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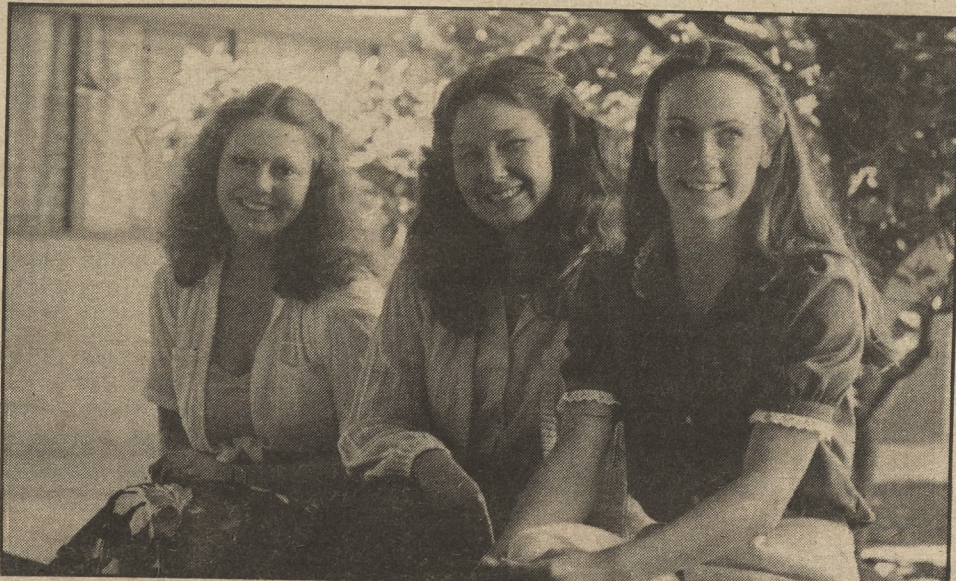
Southern Cross

Serving the Catholic communities of Imperial and San Diego counties.

Vol. 69, No. 11

25¢

March 19, 1981



Deacon James Steinberg photo

CHRISTIAN SERVICE PROGRAM—Students at Marian High School are expected to serve in the community as a requirement for graduation. Seniors Melissa Obermeir, left, and Teresa Gates, right, both worked with the mentally retarded. With them is Mrs. Kirsten Bruce, center, who coordinates the program as part of the campus ministry at the school.

At Marian H.S.

Service before graduation

By Deacon James Steinberg

IMPERIAL BEACH—Thirty hours of work in the community may not seem like a lot of time at first. That's the number of hours each student at Marian High School must devote to others as part of the school's Christian Service Program in order to graduate.

But considering that Marian has over 700 students, the Christian Service Program really means 21,000-plus hours in terms of service to the community. And as program coordinator Mrs. Kirsten Bruce notes, that 30 hours of community work is a minimum requirement; some students have done more, including one who contributed 288 hours of her own time as part of the program.

THE CSP IS PART of the total campus ministry program at Marian, under shared direction of Eudist Father William F. Rowland and Mercy Sister Suzanne Soppe. Masses, regular retreats, spiritual guidance, and service to others all have as their aim the development of a living faith which makes religious education in the classroom come alive.

Students have many options in the kind of service they perform, said Mrs. Bruce. They may work in their own parishes, in Tijuana orphanages just across the nearby Mexico-U.S. border, or in any number of other programs which benefit others, preferably in their junior year or in the summer before.

Melissa Obermeir, a senior at Marian who will graduate this May, spent her volunteer time working at a home for mentally retarded adults in Chula Vista.

"I DON'T KNOW what made me pick that, because I'd never done anything like that before," she said. "And at first I was kind of scared because I had never met retarded people. I'd just seen them on the streets."

While most of her volunteer work consisted of helping out in vocational classes, Melissa thinks her main contribution was just being there. And contact with the retarded adults made her change many of the ways she formerly thought about them.

"They look a lot younger than they really are and they are slower than others, but they are people. They have feelings and individual personalities, just like everyone else."

Teresa Gates, another Marian senior who will graduate this spring, spent her time as a counselor at Camp Marston during the summer, also working with mentally retarded adults.

"There was a time when I wouldn't have wanted to be around them. I guess I was prejudiced," she said. "The biggest change in my thinking was the realization that they were just people who needed help and love like anyone else, but just more."

"AS COUNSELORS we wanted to make it the best time ever for them, and it was a draining experience, both physically and emotionally," said Teresa. "They are often treated as children...at first we all had tendencies to be like that, but we learned to treat them as people."

The results of Marian's Christian Service Program are always very individual and not always immediately apparent, notes Mrs. Bruce. "But my general experience has been that our students come away more experienced about life in general and about the different people who make up our community. Sometimes we are all simply not aware of the other people around us."

So. Bay Youth Day

A Youth Day presented by the South Bay Deanery youth ministers will be held at Marian High School on Sunday, March 29, from 9 a.m. to 9 p.m.

The day will include workshops, prayer, a dance, dinner, and is sponsored by the parishes in the Coronado-Chula Vista-San Ysidro-National City areas. Auxiliary Bishop Gilbert E. Chavez will be the celebrant of a Mass for the young people at 3 p.m.

Information and registration material may be obtained from Bill Frost of St. Pius X Church at 426-2263 or 421-9319.

Vatican condemns killing of newborn handicapped

VATICAN CITY (NC)—The abortion of deformed fetuses or killing of newborn handicapped babies is "pseudohumanism," according to a Vatican statement on the United Nations International Year of the Disabled Person.

Abortion of deformed fetuses "compromises the ethical order of objective values and must be rejected by upright consciences," the Vatican statement said. "It is a form of behavior which, if it were applied at a different age, would be considered gravely anti-human."

THE HOLY SEE'S statement urged a comprehensive approach to integrating the handicapped into family, social, civil, and work life.

It stressed that the "dignity and worth" of every human person is the basis on which society at every level ought to approach the rights and needs of the handicapped.

The Vatican statement attacked euthanasia (mercy-killing) for disabled newborn infants.

"THE DELIBERATE failure to provide assistance or any act which leads to the suppression of the newborn disabled person represents a breach not only of medical ethics but also of the fundamental and inalienable right to life. One cannot at

whim dispose of human life by claiming an arbitrary power over it...The respect, the dedication, the time and means required for the care of handicapped persons, even of those whose mental faculties are gravely affected, is the price that a society should generously pay in order to remain truly human," the statement said.

With its comment on the newborn, the Holy See defended the protecting of life whenever possible in the delicate area of medical ethics when doctors and families are faced with babies who are severely handicapped, mentally or physically, but able to live if provided with the modern medical care available.

Underlying the comments was the Catholic ethical doctrine that truly extraordinary or disproportionate means need not be applied to save a person's life, but that ordinary means such as nutrition and available medical and surgical care may not be withheld or withdrawn simply because the person to be saved is severely handicapped.

The Holy See's statement also said:

- "More extensive and thorough research in order to overcome the causes of disabilities" should be undertaken.

- The handicapped have a right to live in family or family-like situations to the extent possible, and associations and public authorities must provide assistance to enable families to cope with the difficulties of raising a handicapped child.

- The handicapped have a right to education and instruction to develop their abilities to the extent possible.

- Governments should guarantee and foster "the right of disabled persons to professional training and work."

- When performing jobs of which they are capable, the handicapped should receive "just wages and the possibility of promotion."

- The handicapped have "all the civil and political rights that other citizens have" unless their handicap constitutes "an obstacle to the

Please turn to page 10

Prisoner 'civil death' gets N.Y. challenge

ALBANY, N.Y. (NC)—Life in prison is hard enough without taking away one of the main stabilizing anchors for the prisoner, the love and affection of a spouse on the outside, a New York Catholic Conference spokesman said.

J. Alan Davitt, New York State Catholic Conference executive director, outlined the conference's position on what is called "civil death" and its consequences for the marriage of life prisoners.

DESPITE THE FACT that it is common for such prisoners to be paroled after serving relatively short terms, at present any person sentenced to "any indeterminate life sentence" under the laws of the state of New York is civilly dead. And, as a result, the person's marriage is automatically dissolved.

"This is an unnecessary and unwarranted hardship upon the family of the prisoner," said Davitt, "and it is inappropriate action by the state to nullify the religious and societal bond between two individuals, especially through the 'civil rights' law."

Supporting a change in the law is New York Assemblyman Louis Nine's bill. It is that bill which drew the support of New York's bishops in a letter written by the general counsel of the bishops' conference, Charles J. Tobin.

THE BILL PROVIDES that current provisions of the civil rights law which automatically place a person sentenced to imprisonment for life in a "civilly dead" category will not impair the validity of that person's marriage.



Mark Ryland photo

MAKES CRUCIFIXES—Ken Canatsey of Pacific Beach makes original crucifixes in his spare time. (Story and photos on page 9)

Briefs

BUDGET CUTS FOUGHT—Calling President Reagan's budget proposals "unfair" and "harmful to the poor," the U.S. Catholic Conference has launched a major campaign to oppose the proposed federal spending cuts. In a letter to each member of the House and Senate the USCC's general secretary, Bishop Thomas C. Kelly, said the cuts would endanger the basic right of the poor to "full human dignity."

STOP HATRED—The National Conference of Christians and Jews in New York has urged "all Americans of good will to speak out against those who would foment hatred and seek to divide us," particularly the Ku Klux Klan and neo-Nazi organizations. It cited a three-fold increase in reported incidents of anti-semitism and emphasized the overt acts of cross burnings on the property of black families.

THE POOR AND NEEDY—While the Catholic Church has a universal mission "to serve everybody without exception," the poor and the needy deserve special attention as the Church sets priorities for its programs and institutions, Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference, told the National Pastoral Planning Conference in Orlando, Fla.

RALLY FOR LIFE—Pro-lifers, some 1,000 strong, met in Annapolis, Md., at a Rally for Life, which included a speech by the wife of the Maryland lieutenant governor. Maryland's state legislature is debating state funding of abortions for poor women. "We demand that the killing of innocent babies in our state and in our nation be stopped now," said Rita Bogley, wife of Lt. Gov. Sam Bogley.

TO WITHHOLD TAXES—Members of St. Peter's parish in Nova Scotia are being asked to withhold two percent of their 1980 income taxes to protest abortion in Canada. Leading the drive is the parish's 12-member social action committee. According to the plan, the withheld portion of the taxes is to be donated to the pro-life cause.

ABORTION FUNDING—Massachusetts Attorney General Francis X. Bellotti has asked the State Supreme court to review its ruling last month that a state law restricting Medicaid funding of abortions is unconstitutional.

Vatican

YOUTH CRITICAL—Today's young people are critical, questioning, idealistic and anxious for the truth, Pope John Paul II said to a group of about 400 Italian students meeting in Rome. The pope told them to search always for the truth "with clarity and trust." He said that if they are convinced that "Christ is the truth and He alone has words of life eternal," they will not be disappointed in their search for truth.

ANOTHER PAPAL VISIT—The pope will visit Switzerland in the late spring, but the dates and programs have not been firmly set, a Vatican spokesman said. In Switzerland a spokesman for the Swiss Bishops' Conference said the pope was scheduled to arrive June 1 and would leave either June 5 or June 6.

NEW CARDINALS?—Will Pope John Paul II call a special consistory after Easter to create new cardinals? Some Vatican sources say yes and that Americans figure prominently in the list of candidates for the traditional red hat and robes. Among the Americans most often mentioned are Archbishop James Hickey of Washington and Archbishop John May of St. Louis.

TAIWAN RELATIONS—Taiwan's foreign ministry said that Vatican-Taiwanese diplomatic relations are unchanged. Its statement came after a top Vatican official said the Vatican was studying the question of breaking relations as a prelude to establishing ties with China. Vatican City is the only European country that still has diplomatic relations with Taiwan.

PAPAL VISIT OPPOSED—British Prime Minister Margaret Thatcher should discourage Pope John Paul II from visiting Britain next year because it might lead to sectarian violence, according to the Free Church of Scotland. The church cited recent demonstrations in Scotland by Irish Nationalists on behalf of prisoners in Northern Ireland and counter-demonstrations by Loyalist and Protestant fringe groups.

BISHOPS SPEAK OUT—Portugal's Catholic bishops came out against abortion, divorce, illegitimate births and common-law marriages. They commented during their recent meeting in Lisbon and in light of upcoming efforts for constitutional reform.



Official

Bishop Leo T. Maher:

Thursday, March 19, San Jose, Inaugural Mass, establishment of the Diocese of San Jose and installation of its first bishop, Most Rev. Pierre DuMaine, St. Patrick's Cathedral, 11 a.m.

Friday, March 20, El Cajon, Mass and Confirmation, Holy Trinity Church, 5:30 p.m.

Sunday, March 22, San Diego, Mass, Legion of Mary Acies, St. Joseph Cathedral, 2 p.m.

Tuesday and Wednesday, March 24 and 25, meeting of the administrative committee/board, NCCB, Washington, D.C.

Thursday, March 26, San Diego, Mass for the Associated Alumnae of the Sacred Heart, Founders Chapel, University of San Diego, 4:30 p.m.

