more than 10 percent of the votes cast and five of the 78 seats in the Assembly.

**PARTIES COMMITTED** to keeping Northern Ireland in the United Kingdom won a majority of seats in the Assembly. The Official Unionists won 30 percent of the vote and 26 seats, and the more militant Democratic Unionists, led by the Rev. Ian Paisley, won 23 percent of the vote and 21 seats.

Both Unionist parties have said they believe British proposals for sharing power with representatives of

the Northern Irish minority which favors a united Ireland won't work.

The Social Democratic and Labor Party, considered most representative of that predominantly Catholic minority, won 19 percent of the vote and 14 seats.

The Alliance Party, advocates of cooperation between the pro-British majority and the Irish nationalist minority, won nine percent of the vote and 10 seats.

The day before the election, the British government announced the closing of the DeLorean auto company plant near the Catholic section of West Belfast. The plant had at one time provided 2,600 jobs for an area with 21.5 percent unemployment.

Overall unemployment in Northern Ireland is about 20 percent. Bishop Cahal Daly of Down and Connor, the diocese which includes Belfast, said recently that unemployment as high as 50 percent in some Catholic areas makes groups proposing violent solutions to Northern Ireland's problems more attractive to young men.

**IT IS DOUBTFUL** whether the Assembly can begin to function at all. The SDLP has said its members will not take their seats because there is no guarantee that power will be shared with the minority community and because there is no recognition in the British proposal of the Irish dimension to the problems of Northern Ireland.



The widow of a slain Ulster Defense Regiment member weeps at her husband's funeral as a relative tries to comfort her. The Provisional IRA claimed responsibility. Mutual kidnappings and at least one "execution" followed last week's elections. The closing of the DeLorean automobile plant and lack of support for the new Assembly among the Catholic minority are feared to result in more violence. (NC photo)

vice president and former Provisional IRA commander in West Belfast who spent two years on the run from British security forces.

The vote "encourages hard-liners" on both sides, a British official said.

**THAT ASSESSMENT** seemed to be borne out by a murder and tit-for-tat kidnappings in the days after the elections.

Thomas Cochrane, a 55-year-old part-time sergeant in the mainly Protestant Ulster Defense Regiment, a militia, was kidnapped by the IRA Oct. 22 in South Armagh as he drove to work.

Hours later, Joseph Donegan, a 48-year-old father of seven, was kidnapped after leaving a bar in Catholic West Belfast. The Ulster Volunteer Force, an outlawed Protestant paramilitary organization, threatened to kill Donegan if the IRA did not release Cochrane by midnight Oct. 24. His mutilated body was found early the next day in an alley in Protestant East Belfast.

Sinn Fein has said also that its members will not take seats in the Assembly.

British officials privately expressed dismay at the showing of Sinn Fein, which has supported the guerrilla campaign waged by the Provisional IRA to end British rule in Northern Ireland.

One of the Sinn Fein candidates elected was Danny Morrison, who said last year: "The best way to gain power is with an Armalite in one hand and a ballot paper in the other." The U.S.-made Armalite rifle is the IRA's favorite weapon.

Another victorious Sinn Fein candidate was Gerry Adams, the party's

## Let state spread around the anguish

TALLAHASSEE — "The sick, the needy, and the dependent children have suffered the impact of the last 18 months of budget cuts and its time for the rest of state government to share in the anguish," was the reaction of the Catholic Church in Florida to the announcement that the state faced large additional budget cuts.

Thomas A. Horkan, Jr., executive director of the Florida Catholic Conference, called on the Florida Cabinet, and the Legislature to be elected next week, to protect these people who lack organization and professional spokesmen, but who need the very basics of life, such as food, shelter and medical care.

The Department of Administration

announced in Tallahassee that all departments of government will probably be asked to take a further 5.7% across the board reduction in budget. The Department of HRS, which administers the bulk of programs for poor families, dependent children and the elderly poor has absorbed very drastic funding reductions during the past year. It was dealt the hardest blow of any department of State Government by the Federal budget reductions in 1981-82. It was forced to reduce its expenditures by \$44 million, which meant reductions in staff, training and administrative services in nearly all programs.

**AS A RESULT** of the reduction over 28,000 elderly people were de-

prived of support services. In December 1981 another \$12 million was cut from the department's budget due to state revenue losses. The December cut had a direct impact on the poor by eliminating or reducing services for the mentally ill and dependent children. This summer the Department of HRS was again ordered to take another \$22 million reduction due to the economic slowdown and anticipated shortfalls in revenue at the state level. \$1.5 million which should have been used for improved services for children were eliminated with this cut.

"In the past year \$78.4 million has been trimmed from a department which suffers from an overworked staff and insufficient funds to provide quality support services for the

poor." Horkan said. "Florida now ranks 49th among the states in provision to health care for the poor through medicaid and 47th in funding for public assistance.

"According to the Governor's Office of Planning and Budget, an additional 5.7% across the board reduction would mean that the Department of HRS would have to reduce its expenditures by another \$60 million. Conditions for the poor in our State were very grim even before the Federal cuts. The programs must not be cut further. We urge that the administration looks elsewhere to make up for the shortfall in revenue."

**FLORIDA IS** prohibited by its Constitution from deficit financing.

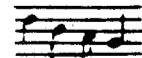
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# Hispanic office urges more evangelization

The Board of Directors of the S.E. Regional Office for Hispanic Affairs urged several steps to improve Hispanic evangelization at their board meeting in Memphis, Tn.

Need for an all-out campaign by the Catholic Church to reach out and minister to Hispanics was evidenced by the growth of the Hispanic population in the last 10 years throughout the entire southeast and the nation, reaching 61 percent nationwide growth total.

Further documentation was presented in the shift of denominational percentages shown by the maps of "Major Denominational Families by Counties of the United States" prepared by Glenmary Research Center in Atlanta, Ga. Comparison of the maps indicate that Catholics have lost percentages in states with heavy Hispanic population, such as Arizona, California, New Mexico, Nevada and Texas.

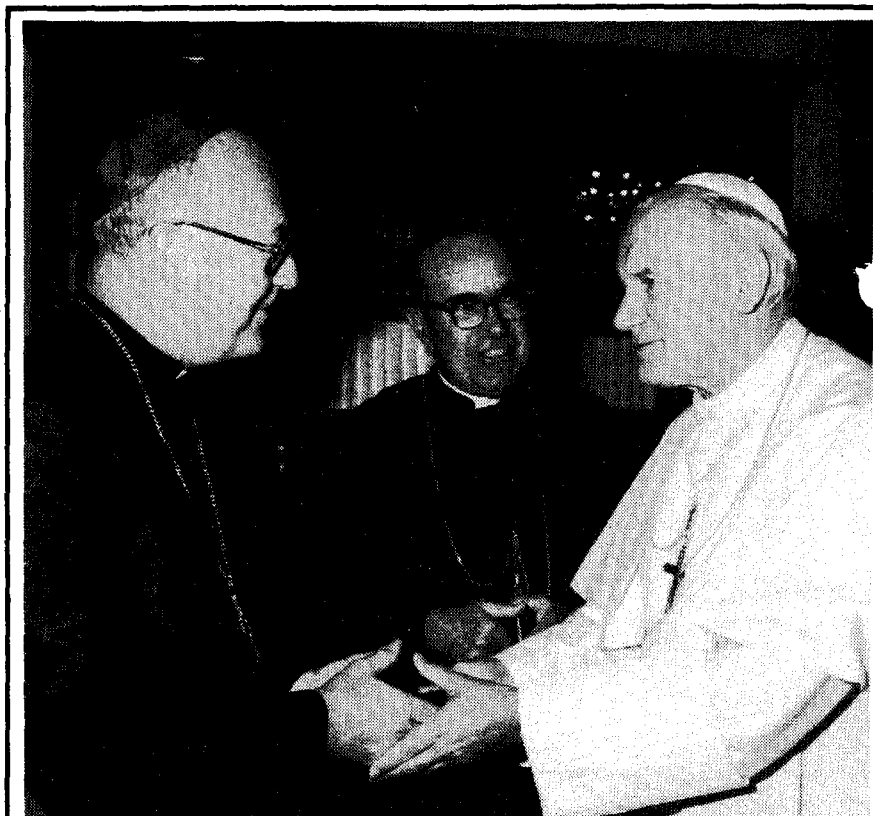
If the trend continues as it is, in the next ten years the Catholic Church will continue to lose Hispanics to other denominations.

Of the 22 dioceses of the S.E., only seven have well-established Hispanic ministry, eight others have some beginning efforts at organizing Hispanic ministry and seven dioceses have no organized Hispanic ministry at all. Lack of trained religious personnel and clergy was cited as one of the primary reasons for this short-coming.

The Board made the following

recommendations for extending the Hispanic Evangelization:

- **TRAINING** and formation of Hispanic lay leadership.
  - **TRAINING** and formation of **seminarians** from the various dioceses in Spanish language and mainly in Hispanic culture, as attitude is more important than language.
  - **THE USE OF popular religiosity** for pre-evangelization process. Reach out to non-practicing Hispanics through massive convocation once or twice a year of the entire Hispanic population of a diocese to a popular Marian festival. This event would re-initiate their contact with the Church from within their own cultural tradition.
  - **PROGRAM OF home visitation** and formation of **small Christian communities**, responding in this way to the personalized approach favored by Hispanics culturally.
  - **CREATION OF "store-front" centers of Evangelization** in heavily populated urban areas.
- THE conscientization of Chancery personnel and pastors** of their role to be missionaries, to reach out and minister to Hispanics in their midst who are 90% Catholic by baptism. Emphasis should be made on analyzing the mistakes committed in the past in previous evangelization efforts of other immigrant populations.
- **USE OF Media through advertising campaigns** to bring Hispanics to participate in major liturgical events



**WARM GREETING** is given by Pope John Paul II to Miami's Auxiliary Bishop John Nevins (left) and St. Petersburg's Bishop Thomas Larkin after they celebrated Mass with the Holy Father in his private chapel. The two Florida bishops were in Rome for the canonization of Fr. Maximilian Kolbe.

during the year such as Christmas and Holy Week celebrations (e.g. "Come HOME for Christmas").

In order to insure the implementation of these concrete steps, the Board approved immediate communications to the Ad Hoc Committee for Hispanic Affairs of the National Conference of Catholic Bishops, and to all Ordinaries of the S.E. detailing these suggestions and

urging them to act upon them in their dioceses.

The S.E. Regional Office Pastoral Team which covers the states of North Carolina, South Carolina, Tennessee, Georgia, Alabama, Mississippi, Louisiana and Florida, is ready to put their resources at the service of the dioceses in these states to implement these concrete steps for Hispanic evangelization.



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**'Under no circumstances may nuclear weapons  
be used for destroying population centers'**

# Bishops: No to all N-war

(Continued from page 1)

ing the use of nuclear weapons, the committee said:

## Civilian targets

— "Under no circumstances may nuclear weapons or other instruments of mass slaughter be used for the purpose of destroying population centers or other predominantly civilian targets." Although moralists are divided on questions of indirect attacks on civilians, "we nonetheless feel obliged, as a matter of practical moral guidance, to register our opposition to a policy of attacking targets . . . (whose destruction) would devastate the nearby population centers. The relevant moral principle in this case is the disproportionate damage which would be done to human life."

— "We do not perceive any situation in which the deliberate initiation of nuclear war, on however restricted a scale, can be morally justified. Non-nuclear attacks by another state must be resisted by other than nuclear means . . . We find the moral responsibility of beginning nuclear war not justified by rational policies."

— As regards so-called "limited nuclear war," "the issue at stake is the real as opposed to the theoretical possibility" of keeping such a war limited and within the stringent bounds of the requirements for a just war. The range of gravely important questions surrounding those issues "makes us skeptical about the real meaning of limited."

Moving from moral condemnations of, or serious moral questions about, all forms of use of nuclear weapons, the new pastoral draft addresses the issue of nuclear deterrence.

## Worst evil

It calls the actual initiation of Nuclear war "one of the worst political and moral evils which could be perpetrated," and comments:

"The purpose of deterrence is to prevent this actuality, but the moral problem of nuclear deterrence relates to the method by which prevention is accomplished."

The committee quoted from the official "U.S. Military Posture Statement for FY 1983," an annual fiscal year policy statement and situation analysis by the office of the U.S. Joint Chiefs of Staff: "Deterrence depends upon the assured capability and manifest will to inflict damage on the Soviet Union disproportionate to any goals that rational Soviet leaders might hope to achieve."

"The concept of 'disproportionate' or 'unacceptable' damage," the committee commented, "implies (more strongly in some variants of deterrence than in others) the willingness to strike targets of 'value' in the adversary's country. 'Targets of value' either explicitly include the civilian population or include industrial targets which inevitably would involve killing large numbers of civilians."

## 5 Moral issues

The committee's draft document identified five basic moral issues involved in a policy of nuclear deterrence:

"(1) The possession of weapons of mass destruction;

"(2) The accompanying threat and/or intention to use them;

"(3) The declared, or at least not repudiated, willingness to use such weapons on civilians;

"(4) The moral significance of the prevention of use of nuclear weapons through a strategy which could not be morally implemented; and

task."

Calling deterrence "morally acceptable" only as an interim strategy while sincere efforts are made to get out of that situation, the committee said that this judgment of acceptability is "strictly conditioned."

"Clearly these criteria (involved in the moral judgment) demonstrate that we cannot approve of every weapons system, strategic doctrine or policy initiative advanced in the name of strengthening deterrence," the bishops said.

## Deterrent value

They insisted that the one positive

## Five moral reasons cited in draft

Despite admitted complexity of issue, the U.S. Bishops' draft letter gives the following reasons for opposing nuclear deterrence:

"(1) The intention to use strategic nuclear weapons which would violate the principles of discrimination and proportionality;

"(2) The human consequences if deterrence fails;

"(3) The political relationship which sustains deterrence, a relationship of radical distrust which John XXIII described in 'Peace on Earth' as the root of our international problems;

"(4) The threats made or implied by deterrence give no assurance of any limits which would be maintained if deterrence fails; and

"(5) The diversion of vitally needed resources which are consumed by the arms race."

"(5) The continued escalation of the nuclear arms race with its diversion of resources from other needs."

The moral aspect of such questions "is often mentioned" but "has hardly ever been a decisive dimension of the strategic debate," the document said.

## 5 Moral reasons

Following a nuanced argument that admitted the complexity of the deterrence issues and their inter-relatedness, the committee passed a fundamentally negative moral judgment, citing five interrelated "negative dimensions" of any deterrence policy:

"(1) The intention to use strategic nuclear weapons which would violate the principles of discrimination and proportionality;

"(2) The human consequences if deterrence fails;

"(3) The political relationship which sustains deterrence, a relationship of radical distrust which John XXIII described in 'Peace on Earth' as the root of our international problems;

"(4) The threats made or implied by deterrence give no assurance of any limits which would be maintained if deterrence fails; and

"(5) The diversion of vitally needed resources which are consumed by the arms race."

"All of these conditions," the document said, "are the reason we have called the arms race, with deterrence as its key element, a 'sinful situation,' one which must be changed however long and difficult the

value of deterrence is "preventing the use of nuclear weapons in any form."

From this they concluded that any strategic proposals for deterrence which go beyond that objective "must be resisted" and that "the quest for superiority must be resisted" in favor of the principle of "sufficiency." Any change in strategic systems or policies "must be assessed precisely in light of whether it will render steps toward arms control and disarmament more or less likely," they said.

The committee of bishops specifically opposed a number of strategic possibilities, including the development or deployment of destabilizing weapons systems, further automation of command and control systems, international nuclear proliferation, and any proposals that "have the effect of lowering the nuclear threshold and blurring the difference between nuclear and conventional weapons."

## Support freeze

The bishops urged support for an immediate, verifiable bilateral nuclear freeze, negotiated bilateral "deep cuts" in current U.S. and Soviet arsenals, a Comprehensive Test Ban Treaty, and the removal of all nuclear weapons from border areas by all parties, coupled with increased controls against inadvertent or unauthorized use of tactical nuclear weapons.

"These judgments are meant to exemplify how a lack of unequivocal condemnation of deterrence is meant

only to be an attempt to acknowledge the role attributed to deterrence, but not to support its extension beyond the prevention of use of nuclear weapons," the committee said.

The moral judgments on nuclear weapons use and nuclear deterrence have been the major source of public controversy in the development of the pastoral letter so far.

But a potential source of new controversy in the second draft comes from its expanded judgments and recommendations on the political actions needed to move toward nuclear disarmament and peaceful resolution of international conflict.

"One of the primary functions of Catholic teaching has been to point the way toward a more integrated international system," says the draft.

It cites the growing interdependence of the world today and comments: "The missing element of world order today is the absence of a properly constituted political authority to shape our material interdependence in the direction of moral interdependence . . . In the nuclear age it is in the regulation of interstate conflicts and ultimately the replacement of military by negotiated solutions that the supreme importance and necessity of a moral as well as a political concept of the international common good can be grasped."

In addressing the congeries of issues involved in global interdependence, the pastoral draft draws on the considerable body of papal teaching from recent decades.

## Support of UN

Among a wide range of policy proposals that it urges the United States to undertake or emphasize are support for the United Nations and support for diplomatic, political, economic and legal forms of international justice and peace-making.

