



From arms to terrorism, Pope speaks his mind

By Nancy Frazier
NC News Service

The crowds in Spain during the 10-day visit of Pope John Paul II sometimes cheered so loudly that it was not clear whether the pope's message was getting through.

"The Spanish are a wonderful people, but it seems that they would rather have a conversation than listen," the pope said at Alba de Tormes early in the trip when the shouts and chants of the crowd interrupted his speech several times.

The pope arrived in Spain Oct. 31 and left Nov. 9. In 48 speeches the 62-year-old pope discussed themes including abortion, unemployment, divorce, vocations, terrorism, the arms race and religious education, which have great relevance to a Spain undergoing profound social, political and religious changes.

The pope, however, declined direct comment on the nation's new political direction, chosen at the polls Oct. 28, three days before the pope's arrival, and embodied in the Spanish Socialist Workers Party, headed by Prime Minister-elect Felipe Gonzalez.

At a Nov. 2 reception with Spain's politicians in the royal palace in Madrid, Pope John Paul had equally cordial greetings for Gonzalez, scheduled to take office in December as the election gave his party majority control of the Cortes (Parliament), and for Leopoldo Calvo-Sotelo, the outgoing prime minister who failed to retain his own seat in the Cortes.

THE POPE TOLD the politicians that the church does not intend to interfere in govern-

(Continued on page 13)



Pope elevates monstrance at Our Lady of Guadalupe Church in Madrid. (NC photo)

Abortion trial

12-Year-old Miami girl's case raises 'human being' issue

By Ana Rodriguez-Soto
Voice News Editor

The 12-year old was seven months pregnant when her mother sought the abortion. Two doctors refused. A third said it would cost \$1,000.

After working for hours, the doctor had succeeded in removing an arm, a leg and a part of the unborn child's brain. The fetus was dead.

Its mother was dying.

At the hospital where she was rushed, doctors who saved the 12-year old's life said the fetus could have liv-

ed too.

Was the viable fetus a human being? Can the doctor who killed it be guilty of manslaughter?

The trial next week of a Miami doctor charged with manslaughter in the killing of an unborn child could determine whether a fetus capable of surviving outside the womb is a human being under Florida law.

Pro-lifers, however, hold little hope that the case will present any challenge to the 1973 U.S. Supreme Court decision legalizing abortion. One pro-life lawyer is dismayed that the judge assigned to hear the case was instrumental in getting a Florida abortion law declared unconstitutional in 1974, when he was a lawyer.

Dr. Egar Gonzalez, a Miami gynecologist with offices in South Dade, will go on trial Monday for the

June abortion he performed on a 12-year old girl. The girl's mother paid Dr. Gonzalez \$1,000 for the operation after two other doctors, citing the advanced state of the pregnancy, refused to perform the procedure.

The girl almost died. She was rushed to South Miami hospital where doctors performed an emergency hysterectomy and colostomy to save her life. They also removed a partially dismembered, 28-week old unborn child weighing more than two pounds. According to prosecutors, the baby was viable, that is, could have survived outside the womb.

Florida law prohibits abortions in the last trimester of pregnancy (24 weeks and beyond) unless two doctors certify in writing that it is necessary to "save the life or preserve

the health" of the mother.

Dr. Gonzalez is being charged with performing an illegal abortion, aggravated battery to the pregnant girl and manslaughter in killing the unborn child.

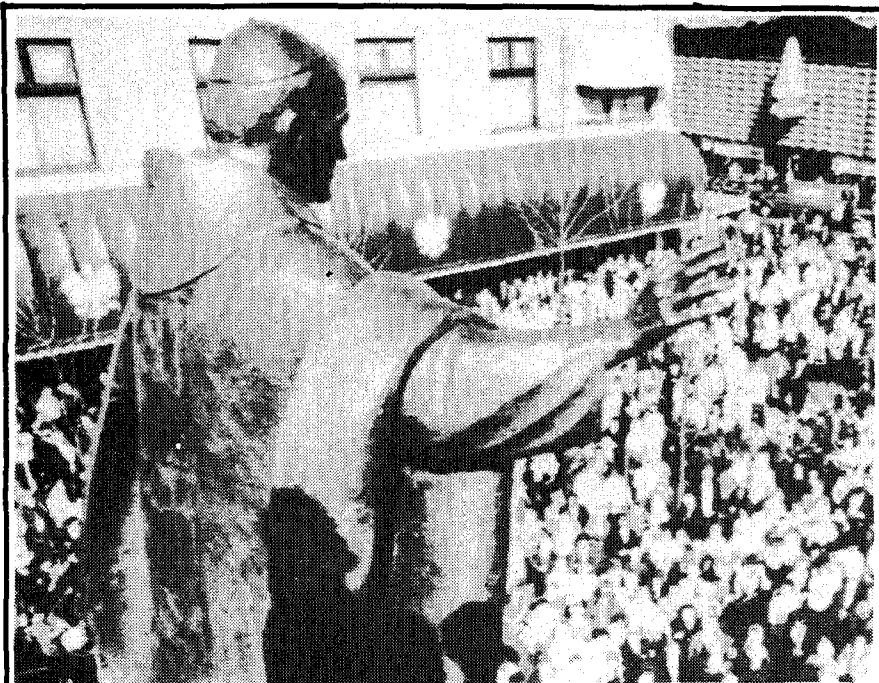
He has pleaded innocent to all the charges, saying Florida's abortion law is unconstitutional and the manslaughter statute does not apply because the fetus was not viable.

The issue: Viability

The state's case hinges on the viability of the unborn child, according to Anthony Musto, one of two assistant state attorneys handling the case. "We have the burden of showing that it was viable. If we fail to meet that burden, then the jury can

(Continued on page 10)

SUNDAY MAGAZINE
... begins its monthly
appearance in
The Voice this week.
See color insert.



PAPAL PARK. America's first public park and statue honoring Pope John Paul II were dedicated in Hamtramck, a Polish-American community in Detroit. Hundreds gathered to bless the 6,000-pound 10-foot tall bronze statue which stands on an 18-foot pedestal overlooking the small park. (NC photo from UPI)

Sakharov writes open letter to the pope

MOSCOW, (NC) — Andrei Sakharov, Soviet human rights advocate, has appealed to Pope John Paul II to assist in saving the life of another Soviet dissident, Anatoly Scharansky, who began a hunger strike Sept. 27.

Scharansky, a Jew, was one of the founders of the now-defunct Helsinki human rights monitoring group. He was sentenced in 1978 to 13 years in a labor camp in Cistopol in the north of the Soviet Union. He began his hunger strike as a protest against the conditions of his confinement.

Information about Sakharov's open letter, addressed to the pope, French President Francois Mitterand and Italian Communist Party leader Enrico Berlinguer, was given to foreign journalists in Moscow on Oct. 30 by Sakharov's wife, Yelena Bonner.

The letter says that Scharansky's

life is "in extreme danger" because of his hunger strike but that he could be saved by external pressure brought on Soviet authorities.

Sakharov, a prominent physicist who in 1953 helped develop the first Soviet H-bomb, was banished in 1979 to Gorki, a city off-limits to foreigners 250 miles east of Moscow. In Gorki, he is isolated from his family and friends and allowed to be visited only by his wife.

Sakharov's wife also gave journalists a copy of a letter which the scientist had written to Vital Fedorciuk, the head of the KGB, the Soviet secret police.

In that letter, Sakharov said that on Oct. 11 in Gorki he had been gassed into semi-consciousness by KGB agents and robbed of his memoirs, 900 handwritten pages and 500 typed ones.

News at a Glance

Bishops support pro-life Irish amendment

DUBLIN, Ireland (NC) — Ireland's Catholic bishops have expressed support for a proposed constitutional amendment designed to protect the lives of unborn children. The Irish government circulated a draft bill proposing the amendment which is to be added to the article of the constitution dealing with fundamental and personal rights. The amendment declares that the state "acknowledges the right to life of the unborn and, with due regard to the equal right to life of the mother, guarantees in its laws to respect, and, as far as practicable, by its laws to defend and vindicate that right." In a Nov. 3 statement the Irish bishops said that "the text of the proposed amendment does seem to contribute positively to safeguarding the right to life of the unborn and as such it is welcome."

Catholic priests in Philippines will be charged with murder

BACOLOD, Philippines (NC) — The Philippine government plans to charge two Catholic missionary priests with murder in the killing of a Filipino mayor, announced Col. Mario Hildago, commander of anti-guerrilla activities, Nov. 4. The two priests are Columban Fathers Brian Gore from Australia and Neil O'Brien from Ireland. Hildago said the priests planned and ordered the murder of Mayor Pablo Zola of Kabankalan, a town on the island of Negros about 350 miles south of the capital city, Manila. Zola and four companions were killed in an ambush in March after the bodies of seven members of a parish group working with Father Gore were found on the mayor's farm.

Vicar and K of C square off in racial dispute

CHARLESTON, S.C. (NC) — Father Thomas R. Duffy, vicar general of the Diocese of Charleston and pastor of Sacred Heart Parish, said that the 4th degree Knights of Columbus have moved a traditional Mass-and-breakfast for fire and police personnel out of his parish because of his backing of an unsuccessful attempt to integrate racially a local Knights' council 17 years ago and his continued backing of integration. The Catholic Banner, diocesan paper, printed in a letter by Father Duffy outlining his claims, and it supported the priest in its Oct. 28 edition. Area K of C officials have said the situation resulted from a misunderstanding. The national office of the Knights said the organization's rules against conduct unbecoming a Knight would prohibit any racial discrimination.

Church council raps U.S. involvement in Nicaragua

NEW YORK (NC) — The National Council of Churches, which includes 32 Christian churches with about 40 million members, adopted a resolution Nov. 3 protesting U.S. "involvement in activities designed to destabilize the government of Nicaragua, including financing of opponents of the government."

Amnesty International urges action against political executions

NEW YORK (NC) — The international community must take effective measures to end political killings by governments, Amnesty International said Oct. 26 in releasing its annual report. "In 1981 thousands of people were unlawfully and deliberately killed for political reasons, without any form of legal process, by order of their government or with its complicity," said the report, released in New York by the U.S. branch of the international human rights organization which has won the Nobel Peace Prize. The 367-page document reviews political imprisonment, torture, and executions in 121 nations in 1981.

Guerrilla activity could end democracy, Honduran bishops say

TEGUCIGALPA, Honduras (NC) — Growing guerrilla activity and increased government reaction to it are expanding a climate of fear that "could finish our democracy," said the Honduran Catholic bishops in a statement Oct. 28. "There is a general feeling of fear, of less security," said the bishops, because "violence, terrorism, disappearances, mysterious encounters, assaults, robberies, kidnappings all have caused individual and collective insecurity." The seven members of the Honduran Bishops' Conference signed the statement.

Bishop requests investigation of drowned aliens

STOCKTON, Calif. (NC) — Bishop Roger M. Mahony of Stockton has asked U.S. Attorney General William French Smith for a complete investigation into the deaths of five illegal aliens who drowned after being pursued by the U.S. Border Patrol in California. In a letter dated Oct. 22 Bishop Mahony told the attorney general that "your office should assign the Federal Bureau of Investigation and/or investigative arms of the Civil Rights Commission to thoroughly investigate the circumstances surrounding these five deaths." The first incident occurred in December 1981 and the latest took place Oct. 12. A Justice Department official said that that department has already been "looking into the situation." The bishop said he was aware of those investigations but commented, "Nothing substantial is happening."

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Bishops outspoken on '82 issues

By Jim Lackey

WASHINGTON (NC) — Issues varying from family farms in Nebraska to the death penalty in Massachusetts to nuclear weapons in many places made this year's election possibly a record-breaker for Catholic Church outspokenness on referendums and initiatives.

That there was such involvement by the church was a product in part of the increased number of initiatives on state and local ballots. In all there were 52 statewide initiatives on the ballot this year, the most since 61 appeared across the nation in 1932.

But another reason for the church involvement was that many of the questions being presented to the voters raised issues that church leaders long have been concerned about.

The most visible issue obviously was the bilateral nuclear freeze, a proposal which has gained the endorsement of more than 150 U.S.

bishops. The freeze was on the ballot in nine states, 14 counties and 15 cities. It passed in all but a handful.

SOME BISHOPS lent their names to specific freeze referendum efforts, such as Cardinal John Krol in Philadelphia. Others, while not actually urging voters to back the freeze in their communities, have let it be known that they personally favor the concept.

least five other initiatives and referendums around the country on which the church spoke out to one extent or another. On four of the five, though, the side the church favored lost.

• In Nebraska the state's three Catholic bishops and the Nebraska Catholic Conference issued a "strong endorsement" of an anti-corporate farming initiative which was referred to as the "save the family farm" amendment.

An Analysis

Bishops also supported freeze-related initiatives, such as in Cleveland, where voters approved an amendment to the city charter prohibiting city funds from being expended for civil defense efforts against nuclear war. Bishop Anthony M. Pilla of Cleveland had endorsed the amendment's passage.

Besides the freeze there were at

The amendment, to the state constitution, was approved by voters despite lobbying against it by corporate representatives, such as the Prudential Insurance Co.

• In Minnesota the state's Catholic bishops issued an eight-page analysis of the social costs of gambling in connection with a proposed state constitutional amendment permitting the legislature to authorize on-track parimutuel betting on horse racing.

Despite the bishops' warnings, the parimutuel betting initiative was approved by the state's voters.

• In Massachusetts the bishops opposed a constitutional amendment permitting restoration of the death penalty in the state.

The death penalty, though, was approved in Massachusetts by about a 60-40 margin.

• In Alaska the bishops urged passage of a state ballot measure that would have limited state abortion funding to life-of-the-mother cases. "We have come to the judgment," the bishops said, "that not only is abortion immoral (but) the public funding of private, freely chosen abortion is bad public policy."

Here again, though, the bishops were on the losing side of the initiative. Only about 41 percent of Alaska's voters supported tightening the abortion funding regulations.

• In both California and Massachusetts, voters were asked to approve state constitutional amendment on non-public school aid. The California measure would have permitted loaning textbooks to students, a program struck down last year by the state supreme court, while the Massachusetts measure would have loosened the state constitution's strin-



FOR PEACE — Maria Shull of Grupo Latino, a Hispanic group based in Springfield, Mo., carries a banner in a procession for peace to St. Agnes Cathedral in Springfield. Inside the cathedral, each decade of the rosary was prayed in a different language to represent the injustices in the Middle East, Poland, Southeast Asia and Latin America. (NC photo)

gent prohibition on even indirect aid to parochial schools.

Both suffered major defeats, in California by a 61-39 margin and in Massachusetts by a 63-37 margin.

Some have argued that the increase in ballot initiatives, such as on the nuclear freeze, is a sign of the declining faith of citizens in their elected representatives' ability to represent their views adequately. Church involvement in those initiatives is a sign that many of the issues have a moral dimension as well.

Protestant leaders back nuke stand

NEW YORK (NC) — Leaders of the National Council of Churches are making plans to declare support for the proposed pastoral letter of the National Conference of Catholic Bishops on nuclear arms when it is issued.

The plans were disclosed during the Nov. 3-5 meeting of the NCC governing board in New York, when a board member asked the president and general secretary if they "feel the will of the governing board that they make a quick response."

"We are in close touch with what is happening," general secretary Claire Randall replied. She said that if the pastoral letter is voted on next spring the NCC board "may want to take some action" at its meeting in May.

THE SECOND DRAFT of the pastoral letter, released in October, is scheduled for discussion by the U.S. bishops at their annual meeting in mid-November. Their comments will serve as the basis for a third draft, on which the bishops are to vote at a national meeting next spring or fall.

United Methodist Bishop James Armstrong of Indiana, NCC president, said he was in conversation with Archbishop John Roach of St. Paul-Minneapolis, president of the bishops' conference, "every two weeks or so" and had also discussed the pastoral with Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame. "We will be ready at our next meeting to add a supportive word," he said.

The Rev. Dwain Epps, NCC international affairs director, said the NCC's international affairs committee hoped to have a draft statement ready for action by the governing board in May. He added that a coming committee meeting devoted to that task would have Catholic participation.

