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Bishop Chavez at Encuentro

USD AUG 25 1977

Hispanic movement is 'blessing for U.S. Church'

WASHINGTON (NC)—The movement for recognition of Hispanic Catholics "is a blessing for the whole Church in the United States." "It is the poor telling the affluent within the Church to improve the living expression of Christ's message," said Auxiliary Bishop Gilberto Chavez of San Diego.

He and Archbishop Robert F. Sanchez of Santa Fe, N.M., and Auxiliary Bishop Raymond Pena of San Antonio spoke to NC News Service about some aspects of their Aug. 22 message to Catholics in the United States.

The message, written by the eight Hispanic bishops of the country (see page 7), denounced racism and discrimination against Hispanics, and their other disadvantages, including political under-representation, poor housing, and lack of job opportunities.

Archbishop Sanchez said the message was conceived as "reflections on the present realities of Hispanics."

"We wanted to show that there is unity among the bishops of Hispanic ancestry, who wished to give one vision, speak with one voice. By doing this, we hope to contribute to the unity among our own people, and to unity with the non-Hispanic Catholics," he stated.

The three bishops stressed in

their interview that a forthcoming pastoral letter "will reveal not only the spirit of our people, but also their needs for today and their dreams for tomorrow."

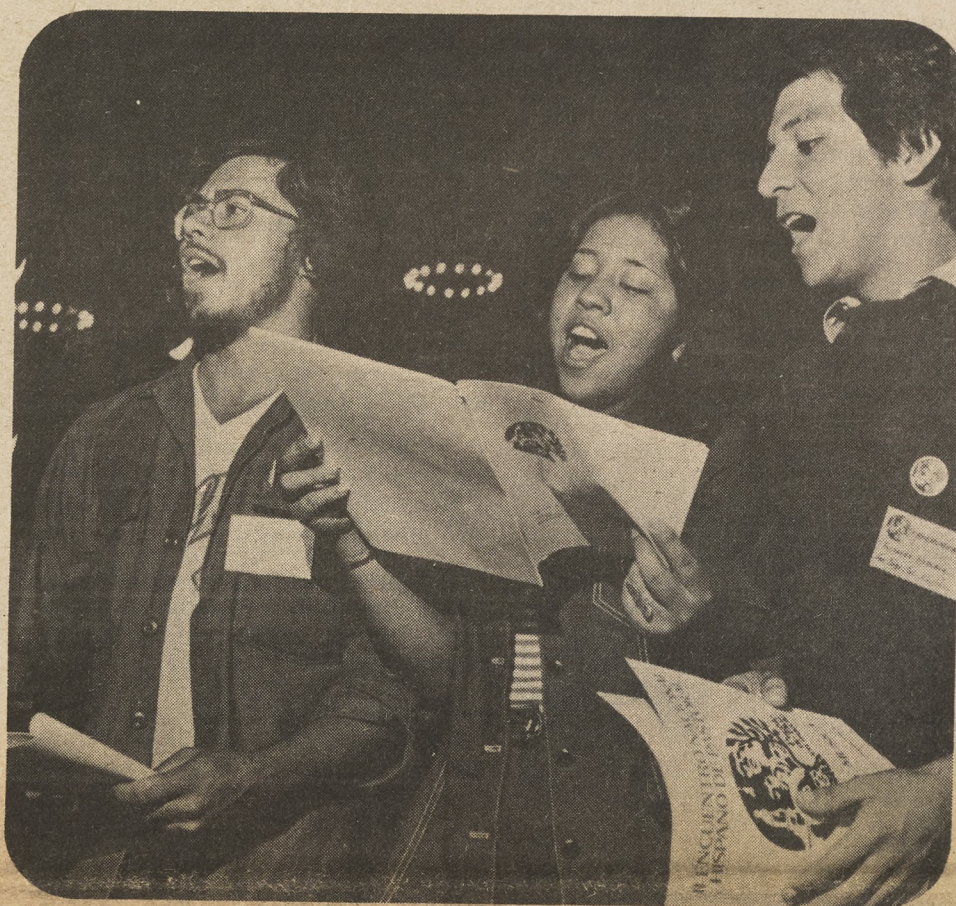
Chapters on Hispanic history and culture, religion, issues in the social, economic and political fields, and on education, migrants, and the family are being developed as part of the pastoral letter, the bishops announced.

Bishop Pena said often pastors and other English-speaking churchmen feel Hispanics in their jurisdictions can be "a problem." They are not, he said emphatically.

"They are again a blessing, for they are giving our Church the opportunity to embrace all 'gentes'—all peoples and races—and become truly Catholic."

There is a growing interest among English-speaking Catholics toward Hispanics, the bishops agreed. "It is our hope to fully integrate Hispanics in the life of the Church in the United States, and thus help in the overall work of evangelization while contributing our own values," the bishops said.

The message was issued in conjunction with the Second National Hispanic Pastoral Encuentro held in Washington. (more reports on the Encuentro, pages 7 and 10.)



SAN DIEGANS GREET ENCUESTRO—Three observers among the San Diego diocese representation at the Second Hispanic Encuentro held last week in Washington, D.C., join in singing at the opening liturgy. They are, from left: Leopoldo Trevino from Indio, Lilia Alatorre from San Ysidro and Fernando Heredia from Mecca. [Reports on pages, 1, 7, 10].—NC photo

Natural family planning the answer

Contraceptive mentality causes broken marriages

By Beryl Newman
 SC features writer

A "contraceptive mentality" prevalent in our society is at the root of most marriage problems, a permanent deacon claimed at the recent national meeting of deacons at Notre Dame, Ind. Deacon Richard Muraski, with his wife Anita, was conducting a workshop on natural family planning and fertility awareness.

"The marital act should be total and mutual giving," said Muraski, who is coordinator of the Marriage and Family Life Program for the Kansas City-St. Joseph, Mo., diocese. "With contraception it can never be. One or the other partner has to make himself or herself less for the benefit of the other."

CHRISTINE HEUSER, of Sacred Heart parish, Coronado, couldn't agree more. For the past two years, Christine has been meeting with several other women who have opted for natural family planning methods, in an effort to provide an informative, supportive community where women may share their concern, learn from each other's experience and draw encouragement.

There is no question in her mind that natural methods of birth regulation are intensely rewarding to married couples and remove the anxiety and guilt feelings often associated with artificial

birth control—particularly for women of religious principles.

"It makes good sense and feels right to cooperate with your body in response to its cycles, rather than ignore that they even exist," she said. "Women—and their husbands—should know what their femininity means."

EACH OF THE 10 or 12 women who meet monthly in the Coronado group expressed relief and joy at the opportunity to discuss and keep up-to-date on natural planning methods which they and others are using. They are unanimous in their sense of outrage at being pressured by medical staff—or the ridicule of friends—to use artificial contraceptives.

They are also united in their belief that following the natural fertility cycle of their bodies has led to greater self-awareness and deeper unity and intimacy in their relationships with their husbands.

"As soon as a woman has delivered her baby and goes for her first post-natal check-up, doctors and nurses—even some who are Catholic—will ask 'What contraceptive will you be using?'" Mrs. Heuser said with some indignation. "If she expresses interest in natural family planning (NFP), she is told 'Oh, that won't work. We'll see you in nine months.'"

THERE IS, she added, a great need

for education of doctors and priests, as well as the community at large. The system is not well-enough known nor understood, she feels. And with growing national interest in natural childbirth and breastfeeding, following in the wake of the promotion of La Maz, Lefoyer and Le Leche schools of thought, NFP is the logical choice.

Although natural family planning methods are taught through diocesan Responsible Parenthood Programs, and offered at pre-Cana workshops, Mrs. Heuser believes the Coronado follow-up group is the only one of its kind in the San Diego diocese.

"Ideally there should be such groups in every parish," she said. "There should be two or three women trained in fertility awareness, as I am, who could educate other women to the way their bodies work and encourage them to work with them. They could form the nucleus of this kind of follow-up group."

FERTILITY AWARENESS is the concept underlying about four different methods of family planning—not including that known as rhythm which take advantage of female reproductive cycles and changes in temperature and mucus secretions. All four methods are in use among the women in the Heuser group.

Does the daily noting and charting of

symptoms present problems? No more than the daily brushing of teeth or any other hygienic habits, devotees insist. It is merely a matter of establishing a routine.

Husbands, who generally are fully in support of the planning routines, may also take a personal interest in the charting procedure. "Why not make charting a joint effort?" asked Deacon Muraski. "Many men do, in fact, assume responsibility for the charting, recording the changes in temperature and mucus their wives report." This, he believes, emphasizes and strengthens the mutuality of the system.

MOST COUPLES recommend learning about natural family planning together. Then, they say, husband and wife share understanding of how the method works, can appreciate the profounder implications of femininity and cooperate more fully with their natural creative potential.

Although the majority of women follow these methods because of religious commitment, for some, religious scruples are not the main concern. For Susan, a nurse, the problem was one of infertility following use of contraceptives.

"I had been using the pill for two years and when I decided I wanted a child, I couldn't become pregnant. I

Turn to page 3

TeleNews

A majority of **American households** (51.2 percent) are made up of only one or two persons, an increase of 10.3 percent since 1960.

Seven bishops in Chile have **urged farmers there not to sell their land**, despite numerous economic hardships.

Between 1966-76 the number of **priests in France declined from 41,000 to 32,000** and will drop to 10,000 by the year 2000 if the trend continues.

More than a million people in some 200 cities will speak, march, pray and demonstrate in **support of Full Employment Week** Sept. 4-10, sponsors predict.

Archbishop William D. Borders in Baltimore plans to **increase involvement of women** in policy-making and professional roles in his See.

Swiss bishops are opposing a proposal in the Sept. 25 Switzerland election to remove penalties from abortion during the first three months of pregnancy.



Cardinal Terence Cooke of New York enjoys a balloon game with children from Project Hands, a summer camp for deaf and retarded children at Cardinal Spellman High School, New York.



Sister Ninfa Garza talks with a young member of a migrant family on a farm in Iowa. Sister Garza and two other members of the Missionary Sisters of Jesus travel with the migrants to help them with their physical and spiritual needs.

Catholics have contributed **\$261,592 for victims of floods** at Johnstown, Pa., and contributions are still coming in.

A **rural project launched by Pope Paul** in Colombia in his visit there in 1968 is helping 347 Indian families in Cauca province.

Baptists have prepared a packet to help parents with information about the **"moral crisis in television programming."**

Spanish police have recovered some 250 jewels and four pounds of **gold stolen from Oviedo's cathedral** in Spain on Aug. 12.

Junior Catholic Daughters of America will **fight child abuse and child pornography** through a letter-writing campaign.

The National Labor Relations Board has set a hearing Aug. 26 to **decide whether to order union elections** for employees of the National Council of Churches.

Welfare women in 22 states can **still get tax-paid abortions on demand**, despite the recent cutoff of federal aid.

Brother Roger Schutze, prior of the Brothers of Taize, an ecumenical community in France, has **condemned the persecution of the Catholic Church in El Salvador** in a letter to that country's president.

"The Fitzpatricks," a **series about a large Irish-Catholic family** of Flint, Mich., will premier in September on the CBS television network.

There is **"almost no support" among English Catholics** for dissident Archbishop Marcel Lefebvre, a team of sociologists at University of Surrey reported.

Bishop James Rausch of Phoenix, Ariz., former general secretary of the National Conference of Catholic Bishops—U.S. Catholic Conference, has been **named chairman of a NCCB ad hoc committee on farm labor**.

Eight ethnic organizations have asked the Supreme Court to **stop using racial quotas** in affirmative action programs in U.S. colleges and universities.



Scout John Pierce of Phoenix, Ariz., distributes communion at one of 16 simultaneous Masses at the 1977 National Boy Scout Jamboree at Moraine State Park in west central Pennsylvania.



This five-foot-deep crater is the result of the bomb that ripped the underground Basilica of Pope Pius X at Lourdes, France. No one was injured.

People

Cardinal John Dearden of Detroit returned to work Aug. 18 on a curtailed schedule nearly four months after he suffered a severe heart attack.

Retired Auxiliary Bishop Thomas J. Riley of Boston, whose byline appeared in the Catholic press for more than 25 years, died Aug. 17 at age 76.

Father Peter Minwegen, the oldest Oblate missionary priest in the United States, died Aug. 12 in Sisseton, S.D. at age 96. A native of Germany, he celebrated his 70th year as a priest in May.

