

COURIER-JOURNAL

NEWSPAPER OF THE DIOCESE OF ROCHESTER

16 Pages Wednesday, December 1, 1982 35 Cents

The Neediest Cases: 'There, but for The Grace of God . . .'

"There, but for the grace of God, go I."

That famous quote may be particularly pertinent when considering the neediest cases in the diocese.

They are people contending with physical handicaps, they are children impoverished through no fault of their own; they are elderly people left alone during the holidays; they are among the increasing numbers thrown out of jobs;

they face terminal illnesses with little material comfort.

And the very unfortunate part is that these 100 neediest cases are only representative of the many more who are the concern of the various agencies of Catholic Charities.

Most of us will not know such misery at Christmastime, which is all the more reason for being concerned with those who will suffer through the holidays. Since 1969, the

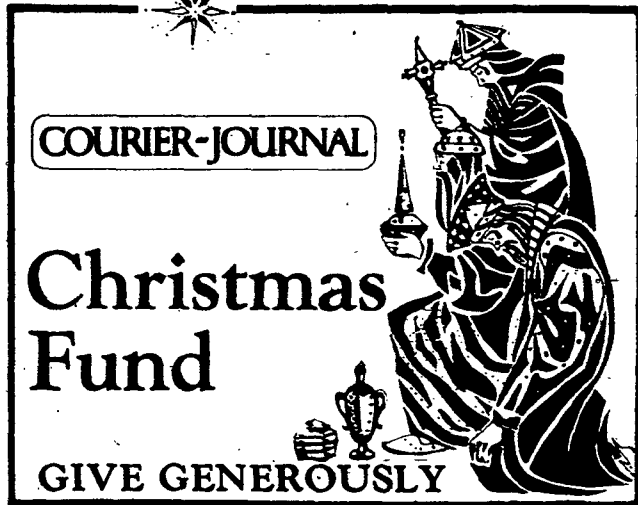
annual Courier-Journal Christmas Fund, working in conjunction with Catholic Charities, has raised more than \$450,000 to help needy people at Christmas.

Many readers may be moved by a particularly dramatic needy case and want to help that individual or family, while other cases may go unnoticed. For that reason, the distributing agencies must use their expertise to help as many as possible.

The needy cases exist in all parts of the diocese. Parishes or other organizations who wish to participate in the fund should contact the Catholic

Charities office. Anyone wishing to contribute to the fund should send donations to:

Courier-Journal Catholic Charities Christmas Fund 50 Chestnut St. Rochester, N.Y. 14604



COURIER-JOURNAL

Christmas Fund

GIVE GENEROUSLY

Neediest Cases In the Diocese

21 Mr. and Mrs. K. and their seven children live in a rural area. He is blind and diabetic and has been unable to work for the past year. With another baby due next month the family is struggling to obtain food and clothing.

pay rent, electricity, phone and food bill out of her Social Security. Most often she goes to bed hungry at the end of the month because she will not ask for help.

22 K., a teenage mother, arrived in Rochester after giving up her year-and-a-half old child. She felt, after trying to support the baby, that she could not give the infant a decent home. Her parents would not help her at all. She loved the child very deeply and was very distraught over making the decision to give it up.

25 M and her three sons live several miles from the nearest town with no means of transportation. She often has to walk to surrounding towns for groceries, doctor's visits and other errands. Her house is nothing more than a shack which cannot be distinguished from the several chicken coops and other animal enclosures on the property. The oldest son earns a little money with a part-time job taken after school.

23 M has four children of her own and two teenagers temporarily living with her because their mother died recently. She gets food stamps but this is not enough to feed her own children adequately. She goes without food herself so that her children can have it.

26 L gets up at 5:30 a.m. every morning to get her four children, ages two months to nine years, to day care by 7 a.m., so she can walk to work by 8 a.m. Forty hours at minimum wage barely meets the cost of necessities for her family.

24 P has recently moved from a rural area to an apartment. She finds it difficult to walk, but manages to drag herself from chair to table. She must

27 Elderly M assumed the care of two grand-children when their mother

Continued on page 4.

By John Dash

After 15 years of wrestling with the question, the Rochester Sisters of St. Joseph will establish a "formation" program in Brazil. In such a program Brazilian women will become members of the Rochester congregation.

