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Photo by Clarence J. Brennan

Bishop Matthew H. Clark is flanked by Fathers Charles F. Mulligan, left, diocesan director of social ministries, and Louis Vasile, secretary to the bishop, as he blesses the new office.

## Bishop Dedicates New Office For Finger Lakes Ministry

Geneva — Bishop Matthew H. Clark dedicated the Finger Lakes Office of Social Ministry and installed the charter members of its board of directors Sunday, in ceremonies at St. Stephen's Church.

The rites marked the culmination of nearly a year's planning and development.

The Finger Lakes office will continue services formerly provided by the Rural Office of Human Development and will incorporate the programs of Catholic Charities in Yates,

Ontario, Wayne, Seneca and Cayuga counties.

The new office becomes the fifth component in the diocesan Office of Social Ministry, established in January 1977 to coordinate justice and peace activities, programs of Catholic Charities, chaplaincy services and the Southern Tier Office of Social Ministry.

The last mentioned combines justice and peace and Charities services for the Southern Tier.

The Finger Lakes office

"will provide social justice education and training for parishes and the communities-at-large and assess the needs of people in the Finger Lakes region to determine and/or develop available programs and resources to meet the identified needs," an office press release stated.

Staffing the office are Giovina Carosio, director; Father William Spilly, coordinator of justice and peace; Sister Alicia Schur, SSI, coordinator of counseling services; and Cynthia Lacey, secretary. Yet to be named is a program developer.

## War and Peace Pastoral Delayed Until Next Year

Washington (NC) — A major pastoral letter by the U.S. bishops on war and peace will be delayed six months to a year to allow more discussion on it, said Archbishop Joseph L. Bernardin of Chicago, chairman of the committee drafting the letter.

The letter was originally scheduled for final debate and a vote by the nation's bishops at their annual meeting here this November. Instead, Abp. Bernardin said discussion of it this November will serve as a basis for a further draft.

That draft will be the object of debate and a vote either in November 1983 or, if the bishops so wish, at a special meeting in the spring of 1983 that would be called just for that purpose.

Archbishop Bernardin announced the new plan for

the controversial pastoral in a letter to the U.S. bishops that was sent out Aug. 2 and made public Aug. 4.

He said the decision to delay issuance of the pastoral letter was recommended by his committee and approved by the top officials of the National Conference of Catholic Bishops for two reasons:

— "The magnitude of the response (to the recently distributed first draft of the pastoral), both in terms of numbers and the broad range of ideas and recommendations proposed, calls for an extended period of consultation and discussion."

— "Many bishops asked for such an extension" either to give them more time to evaluate the first draft or because they wanted a chance

to discuss the document at length with other bishops next November.

"Such a discussion would help to make the pastoral truly a bishops' statement," Abp. Bernardin said.

The first draft of the letter was distributed to the U.S. bishops in June. Leaked to the press, it has already come under considerable fire — on one side from some who feel that the bishops should absolutely condemn nuclear weapons and call for unilateral disarmament, and on the other side from some who feel that the committee went too far when it said that certain aspects of current U.S. nuclear deterrence policy are immoral.

The first draft says nuclear  
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## Pontiff Asks Prayers For 'Martyred' Lebanon

By Nancy Frazier

Castelgandolfo, Italy (NC) — Pope John Paul II called for prayers during "these decisive moments for peace in the martyred land of Lebanon" Aug. 1.

The pope's activities at his summer residence in Castelgandolfo during one of Italy's busiest holiday weekends also included a July 30 meeting with young Polish folk dancers and an Aug. 1 Mass with Belgian university students.

Authorities estimated that there were 24 million cars on the Italian highways during the weekend, as most Italians began their summer vacations.

Some 10,000 people came to Castelgandolfo, about 15 miles from Rome, on Aug. 1 for the pope's regular Sunday

noon appearance and recitation of the Angelus.

"These are decisive moments for peace in the martyred land of Lebanon," Pope John Paul told the crowd. "The road will still be long and full of obstacles, but it is possible to look to the future with souls more open to hope."

The pope called for prayer that "as soon as possible, an accord among the parties may be achieved and realized."

"May Lebanon finally get back on the road to peace and with all the other peoples of the Middle East serenely dedicate itself to the work of reconstruction and civil and spiritual progress," he added.

On Aug. 1, Israeli airplanes and ships carried out one of the heaviest bombings yet on West Beirut in an attempt to

clear the Lebanese capitol of Palestinian guerrillas.

After leading the Angelus, Pope John Paul greeted his visitors in six languages, ending with his native Polish.

Noting the presence in the crowd of banner praising Solidarity, the now-banned Polish independent labor union, the pope said, "I want to greet you with a greeting that is heard very often now, 'May God assist you,' and I hope that this greeting will be heard not only by those here present but also by those who are in Poland."

Pope John Paul also commented on the situation in Poland during an evening meeting July 30 with 43 folk singers and dancers from the University of Katowice, in the Silesian region of Poland.

"During this meeting, I  
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## Washington Post Claims: Nobel Test Tube Parents Were Child Abusers

Washington (NC) — A leading Jesuit theologian has sharply criticized the Repository for Germinal Choice, a sperm bank that is trying to produce high IQ babies with sperm donated by Nobel prizewinners.

News about the recent birth of the first child by artificial insemination from the sperm bank prompted Jesuit Father Richard McCormick, Rose F. Kennedy professor of Christian ethics at Georgetown University, to call the project "an isolated little symbol of a monstrous attitude."

"Every serious commentator runs from positive eugenics as if it were the plague," he said.

Describing positive eugenics as "the preferential breeding

of superior individuals to improve the genetic stock of the human race," Father McCormick said it reduces human beings to "animals" who are bred for "muscles or brain circumference."

"When we do that we turn ourselves into shoppers and our children into purchases," he said. "A people that does that is on its way to doing a lot more that civilized people ought not do."

The National Enquirer has revealed that the legal father and natural mother of the baby are John T. and Joyce Kowalski of Phoenix, Ariz., and that the baby was named Victoria. The newspaper reportedly paid \$20,000 for the story.

In mid-July, the Washington Post reported that in 1976 the Kowalskis had lost custody of two children by Mrs. Kowalski's previous marriage "after abusing them — apparently to make them smart."

The Post story said that according to official records and statements by the two children, now in their teens, their stepfather, Kowalski, used to whip them frequently when they made mistakes in their school work. The daughter said that she once had to wear a sign on her

forehead that said "dummy," and that her brother once had to go to school in pajamas with a sign saying he was a bed wetter.

The Post also reported that the Kowalskis served prison terms in 1978-79 for mail fraud and filing false applications for loans.

Kowalski told the National Enquirer that "we'll begin training Victoria on a computer when she's three" and "I see her working out complex mathematical equations quicker than a computer."

Concerning artificial insemination, the priest said that "virtually all Protestant, Catholic and Jewish theologians would agree" that it is morally wrong when the semen does not come from the husband, although a number of theologians today would consider artificial insemination with the husband's semen permissible in some cases.

He noted that Pope Pius XII condemned artificial insemination even by the husband on three separate occasions but he said that "quite a few theologians" would argue that these papal statements were not absolute prohibitions.