Cardinal Ugo Poletti, 63, vicar general of Pope Paul for the diocese of Rome, was admitted to a clinic after suffering fever and abdominal pains while on vacation in Spoleto.

Southern Cross



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DISCUSSING MENTAL RETARDATION—Principal participants in the seventh annual National Apostolate for the Mentally Retarded which ended Saturday, Aug. 20, on the University of San Diego campus discuss topics between sessions. From left are Jesuit Father Robert Roger Lebel, keynote speaker; Sister Maxine Kraemer, local coordinator, and Dr. Richard Philpott, local physician and convention speaker.—SC photo.

Birth decision for parents if genes flag danger

Southern Cross Reporter

Couples who run a high risk of bearing abnormal children because of genetic reasons have a tremendous responsibility in deciding whether to have children or not.

That was the observation of Jesuit Father Robert Roger Lebel, keynote speaker at the annual convention of the National Apostolate for the Mentally Retarded. It was held on the campus of the University of San Diego Aug. 17-20.

FATHER LEBEL is working toward a Ph.D. in genetics, the branch of biology that deals with heredity and variation, at the University of Wisconsin.

He explained that the genes and chromosomes of some couples combine to produce abnormal children, including many with mental retardation. When this occurs, it is called genetic variation.

"Once the couple knows the risk, they usually have two options," he said, "preventive and avoidance." Preventive,

Supt. of Schools leaves

Father Ronald Mendonca, diocesan superintendent of schools for the past two years and diocesan director of the Charismatic Renewal movement, has resigned and taken leave of absence.

It is not expected that a replacement appointment will be made until Bishop Leo T. Maher returns next week.

Contraceptive mentality

From page 1

began reading a lot of medical books and came across the mucus method of discerning fertile periods. It worked for me and I've been using it ever since." She described her previous experience with artificial contraceptives and mechanical devices as "degrading", poisoning to the body, and as removing the initiative of personal choice.

For Diana and Cathy, it was pre-Cana and Engaged Encounter that introduced them to the methods. "I feel it coincides with what God wants," one of them said. "After all, he designed the system."

"FOR ME AND my husband, the natural method makes married life more exciting," said the other. "I have friends who, after six months of marriage are already bored with their sex life and complain of feeling 'used'. I think our marriage keeps fresh and exciting specifically because we observe times of abstinence and then have to find ways of showing love other than the sexual."

Abstinence is a word that NFP proponents generally reject in favor of "continence". Abstinence, they feel, has negative connotations. Periodic continence, on the other hand, points to a couple's choice to express their love

Father Lebel explained, simply means the couple decides not to have children. Avoidance means knowing the risk and becoming pregnant anyway.

DOES GOING the "preventive" route present religious and moral stumbling blocks, particularly to Catholics?

No, said Father Lebel, there are various methods of birth control available. In answer to a question, he elaborated: "The 1968 encyclical on human life (Humanae Vitae) states the rhythm method of birth control is the only method allowed." But it has been pointed out on several occasions this is not infallible. "We are not bound in conscience to follow it."

"Each person must follow his or her own conscience on birth control, and reach a responsible decision," said Father Lebel. But parents have to weigh all considerations including the teaching of the Church, in arriving at their decision, he added.

THE SECOND alternative of "avoidance," Father Lebel said, involves prenatal diagnosis of the mother to determine if the child will be genetically abnormal, and if found so, "aborting in 18 to 20 weeks."

"As a theologian, I don't advocate abortion in any sense," Father Lebel said. "But I believe couples must be made aware of the alternative. The choice should always be up to parents."

Commenting that genetics is a relatively new science, he said that in the past 20 years there are already 500 genetic clinics in the world, 300 of them in the United States.

through sexual intercourse only during infertile phases of the woman's cycle, until they are ready to conceive a child.

"Husband and wife exercise a **stewardship** over their power of conception," John and Chris Hall write in their book **Joy in Human Sexuality**, "receiving it as a gift from God over which they do not assume complete dominion and control."

SUSAN PUT IT in other words—"There is something else involved in this whole business of contraception as opposed to natural planning—it is a question of the quality of a marriage."

"I like the fact of knowing how my body function," volunteered the mother of a toddler. "I feel better about myself—and there is great freedom in knowing that we are not going against Church teaching."

For these young women, sex as an expression of love in marriage, finds its deepest meaning when freely chosen by both husband and wife, with full awareness of their existing potential to conceive new life.

CLASSES IN responsible parenthood or fertility awareness are held weekly at the Family Life Center, 655 22nd St., San Diego, accommodating between five and 10 couples.

Sexual acts reported

Black's Beach nudity bares public immorality dangers

By Michael Newman
SC Editor

Has legal nudity brought more crime to Black's Beach? Unofficial reports and observations suggest that immorality and crime have increased on the La Jolla beach since it was declared an official "nude beach" in 1974, but there are few available official records to indicate to what extent.

City Aquatics Superintendent Jim Tulley said lifeguard reports from the area reflect activities contrary to public standards of decency and admitted that homosexual and other sexual acts have been reported. Occasional arrests have been made by lifeguards with police assistance.

THE CURRENT PROBLEM, he told SC, is "body painting" and the activities of photographers. Men with cameras are cited as a particular nuisance to young girls at Black's. It is, however, difficult to make valid comparisons with problems of crime on other beaches.

Earlier "policing" by keen members of

the nudist groups to maintain certain standards on the beach have become inadequate because of the great numbers of people now using Black's. Extremely limited police patrolling adds to the difficulties.

San Diego Police Department patrols by 4-wheel drive vehicles make "at least two passes a day," according to Capt. Bernie Swain of the SDPD. He agrees that patrols are so visible that illegal or immoral activity usually ceases before the arrival of police.

THE UNUSUALLY STEEP access road to the beach makes more frequent or "surprise" patrols virtually impossible.

Although not suggested as an exactly comparable situation, police records show a remarkable drop in reported crime at a similar San Diego beach since it was declared off limits to nude bathers.

"Garbage" beach, a section in the Sunset Cliffs area of Ocean Beach, was once popular with nude bathers, but the ban went into effect more than a year ago.

In 1974 there were eight sex offenses on Garbage, according to Sgt. George Haddock of SDPD. In 1975 nine were reported. In the current reporting year there were no rapes and only two sex offenses.

POLICE SAY THAT "overall crime on Black's Beach is not as high as on some other beaches," but admit that their infrequent patrols and the general inaccessibility of the place are factors militating against any valid comparison.

As far as crimes such as robbery are concerned Capt. Swain quipped "it's hard to rob someone who is naked." Other, more accessible beaches, he added, have higher crime rates.

ACCORDING TO Beach News, published by the Nude Beaches Committee, supporters of nudity claim that "the crime rate at Black's Beach is so low the police do not bother to keep statistics on it."

This is patently untrue. Statistics are kept on all crimes wherever they occur.

In any case, nudity at Black's Beach remains for many a potentially dangerous and provocative element within our community, threatening in ways not necessarily reflected in police statistics.

THE QUESTION OF the continuance of "swimsuit optional" regulations governing the beach below the Torrey Pines cliffs will come before San Diego voters on Sept. 20.

Proposition D on the ballot reads:

"Shall the Council of the City of San Diego amend section 56.53 of the San Diego Municipal Code to prohibit nudity on all public beaches without exception?"

CATHOLICS AND ALL who recognize the dangers inherent in nude public bathing are being encouraged to vote "yes" on that proposition.



COMING AND GOING—Father Richard Duncanson, right, makes a last minute correction in the Bishop Leo T. Maher's appointment book before handing the book to Father Daniel Dillabough, the bishop's new secretary. Father Duncanson, who has been secretary to Bishop Maher for the past four years, is going to Rome for further studies. Father Dillabough has been associate pastor at Blessed Sacrament parish, San Diego.—SC photo

The Pope speaks



Work for the young

The first need is always peace. We must not allow ourselves to be overcome by the evil psychology that believes wars inevitable and beneficial.

Unfortunately the sense of universal concord is breaking down, allowing terrible and not vain apparitions of new and incalculable conflicts to become burdensome yet possible hypotheses. God save us!

Entire new generations need work to which to commit their activity, for the dignity of life, to earn their bread honestly, to guarantee an encouraging future to their legitimate hopes.

May honor and support be given to those who act to give organized and useful activity to the unemployed, to the young particularly. May God bless them!—Sunday Angelus talk.

Why the Church is holy

Some people object to calling the Church holy because its members living in this world must admit they are sinners and because those who are recognized as saints no longer live on earth.

But the Church's holiness consists in its relationship with Christ.

It is holy because it is sanctifying, or making holy, not through its own power but through the power of faith and grace of which it has been made the dispenser and teacher.

In the second place we should call the Church holy because all its members have been sanctified by baptism and the other sacraments, and then again by the Holy Spirit who is the divine breath whom the Church offers continually to her children.

She is continually instructing them in the faith, exhorting them to conduct in conformity with the divine and natural law.

And to that justice which, prescinding from prodigious and charismatic signs granted to some of the faithful, ought to mark and characterize the life of every Christian, who in the original language of the Church, was called a saint.—To a general audience.

A time to keep

Of course, death is much cheaper

by Michael Newman

An insidious and progressive disease of the mind, contagious and dangerous, is the mental condition which approves of abortion by comparing the cost of the surgery with the cost of bringing up a child. And, of course, abortion is cheaper than life.

In a well-known television show James J. Kilpatrick, a white right winger, and Carl Rowan, a liberal black, defiantly stare and stammer at each other weekly to debate points at issue. But they are in agreement on one issue—both believe the government should finance Medicaid abortions because it's cheaper to do so than to pay to raise children on welfare.

Constantly abortion is supported by those who state this kind of argument, putting the matter of life and death into dollar terms, like \$200 for an abortion as against \$2,200 to care to a child for a year on welfare.

Cheaper but worse

Of course it is cheaper to perform an abortion than to raise a child. It is also cheaper to execute people when they are getting old, and save the cost of perhaps long periods of senility. It's cheaper to kill off all hardened criminals rather than put them repeatedly back into our prisons. How often we hear the argument for capital punishment that "it's cheaper than locking a murderer up for life."

Government has got into the "death is cheaper" mentality recently. Robert Derzon, head of the Health Care Financing Administration of HEW, issued a memo which suggested in part that the government could save more than \$1 billion a year in Medicare funding by forcing states to adopt laws allowing "living wills"—directives from patients to doctors telling them to withhold extraordinary means of treatment in terminal illness.

"The cost savings...is likely to be enormous," wrote Derzon. "Over one-fifth of Medicare expenditures are for persons in their last year of life." The memo suggested that federal funds could be withheld from states which did not have living will legislation.

Cost cutting is admirable in government, and it is fashionable in Washington to show effective ways of reducing government expenditure. And no doubt death is cheaper than life. But God preserve us from the consequences of such abominable reasoning.

Church gobbledegook

Every facet of life has its "expensive" words which sound imposing and don't mean very much. Religion has gone the way of all flesh and we hear ponderous phrases in religious jargon which add up to nothing.

Jim Bradshaw, managing editor of the *Morning Star*, in Lafayette, La., wrote recently on "How to write church news." The game is played this way: pick a word or term at random from each column, not necessarily in numerical order, and put them into a sentence:

Column 1: faith-community, spirit-filled, grass-roots, prayer-experience, time-line, mind-boggling.

Column 2: vital, unique, thematic, relevant, creative, pragmatic, operative, basic, innovative,

fantastic, effective, dynamic, prophetic.

Column 3: sensitive, conscientize, prioritize, concretize, theologize, utilize.

Column 4: where you're coming from, zero in on, get in touch with, deal with, bottom line, blows my mind, really get into it, consciousness raising.

Column 5: community, vision, scope, input, components, commitment.

Column 6: insight, credibility, feedback, factor, enrichment, outreach, interaction, framework.

Column 7: parameters, focus, exciting, thrust, super, praxis, sharing, context, process, module, problematic.

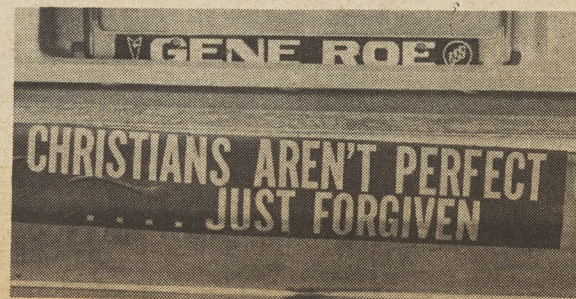
Example: We're seeking to build a faith community that will be innovative in concretizing where we're coming from with a vision of the interaction within the parameters of life.

