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Southern Cross 1978, Volume 66 No. 14

Diocese of San Diego, California

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Southern Cross

66th year, No. 14

Thursday, April 6, 1978

Published by the Diocese of San Diego, California; serving the Catholic communities of Imperial, Riverside, San Bernardino and San Diego counties.

USD APR 6 1978 GENERAL

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He's 83—she's 78

'Young seniors' wed at Little Flower Haven

By David Green
SC staff writer

When Mary Boyle and Howard Connors were married last month they didn't make any drastic changes in their lifestyles. The only major differences was that they moved into connecting rooms at the Little Flower Haven, a Catholic retirement home in La Mesa.

Mary is 78 and Howard is 83. This is the first time either of them has married.

"NEITHER OF us married before because we just didn't want to," Mary said. "Howard came the closest to doing it."

"When I was 37 I was engaged," Howard said, "but my fiancée died. That was the end of that."

Both of the newlyweds were born in Wisconsin. Mary, a secretary, came to California in 1948. Howard moved to Cathedral City in 1965 after 28 years of teaching school in Michigan.

EACH MOVED into Little Flower Haven over ten years ago. They were just friends until the death of Howard's brother Matt.

"Howard has poor eyesight," Mary said, "so Matt had to read to him. Before Matt died I promised him I would read to Howard."

They started with reading, and then discovered that both enjoyed taking

walks through the beautiful gardens behind the home.

Soon, we were together a lot," Mary said, "but the Sisters didn't mind because Howard and I helped each other."

Eventually they fell in love.

"I POPPED the question," Howard said. "We were engaged for over a year, but no one knew about it except Sister Joanna," (superior of the Carmelites at the Little Flower Haven.)

"Finally, we decided that we might as well get married," Howard said, "so we asked Sister Joanna if we could get connecting rooms."

Once they started making arrangements for the wedding their secret got out and everyone at the home pitched in on the preparations.

THE WEDDING took place Feb. 18, in the chapel of the Little Flower Haven. Father Henry McDonnell, chaplain for the home, celebrated the wedding mass.

"Pretty near everyone in the place was there," Howard said. "We had about 150 people at the reception. Even the girls who work in the kitchen were there. It was a full house."

Six weeks later they said marriage hasn't changed their lives much.

"Mary reads to me as much as ever," Howard said. "We just have new rooms."



'YOUNG' NEWLYWEDS—Howard and Mary Connors sit in one of their favorite places on the grounds of the Little Flower Haven in La Mesa.

The couple was married there recently, but they say that the only change in their lives has been that they moved into new rooms.—SC

Sponsors of sex, violence, profanity

Anacin, Ford, Sears, GM 'worst TV advertisers'

NC News Service

A report by a Tupelo, Miss., television monitoring organization has accused four corporations of being the "worst advertisers on prime-time television" in relation to the violence, sex and profanity on the shows in which their advertisements appear.

The "TV Sponsors Guide," published by the National Federation for Decency, charged that American Home Products, Ford Motor Company, Sears Roebuck and Company, and General Motors advertised more often than other companies on programs which use violence, sex and profanity.

THE REPORT was released shortly before the American Medical Association and the National Institute of Mental Health issued the results of a study showing that television violence decreased significantly in 1977, after reaching an all-time high the year before.

The study, conducted by researchers at the Annenberg School of Communications at the University of Pennsylvania, showed that violence still appeared in more than two-thirds of all prime-time programs and in nine of 10 weekend morning programs broadcast in the fall of 1977.

Children's (weekend morning) programming is still the most violent, while prime-time situation comedies emerged

as the least violent. ABC was chosen by researchers as the "least violent network," and NBC was named the most violent network overall.

The violence levels were calculated according to three indicators—prevalence of violence across programs, rate of incidence per program, and percentage of major characters involved in violence.

THE NATIONAL Federation for Decency's "sponsor guide" combined information gathered by the organization itself on sex and profanity with a report by the National Citizens Committee for Broadcasting on television violence.

Whitehall Labs, a division of American Home Products and the manufacturer of Anacin and other over-the-counter drugs, sponsors the most violent TV programs, the NFD said. American Home Products as a whole topped the lists of those sponsoring programs that included what the NFD called excessive sex or profanity. There was no immediate comment on the charges from officials of American Home Products.

FORD WAS RANKED as the second worst TV advertisers by the National Federation for Decency. It was listed fourth in terms of violence, and second in terms of sex and profanity.

Mary Vrobel, press relations representative for the company, said Ford "tries very carefully to place commercials on shows"

which live up to Ford's programming standards. About 60 percent of Ford's commercials are now placed on news and sports programs, she said.

Charles Meyers, senior vice president of public affairs for Sears, Roebuck and Company, the third "worst" advertiser according to the federation, said in a letter to those who have inquired about the company's advertising policy that Sears is especially concerned about television violence and has taken steps to remove its commercials from violent programs.

The violence ratings were made by television monitors who counted the

number of times there was a "realistic portrayal of a gunfight, gun threat, gun shooting at a person, beating, beating threat, strangling, manhandling, fist fight, inflicting wounds, stabbing, attempted drowning, attempted suicide, killing, kidnapping or suicide."

To rate the shows according to their sexual content, monitors counted the number of scenes of "suggested sexual intercourse of sexually suggestive comments," while the profanity rating was made by counting the number of times certain words were used by characters in a program.

Stewardship '78 over the top

Southern Cross Reporter

Stewardship '78 is over the top of its \$2.3 million goal, announced Parmely Ferrie, diocesan business manager.

Financial pledges in the diocesan program of giving time, talent and treasure reached the goal on March 31, Ferrie said.

As of Monday, April 3, \$2,307,837,

had been pledged by 32,819 parishioners, for an average gift of \$70. And \$1,034,871 already has been received in cash from the pledges.

Statements are being sent out this month and will continue on a monthly basis until the pledge is completed. Usually more than 90 percent of the pledges are redeemed in the annual drive, Ferrie said.

TeleNews

Catholic Relief Services **donated \$25,000 to refugees** displaced by the fighting between Palestinians and Israelis in southern Lebanon.

Violence in Bilbao, Spain **marred Basque celebrations** marking Aberri Eguna—Basque Fatherland Day—March 25. Two days before vandals destroyed the Basque shrine of San Miguel in the village of Erenozar.

U.S. Ambassador to Chile, George Landau told delegates from world relief organizations that **"never as in disaster** are men and women everywhere united in solidarity by sending help to their neighbors."

A group of 71 Nicaraguan citizens, including priests, told President Jimmy Carter that there is **no respect for human rights** under the government of Gen. Anastasio Somoza, contrary to what the Department of State says.

As President Jimmy Carter conferred with Brazilian officials on international matters, church leaders pushed for the **return of political exiles** and for lifting of press curbs on Catholic publications.



Two-time world heavyweight boxing champion Floyd Patterson signs autographs at St. Aloysius school in Harlem. Patterson was visiting three parochial schools on behalf of the New York Archdiocese Inner-City Scholarship Fund.

The stabbing death of a unborn child in its mother's womb **cannot be considered murder**, a Chester County, Pa., judge ruled March 14.

The U.S. government's opposition to apartheid is "more rhetorical than substantive" since the U.S. Export-Import Bank is doing business as usual with the South African government, according to 35 officials of Catholic and Protestant groups.

Fishermen from the tiny island of Vieques, Puerto Rico **filed a \$100 million action suit** against the U.S. Navy, claiming its nearby practice bombardments strangle their means of livelihood.

The one-year sentences imposed by a federal judge on three former Houston policemen in the beating and drowning death of a Mexican-American prisoner were **"a very disappointing end** to what we were laying all our hopes on," according to Hector Garcia, the Houston-Galveston diocese's social action director.

Still showing **signs of his recent illness**, Pope Paul held a double audience at the Vatican March 29 for more than 15,000 Easter Week visitors.

The U.S. Catholic Conference told the Supreme Court that the federal law against use of indecent, profane or obscene language on the air is **needed to protect the rights of the public.**

The National Right to Life Committee is "closely **monitoring everything that Planned Parenthood does**" and will "demand that the Justice Department take action if Planned Parenthood in any way violates the civil rights of any of our members," according to Dr. Mildred Jefferson, president of the pro-life group.

Pope Paul appealed publicly to the Red Brigade **kidnappers of Aldo Moro** for the speedy release of the former Italian prime minister and seemed to deny rumors that the Vatican is serving as mediator between the government and the kidnappers.

A Baltimore grand jury issued revised versions of three of the 61 **criminal counts pending against Pallottine Father Guido John Carcich**, charging that the former fundraiser misappropriated funds and property valued at \$2.2 million, instead of \$1.3 million as previously charged.

"Racism is still with us and we must continue to combat it," said a statement by the National Catholic Conference for Interracial Justice.

Rural populations will receive only "crumbs of bread unequally distributed at mankind's table" unless rural technical development is matched by social and moral growth, said Pope Paul in a message to a rural life conference. (See page 4.)

Amid continuing controversy over an international study project started by the bishops of Brazil, conflicting reports emerged whether the **Vatican tried to stop the project**, from which the bishops reportedly will withdraw.

The House Ways and Means Committee will debate and vote on April 10 and 11 on a **scaled-down tuition tax credit bill** that includes nonpublic elementary and secondary schools but provides less money than similar bills in the House and Senate.



Pope Paul, still recovering from his bout with the flu, waves to the faithful gathered in St. Peter's Square to receive his blessing "urbi et orbi" (to the city and the world) on Easter Sunday.

Father Adrian Hastings, one of Britain's leading Catholic theologians, announced that he is prepared to defy the church's law on priestly celibacy.

Benedictine Archabbot Gabriel Verkamp, at 77 the oldest active Benedictine abbot in the world, resigned as archabbot of St. Meinrad Archabbey in St. Meinrad, Ind.

Archbishop Dom Helder Passoa Camara, of Olinda and Recife, Brazil, sharply criticized the U.S. role as an exporter of torture methods to Latin America.

Auxiliary Bishop Patrick Flores of San Antonio has been named to head the El Paso, Tex. diocese, replacing Bishop Sidney M. Metzger, 75, who retired. Bishop Flores, 48, in 1970 became the first Mexican-American bishop.



Mary Jo Conroy, left, who is blind as well as mentally retarded, is led to the altar at Christ the King church in Columbus, Ohio, by 11-year-old Toni Darnauer, to receive her first holy communion.

People

Bishop Edward E. Swannstrom, 75, former executive director of Catholic Relief Services, has retired as an auxiliary bishop in the New York archdiocese.

This free booklet tells why every father should make a will . . . even if he's young and healthy!

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Southern Cross

Publisher: **Bishop Leo T. Maher**
Editor-Manager: **Michael C. Newman, Deacon**
Assistant Editor: **Dan E. Pitre**

Published every Thursday except the last Thursday of July and December.

Serving the Catholic communities of Imperial, Riverside, San Bernardino and San Diego counties.
Subscription: \$8 yearly.

Alcala Park **Mailing Address:**
San Diego, Calif. **P.O. Box 81869**
Phone: (714) 298-7713 **San Diego, CA 92138**
2nd class postage paid at San Diego, Calif.

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HELP WITH 'LAMBS'—Divine Word Brother Vincent Webb gets help from Judi, left, and Marti Cicco of Cerritos in packing the Easter lamb cakes he

baked for Easter gifts, at Divine Word Seminary, Riverside. Brother Vincent has baked at least 200 cakes each year for the last 21 years.—SC photo

USD's 'university of third age' to stimulate elderly

Southern Cross Reporter

It is not "Close encounters of a third kind" but the "university of the third age". And it will start at the University of San Diego this summer.

The "university of the third age" is aimed at stimulating people over 55 who otherwise might drift into a life which does nothing but age them, according to retired Marine Gen. Victor H. Krulak, who promoted the idea with USD.

MODELED AFTER a project designed by Prof. Pierre Vellas at the University of Toulouse, France, the USD program will be the first of its kind on the West Coast.

The pilot program will accept 50 older persons as students starting July 19 for a series of talks, dis-

cussions, field trips, physical education and other daily routines through Aug. 24.

USD President Author E. Hughes said there will be 10 major divisions in the program: physical conditioning, current affairs, law, economics, religion, retirement issues, medicine, languages, art and music.