Father Daniel Dillabough
Secretary

Bishop Gilbert E. Chavez:

Friday, March 20, Santee, Mass and Confirmation, Guardian Angels, 5:30 p.m.

Saturday, March 21, Colton, Mass, San Salvador, 11 a.m.

Sunday, March 22, San Diego, Mass, St. Vincent de Paul, 7 p.m.

NO MILITARY AID—Catholic, Protestant, and Jewish leaders in Illinois and New Jersey have questioned the Reagan administration's decision to increase military aid to El Salvador. The New Jersey leaders expressed "grave concern" over the proposed increases in U.S. military aid. More than 70 Illinois leaders said that more than 13,000 Salvadorans were murdered last year.

LENTEN REGULATIONS

During Lent, which began Ash Wednesday and continues until Easter Sunday, April 19, U.S. Catholics have an obligation to abstain completely from meat on Fridays.

In addition to Ash Wednesday, Catholics are obliged not only to abstain from meat, but to fast—eating only one full meal and two light meals—on Good Friday.

The obligation to abstain from meat binds Catholics 14 years of age and older. The obligation to fast binds Catholics from the ages of 21 to 59.

Failure to observe individual days is not considered serious; rather it is the failure to observe any penitential days at all or a substantial number of such days which must be considered serious.

\$118 MILLION SPENT—Catholic aid organizations spent \$118,166,000 to fund 442 emergency and development programs in 94 countries during 1980, according to a report by Caritas Internationalis. The worldwide total represented a more than \$50 million increase over aid given in 1979.

POLITICAL KILLINGS—More than 500,000 people died in political killings in the 1970s, according to Amnesty International, an independent human rights monitoring group. At a meeting of the U.N. Human Rights Commission, Menno Kamminga of the London-based group said governments should be held accountable if they fail to protect their citizens.



The Society for the Propagation of the Faith

Reaching out

with Deacon Michael Newman

A plastic milk jug outstretched

A Notre Dame alumnus has written a beautiful reflection in the current Notre Dame Magazine. I have taken the liberty of making this condensation:

The heat was unbearable. In New Delhi the mercury topped 120 degrees. I arrived at Madras hospital six days after I left Chicago. My quarters at the medical student hostel consisted of a concrete cubicle, a wooden closet and a sheet-metal cot.

I would walk half a mile to the hospital. Each morning I passed the same tired people lying on the pavement, people as sickly as those I would tend in the hospital. Some had collapsed from dehydration, dripping blood through their noses. Lepers wearily extended disfigured limbs, reflexively begging at the sight or sound of anyone affluent enough to afford a pair of shoes.

Day after day I shared the natives' anguish. I touched their trembling limbs. I saw them ravenously devour the free hospital meals of rice slurries and crusted bread.

In the people of India I discovered an inner fortitude no matter how great the

adversities. The fact was emphasized for me by a nameless little boy.

I could not speak his language. He stumbled with mine. My sense of humor was drained. He smiled and begged for a few cents with the following English words, "Hey, Baba! No smile!" If he could smile, there was no reason why I should not be smiling, and thanking God for every day of my life.

My thoughts often wander back to my years at Notre Dame and to the memory of a lone figure standing outside the North Dining Hall. Al Sondej, my classmates may recall, collected money for the missions for days on end, standing alone in the rain and snow...a plastic milk jug was constantly outstretched, eager to swallow up anything we had to offer.

I often wondered what force drove him on day after day. I wondered what it was like to feel so strongly about a cause that it pervaded every hour of every day.

If I had known what I know now, having breathed the same stale air as centuries of suffering Indians, perhaps I would have understood. I think he would have enjoyed some company.

Michael Kron, M.D., Class of '76

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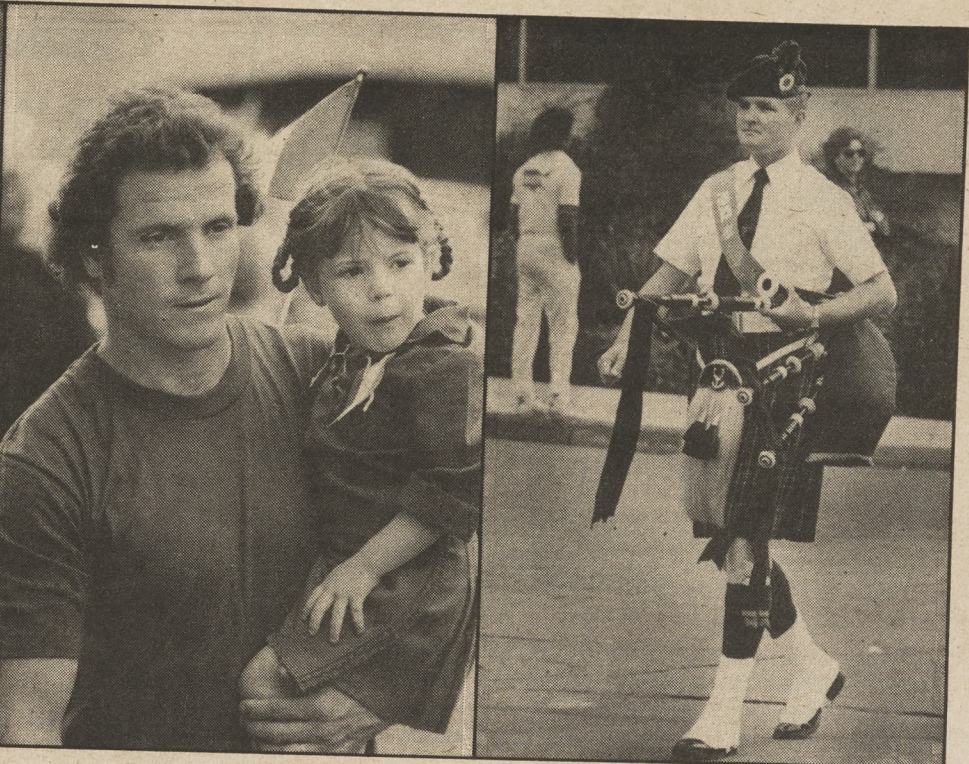
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ST. PATRICK'S PARADE—Thousands of Irish—and near-Irish—turned out Saturday for San Diego's St. Patrick's Day parade, sponsored by the Irish Congress of Southern California. The route started and ended at Balboa Park and was followed by a picnic.



EVERYONE LOVES A PARADE—Father and daughter were among the many thousands who marched in the parade or watched from the sidelines. A Navy color guard, the Knights of Columbus, and the Ancient Order of Hibernians were among the many who participated.

Mark Ryland photos

St. Pat's Day celebrates the Irish spirit and faith

By Deacon James Steinberg

SAN DIEGO—Tuesday, March 17 was St. Patrick's Day, a holy day of obligation in Ireland and cause for celebration anywhere in the world where two or more Irish are gathered. Why all the commotion?

We spoke to two native-born Irish to find out. Mercy Sister Josephine Breen was born in County Roscommon in the Irish midlands, and is director of the diocesan Office of Religious Education; Msgr. Peter J. Mimmagh, also from the midlands, is pastor of St. Vincent de Paul Church here.

BOTH SISTER JOSEPHINE and Msgr. Mimmagh remember St. Patrick's Day as children, when everything came to a halt and as a holy day of obligation; and both, having spent many years in San Diego, still see in the day the inseparable unity of the Irish experience and the Roman Catholic faith.

"St. Patrick's Day is a day of celebration. It celebrates the spirit of Ireland, not just as it was, the Ireland of history, but the Ireland that is now, and the Irish people who have spread to all corners of the globe," said Sister Josephine.

"And if we reflect upon it, underneath all the celebration, there is a lot of pride in being Irish, because we are something special, although it's not



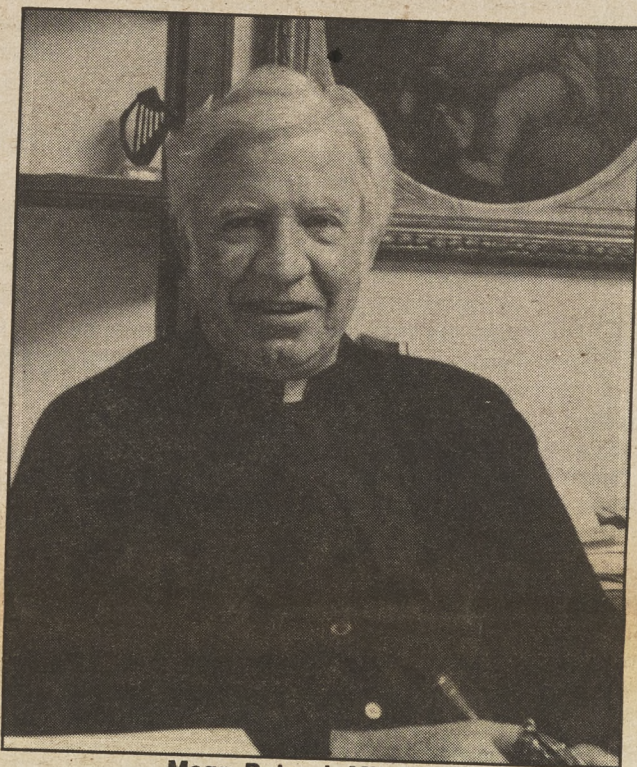
Deacon James Steinberg photos

Sister Josephine Breen, SM

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Msgr. Peter J. Mimmagh

always easy to describe," she said. "We have a special feeling for life itself.

"**TODAY THE YOUNG** people of Ireland are not that much different from the young people of this country," she added. "They have questions about the Church and what they are bringing into it, but I see new strengths and insights of renewal, of personal growth, of understanding community, the Church, and the world."

To Msgr. Mimmagh, St. Patrick's Day means, above all else, "1,500 years of fidelity to the Church in spite of centuries of persecution."

St. Patrick was sent to evangelize Ireland by Pope Celestine I in the year 432, he points out, and the Irish have remained faithful to the Roman Catholic Church ever since, even in the face of invasion and official attempts to stamp out the faith.

"**ST. PATRICK'S DAY** is a day of obligation in Ireland. Just like Sunday, everything is closed. And all Lenten regulations are off," he remembered. "But I don't think the pubs were closed."

Ireland's great contribution to the Church, said Msgr. Mimmagh, has been the countless Irish clergy and Religious who have responded to the mission and brought the Catholic faith to the far corners of the world.

"Ireland is like an old but healthy tree. It keeps reseeded everything around it and bearing new fruit. The big factor in the Irish experience is adversity. The Church is never so strong as when she has faced trouble and difficulty. Adversity is a

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blessing for the Church at all times," said Msgr. Mimmagh.

AND ALTHOUGH Irish and Catholic go hand in hand, Msgr. Mimmagh is quick to point out that some of Ireland's greatest patriots have been Protestant, perhaps the one glimmer of hope in the present troubles in Northern Ireland. Today Ireland is 97 percent Catholic, although Catholics are a minority in the six counties of Northern Ireland which are still part of Great Britain.

San Diego is home to Msgr. Mimmagh, but he still gets that special feeling when he returns to Ireland for a visit. "The savage loves his native shore," he mused. "I still get a thrill when I land there."

And while the Irish spirit is strong in San Diego, Msgr. Mimmagh still notices a difference between here and the cities of the East, like Boston and New York and Philadelphia, with their very large Irish populations.

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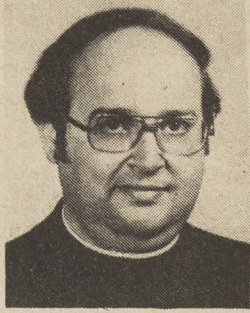
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Editorial

By Brother William Bilton, CJM

Another Vietnam?

I wouldn't want the task of deciding just how to approach the explosive problem of El Salvador. The debate over U.S. military aid becomes more complicated each day, so it is a dangerous subject to take on.

There are so many elements and possible motives involved; there are so many philosophies and moral issues at stake. It seems that for the people and the bishops of El Salvador and the U.S. government, it is a no-win situation.

Some people see the El Salvador government as the good guys. But that's a rather loose term, if we keep in mind all the murders which have occurred under suspicious circumstances that implicate the local government.

Probably the most damning case was the murder of the four U.S. missionaries—three Sisters and one laywoman—late last year. Even *Time* magazine says that, in spite of many solid clues, "Salvadoran authorities are stonewalling, stubbornly refusing to press the inquiry to the point where their own security forces might become implicated."

Others see the rebels as the good guys. But that's just about as questionable a title, when you hear some of the evidence of ties with Russia and Cuba.

If the killing is to stop, the violence of the extreme right (government) must be halted no less than that of the extreme left (rebels).

In this regard, Archbishop Arturo Rivera Damas, apostolic administrator of San Salvador, recently said in a homily that "only a political solution is the way out." He warned that those in the government "must realize that no one can rule El Salvador while ignoring the political left."

Three U.S. Catholic agencies—the United States Catholic Conference, the Conference of Major Superiors of Men, and the Leadership Conference of Women Religious—recently issued a joint statement calling for "the termination of all military aid to El Salvador and for new efforts to facilitate a negotiated political solution."

