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# NEWS

DATE: June 14, 1983

FROM: William Ryan

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H - 202/686-1824

FOR IMMEDIATE RELEASE

## SENATE DEBATE ON ABORTION IS HAILED BY BISHOPS' SPOKESMAN

WASHINGTON--The General Secretary of the United States Catholic Conference issued a statement hailing the forthcoming Senate debate on a constitutional amendment on abortion as an important stage in the process for an anti-abortion amendment.

"Enactment of a constitutional amendment to secure protection for the unborn child to the maximum degree possible is a long term process," Msgr. Daniel F. Hoye said. "The fact the process has reached this stage is cause for considerable satisfaction."

"In the ten years since the Supreme Court decisions legalizing abortion, it has sometimes been claimed that the abortion issue was settled as a matter of law and public policy," Msgr. Hoye continued. "With the United States Senate now preparing to debate a constitutional amendment on abortion for the first time, that claim is patently false. The abortion issue will in fact not be settled until constitutional protection is restored to the unborn child."

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## 2/Debate on Abortion

Msgr. Hoye commended Senators Hatch and Eagleton for their sponsorship of the amendment the Senate will consider and expressed appreciation to the Majority Leader, Senator Baker, for honoring his commitment to bring the matter to the Senate floor in this Congress.

Sen. Baker said last week that he will schedule a Senate debate on abortion during the month of June.

This is the text of the statement by Msgr. Hoye:

"It is good news that debate will take place this month in the Senate on a constitutional amendment dealing with abortion.

"Enactment of a constitutional amendment to secure protection for the unborn child to the maximum degree possible is a long term process. The fact the process has reached this stage is cause for considerable satisfaction. I welcome a full debate on this vital issue and look forward to hearing people express their views.

"In the ten years since the Supreme Court decisions legalizing abortion, it has sometimes been claimed that the abortion issue was settled as a matter of law and public policy. With the United States Senate now preparing to debate a constitutional amendment for the first time, that claim is patently false. The abortion issue will in fact not be settled until constitutional protection is restored to the unborn child.

"It is clear that the achievement of this goal--constitutional protection for the unborn--will take time and continued effort. That effort will continue as long as is necessary. But important progress has already been made, especially in the last two Congresses, and the impending Senate debate will give pro-life Americans a valuable new measure for determining the further efforts needed for success..

/more

3/Debate on Abortion

"I commend Senators Hatch and Eagleton for their sponsorship of the amendment which the Senate will soon consider, and I express appreciation to Senator Baker, the Majority Leader, for honoring his commitment to bring the matter to the Senate floor in this Congress. This development dramatizes what has already been accomplished by the pro-life movement and offers great encouragement for the future."

# # #

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File - Right - to - Life

Colman McCarthy

## On This Issue, Reagan Is Morally Right

For readers who might be unfamiliar with Ronald Reagan as an author, the editors of the Human Life Review identify him as "the fortieth President of the United States." The president's article, "Abortion and the Conscience of the Nation," appears in the current issue of the quarterly, a publication that devotes a fair portion of its pages to anti-abortion axgrinders and browbeaters.

Reagan's piece is different. It makes the case—in direct, unornamental prose—that abortion is an issue of power and powerlessness. "We are talking about two lives—the life of the mother and the life of the unborn child," Reagan writes. Arguing that abortion is not merely a personal decision, the president correctly centers the issue: fetal life has "a God-given right to be protected by the law—the same right we have. . . . It is not for us to decide who is worthy to live and who is not."

Reagan's essay is needed for the de-

bate. Until now, he has not gone much beyond code words fit for posters, nor has he used any forum except the occasional paragraph in a speech or the bewitched reply to a press conference question. That he speaks out now suggests a move toward authentic leadership on a question that haunts the national mind no matter which side is taken. Reagan refers to the assessment of Mother Teresa, that "the greatest misery of our time is the generalized abortion of children."

With 15 million lives stopped by legal abortion in the United States since 1973, Reagan's effort to rally the country against abortion could help prevent the devastation of millions of deaths in the decade to come.

There is a context, certainly, to Reagan's article. In the past month, he has been reestablishing his ties with such core support groups as the National Rifle Association. He sang sweet notes to Jackie Presser, the new Teamsters president, and put him on the guest list

for an upcoming White House banquet. His anti-abortion piece may well be more preaching-to-the-choir politics designed to keep pro-life groups pro-Reagan.

Whatever the motivation or maneuvering, Reagan narrows to a fine line—but a visible, uncrossable line—the reality that "the humanity of the unborn child" should not be ended by violence. It is usually at this point that anti-abortionists are tempted to become finger-wavers against pro-abortion "baby-killers."

Instead of shouting-match arguments that have long travestied the discussion, Reagan illuminates one of the least recognized strengths of the pro-life movement: that its members are not just compulsive one-noters. He mentions such groups as Sav-a-Life in Dallas and the House of His Creation in Coatesville, Pa., that provide care for women who might otherwise be left with no alternative to abortion.

Groups like this have always been a

powerful force within the pro-life movement, though they receive a fraction of the publicity given by the media to abortion clinics. The media have not much exerted themselves either in reporting that pro-life groups tend to attract people whose humanitarianism is broad. In "Rachel Weeping," James Burtchaell tells of the Indiana Right-to-Life chapter. In 1980, a survey was made of the 229 members who came to the group's regional convention. Sixty-seven were involved in voter registration, 81 distributed free food and clothing, 116 were volunteers in neighborhood organizations like scouting or meals on wheels, 176 were teachers' aides or tutors in schools, 47 had taken pregnant women, refugees or foster children into their homes.

This isn't a portrait of reactionaries who think that community service means firebombing the local abortion clinic. The Indiana group, as well as others like it across the country, draws citizens whose personal service to

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This isn't a portrait of reactionaries who think that community service means firebombing the local abortion clinic. The Indiana group, as well as others like it across the country, draws citizens whose personal service to

others is anything but narrowly focused on opposition to abortion.

This fact also belies the stereotype that only the right wing is active on this issue. Three years ago, the Chicago Tribune carried a story about Feminists for Life, a group that at the time was backing both the Equal Rights Amendment and the Human Life Amendment. The organization's president was quoted: "Feminism grew out of the anger of women who did not want their value to be determined by men. How can we turn around and arbitrarily devalue the fetus? How can I support a Nestlé boycott and turn around and support the destruction of life in utero?"

Reagan is not pro-life on other issues: disarmament, gun control, food programs. On the sanctity of unborn life, though, he is. The law of averages might be at work: eventually there had to be some issue he was right about. To the country's benefit, Reagan picked well to be morally sound on this one.



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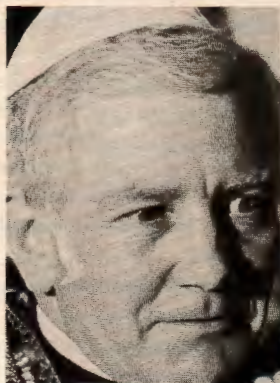
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# Comment

AFTER a decade of legalized abortion the United States has the dubious distinction of having outpaced Hitler's Nazi Germany as among the greatest destroyers of human life in history.

An estimated 15 million preborn infants have perished through fetal killing since the U.S. Supreme Court declared open season on the unborn in February 1973. Justice Harry Blackmun, who wrote the notorious decision, discovered in the U.S. Constitution a hitherto unperceived, expansive right of privacy which entitles a mother to destroy a child in the womb.

The 1973 court decision did recognize a limit to this right. It stipulated that the state could act to protect the preborn infant in the last three months of pregnancy. However this protective posture disappeared as the court's abortion philosophy was expanded in a series of judicial decisions.

In fact, a recent court ruling has granted parents the right to snuff out the life of the child even after it has left the womb. The leap from womb to post-birth was made by the Indiana Supreme Court last year. It ruled that parents had the right to starve to death a child born with Down's syndrome and an unconnected esophagus. The latter easily could have been corrected by surgery. However the parents decided against such an operation and against artificial feeding. So the child starved.

A storm of protests by pro-life groups persuaded the Reagan administration to issue new guidelines which would deny hospitals federal assistance if they withheld food and treatment from handicapped infants.

However the American Academy of Pediatrics charged the directive was unauthorized government intrusion into doctor-patient relationship and challenged it in court. The academy selected a site that fell under the jurisdiction of Federal Judge Gerhard A. Gesell, who has a long record of pro-abortion decisions dating back to the early 1970s. Gesell rejected the basis of the Reagan administration's guidelines, the 1973 Rehabilitation Act, which declares that a handicapped person may not be excluded from federally aided programs "solely by the reason of his handicap." Gesell asserted this act of Congress was not intended to apply to newborn infants. He added that regulations which would "eliminate the role of infants' parents in choosing an appropriate form of medical treatment" could "infringe upon the interests outlined" in the Supreme Court 1973 decision upholding a woman's right to abortion. This is viewed by many as extending beyond the womb a mother's alleged constitutional right to destroy an unwanted infant.

Gesell's decision likely will be challenged in the Supreme Court. But the judicial history of the last decade offers little hope that the court will move significantly from its strong pro-abortion position. In 1976 the high court ruled that husbands cannot prevent their wives from obtaining abortions and that parents cannot overrule the decision of a minor daughter to have an abortion. In 1979 the court struck down a Pennsylvania law prohibiting doctors from performing abortions in cases where the fetus may be viable. In June 1983, the court stubbornly reasserted that "a woman has a fundamental right to make the highly personal choice whether or not to terminate her pregnancy."

The pro-life movement long has recognized there is little

## Will There Be Hope For Millions "Yearning To Breathe Free"?

hope of securing protection for the unborn from the judiciary. The solution is a constitutional amendment which would protect preborn infants from the predatory decisions of the courts.

Various human-life bills have been offered in Congress. Sen. Jesse Helms of North Carolina introduced a measure which declared that "the life of each human being begins at conception" and added that the 14th amendment of the Constitution "protects all human life." The Helms' amendment went through several revisions in the 97th Congress (1980-82) before being tabled by the Senate last September.

A human life constitutional amendment was drafted by Sen. Jack Garn of Utah and Rep. James Oberstar of Minnesota, which stated "no unborn person shall be deprived of life by any person," but it did allow for abortions necessary to save a mother's life.

A constitutional amendment sponsored by Sen. Orrin Hatch of Utah states that "a right to abortion is not secured" by the constitution and that Congress and the states "shall have the concurrent power to restrict and prohibit abortions." This amendment, which received the support of the National Conference of Catholic Bishops, was approved by the Senate Judiciary Committee in 1982 but withdrawn from the Senate floor in September of that year.

Earlier this year the Hatch amendment was trimmed to 10 words and became the Hatch-Eagleton amendment because of joint sponsorship by Sen. Thomas Eagleton of Missouri. It reads: "A right to abortion is not secured by this Constitution." However it was defeated in the Senate by a vote of 49-50.

A major reason why many pro-life initiatives have failed in Congress is because it has been difficult to achieve unanimity of strategy and effort among the pro-life groups. Without a united front and common strategy they have limited chances of winning the battle.

One singular advantage in the pro-life effort has been the forceful and eloquent leadership provided by President Ronald Reagan. He has expressed his pro-life philosophy courageously and repeatedly. One significant occasion was during his appearance at the centennial Supreme Council convention of the Knights of Columbus in Hartford, Conn., last August. Earlier this year he authored a persuasive article in defense of human life, which was carried in the Spring 1983 issue of the Human Life Review. By special permission the entire text is presented in this issue of COLUMBIA.

Almost 100 years ago the towering Statue of Liberty was erected in New York harbor as a symbol of freedom and opportunity for all human beings in America. A poem by Emma Lazarus is engraved on a tablet below the statue. The poem voices these sentiments on behalf of the statue as expressive of the spirit of America: "Give me your tired, your poor, your huddled masses yearning to breathe free. . . ."

That was the spirit of America when the statue was erected in 1886. Just a century later millions of unborn infants are "yearning to breathe free" but are denied this opportunity which was extended to millions abroad.

*Elmer Von Fleet*

# Mail

## June Issue

Congratulations on the June issue. It zeroed in on activities that mark and spark a local council's growth and life.

I found all the articles interesting and would judge them most helpful to council officers searching for the key to apostolic activity and bringing life to a local council in a way that honors God and benefits the community.

Msgr. Edward F. Spiers  
Washington, D.C.

I congratulate you on the output of the finest magazine I have ever read.

Brother Daniel Smith, C.P.  
Chicago, Ill.

I write to complain about your June issue. Where are your columns on Vatican and Washington; and your short story? The issue reads like a primer how-to-do-it manual, which would be profitable for beginners, but of no interest to those of us who have done it.

Father Thomas Fahey  
Nauvoo, Ill.

I noticed that "Washington" and "Vatican" were omitted in the June issue. Both are quite interesting and keep one up-to-date on events in both cities.

I do find the COLUMBIA articles interesting and informative not only for the laity but for the clergy as well.

Rev. William D. Devine, S.C.J.  
East Chicago, Ind.

Congratulations to the Knights of Mary, Queen of Peace Council No. 7405 in St. John's, Nfld., for taking on the responsibility of transporting the deaf children to Mass and providing a translator, as related by Gerry Glavine in the June issue.

But I say, shame on Glavine for citing this project as an example of lack of adequate study because the council did not look into all the financial obligations involved before voting for it.

I agree with Glavine that there should be some study made of the feasibility of a project. But monetary

considerations should not be the factor that determines if a project is to be undertaken, especially one where the benefits far surpass the costs.

Armando Basarrate  
Chatanooga, Tenn.

## More on "Creation or Evolution"

A number of points in the May Comment entitled "Life: Creation or Evolution?" need to be clarified.

Creationists wrongly portray evolutionary theory as atheistic because it is not consistent with their Biblical interpretations. Actually evolutionary theory makes no direct statements on the ultimate origins of life. Briefly, organic evolution can be defined as the process by which all the various animals and plants living today have descended from each other, usually simpler organisms, by gradual modifications that have accumulated in successive generations. Evolution describes not how life began but how it developed into its present forms. Evolutionary theory ignores the question of the existence or non-existence of God because God is simply not accessible to the techniques of the natural sciences. God is quite properly left to theology.

Walter McGinn  
Boston, Mass.

The May editorial disassociates itself from fundamentalist exegesis of Genesis yet defends state laws that require teaching it in our public schools.

When science education is so weakened, as it is today, it would constitute a sad disservice to our country to teach youth that God created the earth and all the stars, the millions of plant and animal species, all the fossils and all the deposits of oil and coal only 10,000 years ago. Why, it takes longer than that for light from most of the stars to reach us.

Joseph Hoffman  
Bowie, Md.

The role of the biology teacher is to present the current scientific explanation; whereas the Church's role is to present the divine creation explanation. One wouldn't expect a teacher to get up in the front of the church congregation and expound solely on evolution. The opposite should also be true.

My colleagues and I, as a science teacher, are certainly not atheists and

have no problems reconciling evolution and the existence of God. As a matter of fact, I use the subject of evolution as an excellent discussion springboard into what science can and cannot explain.

William A. Fogerty  
Thief River Falls, Minn.

There is no such thing as the evolution of life, for it contradicts the second law of thermodynamics, which is a physical law, not from the Bible. So there remains only creationism.

Rev. Karl Patzelt, S.J.  
San Diego, Calif.

## Achieving Emotional Health

We express our appreciation for the May article "Self-Help for Emotional Health."

What is particularly gratifying is the response we have from all over the country. When an article gives personal histories as this did, there are many individuals who recognize the symptoms and learn for the first time there is a way they can help themselves to better mental health.

Robert L. Farwell,  
Executive Director, Recovery Inc.  
Chicago, Ill.

I thoroughly enjoyed the "Self-Help for Emotional Health" and Family articles in the May issue.

Frances Clabby  
Bellerose, N.Y.

## Irish Holocaust

The May book review of Paddy's Lament by Thomas Gallagher is essential reading for anyone interested in seeing justice for all in occupied Ireland. A copy of this book should be in every college and high school library by outright purchase or donation so the first holocaust will be remembered.

Edward L. Murphy  
New York, N.Y.

## "Rough Language"

Considering the moral decay that permeates the country, I was astounded to read in the May Screen column that "The Sting II" has "rough language" that makes the film unsuitable for younger members of the family.

Does that imply that "rough language" is suitable for older members?

Mrs. Austin Rinella  
Bethel, Conn.



# “15 MILLION LIVES SNUFFED OUT”

President  
Ronald Reagan  
reports:

A tragedy that was not voted for by the people  
nor enacted by the nation's legislators

THE 10th anniversary of the Supreme Court decision in *Roe v. Wade* is a good time for us to pause and reflect. Our nationwide policy of abortion-on-demand through all nine months of pregnancy was neither voted for by our people nor enacted by our legislators — not a single state had such unrestricted abortion before the Supreme Court decreed it to be a national policy in 1973. But the consequences of this judicial decision are now obvious: since 1973, more than 15 million unborn children have had their lives snuffed out by legalized abortions. That is over ten times the number of Americans lost in all our nation's wars.

Make no mistake, abortion-on-demand is not a right granted by the Constitution. No serious scholar, including one disposed to agree with the court's result, has argued that the framers of the Constitution intended to create such a right. Shortly after the *Roe v. Wade* decision, Professor John Hart Ely, now dean of Stanford Law School, wrote that the opinion “is not constitutional law and gives almost no sense of an obligation to try to be.” Nowhere do the plain words of the Constitution even hint at a “right” so sweeping as to permit abortion up to the time the child is ready to be born. Yet that is what the court ruled.

As an act of “raw judicial power” — to use

Justice White's biting phrase — the decision by the seven-man majority in *Roe v. Wade* has so far been made to stick. But the court's decision has by no means settled the debate. Instead, *Roe v. Wade* has become a continuing prod to the conscience of the nation.

Abortion concerns not just the unborn child; it concerns every one of us. The English poet, John Donne, wrote: “. . . any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.”

---

**“A child need not be perfect to  
have a worthwhile life.”**

---

We cannot diminish the value of one category of human life — the unborn — without diminishing the value of all human life. We saw tragic proof of this truism last year when the Indiana courts allowed the starvation death of “Baby Doe” in Bloomington because the child had Down's syndrome.

Many of our fellow citizens grieve over the loss of life that has followed *Roe v. Wade*. Margaret Heckler, soon after being nominated to head the largest department of our government, Health and Human Services, told an audience that she believed abortion to be the

greatest moral crisis facing our nation today. And the revered Mother Teresa, who works in the streets of Calcutta ministering to dying people in her world-famous mission of mercy, has said that "the greatest misery of our time is the generalized abortion of children."

Over the first two years of my Administration I have closely followed and assisted efforts in Congress to reverse the tide of abortion — efforts of congressmen, senators and citizens responding to an urgent moral crisis. Regrettably, I have also seen the massive efforts of those who, under the banner of "freedom of choice," have so far blocked every effort to reverse nationwide abortion-on-demand.

