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## Southern Cross 1981, Volume 69 No. 15

Diocese of San Diego, California

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# Southern Cross

Serving the Catholic communities of Imperial and San Diego counties.

25¢

Vol. 69, No. 15

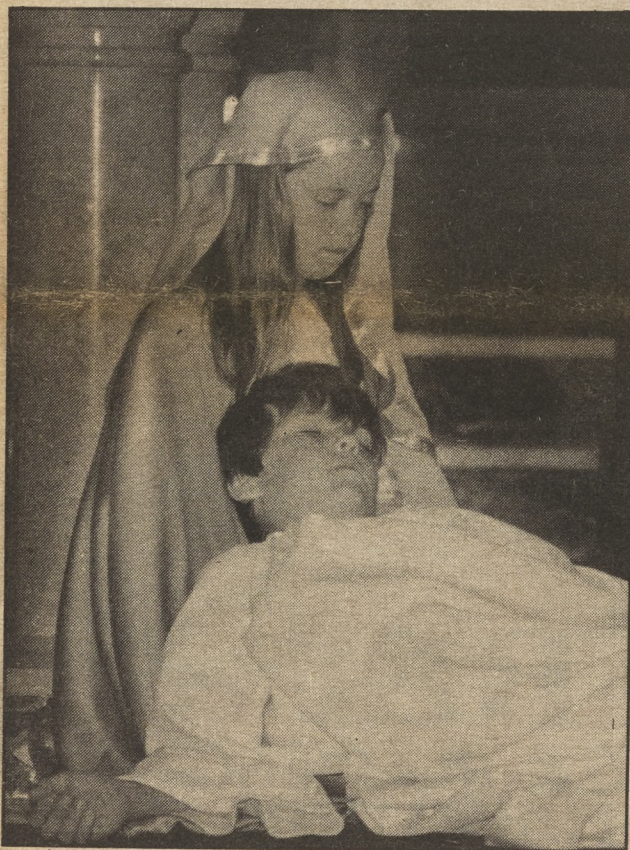
April 16, 1981

## 'Christ has died, Christ is risen...'

**SECOND STATION — Jesus Takes Up His Cross.** Claretian Sister Brona Meehan's CCD students at St. Mary Star of the Sea Church in Oceanside reenacted Jesus' passion at a special outdoor ceremony last week. Pictured are Jesus (Chris Messenger) and a Roman soldier (Sean MacDuffee).

*"And bearing His cross He went forth to that place which is called Calvary. Hail, O Christ Our King! Thou alone hast had pity on the folly of our sins. Obedient to the Father, Thou art led forth to be crucified, like an innocent lamb to the slaughter. To Thee be glory; to Thee be triumph and victory; to Thee the crown of highest honor and acclaim!"*

*Who, on Christ's dear Mother thinking,  
such a cup of sorrow drinking,  
Would not share her sorrows deep?*



Mark Ryland photos

**THIRTEENTH STATION — The Body of Jesus is Placed in the Arms of His Mother.** The children at Sacred Heart School in Coronado presented the Stations of the Cross under the direction of Mrs. Pat O'Neill. Here we see Mary (Sarah Fairbanks) cradle the dead Jesus (Mark Sweeney) in her arms.

*"O all ye that pass by the way, stop, and consider if there be any sorrow like to my sorrow. Mine eyes have failed with weeping; my whole being is troubled, and my strength is poured out upon the earth, as I behold the cruel death of my Son, for the enemy hath prevailed against Him. Call me not beautiful, but call me bitter, for the Almighty hath quite filled me with bitterness."*

*When the flames of hell would end me,  
at the Judgment Day, defend me,  
gentle Virgin, with thy prayer.*



Diocesan Office  
for Apostolic Ministry / Alcala Park

Easter, 1981

Dear People of God:

Easter gives a final sense to everything. It enacts the victory of life, hope, and light, over death, disillusionment, and darkness.

In looking backwards in history we see the Resurrection laid the unshakable foundations of our faith. But in looking forward, the Resurrection must always be ahead on the horizon, influencing the whole of life. Easter is the full realization of all our hopes and transcendental aspirations. Easter means that the limitations of this finite world have been overcome. For the Christian there is always room in life for God's interventions, His surprises, His freshly creative potential.

Resurrection-faith sums up our hope and joy for the future. Therefore, Easter brings — like the Spring of the year — new life and is an up-to-date reality. It radiates light where there is darkness, to speak words of hope where there is despair, to inject fresh courage into hearts that are dispirited, and bring salvation to all mankind.

The Easter-faith inspires boundless and unshakable confidence, and gives birth to joy and happiness.

May your Easter-faith bring to you a life filled with Easter joy.

Cordially yours in the Risen Christ,

+ Leo T. Maher  
Bishop of San Diego

VATICAN CITY (NC)—Pope John Paul II initiated Holy Week observances April 12 by blessing palms and celebrating Mass in St. Peter's Square, appealing for peace in Lebanon and ordaining a Polish bishop.

The pope's whirlwind weekend also included giving confirmation and first Communion to a group of handicapped youngsters, blessing a new portable pipe organ from West Germany, meeting with groups of Belgian and Italian students, and holding private audiences with visiting bishops.

**THROUGH HIS HEAVY** schedule the pope seemed fit and strong, although a Rome daily reported he had lost more than 11 pounds since Ash Wednesday because of a severe Lenten fast for world peace and Christian unity.

A Vatican spokesman, Father Pierfranco Pastore, refused to confirm or deny the reported papal fast, citing the biblical injunction: "You are not to let your right hand know what your left is doing."

Blue skies, a warm sun, and scores of street vendors selling gaily decorated palms helped lend a festive air to the crowd of about 40,000 that gathered in St. Peter's Square, waving palm and olive branches for the two-and-one-half-hour Palm Sunday liturgy commemorating Christ's triumphal entry into Jerusalem days before his death on the cross.

**THE GOSPEL READING** of Christ's passion and the pope's homily and later Angelus talk introduced a somber note, contrasting the people's "hosannas" of Palm Sunday with their cries of "crucify him" five days later.

"In the celebration of today's Palm Sunday liturgy," the pope commented at the noontime Angelus, "we have all heard the voices that come to us across the ages and generations: 'Blessed is He who comes in the name of the Lord. Hosanna to the son of David.' We have heard these voices and repeated the words, confessing our faith in the Messiah, the anointed one of God."

"But listen, from that same part of the world, from the same city, in the perspective of Holy Week, come other voices, other cries that carry with them the death sentence: 'Crucify him! Crucify him!'"

**LOOKING FORWARD** TO the rest of the Church's most solemn liturgical week, the pope recalled Christ's suffering in the Garden of Gethsemane, His beating with a whip, the crowning with thorns, His path to Calvary, and His crucifixion and death.

During the week the pope was scheduled to commemorate those events with a Mass of Christ Holy Thursday morning, the Mass of the Last Supper and washing of feet Holy Thursday evening, Good Friday services in St. Peter's Basilica and a nighttime re-enactment of the Way of the Cross at the Roman Colosseum, Easter vigil services in St. Peter's on Holy Saturday night, and finally an Easter Sunday Mass in St. Peter's Square and his annual Easter message *Urbi et Orbi* (to the city and the world).

After his comments on Christ's suffering and death, Pope John Paul made a special plea for prayers for "martyred Lebanon," scene of bitter fighting in recent weeks.

**HE NOTED THAT** a ceasefire had been declared several days earlier in the fighting centered around the capital of Beirut and the city of Zahle, with a predominantly Christian population.

But it was "very precarious and often interrupted by new outbursts of violence," he said.

The pope asked prayers that a truce be "solidified and extended throughout the year."

The ceasefire, however, did not last long as fighting resumed April 12.

**IN THE EVENING** the pope celebrated a second Mass in the Sistine Chapel, conferring episcopal ordination on a fellow Pole, Bishop Stanislaw Szymek. Bishop Szymek, formerly vice rector of the Catholic Polish mission in Paris, had been named bishop of Kielce, Poland, two weeks earlier.

On April 11 the pope celebrated a 7 a.m. Mass in the Vatican's Matilda Chapel, at which he

Please turn to page 13



## Briefs

**GAMBLING OPPOSED**— Opposition to attempts to legalize casino gambling in Massachusetts has been voiced by the four bishops of the state, including Cardinal Humberto Medeiros of Boston. Bishops Bernard J. Flanagan of Worcester, Daniel A. Cronin of Fall River, and Joseph Maguire of Springfield joined the cardinal in a statement in which they said they "are alarmed by numerous negative effects casino gambling would have on the state."

**SEX EDUCATION URGED**— The bishops of the six dioceses of Louisiana have recommended the development of sex education programs in public and private schools that include moral teachings. They encouraged the development of a "sound sexuality education program" cautioning that "human and moral values should be fundamental to such a curriculum."

**LIFE LAW UNCERTAIN**— Congress clearly does not have the constitutional authority to pass the proposed "human life statute" defining personhood as beginning at conception, according to the U.S. bishops' chief legal counsel. Wilfred R. Caron, general counsel for the National Conference of Catholic Bishops, said that while the efforts may be laudable, the bill has several deficiencies and likely would not survive a legal court test.

**'SICK' OF WEAPONS**— "Our eyes are sick of the sight of weapons," said the Catholic bishops of Uganda in a pastoral letter critical of the political situation in the African country. "Party politics, tribal and religious differences, social inequalities have kept us divided," they said.

**MISSIONARIES PRAISED**— Salvadoran Bishop Arturo Rivera Damas praised the pastoral work of U.S. missionaries in El Salvador and pleaded with U.S. immigration authorities to help Salvadorans seeking political asylum. "The work of Maryknoll priests and nuns and other American missionaries is a praiseworthy example of devoted sacrifice for the people," he told the National Press Club in Washington, D.C.

**'POLITICAL INFLUENCE'**— Representatives of Lutheran and Catholic churches in West Germany have criticized Chancellor Helmut Schmidt for his recent comments that the churches have too much political influence. Schmidt had said, "The churches meddle in politics with their authority. I think that this cannot continue."

**TEACHERS FACE ISSUES**— Prayer, personal conversion, Christian history, and social justice concerns are issues confronting religion teachers of many denominations, said Father Francis D. Kelly, religious education director of the National Catholic Educational Association, in Graymoor, N.Y. Lauding breakthroughs in ecumenism nationally, locally, and the "renewal of personal spirituality among American Christians," Father Kelly said Catholic educators are becoming more and more aware of the need to stir up faith among their students in terms of "personal conversion."

**TENSIONS EASED**— A Catholic daily and a Communist Party newspaper agreed that a recent speech by Soviet President Leonid Brezhnev expressing qualified support for the Polish Communist Party has eased the tense situation in Poland. Brezhnev spoke at the Czechoslovak Communist Party Congress at a time when international concern was raised that the Soviet Union would invade Poland because of its labor crisis.

## SHE TURNS THE AGONY OF GOOD FRIDAY TO EASTER JOY!

The lives of these leprosy patients in Ghana are brightened by the joyful and loving service of Sister Jane. She brings not only medication but helps them attain their true dignity as human beings.

Like missionaries everywhere, Sister Jane witnesses the love of Christ for each one. Her own life, a reflection of His, gives meaning to their lives.

Please send a Lenten-Easter sacrifice to help missionaries like this Sister witness to the Resurrection.



Leon V. Kofod photo

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Dept. C, 366 Fifth Avenue  
New York, New York 10001

OR:

Rev. Anthony Chylewski  
Diocesan Director  
P.O. Box 11011  
San Diego, Calif. 92111

4/81

## Vatican

**COMMUNIST REPORT DENIED**— A spokesman for William A. Wilson, President Reagan's personal envoy to Pope John Paul II, denied a Communist Party newspaper's story that Wilson had asked the Vatican to remove some priests and nuns from Latin America because of "subversive activities." The report in *L'Unita* said Wilson had sent a list of priests and Religious to the Vatican's Congregation for the Clergy, asking that they be removed from El Salvador, Nicaragua, and Guatemala.

**MASSES IN MANY TONGUES**— Multilingual Pope John Paul II will celebrate Masses in French, German, and Italian during his visit to Switzerland May 31-June 5. He will meet with the International Labor Organization and other United Nations units, with government and Catholic and Protestant church leaders.

## Official



**Bishop Leo T. Maher:**

Thursday, April 16, San Diego, Chrism Mass, St. Joseph Cathedral, 10:30 a.m.

Sunday, April 19, San Diego, Easter Sunday Mass, St. Joseph Cathedral, 10:30 a.m.

**Father Daniel Dillabough**  
Secretary

**Bishop Gilbert E. Chavez:**

Thursday, April 16, San Diego, Chrism Mass, St. Joseph Cathedral, 10:30 a.m.

Sunday, April 19, San Ysidro, Easter Sunday Masses, Our Lady of Mt. Carmel Church, 9 a.m. and 1 p.m.



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Mark Ryland photos

**WITH BISHOP'S BLESSINGS**—Turning graffiti-covered walls into a rallying point for their Southeast San Diego neighborhood, members of Our Lady of Angels Sherman Youth Group are working on a message of hope for their community.