A governing board member representing the Friends United Meeting (Quakers) appealed for cooperation with Catholics on efforts for peace in local communities. He said such joint activities were already occurring on an extensive scale in his home area of Philadelphia.

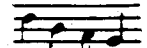
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In vitro moral issues studied

LONDON (NC) — Four study commissions in Britain are pondering the moral, ethical and social implications of in vitro fertilization.

Through in vitro fertilization the female egg is removed from the woman, fertilized with male sperm through laboratory process and reimplanted in the woman.

In 1978 British medical people said Louise Brown, born in a British hospital, was the world's first "test tube" baby. Since then, such babies have been born in other nations, including the United States, where protests have been lodged by pro-lifers against the procedure.

ONE OF BRITAIN'S four groups looking into in vitro fertilization is a government inquiry set up earlier this year. It is expected to report its findings in 1984.

The British Medical Association also has a review under way and expects its report early next year.

There is a review by the ethics committee at the Royal College of Obstetricians and Gynecologists, which is making a report for the college's council, which in turn will determine whether the report will be published.

Finally, there is an inquiry chaired by an Anglican moral theologian, Gordon Dunstan, for the Council of Science and Society, a group formed

about 10 years ago by scientists concerned about legal, social and ethical aspects of science and technology. Its report is expected in 1983.

A principal concern of these studies is not so much what has been done but what could be done, especially the possibility of obtaining a number of eggs from the mother-to-be, fertilizing all of them and freezing those not immediately needed for use. They would then be available should the first attempts at implanting an embryo fail.

ANOTHER possibility, envisioned by Clifford Grobstein of the University of California, is of a young couple having fertilized ova frozen for implantation in the future — perhaps at a time when the wife thinks pregnancy would not have a detrimental effect on her career and when, if she is aged 35-45, the risk of Down's syndrome would increase sharply if the pregnancy were achieved by normal means.

A further possibility, suggested by Robert Edwards, a controversial leader of in vitro procedures, is for a fertilized egg to be split in two, with one half placed in the womb and the other observed in the laboratory to ensure that the fertilized egg or embryo is healthy.

Edwards already has said he

observed 14 or 15 "spare" embryos resulting from using hormonal stimulation to increase the number of eggs maturing in the menstrual cycle and then fertilizing all of them. Some of these embryos lived in the laboratory until they were five days old, while two others grew until they were nine days old, he has said.

A 1981 survey of in vitro work in the United Kingdom and Australia showed that from a total of 1,684 operations to remove an egg from the ovary, 1,197 patients had eggs removed; 652 of these were successfully fertilized; 112 of the women became pregnant; and 16 produced babies.

However, according to the New

Scientist magazine, researchers at the Medical Research Council's Unit of Reproductive Biology in Edinburgh, Scotland, have grown ova obtained from women who consented to sterilization.

"THEY GREW the ova to the blastocyst or eight-cell stage," said the magazine. "They then killed and fixed the embryos in order to look for chromosomal defects."

One of the key issues in the in vitro debate is whether life begins at conception, as pro-life groups say, or whether the newly fertilized egg is only potentially human, as some scientists say.

Nicaraguans fear anti-government raids, clergy say

(UNDATED) (NC) — According to a delegation of five priests and Religious from the U.S. who visited Nicaragua, many Nicaraguans fear that current raids by anti-government forces based in Honduras will escalate into a U.S.-backed invasion. The delegation also said that despite tensions between the Catholic Church and the government, religious freedom exists in the country. "Catholics and Protestant assemble freely to worship," said Father Alan McCoy, president of the Conference of Franciscans in the United States. Other members of the delegation were Sister Louise Bernstein of the Sisters of St. Joseph of Carondelet, Los Angeles; Father George Crespino, chancellor of the Diocese of Oakland; Sister Margaret Cafferty, congregation superior of the Sisters of the Presentation; and Father Vincent Giese, editor of Our Sunday Visitor, a weekly Catholic magazine.

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Father Bruce Ritter

OCTOBER 6, 1982

Sixteen-year-old Jenny watched the old yellow Cadillac with Texas plates drive slowly down the street in Baltimore. Classes in school were over for the day and Jenny was waiting for a bus to take her home.

"Want a ride, Baby?" The two men in the car seemed friendly.

"Sure, and thanks," she said, and threw her school books in the back seat as she climbed in.

It happened that simply. Jenny, a really good kid, was on that day a not-very-smart kid. The car quickly turned north on Interstate 95 and headed toward New York City.

"Hey, where you going? You've got to let me out. Stop the car," Jenny demanded.

Lenny and Joe just laughed. "There's a \$500 charge on you, Baby," Lenny said. "You've got to work it off. Don't make us any trouble—understand?"

Jenny refused to do what they demanded. She told them she didn't care what they said or did. So Joe raped her and then beat the last shreds of reluctance out of her.

On the way north, the yellow Caddy stopped at a couple of truck stops. The incredulous schoolgirl, by now in a state of total shock, was forced to turn tricks with some truckers. Each time she refused, Joe beat her. Each time, Lenny collected the money.

The two men and benumbed child arrived in New York City and checked into a seedy hotel. Lenny and Joe decided to split up. Jenny was forced to stay with Joe in the hotel. She was put out to work the streets of Times Square—a strip of city blocks filled with porn parlors, strip joints, fleabag hotels and thousands of drifters, hookers, and pimps. (There isn't any more dangerous, ugly place for a kid.)

Jenny was not a very willing or cooperative captive. She managed to escape in the middle of the night after Joe fell asleep. She took \$50 from his pants and grabbed a cab to

Manhattan's Lower East Side. Exhausted and confused, Jenny checked into another cheap hotel.

Jenny poured out her story to a young woman in the next room. Toya was sympathetic and understanding. "I'll help you, Sweetie. Me and my friend, Blue Fly, next door."

Blue Fly, a really evil rotten pimp, laughed at the girl: "Your mistake, Honey, was telling somebody your story. For being so dumb, I'm laying a \$1,000 charge on you. You can pay me by working the Bowery. Don't try to escape again. There's no place you can hide. The police won't help. And if you try to run away, Baby, I'll kill you. You got that!"

Jenny tried to refuse to work and was beaten. She didn't bring back much money her first day and she was beaten again. The terrified kid decided that she had nothing to lose—being dead was better.

"Want a ride, Baby?" "Sure, and thanks," answered 16-year-old Jenny.

Jenny broke away from Toya and Blue Fly and ran down the street. She ran into a large parking lot, dove under a car, and waited—panting convulsively—until Blue Fly and Toya ran past. She then got back on her feet. In an almost mindless, blind terror, Jenny ran and ran and ran down streets, around corners, across intersections, ignoring traffic and pedestrians...and then she saw a couple of New York City blue and white police cruisers parked outside the Fifth Precinct.

Her odyssey of terror and degradation was over.

The police took charge. A car was dispatched to look for Blue Fly and Toya. The Runaway Squad and the Pimp Squad were contacted and Jenny was brought to our Covenant House/UNDER 21 center. Our doctors gave her a thorough examination, treating her for shock and bruises and rape. Her overjoyed parents were contacted and immediately came to New York to reclaim their daughter.

Jenny will never forget, as long as she lives, her days of terror and horror in New York City. We shouldn't forget them either.

Until we find a way to deal effectively with the hundreds of pimps that prey on children like Jenny, her story will be repeated over and over again. The fact is, pimps are an in-

AN ODYSSEY OF TERROR

trinsic part of our vast and well-organized (and well-patronized) sex industry. They function as middlemen providing the merchandise—the kids and young people—to us, the customers. Anybody who picks up a girl on the street has to know that she is controlled by a pimp—and is thereby contributing to the girl's captivity and shame (even though she herself may have come to accept this lifestyle). Only when we stop glamorizing and romanticizing pimps and mythologizing them as American folk figures will our law enforcement authorities, prosecutors, and judges take our outrage seriously.

The police are continuing their investigation. They are looking to arrest Blue Fly and Joe and Lenny. I hope that the police and courts are successful in bringing them to justice. I am not a vengeful man, and I am sworn to being understanding and compassionate, but right now, don't ask me what I would like to see happen to any one of them. I would be ashamed to tell you.

Thanks to the help of people like you, we're able to keep the doors of our UNDER 21 centers open and to be available for the thousands of kids like Jenny. We need your prayers and financial help desperately. Pray for us, and all our kids. We pray for you and yours.

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Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway boys and girls all over the country.

POPULATION BOMB

worse threat than N-bomb, says priest-U.N. consultant

LONDON (NC) — The population explosion poses a more immediate threat to human life than the possibility of nuclear war, according to Mill Hill Father Arthur McCormack, who has worked on population problems with numerous international agencies.

"We hear increasingly in the church bishops, priests and others protesting, sometimes stridently, against even the possession of nuclear arms or the threat to use them," Father McCormack said in an article in *The Tablet*, a Catholic weekly magazine published in London.

"YET SURELY," Father McCormack said, "Catholics should be warned about the consequences of excessive population increase and told of the part that the church could play in contributing to the solution of a problem which will have to be faced squarely sometime: possibly when it is too late."

A specialist in population problems, Father McCormack was on the staff of the Pontifical Justice and Peace Commission from 1967 to 1971. He was a special adviser to the

U.N. World Population Conference in Bucharest, Romania, in 1974 and was a consultant to the United Nations on development and population until 1979.

He noted that the rate of the world's population increase had

slowed from 2 percent a year in 1965 to the current rate of 1.75 percent a year. This merely means that the world's population of nearly 4.6 billion would take 40 years rather than 35 years to double, he said.

Meanwhile, there are ominous

signs that during the next several decades the world will face a worsening shortage of cropland, Father McCormack said.

"WORLDWIDE, there is probably more cropland being removed from agriculture each year than is being added," he said, and expanding cities are expected to cover 60 million acres of cropland between now and the end of the century.

Although this amount represents only 2 percent of cropland currently under cultivation, the percentage loss of food production is likely to be substantially greater because cities are commonly built on the most fertile land, Father McCormack said.

"Moreover, much additional cropland is being lost to agriculture because of deforestation, erosion and the increase of deserts," he added.

Father McCormack said that many people in the church avoid the term "population explosion" because they refuse to regard an excessive number of births as a threat or because the term brought up the moral dilemmas connected with birth control.

At a press conference in Rome during the 1980 world Synod of Bishops, Father McCormack urged the synod to encourage couples to use natural family planning methods but to also declare that those who, for serious reasons, could not do so would not be guilty of serious sin for using artificial means of birth control.

Protestants back human rights

NEW YORK (NC) — The governing board of the National Council of Churches, which includes 32 Christian churches with about 40 million members, made human rights a primary focus of its deliberations as it met in New York Nov. 3-5.

A featured speaker, Mayor Andrew Young of Atlanta, a minister of the United Church of Christ and a former NCC staff member, credited the churches with inspiring many of the world's human rights struggles. "The most explosive force in the world today is religion," he said.

Commenting that the Soviet Union accuses the Catholic Church in Poland of acting under CIA influence and that the U.S. State Department similarly finds the KGB, the Soviet secret police and intelligence agency, influencing the church in El Salvador, Young brought laughter and applause with the remark, "None of them wants to give Jesus the credit."

The NCC board also heard an address by Rabbi James Rudin of the American Jewish Committee, who has been a fraternal observer at NCC meetings for 11 years but was placed on the program at this meeting for the first time.

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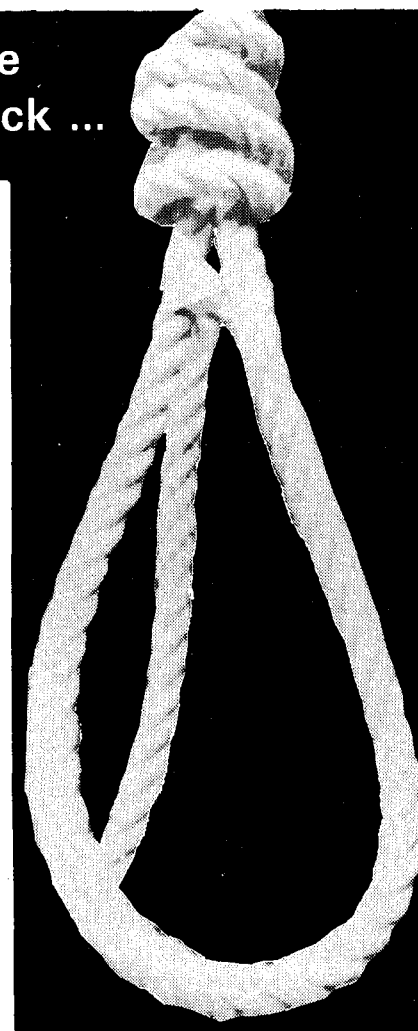
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Story of a killer and Sacred Heart

The hangman put the noose around his neck ...



CLEVELAND (NC) — Louise Barnatt, national lay missionary volunteer for the Enthronement of the Sacred Heart Society, tells a true story of a killer who said "Yes" to the Sacred Heart.

Imprisoned in Ghana in West Africa for the murder of two people, he said that, if he had not been apprehended, he would have gone on killing.

A priest visiting him regularly on death row tried to discover some kernel of goodness, or reason, or sorrow, but each time was rebuffed, Ms Barnatt said.

Shortly before the hanging, the priest tried again to tell the killer of the forgiveness and love of Jesus, but the killer would have none of it. The anguished priest left a small picture of the Sacred Heart of Jesus in the cell.

ON THE SCAFFOLD, the hangman put the noose around the criminal's neck. A split second before the trap door sprang open, the murderer cried out, "Jesus, I love you." The rope snapped taut.

When the guards took down his lifeless body, they found, clenched in his hand, the picture of the Sacred

Heart.

The priest retrieved the picture and sent it to Ms. Barnatt.

When she told the story during a recent stay in the Cleveland Diocese to promote the enthronement, a woman in the audience came up to her and tearfully admitted, "I haven't said the name of Jesus in 30 years."

The 31-year-old Ms. Barnatt, who strives to make Christ "a king and friend of the family," said the organization for which she has worked for the past 10 years has been very misunderstood.

"People think it's the old lucky horseshoe over the door," she said, "like, put a picture of the Sacred Heart of Jesus in a room, and your problems will end."

The enthronement "is more than a devotion," she said. "It's a way of life which embraces devotion to the Sacred Heart by applying the Eucharist, prayer and penance in our lives. It's a three-point program of family restoration to Jesus Christ."

"**IT'S BEING** able to try to live Christianity, like a fire that fans itself," Ms. Barnatt continued. "No one says anything about having to have a holy hour, or wear rosary beads, but I guarantee that when you

get such a deep love of Jesus, you just might feel like you want to do that!

"Enthronement is not a magic wand which takes away our problems. But we're shown how to use grace, and make every obstacle a stepping stone."

She said the way in which she came to do her work is a story of "family restoration."

Her late father was a hard-bitten lieutenant colonel in the U.S. Marine Corps, a fallen away Catholic who "got the lightning bolt of the Lord," she said. He had been given an assignment he felt he could not accept.

As he anguished over his decision, he read a magazine article about the enthronement. A short time later, he quit the Marines and "made an open declaration that God reigns supreme in our lives, and, from that point, made Jesus the head of our family," Ms. Barnatt said.

ONE DAY, he cornered his daughter who had done "my thing for so long, and everything went totally wrong," she recalled. He told her, "Louise, try it. Go into homes and see what happens when people invite Jesus in."