Observers feel that until the repression is ended and the insurgent forces cease their attacks, the spectre of a full-scale civil war is very real.

It is against this dangerous background that the U.S. sets itself in the role of advisor. The Reagan position on aid and advisory personnel conjures visions of yet another Vietnam.

The El Salvador situation could provide this administration an opportunity to temper roughness with an awareness of the real cry of the embattled poor in that country.

Salvation is not likely to come to El Salvador simply because we send experts and equipment to put down an uprising.

What any U.S. emergency advisory program must be coupled with is long-term economic support that seeks to satisfy the cries of the poor.

Archbishop Damas' recent homily also contained a plea to the new U.S. envoy in El Salvador. He asked the diplomat "to understand our Salvadoran problems and to do everything possible to encourage a non-violent solution." The archbishop's plea continued, "in the name of God, stop the repression."

Can we afford to be deaf to such an urgent appeal without further risking innocent lives?

Capital Update

By Richard Rodda

SACRAMENTO—A colossal dilemma faces the 1981 legislature as it encounters the demand for more prisons and the lack of money to build them.

Bills to lengthen prison sentences in response to the rising crime rate further complicate the problem.

RUTH L. RUSHEN, director of the State Department of Corrections, gave the lawmakers something to ponder when she appeared before the Assembly's committee on criminal justice.

"If you add one year to robbery, it means an additional 1,100 prisoners by 1985," she said. "This would more than fill two 500-bed facilities. This would require a capital outlay of about \$80 million and annual operating costs of \$14 million."

The director said the department now is at 104 percent occupancy of total design capacity. This means 2,700 prisoners are living two-to-a-cell or in double-decked bunks.

IT IS ESTIMATED construction of facilities costs \$81,400 per bed for maximum security, \$63,800 for minimum security, \$50,000 for beds in new camps, and \$7,500 per bed for expanding existing camps.

Director Rushen warned the legislators of another problem on the horizon—a possible federal court order forcing the closing of Folsom and San Quentin prisons because they are outmoded and lack modern safety standards.

The director said new facilities would have to be found quickly or prisoners would have to be released before the end of their sentences.

"EARLY RELEASE is not acceptable," asserted Assemblyman Terry Goggin, D-San Bernardino, committee chairman.

Before the hearing was over the committee approved a measure, AB 383, by Assemblyman Jim Cramer, D-Upland, calling for life in prison and tighter parole eligibility for certain repeat felons.

Beth Meador of the American Civil Liberties Union opposed the legislation, and said the committee was "mistaken to automatically assume that someone who has committed two or more felonies is not susceptible to rehabilitation."

THE COMMITTEE also considered AB 18, by Assemblyman Douglas H. Bosco, D-Eureka, which would require mandatory jail or prison terms for assaulting a driver or passenger on a public transit vehicle.

Mayor Dianne Feinstein of San Francisco supported the legislation, saying crime on the 1,000 buses and streetcars of the transit system there is growing at an alarming rate.

The committee postponed action on this measure. Other bills are pending which would make an assault in a church a crime punishable more severely than that for rape.

FOR SEVERAL years the criminal justice committee has been holding out against the stiff sentencing laws, killing many bills sent to it by the "hard-line" Senate's judiciary committee.

It may be too early to tell, but there are signs the Assembly committee may get tough, too. These are not easy days for legislators in Sacramento, or Washington, too, for that matter.

Letters to the Editor should be addressed to: Southern Cross, Letters Column, P.O. Box 81869, San Diego, Calif. 92138.

The Pope Speaks



The individual counts

VATICAN CITY (NC)—Pope John Paul II returned to business as usual March 14 after a week-long Lenten retreat. The retreat, conducted by Bishop Jerry Ablewicz of Tarnow, Poland, ended with thanks from Pope John Paul for the "gift of a prophetic community" created during the week.

"In this true divine office we have been one for the other brothers and collaborators, we have even been witnesses one for the other, each for each," the pope said.

"May the Lord compensate our retreat master for his great apostolic work and help all of us to live for a long time in this spirit of these spiritual exercises," he added.

Immediately after the retreat ended, Pope John Paul had private audiences with Bishop Bernard Francis Law of Springfield-Cape Girardeau, Mo., Bishop Ablewicz, and Cardinal Marco Ce of Venice, Italy.

He then met with some 500 pilgrims from the Venice area and with 400 participants in the convention of the national Italian association of disabled workers.

"What counts before the Most High is not so much history with its ebbs and flows, but the individual person, with his experiences and his quest for the divine and eternal," he said. "For that person, your Christian witness can be an edifying help."

He reinforced the theme of Christian witness in his March 15 noon Angelus talk to more than 50,000 people in St. Peter's Square.

Speaking from the balcony of the papal apartment, he called on all Christians, especially the physically ill, to pray for those afflicted by spiritual maladies.

Vocations

By Father Daniel Dillabough



A sign of the Kingdom

At a recent confirmation I asked a young boy of about eight whether he ever thought about becoming a priest. I was rather surprised at his quick reply: "No way, Father, priests can't get married." After recovering from my initial dismay at the precocity of the child, I realized that he was just saying what he probably heard at home. The logical jump for him seemed to be that if he couldn't get married—whatever that means to an eight-year-old—he wouldn't be fulfilled.

That attitude leads me to think that it is no wonder that celibacy looms as such a big question when young people consider Religious life. Great stress throughout the years has been laid on the sacrificial aspect of celibacy—how much one gives up for the sake of the Kingdom. Not much attention has been placed on the personal aspect, that is, celibacy as a means of achieving the fullness of personhood emotionally, a means to personal growth in one's relation to God and people. There hasn't been much positive thinking on celibacy as an internal value, a way of living that would free a person to love and serve others more fully.

Too often emphasis was on avoiding relationships which often made priests relate to women defensively, or Sisters with men. Obviously, this style is inappropriate today. There must be interaction—mature, honest, responsible, appreciated.

Celibacy must be a path toward the sort of independent wholeness that makes one capable of conscious, self-sacrificing and loving relationships with others. Men and women in the Church ministry need, as any other person, love and support. There is risk in any loving relationship, but when we look to Christ our fears must be allayed, because in Him we see our model as He entered into deep loving relationships with men and women.

Celibacy is a sign that there is something beyond this life, but it is not opting out of warm, loving, sincere relationships. For, if we are to be a sign of the Kingdom, we must be the world's greatest lovers.

Southern Cross

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Our Christian Way of Life

By Enid Lanyon

I do not like you, Dr. Fell

Like the Samaritan woman at the well, most if not all people in our crazy pagan world are victims of prejudice. Other people's prejudice, that is. However protected our environment, sooner or later we will be confronted by the unreasonable hostility and personal denial that is prejudice.

Basically prejudice is a denial of the other person's right to exist in his or her own right. Someone represents a threat to what we fondly imagine is our security and we try to phase him or her out. Politely but firmly, violently and hatefully, through character assassination or restriction to certain roles we consider less valuable or even downright demeaning. One way or another, we set out to diminish or destroy them.

SOME OF US ARE fortunate enough to have to deal only with the prejudice of a few individuals; others attract the attention of whole communities, even nations. Prejudice may be a factor we have to contend with throughout a lifetime or intermittently enough to suffer minor damage to our self-esteem or, perhaps, seldom enough that we simply do not recognize it when it comes. But no one escapes.

There is no accounting for prejudice. Whoever we are, whatever we do, someone, somewhere, sometime, will take an unaccountable dislike to us and there will be nothing we can do about it. Not being a reasonable emotion, it cannot be reasoned

away. If it arises merely from ignorance it may be educated away, although there is no guarantee of that either.

When it plays host to irrational fears and mindless hatred seeking a focus, we are virtually impotent before it. The greatest mystery in the world, to me at least, is that people like to hate and will cling to their hatreds even with more fervor than they cling to life.

MOST OF THE TIME, although we are not at all hesitant to accuse others of prejudice, we do not recognize it in ourselves. We defend ourselves by saying, "I can't stand him—or her," or, "He really bugs me!" or, "He rubs me the wrong way." We may feel excused but we are by no means vindicated by such claims. Unreasonable dislike or resentment is plain prejudice!

The unhappy thing is that even when we have been proven wrong, we are quite likely to go to lengths to protect our wrong-mindedness. A colleague with whom I once worked and enjoyed a happy, friendly relationship was appalled to discover that I was a Catholic. She was of a very strict, anti-Catholic, Calvinistic background.

"You don't look like a Catholic," she cried in obvious horror. "If I had known, I would never have been so friendly with you." Her stereotype of dangerous, under-handed Catholics was secure. I had misled her both in regard to my appearance and character!

RECENTLY A WOMAN was approached by a male member of the audience at the conclusion of a well-received speech she had just given. "I want to tell you. I don't like to have to listen to women speakers. I just don't like them and when you got up there I was prepared to be critical, very critical. But you are exceptional." Prejudice intact! The woman was unusual—more like a man, no doubt.

In the same vein an anti-black or anti-Semite will excuse grudging admiration or liking for the other by alleging that he or she is "different," not like the usual black or Jew or what-have-you. Prejudice clings like the insecurity that spawns it. But it has no place in Christian life.

Jesus, who was killed by prejudice, was not only referring to momentary anxiety when he said, "Fear not." He said it often and angelic messengers invariably repeated it: Fear not. An astonishing Pandora's box of evil roots in fear. But love drives away fear, and that is Jesus' message.

DON'T BE AFRAID. You are loved, valued, protected, guided, totally accepted for what you are. You can afford to be generous to others and let them be themselves. You can afford to love and accept them in turn. It is time to cast away the childishness of prejudice and insecurity and take on the confident responsibilities of adulthood, and, finally, be Christian.



From the Archives

By Sister Catherine Louise La Coste, CSJ

Coats of arms

The San Diego diocesan coat of arms was designed by Pierre De Chaignon La Rose of Camden, Mass., for San Diego's first bishop, Charles Francis Buddy (1936-1966).

In iconography, or representation by symbols, the usual symbol of San Diego (St. Didacus) is the Spanish *olla*, or stew pot, to indicate the saint's boundless charity, having often denied himself food in order to feed the poor and hungry. This cooking pot appears frequently in Spanish heraldry, and is familiar in the arms of the Guzman (St. Dominic's) family.

ST. DIDACUS had a special devotion to the Passion of Our Lord, and died repeating the words of the

ancient hymn, *Pange Lingue*. "Sweetest wood, sweetest iron, sweetest weight is hung on thee." This characteristic of the saint is symbolized by the three nails of the Passion.

The old royal Spanish colors of gold and red have been employed. The field or background of gold has the red cross of our faith dividing the shield into four quarters. In heraldry the *olla* is normally shown as black, and the three nails are also black in order to attain a proper color harmony.

The coat of arms of Bishop Buddy shows the background of six horizontal stripes of red and green in

that order, which composed the field of the Borromeo Arms (St. Charles Borromeo being the bishop's baptismal patron and also his father's patron). The Borromeo coat of arms consists simply of six horizontal stripes with a single diagonal stripe superimposed. In place of this diagonal stripe, a silver carpenter's square has been substituted to represent St. Joseph, under whose patronage San Diego's Cathedral of St. Joseph has been placed.

In recognition of the fact that St. Didacus was a Franciscan, and also because the sons of St. Francis were among the first to preach the gospel in California, St. Francis is represented by pierced hands which bore the sacred stigmata.

BY A PROVIDENTIAL coincidence, Bishop Buddy was born on the feast of St. Francis; this saint was also his second baptismal patron. The arms of the Farrell family (the bishop's mother, Annie Farrell

Buddy) are very simple—a gold lion on a green background. This has been abbreviated to a gold lion's head.

Bishop Buddy's motto was: *In Consilio Sanctorum*, taken as a whole to read: *Deus, qui glorificatur in Consilio Sanctorum*. It means: "God, who is glorified in the Assembly of the Saints" (Psalm 88:8). A motto briefly expresses an ideal, a program of life, and the spirit of the one who selects it.

The external ornaments show the episcopal cross of Christ in the center with the miter on one side and the crozier on the other. The miter is a tall, pointed and folded cap which was the official headdress of the ancient Jewish high priest. The crozier is an ornamental curved staff carried by bishops and certain abbots. Also shown is a pontifical hat with tassels on each side, in three rows, all green. Before 1870, the pontifical hat and the number and color of the tassels were signs of the rank of a prelate.

The Sunday Readings

By Deacon James Steinberg

Jesus our hope and our life

March 22, 1981, Third Sunday of Lent. Exodus 17:3-7; Romans 5:1-2, 5-8; John 4:5-42.

The baptismal character of Lent is apparent in our three readings today, which deal with water. In the Old Testament, water was a sign to desert peoples of God's love and abundance; and to the Church water is an efficacious sign of God's saving activity, of the outpouring of the Holy Spirit, of grace itself.

We first see Moses confront the weakness of human ingratitude and unwillingness to acknowledge God's power, even in the miraculous. Israel has been freed from Egypt, but their initial enthusiasm and faith wavers in the wastes at Meribah and Massah, names derived from the Hebrew roots to quarrel and to challenge, names we will find in our psalm response (Ps. 95).