SELECTED undergraduate students will be taking the program with the senior citizens as a "leavening", according to Krulak.

"Our park-like campus which is centrally located on bus routes is an ideal setting for our senior citizens to mix with our undergraduate students," said Hughes.

"We look for support of the professional community to assist us with expertise in the medical and instructional aspects of the 'university of the third age.'"

ANNOUNCING the program last week, Krulak said the "third age"—when people are above middle age—often receives no stimulus to do other than grow older.

"It is possible to arrest the aging process," he said, "by stimulating the mind and the body."

Commenting adversely on retirement communities, he said "The Sun City syndrome is stultifying. It makes old people older quicker. There are no stimuli. They age rapidly."

THE TOULOUSE experiment, now in its third year,

has proved so successful, he said, that the President of France has devoted millions of francs to its further development.

Krulak, who has visited the program at Toulouse, spoke of its great success. "There are now 36 campuses in France, three in Switzerland, three in Belgium and two in Poland," he said.

"The impact of such programs in the United States, where people are aging faster, could be massive," said Krulak.

THE FIRST course, which is being privately funded, will make a minimum charge of \$45 per student of the 50 finally selected, according to president Hughes, who said the total cost would be about \$10,000.

Under the direction of Malachi Rafferty, conference center director of USD, the "university of the third age" will give a daily program, 9:30 a.m.-12:30 p.m. and 2-4 p.m.

"We hope that the elderly will feel at home here," said Hughes. "We will attempt to demonstrate that we are 'person-oriented.' The holistic concept of education at USD will be applied to these nontraditional students."

IT IS POINTED out that there will be no academic tests, no exams, no expectations. "We shall simply stimulate," said Hughes.

Information is available from Rafferty at 298-6140, ext. 4318.

Brother tends to Easter 'lambs'

SC Correspondent

RIVERSIDE — Brother Vincent Webb, SVD, has a tasty way of saying "thanks" to friends and benefactors of the Divine Word Seminary here.

He bakes Easter lamb cakes—several hundred of them.

THE BROTHER, a member of the missionary Society of the Divine Word for 44 years, began baking lamb cakes more than 21 years ago at SVD's Bordertown, N.J., center.

The tradition was carried on by brothers there, and when Brother Vincent

came to the Riverside seminary, in 1962, he continued it.

"Then, I baked about 400 cakes to distribute mostly to seminarians, their families and our order's benefactors," Brother Vincent said. "But fewer boys come here now, so I only bake 200 or so."

"IT'S REALLY just a hobby with me. I do it on my own time, starting about September. It's just my way of saying thanks for the goodness of those who help us."

"Like today several people are up here cutting grass, painting and clean-

ing." One family traveled 65 miles to help with chores around the seminary.

Brother Vincent bakes 13 cakes at a time using metal lamb-half forms.

"I JUST use a regular poundcake recipe, put them together, frost them and tie colorful ribbons around their necks," he said.

Cakes are frozen until it is time for presentations.

Brother Vincent, 69, was born in Fordyce, Ark., one of a family of 16.

A CONVERT to Catholicism, Brother Vincent said it was the example of a

creosote-plant owner for whom he worked that attracted him to the church.

"One day I asked my boss to take me to church and he did," Brother Vincent said. "It wasn't long before I started taking instructions and was baptized on Sept. 27, 1927."

In 1934, he was received into the Society of the Divine Word at its Bay St. Louis, Miss., center.

"As a matter of fact, I was the first black man ever accepted in the order," Brother Vincent said. "Now there are many black brothers."

Jesuit Father John Gallen

Noted liturgist to speak here

Southern Cross Reporter

Clergy and laity throughout the diocese will have the opportunity to hear in separate sessions the noted liturgist from Notre Dame University, Jesuit Father John Gallen.

The director of the Notre Dame Center for Pastoral Liturgy will conduct five sessions in the diocese including one for the clergy of the Episcopal diocese of San Diego.

HIS APPEARANCE in the diocese is sponsored by the diocesan Center for Liturgy and Prayer.

Father Gallen will speak

to priests, deacons and brothers on the recent changes in the sacraments of penance and the Christian initiation of adults.

These talks will be held from 1:30 to 3:30 p.m., Thursday, April 27, at Holy Rosary church, San Bernardino, and at similar times Friday, April 28, at Our Lady of Grace church, El Cajon.

FATHER Gallen will address the Episcopal clergy at 10 a.m., April 28, at All Souls Episcopal church, Pt. Loma.

The liturgist will keynote Liturgy Days '78—open to all—in the northern and southern parts of the diocese on "Liturgy: How it comes to be and how it comes to be the celebration of the people."

In the north Father Gallen will be the only speaker from 2 to 4 p.m., Sunday, April 30, at the Knights of Columbus hall, 1729 Baseline Rd., San Bernardino.

IN THE SOUTH, seven workshops will be featured in addition to the keynote talk from noon to 4 p.m., Saturday, April 29, at Camino Theatre, University of San Diego campus in Linda Vista.

The workshops will include banners and fabric usage, Sacred Dance, Choral Music Sight Read-

ing, The New Rite of Penance (conducted by Father Gallen), Using Media in Liturgy, Celebrating Children's Liturgies and the Adult Rite of Initiation.

Only those who pre-register will be assured of admittance, according to the liturgy center. Registra-

tion fee for Liturgy Days is \$4 for the northern program and \$8 for the southern one.

Registration and further information from: The Center for Liturgy and Prayer, 1667 Santa Paula Dr., San Diego, 92111; phone: 291-6225.

State bishops protest abortions

Southern Cross Reporter

SACRAMENTO — The executive director of the California Catholic Conference (CCC) has appealed to the state legislature to prohibit public funding of abortions.

Msgr. John A. Dickie, a priest of the San Diego diocese, spoke on behalf of the 20 bishops on the CCC board before the Assembly's Ways and Means Subcommittee to urge a "no" vote on Budget Item No. 248.

THE CCC opposes Medical abortion funding because it violates the consciences of millions of taxpayers "who believe that abortion kills an innocent human being."

"While government often spends money on programs which are objection-

able to some, in none of these cases, except abortion, are funds used to deprive our people of the unalienable right to life."

California is among the 12 remaining states that fund abortions for indigent women. Gov. Jerry Brown, a strong advocate of state funding of abortions, has earmarked \$34 million to pay for an estimated 82,000 abortions.

MSGR. DICKIE urged the Assemblymen to use the funds more humanely for pre-natal and post-natal care for poor women and their children.

He also suggested funds be used for "programs designed to lessen those social pressures which encourage a woman to seek an abortion."

Concerning the contention that welfare abortions

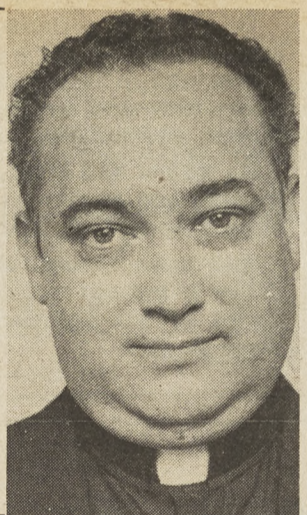
aid the quality of life of the poor, Msgr. Dickie told the subcommittee members "there is no evidence to support" this.

THE FEDERAL government spent about \$227 million for 1,265,144 abortions from 1968 to 1976, but poverty increased during this period, he added.

He also hit the cost-benefit analysis (SC, March 30) by the legislative analyst in support of state funding of abortions.

"Admittedly it costs less to fund an abortion than to pay the costs for a living child during the first year of life."

"BUT THIS cost-benefit analysis of the worth of human life is completely utilitarian and establishes a frightening precedent for dealing with other social problems.



VICE OFFICIALIS—Father Robert E. Lawrence has come to the diocese and is vice officialis and pro-synodal judge of the Diocesan Tribunal, of which Father Michael Higgins is officialis. Father Lawrence, who comes from Vermont, did graduate studies in Canon Law at Catholic University, Washington, D.C. He has come from the diocese of Burlington, where he was assistant chancellor and advocate and defender of the bond in the tribunal.



Father Gallen, SJ



Msgr. Dickie

The Pope speaks



Rural populace

If the specter of hunger, of malnutrition and of misery is going to be removed from our world, which in some respects is brimming over with abundance, Christians must learn how to make the first words of the Bible resound in the depths of their consciences—the words through which God charged man to “subdue” the earth, transforming it into a rich orchard for all men.

The rural populace also hungers for dignity. Their cultural values and their religious traditions should be recognized.

They want to make their contribution as controllers of their own development. They want to enjoy modern progress not in its pale reflection or in a mechanized or marginal manner, but as “artisans of their destiny.”

Rural dwellers are invited to participate in the work of redemption from the sins of injustice and domination of which either their brothers or they themselves are the victims.—To rural life conference.

Unity of faith

We believe in the immense power that flows perennially from the resurrection of the Lord Jesus.

We believe that this power can bring forth fruitful and conclusive results in uniting the Christian churches in the full unity of faith, in the full charity of truth.

As faithful Catholics, will we not love even more our separated brothers with the hope and wish that we might have them with us in the fullness of truth and grace?

Do we not experience sublime emotion, knowing that we are a part of the true church, one in faith, in the essence of its spirit, and in its union with God, and catholic in its body, its human and universal composition?

Do we not find great spiritual comfort in the thought and awareness that we belong to our church—one, holy, catholic and apostolic?

And do we not feel a vibrant and almost sharp desire to put our moral lives on a par with the duties of our Catholic vocation?—To Easter Week visitors.

A time to keep

George Gallup is not pope

by Michael Newman

In this day and age, when politicians trim their sails in accordance with whatever winds of public opinion the pollsters discern, it has almost become expected that the church should do the same. It is a great matter for relief that the church has a longer memory and rather more maturity than the average politician, and has no need to temper her judgements to suit public opinion.

Evidence, for instance, that a majority of American Catholics favor artificial contraception and allowing the divorced to remarry in the church “will have no impact on church doctrine,” said Archbishop Jean Jadot, Apostolic Delegate in the United States recently. He was commenting on a Gallup survey commissioned by the Catholic Press Association and to which George Gallup will speak when he comes to San Diego for the CPA national convention here later this month.

The poll showed that 73 percent of the 1,405 Catholics interviewed favor some form of artificial contraception and 69 percent support allowing divorced persons to remarry in the church.

As the Apostolic Delegate said: “Our doctrine is not man-made. Our doctrine comes from the revelation of the will of God. And even if the majority of the Christians do not follow the will of God, the will of God remains.”

Doctrine and laws

There is often confusion, of course, between doctrine of the church and its laws. We no longer have the fasting and abstinence laws of several years ago. We allow mass on Saturday evening for Sunday, and we allow people not ordained to give communion. This is merely adjustment of regulations which govern the day to day operation of the church in an endeavor to meet the needs of a particular time.

However, even revelation is an evolving process. What is known to us today was not known to the early church. Much of what we teach today was not taught to the early Christians. Even the church's official view of marital sex has changed considerably down through the years. Always regarded as procreative, it was first also judged as somewhat sinful, then less sinful, then not sinful, and most recently acknowledged to be for mutual pleasure in addition to procreation.

In the case of marriage, annulments are given today for conditions not even considered years ago. The whole psychological approach to capability to live a full and proper married life was not even heard of 50 years ago, yet today is one of the many considerations of a tribunal in judging whether or not to annul a marriage.

Controversial Camara

Archbishop Dom Helder Camara of Brazil, who is coming to the University of San Diego and the Padre Hidalgo Center on June 23 and 24, has been the center of controversy again. This time it concerns the report that he has been forbidden to travel by the Vatican since last November. This has been denied by a Vatican spokesman (spokes-priest) and the whole matter still remains a mystery.

When Archbishop Camara is here it is hoped we may get a chance to have him expound more fully on his statement given last week exclusively to the National Catholic Reporter in which he accuses the United States of exporting torture and murder. In part he said: “What moral force does one have to combat the horrors of torture and kidnapping when the activities of the CIA in Latin America as of yet have not been examined with the same courage and openness as is being done with their activities in the United States.”

