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Quote... Unquote®

Catholics

A public information service of the
Catholic Traditionalist Movement

File

81-7

" You think that you can now boast that you made a new person of me, but I am the same rascal I have always been." -- Pope JOHN PAUL II, talking to doctors and nurses who had treated him after the attempt on his life, before leaving Rome's Gemelli hospital. (6-3-81)

" The next step has to be from the other side." -- Vatican Secretary of State, Agostino Cardinal CASAROLI, commenting on the nomination of Jesuit Dominic TANG YIMING as archbishop of Canton, the first such nomination in Red China since 1955, and the first Vatican recognition of a bishop previously appointed by the Communist government sponsored Chinese Patriotic Catholic Association. -- AP - NEW YORK TIMES. (6-7-81)

" Gone are the days when the Vatican controls the Chinese church. Guided by the Holy Ghost, we will run the church better along the road of independence." -- From the joint statement of the Chinese Patriotic Catholic Association, the Chinese Catholic College of Bishops, and the National Administrative Commission of the Chinese Catholic Church, rejecting Pope JOHN PAUL II's June 6 "reconciliation" attempt to designate an archbishop for Canton. -- AP. (6-11-81)

" They are rock 'n' roll kids from the neighborhood and they are good musicians." -- Berwyn, Illinois "Polka Queen" Vlasta KRSEK, describing the band with which she composed her "John Paul II Polka," which brought her "thanks and prayers" from the Pope. (6-12-81)

" Rock 'n' Roll stars stand for what's ungodly. The singers are wrong, the methods are wrong, and the music is wrong." -- Rev. Don SESSONS, pastor of Parkdale Baptist Church of Gastonia, North Carolina, presiding over a "burning ceremony" during which students of Temple Christian School set fire to a pile of rock 'n' roll recordings along with a copy of THE LIVING BIBLE, written in modern day vernacular, which the Baptist pastor described as a "perverted commentary of the King James version." -- RNS. (5-28-81)

" To provide a theological presence." -- Rev. Harold K. BALES, a United Methodist official, describing the purpose of the exhibit hall Protestants and Establishment Catholics have planned for the World's Fair scheduled to be held at Knoxville, Tennessee, between May 1 and Oct. 31, 1982. -- THE DENVER POST. (6-12-81)

TO QUOTE IS ONE THING,... TO AGREE IS ANOTHER...

" Some day we must learn the details of this outrage. But we should go forward step by step. Today's issues today, and tomorrow's issues tomorrow. For now we must be patient, but we must not forget it." -- Polish reform leader Lech WALESIA, answering the question " Shall we ever know the truth about Katyn?" (The 40-year-old Katyn massacre of the cream of the Polish army officers corps, which Pope JOHN PAUL II avoided visiting or mentioning during his Polish visit, has been listed by the Soviets as a Nazi Germany atrocity, while independent evidence puts the blame on Russian troops.) (6-16-81)

" Henry VIII will turn over in his grave." -- CHICAGO TRIBUNE columnist Maggie DALY, commenting on the planned participation of England's Basil Cardinal HUME, with the Protestant "archbishop" of Canterbury, in the wedding ceremony of PRINCE CHARLES and LADY DIANA. (6-15-81)

" The 10 most free nations in regard to religious freedom are the Scandinavian Countries (Denmark, Sweden and Norway) in first place, followed by Switzerland, the United Kingdom (excluding Northern Ireland), the United States and Canada, France and the Benelux Nations (Belgium, the Netherlands and Luxemburg), West Germany, Japan, Austria, Italy, and Mexico.

The list of the most oppressive nations in regard to religious freedom is topped by Albania and North Korea, followed by Saudi Arabia, Afghanistan, Red China, the Soviet Union, Czechoslovakia, Iran, South Korea and South Africa." -- Conclusion of A.D. magazine, the joint publication of the United Church of Christ and the United Presbyterian Church in the USA, whose editors spent eight months investigating religious freedom around the world. -- UPI - THE DENVER POST. (4-17-81)

" There is no escaping the fact that religion itself is often a factor in the repression of religion. -- Saudi Arabia, Egypt and Pakistan all make clear that they are nations of Muslims, and that all other inhabitants are guests. Israel sees itself as a Jewish homeland, and reserves the right of election to top offices to Jews." -- From the above A.D. study. (4-17-81)

" I find it difficult to understand how nations like the United Kingdom and the Netherlands made it to the list of the most religiously free nations, when the very constitution of those countries removes members of their own royalty from the line of succession to the throne, would they dare marrying a Roman Catholic." -- Father Gommar A. DE PAUW, leader of the CATHOLIC TRADITIONALIST MOVEMENT, commenting on the above listed study on religious freedom around the world. (6-18-81)

" For advancing the cause of women in the Church." -- Jusification for granting the 1981 U.S. Catholic Award to five men -- all American Establishment Catholic Bishops: Archbishop Raymond HUNTHAUSEN of Seattle, Archbishop Rembert WEAKLAND of Milwaukee, Bishop (ret.) Charles BUSWELL of Pueblo, Bishop Michael McAULIFFE of Jefferson City, and Bishop William McMANUS of Fort Wayne. (5-29-81)

" We want to act with utmost ecumenical sensitivity." -- Bishop Bernard F. LAW of Springfield-Cape Girardeau, Mo., the official in charge of processing applications from married Protestant Episcopal clergy to become Establishment Catholic priests while maintaining their marital status and continuing some of their former Protestant liturgy. (5-23-81)

" Apostle to the Gentiles." -- Description of Rabbi Marc H. TANNENBAUM, a director of the American Jewish Committee, in advertisement for a talk by Tannenbaum at Baltimore's St. Mary's Seminary. -- THE CATHOLIC REVIEW. (4-17-81)

" Science is being prostituted to prejudice... Something like this BLAU study will be just the thing to put a veneer of pseudo-science on the prejudice that is already making it difficult for Catholics to get the credit they deserve in the academic world." -- Michael SCHWARTZ, public affairs director of the CATHOLIC LEAGUE FOR RELIGIOUS AND CIVIL RIGHTS, commenting on a recently published "study" by Zena BLAU of the University of Houston, suggesting that children of Catholic mothers are less intelligent than others. -- THE (Baltimore) SUN. (6-13-81)

" Roman Catholic.-- Brooklyn.-- St. James Cathedral.-- Pentecost Sunday: 11:30 a.m. Eucharist.-- The Omega Liturgical Dance Company with Carla DE SOLA." -- Advertisement in THE NEW YORK TIMES. (6-6-81)

" Who before ... ever spoke of FREUD? Who spoke of psychiatrists telling that things are happening within people?" -- Msgr. Marion J. REINHARDT, presiding judge of the marriage tribunal in the Diocese of Brooklyn, explaining why last year 30,000 Catholics in the USA received church annulments of their marriage, freeing them to remarry if they choose, with the dioceses of Brooklyn and Rockville Centre leading the statistics: in 1969 27 annulments, and 782 last year in Brooklyn, while in Rockville Centre the annual number during the same period leaped from 8 to 560.-- NEWSDAY. (6-11-81)

" My mission was to change the Church and even to become Pope." -- Rev. Joe PALLIKATHAYIL, of an activist Communist Indian family, ordained a priest of the Catholic diocese of Kerala, India, subsequently a student at Jesuit St. Louis University, and now married to a former nun of Marillac College, St. Louis, Mo., interviewed on the occasion of his installation as associate pastor of Colonial Presbyterian Church, Kansas City, Mo. -- THE KANSAS CITY TIMES. (6-13-81)

" Leaders of the Society of St. Pius X may be able to provide some information." -- Mrs. Tammy BLANCHON of Louisburg, Kansas, explaining through her lawyer why French Archbishop Marcel LEFEBVRE, among others, was subpoenaed, after she allegedly has not seen her two children, ages 4 and 2, since last August, the day their father, a Lefebvrist, allegedly picked them up for a visit to an uncle in a nursing home. -- AP - THE KANSAS CITY STAR (5-11-81) and THE (Baltimore) SUN (5-16-81)

" It just so happened the janitor in charge wasn't there." -- Fr. David STASZAK, pastor of Chicago's St. Pius church, explaining why a 42-year-old woman was raped in his church while a Bingo game was in progress in the church basement. -- THE CHICAGO TRIBUNE. (5-17-81)

" The last thing I should be doing is smoking." -- Sister Suzanne DUDZIAK of the Sisters of Sion, Toronto, Canada, described as "involved in a behavior modification program to try to stop smoking, ... taking a final drag on her cigarette, ... on the way to a noon-hour dance class." -- THE (Toronto) GAZETTE. (4-18-81)

" Young girls are not becoming nuns these days." -- PHILADELPHIA INQUIRER. (6-13-81)

OLDIES... BUT GOODIES...

" By their fruits you will know them... A good tree cannot bear bad fruit, nor can a bad tree bear good fruit." -- JESUS CHRIST. (Matthew 7, 15-18)

" Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, or be afraid." -- JESUS CHRIST. (John 14, 27)

" Beloved: Cast all your anxiety upon God, because He cares for you... Be steadfast in the faith, knowing that the same suffering befalls your brethren all over the world." -- ST. PETER. (1 Peter 5, 7-9)

" No religion is from God which contradicts our sense of right and wrong." -- John Cardinal NEWMAN. (19th cent.)

" Man may in the observance of any religion whatever find the way of salvation and arrive at eternal salvation." -- Pope ST. PIUS X. (19th cent.)

" When two do not agree about religion, it is nearly always futile to hope for agreement in other things." -- Pope LEO XIII. (19th cent.)

" A civil ruler dabbling in religion is as reprehensible as a clergyman dabbling in politics. Both render themselves odious as well as ridiculous." -- James Cardinal GIBBONS. (19th cent.)

" The books of apostates, heretics, schismatics, and all writers whatsoever defending heresy or schism, or in any way attacking the foundations of religion, are altogether prohibited to Catholics. Moreover the books of non-Catholics 'ex professo' treating of religion are prohibited unless they clearly contain nothing contrary to the Catholic faith." -- Pope LEO XIII. (19th cent.)

" Genuine religious faith is consistent with every profession or occupation. Like liquid poured into a container, it adapts itself to any shape." -- J.P. CAMUS. (17th cent.)

" I exhort you to leave alone the fodder of heresy and keep entirely to healthy spiritual food.... For heretics mingle poison with Jesus Christ, as men might administer a deadly drug in sweet wine... so that without thought or fear of the fatal sweetness an individual drinks his own death." -- ST. IGNATIUS OF ANTIOCH. (2nd cent.)