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***"Either life is always and in all circumstances sacred, or intrinsically of no account; it is inconceivable that it should be in some cases the one, and in some the other."***

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Despite the formidable obstacles before us, we must not lose heart. This is not the first time our country has been divided by a Supreme Court decision that denied the value of certain human lives. The *Dred Scott* decision of 1857 was not overturned in a day, or a year, or even a decade. At first, only a minority of Americans recognized and deplored the moral crisis brought about by denying the full humanity of our black brothers and sisters; but that minority persisted in their vision and finally prevailed. They did it by appealing to the hearts and minds of their countrymen, to the truth of human dignity under God. From their example, we know that respect for the sacred value of human life is too deeply engrained in the hearts of our people to remain forever suppressed. But the great majority of the American people have not yet made their voices heard, and we cannot expect them to — any more than the public voice arose against slavery — *until* the issue is clearly framed and presented.

What then, is the real issue? I have often said that when we talk about abortion, we are talking about two lives — the life of the mother and the life of the unborn child. Why else do we call a pregnant woman a mother? I have also said that anyone who doesn't feel sure whether we are talking about a second human life should clearly give life the benefit of the doubt. If you don't know whether a body is alive or dead, you would never bury it. I think this

consideration itself should be enough for all of us to insist on protecting the unborn.

The case against abortion does not rest here, however, for medical practice confirms at every step the correctness of these moral sensibilities. Modern medicine treats the unborn child as a patient. Medical pioneers have made great breakthroughs in treating the unborn — for genetic problems, vitamin deficiencies, irregular heart rhythms and other medical conditions. Who can forget George Will's moving account of the little boy who underwent brain surgery six times during the nine weeks before he was born? Who is the *patient* if not that tiny unborn human being who can feel pain when he or she is approached by doctors who come to kill rather than to cure?

The real question today is not when human life begins, but, *What is the value of human life?* The abortionist who reassembles the arms and legs of a tiny baby to make sure all its parts have been torn from its mother's body can hardly doubt whether it is a human being. The real question for him and for all of us is whether that tiny human life has a God-given right to be protected by the law — the same right we have.

---

***We have so many families in America seeking to adopt children that the slogan "every child a wanted child" is now the emptiest of all reasons to tolerate abortion.***

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What more dramatic confirmation could we have of the real issue than the Baby Doe case in Bloomington, Ind.? The death of that tiny infant tore at the hearts of all Americans because the child was undeniably a live human being — one lying helpless before the eyes of the doctors and the eyes of the nation. The real issue for the courts was *not* whether Baby Doe was a human being. The real issue was whether to protect the life of a human being who had Down's syndrome, who would probably be mentally handicapped, but who needed a routine surgical procedure to unblock his esophagus and allow him to eat. A doctor testified to the presiding judge that, even with his physical problem corrected, Baby Doe would have a "non-existent" possibility for "a minimally adequate quality of life" — in other words, that retardation was the equivalent of a crime deserving the death penalty. The judge let Baby

Doe starve and die, and the Indiana Supreme Court sanctioned his decision.

Federal law does not allow federally assisted hospitals to decide that Down's syndrome infants are not worth treating, much less to decide to starve them to death. Accordingly, I have directed the Departments of Justice and Health and Human Services to apply civil rights regulations to protect handicapped newborns. All hospitals receiving federal funds must post notices which will clearly state that failure to feed handicapped babies is prohibited by federal law. The basic issue is whether to value and protect the lives of the handicapped, whether to recognize the sanctity of human life. This is the same basic issue that underlies the question of abortion.

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***We need to join in prayer to bring protection to the unborn. Prayer and action are needed to uphold the sanctity of human life.***

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The 1981 Senate hearings on the beginning of human life brought out the basic issue more clearly than ever before. The many medical and scientific witnesses who testified disagreed on many things, but not on the *scientific* evidence that the unborn child is alive, is a distinct individual, or is a member of the human species. They did disagree over the *value* question, whether to give value to a human life at its early and most vulnerable stages of existence.

Regrettably, we live at a time when some persons do *not* value all human life. They want to pick and choose which individuals have value. Some have said that only those individuals with "consciousness of self" are human beings. One such writer has followed this deadly logic and concluded that "shocking as it may seem, a newly born infant is not a human being."

A Nobel Prize winning scientist has suggested that if a handicapped child "were not declared fully human until three days after birth, then all parents could be allowed the choice," in other words, "quality control" to see if newly born human beings are up to snuff.

Obviously, some influential people want to deny that every human life has intrinsic, sacred worth. They insist that a member of the human

race must have certain qualities before they accord him or her status as a "human being."

Events have borne out the editorial in a California medical journal which explained three years before *Roe v. Wade* that the social acceptance of abortion is a "defiance of the long-held Western ethic of intrinsic and equal value for every human life regardless of its stage, condition or status."

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***We cannot survive as a free nation when some men decide that others are not fit to live and should be abandoned to abortion or infanticide.***

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Every legislator, every doctor and every citizen needs to recognize that the real issue is whether to affirm and protect the sanctity of all human life, or to embrace a social ethic where some human lives are valued and others are not. As a nation, we must choose between the sanctity of life ethic and the "quality of life" ethic.

I have no trouble identifying the answer our nation has always given to this basic question, and the answer that I hope and pray it will give in the future. America was founded by men and women who shared a vision of the value of each and every individual. They stated this vision clearly from the very start in the Declaration of Independence, using words that every schoolboy and schoolgirl can recite:

**We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness.**

We fought a terrible war to guarantee that one category of mankind — black people in America — could not be denied the inalienable rights with which their Creator endowed them. The great champion of the sanctity of all human life in that day, Abraham Lincoln, gave us his assessment of the Declaration's purpose. Speaking of the framers of that noble document, he said:

**This was their majestic interpretation of the economy of the Universe. This was their lofty, and wise, and noble understanding of the justice of the Creator to His creatures. Yes, gentlemen, to all His creatures, to the whole great family of man. In their enlightened belief, nothing stamped with the divine image and likeness was sent into the world to be trodden on . . . . They**



grasped not only the whole race of man then living, but they reached forward and seized upon the farthest posterity. They erected a beacon to guide their children and their children's children, and the countless myriads who should inhabit the earth in other ages.

He warned also of the danger we would face if we closed our eyes to the value of life in any category of human beings:

I should like to know if taking this old Declaration of Independence, which declares that all men are equal upon principle and making exceptions to it where will it stop. If one man says it does not mean a Negro, why not another say it does not mean some other man?

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***Make no mistake, abortion-on-demand is not a right granted by the Constitution.***

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When Congressman John A. Bingham of Ohio drafted the Fourteenth Amendment to guarantee the rights of life, liberty and property to all human beings, he explained that *all* are "entitled to the protection of American law, because its divine spirit of equality declares that all men are created equal." He said the rights guaranteed by the amendment would therefore apply to "any human being." Justice

**President Reagan received resounding applause from bishops and other members of the audience during his address to the 100th Supreme Council convention in Hartford in August 1982. The applause turned into an ovation when he said that if we "do not know when the unborn becomes a human life, then we have to opt in favor that it is a human life until someone proves that it isn't."**

William Brennan, writing in another case decided the year before *Roe v. Wade*, referred to our society as one that "strongly affirms the sanctity of life."

Another William Brennan — not the justice — has reminded us of the terrible consequences that can follow when a nation rejects the sanctity of life ethic:

The cultural environment for a human holocaust is present whenever any society can be misled into defining individuals as less than human and therefore devoid of value and respect.

As a nation today, we have *not* rejected the sanctity of human life. The American people have not had an opportunity to express their view on the sanctity of human life in the unborn. I am convinced that Americans do not want to play God with the value of human life. It is not for us to decide who is worthy to live and who is not. Even the Supreme Court's opinion in *Roe v. Wade* did not explicitly reject the traditional American idea of intrinsic worth and value in all human life; it simply dodged this issue.

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***We cannot diminish the value of one category of human life — the unborn — without diminishing the value of all human life.***

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The Congress has before it several measures that would enable our people to reaffirm the sanctity of human life, even the smallest and the youngest and the most defenseless. The Human Life Bill expressly recognizes the unborn as human beings and accordingly protects them as persons under our Constitution. This bill, first introduced by Sen. Jesse Helms, provided the vehicle for the Senate hearings in 1981 which contributed so much to our understanding of the real issue of abortion.

The Respect Human Life Act, just introduced in the 98th Congress, states in its first section that the policy of the United States is "to protect innocent life, both before and after

birth." This bill, sponsored by Congressman Henry Hyde and Sen. Roger Jepsen, prohibits the federal government from performing abortions or assisting those who do so, except to save the life of the mother. It also addresses the pressing issue of infanticide which, as we have seen, flows inevitably from permissive abortion as another step in the denial of the inviolability of innocent human life.

I have endorsed each of these measures, as well as the more difficult route of constitutional amendment, and I will give these initiatives my full support. Each of them, in different

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***If you don't know whether a body is alive or dead, you would never bury it.***

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ways, attempts to reverse the tragic policy of abortion-on-demand imposed by the Supreme Court 10 years ago. Each of them is a decisive way to reaffirm the sanctity of human life.

We must all educate ourselves to the reality of the horrors taking place. Doctors today know that unborn children can feel a touch within the womb and that they respond to pain. But how many Americans are aware that abortion techniques are allowed today, in all 50 states, that burn the skin of a baby with a salt solution, in an agonizing death that can last for hours?

Another example: two years ago, the *Philadelphia Inquirer* ran a Sunday special supplement on "The Dreaded Complication." The "dreaded complication" referred to in the article — the complication feared by doctors who perform abortions — is the *survival* of the child despite all the painful attacks during the abortion procedure. Some unborn children *do* survive the late-term abortions the Supreme Court has made legal. Is there any question that these victims of abortion deserve our attention and protection? Is there any question that those who *don't* survive were living human beings before they were killed?

Late-term abortions, especially when the baby survives, but is then killed by starvation, neglect or suffocation, show once again the link between abortion and infanticide. The time to stop both is now. As my Administration acts to stop infanticide, we will be fully aware of the

real issue that underlies the death of babies before and soon after birth.

Our society has, fortunately, become sensitive to the rights and special needs of the handicapped, but I am shocked that physical or mental handicaps of newborns are still used to justify their extinction. This Administration has a surgeon general, Dr. C. Everett Koop, who

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***The real question today is not when human life begins, but, What is the value of human life?***

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has done perhaps more than any other American for handicapped children, by pioneering surgical techniques to help them, by speaking out on the value of their lives, and by working with them in the context of loving families. You will not find his former patients advocating the so-called "quality-of-life" ethic.

I know that when the true issue of infanticide is placed before the American people, with all the facts openly aired, we will have no trouble deciding that a mentally or physically handicapped baby has the same intrinsic worth and right to life as the rest of us. As the New Jersey Supreme Court said two decades ago, in a decision upholding the sanctity of human life, "a child need not be perfect to have a worthwhile life."

Whether we are talking about pain suffered by unborn children, or about late-term abortions or about infanticide, we inevitably focus on the humanity of the unborn child. Each of these issues is a potential rallying point for the sanctity of life ethic. Once we as a nation rally around any one of these issues to affirm the sanctity of life, we will see the importance of affirming this principle across the board.

Malcolm Muggeridge, the English writer, goes right to the heart of the matter: "Either life is always and in all circumstances sacred, or intrinsically of no account; it is inconceivable that it should be in some cases the one, and in some the other." The sanctity of innocent human life is a principle that Congress should proclaim at every opportunity.

It is possible that the Supreme Court itself may overturn its abortion rulings. We need only recall that in *Brown v. Board of Education* the



court reversed its own earlier "separate-but-equal" decision. I believe if the Supreme Court took another look at *Roe v. Wade*, and considered the real issue between the sanctity of life ethic and the quality of life ethic, it would change its mind once again.

As we continue to work to overturn *Roe v. Wade*, we must also continue to lay the groundwork for a society in which abortion is not the accepted answer to unwanted pregnancy. Pro-life people have already taken heroic steps, often at great personal sacrifice, to provide for unwed mothers. I recently spoke about a young pregnant woman named Victoria, who said, "In this society we save whales, we save timber wolves and bald eagles and Coke bottles. Yet, everyone wanted me to throw away my baby." She has been helped by Sav-a-Life, a group in Dallas, which provides a way for unwed

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***We live at a time when some persons do not value all human life. They want to pick and choose which individuals have value.***

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mothers to preserve the human life within them when they might otherwise be tempted to resort to abortion. I think also of House of His Creation in Coatesville, Pa., where a loving couple has taken in almost 200 young women in the past 10 years. They have seen, as a fact of life, that the girls are *not* better off having abortions than saving their babies. I am also reminded of the remarkable Rossow family of Ellington, Conn., who have opened their hearts and their home to nine handicapped adopted and foster children.

The Adolescent Family Life Program, adopted by Congress at the request of Sen. Jeremiah Denton, has opened new opportunities for unwed mothers to give their children life. We should not rest until our entire society echoes the tone of John Powell in the dedication of his book, *Abortion: The Silent Holocaust*, a dedication to every woman carrying an unwanted child: "Please believe that you are not alone. There are many of us that truly love you, who want to stand at your side, and help in any way we can." And we can echo the always practical woman of faith, Mother Teresa, when she says, "If you don't want the little child, that

unborn child, give him to me." We have so many families in America seeking to adopt children that the slogan "every child a wanted child" is now the emptiest of all reasons to tolerate abortion.

I have often said we need to join in prayer to bring protection to the unborn. Prayer and action are needed to uphold the sanctity of human life. I believe it will not be possible to accomplish our work, the work of saving lives, "without being a soul of prayer." The famous British member of Parliament, William Wilberforce, prayed with his small group of influential friends, the "Clapham Sect," for *decades* to see an end to slavery in the British empire. Wilberforce led the struggle in Parliament, unflaggingly, because he believed in the sanctity of human life. He saw the fulfillment of his impossible dream when Parliament outlawed slavery just before his death.

Let his faith and perseverance be our guide. We will never recognize the true value of our own lives until we affirm the value in the life of others, a value of which Malcolm Muggeridge says: ". . . however low it flickers or fiercely burns, it is still a Divine flame which no man dare presume to put out, be his motives ever so humane and enlightened."

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***As a nation, we must choose between the sanctity of life ethic and the "quality of life" ethic.***

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Abraham Lincoln recognized that we could not survive as a free land when some men could decide that others were not fit to be free and should therefore be slaves. Likewise, we cannot survive as a free nation when some men decide that others are not fit to live and should be abandoned to abortion or infanticide. My Administration is dedicated to the preservation of America as a free land, and there is no cause more important for preserving that freedom than affirming the transcendent right to life of all human beings, the right without which no other rights have any meaning. ■

The author is the 40th president of the United States.

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# MATTHEW HOUSE

## A LIFESAVER FOR PRISON FAMILIES

By Cindy McIntyre

Photos by the author

**It "provides the positive environment these women need to promote self-esteem and the nurturement of health."**

NO sign on Monroe's main thoroughfare directs the visitor to the Washington State Reformatory, yet everybody knows where it is. The maximum security prison can be seen just over the hill in the rural town.

Visitors who drive on what is known locally as "Reformatory Road" pass a cheerful looking house just a stone's throw from the prison. Light red in color, with children's play equipment in the fenced yard and a welcome sign in front, this is Matthew 25,36 House.

The dream of Father Richard Stohr, director of prison and jail ministry for the Archdiocese of Seattle, Matthew House takes its name from the Gospel verse, "I was in prison, and you visited me."

Father Stohr credits **COLUMBIA's** August 1979 article about a similar facility, the House at San Quentin, for giving him the idea for his own hospitality house.

Although no records are kept, Father Stohr estimates about 5,000 people have passed through Matthew House. On some days only two or three visitors show up. On others, the house may receive nearly two dozen visitors.

The priest says the people who do the real hard time aren't the prisoners, but their families — wives, parents, girl friends, children. "Their problem is they love the guy," he said. Some of the wives and girl friends don't get much support from their own families, who can't understand

why they don't just forget about their man in prison.

Separation is hardship enough, and when combined with the problems of single parenting, inadequate income, community stigma, and the all-powerful prison system, it is surprising so many families remain intact for as long as they do.

"Families are sometimes the most stabilizing influence in the inmate's life," Father Stohr said. "Research shows the greatest hope for stability when a prisoner is out is if he has some kind of family life to return to." Unfortunately, it is common for family visits to taper off the longer a prisoner remains behind bars.

Many families move from their hometowns to live closer



to the reformatory, leaving behind family, friends and familiar support systems. Matthew House helps stabilize family relationships with prison families by providing an oasis of help and friendship, linking families to welfare programs, finding them a place to stay, giving free clothing, offering counseling and just plain being a friend.

Seattle (Wash.) Council No. 676, of which Father Stohr is chaplain, provides \$800 a month from its bingo profits to help run Matthew House. The 750-member council also has provided \$2,000 to purchase a van for the center, and from its ranks have come some of the many volunteers who helped remodel the house.

Father Stohr, 60, is

characterized by friends as a shrewd horse trader, and a hard worker. Council Grand Knight Laurence Mahoney said, "I think Father Stohr works a 28-hour day or a 9-day week. He's doing a tremendous job."

When he needs something for his prison ministry, Father Stohr has the knack for finding just the right persons among his many connections, and the talent for convincing them to say "yes." His ready laugh, convincing charm, and caring spirit make it difficult for people to turn him down.

People are even disappointed sometimes when he doesn't show up to collect his money. Pat D'Ambrosio, council bingo chairman, said Father Stohr makes a monthly

**Father Richard Stohr, director of prison ministry in the Archdiocese of Seattle, Wash., looks proudly at the van he obtained to bring supplies to Matthew House. Seattle (Wash.) Council No. 676 contributed \$2,000 toward purchase of the van.**

pilgrimage to one of the bingo games to receive the \$800 donation. "If he doesn't make it people ask, 'Where is that priest?' They like to see where their money is going."

Father Stohr's first involvement with prison ministry came while he was pastor of St. John's Church in Vancouver, across the Columbia River from Portland, Oregon. He and the Protestant chaplain of Larch Mountain Corrections Center near Vancouver provided a bus to transport families from as far away as Seattle to the facility.

In 1979 Father Stohr returned to Seattle to become Catholic chaplain at the Washington State Reformatory in Monroe. Deacon Robert Miller now has that ministry. Father Stohr's present duties as archdiocesan director of prison ministry take him all over western Washington, and currently he is also pastor of Holy Innocents at Duvall, nine miles from Monroe.

When Father Stohr discovered a crumbling house on the road to the prison in 1979, he knew he had found his hospitality center. The hand of God is apparent in Father Stohr's encounter with the owners.

Monroe artist Irene Cook had been using the house as a studio, and from the windows she saw women and their children walking in rain and snow to the prison. "My heart went out to these wives," said Irene, who, as a military wife, had hauled her own three children from "pillar to post."