MOSES IS FORCED once more to demonstrate God's power—and goodness—by striking a rock with his rod, already a symbol of the power by which God humbled the Egyptians and freed His people. Water flows, the people quench their thirst, but they will still persist in hardness of heart, in disbelief, in a lack of trust in God's providence; this sinful people will be chastised many times to come, but will never fully trust their God and change their hearts.

The Gospel makes no sense if we fail to grasp the reality of sin. In his letter to the Romans, St. Paul speaks of the justification that comes to us through Christ, the actual share we have in God's life-giving

grace-presence which is communicated to us through His Son's death and resurrection. Again we have the symbolism of water, with God's grace poured out upon us.

The cross is the primary means of justification, but we must cooperate with God through our own faith, through an absolute trust in what He has done for us in Jesus. Justification in us means that right now we experience a peace that cannot be disturbed, a hope and confidence in the Gospel message of redemption.

WE MUST COME TO GOD with a complete change of heart and a willingness to turn aside from sin. The recognition of our own sinfulness is an important first step in turning to God, but this doesn't mean that we are to be emotionally crippled by guilt; doubt and despair can only take hold when we have lost all hope.

Our great hope is Jesus Christ, who went to His death for us despite our sins and reconciled all of creation to His Father. We cannot go from sin to grace on our own, but by God's initiative—and our cooperation—we can. This is the Good News of the Gospel.

The picture of Jesus St. John gives us is always in perfect Christological balance. The divine Son of God is presented with a real humanity, one that grows weary from the day's journey and needs a drink from a well after walking a long dusty road.

Jesus the Jew is on his way from Judea to Galilee, and is passing through the semi-heathen region of Samaria.

THE JEWS HELD the Samaritans in contempt; the Jews worshipped God in Jerusalem, the Samaritans atop Mt. Gerazim. Jesus tells the Samaritan woman at the well that the day is coming when God will be worshipped in spirit and truth, and she comes to realize that Jesus is the Messiah, the "Savior of the world."

We have a conversation between Jesus and a woman about water and thirst, and gradually the meaning of the water is made clear. The water which Jesus will give is the gift of eternal life, life-giving water, grace-laden water of the Spirit. Jesus is to be revealed as the temple of worship; He will quench our thirst for holiness by the living grace which will come to us from the eucharistic liturgy, where Jesus becomes truly present under the sacramental signs—the efficacious signs—of the bread and wine.

But we must always refer back to the weary Jesus at the well, wearied then by his journey, wearied now by us. Caesarius of Arles (d. 542) challenges us most eloquently: "Today, too, our disobedience wearies Him, as does also our weakness. For we are weak when we do not pursue the things that are strong and enduring, but follow what is temporal and fleeting."

Former priest-congressman says

Moral Majority not the answer

MADISON, Wis. (NC)—Although he urges Christians to be politically active, a former Wisconsin congressman, Norbertine Father Robert Cornell, doesn't believe the Moral Majority is the answer.

And he doesn't rule out priests' involvement in politics.

"I don't support the Moral Majority. They've done some good. But some of their tenets and tactics are wrong," he said.

HE ALSO HINTED, in comments to the Madison *Catholic Herald Citizen*, that he might consider running for office again—adding that the Vatican's apostolic delegate in the United States had apologized for statements which had led to the end of Father Cornell's 1980 congressional campaign.

Father Cornell, a Democrat who served in the U.S. House of Representatives for two terms in the 1970s, was running to regain the seat he lost in 1978. He was directed by Bishop Aloysius Wycislo of Green Bay to drop his political bid, in light of an expected papal ban on priests' involvement in politics. Father Cornell ended his race May 6, a day after Jesuit Father Robert Drinan, a Democratic representative from Massachusetts, had dropped his re-election campaign.

The Massachusetts priest quit after he got a directive from his Jesuit superiors in Rome, said to reflect "the express wish" of Pope John Paul II that Father Drinan get out of politics.

THE DRINAN CASE prompted worldwide confusion about whether priests and Religious are allowed to seek political office.

In Rome, sources at the Jesuit headquarters said the pope's request specifically involved Father Drinan and didn't reflect a general papal order.

But in Green Bay, Bishop Wycislo said he had been advised by the then-apostolic delegate in the United States, Archbishop Jean Jadot, that the pope had issued such a decree. A spokesman for Archbishop Jadot

later said there probably had been a misunderstanding.

(John Paul did not, however, stipulate such a ban, though he has often spoken out against partisan political activity by priests and said politics is better left to lay people.)

FATHER CORNELL told the *Catholic Herald Citizen* that in July he received a letter from the apostolic delegate, apologizing for the confusion, but that it was too late to file for re-election. "Needless to say, I was a little upset," he said.

The priest is now a history professor at St. Norbert's College, De Pere, Wisc. He discussed the Moral Majority and single-issue politics during a recent seminar in Madison.

He cautioned that the approach used by the Moral Majority and other Christian right-wing groups can be dangerous. "These groups seem to speak with infallibility," he said. "If you don't agree with them you're not considered really Christian."

"THEY IMPLY THAT theological conservatism is more attuned to the principles of the Bible than liberalism. But does the Bible tell us to be conservative? Many passages are concerned for the poor and the unfortunate. Think of the Sermon of the Mount," he said.

Christian right groups often use a single issue as a "litmus test" for political candidates, he remarked. Father Cornell said such single issue politics can be "destructive to the whole idea of representative government."

"I don't care if they help me or oppose me," he said. "I don't think you should select a candidate on the basis of one issue."

CHRISTIAN RIGHT groups also use church pulpits, radio and TV and newsletters to publicize their message, he said.

He added he himself has never used the pulpit to make a political statement. "It's not wrong to condemn evils in society, but it is wrong if we even infer support for a particular candidate" from the pulpit, he said.



KIDNAP VICTIM SLAIN—Police carry the body of Chester Bitterman in Bogota, Colombia, where he was found slain in a hijacked bus. The American Bible translator from Lancaster, Pa., was kidnapped by M-19 guerrillas at the end of January.

Anglicans tolerating remarriage

LONDON (NC)—Divorce and remarriage or marriage to a divorced person no longer constitute a barrier to ordination or to appointment as a vicar or rector of a parish, the (Anglican) Church of England's General Synod decided. Legislation will be drafted to implement this decision.

The synod also asked its liturgical commission to prepare forms of service that can be used for private—but not public—services of prayer and dedication for those who remarry

after divorce.

But any discussion of the central issue of whether the Church of England should allow the remarriage in church of divorced people—an issue on which the church is split fairly evenly—was deferred until the next meeting of the synod in July.

The synod, however, asked the bishops to set up a working group to study better marriage preparation and more adequate support for existing marriages.



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120-foot statue will honor Our Lady of Peace

WILMINGTON, Del. (NC)—A Wilmington sculptor is making a 120-foot monument to Our Lady of Peace, which will be one of the largest sculptures in the United States.

When completed in a few years, the new strip-welded statue of Mary by Wilmington sculptor Charles Parks will loom over busy Route 101 in Santa Clara, Calif., and serve as a centerpiece for a shrine to the Immaculate Heart of Mary. The 90-foot statue will stand atop a 30-foot base.

(Another Marian Shrine, the Grotto of Lourdes at Mount St. Mary's College, Emmitsburg, Md., also includes a 120-foot monument, a 25-foot statue of Mary atop a 95-foot granite tower. By comparison, the 152-foot Statue of Liberty stands atop a 150-foot base in the New York harbor.)

WORKING ON A COMMISSION from Father John J. Sweeney, pastor of Our Lady of Peace Church in Santa Clara and director of the shrine, Parks has been producing a series of smaller models of the statue in his studio.

According to Father Sweeney, the purpose of the statue is to evoke the sense of motherhood which is almost pre-conscious in all people—a sense, he said, conveyed in the biblical words, "Could a mother neglect the child of her womb?"

NCCB president stresses Christian-Jewish ties

NEW YORK (NC)—The link between the Christian and Jewish religious communities "can never be wholly broken" because it has been "divinely forged, out of the very election of our two peoples to serve God's will," said the president of the National Conference of Catholic Bishops (NCCB).

In an address to the executive committee of the Synagogue Council of America, the NCCB president, Archbishop John R. Roach of St. Paul and Minneapolis, Minn., said: "Today, through dialogue, Christians are coming to realize that many of our previous assumptions about the nature of Judaism were, to put it kindly, wrong. Thus, we tended to cast what *Nostra Aetate* (the Second Vatican Council's *Declaration on the Relationship of the Church to Non-Christian Religions*) called 'the spiritual legacy of Israel for the Church' almost exclusively in negative terms, deeming that legacy a past reality abrogated by the coming of Christ and superseded by the Christian dispensation.

"THAT SUCH A VIEW impoverishes Christianity as well as doing injustice to the integrity of Judaism is now increasingly recognized in our community," the archbishop said, referring to the NCCB *Statement on Catholic-Jewish Relations* of Nov. 20, 1975. He noted that Pope John Paul II, in speaking to the Jewish community in Germany last fall, "specifically interpreted *Nostra Aetate* as calling for an appreciation of Judaism as 'a living legacy that must be understood and treasured' by Christians 'in its profundity and richness.'"

In that statement in Germany the pope discerned "three essential and interrelated dimensions in the dialogue," said Archbishop Roach, who went on to apply those dimensions to the United States.

From the perspective of the coming origins of the two religious communities and of Christianity's roots in Judaism, the archbishop said, "the pope sees today's dialogue as 'the meeting between the

The statue portrays Mary with long, loose hair, in flowing robes and leaning slightly forward with arms outstretched. Parks insists that religious symbols must be timely. "If we did experience an apparition alongside Highway 101, how would Our Lady appear to us?" he asked.

PARKS IS NO STRANGER to working with religious subjects and has always been attracted to them as both a Christian and an artist. An Episcopalian, Parks has done pieces for a Jewish temple and a number of Catholic, Episcopal, Methodist, and Lutheran churches.

Parks believes that there are certain religious ideas which can only be expressed in sculpture. "A written account of the crucifixion will call forth a response in the reader," he said. "But a full realization of what it is all about is felt in front of a sculpture. I have weight, the sculpture has weight. Suffering is communicated directly to me through the senses."

Parks has prepared for the statue by constructing a series of enlargement models (3-, 10-, and 30-foot) in which he makes necessary changes which wouldn't be possible to make in the final statue, such as shortening the arms and lessening the angle at which the statue will lean forward. Only recently did Parks discover that his three-to-one ratio for

people of God of the old covenant, never retracted by God on the one hand, and the people of the new covenant on the other."

THE ARCHBISHOP NOTED that the phrase, "never retracted by God," "at once rebuts all old claims of Christian triumphalism (the so-called 'teaching of contempt') and opens up the way for an entirely new relationship between two living traditions on the basis of mutual respect for each other's essential religious claims.

"Obviously," Archbishop Roach said, "this formulation does not answer all our questions about each other or, frankly, about ourselves."

He noted in this connection that many dialogues take place in the United States on the academic and local community levels to seek greater understanding of "the mysteries of the unique covenant relationship between our two peoples."

SECONDLY, THE POPE stressed "the Church's acceptance of the continuing and permanent election of the Jewish people," the archbishop said. "Such a notion calls for Christian appreciation of Judaism's own self-definition and for an awareness that the Church has a very real stake in the survival and prosperity of the Jewish people today."

This second dimension of the dialogue "obviously will entail a full-scale engagement of people on all levels of our respective communities, from the local to the international," Archbishop Roach said. The United States, he went on, can make a significant contribution because the world's largest Jewish community lives in this country and the country's "history of pluralism has provided a fit setting for contacts and cooperation all through our shared history on these shores."

enlargements is identical to the formula Frederic Bartholdi used in constructing the Statue of Liberty.

WHILE HE EXPECTS to complete the 30-foot model of Our Lady of Peace in 1982, Parks doesn't know when he will complete the 90-foot rendition.

Father Sweeney and two lay supporters of the project, Sam and Mary Houston, were in Wilmington recently to discuss progress on the statue. Said Father Sweeney, nodding toward the six-foot clay head: "The project is one borne of prayers. I'm not an artist, so we must pray that the artist will express the deep love of Mary in his work."



TOWERING PROJECT—Sculptor Charles Parks stands beside the clay head of a model of a proposed Our Lady of Peace statue for Santa Clara, Calif. At 120 feet, it will be the second tallest statue in the United States.

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St. Mary's 'principal of the month'

From Today's Catholic Teacher

ESCONDIDO—Not just principal of the month, but "principal for all times" is the designation Sister Mary Alice Geers, junior high teacher at St. Mary's School, suggests for Principal Kathleen Shea. She is, says Sister Mary Alice, "a beautiful person...a committed, deeply spiritual, and considerate principal."

Mrs. Shea's professional life has been equally divided between teaching and administration—11 years of each. A graduate of Mount St. Mary's College in Los Angeles, she received her M.A. in Education, Administration, and Supervision at California State University. This is her seventh year at St. Mary's.