Eventually she and her father, assistant to the national enthronement director, were joined by the en-

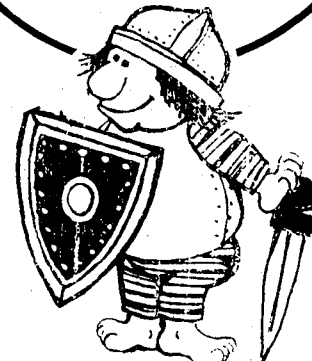
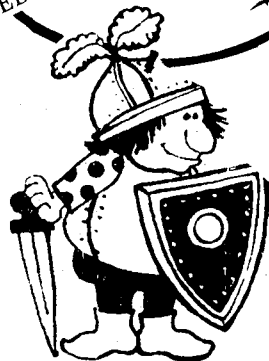
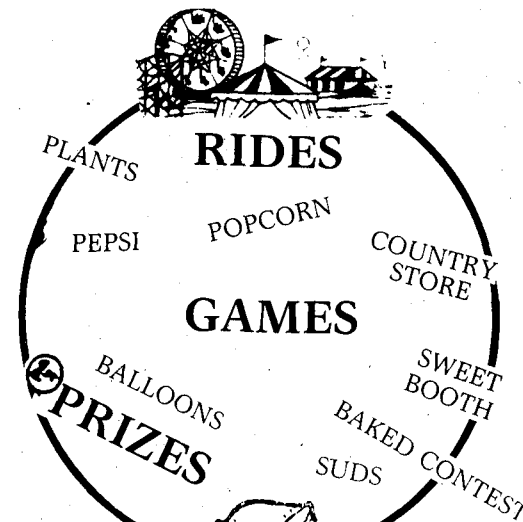
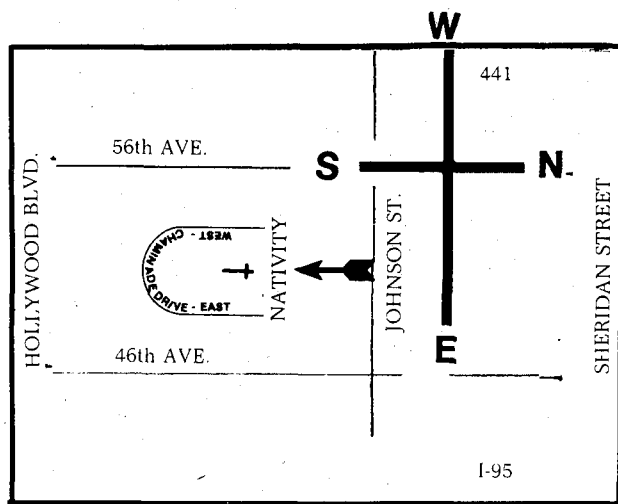
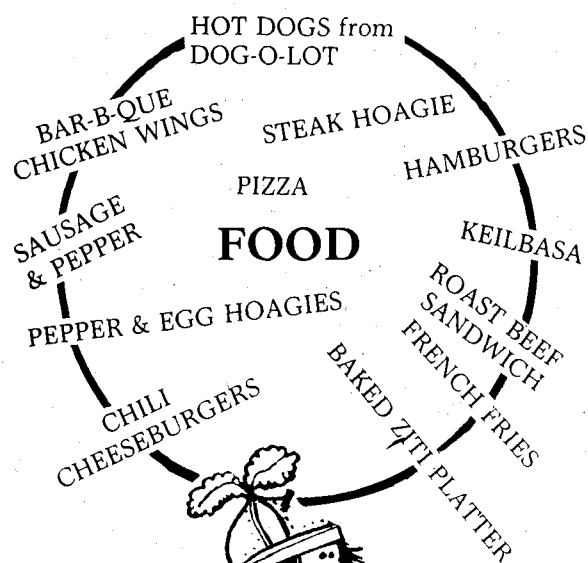
tire family, all seven children.

Ms. Barnatt now spends most of her time traveling, visiting dioceses at the invitation of their bishops. In schools, homes, religious communities, seminaries, she talks to "anyone who will listen," she said.

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Print good and bad news, bishop says

COVINGTON, Ky. (NC) — Spreading the "good news," the Gospel, through the Catholic press does not mean that the "bad news," controversy and wrongdoing, must be avoided, Auxiliary Bishop Norbert Gaughan of Greensburg, Pa., told members of the Catholic Press Association at its Southern regional conference in Covington.

Bishop Gaughan, chairman of the U.S. Catholic Conference's Communication Committee, discussed the term "good news" and emphasized that while the Gospel means happy news and people are called to happiness, spreading the good news does not mean Catholic publications should print only "happy news."

"SHOULD WE BE surprised that there are some who would believe that the good news encompasses some of the attitudes described?" he asked. "There are indeed some who want the Catholic press to automatically deny all wrongdoing, to conceal injustices even when it is claimed they are done for the good of the church."

He further suggested that there are those "who want the Catholic press to be like the song, 'Home on the Range,' with no discouraging word ever to be heard, mentioned or hinted at."

Catholic journalists should not ignore reality, Bishop Gaughan added. "If we in the Catholic press are to proclaim the good news, we are called to do this as Christian realists. We are asked to remind our readers and our-


selves that the word unfolds in our midst," and that "even our flawed human efforts can be used by Him to achieve His peace and His kingdom."

He also stated that the Catholic press can help Catholics apply the lessons of Vatican II in several ways: By reminding Catholics that conflicts and tensions in the church are not always unhealthy and enrich Catholics by inviting all to the dialogue; by assisting Catholics in being mindful of their interdependence and that all ministries and tasks are for the building up in love of the church; by renewing the call of Vatican II to greater participation in the life of the church by all its people; and by clarifying that the officers and those who perform duties in the church act as representatives for others until they are ready and able to do what has been called for — for example, the clerical office helps the layman prepare to fulfill the responsibilities to which he has been called.

The latter "too is true of the Catholic press," he said. "We can help Catholics think; we are not to do their thinking for them, in place of them. We can, however, challenge them, invite them to grow in their discipleship."



MARRIED PRIEST — As his parents look on, Carol Kuhn places her husband's vestments on him during his ordination to the priesthood at Immaculate Conception Church in Hendersonville, N.C. Father Kuhn was one of two married former Episcopalian priests ordained Nov. 1 as Catholic priests. (NC photo)



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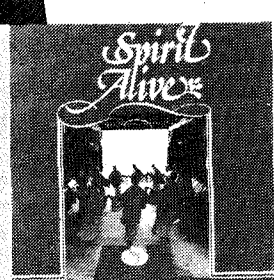
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Dear Friends in Christ:

Our Lord Jesus Christ once said: "The poor you will always have with you." (Matthew 26:11). Indeed, Jesus, himself, was a poor man. It was a decision He freely made and a way of life He chose.

But there are many people in our own country who are poor not by their own choice. They are the victims of economic and social systems that impose a hard way of life upon them. If they could have it any other way,

they would choose to be economically self reliant.

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Much still needs to be done, particularly as we experience present day economic setbacks. For many, the Campaign for Human Development is the only hope and answer.

This Saturday and Sunday, the annual collection will be taken up to help finance the Campaign. I ask you to respond even more generously than you have in the past. I know you will, and I am grateful to all of you for supporting such a noble work of the Church.

Sincerely yours in Christ,
Edward A. McCarthy
Archbishop of Miami



OFFICIAL

ARCHDIOCESE OF MIAMI

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

THE REV. THOMAS E. BARRY — to Director of the Marriage Ministry Council Program, effective November 2, 1982.

THE REV. JEREMIAH REEN, S.D.B. — to Associate Pastor, St. Philip Benizi, Belle Glade, effective November 2, 1982, upon nomination by his Superior.

In the official appointments in last week's *The Voice* one assignment was omitted due to mechanical error:

THE REV. PATRICK O'CONNOR — to Associate Pastor, St. Malachy Church, Tamarac, effective November 10, 1982.

Priest candidates number over 4000

WASHINGTON (NC) — The number of American theology students for the priesthood has risen above 4,000 again in the 1982-83 academic year after dropping below that figure last year for the first time in decades, the Center for Applied Research in the Apostolate said.

The 1982-83 total of candidates for the priesthood in the 54 Catholic theological schools with programs for the priesthood is 4,109, said CARA, a Washington-based research agency. Of this number, 2,742 are diocesan seminarians and 1,297 are Religious.

The total represents an increase of 201 over the 1981-82 total of 3,908 or a rise of five percent. Diocesan seminarians increased from 2,721 to 2,742 and religious order seminarians increased from 1,148 to 1,297.

Part of the 1982-83 increase is due to including for the first time students in seminary theologates who are officially on a leave of absence. This new category accounted for 60 seminarians (42 diocesan and 18 Religious). Even if the 60 seminarians now on leave were subtracted from the 1982-83 total, however, the resulting 4,049 would still represent an increase of 141, or 3.6 percent over the 1981-82 enrollment.

ENROLLMENT in seminary colleges continued to decline. The 1982-83 enrollment of candidates for the priesthood in college seminaries dropped by 81 students, or two percent, to 3,499 from 3,580 in 1981-82. The total enrollment of diocesan seminarians remained the same, 2,321, while religious order

seminarians declined from 1,169 to 1,085.

High school seminaries also registered a decline, from 4,117 in 1981-82 to 4,039 in 1982-83. Although the number of diocesan students increased, from 2,641 to 2,722, religious order students declined from 786 to 721 and the number of unaffiliated students dropped from 690 to 596.

Novitiates of religious orders reported a slight increase, from 619 in 1981-82 to 642 in 1982-83.

Describing the statistics as presenting "a rather stable picture," CARA noted that the total number of seminary students increased in the past year from 12,224 to 12,289.

The slight increase is in contrast to the trend over the past 16 years. Last December, in releasing its annual

statistics on seminary enrollment, CARA pointed out that, since 1966-67, enrollment in seminary theologates had dropped by 54 percent, enrollment in college seminaries by 74 percent and enrollment in high school seminaries by nearly 80 percent.

New Parish/Community Services Office

On November 16, 1982, the South Broward office of Parish/Community Services will be dedicated at a concelebrated mass offered at 8:30 a.m. at St. Bartholomew's Church. Father Neil Doherty, C.C.S., who will direct this office, will be joined in the celebration by Rev. Dominic O'Dwyer, pastor of St. Bartholomew, and by The Very Reverend James E. Quinn, V.F., and Rev. Joseph Milford, O.M.I. This office will be the focal point for recruiting and training volunteers to serve in our ministry of Christian service.

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Hold the Coke, help Food Bank grow

Instead of holding the pickle and lettuce on their Burger King hamburgers on Sunday Dec. 5th residents of Dade County are being asked to hold the soft drink and contribute to a \$15,000 matching grant to the Daily Bread Community Food Bank.

The Daily Bread Community Food Bank was organized in 1981 by an interfaith group of business, community and religious leaders with special help from St. Maurice parish in Fort Lauderdale. It is currently

leasing a 5,000 square foot warehouse in downtown Miami from which it distributes surplus food to needy charitable organizations.

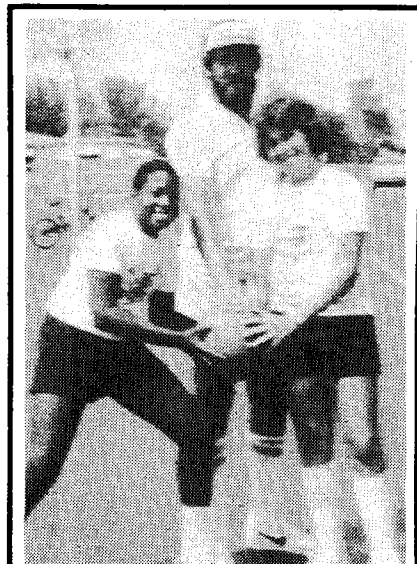
AT A PRESS conference attended by local politicians and religious leaders, Burger King Corporation announced the contribution of \$25,000 in cash and \$10,000 in corn and beans to Daily Bread. The foodstuffs were stored in a truck parked at the conference held at a downtown Burger King Restaurant.

But Burger King executives also announced the contribution, co-sponsored by the Miami Herald, of a \$15,000 matching grant to Daily Bread. To help the food bank raise the matching fund the restaurant chain is promoting "Operation Beanstalk." Patrons of the restaurant will present an "I Support Operation Beanstalk" coupon at lunch and instead of a soft drink will receive a glass of water with the cost of the drink credited to the matching fund. The coupons will be published in local newspapers and distributed throughout the community.

EXECUTIVES estimate that this will be more than adequate to raise the amount of the matching fund thus adding the contribution of an additional \$30,000 to the food bank.

Currently, the food bank is asking organizations to donate between 5¢ and 10¢ a pound towards maintenance, an amount which does not cover the full cost of the operation, says the executive director of Daily Bread, Howard Cawein.

"The contribution (from Burger King) will enable us to stay open for another year," Cawein said.



'HOOPING' AGAIN — After several years of absence from the basketball competition scene, Visitation School in North Miami is stirring with excitement as it prepares to field its Vikings for this year's quickly approaching season. Coach Richard Bergman, above, gives seventh-graders Arthur Martineau (left) and John Bosco a few pointers.



Howard Cawein, left, executive director of Daily Bread Community Food Bank, receives a truckload of donated foodstuffs from Burger King senior vice-president for Corporate Affairs, Ron Platt. (Voice photo by Prentice Browning)

Biscayne hosts lecture by Amnesty International director

John Healy, the Executive Director, of Amnesty International, the group that won the 1980 Nobel Peace Prize, will speak at Biscayne College on Friday, November 12, at 10:30 a.m. in the Gerrits Convocation Hall in Biscayne's library.

Among Amnesty International's

goals, as described by Healy, is to "capture and channel the moral outrage of Americans."

Healy said: "The American people feel that the violations of human rights are unacceptable."

The work of Amnesty International has a clear purpose, he said,

"To persuade governments that a country without political prisoners is healthy. Execution, torture, and political imprisonment are signs of sickness."

Biscayne College is located at NW 32 Avenue and the Palmetto Expressway in North Dade.

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Trial airs complex legal issues

(Continued from page 1)
and should acquit."

In pre-trial motions, Musto has responded to Dr. Gonzalez's attorneys' arguments that the Florida law prohibiting abortions in the last trimester of pregnancy is unconstitutional because it refers to "trimesters" rather than the viability standard applied by the U.S. Supreme Court when it handed down its *Roe v. Wade* decision in 1973.

Musto has argued that the courts should interpret the statute to mean "subsequent to viability" and, in any case, Dr. Gonzalez has no standing to challenge the constitutionality of the law because his case concerns a baby that was viable at the time it was aborted.

Florida's manslaughter statute refers to "the killing of a human being" as a second degree felony. "Under our interpretation of the statute, a viable fetus is considered a human being," Musto said in an interview with *The Voice*. He added that "it's an issue that hasn't been decided in the Florida courts."

In a civil case, the Florida Supreme Court did rule that a viable fetus is a human being, Musto said. The state will argue that the same principle applies in a criminal case.

Court rulings in other states where similar cases have been tried are ambiguous. In Massachusetts, a doctor was convicted of manslaughter based on the technique he used to perform an abortion, but the state supreme court overturned the conviction.

In a celebrated California case, another doctor was accused of choking to death a 2½ pound baby girl after she was born alive as a result of a saline abortion. Two juries could not agree that he had committed murder and the case resulted in a mistrial.

A Nebraska doctor is awaiting trial for violating the state's abortion law when he allowed a 2½ pound boy delivered alive after a saline abortion to die without any medical care in the hospital closet where nurses had put him. The doctor is challenging the constitutionality of the abortion law.

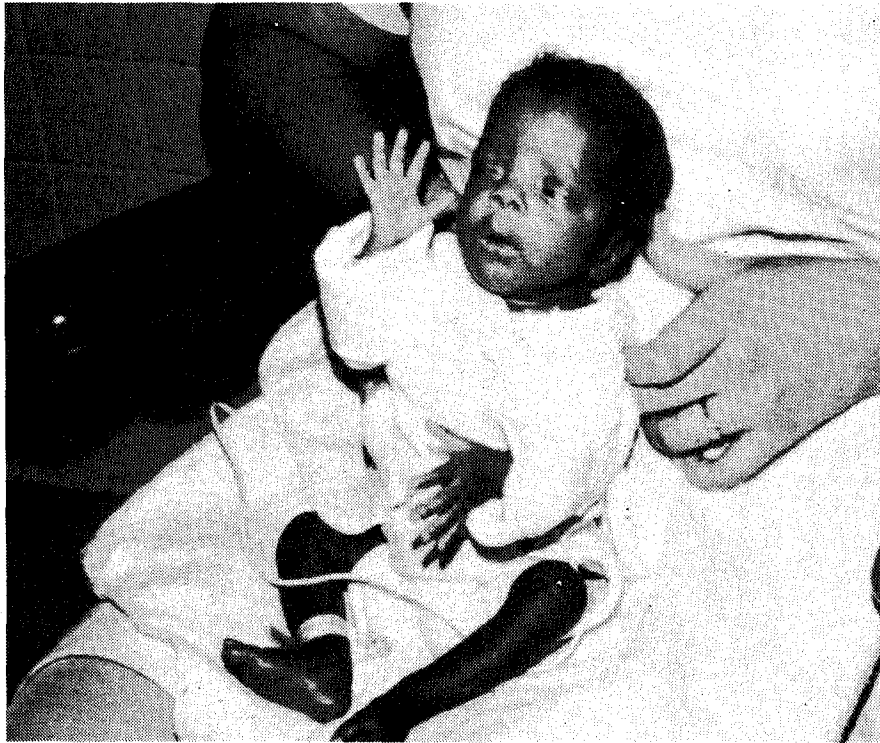
Pro-lifers see no problem in proving either that a viable fetus is a human being or that the baby aborted by Dr. Gonzalez was viable, but the variety of complex legal issues being argued by lawyers on both sides makes it harder than it seems.