The draft document hints at a separate future pastoral letter on justice toward developing nations. It cites this as a crucial global issue "which would itself require a pastoral letter."

The second draft, like the first, addresses an appeal to all Catholics for penance and conversion toward peace. It addresses messages to specific groups as well, citing their role in contributing to peace.

Like the first draft, the second also addresses issues of military service, conscientious objection to military service and the Christian tradition of non-violence. It praises the pacifist position as a legitimate moral view of Christians, while also defending the just-war tradition as a second legitimate moral view which, it says, is also based on the Gospel message of love.

Members of the committee that drafted the proposed pastoral were Archbishop Bernardin; Auxiliary Bishop George Fulcher of Columbus, Ohio; Auxiliary Bishop Thomas Gumbleton of Detroit; Auxiliary Bishop John O'Connor of the Military Ordinariate, and Bishop Daniel Reilly of Norwich, Conn.

# New world order is goal

WASHINGTON (NC) — There are two major thrusts in the second draft of the U.S. bishops' pastoral letter on war and peace: A resounding "no" to any use of nuclear weapons and to all but the most strictly circumscribed forms of nuclear deterrence, and a call for the formation of a new international order to achieve and maintain peace.

The "no" to nuclear war and many aspects of U.S. nuclear deterrence policy in the pastoral draft will almost certainly get the lion's share of public attention: It strikes at the heart of a raging debate today within the general U.S. public community and within the Catholic community that forms nearly a quarter of that general public.

But the second draft's call for moral and political commitment to a new international order is, in essence, the more radical and far-reaching part of the document. That section, although it is likely to receive far less public attention, presents a more fundamental challenge to the American people and their traditional self-image.

It gives the document a prophetic cast that was lacking in the first draft, which alluded to the idea but did not develop it.

The new draft letter, written by a committee of five bishops headed by Archbishop Joseph L. Bernardin of Chicago, was released Oct. 26. It will be discussed at length by the U.S. bishops at their annual meeting in mid-November, and their comments will serve as the basis for a third draft, which they are to vote on at a national meeting next spring or fall.

## Nuclear assumptions

The radicality of the second draft's call for a new world order is hinted early in the document. Speaking of the implications of the nuclear arms race and nuclear strategies today, it says:

"The presumption of the nation-state system, that sovereignty implied an ability to protect a nation's territory and population, is precisely the presumption denied by the nuclear capacities of both superpowers."

Even earlier the document hints that the just war theory, with which Catholic teaching has traditionally circumscribed the moral limits of war, is not adequate to confront questions of war and peace positively in the modern context. Modern church teaching has used that theory, it says, "to articulate a right of self-defense for states in a decentralized international order."

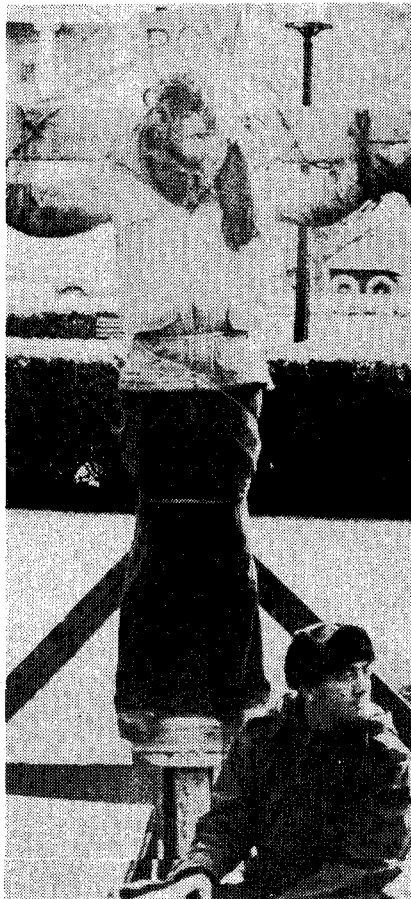
The critical question that the document confronts, when it moves beyond its condemnations of nuclear warfare and its critiques of nuclear deterrence, is whether or not the decentralized order of sovereign nation-states is any longer adequate for establishing peace.

"Preventing nuclear war is an absolute moral imperative; but the avoidance of war, nuclear or conventional, is not a sufficient conception of international relations today. Nor does it exhaust the content of

Catholic teaching," says the document in introducing its important new section on "Shaping a Peaceful World."

## Moral challenge

"Both the political needs and the moral challenge of our time," it adds, "require a positive conception of peace . . . This positive conception of peace sees it as the fruit of order; order in turn is shaped by the values of justice, truth, freedom and love . . . The popes of the nuclear age,



'CRUCIFIED' Vietnam veteran protests nuclear policies in front of the White House. Man at bottom is protesting naming of nuclear sub 'Corpus Christi' as a 'sacrilege.' (NC photo)

from Pius XII through John Paul II have affirmed pursuit of international order as the way to banish the scourge of war from human affairs."

The draft discusses its moral-political program for shaping a peaceful world in three headings: World order in Catholic teaching, the role and responsibilities of the superpowers in a disordered world, and the implications of global interdependence for national policy.

Catholic teaching on a world order, it says, is based on the fundamental "theological truth" of "the unity of the human family."

The draft, citing especially the teachings of Pope John XXIII and Pope Paul VI, declares that sovereign states still have a real moral value, but one that is only relative, not absolute, "because the boundaries of the sovereign state do not dissolve the deeper relationships of responsibility existing in the human community."

"In the past 20 years Catholic teaching has become increasingly

specific about" the international order and the international rights and duties that circumscribe the sovereignty of individual nations, the document says.

It describes "the interdependence of the world today" as the basic category underlying the growing body of Catholic social teaching in this area, saying that this growing political and economic interdependence is "manifested in a whole range of international issues."

## Political authority

"The missing element of world order today," it declares, "is the absence of a properly constituted political authority with the capacity to shape our material interdependence in the direction of moral interdependence."

It recalls Pope John XXIII's statement nearly two decades ago, in his encyclical "Peace on Earth," that "the moral order itself . . . demands that such a form of public authority be established."

Moving from the general principles of Catholic teaching on a world order to an analysis of the East-West superpower conflict today, the pastoral draft acknowledges that the United States and the Soviet Union "are divided by philosophy, ideology and competing ambitions. Their competition is global in scope and involves everything from comparing nuclear arsenals to printed propaganda."

It also acknowledges "the fact of a Soviet threat as well as the existence of a Soviet imperial drive for hegemony, at least in regions of major strategic interest."

It adds that "Americans need have no illusions about the Soviet system of repression, or about the lack of respect in that system for human rights, about Soviet covert operations (which the U.S. itself does not eschew) or pro-revolutionary activities."

But it also emphasizes "the central danger of a superpower rivalry" and the "common interest both states have in never using nuclear weapons."

It emphasizes a belief by many Europeans in the possibility of detente not only in the field of weapons negotiations but in "economic and scientific areas as well."

It urges Americans "to see the other as potentially more than an adversary. Soviet behavior in some cases merits the adjective monstrous, but neither the Soviet people nor their leaders are monsters; they are human beings created in the image and likeness of God."

## Creative diplomacy

It calls for "creative diplomacy" aimed at overcoming the U.S.-Soviet adversary relationship and opening up the potential sites for cooperation

and friendship. With "God's action in our midst," it suggests, this could lead to "changes we could barely imagine."

Under its critical third heading — the implications of interdependence — the draft argues that, as important as the East-West conflict is to global politics, "it is neither politically wise nor morally justifiable to ignore the broader international context."

Critical to that context, it says, is "the continuing chasm in living standards between the industrialized world (East and West) and the developing world."

It calls that issue a "moral question which rivals the nuclear issue in its human significance."

"Neither of the superpowers is conspicuous for its initiatives in addressing the 'absolute poverty' in which millions live today," it says.

The draft document situates global poverty and the unmet challenge of the underdeveloped world at the heart of the issue of global justice, and the issue of global justice at the heart of the issue of peace to which the whole pastoral letter is addressed.

As an integral part of the search for world peace and an end to the threat of world war, it calls for a many-sided attack on the challenges of international justice.

## U.S. support

It calls for U.S. support for "multilateral forms of cooperation toward the developing world," accusing U.S. policy of being "at times minimalist, or obstructionist" even though "the U.S. capacity to act through these multilateral institutions is not obstructed by Soviet policy or practices."

It calls for "U.S. support, not only financial but political, for international institutions," and particularly for the United Nations.

It calls for a reversal of "the arms race in all its dimensions," declaring that "the political will to reorient resources to human needs and redirect industrial, scientific and technological capacity to meet those needs is part of the challenge of the nuclear age."

It calls for recognition of "mutuality of interest" in major areas of international policy.

"If the monetary and trading systems are not governed by sensitivity to mutual needs, they can be destroyed," the document says. "If the protection of human rights and the promotion of human needs are left as orphans in the diplomatic arena, the stability we seek in increased armaments will eventually be threatened by rights denied and needs unmet in vast sectors of the globe."

"If future planning about conservation of and access to resources, like that involved in the law of the sea, is relegated to a pure struggle of power, we will simply guarantee conflict in the future."

The moral challenge of global interdependence "tests our idea of human community, our policy analysis and our political will," the draft says.

"No single issue transcends the need to prevent nuclear war," it concludes, "but even if this is achieved, there is much more to be done."

# Two Catholics debate N-freeze

Debate and demonstration over the nuclear arms issue has escalated in recent months all over the world. The current focus of the nuclear issue for Americans is over whether to push for a freeze of nuclear weapons at their present levels and then attempt to negotiate a reduction, or whether to increase America's current level before attempting to negotiate.

The Reagan administration supports the nuclear build-up first, while opposition groups, including most Catholic bishops, support a freeze now.

A nuclear freeze question will appear on Dade County's ballot in next Tuesday's Nov. 2 election and on many ballots around the country.

Because of the paramount moral and practical implications of the issue, *The Voice* has invited two involved spokesmen to present their arguments in a "print debate."

Following is their discussion based on four questions raised by *The Voice*.

Compiled and Edited by  
Betsy Kennedy



**JOETTE LORION**, housewife and member of Epiphany Catholic Church, decided to take action about the nuclear issues that alarmed her after the Three Mile Island nuclear accident. Since then she has become involved in Physicians for Social Responsibility, The Center for Nuclear Responsibility and the National Union of Concerned Scientists. She has provided research material for ABC's "20/20" and a House Committee investigating nuclear workers. She was quoted in this month's Time magazine on the status of the nuclear freeze movement. She favors a total nuclear freeze.

## For N-freeze

1. Dade County plans to have a nuclear freeze question on the November 2 ballot. "Should the president of the United States propose to the Soviet Union, and to other nations which possess nuclear weapons, a mutual and verifiable nuclear weapons freeze, including an immediate halt in the testing, production and further deployment of nuclear weapons and of new missiles and aircraft designed primarily to deliver nuclear weapons?" Please answer yes or no, then elaborate on the reasons for your reply.

Yes, I believe that the nuclear arms race must be halted immediately, and that a nuclear weapons freeze is the only sane way to start. Common sense, reason, and political analysis of the world situation show that in the long run, the nuclear arms race will almost certainly bring catastrophe on much, if not all, of the human race. At the present time, the U.S. has a stockpile of weapons capable of destroying every Russian city 40 times over. The Soviet Union in turn can destroy every major U.S. city 20 times over. The Soviet Union and U.S. stockpiles together contain the equivalent of 12 tons of TNT for every man, woman, and child on earth. Yet, every MINUTE the world spends 1 million dollars on weapons while two thirds of the world starves.

Many persons have termed the freeze movement "idealistic" and naive. I think that it is naive to think that you can possess all these weapons and never use them. A nuclear freeze is the only sane thing to do. In the nuclear era, reliance on nationalistic military defense for security is doom and a country's true defenders are those who cry to the nation to stop and turn back. After all, when one is on the edge of the brink, an abyss, progress is not stepping forward, progress is stopping and then going back.

In other words, the freeze is a first step to immediately stop things from getting worse. It is merely an agreed upon ceasefire. But it would establish the right climate for negotiations and arms reductions. It is an essential, verifiable, first step toward lessening the risk of nuclear war and reducing the world's nuclear arsenals. It would halt the development of first strike weapons, reduce the momentum of the arms race, and divert funds from military to human needs. Granted there are risks with arms control, but we must compare these risks with the ultimate risk of not controlling these weapons.

As Christians, it would seem that the freeze proposal is tailored to our philosophy. To Christians, the prevention of nuclear war should not be a radical goal. The Christian responsibility to God is to contribute to an atmosphere of sanity and trust in which negotiation and disarmament may eventually become feasible. In fact, in this modern godless world, peace and even the survival of mankind may depend on the heroic choices made by Christians. In the light of resolutions, such as the freeze proposal, we must not be morally passive. Unity in Christ reminds us of our responsibility to seek further insight on this issue.

2. Is it feasible to suggest that there could be a "winnable" or "limited" nuclear war?

The doctrine of a "winnable" or limited nuclear war is an insult to common sense. Persons have said that thinking about limited nuclear war is like thinking that the top third of a keg of dynamite will explode, only the top third! It's impossible. The process of modern military conflict with the use of nuclear and thermonuclear weapons is such that a limited nuclear war, no matter where it begins, will inevitably become a thermonuclear, global holocaust.

An American first strike, on the other hand, could only be carried out with great risk to the American population. Even if such a strike were successful, the fallout carried by prevailing winds would probably render the U.S. unfit for human habitation. From a moral perspective, a first strike annihilation of

(Continued on page 8)



**DON PRUESSMAN** retired after 38 years in the international rubber industry with General Tire. He is currently vice president of Execusearch International, specialists in Latin American recruitment. He is an active member of Saint Louis Catholic Church, the South Dade Chamber of Commerce and many other community organizations. He supports the Catholic Center for Private Enterprise, Strong Defense and Traditional Values. He is an outspoken opponent of current nuclear freeze and disarmament proposals.

## Against N-freeze

1. Dade County plans to have a nuclear freeze question on the November 2 ballot. "Should the president of the United States propose to the Soviet Union, and to other nations which possess nuclear weapons, a mutual and verifiable nuclear weapons freeze, including an immediate halt to the testing, production and further deployment of nuclear weapons and of new missiles and aircraft designed primarily to deliver nuclear weapons?" Please answer yes or no, then elaborate on the reasons for your reply.

I am not only in favor of a nuclear freeze but also of a nuclear arms reduction program to zero with the following conditions:

a) Before the freeze becomes effective, there must be nuclear arms parity between the United States and the Soviet Union. We must catch up to the Soviet Union or The Soviet Union must reduce to our level or there must be a combination of the two programs.

b) Both powers must agree to "on-site" inspection to make certain that the agreements are being adhered to. We don't trust the Soviet Union and the Soviet Union doesn't trust us. Therefore, how is it possible for either side to enter into agreements of this nature without "on-site" inspection — in other words, the policy should be "seeing is believing" for both sides.

c) While both powers verifiably reduce nuclear arms, hopefully to zero, including those of other countries, the United States must build up its conventional forces (manpower, ships, tanks, airplanes, etc.) to achieve parity with the Soviet Union. When this parity is achieved to the point that both agree neither can win a conventional arms war, it will be time to enter into agreements to verifiably reduce conventional weapons to zero with the rest of the world doing likewise. I know that this sounds crazy but if you think about it, I believe you will realize that this is the only course of action which could prevent the United States from becoming subject to Soviet blackmail resulting from the fact that a high percentage of Americans will believe it is better to be Red than dead and to have Peace at any Price.

If it were not for the fact that at the present time, the United States has the power to retaliate with nuclear weapons, Russia, if it so desired, could march over Europe in a few weeks just as Hitler did in 1939, since we don't have the manpower or conventional weapons to stop them.

I have asked many people their opinion of the nuclear freeze. They enthusiastically support it but on the other hand they:

a) Believe the Soviet Union has the military edge over the United States.

b) Believe the Soviet Union would violate freeze agreements.

c) Believe the United States should not enter a nuclear freeze pact that would give the advantage to the Soviet Union.

The sooner the American public realizes that the Soviet Union is superior militarily to the United States and that the nuclear arms race has already been run and won by the Soviet Union with the result that a nuclear freeze agreement of the type we will vote on will freeze the United States into a condition of being subject to Soviet "blackmail," the better off we will be.

2. Is it feasible to suggest that there could be a "winnable" or "limited" nuclear war?

I am of the opinion that there could be a "winnable" nuclear war today but that, unfortunately, the winner would be the Soviet Union.

The proponents of the nuclear freeze movement believe that we have more than enough nuclear weapons to destroy the Soviet Union and that they have more than enough to destroy us — hence, a stand-off. If it were 10 years ago, they would have validity. But very frankly the Russians are well ahead in laser weaponry and in particle weaponry. These in combination with nuclear

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# Catholic N-debate

# Catholic N-debate

## For freeze

## Against freeze

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millions of people would certainly put us on common ground with Hitler. The danger of terms like "limited nuclear war" and "first strike" is that they make nuclear war more palatable, more plausible. Once the unthinkable becomes thinkable, it becomes discussable as a rational and even prudent option. Far from creating a balance of terror, these policies create greater tension, confusion, suspicion and paranoid hate. This becomes extremely critical in a time of crisis when the military could be tempted into using an option that would otherwise not be available to them.