"I thought, 'What a shame. They have no place to leave their kids, and here they are trying to give their husbands support,'" she said. Irene, who is a parishioner of St. Mary's

Church in Monroe, said she wanted to turn the studio into a day-care center but she couldn't run it herself.

Providentially, Father Stohr came along. When he told retired U.S. Air Force Col. Robert Cook of his plans for the house, Cook burst out laughing. "My wife's been praying that this could somehow be used for the prisoners," he said.

So Father Stohr wrangled a 10-year lease with \$150-a-month rent on the condemned house. "You can't rent a telephone booth for that," he laughed. He rounded up volunteers and donations, borrowed a hefty sum from his own savings, and persuaded the Knights of Columbus to pledge \$800 a month. Completely remodeled, the house sports a new roof, an upstairs apartment for Benedictine Sister Paschal Martin, a foundation, and a recently added 15x25-foot playroom. Father Stohr estimates the current replacement value of Matthew House at \$100,000.

Having a place to leave the children is a boon to both parents. The prison system, in order to screen out drugs and

contraband and to maintain security, makes it difficult for families to carry on satisfying relationships with their loved ones. Searches, sign-ins, strict rules and revocation of visiting rights for minor infractions add to the burdens of women with young children.

In the visiting room for three to four hours, children naturally get restless, particularly since their mothers are not allowed to bring toys or coloring books to keep them occupied. If they cry, run around the large visiting room or disturb others, visiting privileges may be revoked for the entire family.

"It's difficult," said Father Stohr. "When a gal works, she gets off at 5 o'clock, has to throw supper together for the kids, races up here to visit (Evening hours are 5:30-8:30.) She has maybe an hour to visit, then has to turn around and go back home."

Deacon Robert Miller, Catholic chaplain at Monroe, said Matthew House "eases the prisoners' minds when their wives come to visit, knowing their children are being taken care of. If the kids don't behave in the visiting





**ABOVE: Debby Morris and Elizabeth Gutierrez leave Matthew House for a visit to the Washington State Reformatory.**

**OPPOSITE: The state reformatory at Monroe, Wash., has a cold, forbidding exterior.**

room it puts a worry and strain on the mother, yelling at the kids to keep still while she's trying to cheer up her husband. It makes it possible for the mother to come more often, too."

Matthew House is not open weekends because there have been fewer people using the center then, possibly because other babysitters are available. The van, which was purchased with a \$2,000 donation from

the Knights of Columbus, originally was intended to shuttle people back and forth from Seattle. However, demand for transportation dropped, so now it is used for collecting donations or taking children on field trips.

Sister Paschal Martin is the heartbeat of Matthew House. Without exception, the women who visit the house feel she is indispensable. She listens to their problems, provides snacks for their children, helps them get on welfare programs, talks to their husbands and boy friends, and gives them moral support and a shoulder to lean on.

Although the house doesn't open until 12:30 in the

afternoon, women often drop in before that because it is the only time they can share quiet time with Sister Paschal before the house fills with children and their mothers. Because she lives in an apartment upstairs she occasionally is called upon at night to console a distraught woman or to help her find a place to stay.

Sister Paschal had worked for Father Stohr when she was in Vancouver, and Father asked her to run his new visitor house in Monroe. "I wasn't too enthused when I saw it," she reflected. "It was a mess — cobwebs all over the place," Although this is the first time she has worked in prison ministry, she feels it is a

natural for her, "I have always felt sorry for the underdog," she said with a smile.

Although she described her job as "demanding," Sister Paschal said there are rewards. "A woman came in yesterday and said her husband is changing. He never used to go to church, now he can't wait to go to chapel tonight. She told me, 'Sister, you have a sixth sense. You just look at me and know I need something.' "

And the nun's "girls" give to her in return, sometimes taking her for a ride or out to dinner.

Nellie Cole, 25, helps Sister Paschal four hours a day. Her husband, recently released from Monroe, is currently in an alcoholism treatment program in Seattle. Mrs. Cole receives a small salary for her help. Her six-year-old daughter Angelina plays at the house while she works.





**ABOVE: Father Stohr delights in playing with the children at Matthew House.**

**OPPOSITE TOP: Sister Paschal Martin, director of Matthew House, hugs Danny Gutierrez as she is being interviewed.**

**OPPOSITE CENTER: Nellie Cole, a part-time helper at Matthew House, examines some penmanship offered by her daughter Angelina.**

**OPPOSITE BOTTOM: Betty Selstad helps her son Dougie try on some clothes provided by Matthew House.**

**EXTREME LEFT: John and Ernie Hern double up on a tricycle at the playground.**

Nellie, an Alaskan Indian, has an expression of patient long-suffering. She moved 30 miles from Seattle to Monroe when her husband was

sentenced, and life for her since has been "the pits."

"You're always wishing you can do something together, and you can't," she lamented. "And there's no privacy up there in the visiting room. Once my husband and I had a disagreement, and one of the guards had already told the receptionist all our problems by the time I got back down there."

She said, "It's hard for my family to understand why I want to stay here. People ask me, 'You want to sell your furniture?' But life keeps going. They don't understand you have a life afterwards."

Even with Nellie around, Sister wishes she had more help during the peak hours. Matthew House does not take infants or toddlers who are not toilet-trained because there aren't enough volunteers to

supervise them. One of the difficulties is that Monroe is so remote.

Sister Paschal said prisoners and their families are "a different breed of people." But she says it without judgment. Many have lived together for years without being married, and have two or three children. Most are poor.

Susan Campbell, a Seattle registered nurse, studied prison families at Matthew House for her master's thesis last year. She found that many women who have loved ones behind bars are ostracized by the community and have a distrust of social and governmental agencies. Campbell criticized Monroe for its lack of social and support programs specifically aimed at prison families.

"The prison families are

# PRISON:

## A Rough Place For Family Reunions

GETTING in to visit the prisoners at the Washington State Reformatory in Monroe is a ritual of its own. The prison doesn't go out of its way to make visitors feel particularly welcome. Women and children must be searched, and if women are suspected of carrying contraband they might have to submit to a strip search. Even Bibles, coloring books and children's toys are not allowed because they could be hiding devices for drugs or contraband, said one prison official.

The visiting room is large and well-lit, with a guard sheltered in a small station and other guards walking down the aisles of chairs. Couples sit facing each other, cafeteria style, only without the table. Sometimes an entire family — parents, wife, children — will come, and they might be allowed to move the chairs into a circle.

Elizabeth and Daniel Gutierrez sat in the corner, hugging, kissing, touching. They recently had been given back visiting rights after a 45-day suspension for arguing.

Elizabeth has been visiting Daniel for four years. They had lived together for three years, then they married inside the prison. Daniel is serving a 10-year sentence for armed robbery.

She said continuing a relationship behind prison walls is "very, very rough." "We deal with it one day at a time." Two of their children were at Matthew House, and a 10-month-old baby was being watched by a friend.

She said Matthew House is a tremendous help. "It's part of the family, sort of. It's terrific for the kids. My husband used to get writeups if the kids went to the snack machine by themselves or if they cried. It's a tense atmosphere here. Matthew House is warm and relaxing. Better than a day-care."

Daniel said: "My family is doing time with me. It's hard to do this time away from each other because we love each other so much. Sometimes it hurts my feelings that the kids want to go to Matthew House instead of here to visit me."

He said Sister Paschal is a "positive image" for Elizabeth. "It's a terrible feeling not to have any place to go to when you're in need," said Elizabeth, who is on welfare. "Daniel is more relaxed knowing there is someone I can go to."

Elizabeth visits every day that she is allowed. "We try to keep close so we don't change in different directions," said Daniel. "It's so hard to get out of here, but so easy to come back."

Elizabeth said: "I'm in love with him. We're committed and I want to do it the right way. He's my whole world."

Debby Morris, 23, has been visiting her boy friend Ernie Hern for 3 1/2 years, and hopes their lives can start over again soon when he is scheduled for release. Hern is serving time for armed robbery and was out once on furlough. They have four children: the youngest, Amber, is a 6-month-old "furlough baby."

Amber was an incongruity, a puff of innocence behind prison walls. She lay quietly in her carrier while her parents talked. Debby visits five or six times a week. "There's nothing else to do," she shrugged.

The couple wore necklaces to remind them of each other — halves of a pendant that, when combined, read "Lord, watch over me and thee while we are apart from one another."

Ernie said Matthew House is a lifesaver because he can't handle having all four children visit at once. "John doesn't want to come here because Dad yells at him," he said of his son. He sees the children one or two at a time. "If Matthew House wasn't here I wouldn't see the kids as much as I do because I couldn't take it, and neither could Debby. A lot of people here wouldn't get along with their families as well as they do."

Debby said, "If I get in a fight with Ernie, sister can help me work out my problems. It helps my attitude."

Ernie said being on the "outside" will be a tough adjustment to make. "I'm scared, because I've been locked up for 3 1/2 years. Time stops for us here. Nothing changes. But on the streets things change. I don't know what to expect."

He said he is going to try doubly hard to make it once he is out. "A lot of people say that," he said. "But there's five people here that matter to me more than anything else now." ■



blamed for the presence of violence and crime in Monroe," she wrote. "The community stigmatizes the families and fears the 'bad' influence the inmates' children will have on their own children."

Campbell said many of the women have low self-esteem, high stress levels and are susceptible to depression. She credits Matthew House for upgrading the health of the children by providing nutritious food, clothing and shelter, and by recognizing health problems and referring women to health-care programs.

Sister Paschal often talks to the prisoners themselves by phone. Many are worried about problems their families face, and feel frustrated that they can do nothing to help them. When prisoners are out on work release or parole, some drop by for a visit.

Last Christmas there was a standing-room-only crowd at Matthew House. "There were at least 30 children here," said Sister Paschal. "One girl said, 'You made our Christmas.' "

Although Matthew House helps keep family ties strong while the men are in prison, a high percentage of women stop visiting after a while. Sometimes they switch men, said Sister Paschal. "Before, I



**TOP RIGHT: Elizabeth and Daniel Gutierrez hug each other as they meet in the prison visiting room.**

**BELOW RIGHT: Ernie Hern makes a special effort to get to know Amber better.**

was shocked, but not now," she said, shaking her head. "TV soaps have nothing on real life."

Betty Selstad comes over to visit Sister Paschal, even though she stopped visiting her prison boy friend a year ago. After four years she decided they didn't get along. Now she has a boy friend in another part of the prison.

Selstad's son Douglas Viele, 4, "just loves it here," she said. Sometimes Dougie's father calls Matthew House just to talk to him. "It helps him keep his sanity," said Betty of her former boy friend.

She said Dougie is angry with his father for being in prison. "He's at a stage where he sees other dads playing with their little boys on the outside, and his dad's not doing anything with him."

Dougie interrupted his intense game of tricycle racing to talk about his dad. "He wouldn't be in prison if he didn't do something bad," he said. "I like my mom's boyfriend better than my dad." He didn't care to talk any longer and raced off.

Nellie Cole's daughter, Angelina, said she is happy her dad is in the alcoholism program "because he gets to come home."

Father Stohr said his spiritual ministry to prisoners is sometimes discouraging, but sometimes they are helped, too. "It's more of a ministry of presence," he said, "trying to help someone survive. I'm not there to sit in judgment of why people are here. That's between him and the Lord. Maybe he'll be like the thief on the right side of Jesus' cross."

Shortly before the publication deadline, Sister Paschal Martin left her post for reassignment to other duties. She was succeeded by Mary-Stuart Cosby, a member of the Episcopal Church of our Saviour in Monroe, Wash., and a social worker with experience in early childhood education.

"I see this as a ministry of

**BELOW: Irene and Robert Cook are pleased that their former artists' retreat has been turned into a welcome center for families visiting prisoners at the state reformatory.**





**TOP: Father Stohr confers with Deacon Robert Miller, Catholic chaplain at the reformatory, who is enthusiastic about the services that the Matthew House provides.**

**CENTER ABOVE: Grand Knight Laurence Mahoney of Seattle Council No. 676 and Pat D'Ambrosio get ready for the weekly bingo game which helps the council provide \$800 a month to assist the operation of the Matthew House.**

hospitality," Mrs. Cosby said. "It's not a churchy kind of ministry, but one of loving and caring open to anyone." She hopes she can strengthen the

ties between family and prisoners. She plans to cultivate volunteers to help at Matthew House. "There is a real role for prisoners' wives," she said. "We shall continue to encourage them to share in the work as well as share in the services of Matthew House."

Further changes she plans include keeping Matthew House open seven days a week instead of five, instituting group counseling sessions and providing overnight emergency lodging.

Matthew House currently has a \$30,000 yearly budget, and to ensure continuance of the program when he retires five years from now, Father Stohr has installed a board of directors. "This is a real act of faith," he said of Matthew House. "I had no idea how it was going to work out when we first started. God has provided."

Susan Campbell added: "The atmosphere of warmth and acceptance at Matthew House provides the positive environment these women need to promote self-esteem and the nurturement of health." She noted it is the only support agency in the city for prison families, and the high praise it receives is even more remarkable in that it comes from women who do not easily trust, and who do not lightly give affection.

As one former prison wife said, "This place was really a lifesaver."

Cindy McIntyre is a writer-photographer for the Catholic Northwest Progress, Seattle, Wash., archdiocesan newspaper.

# SCREEN

By William J. Knittle, Jr.

IF you were to sit in on a meeting of top advertising agency executives this week, you wouldn't be sure whether CBS television is doing all that well, despite the fact it captured first place in the ratings war for the fourth straight year.

The reason there is some question about the ratings leader in the minds of many advertising experts centers on demographics. This is a statistical term which deals with the audience makeup. It doesn't mean much in these advanced computer-analyzed times to have the most viewers. What is important is the "demographic" breakdown of those viewers. Are they the right sex? Do they fall into the proper age bracket? What is their annual income?

Just a few years ago CBS, which always has tried to sell itself as "classier" than its competition, dropped programs (*The Beverly Hillbillies* was one) which appealed to audiences too old and too rural to satisfy advertisers. The network, like its competitors, was after the affluent 17- to 34-year-old group which supposedly buys most of what is advertised on TV. The strategy didn't work at the time and ABC became ratings champion for several years.

However CBS has made remarkable strides in the last five years, and currently appears to be trying to appeal to all audience segments in its frenzy to stay on top. Recent



studies of its audience have surprised analysts who find that the network's viewership comprises an older group of Americans. Believe it or not, this makes many advertisers question whether they should sponsor the CBS programs.

But it appears CBS might be shrewder than many of its advertisers in seeing what lies ahead. Network affiliates have found in recent years that local news programming can be a major income source, and have gone from 15- and 30-minute newscasts to two-hour and longer local news programs. These news broadcasts obviously have

**Albert Finney will portray Pope John Paul II in the CBS-TV dramatic special on the reigning pontiff, tentatively scheduled for December.**

greater appeal for an older population than do frivolous comedy programs. If the local stations, which carry the network programs, are having such success with appeals to the older group, it is likely this group can be held beyond the local news by programs slanted toward their interests.

Maybe the CBS wizards also are assuming that home computer games, cable programming and feature films available on both video-

cassettes and videodisks will erode the magic 17- to 34-year-old market in the coming months. By getting a jump on the competition with programs designed for broader audiences, CBS just may be hoping to sustain its lead during a time of demographic shift in the viewing audience.

Whatever the strategy, CBS's decision to stress drama over comedy during the upcoming season certainly will result in shaping its programming to include an older audience. Programs dropped from the schedule include *Seven Brides for Seven Brothers*, *Cagney and Lacey*, *Square Pegs* and *Tucker's Witch*. The dropping of *Archie Bunker's Place* and the highly rated *Gloria* came as something of a surprise.

Only one new comedy, a spinoff from *M\*A\*S\*H* called *After M\*A\*S\*H*, starring Jamie Farr, Harry Morgan and William Christopher, has been announced for next season. The other new series consist of four one-hour dramas. *Scarecrow and Mrs. King* features Kate Jackson as a housewife who finds herself in the middle of intelligence activities.

*Navy* stars popular Dennis Weaver as the widowed commander of a naval base who must cope with the pressures of raising three daughters. It will run as a serial with the story continuing from week to week. *Cutter to Houston* will center on the lives of several big-city medical professionals who have been recruited to run a small medical center in rural Texas. *Whiz Kids* will follow the escapades of high-school computer experts who use

their scientific knowledge to crack mysteries.

Miniseries announced by CBS for the coming months include *Chiefs*, starring Charlton Heston, *Master of the Game*, a six-hour version of *Robert Kennedy and His Times*, and a seven-hour life of George Washington.

Dramatic specials on tap include *Arthur the King*, *Anatomy of an Illness*, *Kim, Dempsey*, and *John Paul II*, the last tentatively scheduled for December.

The network also has an outstanding library of first-run motion pictures to fill their three regularly scheduled movie nights. These include such outstanding hits as *The Great Muppet Caper*, *Chariots of Fire*, *Mommie Dearest*, *Outland* and the original *Star Wars*.

### Focus on Film

Speaking of *Star Wars*, the lines have just begun to shorten at the theaters where the third and final film in the series, *Return of the Jedi* (United States Catholic Conference rating: A-II) has been playing the past eight weeks. If a film ever deserved lines, *Return of the Jedi* does. It is the best of the *Star Wars* trilogy.

As everyone except hermits must know by now, the *Star Wars* saga is the singular creation of film wunderkind George Lucas, a writer-director-producer who cares about film and about his audience. It was his desire to create an adventure story set "a long time ago, in a galaxy far, far away." Drawing from fairy tales, myths and other popular influences, Lucas wanted to fill his story with

emotions. As he said, a film "has to make you feel good, or laugh, or jump out of your seat."

*Return of the Jedi* does each of these. And it does so with little or no real characters or story line. It's true that we finally learn whether or not the evil Darth Vader is actually Luke Skywalker's father. We discover the startling truth about Princess Leia. We even find out how Han Solo is freed from the terrible fate which befell him at the conclusion of *The Empire Strikes Back*.

But major questions continue to be ignored. Why is the Empire such a terrible amalgam of people? What has it done to deserve such a bad reputation? What is really so evil about Darth Vader? What does it mean that Vader, who was once a Jedi knight, became seduced by the "dark side"? In the magic world which George Lucas has created, such questions are really unimportant. It is enough to know that the Empire is evil and the Rebel Alliance is good. This is classic fairy-tale stuff, and that's why the *Star Wars* trilogy will be playing in theaters and on home screens for decades to come.

*Return of the Jedi* also has a little of every fantasy, cowboy and pirate movie ever made. Before we are ten minutes into the film, for example, the evil Jabba the Hutt, who looks like a cross between a bullfrog and Humpty Dumpty, is making Luke Skywalker walk the plank of his sail barge, a wooden ship that floats above the desert sand.