The Sisters of St. Joseph here have sent missionaries to the interior of Brazil for the past 18 years, and almost from the beginning the group has proved attractive to Brazilian women contemplating a religious vocation.

The decision to admit Brazilians, however, only came last summer during the course of the congregation's General Chapter, a policy-making meeting held every few years by religious orders.

The decision to establish the formation program follows on a similar decision by the Rochester Sisters of Mercy who have a foundation in Chile.

Graciela Lagos began formation as a Rochester Sister of Mercy in Chile, May 5.

For the Sisters of St. Joseph, the chapter decision is only one part of a long history of dealing with the question.

According to a history compiled by Brazil missionary Sister Katherine Popowich, candidates for entry into the congregation were coming forward as early as 1966.

In that year a proposal for setting up a formation program was agreed on and forwarded to the Rochester headquarters.

"Due in part to the rapid changes in religious life during this epoch," Sister Katherine wrote, "in part to negative experiences of other congregations assuming formation too quickly, in part to the doubts arising among us, these plans never materialized."

The topic didn't die, however, and discussions continued and more information was gathered. By 1968, Sister Katherine said, another element, if not spoken at least felt, had entered the works:

"Another difficulty that was never explicated in our meetings was the fact of working in a diocese full of foreign religious. Our own contacts with Brazilian religious was very limited. We had no wish to form Brazilian girls in an American model."

And that concern is present even to this day, Sister Jean Bellini, also a Brazil missionary, said last week.

She voiced it as: "What makes us think we could not fall into the dangerous trap of the imposition of our own culture?"

Indeed, the first stipulation the Chapter agreed to is, "The formation program for these women will be developed in the context of the Brazilian Church for ministry within the Brazilian reality," Chapter documents revealed.

That concern is so great, Sister Jean said, that Brazilian candidates for the order will be encouraged to remain in their

Continued on page 4.



Vatican: Not Responsible for Ambrosiano

Rumor and confusion still abound after several developments last week in the scandal concerning the Vatican bank and the Banco Ambrosiano.

Concrete developments included these:

• Two American cardinals attending a top-level meeting in Vatican City of 15 prelates on Vatican finances, both said that the Vatican bank had no legal responsibility in the collapse of Milan's Banco Ambrosiano.

Cardinal John J. Krol of Philadelphia said that a

committee of three outside banking experts had cleared the Vatican bank, concluding that the Vatican bank had no legal responsibility to back some \$1.3 billion in defaulted loans which led to the Amrosiano's liquidation last August.

Cardinal Terence Cooke of New York reiterated the committee's findings, and added: "The Vatican bank had longstanding business relations with the Ambrosiano group. Its trust with them was abused."

• According to United Press International, the

Vatican admitted for the first time that its bank has been manipulated and abused for a "secret project" by Amrosiano.

In a seven-page document released after a meeting of the full College of Cardinals, the Vatican defended its bank's dealings with the failed Banco Ambrosiano, of which the Vatican bank owned 1.38 percent.

For the first time, the wire service reported, the Vatican admitted that the late Amrosiano president Roberto Calvi, who was found hanged last June in London, secretly misused

and manipulated his connection with the Vatican.

The document said the Vatican bank, through Calvi's secret manipulation, unknowingly became the main shareholder in 10 mysterious Latin American companies associated with Amrosiano.

The document said that the Vatican bank and its president, Archbishop Paul C. Marcinkus, only became aware of the situation in July of 1982. Archbishop Marcinkus had given Calvi "letters of patronage" and Italian officials have claimed the Vatican bank is

liable for \$1.2 billion in bad loans left unpaid when the Amrosiano collapsed.

"It resulted that the name of the Institute for Religious Works (the Vatican bank) was used for the realization of a secret project, which, unknown to the institute itself, connected operations which, if considered individually, had the appearance of being regular and normal," the Vatican document said.

• United Press International also reported that in another first, the Vatican released figures on its income and expenditures,

showing that its 1981 deficit was \$28 million.

The document said the Vatican income was \$99 million in 1981 and its expenditures \$95 million. But \$28.6 million of its 1981 income came from part of the worldwide Peter's Pence collection and other funds put at the personal disposal of the pope for charitable purposes, the document said.

• Pope John Paul II said that the Holy See is willing to cooperate with Italian authorities.

In an unsubstantiated
Continued on page 4.