" It would be good if people would meditate upon three things to be found in themselves.... The three things of which I speak are existence, knowledge, will. For I am, and I know, and I will." -- ST. AUGUSTINE. (5th cent.)

" O God, from Whom all holy desires, all right counsels and all just works do proceed, give unto Thy servants that peace which the world cannot give; that our hearts may be set to obey Thy commandments, and that, unafraid of our enemies, we may spend our days, under Thy protection, in peaceful order. Through Christ, our Lord. Amen. Mary, Queen of Peace, pray for us."

September 3, 1981

I am delighted to send my warm greetings to all those gathered for the one hundred and twenty-fifth anniversary of the Catholic Kolping Society of America.

Through the years your Society has repeatedly demonstrated a deep concern for the welfare of your fellow citizens. By maintaining community centers and by providing scholarships for the needy and programs for senior citizens, you have contributed to the betterment of our nation. Your efforts reflect the best in the American spirit.

Congratulations on reaching this milestone, and you have my best wishes for your success in the future.

Sincerely,

RONALD REAGAN

Sent Special Delivery to:

Miss Julie A. Kessler
National Secretary
Catholic Kolping Society of America
22515 Masonic
St. Clair Shores, MI 48082

RR:Wells:emu

cc: H. von Damm/D.Livingstong/M.Blackwell/CF

EVENT: SEPT. 11 (St. Louis, MO.)

Quote...Unquote®

A public information service of the
Catholic Traditionalist Movement

81-9

" I think we will have a Pope exactly as he was before." -- Dr. Emilio TRESALTI, chief medical officer at Rome's Gemelli Hospital, commenting on Pope JOHN PAUL II's successful second abdominal operation since the assassination attempt of May 13. (8-5-81)

" Three years ago, the great soul of my predecessor, PAUL VI, returned to God. How can we not thank the Lord now for having given him to His Church as a master of faith? PAUL VI confirmed the faith throughout his entire pontificate. I receive this inheritance as his eloquent testimony." -- JOHN PAUL II, during his Sunday message broadcast from Rome's Gemelli Hospital. (8-9-81)

" A Pope has to appear healthy. People cannot think of the Pope as a diseased man." -- JOHN PAUL II, on the eve of his scheduled discharge from the hospital. (8-13-81)

" What do you do with an ex-Pope, especially if he is as strong a man as WOJTYLA?" -- "Vatican official" quoted in TIME magazine, commenting on "speculation in the press that JOHN PAUL II might do the unthinkable and abdicate, rather than limp along as a semi-invalid Pope confining his actions to the minutiae of the Vatican bureaucracy." -- TIME. (8-17-81)

" Stable but serious." -- The way doctors at Rome's Salvator Mundi Hospital described the condition of the Rev. Pedro ARRUIPE, head of the Jesuits, during whose sixteen years in office the ranks of the Jesuits decreased by 9,000, "as numerous priests left -- usually to marry -- and fewer young men entered the society..." -- RNS. (8-7-81)

" To abide by the teachings of JESUS CHRIST, to uphold the independence of the Chinese Catholic Church, and to work actively for the prosperity of the motherland." -- Text of the oath taken by the five new Chinese Catholic bishops consecrated, without Vatican approval, at Peking's Immaculate Conception Cathedral, at a ceremony presided over by Archbishop Francis WANG HSUEH-MING, appointed in 1951 by Pope PIUS XII, but now a leader of the National Association of Patriotic (Communist) Catholics, which does not recognize ties to the Vatican. -- RNS. (7-24-81)

" There is a delicate balance between collaborating with the Communist Party and retaining independence." -- Spokesman for a group of American clergymen, among them the Rev. Donald CAMPION of the Jesuit Conference in Washington, returning from a two-week visit to Red China. -- THE NEW YORK TIMES. (8-13-81)

TO QUOTE IS ONE THING,... TO AGREE IS ANOTHER..

" One should have the courage to state that the International Eucharistic Congress of Lourdes, France, ... was a failure... And in what sick brain originated the idea of pretending to glorify the Eucharist by eliminating the Blessed Sacrament Procession for which Lourdes became famous?... " -- Robert SERROU, in MATCH (Paris). (7-27-81)

" We will have to wait and see until he does something. But I suspect that the Communist Party and the government will be relieved, because he does not seem like someone who will cause them trouble." -- "Western diplomat" in Warsaw, commenting on JOHN PAUL II's appointment of Bishop Jozef GLEMP to succeed the late Cardinal Stefan WYSZYNSKI as Primate of Poland. -- AP in THE DENVER POST. (7-31-81)

" They were singing 'When the Saints Come Marching In' in Polish, and from their jeans, T-shirts, guitars and odd headgear they looked like they might be on their way to a rock concert." -- James M. MARKHAM of THE NEW YORK TIMES, describing a crowd of youths attending the annual pilgrimage to Czestochowa, the most sacred shrine of Polish Catholicism. (8-16-81)

" To abstain in public and in private from the exercise of the priestly ministry, as long as they exercise their public or party functions." -- Part of the agreement reached, with Vatican approval, between four Nicaraguan priests and their bishops, allowing the priests to retain the positions of Cabinet Ministers they accepted with the Marxist Sandinista government after the Soviet and Cuba backed overthrow of the anti-Communist Somoza government two years ago. (7- 18- 81)

" A communique published in San Salvador's morning newspapers said a search of the house of Monsignor Roberto AMILCAR TORRUELA, El Salvador's second-highest-ranking priest, turned up Israeli submachine guns, homemade land mines and Chinese armor-piercing shells, as well as a leftist 'Popular Liberation Forces cell.'" -- NEWSDAY. (8-8-81)

" Don't be fooled by the broad sweep of inner conscience justification and peace as asserted by these people... It is part of their policy and tactics to delude people about their good intentions, when their sole purpose is to have no master, no government, and, really, no God." -- Norristown, Pennsylvania Judge Samuel W. SALUS II, describing the BERRIGAN Brothers, -- one a Jesuit, and the other an excommunicated ex-Josephite priest married to an ex-nun, -- after he sentenced them and the other members of The Plowshares Eight, to three to ten years in prison on burglary convictions. -- DEROIT FREE PRESS. (8-4-81)

" I see a catering to the fears of people and a growing emphasis on law and order and the consequent theme of security... Are we drifting into a state of mind in which we find opposition to communism resulting in acceptance of fascism as an alternative?" -- Bishop Maurice DINGMAN of the Des Moines, Iowa, Roman Catholic diocese, in an article distributed by the National Catholic Rural Life Conference of which he is the immediate past president. -- RNS. (7-29-81)

" President REAGAN's commitment to the neutron bomb sets the wrong course in the role of leadership." -- Bishop Joseph SULLIVAN, head of Brooklyn, New York, Catholic Charities. -- RNS. (8-18-81)

" It is ironic that much of the opposition to the neutron weapons is based on the belief that they are immoral, -- despite their role in deterring war, while making the western democracies safer for individual liberty and moral expression." -- Caspar WEINBERGER, U.S. Secretary of Defense. -- THE WASHINGTON POST-NEWSDAY. (8-12-81)

" The purpose of all evangelizers, whether Protestant or Catholic, is the same..." -- Bishop Joseph DALEY of the "Roman Catholic" diocese of Harrisburg, Pennsylvania, preaching at St. James church in Steelton, Pa., as reported in his diocesan paper THE CATHOLIC WITNESS. (8-9-81)

" The archdiocese knows we're here. As long as we maintain a low profile, they're going to leave us alone." -- "Anonymous spokesperson" for the Philadelphia chapter of "Dignity," the national organization for "Homosexual Catholics," explaining their weekly Mass in downtown Philadelphia's Trinity Memorial Church, presided over by an "anonymous priest" described as "leading a double life, ... by day teaching in a local college, ... on weekends and evenings serving as a 'Dignity' chaplain and spiritual adviser." -- Linda LOYD in THE CHICAGO TRIBUNE. (7-19-81)

" Libel and slander, invasion of privacy, intentionally inflicted emotional distress, and interference with freedom of religion." -- Reasons listed by Carol J. KROENING, 37, for her \$7.5 million suit against the archdiocese of Milwaukee, Wisconsin, after it granted her husband an annulment of their 14-year marriage during which a daughter was born, and which already had ended in divorce. -- MINNEAPOLIS TRIBUNE. (8-8-81)

" Big splash." -- Headline in THE (Baltimore) CATHOLIC REVIEW, describing the first approved Catholic creek baptism in the United States, the one of Hazel TOMBLIN, an adult convert, who was baptized, with the approval of Bishop Joseph HODGES of Wheeling-Charleston, in West Virginia's Wayne County's Twelvepole Creek. (8-7-81)

" I feel I am a priest." -- An anonymous "nun," quoted by Barbara VARRO of the CHICAGO SUN-TIMES in an article describing "alternative liturgy services" during which "a Roman Catholic nun places her hands over a loaf of freshly baked bread, and a goblet of red wine, blesses them, saying, 'Take this and eat in memory of me,' and distributes them to a group of ten women gathered on a Sunday afternoon in an apartment on Chicago's North Side." -- Reproduce in THE DENVER POST. (7-24-81)

" Drum music, dancing and singing are important factors of this Haitian culture." -- Rev. Jean JUSTE, director of Miami's Haitian Refugee Center explaining what the A.P. described as "tropical sound rolling down the Miami streets, the boom of drums and the rhythm of dance of Haitian worshippers, not voodoo but the celebration of masses in Roman Catholic churches." -- (Indian River County) PRESS JOURNAL. (8-16-81)

" One does not have to be a Doctor of Canon Law to know that the validity of my Mass and Sacraments does not depend on the permission or approval from any of today's hierarchy or clergy members living in perjury, heresy, indeed, apostasy." -- Father Gommar A. DE PAUW, commenting on a "Catholic" paper's questioning of the validity of the religious services provided by the CATHOLIC TRADITIONALIST MOVEMENT at its headquarters' Ave Maria Chapel in Westbury, Long Island, New York. (8-6-81)

OLDIES... BUT GOODIES...