And if Jabba and his many grotesque-looking friends and followers get on your nerves,



there are the Ewoks to brighten your spirits. The Ewoks are small teddy-bear-like creatures who help our heroes defeat the Imperial Forces in a climactic battle which pits rocks and sticks against the high technology of lasers and anti-gravity machines.

Virtually all of the \$32 million plus spent on *Return of the Jedi* is on the screen. It features almost twice as many special effects shots as *Star Wars* did, including some incredible chases through lush forests on space bikes that travel upwards of 200 miles per hour in and out of the trees. The space battle sequences are richer in detail, and virtually every process shot looks real. The

technicians cut no corners in this production.

Even the actors seem stronger. Perhaps some of this is explained by the fact we have watched them grow over two previous films. Yet the climactic battle between Luke Skywalker and Darth Vader allows us to see a depth and maturity in Luke that simply never registered before.

Much of the credit for this film's spectacular achievement must go to director Richard Marquand. At first thought an odd choice to direct such a fantasy since most of his previous work had been in the areas of documentary and biography, Marquand has shown he is a master of the genre. Wherever possible, he

**Harrison Ford, playing Han Solo in the 20th Century-Fox release, "Return of the Jedi," receives the congratulations of Mark Hamill, as Luke, on being chosen to lead the Rebel raiding party on the Moon Of Endor. Peter Mayhew, as Chewbacca, and Carrie Fisher, as Leia, look on.**

has put real blood into the veins of these fantastic heroes and villains and made them into some of film's most memorable characters.

A film as wonderfully entertaining as *Return of the Jedi* makes us sad that the trilogy has come to an end, and hopeful that George Lucas may have more such visions to translate into movies in the years ahead. ■

Knittle holds a Ph.D. in communications arts and contributes reviews of the media to a number of outlets.

# Vatican

By Robert A. Graham, S.J.

## The New Image of American Catholics in Europe

THE U.S. bishops' statement on nuclear war has smashed to bits some stereotypes prevalent in Europe about American Catholicism.

The old view was: Does not the dollar reign supreme in America? Are not American Catholics viscerally anti-communist to the extreme? Are they not ever ready for the simple solution, the "knock 'em on the head" technique? Are they not impervious to the great moral concerns of our time? Are they not un-intellectual, if not anti-intellectual?

Being ultra-patriotic, are not Catholics in the States, above all, the bishops, unquestioningly at the service of U.S. foreign policy? Are they not ready convulsively to pull down the pillars of Western civilization in reaction to perils from Soviet communism, by a first-strike preventive nuclear war?

In an interview with the correspondent of the left-wing Paris weekly, *Témoignage Chrétien*, of May 2, 1983, Father Bryan Hehir, who had a key role in drafting the nuclear statement, admitted that the European bishops had asked the U.S. bishops "to develop in fuller detail the relations of East and West, that is, to mention the reality of the Soviet menace, the Soviet will to dominate, and the nature of the repressive Soviet system, all of which require lucid negotiations, without naïveté, on the part of the Western powers."

In other words, the European bishops got the impression that their American confreres put the communist problem among the last of their concerns. And now it is the Europeans who think that the Americans are "soft" on communism.

This is not the "Catholicism" that the Europeans, especially the intellectuals and the press, long

have regarded as irremediably typical of the American Church. The implications of this turning point remain to surface in full clarity. For one thing, it marks the appearance of a leadership role on the part of the U.S. hierarchy among their confreres in Europe and in the universal Church generally.

How else can one view the unprecedented meeting of representatives of the American bishops with their European fellow bishops at the Vatican on Jan. 18-19, 1983? As we know, on those two days, Joseph Cardinal Bernardin, archbishop of Chicago, and Archbishop John Roach of St. Paul-Minneapolis, president of the U.S. Conference of Catholic Bishops, with their aides and advisers, met with bishops from Germany, France, Belgium, Italy, the Netherlands and Great Britain for the purpose of discussing the famous "third draft" of the proposed pastoral letter on war and peace. Also present and actively participating were three different Vatican agencies, working under the authority of Pope John Paul II. These were the Congregation for the Doctrine of the Faith (Joseph Cardinal Ratzinger), the Council for the Public Affairs of the Church (Agostino Cardinal Casaroli, the prefect, as secretary of state) and the Pontifical Commission for Justice and Peace (Father Jan Schotte, C.I.C.M., secretary).

How the meeting came about is not exactly clear. The Americans note that they had circularized the Europeans from the beginning with the successive drafts and welcomed the suggestion of the pontiff that, to smooth out certain diverging points of view, they should all discuss the draft.

Others point to the fact that a series of U.S. government representatives earlier had come to the pope, supposedly to express concern at the highest level because the initiative of the U.S. bishops could undermine official American defense policy.

First there was the secret trip to Rome by Gen. Vernon Walters, a Catholic, for an unannounced audience at the Vatican on June 7, 1982. Then came Secretary of State George P. Schultz, who was received by the pope on Dec. 13.

Vice President George Bush called on the pope on Feb. 7. It certainly was no secret that the Reagan administration was concerned by the stand taking shape among the U.S. bishops.

But it likewise was no secret that the European bishops, in their own way, also were not entirely satisfied with the draft. On relatively short notice, they assembled, discussed and proposed. If they were united in deploring the armaments race and the ultimate threat of a ghastly destructive atomic war, they had reservations on both doctrinal and practical aspects of the "third draft."

Among critiques made in the two days in Rome were the downplaying of the ideological issues at stake, the aggressive Soviet tactics, and the apparent discarding of the "just war" theory in favor of "pacifism and non-violence," allegedly accorded an unjustified "privileged position" in the draft. Another point of criticism was the uncertainty whether the bishops at a given point were presenting doctrine, merely offering prudential judgment on a concrete situation, or just inviting reflection.

The American bishops' stance was a drastic change from the years of Vatican II and earlier. In 1947 Cardinal Francis Spellman of New York, then U.S. military vicar, aroused sharp criticism in Europe following a speech in Belgium favoring the rearming of Europe and suggesting reliance on military strength against Soviet expansionist policies.

In 1983 it was particularly the Germans who urged Americans to face communist ideology and the need for Western Europe to fight to save its cultural heritage from destruction by a Soviet invasion. As far as the Germans are concerned, the "deterrence" policy may be immoral in itself, but it is "tolerable." This reflects the theme of Pope John Paul II's talk to the UN General Assembly on Disarmament on June 11, 1982. It is tolerable as long as no better strategy is forthcoming, and within the framework of continuing negotiations for disarmament. ■

A former associate editor of *America*, Father Graham is the author of *Vatican Diplomacy* and is engaged in research on the history of the Holy See.





# Mrs. Danlon's B&B

*By Marjorie Sullivan Reed*

PATRICK O'Rourke realized that when he delivered the letter his journey would end. He recalled his father's last words: "My son, deliver this letter in person to my friend and former business partner, Mike Murray, at Murray's Landing, Lough Derg, on the River Shannon. Its contents will either end your journey or it will begin a new life for you in Ireland. One way or another it will give you time to decide about accepting the scholarship."

As Patrick hiked toward the river, the rising sun dissolved the mist which shrouded a patchwork of stone hedges that criss-crossed the Shannon valley. At last he could see the river.

Patrick felt compelled to open the letter that might alter his already planned future. He reached inside his flannel shirt for it when, seemingly out of nowhere, an odd little man appeared. The fellow doffed his cap.

"Good mornin'," he said, "If yer goin' to the river, 'tis true

**Looking deep into Patrick's eyes, she said, "May today be all you've dreamed of and tomorrow all you've hoped for."**

the fish are bitin' fair fine today."

"Yes, I'm on my way to Murray's Landing on Lough Derg. I'm hungry. Do you know where I can find breakfast?"

"That I do. Keep bearing ahead. Over the next rise is Mrs. Danlon's B&B. The good woman offers both bed and breakfast and you'll not be sorry about either."

The road ended at a white-washed cottage whose roof was a part of the green hill behind it. A sign read, "Welcome to Mrs. Danlon's B&B."

Patrick O'Rourke rang the sheep bells. Their insistent call brought immediate response.

"Welcome, sir. Come inside."

The voice was that of a rosy-cheeked Irish lass. When she lifted Patrick's rucksack from his shoulders, he noticed her blue-violet eyes, fair skin and shining black hair.

"If it's breakfast you're needin', it's ready. If you want to tidy a bit, that's to your left. The window table is yours, sir."

Patrick was the only patron. He looked for a menu. At that moment, the winsome lass



*Illustrated by Bill Colrus*

served him a bowl of oatmeal, a pitcher of milk and an egg in a painted cup. Then hot soda bread, country butter, sausages, potatoes and steaming coffee arrived.

She smiled. "Will this be all for now?"

Patrick assured her that everything looked tasty. She lingered behind his chair. He fancied he smelled lilacs in an April rain.

"If you'll be needin' anything sir, just call Maureen," she said. "That's me. I'll hear."

Patrick faced the fireplace where a peat log gave off a pleasant earthy odor. His gaze strayed to some photographs, and he couldn't believe what he saw. The man wearing the Royal Air Force uniform resembled exactly the one he carried in his billfold of his dead father. He started to compare the two. However, at that moment an older woman extended a pot of hot coffee to fill his cup.

"And how is your health this mornin', sir?" she asked.

Patrick held out his cup. "Thanks, I'm fine."

"If you're off to fish the Shannon, we included lunch. Altogether everythin' comes to one pound, six."

Patrick gave her a five-dollar bill. Mrs. Danlon threw up her hands. He hurried to say, "No change, Mrs. Danlon. I've never eaten a better breakfast. Thank you."

On departing, Patrick studied the photograph again. The officer was his father.

Maureen was at the door. She dropped her long lashes and said, "I made the lunch; its

in your rucksack. If you'll come back, you're welcome to stay the night."

Her inquiring eyes met Patrick's. Both reached for the doorknob. Both hands folded over the knob. Patrick held on with impulsive grip. Maureen's hand felt soft and warm under his. She made no effort to remove her hand. Looking deep into Patrick's eyes she said, "May today be all you've dreamed of and tomorrow all you've hoped for."

Patrick took the first mile at a rapid pace. He wished Maureen had asked his name. He said, "Now, why do I wish that?" He leaned against a hedge to catch his breath and, if possible, to change his thoughts. Again the letter Patrick was carrying tempted him. Why was his father's picture on Mrs. Danlon's mantel? He studied his father's handwriting on the envelope, then put the letter away and took the picture from his billfold. Yes, he was sure — it was the same man.

In the distance the Shannon resembled a lazy silver serpent winding its way around the mountain. Patrick believed that, like the river, if he kept going things would turn out right. His life was at a turning point. Should he accept the medical scholarship and become a surgeon? He wondered again how the letter he carried might change his plans. Patrick's thoughts returned to Maureen. Why had she so captivated his attention? Well, he'd have to forget Maureen. His future was arranged.

At noon Patrick arrived at Murray's Landing. A huge man was working on the engine of

a boat. He nodded to Patrick. "What can I do for you, young man?"

I'm looking for Mike Murray, the owner here. Do you know him?"

"You've found him. I'm Mike Murray."

Mike was a muscular giant with black hair greying at the temples, eyes ice blue like a man of the sea, and a voice that echoed down river.

Patrick extended the letter. "Here is a letter for you from my father, Patrick O'Rourke. I promised to deliver it to you in person."

Mike hesitated, turning the letter over and over. Meanwhile Patrick wondered if he had recognized the handwriting.

Mike spoke, "It can't be. Pat Danlon's been dead since the war. Sit beside me, boy. If this is some joke, I'll have your hide."

Mike shook his head. "My friend is dead. We were shot down by the Germans over the channel. I parachuted OK, but Pat's body was never found."

Patrick interrupted. "Yes, I know. Dad told me when he gave me the letter. Please read it aloud. Father wanted me to know what it says."

Mike's hands shook as he read:

Dear Mighty Mo:

By the childhood name I gave you, you will know this letter is true. It is from your former partner, Pat Danlon. Upon my death, my only child, Patrick O'Rourke, will get it to you in person.

Welcome him, Mo. He has no one else in the world. Also,

I hope to be in heaven when you receive this.

It's May day,  
Pat Danlon.

Mike wiped his eyes then looked at the check. "Saints, how could Pat have known? With this, we'll not lose the river business. Murray's landing will be secure."

Patrick interrupted to ask, "Do you know, is Molly Danlon alive?"

"Molly alive? Bless my soul, she's very much alive. She's been my wife, Mrs. Mike Murray, for 20 years."

"Then you, Mighty Mo, married my father's widow. Does your wife run Mrs. Danlon's B&B?"

"Yes, my boy, and it's been a fine arrangement. We've had to scratch for money. However, with this handsome check, Molly will stop the B&B, I'll save the business, and have money left for our daughter Maureen's dowry."

Hearing Maureen's name, Patrick's heart skipped a beat. He felt the thrill of her warm hand under his. Too much had happened. He needed to be alone to sort out his thoughts.

He asked, "May I take a boat and eat my lunch on the river?"

Mike pointed, "Yes, take that two passenger Li'l Mo, named for my daughter. It's gassed and ready. Will you be comin' home with me for supper?"

"Thanks, Mike, I did plan to spend tonight at Mrs. Danlon's."

"No hurry, just be back by five-thirty, that's when I lock up. There's a nice place for

lunch three miles up river. It's a deserted millhouse and on the pond are two beautiful swans who will want to share your lunch."

Soon Patrick tied at the mill to sit on the grass beside the pond. He would have liked to stay in this spot forever. He opened his lunch, unfolded a crisp white napkin and sighed.

Patrick lifted his head and said, "Dear Lord, please help me. If it is your will, I am ready to forsake being a surgeon and remain in Ireland if I can have Maureen."

A voice behind him said, "You're not the first laddie whose wanted pretty Maureen. She's turned down lots o' them. An' if you can't make up your mind, there's Father Timothy at Mountshannon Church, who is expert at solvin' all kinds o' problems. Jes' tell him Ivy sent you, an' he'll invite you to his garden to share a spot o' wine."

Patrick jumped to his feet. Behind him stood the same man he met earlier.

"Thanks, Mr. Ivy. I'll go ask your friend for advice. Here you may have my lunch. I'm too excited to eat."

Patrick docked Li'l Mo, climbed the hill and entered Mountshannon church. A kindly looking attendant in a frayed black robe spoke to him.

"You're a stranger. Young man, can I help you?"

"Mr. Ivy sent me here. Are you Father Timothy?"

Father Timothy's robe did not conceal his stout figure. His ruddy complexion and twinkling eyes were in harmony with his smile.



**"Pat, darlin', thanks for this money. Also, thanks for sending your fine son to us."**

if my share of our river business is still intact, I would like you to offer him an opportunity to work for you.

If my wife, Molly Danlon, is alive, perhaps the enclosed certified check will help to ease some of the heartache I must have caused her. Kindly allow my son to give it to Molly. He will explain why she has never heard from me.

If Molly is dead, use the money to further my son's interest in our river business.

"So Mr. Ivy sent you," he said. "My, my, that fellow does get about. I don't know what I'd do without him. Follow me, young man."

Walking slowly, he led Patrick into a walled garden. He stopped several times to speak to his roses before they entered a pergola where there was a table set with bread, cheese and wine. Father Timothy cut the bread and poured some wine.

Lifting his glass, he said: "My son, what brings you here? Yours must be a problem of importance or Ivy would not have sent you to me. Start at the beginning."

Patrick took a sip of his wine. "My problem is that during the next two days, I have to make the most important decision of my life. I have recently graduated from medical college and have been granted a scholarship to study at a college of surgeons. Next Monday is the final time to wire my acceptance. However, something has happened. Now I'm not sure that I'll ever want to leave Ireland."

Father Timothy refilled the glasses. "Tell me the circumstances."

Patrick related everything. When he spoke about his father, Father Timothy sighed: "So, Pat Danlon was your father. I married Pat and Molly in this church, and after Pat's death, I married Molly to your father's best friend, Mike Murray. I also christened their baby, Maureen, a lovely woman now so dear to my heart."

Patrick said: "I expected that the news in my father's letter

might somehow alter my plans. However, I'm not the same man. I cannot decide. I want to ask Maureen to marry me. And if she says 'yes,' you could marry us right here in my father's church."

"Not so fast, young man. What makes you think Maureen would say yes and marry you? Most preposterous idea I've ever heard. I wish you luck, Patrick, but your future cannot include Maureen."

Still facing the river, Father Timothy said, "I advise you to return to America, accept the scholarship and forget Maureen." He returned to the table and added: "Many have asked Maureen to marry and all have been refused. Nevertheless, if the miracle happens, and the dear lass says yes, you can ask Mike Murray to permit you two children to marry." He paused. "My son, whatever happens, here is my hand and my blessing for the son of Pat Danlon. God be with you."

After supper that night, the Murray family and Patrick sat beside the fireplace listening to Mike's letter. When Mike finished reading, he said, "Patrick, tell the rest."

Patrick looked at Maureen for encouragement and began.

"In World War II, father and Mike flew for the RAF as Irish civilians. Their job was to look for German subs in the channel and radio locations to the RAF fighters. When he was shot down, my father's parachute malfunctioned, and he was carried out to sea. An American destroyer returning from convoy duty rescued him, and because he wore a

U.S. Navy life jacket, they took him to Boston Naval Hospital.

"Dad was more dead than alive. A severe head injury blacked out past memory. Doctor O'Rourke operated without success. The doctor and my father became friends and lived together as father and adopted son. Dad married his nurse and I was their only child.

"Mother died when I was born. Dad, Grandfather O'Rourke and our housemaid, Stella, raised me.

"Father had a car accident while driving to my college commencement and a miracle happened. During the last two weeks of his life, he regained all memory of his past. Now I will fulfill his last wish."

Patrick handed Molly the check.

Molly couldn't believe her eyes. Seizing Pat Danlon's picture, she spoke to it. "Pat, darlin', thanks for this money. Also, thanks for sending your fine son to us. He will always be welcome here." She handed the picture to Patrick. "This picture should belong to you. Your father was a brave and good man."

No one spoke. Maureen arose to replace Danlon's picture on the mantle, then she slipped her hand into Patrick's.

"Let's go take down Mrs. Danlon's B&B sign," she said.

A full moon beamed a path across the Shannon valley while Patrick and Maureen walked where their Irish ancestors walked before. Father Timothy performed the marriage in Pat Danlon's church. ■

# Books

By James M. Shea

WHAT do St. Teresa of Avila, 16th-century Spanish nun and mystic, and Carl G. Jung, 20th-century Swiss psychiatrist and agnostic, have in common? A great deal, according to Carmelite Father John Welch, author of *Spiritual Pilgrims* (Paulist Press, \$7.95). Both were "perceptive observers" of the interior life and each provides helpful guidance for today's spiritual pilgrims in their effort to live "a fully human yet spiritual life."

