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He bore cross 1,200 miles against 'the American tragedy'

GREEN BAY, (NC)—After lugging a 45-pound cross 1,200 miles to Washington, D.C., in a campaign against abortion, Paul Litkey has, as he put it, "paid my dues."

But the 25-year-old Green Bay man who ended his trek on the steps of the Supreme Court 99 days after he started March 7 doesn't intend to stop speaking out against what he considers "the great American tragedy."

"I INTEND to use the national voice that I am getting" to help stop abortion, he said in an interview with *The Spirit*, Green Bay diocesan newspaper, shortly after returning to his home from Washington.

"The main purpose of the trip was to talk to people and talk to the media along the way. I talked to reporters as long as necessary... through the media, I have talked to millions of people.

"I told them that only if they stand up and tell their servants (lawmakers) that they want abortion outlawed, will it be done. Only the people can change this."

FOR THOSE NOT inclined to send the message the way Litkey did, the crossbearer suggests they write their congressmen weekly, demanding that abortion be stopped.

The idea "came to me in a daydream" last January, said the self-described "nondenominational Christian." "I saw myself crucified. Then I saw myself dragging my cross to Washington."

"At the beginning of March, I felt that the time was near. I looked at

the calendar and...I saw Sunday, March 6. Six is the devil's number in Revelation, but the next day was the seventh, God's perfect number. I knew it had to be that day."

SO IT WAS that Litkey picked up his eight-by-five-foot cross of Douglas fir painted a bright red and topped with the inscription "Stand up and be counted, stop abortion," strapped on a backpack and walked from his white stucco house for the white marble Supreme Court 1,200 miles away.

"I took a chance and broke from the world and gave myself totally to God. Once I picked up that cross, I felt totally free," he said. "I felt like a bird."

"I always had a place to stay. Or a place would always find me." Parents would send their children to offer bedding for the night, he said. "I was stopped by thousands and thousands of people who wanted to talk and shake hands. I realized how pro-life America really is."

HE SPOKE OF a woman who was driving around Dayton, Ohio, "trying to decide whether or not to have an abortion" when she met him.

Litkey said after talking with him, the woman decided to have the baby. "She was shaking all over like I had saved her life."

"I had just walked 625 miles," he said. "Now I knew that one person would come into the world because of me and I knew all this was worth it."

"Isn't life beautiful!"



PRO-LIFE CROSS—Urging an end to legalized abortion, Paul Litkey, 25, carried this 45-pound cross 1,200 miles from his hometown, Green Bay, Wis., to the U.S. Supreme Court building in Washington, D.C. Here he is pictured on the steps of the state capitol in Madison, Wis.—NC photo

Protests greet Carter's choice of Catholic as Vatican envoy

WASHINGTON (NC)—David Walters, 60, a Miami attorney, will become the first Catholic to serve as personal envoy to a pope for a U.S. president.

Several Protestant churches and Americans United for Separation of Church and State have protested the president's appointment.

WALTERS WAS named to the post by President Carter on July 6. He replaces Henry Cabot Lodge who was appointed by President Nixon in 1970.

The groups protesting the appointment said it violated the constitutional separation of church and state by favoring one church—the Catholic church—over others.

Walters said he would not be involved with "pure politics," and noted his appointment did not suggest any Vatican intention of influencing internal U.S. politics.



David Walters

The Rev. James Wood, executive director of the Baptist Joint Committee on Public Affairs, said: "Significantly, the president's appointment of Mr. Walters was cleared with the president of the National Conference of Catholic bishops, (Archbishop) Joseph Bernardin (of Cincinnati)."

"THIS ITSELF reveals the ecclesiastical nature of the appointment and the concern of the president for ecclesiastical approval of the first Roman Catholic to serve as an envoy to the Vatican."

The White House called Archbishop Bernardin to get his reaction to the appointment, according to Russell Shaw, secretary of Public Affairs for the U.S. Catholic Conference. Shaw described the call as a "courtesy."

Dr. Wood said that while Walters' appointment does not require senate confirmation, it "raises serious constitutional questions which have plagued American church-state relations for the past several decades."

"CLEARLY, THE appointment does involve an official recognition and entanglement of the executive branch of

this government with a particular church," he declared.

"It also officially underscores the special concern of this government, to the point of preferential treatment, for one religious body not accorded any other church or religious body anywhere else in the world."

Dr. Wood said: "The matter needs to be resolved in spite of the present practice which avoids any accountability to the congress or the people of the United States."

AMERICANS UNITED made similar arguments. The organization said the appointment "would bypass the normal process of submitting a proposal for diplomatic relations to the Senate."

The appointment, Americans United said, "would be a form of acceptance by the administration of the old Vatican position that the Pope should receive special recognition from and be allowed to advise temporal rulers."

Walters sees no conflict in a Catholic representing the United States at the Vatican.

"It shows a good deal of enlighten-

ment has taken place," he said, adding, "of course, I'll be communicating for the President as an American, not just as a Catholic."

The United States has had informal relations with the Vatican since 1797. Full diplomatic relations were established in 1848, but in 1867 congress voted to prohibit full relations with the Vatican.

The senate recently approved an amendment offered by Sen. Richard Stone (D-Fla.) to repeal that prohibition. The House is currently considering the amendment, which is part of a State Department authorization bill.

President Richard Nixon appointed Lodge his personal envoy to the Pope in 1970. He was the first presidential envoy to the Vatican since Franklin Roosevelt appointed Myron Taylor an envoy in 1940.

Taylor retired in 1950 and in October, 1951, President Harry Truman nominated Gen. Mark Clark as ambassador to the Vatican. A number of Protestant groups and some key senators opposed the nomination and Clark asked that it be withdrawn.

TeleNews

For further information on any of the items below, call the Southern Cross (298-7713) and ask for "TeleNews".

Father Jeremiah Cashman, a **Holy Ghost priest**, was elected mayor of Chippewa Falls, Wisc., by the city council after serving as acting mayor since the death of his predecessor. (11-7/1)



After converting to Catholicism on his 99th birthday at a Cincinnati nursing home, Charles Winfield receives from Father Gerald Pelletier, the baptismal candle symbolizing Winfield's new life in Christ.