" By their fruits you will know them... A good tree cannot bear bad fruit, nor can a bad tree bear good fruit." -- JESUS CHRIST. (Matthew 7, 15-18)

" No man can serve two masters; for either he will hate the one and love the other, or else he will stand by the one and despise the other." -- JESUS CHRIST. (Matthew 6, 24)

" Never trust thy enemy: for as a brass pot his wickedness rusteth... Set him not by thee, neither let him sit on thy right hand, lest he turn into thy place, and seek to take thy seat: and at the last thou acknowledge my words, and be pricked with my sayings." -- Book of ECCLESIASTICUS 12, 10-12.

" For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places." -- ST. PAUL. (Ephesians 6, 12)

" Know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God." -- ST. JAMES. (4, 4)

" He who has understanding, let him calculate the number of the beast (Antichrist), for it is the number of a man; and its number is 666." -- APOCALYPSE 13, 18.

" When you drink the water, remember with thanks the man who dug the well." -- Old CHINESE PROVERB.

" The true friends of the people are not the revolutionaries or the innovators, but the traditionalists." -- POPE ST. PIUS X. (1910)

" I am not a traditionalist." -- Archbishop Marcel LEFEBVRE. (1977)

" To despise lawful civil authority is no more lawful than it would be to resist the Divine will, and to resist the latter means incurring voluntary destruction. To refuse obedience, and to start sedition by mob violence is treason, not only to man but to God." -- Pope LEO XIII. (1885)

" The Church must, by the will of its Founder, be of necessity the same in all countries and throughout all time." -- Pope LEO XIII. (1896)

" The nature and character of the Catholic Faith is such that nothing can be added to it, or taken from it." -- Pope BENEDICT XV. (1914)

-- MEMORANDA: Sept. 3: St. Pius X; Sept. 5, 1978: Pope John Paul I sends Apostolic Blessing to the CATHOLIC TRADITIONALIST MOVEMENT; Sept. 8: Nativity of the Blessed Virgin Mary; Sept. 14: Exaltation of the Holy Cross; Sept. 15: Seven Sorrows of Our Lady; Sept. 19: Our Lady of La Salette.

THE WHITE HOUSE

WASHINGTON

November 25, 1981

Dear Father Fiore:

Thank you for your kind letter of November 13.

Enclosed please find a copy of a letter I sent to Judge Norton informing him of President Reagan's decision to proclaim the week of November 22, 1981 as National Family Week. I have also enclosed a copy of that Presidential Proclamation for your own use.

If I can be of further assistance, please contact me.

Cordially,



Morton C. Blackwell
Special Assistant to the President

enclosures

Father Charles Fiore, O.P.
Catholics for a Moral America, Inc.
101 Park Washington Court
Suite 300
Falls Church, VA 22046

Dear Father Fiore:

Thank you for your kind letter of November 13.

OK
MB

Enclosed please find a copy of a letter I sent to Judge Norton informing him of President Reagan's decision to proclaim the week of November 22, 1981 as National Family Week. I have also enclosed a copy of that Presidential Proclamation for your own use.

If I can be of further assistance, please contact me.

~~Sincerely,~~

Cordially

MCB

enclosures

Fr. Charles Fiore, O.P.
Catholics for a Moral America, Inc.
101 Park Washington Court
Suite 300
Falls Church, Virginia 22046

THE WHITE HOUSE
WASHINGTON

yes
MB

Should we send
Father a copy
of the letter we sent
the judge & a proclamation
for National Family Week
Please note handwritten
question at the end of
his letter

Catholics for a Moral America, Inc.

101 Park Washington Court / Suite 300

Falls Church, Virginia 22046

Father Charles Fiore, O.P.

President

November 13th, 1981

Mr. Morton Blackwell
Office of Public Liaison
Executive Office Building
Washington, D. C. 20503

Dear Morton:

Enclosed are a copy of a Mailgram sent several weeks ago to the President by a good friend and supporter of both National Pro-Life PAC and C.M.A., Judge John H. Norton of Fairfield, Connecticut.

I believe his idea for a National Family Day to be declared by the President for sometime during the Thanksgiving weekend is excellent and deserves attention, for all the reasons he lists in his Mailgram.

What is more, Morton, it will stop the leftists and the gays from co-opting the "family" issue as Judge Norton points out they have already planned to do.

If this idea hasn't already been acted upon, can you please push it as quickly as possible?

You and your work are always in my prayers. We all have lots to do. Please stay in touch.

Sincerely,

Charles Fiore, O.P.

Fr. Charles Fiore, O. P.,
President.

Enclosures

P. S. I'm also enclosing our recent package from C.M.A. on the matter of "gay" militancy.

*Can anyone there "puff" C.M.A.
as a good thing? - C.F.*

4-063699301002 10/28/81 ICS IPMTZZ CSP NVNB
1 2032551034 MGM TDMT FAIRFIELD CT 10-28 0844P EST

FROM:

JUDGE J. H. NORTON
54 MILLER ST
FAIRFIELD CT 06430

*Charles: Here's a big winner for the President
Please help it, if you agree. Regards,*

John Norton

RE: NATIONAL FAMILY DAY (NFD) 10/30/81

(DAY AFTER THANKSGIVING)

THIS MAILGRAM IS A CONFIRMATION COPY OF THE FOLLOWING MESSAGE:

2032551034 MGM TDMT FAIRFIELD CT 467 10-28 0844P EST
ZIP

To:

PRESIDENT RONALD REAGAN
WASHINGTON DC 20500

URGENTLY REQUEST PRESIDENTIAL PROCLAMATION DESIGNATING THE DAY AFTER
THANKSGIVING AS NATIONAL FAMILY DAY (NFD). A PROCLAMATION WOULD
IMPLEMENT THIS OBSERVANCE WITHOUT A LOT OF FORMALITIES. PAUL LAXALT
THINKS IT'S A GEM OF AN IDEA AND RECOMMENDED IT TO YOU LAST WEEK IN
A LETTER. MESSRS MEESE, BAKER AND DEEVER HAVE ALSO BEEN ADVISED OF IT.

IF THE PROCLAMATION IS EVER TO BE MADE, IT MUST BE ISSUED WITHIN THE
NEXT 2 WEEKS. REASON FOR THE URGENCY: DURING THE RECENT BIENNIAL
CONFERENCE OF THE FAMILY SERVICE ASSOCIATION OF AMERICA, DR. MICHAEL
LERNER, DIRECTOR OF THE INSTITUTE FOR LABOR AND MENTAL HEALTH,
OUTLINED PLANS FOR LIBERALS TO STEAL FAMILY ISSUES FROM
CONSERVATIVES. AMONG OTHER THINGS, HE SUGGESTED EXPANDING THE
DEFINITION OF FAMILY TO INCLUDE "GAY FAMILIES AND KINSHIP NETWORKS".
LERNER ANNOUNCED THE PLANS FOR A MAJOR NATIONAL EVENT CALLED "FAMILY
DAY, 1982". HE SAID, "LIKE EARTH DAY THAT LAUNCHED THE ENVIRONMENTAL
MOVEMENT IN 1970, FAMILY DAY WILL BE A HIGH VISIBILITY EVENT THAT
ALLOWS US TO PROCLAIM THE MESSAGES AND PROGRAMS CONTAINED THEREIN".
IT'S HARD TO BELIEVE, BUT TRUE.

APPARENTLY THE LEFT IS GOING TO "HONOR" ALL KINDS OF WEIRD
"FAMILIES". WHEN YOU PROCLAIM NFD TO BE THE DAY AFTER THANKSGIVING,
(IT BEING AN ALMOST RELIGIOUS HOLIDAY), IT SHOULD STOP THEM IN THEIR
TRACKS. IT WILL BE ALMOST IMPOSSIBLE FOR THEM TO FIGHT THAT
PARTICULAR DAY. IT WILL PREVENT THEM FROM PERVERTING A NOBLE CONCEPT.

YOU HAVE OFTEN DECLARED THAT THE FAMILY IS THE BASIC AND MOST
IMPORTANT UNIT OF A CIVILIZED SOCIETY. WHEN FAMILIES ARE IN TROUBLE,
THE COUNTRY IS IN TROUBLE. DISINTEGRATING FAMILY LIFE IS A BIG
PROBLEM OF OUR TIME. ALL MOTHERS AND FATHERS--YES--ALL MOTHERS AND
FATHERS WILL WELCOME THIS PRESIDENTIAL GESTURE OF RECOGNITION OF
THEIR HARD WORK. PARENTS AND FAMILIES NEED THIS.

WHY IS NATIONAL FAMILY DAY A NATURAL? ALL PLUSES, NO NEGATIVES, NO
COSTS, NO RISKS AND VERY SIMPLY IMPLEMENTED. ALWAYS ON A DAY CERTAIN
(DAY AFTER THANKSGIVING). 4 DAY THANKSGIVING WEEKEND NOW BECOMING A

► NATIONAL CUSTOM, LOGICAL AND CONVENIENT BECAUSE FAMILIES ARE TRADITIONALLY TOGETHER AT THIS TIME, WILL NOT BE COMMERCIALIZED BECAUSE IT IMMEDIATELY FOLLOWS THANKSGIVING.

[NFD WILL PLEASE THE RIGHT TO LIFE AND MORAL MAJORITY PEOPLE WHO HAVE LONG LABORED FOR STRONG FAMILY VALUES. IT'S A MARVELOUS OPPORTUNITY FOR YOU TO ONCE AGAIN SHOW YOUR HIGH REGARD FOR THE FAMILY AND THE VALUE OF CHILDREN.

NATIONAL FAMILY DAY WILL BECOME A REALITY AS SURE AS NIGHT FOLLOWS DAY. IT'S ONE OF THOSE RARE EVENTS WHICH WILL BE ALMOST UNIVERSALLY WELL RECEIVED. AS OUR MORAL LEADER, YOU SHOULD BE THE PERSON TO INITIATE IT.

THANKS FOR ALL YOU HAVE ALREADY DONE FOR FAMILIES. YOU ARE DOING A GREAT JOB AND THE VAST MAJORITY OF AMERICANS APPRECIATE IT.

JUDGE J. H. NORTON
54 MILLER ST
FAIRFIELD CT 06430

20146 EST

MGMCOMP

HOCKER

Its originator says Hocker blends hockey, soccer, football and basketball into...

A Game That Has Everything

by Bill Ryan

John Henry Norton had a problem of sorts a while ago.

He was the father of an expanding brood—eventually it expanded to nine of his own, and then he and his wife Marjorie adopted five Asian orphans to bring it to 14—but he couldn't find a game that the family could play together.