Father Welch, a professor at the Washington Theological Union, draws on two sources for his study — Jung's "depth psychology" and St. Teresa's classic, *The Interior Castle*. "Teresa wrote about the soul, the human person in his or her relationship to God," the author notes. "Jung studied the psyche and the relationship of the person to his or her own depths." Their images and symbols are surprisingly similar.

Teresa was 62 and had founded 14 reformed Carmelite convents before writing *The Interior Castle*. "We consider our soul," she says at the beginning, "to be like a castle made entirely out of a diamond or of very clear crystal, in which there are many rooms, just as in heaven there are many dwelling places."

Father Welch calls Teresa's work a classic in the Christian mystical tradition and in Spanish literature. In describing "the journey of a soul from the outer environs of a castle to its center where the king lives," the author explains, she is describing "her own prayer experiences which involved a series of transformations culminating in a

spiritual union with Christ. She encourages the reader to enter within the castle of the soul and travel to God as its center."

The inward journey toward wholeness and deep self-awareness does not mean withdrawal to an "egoistic desert," says Jung, "for nobody can become aware of his individuality unless he is closely and responsibly related to his fellow beings." And St. Teresa's test of the reality of union with God, according to Father Welch, is "the quality of service of our brothers and sisters. . . . As the soul approaches the center, service becomes less mixed with ego needs and more open to God's view of the world and its needs."

Jung's attitude toward religion is not always clear, Father Welch acknowledges. At one point Jung said that of all his patients over 35 "every one of them fell ill because he had lost what the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook." And in his autobiography he wrote: "I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him."

*Spiritual Pilgrims* offers insights from the psychology of Carl Jung and the spirituality of St. Teresa of Avila to help today's pilgrims on their spiritual journey. The 228-page volume is difficult reading at times, generally instructive and always absorbing. It won first place in the adult book category of the 1983 Catholic Press Association book awards.



Before reading Dolores Curran's *Traits of a Healthy Family* (Winston Press, \$14.95), examine the survey she made among 500 professionals in the fields of education, health, counseling, voluntary organizations and religion. She asked them to look at a list of 56 traits that might be considered positive in a family and to indicate the 15 which they most commonly perceived as evident in a healthy family. The entire survey is reprinted in the second chapter.

Why only 15 traits? "Because I had to stop somewhere," she states. How many replied to the survey? 551. Mrs. Curran explains that "people were apparently intrigued by the exercise, and they photocopied the instrument and passed it around to colleagues."

## Men...Perfect Fit—by Mail! We guarantee it!



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Have you guessed which trait received the largest number of votes? The healthy family, said the respondents, is one that "communicates and listens."

Also among the five traits most frequently chosen were "affirms and supports one another," "teaches respect for others," "develops a sense of trust" and "has a sense of play and humor."

The top 10 traits of a healthy family, according to the survey, also include a sense of right and wrong, a shared religious core and "a strong sense of family in which rituals and traditions abound."

The author, a veteran family counselor, illustrates and discusses the traits in clear, concrete terms, drawing upon her own family experiences as well as the experiences of many others involved with families both personally and professionally. To show the difference between responding to a teen-ager and reacting to him she recites this dialogue:

Tom, age 17: "I don't know if I

want to go to college. I don't think I'd do very well there."

Father: "Nonsense. Of course you'll do well."

Mrs. Curran observes: "That's reacting. Although this father may think he's fostering confidence, he's actually cutting off communication. He's refusing either to hear his son's fears or to consider his son's feelings, possibly because he can't accept the idea of his son not attending college." And characteristically she goes on to illustrate how the father might have "responded" instead of "reacting."

Other chapters deal with affirmation, trusting, privacy, traditions, responsibility, teaching morals, getting help. In the chapter on traditions the author observes, surprisingly, that "the most emotional conflict occurring between many young couples during their initial year of marriage arises not from money, in-laws, or chore divisions but from issues surrounding the celebration of Christmas: whether gifts should be opened on Christmas eve or Christmas morning; whether the tree should

be real or artificial; which parents should be invited at what time. . . ."

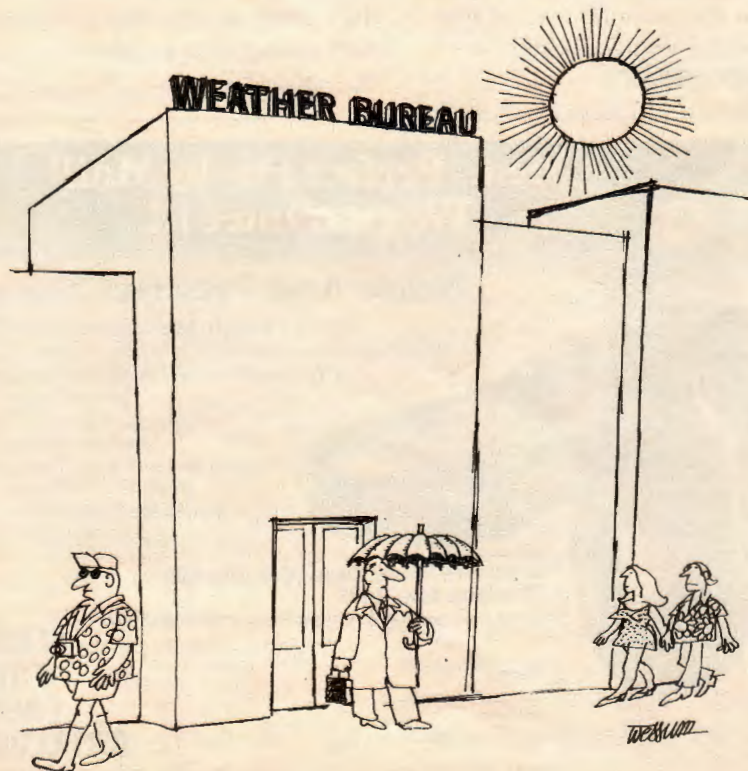
*Traits of a Healthy Family* possesses many of the traits of a good book — well written, instructive without being tedious, humorous without being cute. An index and notes are appended. It is an excellent textbook on the family.



Perhaps the most significant contribution of the Society of St. Vincent de Paul to the Church's program of practical charity has been its emphasis on personal service to the poor in a world that is "hungry for compassion as well as food." The society is observing the 150th anniversary of its establishment by Frederick Ozanam this year. To mark the occasion Sister Vera Gallagher, R.G.S., has written the history of the society, *Hearing the Cry of the Poor* (Liguori Publications, \$1.95).

Sister Gallagher notes that the genius of the society has been its localization in parishes — more than 50,000 parishes in fact. Its main objectives, she writes, are "to encourage people from all walks of life in the practice of Christian living, to visit the poor in their homes, to bring them help in kind but especially to offer them the comfort of friendship as Christians, to distribute Catholic literature and newspapers and to undertake all other kinds of services as time and place demand."

Members of the society are by definition reluctant to advertise their good works. That's praiseworthy but there is value in distributing a booklet like *Hearing the Cry of the Poor*. There still are very many unmet needs. And, though it is hard to believe, there remain many parishes where the society has not been established.



Like other kinds of mystery stories, tales of espionage fascinate many readers because of the puzzles they pose, the suspense they build up, the glimpse they presumably give of international intrigue. Spies are involved in deception, subversion, treason and violence. So it is not surprising that some writers — Ian Fleming, for example, and Len Deighton — have contributed sex-and-violence shockers to this class of novels. But they haven't contributed much to their readers' knowledge of the spy business.

Closer to the truth of the matter is John le Carre's fictional masterspy, George Smiley, a melancholy scholar who matches wits with spies of other world powers as he melts into the London scene. Because of their literary quality and their verisimilitude, le Carre's novels have brought new respectability to books about spies.

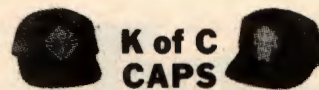
A new entrant in the field is Msgr. Alberto Giovannetti, whose *Requiem for a Spy* (Doubleday, \$14.95) is a richly satisfying story of espionage that is full of surprises, often exciting, laced with subtle ironies and useful enough as a visitor's guide to New York City. Msgr. Giovannetti was the Holy See's first permanent observer (1964-73) to the United Nations. He has used that experience to tell the story of a permanent observer, Msgr. Giuseppe Righi, who is kidnapped by Russian agents so that Col. Vladimir Panin of the Soviet KGB, a look-alike spy, can be installed in Msgr. Righi's place.

Panin, a Ukrainian Catholic by birth but long an atheist, has been schooled in Catholic doctrine, Sacred Scripture and priestly practice so that, with the help of a natural talent for acting, he is able to deceive even the

elect for a time. He resides in the rectory of a church close to the UN where he finds a faint reflection of the UN in his confreres — an Irish pastor, two assistant pastors — one Polish, the other Italian, and a housekeeper with fake Irish credentials who is in fact a Soviet agent. The two stages — Nativity Church and the UN — provide the author with many opportunities for illuminating insights into both worlds. At one point the impostor is confronted with the problem of sending Christmas cards to the UN delegates and whether the message should make reference to the birth of Christ. His assistant points out that a few years earlier "Albania sent our card back."

*Requiem for a Spy*, written in Italian and translated by Frances Frenaye Lanza, is reported to have received a warm welcome from European readers. It stretches credibility at times, as life itself does often enough. But readers willing to suspend disbelief may find themselves deeply touched by this spy story which turns into a pilgrimage of grace.

Shea is a Cincinnati newspaperman and freelance writer.



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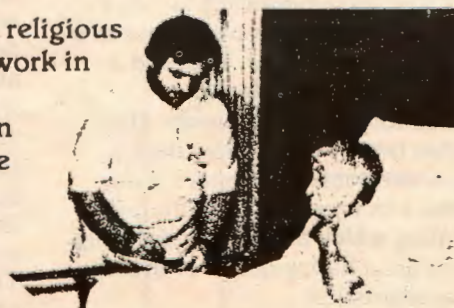
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## Be a Brother of Mercy.

# Family

By Valerie Vance Dillon

## A Dozen Rules for Healthy, Happy Family Life

DIVORCE rates have spiraled and now stand between 30 and 40 per cent of all marriages in the U.S. Newlywed couples have only a 50 per cent chance of making a go of it, and much less if they're teen-agers.

The media report widespread infidelity and the movies and soaps glamorize it. Our national birthrate remains at or near only replacement level although huge numbers of "baby-boom" children now have reached child-bearing years. Abortion in the U.S. now exceeds 1.5 million each year. Runaway children number half a million and child abuse cases are estimated conservatively to stand at one million yearly.

All of these grim data have caused many experts to claim that the nuclear family is a dying institution. At least, they say, it's in trouble, and this is probably true. One reason is that today's families have higher expectations and expect more from a very few relationships than in previous generations. Also, families in our times must endure more stress and cultural change than any civilization in history.

But despite the evidence placed in front of us — good news never makes good copy, and I am in touch both directly and indirectly with enormous numbers of happy and successful families, families who live together in peace and who nurture one another. They are a diverse lot economically, educationally and culturally. But within this diversity, they have a common profile and share many traits which set them off from the families which are broken or failing. Here are a happy dozen of these characteristics:

**1. They have a healthy outlook as their basis,** individuals who are content and at peace with themselves, each other and their lot in

life. Because they like who they are, they can reach out in unpossessive love to others. Neither control nor power is the prime motivation in their dealings with others in the family. And their emotional health is life-giving to the younger members.

**2. They tend to see people as more important than things.** Money is not all-important, so Dad doesn't live at his job nor work extra jobs and Mom isn't out in the marketplace unless need demands it. Instead, they see their presence and availability to their children through the early years as more significant than material possessions. Spilled milk, a rip in new trousers, ink on the rug, a dented auto fender — these are unfortunate accidents, but they don't matter as much as the feelings and self-confidence of their children or their spouse.

**3. They spend time together,** not just sitting in the same room watching television, but sharing and talking to each other. They don't let jobs, sports, school activities, friends, parish work pull them in all directions all the time. They don't each retire to their own room to watch TV. They try whenever possible to eat their meals together, at least dinner, and they have lots of rituals and celebrations, holiday customs and fun things they plan together. They go on occasional outings together and everyone gets a chance to give input on where. They say Grace and maybe they hold hands around the table as they do it. They know that sharing special moments builds bonds.

**4. They enjoy each other's uniqueness and the differences of personality, giftedness and ideas.** Non-conformity, a different approach is viewed by other families as a source of conflict and tension. Sometimes it becomes that in our successful families, but members work at recognizing the beauty and value of diversity. Persons in the family know they can fail, or be less beautiful, or grow old or fat . . . and the others still will love them. They still will belong and be appreciated. They recognize the wise admonition of a psychiatrist who said the most important thing a family member can do for the others is to "enjoy them," and this enjoyment includes appreciating and learning from

those who think and feel differently, even within the family circle.

**5. They communicate openly.** No topics are off-limits nor improper. No questions that the little ones ask are too advanced for an answer (geared to the age of the child). That includes queries on sex, divorce, abortion, race, war, death and dirty words. In the successful family, the teen-ager can challenge a parent's command, can ask "why?" and get more than a "because I said so" response. Everyone's point of view is listened to with respect if not concurrence. No one is told to shut up and people try very hard not to interrupt nor to condemn or ridicule. The parents know that communication lines must be established early if they are to remain open during the teen years.

**6. Sometimes they fight.** And the fights may not be polite. Hurt or angry feelings can be expressed and will be acknowledged. Occasionally there may be violent disagreement, hostility, estrangement, even rejection. But in these families, there is enough love and commitment to bring about reconciliation eventually. People aren't afraid to say "I'm sorry," "I was wrong," "I misunderstood what you meant," "I didn't mean to hurt you," and other such magic phrases. They forgive each other for the impatient word, the mistrust of one another, knowing that anger isn't a sign of lack of love, but of involvement. They also forgive themselves, recognizing that they are human, imperfect . . . and that God isn't finished with them yet!

**7. They aren't afraid to express love.** Not only do they verbally say "I love you . . . you are special to me . . . I love having you around." But they find other ways to express their affection. Maybe it's a special meal or dessert for a tired spouse, a bunch of flowers for a busy wife, praising a small child's struggle to tie his shoelaces, a "thank you" for favors received, an "I'll say a prayer for you today" to a test-bound high-schooler, as well as lots of hugs and warm touches. These families know that the fabric of happy home life must be woven of myriad and tangible expressions of love morning, noon and all the day long.

**8. They have rules, structure**



and expectations. The parents establish house rules early, with parameters for behavior and responsibility. But they talk as a family about what's fair, what the exceptions are and what the kids can expect from mom and dad. Happy, healthy children have parents who want to know where they're going and with whom; parents who are confident enough about themselves and the love between them and their kids to refuse them what "everyone else" is able to do, be it R-rated movies, week-night dates or a blaring hi-fi after 11 p.m.

**9. God is a significant part of their lives.** This means more than simply saying prayers, belonging to a parish or going to Sunday Mass. Rather there's a climate which pervades the home, an attitude of dependence on God for their lives and their well-being. Family members recognize that God created them, loves them, without Him they cannot exist. This faith is learned early from the adults in the home, and is reinforced by the loving way they deal with the little ones. God's goodness becomes real through the goodness of father and mother. God is significant and all-important to these families in spite of a social mind-set which sees science, technology and individual freedom as the answer to life's problems. Instead, happy families know that life is God's gift and they can plan and control it only with God's grace and cooperation.

**10. They live their lives with hope and optimism.** This optimism flows from their spiritual faith and sustains them when trials, disappointments, even tragedies strike. The members pull together and reach deep into their reservoirs of strength and bonds of love for the courage to face life's adversities. These families have a certain joy about them. They enjoy their days together. They laugh a lot, even on Monday mornings. They are fun to be with.

**11. They have realistic expectations about each other.** They know that no one, not even those who love them most, can provide for every need they have — emotional, physical, spiritual, intellectual. They don't expect total fulfillment and satisfaction from

their family relationships and don't lay a guilt trip on other members when someone falls short. At the same time members recognize they need to communicate clearly their needs to those they live with if they want a loving word at a crucial moment. They also try to keep in mind that each member occasionally needs space and some more than others. Time alone and privacy are made possible, even in a tight family circle.

**12. They balance consistency and change.** Successful parents know that children need consistency in their lives, consistency in values, discipline, parental behavior, mealtimes, bedtimes, etc. But they

also recognize that the surest sign of life is growth and change, and they balance their consistency with flexibility. They recognize that they, as well as their children, must be open to new ideas, modified rules, a different point of view throughout their lives. To reverse one's opinion on a social issue . . . to lighten the curfew hours as a youngster grows older . . . to supplant a dependent relationship with a more equal one among spouses — these may be hard or threatening, but it is what healthy and successful families strive to achieve. ■

A resident of Indianapolis and mother of four, Mrs. Dillon has been active as a consultant and writer on family matters for many years.



# Washington

By Russell Shaw

## Are public education officials willing to take a serious look at what can be learned from the success of private education?

THE burst of instant analysis which greeted several recent reports lamenting the state of American education has died down, but a substantial question remains. Will anything come of it all — or, more precisely, will whatever comes of it make any difference in the quality of schooling?

That is a major question for anyone who takes seriously the vision of a “rising tide of mediocrity” which the National Commission on Educational Excellence saw inundating the educational landscape. The blue-ribbon panel, appointed by Educational Secretary Terrel H. Bell, went so far as to warn that this crisis threatens “our very future as a nation and a people.”

Its bleak warning was reinforced soon after by yet another high-level body — the National Task Force on Education for Economic Growth, composed of 41 governors, corporate leaders and others. Declaring that “we have expected too little of our schools over the past two decades — and we have gotten too little,” it called for “deep and lasting change” in American education to keep the U.S. economically competitive with nations like Japan.

In essence there is nothing new here. Educational critics have been saying similar things for years. Explain it how you will, there is something like a national consensus that American education is in trouble.

Unfortunately the consensus disappears over the crucial question of what to do. And that debate is now well on its way to becoming politicized — so much so that David Broder, the Washington Post’s veteran political affairs analyst, remarked that education may be “one of the big issues” in next year’s presidential campaign.

President Reagan staked out his

position in commenting on the Educational Excellence Commission’s report. He reaffirmed the view that schools are a state and local responsibility and opposed increased federal spending.

“Our agenda is to restore quality to education by increasing competition and by strengthening parental choice and local control,” he declared, while repeating his administration’s support for tuition tax credits, educational vouchers and saving incentives, the restoration of voluntary prayer in public schools and abolition of the federal Department of Education. In response, Democratic front-runner Walter Mondale charged that the president had “turned his back on” America’s school children and called for new federal spending at the rate of \$11 billion a year.

This suggests that Republican-Democrat sparring in the months ahead will focus simplistically on the issue of federal aid for education. Yet most people who have given serious thought to the matter agree that much more is involved. While a number of the proposals of the Commission on Educational Excellence would indeed cost more money — though not necessarily federal money — they have even more to do with philosophy and attitudes.