Anthony A. Gianni, a Rhode Island superior court judge, urged **Knights of Columbus members to speak out against immoral actions** now considered legally acceptable. (5-7/6)

The Catholic Daughters of America [CDA] has pledged **\$80,000 for education of the needy in Brazil** at a Rio de Janeiro center. (4-7/7)

A women's rights statement by the Filipino government is a **sneaky effort to legalize abortion and divorce in the Philippines**, according to Tecla Andres Ziga, a former senator. (6-7/7)

Langdon Gilkey, keynote speaker at a University of Notre Dame conference on China warned missionaries against another **"Christian invasion of China"** which assumes is transcultural, that it can be exported unchanged." (7-7/7)

Charles Rembar, the attorney who broke down U.S. barriers against such books as "Fanny Hill" "Lady

Chatterly's Lover", said that **child pornography should not enjoy constitutional protection** because "there are some limits to First Amendment Rights." (4-7/6)

Criticized recently for auctioning off an abortion in Louisiana, the **American Civil Liberties Union will now auction "his and her" sterilizations** in New Jersey. (9-7/6)

Catholic Workers who operate **Hospitality Kitchen on Skid Row in Los Angeles** will have to buy their building or move out according to their landlord. (10-7/6)

The **Vatican has backed state aid to Catholic schools** throughout the world to guarantee pluralism in education as stated in a document released by the Vatican Congregation for Catholic Education. (8-7/5)

A federal court of appeals in Cincinnati has asked a Michigan district court to review its decision requiring family planning clinics to notify the parents of a minor before **giving the minor contraceptives**. (10-6/24)

People

Sister Sally Furay, provost and vice president of the University of San Diego, has been named to the legal services review panel of the National Association of Independent Colleges and Universities.

Father Joseph Alexander, recently became the second black major superior of a Benedictine monastery in the U.S. (20-7/1)

Bishop John M.A. Fearn, retired auxiliary bishop of New York, died July 4 at age 79. (10-7/5)



Lioney Wilson, 11, is baptized at a parish in Wilmington, Del., after receiving instruction from Benedictines who began the neighborhood outreach by giving out lollipops.

Bishop John Cummins, 49, was installed as head of the Oakland diocese June 30, succeeding Bishop Floyd Begin who died April 26. (25-7/5)

Father Virgil Elizondo has been re-appointed president and **Basilian Father Ricardo Ramirez** has been named executive director of the Mexican American Cultural Center in San Antonio. (26-7/1)

Dominican Father Thomas Kelly, new general secretary of the U.S. Catholic Conference and the National Conference of Catholic Bishops has been named auxiliary bishop of the Washington, D.C., archdiocese.

Dominican Father Thomas P. Raftery, pastor of St. Dominic parish, San Francisco, has been elected Provincial of the Western U.S. Dominican province headquartered in Oakland.

Auxiliary Bishop Joseph F. Donnelly, 68, of Hartford Conn., and chairman of the U.S. bishops' Farm Labor Committee died July 1. (29-7/1)

Southern Cross



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In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. — Amen.

ANDERSON, Arthur T. Husband of Barbara Anderson, father of John, Arthur Teddy, Jr. and Heidi Anderson, son of Mr. and Mrs. Anderson, and brother of James W. Anderson. Requiem Mass, July 6, St. Charles Borromeo church. Goodbody's Ivy Chapel

ANTOS, Chester J., M.D. Husband of Dorothy Antos, father of Barry, Stephen, Gregory, Michael, Robert Antos and Barbara Murillo, brother of Casimir Antos and Fabronia Macul, and three grandchildren. Requiem Mass, July 5, Immaculate Conception church. Goodbody's Ivy Chapel

HERNANDEZ, Celia C. Mother of Hector Armando Soto, Roberto Soto, Guillermo Soto, Elia Fowler and Graciela Rollen, sister of Amelia Mata, 18 grandchildren, and one great grandchild. Requiem Mass, June 27, Our Lady of Guadalupe church. Goodbody's Ivy Chapel

BRUNS, Olga Eva. Grandmother of Gail Dimitroff and Wayne Henderson, five great grandchildren. Requiem Mass, July 4, St. Didacus church. Goodbody's Blvd. Chapel

NAGEM, Julia. Mother of Mike, George Nagem, Eugenie Lund and Cecilia Tanner, 17 grandchildren and three great grandchildren. Requiem Mass, July 1, St. Patrick's church. Goodbody's Blvd. Chapel

OLIVARRIA, Gilberto V. Father of Samuel, Jose and Manuel Olivarría, brother of Trinidad Garcia and Ladislao Olivarría, and seven grandchildren. Requiem Mass, July 6, Our Lady of Guadalupe church. Goodbody's Blvd. Chapel

WILLIAMS, Elizabeth M. No survivors. Requiem Mass, July 5, St. John the Evangelist church. Goodbody's Blvd. Chapel

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Where Archbishop Lefebvre has gone wrong with Rome

By John Muthig

VATICAN CITY [NC]—Although most news reports of French Archbishop Lefebvre's rift with Rome have focused on the refusal of the archbishop and his followers to reject the Tridentine Mass, the conflict involves much more than liturgical preferences.

Vatican Radio has broadcast a list of charges which it says, constitute acts of "flagrant dissent" by the rebel traditionalist prelate.

The charges, which could lead to the archbishop's excommunication, include:

—disregard of the papal suspension from all priestly function imposed on the archbishop one year ago;

—refusal to continue dialogue with Rome over differences in interpretation of Catholic doctrine;

—Archbishop Lefebvre's lecture June 6 at the Rome palace of the Rospigliosi-Pallavicini family;

—open disobedience to repeated papal calls to stop the conferral of ordination;

—Archbishop Lefebvre's "statements giving grave offense to the Church, and to the person and the magisterium [teaching authority] of the Pope and the Holy See;" and

—the archbishop's "disdain for the authority of the

bishops in whose territory he is active."

A Vatican spokesman, Father Romeo Panciroli, has said that Pope Paul may still decide to issue an excommunication or some other canonical punishment against Archbishop Lefebvre.

The statement was the clearest and most authoritative declaration made by the Vatican on Archbishop Lefebvre since the archbishop ordained priests and subdeacons June 29 in open defiance of Pope Paul's repeated orders to cancel the ceremony.

Father Panciroli's statement said the Vatican would proceed with "patience, caution and due objectivity" in handling the case.