Legal 'smokescreens'

"They're using a lot of smoke-screens and trying to cloud the issue by using all their legal terminology," said Matthew Bulfin, a Fort Lauderdale doctor who serves as president of the American Association of Pro-Life Obstetricians and Gynecologists. "There were a lot of babies who have lived who were smaller than" the two-pound baby in the Gonzalez case.

"I'm sure they can produce people that will say (it wasn't viable) but with the history of so many babies having been born at 25, 26 and 27 weeks who have lived, I would think" the defense would have a harder time than the prosecution in proving its case, Dr. Bulfin told *The Voice*.

"They would have to be able to say that no baby has ever survived at that



Marcus Richardson was born in 1972 at 20 weeks gestation — exactly 4½ months of pregnancy. This picture was taken 10 weeks later. In the Miami case, the girl was 28 weeks pregnant when the abortion was performed. (With permission, *Handbook on Abortion*)

state of pregnancy and that is obviously not true because there are many babies who have survived who have been one or two pounds," he said.

The fact that fetal viability is the issue in the case points out that "there are a lot of abortions being done in the second trimester which are really, for all practical purposes, third trimester," Dr. Bulfin added.

He described Dr. Gonzalez's actions as "very injudicious, to say the least, and incompetent, to describe it more practically. Obviously, the girl was large enough to scare off every doctor that saw her," before Gonzalez did.

He said the technique used by the doctor to remove the baby, known as dilatation and evacuation, "I don't think would ever, under any circumstances, be done in an office. He (Dr. Gonzalez) did it. It was just a miracle that the patient did not die."

D & E, as it is more commonly referred to, involves dilating the woman's cervix and taking the baby out in pieces. "The only way they can get it out is by dismembering it," Dr. Bulfin said. The procedure is usually done in late-term abortions.

As a result of the abortion, the girl will be unable to conceive or bear any children. Dr. Gonzalez is free on bond and has continued to practice medicine.

Albert Loftus, regional supervisor of the Department of Professional Regulation, said probable cause has been found and an administrative complaint filed by the board against the doctor, but a hearing is still pending.

Is Judge 'pro-abortion'?

Robert Brake, a Catholic pro-life lawyer, said "even those who are pro-abortion feel extremely uncomfortable with what this doctor did, but pro-abortion people wouldn't want (the case) used as a precedent to limit the availability of abortion."

He sees little hope that the doctor's

case will even go to trial. "I'm sure (Judge Joseph P. Farina) is going to rule (the statute) is overly broad" and throw the whole case out, Brake told *The Voice*.

In 1974, Brake said, Judge Farina, then in private practice, teamed up with Roy Lucas, a lawyer who has represented pro-abortion organizations and facilities throughout the United States, to challenge the constitutionality of a Florida law requiring the husband's consent before a woman could obtain an abortion or, in the case of a minor, the consent of her parents.

According to newspaper reports, at the time Farina was counsel for Zero Population Growth's local chapter.

Brake maintains Judge Farina's actions eight years ago are a sign that he favors abortion. The Coral Gables lawyer questions whether (the judge) truly can be objective about this case.

"No lawyer is required in the United States to take any case at all . . . And I sure don't take cases from abortion clinics . . . He decided to take it," Brake said. "He wouldn't have taken the case if he didn't believe that way."

Judge Farina is precluded from commenting on upcoming cases, his secretary said when contacted by *The Voice*.

Brake noted that in a recent Michigan case, a judge's ruling denying an abortion to a 13-year old girl has been appealed on the grounds that the judge is not impartial. The judge stated he found it "abhorrent to disregard what everyone else should concede is a living creature."

And in Utah last year, the National Organization for Women appealed another judge's decision that states could rescind their votes in favor of the Equal Rights Amendment and that the extension granted it by Congress was unconstitutional. NOW argued that the judge was a high official of the Mormon church which actively opposed the ERA. The appeal was rejected and subsequently made moot by the expiration of the

ERA ratification deadline.

"If it's fair" to question the objectivity of pro-life judges, Brake said, "it's also fair to reject them because they are pro-abortion."

Prosecutor Musto did not know of Judge Farina's involvement in the 1974 case but said, "I have no reason to believe that will affect his ruling. I have no reason to believe that he's going to deviate from his (judge's) oath."

Thomas Horkan, director of the Florida Catholic Conference, doubts that any judge, regardless of his personal beliefs, "would really want to throw (the case) out of court" because it involves such "complicated" legal issues. "I think it's a valid legal point and it ought to be tried."

Not a moral issue

Prosecutor Musto sees the case being appealed to higher courts, but predicts the challenge to Florida's abortion law is the only argument that could reach the U.S. Supreme Court. Whether the manslaughter law includes unborn children, he said, is a matter for the Florida Supreme Court.

If Judge Farina rules in favor of the prosecution's arguments, Horkan said, "One consequence of it would certainly be that no doctor could ever perform an abortion on a viable child unless he followed the statute 100 percent, and that's as far as the Supreme Court would allow the states to go. I don't think it would stop abortions of viable fetuses."

If, on the other hand, the judge rules that the doctor's attorneys are correct and that section of Florida's abortion law prohibiting third trimester abortions is unconstitutional, Brake said it would mean "all third trimester abortions would be legal."

"If the appellate court strikes down the statute, I believe that a move would be made to re-enact the statute with the appropriate changes," Musto said. He would like to make clear to people on both sides of the abortion issue that he is dealing in laws, not morality.

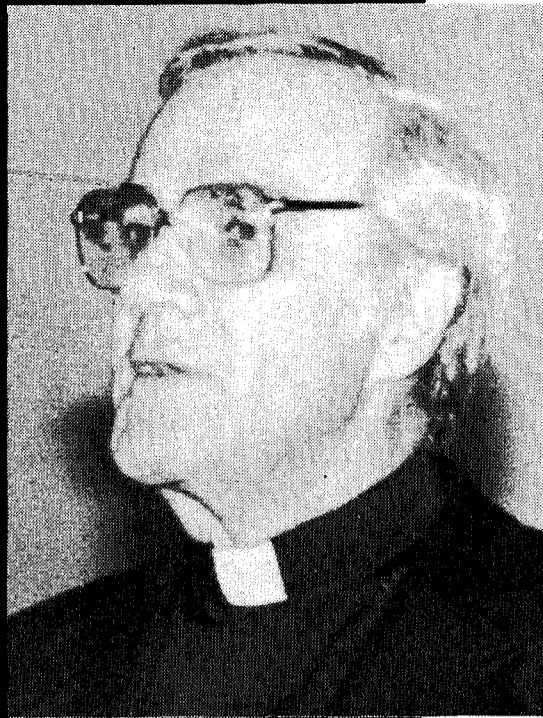
"It's our belief that the defendant has violated the statutes we've charged him with. There are those who might see this as a moral issue. However, we feel that the only question to be answered at this point is whether the defendant violated the statutes as they now exist," Musto said. "Anybody that feels it's a moral issue is free to go before the legislature at any time."

In Brake's view, and that of other pro-lifers, Musto is partly correct, since the heart of the abortion issue, part of the legal basis for the Supreme Court's 1973 decision, will remain unchallenged by the Gonzalez case, even if it does go to trial.

An unborn child "is obviously a human being," Brake said. The Supreme Court never said otherwise. What it did say is that an unborn child is not entitled to rights as a "person," even if it is viable.

"General Motors (as a corporation) is a person but an unborn child is not a person," he added, under present law.

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Centering prayer

Priest says it's a way to find God within ourselves

By Betsy Kennedy
Voice Staff Writer

We make a phone call. We reach out and touch. We laugh, weep, yell or even use intense facial expressions to let someone know how we feel. Communicating with the world comes naturally. But what about communicating with God?

Prayer is our main channel to him, and for many people, a difficult one. To pray we must tear ourselves from the distractions of life and enter a vast and awesome region of self in order to seek Him.

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Although it is not necessary for us to have made these stride before using contemplative prayer, they do make us more receptive to its benefits.

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Joy and sorrow

Pope ordains 141, comforts those hurt by flood

NC News Service

The joy of 141 newly ordained priests and the sorrow of hundreds of victims of last month's floods marked Pope John Paul II's next to last day in Spain Nov. 8.

The pope traveled by plane to Valencia, 220 miles southeast of Madrid, for an ordination Mass attended by an estimated 1 million people, and then flew by helicopter to the "little mountain of San Salvador," in Alcira, where hundreds took refuge after floods in the region Oct. 20-23 destroyed their homes.

The more than three-hour ordination Mass was both solemn and festive. The huge crowd maintained an almost complete silence as Pope John Paul laid hands on each of the ordinands but burst into applause and shouts at the end of the Mass, when fireworks filled the sky.

In his homily before the ordination rite, the pope told the candidates for the priesthood that the commitment they were making "absorbs you totally, dedicates you radically, makes you living instruments of the action of Christ in the world, an extension of his ministry for the glory of his Father."

Pope John Paul said the obligation to priestly celibacy "is not a limitation, nor a frustration.

"It is the expression of a full giving, of a special consecration, of an absolute availability," he added. "For the celibate does not renounce love . . . The heart and faculties of the priest remain permeated with the love of Christ, in order to be the witness of a pastoral charity without boundaries among one's brothers."

The pope also told the ordinands that their role is not to be the same as others in the world.

"Being one of the crowd, in career, lifestyle, way of dressing, political commitment, does not help you fully realize your mission," he said. "It would defraud your faithful who want . . . liturgists, teachers, pastors, (as well as), like Christ, brothers and friends."

The new priests included at least 30 members of Opus Dei, the international Catholic organization founded in Spain which was recently named a personal prelature by the pope.

Between 1959 and 1979, the number of Spanish major seminarians dropped from 9,000 to 1,505. But in the past two years, the number has begun to rise again.

During his homily at the Valencia Mass, Pope John Paul also sent greetings to those "who in recent days have suffered the consequences of the devastating floods and have lost dear ones."

The floods last month killed more than 25 people in the regions around Valencia and left about 100,000 homeless.

The pope spent about half an hour at the Sanctuary of Our Lady of Lluç on the San Salvador mountain, where hundreds of the flood victims had gathered.

He told the crowd that he made the visit, which was added to the papal schedule after his arrival in Spain Oct. 31, "in order to be closer to those who suffer" and as a "sign of my closeness and solidarity with you in moments of sorrow."

The pope began the last day of his trip, Nov. 9, by traveling to the Atlantic coast town of Santiago de Compostela, which was called "the ends of the earth" during the eras when Europeans thought the world was flat and ended somewhere in the Atlantic.

Santiago de Compostela, 400 miles northwest of Madrid, is also the town where the remains of the apostle St. James ("Santiago" in Spanish) are kept. St. James is the patron saint of Spain.

"I have passed through your homeland preaching of Christ crucified and resurrected, of spreading his Gospel, acting as witness of hope," the pope told a crowd of about 300,000 during a morning Mass at the Labacolla Airport, about seven miles outside Santiago.

"And I have encountered on all sides generous openness, enthusiastic harmony, sincere affection, affable hospitality, creative capacity and labors of Christian renewal," he added.



In Javier, Spain, birthplace of St. Francis Xavier, the pope yawns during a ceremony. The grueling trip included stops in 17 cities. (NC photo from UPI)



Enthusiastic nuns climb one of the medieval walls of Avila to get a better view of the pope. (NC photo from UPI)

Pope addresses socialist Spain

(Continued from page 1)

ment matters but intends to speak strongly on matters "having to do with Christ and the conscience of his sons and daughters."

"The church rightly respecting the spheres that are not its own, marks out a moral course, which coincides with, and does not diverge from nor contradict, the demands of the dignity of the human person and the rights and freedoms inherent in it," he said.

At the same time the pope pledged the church's respect for the duly elected leaders, giving key support to Spain's efforts to institutionalize democracy since the death in 1975 of Gen. Francisco Franco, who had led a fascist regime since the end of the Spanish Civil War in 1939.

Later, on Nov. 2, at a Mass in the capital of Madrid, attended by an estimated 1.5 million people, Pope John Paul said that the church would continue opposing the legalization of abortion, a position in contrast to the platform of the Socialists. Currently abortion is illegal in Spain but the Socialists favor legalizing it under certain conditions such as danger to the life of the mother.

Pope to visit Poland in June

By NC News Service

Pope John Paul II is scheduled to visit his native Poland June 18, according to a Vatican spokesman and the Polish government news agency, PAP.

"This is a date which has been previously agreed upon (between the Polish bishops) and the Holy See," said Father Romeo Panciroli, Vatican press spokesman, Nov. 8 in Spain where he was accompanying Pope John Paul.

The pope expressed pleasure at the prospect of returning to his homeland in Valencia, Spain, Nov. 8, a young Polish woman pushed through the crowd to tell him she was delighted at the news.

"I too am glad, my daughter, I am glad," he said in Polish.

In Warsaw the announcement of the new date was greeted with hope and skepticism.

The head of the Polish Communist Party's ideology committee, Walery Namkietkiewicz, warned in an interview in the Nov 5 edition of the army newspaper *Zolnierz Wolnosci* that the nation's martial law regime would not permit the church to be used as a force for political opposition.

"We cannot tolerate the organization of political demonstrations under the guise of church services," said Namkietkiewicz.

"Aggressive sermons will not be passed over in silence nor those which incite people to new tensions, because no Polish citizen can place himself above the law," he added.



A woman weeps in the rain as she listens to Pope John Paul II during a brief address outside Holy Family Cathedral in Barcelona, Spain. (NC photo from UPI)

"Whoever denies the defense of the most innocent and weakest person, the human person already conceived but not yet born, commits a most grave violation of the moral order," the pope said, his voice rising at times to a near-scream.

MANY SPANISH newspapers downplayed the pope's homily, headlining their stories about the Mass with references to the size and enthusiasm of the crowd and burying the papal message on abortion. "The average Spaniard figures that the message on abortion was

for the church-going Catholic, but that the 'fiesta,' the party, was for all of them," one Spanish journalist said.

On the day of the papal stops in Loyola and Javier in the Basque region near the Spanish border with France, French police arrested two ETA members, according to EFE, the Spanish news agency. EFE, citing sources of "absolute confidence," said they were arrested for allegedly plotting to assassinate the pope. EFE did not report the arrests until Nov. 9.

One of the most widely debated questions during the pope's 10-day, 4,500-mile, 17-stop tour of Spain was: How is the pope's health?

Some observers thought the pope held up amazingly well under the grueling schedule, in light of his age and the attempt on his life in May 1981. Others thought that he looked unusually tired, even at the beginning of the trip. One sign of possible fatigue was the pope's failure to talk to journalists on the return plane trip to Rome. Such conversations, which in the past have provided informal press conferences, had become a regular feature of papal trips.

DR. RENATO BUZZONETTI, the pope's personal physician, repeatedly denied rumors during the trip that the pope was in ill health, had a fever or had undergone a medical checkup because of heart problems.

Speaking to several hundred people in the Vatican's St. Damasco Courtyard at noon Nov. 10, Pope John Paul gave some preliminary impressions of his "demanding trip" and on "the complex ecclesial and social reality of this historic pilgrimage."