Triumvirate of awesome power

There's much to ponder each time you take Interstate 5 north through Camp Pendleton up the coast from Oceanside, alongside the San Onofre nuclear power plant and the Nixon compound. In the space of a mile or two there is a triumvirate of power—nuclear power, military power and (abused) presidential power. The proximity of the trio provides ample contemplation for the prayerful hope that the three will never be used to blast the face off the earth.

Puzzling Bumper sticker

Can anyone please tell me the meaning of this bumper sticker I noticed on the USD campus? At a quick glance it seems very elitist.



What does it mean?

Thank you Otis Chandler

Now the *Los Angeles Times* has joined the ranks of newspapers which will not sully their pages in future with X-rated movie ads. Mr. Otis Chandler, publisher of the *Times* couldn't have put it better than he did on Tuesday when he wrote:

"The truth is, we have been dealing with an indefensible product, one with absolutely no redeeming values, and this phenomenon shows no sign of leaving the contemporary social scene...We think it is entirely out of character for the *Times*...to continue to play a role in the promotion of commercialized pornography."

Thank you-Mr. Chandler. It's a pity it has taken you and other publishers so long to find out there are "no redeeming values" to this type of thing. There are no redeeming values about many aspects of life today which the secular press lends its support to, by inference, if not by actions.

We were talking
by Enid Lanyon

We were talking...about the uncertainty of life and how few of us are privileged to know within reasonable limits when our life will end—or how long we may enjoy the presence of those we love.

In a single day last week, we had news of the sudden death of a brother and a close family friend. One was in his early sixties, the other in her early twenties. The double impact was stunning—but then, death is always stunning.

WE EXPERIENCED again the increasingly familiar sense of loss, the shock, the groping feeling of helplessness and the strange disorientation that the death of someone close will inevitably bring. Briefly, many of the preoccupations which demand so much of our time and thought seem quite irrelevant. Many concerns we have thought valid, appear utterly trivial.

It is as if during a long journey, we become suddenly conscious of uncer-

tainty about our direction. Abruptly, something checks us and we are compelled to pull out from the mainstream of traffic to rest, find our bearings, consult the map.

Where are we going? Where have we come from? Is this the most direct route to our destination, or are we following some wasteful detour—wasteful in time, energy and self-donation?

CONTACT WITH death seems always to bring life into question. Faced with death, the quality of life becomes of immense importance. In particular, the quality of each individual life. If death is so close to us, can we afford not to live life fully—or as Christ said—live it more abundantly?

And we add a gift of value to the life of one who dies, when his death improves our own life. We form a kind of ongoing bond, a living bond, a unity and continuity that penetrates the barrier between what we call life and what we call death. We take a small

step towards understanding of the inter-responsibility of all created things, I believe, and what is meant by the communion of saints.

We cannot presume to suggest why death comes as it does, or when it does—in youth to some, suddenly or agonizingly slowly, in the prime of life or in age, sometimes seeming long overdue. It is one of the great mysteries of life, and when we are touched by it, we are touched by eternity.

DEATH IS somehow necessary for our human transformation—or Christ would not have needed to die. And in his dying and his rising, the lives of his friends, apostles and disciples, were transformed. Their vision was clarified. Their purpose was defined.

It is not egocentric, I believe, to think of ourselves when we pause briefly on the threshold of death and feel the door closed firmly before us. We cannot share this last great transition with our friends or rela-

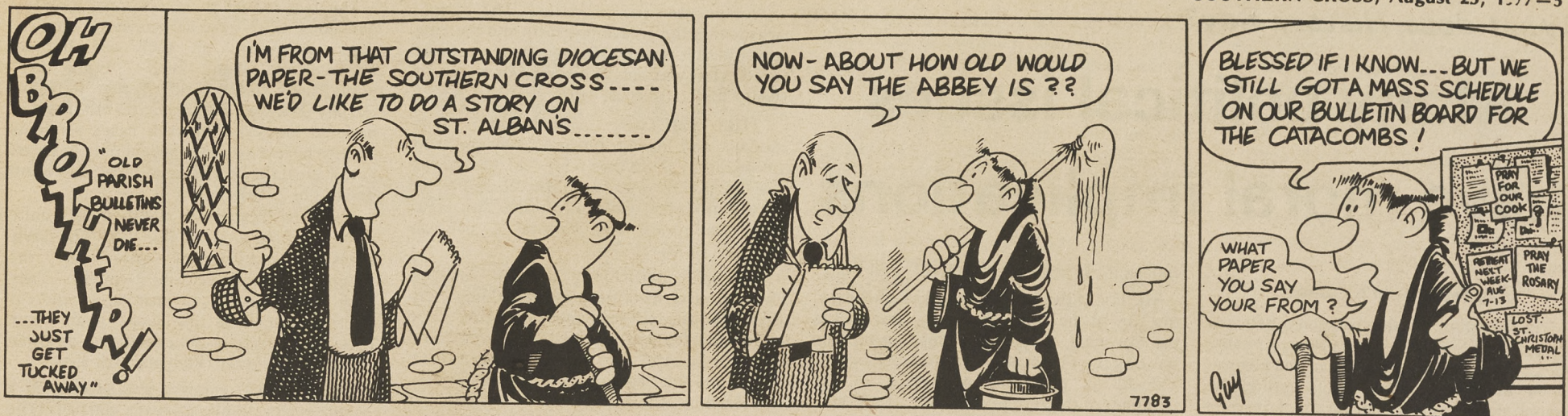
tives. Our theories and imaginings are like stumblings in the darkness, or the brave whistlings that flatter our vanity but are worth little else.

But we remember them best and cherish them most when we let their passing stand as a guiding marker in our own passage through life. We do them credit when we let them go with gentleness—regret, of course, and pain, we cannot help that—but without bitterness or anger, trusting that their death might be even more purposeful than their lives, and drawing, from that, resolution for our own living and awareness of the inevitability of our own dying.

IT IS HARD for us to thank God for the death of those we love, and yet we should not be ashamed to feel grateful when, witnessing their death, we are led more deeply into life. We should not be afraid to feel that in our love for them, their deaths have been a blessing for us.

This is their last great gift to us and our great gift to them.

The last great gift of love



Opinion Forum

Needs of Sister in Argentine

We wonder whether you would be so kind as to mention in the **Southern Cross** the need of one of our Sisters, presently teaching English in Buenos Aires, for books written in English; magazines also.

Apparently there are no books published in English in that country, and they cannot afford to buy all they need.

Since she is in charge of teaching English to children from the ages of 6 to 16, she finds herself without the necessary material.

The object is to get them to read in English, so suitable books, especially fiction, would be most welcome. Perhaps, if her need was mentioned in your paper, generous people might come to her assistance by sending her books and magazines that they no longer need. Thank you most sincerely for considering my request. Sister's address is: Sister Mary Marguerite de Souza, Casa Provincial de Jesus-Maria, Talcahuans 1260, 1014 Buenos Aires, Argentina 8.

Sister Germaine Schnitzler,
Joan of Arc Club
San Diego

Do priests want 'Brother' axed?

In March the National Federation of Priest's Councils met in Louisville for the annual House of Delegates convocation.

The federation undertook a series of Action Steps to promote greater solidarity and support among those ministering in the Church, and took up the task of calling all baptized persons to share in ministry, as their right and duty. Other groups within the Church have similarly underscored the same phenomenon within the past two years.

In light of this I wish to protest the weekly presentation of the cartoon, "Oh Brother!". In a Church which is striving to understand afresh the very essence of ministry and the variety of ministries, I feel it is imprudent and improper to present a caricature of religious Brothers as stupid, incompetent, and naive. From another perspective, I feel that the nature of the presentation is discriminatory, sexist, and banal.

There is already in the Church a misunderstanding regarding the ministry of Brothers. Many Catholics continue to perceive these men as "second-class

priests". "not bright", "male nuns", and so forth.

I hope that you will eliminate from your pages this cartoon and replace it with more catechetical and evangelical writing. The space could be used for a brief justice and peace education column, a highlighting of one person's ministry in the diocese, a biography of a saint-model for the week, opinions of persons within the diocese on a given topic, a quote from the Fathers, to mention but a few.

Let us all work together to build the Body of Christ.

Thomas Patrick Hull
Chicago

[Mr. Hull is the editor of **Priests/USA**, the official newspaper of the National Federation of Priests' Councils. The cartoon strip "Oh Brother!" runs in the **SC** and about 30 other Catholic newspapers, with a combined circulation of 1,000,000. It was created with the help and cooperation of the Brothers of St. John Hospitalers of Ojai, Calif.—Ed.]

Don't send crown back yet

I was surprised by your front-page article "It's time to give back the Crown of St. Stephen to Hungary" (**SC**, Aug. 4). I hope the **Southern Cross** is not endorsing this action.

The Crown of St. Stephen is a powerful symbol of a Christian and independent Hungary, given by Pope Sylvester II to the 'Apostolic' King Stephen of Hungary a thousand years ago.

As the article states, Hungarian tradition gives government leadership to the possessor of the crown.

Giving the crown to the communistic government of the Peoples Republic of Hungary would appear to give legitimacy to a puppet and atheistic regime that could not exist without the presence of the Russian troops which occupy the country.

Now is not the time to return the crown. I believe that when the Hungarian people have their freedom and can select a leader of their choice they will ask for the crown and the United States will see that it is returned.

E.W.K.
San Diego

All letters for publication should be addressed to Opinion Forum, Southern Cross, P.O. Box 81869, San Diego, CA 92138.

Letters must be signed, but name of sender will be withheld on request. Unsigned letters will not be published. Writers are asked to keep their views within 200 words.

Crown of St. Stephen

As usual the **L.A. Times** has distorted the real story about the crown of St. Stephen (**SC**, Aug. 4). It did not "fall into American hands" in a "discarded wooden box."

It was given to American troops in Austria by the Hungarian Crown Guard for safekeeping from the invading Communist butchers and was only to be returned when Hungary was once again a free nation.

Cardinal Mindszenty spoke with Mary Rose Oakar when she was a member of the Cleveland City Council and stated that the crown must never be returned unless by God's grace Hungary became free. This has not happened and our commitment remains.

Mary Rose Oakar is now in the House of Representatives and has introduced a bill (H.R. 6643) stating that only Congress will have the right to determine if the crown should be returned, not the President, not the State Department, etc.

Take a stand for freedom and write her to support this important bill.

R.E. Bruce
San Diego

'Executing' is the word!

I see that you are about to issue a new edition of the Catholic Directory for the diocese.

May I congratulate you for the fine execution of a tremendous task. I say "execution" because for the past two years you have murdered my name in every appearance of same.

J.C. di C.
San Diego

They're your comments

Many readers make comments on the slip attached to their subscription payments for the **Southern Cross**. A selection among recent envelopes follows:

The **SC** has always been good, but now it's terrific. Anxiously await each copy.

J.E. D. El Cajon.

It's always a pleasure to renew our

subscription to **Southern Cross**. This time around we want to share our good news with friends in Santa Barbara, so please add this additional subscription (name supplied).

M.W.H. Santa Barbara.

I look forward every week for the **Southern Cross** paper. I enjoy reading it as I don't get any other.

E.B. San Diego.

I enjoy your paper very much and feel you are doing an excellent job. The special articles "Insights in faith" are of particular significance and help.

B.M. Upland.

I enjoy my **SC** and ask God to let me accept the things I can't change, like communion-in-the-hand. I am very much opposed.

R.M.S. San Diego

Wonderful newspaper, but would appreciate more articles in Spanish.

M.F. San Ysidro

We think the **Southern Cross** is necessary reading for Catholic families.

H.D.M. Riverside

I love to read my **Southern Cross**. I read every word of it as that's about all I am able to do these days at 77 years young, with arthritis and enlarged heart and hernias. I may live to be 100 if I live a little better and pray a little harder. Just keep those **Southern Crosses** coming. I love them.

C.M.R. Chula Vista

Keep up the good work. "Spirit" is on the move.

W.G.C. Jamul

Please, more "meat" and less "baloney."

D.J.D. La Jolla

Love the paper, but am on Social Security and can't afford it.

F.L. Santee

We are glad you are unafraid to publish all sides of controversial issues. Keep up the good work.

J.C.K. Banning

I've subscribed to the **SC** for more than 20 years and still watch eagerly for each issue. Am making a notebook of "Insights (Roots) of our Faith" for posterity. Thank you for a wonderful Catholic paper.