His words seemed to indicate that an excommunication, if it comes, will take place only after a proper ecclesiastical trial and not in the form of a simple papal decree of excommunication.

The spokesman added that Pope Paul's repeated statements on the Lefebvre case "not only remain unchanged, but acquire even greater weight, both in regard to Archbishop Lefebvre and to the clerics ordained by him as well as to those who support his conduct, thus worsening the scandal which his deplorable position has spawned."

Father Panciroli's statement was a clear signal from

the Vatican that, although it has made no further move in the Lefebvre case, it is not backing down or throwing in the towel.

Archbishop Lefebvre's activities have taken place mostly within the diocese of Lausanne, Geneva and Fribourg, Switzerland, where the prelate first established his priestly fraternity of Pope-St. Pius X, a religious congregation condemned both by the Vatican and the local bishop, and in the diocese of Sion, Switzerland, where the archbishop's Econe seminary is located.

He has also celebrated Mass and other sacraments publicly in several dioceses in France, Germany, England and the United States. The day after the latest Vatican statement, the archbishop said Mass and dedicated a traditionalist church in Dickinson, Tex.

If Archbishop Lefebvre is excommunicated, he will be one of very few bishops to receive such a strict penalty in recent church history.

The last bishop to be excommunicated was Vietnamese Archbishop Pierre Martin Ngo Dinh Thuc, who illicitly ordained as bishops in 1976 several members of a Spanish group promoting devotion to an alleged apparition of Mary. He has since been reconciled to the Church.

Episcopal vicars and deans, who are they, what do they do?

Southern Cross Reporter

All Catholics are familiar with bishops and pastors in the administration of the Church. But many would be at a loss to explain the less prominent positions of episcopal vicars and deans.

That is not surprising, according to Father Michael Higgins, officialis of the diocesan Tribunal, because the use of episcopal vicars and deans arose from Vatican II and is still developing.

THE PURPOSE, he explained, "is to decentralize the power and authority in the Church, bringing it closer to the local community."

Bishop Leo T. Maher is the leader of the San Diego diocese, assisted by the vicar general, Auxiliary Bishop Gilbert E. Chavez. On the local level, pastors are the leaders of their respective parishes. Somewhere in between rank the episcopal vicars and deans.

In geographic terms, the diocese is divided into 13 deaneries in much the same way as the state is divided into counties. Elected by the priests of the deaneries as their leader for a three-year term are the deans.

THE DEAN CALLS the monthly meeting of the priests in each deanery and serves as an administrative liaison between the priests and the diocesan office.

Episcopal vicars, on the other hand, are selected by Bishop Maher as his special representatives in regions which may include one or more deaneries. Some episcopal vicars, such as Msgr. John Portman of the South Bay Deanery, also serve as deans.

As Msgr. Portman sees it, the role of the vicar is largely "juridical". For instance, he explains, "the bishop has given vicars the authority to grant dispensations, for such things as for Catholics to be cremated, to marry non-Catholics or to marry non-Christians."

ALSO, HE SAID, the vicar may grant

visiting priests faculties to celebrate the sacraments in his region, and he can install new pastors in parishes which fall under his jurisdiction.

Father Higgins adds that in some dioceses episcopal vicars have been granted the authority to confirm, and in still other dioceses they head vicariates functioning almost as "mini-bishops".

Eventually, Father Higgins thinks, the role of episcopal vicar may develop along the lines of "mini-bishops", especially in large dioceses like the San Diego diocese where the See city is off center.

"**ESTABLISHMENT** of regional authority," he said, "can help dispel the impression of neglect often felt by people in the outlying areas of a diocese."

As the concept of episcopal vicars broadens, Father Higgins believes, they should come to be seen as developers of Church life in their communities; perhaps by organizing group youth programs, CCD programs, teacher training, etc.

Deans and their deaneries are: Father Vincent McGarvey, OSA, Cathedral; Msgr. Thomas Moloney, El Cajon; to be elected, El Centro; Father Michael Coughlin, Escondido; and Msgr. James O'Donoghue, La Jolla.

Also, Msgr. William Clavin, Oceanside; Father John Slattery, Ontario; Msgr. Michael Nolan, Palm Springs; Father Peter Covas, CSSp, Riverside; Father Phillip Straling, San Bernardino; Msgr. Portman, South Bay; Msgr. Sean Murray, University; and Father William Hart, Victorville.

EPISCOPAL VICARS and their areas are: Msgr. O'Donoghue, Cathedral, Oceanside and La Jolla deaneries; Msgr. Moloney, El Cajon, Escondido and University deaneries; Father Mark Medaer, El Centro deanery.

Also Father Donald Webber, Ontario deanery; Msgr. Nolan, Palm Springs deanery; Father Covas, Riverside deanery; Father Straling, San Bernardino and Victorville deaneries; and Msgr. Portman, South Bay.

Pavers probe for papal pachyderm

VATICAN CITY (NC)—A Vatican road crew is keeping an eye open for a missing papal pachyderm which belonged to Renaissance Pope Leo X.

The elephant, given to the Pontiff during his pageant-filled reign (1513-1521) by an Indian prince, was buried somewhere in the huge Belvedere Courtyard in Vatican City.

THE ELEPHANT died of poisoning after he was decorated with paint for a papal festival. Workman who are repaving the large courtyard, now used as a parking lot for Vatican officials,

expect to find the elephant's skeleton.

LEO X, a member of the powerful Florentine Medici family, was made cardinal at the age of 13 and Pope at age 38. He spent money lavishly on court festivities and surrounded himself with buffoons, poets and jesters.

Leo's achievements were not all negative. He was the patron of Raphael who, under Leo's reign, painted side-wall frescoes in the Sistine Chapel, as well as his Sistine Madonna and his famous "Transfiguration."

July 1, 1977

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The Pope speaks



Call to morality

In a era of tremendous moral and spiritual unrest, Catholics must live in strict adherence to moral laws. We cannot ignore today's moral situation in the field of religion and public behavior. We condemn a current wave of hedonism.

Look around you. You will see that we are in a period of tremendous unrest on the level of basic principles of moral and religious living which are the foundations of conscience. Catholics must live according to the moral order, directed toward spiritual ends.