UNDER HER guidance and leadership, numerous unique and innovative programs have been established. One example is the Motor Develop-



Mrs. Kathleen Shea

ment Program, which seeks, in her words, "to provide, as an extension of the present physical education program, an opportunity for each child to develop motor skills that will enhance his academic ability, athletic achievement, and self-appreciation." Counselor for the program is Dr. Alfild Akselsen, outstanding child psychologist and learning disability specialist.

Mrs. Shea has also developed a truly meaningful program of home-school togetherness. Each year, every first grader has a special day on which, by prearrangement, the principal and teacher visit the child's home and, together with members of the family, listen to the child read from his or her current reader.

To encourage a true sense of the school as a faith community, students are divided into 40 "families" of eight members each, one from each grade. The eighth grader is the "head of the family." At least once a month, "families" meet together for eating, praying, working, or playing. Every Friday, the entire student body and many parents begin the day participating in a liturgy. "Jesus is alive at St. Mary's community," affirms Sister Ann Patricia O'Connor, CSJ, diocesan associate superintendent of schools.

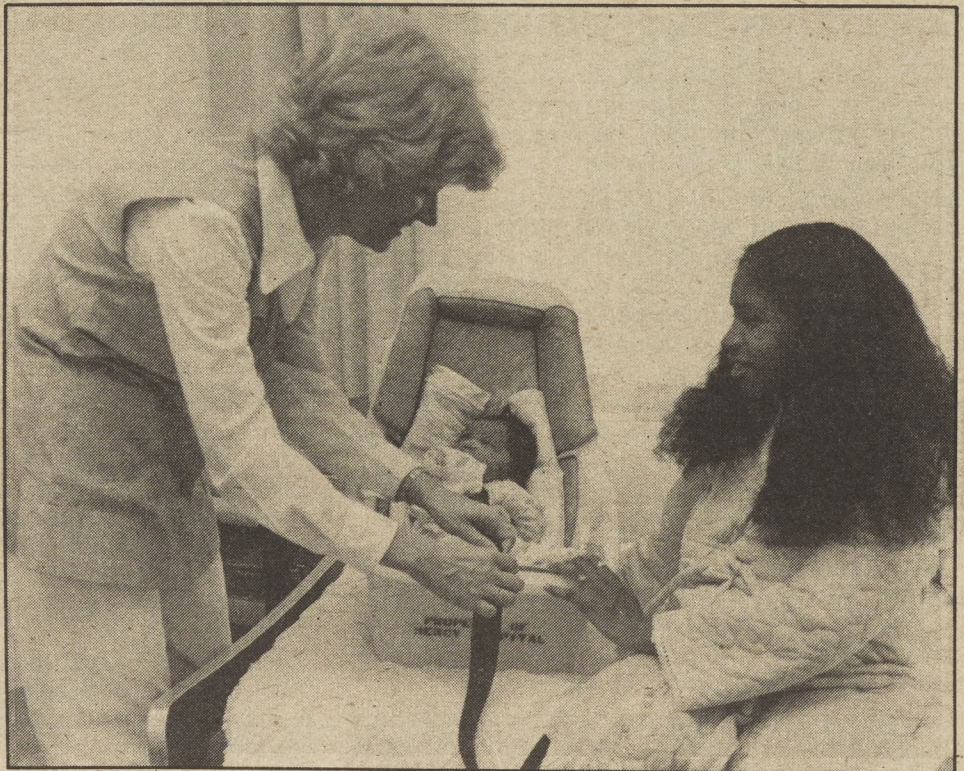
MONTHLY BULLETINS for parents include a "Rumor Control Column," which publishes and answers any rumors.

Teachers participate in both on-site in-service programs and outside seminars and workshops. Mrs. Shea has been instrumental in securing a grant to provide professionally trained experience for teachers in helping children with learning problems.

She has, in the words of Norman C. Wieme, president of St. Mary's School Board, "been a positive stimulus in the revitalization of our school. As a result of her own personal assertiveness, the school has been the recipient of gifts, grants, and pilot programs that have enabled us to ever improve our programs without totally having to absorb the costs thereof."

DIOCESAN Superintendent of Schools Father Dennis R. Clark refers also to Kathleen Shea's strong and sensitive leadership, a leadership of "exceptional competence, resourcefulness, and generosity." He continues, "She has established a very positive school climate and has addressed with particular success the perennially thorny issues of religious instruction and formation."

Sister Elizabeth Ann, principal of St. Therese Academy in San Diego, served with Kathleen Shea on the diocesan steering committee and most recently on a committee developing an evaluation process for administrators. Her recommendation serves as an effective summation: "She was an asset to the group...is creative and articulate in expressing her ideas...works hard...does her homework."



MERCY CARES—Mercy Hospital and Medical Center has launched an infant car restraint program. Automobile accidents are now the leading cause of death for U.S. children, and all new mothers at Mercy are being urged to lease an Infant Love Seat. The public is also being informed of which seats are best for their children and where to purchase them.

Georgetown homosexuals sue

WASHINGTON (NC)—A District of Columbia Superior Court judge set a Sept. 21 trial date in a case in which two homosexual rights groups allege that Georgetown University violated the city's Human Rights Act when it denied them funds for campus activities.

Georgetown has contended that it did not discriminate against the homosexual student groups because of "sexual orientation," which is prohibited by D.C. law, but refused to fund the organizations because their "goals, philosophy, and intended

activities" conflict with the fundamental teachings of the Catholic Church.

The trial will determine which takes priority—the university's argument of protection under the First Amendment right to freedom of religion or the students' contention that their human rights have been violated.

The dispute arose after Georgetown officials denied the two student groups—one representing about 50 undergraduates and the other about 20 law students—several thousand dollars in student activity funds.

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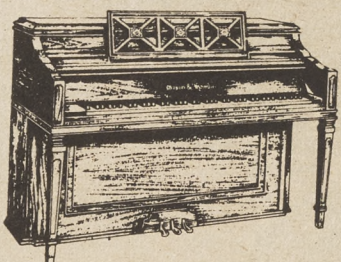
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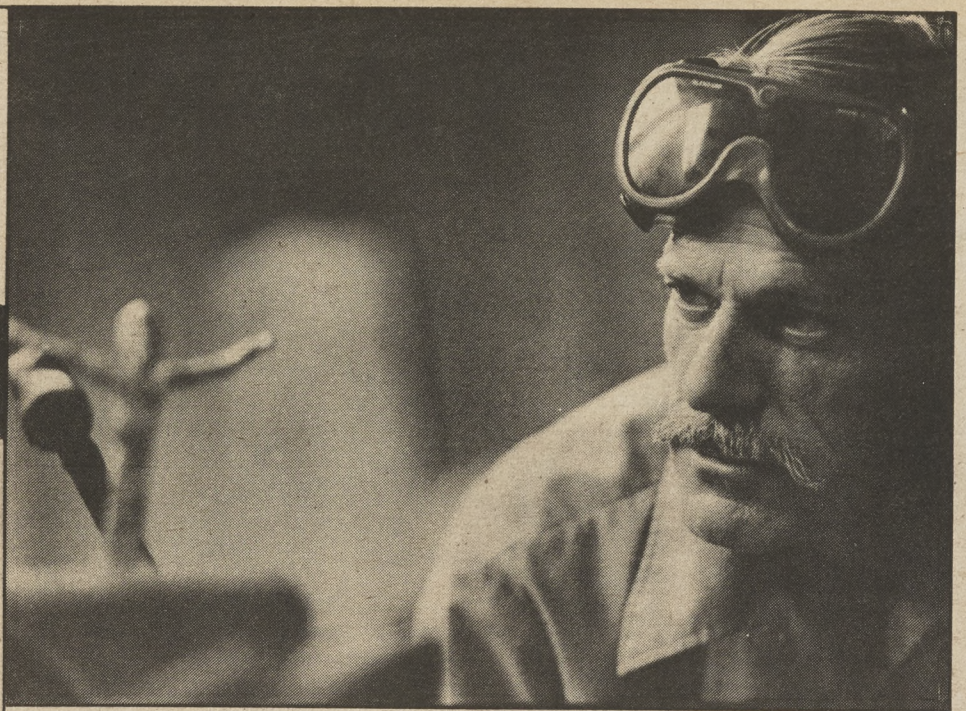
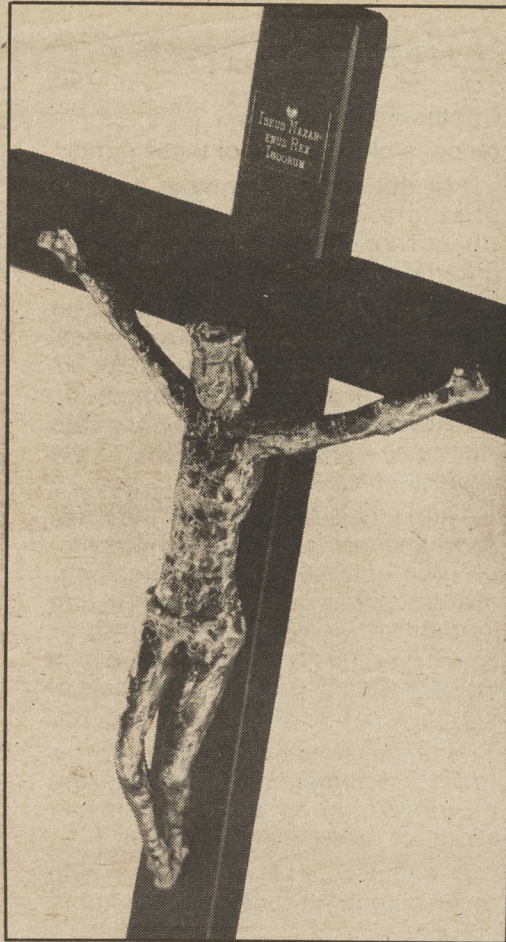
SAN DIEGO—Ken Canatsey, a parishioner at Christ the King Church, is a skilled metal worker who makes ceiling fans in the family's Pacific Beach business.

In his spare time he has also been making some beautiful—and one-of-a-kind—crucifixes out of brass and rare woods. Using an acetylene torch and hours of work in the evenings and over the weekends, he makes the crucifixes both for enjoyment and because "it's a lot more rewarding than making fans."

But in an age of plastic, mass-produced art, his hand-made crucifixes are genuine works of religious art in their own right. And Canatsey admits that he makes them for reasons other than just filling spare time.

"They are an act of worship... they express my own faith," he said.

"I don't make them with the idea of selling them, and art galleries aren't really interested in religious art," he said. Some have been given away as gifts. The one pictured is 16 inches high with a nine-inch brass corpus and a cross of rare rosewood.



Mark Ryland photos

RELIGIOUS ART—Ken Canatsey works in the family's fan business, and when he gets a chance he turns his metal-working skills into original crucifixes of brass and rare wood. Using an acetylene torch, he has shaped brass stock into this nine-inch corpus on a cross of rare rosewood "as an act of worship...and a way of expressing my faith."

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In the barren rocky desert of northwestern Kenya live 180,000 of the world's toughest people. They are known as the Turkana. They know many tricks of survival but the inevitable cycle of drought, livestock decimation and famine has struck a serious blow this year.

Late rains reduced harvests throughout the country. Initial surpluses of the maize crop were unwisely exported. The once-peaceful herders lost their livestock; frustration has caused cattle-raiding and infighting.

The hardest hit are the women and young children. One caring agency, Catholic Relief Services (CRS), is on the scene in Kenya now, as it has been since 1963. The overseas aid and development organization of American Catholics, CRS has an ongoing program of food distribution and nutrition education for 100,000 Kenyan mothers and their preschool children. During the past year, as the drought worsened, the program was expanded to provide emergency rations for an additional 100,000 persons.

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Christianity and socialism not enemies, says African leader

DAR ES SALAAM, Tanzania (NC)—The Catholic Church should cooperate with the socialist governments in Africa because all are working for social justice and human equality, according to President Julius Nyerere of Tanzania.

Church reluctance stems from Church policy-makers who are still tied to Western capitalist modes of development and from conflicts that have arisen in non-African socialist states proclaiming atheism, he added.

"WHERE ATHEISM is the declared policy of a state, and where believers are persecuted and the teaching of Christianity is made difficult if not impossible, then there will obviously be a clash between church and state," he said.

But this does not mean there is an inherent conflict between Christianity and socialism, he noted.

In Africa "socialism is everywhere accepted as a secular doctrine, and

is either unwilling or unable to give a high priority," he stressed.

Nyerere praised Catholic and Protestant churches in Tanzania for taking "a lead in establishing and running schools for the disabled."

CHURCH PROBLEMS with African states have not resulted from any inherent contradiction between Christianity and socialism but from historical factors, said Nyerere.

"Where the Church remained identified with the colonial regime to the bitter end—as in Mozambique—it experiences difficulty now. Where it was able to identify itself with the political aspirations of its members and the community at large, it has usually been able to avoid conflict with the new authorities."