R.G.B. El Cajon

You're doing a great job and we're proud of you.

G.M.S. San Diego

Thank you for your prompt attention to my change of address. I haven't missed an issue of this wonderful paper.

M.M. Ramona

I enjoy the paper and look forward especially to "A time to keep."

R.A. San Diego

We moved to Utah in 1975 and **Southern Cross** is still the best I've read. Keep up the good work and God bless the staff for openness and telling it like it is. We take the **Utah Register** as well.

D.F. Elmo, UT.

Legal Notices

NOTICE TO CREDITORS
FILE NO. 115185

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

Estate of
PEARLANN BOGGS,
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 his attorneys' office

c/o CLEMENT J. O'NEILL
Attorney at Law
O'NEILL AND MUNAK, A.P.C.
1357 Rosecrans St., Suite "C"
San Diego, California 92106

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 July 7, 1977
HERBERT L. BOGGS
Executor of the Will
of the above named decedent.

CLEMENT J. O'NEILL
Attorney at Law
1357 Rosecrans, Suite "C"
San Diego, CA 92106
Attorney for Executor
SC: August 4, 11, 18 and 25, 1977

NOTICE TO CREDITORS
FILE NO. 115357

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

Estate of
JOHN WILLIAM HARPER,
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 his attorneys' office

c/o QUINTIN WHELAN
530 Broadway, Suite 1108
San Diego, California 92101

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 July 29, 1977
MALCOLM C. BEARDMORE
Executor of the Will
of the above named decedent.

QUINTIN WHELAN
530 Broadway, Suite 1108
San Diego, CA 92101
Attorneys for Executor
SC: August 11, 18, 25 and Sept 1, 1977



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What does History Say?

Many political issues have moral implications

By Father John J. Castelot

The question of the relations between Church and State has always been a vexing one, and has had a long and complex history. In our time the problem should perhaps be stated more accurately in terms of religion and politics.

Should spokesmen for religious values and interests concern themselves with political affairs and, if so, to what extent? The Bible, especially the Old Testament, gives no clear and detailed answer, but it does offer some thought-provoking insights.

WE LIVE in a society which, for the most part, operates on the principle of separation of Church and State, a basically sound and practical principle, even if it is sometimes rather strangely interpreted. The society reflected in the Old Testament was quite different.

Ideally, it was a theocracy: government by God. Yahweh was considered to be king of his people; their human rulers were simply his anointed representatives. Obviously this entailed an intimate tie-up between religion

and politics, between "Church" and State.

The law of the land was the Law of Moses, the Law of the Lord. The basic charter was the Covenant of Sinai, specified further by the Davidic Covenant of 2 Samuel 7, where Yahweh is presented as saying of the occupant of the throne of David: "I will be a father to him, and he shall be a son to me. And if he does wrong, I will correct him with the rod of men and with human chastisements" (2 Samuel 7:14).

ONE RESULT of this was that the biblical historians evaluated the reigns of their kings, not on the basis of political shrewdness, military prowess, or administrative acumen, but on the basis of their fidelity to the Covenant and to the Lord.

As a sacred person, the king could perform religious acts otherwise reserved to priests. Apart from building the temple, supporting it, and regulating its operation, kings actually offered sacrifice on occasion (1 Samuel 13:9-10; 2 Samuel 6:13, 17-18; 24, 25; 1 Kings 8:5, 62-64; 9, 25; 2 Kings 16:12-15).

Religious matters were, however, the concern of the priests, and the general

situation often led to friction. The temple was within the palace precincts and the king controlled it closely. He thought of the head of the clergy as one of his officials whom he could hire or fire at will.

THIS FRICTION could become really serious and lead to intrigue, violence, and bloodshed (2 Kings 11; 2 Chronicles 24:17-26). It was not the happiest of situations by any means and after the exile, the high priesthood became a political football (2 Micah 3-4).

We gain particularly valuable insights from the activity of the prophets. Completely independent of the establishment, they spoke out fearlessly as champions of God's moral will. And they did not confine their activity to the "sacristy." They were deeply involved in affairs of State, on the national and international levels, and pulled no punches in their critique of political policies.

Two outstanding examples are Isaiah and Jeremiah. The former had a bitter and frustrating encounter with King Ahaz over his projected alliance with Assyria, a move which the prophet saw as disastrous from both religion and national independence. He opposed the king boldly, but to no avail. The Assyrians came, defeated Ahaz' enemies, but made Judah a satellite of the empire. The results were disastrous indeed.

SOME TWO centuries later Jeremiah courageously opposed both official and popular policy, which called for entering into an alliance against Babylon. He was a lone and lonely battler. Of course no one listened, and the result was the destruction of Jerusalem in 587 and the ensuing Babylonian Exile.

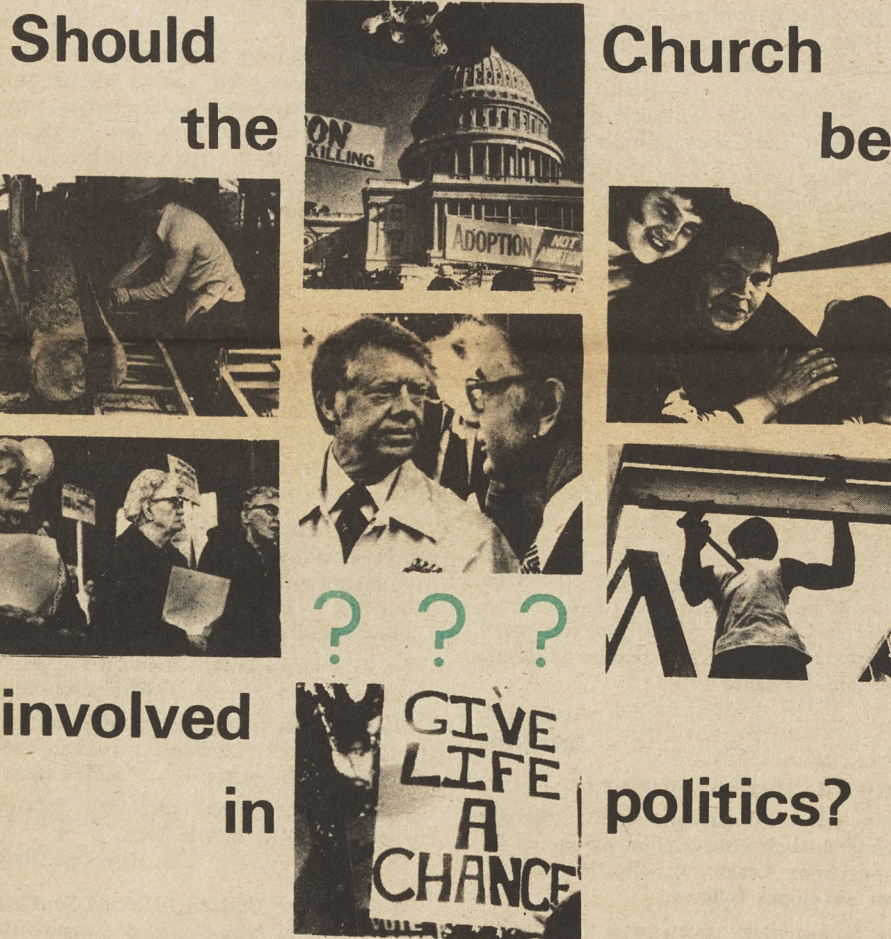
The fact is that there are many political questions which have serious moral implications. Politicians as such are blithely unconcerned about such "impractical" implications, little realizing that they are terribly practical, even from the viewpoint of national interests. In such cases religious leaders have a sacred responsibility to speak out, even at the cost of vast unpopularity and downright harassment.

The New Testament situation was quite different from that of the Old. The early Christian communities were, like the prophets, completely independent. They were, moreover, in no position to address political questions as such, apart from occasional scathing denunciations of pagan culture in general (Romans 1:18-32).

THEIR MAIN concern was survival in a hostile world, to live at peace with all. (The thinly veiled attacks on Rome in Revelation are an exception.) They advocated respect for and compliance with civil law. Paul spells out this attitude in Romans 13:1-7. It is a sort of commentary on the famous words of Jesus: "Then give to Caesar what is Caesar's, but give to God what is God's" (Matthew 22:21).

This saying has been variously interpreted, but in the words of John L. McKenzie, it "offers no basis for a theory of politics. Jesus certainly did not intend to divide the world into areas belonging to Caesar and God, each with his respective and exclusive jurisdiction.

Nor did he solve the question of what belongs to Caesar and what belongs to God. This he left to the personal decision of each man, who must solve the problem of the opposing claims of God and Caesar."



Discussion Points and Questions

1. During what period in history did Church and State work well together? When did this work badly?
2. In the modern world, what is the position of Church and state?
3. How has religion influenced our nation? Discuss.
4. Discuss this statement: "The impression seems to come that religion will shake hands with the politicians when it favors their sectarian self interest."
5. Why is it impossible for any church to exist without reference to the government?
6. Where do we observe discordant, tragic relationships between Church and State in the world today?
7. Discuss ways Church and State can work together harmoniously.
8. What insights about religion and politics do we have in the Old Testament? Discuss.
9. When do religious leaders have a sacred responsibility to speak out? Are there examples of this in our country at this time? Discuss.
10. Discuss this statement: "Then give to Caesar what is Caesar's, but give to God what is God's" [Matthew 22:21].
11. Discuss this statement: "...the progress of the human persona and the advance of society itself hinge on each other."
12. What is meant by the "common good"? What is meant by the "public good"?
13. Discuss this statement: "...we are related to the political community as wholes to a whole."
14. Define a just political order. Discuss.

BIBLE READINGS AT MASS

Sunday, Aug. 28—Twenty-second Sunday in Ordinary Time
Sirach 3:17-18, 20, 28-29; Hebrews 12:18-19, 22-24; Luke 14:1, 7-14 (127)

A Foolish Question

Should the Church work with the politicians?

By Father Alfred McBride, O Praem

For the last 1,600 years the Church has been involved in politics in one way or another. Sometimes this worked well, as in the Dark Ages, when the bishops and the monks helped society achieve some sense of order and develop a useful agriculture. Sometimes this worked badly as in the Middle Ages and the Reformation when the churches (Protestant and Catholic) became embroiled in power plays, armies and coercive violence.

The American experiment of separation of Church and state and the secularization of the European nations has disentangled the churches from politics in a formal sense, though of course the Church and state, even in America still are entangled.

STATE PAID chaplains serve in the military. A federally salaried clergyman

prays each day at the opening of congressional sessions. Church properties and religious orders are tax exempt. Political candidates keep a canny eye on Church positions as they compose their platforms.

The influence of religion on politics is perennial. In the 1920's, the Baptists were able to get the politicians to close all the bars. In the 1970s, the Catholics are trying to get the politicians to close all the abortion clinics.

What must be remembered is that any alliance between the Church and politics will usually resolve itself in terms of power and money. Either the religion wants the state to enforce some favorite moral issue on its (the religion's) mind, or the churches want some kind of financial break.

THEN THERE ARE times when the religion seems to refuse to want to get involved in politics. Read again the

comparatively weak response of the Christian churches to the Nazi persecution of the Jews in the early 1930s. Not just the case of the death camps, but the beatings, lootings and pillagings of Jews and their property prior to the death camps.

The impression seems to come that religion will shake hands with the politicians when it favors their sectarian self interest. The ever present possibility of this institutional self interest added to the painful reality of the corrupting influence of power and money means that the involvement of the religions with the state should be carefully measured and constantly evaluated.

Naturally, it is naive to imagine that the religions can have absolutely no ties or relations to the state. The interests of both are too mutual and too common. No church of any size could imagine it could exist in an island without reference to the government.

TAX PROBLEMS, ethical policies, even less noticeable matters such as zoning problems must involve both institutions. Ideally, both institutions should be working for the good of the people. Alas, this expression sounds so much like a sweet platitude that its force is lost.

Who is against working for the good of the people? Nobody in theory. A lot of people and interest groups in practice.

Both state and Church should be on guard

to fight against their natural tendency to self preservation at the expense of the rights and duties of individual people and the common good. When the institutions of Church and state spend their time and money on preserving themselves, then the people get cheated.

BECAUSE OF the moral nature of church institutions, it is more expected of them that such selfishness be abhorred and repudiated. Would that history could show a better record on this point.

How blessed would be the country where the religions and the state work harmoniously for the self fulfillment and advancement of the people. More often the relationship is discordant and even tragic.