He tried them all. Baseball and softball were early casualties. A 3-year-old looks pretty silly hitting himself instead of the ball with a bat. Basketball and volleyball were out because the big kids controlled the ball. In football, someone was liable to get hurt. Soccer had too many rules, and the ball was always going out-of-bounds.

So Norton invented Hocker. Not soccer, not hockey. Hocker.

It's a conglomerate sport, a hybrid, a smorgasbord. It utilizes aspects of soccer, basketball, volleyball, hockey and just about any other game.

The object is simple: to get a ball down a field and then through some goalposts. The ball can be dribbled like a basketball, passed like a volleyball or football, kicked like a soccer ball, even bounced up and down upon the palm. The only thing you can't do is hold it. That's the big no-no of Hocker. The other rules are simple: no time-outs, no out-of-bounds, no offsides.

You just play Hocker, which Norton describes as the one sport anyone can play—young or old, fast or slow, athletically inclined or not—without looking foolish. "There are no failures in Hocker," he says.

Although he lays claim to inventing over



The Nortons (from left). Foreground: Raymond, Chaun. Second row: Brian, Marjorie, John, Beth, Maura. Behind: Mary Claire, Tim, Tom, Patrick, Sue Ming, Martin.

James V. Hartman



James Meehan

'...I didn't really invent this game; it evolved from little kids' minds...'

HOCKER

the game, he also says "inventing" isn't quite the word. "It evolved," he explains, "from little kids' minds. It's a game for everybody. It's a great conditioner because you're running all the time. But mostly it's fun, and that's what sports should be."

Although the game can be played by anyone, it can also be, at its highest level, a sport for expert athletes, Norton believes. He envisions the day when Hocker will be in the Olympics. Before that, though, he will be content to get it onto playgrounds all over the country and on college intramural fields. Toward this end, he has formed an organization, Hocker Federation International.

He is meeting with success, for there already are Hocker "hotbeds." Atlanta will have a family Hocker league this summer. Pilot programs are underway in school systems and city playgrounds in Los Angeles, San Diego, Houston and Miami. There is even Hocker in Bahrain, an island nation in the Persian Gulf. The physical education instructor at the Bahrain American School notified Norton that he had heard of Hocker and tried it out in the school, which has 32 nation-

alities represented among its students.

Norton hopes his Hocker Federation International will be a profit-maker. "It's nice to do a lot of good, and you might make a little money," he says. Thus far, however, no profits. But if he ever turns Hocker into the major enterprise he dreams about, he has plans for the profits:

"I'd like to make it possible for a lot more people to adopt orphans from overseas. I think a lot more people would do it, but it takes money just to transport an orphan from his home country. I'm sure that many people would be willing to take an unwanted child if it wasn't for the initial expense."

He has some expertise in getting orphans to the United States. His expanded family includes one Chinese girl from Hong Kong, two Vietnamese boys, and two boys from India.

Who is this unlikely character who has become the messenger of a new sport?

John Henry Norton from Fairfield County, Conn., is the son of an immigrant Irish laborer. He remedied his family's poor financial condition in a single generation. Norton became a lawyer (mostly he is still called "Judge" from the days when he was the youngest municipal court judge in the state) and also made a fortune in real estate and as a pharmaceutical manufacturer.

Today the Nortons live on 14 acres boasting a huge house that is actually three historical houses placed together, a huge barn that is actually an indoor tennis court (two of the kids, Tim and Beth, are tennis professionals; and Sue Ming, the adopted Chinese girl, is showing promise) and, of course, a Hocker field on the front lawn.

The field has the strange-looking goalposts that are characteristic of the game and also a huge rock in the center. The rock just happened to be there and Norton let it stay. "No one's ever run into it," he says. It symbolizes the informality of Hocker.

Norton is the originator of the Lions Liberty Bells program, a national ringing of church bells on Election Day as a reminder of this country's freedom. Avowedly patriotic and religious, he believes in the importance of the family. Says Norton: "The family is the most important job for any man. It's also the hardest."

That's where his game originated. Every Sunday after Mass, the family would gather on the lawn for some disorganized throwing and kicking and passing of a playground ball, and

Hocker evolved from what was fun and what wasn't.

Pretty soon, neighborhood kids were joining the Sunday games. Norton started to experiment with different balls and established a loose set of rules. He settled on a 16-inch playground ball, big enough so that everyone could get a shot at it and soft enough so that no one got hurt.

The first goalposts were garbage cans, but Norton later devised a pair with double crossbars divided into sections. A team's points are determined by where the ball goes through. The highest score is five points, for getting it through the middle square on the crossbars.

The rules? Well, they're informal. No tackling or blocking. A male player can push another player with one hand, but only if the person pushed is also a male. Push a female player and it's an infraction. Hocker is unisex, but John Henry Norton is old-fashioned enough to give women players at least a tiny advantage.

He says it was on a hot and humid August day that he realized he might have a game with wide potential.

"The temperature was up to 100 and everyone was out there on our lawn playing, and they just wouldn't stop," he says. "The next day, the temperature went up to 101 in the afternoon, and everyone showed up to play again. I decided then that if the game was this much fun, everyone should know about it." **P**



James Meehan

'...Hocker mostly is fun, and that is what sports should always be...'

big American Bishops and Nuclear Disarmament

By MICHAEL NOVAK

lack of confidence in the intellect to a non-integer, and also such a political arise from

es, though, are of deficits. Defetter, though not the old-time resident Reagan's "riding out" suggest pressure is pending; whether taxes or borrowing matter. Long-term long since ceased ropean nations that to 50% of national come; does anyone that 30-year bonds were increased but to correct the im-Social, Security sys-

atra-GOP battle over battle less over eco-an over political syme that lower spending but argue that the def-for achieving this. Our bert Stein writes moveheme, unchastened by in the Nixon adminis- experience seems to deficit is a club to get levy taxes to cover ending programs. If the lution" is not about end-n game for both his nation, it is about noth-

reagan himself seems to s well, at least to judge ding remarks to the What he needs to do a budget without major and attach a note say-ress is disturbed by the he will work up some expenditure reduc-very least he is in a n with Congress. We u gain, either eco-ically, by heeding s urging him to

Recently, Archbishop Raymond C. Hunthausen of Seattle urged Catholics in his diocese to violate the Internal Revenue Service Code by withholding half of their federal income taxes as a protest against the U.S. defense buildup. In Amarillo, Texas, Bishop Leroy T. Mathiesen called on Catholic workers in a nearby nuclear warhead assembly plant to "seek new jobs or something that they could do which would contribute to life rather than destroy it." His assumption is that deterrence does not prevent enormous evils to civilized life. Bishop Thomas Gumbleton of Detroit is a leader of Catholic pacifists.

Most of the 263 U.S. Catholic bishops, of course, are not pacifists. However, about 50 of them belong to an international peace group, Pax Christi, and all of the bishops together, meeting in Washington in November, supported an appeal for nuclear disarmament by their elected leader, Archbishop John R. Roach of Minneapolis-St. Paul.

The most extreme of these bishops know that what they are doing is political and divisive. Archbishop Hunthausen told the Washington Post, for example: "The tax issue, I've discovered, while it is a strategy to indicate the depths of one's conviction in this matter, can also tend to be divisive. It so touches at the roots of who we are as a people that some don't get beyond that loyalty and patriotic issue. So they stop listening."

The Post's Colman McCarthy baited the prelate to name names: "Alexander Haig is a Catholic, Richard Allen of the National Security Council is a Catholic. From their policies, it doesn't appear as if the church's peace leadership has made its message heard," Mr. McCarthy declared.

Reading Haig's Conscience

The archbishop accepted the bait: "Mr. Haig and Mr. Allen represent that element within our church which is strongly allied with the stance that God and country are equal, that waving the flag is tantamount to being a Catholic." This is a gross accusation, but a little later Archbishop Hunthausen added to it: "I don't know Haig, but I would guess that he's working out of a stance that he felt was in keeping with his church's teaching, and he has not been able to adjust." Bishop Mathiesen did not hesitate to make judgment: "I agree with that."

Thus, the new extremists among the bishops do not mind passing judgment in public on the consciences of their fellow Catholics, imputing motives to them, and claiming that the bishops' own extreme positions represent the teaching of the whole church.

Archbishop Hunthausen did not scruple to overturn the entire classic teaching of the church. In the same interview he added: "A lot of this goes back to the just war theory. We have to abandon that. Wasn't it Einstein who made the observation that everything has changed with the advent of atomic explosions, everything except our way of thinking? I don't know that we have adjusted to that. The church has got to indicate that the principles that govern the just war are shattered, and that there is no way we can accommodate ourselves to that, given the weapons of destruction now available to us."

There are two odd points about the archbishop's statements. First, he recog-

The new extremists among the bishops do not mind passing judgment in public on the consciences of their fellow Catholics and claiming that the bishops' own extreme positions represent the teaching of the whole church.

nizes explicitly that the church has not yet changed its classic teaching on just war theory. Second, that theory—in the light of the criticism of the American presence in Vietnam and of the Soviet invasion of Afghanistan—has been having a splendid resurgence. Indeed, even partisans of "wars of liberation" appeal to just war theory. The church has never renounced it.

The Post questioned Archbishop Hunthausen on tax resistance: "Do you see yourself, say in five years, going further, that you will not pay at all?" The archbishop replied: "I've never thought of that. I've thought only in terms of what portion of the tax goes to the military buildup. So that's a new question to me. I hadn't really thought of that."

Again, there is an oddity. The defense budget for fiscal 1981 does not represent one-half of the federal budget, but less than a third. Moreover, the archbishop is not against defense; he has said, only nuclear defense. But the strategic arms component of the defense budget is less than 10%. It is approximately 3% of the total federal budget. If Catholics must now break the law, why by 50 cents on a dollar instead of 3?

Some U.S. bishops, in short, are speaking increasingly—and with increasing personal innuendo and conscious divisiveness—about defense strategy. Yet what is odddest of all is that they do not speak clearly about what deterrence is intended to deter. They describe deterrence as though it were occurring in a vacuum, simply as a matter

of whim. "Hey, wait a minute," Bishop Mathiesen told the Post, "we're not questioning the defense of our country or our free way of life. We're challenging the way in which it's being done."

Accepting its ends and purposes, then, Bishop Mathiesen, at least, is questioning means and methods. Yet what is his own view of "the present danger" in which the U.S. finds itself? It is as if, in the first place, overwhelming Soviet superiority in conventional weaponry has nothing to do with it.