As Christians, we must come to grips with the fact that what is currently being prepared for, and would indeed be fought, would not be a war against an enemy country, but a war against all human beings. In the words of Thomas Merton, "It would be a moral evil second only to the Crucifixion." In the words of Johnathan Schell, who wrote *Fate of the Earth*, "We who have planned the deaths of hundreds of millions of our brothers plainly have a great deal of work to do before we return to the altar. Clearly, the corpse of humanity would be the least acceptable of all conceivable offerings on the altar of God."

**3. Christianity teaches us that killing one another is wrong because life is sacred and we therefore have a responsibility as Christians to respect life. With this moral issue in mind, can the possession, development and deployment of nuclear weapons be justified?**

I believe that nuclear weapons and nuclear war must be forbidden by all standards of natural and divine morality, because they carry the seeds of destruction of God's world and humanity. These weapons are designed to destroy entire cities and their populations. That is their purpose. Use of these weapons would be a crime against both God and humanity.

As Christians, we are obligated to avoid actions that would contribute to worldwide destruction. Our Christian mission is not to contribute to the blind forces of annihilation, which will destroy mankind and civilization together, but rather to protest clearly and forcibly against trends that would lead toward such crimes. Modern society is faced with a moral dilemma of monumental proportions. As Christians in this crisis where the very existence of man is threatened, our duty to God the creator is to strive in every way to protect his creation. As disciples of Christ, we are our brothers keeper. In this light, how can we ever justify the use of weapons that can destroy a whole nation, a whole continent, a whole race? If God is man, how can we be indifferent to man's fate?

We must realize that the real battle is no longer between Communism and Capitalism, between tyranny and democracy. The real battle is between nuclear armed militarism and humanity; between the forces of life and death. As Christians we must follow the words of Jesus and "choose life." We must say "NO" to these weapons of mass destruction. We must release ourselves from the domination of their terrible dynamism and return our trust to God. Unless we set to this task immediately, our passivity and fatalism will allow these weapons to exist and will contribute the forces that are leading inexorably to war.

**4. Recent statements issued from the U.S. Catholic Bishops indicate they no longer believe the "just war" theory applies. Please comment.**

It may be that significant new developments on the "just war" theory will depend on our ability to free ourselves from the overpowering influences of

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capability is the state of the art. The public either doesn't want to realize it or can't absorb it.

A few days ago I heard from a reliable source that if all of our nuclear weapons could get through to Russia, 15% of Russian life would be destroyed. However, if all of Russia's nuclear weapons could get through to the United States, 50% of American life would be destroyed. Quite a comparison! Think about it! The strategic bomber figures in the Salt II Treaty used by the nuclear freeze people are false (574 for the U.S.A. and 156 for the U.S.S.R.) Actually the U.S. has no more than 350 B-52's operational at this time. The 574 bombers we listed include over 200 B-52's in the graveyard in Arizona. Most of these no longer have engines attached.

On the Soviet side, none of the Soviet Backfire supersonic bombers — which have a better capability than the B-52 are counted. The Soviet Union, with two production lines operating will have more than 300-450 of these bombers operating by 1984.

The Intercontinental Ballistic Missiles figures in the Salt II Treaty used by the nuclear freeze people are 1,054 for the United States and 1,400 for the Soviet Union. None of the 300 SS-17 very heavy ICBM's included in the 1,400 figure of the Soviet Union are noted as having the "cold launch" capability which permits firing another missile within hours. This "cold launch" capability if only one extra missile per launcher were built would add another 500-700 extra missiles to the Russian stockpile resulting in a total of 1,054 for the United States and between 1,900 and 2,100 for the Soviet Union, approximately twice our total.

There are about 325 Soviet cruise missiles off-shore the United States which threaten over 45% of our population. None of these missiles are counted by the nuclear freeze people as a Soviet capability which endangers the United States.

The Sub-launched ballistic missile figures in the Salt II Treaty are 656 for the United States and 1,037 for the Soviet Union.

In Cuba there is a new large military airstrip which is pointed like a dagger at Miami — with 16 aprons from which MIG-23's can fly quickly to the U.S.A. That same airstrip is big enough to handle the new Soviet Backfire bomber.


Also, affecting the "Nuclear Arms Race" is the fact that the Soviet Union has made a massive effort to defend themselves from a U.S. nuclear attack. They have 12,000 air defense missiles, 7,000 radars, 2,600 fighter planes plus an extensive civil defense system. All this causes them to believe they could survive a U.S. retaliation, especially if they have struck our missiles, bombers and submarines in port first.

**3. Christianity teaches us that killing one another is wrong because life is sacred and we therefore have a responsibility as Christians to respect life. With this moral issue in mind, can the possession, development and deployment of nuclear weapons be justified?**

I agree that killing one another is wrong because life is sacred and that we as Christians have a responsibility to protect life. Murder always kills but to kill is not always to murder. There are scores of times in the Bible where God ordered particular nations, people or individuals to be destroyed (or killed) because of their great wickedness. In Numbers 35: 9-34, God speaks of killing a man unaware — that is, by error, or unwittingly. An individual could even kill intentionally and yet it would not be murder.

In Exodus 22: 2-3 we are told that if a thief, in breaking into a house, be smitten so that he dies, there shall be no blood shed for him. In other words,

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# Catholic N-debate

# Catholic N-debate

## For freeze

(Continued from page 8)

Augustinian assumptions so that we can take a new view of war itself. Nuclear war is essentially a new kind of war in which the old concept of just war is irrelevant, because in the nuclear age, conditions of a just war no longer exist. A just nuclear war is a contradiction in terms. A war of total annihilation cannot be considered a just war; no matter how good the cause for which it is undertaken. No one has the right to take measures that would indiscriminately destroy millions of innocent noncombatants and whole nations of unwilling allies in a trade for our ideals. Pope Pius the XII reiterates this position, "A weapon so large and so destructive that it can wipe out everything and every-one indiscriminately cannot be tolerated by Christian morality."

The just war position in regards to nuclear war is both psychologically irresponsible and plainly immoral according to all Christian standards. Theologians who reiterate the just war position have not reckoned with the dynamism of nuclear war. For them a limited sinning is still permissible when a good outcome is expected. But what good outcome could possibly justify genocide?

I think that we must consider the just war theory as pagan in the nuclear age. Nuclear weapons and nuclear war must be condemned as immoral and self-defeating. We must realize that one nuclear submarine has the potential for killing more human beings than the millions of Jews killed in the Nazi death camps.

One of the grave problems of religion in these modern times has been the lack of protest on the part of the clergy concerning the moral questionability of nuclear weapons. I think the just war theory has been partly to blame for our failure to see the moral evil inherent in these weapons, and our resigned compliance in the face of the spiralling arms race. I am heartened to hear that the Catholic Bishops are beginning to take a stand on the morality of these weapons.

## Rebuttal

### For freeze

1. **PRUESSMAN'S ARGUMENTS** in all of his replies are based on the assumption that Moscow now enjoys military superiority. If this was true, American security interests would indeed seem to dictate that catch-up efforts, in terms of arms-build-up continue until both sides reach parity.

Unfortunately, Pruessman's assumption that the Soviet Union now enjoys military superiority rests on false premises. The U.S. now possesses well over 50% of the world's stockpile of 50,000 nuclear warheads, most of which would make the Hiroshima bomb look like a firecracker. Also, the Department of Defense posture statement for 1982 states on page 42, "while the era of U.S. superiority is long past. PARITY, not U.S. inferiority, has replaced it and the U.S. and Soviet Union are roughly equal in strategic nuclear power."

Both the U.S. and Soviets possess far more deliverable weapons than any military doctrine could conceivably require, and according to 1982 Department of Defense figures, the U.S. inventory of deliverable nuclear warheads exceeds that of the U.S.S.R. by 9,200-7,000.

The same document states that the U.S. has about 30,000 strategic and tactical weapons and the U.S.S.R. about 20,000. The fact that some people think the U.S. is ahead and some think the Soviets are ahead is a pretty good description of nuclear parity. So long as this condition exists, neither side can be confident of its ability to carry out a first strike attack that would preclude retaliation by the other.

Thus, now is the right time for a disarmament agreement that would freeze  
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## Against freeze

(Continued from page 8)

the man defending his home and property would not be punished for that killing. It would not be murder. The Bible recognizes an individual's right to defend his person, his property, his dear ones and his country.

Christians have always been divided on the subject of military force and military service. Our God is obviously not a pacifist. We have only to realize the wars the Lord ordered in the Old Testament and the warning of Jesus about trading the staff for a sword (Luke 22: 35-38). The mistranslation of the commandment is one of the foundations for error. The proper translation of the commandment is "Thou shalt not murder." Christians have always struggled with how to obey a commandment "not to kill" and obedience to the national interest in time of war.

4. **Recent statements issued from the U.S. Catholic Bishops indicate they no longer believe the "just war" theory applies. Please comment.**

I ask those Bishops and others in the Catholic and other Christian churches who preach pacifism as the one sure way of avoiding a nuclear war if they will accept the responsibility before Jesus Christ for the complete destruction of the United States by our atheistic Soviet "friends" — if not, the complete destruction, the complete capitulation with the obliteration of Christianity.

In my opinion, any discussion of the "just war" theory is very complicated and I believe that only God has the power to decide whether or not a war is just or unjust.

I don't believe God told Adolph Hitler that his decision to conquer Europe and much of the world could be considered as a "just war" but I do believe that God was of the opinion that Holland, Belgium, France and England were justified in defending themselves.

I believe that the actions of the United States have reflected that we are a peace-loving people and desire no war.

### Against freeze

1. **I AM JUST AS INTERESTED** as is Joette Lorion in preventing catastrophe on much, if not all of the human race, but I don't believe that any citizen of our beloved country should act like a drowning man and grab at anything which "might" save his life. The majority of the freeze advocates are not Communists but they are frightened, uninformed, unreasoning people whose good intentions could take us all down a most horrible road.

The nuclear freeze proponents use as an argument that the United States has military superiority over the Soviet Union. Nothing could be farther from the truth and I wouldn't want to be in Joette's shoes if, as a result of her misinformation the nuclear holocaust occurs or, if it doesn't, the United States is forced to surrender to the Soviet Union.

Does Lorion agree with James Armstrong, president of the National Council of Churches, who says, "I can live under Communism" and with Catholic Archbishop Raymond C. Hunthausen who says, "A Russian takeover of the U.S. would not be as terrible as a nuclear war." Is she absolutely certain that Jesus Christ wants her to believe that it's Better to be Red than Dead and to become a slave to atheistic conquerors who will stamp out Christianity if there  
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## Rebuttal

## For freeze

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all further weapons development. The weapons of today are easy to count and monitor, but the first strike weapons of tomorrow will not be.

2. **PRUESSMAN'S STATEMENT** that there could be a winnable nuclear war fails to take into account the massive destructive capability of nuclear weapons and their long term effects. First of all, both the U.S. and U.S.S.R. possess enough nuclear weapons to destroy each other many times over. Even if the U.S.S.R. struck first and the U.S. failed to retaliate, the radioactive fallout would probably destroy the Russian civilization.

Pruessman's list of bombers, ICBMs, etc., is impressive but fails to take note of the essential fact that both superpowers have amassed enough nuclear weapons to guarantee the mutually assured destruction first described in 1966 by Defense Secretary Robert McNamara. MAD is based on the concept that both superpowers would become smoking, radiating ruins following a nuclear war, regardless of which side strikes first.

This is the policy that our deterrence policy was based on after 1970 and will continue to be based on unless we develop first strike capability. I would also remind Pruessman, that if the way to get meaningful arms control is to frighten the Soviets with our overwhelming force, the arms race would have ended 20 years ago.

3. **I CANNOT COMPREHEND** how Pruessman is able to so neatly differentiate between killing and murder, and adjust his differentiation to his purposes. I definitely do not agree that I owe my allegiance to my country, right or wrong. My prime obligation is to God and his creation. It is very easy to confuse the kingdom of God with the American way of life, and we must take care not to fall into this trap.

Despite Pruessman's concerns that the major problem in the world today is Christianity versus atheism, I believe that psuedo-Christianity vs. Christianity is just as threatening — people who taunt us with their "Red or dead" rhetoric and do it in the name of Jesus, scare me more than the Russians do. These people neglect the fact that neither nuclear weapons nor Russians can obliterate Christianity because that exists in our hearts and souls and cannot be destroyed by a weapon. But it can be destroyed by irrational hatred and fear.

We should leave the nuclear weapons behind and as, Pruessman said, "pray for the conversion of Russia." Fortunately for us, prayer and faith in God are the most powerful weapons we have.

4. **PRUESSMAN'S** vindication of the just war theory seems to be based on the premise that Jesus would approve of our policy to use nuclear weapons because the Communists are anti-human, anti-God and anti-Jesus. This proposition is again based on irrational fear of the enemy and seems to accept the fact that limited killing is permissible when a good outcome (the obliteration of Communism) is accomplished.

When and if this "just" nuclear war takes place, it will not be as a result of blind social forces or an act of God, but as a result of our own choices and decisions. Should we decide that the use of nuclear weapons is "just" we will be setting the stage for their use and we will be responsible for the outcome.

The real question is not whether the Soviets are anti-God or whether they will conquer us. The more important question is what, as Christians, are our real intention? Do we intend to settle our ideological differences peacefully or through nuclear force?

## Rebuttal

## Against freeze

(Continued from page 9)

is no one to stop them from doing so?

Because of the comparative military strength of the United States and the Soviet Union shown above, only the Soviets would benefit from the type of freeze under discussion — it would freeze the U.S. into an inferior position and destroy chances for real arms reduction underway at the Geneva Strategic Arms Reduction Talks (START). The proposed freeze will lock the United States into inferiority.

2. **LET'S EXAMINE** Lorion's statement to the effect that a "winnable" nuclear war is an insult to common sense. She ignores the crucial fact that the West has already won. For the past 30 years the nuclear deterrent has both prevented a war from breaking out and preserved Western civilization from the moral and spiritual evil of Soviet domination.

This fact should make clear that the notion of victory is not a single one, but

a question of political, military and sociological judgment upon which some bishops speak with no special authority. There are different definitions of victory and consequently, different moral attitudes that are appropriate in each case.

If by winning we mean no American cities are destroyed, then, because our president and bishops have left us defenseless by not building ABM's, we cannot win if an all-out nuclear war breaks out. But that is only one possibility and, based on the experience of the last 30 years, the least likely possibility. (It would of course, become more likely if the peace movement undermines the strategic foundation of that 30 years of peace.)

If by winning we mean preserving the moral and spiritual values of our society at last from the tyranny the Soviets would impose, then winning may well be possible.

3. **I AGREE WITH LORION'S** belief that the nuclear weapons and nuclear war must be forbidden by all standards of natural and divine morality but I ask, "who is going to forbid them?"

If tomorrow God would give an order to every nation on his earth to destroy every nuclear weapon already in existence and not to develop or manufacture any new ones after the existing ones are destroyed and every nation was given a list of the location of every weapon and earth and the right to on-site verification of compliance by every other nation, the problem would be over.

The teachings of Christ do not mandate unilateral disarmament . . . this is a point the Second Vatican Council made abundantly clear as follows — "Peace must be born of mutual trust between nations rather than imposed on them through fear of one another's weapons. Hence everyone must labor to put an end at least to the arms race and to make a true beginning of disarmament, not indeed a unilateral disarmament, but one proceeding at an equal pace according to agreement, and backed up by authentic and workable "safeguards."

4. **I DO NOT AGREE** with anything that Lorion stated in her reply to this question.

The truth of the matter is that the world's first nuclear war was a just war. We didn't start it; we were the victims of a sneak bomb attack at Pearl Harbor in 1941. The sunken battleship U.S.S. Arizona in Pearl Harbor still contains the remains of some 1,100 American sailors. American servicemen were subsequently the victims of the horrible Bataan March and other atrocities.

Thousands of American G.I.'s — not professional soldiers — gave their lives in battles at Iwa Jima, Okinawa and the Phillipines.

Don't forget that fifty million men, women and children were killed in W.W. II and that the weapons freeze movement of the 1930's, culminating in the Munich (peace in our time) agreement started this war.



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# Head Latin bishop: Marxist bias small

NEW YORK (NC) — Although Marxism influences some sectors of the Latin American church, its impact is limited and indirect, said Archbishop Alfonso Lopez Trujillo of Medellin, Colombia, president of CELAM, the Latin American bishops' council.

"It is primarily a bibliographical phenomenon," Archbishop Lopez said in an interview in New York. "There are some theologians who use Marxist analysis, and their books are read but I don't believe this has a strong impact. At the basic level, the church instinctively rejects those opinions."

He added that Marxist influence was "practically nonexistent" among the Latin American hierarchy.

Archbishop Lopez stopped in New York on his way home following a visit to Rome. On Oct. 8, he preached at St. Patrick Cathedral for the 10th annual Hispanic heritage Mass. The Mass was part of a weekend Hispanic festival that also included a parade reviewed by Archbishop Lopez and Cardinal Terence Cooke on Oct. 10.

IN THE interview, which was conducted through a translator, Archbishop Lopez said the church-state situation in Nicaragua was "very serious" because of the "open Marxism" of the Sandinista government.

"There may be appearances of pluralism and may be persons of good will in the government, but the final decisions are taken by the Sandinistas," he said. "The church respects the independence of the political realm, but it cannot be silent when the promises of liberation given by the revolution are not fulfilled."