Just take a look at Northern Ireland and Lebanon to see what religion and state hath wrought. Catholics fight Protestants in one country while government seems apparently helpless (after supporting such divisions for centuries). Christians and Moslems replay the Crusades in Lebanon (where the government blessed such divisiveness for decades).

Should the Church work with politicians? A foolish question. It has to. The question is how.

The principle of the common good and humane treatment is a starter for any pragmatic future. It has happened in some places at some times. It can happen today.

A Goal of Common Good

How do we relate to the political community?

By William E. May

The Church teaches that human beings are by nature social and political beings. "Man's social nature makes it evident," Vatican II teaches us, "that the progress of the human person and the advance of society itself hinge on each other."

"For the beginning, the subject, and the goal of all social institutions is and must be the human person, which for its part and by its very nature stands completely in need of social life. This social life is not something added on to man. Hence, through his dealings with others, through reciprocal duties, and through fraternal dialogue he develops all his gifts and is able to rise to his destiny" [Gaudium et spes, par. 25].

OUR SOCIAL life in turn gives rise to political communities, which have as their purpose the flourishing of human persons and the attainment of the common good. It is

most important to realize the significance of the common good.

The common good of human political communities must not be confused with what can be called the "public good" of other animal groupings, such as bee hive or termite colony. The public good of such groupings consists in the good functioning of the whole, and to it the individual members are totally subordinated.

The common good of human political communities is quite different, precisely because the members of human political communities are persons, subjects of inviolable and inalienable rights.

BECAUSE WE ARE persons, we are not related to the political community as a part to some larger whole to which we are totally subordinate. Rather we are related to the political community as wholes to a whole. The common good of the political community

meant to be shared by all, therefore, is a good that is common both to the whole community and to all of the human persons within it.

The common good, is "the sum of those conditions of social life which allow not only groups but also their individual members to achieve their own fulfillment more fully and more readily" [Gaudium et spes, 26; cf. par. 79].

What this means is that the purpose of a political community is to help the whole community and all of its members participate in such goods as life and health, truth and friendship, justice and peace. A just political order is rooted in the recognition of the dignity and sanctity of the human person, and its laws are just and morally obligating to the extent that they secure the rights of persons and enable us to come to an awareness of our dignity as persons and to recognize and respect the rights of others [Gaudium et spes, pars. 26, 79; cf. Dignitatis Humanae, 6].

THE CHRISTIAN is obliged to promote the common good of society (cf. Apostolicam Actuositatem, par. 14). The Christian, like Jesus, is to be a person who exists with and for others. He recognizes that the rights we possess as persons are gifts of a loving God and that their recognition, protection, and realization depend upon a just political order.

SOUTHERN CROSS, August 25, 1977—7

In seeking to promote the common good, the Christian is, in effect, seeking to fulfill the call of Jesus to love. Without love justice is impossible, for it is only from the loving heart that will flow the actions necessary to secure human rights and human dignity.

Thus the Christian has a religious and moral responsibility to collaborate with others in working for the common good of the political community. He cannot be indifferent to the injustices of the political community, for by indifference he changes from an innocent bystander to a guilty bystander.

WHAT, IN PRACTICE, does this entail? It's very difficult, indeed impossible, to offer detailed prescriptions, but some general guidelines can be given.

The Church itself exists to remind us who we are: irreplaceable, priceless, images of the living and loving God redeemed through the death and resurrection of Jesus.

Through his life the Christian must make his fellow citizens aware of their dignity and destiny; he must enable others to come to see that no one of us lifts himself up by his own bootstraps, as it were; we need a boot to which we can attach those straps; and that boot is the human community in which the sanctity and inviolable rights of persons are publicly recognized and legally protected.

The Christian's obligation is to help construct that boot by his life and actions.

Christian Meditation

Get away from things and be with God

By Father Jerome Bevilacqua, OSA

The imagination can both help and hinder our union with God in prayer. In the Gospel we see the problem stated very well: "Jesus said to her (Mary of Magdala), 'Do not cling to me, because I have not yet ascended to the Father.'" (John 20:17)

Or again: "It is for your own good that I am going because unless I go, the Advocate will not come to you; but if I do go I will send



him to you." (John 16:7+)

IT IS OBVIOUSLY good that "That life was made visible...which was with the Father and has been made visible to us." (1 John 1:2+) But, yet, Jesus is asking Mary to let go of his physical presence and prepare to receive a more spiritual presence.

Thomas Merton said that he disappeared from the world as an object of interest in order to be everywhere in it by hiddenness and compassion.

"The unspiritual are interested only in what is unspiritual, but the spiritual are interested in spiritual things. It is death to limit oneself to what is unspiritual; life and peace can only come with concern for the

spiritual. That is because to limit oneself to what is unspiritual is to be at enmity with God: such a limitation never could and never does submit to God's law." (Romans 8:7)

IN THE BEGINNING of the spiritual life it is good and necessary to apply the reason and the imagination to the things of God and there will never be a time when we will be able to disregard meditating on the humanity of Jesus, but there are times when we are invited in prayer to raise above what the reason and the imagination can bring us.

In fact, there are times when we lose our fascination with the world "as an object of interest" because God has become thrilling. There are times that hunger for God is so deep that we can no longer be satisfied with

objects in the imagination or thoughts about God.

There are times when we just need to get away from things and be with God. "That is why I am going to lure her and lead her out into the wilderness and speak to her heart." (Hosea 2:14+)

THE WILDERNESS can result from a sense of the futility of our life. "Qoheleth says. Vanity of vanity! All is vanity! For all his toil, his toil under the sun, what does man gain by it?" (Ecclesiastes 1:2+)

Our capacity to respond to God in this kind of an invitation does not depend so much on our living condition as on the purity of our hearts.

Mensaje del obispos hispanos para los Estados Unidos

En un mensaje "a todos los catolicos hispanos en este pais, a todos los catolicos de los Estados Unidos, y a toda persona de buena voluntad" los obispos hispanos de los Estados Unidos mandaron esta apelacion del Segundo Encuentro Hispano Nacional de Pastoral, en Washington, D.C. Ellos denunciaron injusticias, incluyendo, "racismo institucional y personal los dos de dentro de la Iglesia y fuera de la Iglesia."

El mensaje fue firmado por el Arzobispo Roberto F. Sanchez de Santa Fe, N.M., Obispo Rene Gracida de Pensacola-Tallahassee, Fla., y Obispos Auxiliares Juan Arzube de Los Angeles, Gilberto Chavez de San Diego, Patricio Flores de San Antonio, Francisco Garmendia de Nueva York, Manuel D. Moreno de Los Angeles y Raymundo Pena de San Antonio.

Le sigue el texto completo en Espanol. El reportaje en Ingles esta en la pagina 10.

Somos procedentes de muchos pueblos ricos en la fe, en la historia, y en cultura. Revelamos la mezcla de lo iberico y lo indio, lo negro y lo oriental. Somos un mosaico de matices y tradiciones: un pueblo mestizo. El enlace de nuestras diferentes culturas tuvo su realizacion a veces en la violencia, a veces en la paz.

"En el pensamiento del Senor es la Iglesia universal por vocacion y por mision, la que, echando sus raices en la variedad de terrenos culturales, sociales, humanos, toma en cada parte del mundo aspectos, expresiones externas diversas." (Evangelii Nuntiandi, No. 62).

A TRAVES de este proceso doloroso nuestro pueblo se ha sostenido por su fe. Se ha proclamado la fe catolica en esta tierra por nuestro pueblo desde el siglo XVI. Esta fe nos alimento durante la epoca colonial. La misma fe animo nuestra lucha de independencia de Espana. Esta fe nos alimento durante el periodo territorial de la ocupacion del sudoeste por los Estados Unidos. Esta fe ha perdurado hasta el presente. Creemos que es nuestro mejor regalo a los Estados Unidos.

Somos obispos hispanos. Como sus hermanos, alimentados por la misma fe que nos ha sostenido a todos, somos llamados de entre ustedes para servir. Estamos unidos con ustedes en la fe, la esperanza, el amor, la sangre, la cultura, la lengua, y la historia.

Nuestra mision es proclamar la Buena Nueva de Jesucristo "a todas las naciones," (Mt. 28:19) pero de una manera especial a ustedes, nuestras hermanas y hermanos hispanos que viven por toda esta tierra. Nuestra mision es tambien "ser la luz del mundo" (Mt. 5:14) "para llevar esta luz de Cristo a dondequiera que haya oscuridad. Debemos anunciar su Buena Nueva a todos los necesitados, a todos los que sufren, a los pobres" (Lc. 4:18-19).

CONSCIENTES DE una historia llena de dolor y de esperanza, de lucha y de rechazo, oimos la voz del pueblo hispano que clama con fe profunda por la liberacion del pecado y de la injusticia. Como obispos hispanos, hacemos nuestros los sufrimientos y luchas, las esperanzas y decepciones, las tristezas y alegrías de todos los hispanos.

Nos comprometemos a trabajar por el mejoramiento del hispano en todo lugar—en las calles y en las plazas; en las fabricas y en los barrios; en los campos y en las minas; trabajar por los porteros y criadas; los inmigrantes indocumentados que viven marginados y los que no tienen trabajo. Nuestra preocupacion pastoral no excluye a nadie.

Nuestras hermanas y hermanos hispanos son todos los que profesan una fe y aspiran a una hermandad, sean mexicanos, portorriquenos, mexico americanos, cubanos, dominicanos, hispano americanos, chicanos, centro americanos o sudamericanos. No importa cual sea nuestra bandera o nuestro origen nacional. Somos hispanos.

SOMOS HISPANOS. Con ustedes buscamos una identidad mas profunda en la fe, para mejor conocer a Cristo revelado plenamente en cada uno de nosotros. Somos un pueblo peregrino en busqueda de "cielos nuevos y tierra nueva un mundo en que

reinara la justicia." (2 Pe. 3:13).

En esta peregrinacion, tenemos una gran esperanza; porque un Padre amoroso y una Madre compasiva nos impulsara a emprender una jornada con nuestro pueblo hacia la liberacion y la salvacion.

Esto significa que nuestra voz sera la voz de los que no tienen voz para anunciar el evangelio y denunciar las injusticias que afligen a nuestro pueblo: el racismo institucional dentro y fuera de la iglesia; la discriminacion linguistica cultural y educativa; falta de representacion politica; viviendas inadecuadas y falta de empleo. Esto y mucho mas viene de un sistema economico que da mas valor al dinero que a la persona.

NUESTRO INTERES no es simplemente repetir una historia de infracciones, sino proclamar con orgullo los valores que hacen grande a nuestro pueblo:

La experiencia de la familia extendida; el valor y la dignidad de la persona sobre una estructura o institucion; el respeto del nombre y del honor de la persona; el hecho de valorizar a la persona como tal y no por lo que hace; la dimension comunitaria del individuo; un amor apasionante por la vida que acepta la muerte como un paso esencial del proceso de la vida; un sentido de fiesta.

Estos valores son naturales y dan fuerza a un estilo de vida que esa la vez armonioso y coherente. Mucho de estos valores son amenazados en nuestro tiempo.

AL EXPRESAR nuestros valores culturales no menospreciamos los de otros pueblos. Al contrario, los invitamos a que se enriquezcan por nuestra cultura, de la misma manera que otras culturas han enriquecido a la nuestra.

Asi manifestamos el Plan de Dios: una familia humana creada a misma imagen, pero expresando esa unidad dentro de una rica diversidad. Nuestra unidad en el pluralismo facilita la evangelizacion a la cual somos llamados por Cristo como miembros de su iglesia.

"La evangelizacion pierde mucho de su

fuerza y de su eficacia, si no toma en consideracion al pueblo concreto al que se dirige, si no utiliza su "lengua", sus signos y simbolos, si no responde a las cuestiones que plantea, no llega a su vida concreta.

PERO POR otra parte, la evangelizacion corre el riesgo de perder su alma y desvanecerse, si se vacia o desvirtua su contenido, bajo pretexto de traducirlo; si queriendo adaptar una realidad y se destruye la unidad sin la cual no hay universalidad.

"Ahora bien, solamente una Iglesia que mantenga la conciencia de su universalidad y demuestre que es de hecho universal puede tener un mensaje capaz de ser entendido, por encima de los limites regionales, en el mundo entero." (Evangelii Nuntiandi No. 63)

Estas palabras escritas al final del Segundo Encuentro Nacional Hispano de Pastoral, son una invitacion a nuestro pueblo a reflexionar sobre el mensaje del Evangelio y nuestro deber en la historia de la salvacion. En un futuro desarrollaremos, una carta pastoral que proclamará no solamente el espiritu de nuestro pueblo, sino tambien sus necesidades y su determinacion para un nuevo amanecer.