## Our Lady of Angels youth say 'no' to barrio violence

SAN DIEGO—Death, violence, and crime are common in Southeast San Diego, but the young people of Our Lady of Angels Sherman Youth Group have decided to say "no" to all three.

They have begun work on a mural on the side of a two-story building at



**YOUNG ARTISTS**—Following the design of artist Mario Torero, Our Lady of Angels Sherman Youth fill in the details on their two-story, three-sided neighborhood mural.

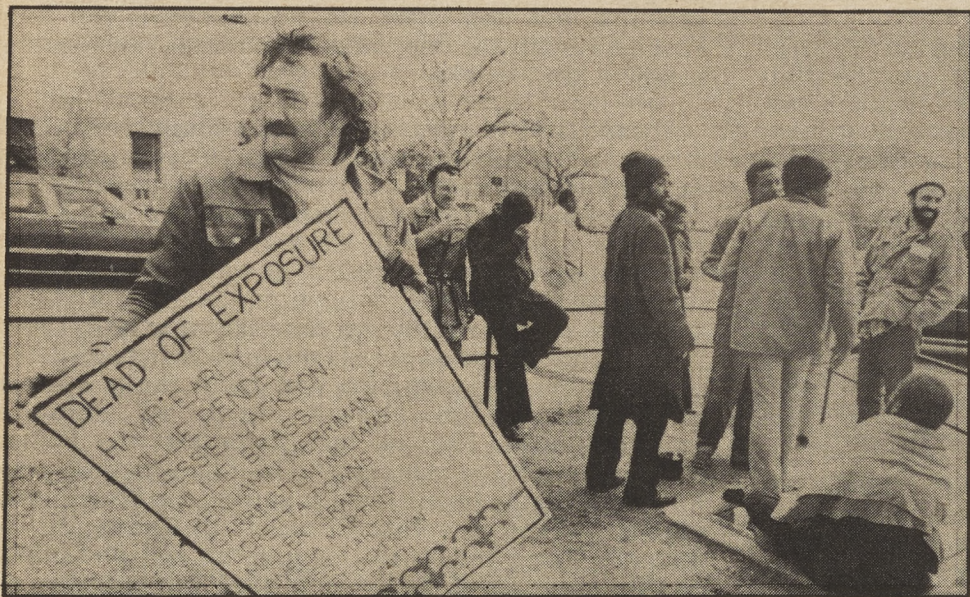
20th and K Streets, a site which has been blessed by Auxiliary Bishop Gilbert E. Chavez, and also with the blessings of the building's owner, who was formerly plagued with graffiti on the structure's walls.

**THE PROJECT IS** part of an effort to end gang violence and terrorism in the neighborhood, as well as serve as a visible sign of hope around which the community can unite, said Carmen Chavez, who works with the group.

With the support of Our Lady of Angels' pastor Father Ned Brockhaus, about 60 Hispanic youths first began their group in an effort to find jobs. With government help drying up, the group turned to private business in the area for help. The idea of the mural was first seen as a way of making the young people known to the community; the location is at a site where they gather after school.

Frank Tafoya, the 20-year-old leader of the group, has estimated the cost of the mural at \$2,000, of which a part has already been raised. Work continues after school and on weekends. Funding for the project, which is not easy to come by in the inner-city parish, is used both to cover the cost of actual materials and as a fee for artist Mario Torero, who has worked on similar projects in Los Angeles and San Francisco.

The three-sided, two-story mural is the most ambitious that Torero has yet undertaken, and the *barrio* young people paint in and around his original sketches. Anyone interested in helping to support the project can make donations to the young people through Our Lady of Angels Church.



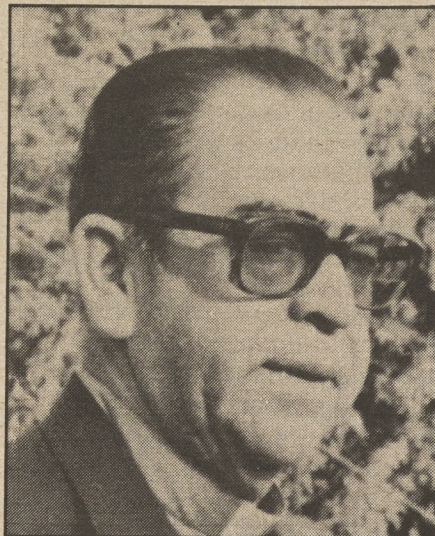
NC photo

**ENDS STREET VIGIL**—Mitch Snyder of Washington, D.C. holds a sign with the names of 12 homeless people who died on the streets of the nation's capital this winter. Snyder ended 108 days of living and sleeping on the streets in protest against a lack of facilities for the homeless there.

## Bishop Rivera Damas follows in slain prelate's footsteps

WASHINGTON (NC)—Bishop Arturo Rivera Damas of Santiago de Maria in El Salvador, who is visiting several U.S. cities in April, is recognized as a key figure in pastoral renewal and social action in his troubled country.

He is also a controversial figure like his friend, the late Archbishop Oscar Romero, because he defends the poor, opposes U.S. aid to security forces he calls repressive, and condemns the extremes of right and left that have polarized his people.



Bishop Arturo Rivera Damas

**HIS MAIN CONCERN** has been to keep the basic Christian communities he helped to develop away from the polarization and factionalism of the last decade.

Born 58 years ago the son of farmers at San Esteban Catarina, El

### Christian Brothers mark tricentennial

NEW YORK (NC)—A Mass celebrated in St. Patrick's Cathedral by Cardinal Terence Cooke of New York, Archbishop Pio Laghi, apostolic delegate in the United States, and six other bishops on April 4 marked the tricentennial of the foundation of the Brothers of the Christian Schools.

Founded by St. John Baptist de la Salle, a French priest, the congregation of lay Religious, usually called the Christian Brothers, has 10,200 members in more than 70 nations around the world.

**THE CELEBRATION** in the cathedral, filled to its 2,500-person capacity, honored the Brothers of the congregation's New York and Long Island-New England Districts.

In his homily Bishop Howard Hubbard of Albany, N.Y., an alumnus of La Salle Institute in Troy, N.Y., described the Brothers' vows of poverty, chastity, and obedience as a way of living out their commitment to Christ.

**THE TRICENTENNIAL**, celebrated in 180-81, marks the decision by Father John Baptist de la Salle to move into the house adjoining his family home where the small group of teachers whom he had recruited to staff a school was living. By sharing their quarters, De la Salle, then only 30, cast his lot with the teachers, who were below him in social rank.

The eldest son of a wealthy and respected family in Reims, France, De la Salle, while a seminarian, was invited to become one of the canons of the Reims cathedral, a position which increased his prestige and income.

Although he interrupted his studies after both his parents died to care for his younger brothers and sisters, he was ordained in 1678 at the age of 27.

Salvador, Bishop Rivera was a farmer himself. Tall but unassuming, he plays outdoor sports for relaxation from his duties as pastor of two dioceses. Upon the assassination last March of Archbishop Romero he was made apostolic administrator of San Salvador, El Salvador's capital, where he had been an auxiliary bishop for 17 years.

Bishop Rivera, who was ordained a priest in 1953, studied with the Salesians in Turin, Italy, and became one of them. When he came home and was named pastor of the rural parish of San Antonio Abad, he set out to improve the life of the poor peasants. He later worked in other rural parishes.

**HE SOON REALIZED** that he had to educate bishops, priests, and Religious to the value of basic Christian communities as a way to organize and motivate the poor away from paternalism. To this end he organized two Pastoral Study Weeks geared to the Second Vatican Council and the documents issued in 1968 by the second general assembly of the Latin American bishops.

"Not that he did everything, but he was the main architect," said a fellow priest.

He also guided movements for renewal and social justice among priests, Religious, and particularly the laity. Bishop Rivera stressed liturgical adaptation to local traditions and special ministries for the Indian peasants who make up the majority of the underpaid workforce at Salvadoran plantations growing coffee, sugar, and cotton.

**"HE BECAME** a critic of the institutions in a positive sense, a deep thinker before acting and therefore a leader very sure of himself," another priest said of him. "His stand during the pastoral weeks was opposed by most of the clergy who accused him of being dangerously progressive, yet Rome supported him in the end."

When he went to Santiago as bishop in 1977 the wealthy coffee growers of the area held a meeting to see, as one put it, "what kind of strategy we follow with this 'Red bishop' and if we should, as expected, attend his installation." Very few did go to the ceremony at the local church. Instead the group went to see Bishop Rivera a few days later to test his views.

"He is too much of a man for us," said one of the growers on leaving the bishop's house.

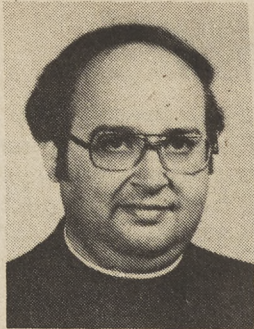
**HE WAS STEADY** in his support of Archbishop Romero when the oligarchy in the rest of the country, and even other bishops, voiced resentment and concern for the stand against repression taken by the archbishop and his priests and Religious. In fact Bishop Rivera was considered their mentor.

### Masses for deaf set

VISTA—The Sunday 9 a.m. Mass at St. Francis will be celebrated from now on with North County's deaf Catholics in mind: arrangements have been made to have the liturgy signed for those who cannot hear.

Following Mass, everyone is invited to the new parish hall for coffee. St. Francis is at 525 W. Vista Way, and more information can be obtained from Sister Mary Bartosh at (714) 758-3651.





## Editorial

By Brother William Bilton, CJM

### The bottom line is trust

This Lent, I have found myself often thinking about shortcuts. I have decided there are two kinds: good ones and bad ones. Or maybe it is more correct to describe them as real ones and imagined ones. The experience of Lent—following in the footsteps of Jesus—challenges us to look at the shortcuts in our lives.

Last year, I participated in a two-semester program at the University of Notre Dame called a Religious Leaders Program. During my year on the Notre Dame campus, I came to realize that the sidewalks near the university library run at precise right angles—but the students do not. The result is a series of diagonal paths worn across the lawn, because the pavements do not lead to or from departures or destinations. The sidewalks are all right—it's just that they are all wrong.

The message of Jesus forces us to ask whether the "beaten track" is the real roadway. How do you walk around words like, "My follower must deny his very self, take up his cross, and follow in My steps. Whoever would save his life will lose it, and whoever loses his life for My sake will save it" (Luke 9:24)? What kind of route is this we're traveling with Jesus?

**Lent summons us from our familiar routes into new territory—from promises quickly made to penances carefully kept. If the road to hell is paved with good intentions, the path of life is the way less taken—full of obstacles, like the Cross. Yet, Jesus tells us it is the only direct route; there are no shortcuts.**

But the urge is strong to streamline the route—to complicate the simplicity of His invitation with self-serving "improvements."

So, we clutter the path of Lent by turning fasting into dieting, almsgiving into tax write-offs, prayer into a monologue of memoranda for God to answer.

The "bottom line," in today's lingo, is trust. If you believe, as Dietrich Bonhoeffer did, that Christ's invitation to follow is a summons to death, then trust you must.

Can we believe, with Jesus, that this is the only way to live? Does our experience of the Good Shepherd permit us to believe we will lose our lives without gaining them back?

"Come follow" is all the invitation we will get. The only item on the itinerary is a Cross. Surely our response will be based not on our certainty about the road, but on our confidence in the Caller. "I," He said, "am the way."

No shortcuts to the life of discipleship? Lent tells us otherwise. There is only a shortcut—every other way is a diversion.

**The Apostles' Creed sums up the meaning of all of Jesus' life in one word: suffered. We will not need to go looking for suffering. If we follow the Lord in our love for others, it will come looking for us.**

Lent opens up for us the road less taken. The witness of men, women, and children, for almost 2,000 Lents, says that following this way has made all the difference.

With Lent at a close, and the joy of the Easter Resurrection on the horizon, it is important to look back upon Lent as a more intense experience of the Christian life. Lent highlights and underlines all the realities that should be basic to the person taking his or her Christian life seriously—it reminds us what is and what is not of lasting value; it turns our attention toward the needs of others.

## Capital Update

By Richard Rodda

SACRAMENTO—When is a consortium an instrument of brotherly love rather than a vehicle for international capitalists to increase their profits?

A recent flyer entitled *African Refugee Update* gave the answer. It described the formation of Interchurch Response for the Horn of Africa, an agency dedicated to the relief of suffering in a part of the world stricken by war and drought.

**CATHOLIC RELIEF** Services, Church World Service, and Lutheran World Relief have organized this consortium. Each has agreed to commit a minimum of \$250,000 a year for three years.

The flyer states: "The Consortium has developed a comprehensive series of programs focusing not only on immediate relief but on developing projects to promote self-sufficiency as well. Thus, in addition to food, nutrition, and health care provision, the Interchurch Response includes water resource generation, agricultural development, solar energy, and appropriate technologies programs."

Somalia is described as the area most in need of help. The flyer adds: "There are more refugees in Somalia than in any other country in the world, nearly 1.5 million people who have fled the war in the Ogaden region disputed between Ethiopia and Somalia."