The bishop does not note that West Germany and Japan have purposely been led to stay out of the "arms race." Western Europe confronts overwhelming Soviet su-

periority in tanks, planes, artillery, and armies in readiness. It is also without defense against Soviet theater nuclear weapons focused on every major European city. It is as though the bishop finds the threat of Soviet military blackmail too awful to contemplate. So he doesn't.

The situation is similar regarding U.S. strategic nuclear inferiority. True, optimists hold that the U.S. is still equal to the USSR in strategic nuclear capacity. Yet even optimists recognize that two legs of the U.S. deterrent are now vulnerable. The B-52 bombers are older than the young men flying them; few believe they can penetrate Soviet defenses. No new rocket launchers have been built since 1968. On a first strike, the larger and more accurate Soviet missiles can knock out virtually all of them. The Soviets would not even have to fire them; blackmail would be sufficient. We are left to rely upon submarine deterrence—the least accurate, the most hazardous for communications.

Bishops Mathiesen and Hunthausen are quite frank about their recent enlightenment. Yet many Catholics of conscience estimate the present situation and the present probabilities far differently. Recalling the record of the "peace" churches during the 1930s, they do not trust the prudential judgments of bishops.

Two practical questions remain of the utmost importance. One concerns the threats that U.S. defenses are intended to

deter. Persons of conscience may well perceive the real danger differently. The peace bishops are entitled to their own benign views. But Catholics cannot seek excuses in blind obedience to such views. If in conscience they believe them to be wildly erroneous. The fate of free conscience everywhere hangs in the balance.

Second, the recommendations of the peace bishops—for the U.S. to abandon its nuclear deterrent—have their own costs. There is the danger of nuclear blackmail. As a Japanese citizen wrote to the Times of London, he could not help believing that if, in 1945, Japan had had nuclear weapons targeted on Tulsa and Chicago, no atomic bombs would have been dropped on Japan. One nation left in sole possession of a nuclear weapon—or even one terrorist, out-law group—would hold all free persons hostage. This is not what the bishops desire. But it is a highly probable consequence of their acts.

Further, the costs of deterrence through a buildup of conventional forces would be astronomical for Europe, Japan and the U.S. Both West Germany and Japan—and all our allies—would have to assume gigantic defense costs. So would the badly undermanned and poorly armed U.S. forces. Present arms costs would be dwarfed by comparison.

Resistance Imperative

It is not at all likely that a world military balance predicated on conventional forces will be less murderous and inflammatory than it is at present. Yet the peace bishops seem to be enraptured by exclusively pleasant visions. They are likely to be lionized by the press and by political opponents of the Reagan administration. Men and women of conscience will have to resist them with every force of intellect and will they possess. For the good name of Catholicism is also at stake, together with liberty of conscience everywhere.

The bishops are not the whole of the church. The U.S. is not a theocracy. The people of the U.S. will have to decide, democratically, how they wish to meet the threat of the Soviet buildup in strategic and theater nuclear weapons and in conventional arms. In all three departments, the Soviet military is the most powerful in the history of the world. And U.S. Catholics will also have to appeal, in conscience, against at least some of their bishops. We are heading for an era of divisiveness: Catholics divided against Catholics and, perhaps, against others.

Mr. Novak is a resident scholar in religion and public policy at the American Enterprise Institute.



NEWS

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C.S.
Catholic
Conference*

*Morton
+ 1
July 19*

DATE: July 16, 1982

FROM: Russell Shaw

O - 202/659-6700

H - 202/363-9566

FOR IMMEDIATE RELEASE

CATHOLIC OFFICIAL WELCOMES NEW REAGAN MESSAGE URGING PROMPT CONGRESSIONAL ACTION ON ABORTION

WASHINGTON--A new statement by President Reagan calling for immediate congressional consideration of proposals to restrict abortion has been welcomed by a spokesman for the Catholic bishops' pro-life office.

President Reagan urged prompt congressional action in a filmed statement July 15 to the National Right to Life Committee convention in Cherry Hill, N.J.

He said "major human life measures" such as Sen. Orrin Hatch's Human Life Federalism Amendment and other pending legislation "deserve full consideration by the Senate this session."

Noting that Congress' consideration of abortion has been delayed by economic and other issues, the President said "the time has come for Congress to face the national tragedy of abortion, to fully discuss and debate on the House and Senate floors the heartbreaking dimensions of this tragedy."

Father Edward Bryce, Executive Director of the U.S. bishops' Committee for Pro-Life Activities, called

NATIONAL CATHOLIC OFFICE FOR INFORMATION

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the President's statement "a timely and much needed indication that full debate on this issue of national importance can no longer be delayed." Over the past year the bishops have strongly supported the Human Life Federalism Amendment, which would return to Congress and the states the power to restrict abortion.

"The President's message mentioned several factors such as the annual number of abortions, now at 1.5 million, which lend tragic emphasis to the urgency of this issue," Father Bryce said.

"Also very welcome because it has been so long ignored by the media is the President's candid recognition that the Supreme Court's abortion decisions have legalized abortion up to the moment of birth--and that the courts are now extending the liberty to kill 'inconvenient' life beyond birth by allowing the neglect of handicapped infants.

"But perhaps most significant of all is the President's awareness that, controversial though the abortion issue may be, continued attempts to ignore or suppress it can only further divide our country.

"In full agreement with this perception, I now look forward to the support of the President and the Senate leadership for a constitutional remedy to the Supreme Court's tragic error. Senate debate on the Human Life Federalism Amendment should be scheduled immediately."

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The Human Life Federalism Amendment was approved by the Senate Judiciary Committee last March. In recent weeks, however, growing concern has been expressed by pro-life groups over the failure to set Senate debate on the proposal.

Even before the President's message to the National Right to Life Committee convention, a presidential aide assured a top Catholic official that the President wants early action by Congress.

In a July 8 letter "on behalf of President Reagan," Special Assistant to the President Anne Higgins said it is "most important that Congress act promptly and that the opportunity to address the issue of abortion not be lost." Her letter was sent to Msgr. Daniel F. Hoyer, General Secretary of the National Conference of Catholic Bishops and the United States Catholic Conference.

Following is the text of the Higgins letter:

Dear Monsignor Hoyer:

On behalf of President Reagan, I want to thank you for your message regarding anticipated action in the United States Senate on the issue of abortion. You can be sure that the President appreciates the time you have taken to advise him of the views of the United States Catholic Conference on this vital subject.

As I am sure you know, the President has consistently stated his deep opposition to abortion and his support for legislation to restore protection of the law to children before birth. He recognizes that on this issue, as on many others of great importance, there exist sharp differences of opinion as to the best course of action. On April 5, 1982, the President reaffirmed his convictions in a message to key pro-life leaders in the Congress, expressing the hope that these differences will be

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4/Congressional Action

resolved in favor of the common goal. In this respect, it is most important that the Congress act promptly and that the opportunity to address the issue of abortion not be lost.

Recent events have also made clear the need for stronger actions to protect children after birth from threats to their right to life. The death of an infant boy with Down's syndrome in Bloomington, Indiana, earlier this year was a terrible tragedy. In response to a memorandum from the President regarding enforcement of Federal laws affecting the handicapped, the Department of Health and Human Services distributed a letter on May 18 to 6,800 hospitals which receive Federal assistance. The letter followed the President's directive that HHS instruct health care providers in this nation that Federal law does not permit medical discrimination against handicapped infants. The notice advised hospitals that violations of laws guaranteeing the rights of the handicapped can result in the termination of Federal support.

Although the life of this one small child can never be replaced, the President hopes that these measures will prevent the recurrence of such tragedies in the future. He looks forward to the day when similar protection can be provided to all of our children. The President appreciates your kind words and he sends you his best wishes.

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X,A,AB



Diocese of Arlington
Chancery Office
SUITE 704
200 NORTH GLEBE ROAD
ARLINGTON, VIRGINIA 22203
(703) 841-2500

*file
Catholic*

July 16, 1982

The Honorable Ronald Reagan
President of the United States
Washington, D.C. 20500

Dear Mr. President,

The United Way Campaign for years has been the source of funds for many organizations which have, through volunteer effort, worked to alleviate many social needs in local communities. In many places the charities of the Catholic Church have benefitted from the United Way and Catholics have generously supported it. There is, however, in the Combined Federal Campaign for the United Way a serious concern; that is, the inclusion among its recipients the anti-life and anti-Catholic organization known as Planned Parenthood-World Population. Planned Parenthood differs decidedly from other organizations which receive United Way funds because whereas these other groups seek to lessen human misery and encourage the development of human life and its potential, Planned Parenthood seeks to destroy life. Planned Parenthood-World Population is the largest provider of abortions in this country and has promoted among the people of Third World countries forms of contraception our government has deemed to be dangerous. Nor has Planned Parenthood earned the goodwill of the community which a good charitable organization should have and which the new regulations for United Way eligibility call for. How can an organization have the goodwill of the community when it seeks to undermine the role of parents in providing contraceptives to their children? The leaders of Planned Parenthood have also announced they will defy the new federal requirement that parents be notified if their minor children are requesting contraceptives. Does this demonstrate their "goodwill"?

Does an organization have the "goodwill of the community" when it attacks a major religious body and ridicules its beliefs and leaders? Planned Parenthood has done just that in its virulent attack on the Catholic Church in the Chicago area and in publications issued abroad. A few months ago in the "Parade" section of the "Washington Post" an "unnamed" official of Planned Parenthood called Mother Teresa of Calcutta an "angel of death". Is this "goodwill"?

The Honorable Ronald Reagan

July 16, 1982

It is very offensive to Catholics and to those other Christians and Jews who share our vision of the dignity of the human person born and preborn, that such an insidious organization as Planned Parenthood-World Population be included in the Combined Federal Campaign. We are insisting that this group be dropped. If this is not done Catholics, in conscience, will be forced to withdraw their support from the United Way and contribute individually to charitable organizations.

I am aware that on July 23 a hearing will be held on the eligibility of Planned Parenthood to be included in the Combined Federal Campaign. I am asking that my representative at that meeting, Mr. H. Peter Pudner, Assistant Director of our Family Life Bureau, be allowed to read this letter.

I would like to express my thanks, Mr. President, for your courageous leadership and for your support of pro-life and pro-family issues. Your words on these matters and some key appointments you have made show a sensitivity to the moral well-being of our great republic. You and your administration are constantly in my prayers. God bless you.