We cannot take the attitude of what happens happens or live without choosing between good and bad. Living according to moral principles is relatively easy and can bring happiness. Penance, austerity and self-denial are required. But these acts lead to peace of conscience and inner tranquility.—To a general audience

On human rights

Nations must not permit their search for efficiency or their concern for assuring vital public order to degenerate into arbitrary action or violations of inalienable human rights.

We emphasize the value of pardon, reconciliation and peace. The Church believes that a civilization based on love is possible.—To new Brazilian ambassador to the Vatican

Catholic-Orthodox unity

The Roman Catholic and Orthodox churches are already wedded closely in spirit and sentiment. The ties binding the two churches are so close that "everything which affects the life of one of the sister churches is also felt by the other in the communion of the same Spirit. We pledge to walk down the same path which leads necessarily to our common celebration of the Lord's Eucharist.—Letter to Patriarch Dimitrios I of Constantinople

World's conscience

Many news events today disturb the world's conscience. Think about the most improper undertaking of the Moluccans in Holland, about the reported repression in Ethiopia, about international organized crime, about the blackmail of violence and extortion and about vendettas which are arbitrary and unjust ways of seeking justice. Catholics must become workers for peace and give a faithful testimony to justice through fair play and harmony.—Sunday Angelus talk

A time to keep

Maintaining our missions

Maintaining our missions

If you can get to Mission San Diego de Alcalá or Mission San Luis Rey this coming weekend you will find their wellknown annual fiestas in full swing. Both missions have been beautifully maintained in recent years and are well worth a visit.

In the Old Mission in San Diego, near the Stadium, the artistic touches of associate pastor Father Larry McLaughlin are very much in evidence, the latest being the colored pattern added to the plain white ceiling. And that huge golden "umbrella" hanging over the pulpit is a reminder that the first mission of California is a basilica.

The California poet laureate, John Steven McCroarty noted in 1915 that Mission San Diego de Alcalá was mostly in ruins—he called it a "pathetic ruin". He went on to write: "Some day, the slow but sure step of the restorer will come. It cannot crumble to dust. Its strong facade, its brave old archway through which the neophytes thronged in happier times, the ancient bell that still mounts the crumbled tower, are not yet gone.

"Some day some great, strong step shall find the place—holy with the blood of martyrs and the tears of penitents—some great, strong hand will reach out lovingly, and morning suns and mellow moons will look again on the shrine rebuilt in the Place of First Things where California began."

Certainly the "great strong hand" of Msgr. J. Brent Eagen, diocesan chancellor and pastor of the Old Mission, can be seen in so much fine restoration work since he took over in 1971. Meanwhile near Oceanside the tender loving care of Franciscans, whose predecessors started our missions, marks much restoration and maintenance in the "King of Missions", San Luis Rey.

Newspeak up to date

The staggering illiteracy of some radio and television announcers and news readers is truly astonishing. This particularly applies to the smaller radio stations where a young disc jockey is also given the task of news reading. They reflect the great incapacity for reading aloud which marks so many products of our school system.

Among the words which so many pronounce incorrectly are nuclear and apartheid, the South African word for racial separation. They call them "new killer" and "apart height" instead of "newclear" and "apart-hate". Maybe we should settle for "new killer" and "apart hate", then they will sound what they imply.

What to do on TV?

The churches generally have not yet reached any really satisfactory way of using television. Programs range from the blatant hot gospel pitch—and the inevitable appeal for funds—to the perfunctory and even gabbled Catholic Mass, from magazine programs of indifferent talent to opening and closing prayers for the day's commercial offerings.

A new style is now being offered by "Focus Five" which appears daily at 6:55 a.m. just ahead of "Good Morning America" on San Diego's ABC outlet, Channel 10. It is an attempt through the San Diego County Ecumenical Conference to produce a timely, topical and telling Christian viewpoint at what could be a peak morning viewing hour. Allowing for early shakedown problems of nervousness and unfamiliarity by some participants, it looks as though it could do very well—and very much good.

Televised Mass?

What about our televised Mass which comes over every Sunday morning at 7:30 a.m.? Frankly, I have misgivings. Apart from the theological and liturgical somersaults you have to experience to pre-record two Masses, one immediately following the other, a week ahead of showing time, I wonder whether the Mass is always the best vehicle for getting across our Christian message to televiewers.

As a "Mass for shut-ins", it obviously has its merits. As a vehicle for attracting the interest of others it rates very low. There is really no viable link between the studio "altar" and the person at home who wants a more direct message.



Newman

Neumann

Not the same

Although their names were similar and their lifetimes overlapped, there should be no confusing Cardinal John Henry Newman (left) and Bishop (Saint) John N. Neumann (right). Cardinal Newman, the former Anglican cleric whose conversion to Catholicism sent shock waves through the English establishment, may someday be considered for sainthood. Saint John Neumann (whose name was misspelled "Newman" on his tomb) was the 19th century Bishop of Philadelphia who was proclaimed saint on June 19. There would be even less confusion if Americans did not turn "Neumann" ("noy-man") into "Newmann" when pronouncing it.

We were talking
by Enid Lanyon

We were talking...about impatience and the immense damage it has wrought over the centuries in every imaginable human situation.

Looking into history and observing events around us today, it is shocking to realize how often simple impatience has acted as catalyst for riots and revolutions, wars and crimes of violence, broken relationships, homes and families.

WE COME BY patience with great difficulty. We are more likely to seize power by force and demand submission, than to work to become the kind of person to whom power and respect are attracted.

We are more inclined to try to bend others to our will or viewpoint than to allow time for compromise and agreement. In unsatisfactory personal relationships, we find it easier to let frustration—the synonym of impatience—drive the wedge deeper between us, than be willing to let the years whittle our edges to fit.

The Chinese have a proverb on patience and the Romans—if not the Greeks—had a word for it implying suffering. Patience, the proverb goes, is power; with time and patience the mulberry leaf becomes silk.

ALAS, MOST of us are more prone to consume and destroy the leaf in mounting impatience before ever learning to spin the silk! Impatience betrays us to hasty, intolerant action and anger, that does violence not only to others, but to ourselves. In our frustration, we frustrate our own ends.

It is always a weapon of destruction and weakness, although all too often it masquerades as strength. Even in its minimal and least offensive forms it says more about our lack of love and respect for other people than about the problems or obstacles we may be facing.