For example the commission urged that the high-school curriculum de-emphasize courses of dubious academic value and concentrate on basics — English, math, science and social studies — along with an introduction to computer science and foreign languages for students planning on college; that the school day be lengthened and the school year extended; that promotion and graduation be tied more closely to academic progress; and that college admission standards be “more rigorous and measurable.”

The relevance of such recommendations is evident from a study of 8,800 high-school transcripts carried out for the commission by researcher Clifford Adelman. He concluded that between 1964 and 1981 a “systematic devaluation” had taken place in the content of American secondary education.

He cited a sharp dropoff in the time spent by students on traditional academic subjects, with more time spent on “personal service” courses like driver education and home economics. Also, he found, the number of students in academic, college preparatory programs has declined by a quarter while those in academically less taxing “general” programs, where survey, remedial, and personal service courses predominate, have more than tripled.

The commission’s proposals dealt not only with what students are being taught but with who is teaching them. It called for upgrading teacher salaries to attract well qualified people to the field and keep them there.

But it also tied this recommendation to an idea strongly opposed by many teacher groups — that pay and promotion be linked to performance, with better teachers getting better salaries. That proposal, it is clear, faces an uphill battle against entrenched opposition.

From the point of view of Catholic schools there is a distinct irony in all this. Although they hardly can be complacent, several major studies in recent years nevertheless make it clear that these institutions by and large do a better job than public schools with pupils from the same social and economic backgrounds.

Spokesmen for Catholic education routinely appeal for partnership with public education, but there is no evidence that “partnership” is more than a pious hope at present. If American education in general is in a crisis, nothing yet suggests that Catholic schools are being eyed for the seed of a solution. ■

A veteran reporter on developments in the U.S. capital, Shaw is secretary for public affairs at the U.S. Catholic Conference.

# THE STATE DEPUTIES

THE office of state deputy was established and its duties defined at the 1893 convention of the Supreme Council. Additional responsibilities have been added from time to time. Essentially the state deputy is the chief official of the order in his jurisdiction. He is the supervisor and director of all district deputies in the area. He appoints these deputies subject to approval of the supreme knight.

The state deputy must make a written report to the state convention on the condition of the order in his jurisdiction and as a whole.

In addition the state deputy appoints and supervises those men who assist him in his state program. In his area he is the representative of the supreme knight and the board of directors. By virtue of his office he is a member of the Supreme Council and serves as head of his delegation at the annual meeting.

The state deputy has the overriding responsibility to provide inspiration and leadership for implementing the ideals of the order and promoting its growth in his jurisdiction.

These are the men chosen by their jurisdictions as state deputies for the 1983-84 program year.

To underscore the stress the order places on family involvement in all its activities, listed below the name of each married state deputy is the name of his wife. This also serves as a gesture of grateful tribute to the wife for the many sacrifices she makes in permitting her husband to devote so much of his free time to the work of the order during his term of office.



Alabama  
**John C. Garvin Jr.**  
(Mary Eleanor)



Alberta  
**Daniel Barth**  
(Elaine)



Arizona  
**Roger A. Schumacher**  
(Pat)



Arkansas  
**John J. Helfrich**  
(Rita)



British Columbia  
**Leonard J. Bergonder**  
(Arlene)



California  
**Victor F. Luke**  
(Marcella)



Colorado  
**William B. Pearce**  
(Doris)



Connecticut  
**Dr. G. S. (Bob) Azzaro**  
(Betsy)



Delaware  
**David W. Wootten**  
(Margaret)



District of Columbia  
**Gustav S. Weber**  
(Katheryn)



Florida  
**Clyde W. King**  
(Jean)



Georgia  
**John R. Howard**  
(Catherine)



Hawaii  
**Hideo Matsumoto**  
(Loretta)



Idaho  
**Herman F. Sievers**  
(Barbara Ann)



Illinois  
**Robert T. Kellam**  
(Rosemary)



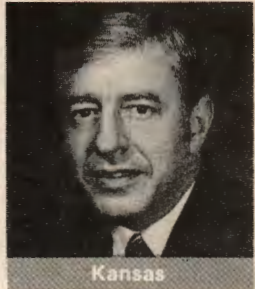
Indiana

**Raymond C. Alter**  
(Ursula)



Iowa

**Robert J. Murphy**  
(Mary Ellen)



Kansas

**Wilfred J. Stuhlsatz**  
(Marilyn)



Kentucky

**Albin E. Stoeckle**  
(Marilyn)



Louisiana

**Dr. Ernest J. Cook Jr.**  
(Patricia)



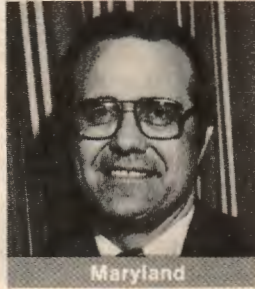
Maine

**William L. Carney**  
(Carlene)



Manitoba

**Eugene L. Cherwick**  
(Lillian)



Maryland

**Joseph A. Sauro**  
(Gail)



Massachusetts

**Kenneth C. Pearson**  
(Helen)



Mexico

**Felipe Solis Ancona**  
(Lupita)



Michigan

**Thomas R. Clark**  
(Doris)



Minnesota

**John E. Perrin**  
(Beverly)



Mississippi

**Robert Fratesi**



Missouri

**John E. Casey**  
(Clarita)



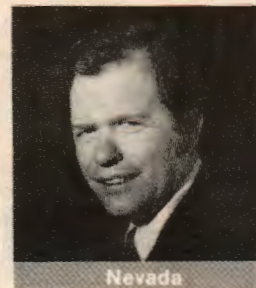
Montana

**Eugene R. Thomas**  
(Janice)



Nebraska

**Thomas F. Olson**  
(Marilyn)



Nevada

**Franklin M. Holzhauser**  
(Jan)



New Brunswick

**Louis J. Lavoie**  
(Lise)



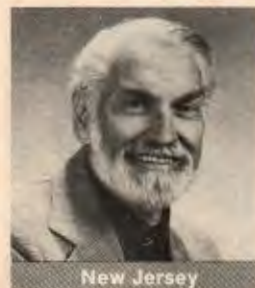
Newfoundland

**J. Wayne Trask**  
(Gloria)



New Hampshire

**Raymond A. Dube**  
(Marion)



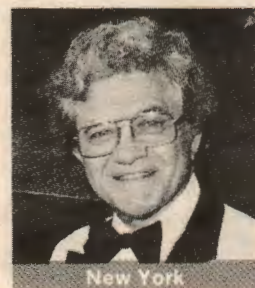
New Jersey

**John V. Hinds Jr.**  
(Wini)



New Mexico

**George A. Martinez Sr.**  
(Sharon)



New York

**William J. Sansone**  
(Claire)



North Carolina

**George H. Wahl Jr.**  
(Suzanne)



North Dakota

**Jacob P. Dosch**  
(Lucy)



Nova Scotia

**J. W. (John) Babin**  
(Evangeline)



Ohio

**Rocco A. Veneziano**  
(Virginia)



Oklahoma

**Max B. Schmitz**  
(Ruth)



Ontario

**Fred M. Bedard**



Oregon

**James P. Gay**  
(Donna)



Pennsylvania

**Basil A. Desiderio**  
(Isabelle)



Philippines

**Oscar Ledesma**  
(Juanita Javellana)



Prince Edward Island

**William Stafford**  
(Eunice)



Puerto Rico

**Pablo T. Collazo**  
(Cecilia)



Quebec

**Jean Migneault**  
(Gisele)



Rhode Island

**John H. Albanese**  
(Helen)



Saskatchewan

**Peter Saganski**  
(Julia)



South Carolina

**Michael W. Telesco**  
(Phyllis)



South Dakota

**James Meyer**  
(Shirley)



Tennessee

**Aldo J. Zazzi**  
(Marie)



Texas

**Floyd A. Tafelski**  
(Herma Nell)



Utah

**Toby Trujillo**  
(Patricia)



Vermont

**William C. Stafford**  
(Diane)



Virginia

**James T. Foreso**  
(Julie)



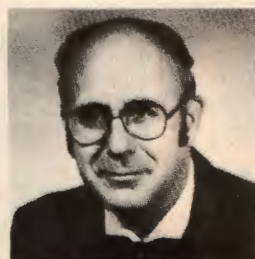
Washington

**Hector P. Maffei**  
(Gloria)



West Virginia

**Richard E. Schafer**  
(Ellen)



Wisconsin

**George E. Kaczmarek**  
(Cell)



Wyoming

**Leroy Hardy**  
(Dorothy)



# 1983 Scholarship and Fellowship Winners

Seven young men and five young women were selected for the 1983 Pro Patria and Pro Deo scholarships. Six recipients were picked by the Catholic University of America and six by the Supreme Office Scholarship Committee in New Haven, Conn.

Ten undergraduate scholarships of \$1,000 each are awarded annually for members — or sons and daughters of living or deceased members — of the order. Two additional scholarships are available to Columbian Squires. Six must be used at Catholic University. The others may be used at any U.S. Catholic college. The scholarships are renewable for three additional years. Additional scholarships are granted in Canada, Puerto Rico, Mexico and the Philippines.

This year's at-large scholarships will be used at the College of the Holy Cross, Worcester, Mass., Dayton (Ohio) University, Georgetown University, Washington, D.C., Gonzaga University, Spokane, Wash., and the University of Notre Dame (Ind.).

The two Columbian Squire winners served as officers of their respective circles.

The winners plan careers in chemistry, diplomacy, engineering, law, medicine and nursing.

Catholic University has announced that new graduate fellowships have been awarded to Elizabeth A. Collins of Kensington, Md., for a master's degree in philosophy; John M. Ketcham of Ipswich, Mass., for a doctorate in Greek and Latin; and Kathleen Weber of Washington, D.C., for a doctorate in Biblical studies.

Fellowships were renewed for doctoral candidates Jacques A. Duvosin of Cranbury, N.J., in philosophy and William J. Wagner of Mt. Rainier, Md., in theology. Also renewed were fellowships for master's candidates David Gallagher of Washington, D.C., and David Platt of Point Lookout, N.Y., both in philosophy; Lesley A. Northrop of Washington, D.C., in religious studies; and Joanne M. Wagner of Baltimore, Md., in anthropology.



Michele L. Archie is the daughter of Mr. and Mrs. Quentin W. Archie of Columbia Falls, Mont., and the second member of her family to win a Pro Deo and Pro Patria scholarship. She will join her brother Chris at Gonzaga University to major in pre-law and computers, hoping to become an attorney. She plays volleyball and basketball.

Michele was secretary of the Spanish Club, president of the Junior Class and the Youth League. She was active in the Key Club, student council and speech team. A member of the National Honor Society, she ranked first in her graduation class. Her father is a member of St. Richard's Council No. 7009 in Columbia Falls.

Mary P. Arends, a graduate of Jamestown, N.Y., High School, will attend Georgetown University to major in foreign service. She is a member of the National Honor Society and served as president of the school's French Club. Mary was a member of the International Relations Club, the Academic Quiz Team, served on the Class Council

and the school newspaper. She has been a Candy Stripper, a member of her parish council and worked with mentally retarded children in the Special Olympics. She is the daughter of Mr. and Mrs. Paul E. Arends. Her father, a member of Rochester Council No. 178, is the assistant dean of a community college. Her mother is a nurse.





Gregory A. Bakeis is the son of Mr. and Mrs. Larry A. Bakeis of Indianapolis, Ind. He will enter the University of Notre Dame to major in law in preparation for a career as an attorney. A graduate of Roncalli High School, he was on the honor roll for four years. He served on the yearbook staff and has been

engaged in volunteer work at the prosecutor's office. He was chosen as Roncalli's delegate to Hoosier Boys' State in 1982. He received his varsity letter for managing basketball and was a scorekeeper and manager for the girls' volleyball team. His father, an engineer, is a member of Msgr. Downey Council No. 3660.

Emmet Michael Cassidy of Homewood, Ill., will use his scholarship at Notre Dame University to major in pre-med to prepare for a career as a physician. Mike was at the top of his class at Homewood-Flossmoor High School and was a member of the gymnastics team. He was editor of the school literary magazine, a member of the debating team and of

the math competition team. He tutored slower students in mathematics and biology. A member of both the National Honor Society and National Spanish Honor Society, he was class valedictorian. He plays piano and sang in the choir. He is the son of Mr. and Mrs. Emmet P. Cassidy. His father, an engineer, is a member of Marian Council No. 3761 in Homewood.



Eileen Gallagher, is the daughter of Mr. and Mrs. J. Philip Gallagher of Bethel, Conn. A June graduate of Bethel High School she will major in political science at Catholic University with future plans to practice law. At Bethel High she was on the honor roll for four years. Eileen and her twin sister Maureen are on the cross-country team. She

was a member of the American Field Service and the hiking club and served as secretary of the nursing club. She is a member of the Ancient Order of Hibernians (AOH) and competes in Irish dancing contests. Her father is a teacher and a member of Pavia Council No. 48 in Bethel.

Anne Gardenghi, is the daughter of Mr. and Mrs. Robert A. Gardenghi Sr. of Catonsville, Md., and will attend Catholic University in the fall to major in nursing. At Catonsville High School she served as president of the American Field Service and vice president of the junior class. She was a cheerleader and member

of the Pep Club and the band. Anne plays the flute and piano and is a rabid Baltimore Orioles fan. She ranked in the top 10 per cent of her class and was a member of the National Honor Society. Her father is an electrical engineer and a member of Patapsco Council No. 1970. Her mother is a registered nurse.



Timothy J. Haverland is a member of Glenmary Circle No. 2258 in Cincinnati, Ohio. He will enter Dayton University to major in computer engineering. Tim served two terms as notary for his circle. A graduate of Forest Hill High School, he played four years of varsity basketball, serving as captain in his senior year. A baritone, he sang in the school's jazz ensemble, men's

choir, concert choir and school musicals. Tim is a member of the National Honor Society and served as a student representative on an advisory board for curricula. His father, Thomas R. Haverland, is a member of Glenmary Council No. 5674 and a former recorder and chief counselor. He is with the U.S. Postal Service.

Michael Keating, son of Mr. and Mrs. John L. Keating of Silver Spring, Md., graduated from St. John's College High School in Washington, D.C. He will attend Catholic University of America to study pre-law. At school Michael served as president of the Model United Nations, was a member of the

Spanish club and played football and basketball. He was a member of the National Honor Society and the National Spanish Honor Society. While in high school he worked part-time at his parish. His father and mother are teachers and his father is a member of Prince Georges Council No. 2809 in College Park, Md.



Mary Frances McLaughlin of Dorchester, Mass., comes from a long family line of Knights of Columbus. Her father and his three brothers are members of Mt. Pleasant Council No. 98 in Boston. She will attend Catholic University to major in nursing. A graduate of Mt. St. Joseph Academy, she was on the staff of the yearbook and a member

of the drama and photography clubs. In her spare time she has been a volunteer at the Kennedy Memorial Rehabilitation Center, the Boston Museum of Science and at a summer day camp. Mary Frances is the daughter of Mr. and Mrs. Eugene McLaughlin. Her father is employed by the Internal Revenue Service.

Christopher H. Peters, 18, will attend the College of the Holy Cross in Worcester, Mass., to major in chemistry. A graduate of Tantasqua Regional High School in Sturbridge, Mass., he makes his home in Brimfield. A member of the National Honor Society, Chris was chosen his class valedictorian. He was an editor and photographer for the yearbook

and a member of the math team. During his high school years he tutored in special education classes. He plays soccer and served on his parish council for two years. He is the son of Mr. and Mrs. Harry Peters. His father, a member of St. Christopher Council No. 4794, is a certified public accountant. His mother is a receptionist.



Anthony P. Taddeo is the son of Mr. and Mrs. Anthony S. Taddeo of Plainview, N.Y. His father is an electrical engineer and a member of Joseph F. Lamb Council No. 5723. Anthony will attend Catholic University to prepare for a career in biological engineering. At Bethpage High School he served as a

representative for the junior class government and was a member of the National Honor Society. He tutored elementary school students, played junior varsity baseball and community sports including baseball, skiing and paddle ball. He plays the piano and dabbles in photography.

Roger G. Vales will attend Catholic University as a Columbian Squire winner. He will major in civil engineering. He served as sentry, bursar and chief squire of Father Manyanet Circle No. 2376. He attended Good Counsel High School in Washington for two years and completed his secondary schooling at Col. Zadok Magruder High School

in Rockville. He was a member of the debating team and the French Club. He played baseball, football and ran track. A member of the National Honor Society, he tutored English and chemistry. His father, a civil engineer, is a member of Father Joseph Manyanet Council No. 5567 in Wheaton, Md., and served as chief counselor of the circle.





# KofC Report

## ORDER'S PLEDGE TO MARY HIGHLIGHTS DEPUTIES MEET

WASHINGTON, D.C. — The annual meeting of the state deputies was climaxed by a solemn dedication to the Blessed Virgin of all the works of the order during its second century.

The consecration of the order's activities and members took place in the National Shrine of the Immaculate Conception, the seventh largest Catholic church in the world. The shrine was packed by an estimated 2,500 Knights and their families for the solemn occasion.

Bishop Charles P. Greco, supreme chaplain, led the prayer of the order's commitment to Mary during its second hundred years.

"Gathered here with our families and friends in your National Shrine during the Holy Year which commemorates the 1950th year of our Redemption," the bishop prayed, "we of the Knights of Columbus come humbly and gratefully to entrust to your motherly care ourselves, our families and our order in this second century of its existence. . . . Help us to live in the spirit in which Christ consecrated us along with Himself to the will of the Father. . . . Pray for us and our order, dear Mother, that in the coming century we may grow in holiness as we are led by the Church to read the signs of the times and respond to the needs of our fellow men and women."

Archbishop Pio Laghi, apostolic delegate in the United States, was the principal celebrant and the homilist at the Mass. Others participating were William Cardinal Baum, prefect of the Sacred Congregation for Catholic Education and former archbishop of Washington; Archbishop James A.

Hickey of Washington; Archbishop Philip M. Hannan of New Orleans, former auxiliary of Washington, and some 30 priests.

In his homily Archbishop Laghi paid tribute to the work of the Knights and encouraged them to continue their service to Church and country during their second century. Cardinal Baum brought a special apostolic blessing to the Knights and their families from Pope John Paul II. Archbishop Hickey welcomed the Knights to the national shrine and expressed his thanks for the support they have given it.

In 1957 the Knights contributed more than a million dollars to erect

**BELOW: The prelates at the dedication Mass offer their final blessing. Shown are Archbishops Philip M. Hannan of New Orleans; James A. Hickey of Washington; and Pio Laghi, apostolic delegate; William Cardinal Baum from Rome; and Bishop Charles P. Greco, supreme chaplain.**



the 329-foot bell tower which dominates the shrine and also the 56 bells which hang in the campanile. In 1979 the order set up the Luke E. Hart \$500,000 fund to help maintain the shrine and spread devotion to the Blessed Mother.