"SEVENTY-EIGHT percent of the refugee population are women and children under the age of six."

While it is encouraging to know that refugees are being helped in other parts of the globe, there is also a refugee problem here at home. California Catholic Charities and other voluntary agencies are heavily involved.

A recent news release by the California Catholic Conference stated resettlement efforts are handicapped in the case of 14,000 Cubans who have arrived here in this state.

**THE FACT MANY** of the refugees are "criminals and misfits" has complicated the problem. Some federal funding has been allocated to California for assistance, but implementation of state funding still is pending.

In spite of these difficulties Catholic Charities has succeeded in resettling many Cubans who are now employed and are taxpaying members of our society.

There are other "people issues" in the news both in California and in the East. Here is a summary of the good news and bad news, depending on one's viewpoint:

- **A state legislative bill** (SB 11) to permit taxpayers who use the short form to itemize contributions has been approved by the Senate Revenue and Taxation Committee. This amendment to state income tax law is identical to legislation vetoed last year by Governor Brown.

- **Assemblyman Thomas H. Bates**, D-Oakland, has introduced legislation to establish a fund for schools and local government services to be financed by a severance tax on oil produced in California.

- **Assemblyman Leo T. McCarthy**, D-San Francisco, is backing a bill to prohibit landlords from denying rental solely on the basis a prospective renter has children.

- **In Baltimore**, Archbishop William D. Borders has warned against federal budget cuts that would result in reduced assistance to the poor.

## The Pope Speaks



### Pope rejects contraceptive mentality

VATICAN CITY (NC)—Pope John Paul II again rejected the use of artificial birth control methods, warning that the contraceptive mentality can lead to a loss of respect for women and the reduction of wives to pleasure objects.

He urged "periodic continence" as a means of regulating birth.

Speaking to more than 15,000 people at his weekly general audience, the first one of the year held outdoors in St. Peter's Square, the pope reaffirmed the teaching against artificial birth control in Pope Paul VI's 1968 encyclical *Humanae Vitae* (*Of Human Life*).

Quoting Pope Paul, he said: "To dominate instinct by means of one's reason and free will undoubtedly requires ascetical practices so that the affective manifestations of conjugal life may observe the correct order, in particular with regard to periodic continence."

He continued to quote from the encyclical: "Yet this discipline which is proper to the purity of married couples, far from harming conjugal love, rather confers on it a higher human value."

Pope John Paul said that his predecessor's teaching on marital love is derived from Christ's teaching on "purity of heart and dominion over the concupiscence of the flesh."

## Bishop Chavez



By Most Rev. Gilbert E. Chavez

### Easter: A celebration of a new life

Every year the Church invites and prepares us by means of the liturgy for a profound celebration of Easter, the central feast of Christianity. Perhaps the majority of Catholics accept this invitation and undergo some type of preparation for this great feast day. Unfortunately our idea of this day can be easily distorted and tainted by the false values of our world, and thereby we can have a very superficial perception of Easter.

In our commercial world the profound truths of Easter are often replaced by the symbols of the Easter bunny, the colored eggs, the Easter lily, and the Easter clothing. Thus we can be enticed to view Easter in an infantile or superficial fashion.

Fortunately the Catholic liturgy offers us the *true* symbols that can lead us to contemplate the core of the Truth, Christ Himself. The symbols are beautifully integrated in the Holy Saturday vigil and consist in the new fire, the new light, the new incense, the new Paschal candle, the new water for baptism, and the new songs of glory and joy.

These Catholic symbols of Easter should help us to arrive at a profound concept of Easter. Most certainly we cannot interpret Easter as a mere physical resurrection and leave the spirit to be in a dead state. The new life of Easter is a resurrection of the entire person. This new life must penetrate and clothe us with Christ's values represented in the Paschal symbols; the new fire of love that urges us on to a decisive commitment to bring Christ to all people; the new light of faith to illuminate all those who walk in error, confusion, and doubt; the new water of justice which should reach all persons indiscriminately, like the rain water that the Father showers on all; the incense of prayer by which we pray for all and consume our lives in serving the Church and others; and the new Paschal candle of Christ, who is eternally young and always resurrected, and who offers us the happiness of the virtue of hope, the optimism of the victory of fidelity to Him and the joy of triumph over sin.

May these virtues of a new life in Christ become incarnate in our Catholics. May you have a truly happy Easter, a new life in Christ.

## Southern Cross

Official newspaper of the Diocese of San Diego. Published every Thursday except the first Thursday in July and the last Thursday in December. Subscription price: \$12 per year.

**Publisher** ..... Bishop Leo T. Maher  
**Editor** ..... Brother William Bilton, CJM  
**Staff Writer** ..... Deacon James Steinberg  
**Production Manager** ..... Gerald Korson  
**Production** ..... Darcy Houseman  
**Photographer** ..... Mark Ryland  
**Advertising** ..... Polly Mason, Patricia Gray  
**Circulation** ..... Debbie Sweeney  
**Administrative Assistant** ..... Elsa Y. Anraku

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Second-class postage paid at San Diego, Calif. (USPS 505-660)



## Our Christian Way of Life

By Enid Lanyon

# Thank God He is alive!

Little over two weeks ago, when the nation was reeling under the shock of an attempted presidential assassination, a friend commented with some wonder on the intensity of the reaction.

There had been a senseless, unprovoked massacre of an entire family in our area at the same time, which should have been more personally threatening to those in the vicinity, but we were much more shaken, our equilibrium much more shattered by the news of the attempted murders in Washington. It was, she thought, remarkable.

**PERHAPS IT IS A MATTER** of identity and group security. As Americans we are threatened and attacked when our chief representative is assaulted; we are endangered when his security is breached. It extends beyond the limits of personal vulnerability to that of the government and even the nation. Who is in control? Who will protect us? Who is the authority?

The greatest reassurance the people received in the hours following was that the president was capable of exercising his authority. And it occurred to me that this is very much what the joy of Easter is about.

After Good Friday the disciples must have been asking very much the same sort of questions. Jesus is dead. What will become of us? Who will

lead us? Is all that He stood for gone with Him? What do we do now? They all were afraid and in hiding, overwhelmed by questions to which they had no answers, and so bereft of hope that at first they did not believe Mary of Magdala when she came to tell them she had seen and spoken to Jesus.

**HE HAD SAID HE WOULD RISE** but they had not really believed Him because it was outside their experience. But now He is truly risen. He is not dead but lives. Not only that, He is seen to be living. Not the way it was before, but manifestly living and in charge! What an incredible relief! What extraordinary joy! All the questions are answered. All the doubts allayed.

Today more than ever, we need to be aware of that Easter message. Our news media may serve its daily diet of incidents of violence, murder, and terrorism, but Easter says, "Christ has conquered the power of evil. He lives more powerfully, more effectively, more personally for us today than in the days of the apostles. Rejoice and be glad."

We need to remember that Christ is in control; that His authority is unchallenged even by those who attack it; that God's plan works steadily towards its fulfillment despite those who would thwart it; that we are a resurrection people for

whom Christian hope and promise are realities today and not merely "pie in the sky when we die."

**FEAR MAGNIFIES EVIL** and distorts reality. It gives power where there is none. But confidence and trust in the word and love of Christ can render evil powerless. Christ told the disciples, "Don't be afraid of those who kill the body and then can do no more to you. Fear the one who has the power to destroy your soul."

Primarily, that one is **ourselves**. We are people of free will, whose autonomy even God respects. Others may assume power over us physically, but we are the ones who allocate power over our souls, power over our peace of mind, power over our ability to trust and love and forgive.

We are foolish if we give that power to evil and the fear that spawns it. What did evil ever do for us? It is only reasonable to return it to God from whence it came and who does wonders for us. People often think there is something heroic about turning one's life over to God in every way. There isn't. It's self-preservation!

**SO THIS EASTER, LET US** rejoice and be glad that Christ is risen and lives forever and that sin no longer has its hold on us, that evil is as nothing before Him, and that we are part of God's wonderful plan for sharing His power and glory and unrelenting love.

## Q and A

By Father Warren J. Rouse, OFM

**Q:** In the Good Friday liturgy we pray "for the Jewish people, the first to hear the word of God, that they may continue to grow in the love of His name and the faithfulness of His covenant." Since the Old Testament has been made obsolete by the New Testament, this prayer implies that the old covenant has *not* been made obsolete by the new and in effect says there have been two covenants for the last 2,000 years. Isn't this correct?

**A:** We Christians have the distinct impression that the Old Testament was merely a prelude to the New Testament; even the word "Old" seems to indicate the idea of out-datedness. But perhaps we need to realize, as John Pawlikowski writes in *The Bible Today*:

"Judaism...is a separate religious tradition whose Scriptures the Church shares but does not own. It is not merely the precursor of Christianity, even though it formed the context for the teaching of

Jesus and the early Church."

He would go further and argue, not without cogency, that it would be more appropriate to speak of the "Hebrew Scriptures" rather than the "Old Testament," saying that "the Church needs to demonstrate to Jews its willingness to let go of its centuries-long claim to be the complete fulfillment of Judaism, to be superior to Judaism in every aspect of faith and life."

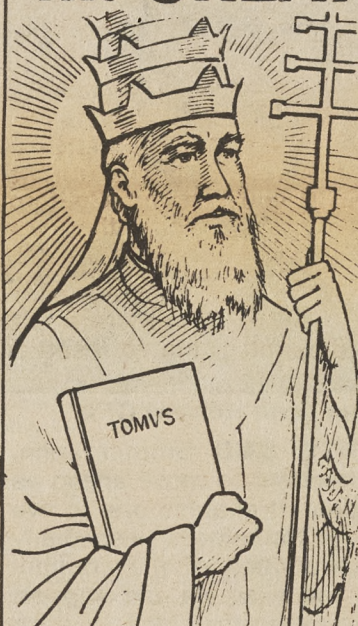
This would indicate "a shift away from a traditional negativism and stress on invalidity and out-datedness toward a clear affirmation of the continuing vitality of the Jewish people's faith perspective."

All this is in keeping with Christ's statement that He came not to abolish but to fulfill the law and the prophets.

(Send your questions to: Father Warren Rouse, OFM, P.O. Box 409, San Luis Rey, Calif. 92068.)

## the Saints *by Luke*

### ST. LEO the GREAT



LEO WAS BORN IN TUSCANY, ITALY. HE EMBRACED THE MINISTRY AND WAS MADE ARCHDEACON BY ST. CELESTINE. WHEN POPE SIXTUS DIED, LEO WAS CHOSEN POPE IN 440 ON ST. MICHAEL'S DAY.

DURING THIS TIME ATTILA THE HUN INVADED ITALY WITH HIS ARMY. HAVING CONQUERED THE CITY OF AQUILEIA AFTER A THREE-YEAR SIEGE, ATTILA MARCHED TOWARD ROME. MOVED WITH PITY FOR THE SUFFERING PEOPLE, LEO BOLDLY WENT OUT TO MEET ATTILA AND PREVAILED UPON HIM TO TURN BACK. ATTILA AND HIS HUNS TURNED BACK, LEAVING ROME UNTOUCHED.

PEOPLE ASKED HOW THE HUMBLE CONDUCT OF THE POPE COULD CHANGE ATTILA'S MIND. ATTILA DECLARED THAT, AS LEO ADDRESSED HIM, HE BECAME FRIGHTENED AT THE SIGHT OF A PERSON IN PRIESTLY ROBES WHO STOOD NEAR LEO WITH A BARED SWORD.

LATER, WHEN GENISERIC CAME, LEO'S SANCTITY AGAIN SAVED ROME. SEEING THE HERESIES WHICH WERE ATTACKING THE CHURCH, LEO BROUGHT ABOUT THEIR CONDEMNATION BY CALLING THE COUNCIL OF CHALCEDON.

THE POPE BUILT MANY CHURCHES. HE LEFT MANY LETTERS AND WRITINGS OF GREAT HISTORICAL VALUE. POPE ST. LEO, SURNAMED THE GREAT AND A DOCTOR OF THE CHURCH, DIED ON APRIL 11, 461.

## The Sunday Readings

By Deacon James Steinberg

# He is risen from the dead

April 19, 1981, Easter Sunday. Acts 10:34, 37-43; Colossians 3:1-4; John 20:1-9.

This is the day the Lord has made! This is the day which announces to the world the great article of our Christian faith: Jesus Christ is truly risen from the dead! The 50 days which begin today and end with the fire and flame of the Holy Spirit on Pentecost actually form one great Easter Sunday, especially the days of this first week of Easter, on which the Risen Lord continued to appear to His faithful followers.

On these Sundays until Pentecost our first readings will be taken from the Acts of the Apostles instead of the Old Testament. Acts is really a continuation or sequel to the Gospel of St. Luke. In the first book the evangelist traces the ministry of Jesus to His death in Jerusalem; in Acts St. Luke traces the spread of the Church from Jerusalem out into the world. It is a triumphant journey, a journey in the full power of the guiding Spirit.