Selective morality

Perhaps what the activist Brazilian archbishop is getting at is the selective morality which many in the U.S. tend to practice. For instance, while many universities, churches and other organizations are being pressured to divest themselves of any shares which may be connected with South Africa, we hear no such condemnations of trade with Uganda (mountain grown and most coffees), trade with the Soviet Union and China and even trade with Brazil, where conditions are probably worse than in South Africa in terms of human rights.

Is it bigger sin for whites to oppress blacks, as in South Africa, than for blacks to oppress and murder blacks, as in Uganda, or whites to oppress whites, as in the Soviet bloc, or Latinos to oppress Latinos as in Brazil and elsewhere in South America?

Political human rights

The expensive and puzzling visit by President Carter to South America and Africa during the past week is a case in point. He used every occasion throughout his trip to make political capital over human rights, knowing that home radio and television coverage would be ample. One wonders at the value of such a seven-day wonder at a time when the dollar was sinking fast, inflation rising, our international deficit growing alarmingly and energy problems stagnated.

The President's most unfortunate encouragement to the forces of terrorism in Rhodesia and Namibia shows that he is getting highly suspect advice or is just plain naive when it comes to African problems. He refused to see Bishop Abel Muzorewa, one of the Rhodesian black leaders, recently in Washington, yet went out of his way to receive Rhodesian rebel leader Joshua Nkomo in Nigeria.

Prize of the week for hypocrisy must assuredly go to Idi Amin, president of Uganda, who announced he is starting a human rights commission. A little late—about 200,000 murders too late.

Mexican bishop in trouble

It is surely unusual for one bishop to be castigated by his fellow bishops. But the advisory council of the Mexican Bishops' Conference has issued a public warning against Bishop Sergio Mendez Arceo of Cuernavaca. It appears that he has been promoting Marxist thought and cooperation between Christians and Marxists.

We were talking
by Enid Lanyon

We were talking...about to the promises that thread the liturgies of Easter and Pentecost and what they mean to us in the daily situations of our lives.

We have, I believe, a tendency to see promise as open-ended, often insincere. “Promises, promises,” we say and shrug away hope.

THIS KIND of attitude says more about human failure to recognize the value of promises or to really understand their nature than it does of promise itself. And when we are faced with the promises of God, we approach them with the same kind of wariness, the same reluctant doubt.

And that's a pity. It makes life a lot harder for us. For from God promise comes to us in absolute purity without trace of doubt. What he promises, is! His promises are an outflow of his love for us and as true and immediate as his love.

Promise derives from relationship. It is something we give to another which must be received by another. We give in trust to be held in trust by

the other. In the giving and the taking new responsibilities are assumed and a new bond formed. It is a relationship allied to love.

THIERRY MAERTENS has written that promise is accomplished in reciprocity. Perhaps that is why we have so ambivalent an attitude towards it.

In our continuing struggle towards maturity, most of us are not attuned to reciprocity. We are takers, rather than givers, seldom daring to give freely of ourselves and suspicious of the freely given donation of others.

The quality of our relationships and the value we place on them is reflected in the way we make and honor—or break—our promises. I believe that the psychologists' couches would be less well-worn if we were more considerate of the promises we make and more careful of honoring them.

CHILDREN SEEM to understand the value of promise given. For them it is an act of faith. A broken promise is not

only a denial of trust but a negation of their personal worth. Perhaps that is why it is easier to speak to children of the promises of God.

If God loves them—and they are convinced that he does—the expectation of promise follows, for they know that promise is integral to loving relationships...And the promises of God are the promises of a lover.

Arising from his infinitely personal love affair with mankind, they are promises of faithfulness and forgiveness, of care and nurturing, of self-offering and protection of the well-being and happiness of the beloved.

WHEN HE SAID “You will be my people and I will be your God,” he pledged himself to a union in which he would raise us to transcend the human condition and lead us to salvation and eternal life with him.

He willed to lend his strength and the unconquerable power of his love to lessen the pain of our difficulties and make joy possible even in the midst of suffering and evil.

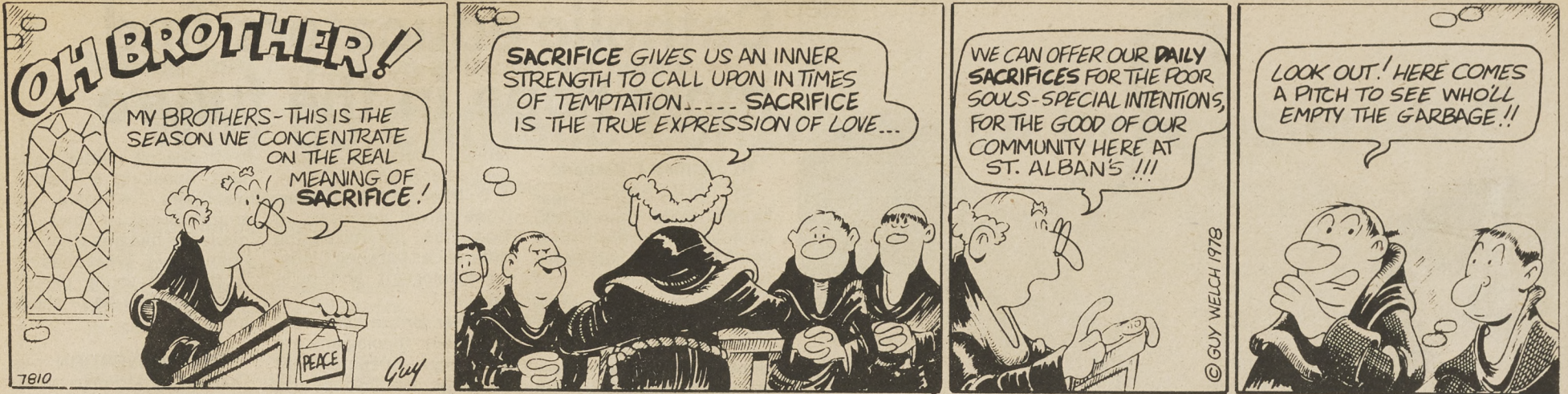
God's promises are fulfilled in reciprocal fidelity, not in some remote time beyond our comprehension, but here and now, in the circumstances in which we find ourselves. When we accept them as fact and rejoice in them and hope and trust, we can realize their reality every day of our lives.

As in any growing relationship there is an element of time, of development, involved. Some of the promises mature only as we mature in love, and there is always something more and better ahead.

How terrible it is to doubt or deny or shrug away promises that offer and ensure a wonderful life and relationship with him! How appalling to minimize so infinitely so generous a love!

Thank God we have sufficient reminders in the church's liturgy and the gospels of this “tremendous lover” to awaken us from time to time and jolt us into wondering acceptance and some return of the trust and faith inherent in God's promises to us.

Such a tremendous lover



Opinion Forum

Newspaper bias on schools

Michael Newman (SC March 16) does a splendid job of lambasting the San Diego Union for its strange silence on the abortion-murder trial of Dr. Waddill. I would like to point out some other incidents of Union bias.

A letter (Feb. 19) in "Our Readers Write" column of the Union stated, "To use taxpayers money to assist private schools is to suggest that American society use its own hands to destroy itself."

I fired off a letter in rebuttal. Not one word was printed in refutation of this outrageous charge.

This was especially galling because it came at the same time as our own annual parochial school celebration, wherein we take pride in the contributions that our schools make to our country.

John P. Schatz
San Diego

Parish has its effect, not diocese

From the latest articles (SC March 16) concerning whether or not the Diocese of San Diego will split, I find myself not so much concerned with the probability of being in a new diocese but rather being more aware of how much my parish means to me.

It seems that many of us are far removed from the direct influence of the diocese. Only when the diocese is soliciting monies for its projects, transferring our priests, or when the bishop comes to give confirmation to our young adults, is the diocese brought to mind.

We are always under some form of

authority. What happens is that we are changing one form of authority for another and only those closest to the existing authority will truly feel its impact.

Since I feel that it is within the parish life that we can grow and become closer to God, I give much credit to my parish. Our parish has made it possible for her men, women and children to grow in love, have love for themselves, for others and for the community where they live.

The parish council, the lay ministers, the prayer group, the young adults of the youth groups, all in their own way are serving God. They have made our parish become real in the eyes of the people. A hand to reach out to those in need.

It seems that the love of Jesus Christ is here with us and living in the people. Jesus Christ calls each of us to love each other and this same call is asked of our parish and is asked of our diocese.

Sandra Schoch
Coachella

Dangers of ERA

When you stated that the National Conference of Catholic Charities had discovered that "most, if not all, states which have ratified ERA are also pro-abortion," that should have told you something.

The majority of ERA supporters, who really know what ERA really means, are pro-abortion, pro-lesbianism, anti-family and anti-states rights. The ERA is the most concentrated attack on our form of government that has ever been launched by pro-left forces.

There are but two sentences in the ERA

but they are so powerful that our whole concept of government and family are at stake.

The first sentence forbids the mention of sex, therefore marriage would become a "contract between two persons" and integrated sports, dorms, restrooms etc. would be mandatory (or is that person-tory?)

The second sentence gives the Congress the right to make laws to enforce the ERA. Thus our concept of states taking care of laws pertaining to the above matters would be negated and another nail is driven into the coffin of states rights.

Lets reject or rescind the ERA the destroyer of the family.

R.E. Bruce
San Diego

Favorable responses on Rhodesia

On the front page of "The Pilot" (Boston) they published Michael Newman's support of the Rhodesia pact.

As it was written well—I felt it was the most low key, elegantly simple, beautifully told story that has ever been put forth—at least for a long, long while.

I agree with you, it's a miracle—I would hope and pray that it succeeds as one!

For your own work—for your putting forth a set of facts which I accept as being true and which jibe with what I think is true—I commend you.

Maybe you will make this world a little bit better—you're trying.

Good luck.

James Donovan
Waltham, Mass.

I seldom agree with newspaper articles. Yours was like a bolt from the blue. Straight forward and to the point. Writers have been taking a "sh!" attitude towards

the Soviets. Your article may be the breakthrough we need.

Harold R. Neenan
Boston, Mass.

* * * *

Thanks for your intelligence on Rhodesia. It's good to read someone who really knows what they are talking about.

Sister P.M.
Huntingdon, Ind.

Fan of Father Kraft

I never thought I'd write a letter to Opinion Forum. However, when I read Agnes L. Brown's letter which said she would like Father Kraft to be made a Monsignor. I'd like to agree with her.

And I'd like to say that I think it is long overdue.

Margaret M. Thorp
San Diego

No to women deacons

Re the article "Dioconate directors seek Rome approval for women deacons." (SC March 9) I implore you to use your paper to encourage Catholic men to be deacons and discourage approval of women deacons.

Mrs. Maryelonna Terry
Lake Arrowhead

* * * *

Your paper has heart and soul, and manages to stir a thought or two with each issue.

E.M.H., Aurora, Colo.

Letters should be addressed to Opinion Forum, Southern Cross, P.O. Box 81869, San Diego, CA 92138. Letter 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.

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This business is conducted by an individual.
/S/HERBERT KNECHT
This statement was filed with the County Clerk of San Diego County on Feb. 21, 1978.
SC: March 23, 30, April 6 and 13, 1978.

NOTICE TO CREDITORS
FILE NO. 117105
SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO
Estate of ZOLA EMILE PADGETT 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 ALMA D. PADGETT c/o QUINTIN WHELAN 530 Broadway, Suite 1108 San Diego, CA 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.

/s/ALMA DELILAH PADGETT
Executrix of the Will of the above named decedant.
QUINTIN WHELAN
530 Broadway, Suite 1108 San Diego, CA 92101
Attorney for Executrix
SC: April 6, 13, 20 and 27, 1978.

NOTICE TO CREDITORS
FILE NO. 116639
SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO.
Estate of ROSE ISABELLE DANIEL, aka ISABELLE DANIEL, 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 FIDELIA R. HUNT c/o QUINTIN WHELAN 530 Broadway, Suite 1108 San Diego, CA 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.