The formal state deputies' meeting was opened by Supreme Knight Virgil C. Dechant who emphasized the responsibility of leadership incumbent upon every state deputy. Other topics discussed included ceremonials, the evaluation and appointment of financial secretaries, regulatory matters affecting councils and council home associations, the service program, membership and council development goals, a new insurance offering for the wives of new members, the publication of a centennial yearbook, vocations, tuition tax credits, family life and public relations.

On the evening before the sessions commenced the board of directors and the state deputies hosted a reception for members of Congress in honor of the apostolic delegate. The reception was held in the garden of the apostolic delegation and members of Congress broke away from their duties to pay tribute to Archbishop Laghi and to greet the Knights.

During the first day of the state deputy sessions the entire Knights of Columbus contingent, including members, their wives and families, was invited to a special White House briefing. This took place in a small theater in the White House Executive Offices and included a presentation of current initiatives in education by President Ronald Reagan's administration, particularly his effort to secure tuition-tax-credit legislation to assist parents with children in private schools. Other topics concerned pornography, the situation in Central America and the administration's efforts to secure a constitutional amendment to protect the right to life.

President Reagan came to the executive office to speak to the group on the right to life. He expressed his gratitude to the Knights for their many fraternal and patriotic projects. Then he voiced regrets over the most recent Supreme Court 6-3 decision, which

enshrined even more firmly a woman's absolute right to destroy her unborn infant through abortion. He expressed sorrow at the court decision striking down a law which would have involved the parents of a 15-year-old girl contemplating abortion. He described the decision as symptomatic of a government syndrome to interfere in the family and usurp the role of father and mother.

President Reagan also expressed confidence that the battle to protect human life eventually would be won. He added that the Constitution plainly protects human life and we must presume that the unborn infant is a human life until science can prove the opposite.

When the supreme knight stressed during the regular meeting the leadership responsibility of state deputies he pointed out that this must be exercised with the greatest care when they select the team to carry on their programs. The team includes the district deputies, the directors of the various committees and particularly the state chaplain, Dechant said. He warned that the chairmen and district deputies usually make or break an effective administration.

The supreme knight also urged the state deputies to confer with the ordinaries and request them to appoint the state chaplain. He pointed out that the chaplain's role is spiritual as well as motivational. He added that the spiritual ministry falls within the jurisdiction of the ordinary.

Dechant also counseled the state deputies to carry on extensive consultation, particularly with knowledgeable past state deputies, before finalizing their selection of the various directors and district deputies.

The supreme knight announced that the theme for the new fraternal year is "Family: The Soul of Society." He said this also would be the theme of the August Supreme Council convention in Columbus, Ohio. He likewise related that the long-planned training seminars for state deputies are scheduled to begin in November.

Dechant also sketched the details of a new attractive insurance plan

for the wives of new members. It parallels a plan for new members initiated for the centennial.

The annual premium on the policy is pegged at \$50. The amount of insurance it guarantees is based on the applicant's age. At age 18 it purchases \$8,156, a sum that remains fixed throughout tenure of the policy. At age 30 it purchases \$5,355; at 40, \$3,604; at 50, \$2,312; at 60, \$1,415; and at 65, the highest eligible age, \$1,095.

Dechant explained that the application form is exceedingly simple and is part of the new member's application form.

Supreme Advocate W. Patrick Donlin reminded that all state and subordinate councils and assemblies in the United States are exempt from federal income tax under the Internal Revenue Code, section 501 (c) (8). However section 6033 of the code requires tax-exempt organizations to file an annual return listing income and disbursements, he added. This information must be reported on IRS form 990 and must be filed by the 15th day of the fifth month following the close of the council's annual accounting period. He explained that if the council's accounting period ends Dec. 31, the filing is due by May 15. If the accounting period ends on June 30, it is due by Nov. 15. He added that the law imposes a penalty of \$10 a day for late filing to a maximum of \$5,000.

Harvey Bacque, director of the Service Department, reported that steps are being taken to implement the board of directors' plan for a cultural exchange of students between the ages of 14 and 16 in the United States, Canada and Mexico. Initially the program will include four students from the U.S., three from Canada and three from Mexico. Bacque estimated that the selection process will begin in November, with the final choice of the 10 students and the 10 host families being announced in April of next year. The hosting program actually will comprise four weeks in July of next year. Only the Knights' immediate family members are eligible to participate. Columbian Squires are eligible to be considered as students in the exchange program.



**ABOVE:** An impressive contingent from the Fourth Degree stood on guard as the worshipers entered and left the shrine.

**RIGHT:** Archbishop Laghi gestures during his conversation with William P. Clark, assistant to the president for national security affairs, while Mrs. Clark and Supreme Knight Virgil C. Dechant listen.



Ronald J. Tracz, assistant director of the Service Department, reported that Columbian Squires throughout the world have completed their \$25,000 drive for construction of an easy-access facility at St. Mary's Church in New Haven, Conn., the birthplace and international shrine of the order. Current plans envision construction of an elevator to help the handicapped and elderly overcome the problem of the many steps leading into St. Mary's Church.

Supreme Treasurer William J. Van Tassel, who served as chairman of the order's centennial committee,

reported that a 192-page centennial yearbook soon will be ready for publication. It is divided into 16 sections and includes about 475 photos. The sale price is expected to be \$10.

The membership goal for the new fraternal year has been set at 138,653 new members. The new council goal was set at 378, a five

percent increase over the present total. To secure the more than 138,000 new members it was estimated that 45,318 first degrees should be exemplified, 5,889 second degrees and 2,311 third degrees. Exemplification of these degrees will continue to be carried on in honor of Supreme Knight Dechant, Bacque related.

Tracz noted that family continuity will receive stress in the new membership program. Consequently special incentive awards will be provided to fathers who sponsor their sons, sons-in-law and grandsons as new members.

### **BOARD AGREES TO FUND CATHOLIC DATA BANK**

WASHINGTON, D.C. — The board of directors agreed to fund a Catholic data bank in Canada, known as TEL-ECC, at a cost of \$45,000 the first year and \$50,000 the second year. It was stressed that the data bank will store vital Catholic information and make it available to a broad group of users, particularly church agencies.

Meeting here in connection with the annual gathering of the state deputies, the board also authorized the Executive and Finance Committee to make a 10-year loan of \$300,000 to the Pontifical University of Mexico. The loan has been requested by Ernesto Cardinal Corripio Ahumada of Mexico City and Archbishop Sergio Obeso Rivera of Jalapa, president of the Mexican Conference of Bishops.

Supreme Knight Dechant related that in conversations with William Cardinal Baum, prefect of the Sacred Congregation for Catholic Education, the prelate stressed the critical importance of the Pontifical University in Mexico for the well-being of the Church throughout Latin America. The university, which had been suppressed by a Mexican anti-clerical regime many decades ago, never lost its pontifical charter. It was revived by Cardinal Corripio in 1982 as the Mexican Theological Faculty. It has a student body of about 100 this year, which is expected to increase to 300 next year.

The board also decided to recommend the establishment of a \$100,000 Our Lady of Guadalupe Fund to assist the Mexican Pontifical College in Rome in its work of educating priests in the center of Christianity. The recommendation will be presented in the form of a resolution to the 101st Supreme Council meeting in Columbus, Ohio. The earnings on the fund will be given to the college authorities to be used as they see fit for the better education of priests.

The board likewise responded to a request from Bishop Paul J. Cordes, vice-president of the Pontifical Council for the Laity, and decided to help fund an international youth center in Rome. Funds for the youth center will come from the order's general account, the board decided. But they will be administered through the office for the order's Roman playgrounds.

Supreme Knight Dechant reported to the board that he had presented to the Holy See, on the order's behalf, new teleprompter equipment, manufactured by the Telescript corporation, which will enable Pope John Paul II to face his audience directly as he reads his many prepared manuscripts in a variety of languages. Dechant made the presentation while in Rome to participate in the first meeting of the newly established Pontifical Council for the Family, of which he and Mrs. Dechant are members.

The supreme knight explained that the system is used effectively by President Ronald Reagan and consists of two large glass screens that are totally transparent from the audience side, but carry the imprint of large type from the speaker's side. Use of the two screens permits the speaker to move his eyes back and forth across the audience while reading the prepared text.

A report on the order's insurance program showed that the total insurance in force as of June 1 was \$7,879,031,531.82, an increase of \$325,739,000 for the first five months of 1983. Based on performance so far this year it is expected that the total insurance in force will surpass the \$8 billion mark by the time of the annual Supreme Council meeting in August.

The order's insurance manpower in the field stood at 1,020 as of June 1. This included 123 general agents, 852 field agents, 34 district agents, 4 regional directors, 3 special agents and 4 field training instructors.

A membership report showed that total membership as of June 1 was 1,386,524, comprising 927,467 associate members and 459,057 insurance members. The figures

revealed a loss of 1,015 associate members since the beginning of the fraternal year last July and a gain of 13,371 insurance members. The overall gain in the past 12 months was 15,054. The highest gain this fraternal year has been scored by the Philippines with a net addition of 4,837. Texas was second with 2,333; Illinois third with 2,269; and Michigan fourth with 2,051. Only four jurisdictions showed losses during the fraternal year.

In his final report to the board, just hours before his sudden death, Supreme Master Daniel L. McCormick related that as of May 31 the Fourth Degree had reached an all-time high of 199,992 members.

A report on the Squires revealed a total membership of 21,541, an increase of 3,265 during the fraternal year. The total number of circles stood at 1,117, a net gain of 75 since the beginning of the fraternal year.

The student-loan report revealed that \$55,255,691 had been disbursed through 41,021 loans since the program was initiated in 1971. Currently 29,397 loans are outstanding for a total of \$34,987,220.66.

The board voted the traditional assessment of 40 cents per member as of Oct. 1, 1983, to support the Catholic Advertising Program.

### **DECHANT, OTHER LEADERS MEET WITH REAGAN ON PORN**

WASHINGTON, D.C. — Supreme Knight Virgil C. Dechant and a group of concerned leaders met with President Ronald Reagan to discuss more aggressive enforcement of federal anti-obscenity laws and appointment of a federal coordinator for this effort.

Before the president joined them in the Cabinet Room, the group met for an hour with the heads of the four law-enforcement agencies involved in prosecuting obscenity offenders.

Others present at the meeting were Rev. Dr. Miltiades Efthmiou, director of the department of Church and Society of the Greek Orthodox Church of North and South America; Dr. Ronald S.

Godwin, vice president of Moral Majority Inc.; Father Morton A. Hill, S.J., national president of Morality in Media; John Cardinal Krol, archbishop of Philadelphia; Dr. Richard P. Lindsay, director of Special Affairs for the Church of Jesus of the Latter Day Saints (Mormon); Edward T. McAteer, president of the Religious Roundtable; Miss Mary Murray, past national regent of the Catholic Daughters of the Americas; Howard Phillips, national director of the Conservative Caucus; Dr. Adrian Rogers, past president of the Southern Baptist Convention; Bruce A. Taylor, vice president and general counsel of Citizens for Decency through Law; Rev. Donald Wildmon, director of the National Federation for Decency. Also Paul J. McGeady, general counsel, and Evelyn Dukovic, director of public information, both of Morality in Media.

President Reagan was receptive to the pleas of the group voiced by Father Hill, who said: "We need to establish specific, identifiable goals to combat pornography. We have identified the worst hazardous waste sites in America. We have to do the same with the worst sources of pornography."

The president noted, "We must get the most from the laws on the books."

Reagan said he had asked the postal and customs services to "intensify" their efforts and made reference to a memorandum of the U.S. attorney general to all U.S. attorneys, directing them to enforce obscenity laws vigorously.

The president observed that "this vicious sexual industry is polluting the minds and the spirit of

**TOP: Dechant thanks President Ronald Reagan for the briefing given to the Knights by the chief executive and members of his staff.**

**RIGHT: The supreme knight congratulates Bishop Walter J. Curtis of Bridgeport at a dinner commemorating the prelate's 70th birthday. Proceeds from the dinner went to the Pope John Paul II Center for Health Care in Danbury, Conn.**



America's children." He declared: "We can't make America great again without remembering that America was great because America was good; and that when we cease being good, we cease to be great.

"We are a Judeo-Christian nation, bound by deeply held beliefs and values. . . . We're trying hard to strengthen those values which never failed America. For centuries man has been guided out on the trackless oceans by the stars; and I sometimes think that our stars that have guided us for centuries have been traditions and values, that through time have proven their worth. We abandon them at our own peril. Many of those traditional values are being abandoned and challenged and cast aside."

The major recommendation for presidential action was appointment of a coordinator to pull together the efforts of all government agencies — a "person who would bring a fresh, new and committed approach to the matter of vigorous enforcement of the federal obscenity laws."

After the meeting Cardinal Krol commented: "We all leave very much encouraged that there will be an effort to move after this \$6 billion industry . . . which is having a bad effect on future generations."

Supreme Knight Dechant said: "I got the impression there was a real commitment on the part of the administration. I don't think we were given lip service. I think the president and his team mean business."

### **CROWN 26 CHAMPS IN FREE THROW CONTEST**

**NEW HAVEN, Conn.** — Eighteen boys and eight girls from 16 jurisdictions have been named champions of the 1982-83 basketball free-throw competition. They were drawn from a field of 424 state champions.

Two had perfect scores of 25/25, seven had 24/25, one had 23/25 and 16 scored 22/25.

Erin Maher, representing Bettendorf (Iowa) Council No. 4403 shot 22/25 to capture the championship for the 11-year-old girls. Luann Walker, entry of St. Mary's Mission Council No. 8083 in Savannah, Tenn., shot 23/25 to

take the 12-year-old girls' crown. In the 13-year-old girls' contest Kathleen Staten shot 22/25 to bring home the crown for Holy Name of Mary Council No. 4730 in Croton-on-Hudson, N.Y.

A five-way tie developed in the 14-year-old girls' division, with each finalist shooting 22/25. Winners were Karen Struckhoff of Angelus (Kan.) Council No. 2773, Kathy Kennedy of Cherokee (Iowa) Council No. 1722, Susan Paterson of Salem (Ohio) Council No. 1818, Jeanna Plunkett of Shawnee (Okla.) Council No. 1018 and Tonya Tally of St. Mary's Council No. 6601 in Voroqua, Wis.

Harold Montoya, shooting for Espanola Valley Council No. 3314 in Espanola, N.M., scored 24/25 to win the 11-year-old boys' championship and the distinction of being the only single winner in the boys' division.

Nine twelve-year-olds shot 22/25 to share the championship. They were Jeff Chaulk of Marysville (Kan.) Council No. 1777, Bobby Frick of St. Jude Council No. 1043 in Elkhart, Ind., Greg Schaffer of Father Loosbrook Council No. 8269 in Moquoketa, Iowa, Ron Klote of Pope Pius XII Council No.

4962 in Raytown, Mo., Craig Woods of Father William R. Bourbeau Council No. 5718 in Star Lake, N.Y., Brian Reiten of Father Peter McGeough Council No. 5785 in Courtenay, N.D.; Eric Miller of Pendleton (Ore.) Council No. 1673, Kevin Smith of Orange (Texas) Council No. 1680 and Kevin Powers of Columbus (Wis.) Council No. 1609.

Perfect scores of 25/25 were shot by Xan Bacon of Canandaigua (N.Y.) Council No. 1445 and David Midlick of Pope John Paul I Council No. 7170 in Bartlett, Tenn., to share the 13-year-old title.

In the 14-year-old boys' division six competitors scored 24/25 to share the championship. They were Keith Briggler of Father Dellert Council No. 4143 in Conway, Ark.,

**After a long life that included service in World War I Arthur Pieri finally joined the Order at age 92. He took his First Degree in Bishop Hunt Council 5214 in Kearns, Utah. Pieri is shown accepting his certificate from Chancellor Ron Weyer, Grand Knight Walker Phelps and Financial Secretary Adonaiso Martinez.**



**TOP: The supreme knight makes a persuasive point during the state deputies' meeting.**

**BELOW: The state deputies and their wives enjoy a touch of humor.**

Craig Droege of Jerseyville (Ill.) Council No. 1692, Steve Genkinger of Washington (Iowa) Council No. 2008, Mike Roland of Scobey (Mont.) Council No. 4272, John Schantz of Immaculate Conception Council No 5628 in Toledo, Ohio, and Mike Henjum of Father O'Donovan Council No. 3636 in Redmond, Ore.

Trophies for the 26 winners have been forwarded to the state deputies for presentation to the winners.

This year's competition involved 93,168 participants from 1,575 councils in 53 jurisdictions.

**GRANTS TOTAL \$41,900 FOR VOCATIONS, COLLEGES**

**RED DEER, Alta.** — A total of \$41,900 was distributed in grants for education of candidates for the priesthood and students at colleges and universities by the Alberta State Council.

Three programs for religious education shared \$18,000, including a \$10,000 grant to the Newman Theological College and St. Joseph's Seminary in Edmonton.

The Alberta Knights made a \$5,900 grant for a religious study program now in its third year at Lethbridge University. A \$2,000 grant will purchase "informative and inspiring material" on the Catholic Church for the Red Deer College library.

The Calgary Chapter was given a \$5,000 grant to administer a scholarship in memory of Basilian Father Fred Cahill, who was active in education and youth work.

The annual fund-raising campaign, "Pennies for Heaven," brought in \$9,200 from which six \$1,000 scholarships will be provided to seminaries for the Alberta and Northwest Territories dioceses.



The Knights also provided a \$5,000 grant for SERENA, an organization which promotes natural family planning.

**COOK BOOK SALE AIDS GERIATRIC UNIT**  
EDMONTON, Alta. — A cookbook

prepared by St. Joseph Assembly and containing favorite recipes of members and friends has been sold throughout the province.

Proceeds of the sale allowed for presentation of \$10,000 to the department of geriatric care at Edmonton General Hospital.

**MAURICE PERRON NAMED HOLY SEPULCHRE KNIGHT**  
**VALLEYFIELD, Que.** — Judge Maurice Perron, supreme director, has been named a Knight of the Holy Sepulchre of Jerusalem, according to an announcement by J. Albert Bissonette, lieutenant of the Order of the Holy Sepulchre for Canada.

**FOR THESE WE PRAY**

**DANIEL L. McCORMICK, 69,** longtime supreme treasurer and supreme master of the Fourth Degree for the Knights of Columbus, died suddenly in Washington, D.C., on June 20 while preparing to take a plane after taking part in the annual meeting of the state deputies.

The funeral Mass was held in Our Lady of Sorrows Church in South Orange, N.J., on June 24.

In a eulogy Supreme Knight Virgil C. Dechant paid tribute to McCormick as a loyal son of the Church and a loyal son of the order. He added that all who knew him were "diminished by his passing, but enriched by his legacy."