Recalling his stops at seven Spanish Marian sanctuaries, he thanked Mary for allowing him to make the trip and asked prayers for Spain.

"We all ask, together with her, that the apostolic journey just completed may serve to form consciences even more," he said, and that it helps in "fortifying and encouraging Christians."

Spanish Inquisition 'excesses' criticized by pope



The pope prays before the statue of Our Lady of Guadalupe during his visit to Guadalupe, in the Extremadura region of Spain. (NC photo from UPI)

MADRID, Spain (NC) — The Spanish Inquisition, which from the 15th century to the 17th century burned and tortured Jews and those accused of being heretics, was strongly criticized by Pope John Paul II Nov. 3.

The Inquisition committed "errors and excesses," said the pope in a speech to professors, scientists and cultural figures at the University of Madrid. The pope praised Spain's overall contribution to world culture.

"IF MOMENTS like that of the Inquisition produced tensions, errors and excesses — facts which the church today evaluates in the objective light of history — it is necessary to recognize that the entirety of the intellectual elements of Spain have known how to reconcile admirably the demands for full freedom of investigation with a profound sense of church," he said.

It was the first direct reference to the Spanish Inquisition made by Pope John Paul since becoming pope.

In the address the pope added that there was no contradiction between science and religion and asked the scientists and academics to raise their voices against the arms race.

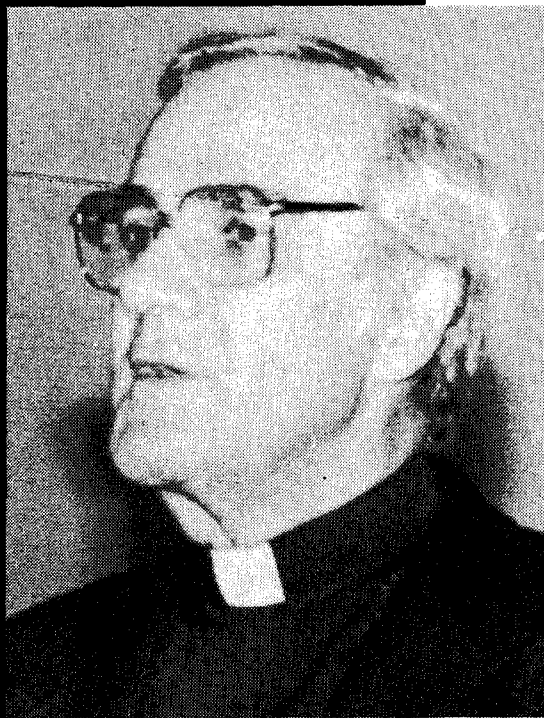
Pope John Paul told scientists and researchers to assure that science is "never perverted and used for destruction."

"Your moral power is enormous," he said. "It is a scandal of our times that many researchers are dedicated to perfecting new arms for war, which one day could prove fatal."

THE SPANISH Inquisition was started with church approval in 1478 by King Ferdinand and Queen Isabella as part of their effort to unite Spain under a Catholic monarchy. Its aim was to ferret out heretics and "false converts," Jews who converted to Catholicism but were believed to secretly practice Judaism. The Inquisition stretched to the Spanish colonies in Latin America.

At the time of the papal visit the Ministry of Culture mounted an exhibition in Madrid about the Spanish Inquisition. The exhibit included thumbscrews, shackles and other torture instruments used against suspects. Paintings and engravings depicted burnings of people condemned as heretics.

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The gap between saying and doing

The much quoted talk of several years ago by Dr. George Gallup, the poll expert, given at Catholic University, carries a punch even today.

For instance, he made the point that Americans seem "the most outwardly religious" people in the world. This obviously seems to justify public speakers on patriotic occasions to describe the U.S. as "this great Christian country", a ringing judgment which hardly stands up under close examination.

Gallup touched a nerve when he pointed out the "profound gap" between what people say they believe and what they do in daily life. He put it: "Certainly on the surface, America is impressively 'religious'. Only about 1 in 20 says he has no religious preference; we have one of the highest church attendance records in the world; large majorities attest to a belief in God and in heaven. Most believe Christ was the Son of God, and the majority believe he will someday return to earth. Virtually every home has a Bible. Most Americans say they pray regularly."



BY MSGR.
JAMES J. WALSH

Judgments are made, on the contrary, with this in mind, "How do I *feel* about it? What do I think will make me happy? What do I want? What do I think is good for me here and now?"

And this subjective, often emotional choice, which divorces God and religion from one's life in this circumstance or that, leads to all the public evils we are all moaning so loudly about.

In the long run, here is the cause for the violence in Miami, the forming of habits of crime in our youth, the infidelity of a husband or wife, broken

WHEN YOU read the words of the gentle Jesus to the Pharisees, if you take religion seriously, you get goose bumps. Normally we ourselves never use language as harsh as his to the men he labeled hypocrites. He pointed to the hill side where white washed tombs looked beautiful in the bright sun, and he compared the Pharisees with them, saying they were full of dead men's bones.

A few years ago, a Vatican statement on sexual ethics tied in very closely with Dr. Gallup's reporting. While it primarily dealt with the problems of sex in this world, it also reaffirmed all the principles of morality which govern human behavior.

Here's an example of our theme in this column. Referring to the morality of conjugal acts, the document stated that the morality "does not depend solely on sincere intentions or on an evaluation of motives. It must be determined by objective standards . . ." The commandments, therefore, the interpretation of the law by our Holy Father and not by Peck's bad boy, Father Andrew Greeley or by an individual theologian.

This is the heart of the matter. A great many people at considerable sacrifice are following the standards laid down by Jesus in his church. But can you imagine the state of society if all of us for a single day lived according to our emotions and went through the day saying, "I'm going to do what I darn please, regardless of how it affects others."

Needless to say, chaos would follow.

SO MANY today in our so-called sophisticated society think it so unrealistic to preach "the old principles" of morality. But principles do not change. Even in the natural order. The law of gravity will always have things falling. Violation of God's laws of morality will always cause a boomerang sooner or later.

That Vatican document summed it all up in these words, ". . . The church holds these principles not as old and inviolable superstitions, nor out of some Manichaen prejudice, as is often alleged, but rather because she knows with certainty that they are in complete harmony with the divine order of creation and with the spirit of Christ, and, therefore, also with human dignity."

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

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AND HE gave one of the more significant reasons for the "unchurched" group's growth, namely, roughly three out of four among the public, for example, "do not consciously connect religion with their judgments of right and wrong."

This goes a long way to explain our very mixed up morals in America. If as Dr. Gallup said, most Americans want to be known as "religious minded", what happens when they act? What is their guide? The Ten Commandments? The Bible? The teaching authority of the church? Religious leaders? Or "what everybody is doing?"

Obviously, the final judgment on right and wrong is not made on objective guidelines, such as the Creator had a right to give to his children.

homes, defense of homosexuality, corruption in politics, crooked deals in business, racism, premarital sex. A miserable list of the devil's influence!

And too many of us follow this broad road by trying to justify going against the guidance of Jesus because we "only live once and want to get out of life what we can." That's exactly what the atheist does, and he is not being hypocritical about it. Remember Scripture's warning, "I would rather you be hot or cold, but because you are lukewarm, I will vomit you out of my mouth." To turn that around it could be argued that God approves more of a sincere communist than a hypocritical Christian.

Praying for the dead

November is the month in which the church traditionally prays for the dead in a special way. It is both a time for remembering and time of preparation. We remember those who have gone before us, and we pray for their happy repose.

Since human life is immortal life, death is really an illusion; not the ending it appears to be but a new beginning, part of the continuum which culminates in a radiant awakening to God's splendor. Holy Scripture assures us that prayers in behalf of the dead are efficacious. "It is a good and holy thought to pray for the dead that they may be freed from their sins." (2 Mac. 12:46)

Our deceased loved ones are united to us by



BY FR.
JOHN CATOIR

through prayer. We talk to them, and we ask God to grant them eternal rest.

NOVEMBER IS also a time of preparation. In

pray not in a spirit of fear, but in calm certitude, just the way a lover expresses his devotion and gratitude to the beloved.

We try not to be afraid of pain or suffering, even though it may wear us down at times. We remain hopeful, looking for ways to enter more deeply into God's Being and Life. And even if we really don't know how to prepare ourselves for the day when we will meet God, we draw strength from the knowledge that He prepares and purifies us. Suffering is one kind of purification. Through faith we say "yes" to God. In a spirit of reparation, we offer all our joys and sorrows in union with the sufferings of our Lord on the cross. This is our faith.

November is a time for renewing our faith in the promise of happiness. God wants us to obey His will and at the same time to live joyfully in the knowledge of His love. He promises us a future which will exceed even our wildest hopes and dreams. He is there waiting for us, and He is here present to us.

BE AT peace in His love. Pray for the dead with a joyful heart, for soon enough we will be joined together in His peace.

St. Teresa of Avila once said, "Life on earth is but a brief stay at an inn." In November we pause and recall our destiny; and we smile.

(Fr. John Catoir is director of the Christophers.)

"Our deceased loved ones are united to us by spiritual bonds more powerful than physical presence. Just as in life where loved ones try to maintain their close ties, so too in death it's natural for us to want to communicate our love to those who have gone before us."

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the immediate sense we are preparing for Christmas, but we also prepare for the great promise. "God has promised that we may go in and rest with Him." (Heb. 4:1) Preparing to meet the loving face of God can be a joyful enterprise. We

The miracle of fall

A few months ago I moved to the mountains of Connecticut after 26 years on the Long Island shore. The move from water to mountains brought more than just a change of scenery — it opened my eyes to an inspiring new perspective on nature's unfolding seasons.



BY
ANTOINETTE BOSCO

Long Island is at its best during the warm summer months when its coastline turns into 250 miles or so of sandy playground, and millions of people rush to the sea. But when autumn drives the beach lovers back inland, one immediately becomes conscious that the fun is over. As schools reopen and vacationers return to their offices, there is a bleakness to the fall chill that seems to warn us of the harsh barren winter on its way.

But just as Long Island's beaches are closing down, New England is giving birth to a miracle. Fall foliage — brilliant, magnificent, breathtaking — the adjectives don't do it justice and the splendor is beyond description. What mere words cannot capture, however, our senses grasp perfectly. We smell the air, feel the breeze, hear the stillness and feast our eyes.

THE NEW ENGLAND fall has inspired an activity called "fall foliage tours." I had heard about foliage tours before, but never quite understood their meaning until I saw for myself. Beginning around the second week of October, throngs of city-dwellers settle into cars and buses headed north for the day or the weekend.

Their goal is not to arrive and do something but simply to experience beauty. People come to allow themselves to feel the pleasure of God's amazing gifts. Through our senses, some part of the beauty, the grandeur and the glorious magnificence of the earth becomes part of us.

Watching the phenomenon of fall foliage tours, one is aware that busy people are deliberately taking time away from the hustle and bustle of their daily lives. It must be for something very worthwhile that they come!

Surely enough, it is the most spectacular color display imaginable. It's a world of color with a life of its own. Every shade of red, every variety of orange, all possible yellows and gold, highlighted by evergreens — it is a painter's palette, an artist's studio, the biggest in the world!

WHOSE STUDIO is it? And why has this master artist displayed his fine work for us so openly?

God is asking us to look. Fall is not the preamble to bleakness that I once thought it was.

On the contrary, fall is an invitation from God to us. And it is a time to remember that as we connect with nature through our experience of it, we become one with eternity.

Fall is a time when the trees and bushes beg us to take notice of the richness of the lives we have lived so far, and to ready ourselves for a season of reflection as nature sleeps through the winter.

(NC News Service)

The challenge of peace

A network television commentator reported, with something close to awe, that the Catholic bishops of the United States had prepared a document on war and peace that places the Catholic Church and its 50 million members on the side of the peace activists. That isn't exactly the way it is.



BY
DALE FRANCIS

The Bishops' Ad Hoc Committee on War and Peace did make public its second draft of the proposed pastoral letter, "The Challenge of Peace: God's Promise and Our Response." It is a draft that will be discussed, debated and revised, not only at the bishops' meeting in mid-November but quite probably through another draft before it is finally issued as a pastoral letter sometime in 1983.

There are differences of opinion among the bishops as to what the final text of the pastoral letter should say. The second draft obviously does not go as far as some of the strongest peace activists in the Church would have it go. What is certain is there will be an effort to move the pastoral letter further towards the position of the peace activists. It is obvious that in demonstration-prone Washington, the bishops in their annual meeting will be subjected to unprecedented demonstrations.

A BISHOP told me that the pastoral letter would be a time of testing of the Catholic people. His implication was that the people would be tested in their willingness to accept the judgments of the bishops. It is also true that in the final determination of the text, it is a time of testing for the bishops, too. It is the intention of the letter to speak to both Catholics and to the wider political community. To do so it must be credible and this credibility depends on a recognition

of the bishops of the fact that they are not alone in desiring peace, that those who may come to different conclusions concerning the public policy are not only equally sincere but quite possibly more knowledgeable.

The second draft of the proposed pastoral letter offers this credibility. As would be expected of the work of a committee headed by Archbishop Joseph L. Bernardin, it is carefully documented. It does not equivocate in its total opposition to nuclear war and to nuclear weapons. Seeing nuclear weapons as sinful, the pastoral letter makes the moral judgment that not only the use of strategic nuclear weapons is wrong but so is the declared intent to use them. But in a world in which the possession of nuclear weapons by other nations is an awesome fact, the pastoral letter says Catholic moral teaching allows possession of nuclear weapons for deterrence as the lesser of two evils — but only as negotiations continue to eliminate all nuclear weapons.

In the pastoral letter, the bishops recommend "support for immediate, bilateral verifiable agreements to halt the testing, production and deployment of new strategic systems; support for negotiated bilateral deep cuts in the arsenals of both superpowers, particularly of those weapons systems which have destabilizing characteristics; support for a Comprehensive Test Ban Treaty; removal by all parties of nuclear weapons from border areas and the strengthening of command and control over tactical nuclear weapons to prevent inadvertent and unauthorized use."

THAT MAY seem controversial to those who think a freeze should wait for parity but if there was agreement on removing nuclear weapons from border areas, there would be no need to seek parity in Europe. The problem, of course, is in getting Soviet agreement for a verifiable halt or for removal of nuclear weapons from border areas.

It is important for the Catholic people to follow the debate over this second draft and to study carefully the final document. It is impossible that 50 million Catholics will agree on all details but if the final document is as reasoned and as reasonable as this draft, it will have great affect. Because all Catholics should be agreed both on the necessity for peace and the eventual elimination of all nuclear weapons.

(Dale Francis is a nationally syndicated columnist.)

Is divorce an easy way out?

Q. I don't see why the Catholic Church forbids divorce. It seems to me to be an easy way out of awful marriages. You too seem to think divorce is the end of the world. Why are you so against it? (Oklahoma)



BY
TOM LENNON

A. Several years ago, within the space of several months, I met three young men who had been going to a psychiatrist for more than a year. They were going because their respective divorces had been shattering experiences for each of them.

Last week, with your question in mind, I sat and talked for a long time with a young man about what his recent divorce had been like for him. Here, in somewhat condensed form, is what he told me.

"I feel a sense of failure," he said, "and I suppose that feeling of failure will always be with me."

"When we got married, I didn't think divorce would ever be possible. I just thought we'd always be together."

"BUT WITHIN a year and a half, we were talking divorce. That's such a short time. We really goofed up."

"Some kids think divorce will be an easy way out. And when I first started thinking about divorce, I thought that too. But it's no easy way out."

"You have to get lawyers and pay them, and you have to tell your family and friends. Believe me, that's no fun. You feel ashamed and sad, even though you desperately want to break up the marriage."

"My wife and I lived together from the time we first mentioned divorce until the court proceedings were completed. She'd get mad and frustrated with me a lot. I know she suffered very much."

"As part of the divorce, she tried to get my house and the furniture, which I had bought before our marriage. I had paid for all of them with my money, and I had the receipts to prove it. Man, did we ever fight!"

"THE JUDGE gave everything to me. She didn't get nuthin'. I imagine she and her family hated me for that. Maybe they still hate me."