/s/FIDELIA R. HUNT
Administratrix with will annexed of the Estate of the above named decedent.
QUINTIN WHELAN
530 Broadway, Suite 1108 San Diego, CA 92101
(714) 234-8585
Attorney for Administratrix
SC: April 6, 13, 20 and 27, 1978



MASS IN JAIL — Msgr. Teodulo Borrero, associate at St. Joan of Arc parish, Blythe, celebrates mass for prisoners at the Riverside County Jail in Blythe. He goes to the jail once or twice a month to provide religious

instruction and celebrate mass for about 10 to 12 inmates. Msgr. Borrero started tending to the spiritual needs of the inmates soon after coming to the diocese and the Blythe parish two years ago.—J. Hyduke photo

Catholic educators find more hope in the future

By Thomas J. Barbarie

ST. LOUIS (NC)—"I hear there's more than 5,000 Catholic nuns in town," a St. Louis taxi driver said to his fare.

The driver heard right: in fact there were 11,747 Catholic educators — priests, religious and laity — in St. Louis for the 75th annual National Catholic Educational Association convention.

(INCLUDED AMONG the delegates were some from the San Diego diocese including: Father John Cuddigan, SJ, Father Eugene Lyons, and Sisters Kathryn Jennings, Theodore Blake, and Rose Schmidt.)

As thousands listened to speakers or attended workshops during the four-day gathering hundreds of others meandered through the booths set up by 320 organizations.

The booths offered textbooks; educational devices including skeletons and rubber cross-sections of human bodies; religious articles; and free samples of a soft drink, cheese, sausage, popcorn and yogurt.

IN ONE OF the best at-

tended speeches, Sulpician Father Raymond Brown, a professor at Union Theological Seminary in New York, minimized the differences between Catholic theologians and bishops.

Father Brown said most prominent theologians are generally in agreement with the pope and bishops. He criticized the secular media for treating with contempt statements from the pope and bishops upholding traditional moral precepts.

He heaped stronger criticism on what he termed "the ultraconservative Catholic press," which he said regularly stands against a united front made up of "centrist" theologians and bishops.

HE ALSO warned his listeners to be cautious of heeding individual bishops who oppose theologians. For a bishop to challenge theologians on theological matters, the bishop must be willing to submit his work to the theologians for review, said Father Brown.

Another speaker, Elinor Ford, a professor at Fordham University, told her audience that students must be loved before they can be educated.

"It doesn't matter," she said, speaking of methodologies, "whether we teach them in rows, in circles or hanging from the chandeliers. What matters is that the young person perceives that he or she is loved."

THE CONVENTION was marked by optimism about the future of Catholic schools. The sharp declines in the fortunes of Catholic education seem to have ended, and speakers, among them Cardinal John J. Carberry of St. Louis and keynote Norbertine Father Alfred McBride, called for Catholic schools to become more Catholic.

"With more boldness than ever," said Cardinal Carberry, "we must stand up and be proudly recognized as Catholic. Moreover, one must not flinch from showing political leaders that our school system is one of the great forces for the strengthening of the intellectual and moral fiber of our beloved nation."

"In no way, then, must our Catholic families be penalized by taxes or any other means for insisting on a Catholic education for their children."

While many individuals at the convention indicated in conversation their support for tuition tax credits, one group, the NCEA's Chief Administrators of Catholic Education, passed a resolution March 29 proclaiming April 10-14 as "Write to Congress Week," on the subject.

The group called on the public to write their congressmen during that time urging support for tuition tax credits, which would permit parents of children in non-public schools to deduct part of their tuition payments from their tax liabilities.



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Talking Point I—Votes on abortion bill noted

Why do Catholic congressmen have asterisks?

By Mary Conway

Suppose that for every vote on military or economic aid to Israel which appears in the Congressional Record, the name of each Jewish member of Congress was followed by an asterisk.

Such a "sick arrangement" would be loudly condemned, said Rep. Robert K. Dornan (R-Calif.) in a letter to his colleagues. But, he added, this is what the Congressional Quarterly has done to Roman Catholics in its report on the Hyde Amendment, which restricts the use of federal funds for abortion.

"EACH ROMAN Catholic—not Greek Orthodox, Eastern Russian Orthodox, Armenian Orthodox, Polish National Catholic, Old Catholic, Anglo-Catholic, but Roman Catholic—who voted on the Hyde Amendment was singled out for designation by an asterisk," Dornan said. In fact, Roman Catholics are the only members designated by faith in the

Congressional Quarterly rundown.

Wayne Kelley, Congressional Quarterly editor, defended the article entitled "Abortion: How Members Voted in 1977," which appeared in the Feb. 4 edition, saying, "We felt this was a particular analysis which was valid."

Asked if the journal had ever singled out any other religious group in analyzing voting records, Kelley said that his staff has covered "all sorts of lobbying groups." He declined to say whether the Congressional Quarterly had ever in the past indicated the faith of members of Congress by putting an asterisk next to their names.

THE FEB. 4 article, written by Mary Eisner Eccles, analyzed the votes by race, sex, ideology, region, length of time in Congress and religion. The only religion mentioned, however, except for a passing reference to Rep. Paul Simon (D-Ill.) as a "liberal Protestant," was Roman Catholic.

"The differences do not seem attributable to religion," Ms. Eccles said. "In each class, the proportion of Catholics is about the same as for the House as a whole."

Kelley said the religious analysis focused exclusively on Roman Catholics because "I'm not aware that any other church has taken a stand on this." Asked why votes on welfare measures, military expenditures or the Panama Canal treaties would not be analyzed in the same way, he said he is unaware that the Catholic Church has taken any position on such issues.

DORNAN, a Roman Catholic, said the analysis showed "there is no correlation to make" between religion and votes on abortion. Twenty-five Roman Catholics—including Father Robert Drinan, a congressman from Massachusetts—voted against the amendment to prohibit federal funding of abortion, while 153 non-Catholic members voted in favor of the measure, he pointed out.

Michael Schwartz of the Catholic League for Religious and Civil Liberties joined Dornan in his criticism of the article, saying the use of the asterisk "is the same tactic as the Nazis requiring the Jews to wear the Star of David whenever they went out."

The article appears in an atmosphere of "such incredible propaganda built against Catholics," said Schwartz, who cited a recent letter from the National Organization for Women which linked the church to the Ku Klux Klan and a report of the National Abortion Rights Action League which used incorrect figures in charging that nearly all financial support for the pro-life movement is coming from diocesan funds.

The strategy of pro-abortion groups in regard to Catholics, he added, "is to isolate then and represent them as enemies of the civil liberties of our nation."

NC News

Talking Point II—Parish program proved

It's interesting how tithing pays off—both ways

By Father Joseph M. Champlin

At the beginning of this year I outlined a sacrificial offertory or tithing program we introduced at Holy Family parish just prior to Advent. I would like now to offer a review of its remarkable and inspiring results over the initial six weeks.

G.F. Lenzi, a layman from near Detroit, voluntarily conducted our educational sessions. With strong convictions about tithing developing over two decades of successful experiences covering nearly 500 United States and Canadian parishes, he does not hesitate to ask the people for 10 percent of their gross income.

HALF OF THAT goes to their parish, the other half to God's poor served by the various charitable causes which today seek donations, e.g., the Red Cross, United Fund, home and foreign missions.

That approach involves a real decision for the Lord. A Christian first looks at his salary or pay check, decides how much God will receive, then keeps the rest for his or her own use.

Because tithing represents a bigger bite of the income than most Catholics have generally given, this procedure involves a risk, demands a sacrifice and requires a trust in these words of Jesus:

"STOP WORRYING, then, over

questions like, 'What are we to eat, or what are we to drink, or what are we to wear?' Your heavenly Father knows all that you need. Seek first his kingship over you, his way of holiness, and all these things will be given you besides" (Matthew 6:31-33). The actual tithing concept finds strong Old Testament support. "Each year you shall tithe," we read in Deuteronomy (14:22).

The prophet Malachi even promises special rewards for those who give the first 10 percent to God. "Bring the whole tithe into the storehouse...and try me in this, says the Lord of hosts: Shall I not open for you the floodgates of heaven, to pour down blessings upon you without measure?" (3:19).

HOW MANY of our parishioners have committed themselves to the tithing concept?

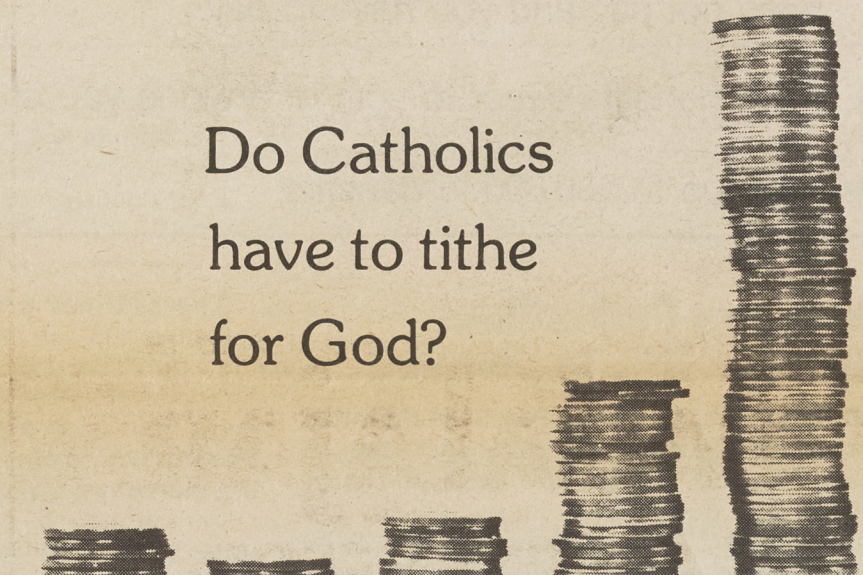
There is no way of evaluating that, since the gross income remains a private, personal matter, as does the total contribution for the Lord's poor, that other five percent of one's tithe.

Still, a significant number substantially increased their offerings.

AT THIS POINT, 56 percent of our registered envelope holders have pledged \$6.30 per Sunday.

Have individuals experienced heaven's floodgates opening and God's blessings without measure?

It is early to tell, but here are a few



Do Catholics have to tithe for God?

incidents related to me.

A WIFE and mother, struggling with her husband to make ends meet as they raise a large family, made a sacrificial pledge and received an unexpected raise that week.

A bank teller in her early 20s offered the Lord a similar gift and Monday morning found her salary had been increased by more than that amount.

A chemist, critical at the outset of this program: "I balked, I fought, I finally bought the idea and I have been blessed."

A HIGH-LEVEL management person tripled his Sunday donation. Later, at Christmas, his company presented him with a surprise 75 percent bonus. He and his wife talked the matter over and then wrote out a check to the parish for \$475, 10 percent of the corporation's gift.

The tithing project at Holy Family has two additional benefits; we are paying all our bills on time and have made tentative plans for using outside income (the summer bazaar and annual dance) to help the Lord's poor.

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Medicare Deductibles Went Up 16% In January...

You Pay More, You Now Pay \$144.00 Initial Deductible Alone! The 16% increase in Medicare Deductibles, *the part you pay*, means that deductibles increased for the 10th time in 12 years. You now pay 260% more than when Medicare started 12 years ago. A 57% increase in just the last 3 years!

So...Catholics over 65 are now struck with bigger hospital bills to pay. And hospital costs are going up... *you know it!* Each hour they inflate by \$1 million, according to the U.S. Dept. of Health, Education and Welfare.

Where does that leave you? Read the chart and see exactly what Medicare pays... exactly what you have to pay out of your own pocket. Can you afford to be hospitalized for sickness or accident? Will you have enough cash to pay the bills Medicare doesn't pay? Answer these questions today and decide if you need the help this plan offers.

HERE'S FINANCIAL HELP FOR CATHOLICS OVER 65

Right now, enrollment is open in the Senior Citizen Division of the United Catholic Group Insurance Trust, a group devoted to the insurance needs of Catholics. *You pay nothing to belong... there are no membership fees, donations or dues — EVER!* Most important of all, we offer you Group Insurance Coverage... at GROUP RATES!

Just take a look at this United Catholic Medicare Supplement Plan. It pays you for every one of Medicare's Part A Hospital Deductibles — the bills you have to pay yourself. It starts by paying the \$144.00 Initial Deductible that Medicare doesn't pay when you're hospitalized. It pays the \$36.00 a day you pay from the 61st to 90th day of hospitalization (\$1,080.00), the \$72.00 a day for the next 60 days (\$4,320.00)... and more. You're paid cash benefits up to \$50,000.00. You'll even be paid hospital semi-private room costs when your Medicare benefits run out. That could be mighty important to you.