A native of Newark, N.J., and a graduate of Seton Hall University, McCormick had served on the supreme board of directors of the Knights of Columbus since 1964, as supreme treasurer since 1965 and as supreme master of the Fourth Degree since 1970. In 1960 Seton Hall named McCormick the



**Daniel L. McCormick**

recipient of its Archbishop Walsh Humanitarian Award.

In 1969 McCormick was elected president of the National Council of Catholic Men, after having served as vice president and being a member of its executive committee since 1963. He was awarded the association's St. Thomas More Award in 1965.

Pope Pius XII designated McCormick a Knight of St. Gregory in July 1958 for his outstanding contributions to the Church.

**ERNEST I. KING,** past state deputy of North Carolina, died at Wilmington, N.C., on July 5 at the age of 82. A past grand knight of Wilmington Council No. 1074, he served as state deputy 1975-77.

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**HOWARD E. MURPHY**  
 Supreme Secretary





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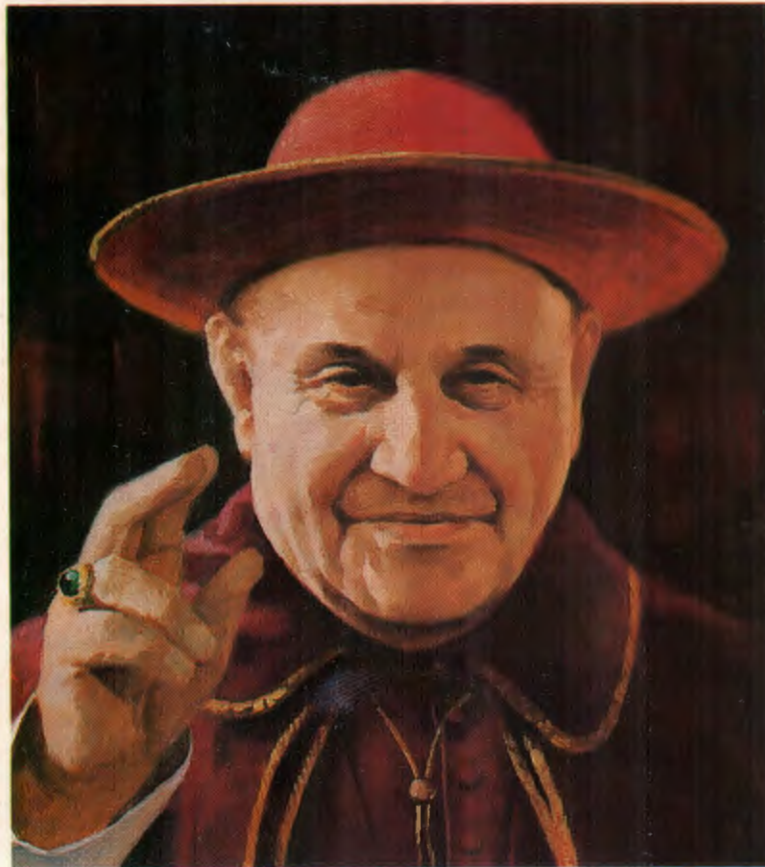
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(1958 — 1963)

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## Abortion and the Conscience of the Nation

Ronald Reagan

**T**HE 10TH ANNIVERSARY of the Supreme Court decision in *Roe v. Wade* is a good time for us to pause and reflect. Our nationwide policy of abortion-on-demand through all nine months of pregnancy was neither voted for by our people nor enacted by our legislators—not a single state had such unrestricted abortion before the Supreme Court decreed it to be national policy in 1973. But the consequences of this judicial decision are now obvious: since 1973, more than 15 million unborn children have had their lives snuffed out by legalized abortions. That is over ten times the number of Americans lost in all our nation's wars.

Make no mistake, abortion-on-demand is not a right granted by the Constitution. No serious scholar, including one disposed to agree with the Court's result, has argued that the framers of the Constitution intended to create such a right. Shortly after the *Roe v. Wade* decision, Professor John Hart Ely, now Dean of Stanford Law School, wrote that the opinion "is not constitutional law and gives almost no sense of an obligation to try to be." Nowhere do the plain words of the Constitution even hint at a "right" so sweeping as to permit abortion up to the time the child is ready to be born. Yet that is what the Court ruled.

As an act of "raw judicial power" (to use Justice White's biting phrase), the decision by the seven-man majority in *Roe v. Wade* has so far been made to stick. But the Court's decision has by no means settled the debate. Instead, *Roe v. Wade* has become a continuing prod to the conscience of the nation.

Abortion concerns not just the unborn child, it concerns every one of us. The English poet, John Donne, wrote: ". . . any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

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Ronald Reagan is the fortieth president of the United States.

RONALD REAGAN

We cannot diminish the value of one category of human life—the unborn—without diminishing the value of all human life. We saw tragic proof of this truism last year when the Indiana courts allowed the starvation death of “Baby Doe” in Bloomington because the child had Down’s Syndrome.

Many of our fellow citizens grieve over the loss of life that has followed *Roe v. Wade*. Margaret Heckler, soon after being nominated to head the largest department of our government, Health and Human Services, told an audience that she believed abortion to be the greatest moral crisis facing our country today. And the revered Mother Teresa, who works in the streets of Calcutta ministering to dying people in her world-famous mission of mercy, has said that “the greatest misery of our time is the generalized abortion of children.”

Over the first two years of my Administration I have closely followed and assisted efforts in Congress to reverse the tide of abortion—efforts of Congressmen, Senators and citizens responding to an urgent moral crisis. Regrettably, I have also seen the massive efforts of those who, under the banner of “freedom of choice,” have so far blocked every effort to reverse nationwide abortion-on-demand.

Despite the formidable obstacles before us, we must not lose heart. This is not the first time our country has been divided by a Supreme Court decision that denied the value of certain human lives. The *Dred Scott* decision of 1857 was not overturned in a day, or a year, or even a decade. At first, only a minority of Americans recognized and deplored the moral crisis brought about by denying the full humanity of our black brothers and sisters; but that minority persisted in their vision and finally prevailed. They did it by appealing to the hearts and minds of their countrymen, to the truth of human dignity under God. From their example, we know that respect for the sacred value of human life is too deeply engrained in the hearts of our people to remain forever suppressed. But the great majority of the American people have not yet made their voices heard, and we cannot expect them to—any more than the public voice arose against slavery—*until* the issue is clearly framed and presented.

What, then, is the real issue? I have often said that when we talk

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about abortion, we are talking about two lives—the life of the mother and the life of the unborn child. Why else do we call a pregnant woman a mother? I have also said that anyone who doesn't feel sure whether we are talking about a second human life should clearly give life the benefit of the doubt. If you don't know whether a body is alive or dead, you would never bury it. I think this consideration itself should be enough for all of us to insist on protecting the unborn.

The case against abortion does not rest here, however, for medical practice confirms at every step the correctness of these moral sensibilities. Modern medicine treats the unborn child as a patient. Medical pioneers have made great breakthroughs in treating the unborn—for genetic problems, vitamin deficiencies, irregular heart rhythms, and other medical conditions. Who can forget George Will's moving account of the little boy who underwent brain surgery six times during the nine weeks before he was born? Who is the *patient* if not that tiny unborn human being who can feel pain when he or she is approached by doctors who come to kill rather than to cure?

The real question today is not when human life begins, but, *What is the value of human life?* The abortionist who reassembles the arms and legs of a tiny baby to make sure all its parts have been torn from its mother's body can hardly doubt whether it is a human being. The real question for him and for all of us is whether that tiny human life has a God-given right to be protected by the law—the same right we have.

What more dramatic confirmation could we have of the real issue than the Baby Doe case in Bloomington, Indiana? The death of that tiny infant tore at the hearts of all Americans because the child was undeniably a live human being—one lying helpless before the eyes of the doctors and the eyes of the nation. The real issue for the courts was *not* whether Baby Doe was a human being. The real issue was whether to protect the life of a human being who had Down's Syndrome, who would probably be mentally handicapped, but who needed a routine surgical procedure to unblock his esophagus and allow him to eat. A doctor testified to the presiding judge that, even with his physical problems corrected, Baby Doe would have a "non-existent" possibility for "a minimally

adequate quality of life”—in other words, that retardation was the equivalent of a crime deserving the death penalty. The judge let Baby Doe starve and die, and the Indiana Supreme Court sanctioned his decision.

Federal law does not allow federally-assisted hospitals to decide that Down's Syndrome infants are not worth treating, much less to decide to starve them to death. Accordingly, I have directed the Departments of Justice and HHS to apply civil rights regulations to protect handicapped newborns. All hospitals receiving federal funds must post notices which will clearly state that failure to feed handicapped babies is prohibited by federal law. The basic issue is whether to value and protect the lives of the handicapped, whether to recognize the sanctity of human life. This is the same basic issue that underlies the question of abortion.

The 1981 Senate hearings on the beginning of human life brought out the basic issue more clearly than ever before. The many medical and scientific witnesses who testified disagreed on many things, but not on the *scientific* evidence that the unborn child is alive, is a distinct individual, or is a member of the human species. They did disagree over the *value* question, whether to give value to a human life at its early and most vulnerable stages of existence.

Regrettably, we live at a time when some persons do *not* value all human life. They want to pick and choose which individuals have value. Some have said that only those individuals with “consciousness of self” are human beings. One such writer has followed this deadly logic and concluded that “shocking as it may seem, a newly born infant is not a human being.”

A Nobel Prize winning scientist has suggested that if a handicapped child “were not declared fully human until three days after birth, then all parents could be allowed the choice.” In other words, “quality control” to see if newly born human beings are up to snuff.

Obviously, some influential people want to deny that every human life has intrinsic, sacred worth. They insist that a member of the human race must have certain qualities before they accord him or her status as a “human being.”

Events have borne out the editorial in a California medical jour-

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nal which explained three years before *Roe v. Wade* that the social acceptance of abortion is a “defiance of the long-held Western ethic of intrinsic and equal value for every human life regardless of its stage, condition, or status.”

Every legislator, every doctor, and every citizen needs to recognize that the real issue is whether to affirm and protect the sanctity of all human life, or to embrace a social ethic where some human lives are valued and others are not. As a nation, we must choose between the sanctity of life ethic and the “quality of life” ethic.

I have no trouble identifying the answer our nation has always given to this basic question, and the answer that I hope and pray it will give in the future. America was founded by men and women who shared a vision of the value of each and every individual. They stated this vision clearly from the very start in the Declaration of Independence, using words that every schoolboy and schoolgirl can recite:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.

We fought a terrible war to guarantee that one category of mankind—black people in America—could not be denied the inalienable rights with which their Creator endowed them. The great champion of the sanctity of all human life in that day, Abraham Lincoln, gave us his assessment of the Declaration’s purpose. Speaking of the framers of that noble document, he said:

This was their majestic interpretation of the economy of the Universe. This was their lofty, and wise, and noble understanding of the justice of the Creator to His creatures. Yes, gentlemen, to all His creatures, to the whole great family of man. In their enlightened belief, nothing stamped with the divine image and likeness was sent into the world to be trodden on . . . They grasped not only the whole race of man then living, but they reached forward and seized upon the farthest posterity. They erected a beacon to guide their children and their children’s children, and the countless myriads who should inhabit the earth in other ages.

He warned also of the danger we would face if we closed our eyes to the value of life in any category of human beings:

I should like to know if taking this old Declaration of Independence, which declares that all men are equal upon principle and making exceptions to it where will it stop. If one man says it does not mean a Negro, why not another say it does not mean some other man?

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When Congressman John A. Bingham of Ohio drafted the Fourteenth Amendment to guarantee the rights of life, liberty, and property to all human beings, he explained that *all* are "entitled to the protection of American law, because its divine spirit of equality declares that all men are created equal." He said the rights guaranteed by the amendment would therefore apply to "any human being." Justice William Brennan, writing in another case decided only the year before *Roe v. Wade*, referred to our society as one that "strongly affirms the sanctity of life."

Another William Brennan—not the Justice—has reminded us of the terrible consequences that can follow when a nation rejects the sanctity of life ethic:

The cultural environment for a human holocaust is present whenever any society can be misled into defining individuals as less than human and therefore devoid of value and respect.

As a nation today, we have *not* rejected the sanctity of human life. The American people have not had an opportunity to express their view on the sanctity of human life in the unborn. I am convinced that Americans do not want to play God with the value of human life. It is not for us to decide who is worthy to live and who is not. Even the Supreme Court's opinion in *Roe v. Wade* did not explicitly reject the traditional American idea of intrinsic worth and value in all human life; it simply dodged this issue.

The Congress has before it several measures that would enable our people to reaffirm the sanctity of human life, even the smallest and the youngest and the most defenseless. The Human Life Bill expressly recognizes the unborn as human beings and accordingly protects them as persons under our Constitution. This bill, first introduced by Senator Jesse Helms, provided the vehicle for the Senate hearings in 1981 which contributed so much to our understanding of the real issue of abortion.

The Respect Human Life Act, just introduced in the 98th Congress, states in its first section that the policy of the United States is "to protect innocent life, both before and after birth." This bill, sponsored by Congressman Henry Hyde and Senator Roger Jepsen, prohibits the federal government from performing abortions or assisting those who do so, except to save the life of the mother. It also addresses the pressing issue of infanticide which, as



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we have seen, flows inevitably from permissive abortion as another step in the denial of the inviolability of innocent human life.

I have endorsed each of these measures, as well as the more difficult route of constitutional amendment, and I will give these initiatives my full support. Each of them, in different ways, attempts to reverse the tragic policy of abortion-on-demand imposed by the Supreme Court ten years ago. Each of them is a decisive way to affirm the sanctity of human life.

We must all educate ourselves to the reality of the horrors taking place. Doctors today know that unborn children can feel a touch within the womb and that they respond to pain. But how many Americans are aware that abortion techniques are allowed today, in all 50 states, that burn the skin of a baby with a salt solution, in an agonizing death that can last for hours?

Another example: two years ago, the *Philadelphia Inquirer* ran a Sunday special supplement on "The Dreaded Complication." The "dreaded complication" referred to in the article—the complication feared by doctors who perform abortions—is the *survival* of the child despite all the painful attacks during the abortion procedure. Some unborn children *do* survive the late-term abortions the Supreme Court has made legal. Is there any question that these victims of abortion deserve our attention and protection? Is there any question that those who *don't* survive were living human beings before they were killed?

Late-term abortions, especially when the baby survives, but is then killed by starvation, neglect, or suffocation, show once again the link between abortion and infanticide. The time to stop both is now. As my Administration acts to stop infanticide, we will be fully aware of the real issue that underlies the death of babies before and soon after birth.

Our society has, fortunately, become sensitive to the rights and special needs of the handicapped, but I am shocked that physical or mental handicaps of newborns are still used to justify their extinction. This Administration has a Surgeon General, Dr. C. Everett Koop, who has done perhaps more than any other American for handicapped children, by pioneering surgical techniques to help them, by speaking out on the value of their lives, and by working with them in the context of loving families. You will not

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find his former patients advocating the so-called "quality-of-life" ethic.

I know that when the true issue of infanticide is placed before the American people, with all the facts openly aired, we will have no trouble deciding that a mentally or physically handicapped baby has the same intrinsic worth and right to life as the rest of us. As the New Jersey Supreme Court said two decades ago, in a decision upholding the sanctity of human life, "a child need not be perfect to have a worthwhile life."

Whether we are talking about pain suffered by unborn children, or about late-term abortions, or about infanticide, we inevitably focus on the humanity of the unborn child. Each of these issues is a potential rallying point for the sanctity of life ethic. Once we as a nation rally around any one of these issues to affirm the sanctity of life, we will see the importance of affirming this principle across the board.

Malcolm Muggeridge, the English writer, goes right to the heart of the matter: "Either life is always and in all circumstances sacred, or intrinsically of no account; it is inconceivable that it should be in some cases the one, and in some the other." The sanctity of innocent human life is a principle that Congress should proclaim at every opportunity.

It is possible that the Supreme Court itself may overturn its abortion rulings. We need only recall that in *Brown v. Board of Education* the court reversed its own earlier "separate-but-equal" decision. I believe if the Supreme Court took another look at *Roe v. Wade*, and considered the real issue between the sanctity of life ethic and the quality of life ethic, it would change its mind once again.

As we continue to work to overturn *Roe v. Wade*, we must also continue to lay the groundwork for a society in which abortion is not the accepted answer to unwanted pregnancy. Pro-life people have already taken heroic steps, often at great personal sacrifice, to provide for unwed mothers. I recently spoke about a young pregnant woman named Victoria, who said, "In this society we save whales, we save timber wolves and bald eagles and Coke bottles. Yet, everyone wanted me to throw away my baby." She has been helped by Sav-a-Life, a group in Dallas, which provides a way for

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unwed mothers to preserve the human life within them when they might otherwise be tempted to resort to abortion. I think also of House of His Creation in Coatesville, Pennsylvania, where a loving couple has taken in almost 200 young women in the past ten years. They have seen, as a fact of life, that the girls are *not* better off having abortions than saving their babies. I am also reminded of the remarkable Rossow family of Ellington, Connecticut, who have opened their hearts and their home to nine handicapped adopted and foster children.

The Adolescent Family Life Program, adopted by Congress at the request of Senator Jeremiah Denton, has opened new opportunities for unwed mothers to give their children life. We should not rest until our entire society echoes the tone of John Powell in the dedication of his book, *Abortion: The Silent Holocaust*, a dedication to every woman carrying an unwanted child: "Please believe that you are not alone. There are many of us that truly love you, who want to stand at your side, and help in any way we can." And we can echo the always-practical woman of faith, Mother Teresa, when she says, "If you don't want the little child, that unborn child, give him to me." We have so many families in America seeking to adopt children that the slogan "every child a wanted child" is now the emptiest of all reasons to tolerate abortion.

I have often said we need to join in prayer to bring protection to the unborn. Prayer and action are needed to uphold the sanctity of human life. I believe it will not be possible to accomplish our work, the work of saving lives, "without being a soul of prayer." The famous British Member of Parliament, William Wilberforce, prayed with his small group of influential friends, the "Clapham Sect," for *decades* to see an end to slavery in the British empire. *Wilberforce* led that struggle in Parliament, unflaggingly, because he believed in the sanctity of human life. He saw the fulfillment of his impossible dream when Parliament outlawed slavery just before his death.

Let his faith and perseverance be our guide. We will never recognize the true value of our own lives until we affirm the value in the life of others, a value of which Malcolm Muggeridge says: ". . . however low it flickers or fiercely burns, it is still a Divine flame

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which no man dare presume to put out, be his motives ever so humane and enlightened.”

Abraham Lincoln recognized that we could not survive as a free land when some men could decide that others were not fit to be free and should therefore be slaves. Likewise, we cannot survive as a free nation when some men decide that others are not fit to live and should be abandoned to abortion or infanticide. My Administration is dedicated to the preservation of America as a free land, and there is no cause more important for preserving that freedom than affirming the transcendent right to life of all human beings, the right without which no other rights have any meaning.