While not saying the Nicaraguan government persecuted the church, Archbishop Lopez said there were "symptoms that alarm" and that these were related to a lessening of respect for the church. "It will be a great error for the Sandinistas to forget that the soul of the Nicaraguan people is Christian," he said.

Asked about El Salvador, Archbishop Lopez described the situation as "complex and delicate." He said the church there was working for peace and reconciliation, but could not itself resolve the conflict. Its voice for peace can be heard only if obstacles to the democratic process are removed and "the great powers" and other nations don't make El Salvador a place to fight through introducing their arms.

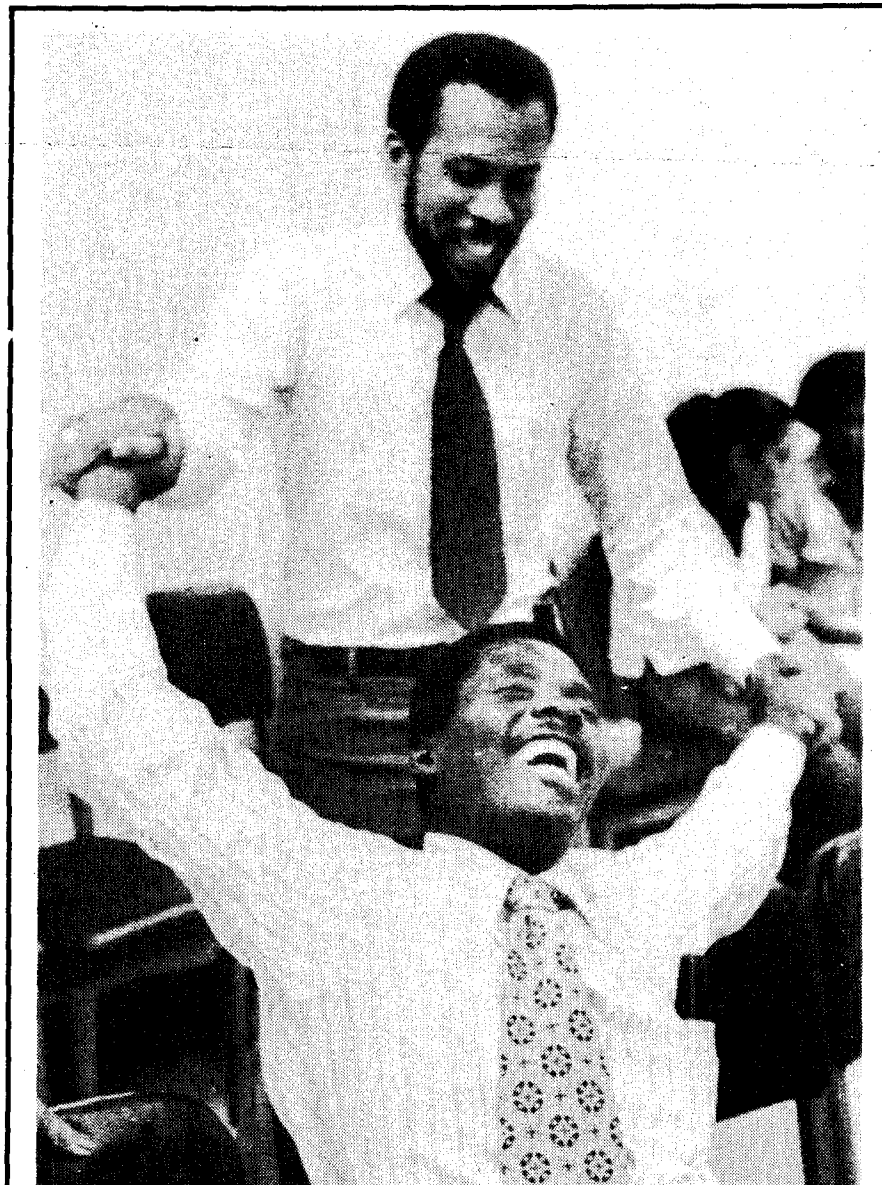
On relations with Protestants in Latin America, Archbishop Lopez said the work of ecumenism "which the Catholic Church loves" is hindered by the "great error" of some Protestant churches in ordaining Catholic priests who have abandoned the priesthood and are sometimes ordaining Catholic laymen won by proselytism.

THE ARCHBISHOP said Catholics also were disturbed by some Protestants channeling money into Latin America in ways that serve political purposes, sometimes of the left and sometimes of the right. He said the World Council of Churches was among the groups putting money in Latin America to further "ideological tendencies."

"We have denounced this publicly on several occasions," Archbishop Lopez said. "With this attitude, ecumenical work is slowed." He distinguished as a separate problem the growth of groups that are not strictly Protestant. He mentioned particularly Mormons, Jehovah's Witnesses and Seventh Day Adventists.

"Their numerical advance is explained first by the financial support they receive," Archbishop Lopez said.

He said the success of these groups in winning adherents may show a "weak side" of the Catholic Church, and he warned against Catholics assuming complacently that Latin Americans will always remain true to the Catholic faith.



CLOSED CHAPTER — Abel Dorvilier, front, one of the last two Haitians to be released from the Krome Ave. detention center in Miami, shares his joy with Justin Manuel, staff worker for the U.S. Catholic conference office of Migration and Refugee Services. More than 1000 Haitians held at the center have been released over the past few months following a federal court order. (NC photo from UPI)

## Vocations awareness weekend

St. John Vianney College Seminary has scheduled three vocations awareness weekends for those interested in attending the seminary. The weekends are November 13-14, 1982, Feb. 26-27, 1983, and April 16-17, 1983. The weekends are for seniors in high school and college

men, another weekend will be held at St. Vincent de Paul for those 25 years old and up. There is time to pray, reflect, to in-

quire about seminary life and to contact some priests. For further information call the Vocations Office at 552-5689.

## Boston using Adult Rite to get 'fallen-aways'

By NC News Service

The Boston Archdiocese is beginning a program of pastoral care based on the Rite of Christian Initiation of Adults to meet the needs of inactive Catholic adults seeking to return to the church, and a national training institute on the rite is set to begin at St. Mary's Seminary and University in Baltimore.

In a letter to priests of the archdiocese, Cardinal Humberto Medeiros of Boston recommended the fourth chapter of the Rite of Christian Initiation of Adults as the "normative pastoral process for 'welcoming home' those who have been away." The rite was issued by the Vatican in 1972.

The recommended program is to begin in the summer when parishes seek out adult Catholics who have not been going to church and might be interested in returning to the sacraments, especially the sacrament of confirmation.

During the fall and winter, the program provides catechesis geared to the age and background of such adults. The program includes formation in the beliefs of the church, liturgical celebrations, integration into the local faith community and participation in the social ministry of the church.

Lent is foreseen as a season of heightened spiritual preparation for the returning adults and their sponsors, chosen for them from the local parish. Prayer, fasting and reflection during Lent would lead to a liturgical climax with solemn renewal of baptismal promises in the local parish at Easter and confirmation in each of the four regions of the archdiocese during the week after Easter.

The nine-week national institute in Baltimore is designed to train laypersons, clergy and Religious in all aspects of the Rite of Christian Initiation of Adults so they may act as leaders in their parishes' catechume-

nate efforts.

The Paulist Evangelization Center and the U.S. bishops' Committee on Evangelization, both directed by Paulist Father Alvin Illig, are developing the institute and subsequent sessions to be offered in January, April and June.

Patricia Barbernitz, director of the institute, said it is aimed at "persons

in parishes able to give more time to the church but who have not yet done so."

Although the work of preparing adults to enter the church should ideally be shared by everyone in the parish, Ms. Barbernitz said, it is often done by a priest or director of religious education who is "already overburdened."

## Explanation of Arafat meeting "no comfort" to Jewish chairman

NEW YORK (NC) — Julius Berman, chairman of the Conference of Presidents of Major American Jewish Organizations, sent a message of protest to the Vatican before Pope John Paul II's meeting with Yasser Arafat, urging that the meeting be cancelled. On Oct. 19, Berman released the text of a reply he received from a top Vatican official. But he said that the letter offered "no comfort" to Jews concerned about the pontiff's meeting with "archterrorist Arafat." The letter, dated Oct. 7, was from Cardinal Johannes Willibrands, president of the Vatican Commission for Religious Relations with Judaism. The cardinal said that the context and meaning of the meeting cannot "in any way be interpreted as hostile to Israel and the Jewish people around the world." Berman said that the papal meeting served to "encourage rather than deter terrorist behavior."

# Gospel distortion does harm

By Prentice Browning  
Voice Staff Writer

Christianity has sometimes been destructive through corrupted interpretations of the Gospel message, a Franciscan priest told an audience of over 1,000 at last weekend's National Lay Evangelization Conference in Miami Beach.

Fr. Richard Rohr, a well known speaker and the founder and pastor of a lay community, The New Jerusalem Community, in Cincinnati, Ohio, spoke Friday night on the second day of the eastern seaboard regional conference at the Deauville Hotel. The four day conference included information booths and dozens of seminars on topics as diverse as how to preach to young people and parish renewal.

Speaking of the spreading of the gospel, Fr. Rohr began his speech Friday night with a historical overview of biblical interpretation.

The Bible has affected the direction of history for both good and evil, he said. "We would like to say that it has been all for good, and in the long run that is our belief, but the way the Word of God has been used in history has not always been used for good and that is even true, I think, in our time."

Fr. Rohr divided the history of church thinking into several major categories.

**FIRST CAME** the Patristic period (directly following the compilation of the New Testament), he said, when church fathers were fond of inter-

preting the Bible allegorically or symbolically.

"Outright conflict" was avoided, he said, because it was accepted that different passages in the Bible could have diverse deeper meanings.

"It was an upbeat mood, they didn't feel so much that they had to protect themselves."

Under Constantine, when Christianity became the official religion of Rome, "you begin to see a whole new use of the Scriptures," he said. "You begin to see a desire to find out literally what they mean, to support and protect the new empire."

**IN THE** Middle Ages you had the great age of philosophy and scholastic research which often deferred to the early church fathers, such

as Origen and Tertullian, for scriptural interpretation.

Then came the Reformation era, when, Fr. Rohr claims, religion entered a "siege mentality" where Protestants and Catholics would accuse each other of drawing wrongful conclusions.

This "siege mentality" exists even today among fundamentalists, who by relying on a too literal and often selective interpretation of the Bible, are promoting a rigid world view, he said.

**THESE PEOPLE**, according to Fr. Rohr are never able to move beyond the external authority to the "internal authority" where a person "will know that he knows" without relying

## Preaching

### You've got to get their attention first



Mannix

By Ana Rodriguez-Soto  
Voice News Editor

Although Christian evangelizers peddle "the greatest product the world has ever seen," they must get people to *listen* to the Good News before they can get them to *buy* it, more than 100 people at the National Catholic Lay Celebration of Evangelization were told this weekend.

Gathered at the Deauville Hotel in Miami Beach for the preaching day which opened the four-day celebration, the priests, religious and laity heard concrete advice on how to communicate, as well as expert suggestions on what to communicate.

"In fifteen minutes we must compete with the some 30 hours a week the average person spends before the 'boob tube,'" Archbishop Edward A. McCarthy said in a welcoming address. "In our fifteen minutes we must counter the sermons of the materialistic commercials and secularistic dramas that cost hundreds of hours and millions of dollars in preparation."

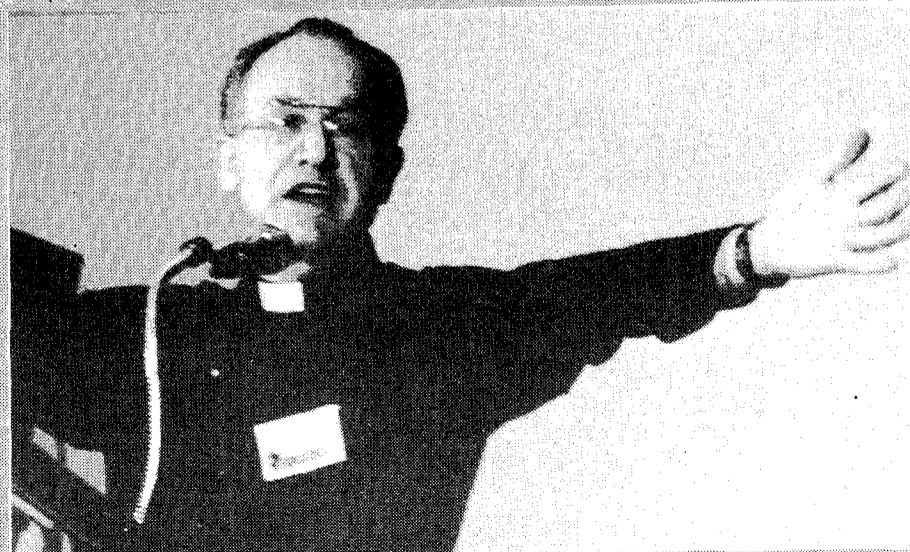
The way to be heard through all that high-priced technology is to be effective communicators, said Timothy Mannix, an expert communicator who works for IBM in South Florida.

"You have the greatest product the world has ever seen," but "the idea in and of itself simply isn't enough. If it were, we wouldn't need you today," he told evangelizers. Throughout history, the greatest ideas have not been sold on their merits but on the effectiveness of people communicating those ideas to others and convincing them that they "were worth fighting and dying for." Communication is an art form,

Mannix said, and art "requires a balance between the composition and the performance." It also requires "10 per cent inspiration and 90 per cent perspiration."

His workshop was a step-by-step lesson on preparing effective presentations which included the following advice:

- "Funnel everything you say and do toward that final objective," the action you want your listeners to take;
- Use both oral and visual media — studies have shown that together, they elicit a retention rate of more than 65 per cent after three days compared to 10 per cent with oral alone and 20 per cent with visual alone;
- Show some enthusiasm and sincerity — "If you really believe in what you're trying to sell me, get a little excited about it."



Among the many speakers at the National Catholic Lay Celebration of Evangelization was Father Alvin Illig, executive director of the bishops' Committee on Evangelization, who spoke on the importance of the laity in spreading the Good News. (Voice photo by Prentice Browning)

### Only bleeding Christ on cross can convert



Father Rohr

By Ana Rodriguez-Soto  
Voice News Editor

A bleeding, naked, suffering, God-man hanging on a cross is the central reality of Christianity and the only image that can lead to conversion, evangelizers were told during the preaching day held last Thursday as part of the National Catholic Lay Celebration of Evangelization.

Father Richard Rohr, founder and pastor of a community of 300 committed lay people in Cincinnati, Ohio, said evangelizers must not preach dogmas, doctrines, rules or even reasons but lead people to see the "deepest truth" that despite illusions to the contrary "God is good. God is faithful. God is there."

To proclaim the kingdom of God means both to announce its reality and to denounce the illusions that

pass for reality in today's world, he said.

"The kingdom (of God) is seldom at hand. What's at hand is the economy. The culture is at hand. The political systems are at hand . . . Money is at hand. Bombs are at hand. These are the illusions and the lies that we get confused with."

Spiritual "pep rallies" and frequent references to the Lord do not counter those illusions, Father Rohr said, because they don't convey "the absurdity of the Gospel" or reach the 82 per cent of the world's people who don't even have a name for Jesus.

Preachers therefore must put before their people the only image of Christ that transcends time and cultures, that of "the God who hangs in between the false gods. The God who is naked and losing," Father Rohr said. That image not only reaches directly into people's hearts, it conveys graphically the message of the Good News and helps to strip the illusions from reality.

In preaching, Father Rohr said, "we're not laying on reality something that is not already there but are leading people to recognize what is already there. Yes," the people must say, "he's describing my heart. He's getting me in touch with my deepest heart and my deepest truth . . . My Lord Jesus, you are my deepest heart . . . You are not out there alone but you're also in here."

The words of the preacher can only arouse in listeners the curiosity that will eventually lead them to put aside their own fears of intimacy with a loving God and accept his calling to follow him.

"God is obvious," Father Rohr said. "We can't see ourselves as persuaders or convincers of people. Our job is to make the truth beautiful."

# even today, priest tells meet

on specific quotes from the Scriptures to prove that he is correct.

Referring to fundamentalism he said, "It is a plague of petty minds hearts that are afraid to recognize grandeur of God, the magnanimity of what God is doing."

The way out of this jumble of conflicting ideas, Fr. Rohr said, is the "historical critical method." Very simply this means clearing away long held prejudices and finding out "what the Bible really says."

This means humbling oneself and one's preconceptions but also, sometimes taking a humbler view of some of the church fathers and their faults.

"If you can't deal with imperfection . . . you will not recognize God who has learned to love limitation."

**PARADOXICALLY**, those people who are often considered the most limited both educationally and materially — the world's poor — are often the ones who have the most freedom to express the gospel in their own unique manner.

Fr. Rohr referred to studies showing that the left part of the brain is the most logical and rational and the right part of the brain is responsible for creativity and artistic talent. Educated Westerners, he said "are largely trapped in the left brain," that is, they show a tendency sometimes to be too analytical. Many of the poor people of the world are inarticulate



and unable to express ideas in a strictly logical way but they are more "right brained", he said, that is more able to grasp paradoxes and synthesize original ideas.