We have never learned the difference between urgency and impatience, nor come to value the

inevitability of gradualness. Even in our efforts as Christians to bring about the Kingdom of God we want to mold others to suit our own concepts rather than allow ourselves to be molded by God.

THERE ARE MANY intolerant Christians—and I suppose there has never been a time since Christ when there were not—and yet the terms are themselves in contradiction. It is our impatience that makes us intolerant; patience is one of the greatest expressions of love and respect.

Underlying what seems to us the incredibly mysterious fidelity of God's love—as incarnated in Jesus—is this quality of infinite patience. It is also the response he requires from us. But it is one which takes time and unremitting struggle against our own selfishness.

His patience endures through rejection and abuse. It permeated his life and ministry as it is meant to permeate our own.

Why not spin a leaf of silk?

IF WE ARE to live this life fully, we must live it patiently. If we are to love others wholly, we must love them patiently. If we are to help them appreciate their own self-worth, we must accept them patiently. If we are to build the Kingdom of God where we are, we must proceed in utmost patience.

It takes time for each of us to discover in himself or herself, the person God means us to be, and probably a considerably longer time for each of us to grow into the kind of selflessness that will allow us to accept the other for what he is.

It takes time for dreams to come to reality and ambitions to realization—or for them to be outgrown. It is only gradually that we learn to understand ourselves and our mission in the world, and grow strong enough to allow others the same freedom of gradualness.

Why settle for a mulberry leaf when we could grow a tree with leaves of silk?

Ecology has serious theological implications

By Father John J. Castelot

Thoughtful people are becoming increasingly concerned about the way we have abused our natural resources. Strip mining has scarred lovely landscapes. Careless dumping of waste materials has fouled our lakes and rivers and poisoned the fish that swim in them.

We burn up energy supplies as if there were no limit to them. We harness atomic energy and use it to annihilate innocent human beings and blight the lives of the survivors. And on and on goes the ugly recital of our folly, of our sinful mismanagement of God's precious gifts. Sinful? Yes, if we believe in a God who has made us stewards of his creation. And so he has.

THE CREATION accounts of the Bible are not scientific descriptions of how the world came to be, but they are serious theological

reflections on the meaning of creation. One lesson that comes through insistently is that our universe is, by divine design, beautiful and good.

There is a recurring refrain in the priestly account (Genesis 1:1-2, 4a): "God saw how good the light was" (1:4); "God saw how good it was" (1:10, 12, 18, 21, 25). And at the end: "God looked at everything he had made, and he found it very good" (Genesis 1:31).

Psalm 24 opens with this reminder: "The Lord's are the earth and its fullness, the world and those who dwell in it. For he founded it upon the seas and established it upon the rivers."

AT THE CLIMAX of the creation story, God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals

and all the creatures that crawl on the ground" (Genesis 1:26).

We are the image and likeness of God in that we share his dominion over his creation. We are stewards of his universe, which he has given to us as a sacred trust. Ecology, then, is not simply a natural concern; it has serious theological implications.

The author of Psalm 8 has left us a beautiful meditation on this truth, more like a cry of wonder, really:

"When I behold your heavens, the work of your fingers, the moon and the stars which you set in place—What is man that you should be mindful of him, or the son of man that you should care for him?...You have given him rule over the works of your hands, putting all things under his feet...." (Psalm 8:4-5, 7).

CENTURIES LATER, in speaking of the exaltation of the risen Christ to his position as head of the universe, the author of Ephesians recalls this psalm: "He has put all things under Christ's feet..." (Ephesians 1:22).

The risen Christ is the Son of Man who, in his glorified humanity, rules and transforms and gives new meaning to a universe which sinful humanity has misinterpreted and misruled (see also Ephesians 1:10). This same letter says: "Both with and in Christ Jesus he raised us up and gave us a place in the heavens" (Ephesians 2:6).

We are, then, one with the cosmic Christ, the glorified Man who exercises humanity's

governance of the universe in a transcendent, perfect way. This adds a new dimension to our responsibility, which is now not merely a human concern, but a specifically Christian one. Our oneness with the glorified Son of Man, ruler of the universe, demands that we use that universe wisely, reverently, respectfully, lovingly, gratefully.

HUMAN SINFULNESS, selfishness, stupidity, and greed have disoriented and polluted creation. To the extent that we share actively in Christ's victory over these destructive forces, to that extent we shall exercise benevolent and beneficent stewardship over our world.

In a passage of powerful imagery, Paul describes our situation: "Indeed, the whole created world eagerly awaits the revelation of the sons of God. Creation was made subject to futility, not of its own accord but by him who once subjected it; yet not without hope, because the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God. Yes, we know that all creation groans and is in agony even until now" (Romans 8:19-22).

We are a servant Church, with a mission to save, not in the narrow sense of "saving souls," but in the all-embracing sense of bringing the universe, in and with the risen Christ, to its God-intended fulfillment.

This involves inescapably and pre-eminently the service of humanity, for as humanity goes, so goes the whole universe.

Roots of Our Faith

Does God intend us to build up the world?

This Land is My Land

Work, but also rest, pray and commune

By Father Alfred McBride, O Praem

When God put Adam and Eve in the garden of Eden, he told them to take care of it. Later, when driven from the garden, that baleful couple was told to till the earth in the sweat of their brow. Now whether with joy and serenity in Eden or with sweat and tears outside it, Adam and Eve were expected to develop the potential of the earth. The Bible teaches that God made the world, but expects people to take care of it and develop it.

This inspired biblical principle has helped power the slow and painful progress of the human race from the age of agriculture to the era of industrialization to our own technological period. God expects us to be creative and responsible guardians of the earth.

BUT ALONG with this construction principle, the Bible offers two shrewd pieces of advice: (1) Respect the need for human communication in the progress of the work. (2) Don't become a work slave.

The first piece of advice is found in the story of the building of the tower of Babel. Thrilled with the discovered capacity to engineer and design a tall building, the people thought they might construct a tower that would reach right up into the heavens.

As the story is told, God considered this an act of pride, for only he could truly bring man to heaven. To punish them, he made them all speak different languages so they

failed to communicate and were unable to finish the structure.

THE STORY has three meanings. People cannot reach God by human power alone. That would be equivalent to becoming gods themselves. Secondly, this is a legendary tale to account for the diversity of languages in the world. Thirdly, work should not be so frantic, mammoth and overwhelming that the people engaged have lost the human touch—especially the capacity to communicate. It is this last message that is worth heeding today as we build even bigger bombs and high rises and skyscrapers.