The sad fact is that even with Medicare, folks over 65 can have big hospital bills... if they don't have outside financial help. And financial HELP is what this Medicare Supplement Plan is all about. The more you need this protection against unpaid bills, the more the plan pays. Call for a check once, twice, a dozen times... you'll keep on collecting until you reach the \$50,000.00 maximum. And even if you aren't eligible for Medicare, we'll pay you benefits as though you were.

Think how helpful this coverage will be when you're hospitalized for a long time, or have the misfortune of being hospitalized time and time again, as can happen to folks over 65. Even a hospital stay of one day could mean a check to you for \$144.00.

CONDITIONS YOU HAVE NOW WILL BE COVERED!

Do you have an ailment now? Have you been hospitalized before for a condition that needs treatment every once in a while? Have you had Heart trouble or some other ongoing conditions? These and other pre-existing conditions are not covered for the first 6 months your coverage is in force, but are covered thereafter.

You are covered immediately for any new sickness or accident. Even if you are hospitalized for a new sickness or accident at 1 p.m. on the very day your coverage is effective, you are eligible for benefits.

Whatever your present health... whatever your income or medical history... if you are over 65 we will issue you this coverage, provided you haven't been hospitalized or in a skilled nursing facility during the last 60 days.

Even if you've had a medical problem within the last 60 days... mail your Enrollment Form today. It costs you nothing. Tell us when you were hospitalized, and 60 days after you're discharged, if you are treatment-free, we will issue your coverage.

ONE GROUP RATE FOR ALL AGES

As long as you pay your premiums on time and continue as a member, **NO INDIVIDUAL MEMBER CAN EVER BE CANCELLED**, until you collect \$50,000.00 in maximum benefits. What's more, the insurance company can never raise your individual rates... this is true even if you have many claims or your health changes. Premiums can be changed or renewal denied only if the same action is taken on all insureds nationwide under the Master Policy (Form 1-6860).

THESE ARE THE EXCLUSIONS

This policy does not cover hospitalization compensated by Workmen's Compensation or Occupational Disease Law, nor hospitalization due to: Act of War; mental disorders, treatment or diagnosis not required to treat a sickness, accident, or body malfunction, medical or surgical fees. Also excluded are expenses you may be compensated for by Federal Legislation; Custodial confinement, confinement in convalescent, nursing or rest homes; extended care or rehabilitative facilities; drug, alcohol, or mental institutions; or sanitariums; and care in a D.C. or state owned or operated institution in which the majority of patients received treatment for tuberculosis or mental disorders. Also excluded is loss resulting from intoxication, or influence of any narcotic, unless administered on the advice of a doctor. Pre-existing conditions (those for which you were medically treated or advised prior to effective date) are not covered for first 6 months your certificate is in force.

YOUR INSURANCE SERVICE REPRESENTATIVE IS AS CLOSE AS YOUR PHONE!

The United Catholic Group Insurance Trust Medicare Insurance Supplement is underwritten and administered by Union Fidelity Life Insurance Company. Union Fidelity is the established, nationally known specialist in insurance for folks 65 and over.

Once you join the Union Fidelity Family, you receive a very important Toll-Free number. Any time you have a question or want to check on your coverage — dial your Hot-line number. You'll reach a pleasant insurance professional whose only job is to take good care of you.



Free... If you enroll or mail your request by April 15, 1978

The United Catholic Group Insurance Trust MEDICARE REFERENCE CARD will be yours free if you enroll before the deadline shown here. This special card tells you at a glance what Medicare pays and doesn't pay when you're hospitalized. Enroll now... don't miss the deadline for your free card!

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Over 65 and more



SEND NO MONEY NOW! No Obligation For Folks Over 65:

Send no money now. We'll mail your actual Insurance Certificate to you fast. Read it carefully. Study the benefits. You judge if it is real insurance value. Take up to 21 days to decide if this is exactly what you want. Then put your coverage in force on the effective date by sending your first premium. If you decide not to take this plan, for any reason, you have paid nothing, you owe nothing, and you have no coverage. Even after you've paid your premium, you still have 30 days to return your Certificate and get a full refund of any money you have paid.

ONE GROUP RATE FOR ALL AGES
\$6.40
A month per person

READ EXACTLY WHAT MEDICARE DOES NOT PAY . . . AND WHAT THIS PLAN DOES PAY

	WHAT IN-HOSPITAL MEDICARE PAYS . . . AND WHAT YOU MUST PAY	WHAT THIS SUPPLEMENT PAYS YOU
DAYS 1-60 OF BENEFIT PERIOD*	MEDICARE PAYS all covered hospital expenses (room, board, operating room, etc.) except the \$144.00 Initial Deductible and the first 3 pints of blood. YOU MUST PAY the \$144.00 Initial Deductible and for your first 3 pints of blood.	WE PAY YOU the \$144.00 Initial Deductible, we also pay you for your first 3 pints of blood, up to \$35.00 per pint.
DAYS 61-90 OF BENEFIT PERIOD	MEDICARE PAYS all but \$36.00 a day of the hospital charges. YOU MUST PAY the \$36.00 a day, totaling \$1,080.00 for the entire 30-day period of hospitalization.	WE PAY YOU the \$36.00 a day. We pay you this amount for every covered day you're hospitalized during this entire 30-day period, a total of \$1,080.00.
DAYS 91-150 OF BENEFIT PERIOD	MEDICARE COVERAGE ENDS unless you use your Lifetime Reserve (a back-up period of 60 days coverage you can use only once.) YOU MUST PAY \$72.00 a day while using up your Lifetime Reserve . . . totaling \$4,320.00 for the entire 60-day period.	WE PAY YOU the \$72.00 a day while you use up your Lifetime Reserve. We pay you this amount every covered day you're hospitalized during the entire 60-day period — totaling \$4,320.00.
DAYS 151 AND AFTER	MEDICARE PAYS NOTHING — your hospital benefits run out. YOU MUST PAY your entire hospital bill yourself.	WE PAY YOU 100% of all your eligible hospital charges up to \$144.00 per day, up to \$50,000.00. We even pay for a private room if approved by Medicare and medically necessary.

*Medicare Supplement Benefit Period begins with the first day you are hospitalized and it continues for 60 days after you've been released.
This Medicare Supplement pays the above deductibles which Medicare doesn't. It is not connected with the U.S. Government or Federal Medicare Program.

MAIL YOUR ENROLLMENT FORM TODAY!

HERE'S HOW TO ENROLL:

- 1) Fill in the Enrollment Form.
- 2) Send no money but mail today.
- 3) You'll receive your actual Insurance Certificate to examine without obligation for 21 days, at no cost. Then decide if you want this protection!

MAIL TO:
SENIOR CITIZEN DIVISION
UNITED CATHOLIC
GROUP INSURANCE TRUST
NATIONAL EXECUTIVE OFFICES,
TREVOSE, PENNSYLVANIA 19047

1-6860 #146276-6

ENROLLMENT FORM

† UNITED CATHOLIC GROUP INSURANCE TRUST, TREVOSE, PENNSYLVANIA

NAME _____
FIRST MIDDLE INITIAL LAST

ADDRESS _____
STREET CITY STATE ZIP

DATE OF BIRTH _____ AGE _____ SEX _____
MONTH DAY YEAR

I ALSO APPLY _____ DATE OF BIRTH _____
FOR MY SPOUSE FIRST NAME MIDDLE INITIAL

Have either you or your spouse been hospitalized or in a skilled nursing facility during the last 60 days?
Have you? Yes No. Has your spouse? Yes No

I understand that my coverage under Group Policy Form 1-6860 will become effective when issued; and that any condition for which I or my spouse have received medical treatment or advice in the past will not be covered until my coverage has been in force six months.

I CERTIFY THAT I AM A MEMBER OF THE ROMAN CATHOLIC FAITH.

SIGNATURE _____ DATE _____

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Moral conscience

The difference between the law and morality

By Father John R. Connery, SJ

The church says abortion is wrong. The U.S. Supreme Court says it is permissible. These contradictory positions illustrate pointedly the need and importance of distinguishing carefully between law and morality.

No one will deny a clear relationship between law and morality. The law can affirm an already existing moral prohibition, as in homicide legislation, or it can within reason even create moral obligations, as in contract legislation, where the good of the community demands it. But law and morality are not coextensive.

THE FACT THAT something is morally wrong does not necessarily mean there must be a law penalizing it. This is true even of ecclesiastical law. The church does not attach ecclesiastical penalties to all sins. It attaches an excommunication to abortion; it does not attach one to fornication or adultery.

In the past, civil societies have even legalized actions which were considered wrong and even harmful to the community. Some societies, for instance, have legalized prostitution. The justification was that legalized prostitution was considered a lesser evil than legislation which would drive it

underground and create a worse problem.

What is the norm then for legislating against immorality? The basic criterion is that the welfare of the community be at stake. One cannot conclude then that because the state does not penalize some action it is not morally wrong. All one can infer is that it was not judged to be harmful to the community, or if it was judged harmful, the harm was less than that which would result from prohibitive legislation.

THERE IS NO REASON, therefore, why the church should feel intimidated to speak out because some act or practice has been legalized. It is precisely at such times that a strong, clear voice is needed to protect the moral conscience of the faithful.

Law often plays a didactic role in relation to morality. When it reinforces moral norms by attaching civil penalties to immoral conduct, this role is a healthy one. But it can also be unhealthy. When action or practice is legalized, or a legal prohibition removed, it can be overinterpreted and thus affect the moral conscience as well.

But legalization does not make an act moral. And the church has a mandate from Christ to guide its people in matters of faith and morals. Especially when a moral precept is under threat, this mandate is pertinent.

NOR IS THE church in speaking out going beyond its competence or interfering in the civil sphere. It is pointing to the limits of civil authority and law, and trying to counteract an unwarranted impact on morality. Civil authority can have no complaint about this, or if it does, it is going beyond its own competence.

But the church goes farther than clarifying the distinction between law and morality. Currently, in conjunction with others, it is working for a restoration of previous legislation against abortion. It is also interested in preventing legalization of so-called mercy killing, and it would be concerned about any legislation that would constitute a threat to the morality of the community.

Is the church transcending its rights when it tries to influence legislation, especially in a society where church and state are separated? This might be true if the church were trying to impose some peculiar religious belief on society.

AN EXAMPLE might be an attempt to impose on society a prohibition of blood transfusions. Because such a prohibition would be based on a peculiar interpretation of the Bible, it would involve a religious belief.

But religion and morality are not the same,

however intimately they may be united. Many moral norms are accessible to people of all religious persuasions, and to some extent, even to people without religious persuasions. These norms form the basis of much of our legislation. All modern societies, for instance, although their religious makeup may vary considerably, outlaw homicide.

To promote legislation on the basis of sound morality, then, is not same as promoting it because of religious belief. That abortion legislation, for instance, falls into the former category is clear from the fact that societies with members of different religious beliefs have had such legislation in the past.

THERE IS NO reason, then, why churchmen, simply because they are churchmen, should be disqualified from promoting such legislation. In fact they would be derelict in their duty as citizens if they failed to encourage and promote legislation geared to sound morality.

The only requirement is that the welfare of the community be at stake, since this is where law and morality meet. It would indeed be ironical if those most interested in the moral welfare of the community were silenced by the doctrine of separation. Rather than simple separation this would really have to be classified as discrimination.

Know your faith

Religion and the state

The church speaks out to protect rights of the faithful



Liberalism

The church reaction to the new secular states

By Father Alfred McBride, O Praem

Ever since the days of Constantine, the control of Europe lay between throne and altar. This 1,500-year stormy marriage between the church and state dissolved in acrimonious "divorce proceedings" in the 19th century.

With Robespierre in France, Garibaldi in Italy and Bismarck in Germany, the thrones collapsed and the new secular states were born. The French Revolution, the unification of Italy and the creation of a united Germany toppled the kings and princes and the whole monarchical system, replacing it with varying forms of liberal democracy.

THE IDEAS that led to the new politics were born in the 16th century Renaissance and matured in the 18th century Enlightenment. The major elements included a strong

respect for the powers of reason, the growth of the scientific mind, a high regard for personal freedom and conscience and a new-found love for self-determination.