**ST. PETER'S SERMON** in the house of the Roman centurion Cornelius sums up the whole of the *good news* or Gospel of Jesus Christ: it is a Gospel of salvation, a salvation which comes only through Christ, the beloved Son of the Father, raised from the dead and anointed in the Spirit.

Our faith in the Risen Lord is not dependent

upon the written record, but upon the apostolic eyewitness itself. Through the bishops as successors of the apostles, the Church remains an ongoing pentecostal community, alive in the Holy Spirit, the same Spirit who raised Jesus, the same Spirit who testifies to the resurrection.

To better understand our second reading, we must take a look at the opening of St. Paul's letter to the Colossians. We are presented with a hymn to a mighty, cosmic Christ, the image of the Invisible God, the Eternal Word through whom everything was created, in whom everything is sustained.

**WE HAVE BEEN BURIED** with that same Christ in the waters of baptism. This death is more than figurative. But as Jesus has risen from the dead, so shall we rise also with Him, to a newness of life that is accordingly more than figurative, too. The reality of Jesus' resurrection — and ours — is what the Christian faith is all about.

There is a mystery here, because that life is now hidden with Christ, awaiting His final return, when His glory will also be ours. But having a vested interest in the things to come, the apostle admonishes us to keep our hearts fixed on the things of heaven rather than the things of earth.

In St. John's Gospel, we are one with the faithful at the empty tomb. Here is the mystery which leads to disbelief or to faith. No one saw

the resurrection, only the evidence: the deserted sepulchre, the cloth wrappings which had covered the body. What sort of conclusion do we draw?

**THIS HAS BEEN THE CHALLENGE** of our faith ever since the first Easter morning: to believe in the face of inner doubt, the world's cynicism. The world speaks of the death of God, but Christ our Passover is alive. He who died on the Cross now reveals the fullness of life.

Our situation today is analogous to that first crisis of faith the Church had to endure — the scandal of the Cross, the paradox of the empty tomb. Then, as now, many see; but then, as now, only a few believe. Christianity cannot be divorced from the empty tomb. And it rises or falls on what happened that first Easter morning.

Morning was the optimum time for the resurrection to be discovered, because in those moments between darkness and light, the whole drama of redemption came to a focus, just as we personally are forced to choose between darkness and light. Listen to St. Ambrose (c. 340-397): "If you wish to find Him, come as these women came; let there be no darkness of evil in your hearts; for the desires of the flesh, and the works that are evil, are darkness. They in whose hearts there is darkness of this kind see not the light, and understand not Christ; for Christ is the light."





NC photo

**ST. FRANCIS IN COMICS**—Franciscan Father Roy Gasnick wrote the scenario for a Marvel comic book about the life of St. Francis of Assisi. The book is now in its second printing after an initial press run of 250,000 copies. Father Gasnick is the director of the Franciscan communications office in New York.

## They 'brother' to each other

By Deacon James Steinberg

**CHULA VISTA**—To Alexian Brother John Howard, the word *brother* is more than just a noun. It is also used as a verb, as in the sentence, "We brother to each other."

This idea of brothering is at the heart of Brother John's own ministry as a nurse to the poor of Guaymas, in Mexico, and also at the core of what the Religious life is all about, he said.

**THE ALEXIANS** have dedicated themselves to caring "for those on the fringes" ever since their founding in the 14th century, said Brother John, especially the ill, abandoned, and elderly.

And while the Brothers' main ministry is in caring for others, their strength comes from the community life they lead in common, said Brother John. "The community plays a supportive role and is a prayerful witness of common Christian concern. We brother to each other."

Brother John grew up in St. Rose of Lima parish here and graduated from St. Augustine High School in San Diego. He has an older brother who is a Franciscan priest, but found his vocation as a Religious, called to serve the sick and the poor.

**BROTHER JOHN** has held a number of administrative posts within the order, but finds his present assignment in Mexico, which puts him in close daily contact with the very poor and the very sick, as the ideal ministry.

Because he is the only Alexian for hundreds of miles, Brother John lives with Franciscan priests so that he can experience the community life of a Religious; and in his work in the Guaymas civil hospital, he aids Franciscan Sisters who have come from Guadalajara.

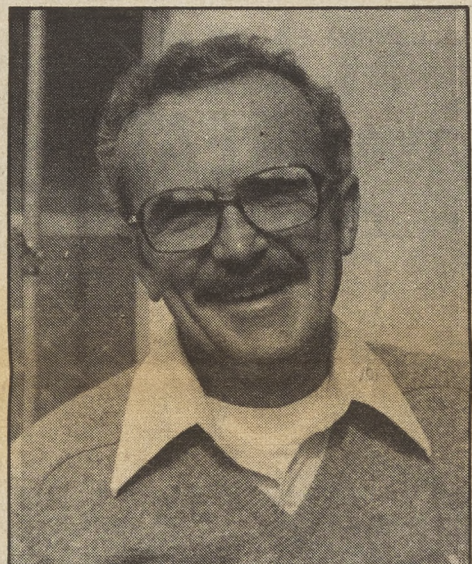
The hospital itself consists of four large wards and is on a par with U.S. hospitals of 40 years ago—"nothing fancy, but adequate for the job." The hardest thing to watch, said Brother John, are the children who die because of dehydration and associated gastrointestinal illness, brought on mainly because of their parents' poverty.

**BROTHER JOHN** lives in a Guaymas *barrio*, and the only luxury he allows himself is a bit of warm water during the winter months and some air conditioning at night during the summer.

His life, both in its community aspects and his work with the sick, embraces the three evangelical counsels—poverty, chastity, and obedience. Of poverty, Brother John said: "It means developing a simpli-

city of thinking and lifestyle. It means going back to the Gospels and the example of Christ. It means real freedom. It's an interior thing, and either you have it or you don't."

True poverty, he added, enables one to "use the things of this world for the ends they serve, rather than as ends in themselves."



Brother John Howard CFA

**CHASTITY**, said Brother John, means "freedom to move ahead as an individual. It enables one to live completely for others, especially within the context of the community, and the example and support we give to each other."

He noted that obedience is a more complex issue than most people realize because "people are obedient all the time, if only to their lifestyles, and whether they admit it or not."

Obedience to a Religious, said Brother John, is liberating, because it frees one to be at the service of others. "You may not understand what you have been called to do at any one moment in your life, but at a gut level there is acceptance," he said.

**THE IDEA OF SUPPORT** within the Religious community is also especially suited to the work of the missions, said Brother John. In his own ministry he sees himself supporting the Sisters he works with. "We are doing things for the people, and not trying to change them. We are supportive of the local Church. And this is my reading of the Catholic missionary response in Latin America."

Brother John drives up from Guaymas to Chula Vista three or four times a year to visit his mother, or, as he did on his most recent visit, to celebrate his birthday. But most of his days are spent in the Guaymas civil hospital or on the backroads, visiting those on the fringes of society, just as the Alexian Brothers have been doing for the past six centuries.

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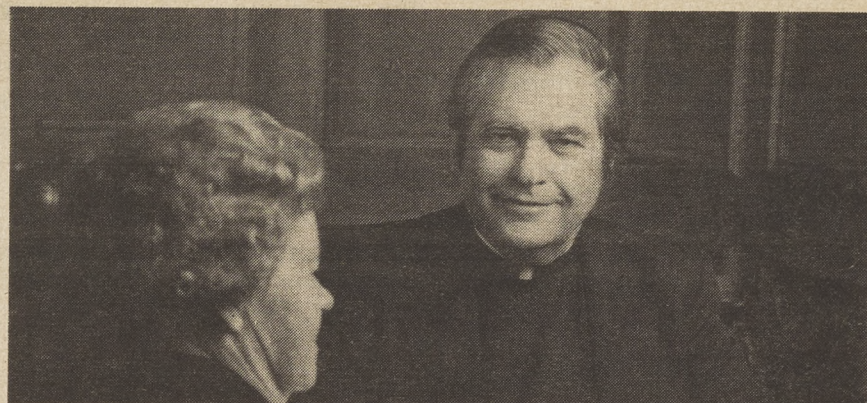
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# Vatican cautions on reproductive research

BERLIN (NC)—A Vatican observer at the Third World Congress of Human Reproduction cautioned the physicians and researchers attending to measure the impact of solutions to present problems on "the future of the entire human family."

"True progress consists not only in efforts to find immediate solutions to present problems, but also to measure the impact of those solutions for the future of the entire human family," said Msgr. James T. McHugh, one of two Vatican observers, in an intervention at the opening general session of the congress in West Berlin.

ONE OF THE PRINCIPAL topics of discussion at the congress, attended by about 1,300 participants, was in-vitro fertilization, or "test-tube babies."

"The Church recognizes that scientific research can be of great service to the human family when it respects the objective moral order based on the natural law that is written in the heart of man and based also on the dignity of the human person who is created in the image of God," said Msgr. McHugh, who is a member of the Pontifical Council for the Laity and the Vatican Committee for the Family.

## Upjohn targets unborn for 'chemical warfare'

NASHVILLE, Tenn. (NC)—Researchers at Nashville's Hubbard Hospital and Meharry Medical College are testing a "do-it-yourself" abortion drug for use by women up to five weeks pregnant.

The drug could make abortion the low-cost, at-home, non-surgical procedure abortion advocates dream of and could make abortion clinics necessary only for second- and third-trimester abortions.

THE UPJOHN PHARMACEUTICAL Company of Kalamazoo, Mich., which is funding the research, is to be the sole manufacturer of the drug, called the 15-methyl protoglandin F2 methyl ester suppository.

In Washington Father Edward M. Bryce, director of the U.S. bishops' Committee on Pro-Life Activities, commented, "It is difficult to find any redeeming feature in this sort of research or product."

In an interview with *The Tennessee Register*, Nashville diocesan newspaper, Joe Heywood, Upjohn public relations director, said the research is now being done in several locations across the nation besides Nashville.

HE SAID THE FIRST phase of the testing process, already completed, involving administering the drug to "normal" people, those not having the disease or condition a drug is meant to treat. Researchers monitor its effects on them.

The current second phase, Heywood said, involves testing the drug on about 150 to 200 pregnant women. The third phase will involve nationwide testing on 500 to 2,500 women.

Finally, he said, the company will present its findings to the federal Food and Drug Administration (FDA) for approval or disapproval for marketing. He said researchers now hope the drug will be ready for marketing within three years.

DR. HENRY FOSTER, chairman of the department of obstetrics and gynecology at Meharry Medical College, who heads the researchers in Nashville, said that when the drug has been approved, a woman could obtain it with a prescription from her doctor and administer it to herself.

Heywood said Upjohn has determined that the drug can be used "safely" up to the 49th day past a woman's last menstrual period, or when the baby is about 63 days old. Use of the drug after that time would probably result in an incomplete abortion, requiring completion by surgery or suction, he said.

Soon after the U.S. Supreme Court legalized abortion in 1973 the Upjohn company decided to develop what its president at the time, Dr. William Hubbard, called "the most effective and convenient means" for terminating life in the womb.

WHAT MANY PRO-LIFE activists call "chemical warfare on the unborn" has been going on for several years. An article in 1979 in *Ob-Gyn News* by Dr. Deryck R. Kent described the testing of abortifacient drugs at the University of California, Irvine, College of Medicine.

Dr. Patrick Steptoe, a gynecologist in Oldham, England, and Robert Edwards, a physiologist at Cambridge University, the leaders of the team whose experimentation led to the birth of the world's first test-tube baby in 1978, and the physicians and researchers from Melbourne, Australia, where the fourth test-tube baby was born last June, both discussed their work at the congress.

IN-VITRO FERTILIZATION, the test-tube baby process, involves the surgical removal of an egg from a woman's ovary, its fertilization in a laboratory dish with sperm from a man, and reimplantation two or three days later in the woman's womb.

The British team said they had made a commitment to follow as closely as possible the natural process of conception and birth. They will accept only the husband of the woman seeking to conceive as the donor of the sperm.

Steptoe told the congress that he and Edwards were convinced from the beginning that the procedure would be safe. They would never have attempted it, he said, if they believed it would harm the parents or the child thus conceived.

IN THE 75 TIMES they have attempted the process, he reported, three babies have been born, two of whom are still living.

Msgr. McHugh told reporters at the congress that the Church is opposed to having marital relations "become a laboratory for scientific experimentation." That techniques like in-vitro fertilization help couples achieve pregnancy "does not make them acceptable," he said. "There are other values. It is fair for the Church to



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have a cautious attitude and to raise questions about values and the morality of procedures."

In an address to the congress, Dr. Richard Fikentscher, founder of the German Society for the Study of Fertility and Sterility, said such national and international organizations should contribute, by discussion and reflection, "to harmonically combine what is scientifically conceivable and technically manageable with the limits of moral responsibility."

HE STRESSED THAT the physician has a responsibility toward both the individual and society.

In a discussion of various methods of contraception, Dr. Charles Lauritzen of the University of Ulm, West Germany, noted the harmful side effects of the birth control pill, especially on women over 35 and women who smoke. "Science," he said, "ought to look forward to a day when it can develop something better than the pill, something that does not involve taking risks dangerous to a woman."

Dr. Josef Rotzer of Austria was the other Vatican observer at the congress.