Our age is characterized by the loss of communication at the human level. We have the best communications system in history (phones, TV, radio, telegraph, planes, cars, roads, trains) and yet also have a tongue-tied culture.

Psychologists, clergy, teachers and counselors spend half their time trying to help people learn how to talk and listen to each other. The babel of tongues today is not foreign languages so much as paralysis of the personality. Overstress on work means understress on communication at the human level. Let us balance our technological progress with some humane progress as well.

ALLIED TO this is the error of being a work slave, a work-a-holic. By making work an addiction we are creating a showcase of industry and technology and an insane asylum of stricken human beings. This is

DISCUSSION POINTS AND QUESTIONS

1. What does the Bible tell us about our responsibility for the world?
2. How does the Bible advise us to accomplish a responsible guardianship?
3. Discuss this statement: "Work should not be so frantic, mammoth and overwhelming that the people engaged have lost the human touch—especially the capacity to communicate."
4. Do you feel that we need a day of rest? Discuss what applications this has for modern man.
5. Discuss the theological implications of ecology.
6. Discuss this statement: "We are a servant Church, with a mission to save, not in the narrow sense of 'saving souls,' but in the all-embracing sense of bringing the universe, in and with the risen Christ, to its God-intended fulfillment."
7. Do you feel a personal responsibility to take care of the earth? Have a family discussion about ecology.

why the Bible advises regular rest periods where no work is to be done at all.

The Bible calls it sabbath. In the strictest forms of Judaism, the sabbath rest meant not only absence of work, but almost all physical effort. Don't cook. Don't even take more than a mile walk. Just rest. And do this every seventh day.

The purpose of the sabbath was twofold. First, to set aside a day to honor and reverence God, pass the seventh day concentrating on the God of creation.

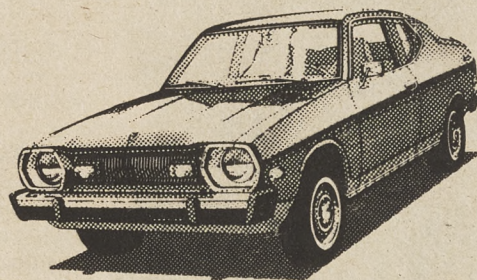
THE SECOND reason was also important. People should take a break, a rest from their work. And take a real rest. This rest aspect of the sabbath has been ignored and forgotten. The worship side has been retained, though even that is in decline as less than 50 percent of the people are involved in regular worship these days.

But the main point here is the sabbath rest. This puts perspective in our lives, gives us time to evaluate the work of our hands, machines and computers and should prevent us from creating a Frankenstein.

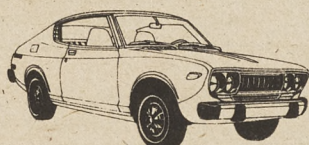
The Frankenstein story is more than an entertainment. It is a parable of what happens when our work ethic goes berserk. We create a monster and then it later destroys us. We already have that potential in our hands. Our bombs can wipe us out. Our tanks full of poison gas could choke us. Our massive buildings are beehives of non-communication.

Unless we rest and pray and think, we may become the heedless victims of the work of our hands. Yes, God wants us to labor and build up his earth. But he also wants us to love, pray, commune and relax. What could be more sensible?

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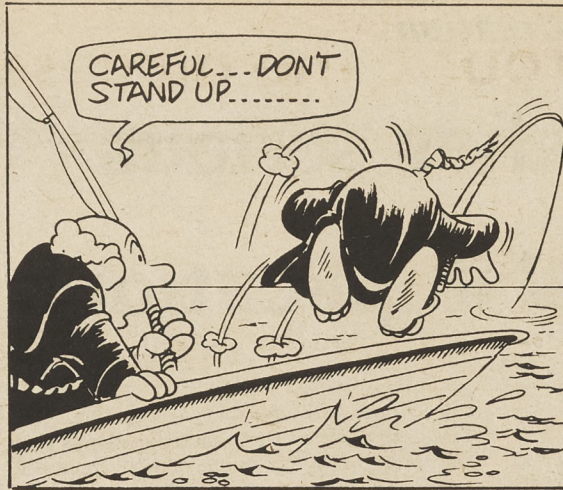
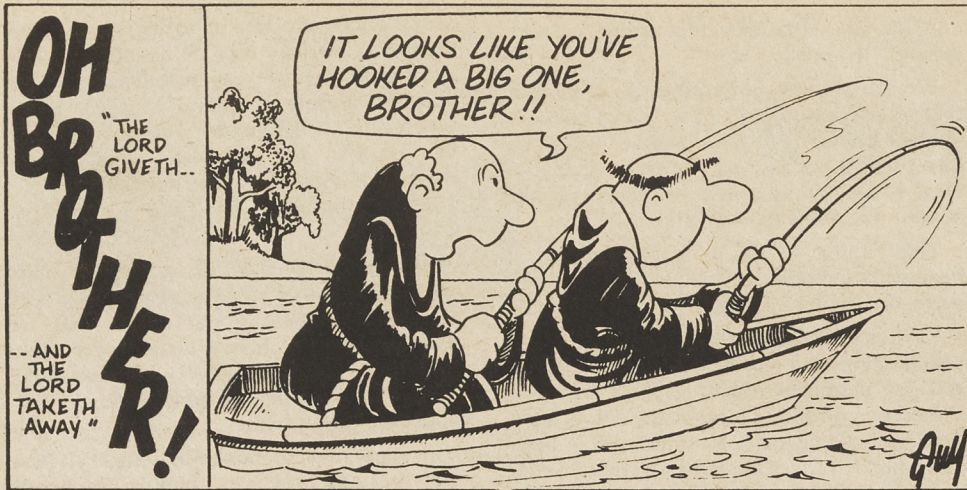
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Opinion Forum

Tribunal, sanctity of marriage

With reference to the article, "Tell Catholics in second marriage problems to seek Church help", one could have hoped the head of the Catholic Diocesan Marriage Tribunal could have contributed to better understanding of the Catholic moral position on marriage while explaining the task of the Tribunal.