Criticizing priests who remain aloof from their poor congregations, Fr. Rohr said, "what has happened instead of a religion 'of' the people, you have a religion 'for' the people. It's as if there are those who know and those who don't know . . . That doesn't mean you don't need the charisma of leadership."

Indeed, he recommended contact with the dispossessed of the world — the alcoholics, the refugees, the prisoners, the retarded — if for no other reason than to get in touch with "a real spirituality" stripped of theological jargon and seminar paper words.

"**YOU NEVER** know the truth," he concluded, "unless you are in touch with people who are not playing these endless games."

Before the talk given by Fr. Rohr Archbishop Edward A. McCarthy made some opening statements concerning evangelization.

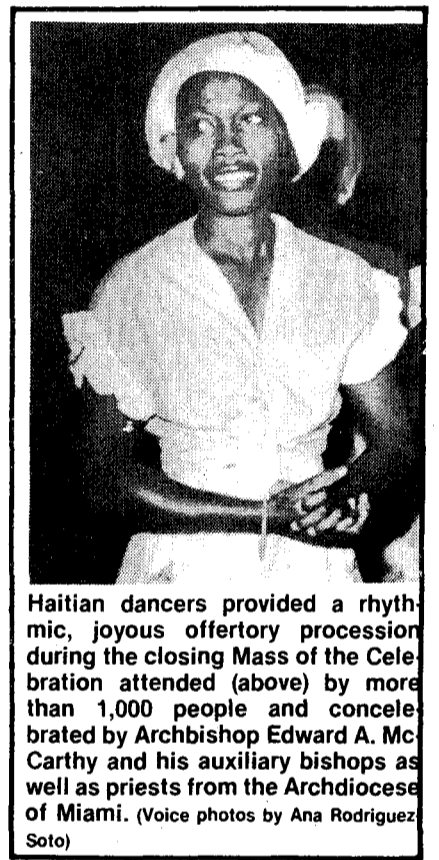
The Archbishop spoke of four characteristics of evangelization.

"The first," he said, "is the urgency of evangelization, with the disintegration of our supportive Christian culture and the evolution of hostile influences to the Gospel and living the Gospel in entertainment, the media, social practices and education."

**SECONDLY**, the Archbishop said, evangelization today is aimed at not only the individual but at social institutions also, the school, the family, the media and entertainment.

Thirdly, he emphasized that evangelization is the responsibility of everyone in the church and that it is indeed a top priority in one's life to "live and to witness to . . . the treasure and grace that is his . . ."

"And fourthly," he said, "evangelization, as we speak of it, means transmitting not only the creed, the articles of faith, intellectual formulae, but the living of that faith . . . the honesty, forgiveness, prayerfulness, the thirst for social justice, the camaraderie of Jesus, of Mary and the Saints that is the inseparable fruit of faith."



Haitian dancers provided a rhythmic, joyous offertory procession during the closing Mass of the Celebration attended (above) by more than 1,000 people and celebrated by Archbishop Edward A. McCarthy and his auxiliary bishops as well as priests from the Archdiocese of Miami. (Voice photos by Ana Rodriguez Soto)

**'We cannot waste any more time wringing our hands and complaining that someone should do something . . .'**

Look for excerpts of Archbishop Edward McCarthy's talks during the Celebration in next week's Voice.

## Christians must be 'signposts for peace'

Continued from page 1)

not secret . . . Our Bible is open to public examination and so is the life of the Church . . . That great gulf (between what we preach and what we live) has become an enormous credibility gap and that is why our evangelizing does not go out with the power and the authority that it did in the early Church and that we long for in our hearts."



Wallis

**HE QUOTED** an American Indian who spoke a few years ago during a conference on social justice. "If you are Christians," he said, "you would no longer accumulate. You would share everything you had with the poor and with each other."

"Remove God's demand for justice, God's great work of reconciliation . . . and there would be not much left of our Bible today. We would be left with the American Bible, full of holes," Wallis said.

A staunch pacifist active in the civil rights and anti-Vietnam war movements of the 60s, Wallis called it ironic that Catholics were part of the crew that dropped the nuclear bomb on Nagasaki, the largest Catholic city in Japan. Ground zero that day, he said, was the spire of a Catholic cathedral.

**HIS OWN WASHINGTON, D.C.**, neighborhood is an example of the dichotomy between what Christians today preach and what they do, he said. Unemployment there affects one-third of the people and nearly two-thirds of black youths who "believe very deeply that they have no future in our society."

Less than two miles away, "Men

with clean consciences and cleaner fingernails sit in carpeted boardrooms and make plans for nuclear war . . . What is wrong is that the two cities never see each other."

"I believe the root cause of the arms race is that we just don't see the faces. To really look into their faces would be to face up to what we have done, to face the future of our race . . . Unless we see neighbor now in the face of the one we have called the enemy, we have no future worth speaking of," Wallis said.

He urged Christians to convert to the poor and convert "to our enemies, which is to say seeing a neighbor in the face of the poor and in the face of our enemy, which is to say seeing the face of Jesus again in the flesh."

"**WE HAVE TO** show the people who are watching that we believe," Wallis said, and ask ourselves, "Are our lives Good News to the poor, are our churches Good News to the poor?"

If the Gospel we preach is not Good News to the poor it is not the Gospel of Jesus Christ."

Christians must also show they believe in the victory of Jesus on the cross by waging peace.

"We will not participate in the nuclear arms race. We will place our lives and our faith as roadblocks to war and signposts to peace," Wallis said.

Although some may call this position naive and unrealistic, "to believe that nuclear weapons can defend us and save us, that is naive and unrealistic," he said.

The sacrifice for peace will not be any less than the sacrifices people throughout the ages have made for war, he added, and the cross "is the enduring reminder that reconciliation can never come cheaply."

"Only a miracle will end the arms race," Wallis said. "It is time for those who believe in miracles to make their presence felt."

# Matter of Opinion

## The great moral question of our time

Mankind is now poised before the greatest moral abyss in its history.

We have stumbled and meandered our way up from prehistory, along a path of tears, tragedy and an occasional triumph.

We now stand at an apocalyptic precipice where we will either plunge into hell or build a bridge and pass on over into a promised land of peace.

### EDITORIAL

The world can no longer afford business as usual in the affairs of man, the globe a patchwork of blocs and alliances, this group against that group.

The reason, of course, is appallingly simple: The human race is now able to destroy itself; indeed, the ultimate moral and historic question of all may well be whether we can *avoid* destroying ourselves and most of civilization, given the situation we have created for ourselves.

That is why the U.S. Bishops have addressed the issue of nuclear arms. It is an act of courage, rife with pitfalls and dangers, and yet one that is completely unavoidable.

Some would say churchmen should stay out of such areas. But why? How? How *not* to consider the very survival of the human race?

The bishops in their proposed letter make clear that they are aware of the complexities, both moral and technical, of the question of nuclear deterrence.



Yet beneath all the discussion and pros and cons, there remains one simple fact. Nuclear bombs indiscriminately destroy millions of human beings in a matter of seconds. And with thousands of such weapons poised and ready —

and with even more on the way! — the conclusion is unavoidable: "We are sure of one moral imperative: a rejection of nuclear war." There is no imaginable way one can justify slaughtering

millions of people at the push of a button.

And the only conceivable way you can justify possessing such weapons is as a deterrent to ever using them. And that is, of course, where a great dilemma occurs. To disarm ourselves would almost surely lead to expanding conquests by the other side. History has never been short of willing conquerors. Yet to continue an arms race will equally as surely lead to holocaust. History also has never yet produced a weapon that was not used.

Therefore, the only rational approach left is to carefully pull back from the brink. That is why the bishops support a nuclear freeze, one that is verifiable and mutual. Though they acknowledge some risk in this, they feel the risk of the current course is even greater.

The point is, something must change.

Someone once said, "We have grasped the mystery of the atom and rejected the Sermon on the Mount. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about killing than we know about living."

The man was the great five-star General Omar Bradley.

## Letters to the Editor

### Married priest article inaccurate

To the Editor:

In making her point, "Give Us Back Our Married Priests" (I agree), your columnist Dolores Curran interjects the case of Father James Parker, the first married former Episcopalian priest to be ordained to the Catholic priesthood, under the Vatican decision. Father Parker and I (a former resident of Miami) are native Charlestonians and he was ordained for the Charleston Diocese. Father Parker and my two oldest brothers (one a priest) have been close friends since their teen years, over 35 years. I would like to correct some inappropriate assertions Ms. Curran made about Father Parker.

Ms. Curran says "Fr. Parker is one of those who switched from the Episcopal Church when it began to ordain women." While he does oppose that, his journey to the Catholic Church started many years before. He was always "High Church" or Anglican, he recognized the primacy of the Pope many years ago, he

thought the early fervor of the ecumenical movement would lead to reunion of our churches. He was librarian for both a Catholic seminary and a Catholic college for a number of years. He was the leader of the group that organized and petitioned Rome for admission to the Catholic priesthood. He joined the Catholic Church with the support of his former Episcopal bishop.

Father Parker is a married Catholic priest, not a "married Episcopal priest." He gave up his Episcopal sacramental ministry and he and his wife were formally received into the Catholic Church. (Their children, adults, had previously been received into the Church.) His application and credentials had to be examined as far as Rome and he underwent a rigorous examination in Catholic theology by a board of theologians at Catholic University. He was finally ordained deacon and priest (absolutely, — not conditionally.) This process took about a year.

Father Parker will not begin his priestly ministry in the Charleston Diocese until next spring because he is assisting Bishop Bernard Law of

Springfield, Missouri, the Vatican Delegate in the matter of admitting the Episcopal priests to the Catholic Church and priesthood. I have not heard of any negativism by laity or clergy in the Charleston or Springfield Dioceses. I agree with Ms. Curran, that marriage should not be an impediment to priestly ministry.

Robert A. Condon  
Charleston, S.C.

### P.B. also in Archdiocese

To The Editor:

I write in response to your article (Catholic Television) in the September 24th issues of *The Voice*. Candidly, I was a little surprised that while *The Voice* is the newspaper for the entire archdiocese, your comments on religious programming were restricted to the television stations licensed in the city of Miami.

Respectfully, may I remind you that the archdiocese encompasses three distinct television markets. The other two markets are West Palm Beach and Fort Meyers.

Additionally, Scripps-Howard

Broadcasting totally sustains the weekly production and broadcasting of the Catholic Mass. Parenthetically, Father Nickse and this writer were responsible for bringing this about after much travail . . .

I am certainly empathetic to your situation. Speaking personally, I feel that there should be no paid religion, i.e., religious service on commercial television. Perhaps, naively, I think local broadcasters should sustain a certain amount of time for religious services.

As far as docu-dramas and other religious-affiliated programming, I feel that they should meet the rate card. As I am sure you are aware, there are many so-called preachers and/or theologians who are in reality hucksters and theological pinheads polluting the air waves. Apparently they have some ability to memorize certain passages of the Sacred Scriptures but manifest a total lack of understanding of the Gospel message. Did you ever see Kenneth Copeland out of Texas?

William J. Brooks  
Palm Beach

(Editor's Note: Fort Meyers is in the St. Petersburg Diocese.)

## How much do you trust God?

There are a multitude of Christians who want to be better followers of Christ, but are not sure where to begin.

Suppose they reflected seriously on the matter and asked themselves, "Which is my weakest virtue?" Notice now I did not say "Which is my greatest sin?" Weakest virtue? Love? Meekness? Truthfulness? Faith in Christ's teachings? Chastity? Charitableness?

I may indeed be wrong, but I strongly suspect the weakest virtue for many dissatisfied Christians is *trust*. Do you really trust God as much as he asked? Do you take the promises of Jesus so literally that you put full trust in him?

Let's try to break all this down to little pieces.

Ever noticed how Jesus tested people before he helped them or answered their prayers? He demanded first their trust. Take Peter. The



BY MSGR.  
JAMES J. WALSH

plained it was part of his plan to stay at the temple with the scribes, so that they would remember 18 years later, a mere boy showed extraordinary wisdom, and, therefore, be more inclined to believe in him. He said not a word to her. He tested her faith and trust because she was a human

***I may be wrong, but I strongly suspect the weakest virtue for many dissatisfied Christians is trust. Do you really trust God as much as He asked? Do you take the promises of Jesus so literally that you put full trust in Him?***

apostles fished all night and caught nothing. When they were finished, Jesus said to Peter, "Lower your net." Peter was a pro in fishing and knew it was the wrong place and hour. But he trusted the Lord, lowered the net and deserved the miracle.

The lepers. Jesus told them to go and wash in the pool, where the water had no more curative effect than any other water. They trusted him and emerged from those ordinary waters perfectly cured.

Mary, his own mother was tested repeatedly. At the wedding feast of Cana, he refused to change water into wine. Her trust was so complete, she told the waiters to do whatever he told them. And the miracle occurred. How he put her to the test when he was twelve years old and traveled to Jerusalem with her and Joseph! He could have ex-

being like the rest of us and had to grow spiritually.

I'm not sure the youngsters of today are being taught the Act of Hope, which we oldsters had to memorize, thank God. What a marvelous prayer which sums up all the reasons for trusting God.

Go over it carefully. "O my God, relying on your infinite goodness and promises, I hope to obtain the pardon of my sins, the help of your grace and life everlasting. Amen." That's all, but it is a gold mine of wisdom.

Notice that we give God a couple deserved compliments to start with. "Relying on your infinite goodness and promises."

Goodness. We assure him of our firm belief there is no evil in him, only love. "He so loved the world as to send his only begotten son." All the things blamed on him can be traced to the evil of people, of one generation or another.

Promises. Here is where we are weakest. We really don't believe that strongly in the promises of Jesus. We gloss over them. They don't penetrate our hearts and grip our wills. They remain words.

For instance, do we really believe this, "If you ask the Father anything in my name it will be granted you?" Come on now! If we really trusted him that much, as soon as we made our prayer of petition we would make another of thanksgiving, so sure would we be that "it will be granted us." "Ask and you shall receive; seek and you shall find . . ." Isn't it the truth that we suspect God is like us in some respects, namely, that he is not going to give all of himself?

Where the church is concerned, he said, "I am with you all days to the end of the world!" What an extraordinary promise! The meaning is very simple. The preservation of the church from century to century will not be due to popes and bishops and priests and laity, but to His Spirit whom he sent to his church.

So why do we get nervous and anxious about the "poor church" when society ridicules her stand on moral problems and some more bold than bright theologians come up with what they think is an improvement on the church's teaching?

Yes, where is trust in this case? How peaceful we should be about the church and if we must be anxious, let it be for ourselves, so that we will be right with God.

Then notice the petitions in the prayer. A wonderful thing. We "trust" God is going to give us three things:

1. Pardon of our sins. The prodigal son, the lost sheep, the lost coin were only a few of the cases Jesus presented us to show that God's mercy has no limits, no matter what the sin.

2. The help of thy grace. Here again is a very weak spot. Most of us still believe we've got to do it all. We still do after falling flat on our faces so often in failure after failure. Remember the warning, "Without me, you can do nothing." Jesus was not orating to get attention.

3. Finally, life everlasting. Here's the whole purpose of life — union with God in his kingdom after death.

## What's a body to do?

The George Washington Bridge and I have a lot in common; we're both beginning to show our age. A half-century of living takes its toll. We require more maintenance than we used to, and we carry more weight. When the bridge opened some 50 years ago, it carried only 5.5 million vehicles a year. Now it carries 82 million vehicles a year. Which brings me to my point: Whether you're a teenager or an octogenarian, modern life has a way of wearing you down.

In this column, I often talk about the soul, but today I'm going to talk about you and your beautiful body. What a friend you have in this body of yours. God has given you an incredible gift. Just think, your subconscious mind is work-



BY FR.  
JOHN CATOIR

The human body is a magnificent machine, a marvel, the crowning achievement of God's creative genius in the natural order. Good health

***The human body is a magnificent machine, a marvel, the crowning achievement of God's creative genius in the natural order. Good health habits are the least you can do to show your appreciation for such a gift.***

ing day and night making thousands of decisions every minute to keep your heart beating, your food digesting, your eyes blinking; the list of unconscious bodily functions goes on and on.

habits are the least you can do to show your appreciation for such a gift.

RECENTLY, 595 DOCTORS associated with

the Harvard Medical School were surveyed on their own health habits. Results were reported in the school's Health Letter. Here are some of the findings:

— Only eight percent of the doctors smoked and of those, a third admitted to being concerned about the habit.

— Seventy-three percent use seat belts while driving.

— Seventy-nine percent limit their intake of eggs and other high cholesterol foods.

— Fifty-four percent routinely undergo regular medical examinations, the figure rising to eighty percent of those over sixty.

— Eighty-four percent visit their dentist regularly.

— Eighty-three percent take vacations in which they do absolutely no work.

They all encourage regular exercise, well-balanced meals, and most manage to follow their own good advice.

LIFE IS a precious gift. Treat your body with respect and you'll enjoy your life more. St. Paul prayed for us that "We may lead a quiet and peaceful life, godly and respectful in every way" (1 Tim. 2:3).

Be at peace with yourself. Love your body, forgive it if it has failed you; help it where it needs you most; accept it as you would a cherished treasure. And thank God for the gift of life. (Fr. John Catoir, director of the Christophers.)

# Getting interested in the elderly

Elderly people who keep in training always have something to offer.