Sincerely yours in our Lord,

+ Thomas J. Welsh

Most Reverend Thomas J. Welsh
Bishop of Arlington

Copy to: Dr. Donald Devine
1900 E. Street, N.W.
Washington, D. C. 20415

Honorable David B. Swoap
Undersecretary, Department of Health and Human Services
200 Independence Avenue S.W.
Washington, D.C. 20201

Morton C. Blackwell
The White House
Washington, D.C. 20500

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Handwritten signature

STATEMENT OF JOHN CARDINAL KROL, ARCHBISHOP OF PHILADELPHIA
CONFERENCE ON ENFORCEMENT OF FEDERAL OBSCENITY LAWS

The unprecedented flow of pronography in our country confronts me both as a Cardinal of the Catholic Church and as a concerned citizen.

Religion and morality are indispensable supports of our form of government. Pornography constitutes a vicious assault on those supports. It dehumanizes the human person, reduces him to an animalistic level, and is therefore contrary to the will of God. It is destructive of the institution of marriage, and so of the family. It is destructive of love, preaching a doctrine of ugly lovelessness to our children.

Religion and morality are the resources on which our government must draw. When I look at the freedom with which pornography flows today, when I look at our spiritual and moral capital, I see a depletion of that capital. Much more and we will indeed be bankrupt.

I am equally concerned about the crime of pornography as a citizen. I see how it adds to the soaring crime rate. There are so many areas in our cities where people no longer have the use of their streets because of this fear to walk them.

It is time for us to fight back; to fight with the best weapon we have - the law. We do have the laws. I agree wholeheartedly that our government must enforce those obscenity laws as aggressively and vigorously as possible, and begin as soon as possible. We cannot afford to delay.

IDEA Inklings[®]

December, 1982



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In the Lord of all life,

Charles Fiore, O.P.

Father Charles Fiore, O.P.,
President, IDEA Inc.



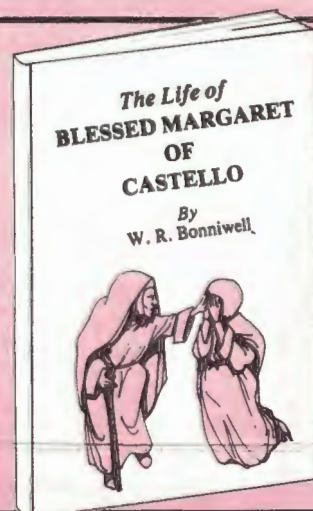
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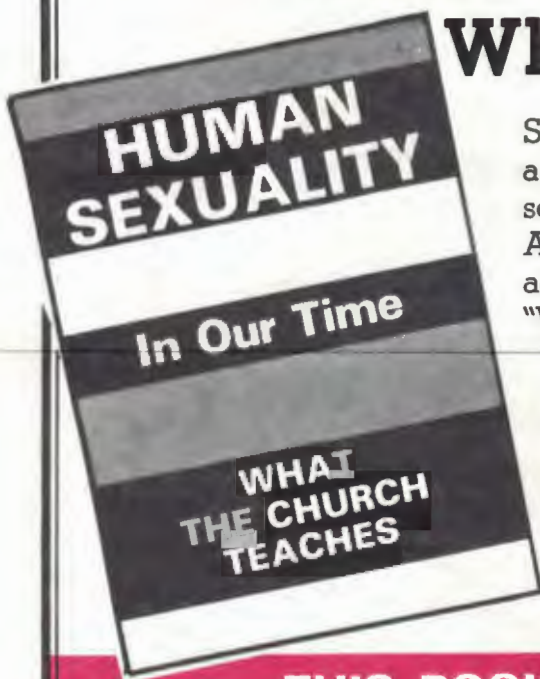


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This is the remarkable true story of Arthur Hughes, a traditional Catholic priest whose life is a genuine inspiration to all who believe.

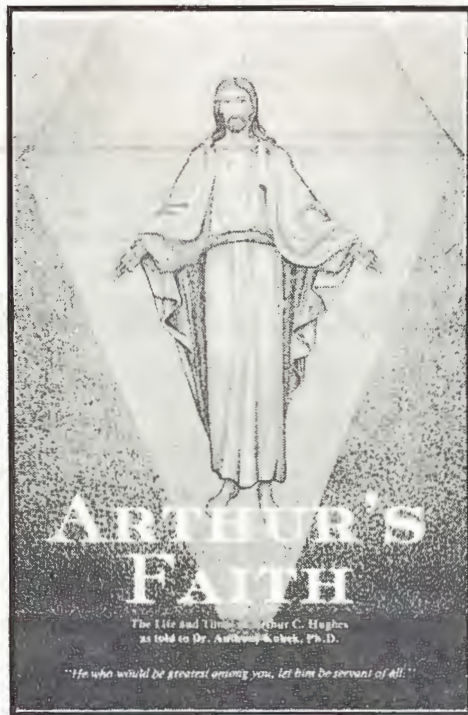
Arthur -- himself a convert at age 21 -- helped convert more than 300 others to the Catholic Faith while he was a layman in the Church.

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Arthur Hughes helped to found, to finance and to build the chapel he now serves, **St. Jude's Chapel** in downtown Dallas, Texas.

Edited by Pulitzer Prize winning author Dr. Anthony Kubek, **ARTHUR'S FAITH** is changing lives every day for the Faith.

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Father Hughes -- now age 90 -- was ordained into the priesthood at the age of 76 without the required formal education because of a special order of the Holy Father.

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-- Howard Lindsell
Editor Emeritus
Christianity Today



Information from the Dominican
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W53 Elder of Natchez: Rebel With a Cause

4/10/83 The Rev. Alan Foster Blakley's claim that Natchez Bishop William Henry Elder was "thrown into prison" during the Civil War by Union Army officials (letter, Dec. 28) is not quite accurate.

Father Blakley informs me that he relied on Ellis, "American Catholics" and Hennessy, "American Catholics" (1981) for the claim that this action was the result of Bishop Elder's speaking out against "the general's profiteering, conscription of priests and violation of oaths." We know of no such facts to support that claim, after several years of investigation.

A general order was issued throughout the Department of the Mississippi ordering churches to pray for the President of the United States and for the success of Northern arms. Most churches seem to have complied; those members of some congregations who walked out were arrested, as at Vicksburg.

In Natchez, where the Union army came in July 1863, things were a little different. In April 1864 Gen. Y. M. Tuttle ordered that at every church service "a prayer should be pronounced 'appropriate to the time and expressive of a proper spirit to the Chief Magistrate of the United States'" and for the success of Northern arms.

Bishop Elder gently protested. He acknowledged that until November 1863 he had been reading a prayer for the Confederate authorities but that since then he had been reading the Litany of Saints, which

included a prayer for all Christian rulers for peace and unity among all Christian people, having "laid aside all prayers of a local character."

Bishop Elder directed a masterful appeal to President Lincoln, and Secretary Stanton ordered Gen. Tuttle to "abstain from all interference in ecclesiastical matters" and specifically stating that "you will not proscribe any form of prayer or service." Tuttle was replaced by Col. B. G. Farrar, who issued a special order redirecting all churches to pray for the President under pain of their ministers being expelled from their offices and sent beyond the lines of the U.S. forces.

Bishop Elder again protested, stating that "the designation of an individual by his name, or by his special title, is not part of my worship of God." On July 22, 1864, the succeeding commandant, Gen. Brayman, noting that Bishop Elder had prayed for the President of the Confederacy and continued to refuse to pray for President Lincoln, ordered him expelled across the river to house arrest at Vidalia, La., and ordered the provost to take military possession of St. Mary's Cathedral, finding that Bishop Elder had engaged in "treasonable conduct and teachings."

Eleven days later, Brayman relented to a degree. He permitted Bishop Elder to return to the great public delight of Natchezians, and issued an order permitting the omission of the required supplication if a church wished "to manifest such measure of hostility, as they may feel against the Government and the Union of these States, and their sympathy for the rebellion." Bishop Elder resumed his pulpit and omitted the supplication.

DONALD F.X. FINN

Natchez, Miss.

340 East 63rd Street
New York, New York 10021
April 8, 1983

*file
catholic*

President Ronald Reagan
The White House
Washington, D.C.

Dear President Reagan,

With confidence that your administration acknowledges spiritual realities, I am forwarding an ominous message communicated by Jesus and Mary to a seer in New York concerning Soviet military intentions.

This seer is ignored by the official Catholic Church (as were those of Lourdes, Fatima, and Necedah, Wisc.) because the messages she transmits condemn the priests for abandoning holiness for worldliness. Therefore, you will find no support for her validity among Church officials, but rather among thousands of believers, convinced of her validity by the duration, intrinsic honesty, kindness of tone despite harshness of content, spiritual perspective, and spiritual fruits in their lives, as well as many personal and public miracles associated with the messages, and their consistency with previously approved apparitions.

You will know better than I what steps might be taken to neutralize the threat revealed by heaven to this obscure woman in New York (heaven seems partial to humbling the proud through the weak).

I only pray you will not ridicule this communication, but treat it as a real warning to the nation, as I believe it is.

May God save us all, and bless the efforts of your administration.

Respectfully,

M J Ghelardi

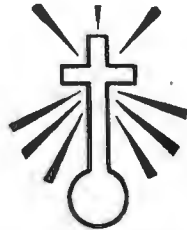
Michael J. Ghelardi

cc: Mr. Morton Blackwell
Mrs. Elizabeth Dole

ST. MICHAEL
GUARDIAN
OF THE FAITH



ROSES



REDEMPTION
GRACE
PEACE

BAYSIDE, "THE LOURDES OF AMERICA"

Our Lady of the Roses, Mary Help of Mothers Shrine
Box 52, Bayside, New York 11361-0052

MESSAGE OF OUR LADY AND OUR LORD TO VERONICA LUEKEN

VATICAN PAVILION SITE, FLUSHING MEADOW PARK

March 26, 1983

Eve of Palm Sunday

"Russia plans to invade the United States with missiles" — Jesus

★ Warhead In Abandoned N.Y. Subway Tunnel ★

BACKGROUND STORY

Veronica Lueken, the seer of Bayside, is a wife and mother of five children. She is in her late fifties and lives on Long Island, New York. The story of her heavenly visitations goes back to the year 1968 when St. Theresa started appearing to her and giving her poems and sacred writings by dictation. Prior to this, Veronica had not received any manifestations from Heaven.