LA CARTA PASTORAL expresara la realidad y las necesidades de nuestro pueblo vistas a la luz del evangelio, y formulara conclusiones y recomendaciones. No sera una carta escrita solamente por los obispos hispanos para los hispanos. Es una carta que verdaderamente, es escrita por todos los hispanos, porque sus voces han sido escuchadas, se han visto sus necesidades, y su realidad ha sido comunicada.

Las areas vitales que se desarrollaran en la carta pastoral seran: historia y cultura, religion y fe, asuntos sociales, economia, politica, educacion, inmigracion, vida familiar.

Con confianza plena en Cristo presente en nosotros por Su Espiritu, emprendemos este desafio en nombre de nuestro pueblo en nombre de nuestro Padre.

Talking Point—With public funds involved

Politics cause Catholics to veer on abortion policies

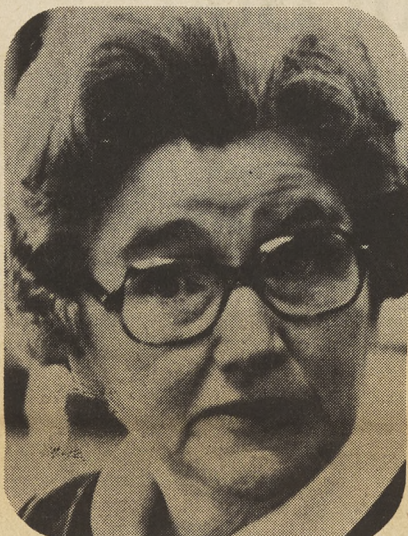
Southern Cross Special Report

Abortion has become one of the most controversial issues in local and national affairs, with the Catholic Church in particular and Catholics in general leading the opposition.

But it is only in very recent times that Catholics have disagreed among themselves or with official Church stands, and this is found primarily when politics get involved.

TWO CASES in point involve California Gov. Jerry Brown, a Catholic who spent four years studying to be a Jesuit priest; and Sister Elizabeth Candon, secretary for human services for the state of Vermont.

Both have backed continued use of public tax monies for abortions, a stand strongly opposed by the Church. And both have been criticized for the public expression of their views.



Sister Elizabeth Candon

Gov. Brown softened his statement by commenting, "I think the government shouldn't encourage abortion." But he added, "...on the other hand, it shouldn't penalize women who decide to do something they feel is right by their own conscience."

BOTH BISHOP Leo T. Maher of the San Diego diocese and Archbishop John R. Quinn of San Francisco have rebuked Brown.

"Gov. Brown, in declaring that government should pay for abortions for low income women, is discriminating against the right of the child to life," said Bishop Maher.

Archbishop Quinn stated, "It is regrettable that the governor placed the principle of economic discrimination above the considerations of the right to life."

IN THE CASE of Sister Candon, Bishop John Marshall of Burlington, Vt., has gone to some lengths to let the people of the diocese know that her views are contrary to those of the Church.

Bishop Marshall said it was a mistake for Sister Candon to be in government, in a position that makes her a spokesperson on many such issues.

What role do the convictions of a public official play in public policy, particularly when the official is a Catholic and the policy is the public funding of abortions?

"PERSONS IN political life should speak and act in accordance with their personal moral convictions," Bishop Marshall and Vermont Gov. Richard Snelling said in a joint statement July 22.

"There is no inherent conflict between the religious and civil obligations of a Catholic in discharging his or her public duties," they said.

The statement was issued following public discussion of whether Vermont

would continue using Medicaid funds for abortion in light of the Supreme Court decision that such funding is not required.

SISTER CANDON was quoted in newspapers as favoring continuation of the state policy, although she is personally opposed to abortion.

While the bishop says persons in politics should follow their moral convictions, he points to the fact that Sister Candon personally opposes abortion and at the same time advocates public funding to continue.

"You maintain that abortion is immoral and that you personally oppose abortion," Bishop Marshall said in a letter to the Sister.

"IF SUCH BE the case, how can you, and so many other politicians, make that statement and then act contrary to your personal convictions?" he asked.

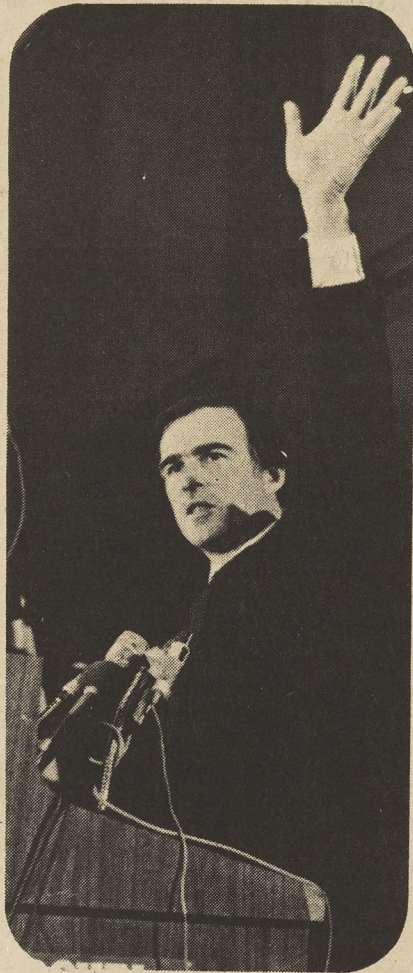
"You have assumed a position in government (a mistake in my view) that makes you a spokesperson on many such questions. When you are mistaken, if nothing to the contrary is stated by the bishop, many people naively accept that you are also speaking for the Church."

In a letter to the people of the diocese he warns of possible excommunication.

"...Sister Elizabeth has complete freedom to make any political judgment or judgment in conscience that she wishes," he writes.

"HOWEVER, SHE and all of our Catholic people should understand that these free-will decisions can place her outside the sacramental life of the Roman Catholic Church and deprive her of good standing as a member of a religious community in that church.

"One cannot have it both ways. That is, one cannot be a Roman Catholic in good standing and publicly dissent from the teachings of the



Gov. Jerry Brown

Church at the same time. One either accepts the Church as she is, or not."

Sister Candon met privately with Bishop Marshall before he and the governor issued the joint statement.

But no details of the meeting have been released, and Sister Candon has maintained public silence on the controversy.

Hardly anyone listens, but Catholic street preacher keeps at it

By Jo-Ann Price

NEW YORK (NC)—On Sunday afternoons when the weather is good, Martin Helgesen unfolds a collapsible platform, attaches an American flag to it, then climbs up and begins to talk about Catholic doctrine to strollers on a sidewalk outside Battery Park, at Manhattan's southern tip.

Hardly anybody stops to listen.

Helgesen, 38-year-old bachelor from Long Island, is one of the last three members of the Catholic Evidence Guild in the United States. He likes what he does—even if it means teaching catechism to the trees.

Why does he climb that platform?

"IT'S IMPORTANT," he said in an interview. "We feel that someday—who knows?—there may be hordes of Catholics wondering if there isn't some way they should preach in the streets. The mechanism is here in the guild. We shouldn't let it die. And I like doing it."

During its heyday, in the 1930s and 1940s, when guild speakers were a familiar sight in Times Square and Columbus Circle, the membership was never large; perhaps 20 to 30 highly trained laymen, including some seminarians, were normally on the roster.

Among those members were theologian-publisher Frank Sheed and his wife Maisie, who were both active guild members in England and the United States.

TODAY, WHEN New Yorkers are besieged in the streets and subways by Moonies, Hare Krishnas and Jews for Jesus, Catholics are almost without street presence.

In addition to their two-hour afternoon

appearances Sundays near the Battery's St. Elizabeth Seton church, the three guild members speak at noon Thursdays to office workers in the park.

Not many pay attention then, either.

Helgesen, a librarian at City College, said he and his two colleagues, a Queens secretary who did not want her name revealed, and Franciscan Father John Sullivan from New Jersey, are searching for recruits. Anyone willing to take intensive theological training along with instructions in discussing the Catholic faith is welcome to join.

HECKLING IS NOT the problem it was during the guild's early days.

"They'd be ready to pounce on you with their questions," Helgesen said. "Today, people don't have strong enough opinions to ask such hostile questions. Today, there's more apathy."

The most important assets in fielding questions, he said, are the ability to think clearly, to keep one's temper and to admit mistakes. New members are required to prepare talks, then deliver them while other members serve as hecklers.

IN HIS TALKS, Helgesen said he takes a "moderate conservative" approach. Guild members "accept all the teachings of the Church, on the authority of the magisterium (the Church's teaching authority)," and reject the "theological errors" of Father Hans Kueng and other extreme liberals, as well as "the disobedience" of traditionalist Archbishop Marcel Lefebvre, he said.

Helgesen, a graduate of St. Francis College in Brooklyn, quoted Frank Sheed as saying, "The truth makes its own case."

Explanation of doctrine—rather than personal testimonies—make up the sub-



STREET EVANGELIST—Pedestrians pass by, almost oblivious to the preaching of Martin Helgesen on a New York street. Helgesen and the two other members of the Catholic Evidence Guild preach Catholic doctrine to anyone who will listen.—NC photo

ject of guild members' talks. They purposely avoid taking social action stands.

GUILD SPEAKERS are challenged these days with statements such as: "I could never be a Catholic because I could never believe the Pope is a perfect man," or: "The word 'Catholic' isn't anywhere in the Bible," or: "Are Catholics born-again Christians?"

According to Helgesen, "The best kind

of question is: 'I don't quite understand what you mean.' This gives you a chance to clear up misunderstandings."

One of the reasons for the guild's decline, Helgesen said, is "Catholics themselves are confused," both here and in England, where the guild has also undergone a decline.

"If they are not sure themselves, they are not willing to go out to tell people about their faith."

Bishop Kelly and his crozier

They seem to fit each other

WASHINGTON (NC)—Like the man who owns it, the crozier is simple, plain, unpretentious.

It is made of wood, the same unadorned blond ash that is shaped by a company in England and sold to shepherds in the Midlands and New Zealand for seven dollars, American.

IT BELONGS to Bishop Thomas Cajetan Kelly, the general secretary of the U.S. Catholic Conference (USCC), who received it publicly Aug. 15 during the ancient rites of ordination making the Dominican priest a bishop of the Catholic Church.

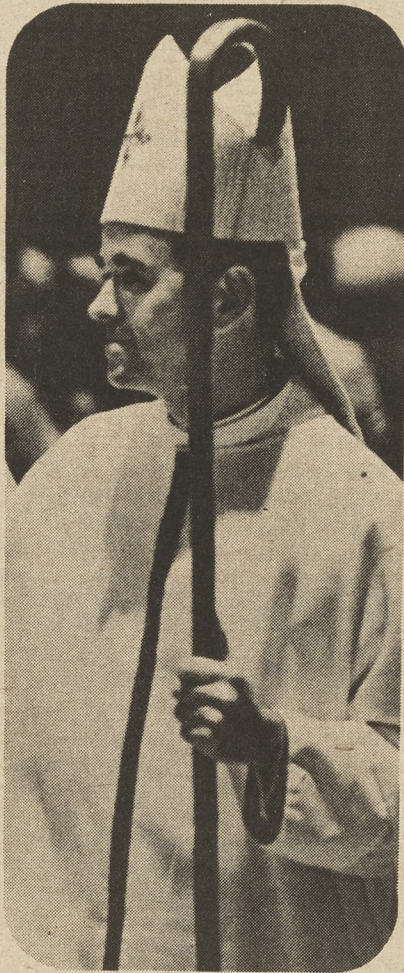
The crozier was introduced in the Church in the fourth century. It is a sign of the bishop's spiritual authority, a symbol of his role as keeper of the flock. The earliest varieties were simple, resembling closely the wood shepherd's staffs after which they were modeled.

Eventually, decorative touches were added, usually around the crook. Today, most croziers are made of metal, embellished with gold or silver, studded with stones, and can cost more than \$600.

But not the one Bishop Kelly carries.

IT IS A GIFT from the priests working at the USCC building in Washington. Msgr. Ernest Fiedler, executive director of the bishops' committee for the permanent diaconate, bought it from Benedictine Father Godfrey Diekmann of St. John's Abbey, Collegeville, Minn., who returned with it from England.

"When I asked him (Father Diekmann) the price, he said seven dollars," Msgr. Fiedler recalled. "Right there on the spot, I said send it."