At the same time, this produced a critical attitude toward faith, a rank dislike for compulsory forms of authority and inherited privilege, a preference for the rights of the individual against the imperiousness of the rulers and a rebellion against all forms of forced belief.

The list of thinkers laying the groundwork for these approaches included Erasmus, Galileo, Descartes, Voltaire, Pascal, Locke, to mention but a few. What began in laboratories of science and the club rooms of philosophers eventually was translated into political action.

THE SLOGAN of the French Revolution—Liberty, Fraternity, Equality—flew in

the face of the old values of authoritarianism, caste systems and the principle of external compulsion.

The political upheaval was precisely that. The cool language of a gentle Erasmus or a mystical Pascal turned into the hot wars that ripped throne and altar apart and created the contemporary secular states. The dream that was born in rational calm took public shape at the end of a gun.

The church lost its privileges in France in 1789. The pope lost the papal states in 1870. By 1878, Bismarck's Kulturkampf left the church in a virtual state of war with Germany. In less than a century, a cozy, often brilliant, sometimes brutal alliance of church and state came apart after 15 centuries of partnership.

WE HAVE ALREADY seen that the church felt a state of siege due to the attacks of the Protestants and the Rationalists. Now she had to face a literal state of political siege.

She had fought off the Protestants in theology, the Rationalists in philosophy. Now she must cope with the secularists in politics. Nowhere was this more dramatically brought to her attention than in the fall of the papal states.

Ever since the time of Charlemagne, the popes controlled the territory of central Italy. They ruled the land both as secular heads and spiritual masters.

practice is legalized, or a legal prohibition removed, it can be overinterpreted and thus affect the moral conscience as well." In what instances has this happened?

4. Is the church transcending its rights when it tries to influence legislation, especially in a society where church and state are separated? Discuss.

5. What is the difference between religion and morality?

6. When do law and morality meet?

7. When were the new secular states born? What kind

of world changes did this bring?

8. How did the church react to the new political order? What does this period of history teach us?

9. What were some of Father Antonio Rosmini-Serbati's contributions to the church?

10. How did Rosmini respond when his intellectual and spiritual integrity were questioned?

11. When and why did Cardinal Raul Silva first attract national attention?

12. How is Cardinal Silva affecting the modern world? What is his philosophy?

Discussion Points

and Questions

1. Discuss this statement: "The fact that something is morally wrong does not necessarily mean there must be a law penalizing it."

2. Why would a civil society legalize an action which is considered wrong? Discuss.

3. Discuss this statement: "When some action or

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Christian Meditation

The interior way we compare ourselves to God

By Father Jerome Bevilacqua, OSA

Conversion is the thread which ties each event in our life to our final end—union with God. Conversion is an interior process by which we compare ourself to God in such a way as to motivate us to turn away from what is not God and seek more earnestly to be united with God. Conversion without prayer is an impossibility.

The process of conversion is simple: to convert we need to be sorry for setting our heart on what is less than God; we need to turn to God and finally we must believe that God can and will help us turn to him.

THIS PROCESS OF conversion is an interior journey which takes place in the mind and the will and even in the emotions at times. On this journey we move from dependence on creatures apart from God to dependence on God for all things.

This releasing our hold on things in order to take hold of God demands constant communication with God—it requires prayer.

It is through prayer that each event in our life becomes a means for reaching out to God. In practice we need to notice the attitudes which surface under the influence of the day's frustrations.

IF GREATER love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control (Galations 5:22) are the result of the day's conflicts we have been brought closer to God.

If these fruits are not in evidence at the end of the day conversion is necessary and there is some spiritual, interior work to be done. Therefore, we need to pray until these fruits begin to appear as our reaction to the day's challenge. Jesus told the Pharisees that if they were repentant they would produce the appropriate fruit (Matthew 3:8).

Jesus preached that repentance is neces-

sary because the kingdom is at hand (Mark 1:15). Living in the Kingdom of God is a very fruitful type of existence for it is the same thing as living in union with God.

TO LIVE in the kingdom, however, we need to give Jesus full reign over our lives. We need to submit to Christ's kingship in order to live in the kingdom.

Rooting up our own ways and turning them over to the Lord's dominion is called repentance or conversion. This is the interior turning which, through the events of the day, unites us to God.

Antonio Rosmini-Serbati

A man determined to carry out God's will

By Father John J. Castelot

Antonio Rosmini-Serbati's name is hardly a household word, but he was a man of real genius: philosopher, theologian and political theorist in an age of political ferment. A profoundly prayerful, intensely active man, he founded the Institute of Charity.

He was born in 1797 at Rovereto in northern Italy, then under Austrian rule and seething with nationalist unrest.

HE WAS ordained a priest in 1821. For five years he studied a wide variety of subjects: mathematics, political science, education, medicine, Oriental languages, philosophy and theology.

But he was no bookworm. While realizing the need for knowledge and prayer, he was also involved in practical affairs. He managed the large fortune his father left him astutely; his intellectual interests and social station brought him into intimate contact with religious and political leaders, including the future Pope Gregory XVI.

He wrote much. A complete edition of his works, started in 1934, comprised 60 volumes and 13,700-page volumes of letters. They cover a wide range of subjects: the origin of ideas and certitude, the nature of the soul, ethics, government, church and state, law, metaphysics, grace, original sin, the sacraments.

HIS MOST influential writings were on spirituality. His spirituality sought a balance

between contemplation and action. It is reflected in the Institute of Charity which he founded in 1828, not as the result of any special inspiration but, after long meditation on the Gospel, out of a desire to give the church people trained to help it in any eventuality.

His devotion to the church was a consuming passion and the source of deep heartache. In 1828 Pius VIII ordered him to devote himself principally to writing. Gregory XVI seconded this command and publicly expressed his esteem for Rosmini's "knowledge of matters divine and human."

In 1848, King Charles of Sardinia sent him to Rome to negotiate a political agreement with Pius IX. The mission failed, but the pope kept him in Rome and told him he would be made a cardinal in the December consistory.

HOWEVER, political violence forced the pope to flee to Gaeta in November and Rosmini went along. He tried to get the pope to soften his stubborn stand against political freedom and the nationalist movement, but to no avail.

At this time the Vatican put two of his works, "The Five Wounds of the Church" and "A Constitution Based on Social Justice," on the Index of Forbidden Books. He submitted without demur, although he could easily have rebelled.

Instead, he came to the defense of the church, especially in the matter of Austria's control of church matters in areas under its rule. In 1854 his works were formally reviewed

and in a solemn session, with Pius IX presiding, it was declared that they were to be dismissed without censure.

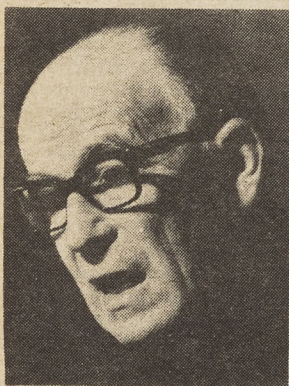
HOWEVER, in 1887, some years after his death, 40 isolated propositions were lifted from his writings and condemned, rather vaguely, because "they seemed hardly in harmony with Catholic faith." They were statements which would seem commonplace

today, but were then considered revolutionary and dangerous.

Through it all Rosmini maintained his intellectual and spiritual integrity, his dedication to the will of God. He viewed all his activity as a means of carrying out the divine will. This was his constant endeavor until his death at Stresa on Lake Maggiore, July 1, 1855.



Antonio Rosmini-Serbati



'The charity of Christ impels us' Cardinal says

By William Ryan

Cardinal Raul Silva of Santiago, Chile, once said his episcopal motto is based on charity, his politics on the common good, and his solution to problems on common sense.

After finishing high school in Santiago, he decided to become a lawyer. But after earning his law degree, he changed his mind and in 1930 joined the Salesian Fathers. He was ordained a priest in 1938.

HE TAUGHT canon law and moral theology at the Salesian Seminary in Santiago, then was director of two Salesian colleges there. From 1941 to 1959 he was director of the Salesian Theologate at Chile.

He attracted national attention in 1956 when he became the first president of Caritas, Chile's Catholic charities organization, and was subsequently elected vice president of Caritas Internationalis for all of Latin America.

Ordained bishop of Valparaiso in 1959, he chose as his episcopal motto "The Charity of

Christ Impels Us."

HE SAID at a luncheon for newspaper reporters, "I know that you are asking yourselves what is the political line of the new bishop of Valparaiso, and I will tell you. My politics is only the common good, and I will be on the side of every party and every person who has the same goal."

In May, 1960, when earthquakes and tidal waves devastated Chile, the nation's bishops chose him to seek the assistance of the world for the Chilean people. He toured the United States, Canada, Italy, Spain, France, Germany, Holland and Belgium. He raised money and supplies that enabled Chile to rebuild.

On May 14, 1961, he was appointed archbishop of Santiago. A year later he became the second cardinal in Chile's history.

ONE OF HIS most far-reaching moves was his involvement in 1962, along with Bishop Manuel Larrain of Talca, in a land reform program using church properties. This successful pilot project led to government initiatives to increase redistribution of

land to landless peasants. In the 1960s he was an advocate of social action and church renewal at the Second Vatican Council.

Cardinal Silva is famous for his clear, decisive stands on freedom to preach the gospel, church unity, domestic peace, social justice and human solidarity. In his private life he has been described as reserved, at times remote, even to his close colleagues. But he becomes vibrant with compassion when he talks to crowds.

People feel he is close to their needs and hopes. On more than one occasion tears have been seen on his face as he addressed his people.

THE CARDINAL has been bitterly attacked from many sides. One such occasion came in 1972 when he told a group of leftist priests, who took over the Santiago cathedral for a time, that he would not help their efforts to foment a Marxist revolution. He was firm in reproving their movement, called Christians for Socialism, as "destructive of the church."

But he was also attacked from the right when he refused to tell Chilean Catholics they could not vote for the Marxist government of Salvador Allende.

"With us, separation of church and state was never intended to mean separation of religion from society."—James A. Pike, *New York Times*, July 13, 1962.

"The evils overwhelming the world

"The Chilean bishops chose to follow Vatican Council directives," Cardinal Silva commented at the time. "Catholics may vote according to their own consciences for whomever they think is worthy. The church does not take political sides. The only condition for a Christian is the common good of the nation."

HE WAS AGAIN criticized in September, 1973, when he was present at a Te Deum (a religious ceremony of Thanksgiving) on Chile's national holiday, attended by the military junta that overthrew Allende.

The cardinal pointed out that for the first time he had refused to intone the Te Deum, as is normal, as a public manifestation that he was not aligning himself with the new government. "I only agreed to celebrate mass in memory of all those who have fallen in these days of violence."

He also noted that two days after the coup the Chilean bishops attempted to publish a statement that did not please the new government and that was, in fact, blocked by the junta.

The archbishop of Santiago remains calm amidst the storms. "Every pastor in the church's flock must follow the only path possible," he said, "up to the cross of Jesus."

today are exactly the final result of the idea current in the classic age according to which politics cannot and must not be Christian because it is a pure technique, an art intrinsically independent of ethics and religion."—Jacques Maritain, "Religion and the Modern World," 1941.



YOUTH DAY LISTENERS—Some of the 150 young people attending the El Cajon Deanery Youth Day Saturday, April 1, at St. John of the Cross parish, Lemon Grove, listen to Colin McColl entertain them with a song. Six parishes were represented at the day-

long event which included workshops, sports, a barbecue, a dance and keynote talks. Father Robert White, the diocesan Youth Ministry director for the south, urged the youth to get to know and experience Jesus as a friend.—SC photo

National Catholic press to gather in San Diego

Southern Cross Reporter

More than 300 editors, managers and directors of the Catholic press of the United States will gather in San Diego this month for their annual national convention.

This will be the first time the Catholic Press Association has met in this city for a national convention and one of the few held on the West Coast.

AMONG THOSE who will speak to the convention are Helen Copley, publisher of Copley Newspapers, pollster George Gallup, Bishop Juan Arzube, auxiliary of Los Angeles, and Father John Catoir, director of the Christophers.