He could have done this by affirming that the primary task of the Tribunal is to uphold the sanctity and permanence of the marriage bond while examining each particular case (when asked) in which a couple have repudiated their 'marriage', to determine if a real marriage had ever existed.

Many nuances in the article (SC, June 16) seriously undermine the Catholic affirmation of the indissolubility of sacramental marriage and contribute to the widespread error that annulments are simply an euphemism for divorces.

Indeed, after reading the article, I am left with the distasteful impression that the Tribunal is predisposed to find that no marriage existed, rather than dedicated to earnestly seeking out the truth in each case.

Rather than asserting, "There are many reasons for which the Church can grant a decree for nullity", the *Southern Cross* should have pointed out that there are many

reasons why a marriage may be invalid.

In fact, there is only one reason why the Church can grant a decree for nullity; that is because there never was a valid marriage.

Note that all that lies in the Tribunal's power is to seek the truth, and seeking the truth is a primary task of the Tribunal. Bearing witness to the truth found, or to the fact that the truth of claims cannot be established is another vital task of the Tribunal.

James J. Harris
San Diego

Young's 'racist' charge justified

Your editorial (SC, June 9) regarding Andrew Young, U.S. Ambassador to the United Nations, indicates more personal pique than the seasoned sensitivity that we might have expected.

Our racial problems, even in this country, are staggering. Our past treatment of blacks was a sin. To say we are sorry may help, but it won't solve the problem. Like any sin, the damage done to the other person must first be repaired.

When a sin involved the whole society as slavery did, then the entire society will have to pay the price. Those who hope for a cheap solution are dreaming.

The essence of that sin was the

assumption that blacks were inherently inferior to whites. This is the racism that Mr. Young is talking about. A clear, recent example can be seen in the two TV movies, *Roots* and the BBC production *The Fight Against Slavery*.

The men who produced these films are not active racists, but in Mr. Young's terms, their racism is apparent. The scenes depicting black women naked to the waist could not have been shown in this country on prime time TV if they had been white women. Why?

I can sympathize with the special problems of the white dominated nations in Southern Africa. If, tragically, the whites are driven out, it will be a great loss to the blacks. They have never been encouraged to develop the black leadership that would make a peaceful transition possible.

Unless we begin to understand what Mr. Young is talking about, we will remain incapable of forming a viable society that includes blacks, whether as a minority here, or a majority as in Southern Africa.

Ray R. McCombs
Rialto

Leaves with thanks

Please make the July 14 issue of *Southern Cross* my last. I will be moving overseas.

I have enjoyed your newspaper and it has aided me in my spiritual growth.

The article I found most thought provoking week after week was by Michael Newman. I hope your paper continues to be strong voice in Southern California.

Gary Harmeyer
Oceanside

School fund named for pastor

Have you heard of the "Father Mooney Education Grant" for needy children to attend Our Lady of the Sacred Heart school?

Let me tell you how it started and why. As you know, we are losing our pastor, Father William Mooney. He is being transferred after eight years of dedication to bringing our people together in a community of loving and caring people.

Father Mooney would not accept any monetary gifts from his parishioners, and the parish council came up with the idea of a grant for needy children, and Father Mooney agreed.

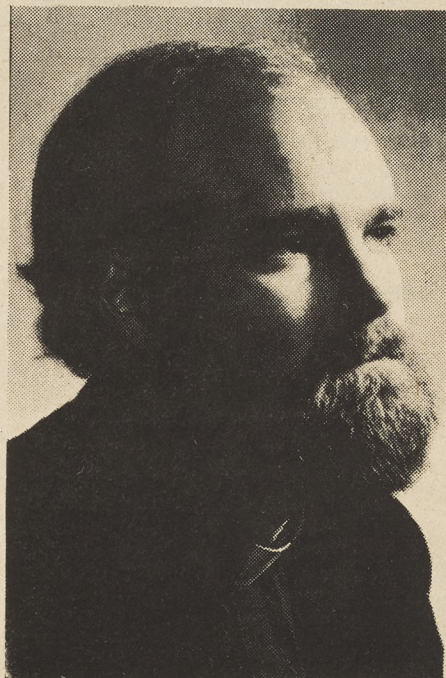
Now many more children will be able to attend Our Lady of Sacred Heart school.

We will remember him in our prayers as he goes to Blessed Sacrament parish. Our loss is their gain.

T. D.
San Diego

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Around the diocese



Bishop Leo T. Maher:

Sunday, July 17, noon, Basilica of Mission San Diego de Alcalá, Festival of the Bells Mass.

Father Richard Duncanson
Secretary

The deadline for Around the diocese is six days before the desired date of publication. The deadline for Southern Cross issue of July 21 is Friday, July 15.

Catholic Singles Club, San Diego, Mass, Immaculate Conception church, Old Town, 9 a.m., Saturday, July 16, followed by brunch at Carrows, hike and picnic. Details: 235-2575.

Pancake breakfast, Sunday, July 17, St. Catherine Labouré church, San Diego, after 8, 9 and 10:30 a.m. Masses. Cost: Adults \$1.25; senior citizens and children under 14, 75 cents; and children under five, free. Proceeds to convent repair.

Service Center for the Blind, San Diego County, offering instruction courses for the blind at no cost. Details: 583-1542.

Rummage sale, Sacred Heart Academy, Ocean Beach, 9 a.m.-3 p.m., July 23-25. Details: 223-7742.

Susan Quinn, named by University of San Diego and the National Center for Paralegal Training, as director of Graduate Career programs.

Card party, St. Patrick church, San Diego, noon, Tuesday, July 19. Donation: \$1.25. Details: 295-3255.

Naim, club for widowed Catholics, meeting, Sunday, July 17, St. Therese church, San Diego, 6:30 p.m. Dr. John Swanke, featured speaker. Cost: \$1.

Rummage Sale to benefit Mother Teresa, clothing, toys, jewelry, appliances, etc., Our Lady of Grace church, Fletcher Hills, Saturday, July 16, 9 a.m.-6 p.m. Details: 460-3329.

"King of the Missions" fiesta, Mission San Luis Rey, near Oceanside, July 16, 17, featuring food, fun and games. Details: 757-3651.

Festival of the Bells, Basilica of Mission San Diego de Alcalá, Blessing of bells, noon, Saturday, July 16, followed by Mexican dinner until 8 p.m. Mass, noon Sunday, July 17, followed by barbecue dinner until 7 p.m. Blessing of animals, 3 p.m., Sunday.