Nyerere criticized the Catholic Church for finding "little difficulty in operating in capitalist states, even when these were highly autocratic and totalitarian," while continuing "to



Tanzanian President Julius Nyerere with Pope John Paul II

as one which has no comment to make on metaphysics," said Nyerere.

"ALL THE STATES which profess socialism in Africa do accept the freedom of religious belief, and of all religions."

Nyerere spoke at the eighth general assembly of the International Cooperation for Socio-Economic Development, a working group of Catholic development aid agencies. The assembly was held in Dar es Salaam.

"What is required of Church people in socialist states in Africa, is that they should learn a set of secular practices and mechanisms different to a considerable extent from those of Europe," said Nyerere.

"THERE IS NO reason why in our African states the Church cannot work for individual justice and freedom as effectively, if not more effectively as in capitalist states."

"Church people can help the ignorant and the fearful to use the machinery of state to get their wrongs righted. If the machinery does not exist, or does not work properly, then Christians can and should participate in the task of getting the necessary systems established or cleansed," he said.

This role in helping solve the imperfections of the socialist system, however, should not be undertaken by the Church as an institution, said Nyerere.

"THIS IS NOT a matter for a 'Church-sponsored campaign'; it is a matter for Christians, fortified by the moral support of their Church, and acting either as individuals or through secular institutions which exist," he said.

Church development agencies can be pioneers in areas "which the state

be nervous about states which profess socialism."

MUCH OF THIS IS changing today as missionaries and local Church officials are learning to identify with Africa and Africans, he said.

"Certainly I believe that the Church can make a distinction and very valuable contribution to Africa's struggle against poverty," he added.

"The Church has a valuable corps of selfless, disciplined, and committed people—the Sisters, the Brothers, the priests, and the lay men and women who have undertaken to serve God through their service to men."

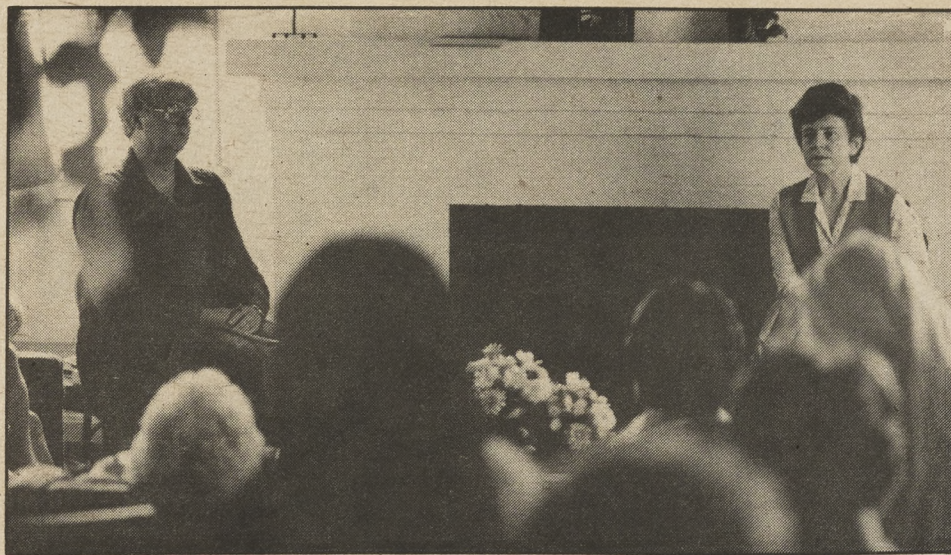
Fr. Kung to U. of Chi.

CHICAGO (NC)—Father Hans Kung, the theologian censured by the Vatican Congregation for the Doctrine of the Faith in 1979, has been appointed a visiting professor to teach next fall at the University of Chicago Divinity School.

Swiss-born Father Kung will teach a course in ecumenical theology and conduct a seminar on the existence of God.

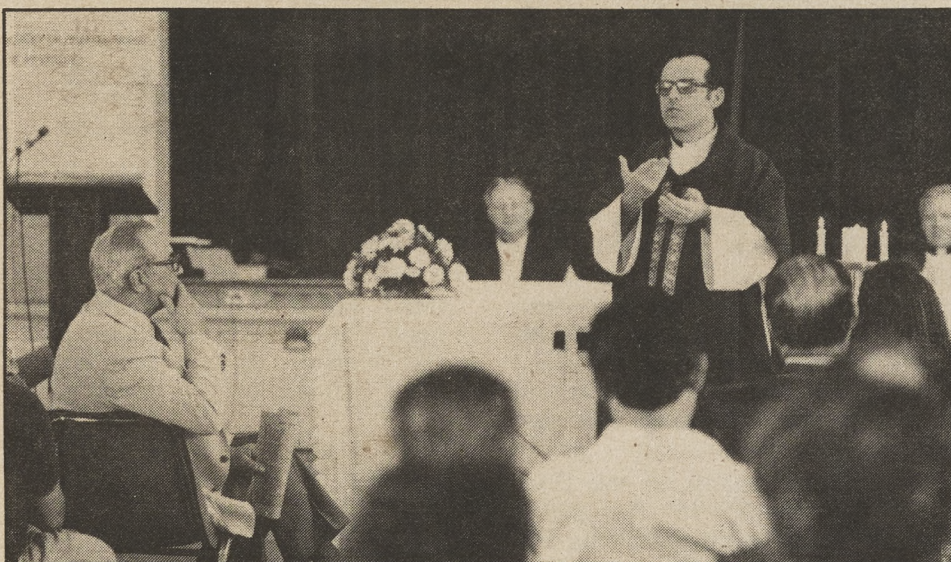
In December 1979 the doctrinal congregation withdrew Father Kung's authorization to teach as a Catholic theologian. Under an agreement worked out between the German bishops and the directors of the state-run University of Tubingen, Father Kung was named a professor of ecumenical theology and continued to direct the university's ecumenical institute.

On Being a Christian and Does God Exist? are two of his books that have been translated into English.



Mark Ryland photo

PRINCIPALS' RETREAT—A retreat for the principals of the diocesan elementary schools was held in St. Patrick's convent, Carlsbad. Pictured are Sister Gertrude Ann Sullivan, BVM, left, personnel director for the diocesan schools, and Sister Donna McIntyre of the Anawim House of Prayer in British Columbia, who directed the day of prayer.



Mark Ryland photo

PARISH RENEWAL—St. Agnes Church in Loma Portal is a firm believer in the parish renewal experience, and has already held eight such weekends. At renewal weekend number seven recently, Father Bernardine Andrate was invited to lead the weekend. Pictured behind him are the pastor, Msgr. Patrick Fox, right, and Father Joseph Mel Collier, associate pastor.

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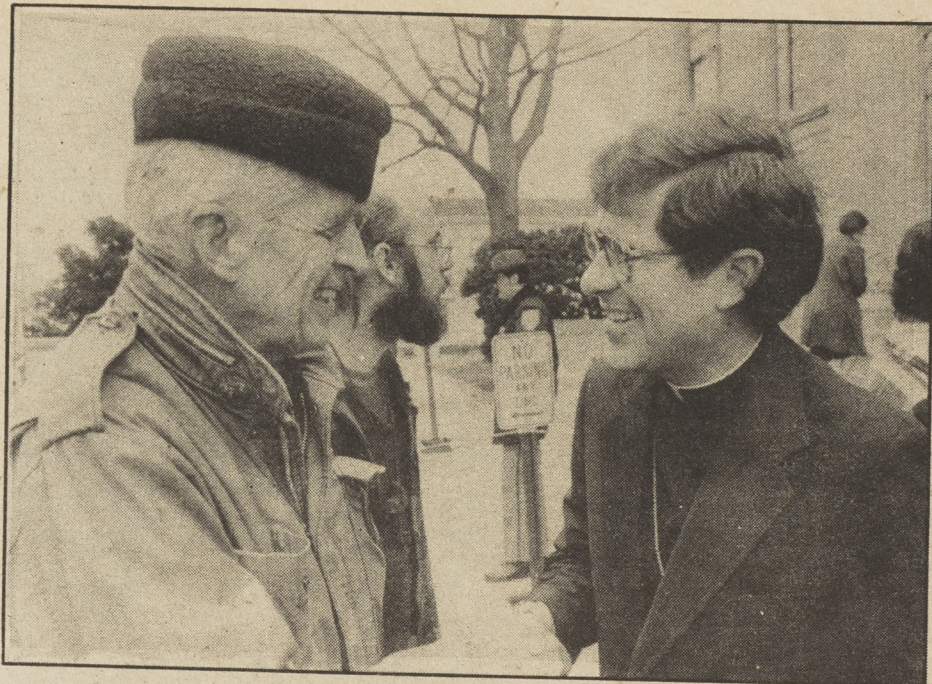
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BERRIGANS CONVICTED—Bishop Michael H. Kenny of Juneau, Alaska, greets Phillip Berrigan, a former priest, outside the courthouse in Norristown, Pa., where Berrigan and his brother, Father Daniel Berrigan, were on trial for vandalizing missile parts at a nearby General Electric plant. Bishop Kenny was a character witness during the trial, in which the "Plowshares Eight" were found guilty of burglary, criminal mischief, and conspiracy; all face up to 20 years in prison.

Ministry a 'lonely task'

WASHINGTON (NC)—"When you're a bridge you get lonely at night," said Father Regis Duffy, quoting Snoopy, as the Peanuts comic strip character hangs between two ledges.

He told participants in the East Coast Conference for Religious Education that as ministers they are "bridgemaekers," and Snoopy's line applies to them.

"**IT COMES DOWN** to the fact that to serve others, because of the sin in the world, can be at times a very lonely task," he said. It's so lonely that even the Old Testament prophets walked away from God's call, the associate professor at the Washington Theological Seminary said. "The person who is called always resists."

Ministry is a process of resisting, listening, then accepting the call again, Father Duffy continued.

He used St. Paul as an example of someone who, having first heard the call to ministry, hears it again and again.

"**YOU SET UP** the situation in the life of a man who had been called once in Damascus. After Damascus, I'm sure Paul felt nothing else was necessary for him ever again to be called."

But in St. Paul's second letter to the Corinthians, his most personal letter, according to Father Duffy, he shows that "late in his ministry Paul has a crisis beyond all others."

Rival disciples began to tear down the ministry Paul had painfully built up, openly attacking him and his credentials and his community did not stand behind him, Father Duffy said. The experience tested everything St. Paul had taught about love and community.

THE LETTER SHOWS a picture of "someone who has been so generous as a minister" who has to be called again. The letter "is a good letter for anyone in any stage of ministry who thinks he has it all," Father Duffy said.

In the letter St. Paul asks who is qualified to be a minister and warns against false ministers who "water down" the word of God. "It's not just that they preach that way—they are that way. Paul believed that the word of God is what hits you—and that's what you preach," Father Duffy said.

St. Paul was a better minister at age 50 than at 25 or 30, Father Duffy added, also using Pope John XXIII and activist Dorothy Day as examples that "fine wine grows better with age," because of the maturation that comes with the second call.

THAT SECOND CALL comes out of need, Father Duffy continued, and forces ministers to look once again into the richness of their ministry.

Quoting again from the Peanuts comic strip, he cited Lucy when she is rejected by Schroeder the piano player. "Musicians play a lot of love songs but they aren't romantic."

Without the richness of the second call, "Lucy's lament is accurate—the minister preaches redemption again and again, but he can't live it."

THAT SECOND call is more difficult than the first, Father Duffy said, but he encouraged the ministers. "Don't stay with one color—there are so many chapters" of ministry that could be painted a different color, some bright, some dark, he said.

To be a minister to others "causes us to go down again into the richness God gave us," he said.

New CHD leaders

WASHINGTON (NC)—Three new leaders of the U.S. bishops' Campaign for Human Development have taken office.

Father Edward Branch of Grambling, La., is the new chairman; Ms. Gloria Pitt, Kinston, N.C., is first vice chairman; and Ms. Jean Cardinali of Rochester, N.Y., is second vice chairman.

The committee helps direct the national activities of the Campaign for Human Development (CHD), the Roman Catholic Church's anti-poverty, education, and social action program in the United States.

Eucharistic Congress

LOURDES, France (NC)—Between 8,000 and 10,000 young people are expected to attend the International Eucharistic Congress in Lourdes, France, July 16-23.

The young people will live in a special Camp for Youth subdivided into 12 international villages, each housing a specific movement such as Catholic Action groups and scouts.

A highlight of the youths' participation will be an evening prayer vigil July 22 at St. Pius X Basilica, which Pope John Paul II is expected to attend.

Food stamp cuts immoral, says bishop

WASHINGTON (NC)—Cutting the federal food stamp budget would mark a partial abdication of the government's moral responsibility to insure that all its citizens are adequately fed, Auxiliary Bishop Eugene Marino of Washington testified on Capitol Hill March 16.

In remarks prepared for the Senate Agriculture Committee, Bishop Marino called the proposed \$4 billion cut in food stamps "extremely disturbing."

"**THE FOOD STAMP** program has become over the past decade the single most important form of federal nutrition assistance to the poor and working poor families," said Bishop Marino.