Our Lady Herself appeared to Veronica in her home on April 7, 1970, informing her that She would appear on the grounds of the old St. Robert Bellarmine Church in Bayside on June 18, 1970, that vigils of prayer be held there, and that full directions be given to the clergy of the parish to prepare for Our Lady's first visit there. Our Lady also requested that a Shrine and Basilica be erected on this Her chosen Sacred Site, which is to be named "Our Lady of the Roses, Mary, Help of Mothers". She promised to come on the eve of the great feast days of the Church, which dates would be given to Veronica beforehand. The Blessed Mother also instructed Veronica to disseminate the Messages given to her throughout the whole world.

Our Lady has requested that the Rosary be recited aloud by the crowd during the whole of the Vigil. All are requested to kneel in the presence of Jesus. The Message is repeated word for word by Veronica. Veronica also describes what she sees. All is recorded by tape.

Veronica—I was startled to see the lights, the blue lights, coming out from among the trees. And there are two—you could explain them as being, like ball in shape; it is very difficult...round. And these lights—in human language I would find it very difficult to explain to you the beauty of them and where they came from. Well, strictly from Heaven because it is a miracle in itself to see these lights—which have been caught on camera, too—coming from the sky and branching outward. Now that is the usual call mark for us to know that Jesus and Our Lady are approaching.

And now just above Our Lady's statue, about fifteen feet, there are these—a round circular light is opening up within the cloudless night we have here. But, oh, Our Lady now is coming. For awhile, it was just like looking at a pinpoint; She looked very tiny in the sky, but She's hurrying forward quite fast now. Our Lady now—that's why She's called Our Lady of the Light, because the light in a—just like framing Our Lady in a circle is—seems to be following Her as She's moving forward. Our Lady is about sixteen feet, I would say sixteen feet, above Her statue.

Now, also, the trees all about us, the tips of them are now coming out with a most beautiful pink. But these pink...are not lights. There are actually cascading lines, like beams of light, coming from above Our Lady because now Jesus is coming in very fast compared to Our Lady's slow movement down, up on the base of Her statue there.

Our Lady is looking about Her. Oh, She's dressed—She has on the most beautiful gown. It's white, so brilliant. If you look at your sugar, your normal sugar bowls, you see the white—that's the only place I have found the color that describes Our Lady's gown and Her mantle. Our Lady's mantle is being caught in the wind, very slightly, but it must be a little windy up there. Our Lady's mantle has a golden border of about—oh, I would say about an inch and a half that goes all around the mantle and cascades down to Our Lady's feet. The gold looks like a real metallic gold. It doesn't look like a thread; it looks like actually spun gold.

Now Our Lady is taking Her Rosary, which has been attached to Her belting—the belting is blue—and Our Lady is taking out Her Rosary, and She's coming to me's



Veronica in ecstasy at this same Vigil of March 26, 1983.

the sign of the cross—She's extending it forward, like this: In the name of the Father, and of the Son, and of the Holy Ghost.

Now Our Lady is moving over. She had floated, She's not walking; Jesus and Our Lady both float. It's a most wonderful thing to see, because I always think that that must be what Heaven has in store for us if we deserve it. If we really make acts of reparation and do penance as Heaven has asked, we'll all, I would imagine, float, you know, float about, like that, joining Jesus and Our Lady even if it's just in Heaven. But some place between Heaven and earth, many times to other seers, I know that they have seen Them, and some of their beautifully departed souls of friends and their relatives.

Now Our Lady is moving over to Her statue and looking to Her left, that would be our right side, and She's making the sign of the cross: In the name of the Father, and of the Son, and of the Holy Ghost.

Now Our Lady is kissing Her crucifix. It's a beautiful golden crucifix. And She—Our Lady is now holding the Rosary in Her hands, like this: they're just going down through Her fingers, the beads. And Our Lady is putting on a very mournful look on Her face. It really is sad to see Our Lady feeling that bad. Now She's touching Her finger to Her lips.

Our Lady—"My child and My children, I have given you many warnings of the presence of satan upon your earth. Already he seeks to infiltrate upon the Mission from Heaven. You must pray more and not be divided by minor casual offenses, or differences of opinions, or even outright judgment—wrong judgment. I would advise you, My child, to pray on the matter that has disturbed you this week. You will understand what I am talking about. There will be no decisions made at this time."

Veronica—Now Jesus is coming down and He's

standing at Our Lady's left side; Our Lady's now by His right side. And Our Lady is looking up. And Jesus now is looking all about Him. He has on His burgundy cape. And it's down from His back—I can see Jesus' hair—and the cape is extending down to His footsteps, down to His feet.

Now, Jesus is now taking His hand out, like this, and making the sign of the cross: In the name of the Father, and of the Son, and of the Holy Ghost. Now Jesus also is turning to His left, our right side, and making the sign of the cross: In the name of the Father, and of the Son, and of the Holy Ghost.

Now He's moved over. He's floated over a bit to the uppermost branch on our right side of the trees. And now He's turning and going back to standing next to Our Lady—oh, about—now They're about—I can't judge the distance through the sky, but I would say They're standing about sixteen feet above Our Lady's statue.

Now Jesus is taking His first finger and placing it to His mouth; that means to listen and repeat.

Jesus—"My child, I will not continue the discourse at this time over the matter of obedience, charity, and other virtues that have dimmed the working force within the circle. You must pray more. And do not allow yourselves to falter in bringing out the Message to the world because of slight differences of opinion and others that send you like rabbits scurrying here and there, and bringing nothing back.

"My child and My children, as I told you in My last visit among you, there was a very crucial message to be given to the world. My child, Veronica, We brought you here this evening for the facts that must be given to mankind. Perhaps, in this manner, many more will seek to hold off this terrible minor chastisement that is coming fast upon you."

Veronica—Now Jesus is pointing His hand up to the sky, like that, and He's now telling me to listen. He has placed His first finger over His mouth, like this, to His lips, and that means to listen and repeat well what you see.

Jesus—"You will listen. My child, but you will also describe what you see now."

Veronica—The sky is opening up, and I seem to be looking at a body of water. I'm standing over on a hill and looking out, and to my shock, I see something coming out of the water. Oh, it's a submarine! It's a submarine! Now as I said that, it seemed to dive down very fast into the sea.

Now Jesus is pointing over, and I'm looking at the skyline of New York as you're coming in from Long Island. I'm looking at the skyline, and there just in front of me is that submarine. Now it's diving, and it's going about—I don't know it's—I don't know where it's heading, but it's very deep. But I noticed the submarine is off the New York skyline, the New York side of the United States.

Now Jesus is going like this, and the scene is fading away; it's disintegrating just like it was made of smoke. And the sky has returned to its closed state of darkness.

And Jesus is now telling me to look down. I'm

looking down, and it appears to be a subway station, but there's no one. I know, I recognize tracks going into a tunnel. There's no one about in this tunnel. I seem to feel that it has been discarded as a major network for the trains. Now, Our Lady and Jesus now are standing at my side. I'm standing with Them on the platform. And Jesus says:

Jesus—"Look, My child, what is coming in...."

WARHEAD IN SUBWAY STATION

Veronica—And there on the tracks—it's made of wheels—there's a carting, some type of a carting—train-like board. And on this—I know I—I know it's a bomb, a very large bomb, and it has a point, like a V-shape upside down, pointed type of nozzle, or whatever you'd call it. I don't know the mechanics of bombs or anything, but I know it's a bomb.

And then Jesus touched His lips. He said: "Warhead! A warhead!"

It's an underground tunnel that's not being used for transporting the passengers at this time. It's been abandoned. But it has made, said Jesus, an ideal parking place for a major destructive force that man has created—a missile.

Our Lady—"My child and My children, there is one fact that must be brought forward to all mankind. I know that many have tried to make up for the void that the bishops of your country and the world have created when they will not go about and consecrate the major offender in this world now, Russia—will not consecrate Russia to the—both the Immaculate Hearts. My Son and I, We wish to save you from this destruction. And there is only one way that you can: that's through penance and prayer. Your future which is coming to a point of what you call the end of an era, your future is upon you.

"The United States of America shall not escape this time the punishments and the desolation of the nation that has gone now throughout the world with Russia as the main force for this evil.

MAJOR INVASION OF U.S. AND CANADA

"Man was created to live peacefully. Man was created to know his God, and in this manner to have a world that is not a paradise, but one in which man could live in peace and security. But now all of the leaders of the world run about and they say it is peace, it is security. Their words are like two prongs from the mouth: they say those words, but then they turn their backs and they are busy getting ready for a major invasion of the United States and Canada.

"Yes, My child, all who read and listen to the Message must know that there is a plan now for Russia, a plan against the United States and Canada. Your nation and Canada are surrounded!"

CUBA—ONE OFFENDER

Veronica—Oh, oh. Now Jesus is pointing over towards Cuba. I see a whole map of the United States, and Jesus is pointing to Cuba.

Jesus—"One offender!"—He says—"one offender among many, stockpiling all manner of destruction for another, their brothers and their sisters.

"This is permitted, My child and My children, for one reason: Wars are a punishment for man's sins.

"Many warnings have been given to mankind, minor chastisements, and they go about, like their ears are deafened, their eyes are blind, and they cannot see what is fast coming upon them.

PACIFYING THE ENEMY

"You must pray for all of the heads of states. You must pray for the teachers who have been fast defiling the innocence of young children.

"This aura of modernism, pacifism—pacifying the enemy—for what? The enemy has come into your country, the United States, while you were asleep. They do not seek to take over by human methods of men. They have taken over by coming through the back door while your leaders were asleep, or their spirits had flown and they were ripe for the infiltration of satan.

"My child, the last time We spoke to you, We told you that there was a far greater message to be given to mankind. This is the message: THAT RUSSIA PLANS TO INVADE THE UNITED STATES WITH MISSILES!

"There is much that you don't know, My poor children, or perhaps some think it best that you don't know what is happening within your governments. Many of the newspapers and other means of relaying this to you have been silenced.

"But I, as your Mother, beg intercession through Jesus to the Eternal Father and the Holy Ghost to spare you these terrible punishments. If there is a need for more victim souls, let them be satisfied to know that they have been warned.

"My child, I know this has been a complete shock to you, but this message must go throughout the world. Awaken those who sleep before it is too late.

"My child, you will take now three photo-

graphs. But not one word must be said of these photographs. You may look at them, but speak not of their content."

(Pause)



Veronica speaks to her secretary, Ann Ferguson at the March 26, 1983 Vigil before the message that night.