"In training?"

Yes, a psychologist once used the words "in training" to refer to older people who continue to read and to think — to develop intellectually, physically, mentally or spiritually.

People who continue to develop spiritually are people who keep in touch with the fact that their own lives have purpose. What I have found is that a great many elderly people do this.



BY  
ANTOINETTE BOSCO

That is one reason I have maintained a lively interest in the elderly over the years. So many elderly people I have met are interesting individuals whose lives have purpose. And they are a reminder of the continuity of life, of life's connections.

**OF COURSE**, it is always possible to stop looking at anyone as an individual and to begin seeing him or her in terms of a category. One has to be conscious of the danger of categorizing people to avoid it. Ten years ago it was much more common to categorize the elderly as unproductive or purposeless individuals than it is today.

When I think of reasons I have maintained an interest in the elderly, I tend first to think back to my grandmother, my mother's mother. She would come to visit every couple of months when I was a child.

My grandmother was from Italy and she spoke with an accent. I recall how she let me comb her long white hair, how she taught me to knit.

In so many ways, my grandmother was like a miracle to me. She captured my imagination.

But beyond that, I don't think I thought a lot about aging until I began later in life to notice the derogatory comments people made about the elderly. I didn't like that. But it became another factor stimulating my interest.

**THE READING** I did also stimulated this interest of mine. I was, for example, quite impressed with the reverence of Oriental peoples for old age.

Later, as a newspaper writer, my interest was again stimulated when I heard a Catholic Charities worker speak of his work with elderly people in nursing homes. He was experiencing some difficulties in the line of work and he commented:

When you get older, you need three things — someone to love you, somewhere to be and something to do. At that point, he said, some people he was working with had only one of the three, somewhere to be, and it appeared to be shutting down. That intensified my concern for the elderly.

Later, at one point in my career, I had an opportunity to survey the needs of a university department of health sciences. I came back and noted that it had no program in gerontology. That was 10 years ago.

I could go on with this list, for many factors have generated my interest in the elderly. I find, for example, that the elderly are fun. All the elderly? No. Many of them? Yes. The majority of old people I meet have fantastic senses of humor.

**THEN AGAIN**, there is the wisdom of old age. Of course, not all old people are wise.

But I have found that old people who are really mature, who have lived each day, do have wisdom.

Then, I find, there is one more reason to look to the elderly. We're all growing older, and we can learn from these people now. We can look to their example, see how they handle their older years.

For when we are old, we'll want it to be good. (NC News Service)

# Growing fast

**Q.** I'm tired of hearing my parents say "I don't understand you." What's there to understand? I do things that I like and that interest me. In the past two months I've developed a big interest in cars, and they seem to think this is mysterious. They say, "You were never interested in cars before. I don't understand you." Well, I don't understand them! (Indiana)

**A.** You and your parents need to meet Stacy. She is 17 and has a large expensive collection of recordings made by innumerable rock groups.



BY  
TOM  
LENNON

Last summer an eccentric uncle mailed her some recordings of classical music, all nine of Beethoven's symphonies.

For a while Stacy just let them sit. She not only wasn't interested, she was miffed that her uncle had "wasted" all that money on classical stuff.

Then one day, out of mild curiosity, she picked out one of the symphonies at random and played it. And she found she liked the "Pastoral Symphony," the sixth in the group.

**IN THE WEEKS** that followed she played it quite a few times and her liking for it grew. She began sampling the other eight.

Stacy still plays mostly rock music, but her interest also includes other types of music.

And her father said to me one day: "Stacy's mother and I simply don't understand her. Why should she suddenly like Beethoven?"

What's happening to Stacy — and to you — is that you are growing, developing and changing — at an exceptionally rapid rate.

Young people like you are avid explorers of the world around you. One day your exclusive interest may be soccer or bowling. Then you discover how fascinating cars can be and you grow in your knowledge of automobiles.

**OR LIKE** Stacy, a young person may leap from REO Speedwagon to the Pastoral Symphony almost overnight.

Swift changes and unexpected growth often take place in such a short period of time that they bewilder some parents.

They may feel now and then that they don't even know their child.

And then they say, "I don't understand you."

You may be interested to know that in marriages that have gone on for 50 years, one of the partners may suddenly do something that surprises and perhaps puzzles the other.

And the other partner may silently say, "Perhaps I'll never fully understand him (or her)."

(Send questions to Tom Lennon.) (NC News Service)

# Respect for Life Week

It seems to me that every time we come to Respect for Life Week, there's a little squabble over where the emphasis should be.

Those who are committed to the battle against legalized abortion say they don't get much support from those who are involved in the peace movement or those working in areas of social injustice.

Those active in the peace movement say that surely the struggle against legalized abortion is important but the people committed to that cause seem totally oblivious to the importance of nuclear disarmament.



BY  
DALE FRANCIS

**THOSE INVOLVED** in social justice programs say it is not showing full respect for life to be concerned only for the unborn so long as a critical problem exists in providing for the care of the children of the poor already living in the world.

Is there a real disharmony between Catholics where respect for life is concerned? I think probably not. What we have is natural. Everyone can't do everything. When people choose an area in which they are going to center their efforts, they become enthusiasts for that cause. So whether they choose the effort to find a way to protect human life from conception, the cause of bringing peace to the world or social justice to society, their dedication is complete.

For effectiveness, that is almost certainly necessary. Individuals or organizations that attempted to deal with a broad range of issues would probably not be successful in making impact simply because their efforts would be too scattered, too diluted. So the cause of respect for life is really best served by those who choose different ways of trying to implement the principles of respect for life in society.

At the same time, it is too facile to dismiss the possibility of disharmony among Catholics where respect for life is concerned. I do believe an explanation is in the enthusiast's necessary commitment to a single cause. But I'm sure there's some disharmony, too. I know there are many in the battle against legalized abortion who can't understand at all how some of the Women's Religious organizations, vigilant in their dedication to social justice, not only fail to support the campaign to protect life from conception but even oppose it.

Those dedicated to the campaign for nuclear disarmament have been aware that those opposed to abortion seem unconcerned with their campaign and their leaders have said that they have not shown enough support for the campaign against abortion.

**SO THERE** may be some disharmony. It may not be real. It may just come because there are different causes within respect for life that draw totally committed support.

Whatever the truth about this may be, the truth is that Catholics must be committed to the whole range of all that concerns respect for life. This certainly requires that we must work to bring an end to legalized abortions that have brought death to millions of unborn infants. But it just as certainly requires that we be dedicated not only to peace but to efforts to reduce and eventually eliminate nuclear armaments on earth. And it certainly requires that we be always concerned with social justice and especially with concern for the poor, the handicapped and the aged. We may not be united in how to bring these about but we must be united in a dedication to working to bring them about. (Dale Francis is a nationally syndicated columnist.)



## Finding a middle ground with adult children

Dear Dr. Kenny: How can parents prevent their children from continuing to make stupid mistakes with their lives after they have left home? By listening to their parents. You say that parents must be friends with their adult children. I say: Bah! Where does the Bible say that your children are no longer your children when they reach age 18? They are always your children and should



BY DR. JAMES  
AND  
MARY KENNY

listen to you. Much pain would be spared if children of all ages would obey their parents. Yes, I say "obey." Whatever happened to the virtue of obedience? Just because you are an adult does not make it OK to behave selfishly and jeopardize the welfare of small children and neighbors and society. My children are young now, but I expect them to listen to me even after they are grown. — Illinois

You stress obedience. Must children always obey their parents, even when the children are ful-

ly grown? Are children never to be free to make their own mistakes?

One parent told me that he would let his children go their own way and make their own decisions when he thought they were mature enough to do so. I asked what he meant by "mature." "When they see things the right way," he replied. "When they see things the way I have learned to see them."

Another parent took the opposite approach. He felt that children should be weaned from parental direction gradually. "When they are little, I let them make little mistakes. When they are big, I let them make big ones."

I DON'T AGREE with either parent. I believe the best parenting lies in the middle.

Parents must not make all the decisions for their children. As Kahlil Gibran says so beautifully in "The Prophet": "You may give them your love but not your thoughts, for they have their own thoughts. You may house their bodies but not their souls . . ."

At the same time, I would try to stop anyone, especially my adult child, from making a big mistake. I would not, however, rely on obedience to parents as a way to get them to change their mind or behavior.

A major change takes place in the parent-child relationship when children become adults. This happens legally in our society when children reach

age 18, and certainly by age 21. While parents clearly maintain some control as long as they continue to provide financial support, nevertheless, parents do best when they treat adult children as friends rather than children.

This is partly a practical solution. Parents have little choice. When children reach age 18, they can leave home, take a job, sign contracts and get married. The good parent will recognize this reality.

**THE RELATIONSHIP** between parents and adult children is deeper than ordinary friendship. Parents will always feel a protective concern to warn against disasters, and they will ordinarily want to be there afterward to help pick up the pieces.

Adult children, conversely, should respect the love and concern that their parents show them. As their parents become older, this respect ideally should grow into a readiness to care for their aging parents.

Forming a new relationship between parents and adult children is not easy. Mistakes, even serious ones, will be made. But when the relationship succeeds, family ties based on mutual respect and support can be established for a lifetime.

(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, IN 47978.) (NC News Service)

## Farewell, Princess Grace

"Princess Grace died," my husband said. "I just heard it on the car radio." I stared at him in disbelief.

"Who's Princess Grace?" asked my fourteen year-old son, and I stared at him in dismay.

Who's Princess Grace? How could I explain to this child three years younger than her youngest that Grace Kelly came the closest to being an idol in my girlhood. I thrilled with her through *Rear Window*, cried with her through *Country Girl*, and agonized with her through *High Noon*.

Grace Kelly, the actress with poise, aloofness and white gloves was different, even then.

Was it she who turned American girls of that era back to white gloves? I don't remember but I do know that her wholesomeness appealed to a generation of young women who could not relate to the Marilyn Monroes. Grace Kelly gave us an option. If she could be beautiful, chaste and desired, then so could we.

And, of course, I, along with my peers, lived vicariously her royal romance and wedding. She was the Lady Diana of our day. Her wedding was the media event of the year, the Super Bowl of real romances.

**BUT MY** admiration for Princess Grace didn't end with her marriage or with youth. In reflection, I guess it began there. She became a model of educated woman, gifted actress, respected princess, and loving mother while others fell by the film-side.



BY  
DOLORES  
CURRAN

I didn't grieve when Elvis Presley, John Lennon or Natalie Wood died. I lost interest in Elizabeth Taylor somewhere between her third and sixth marriages. As gifted as these people were in their entertainment lives, their personal lives didn't or don't inspire admiration.

True, Grace Kelly had a lot to begin with — wealth, beauty, giftedness and a loving supportive family. But many people have those. The marked difference is that Princess Grace used her gifts to provide a model of personhood that all could respect and emulate. Never did we find stories of extra-marital spice linked with her in the scandal sheets.

She was often photographed deeply involved with her children whom she regarded as the most important subjects in her regal life. Many parents throughout the world identified with her pain through the breakup of her oldest daughter's marriage but she remained lovingly supportive. Some-

how, in her life of Mediterranean glitter, she managed to remain real.

Looking at her life in retrospect, I believe it was her underpinning of faith that made her different. While never becoming an outspoken Catholic figurehead, she modeled a quiet believing Christian life that's hard to find in royal figures today. She didn't become involved in the tensions of the renewed church or choose sides in the Hans Kung affair.

**SHE SIMPLY** let her faith shine through her personal life and in so doing left a legacy to those who cynically doubt that one can have both fame and faith. She was active in the Red Cross and in La Leche League, founding a chapter in Monaco herself. She was deeply involved in charitable activities in both Europe and America, lending a presence to events that might otherwise go unnoticed.

Although I always enjoyed the many photos of Princess Grace, from royal wedding to TV Christmas specials, my favorite was a news photo published last year of her taking a snapshot of her son as he graduated from Amherst. It was such a parent kind of thing to do and it spoke to me visually of Grace the woman over the many regal shots of Grace the Princess.

"Who's Princess Grace?" my son asked. She was a little bit of all of us and the best of a lot of us. She will be missed. May she rest in peace.

Alt Publishing Co.

## Family Night

### OPENING PRAYER:

Father, we know as we come together for this Family Night that you are with us in a very special way. Help us to use this opportunity to think and share and to have fun together. Let us never forget those who are less fortunate and remind us

to always reach out to others in friendship and love. Amen.

### SOMETHING TO THINK ABOUT:

Think about the vast number of saints, people who have successfully lived as God wanted them to and who now enjoy eternity with the Lord. What does this mean for us and for

our family? Let's explore it during this Family Night.

### ACTIVITY IDEAS:

*Young Families.* Talk about the good people you know and why you consider them "saintly." For Halloween, or perhaps as a pre-Halloween celebration during Family Night,

have each one dress up as a famous Christian from the past or present and have a Parade of Saints while singing "When the Saints Go Marching In."

### SNACK TIME:

Roasted pumpkin seeds, or some other kind of pumpkin treat.

# Scriptural Insights

## FOLLOW THE LEADER

Readings: Jeremiah 31:7-9; Hebrews 5:1-6; Mark 10:46-52

By Fr. Richard Murphy, O.P.

Children love to play the game of Follow The Leader. It gives them the chance to show that they too can climb, jump, skip, and do all sorts of things. They learn a lot from this game, and one day it will be their turn; they will be leaders.

The Christian way of life is the following of our leader who is Jesus Christ.

Many great men and women walk through the pages of the Bible. There was Abraham, with whom history

begins. We see him leading his family to the Promised Land. Half a millenium later we see Moses at the head of his people, escaping from the land of bondage and making its way to meeting with God at Mount Sinai.

Still later is Jeremiah the prophet, spokesman of the Lord. Jeremiah delivered the Lord's message calling for repentance, but to no avail. When the promised doom became a dreadful reality, Jeremiah became the prophet of hope. A remnant would be saved and brought safely home.

We of the 20th century have leaders we follow too; they are men of vision. Medical doctors visualize a healthy nation. Architects translate visions of comfort, efficiency, and economy into reality. Automobile mechanics dream of the perfect engine. And writers share their dreams and visions of humanity in their books. Ours is not a dream world, but a world where-in dreams play an important role.

Religious leaders are the really indispensable leaders, and Jesus Christ

is truly "the" leader. He declared, "I am the light of the world!" Not only that. He also said: "I am the way, the truth, and the life" (ibid. 14:6). No other religious leader ever made such sweeping claims.

We Christians live by Jesus' vision. He was sent by God. He is the high priest of the New Law, come to reveal to us the wonders of God's plan to save us by one who was like us in all things but sin.

## Remember Priests in your prayers

With All Souls Day coming up this Tuesday, Nov. 2, *The Voice* presents a list of all the priests serving in the Archdiocese of Miami who have died since its founding in 1958. On the first Friday of each month hereafter we will print a list of priests having died in that month. We urge you to remember them in your prayers.

Dec. 7, 1967 Rev. Jose Gonzelez  
 Dec. 22, 1967 Rev. Padraig Horgan  
 Dec. 25, 1978 Rev. Modesto Galofre, Sch. P.  
 Dec. 27, 1953 Rev. Patrick J. Roche  
 Jan. 12, 1960 Msgr. Thomas J. Comber  
 Jan. 19, 1970 Rev. Robert F. Brush  
 Feb. 1, 1981 Rev. John J. Kellaghan  
 Feb. 6, 1965 Rev. Noah E. Brunner  
 Feb. 27, 1967 Rev. Leo Kelly  
 Feb. 29, 1976 Rev. Matthew Grehan

March 4, 1978 Msgr. Patrick J. O'Donoghue  
 March 13, 1965 Rev. Joseph J. Fahy  
 April 1, 1973 Rev. Timothy M. Carr  
 April 7, 1980 Msgr. Jeremiah P. O'Mahoney, P.A.  
 April 23, 1961 Rev. Robert P. Brennan  
 April 30, 1971 Rev. George C. Bucko  
 May 15, 1964 Rev. Cornelius J. Murphy  
 June 1, 1970 Rev. Joseph L. Brunner  
 June 28, 1969 Rev. Patrick D. O'Brien  
 June 28, 1973 Rev. Joseph M. Borg  
 July 11, 1976 Rev. Frank John Geri  
 July 14, 1978 Msgr. Romuald E. Philbin  
 July 26, 1977 Archbishop Coleman F.

July 30, 1966 Carroll Msgr. Joseph H. DeVaney  
 Aug. 24, 1969 Rev. Thomas L. McDermott  
 Aug. 26, 1977 Msgr. George Rockett  
 Sept. 9, 1973 Msgr. Manuel Trabadello  
 Sept. 13, 1978 Msgr. John J. O'Looney  
 Sept. 25, 1980 Rev. Christopher Konkol  
 Sept. 29, 1963 Rev. Thomas A. Kelly  
 Sept. 26, 1982 Rev. Msgr. Jose M. Juaristi  
 Oct. 4, 1975 Rev. Victor Forteza, Sch. P.  
 Oct. 28, 1980 Msgr. James F. Enright  
 Nov. 6, 1958 Rev. Malachy Monahan  
 Nov. 17, 1967 Msgr. William Barry

## All Souls Day/ Cemetery Masses

The annual All Souls Day Masses will be offered at each of the three Archdiocesan Cemeteries at 10:00 A.M., Tuesday, November 2, 1982:

Our Lady of Mercy Cemetery — 11411 N.W. 25th Street, Miami.  
 Queen of Heaven Cemetery — 1500 State Road 7, North Lauderdale.