"Another thing — I have this awful feeling now that no woman can be trusted. I know that's cockeyed and that there are good women out there somewhere."

"But I've been burnt. I just can't trust any woman yet. That's part of what a divorce does to a person."

This young man's story is not at all unusual. And it shows that a divorce is seldom easy for the people involved.

(NC News Service)

A different kind of marriage

Dear Dr. Kenny: I am worried and frustrated by my 21-year-old son. He has behaved, grown up in Christian values and completed two years of college before taking a job with a good future. He is engaged to a woman who is mentally retarded. They plan to marry soon.



BY DR. JAMES
AND
MARY KENNY

I think this will be a disaster. She has been in special education since first grade. She cannot put together a meal with more than one course. She cannot be trusted to baby-sit, since she often forgets her responsibilities and wanders off.

What about the future? How can she care for their children? How can my son take her to business dinners? I mention this in a nice way to my son and his only answer is, "But Dad, I love her."

This woman has a right to a happy life. Her intellectual handicap ought not cause us to scorn her. Yet I cannot help my concern. To put it crudely, I fear she needs a keeper and my son is it.
— Illinois

On the first page of most therapy manuals is a warning never to give advice in major life decisions. These include marriage.

A choice in this area shapes a person's entire life. It tells who he is. Only the person who must live with the choice can make it. The rest of us must not interfere with advice or pressure.

To marry or not to marry. Whichever decision your son makes must be his. Otherwise he may blame you if he is unhappy later on.

REQUIRING OBEDIENCE is inappropriate here. You cannot command your son to leave her. Your wise counsel has already been rejected.

If you remain concerned, there is another approach. You can help your son picture the consequences of his decision.

How will he provide for child care? Perhaps he will hire someone to assist his wife with child care.

Who will fix the meals? He may outline simple meals for his wife to prepare, and cook the more complete ones himself.

Will he take her to social events? Will he be embarrassed? What activities can they enjoy together?

These are hard questions, but they have answers. Address them with your son, but be prepared to help him answer them his way.

NEXT, TRY to put your son's proposed marriage in perspective. It is not a death or an ir-

remediable loss. While there might be difficult problems, steps can be taken to make these problems less handicapping.

Marriage takes many forms. Most people know only the mutual-support model where two adults of equal ability fashion a relationship between peers. This is not the only model, however.

Common task provides another model. The task, running the farm or business or raising the children, assumes priority. While the partners may be friends and lovers, the primary unifying force in their marriage is the mutual task. Perhaps your son and his fiancee can find a common task to unite them.

FINALLY, THERE is marriage between unequals, one who cares and the other who needs care. A marriage can be fashioned between a concerned person and one whose handicap requires care. Your son may welcome this chance to devote himself in a special way to another.

I understand your concern for your son. However, in this matter, you cannot compel or advise him. Explore with him the consequences of either choice. Then be supportive.

(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, Ind. 47978.)

(NC New Service)

Single, Catholic and out of work

Why is it that all writers/society automatically assume that parents are the *only* ones unemployed . . . that there has never been any single unemployed at any time? We all — both single and married have responsibilities to be met — bills to be paid, groceries to buy, clothes to be washed . . . all of which require hard cash.

This thoughtful rebuke in response to an earlier column on the effects of unemployment in the home points up a couple of tensions in family and church life today. First, there's the very real frustration of singles who can't find jobs. They're often the last hired and the first fired because they don't have families. It's a rare employer who doesn't take marital status into consideration when he eliminates an employee.

Sadly, singles often find their parents unsympathetic to their unemployment plight. These parents who, 25 or 35 years ago came out into a work world that was wide open, simply don't realize how tough it is to find a job today. College graduates live in a state of tension and self-doubt while searching and frequently settle for a job they could get right out of high school.

OVER-QUALIFICATION is a common drawback. "I don't tell them I'm a graduate business major anymore," one young man told me. "They tell me I've overqualified for what they've got and they assume I'll leave as soon as I find something better. I'll take any job right now."



BY
DOLORES
CURRAN

Older singles suffer from even more discrimination and lack of family support when their job gets sacrificed to the recession or technology. Because of their age, they can't move back home as easily as their younger peers and they literally find themselves down and out, scrambling for jobs at half the salary of their former ones. It's at times like this they most need the sympathy and support of parents and friends.

The letter reveals a second reality in the bigger church family — our lack of interest in the older single in our pews. Like my column, so much of our ministry is designed for traditional family structures that we tend to neglect the gifts, needs and hopes of our lifelong singles. I recall a 35-year-old nurse practitioner who wanted very much to be part of her parish family program but was never invited because she was single. Yet she had tremendous gifts to share.

We need to broaden our image of family to include these singles, be they 22 or 42. They don't want to be shunted off to single groups only, but often desire an opportunity to be with families. And where better can they do this than within their parish family?

ONE CAUTION for parishes, though. All singles can't be grouped together any more than all couples can. Singles of 25 and singles of 50 have as little in common as couples of 25 and couples of 50. If a parish attempts to set up a lone organization for singles, it will eventually disintegrate into one age group.

Churches that have made a deliberate attempt to welcome and integrate their singles into other parish organizations find that it pays off in increased community and volunteerism. Many of these adults have leadership gifts that we ignore. We have found, for example, that they make great "parents" in family programs. They enjoy being part of the family activities and liturgies and become a natural part of the group — members of everybody's family.

I regret that I omitted concern for the unemployed single in my column a couple of months ago but I am grateful to the single who wrote and spurred this column. Perhaps together we can open the church doors a bit wider to all singles in our extended family.

(Alt Publishing Co.)

Family Night

OPENING PRAYER:

The Lord's Prayer — prayed slowly and meditatively.

SOMETHING TO THINK ABOUT:

Part of Jesus' "Happiness Message" is that those who show mercy to others shall also receive mercy. Mercy is simply showing that we care when someone else is in need,

whether a total stranger or someone in our own household. Let's spend this Family Night focusing on the power God has given us to heal each other.

ACTIVITY IDEAS:

Young and Middle Years Families.

SHOWING MERCY Materials: paper, magazines, paste. Spend some

time discussing what it means individually and as a family to show mercy. Look through magazines for pictures that illustrate the need for mercy in today's world. Each make a collage and then put them together in a book. Give it your own title and decorate the cover.

Adult Families. Jesus' reaction to pain and suffering was one of com-

passion. His was truly a healing ministry. Read these accounts from Scripture and then discuss how we minister to each other, especially in our own home.

Mark 1:23-28 — A shrieking man is restored to peace; Mark 1:29-32 — A woman is cured of a fever; Mark 1:40-45 — The healing of a leper; Mark 2:1-12 — A paralytic is healed.

Scriptural Insights

WE WILL MEET GOD

Readings: Daniel 12:1-3; Hebrews 10:11-14, 18; Mark 13:24-32

By Fr. Richard Murphy, O.P.

Life is a great mystery. Here we are. One day we suddenly became aware that we were alive, that we were part of a family and had been such for some years. Next we learned that people come and go; nobody is here forever. The end lies ahead for everyone.

Stars burn out and everything we make wears out. The world as we know it will have an end. What will the end be like? Today's readings grapple with that cataclysmic problem. Daniel speaks of the end as a time of great distress, and he notes that there are some whose names are in the Book of Life. The book is of course the mind of God, who is

always in the picture and knows what is going on.

In the next breath Daniel tells of the resurrection of the body (12:2 is a key text for this belief; see also 2 Macc 7:9+). Both Daniel and Mark fail in their attempts to describe the end itself; the signs in the heavens, earthquakes, etc., are in fact quite vague, although often used. Who can describe what has not yet happened?

What is plainly evident is that at the end, we shall meet God. As the stone thrown into the air infallibly returns to the earth, so all shall return to the Lord. For what purpose? The author of the letter to the Hebrews wrote (9:28), "It is the lot of men to

die once, and after death comes judgment."

There will be two judgments: the particular occurs at the moment of death, when each one knows whether he/she is worthy to be with God or not. The general judgment will take place at the end of time, for only then will the books be closed, only then will the end-results of our lives — for good or ill — be clearly seen. The waves caused by a ship far out to sea lap unseen shores; our lives are like ships; we are responsible for our waves.

When the end finally comes, the mystery of life and of death will be solved, in God's presence. Then too the meaning of Jesus' words about

the Kingdom will become clear. He will come in power and glory, in justice, joy, and peace.

We eagerly anticipate this meeting with the Lord, but waste no time trying to calculate the exact date of His coming. It was not part of Jesus' own mission to reveal that information. "Nobody knows that date or hour, neither the angels of heaven, nor the Son; no one but the Father."

If we have eyes to see, we realize that the truly great event has already taken place in Jesus' salvific death on Calvary. He died for us and rose from the dead, and He shall come again as judge. But already the End-time has begun. We live in it. (*All Publishing Co.*)

Two questions on marriage

Q. Your column is great, and I hope you can help me. Why does a tribunal take so long to decide a privilege of the faith case involving a single Roman Catholic man, aged 57, marrying a divorced Methodist woman, aged 47? A pre-Cana conference priest said six months to a year is possible, for a waiting period.

My dear fiance is thoroughly confused, as ordinarily four months is the only waiting time required. (Pennsylvania)

A. I'm always extremely cautious in making predictions about the time required for completion of a marriage case. To begin with, most cases require a number of testimonies from people familiar with the couple involved; these alone may require several months, depending on the location of the witnesses and their willingness to assist in the case.



BY FR. JOHN DIETZEN

Add to this the time required for action by the local diocesan tribunal, and possibly (as in all privilege of the faith cases, which involve a previous marriage in which one of the spouses was baptized) action by the appropriate officials in Rome, and you are talking about a long time.

The priests and other personnel in the tribunals I know are conscientious, hard working and very knowledgeable people. With almost no exceptions, they are also extremely sensitive to the human realities and pain behind the names on the papers they work with.

Because they are concerned and aware of the anxieties of the people involved, I also have found them most understanding and helpful when anyone asks for information on the status of a particular case.

I hope I don't cause them too much extra work by saying this, but I suggest you ask them for information on the status of your case. This might best be done through the parish priest who is helping you with the case. Failing that, there is nothing wrong with your contacting the tribunal yourself.

Q. I read your answer some time ago about the church's rules on marriage, but never thought they would involve me so deeply. For a long time I've prayed for the right man to come along, and recently came to know one who is kind and understanding, and would be a fine father for our children.

However, he was married before; both of them are baptized Protestants. They were divorced later because he wanted children and she did not. There were some other problems also. We would love to get married, and both of us want our children to be raised good Catholics.

Can you help us? I've heard his ex-wife would have to talk with a priest and I doubt she would. We will appreciate anything you can suggest. (Missouri)

A. From what you say of the marriage, it appears to be one that is well worth presenting to your diocesan tribunal for investigation of a possible annulment. I'd urge you to do that quickly.

While the testimony of the former spouse is usually desirable, it is not always absolutely necessary in such a case.

Much as I would be willing to help you more directly, such cases must be presented through your parish priest (or perhaps another priest in your area with whom you might be acquainted) and handled by the marriage tribunal of your own diocese.

(A free brochure presenting a brief summary of Catholic Church laws regarding marriage, and explaining the promises before an interfaith marriage is available by sending a stamped self-addressed envelope to Father Dietzen, St. Mark's Parish, 1113 W. Bradley, Peoria, Ill. 61606.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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Life of saint 'nearly excellent'

JOHN HENRY NEWMAN, HIS LIFE AND WORK, BY Brian W. Martin, Oxford University Press (New York, 1982), 160 pp., \$19.95.

Reviewed by John R. Griffin
NC News Service

Brian W. Martin has written a fine and readable account of Cardinal Newman's life and work, and his biography is well suited for those who know little about the great prelate.

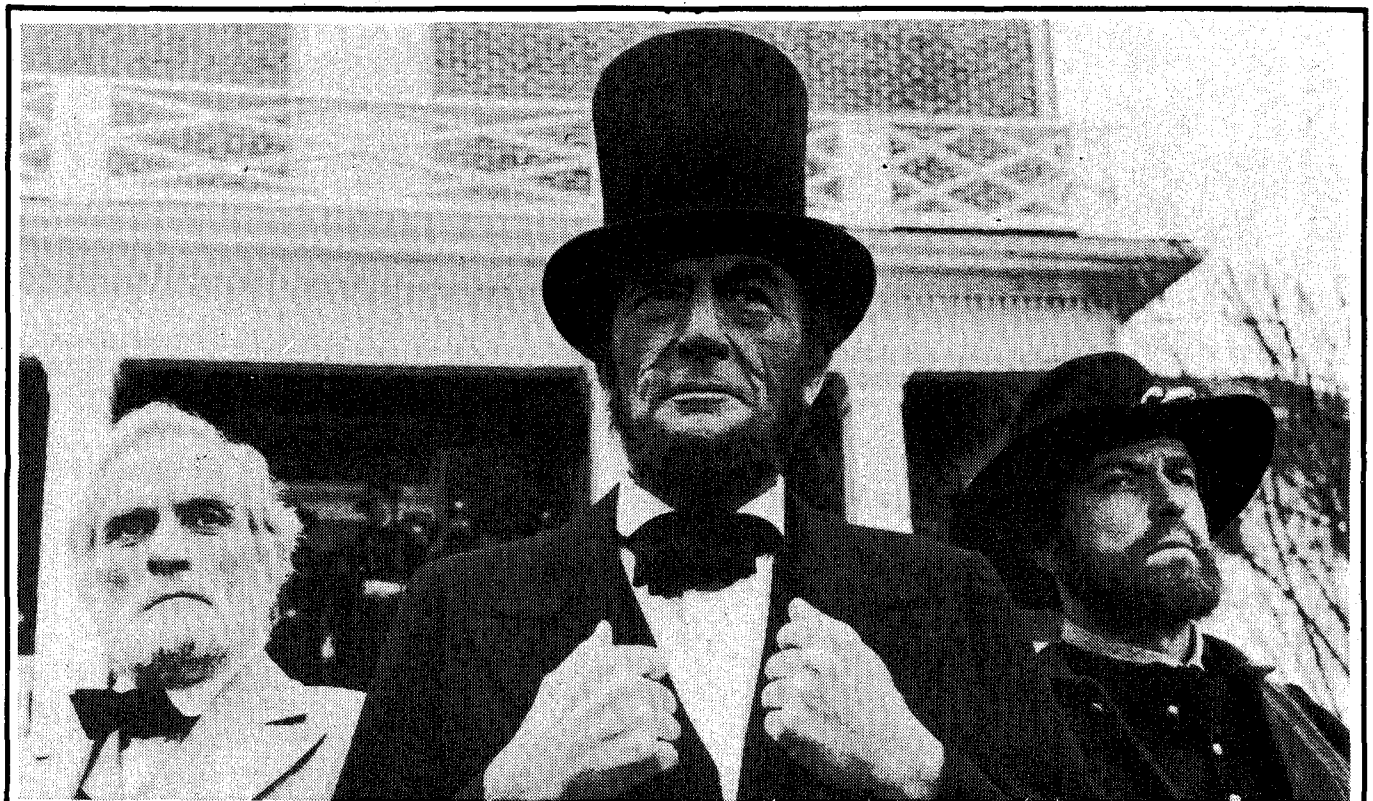
As an advertisement for the book notes, Martin has made use of Cardinal Newman's "Letters and Diaries," though he is not the first to have done so.

The biographical data in this work are safe, though it might be suggested that Martin has missed the daily drama of the churchman's life in his struggle with Protestant and Anglican critics.

But the letters are the very best sources of information about Cardinal Newman's life and his works, and Martin has gone through that rich supply of materials with a commendable objectivity.

The commentary on the prelate's works, however, is less than helpful, for Martin's brief notes scarcely begin to discuss what the individual volumes were about and why they were written.