Although each priest at the USCC donated only twenty-five cents for what is sold as a shepherd's staff, Msgr. Fiedler said the symbolic value of the gift is priceless.

Vietnamese to honor martyrs

Vietnamese Catholics and their friends will fill St. Joseph Cathedral, San Diego, on Sept. 4 at special celebrations to mark the feast of Vietnamese Martyrs.

With Bishop Leo T. Maher as principal concelebrant, a Mass in honor of the martyrs will be celebrated in an afternoon of events which it is hoped will bring together the many Vietnamese settled here.

COORDINATED by Father Joseph Pham Van Long, chaplain to the former refugees, the afternoon starts at 2 p.m. with a procession around the Cathedral of the relics of the martyrs. All attending will form the procession.

Following the procession Mass will be celebrated in English and Vietnamese, according to Father Long.

The Lord have mercy, Gloria, readings and Creed will be in Vietnamese and the remainder of the Mass will be in English.

"WE HOPE the many priests and friends of Vietnamese who have settled in this area will be able to come and join in this special occasion," said Father Long. "We par-

KINH NHỚ
In Memory of
CÁC THÁNH TỬ-ĐẠO V.N.
Vietnamese Martyrs

ticularly hope priests can help us to celebrate this joyful feast."

After the Mass there will be a reception in the Cathedral Hall.

The first Sunday in September is the traditional time to celebrate the feast of the Vietnamese martyrs, commemorating those who have died for their faith over several centuries, said Father Long.

Armagh priest named primate of Ireland

VATICAN CITY (NC)—Msgr. Thomas Fee, 53, has been named by Pope Paul as archbishop of Armagh, Ireland's primate See.

He is president of St. Patrick's College in Maynooth, the Irish national seminary, and succeeds Cardinal William Conway who died last April.

BORN IN Crossmaglen in the archdiocese of Armagh, Msgr. Fee is a priest of the archdiocese. Armagh is located in Northern Ireland, but the archdiocese covers territory both in the north and in the Republic.

Archbishop-elect Fee is said to have a "keen interest" in Northern Ireland and is "intimately acquainted" with the problems of that strife-torn region.

He is fluent in Gaelic, the

native tongue of Ireland, and is well known in the movement for the revival of the language.

(According to a wire service report, the archbishop-

elect prefers to be called by the Gaelic version of his name—O'Faich.)

MSGR FEE was ordained to the priesthood in 1948.



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The poor, rural Catholics in Michaelgiri a mountainous region in the Near East, worship in a tiny, dilapidated shed measuring only 16 by 14 feet. For only \$3,500 you can help them build a new chapel as a Memorial for someone you love.

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In Ernakulam, India, Sebastian yearns to become a priest, but his family is too poor to support him. For just \$1080 (\$15 a month) you can sponsor his education all the way to Ordination—have a "son" of your own a priest.

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Teachers union raps bishops

BOSTON (NC)—The American Federation of Teachers (AFT), a national union of public and non-public teachers, has condemned what it calls "the illegal and unfair actions of Catholic bishops who deny human rights to their employees."

The condemnation relates to recent attempts to have the National Labor Relations Board's jurisdiction over

Catholic schools declared invalid.

The resolution was co-sponsored by the Federation of Catholic Teachers, local 2092 of the AFT, and a lay faculty association.

The AFT approved the resolution at its 61st annual convention held here Aug. 14-19 and attended by more than 3,000 representatives of the half-million member organization.

Ramirez, Ernie Bugarin Lopez, Maria Teresa Castorene, Rafael Juarez, Rosario Guizar, Teresa Diaz de Leon, all of the University of San Diego.

Also, Rafael Romero, University of California at San Diego, and Steve Gabriel Tellez, Mira Costa Community College.

The Padre Hidalgo Center is the extension of Catholic Community Services.

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Encuentro II of Spanish-speaking Catholics

Hispanics seek clout on behalf of family, youth, minorities

By Jaime Fonseca

WASHINGTON (NC)—In their drive for recognition by Church and society, Hispanic Catholics are demanding access to decision-making positions to protect the family, to seek an end to discrimination and injustice, and to help illegal aliens and farmworkers.

Hispanics also see a great need to minister to the aspirations of youth in America, their own young included, to improve both public and private schools, and to give women a greater role in Church affairs and a public life.

THESE ARE AMONG 30 or more proposals made at the Second National Hispanic Pastoral Encuentro held in Washington Aug. 18-21 by 1,100 delegates and other representatives of the estimated 12 million Hispanics Catholics.

A delegation from San Diego diocese was led by Auxiliary Bishop Gilberto Chavez.

Encuentro organizers said the proposals

came directly from the grassroots, after a consultation lasting four months with more than 100,000 Hispanics meeting in local, diocesan and regional gatherings to present their needs and aspirations.

ENCUENTRO DELEGATES and observers discussed evangelization, Church ministries, human rights, political responsibility, bicultural education, and ways to reach unity within ethnic pluralism during 36 workshops and six plenary sessions held at Trinity College in Washington.

Final texts are being now prepared by the Secretariat for the Spanish Speaking of the U.S. Catholic Conference, which coordinated the Encuentro. Final resolutions will be presented to the November meeting of the National Conference of Catholic Bishops.

"We want a Church united, poor and humble, embracing the whole community, giving fair recognition to all men and women as members of the people of God," delegates said.

HISPANICS ALSO made a strong bid for the integration of their traditions and culture into the liturgy and parish life, and for the recognition of the small, intimate Christian communities they seem to prefer to the large institutional parish.

They urged the Church hierarchy to improve the number and quality of ministries to Hispanics, not only in diocesan life, but to such groups as prison inmates, migrant farmworkers, the elderly and the sick, prostitutes, divorced persons, drug addicts, homosexuals and the handicapped.

"Youth as the hope of the future should be the special concern of pastoral programs," the Encuentro said.

DELEGATES THOUGHT increasing the number of permanent deacons chosen from the grassroots would help to solve many of the problems of Hispanics.

The Catholic school system, from primary level to higher education, should make an effort to "educate the whole person, free

from prejudice, discrimination, and oppression," another set of proposals stated.

It added that poor, or nonexistent bicultural and bilingual programs are responsible for Hispanic children losing their identity, and for the large number of school drop-outs.

THERE WAS self-assertion of ethnic values among the various groups of Hispanics: Mexican-Americans; Cubans, Puerto Ricans and other Latin Americans.

"We favor the integration, never the assimilation" of these groups into the ethnic mosaic of America, the Hispanics said, adding that this should be part of the total effort at integration of blacks, Indians, Asians and others.

They asked Church authorities to recognize in their pastoral and liturgical activities the religious value of Hispanic traditions, such as, they said, respect for the human person, love of family life and devotion to the Virgin Mary.

Spanish-speaking bishops denounce racism in Church

WASHINGTON (NC)—Saying they speak for the voiceless millions of Hispanics in the United States, eight bishops denounced among other injustices, "institutional and personal racism both from within and from without the Church."

They also denounced "discrimination in language, culture and education; political under-representation; poor housing and few job opportunities" afflicting Hispanics.

"**THESE AND** more flow from an economic system which prizes economic advantages over individual human worth," said Archbishop Robert F. Sanchez of Santa Fe, N.M., and seven other members of the

U.S. hierarchy, in a statement Aug. 22.

The others, all with Hispanic roots, are Bishop Rene Gracida of Pensacola-Tallahassee, Fla.; and Auxiliary Bishops Juan Arzube of Los Angeles; Gilberto Chavez of San Diego; Patricio Flores of San Antonio; Francisco Garmendia of New York; Manuel D. Moreno of Los Angeles, and Raymundo Peno of San Antonio.

"We commit ourselves to work for the betterment of the situation of Hispanics everywhere, those in streets and squares, in factories and barrios, in fields and mines," they said. They mentioned janitors and maids, the undocumented illegal immigrant

"living in the shadows," and the unemployed.

"**OUR HISPANIC** brothers and sisters are all who profess one faith and envision one brotherhood, whether Mexicanos or Puerto-riquenos, Mexican-Americans, Cubanos, Diminicanos, Spanish-Americans, Chicanos, Central American or South Americans. No matter the flag or national origin—somos Hispanos (we are Hispanics).

"Aware of a history filled with both pain and promise, struggle and rejection, we hear the voices of Hispanic people crying out in deep faith for liberation from sin and injustice," the bishops said.

The statement was released shortly after Hispanic Catholics closed four days of deliberations at the Encuentro II.

THEIR STATEMENT was released on the Feast of the Queenship of Mary, who under the title of Our Lady of Guadalupe is widely honored by Hispanics. The bishops said they were encouraged by Mary and by "a loving Father to participate with our people in the process of liberation and salvation."

"This process means lending our voices to the voiceless in order to announce the gospel and to denounce the many injustices which continue to afflict our people."

It was then that they spoke of racism in the Church and in society, and of discrimination against Hispanics. The bishops addressed their message "to all Catholics in the United States and to all people of good will."

IN LENDING their voice to Hispanics, the eight bishops said faith has sustained them since their arrival in the New World in the 16th century and throughout history against many adversities.

"We believe this faith is our greatest gift to the United States," they said, and went on to explain other Hispanic values.

"Our concern here is not simply to recount a history of misdeeds, but to voice proudly those values which make our people great: the experience of the extended family; the worth and dignity of the person over any structure or institution; the esteem in which the name and honor of the person is held." (The full text in Spanish is on page 7.)

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.

BUZZARD, Mary N. [aka Cora] Sister of Mrs. Louise Ege, aunt of Mrs. Carol Ege Clement. Requiem Mass, Aug. 22, Little Flower Haven.

Goodbody's Blvd. Chapel

FRANKLIN, Robert S. Son of Mr. and Mrs. James N. Franklin, brother of Steven, David, Joseph, John and Tom Franklin, also brother of Christine, Loretta, Ruth, Mary and Julianne Franklin. Requiem Mass, Aug. 20, St. Therese church.

Goodbody's Blvd. Chapel

FRIEL, Mary G. Mother of Henry J. Friel Jr., John T. Friel, Nancy Walton and Geraldine Miller, 11 grandchildren and 10 great-grandchildren. Requiem Mass, Aug. 19, Holy Cross Mausoleum Chapel.

Goodbody's Blvd. Chapel

GARCIA, Ralph M. Husband of Esther Garcia, father of Jerry, Ralph and Ross Garcia, son of Manuel and Sophie Garcia, brother of Adeline Manderfeld and Margaret Fort. Requiem Mass, Aug. 1, Queen of Angels church.

Goodbody Mortuaries

HEALEY, Kathyryn Mary. Daughter of Mr. and Mrs. Richard P. Healey, sister of John Kevin Healey, Mrs. Bettie Nunnery and Mrs. Margaret Garrison, five nieces and three nephews. Requiem Mass, Aug. 17, Queen of Angels church.

Goodbody's Blvd. Chapel

HULLERMAN, Gertrude Florence. Sister of Elizabeth H. Fox, Margaret Beringer and Dr. Hugo V. Hullerman. Requiem Mass, Aug. 22, Our Lady of Grace.

Goodbody's Blvd. Chapel

McILWEE, Eda May. Mother of William McIlwee, Eileen McIlwee and mother-in-law of Henrietta McIlwee, five grandchildren and seven great-grandchildren. Recitation of the Rosary, Aug. 22, Goodbody's Blvd. Chapel.

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VARGAS, Margaret P. Mother of Rogelio Vargas Jr., daughter of Mr. and Mrs. Jesus Vargas, sister of Beatriz Hernandez, Julie Becerra, Rachael Rosa, Mary Viramontes, Carlos Viramontes, Javier Viramontes and Jessie Viramontes. Requiem Mass, August 13, Our Lady of Guadalupe church.

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Pope Paul tells Encuentro

'Create wholesome liberation'

WASHINGTON (NC)—In an opening message to the Second National Hispanic Pastoral Encuentro, Pope Paul VI exhorted its 1,000 participants to use their resources—including their heritage—to create healthy conditions for their cause.

"Your community must make an effort to develop its own creativity and initiative, in answer to its specific needs...always prompted by faith, love and hope," he said in a radio broadcast Aug. 18.

"Such union and cooperation with the rest of Christ's flock build unity within legitimate pluralism, and furthermore liberate men and women in a fuller way by making them aware of their responsibility in the pursuit of wholesome freedom."