Queen of Peace Cemetery — 10941 Southern Boulevard, West Palm Beach.

We invite everyone to attend these Memorial Masses.

## Father Bruce Ritter

### I WISH I UNDERSTOOD IT BETTER



There's a mystery here—of grace and sin. I wish I understood it better than I do. Let me tell you what happened so you can try to understand it too.

I never met him although he tried several times to see me, just dropping over, taking a chance I'd be in the Center. My staff tells me he's a big man, inches over six feet. A couple of times he sent over runaway girls too young to work for him, and once, a really sick youngster. He owns and operates the newest and raunchiest peep show and brothel in town just across the street: beautiful girls—25 cents a look. Over a dozen prostitutes work the place (average time with a john is 7 to 20 minutes, for \$20.00). The place is open 18 hours a day.

Last week about three in the morning he came over again carrying a milk bottle filled with quarters, dimes and nickels. "This is for your kids," he said. "We like what you're doing. I'm in a bad business but I don't like kids getting hurt. We collected this money from the girls and their johns for your kids." He handed the milk bottle filled with money to Peter, the young and by now bug-eyed, slack-jawed staff person on duty and walked away. "God bless you," he said. It came to \$84.20. The next morning my staff told me what had happened. I was furious, I was outraged. I also laughed till I cried. Take it back, right away, I said. Tell him no thanks. Thanks a lot, but no thanks—tell him we appreciate the thought but no thanks. Thank him for sending the kids over though.

I thought that was the end of it—just a bizarre incident to add to the many hundreds of others. But he came back the

next day dressed in a beautiful white silk suit, grabbed a broom to help Peter sweep the sidewalks. "He didn't have the right to do that, that Priest. He didn't have the right to refuse a gift to God. I don't hurt anybody. I've got four kids. I got to make a living. I cleaned up my place, made the girls stop stealing and ripping off the johns. I go to church. I tithe. I gave the money to another church." He went back across the street, got into his gold Eldorado and drove away.

The more I thought about it, the more the inexplicable mystery of sin and grace and love, of lying and caring, oppressed and obsessed me. I think he tried to do a good thing. Yet what he does across the street is clearly evil. "God bless you," he said. He gives 10% of his "income" to charity. He runs a low-class brothel yet he cares about runaway kids and people who help them. And, he wants very much to be understood.

*He owns and operates the newest and raunchiest peep show and brothel in town.*

I can't get that "God bless you" out of my mind. I couldn't have said it back to him: the words would have stuck in my throat. I hate what he does. I do my best to close him down. But I have this awful suspicion that he was sincere. I wouldn't worry so much if he were clearly a flaming hypocrite. But that "God bless you"...I think he really meant it. And my mind reels and I can't understand.

I know a lot about mixed motives. I'm the world's expert on mixed motives—my own—trying to disentangle the good from the evil, to unravel the knotted skein of the worthy and the unworthy, to pry loose the clutching impure fingers from the throat of my better self...the weeds keep growing with the wheat...and suddenly I am overwhelmed by my kinship with this man, for we are both sinners hoping for the mercy of God and His forgiveness.

I still can't take his money—as the Scripture says: "The sacrifice of an offering unjustly acquired is a mockery; the gifts of impious men are unacceptable"—even though 95 more kids came in yesterday. And 72 of them needed a bed; the rest, food and counselling (that usually means comforting). It's the help of people like you that keeps us going. We are your hands and heart and love for these kids. That's what the Lord said.

Pray for us all the time, please. We pray for you. Pray for the guy across the street too. I wish I understood it better. Please help our kids if you can.

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## Sex and movies

### The mob's latest investment: Porno in 'good taste'

By Michael Gallagher

NEW YORK (NC) — One of the talents of Franciscan Father Bruce Ritter, who has established Covenant House, a shelter for teen-age run-aways just off Times Square in New York City, is an ability to disturb people. Just as he comforts the afflicted, so he afflicts the comfortable with hard-hitting columns that detail the human price that corruption exacts.

In a recent piece, "Sex As Entertainment," Father Ritter takes aim at the sex industry. He begins with a few complacency-shattering examples: "Linda was 11, still a virgin, when her pimp took her. Peter was dancing naked on bars when he was 15 . . . Annie was barely 15 when her pimp went to her mother's house in upstate New York, waited until her mother left for work, and dragged a very frightened Annie back to life on the street and a near death."

He then goes on to explain that we have a sex industry in this country, one of the "growth industries" in a generally sluggish economy, simply because we want one. "There are literally millions of customers who patronize this multimillion dollar business. Millions of customers who believe the bizarre myth that prostitution is a victimless crime . . . who choose to believe that sex is entertainment and that it's okay to pay the

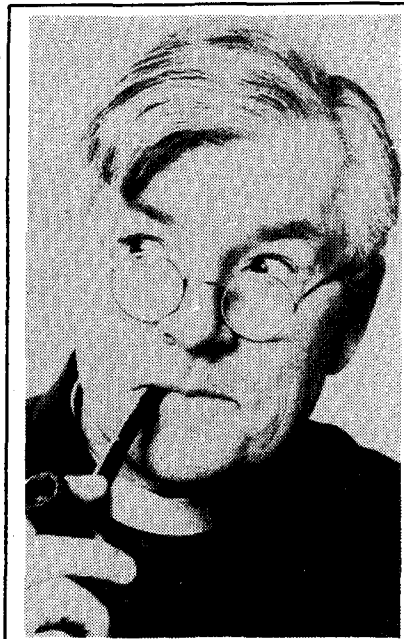
entertainers, who scoff at the notion that there is something sacred and deeply personal and intimate about sexual experience."

**THIS SEX INDUSTRY**, Father Ritter charges "dominated and controlled by organized crime," actually forms a "continuum" with the entertainment industry: "It has almost become impossible to distinguish between some aspects of legitimate theater and the sex industry. And the fact is we seem to want it that way."

Father Ritter might have also included movies in his continuum. For, writing from a different viewpoint, financial columnist Dan Dorfman, in a recent column "X-rated Film Business Headed for Wall Street," fully supports Father Ritter's continuum theory and his charge of mob involvement. "The X-rated film business, for many years mob-controlled, is coming out of the closet and making its way to Wall Street." There are millions to be made and tax shelters galore.

The newly formed Westar Productions, Dorfman writes, will soon file a statement with the Securities and Exchange Commission to seek approval to sell "\$5 million worth of limited partnerships to be used for the production of 30 adult films for both cassettes and cable TV."

One of the entrepreneurs involved



**PRIESTLY EYE** — The late Kenneth More plays G. K. Chesterton's whimsical priest-detective "Father Brown" in a four-part series premiering Tuesday, Nov. 2 at 10 p.m. on PBS (Channel 2 in South Florida). (NC photo)

made in a hotel room in three days and be a put-down of women. We want to make people feel good about eroticism and their sexuality and our films will be in good taste."

**IF THEY ARE**, Dorfman wryly notes, they'll be quite a departure from Kulawik's current products, which feature such titles as "Beach Blanket Bango," "Insatiable," "The Orgy Machine" and some others that wouldn't bear listing in a family newspaper.

Ah, but perhaps mob control, at least, will loosen with all this respectability? A criminal attorney Dorfman talked with, a man quite familiar with organized crime, doesn't think so: "There's too much money to be made from associated lines like drugs, prostitution and blackmail to walk away," he told Dorfman — note the continuum again — "and this business has got some of the nastiest guys you wouldn't want to meet."

Meanwhile, back at the Bijou in the shopping center — toward the other end of the continuum — "Beach Girls," a cheap, R-rated feature, has taken in more than \$1.5 million so far and is still going strong. What is it about? Well, Crown International, who made it, has been promoting it in California with a "Lowest Tan Line" contest, with Crown's president, Mark Tenser, as one of the judges.

A long way from Times Square? Ask Father Ritter.

in Westar is a certain Chris Kulawik, who once sold real estate tax shelters and is now, in Dorfman's words, "heavily involved in distributing sex flicks."

Kulawik, who denies any connections with organized crime, professes a degree of artistic integrity and idealism so lofty that it's obvious he's not just in it for the money: "These are not the kinds of films that will be

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## Serra meet this weekend

The annual convention for the south Florida area of the Serra Clubs of District 30 will be held Oct. 29, 30 and 31 at the Fort Lauderdale Beach Hilton Hotel.

The Serra Club of Broward County is the host. The individual clubs from this district of Serra International involve nearly 300 men members from the area to include the Florida counties of Broward, Dade, Indian River, Orange, Pinellas, Palm Beach as well as Kingston, Jamaica.

More than 100 members with their wives, families and friends are expected to participate in a special program with the following speakers: Very Rev. Robert N. Lynch, Rector President of St. John Vianney College Seminary, Miami; Rev. James Reynolds, Pastor of St. Henry Church, Pompano Beach; Rev. Gustavo Miyares, Director of Vocations, Archdiocese of Miami; Rev. Jose P. Nickse, Pastor of St. Brendan Parish and Director of Radio and Television for the Archdiocese of Miami; Mr. Frank McGarrey, Director of Pastoral Counseling, Biscayne College, Miami; Sister Carmelita Centanni, Director of Counseling, Biscayne College; Very Rev. Patrick O'Neill, President of Biscayne College; Very Rev. Gerard T. LaCerra, Chancellor of the Archdiocese of Miami.

Serra International is a Roman Catholic organization of laymen having 471 Serra Clubs with 14,000 members in 32 countries in the world. It is the only lay apostolate of the Catholic Church dedicated to the fostering and promotion of vocations.

For further information and reservations, call Richard Lill at 427-2171, Deerfield Beach.

## It's a Date

### Carnivals

**The St. Maurice Country Fair**, the big fund raiser for local and world hunger, will be held from Nov. 4th thru 7th from 1 p.m. to 11 p.m. daily. The fair will be on church grounds on Stirling Rd. in Ft. Lauderdale just West of I-95. Rides, foods, games. Waxy band and "Chicken Man" Thursday afternoon. Y-100 band and Miami Starbrites featured Friday evening.

**St. Timothy** will hold their Annual Super Carnival on Nov. 11-14th on church grounds at 5400 S.W. 102 Ave. Games of skill, rides, food. Huge flea market, separate tent for clothing. Prizes include a 7-day Hawaiian holiday for two and two days at Disneyworld for two. Thursday night there will be a Chinese dinner, Friday night Italian dinner and Saturday and Sunday Spanish cuisine. Hours are Thur. 5:30 to 10:30 p.m., Fri. 5-11 p.m. Sat. 1-11 p.m. and Sunday 1-10 p.m. Half price tickets available at church office the week before the carnival.

**St. Andrew Greek Orthodox Church** of Kendall is holding its sixth annual Miami Greek Festival on Nov. 12th thru Nov. 14th from 11 a.m. to 10:30 p.m. daily. Greek dances and delicacies. Games and rides, live music, films on Greece. Admission \$1. The church is located at 7901 N. Kendall Dr. For more information call Jim Karousatos at 665-6333.

**St. Richard Catholic Church** will hold its Annual Fall Festival on Nov. 20-21 between the hours of 8 a.m. to 6 p.m. on the

## Catholic youths raise money for Jerry's kids

By Roberto Trujillo  
Hispanic Youth  
Coordinating Committee

Perhaps, despite the common perception, today's youth are not really lost. They just need to find something they can really sink their hearts into.

The Hispanic youth of the Archdiocese of Miami proved that when a group of 175 of them, called from the different parishes, volunteered to work on the Jerry Lewis Labor Day Telethon.

The telethon, aired nationwide, is the major fund-raising event for the Muscular Dystrophy Association, whose purpose is to further research in the fight against more than 40 neuromuscular diseases.

This was the youths' second year of work on the telethon, the result of a fruitful relationship which developed when the MDA asked the groups for their help. Since then, the young people have kept the MD cause especially close to their hearts, since the disease strikes one of every 200 persons in the United States, 75 per cent of them children and teenagers who are not expected to live past their 20s.

AS A RESULT of the youth groups' contributions, the MDA has

twice presented Archbishop Edward A. McCarthy with a Certificate of Merit, recognizing the youths as a vital force within the community.

Glenn Rhinehart, district director of MDA, said he was astonished at the exuberance and dedication with which the youths worked the three shifts (21 hours) of the telethon.

"We really admire these kids. On a day when most people head towards the beaches and parks, they decided they were going to help — and help they did! They have become an inspiration to all of us. We believe their example is why we can call ourselves a love network."

Rhinehart offered a special note of thanks to the Immaculate Conception Hispanic youth group which not only participated in the telethon but raised over \$1,000.

This year a special invitation was made to Fr. Jose Luis Menendez, director of Hispanic Youth Ministry, to participate in the telethon with the young people.

After the telethon, Fr. Menendez said, "I never imagined what went on behind the stage. Only in experiencing this massive operation with the hundreds of other volunteers can you really appreciate the work that goes



Youths manned the phones during the telethon.

into making the telethon a success. I must say that I am very proud of our kids for being part of this effort."

The Hispanic youth groups desire that even more young people be represented next year in the telethon and that it be designated as an Archdiocese-wide activity for youth.

## Centering prayer workshop at Visitation parish

"Centering prayer: A spirituality for the '80s" will be the subject of a series of workshops at Visitation Church in North Miami beginning Nov. 8 thru 12 at 7:30 every evening.

Conducted by renown Carmelite theologian Father Ernest Larkin, the

workshop will delve into the meaning and purpose of centering prayer, a contemplative form of prayer based on Catholic tradition and modern depth psychology.

Participants will also be able to practice and evaluate this form of

prayer, which releases God's life-giving energy present in each one of us and brings about serenity and peace.

Visitation Church is located at 19100 North Miami Avenue, Miami. For more information call 652-3624.

parish grounds at 7500 SW 152nd St. Arts and crafts (over 100 booths). Games, dunk tank, moonwalk, music and food.

### Singles/divorced

**The Dade Catholic Singles Club** will go bowling at 8:30 p.m. at the Don Carter Kendale Lanes, 13600 N. Kendall Drive. All Catholic Singles ages 20-39 are welcome. For more information call Frank at 553-4919.

**The Catholic Widow and Widowers Club** of Broward County will have a social gathering on Nov. 1 at 7:30 p.m. at the Knights of Columbus Hall, 3571 N. Andrews Ave., in Ft. Lauderdale. For more information call 772-3079 or 561-4867.

### Meetings

**Queen of Peace Fraternity** of the Secular Franciscan Order will meet Sunday, Nov. 7, at St. Richard Church, 7500 S.W. 152 St., Miami, Fla. Formation and the Divine Office will start at 1:00 p.m., Benediction at 2:00 p.m., followed with the regular meeting and fellowship. All professed members of the Third Order of St. Francis and all those aspiring to membership are invited. Visitors are welcome.

**The Fr. Solanus Guild** will meet Nov. 7th at 2 p.m. at Blessed Sacrament Hall, 1701 E. Oakland Park Blvd., Ft. Lauderdale. Veronica Catlett will speak about experiences on World Peace Pilgrimage. Refreshments served. Bring a friend.

**Lay Carmelites** meet on Sat., Nov. 6, at Villa Maria Nursing Home, 1050 N.E. 125th St., North Miami at 2 p.m. We welcome visitors or phone 635-6122.

**The Catholic Daughters of the Americas**, Court Palm Beach #780, will have a reception of new members Nov. 3rd at 11:15 a.m. mass in St. Juliana Church. Refreshments and meeting after in the cultural centre. Any visiting Catholic Daughters are welcome. Anyone who would like to be a member call 655-1809 or 848-7271. There will also be a Holy mass for the deceased members of the Catholic Daughters of the Americas, Court Palm Beach #780, Nov. 15th at 10:30 at St. Juliana Church. Luncheon by reservation.

### Bazaars

**The Ladies' Guild of St. Basil Byzantine Catholic Church**, 1475 N.E. 199 St., in North Miami will hold their annual rummage sale on Nov. 7th from 8 a.m. to 4 p.m. and Nov. 8th from 8 a.m. to 2 p.m. at the Hollywood Community Center, 805 Glenn Parkway, one block southeast of the intersection of U.S. 441 and Johnson Street in West Hollywood. Proceeds from the sale will benefit the building fund.

**St. Mary's Cathedral Women's Guild**, 7525 N.W. 2nd Ave., invites parishioners, friends, and neighbors to their Annual Christmas Boutique, Sunday, November 7th, 8:00 a.m. - 2:00 p.m., in the Archdiocesan Hall (across the street from the cathedral). Handmade knitted items, ceramics, arts and crafts, children's toys — everything suitable for Christmas gift giving.

ing. Refreshments.

**Our Lady of the Lakes Women's Club** Annual Rummage Sale on Nov. 6 at 9:00 a.m. Plants, baked goods, books, household items and more. Our Lady of the Lakes Catholic Church is located at 15801 N.W. 67th Ave., Miami Lakes.

**St. Henry's Women's Guild** is holding a rummage sale on Wednesday and Thursday, November 10th and 11th from 9:30 a.m. to 5:00 p.m. and on Friday, November 12th from 9:30 a.m. to 12:00 noon at the church, 1500 North Andrews Extension, Pompano Beach, Fla.