In a sense, the book does not seem to have any great purpose behind it. On the other hand, the style of the book is so commendable and the commentary on the works, brief as it may be, is so safe and tolerable, that



CIVIL WAR SAGA — In a cameo role, Gregory Peck portrays President Abraham Lincoln and Robert Symonds, left, and Rip Torn play Generals Robert E. Lee and Ulysses S. Grant in "The Blue and the Gray," a three-part, eight-hour mini-series on the Civil War airing Nov. 14, 16 and 17 on CBS (WTVJ, Channel 4 in Miami). Cast of the mini-series includes Warren Oates, Lloyd Bridges, Rory Calhoun, Robert Vaughn, Colleen Dewhurst, Diane Baker, Sterling Hayden, Paul Winfield and Stacy Keach. (NC photo)

the work is nearly excellent. For it is no small matter not to err in one way or another in interpreting Cardinal Newman's life and work.

In addition, the book is beautifully

printed and richly illustrated.

Martin does not refer to any secondary sources, but it is obvious that he has done extensive research in writing the book. I strongly recom-

mend it for the general reader.

Griffin teaches English at the University of Southern Colorado and is the author of several books about Cardinal Newman.

CATHOLIC RADIO, TV SCHEDULE

Catholic radio programs can be heard every Sunday morning on the following stations and times:

Panorama Catolico — *Super Q*, Miami (FM 108) 5 a.m.
WCMQ, (AM 1220 and FM 92) 6 a.m.

The World of Religion Today — *WAFC*, Clewiston (FM 106.3) 6:45 a.m.
WKAT, Miami (AM 1360) 7:45 a.m.
WIRK, Palm Beach (AM 1290 and FM 108) 8:15 a.m.

The televised Mass can be seen every Sunday morning on *WPTV*, Channel 5 in Palm Beach at 7:30 a.m. and *WPLG*, Channel 10 in Miami at 8 a.m. (English); and on *WLTV*, Channel 23 in Miami at 9 a.m. (Spanish).

The Catholic newsmagazine "Real to Reel" airs on cable stations throughout South Florida on the following days and times:

Sundays — *Dynamic Cablevision* (Channel 13) 5:30 p.m.
Storer Cable (Channel 0) 6:30 p.m.
Hollywood Cable (Public Access) 7:30 p.m.

Mondays — *Broward Cable* (Channel 2) 5:30 p.m.

Wednesdays — *Hollywood Cable* (Public Access) 5:30 p.m.
Dynamic Cablevision (Channel 13) 9 p.m.

Thursdays — *Broward Cable* (Channel 2) 5:30 p.m.

Fridays — *American Video* (Channel P) 1 p.m.

The program can also be seen on *WCKT*, Channel 7 in Miami every third Sunday at 7:30 a.m. Its next scheduled airing is Nov. 21.

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ALL SAINTS CEREMONY — To celebrate All Saints Day students from San Lazaro Parish in Hialeah dressed as their Patron Saint at a special mass on Oct. 31st. The ceremony was directed toward teaching the C.C.D. students the true reason for this feast day.

Biscayne dedicates new library

Biscayne College dedicated its new \$5 million library on Saturday at 5 p.m. in Gerrits Convocation Hall in the new building.

With the opening of this new library — which was constructed to adapt to advances in computer technology — Biscayne College in one year has increased its library capacity from 6,000 square feet to more than 50,000 square feet.

Designed to meet future needs of South Florida's students, the building can accommodate online catalogs, automated

ordering, circulation systems, and data searches, as well as continuing to provide traditional card catalog and a manual circulation system.

Previously Biscayne College had room only for 100,000 volumes. The new library, which was designed by Ferendino, Grafton, Spillis and Candela, has a capacity for 250,000 volumes to meet the needs of Biscayne's expanding student population which increased 24 percent on the Main campus this fall.

St. Mary's hospital speakers bureau

WEST PALM BEACH, FLA. (November 1, 1982) — A new Speakers Bureau in the Office of Community Relations has been organized at St. Mary's Hospital this week, it was announced today by Thomas F. Hennessey, Chief Executive Officer.

Commenting on the new program, which includes speakers from the Management and Administrative Staffs and Physicians at St. Mary's Hospital,

Hennessey said, "While this activity has been in place for many years, it has been done on an informal basis. Now, we hope to offer this service to many of our friends in the Community of the Palm Beaches so that a greater number of persons will be more familiar with the new trends in health care, advanced technology health services offered which compare with those established in the most sophisticated medical centers in other areas of the country."

It's a Date

Carnivals

St. Andrews Greek Orthodox Church of Kendall will hold its Miami Greek Festival at the church grounds at 7901 N. Kendall Dr. Greek food, music and dances, gift shop, kiddie rides. Begins Nov. 12th and lasts through Sunday, Nov. 14th, from 11 a.m. to 10:30 p.m.

St. Patrick's Church on Miami Beach will hold its annual Family Festival on Nov. 18-21. Rides, games, flea market. Spanish dancing on Sunday afternoon, teenage dance on Saturday night and a basketball jamboree on Thursday night. The Festival will open on Nov. 18th at 6 p.m. and will also open on Friday at 6 p.m. and on Saturday and Sunday at noon.

Speakers

St. Basil Church will host a fire safety presentation led by Lt. Tom Sherlock of the Dade County Fire Department on Nov. 17th at 8:15 p.m. in the church hall, 1475 NE 199th St.

St. Hugh Church is sponsoring an Advent Lecture Series beginning Nov. 22 on Catholic doctrine and the Revelation of God and His People. (Old Testament Revelation to the coming of the Messiah). Lectures can be applied toward catechist certification and are held in English and Spanish. The dates are Nov. 22, 29 and Dec. 6, 13, and 20, between 7:30 and 9 p.m.

Dances

The Knights of Columbus will hold a

dinner and dance at 7:30 p.m. to 12:30 a.m. on Nov. 13. Donations \$7 per person. Tickets and reservations call 962-2228 or 961-3647. The dance will be held at Knights of Columbus Hall, 2118 SW 60th Terr., Miramar.

The Greater Hollywood Catholic Widowers Club will have a catered dinner and dance on Nov. 3rd. Live music, gifts. Tickets \$10. Reserve before Nov. 15. Please phone 981-2508 or 431-8276 after 8 p.m.

Bazaars

The St. Boniface Women's Club will hold its annual Christmas bazaar on Nov. 20th from 9 a.m. to 4 p.m. and on Nov. 21st from 8 a.m. to 4 p.m. at 8330 Johnson Ave., in Pembroke Pines.

St. Kieran's church will sponsor a sale of boutique items for Christmas giving on Saturday, Nov. 20, from 10 a.m. to 5 p.m. and Sunday, Nov. 21, from 9 a.m. to 5 p.m.

The St. Stephen's Council of Catholic Women will have a bazaar on Nov. 20th and 21st — Saturday from 9 a.m. to 6 p.m. and Sunday from 9 a.m. to 1 p.m. at St. Stephen's church yard, 2000 S. State Rd. 7 in Miramar. Toys, crafts, home baked goods, ceramics.

The Blessed Sacrament Women's Club invites you to attend the Christmas boutique and bazaar Dec. 4th and 5th in the parish hall, 1701 E. Oakland Park Blvd., Fort Lauderdale, 9 a.m. to 5 p.m.

The Marianettes will hold their Christmas bazaar on Nov. 28th at the Knights of Columbus Hall at 13300 Memorial Hwy.,

Major Seminary presents "Evening of Music"

The Ninth Annual Evening of Music will be presented by the students of St. Vincent de Paul Regional Seminary on Thursday, Friday, and Saturday nights, November 18, 19, 20 at 8:00 p.m. in the seminary chapel.

The students of St. Vincent de Paul Seminary reflect the people they serve. Joining more than 20 seminarians of the Archdiocese of Miami will be more than 70 of their brothers representing the northern and western coasts of Florida as well as Georgia, Puerto Rico, Virgin Islands, New Mexico, and other nations of the Caribbean. Together they represent five million Catholics. The students themselves speak both English and Spanish and live in a multi-cultural environment where

they share the values and richness of each others cultural heritage.

Each year, friends, alumni, and are dignitaries of Church and local government gather for this totally student-produced student-performed program. This year, bishops from the state of Florida, including Miami's Archbishop Edward A. McCarthy, will be in attendance for the concert of a wide variety of musical styles in the Church.

This year's performance will be on the noted dates and will take place in the seminary chapel. Tickets for the performances, held at 10701 South Military Trail in Boynton Beach, are \$4.00 and reservations for this eventful experience may be made by calling 732-5206, evenings between 7-11 p.m.



LIVING ROSARY — The Sodality Girls and the student body of St. Clement School in Ft. Lauderdale recently honored Mary by forming a "living Rosary" around the altar. The service was held in conjunction with the celebration of "The Year of Faith."

from 1 to 6 p.m. Jewelry, glassware, white elephant, clothing, plants.

Nativity Church will hold their annual bazaar titled "Knights to Remember" on Nov. 12th, 13th and 14th. Rides for the kids, games, foods, baking contest, live music. It will be held on Friday from 2:30 p.m. to 11 p.m., Saturday from noon to 11 p.m. and Sunday from 1 p.m. to 11 p.m.

St. Pius X Woman's Club will hold their annual Holiday Bazaar on Thursday, Nov. 18, in the parish hall at 2605 N.E. 33 Ave., Fort Lauderdale. The parish hall will be open at 10:00 a.m. There will be a handicraft booth, white elephant booth, jewelry booth, sweet tooth booth, plant booth, and a book booth. Luncheon will be served starting at 11:30 at \$3.50 per person.

St. John Fisher Church will hold a rummage sale on Nov. 13th from 8 a.m. to 6:30 p.m. and Nov. 14th from 10:30 a.m. to 1:30 p.m. Antiques, clothes, appliances and more.

St. Catherine of Siena Women's Club is sponsoring a rummage sale and a bake sale on Sat., Nov. 13, from 8:30 a.m. to 3:00 p.m. The sale will take place in St. Catherine's church hall at 9200 SW 107 Ave.

Potpourri

The Concerned Seniors of Dade will hold its fifth annual convention at Bayfront auditorium in Miami on Nov. 18, from 2 to 4 p.m. Concerned Seniors, a coalition of 70 senior groups has had community-wide influence on such issues as transportation and police protection.

Blessed Sacrament Women's Club will hold their Christ Child Brunch in the Parish Hall on Sunday, Nov. 14, from 1 p.m. to 4 p.m. Bring husbands and boyfriends.

The St. Joseph's Catholic Women's Club will have a Thanksgiving Luncheon Card Party on Nov. 15th at noon at the parish hall, 8625 Byron Ave. Donation is \$3. For reservations call 865-7284.

The Dade Catholic Singles Club will meet on Nov. 17th for a lecture and scriptural discussion at 7:30 p.m. at John's house, 1217 N. Greenway Dr., in Coral Gables. They will also go bowling at 8:30 p.m. at the Don Carter Kendale Lanes, 13600 N. Kendall Dr. Catholic Singles ages 20 to 39 are welcome. For more information call Frank at 553-4919.

St. Juliana's Charismatic Prayer Community will host a Night of Praise including Liturgy at St. Juliana's Church, 4500 So. Dixie Highway, West Palm Beach, Fla. on Tuesday, Nov. 16th, at 7:30 p.m., celebrated by Rev. Brendan Dalton, pastor of Visitation Church in Miami.

The Catholic Widow and Widowers Club of Broward County will have a social gathering on Nov. 15th at 7:30 p.m. in the Knights of Columbus Hall, 3571 N. Andrews Ave., Ft. Lauderdale, Fla. For information call 772-3079 or 561-4867.

The Secular Franciscans of pre-Fraternity of St. Clair of Naples will hold their regular monthly meeting on Nov. 14th at St. Ann's Hall at 1:30 p.m.

Marian Towers will sponsor a card party on Nov. 18th from 11 a.m. to 3 p.m. Refreshments.

Christian Family facing Orwellean issues

The age of computers has made George Orwell's picture of Big Brother come true. When he wrote the novel, *Nineteen Eighty-Four*, he didn't dream that everyone's personal history, economic status, and political profile would all be filed so nicely in computer memories.

The Christian Family Movement (CFM) is going to look at What

Orwell projected and see just how much of it has come true and what are the consequences. The program book for the coming year is entitled: *The Eve of Orwell: A Christian Response to a Brave New World*. Individual meetings include: "Big Brother Will Take Care of Us;" "Just Another Number;" "Genetic Experiments in Reproduction." They

all present challenges to the Christian living in the world today.

Gary and Kay Aitchison, Ames, Iowa, the President couple of the U.S. CFM, reported that "this is one of our most exciting program efforts. It is really current and challenges the local groups to apply our technique of observe, judge and act to the vital

issues of our day."

Along with the new program, the national board has approved an advertising campaign to be carried on through diocesan newspaper in September, proclaiming: "Family Life Can Be Beautiful" and inviting people to support the CFM by becoming associate members or by joining local groups.

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Special thanks to St. Jude for prayers answered. Publication promised. P.R.

Thanks to St. Jude for his guidance. Publication promised. N.F.S.

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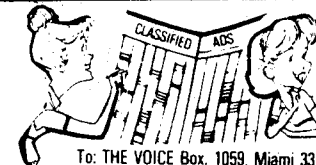
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'Life issues' date back to Jesus

By Katharine Bird
NC News Service

For the church, respect for life is based on the belief that the "human person is the closest reflection of the divine we have in the world," said Father Edward K. Braxton in a recent interview.

Therefore, concern for the awesome value of human life is vitally important for the Christian community, he added.

A priest of the Archdiocese of Chicago, Father Braxton spoke with me as he prepared to close down his office in Washington, D.C., where he has served as personal theologian for Archbishop James Hickey. The priest was returning to his home diocese.

The church's appreciation for human existence is "built right into the ancient Old and New Testament traditions," Father Braxton said. To discover the scope of this concern for life, the theologian suggested that Christians look at the model set by Jesus who showed his concern for the poor, for prostitutes, for tax collectors and small children, and for casting evil spirits from afflicted individuals.

THOSE KINDS of human life problems must still be dealt with by Christians, the priest noted. Today Christians are confronted by the need to make decisions about the quality of life of people in prisons, care of the elderly, the care of pregnant, unmarried women, and other medical issues.

Such life issues are "all of a piece" with questions of war and peace, the nuclear arms buildup and the possibility of an "ultimate attack on the human spirit," Father Braxton stated.

The "instinctive human concern" to preserve life isn't the only Christian concern, the priest stated. There are occasions when respect for life includes "allowing people to die." He mentioned the case of Princess Grace of Monaco whose family decided to remove her from the life-support machines keeping her alive following an apparent stroke and automobile crash.

Asked how parents might teach young people to respect life, Father Braxton gave some examples from his own experience of teaching juniors at Loyola Academy in Wilmette, Ill.

1. ENCOURAGE children to become aware of the world of nature. Children shouldn't look at the world as merely a playground or a hardware store to browse around in, he commented. Father Braxton suggested that parents point out to children the richness of vegetable and animal life and help them to appreciate the rhythms of the seasons.

2. TEACH children at the earliest reasonable age about "human sexuality



An elderly crippled man pauses as he makes his way down a Rome street. Concern for the sublimeness of human life is vitally important for Christians, said Father Edward K. Braxton during a recent interview. The Christian's respect for life is based on the belief that "the human being is the closest reflection of the divine we have in the world," Father Braxton said. (NC photo)

in a positive way." Help them learn that reproduction is a mystery and a gift.

3. DON'T HIDE children from the decline of life and death. Point out that everything in nature — plants, animals, people — all die. Sometimes, Father Braxton said, parents can initiate a discussion based on questions such as: "What becomes of the squirrel when it dies?" "What happened to the dog we had to put to sleep?"

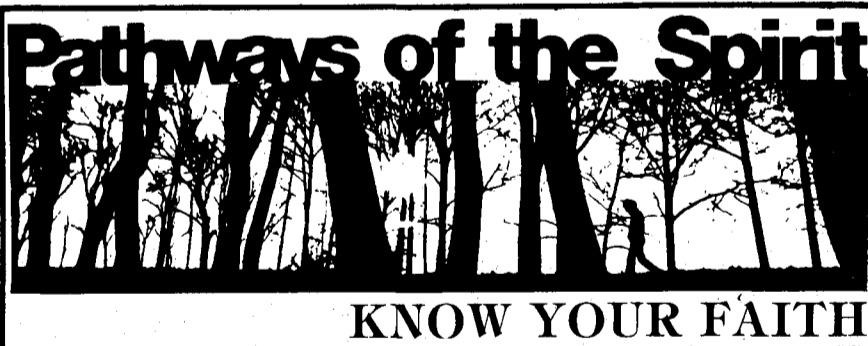
Yet another possibility might be to take children to the wake of a neighbor or relative who has died and then to open up a conversation on how they feel about the person's death, Father Braxton suggested.