The convention starts April 25 at the Town & Country Hotel and will

finish on April 28 with the presentation of the St. Francis de Sales award, the highest honor for Catholic journalism each year, at the closing mass at which Bishop Leo T. Maher will be the homilist. Other masses during the convention will be celebrated at the Basilica Mission San Diego de Alcala and at the Immaculata church, USD campus.

THE CATHOLIC Press Association membership includes 163 newspapers in North America and 298 magazines, with a total circulation of 26,818,000. Of the newspaper members, 136 are diocesan newspapers.

The convention will open with a prayer service led by Deacon Michael Newman, editor of the Southern Cross and host chairman for the

convention. This will be followed by a buffet dinner at which Gerard E. Sherry, editor of the Monitor, San Francisco, and chairman of the convention, will present the theme "Going forth with courage."

George C. Gallup will then present the results and analysis of the survey of readers of the Catholic press taken during the past year, of which some details have already been released.

Helen Copley will give the main address at the final banquet, April 27, on the subject "The role of the secular and religious press". She is publisher of the two San Diego daily newspapers and of those elsewhere in the Copley chain.



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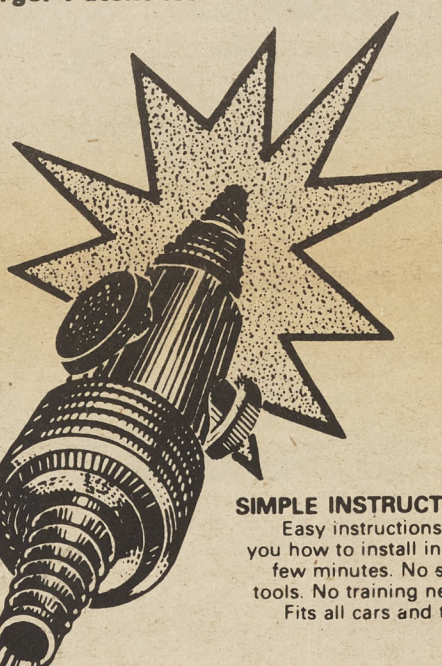
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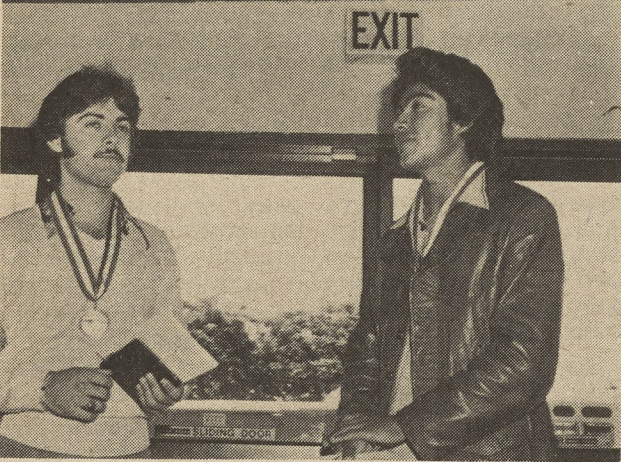
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AIRPORT MURAL—Victor Rico, 19, left, and David Berumen, 20, stand in the San Diego Airport Terminal lobby below the mural "Chicano Experiences" they created as a senior art project while students at Sweetwater High School. The mural was unveiled in the terminal Friday, March 31, in a colorful ceremony which included music by the Mariachi Villa Nueva from San Ysidro.—SC photo

Stay out of politics, review tells religious

ROME (NC)—A Jesuit review with close ties to the Vatican has said that religious must shed trappings of wealth and work with the poor, but they should not be involved in the front line of political parties of labor unions.

Civilta Cattolica, the Jesuit magazine whose major articles are given pre-publication review by top Vatican officials, said that full involvement in political parties and labor

unions weakens the vocation of religious to be modern-day prophets.

IN A LONG editorial which endorsed many new lifestyles of poverty adopted by religious, Civilta Cattolica said that religious "have the role of criticizing society and speaking out against injustices" as well as "the function of educating consciences and animating those involved in political life.

"In short," said the

review, they have the "function of prophesy."

While committing themselves concretely to the poor and suffering, Civilta Cattolica said, religious must "abstain from choices and political activities in which they have no special competence.

"More often than not these activities would remove the freedom needed for prophetic witness..."

THE MAGAZINE urged religious orders to accept

the decision of some of their members to live in small communities among the poor or workers as "a gift of God for the order."

It urged those who have taken new lifestyles to keep in close contact with other members of the order and not to consider themselves as an elite who have the only true calling in the order.

It said that orders which are now serving the rich must get back to serving the poor.

IT ALSO called for an end to rich lifestyles among some religious.

"Orders which have strayed from their original purposes, ending up by working for the well-off classes and in areas already fully equipped with educational and welfare services, must once again give preference to the poor, committing themselves even without recompense to the new poor of the industrialized society and of the Third World," said Civilta Cattolica.

Church investigates atrocities

Holy Week horror in El Salvador

SAN SALVADOR, El Salvador (NC)—San Salvador archdiocesan authorities have launched a full investigation into the rural warfare that recently left several Salvadoreans dead and thousands homeless.

An initial archdiocesan report conflicted with the government version of events, which blamed peasant groups for attacks on villages and attributed atrocities to a Catholic peasant group.

AT LEAST 29 persons were killed in skirmishes during Holy Week at San Pedro Perulapan and neighboring villages.

Since national elections in February, 1977, tension has increased between the military, backed by large landholders, and church workers seeking social reforms.

Two priests have been assassinated, along with a dozen or more lay leaders, an undetermined number have been arrested and tortured, 15 missionaries have been expelled, and several rural parishes have been raided by troops. Many are still missing.

ARCHBISHOP Oscar Romero of San Salvador has lodged protests against what he and other churchmen call persecution of the church.

An archdiocesan bulletin issued March 30 gave the following version of events:

On Monday of Holy Week, 23-year-old Transito Vazquez, a Christian Federation of Salvadorean Peasants leader, was abducted along with others by a pro-government vigilante group called Orden.

THE NEXT day Vazquez' decapitated body was found at a remote site.

By Holy Thursday the National Guard was arresting farmworkers in the San Pedro area, but there were no arrests of members of the paramilitary Orden group or other government-

sponsored groups.

Farmworkers housed in Catholic facilities in San Salvador said they had fled the San Pedro area to escape attacks by the National Democratic Organization, another pro-government vigilante group that patrols rural areas. The farmers said these vigilantes had occupied their villages.

Brazilians protest

Cardinals describe meeting with Carter

RIO DE JANEIRO, Brazil (NC)—In an interview published after President Jimmy Carter's visit, two Brazilian cardinals said that they discussed other issues in addition to human rights.

Cardinal Paulo Evaristo Arns of Sao Paulo and Cardinal Eugenio Sales of Rio de Janeiro spoke of their meeting with the U.S. president in the Rio newspaper, O Globo.

CARDINAL Arns said, "When I asked him what he expected of the church, he said: 'The Catholic Church cannot always do all it wants to and should do, and when its religious attempt to act they suffer restrictions.'"

The cardinal also said they discussed the concept of "national security... which in some countries became a problem because of the support involving the Central Intelligence Agency." He then added that "Carter commented that possibly, but happily we are overcoming that phase of human history."

Cardinal Arns said he gave Carter a memorandum covering subjects such as fair distribution of income, national security, and improvement of the quality of life for the poor. He did not name human rights, which came up in the conversations he held with Carter.

CARDINAL Sales told newsmen that he dealt "informally" with press freedom, economic matters and trade, and also with transfer of technology between industrial and developing societies.

Cardinal Sales added, "I voiced my appreciation to Carter for his concern for human rights. But I also told him of my feeling that this is dangerous ground, for two reasons.

"One is that there is danger of interference, of intervention of one state in the affairs of the other; the other danger is that such noble ideals of human rights can be manipulated by other causes, including political ones."

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ESCARENO, Roberta. Daughter of Robert and Flora Escareno, sister of Robert Escareno, William Roche and Delores Fuqua. Requiem mass, March 28, Our Lady of the Sacred Heart church.

Goodbody's Blvd. Chapel

ESPARZA, Eduardo. Son of Petra Esparza, four brothers, five sisters, 12 nephews and eight nieces. Requiem mass, March 28, Christ the King.

Goodbody's Ivy Chapel

MARTINEZ, Jose M. Father of Grace Trahan and Theresa Lopez. Husband of Lucy Martinez, six grandchildren, nine great-grandchildren. Requiem mass, March 27, St. Anne church.

Goodbody's Ivy Chapel

GONZALES, Eufrocina. Mother of Mary Lou Powers, Minnie Marquez, Rachel Sanchez, Henry P., Robert P. and Gabriel Gonzales, 26 grandchildren, 17 great-grandchildren. Requiem mass March 27, Our Lady of Guadalupe church.

Goodbody's Ivy Chapel

PULIDO, John J. Son of Mr. and Mrs. Manuel Pulido, brother of Jo Anne and Kathi Pulido, grandson of Manuel Pulido, Sr., Josephine Saucedo and Mr. and Mrs. Joe Battaglia, great-grandson of Antonina Battaglia. Requiem mass, March 21, Our Lady of the Rosary church.

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IT REALLY DOESN'T HELP—Shown here are two address change coupons received at the SC office. The one instructs us to discontinue because the subscriber has moved from the diocese. Unfortunately, it was sent without any name or address of the subscriber. The

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second asks us to cancel, and the name is Ruth Wells. But where is Ruth Wells? Our computerized list of 46,000 names is in parishes in alphabetical order, and our computer just cannot pull out a name without an address or parish. So once again we are stymied.

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PETITION ON PUBLIC FUNDING OF ABORTIONS

INITIATIVE MEASURE TO BE SUBMITTED TO THE VOTERS

The Attorney General of California has prepared the following title and summary of the chief purpose and points of the proposed measure:

LIMITATION ON PUBLIC FUNDING FOR ABORTIONS - INITIATIVE STATUTORY AMENDMENT. Prohibits use of public funds in California for the purpose of obtaining or paying for an abortion, except where the pregnant woman's life is endangered as determined by a physician licensed by the State of California. This measure could be amended to further its purposes by a two-thirds roll call vote of the membership of each house of the Legislature. Financial impact: Indeterminate.

All signers of this petition must be registered in _____ County.

To the Honorable Secretary of State of California:

We, the undersigned, registered, qualified voters of California, residents of _____ County (or City and County), hereby propose additions to the Government Code, relating to abortion and petition the Secretary of State to submit the same to the voters of California for their adoption or rejection at the next succeeding general election or at any special statewide election held prior to that general election or otherwise provided by law. The proposed amendments (full title and text of the measure) read as follows:

SECTION 1. Chapter 21 (commencing with Section 7550) is added to Division 7 of Title 1 of the Government Code, to read:

Chapter 21. Use of Public Funds for Abortions

7550. Notwithstanding any other provision of law, including, but not limited to, Chapter 7 (commencing with Section 14000) of Part 3 of Division 9 of the Welfare and Institutions Code, no public funds shall be used in the State of California for the purpose of obtaining or paying for an abortion, except where the pregnant woman's life is endangered as determined by a physician licensed under the provisions of Chapter 5 (commencing with Section 2000) of Division 2 of the Business and Professions Code.

This section may be amended to further its purposes by a statute which is passed in each house of the Legislature by a roll call vote entered in the journal, two-thirds of the membership concurring.

This column for official use only

YOUR SIGNATURE AS REGISTERED TO VOTE	PRINT YOUR NAME		
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DECLARATION OF CIRCULATOR

(to be completed after above signatures have been obtained)

I am registered to vote in the County (or City and County) of _____. Each of the signatures to this petition was signed in my presence. Each signature of this petition is, to the best of my knowledge and belief, the genuine signature of the person whose name it purports to be. All signatures to this document were obtained between _____ and _____. I certify (or declare under penalty of perjury) that the foregoing is true and correct.

Signature of Petition Circulator Registered Address City (in full) Zip Date

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Eight to be accepted as candidates to priesthood

Southern Cross Reporter

Eight young men from St. Francis diocesan seminary will be officially accepted as candidates for the priesthood during a 2 p.m. mass Saturday, April 15, at the Immaculata church, University of San Diego campus.

Bishop Leo T. Maher will be principal celebrant of the mass and will lead the seminarians in the rite of candidacy.