### Potpourri

**The Ladies Society of Little Flower Church** in Hollywood will hold their third annual harvest moon dance on Saturday, Nov. 6th in the parish auditorium. Live music by "Happy Times Band" from 8:30 p.m. to 12:30 a.m. with a buffet supper at 9:30 p.m. Donation \$7.50.

**The Central Dade Deanery** fall luncheon will be on Nov. 9th at 9:30 a.m. Registration at 9 a.m. with coffee and donuts. Lunch at Airport Regency Hotel. Donation \$7.50.

**St. Ann Church** in Naples will host a review of "Apostle in a Top Hat," the story of Frederick Ozanam, founder of the worldwide Society of St. Vincent de Paul, at the semi-annual communion breakfast of the St. Ann Council of Catholic Women on Nov. 5 following 8 a.m. mass. For reservations please call 262-0719 or 261-8622.

# Funeral Mass for Al Kolski

The Funeral Liturgy was concelebrated in St. Mary Cathedral Monday for Alexander S. Kolski, active member of the lay ministry and local civic leader.

Father Gerard LaCerra, Cathedral rector, was the principal celebrant of the Mass for Kolski who died Oct. 21 at the age of 44. Concelebrating with him were more than 30 priests of the Archdiocese.

Auxiliary Bishop John J. Nevins presided at the Mass and gave the final blessing. Bishop Nevins also conducted the Wake Service held Sunday evening at Bess, Kolski, Combs Funeral Home of which Kolski was owner and president.

A native of Newark, N.J., who came to Miami as a youth with his family, Kolski attended St. Patrick School and Archbishop Curley High School before attending the Universities of Miami and Florida. He was a graduate of the American Academy of Funeral Services and since 1978 had been president of Grove Park Facilities, a corporation of funeral directors operating a crematory facility.

In addition to professional memberships in funeral directors' associations, Kolski was an active member and past president of the Little River Lions Club, a past grand knight of Miami Council, K. of C., and of the Miami Serra Club, a member of

Barry University Board of Governors, the St. Vincent de Paul Society, the Polish Roman Catholic Union-Sacred Heart Society, the North Miami Elks club and other fraternal organizations.

He was frequently the lector for the Mass for Shut-Ins aired each Sunday on WPLG-10 and produced by the Archdiocese of Miami Radio and TV Dept. and was an active parishioner of the Cathedral parish.

In addition to his wife, Patricia M., Kolski is survived by two sons, Joseph A. and Alexander P.; his mother, Mrs. Jennie Kolski and a sister, Janet, all of Miami; and a brother, Stephen of New York City.

## To grandmother's house

A family psychiatrist has this message for grandparents: spend time with your grandchildren, not money. Dr. Arthur Kornhaber tells you all about it on CHRISTOPHER CLOSEUP, on Saturday, Nov. 6 at 9 a.m. on WCIX, Channel 6.

**Our Lady of Florida**, a Passionist Monastery and Retreat House, in N. Palm Beach, is holding its fourteenth annual Hurricane Ball on Nov. 19th at the Breakers Hotel in Palm Beach. The ball begins with a social hour from 7 to 8 p.m. Live orchestra. Semi-formal attire. \$10,000 door prize! Tickets \$125 (tax deductible). For tickets call the monastery at 626-1300.

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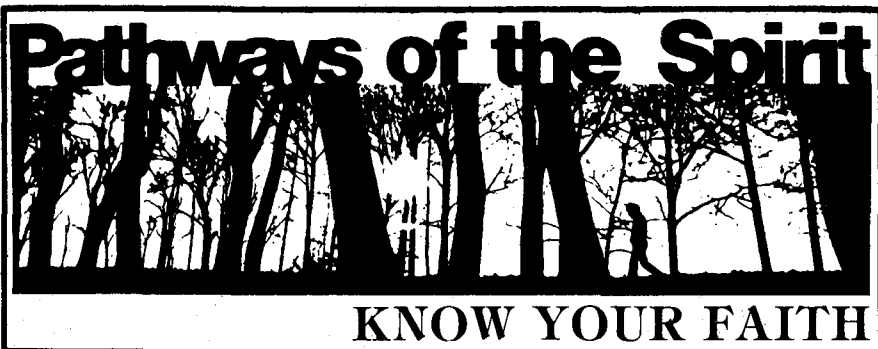
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Today 40 percent or more of marriages in the United States end in divorce. There are 6 million divorced Catholics. Last year more than 40,000 annulment petitions were presented to U.S. Catholic marriage courts.

## Meeting divorce close up

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

One Monday last April my office phone announced the arrival of that morning's appointment. A few moments later a young man in an expensive pinstriped suit bounced athletically up the stairs and introduced himself with a strong handshake.

With his stylish dress, confident manner and blond good looks, he was an image of a winner.

That day however he had taken time from his successful business to talk about failure. In the most important venture in his life, his marriage, he had failed. And he was in my office in a diocesan marriage court to try to make sense of that.

**HE IS NOT ALONE** in that attempt. Today 40 percent or more of marriages in the United States end in divorce. There are 6 million divorced Catholics. Last year more than 40,000 annulment petitions were presented to U.S. Catholic marriage courts. Like the young man thousands of individuals and couples — indeed all of us — are faced with the need to deal with the failure of so many marriages.

How is the church in the United States addressing the reality of marriage failure? I would like to give one example of what we are doing because it symbolizes what the church is growing more and more concerned about — healing.

I refer here to the work of diocesan marriage tribunals, or courts, and how they try to bring healing to the individuals and families affected by divorce.

Diocesan courts hear petitions for annulment of marriage. They have the power to grant annulments when the evidence indicates a marriage is invalid.



Father Peter B. Wilke discusses a case with other members of the marriage tribunal of the Diocese of Rapid City, S.D., from left, Jesuit Father James Dixon, Father Ronald Aubin, Jeffery Viken and Earl Witte. Diocesan courts hear petitions for annulment of marriage and have the power to grant annulments when the evidence indicates an invalid marriage. (NC photo)

But today the concern does not end with questions of validity. It extends to a pastoral concern for the people involved. The process attempts to help people understand their marriage failure so they can look to the future in a positive way.

The break up of a marriage almost always creates wounds. It can undermine the spouses' self-confidence. It can alienate people, leaving the divorced individual feeling like an outsider in his or her own family and church and community. A divorce can also damage the ability to trust.

**THE YOUNG MAN** in my office quickly lost the appearance of confidence as he began to recount the dissolution of his marriage. His shoulders sagged, his voice tightened and his eyes glistened as, for the first time, he recounted event by event what he and his wife had been through.

In addition to gathering evidence, our purpose that morning was to help him put this pain behind him. That is an important goal today. We are trying to heal the wounds that are so much a part of the break up of a marriage.

Does this mean belief in the permanence of marriage is any less strong? No, not at all. The lifelong union of a man and woman in marriage is the Catholic ideal. But the attempts at healing mean that we are working to deal with what happens in cases when the Christian ideal and human reality do not mesh.

**DIVORCE BRINGS** the gap between human reality and Christian ideal into our homes in an especially frequent, personal and powerful way. None of us has to look far before we see its effects.

As a result, in the church today many people — bishops, clergy, Religious and laity — are working

hard to prepare couples, before they marry, for good marriages.

What's more, we are recognizing the need to help married couples enrich their relationship.

And we more and more recognize the need to provide real support to newly married couples as they adjust to married living — an adjustment many find difficult.

Finally, we recognize that even with our best efforts there will be divorce and men and women needing us and our help. That April morning we brought that support to one young man as he began the difficult process of moving toward the future with his sense of self renewed.

This is not an art easily learned: honoring the ideal while also dealing with the human situation that exists. But learning that pastoral art has become an important part of the U.S. church's attempt to bring healing to people who find themselves in situations of divorce.

## Samson's superstrength . . .

By Father John Castelot  
NC News Service

Samson was a most unlikely agent of the spirit of the Lord. Not that he didn't have auspicious beginnings in the scriptural account.

His mother is sterile, but she is visited by an angel of the Lord, (signifying the Lord's presence), who assures her that she will bear a son. Moreover, she is to consecrate the child to the Lord by the Nazirite vow: never to cut his hair and to abstain from all intoxicants.

Despite that, Samson turned out to be a scamp. Much to the chagrin of his family, he took a fancy to a Philistine girl. The Philistines at the time were oppressing the Israelites, threatening to wipe them out.

**OVERRIDING** his parents' tearful pleas, Samson prevailed upon them to arrange the marriage. But even here the sacred historian discerned the hand of God:

"Now the father and mother did not know that this had been brought about by the Lord, who was providing an opportunity against the Philistines."

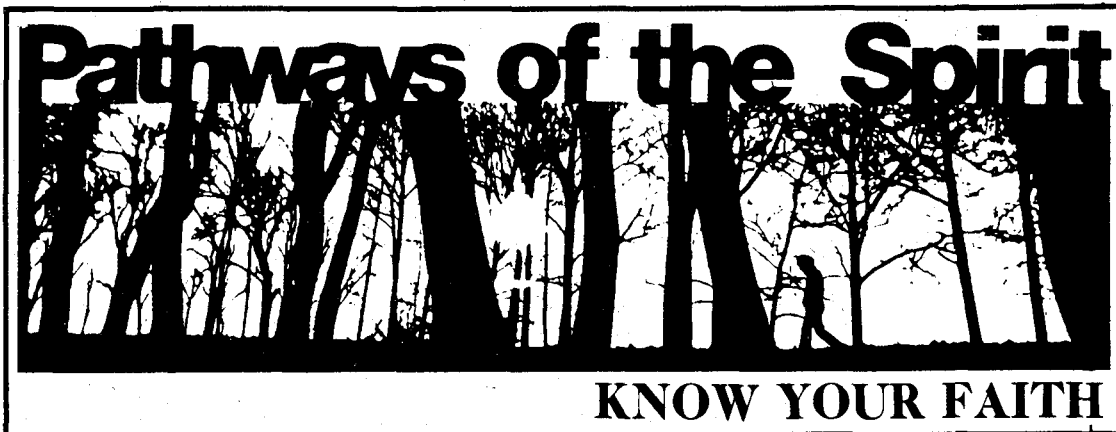
On the way to arrange the marriage, a young lion attacked Samson, but "the spirit of the Lord came upon Samson, and although he had no weapons, he tore the lion in pieces as one tears a kid."

Later, at the wedding banquet, he proposed a riddle to 30 young Philistines, promising them 30 tunics and robes if they solved it before the week was up. After three days, they intimidated Samson's bride into prying the answer from him.

When Samson refused, she resorted to a fail-safe strategy: She cried for the rest of the honeymoon. Then Samson gave her the answer.

But now Samson had to keep his part of the bargain. So he killed 30 Philistines and gave their clothes to the youths.

# The parting



By Suzanne E. Elsesser  
NC News Service

Susannah tried not to hang on too tight as she cuddled her two-year-old daughter, Elizabeth, in her arms and rocked in the old rocking chair. It was the same chair whose arms always seemed just the right height to support her easily as she held a child.

She and Elizabeth's father, Bill, had happily painted the chair with a fresh coat of white enamel before the birth of each of their three children. That same chair had served them as a comfortable study chair in college when it was a scuffy walnut shade.

Susannah rocked and patted Elizabeth's soft baby hair that was barely long enough to curl when they tried to encourage its natural wave. But she could no longer sing.

**EVERY TIME** she opened her mouth to sing the songs she knew Elizabeth loved to hear, tears came to her eyes again. They rolled out, and when she closed her eyes to stop them, her cheek touched the top of Elizabeth's head and she hugged her even harder.

"Where's Daddy?" Elizabeth asked in a voice that seemed to echo confidence that her mother would know the answer.

"I don't know, sweetheart," Susannah answered as she let the tears come and softly ran her forefinger over the smooth skin of her daughter's arm.

"When's he coming home, mommy?"

"I don't know, darling," came the reply.

Susannah thought about the swirl of events and emotions the last few weeks had brought. There had been the argument with Bill. Over nothing of great importance, it nonetheless had unmasked a lot of very deep feelings that had remained unspoken for years.

Then Bill had left. She could still remember thinking how silly he looked walking up the dark street with two heavy suitcases at an hour when most of the town was asleep and the night bus would not arrive for hours. Funny how she had thought something so inconsequential in the midst of her confusion and rage.

And then she did not know where he was. He did not call the next morning. Nor at all for several weeks. There were no answers to give Elizabeth or her brothers. Only pain to be shared.

**SHE COULDN'T** ignore the pain. It was there constantly, beginning with the utter emptiness she felt upon waking in the morning. It went away only after she fell asleep, always with difficulty, at the end of day.

But fortunately for Susannah, there were some people who could listen and did not become uncomfortable when she told of her despair and self-doubt and rage.

As time passed Bill returned. With the help of their pastor, they talked. They talked and talked.

They argued. They cried. The couple say how they had hurt each other so many ways. How each had lacked understanding, patience and acceptance of the other. How each had been unable to tell the other the thoughts and feelings that would have helped strengthen their relationship. Left unspoken, the same thoughts and feelings had undermined them.

**THEY REMEMBERED** the good of the past, but somehow the commitment to the future was not there. It was hard for them to understand why but it was just not there anymore.



There had been tears. And shouts. Bitter words were exchanged. She still could remember thinking how silly he looked walking up the dark street with two heavy suitcases at an hour when most of the town was asleep. And now she did not know where he was. (NC photo)

The marriage had ended. Now something different was happening to Susannah. She cried. She felt emptiness. The questions the children asked were difficult.

Feeling so alone was unbearable. Then, slowly, after hours of conversation with her pastor and others who could not make the pain go away, but who could try to understand it, Susannah began to experience a sense of forgiveness, and she allowed God's healing to come.

## ... just another sign of the Lord

That ended not only the honeymoon but the marriage. After Samson cooled down, he asked to have his bride back, but now she belonged to someone else. Enraged, he set fire to the Philistine's crops.

Captured and bound, he broke the bonds, found a handy jawbone from the carcass of an ass and slew a thousand Philistines.

Later Samson took up with Delilah. And the Philistine lords promised Delilah a huge sum of money if she would learn the secret of Samson's strength. So none too subtly, she besieged Samson, saying: "Tell me the secret of your strength and how you may be bound so as to be kept helpless."

**THREE TIMES** he gave false answers. Finally he could stand her nagging no longer and admitted: "No razor has touched my head for I have been consecrated to God from my mother's womb. If I am shaved, my strength will leave me."

Lulling him to sleep, Delilah informed the Philistines who summoned a barber who did his work. Now even Delilah could push Samson around.

The Philistines took Samson captive and gouged out his eyes. They bound him and put him to grinding grain in a prison.

The invincible giant was broken — but not permanently. For his hair grew back and with it his strength returned.

One day when a vast crowd gathered to worship the Philistine god, Dagon, Samson was forced to amuse them by playing the fool. The place was jammed. There were even 3,000 spectators on the temple roof.

Maneuvering himself between the two main supporting pillars of the structure, Samson pushed with all his might and brought the temple down on his enemies and on himself — and Samson went down in sacred history as a divinely empowered champion of the people of God.

# Time + talent --- Treasure

DETROIT (NC) — Donations of time and paint in lieu of cash to Catholic Services Appeal, the Detroit archdiocesan fund-raising drive, by members of St. Christine's parish on the city's northwest side have given the parish church a fresh new look.

Some parishioners at appeal time "couldn't donate cash nor even make a pledge they felt they could honor later," said Father Lawrence Ventline, the pastor.

"I suggested, since the church needed painting both inside and out, why not make a donation of time in decorating, or possibly help supply some of the paint.

"And that's what happened," Father Ventline said. "Services and paint have all been donated."

In addition to redecorating the church, members of the parish exceeded the goal of \$4,936 set for the small parish by contributing \$10,500.

Parishioner John Marino puts a fresh coat of paint on a window of St. Christine Church in Detroit. Parishioners are donating their time, service and material to brighten up their church. (NC photo)



## The days after Halloween

By Hilda Young  
NC News Service

What do you think of forming an organization to file a class-action suit against the major candy manufacturers for a giant Halloween cleaning bill? The M and Ms might not melt in your mouth, but they sure make a mess on your heel when you step on them barefooted.

It has been scientifically estimated that one gooey popcorn ball when dropped on a carpet can break into 3 million hunks, each the size of a marble and covered with at least a teaspoon of molasses. These cannot be vacuumed or brushed out; each must be picked out with your fingernails.

Actually, I have become somewhat of a Halloween veteran over the years. Last year I covered seven rooms with newspaper during the week following the blessed event. It cut down on the wrapper fallout, but the puppy just about had a heart attack.

My neighbor Betty tried to slip the candy safety checkers at the fire department \$5 to convince the kids that eating this candy would give them terminal acne. No luck. Some kid with an E.T. mask and cowboy chaps blew the whistle on her.

One thing for sure doesn't work: storing each child's sack in a high cupboard and letting them take one trick or treat per day. Besides the tennis shoe prints on the counter, you find that candy has the ability to move from one sack to another. Marie's Tootsie Roll invariably materializes in Johnny's bag.

I never have worked up the nerve to try my friend Suzanne's tactics. One year she let her children eat all their candy in one sitting. "They still remember," she smiles grimly, "and turn green at the sign of a penny sucker."

Does anyone know how to get jelly bean stains out of a pillowcase?