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## 4,000-mile walk for El Salvador's poor

PORTLAND, Ore. (NC)—A window washer from Seattle who began a personal pilgrimage on Ash Wednesday is continuing his seven-month, 4,000-mile walk from the U.S.-Canadian border to El Salvador.

Tony Raffenaud (Brother Jude of the Third Order of St. Francis) began his walk on March 4 to protest violence in El Salvador.

**HE IS CARRYING** a banner which is dedicated to the Immaculate Heart of Mary. "I am dedicated to the Immaculate Heart which has helped me realign my life," he said. "I'm walking in solidarity with the poor people of El Salvador and denying the U.S. government's acts of genocide against those people."

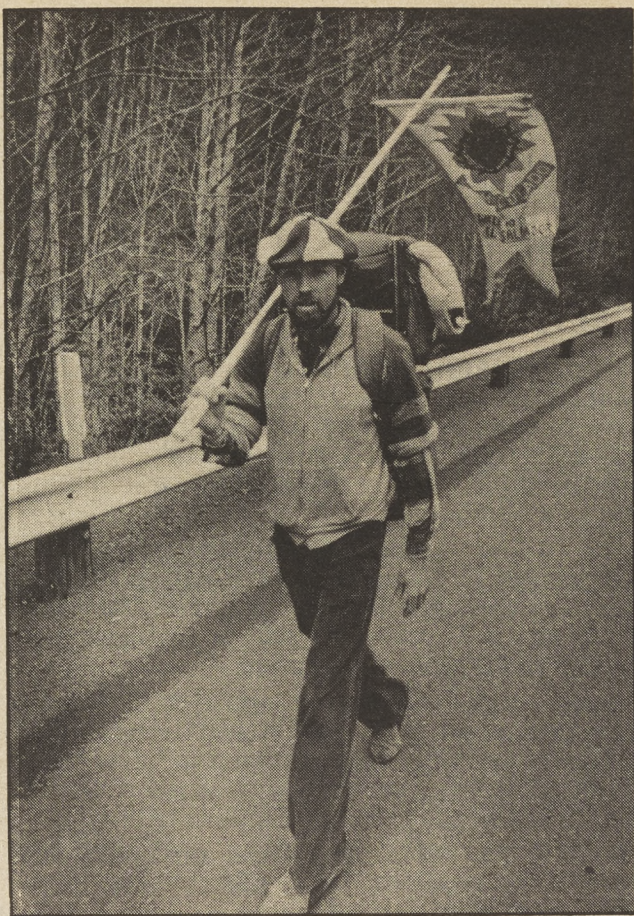
Trudging along Highway 101 through Washington and Oregon into California, Raffenaud has elicited differing reactions from people who pass the young man with his backpack and blue banner proclaiming in English and Spanish: "My Immaculate Heart—A Walk to El Salvador." He said that elderly women have been the most supportive of his walk. Teen-agers have told him he is "nuts." Twice in one day cars swerved into his path as they roared by. But Raffenaud dismissed them: "It's no big deal. I have a lot of faith that the Virgin wants this walk to happen."

His devotion to the Immaculate Heart of Mary is expressed not only in the crown of thorns circling the heart on his banner, but also in the three rosaries he prays each day. "The rosary is like a spring along the way," he said. "It really refreshes me."

**HE SAID HE PRAYS** for the overthrow of Communist Russia and the fulfillment of the Virgin's other promises: "The Immaculate Heart prophesied the Marxist lie. I know I'm not a Marxist and I stand in solidarity with the poor in El Salvador."

Raffenaud said that although his walk is to support the poor, it is also to demonstrate opposition to the "oppressive forces" in strife-torn El Salvador. "I am against the U.S. intervention down there," he said. "The people have a right to self-determination."

He claimed his spiritual pilgrimage began in 1972 when, living amidst California's drug culture, he began to listen to a preacher in a street mission where he stopped to eat. "But I knew I needed



**PILGRIMAGE**—Tony Raffenaud carries a banner dedicated to the Immaculate Heart of Mary during his 4,000-mile trek to El Salvador protesting all violence in the country. He hopes to get there by September.

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more. I needed the Eucharist. So I made my confession and returned to the Church," said Raffenaud. Now a member of a Christian community in Seattle, Raffenaud made his first pilgrimage in 1978 when he joined a march from Alcatraz, Calif., to Washington to protest restrictive legislation against American Indians.

**"I FEEL THE SPIRIT** is really wanting people to open up and not be afraid," said Raffenaud. "If we want peace in this world, we're going to have to go beyond ourselves."

He carries with him the *Imitation of Christ* by Thomas a Kempis and the Bible. During his walk he has been keeping a daily journal, leaving the bulk of his notes with people he meets along the way, trusting them to forward the material to his next known address.

He seldom has more than \$5 in his pocket, but says that people have been generous in offering him food and places to sleep. "People want me to stop and visit and talk," he said. "But I keep going. I want to keep a good pace." He plans to reach El Salvador by September.

**RAFFENAUD ADDED** he does not worry about obstacles he might face once he leaves the United States. "When I cross the border I will just leave it in the Virgin's hands. I think I'll be able to make it through all the way. I feel the presence of the Mother in El Salvador."

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### Our Lady of Guadalupe featured on NBC Magazine

NEW YORK—A 10-minute segment called *Guadalupe Miracle* will be broadcast tomorrow evening (April 17) on *NBC Magazine* with David Brinkley at 10 p.m. on KCST, Channel 39 in San Diego. Produced by John Michael Parisi, director of media projects for the Fourth World Foundation, the segment will highlight research efforts currently being conducted to solve the mystery of the image of Our Lady of Guadalupe.

In 1531, according to the historical account, the Virgin of Guadalupe appeared to an Indian, Juan Diego, and asked that a church be built in her name at the site of the now-existing basilica. The bishop of Mexico City asked Juan to show proof that he did indeed see the Blessed Mother, and, in mid-winter, he presented the bishop with a bunch of Castillian roses. It was this proof and the miraculous image on the cloak that led to the construction of the shrine.

**THE FOURTH WORLD** Foundation is undertaking and promoting media events describing the scientific investigation of the sacred image.

Previous investigations conducted in Mexico City attempted to discover by means of infrared photography an undersketch over which the image may have been painted. None could be found.

One of the scientists on the research team recently concluded that the image was not painted on the mantle with a brush, as the intricate detail could not be introduced in that fashion. Yet the colors are formed from pigments that are so far unknown to man. Furthermore, the material on which the painting appears is made from cactus fiber that can last only 20 years under normal conditions. It is still a mystery how it has been preserved for over 500 years.

**MEXICAN CATHOLICS** this year will celebrate the 450th anniversary of the apparition of Our Lady in December. Cardinal Ernesto Corripio Ahumada of Mexico City said the anniversary should be used as an invitation to dialogue between the rich and the poor.





Mark Ryland photo

**PREPARE FOR CONVENTION** — In preparation for attending the joint meeting of the National Catholic Educational Association and the Religious Education Congress and Exposition, April 20-23 in New York City, the San Diego delegates review the convention program. Discussing workshops are (seated, from left): Sister Josephine Breen, SM, director of religious education; Sister Ann Patricia, CSJ, associate superintendent of schools; (standing, from left) Father William Elliott, vicar for education; and Mrs. Kathleen Shea, principal of St. Mary's School, Escondido.

## Study finds Catholic schools better than public system

WASHINGTON (NC)—Catholic educators said they were not surprised at the finding of a government study which said that Catholic and other private schools provide a better education than public schools.

The study was done by sociologist James S. Coleman. It was funded by the National Center for Educational Statistics, a government agency.

**THE STUDY, *Public and Private Schools***, met with criticism from public school groups, but Father Thomas Gallagher, secretary of the U.S. Catholic Conference Department of Education, said, "So what's new? I knew it all along. I've always been confident of Catholic schools."

Father Gallagher said the study "augurs well for the whole issue of tuition tax credits" for parents who send their children to private schools.

In his study, which was to be presented April 7 in Washington, Coleman stated that "Catholic schools more nearly approximate the 'common school' ideal of American education than do public schools, in that the achievement levels of students from different parental educational backgrounds, of black and white students, and of Hispanic and non-Hispanic white students are more nearly alike in Catholic schools than in public schools."

**"THAT'S TRUE,"** according to Father John F. Meyers, president of the National Catholic Educational Association (NCEA). "Catholic schools have provided that function of upward mobility for the immigrants of the last century and they provide it for the poor of this century."

Coleman found that "private schools produce better cognitive outcomes than do public schools," and "private schools provide a safer, more disciplined and ordered environment than public schools."

Critics say Coleman has read more than was warranted into his data. One educational sociologist said the statistical techniques are out of date, overestimating the quality of private schools. Critics argued that students are in Catholic schools because they have high

scores; they don't have high scores because they are in Catholic schools.

**CATHOLIC SCHOOLS** enroll about half as high a proportion of blacks as the public schools, and other private schools only about a quarter as high a proportion, Coleman reported. Internally, however, the private sector is least racially segregated and the public sector by far the most segregated.

The study indicates that Catholic schools do have a good integration rate in places where there is not as much funding, Father Gallagher said.

Some people are saying the study is being released to back up the Reagan administration's support for tuition tax credits, Father Meyers said, but "the study was commissioned under the Carter administration which was opposed to tax credits."

**"UNFORTUNATELY,** people are seeing political motivations when the real motivation is simply to improve the quality of the education of all our youth. I hope that no one's preconceived notions or prejudices would interfere with the critical assessment of the research," he said.

"Instead of criticizing the study, people should look at the success of Catholic schools to see if they can learn from those success stories to improve the other schools of our nation," said Father Meyers.

### Summer jobs offered

The San Diego Regional Youth Employment Program (REGY) has announced that it will accept applications for summer employment until May 1.

REGY offers youths between ages 14 and 21 the opportunity to work at public agencies during the summer months. The program is operated by the City of San Diego, and is open to youth from low-income families. Foster children and handicapped youths are also eligible.

Over 3,500 jobs are available. The pay is \$3.35 per hour.

Applications are available at school counseling offices, state employment offices, and REGY offices. For further information call 236-6900.

## Sixth centenary of St. Rita noted

CASCIA, Italy (NC)—Cardinal Sebastiano Baggio, prefect of the Vatican Congregation for Bishops, opened celebrations marking the sixth centenary of the birth of St. Rita in the tiny town of Cascia.

The celebrations, scheduled to end in September, will include the carrying of a torch from Czestochowa, Poland, to Cascia.

**THE TORCH** is to be lit at the

shrine of the Black Madonna in Czestochowa on May 5.

Born in 1381 outside Cascia, St. Rita was married at a young age to a man who had a reputation for being brutal and violent. After 18 years of marriage and two sons, she was left a widow when her husband was killed in a fight.

**FOLLOWING THE DEATH** of her sons, Rita entered the convent at Cascia in 1413 and died in 1447.



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## USCC criticizes proposed cuts in federal welfare programs

WASHINGTON (NC)—Proposals to cut \$520 million in federal expenditures from the nation's major welfare programs—Aid for Families with Dependent Children (AFDC)—have been called "both unfair and shortsighted" by the U.S. Catholic Conference.

In an April 8 letter to members of the House Ways and Means Committee, Msgr. Francis J. Lally, USCC secretary for social development and world peace, said the cut in expenditures for AFDC would pose hardships on poor working families.

**AFDC PROVIDES** matching funds to the states to pay cash benefits to needy families with dependent children. According to the Reagan administration, past efforts at tightening eligibility and preventing fraud and abuse have been less than adequate.

The administration said its proposals for revising the nearly \$8 billion AFDC program would save \$520 million in fiscal 1982.

One administration proposal is to base AFDC eligibility and benefits on income in previous months rather than on projections of current and future income. It says protections of future family income and circumstances can be erroneous or misleading, resulting in "substantial" overpayments.

**BUT MSGR. LALLY** said such a requirement "would mean that families could wait up to two months for benefit adjustments if the family's financial situation changes."

He continued, "If a mother loses her job or has a reduction in income, her benefits would continue to be based on the preceding month's financial situation and would not reflect the changed circumstances."

Another proposal criticized by Msgr. Lally is to deny AFDC benefits to families eligible for less than \$10 a month. While the administration

says the change would simplify and reduce the costs of administration for "marginal" cases, Msgr. Lally said it would mean possible loss of other AFDC-related benefits for some families.

"**IN SOME STATES** these families would also lose Medicaid assistance, since Medicaid eligibility is dependent on cash assistance benefits," he wrote.

Msgr. Lally warned that the administration's proposals might force some poor working families to quit their jobs and rely entirely on AFDC. The program, he said, "has allowed family wage earners to maintain their jobs and relative independence."

And he said the USCC, public policy arm of the U.S. bishops, also is opposed to converting AFDC to a block grant program.

"**WE DO NOT SUPPORT** block grants, but if they prove to be inevitable they must contain federal requirements and standards to assure an equitable income assistance system," Msgr. Lally said.

### Polish prelate's flu called 'not grave'

WARSAW, Poland (NC)—Cardinal Stefan Wyszyński of Warsaw, primate of Poland, caught influenza but his condition "is not grave," said Church sources April 13.