"Indeed," he added, "the need for full funding of the food stamp program is especially great during this time when so many American families are afflicted by unemployment and economic hardship."

Testifying on behalf of both the U.S. Catholic Conference, public policy arm of the U.S. bishops, and the Archdiocese of Washington, Bishop Marino said one reason food stamp funds should not be cut is that even with its growth the needs of the hungry still are not being met.

CHURCHES IN the Washington area, for instance, have had to establish food pantries and soup kitchens, "and in just about all cases the food donations are depleted well before the next donation occurs," he said.

"The archdiocese has opened centers where needy women are served breakfast and lunch, and at one center the number of people served has increased by 34 percent in the past year," Bishop Marino remarked.

Such efforts will continue, he added. "However, we have become

increasingly aware of the essential role that public policy must play if long-lasting solutions are to be achieved."

IF FOOD STAMPS are cut, he also noted, the resulting flood of additional requests to church groups to feed the poor "could simply not be met in an adequate fashion."

Bishop Marino also questioned the "rhetoric" regarding fraud and abuse of the food stamp program. While supporting eradication of food stamp abuses, he argued that amendments added to the original Food Stamp Act have made it the best anti-error and anti-abuse program of all the federal income assistance measures.

"Let us continue to eliminate abuse but let us not use past myths and unfounded accusations to destroy a program on which millions of Americans and over 160,000 from our Archdiocese of Washington depend for their very life," he said.

BISHOP MARINO appeared as part of a panel of four religious leaders protesting the proposed food stamp cuts.

The Rev. Richard R. Wood, director of the governmental concerns unit of the Illinois Conference of Churches, focused on the difficulties church groups foresee in meeting the increased food requests of the poor if food stamps are cut.

As an example, he cited the urban program coordinator for the Catholic Diocese of Belleville, Ill., who told Mr. Wood that food requests there began accelerating last summer and that the church cannot keep up with the current demand.

"**HE SPEAKS WITH** a sense of panic, a feeling supported by his urban program statistics which show that the demand for food grew by 41 percent in 1980 over the previous year," said Mr. Wood, a Methodist.

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NFP gets computer assist

NC News Service

A Florida doctor is working on a pocket-calculator-size device which would combine computer technology with natural methods in family planning by helping women chart their monthly cycle of fertility.

Clinical tests on the small computer device are planned to follow up on the laboratory and technical testing in Great Britain and the United States, according to Dr. Robert Abrams of the University of Florida, one of the scientists involved in the computer studies.

ABRAMS WAS photographed recently with a larger, office-type video display terminal computer on which he has analyzed data so far. The home device would be different and much smaller, he said.

He emphasized that there have been no actual tests with women to date and that the small computer-aid to natural family planning is still at least a year away from any marketing. Successes in the clinical tests and approval of the federal Food and Drug Administration must precede availability of the home computer device.

Abrams, a reproductive physiologist on the staff of the University of Florida's Medical Center, also said that charting women's temperatures is not new. What will be new if the computer is workable will be use of the technological device at home by women to make the natural family planning process easier, he said.

Baby's impending birth cuts mother's one-day jail term

WASHINGTON (NC)—Mary Kay Stine, a pro-life activist, knew her baby was about to be born. But she still reported at 5 a.m. to the jail in Alexandria, Va., March 6 anyway to serve a one-day sentence for demonstrating at an Alexandria abortion clinic.

Her jail term was cut short when she went into labor. Her son Benjamin was born that night—but not in prison.

PARDONED BY the local sheriff when her condition created consternation among inmates and guards at the jail, Mrs. Stine, 39, was released at about 7 p.m., in time to enter Arlington Hospital, where her son was born at approximately 9:51 p.m.

"It was quite a surprise," she said of Benjamin's quick arrival. "I was due pretty soon" but had figured she could spend her 24 hours in jail before her child was born. In fact, after the U.S. Supreme Court refused to hear the court case involving the sit-in at the Alexandria Women's Center in which Mrs. Stine and other pro-lifers had participated she sought to go to jail immediately. However, that took a few days because the jail was full.

So she and her friend and pro-life colleague, Joan Harris, entered the jail on a Friday, expecting to complete their sentences early the next morning. Benjamin's imminent appearance, however, changed their plans.

"**IT WAS A VERY** interesting experience" to be jailed, Mrs. Stine said. She said the other women inmates were very concerned about her condition. They also encouraged her pro-life activities. "They were so supportive," she said. "They all said, 'We think you're doing the right thing.'"

Once she started to go into labor, with pains about five minutes apart,

"**WE CALL THIS** an intelligent thermometer," he said. Explaining the system in very basic terms, he said that the calculator-device is attached to an oral thermometer which a woman uses to take her temperature for a few seconds in the morning. Because of the link between the thermometer and the computer-calculator, the latter can automatically keep track of the woman's temperature—precluding the need to keep charts by hand. It signals when there are specific variations in temperature, indicating if ovulation has occurred, and thus when there is an "infertile, safe," time of the month for the woman to have sexual relations with little risk of pregnancy, Abrams said.

He added that the computer is beneficial primarily because it "takes some of the bother" out of the temperature-taking and charting process and makes it easier to tell definitely when the woman's temperature has changed.

Abrams said he spent a year in London where he studied with the British scientists and physicians who have developed the system. Data for the technological tests he has conducted came from the Natural Family Planning Service of the Catholic Marriage Advisory Council of London, Abrams said.

THE CLINICAL TESTS on the computer natural family planning system are likely to be funded in part by the World Health Organization, which is interested in using the



NFP COMPUTER—Robert Abrams of the University of Florida displays a unit which interprets a woman's body temperature to help with natural family planning. The actual unit intended for personal use will be about the size of a pocket calculator.

system in natural family planning methods in underdeveloped nations where other forms of birth control are unusable, he said.

He added that using the temperature-method of natural planning in conjunction with another type—the ovulation system, often called the Billings method—increases the effectiveness of natural family planning overall. Couples or other experts in the natural family method could teach other couples, without the need for medical supervision, in parts of the world where medical care is insufficient, he said.

The method also can be used by women to know when they can most easily get pregnant as well as to help

prevent pregnancy, Abrams said.

DESPITE THE POTENTIAL for the computer indicated by the earlier non-human research, Abrams cautioned that final verdict on the reliability of the computer-aided family planning depends on the results of the clinical tests.

The executive director of the Human Life and Natural Family Planning Foundation, in Washington, also reserved judgment. Lawrence Kane said that the tests must be completed and that further evaluation of Abrams' work must be conducted before Kane can discuss the computer system. "There've been too many false claims" before about natural family planning apparatuses, he said.



Mrs. Stine and son Benjamin

the jail staff "was anxious to get rid of us," she added. "It was very amusing, really, the whole time."

After being freed the pro-lifers were unable to reach Mrs. Stine's husband, Larry, immediately. So the Harrises took Mrs. Stine to the hospital, where Stine joined his wife in time for Benjamin's birth.

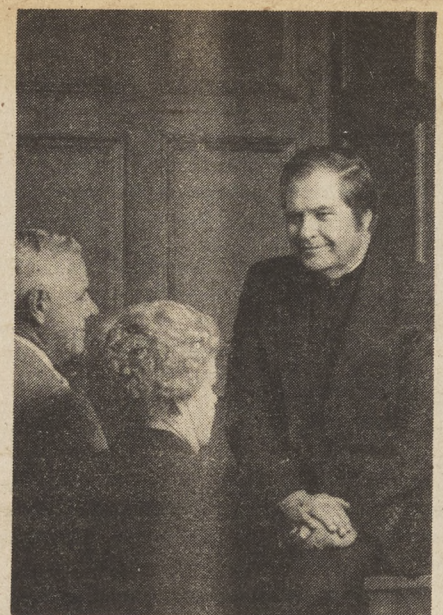
MRS. STINE'S other children range in age from seven to 18. The Stines live in Herndon, Va., where they attend St. Joseph's Catholic Church. With other pro-lifers in Virginia, Mrs. Stine has been active in protesting abortion at local clinics. Among the 12 arrested with her for the September 1979 sit-in were David and Jeanne Gaetano, who served their one-day jail sentence in 1980 accompanied by their six-month-old son, John Paul.

Mrs. Stine said she hopes the need for anti-abortion demonstrations is soon over.

"That was my fourth arrest," she stated. "Let's hope we have a human life amendment and we don't have to do these things" anymore.

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Around the diocese

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BENEFITS

Viejas Mission benefit rummage sale, 10 a.m.-4 p.m., March 21, Ma-Tar-RV Park on Viejas Indian Reservation, Alpine. Details: 445-2461.

Barat Auxillary of St. Madeleine Sophie's Training Center for retarded sponsors benefit luncheon-fashion show, 11:30 a.m., April 2, Fiesta Dinner Theater, Spring Valley. Details: 224-5586, 444-9001.

Ladies of St. Gabriel, Poway, benefit Easter boutique and bake sale, 10 a.m.-4 p.m., April 4, Alpha Beta shopping center, Poway and Pomerado Rds. Details: 748-3306.

St. Anne's Altar Society benefit Mexican-American breakfast and bake sale, 8 a.m.-2 p.m., March 29, parish hall, San Diego. Details: 239-8253.

Our Lady of Perpetual Help Altar and Rosary Society, Lakeside, rummage sale, March 26 and 27 in social center. Public invited. Details: 443-4943.

EDUCATION

Lay Apostles of the Sacred Heart seminar, 9 a.m.-2:30 p.m., March 28, St. Mary Magdalene parish hall, 1945 Illion St., San Diego. Details: 583-0765.

Augustinian Father Jerome Bevilacqua's Scripture class, 7:30 p.m., March 23, St. Patrick Church, North Park; and Mass with healing service, 7:30 p.m., March 24, Holy Family Church, Linda Vista. Details: 271-1675.

Office of Evangelization and Adult Education sponsors Day of Biblical Spirituality with lecture "Did the Jews Kill Jesus?" by Dr. Jane Via, 9:30 a.m.-4 p.m., April 4, Benedictine Convent of Perpetual Adoration, San Diego. Details: 297-7117.

Father Virgil Elizondo of the Mexican-American Cultural Center, San Antonio, on "Challenge to the American Church—Ministry in a Multi-Cultural Society," 7 p.m., March 27, USD Salomon Hall, Alcalá Park. Details: 297-7113.

Immaculate Conception's Father Junipero Serra Hall, Old Town, presentation of "Tour of Ephesus"—discovery and restoration of the Virgin Mary's home, 8 p.m., March 27. Public invited free. Details: 295-4148. Also Scripture readings and sharing of the Word during Lent on Thursdays, 7-8:15 p.m., through April 9. Details: 272-2494.

Classes in modern Hebrew for all ages and levels continue with a new semester March 23, Jewish Community Center, 4079 54th St., San Diego, taught by Gertrude Yellin, graduate of Hebrew University, with individual instructions. Details: 296-3620.

ENTERTAINMENT

Johann Sebastian Bach's "St. Matthew Passion," with San Diego Master Chorale conducted by Charles Ketcham, 2:30 p.m., March 29, The Immaculata, San Diego. Tickets \$6.50 adults, \$5.50 students and senior citizens. Details: 239-4662.

Israel Piano Trio workshop, 11 a.m.-1 p.m., March 31, USD Camino Theater, Alcalá Park. Free. Details: 459-3724.

Sister Rossi Scholarship Fund concert with USD orchestra, 4 p.m., April 5, Camino Theater, Alcalá Park. Tickets: \$3.50 adults, \$1.50 students and senior citizens.

LITURGIES

Blue Army of Our Lady of Fatima First Saturday Mass, 7:45 a.m., April 4, Church of St. Mary Magdalene, San Diego. Details: 276-3693.

St. Vincent Church, Mission Hills, holds

First Friday Chrismatic Area Mass, 7:30 p.m., April 3, with Father Ralph Weishaar, OFM, celebrant.

Christ the King Church, San Diego, Memorial Mass for slain Archbishop Oscar Romero of San Salvador, 12:30 p.m., March 29, followed by benefit dinner for El Salvador. Donation: \$2 adults, \$1 children. Details: 231-8906.

ORGANIZATIONS

Alzheimer's Disease and Related Disorders Association of San Diego meets 7 p.m., March 24, Kensington Community Church, 4773 Marlborough Dr., with speaker Harriet Turner, a licensed clinical social worker.

Stalpar Club for single and widowed Catholics meeting, 5 p.m., April 5, St. Joseph Cathedral Club Hall, San Diego. Details: 276-8689, 583-2282.

Patrons, support group for divorced and separated Catholics, fellowship and growth meeting, 7 p.m., March 22, St. Therese hall, Allied Gardens. Details: 483-5777.

RETREATS

Our Lady of Peace Alumnae Association Lenten Day of Recollection, 10 a.m.-3:30 p.m., March 28, 4860 Oregon St., San Diego. Details: 283-8420, 297-2266.

Newman Center, San Diego State University, students' retreat, March 27-29. Location and details: 583-9181, Father Joseph Johnson, SJ.