Show notes...

"Sing your praise to Him," TV Mass for shut-ins, 7:30 a.m. Sundays, KCST-39, San Diego.

"Focus Five", ecumenical program, 6:55 a.m. Monday-Friday, KGTU-10, San Diego.

"Insight", TV religious drama, Paulist Productions, July 17, 10 a.m. KMIR-36, Palm Springs, and 3 p.m. KPLM-42; July 18, 6:25 a.m. KGTU-10, San Diego.

Trek to the cross, costume procession re-creates journey of Padre Serra, 2:30 p.m. July 16, from corner San Diego Avenue and Conde Street, Old Town, followed by Mass at the cross in Presidio Park.

"The Mission Play", story of Padre Junipero Serra founding mission, 8 p.m. July 15-17, Mission San Diego de Alcalá, part of 14th annual Festival of the Bells observing the 20th anniversary of the mission.

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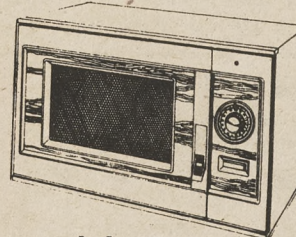
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Lepers' priest advances toward sainthood

VATICAN CITY (NC)—Pope Paul has advanced the cause for sainthood of Father Damien de Veuster, 19th-century apostle to the lepers on the Hawaiian Island of Molokai.

In ceremonies at the Vatican July 7, Pope Paul officially recognized the heroic virtues of the Belgian-born missionary.

THE DECREE on the priest's heroic virtues means that his life and writings have been thoroughly examined and found to be exemplary by the Vatican Congregation for Saints' Causes.

The process for Father Damien's beatification can now officially begin.

BORN IN Tremeloo, Bel-

gium, in 1840, Damien entered the order of the Sacred Heart of Jesus and Mary (Picpus Fathers).

Ordained in Honolulu in 1864, Father Damien enthusiastically ministered to the native population and built several churches in Hawaii with his own hands.

When he discovered that a leper colony had formed on the island of Molokai, the priest asked his bishop's permission to become resident pastor there.

THE 600 lepers were given little attention by the Hawaiian government. For a long time Father Damien was the only person who cared for those debilitated by the disease.

After 12 years at Molokai

the disease struck the hearty Belgian. For three more years he continued his work with the help of two other priests and two brothers.

He died from the illness on March 28, 1888, at the age of 48.

AT THE SAME Vatican ceremony, Pope Paul advanced the causes of seven other priests and Religious. They include miracles approved in the causes for beatification of:

—**Dominican** Father Francesco Coll, a Spaniard who founded the Sisters of the Third Order of St. Dominic of the Annunciation.

—**French** Father Jacques Laval, missionary to the Indian Ocean Island of Mauritius.

—**Ecuadorian** Christian Brother Miguel Febres Cordero.

—**Italian** Mother Maria Enrica Dominici, superior of the Institute of St. Ann and of Providence.

The Pope also approved the heroic virtues of:

—**Italian** Father Giorgio Maria Martinelli, who reformed the life and educational training of priests in the Milan area.

—**Italian** Father Pietro Domenico Trabattoni, a pastor who worked with the elderly and poor near Brescia.

—**Italian** Sister Maria Luisa Maurizi, who was an important figure in Rome at the time of the French Revolution.

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Legal Notices

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FILE NO. 77 7628

The following persons are doing business as:

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San Diego, Ca. 92103

1. ROBIN REIMERS
5114 Canterbury Dr.
San Diego, Ca. 92116

2. SUSAN MEGLING
4980 Pine
La Mesa, Ca. 92041

This business is conducted by a General Partnership.

/s/ Robin Reimers
Susan Megling

This statement was filed with the County Clerk of San Diego County on June 9, 1977.

SC: June 23, 20; July 7, 14, 1977

FICTITIOUS BUSINESS NAME STATEMENT

FILE NO. 77 7849

FILE NO. 77 7850

The following persons are doing business as:

Cleanline Cleaning Services
Cleanline Carpet & Upholstery
Cleaning

at:

4304 Del Mar Ave.
San Diego, Calif. 92107

1. STEPHEN R. GOEBEL
4304 Del Mar Ave.
San Diego, Calif. 92107

2. ROBERT W. WALKER
3242 Homer St.
San Diego, Calif. 92106

This business is conducted by a General Partnership.

/s/ Stephen Goebel
Partner

This statement was filed with the

County Clerk of San Diego County on June 9, 1977.

SC: June 23, 30; July 7, 14, 1977

NOTICE TO CREDITORS

FILE NO. 115020

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of
STANLEY GLENN,
Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at her attorneys' office c/o HIGGS, FLETCHER & MACK Attorneys at Law 1800 Home Tower 707 Broadway San Diego, California 92112 which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.

Dated June 22, 1977
1st Publication, June 30, 1977

LOTTIE J. GLENN
Executrix of the Will
of the above named decedent.

HIGGS, FLETCHER & MACK
Attorneys at Law
1800 Home Tower
707 Broadway
San Diego, CA 92112
Attorneys for Executrix
SC: June 30, July 7, 14 and 21, 1977

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THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Hundreds of readers of this column have built chapels and churches in India, Ethiopia, Lebanon, throughout the Near and Middle East in countries where our Holy Father has said one is desperately needed. Why have so many people, at great personal sacrifice, provided the funds for the construction of mission churches? . . . The answer is easy: they welcome the opportunity to do something needed where it's needed. Sometimes, besides, they build the church in memory of their loved ones, name it for their favorite saint. . . . Where is a new church needed? In hundreds of towns and villages in our 18-country mission world. In Ammador, in the Diocese of Tachur, for instance! The Church of St. Antony is very old and without light or ventilation. It is in the words of the pastor, "like a dungeon!" The faithful, attending Mass, often can not even see the celebrant. The relatively few Catholics there are all poor dirt farmers. Yet, poor as they are, they did raise \$1,500 to reconstruct their beloved St. Antony's. For just \$3,500 more you can complete the church for them as a Memorial for someone you love. You will be doing something for Christ—and for people who can not do for themselves. If you can not build a church on your own, at least share what you can to help build one where needed.

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