The 79-year-old cardinal is spiritual leader of Polish Catholics and has been a key figure as an unofficial mediator in the series of labor-government crises in Poland since last summer.

The Communist government estimates that about 90 percent of Poland's 36 million people are Catholics.



Deacon James Steinberg photo

**DIACONATE INSTITUTE**—Deacons from throughout the Western United States attended a two-day workshop on liturgy presented by the University of San Diego's Office of Continuing Education. Featured speaker was Father Donald Osuna, pastor of the Cathedral of St. Francis de Sales in Oakland. Deacons from our diocese at the workshop included, front row from left, Deacons Thomas Dougherty, Richard Rondeau, and Dan Parra; behind them, from left, are Deacons Jack Corrao, Leo Dube, George Castoria, Jack Costello, and John Geis.



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**DEACON CANDIDATES**—Auxiliary Bishop Gilbert E. Chavez prepares to accept nine married men as candidates for the permanent diaconate in Palm Sunday ceremonies at St. Francis Seminary.

## Ten take steps toward diaconate

SAN DIEGO—Ten married men are a step closer to ordination as permanent deacons. At a special Palm Sunday ceremony at St. Francis Seminary, Auxiliary Bishop Gilbert E. Chavez admitted nine of them to candidacy for Holy Orders and conferred the ministries of lector and acolyte on another.

Those admitted to candidacy are: Henry B. Cody, Holy Trinity parish, El Cajon; John T. Baker, All Hallows, La Jolla; Paul D. Davidson, Holy Family, San Diego; Harold B. Kutler, St. Mary Star of the Sea, Oceanside; Donald J. O'Neill, St. Mark, San

Marcos; William B. Pollock, St. Agnes, San Diego; James A. Roy, St. Michael, San Diego; Marvin T. Threatt, Christ the King, San Diego; and Frank J. Walton, Sacred Heart, Coronado.

Richard H. Wengert of St. Vincent de Paul, San Diego, was installed in the ministries of lector and acolyte by Bishop Chavez.

Deacon candidates in the Diocese of San Diego currently undergo a four-year formation program before ordination, the longest in the country.





Mark Ryland photo

**DIAMOND JUBILEE**—A 75th anniversary ball for Mary Star of the Sea Church is planned for April 25 at the La Jolla Country Club. Pictured from left are Mrs. Rosemary McMahon, chairman; Clarke Herring, Academy Club president; and Mrs. Susan Christensen, co-chairman. In front are Stella Maris Academy students Brophy Christensen, Dominique Dudine, and Jennifer Rudolph. Further information is available from Becky McIntyre at 454-5105.

## IRA prisoner wins election

ENNISKILLEN, Northern Ireland (NC)—Bobby Sands, a member of the outlawed Provisional Irish Republic (IRA) serving time in the Maze Prison near Belfast, was elected April 10 to the British Parliament.

The 27-year-old Sands, who has been on a hunger strike since March 1, won a special election in the Fermanagh and South Tyrone district.

**SANDS WILL NOT** be able to take his seat in the House of Commons. Four years into a 14-year sentence for terrorist offenses, he was captured in 1976 after a gunbattle with police.

Some observers expect him to resign in a gesture of contempt for Britain and to forestall any moves by

the House to disqualify him.

Sands' opponent, Harry West, a Protestant and the candidate of the Official Unionist Party, which favors continued ties with Great Britain, had no immediate comment.

**MANY PEOPLE** in Northern Ireland consider Sands' victory a major propaganda coup for the IRA, which has been fighting a guerrilla war to end British rule in Northern Ireland, and an embarrassment to the government of Prime Minister Margaret Thatcher.

Sands' candidacy was intended to draw attention to his hunger strike and to demands by IRA members in the Maze that Britain treat them like political prisoners rather than common criminals.

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## Pope's play to become a movie

ROME (NC)—*The Goldsmith's Shop*, a play about marriage by Pope John Paul II, will be made into a film for worldwide distribution, two Italian film producers said April 6.

The play, written in 1960 under the pen name Andrzej Jawien, tells about the lives of three couples. It

has been performed in German, Italian, Polish, and other languages since the election of Pope John Paul to the papacy in October 1978.

The producers said the film would be directed by "a well-known name, with famous actors, and distributed worldwide."

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# San Diego Diocesan Parish Easter Triduum Schedules

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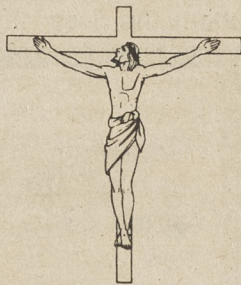
**HOLY THURSDAY:** Low Mass, 8 a.m.; Concelebrated Mass and Procession, 5:15 p.m.; visits to Repository until 10 p.m.

**GOOD FRIDAY:** Stations of the Cross and Solemn Liturgical Service, 12 noon (Holy Communion at this service only); Stations and Veneration of the Cross, 7:30 p.m.

**HOLY SATURDAY:** Easter Vigil Service and Mass, 5 p.m.; Mass in Spanish, 7:30 p.m.

**EASTER SUNDAY:** Masses: 7, 8, 9, 10 (High Mass), 11 a.m., 12 noon, and 5 p.m.

**Confessions:** Friday, 2-3:30 p.m. and 7:30-8:30 p.m.; Saturday, 2-4 p.m. and 7:30-8:30 p.m.



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10818 San Diego Mission Rd., San Diego

**HOLY THURSDAY:** Mass, 7 a.m.; Mass of the Lord's Supper and Procession to the Altar of Repose, 7:30 p.m.

**GOOD FRIDAY:** Celebration of the Lord's Passion, Veneration of the Cross, and Holy Communion, 12:10 p.m.; Confessions, 1:30-3 p.m.; Celebration of the Lord's Passion, 7:30 p.m.

**HOLY SATURDAY:** Easter Vigil Mass, 7:30 p.m.

**EASTER SUNDAY:** Mass at Dawn, 6 a.m.; Masses, 7, 8, 9, 10, 11 a.m., 12 noon, 5:30 p.m.

## ST. MICHAEL CHURCH

Paradise Hills, San Diego  
Rev. Msgr. Anthony Giesing, Pastor

**HOLY SATURDAY:** Easter Vigil Mass, 8 p.m.

**EASTER SUNDAY:** Masses, 7, 8, 9:15, 10:30 a.m., 12 noon, and 6 p.m.

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## ST. STEPHEN'S CATHOLIC COMMUNITY

31020 Cole Grade Road (Parish Center)  
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Rev. Roger Lechner, Pastor

**HOLY SATURDAY:** Mass, 7 p.m., at Grandview Church, 28904 Lake Wohlford Road.

**EASTER SUNDAY:** Masses, 8 (Spanish), 9:30 a.m. (English), both in Middle School Gym, 28751 Cole Grand Road.

Phone: 749-3324

## ST. MICHAEL CHURCH

15546 Pomerado Rd., Poway

**HOLY THURSDAY:** SEDER Mass, 9:30 a.m. in Social Center (only for those who cannot possibly take part in the Solemn Evening Mass); Concelebrated Mass of the Lord's Supper, 7:30 p.m.; adoration of the Blessed Sacrament until midnight.

**GOOD FRIDAY:** Prayer Service including Reflections of the Passion and Death of Christ, 12 noon-2 p.m.; Solemn Liturgy of Our Lord's Passion and Death and Holy Communion, 2 p.m.; Stations of the Cross, 7:30 p.m.

**HOLY SATURDAY:** Solemn Blessing of the Fire in the school parking lot, 6 p.m., followed by procession by way of front door to Concelebrated Easter Vigil Mass and Communion.

**EASTER SUNDAY:** Masses, 7:30, 9, 10:30 a.m., 12 noon.

**Confessions:** Holy Thursday, 3-5 p.m.; Good Friday, 12 noon-2 p.m., 8-8:30 p.m.; Holy Saturday, 4-5 p.m., 7:30-8 p.m.

## THE IMMACULATA CHURCH

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**HOLY THURSDAY:** Mass of the Lord's Supper, 7:30 p.m.

**GOOD FRIDAY:** Outdoor Stations, 12 noon; Celebration of the Lord's Passion, 7:30 p.m.

**HOLY SATURDAY:** Easter Vigil, 7:30 p.m.

**EASTER SUNDAY:** Masses, 9 a.m. and 11 a.m.

## ST. VINCENT DE PAUL CHURCH

4077 Ibis St., San Diego

**HOLY THURSDAY:** Mass, 8 a.m.; Confessions, 4-5 p.m.; Mass of the Lord's Supper, 6 p.m.; Adoration until midnight.

**GOOD FRIDAY:** Private worship, 8 a.m.-2 p.m.; Liturgy of Good Friday, 2 and 6 p.m.; Confessions, 4-5 p.m. and 7-8 p.m.

**HOLY SATURDAY:** Confessions, 10-11 a.m., 4-5 p.m., and 7-8 p.m.; Mass of the Resurrection, 6 p.m.

**EASTER SUNDAY:** Masses, 7:30, 9, 10:30 a.m., 12 noon.

## ST. AGNES CHURCH

1140 Evergreen St., San Diego

**HOLY THURSDAY:** Mass and Communion, 7:30 a.m.; Solemn Mass, washing of the feet, procession to Altar of Repose, 7 p.m.; adoration until midnight.

**GOOD FRIDAY:** Solemn Liturgy of the Passion and Death of Our Lord, Veneration of the Cross, and Communion, 1 p.m.; Stations of the Cross and Homily in Portuguese, 2:15 p.m.; Stations of the Cross, Sermon, and Veneration of the Cross, 7 p.m.

**HOLY SATURDAY:** Easter Vigil Mass, 5:30 p.m.; Easter Sunday Mass, 7:30 p.m. (Sunday obligation fulfilled by attending either Mass.)

**EASTER SUNDAY:** Masses, 7:30, 8:30 (Portuguese) 9:45, 11 a.m., and 12:15 p.m.

## ST. JOSEPH'S CATHEDRAL

1535 Third Ave., San Diego, 92101

### HOLY THURSDAY, APRIL 16

**10:30 a.m.:** Solemn Pontifical Concelebrated Mass of the Chrism. Consecration of the Holy Oils by His Excellency, Bishop Maher.

**5 p.m.:** Solemn Concelebrated Mass of the Lord's Supper. Mandatum Ceremony (washing feet of Twelve Apostles), Solemn Procession of the Blessed Sacrament to Altar of Repose.

**6-9 p.m.:** Adoration of Our Lord in His Blessed Sacrament, and private prayer.

### GOOD FRIDAY, APRIL 17

**12 noon-1:30 p.m.:** "The Seven Last Words of Christ," Fr. Joseph Sum (Sermons and Meditations. "Father, forgive them for they know not what they do." "This day you will be with me in Paradise." "Woman, behold your son. Son, behold your mother." "My God, why have you forsaken me?" "I thirst." "It is consummated." "Father, into your hands I commend my spirit.")

**1:30 p.m.:** Solemn Liturgy of Our Lord's Passion and Death. (Holy Communion may be received during the Solemn Liturgy about 2:15 p.m.)

**5:15 p.m.:** Stations of the Cross.

**7 p.m.:** Stations of the Cross.

### HOLY SATURDAY, APRIL 18

**7 p.m.:** Easter Vigil Celebration. Mass of the Easter Vigil. To celebrate the Easter Triduum with renewed hearts, early confessions are encouraged. (NOTE: in accordance with the Liturgical Commission, there will be NO CONFESSIONS on Holy Thursday, Good Friday, and Holy Saturday.)

### EASTER SUNDAY, APRIL 19

Masses at 6:30, 7:30, 9, 10:30 (Solemn Pontifical Mass, Bishop Maher, celebrant, Mission Basilica San Diego de Alcala Choir), 12 noon (congregational singing), 5:15 and 7:30 p.m. (NOTE: No confessions on Easter Sunday.)

Happy Easter

## IMMACULATE CONCEPTION CHURCH

"Old Town," San Diego

**EASTER SUNDAY MASSES:**

7:30, 8:30, 9:45, 11 a.m.,  
12:15 and 5:15 p.m.

## ALL HALLOWS CHURCH

6602 La Jolla Scenic Dr., La Jolla

**HOLY THURSDAY:** Mass, 7:30 p.m.

**GOOD FRIDAY:** Seven Last Words of Christ, 12 noon-2 p.m.; Stations of the Cross, 2 p.m.; Celebration of Our Lord's Passion (includes Holy Communion), 7:30 p.m.

**HOLY SATURDAY:** Easter Vigil (1st Mass of Easter), 7:30 p.m.

**EASTER SUNDAY:** Masses, 7:30, 9, 10:30 a.m., 12 noon (no evening Mass).

**Sacrament of Reconciliation:** Thursday, 4-5 p.m.

## ST. JOHN OF THE CROSS CHURCH

8086 Broadway, Lemon Grove

**HOLY SATURDAY:** Easter Vigil Mass, 8 p.m.

**EASTER SUNDAY:** Masses, 7, 8:30, 10, 11:30 a.m., 6 p.m.

**Spanish Easter Mass:** 1 p.m.



## Sex values for teens parents' responsibility

By Eunice Kennedy Shriver

WASHINGTON—Secretary of Health and Human Services Richard Schweiker has been criticized for saying that the government should not promote sex education or pay for contraceptives for teen-agers under Medicaid. He is quoted as having said: "Sex education is primarily a responsibility of parents." He is right.