Men's Mountain Retreat with Father Jerome Bevilacqua, OSA, on "Disciplining," April 10-12, Hipass Camp near Cedar Pines. Details: 478-5916, or Box 233, Route 1, Campo, Ca., 92006.

SPECIALS

Old Mission Montessori School plans for Christmas in July festival on lawn of Mission San Luis Rey, near Oceanside. Details: 757-3232, Sister Mary Katherine Dum.

Our Lady of the Assumption School, 435 Berkeley, Claremont, 25th anniversary, 12:30 p.m., Mass and reception, March 22. Details: 626-0270.

Please note that all items for insertion in **Around the Diocese** must be received at the Southern Cross office no later than noon on the Friday preceding the Thursday publication. We cannot accept items over the phone on Mondays and Tuesdays.

Vocations retreat

The Diocese of San Diego offers vocation retreat weekends for women March 20-22 and for men March 27-29. For further information contact Father Daniel Dillabough or Sister Bonnie Pelloux at 293-7862, or write the Vocations Office at 1667 Santa Paula Dr., San Diego, CA 92111.

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Lecturas del Domingo

Por el Diácono James Steinberg

Jesús, nuestra esperanza y vida

Marzo 22 de 1981, Tercer Domingo de Cuaresma. Exodo 17:3-7; Romanos 5:1-2, 5-8; Juan 4:5-42.

El carácter bautismal de la Cuaresma es evidente en nuestras tres lecturas de hoy, que tratan de agua. En el Antiguo Testamento, el agua era una señal para los pueblos del desierto del amor de Dios y de la abundancia; y para la Iglesia el agua es un signo eficaz de la acción salvífica de Dios, de la venida del Espíritu Santo, de la gracia. Primero vemos a Moisés enfrentarse a la debilidad de la ingratitud humana y de la falta de disposición de reconocer el poder de Dios, aún en lo milagroso. Israel ha sido liberado de Egipto, pero su entusiasmo inicial y su fe titubea en las aguas de Meribá y Massá, nombres derivados de las raíces hebreas *discutir* y *retar*, nombres que encontraremos en nuestro salmo responsorial (Ps. 95).

Una vez más Moisés se ve forzado a demostrar el poder de Dios—y Su bondad—cuando golpeó la piedra con su vara, ya para entonces símbolo del poder de Dios con el que humilló a los egipcios y liberó a Su pueblo. El agua fluye, la gente satisface su sed, pero aún persistirá en la dureza de sus corazones, en su incredulidad, en su falta de confianza en la providencia divina, este pueblo pecador será castigado muchas veces pero nunca confiará enteramente en Dios ni cambiarán sus corazones.

EL EVANGELIO no tiene sentido si no logramos comprender la realidad del pecado. En su carta a los Romanos, San Pablo habla de la justificación que nos viene por Cristo,

la participación actual que tenemos en la gracia-presencia vivificante de Dios que se comunica a nosotros por medio de la muerte y resurrección de Su Hijo. Otra vez tenemos el simbolismo del agua, con la gracia de Dios derramada sobre nosotros.

La cruz es el principal medio de justificación, pero debemos cooperar con Dios por nuestra propia fe, por medio de una completa y absoluta confianza en lo que El ha hecho por nosotros en Jesús. La justificación en nosotros quiere decir que ahora experimentamos una paz que no puede ser perturbada, una esperanza y una confianza en el mensaje Evangélico de la redención.

Debemos acercarnos a Dios con el corazón contrito y con la voluntad de alejarnos del pecado. El reconocimiento de nuestros propios pecados es un importante primer paso hacia Dios, pero esto no quiere decir que debemos ser emocionalmente incapacitados por el remordimiento, la duda y la desesperación sólo nos podrán dominar cuando hemos perdido toda esperanza.

NUESTRA GRAN esperanza es Jesucristo, quien vino a morir por nosotros a pesar de nuestros pecados y reconcilió a toda la humanidad hacia su Padre. No podemos ir del pecado a la gracia por sí solos, pero por la iniciativa de Dios—y nuestra colaboración—podemos. Esta es la Buena Nueva del Evangelio.

La imagen de Jesús que nos da San Juan está siempre en perfecto equilibrio Cristológico; el Hijo divino de Dios es presentado con verdadera humanidad, una humanidad que se

cansa después de una larga jornada y necesita beber de un pozo después de caminar un largo y arduo camino. Jesús el judío está en camino de Judea a Galilea y pasa por una región semibárbara de Samaria.

Los judíos despreciaban a los samaritanos; los judíos adoraban a Dios en Jerusalén, los samaritanos sobre el Monte Gerazim. Jesús dice a la mujer samaritana en el pozo que ya viene el día en el que Dios será adorado en espíritu y en verdad, y ella se dió cuenta que Jesús es el Mesías, el "salvador del mundo."

AQUI TENEMOS una conversación entre Jesús y una mujer sobre el agua y la sed, y poco a poco el significado del agua se hace claro. El agua que Jesús dará es el don de la

vida eterna, agua que da vida, agua llena de gracia del Espíritu. Jesús se revelará como templo de adoración; El saciará nuestra sed de santidad con la gracia viviente que nos viene en la liturgia eucarística, cuando Jesús se nos presenta bajo los signos sacramentales—signos eficaces—del pan y del vino.

Pero debemos siempre recordar al Jesús cansado en el pozo, cansado entonces por su viaje, cansado ahora por nosotros. Cesario de Arles (d. 542) nos reta muy elocuentemente: "Hoy, también, nuestra desobediencia lo cansa, así como nuestra debilidad. Pues somos débiles cuando no perseguimos las cosas que son sólidas y perdurables sino seguimos lo que es temporal y pasajero."

Congreso de Ministerios

Las Oficinas de Ministerios Hispans de la Diócesis de San Diego presentarán un Congreso de Ministerios el sábado 28 de marzo en Camino Hall de la Universidad de San Diego de 9 a.m. a 5 p.m. Está invitada toda persona involucrada o interesada en el ministerio hispano.

El Padre Virgilio Elizondo de San Antonio, Texas, será el principal conferencista. Además, habrán siete seminarios sobre Ministerios Hispans:

1. Liturgia y música, Padre Ernesto Baudilla y Hermana Consuelo Aguilar
2. Planificación Pastoral, Padre Luis Bernal y Sr. Enrique Mendez
3. Educación Adulta, Padre Gary Rye
4. Pastoral Juvenil, Armando Medina

5. Evangelización, Padre Gustavo Benson, 1a y 2a conferencia; Roberto Martinez, Guadalupe Huerta, Roberto Lobato, 3a conferencia
6. Catequesis Bíblica, Equipo del Instituto de Catequética de las Diócesis de Tijuana y Meixcali
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This statement was filed with Robert D. Zumwalt, County Clerk of San Diego County, on February 24, 1981.

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FICTITIOUS BUSINESS NAME STATEMENT 81-02969

The name of the business: CARLSON & CIAMBRUNE ASSOCIATES 1961 Jasmine St. El Cajon, CA 92021 JAMES CARLSON 8862 Pinecrest Ave. San Diego, CA 92123 DAVID CIAMBRUNE 1961 Jasmine St. El Cajon, CA 92021

This business is conducted by a general partnership, /s/ DAVID CIAMBRUNE, general partner

This statement was filed with the County Clerk of San Diego County on February 18, 1981.

I hereby certify that the foregoing is a full, true, and correct copy of the original on file in this office. ROBERT D. ZUMWALT, County Clerk

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CROSSROADS—S. AFRICA—A documentary on an illegal shantytown in South Africa, where 20,000 black men, women, and children live in defiance of the white-run government, will be shown Monday, March 30, on KPBS-TV, channel 15.

Arab-Israeli conflict documented

NEW YORK (NC)—There is no territory anywhere in the world more bitterly disputed than the Israeli-occupied West Bank, where 17,000 Jews live among 700,000 Arabs. The conflict between these two peoples is based on history, religion, culture, and politics, differences clearly visible in terms of the everyday human reality shown by *West Bank Story*, a documentary airing Wednesday, March 25, from 8-9 p.m. on KPBS-TV, channel 15.

David Landau works in Jerusalem's Museum of the Potential Holocaust documenting neo-Nazi activities around the world. He lives, however, a few miles away in Kiryat Arba, the largest Israeli settlement on the West Bank. Located in the Arab city of Hebron, it is surrounded by barbed wire and military checkpoints beyond which the armed settlers become wary of ambushes such as the one that killed six of their comrades last year.

MOHAMMED IDRIS and his family work their ancestral farm on the outskirts of Hebron. His greatest fear is losing his land to the steadily expanding fields of the Israeli settlers. By the time the filmmakers leave, an Israeli court has ruled that the settlers have legally bought Mohammed's farm from its absentee landlord—not uncommon for a country whose previous rulers had never bothered to register ownership of land worked by generations of the same family.

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Media notebook

The banality of gore

By Michael Gallagher

NEW YORK (NC)—Last week, enduring brutal and repeated assaults upon my intellect and my emotions, not to mention my digestive tract, I sat through three execrable horror movies.

In the first, *My Bloody Valentine*, a madman with a penchant for cutting out the hearts of his victims and gift wrapping them in appropriately shaped boxes, stalked a group of overweight young Canadian actors in a coal mine.

Funhouse, the next, was worse. The ritual victims were four young people so dim that it would be a chilly summer indeed if it was no warmer than their combined IQs.

Mohammed asks: "How can you expect justice when the enemy is the same land as their birthright. As Landau's wife explains: "What you call the West Bank to me is Biblical Israel." For her, no sacrifice is too great in reclaiming and rebuilding this Promised Land.

From both sides come other voices. An Arab whose shops have been blown up because they were used in an ambush says, "We want to live with the Jews in peace, but not like this." A rabbi, whose students are part-time soldiers, insists, "I don't hate Arabs... We don't trust Arabs. That is why we have to go around with guns... We have no other choice."

HEBRON WAS an ideal choice for this portrait of two peoples claiming the same land. Here is the Mosque of Abraham, the fourth holiest shrine in all Islam and the second most sacred to the Jewish faithful. Armed Israeli soldiers insure the right of Jews to pray at the tomb of Abraham, but Moslems consider weapons inside a mosque as a desecration.

Without trust, human and political, it seems impossible to find a way of compromise, of sharing the same land between two peoples who see the world in such totally different ways. Producer-director William Caan has sensitively presented the human dimension that sadly lies behind the fading hopes of the Camp David accords.

Trapped in a carnival funhouse, they had to contend with a horribly deformed creature bent on slaughter. Earlier, he met the creature's younger brother, a misshapen baby preserved in formaldehyde as the main attraction of a freak show.

THE THIRD, *Scanners*, like *My Bloody Valentine* of Canadian origin—apparently Australian filmmakers have not shared their secret with the rest of the Commonwealth—celebrated the exploits of scanners, people who have a unique power that enables them to make other peoples' heads explode if they feel in the mood.

Now I happen to think that all three of these movies were unendurable, but since we live in a pluralistic society, let me direct you to a second opinion in the form of an article in the March 9 issue of *Newsweek*. There you'll find *Scanners* compared, not unfavorably, to the *Iliad*, and its creator, David Cronenberg, to Homer.

After starting with a quotation from the *Iliad* vividly describing a warrior's death, writer Jack Kroll tells us that "3,000 years before Panavision cameras and special effects, Homer's audience was harrowed by such violent images of mortality and terror... Oddly enough, that passage from Homer could almost be a description of the most shocking scene in *Scanners*—a man's head blowing apart."

CRONENBERG, as quoted by Kroll, criticizes the unreal sweetness that prevails throughout *Kramer Vs. Kramer*. He argues that the horror movie puts the viewer into contact with reality and even that "a good case can be made for the Aristotelian catharsis produced by a good horror film."

Graham Greene, in his days as a film critic, once dismissed an inconsequential movie with the observation that it was the kind of picture usually described as wholesome entertainment for young people. But if the object was to prepare children for life, Greene went on, then it would be better to confront them with Oedipus with his eyes torn out.

When he finally sees Oedipus reduced to this terrible state, we have got to know him very well. It's the king of Thebes this happens to. Oedipus is a man with a definite history, definite characteristics, definite strengths and weakness, a man capable of fierce love, fierce pride, fierce anger, qualities conveyed to us with immense force by Sophocles, perhaps the greatest dramatist who ever drew breath.

Nor did we see Oedipus tear out his eyes any more than we saw him commit incest with his mother. The act was described to us, just as were the terrible events in the *Iliad*. Blood and violence are incidental to tragedy. It remained for the Romans in their decadence to give them center stage.

The problem of the horror film is the problem of all genre films—the Western, the mystery, the adventure story, the romance. Thanks to the movie camera, the potential for sensation in each can be exploited very easily, thus overwhelming the characterizations.

Boys Town OKs girls

OMAHA, Neb. (NC)—Boys Town, long known for helping troubled boys, can legally help girls as well, a judge ruled March 14. The organization, incorporated in 1929 as a home "for indigent and wayward boys," had filed a petition in December asking for a court declaration that it could work with girls. Specifically, it sought approval for an urban education program for girls.

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