FATHER Francis Fawcett, seminary rector, will give the homily, and music will be provided by the USD choral group.

The seminarians, most of whom will be graduating from USD in May, will begin studies in theologates next fall. Two already have earned their undergraduate degrees.

Daniel Leetch, Christopher Potter and Anthony Stanonik will attend St. John's University, in Collegeville, Minn.

ATTENDING the Catholic University of Louvain, Belgium, will be Burt Bou-

doin and Christopher Mer-

ris. Ben Marcantonio and Salvatore Cordileone will attend the North American College in Rome, while Brad Yandell will study at St. Patrick's Seminary, Menlo Park, Calif.

Stanonik, a graduate of the University of California at San Diego, and Yandell, a USD graduate, spent one year of priestly formation at St. Francis, studying philosophy at USD. The others are completing four years at the seminary and at USD.

You're on test

In the center pages of this week's Southern Cross is an advertisement for medical insurance for older readers.

The response from our readers will indicate whether the insurance company is allocating its advertising funds wisely or not.

Your response will be noted and could result in more ads or less from this company. The revenue from such ads helps to pay for your SC.

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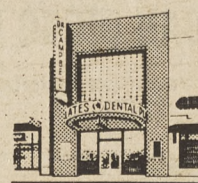
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Around the diocese



Bishop Gilbert E. Chavez:
Sunday, April 9, 3 p.m., Holy Rosary parish, San Bernardino, lector and acolyte ceremony for permanent diaconate candidates.

Teen dance, 8-11 p.m., St. Peter and St. Paul parish center, Alta Loma, music by "Life." \$2 per person.

Catholic Singles Club, First Friday mass, 5:30 p.m., Our Lady of Grace church, El Cajon. Details: 444-5776.

Saturday, April 8

Training program for liturgical ministry, three successive Saturdays, by diocesan Center for Liturgy and Prayer, St. John of the Cross parish, Lemon Grove. Details: 291-6225.

Parish Liturgy Commission workshop, three successive Saturdays, 9 a.m.-4 p.m., St. John of the Cross, Lemon Grove, sponsored by diocesan Center for Liturgy and Prayer. Details: 291-6225.

Sunday, April 9

Court Mystical Rose, CDA, benefit breakfast for Madonna Manor, after morning masses, St. Francis de Sales parish, Riverside. \$1.50.

Immaculate Conception Fraternity, Third Order of St. Francis, meeting, 1:30 p.m., St. Joseph Cathedral hall.

Hawaiian baked chicken dinner, by St. Mary Altar Society, 1-7 p.m., St. Mary parish hall, National City. \$2.50, adults; \$1.25 children under 12.

International Folk Dance Concert for Senior Citizens, 2 p.m., Del Prado Auditorium, Balboa Park, San Diego. \$1. Details: 488-3089.

Parish breakfast, St. Catherine Laboure, San Diego, sponsored by Men's Association. Details: 277-6316.

Monday, April 10

Religious Education Diploma Program courses begin, New Testament, Ministry of the Word, Planning Parish Programs, and Psychological and Moral Development. Details: 297-7110.

World religion course taught by Father Gary Rye, OSA, Confucianism, 7:30 p.m., St. Mary Magdalene parish learning center, San Diego. Details: 275-3151.

Tuesday, April 11

La Jolla Deanery, DCCW, Pre-Seminary Fund benefit

Confirmations (to begin at 5:30 p.m.)

Bishop Leo T. Maher:

Monday, April 10, St. Charles, Bloomington.

Tuesday, April 11, Our Lady of Guadalupe, Ontario.

Wednesday, April 12, St. Therese, San Diego.

Thursday, April 13, Precious Blood, Chula Vista.

Bishop Gilbert E. Chavez:

Monday, April 10, Norton Air Force Base.

Tuesday, April 11, St. Rose of Lima, Chula Vista.

Wednesday, April 12, St. Peter, Fallbrook.

Thursday, April 13, St. Patrick, Carlsbad.

Father Daniel Dillabough
Secretary

The deadline for Around the diocese is six days before the desired date of publication. The deadline for Southern Cross issue of April 13, is Friday, April 7.

Friday, April 7

Sacred Heart Devotions, 7:30 p.m., St. Mary Magdalene church, San Diego, includes rosary, adoration and benediction. Details: 276-3693.

Evening of recollection, by Blue Army of Our Lady of Fatima, 7:30 p.m., St. Joseph Cathedral. Details: 262-8026.

Retreat for women of Redlands, through April 9, El Carmelo Retreat House, Redlands. Details: 793-4996 after 6 p.m.

CLASSIFIED ADS

FIND IT QUICK

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1-PERSONALS, NOTICES

INFORMATION WANTED—Searching for "Roots" late George Agnew, San Diego, d. 1/8/71, age 78. Services St. Vincent's Church 1/13/71. Revealed after death "also known as George Molloy" of New York. Write to Southern Cross, Dept. C, P.O. Box 81869, San Diego, CA 92128. 4/6

International Folk Dance Concert for Senior Citizens, Sunday afternoon, April 9, 2 p.m. Del Prado Auditorium, Balboa Park. Tickets \$1.00. Sponsored by S.D. Park and Recreation. 488-3089 or 455-0932 for tickets. 4/6

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13-HELP WANTED

Housekeeper needed for city parish. Live in or out. Salary negotiable. Send resume and qualifications to: Southern Cross, P.O. Box 81869, Dept. C-1, San Diego, CA 92138. 4/27

Experienced R & R transmission mechanic. Fulltime. Good credentials. Apply in person, 8-5 daily. ATS Transmission, 3617 India Street, San Diego, CA. TFN

Professional working couple desires mature woman for infant care and light house keeping. Live in or out. \$300. per month plus room and board. La Jolla area. Call 459-4727. 4/13

HOUSEWIVES, COUPLES, RETIRED, SINGLES OVER 21: My expanding part-time business can provide substantial extra income for you. 272-9357 after 7 p.m. TFN

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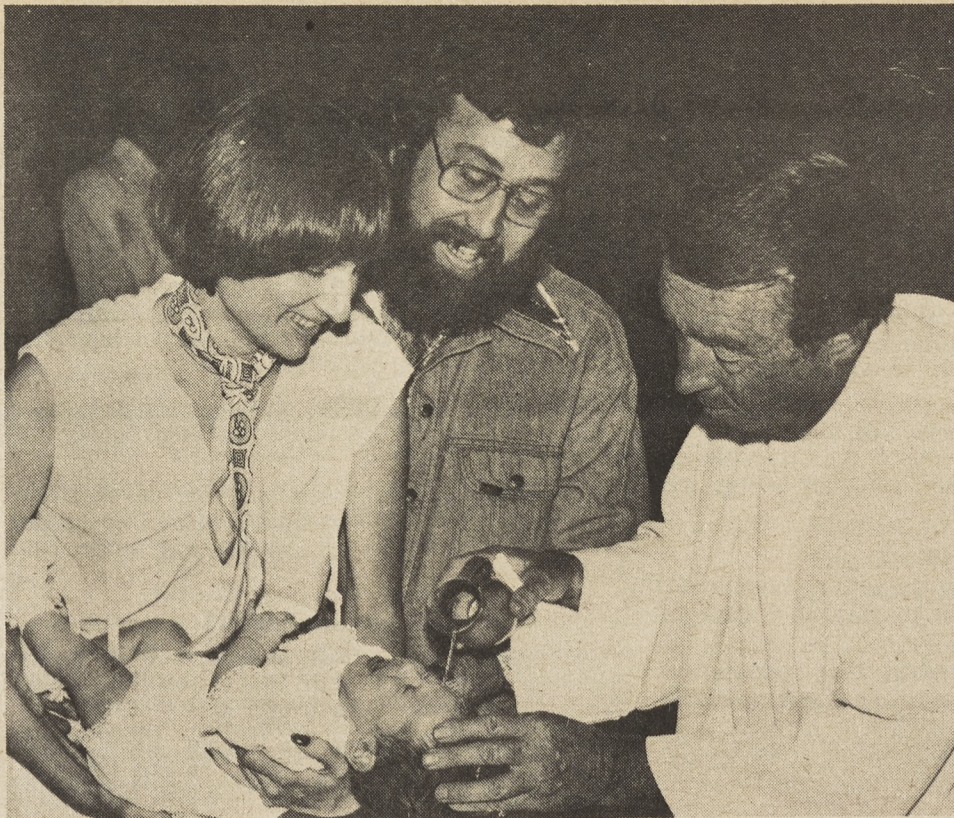
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FUTURE CELEBRITY?—Proud parents Linda and Thomas Irwin watch as their daughter Melanie Joanne is baptized by Msgr. Thomas Moloney at Our Lady of Grace church, El Cajon. Irwin, a San

Diego radio and television personality better known as "Shotgun Tom" Kelly, was baptized by the then Father Moloney, 28 years ago at Our Lady of the Sacred Heart church, San Diego.



Gustavo Romero

Young pianist to perform

Gustavo Romero, a 12-year-old pianist, will perform with the San Diego Youth Symphony at 2 p.m. Sunday, April 9, at Our Lady of Grace church, El Cajon, and again at 3 p.m. Sunday, April 16, at St. Charles Borromeo church, San Diego.

Romero has won awards from the Music Teachers Association of San Diego, the Music Teachers Association of California, the

American Composers Festival, the Associated Arts Competition and the Chapman College Young Pianists Competition.

At the 1977 Eastern Music Festival in North Carolina, he received one of two awards as best pianist, which will enable him to return on scholarship this summer.

Romero will perform Beethoven's Piano Concerto No. 2 in B Flat Major.

On the screens

Return From Witch Mountain—new Disney film takes up the adventures of Tia and Tony, the two castaway space children with extraordinary powers who appeared in "Escape to Witch Mountain."

On a visit to Los Angeles, Tony falls into the hands of villains Christopher Lee and Bette Davis, who are intent on using the boy's powers for personal gain.

Rather flat and uninspired Disney fare, this sequel is nonetheless a movie that younger children will enjoy. **For all.** (G)

Casey's Shadow—Walter Matthau plays a Cajun trainer of quarter horses, living close to the subsistence level with his three sons. He is suddenly given a chance for fame and fortune when a phenomenal colt comes his way.

Though it is an entertaining enough movie, parents should know that "Casey's Shadow" has some needlessly rough language and shows far too benign an attitude towards the considerably less than admirable side of its Cajun hero's character and behavior. **For adults.** (PG)

TV movies include **The Happy Ending** (April 11, CBS, 9 p.m.)—Jean Simmons

and John Forsythe play a suburban couple who, after 16 years together, find that they are merely going through the motions of being happily married. She yearns for something different and tries to find it. **For adults.**

TV programs include **No Need to Tell the Children** (April 9, CBS, 11 a.m.)—fairy tales as a popular form of myth expressing basic truths about the human condition is the thesis explored on this program in the fine "Camera Three" cultural series.

A Family Upside Down (April 9, NBC, 9 p.m.)—Fred Astaire and Helen Hayes star in this contemporary story of family life in which aging parents are forced by circumstances to depend upon their grown children.

Show notes...

No, No, Nanette, presented by the Old Mission Players, 8 p.m., April 14, 15, 16, and 21, 22, 23, in La Sala at the Mission Basilica of San Diego de Alcalá, 10818 San Diego Mission Road, San Diego.

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Workshops for parish councils

Pastors, associate pastors, council presidents and parish delegates are invited to special workshops sponsored by the Diocesan Pastoral Council.

The workshops will be on:

The evolution of parish councils	Ongoing education for councils
The formation of councils	Shared responsibility
The revitalization of dormant councils	Identification of needs

Professional consultants will run the workshops which will be held in the north and south of the diocese.

9:00 a.m. to 1:00 p.m.

April 22, 1978, Saturday
Our Lady of the Sacred Heart,
4106-42nd St., (Rosary High School) San Diego
(284-1250)

May 13, 1978, Saturday
Holy Rosary
2525 Arrowhead Ave., San Bernardino
(883-8991)

Mail reservations to Diocesan Pastoral Council,
P.O. Box 80428, San Diego, CA 92138

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ADDRESS _____ ZIP _____

CITY _____ PARISH _____

Please check the workshop you will attend. April 22 _____ or May 13 _____

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