There is clear evidence that even when sex education and contraceptives are freely available, they have little effect on the rate of teen-age sexual activity. In fact, it has been increasing among all teen-agers, as has pregnancy among those under 15.

**THE ENTIRE SUBJECT** of teen-age sexuality and pregnancy needs clarification. Can't we all agree on the following: that it is not appropriate for the government to condone or facilitate sexual activity for those who are 13, 14, 15? That government-sponsored birth control programs that separate sexuality from love, marriage, and family are unacceptable as policy and practice? That sexuality should be taught and practiced as that part of love and marriage that deepens and enriches a lifetime commitment to one person? That programs involving families in adolescents' lives are more worthy of support than those that isolate adolescents?

To do something helpful about teen-age sex and pregnancy, we do not need more money for the mechanics of birth control or more value-free sex education.

We need efforts that strengthen family commitment and marriage and get at the problems that lead adolescents into early sexual activity. Such activity arises not only from loneliness, peer pressure, family rejection, and from a market that sells products through sex. Teen-age pregnancy often results from an overwhelming need to be loved and part of a family.

**NEARLY ONE MILLION** adolescents become pregnant every year—despite hundreds of millions spent on thousands of birth control clinics. Of these, more than 500,000 teen-agers decide to give birth because, as many say, "I want someone to love and to love me."

To be sensitive to this fundamental human need, one must be concerned with two goals: nurturing of caring relationships among parents, their children, and members of the extended family; and emphasizing and supporting marriages that endure.

Government policy that merely creates more contraception dispensaries addresses neither of these needs.

**GOVERNMENT PROGRAMS** that create "communities of caring" in which adolescents can find the emotional, moral, and intellectual support they so desperately seek do address and frequently satisfy both goals.

Through the adolescent pregnancy program, which Schweiker's department already supports and which is funded for only \$10 million, "communities of caring" have been created.

Supported by public and private financing, they are situated in schools, hospitals, and in rural areas. Where they exist, repeat pregnancies can be reduced by almost two-thirds, welfare dependency can be greatly lessened, and the incidence of child abuse can be vastly diminished.

Why this success? Because in these programs, we have learned that the key to motivating teen-age mothers and fathers to stay in school, to get off drugs and alcohol, to take control of their lives, is to encourage—rather than deny—families' participation in their children's lives.

**THUS, SEX EDUCATION** is not presented only as a means of preventing babies. Rather, it is regarded as a means of inspiring reflection on the basic questions of life—of marriage, of responsibility, of work, prevention of harm to the fetus, the need for courage and endurance in nurturing a baby, the need to respect ourselves and set examples of virtue for our children. These lessons have been learned the hard way, from those who are already about to become parents.

Yet in thousands of neighborhoods, a "community of caring" exists in fact or potential; family networks that, with proper support, will assist young people in their search for love and commitment; friends, community agencies, schools, religious groups, and professionals from various disciplines who do care and are willing to supplement the family.

**THIS IS WHERE** public policy should be taking us. Schweiker's emphasis on family responsibility must be translated into programs that shift our priorities from the mechanical to the moral; from the bureaucratic to the familial; from reliance on transitory adolescent notions of sexuality to the timeless values of love, marriage, and commitment to the creation of strong and enduring families.

Such programs should be expanded in numbers and influence. Through them we can create a happier society for teen-agers and ourselves.

## 'Cannot be enough renewal of marriage'

WASHINGTON (NC)—One week ago Saturday was a beautiful day for a picnic, but on the grounds of the Country Day School of the Sacred Heart near Washington the 250 couples scattered around the hockey fields and tennis courts and lawns were not idling away the day.

They and some 100 priests who had come with them to the National Leadership Conference of Worldwide Marriage Encounter were intently writing in notebooks or talking to each other.

**THEIR REASON WAS** the belief that "there cannot be enough renewal of marriage," according to Al Regnier, who with his wife Barbara and Father Des Colleran, all of Los Angeles, make up the U.S. executive team of Worldwide Marriage Encounter.

Jesuit Father Chuck Gallagher, one of the founders of the "worldwide expression" of the Marriage Encounter Movement, said the distinguishing features of the "expression" are the enthusiasm of the couples, their belief they can change the world, the emphasis on Catholicism and the sacramentality of marriage, and the couples' sense of "being church" that characterizes Worldwide Marriage Encounter.

"They're not just a group of nice people who care about marriage," Father Gallagher of Elizabeth, N.J., said. He added that Marriage Encounter creates lay leadership in the Church because on an Encounter weekend couples discover how important they are to the Church.

**FATHER COLLERAN**, the priest on the executive team, said that Worldwide Marriage Encounter also is very beneficial to priests who take part in the weekends because they discover a "whole different level of relating...a new perception of what is important" and they "see couples as those we depend on" and not just people to whom priests must minister.

## Pope begins Holy Week with palm blessing

Continued from page 1

administered confirmation to eight handicapped youngsters and gave first Communion to three others.

The young people, all victims of spastic seizures, were from the northern Italian town of Cologno Monzese near Milan.

**IN HIS HOMILY** to those who were being confirmed the pope emphasized the importance of their sacramental initiation into adulthood as handicapped persons.

"But you may say: 'What can we do in our weakness?'" he said.

"Listen to St. Paul's words to us: 'The Spirit too helps us in our weakness...(He) makes intercession for us with groanings that cannot be expressed in speech,'" the pope said.

He noted that one of the gifts of the Holy Spirit in confirmation is fortitude. He asked the newly confirmed to pray for "the strength of faith...the strength of hope...the strength of love...the strength of patience to be able to accept our condition with courage, offering our sufferings for the good of souls, the strength of good example."

**THAT EVENING IN** the Blessed Sacrament Chapel of St. Peter's Basilica the pope blessed

the Vatican's new portable pipe organ, a gift from the West German government, in a brief German-language ceremony.

It is meant primarily to provide musical accompaniment for papal liturgies in St. Peter's Square, and its liturgical inauguration was scheduled for the Easter morning Mass April 19.

**UNTIL NOW SUCH OUTDOOR** ceremonies at St. Peter's have been accompanied by an electronic organ, although the Second Vatican Council's *Constitution on the Sacred Liturgy* singles out the pipe organ as a musical instrument "to be held in high esteem, for it is the traditional musical instrument (for liturgy in the Latin Church), and one that adds a wonderful splendor to the Church's ceremonies and powerfully lifts up man's mind to God and to heavenly things."

"The pipe organ," the pope commented, "is not only one of mankind's oldest instruments in terms of its basic components, but it has earned a royal place of honor in the course of history. In the early centuries of Christendom it was introduced into Europe through Byzantium and the Frankish court, and it developed immediately into the traditional and preferred musical instrument in the Latin Church."

### Free Religion Textbooks for Visually Impaired

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# Around the diocese

## "Sunday Mass, a Catholic Liturgy for Television"

Channel 39

April 19, 7 a.m.

Bishop Leo T. Maher  
Celebrant

### BENEFITS

**School of the Madeleine**, San Diego, benefit spring fiesta-fashion show, May 4, at 1875 Illion St., San Diego. Donation: \$1.25. Details: 272-2788, 276-5879.

**Court San Diego de Alcalá, CDA**, benefit scholarship luncheon-card party, noon, May 2, Our Lady of the Sacred Heart parish hall, San Diego. Details: 284-0194, 282-3461.

**Court St. Vincent de Paul, CDA**, luncheon-card party, noon, May 9, St. Vincent de Paul parish hall, San Diego. Details: 295-3017, 295-3054.

### EDUCATION

**Philip Y. Hahn School of Nursing**, USD, Alcalá Park, presents "Writing for Publication: a Workshop for Professional Nurses," 8:30 a.m.-3 p.m., April 25, room 106. Details: 293-4585.

**Augustinian Father Jerome Bevilacqua's** scripture class, 7:30 p.m., April 20, St. Patrick Church, North Park, and Mass with healing service, 7:30 p.m., April 21, St. John of the Cross Church, Lemon Grove. Details: 271-1675.

**"Living with Diabetes,"** 7-9:15 p.m., Tuesdays and Thursdays in May, Mercy Hospital and Medical Center. Details: 294-8244, 294-8299.

**"May Day for Spiritual Renewal,"** 9:30-3 p.m., May 2, Benedictine Convent of Perpetual Adoration, 3888 Paducah Dr., San Diego, with Father Ernest Larkin, O. Carm. Registration: Mrs. Eileen Waters, 2104 Tokalon, San Diego, 92110.

**Diocesan Office of Religious Education** diploma programs: Ministry of the Word with Sister Josephine Breen, Thursdays, April 30, through June 11 from 6:30-9:30 p.m., and Saturdays, May 9-23, from 9:30 a.m.-2:30 p.m., USD Camino Hall, room 150; also June 15-19 and 22-26 (two-week course, 30 hours), 9 a.m.-noon, USD Serra Hall, room 312. Details: 297-7110.

**USD School of Business Administration** offers "Winning Through Negotiation" workshop, 8:30 a.m.-4:30 p.m., April 24, Little America Westgate Hotel, San Diego. Details: 293-4585.

**"The Director Looks at Costumes"** with Jack O'Brien, artistic director of the Old Globe Theater, 3 p.m., April 24, University of San Diego's Founders Gallery, Alcalá Park.

## Helping people to volunteer

"Helping People Volunteer," a special course, will be offered by the University of San Diego's continuing education program on April 28 at its School of Nursing and May 2 at DeSales Hall, Alcalá Park. Both sessions are from 9 a.m. to noon.

The course is described as "an introduction to ongoing volunteer program management process for leaders in churches and synagogues."

Participants will have an opportunity to "identify changes in volunteering today and other influences that affect church/synagogue programs," and to "evaluate your current volunteer program management and training needs."

Director will be Judy Rauner, author of *Helping People Volunteer* and an experienced volunteer program consultant and teacher. Details: 293-4585.

**St. Pius X "Focus on the Family"** film series, 7:30 p.m., Tuesdays, April 21 through May 27, 36 East Naples St., Chula Vista. Details: 421-3751.

**"Holocaust: Resistance and Rescue"** symposium, May 6-7, USD De Sales Hall. Pre-registration: 232-6113.

### ENTERTAINMENT

**Old Mission Players** present "Arsenic and Old Lace," 8 p.m., April 24-26, May 1-3, La Sala at Mission Basilica San Diego de Alcalá. Tickets: 287-0153, 278-0021.

**"A Festival of Anthems,"** with USD Choir and Vocal Ensemble directed by Father Nicolas Reveles, 3 p.m., May 3, Founders Chapel, Alcalá Park. Public invited.

**University of San Diego** presents "Guys and Dolls," 8 p.m., May 7-9, and 2 p.m., May 10, Camino Theater, Alcalá Park. Details: 291-6480, ext. 4712.

### LITURGIES

**Blue Army of Our Lady of Fatima** sponsors first Saturday Mass, 7:45 a.m., May 2, St. Mary Magdalene Church, 1945 Illion St., San Diego. Also, with Legion of Mary, sponsors special rosary Mass, 11:30 a.m., May 3, same church. Details: 279-6977, 276-3693.

### ORGANIZATIONS

**Third Order Secular of St. Francis** meets, 2 p.m., April 26, parish center adjacent to Mission San Luis Rey, near Oceanside. Visitors welcome.

**St. Rita's Altar Society** holds luncheon-card party, noon, May 2, St. Rita Church, San Diego. Details: 461-2056.

**Heffernan No. 76, Young Ladies Institute**, card party, 12:30 p.m., April 25, St. Didacus parish hall, San Diego. Details: 460-4839, 466-2554. Also pot luck dinner, 6:30 p.m., April 27, Columbus Club, San Diego. Details: 292-1859.

**Patrons**, supportive group for divorced/separated Catholics, fellowship and growth meeting, 7 p.m., April 26, St. Therese Hall, Allied Gardens. Also prayer group meeting, 7 p.m., May 3; for location call 464-8948.

**Stalpar Club** for single and widowed Catholics 35 and over holds monthly meeting, 5 p.m., May 3, St. Joseph Cathedral Club Hall, Third and Beech Sts., San Diego. Details: 276-8689, 583-2282.

**Catholic Alumni Club** spring dance, 8 p.m., April 25, More Hall, University of San Diego, Alcalá Park; also meet, noon, April 26, Immaculata Church, followed by picnic. Details: 287-6020.

### RETREATS

**Franciscan Retreat Center**, Old Mission San Luis Rey, near Oceanside, retreats for divorced and separated persons with Franciscan Friar Loren Blessing, May 8-10; for women with Enid Lanyon, *Southern Cross* columnist, May 15-17; and for recovering alcoholics with team of experts, May 22-24. Details: 757-3659.