Pope Paul said the Encuentro's theme of evangelization "opens a wide horizon." In fact, "You must search for and find the right path, you must draft updated answers and offer adequate channels so that the whole Hispanic community may be able to bring the salvific message of Jesus Christ to people within and without its confines."

Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, told the Hispanic audience that their distinctive faith would enable them to reach their goals—a prophetic and pastoral effort at evangelization—but reminded them that salvation in Christ must be the main goal at all times.

"Do everything to liberate your people from injustice and other evils, but to be productive, that effort cannot be divorced from the Gospel," he said.

Bishop James S. Rausch of Phoenix, Ariz., who heads the NCCB Committee for the Spanish Speaking, said the Encuentro provided the occasion to rededicate Catholics to the mission "we all share: to bring the message of the gospel in its fullness to those who do not know the Church's reconciling and redemptive mission in and through Jesus Christ."

He warned participants "to avoid the danger of fragmentation," since "forces are at work to dissipate God's grace."

Acknowledging that "evangelization resists an easy definition," Archbishop Robert F. Sanchez of Santa Fe, N.M., told delegates that "it must be a living union" of several elements—commitment, proclamation and witness.

"A self-seeking society can be transformed into a loving and caring people. Impossible structures can be transformed into life-giving forces. People and systems are transformed to bring about a more just, humane and Christ like world," he said.

Although addressed to all, evangelization must reach especially "those most threatened by injustice and sin," as Christ loved everyone but most dearly the poor, the archbishop said.

"How beautifully impressive it was to hear our people calling for a Church united in faith, in love and in action. God has spoken to us through our people."

"The people of our parishes and dioceses have insisted that our expression of faith be distinctive, their traditional form of worship be respected. They remind us that cultural diversity is not imperfection, but rather a greater perfection," said the archbishop.

He asked the questions: Can the Church confront the powers of society over human rights and justice? Can the Church channel financial resources into needy areas of the community? Do we need to establish centers of freedom within our churches, where persons of different needs and lifestyles and races and cultures can experience acceptance instead of rejection?

In describing the attributes of Hispanics, Archbishop Sanchez said: "We have taken the treasure of faith into our hearts for generations...We can compassionately identify with our suffering brothers and sisters—with the poor—because we are poor."

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Around the diocese

The deadline for Around the diocese is six days before the desired date of publication. The deadline for Southern Cross issue of September 1 is Friday, August 29.

Liturgy of the Hours—Vespers, sung daily, 5:30 p.m.; Sunday at 6:30 p.m., Benedictine Convent of Perpetual Adoration, 3888 Paducah Dr., San Diego. Public invited.

"Teaching Others the Art of Prayer" workshops, by Father Simon Tugwell, OP; Aug. 29-Sept. 1 and Sept. 2-5, St. Andrew's Priory, Valyermo, one hour north of Los Angeles. Cost: \$75. Details: (805) 944-2178.

Augustinian Seminary Guild sponsored tour to Laguna Beach for Arts Festival and Pageant of the Master, 2 p.m., Friday, Aug. 26, \$16.25, limited number. Reservations: 282-2184.

Annual co-ed retreat, El Carmelo Retreat House, Redlands, Aug. 26-28. Details: 352-4715.

Young Ladies Institute, Heffernan No. 76, quarterly Mass, 9:30 a.m. Sunday, Aug. 28, St. John the Evangelist church, San Diego. Reservations: 296-2439.

Deferred Gift Committee meeting 2:30-4 p.m., Thursday, Aug. 25, diocesan office, San Diego. Details: 298-7711.

Rummage sale, Catholic Daughters of America, 9 a.m.-4 p.m. Saturday, Aug. 27, Holy Family Hall, Linda Vista. Details: 277-9075.

Property tax informational seminar, sponsored by Assemblyman Peter R. Chacon, 9:30 a.m.-noon, Saturday Aug. 27, San Diego City College Theater, free. Details: 263-2148.

Trigger and Share, an evening of Christian Renewal with Father Bernard Cassidy, SJ, home of Jeanette Cooper, 1266 Finch St., El Cajon, 7:30 p.m., Friday, Aug. 26. Details: 448-0296.

Scholarship presentation dance, featuring Chicano Generation, 9 p.m.-1 a.m. Saturday, Aug. 27, UAW Hall, Local 506, 2266 San Diego Ave., San Diego, \$4 per person, semi-formal. Sponsored by Mexican-American Scholarship Fund Committee of the Padre Hidalgo Center. Details: 235-6291 or 281-2742.

Carnival committee meeting of St. Catherine Labouré church, 7:15 p.m., Tuesday, Sept. 6, CYO building. Details: 277-6316.

State forestry department asks residents to be on the alert for fires and report them with the coming of the Santa Ana winds in September.

Dr. Jack Morrison of the University of San Diego has assumed the presidency of the San Diego Personnel and Guidance Association.

News has been received of the death of James Dunne in Sligo, Ireland, brother of the late Msgr. Patrick Dunne, who had been pastor of St Vincent church in San Diego.

Day of renewal 2-7:30 p.m., Sunday, Aug. 28, St. David church, Apple Valley. Charismatic Mass, Potluck fellowship. Details: 242-3512 or 242-3210.

CCD registration, elementary, St. Margaret Mary church, Chino, Saturday and Sunday, Aug. 27-28; high school religion registration, Aug. 27-28, and Saturday and Sunday, Sept. 3-4, classes begin 7:30 p.m., Monday, Sept. 12.

Hungarian dances and singing by Hungarian House, 4 p.m. Saturday, Aug. 27, House of Pacific Relations stage, Balboa Park.

Catholic Social Services, 20th anniversary dinner, 7:30 p.m. Friday, Sept. 16, National Orange Show Restaurant, San Bernardino, Bishop Leo T. Maher speaker. \$9 per person. Details: 883-5834 or 882-1776.

Sister Amy Bayley, a teacher at Marian High School, Imperial Beach, and Sister Marie-Cherie Tribodeaux, of St. Anthony church parish, San Jacinto, were among six women who professed final vows as Sisters of Mercy Aug. 13.

Fall fiesta, St. Brigid church, Pacific Beach, noon-8:30 p.m., Saturday, Sept. 3, and 9 a.m.-8:30 p.m., Sunday, Sept. 4 Sunday patio dinner noon-5:30 p.m.

Sacred Heart devotions, St. Mary Magdalene church, 7:30 p.m., Friday, Sept. 2.

First Saturday Mass for Our Lady of Fatima, St. Magdalene church, 8 a.m., Saturday, Sept. 2.

Corporate communion and breakfast, archconfraternity of the Blessed Sacrament of St. Joseph Cathedral, breakfast following 9 a.m. Mass, Sunday, Sept. 4. Details: 222-0840.

Frank Pitarro has been elected president of the parish council, St. Michael church, San Diego.

District meeting, Southern California Courts of Catholic Daughters of America, Saturday-Sunday, Sept. 10-11, Sheraton Inn-Airport, San Diego.

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A look at books

SEXUAL COUNSELING by Father Eugene Kennedy. Seabury, 815 Second Ave., New York, NY 10017. 197 pages. \$9.95.

So often, friends will consult a professional who is not a psychologist about a sexual problem. Father Kennedy has written a book to guide for those who are so consulted.

He discusses all various maladies that may beset the married and the growing up, with some words about the seniors, too. His introductory matter about what exactly "sexual problems" may be is important, and everyone who reads the book should pay special attention to the final chapter, "When to refer."

Father Kennedy writes the book as a clinical psychologist, not as a Catholic priest. This may disturb some readers, but it is professionally very honest.

ELIZABETH SETON'S TWO BIBLES, comp. and ed. by Ellen M. Kelly, Ph.D. Our Sunday Visitor Press, Noll Plaza, Huntington, IN 46750. 184 pages, \$3.95pb.

St. Elizabeth Anne Seton was devoted to the reading of the Bible. Both as a Protestant and as a Catholic, she loved to relax with her Bible for spiritual nourishment.

Two Bibles that she used extensively have been preserved, and they have passages underlined by her, along with some interesting notes and comments. Dr. Kelly has arranged these in order and published them with a minimum of her own comment. She includes a mini-biography of the saint.

Devotees of St. Elizabeth, and avid readers of the Bible will both enjoy this unusual approach to the life of a saint.

Father Charles Dollen

TV programs to examine plight of Latinos

Two programs focusing on the economic plight of poor Latinos in this country will be shown on public television stations in the diocese.

"A Thirst in the Garden" airs at 6:30 p.m. Monday, Aug. 29 on KPBS-15, San Diego.

IT EXAMINES the plight of the poorest people in the U.S., the Mexican-American farmworkers in the lower Rio Grande Valley, writes the Office for Film and Broadcasting of the U.S. Catholic Conference.

Despite the fact that the valley is one of the most productive agricultural areas in the nation, diseases such as leprosy, typhoid and polio are still present among these poor, the OFB said.

They are deprived of the most basic necessities including safe drinking water, the film office added.

"REALIDADES", a bilingual Latino public and cultural affairs series, con-

trasts the American Dream with the economic realities of Latino Life in "Otra Paso/Another Step."

It will air on KVCR-24, San Bernardino, at 6:30 p.m. Sunday, Aug. 28; KPBS-15 at 11 p.m. Tuesday, Aug. 30, and at 12:30 p.m. Saturday, Sept. 3; and KCET-28, Los Angeles, at 3 p.m. Sunday, Sept. 4 and at 11 p.m. Wednesday, Sept. 7.

The "Realidades" pro-

gram will examine in particular the Puerto Rico/U.S. migration of workers and the Mexico/U.S. border situation where industry booms amidst cheap labor.

The OFB cited as an example that RCA pays its workers a \$4 an hour wage in its Bloomington, Ind., plant, but only pays 40 cents an hour in its Juarez, Mex., plant across the border from El Paso, Tex.

'Ascent of Man' series at USD

"The Ascent of Man" film series by the late Jacob Bronowski will be presented by the University of San Diego Conference Center 7:30 p.m. Thursdays, Sept. 8-Dec. 8, in Salamon Lecture Hall.

Faculty members from the departments of Religious Studies, Art and Science will participate in an interdisciplinary approach to each film.

The fee is \$30 for the complete series for which participants may earn two continued education credits. Advance registration is required through the Conference Center office in Founders Hall.

Single tickets at \$3 each may be reserved by calling the Conference Center 291-6480 x221. The fee may be paid at the door of Salamon Lecture Hall, DeSales Hall.

On the screens

From U.S. Catholic Conference

THE SPY WHO LOVED ME—Roger Moore stars as agent .007 in this tenth James Bond film. Because of the relentless comic-strip nature of the proceedings, the ceaseless killing and the lewd overtones are less offensive than they might otherwise have been, but the film is in no way suited for younger viewers. **For adults.** (PG)

HERBIE GOES TO MONTE CARLO—in this his third film, Herbie, the Volkswagen with a personality, makes a comeback to win the Trans France car race, a feat complicated by a diamond theft and his falling love with a sleek sports cars.

This standard Disney fare is mildly amusing with the two cars much easier to take than the humor actors (Dean Jones, Don Knotts, Julie Sommers) because they don't overact. **For all.** (G)

EMPIRE OF THE ANTS—a thoroughly

inept, often ludicrous movie about a group of immensely unlikable people terrorized by giant ants. **For adults.** (PG)

THE LAST REMAKE OF BEAU GESTE—an ill-conceived, poorly executed spoof of the famous Gary Cooper film. A witless and boring mishmash with frequent vulgarities. **For adults.** (PG)

TV MOVIES include *Sharks' Treasure* (Aug. 26, CBS, 9 p.m.)—about diving for sunken treasure and a boat hijacking by murderous escaped convicts. A homosexual element makes the picture strictly **For adults.**

A Fistful of Dollars (Aug. 28, ABC, 9 p.m.)—Pasta Western that launched the meteoric career of Clint Eastwood as the gunslinger known as the Man With No Name. The action is swift, the violence plentiful and the vengeance Clints. **Objectionable.**

Show notes...

Look Up and Live: "The Second National Hispanic Pastoral Meeting," Archbishop Robert Sanchez of Santa Fe, N.M., among guests discussing the meeting's themes and resolutions, 7:30 a.m. Aug. 28, KXNY-2, Los Angeles.

"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, KGTV-10, San Diego.

Christopher Closeup, religiously-oriented TV talk show, 6:25 a.m. Fridays, KGTV-10, San Diego.

"Insight," TV religious drama, Paulist Productions, 10 a.m. Sundays, KMIR-36, Palm Springs; 6:25 a.m. Mondays, KGTV-10, San Diego.

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