4. LOOK at what the human spirit is capable of by introducing children to the world of art and the theater.

The goal in those activities is to awaken in children a "fundamental sense of awe" about the natural world that people such as Moses and Isaac in the Old Testament had in such abundance, Father Braxton said. The goal also is to enable them to understand that "we are stewards of living beings on earth."

The task is complicated, Father Braxton observed, because "mystery is foreign" to many people today. And in a world of technology, people can become divorced from the world of human life. Therefore, developing respect for life may mean turning off the supercharged machines on occasion.

In conclusion, Father Braxton observed that his parents, from a rural background, were "open to the mysteries of nature" and instilled a similar value in him. But he said, that respect for life has been strengthened over the years through his encounters with people — and with the human condition — in many parts of the world.



By Father John Castelot
NC News Service

A new age dawned in Israel around the year 1030 B.C. It was the era of the monarchy.

The prophet Samuel, as God's representative, anointed Saul as the first king over all of God's people.

The Israelites acclaimed their new leader and pledged their allegiance, but not unanimously. Already there were ominous rumblings of dissent, and they would one day become thunderous.

Saul was a member of the little tribe of Benjamin; his father was a well-to-do property owner. One day the young man went in search of some stray donkeys and, on the advice of a hired hand, turned to Samuel for help in finding them. It was then that Yahweh prompted the prophet to anoint Saul as king. The private anointing was later ratified at a general assembly of the people.

THE ISRAELITES found their first king quite imposing. He stood head and shoulders above all his subjects. So they could look up to him physically at least.

But Saul was not just a big, strong boy. He got his administration off to a brilliant start by pushing a vigorous and, in the main, quite successful campaign against the Philistines who were still entrenched.

The career that began with such promise was to end dismally. Saul disregarded the orders of Samuel, who was the real power behind the throne and the Lord's representative.

God had rejected Saul, Samuel informed him in short order. This falling out with Samuel embittered Saul's very existence. He became disturbingly melancholy and fell into moods of brooding depression.

*The
tragedy...*

Called to life

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

What is the value of a single human life?
What is the dignity, the worthiness, that goes
with that value?

Throughout the centuries the church has had
to answer these questions. What has it said? It
would be very easy to look to learned books for
the answers.

But we might get an equally good answer to
the questions of life's dignity by looking at what
the living faith of Christian people has led them
to do in support of life.

From the early Roman convert in the first
century opening her door for the unwashed and
hungry poor, to the pediatric surgeon I watched
struggling to maintain the breath of life in a
desperately ill child, we have been presented
with living answers to such questions.

I want to draw a few pictures of this living
faith. They are pictures focused on the lives of
individuals, because sooner or later the question
of life's dignity becomes the dignity of a single
concrete individual. It has to have this individual
focus, for life and its dignity divorced from living
individuals has little meaning.

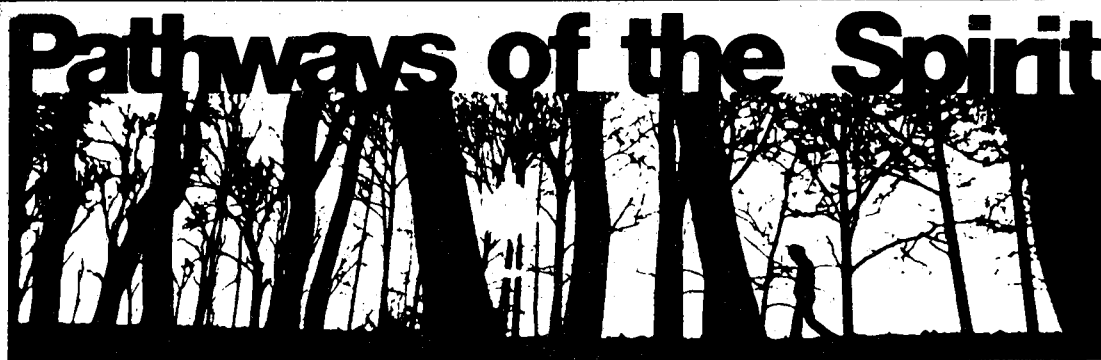
ON A SUNNY SUNDAY afternoon a child
was baptized. The usual small family gathering
was replaced by a diverse crowd of almost 200
people. The infant, considered for abortion, was
being welcomed by his adoptive family and community.

Anonymous, the bearer of no heritage, with
no worthiness other than that of a single helpless
child, this infant was a vital person in the lives
of these people.

His birth and baptism portrayed the meaning
of life's dignity to this community just as his
very existence brought to the surface the
strengths and sensitivities that make life worthy
of its name.

First, there was the heroism of his absent
natural mother, a woman with burdens that
would make the rest of us blanch. Drawing on
her faith and supported by her friends, she turned
away from the easy solution proposed in her
environment.

Then there were the adoptive parents and
family. Having been renewed in their own faith,
they were realizing in very concrete ways how
that faith was leading them to spend themselves



KNOW YOUR FAITH

supporting the lives of people unable to survive
on their own.

Then there was the community, willingly present
to show solidarity with the adoptive parents and,
even more important, to rejoice in this new
child's life. These typically private people were
all going public to celebrate a single life.

But relating to the dignity of an individual life
is neither easy nor always successful, as another
story will reveal. One youngster in my charge,
afflicted with a prickly personality and minimal
control over his instincts, became the predictably
willing object of class teasing. And he was
ultimately goaded by his classmates into losing
what little control he had.

THE YOUNGSTER WAS put into the hands
of those authorities who try to tame the troubled
adolescent. I followed him from one courtroom
and institution to another.

Helplessly and to no purpose, I watched the
boy progressively lose hope and self-respect. I
lost track of him as he moved through the
prison system. My own sense of failure is still
with me.

Life in this world also comes to an end.

At 4 a.m. one morning I was called to the
hospital. A friend had suffered a devastating
stroke. Ruffled and frightened we gathered
around her bedside looking at this young, attractive
but terribly still woman.

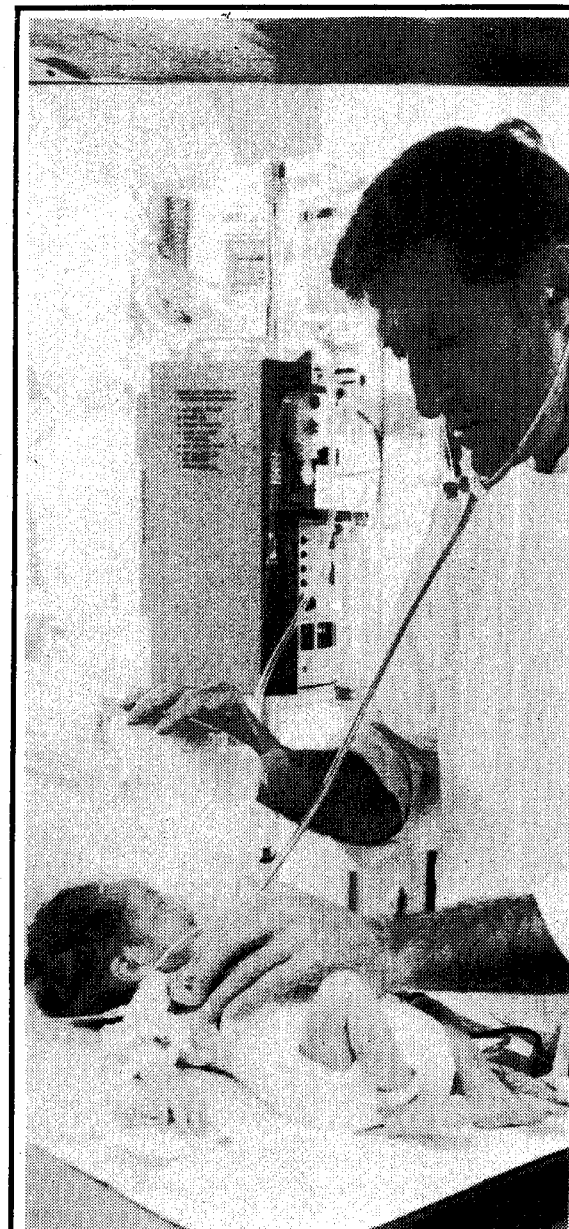
The woman's eyes were open but unseeing, we
were told, and her ears were unhearing. Her
brain, they said, was dead and she was breathing
only with the help of a machine.

"What does that mean?" I asked the doctor.
"Without the respirator," he replied, "her heart
would stop in a few minutes."

The stunned family wept in their loss. But
they also recognized that the loss was real. Life,
which is so real and worthy, also comes to an
end. Part of its dignity is that it be allowed to
have that end when it comes. The machine was
turned off.

In the church we are called to support the
dignity of all human life. Whether it be by
welcoming the unborn, or extending kindness to
the imprisoned, or even allowing the end to
come with peace, we are called to respect life.

Why? Because the God of the living calls us
to life.



Dr. Judson Randolph, surgeon-in-chief at
Children's Hospital in Washington, checks an infant
who was born with a malformed swallowing
tube in a scene from the 1978 NBC documentary
series, "Lifeline." Our Christian faith calls us to
support the dignity of all human life. (NC photo)

...of Saul

As the Old Testament says, "The spirit of the Lord
had departed from Saul, and he was tormented by an
evil spirit sent by the Lord," (I Samuel 16:14).

This evil spirit was not a personal being, a demon.
The writer did not intend to convey that impression. Actually,
Saul most likely was neurotic if not psychotic. But in those
prescientific days no one had even heard of neuroses or psychoses.

BAFFLED by these emotional disorders, the best the
Israelites could do was to ascribe them to an evil spirit, a
mysterious malign force of some sort or other. To say that
God "sent" such a spirit upon Saul was a rather gauche way
of saying that God permitted the poor man to suffer in this way.

At any rate, a young shepherd of Bethlehem, David
by name, with a fine reputation as a harpist, was

brought in to cheer up the king with some relaxing
music. For a while, this therapy had the desired effect.
The king became quite fond of his young minstrel.

But after David's victorious duel with Goliath, when
the king heard the people acclaiming the hero in marked
preference to himself, Saul's neurotic tendencies
reasserted themselves. He became insanely jealous of
David and even made several frenzied attempts on his
life.

There was nothing for David to do but flee. Shortly
thereafter the unlucky Saul met the Philistines in battle
on the Plain of Jezreel. His army was crushed and
thrown back toward the heights of Mt. Gilboa. Preferring
death to dishonor, Saul took his own life.

Thus ended the truly tragic career of Israel's first
king. The subsequent tradition of his people is strangely
and mercifully silent in his regard.

HIGH SCHOOL YOUTHS PLEAD:

'Give peace a chance'

CLEVELAND (NC) — In an updated, spiritually-oriented version of the "Ban the Bomb" demonstrations of the turbulent 1960's, some 2,700 students and faculty from the diocesan high schools of Cleveland gathered to show their concern for peace and harmony in the world — now and for future generations.

The group, from 23 of the 26 Catholic high schools, shouted peace slogans, waved banners with messages such as, "Give Peace a Chance" and "The God of Peace is Never Glorified by Human Violence," and prayed for a "Return to Reason and Worldwide Anti-Nuclear Sanity."

THE RALLY had the theme, "Do a Little Living for Peace," and was in response to the August 1981 pastoral letter of Bishop Anthony M. Pilla of Cleveland. In his letter titled "World Peace — The Call of the Church," the bishop urged everyone in the Cleveland Diocese to become more concerned about the possibility of nuclear war, and to work for peace.

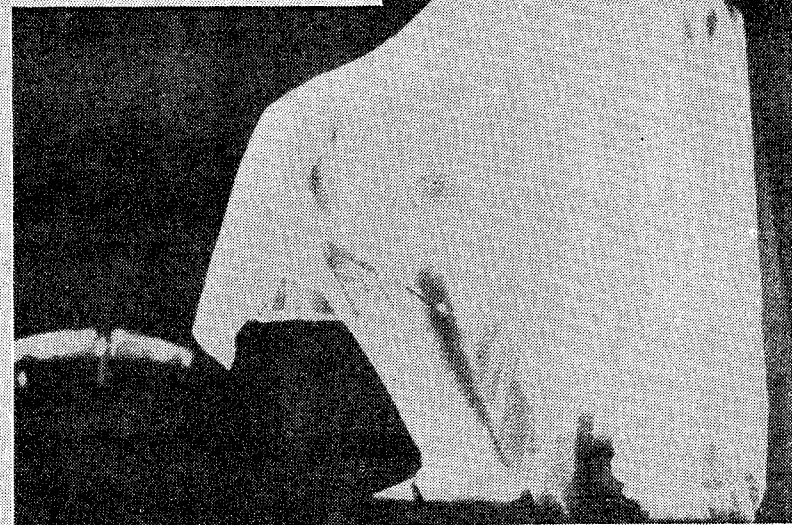
The peace rally assumed special significance because it took place during the 800th anniversary of the birth of St. Francis of Assisi.

Speaking to the participants, Bishop Pilla said, "St. Francis made a difference in his world. His world was irreligious — people had forgotten their biblical values, neglected the faith of their fathers. It was the special genius of Francis to make Christ a living reality."

BISHOP PILLA also discussed different forms of non-violence. "... If you truly wish to work for peace, you must dedicate yourselves to non-violence. First, by practicing non-violence toward nature," he said. Because "the world is the creation of God's hand," added the bishop, "(its) resources must be treasured. Its laws respected."

Another form of non-violence which Bishop Pilla described was "verbal." He noted that "often our words lead to physical violence. Sarcasm, racist remarks, taunting, are all forms of verbal violence, and unworthy of us as Christians.

"The third level extends to all types of physical violence, whether administered by two fists, or by a nuclear missile . . . The way of peace," he said, "is the only way to preserve life."



Kim Dell, a student at Cleveland's Villa Angela Academy, expresses through liturgical dance the willingness of people to work together for peace, justice and love during a diocese-wide high school program called "Do a Little Living for Peace." Father Robert Kloos (inset), chaplain at Cleveland Central High School, performs a mime skit depicting the sole survivor of a nuclear bomb attack. (NC photos)

Hazards of chaperoning first-graders

By Hilda Young
NC News Service

I have a standing rule at our house:

Any child who volunteers me for a school field trip will have his or her lunch sandwiches made with the heels of the bread in perpetuity; will be reported to the Society for Prevention of Cruelty to Mothers; and will be forbidden to take driver's education classes until they are 30.

Somehow I didn't make that clear to Joey, our new first-grader. His teacher, Miss Green, called last week to confirm I would chaperone the class trek to the ferry terminal.

"There must be some mistake," I told her politely. "I don't do field trips anymore.

"**MY DOCTOR** says crawling under pay toilets to retrieve first-graders who have panicked and vowed to stay there forever is bad for my skin. My priest said I should avoid situations where I develop deep-seated negative feelings for children who asked me to hold their gum. Our insurance policy doesn't pay for deaths during hazardous or unusual activities . . ."

"Mrs. Young," she interrupted, "there must be some mistake. I have a signed form here stating you'd be happy to chaperone."

"I'll sign anything that's pushed in front of me at 7 a.m.," I pleaded. "Aren't there any young mothers who'd love an enriching experience like that? I'd hate to deny them the chance."

HADN'T I served my time? Wasn't it I who explained the graffiti on the walls of the Woo Mill lavatories? Who was it who finally figured out how to extract Bobby Stein's arm from the soft drink machine? Who still carries the scars from chasing Rusty Roberts through the city rose gardens?

"The children are truly looking forward to the trip and I'm sure you'd enjoy the excursion," Miss Green said.

"That what the Titanic travel agent said," I sighed. But I gave in.

When we got back I asked little Heather Wright about her favorite part of the field trip. "The Pac Man machine at the bus station was neat," she said.