BLACKENED BODIES

Veronica—I see a road. The road looks very familiar. It's—oh, it's Long Island. And I see everyone running. I feel like I'm on the road with them, too, running. And I'm saying to a woman who passes, "What's the matter? What's the matter?" And she says, "Warheads! Warheads! Look!" And I looked back as I was running with her to see what she was looking at, and—oh, my God! I never saw blackened bodies before. (Veronica gasps and speaks haltingly) It, it—the skin is just—I can't even tell if they're girls or men or anything; the skin's been blackened, and there's a great part of this body...has melted from the heat.

Our Lady—"Terror shall grip the nation. I have tried to warn you, My children, that the United States is as like the eagle plucked bare by its enemies, plucked bare by misrepresentation, plucked bare by sin. Your country is very sick, My children.

"You ask Me, My child, why this cannot be stopped? You must now trust in My Son, Jesus. And when you become affrighted, you will say: My Jesus, my confidence!

"Yes, My child, no war has ever made a pretty picture.

"We do not stress anything that could be called political, My child and My children. By no means is this as it is meant to be. By no means! I wish to alert you all to what is coming upon you. And when it happens you will know that too few cared, too few failed...to learn a lesson from their past; too few do not give offerings of atonement to the Eternal Father.

"There is a balance now being held above you. It falls—the balance falls heavily to the left. But when that is evened out, you will know and understand this message.

"My child, continue now with your prayers of atonement. I have much to discourse with you, but that will be later.

"You will take now three photographs and read them well, but do not speak outwardly about them."

(Pause)

Veronica—All about the trees there is a deep, hazy but beautiful pink glow. Now directly up above Our Lady's statue, Jesus is coming forward. He's by Himself now; I don't know where Our Blessed Mother went to. But Jesus is coming forward, and He's standing about—oh, sixteen feet above Our Lady's statue. He has a very—it's not a serene look, but a very hurt and serious look on His countenance—as Our Lady would say, on His countenance.

Now Jesus is looking about. And He's come now quite a distance down over Our Lady's statue, and He's touching the first finger to His lips.

Jesus—"My child and My children, I realize

INSTANTANEOUS CURE FROM SPINAL MENINGITIS

January 27, 1983

Dear Veronica,

On Saturday, Nov. 27th, 1982, my seven-month old grandson was admitted to St. Joseph's Hospital with a 106 degree temperature. He had contracted spinal meningitis, and was given very little hope for survival. After a seven-minute seizure, the doctor told my daughter June and her husband Tim that he would probably have brain damage, be blind, or deaf, if he survived the first forty-eight hours.

The following morning, I gave my daughter the "Our Lady of the Roses" medal and asked her to pin it on her son, David. Well, he was only allowed to wear a diaper, so she pinned the medal over his crib. Veronica, David started to improve at once. He was released from the hospital on Dec. 8th, the feast of the Immaculate Conception. He is now in perfect health.

I know Our Lady placed our petitions at the feet of Her Son.

B.K., Saddlebrook, NJ

that this has been a great shock to you all to know what is happening and what is fast coming upon you. If We could We would spare you in this emotional crisis and suffering when you hear this message. However, it is a fact that you cannot remain in the darkness and not knowing the seriousness of Our messages to you. If you had accepted the Message from Heaven, as given from My Mother to many other seers in the world, you would not have reached this point in the history of your country.

"Yes, My child and My children, the world now is being prepared by the Bear and will face a crucible of suffering. As My Mother has told you before, I will repeat again: There will be minor chastisements, and then will come the great Warning and the greatest of chastisement, a Chastisement such as has never been seen before in your nation or the nations of the world and we pray will never then be seen again. However, only a few will be left.

"You, My child, will continue to see that the Message goes out to all mankind. I ask you to put aside all your differences among you, for to unite is to stand, to divide is to fall. Therefore, you will have to not widen the wedge but close it up. You may ponder upon that, My child, and I am certain that you will understand as I speak to you what you are to do. You will make your own judgment of which is most important: to pull through one soul who does not have the grace at this time to come in on his own, or to cast aside and start chasing like rabbits, as My Mother said to you, things that are immaterial and unnecessary within the circle of light.

"My child and children, there will be a great Chastisement, but this will coincide with the arrival of the Ball of Redemption and the Third World War.

RUSSIA TO USE MANPOWER OF CHINA

"Russia will also utilize the manpower of China as they make their thrust forward.

"I realize, My child, that this message has a great emotional impact upon you. Do not be afared.

"666—the days of suffering—are at hand: 6 is for the six who are coming; 6 is for the six days of suffering; and 6 is for those who will be sent back to hell—666, the major of forces from hell led by satan.

"My child, you will take one more set of photographs, and this will put in print for you an additional bit of knowledge which cannot be given publicly at this time. Guard it well, My child, and do not succumb to your nature of never revealing a secret, which is soon revealed. You must be very careful, for you do not understand the danger about you now that you have received this message.

"Pray, My child and My children, often. Pray for those who do not have the light, and they also will receive the light because of the graces that you have gathered for them."

Veronica—Jesus is now extending His hand, like this, and making the sign of the cross: In the name of the Father, and of the Son, and of the Holy Ghost.

Jesus—"I bless you all, My children, and all of those known as Marian workers throughout the world. It will be through My Mother's intercession for you all that only a few will die. And only a few will be saved. But then, My child and My children, will you know and have the answer for all mankind."

Veronica—I see now the sky is becoming quite lighted. On our right side, there's a huge ball. It looks like the type of a ball that has printing on it, something that you'd use in school (Veronica chuckles). But no, Our Lady said it's a whimsical ball; however, the story it tells is not to make you glad but sad, My child.

There is a crucifix, a cross—no, not a crucifix, a cross above the ball. And now I see flames shooting out from under the ball. Oh! Flames are shooting higher and higher. It looks like a world on fire. I can hear people running. They're screaming. Something terrible has happened. The world will be aflame.

Jesus—"Continue now, My child and My children, with your prayers of atonement. They are sorely needed."

Upcoming Vigils for 1983 are as follows:

May 11, May 21, May 28, June 4, June 9, June 18, July 1, July 15, July 25, August 5, August 13, August 20, September 7, September 14, September 28, October 1 and October 6. The Vigils are held from 8:30 to 11:30 PM.

Veronica has also been instructed to hold a Holy Hour on Sunday in the intentions of the Holy Father and for all clergy. The Holy Hour is held at 10:30 each Sunday morning at the Vatican Pavilion site.

For all information, and for a calendar of upcoming Vigils, write directly to: OUR LADY OF THE ROSES SHRINE, P.O. BOX 52, BAYSIDE, NY 11361.

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She finds a moment of joy (p. 10).



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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

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
Chanooga, 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.

"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."

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.

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.

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

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."

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.

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



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.

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?

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

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

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

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

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

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

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

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

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

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."

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

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.





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.



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

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 filmdom'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,



"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.

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.

"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."



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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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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.



REG
HIDER

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.

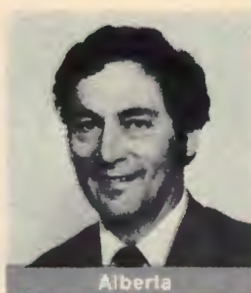
The state deputy has the overriding responsibility to provide inspiration and leadership for implementing the ideals of the order and promoting its growth in his jurisdiction.

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)



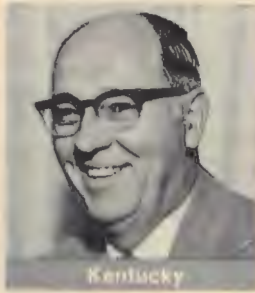
Iowa

Robert J. Murphy
(Mary Ellen)



Kansas

Wilfred J. Stuhlsatz
(Marlyn)



Kentucky

Albin E. Stoeckle
(Marlyn)



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)



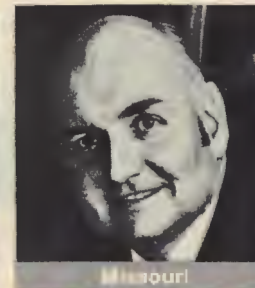
Minnesota

John E. Perrin
(Beverly)



Mississippi

Robert Fratesi



Missouri

John E. Casey
(Clarita)



Montana

Eugene R. Thomas
(Janice)



Nebraska

Thomas F. Olson
(Marlyn)



Nevada

Franklin M. Holzhauser
(Jan)



New Brunswick

Louis J. Lavoie
(Lise)



Newfoundland

J. Wayne Trask
(Gloria)



New Hampshire

Raymond A. Dube
(Marlon)



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. Zazzl
(Marie)



Texas

Floyd A. Tafelski
(Herma Nell)



Utah

Toby Trujillo
(Patricia)



Vermont

William C. Stafford
(Diane)



Virginia

James T. Foresó
(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. Duvoisin 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 Striper, 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 Tassell, 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. Militiades 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
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(1958 — 1963)

Pope John XXIII, Angelo Giuseppe Roncalli, served in the Bergamo chancery, then in the army. Later he entered the Vatican diplomatic corps and had important posts in Bulgaria, Turkey, Greece and France. Elected pope in 1958, he soon endeared himself to all. His crowning achievement was the inauguration of the Second Vatican Council.



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ORGANIZATION: KNIGHTS OF COLUMBUS

STREET:

CITY: NEW HAVEN

STATE: CT ZIP: 06507

COUNTRY:

SUBJECT: SUPPORT APPOINTMENT OF STEPHEN H. GALEBACH TO
WHITE HOUSE GROUP ON PORNOGRAPHY - PLEDGES TO
WORK WITH HIM TO RID COUNTRY OF PORNOGRAPHY

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Knights of Columbus
NEW HAVEN, CONN. 06507

July 29, 1983

The Honorable Ronald Reagan
President of the United States
The White House
Washington, D. C. 20500

Dear President Reagan:

Through the kindness of Rev. Morton A. Hill, S.J., President of Morality in Media, Inc., I have learned of your formation of the White House group on pornography and your appointment of Stephen H. Galebach as executive secretary of the group.

I am writing to thank you sincerely on behalf of the 1.4 million members of the Knights of Columbus for your initiatives in this regard and also to assure you that we will be happy to work with Mr. Galebach in any way we can to help rid our country of the plague of pornography.

We have been working closely with Father Hill for a number of years and so I know how much he appreciates this action you have taken for which he has worked for such a long time.

With best wishes and regards, I am,

Sincerely and respectfully,


Virgil C. Dechant
Supreme Knight

VCD/pb