### SPECIALS

**"Walk for Shoes for Children,"** 10:30 a.m., May 2, Laurel and Sixth, Balboa Park, sponsored by diocesan Peace and Justice Commission. Funds raised will buy shoes for needy in San Diego and Tijuana. Details: 231-2828, 583-9181.

**Holy Family Church**, Linda Vista, recruiting teachers for summer religious education program, grades 1-5, June 22-July 10, from 9 a.m.-noon. Details: 268-0557.

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

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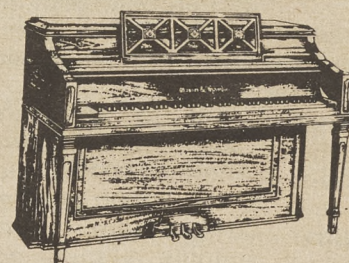
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## In Loving Memory

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

**COTTINGHAM, Cecilia Goldie Minnie.** Mother of Lauretta Leach, Leonard Duncan, and Ronald Duncan; sister of Mrs. Virginia Changnon; 12 grandchildren, seven great-grandchildren. Funeral Mass: April 1, St. John the Evangelist Church.

Goodbody Mortuary

**REUTTER, Cecile B.** Mother of Audrey R. Winsor and Laverne R. Bures; sister of Mahalia Yorke and Gertrude Meiberg; two grandchildren, three great-grandchildren. Funeral Mass: March 31, Christ the King Church.

Goodbody Mortuary

**RODRIGUEZ, Henry V.** Husband of Gracia Rodriguez; father of Carmen Montoya, Mercedes Infante, Santa Daniels, Cesar, Raquel, Irma, Lupe Rosa, and Maria Refugio Rodriguez; brother of Cleofas and Bernardo Chacon, Ramon and Luis Rodriguez, and Lupe Llamas; 24 grandchildren, six great-grandchildren. Funeral Mass: April 2, St. Didacus Church.

Goodbody Mortuary

**ROGERS, Helen Eileen.** Mother of Colleen Rogers; sister of Anna Flood, Catherine Pelletier, Rita Meagher, and Margaret Farley. Memorial Mass: March 28, St. John the Evangelist Church.

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En Marywood Center, Orange

## Se reúnen obispos de Alta y Baja California

ORANGE—La labor primordial de los sacerdotes de La Paz, Baja California, es la evangelización, dijo el Sr. Obispo Gilberto Valbuena a once obispos de Alta y Baja California en una reunión aquí el 1° de abril, 1981. Los obispos se reunieron para compartir ideas y métodos de propagar el evangelio entre las personas de habla hispana.

Se encontraba entre los obispos en la reunión el Sr. Obispo Philip F. Straling, quien inauguró estas reuniones en 1979 cuando invitó a los obispos de través de la frontera a una reunión en la Casa de Retiros El Carmelo, en Redlands. También presente en la reunión se encontraba el Sr. Obispo Gilberto E. Chávez, Auxiliar de San Diego.

**LA REUNIÓN EN Marywood Center, Oficina de Juventud anuncia Segundo Encuentro**

La Oficina de Juventud ofrecerá su Segundo Encuentro de Promoción Juvenil para ofrecer una experiencia de Comunidad Cristiana y ayudar al personal de la Parroquia a despertar y promover Liderazgo Juvenil Cristiano. El programa está abierto para jóvenes de 17 a 25 años y para sus Coordinadores Parroquiales. Tendrá lugar en Campo Pala Rey del viernes 24 de abril al domingo 26 de abril, 1981. El costo será de \$34. Sugerimos recomendación de su Coordinador Parroquial.

Envíen su solicitud con el costo completo o con \$10 de depósito, lo más pronto posible, para asegurar su lugar. Para mayor información puede llamar a: Armando Medina Flores, Tel. 297-5882.

Orange, fué la primera a la que asistió el Sr. Obispo Valbuena, cuya diócesis está en la punta sureña de la península de Baja California.

—“Como obispo de una diócesis nueva (tiene cinco años de existencia) nuestro primer objetivo ha sido de convencimiento entre los sacerdotes de que la tarea principal es la de ser evangelizador,” dijo el Sr. Obispo Valbuena. “Tampoco hay hermanas religiosas que no tengan la responsabilidad de ser catequistas.”

Dijo que entre los sacerdotes el primer trabajo es evangelizar a las familias y después preparar trabajadores para evangelizar a otros.

**AL DECLARAR** “El Año de la Iglesia,” todos los sermones se han dedicado a explicar lo que es iglesia, y un equipo móvil de dos sacerdotes, dos hermanas y miembros de la comunidad laica, van de parroquia en parroquia enseñando el curso primero a personas comprometidas, dijo.

Dijo que los maestros se especializan después de asistir a un programa de tres años en el Instituto de Teología para Laicos en La Paz. Desde que se inició, se han formado 700 catequistas.

El potencial del uso de equipos móviles en otras diócesis fué explicado por un grupo consistente de representantes de Orange, San Diego y Oakland. El concepto empezó en Mexicali hace 15 años, prestado de diócesis de Brazil, según el Sr. Obispo Manuel Pérez-

Gil de Mexicali.

**ADAPTADO A LAS** necesidades de diferentes zonas, el trabajo catequístico de los equipos móviles puede ser de uso particular entre trabajadores emigrantes, dijo el Sr. Obispo Pérez-Gil.

De acuerdo al Padre Alfonso Gallegos, director de Asuntos Hispanos para la Conferencia Católica de California, hubo un aumento de 92 por ciento en la población hispana en el último censo. Dijo que si los emigrantes indocumentados se contaran, el número total en el estado podría ser

tan alto como 6 millones de hispanos.

Los obispos presentes en la reunión, entre otros, fueron el recientemente ordenado Obispo de San José, Pierre DuMaine; los Sres. Obispos John Cummins de Oakland; José de Jesús Madera de Fresno; Gilberto Chávez de San Diego; William Johnson y Tomás Clavel de Orange; Francis Quinn de Sacramento; Roger Mahony de Stockton; Pérez-Gil y Valbuena; los Padres Isidro Puente Ochoa, Jr., representando a Tijuana, y el Sr. Obispo Philip F. Straling.



**Diocesan Office**  
for Apostolic Ministry / Alcala Park

*Pascua de Resurrección, 1981*

**Amado Pueblo de Dios:**

*La Pascua da un significado final a todas las cosas; representa la victoria de la vida, la esperanza y la luz, sobre la muerte, la desilución y las tinieblas.*

*Mirando hacia atrás en la historia, vemos cómo la Resurrección colocó los cimientos inmutables de nuestra fe. Mirando hacia adelante, la Resurrección debe estar siempre en el horizonte, influyendo nuestra vida entera. La Pascua es la realización total de todas nuestras esperanzas y nuestras aspiraciones transcendentales. La Pascua significa que las limitaciones de este mundo finito han sido derrotadas. Para el cristiano siempre hay lugar en la vida para la intervención de Dios, para Sus sorpresas, Su refrescante potencial creativo.*

*La fe de la Resurrección recopila nuestro júbilo y nuestra esperanza en el futuro. De este modo, la Pascua trae—así como la primavera del año—nueva vida, y es una realidad al día. Donde hay tinieblas, irradia luz, pronunciando palabras de esperanza donde hay desesperación, inyectando nuevo valor a los corazones desalentados, y trayendo salvación a la humanidad.*

*La fe de Pascua inspira confianza impasible y sin límites, de la cual nace la alegría y la felicidad.*

*Deseo que su fe de Pascua les traiga una vida llena de alegría Pascual.*

*Cordialmente suyo en Cristo Resucitado,*

+ Leo T. Maher  
Obispo de San Diego

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### LEGAL NOTICES

#### FICTITIOUS BUSINESS NAME STATEMENT

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MARIE ELENA PEDRIN-GIZONI  
2350 San Diego Ave. No. 7  
San Diego, CA 92110

TIMOTHY G. FACTOR  
1653-3 Pentacost Way  
San Diego, CA 92105

PATRICIA M. SLOAN  
13655 Highway 8 Space 34  
El Cajon, CA 92020

BRADLEY E. SIMOS  
4639 Pico St. No. 11  
San Diego, CA 92109

This business is conducted by a general partnership.

/s/TIMOTHY G. FACTOR, general partner

This statement was filed with Robert D. Zumwalt,  
County Clerk of San Diego County, on March 27,  
1981.

SC: 4/9, 4/16, 4/23, 4/30

#### FICTITIOUS BUSINESS NAME STATEMENT

81-03316

The name of the business:

VICTORY CHERLEADING  
6401 Glidden St.  
San Diego, CA 92111

KATHLEEN A. STEHLY  
6401 Glidden St.  
San Diego, CA 92111

This business is conducted by an individual.

/s/KATHLEEN A. STEHLY, owner

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## Media Notebook

# Filmmakers share the blame

By Michael Gallagher

In the first days after the shooting of President Reagan investigators had no hard evidence that John W. Hinckley Jr., despite his infatuation with actress Jodie Foster, actually saw the film *Taxi Driver*.

In it Miss Foster plays a 12-year-old prostitute who attracts the attention of a mentally disturbed young man named Travis Bickle (played by Robert De Niro), whose character and behavior bear a strong resemblance to that of Hinckley himself.

**BICKLE, HAVING BEEN** spurned by the pretty campaign worker of a senator up for re-election, shaves his head Mohawk-style and arms himself with three handguns and a knife with the intention of assassinating the senator. Baked in this by an alert security man, who recognizes him from a previous encounter, Bickle flees and then vents his rage on the young prostitute's pimp and his cronies in a protracted orgy of violence that very nearly earned the film an X rating.

Even if it turns out that Hinckley did in fact see *Taxi Driver*, I think that it would be dubious reasoning to contend that the movie provoked his attempted assassination of President Reagan.

By the time Travis Bickle made his appearance on the screen, he had already become a cliché in the American consciousness—the lonely, unloved drifter, acutely insecure, filled with ill-suppressed rage, aching to do something that will make people pay attention to him. Lee Harvey Oswald and Arthur Bremer had no need of a *Taxi Driver* to provoke their murderous

acts; nor did Hinckley or Mark David Chapman, that muddled young man who shot down John Lennon a few months ago.

**ON THE OTHER HAND**, if Hinckley did see *Taxi Driver*, it could hardly have been a boon to his mental health. The film takes a grave problem and instead of treating it in a serious and intelligent manner it sensationalizes it, shamelessly exploiting its potential for violent display.

*Taxi Driver* has no intellectual depth, no human resonance. We never learn what makes Bickle tick or how he got the way he is. We can't empathize with him any more than we can empathize with Popeye or Spiderman. Though based upon real assassins, Bickle has no validity as a character. His only function is to serve as the vehicle for a fantasy of machismo violence that is *Taxi Driver's* reason to be and which tells us nothing about Bremer and Oswald but a great deal about director Martin Scorsese and writer Paul Schrader.

Since I don't belong to the trash-chic, movies-as-pure-fun school of film criticism presided over by Pauline Kael, I happen to think that movies have an effect on people and on society, including even those who don't go to movies. And I believe, furthermore, that a filmmaker, like every other kind of maker, is responsible for what he makes.

**SCORCESE AND SCHRADER** can't be held responsible for what happened that Monday afternoon in Washington, but they, along with the likes of Brian de Palma (*Dressed to Kill*) and Michael Cimino (*The*

*Deer Hunter*) and critics such as Ms. Kael who gleefully hail their worst excesses, are certainly responsible not only for the exploitation and the celebration of violence that occurs in films such as this but also for obscuring with their sensationalism issues of tragic significance in contemporary American society.

No, we can't blame filmmakers for assassinations and for the brutal murder of women. But we can blame many of them for making it more difficult to confront the ills of our society.

We can blame them for distorting reality with fantasies—fantasies conjured up by the most advanced and persuasive cinematographic

techniques at a cost of millions. We can blame them for a climate in which violence, especially machismo violence, has been elevated to a mystique. We can blame them for dulling our moral senses and making it more difficult to deal with the ills that plague us.

**NO, A PERNICIOUS** movie may not have the same direct effect upon us that a badly positioned gas tank in our car might, but I think we are deceiving ourselves if we believe that it has no effect. We can never link a particular case of lung cancer to a particular unfiltered smoke stack, but every unfiltered smoke stack that exists makes the atmosphere more dangerous to our lungs.



**OLD MISSION PLAYERS**—The Old Mission Players will present *Arsenic and Old Lace*, the story of two elderly but murderous Brooklyn ladies, April 24, 25, 26, and May 1, 2, and 3 at 8 p.m. in La Sala at Mission Basilica San Diego de Alcala. Ticket information may be obtained by calling 287-0153. Pictured are Steve Hough, Joan Allison, and Jean Wilt.

## Holy Cross Cemetery and Mausoleum

May the peace and the joy  
of the risen Christ be yours  
at Easter and  
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"I am The Resurrection and The Life; whoever believes in me, though he should die, will come to life; and whoever is alive and believes in me will never die."

John 11:26



One of the many beautiful stained glass windows in the chapel and mausoleum of Holy Cross Diocesan Cemetery.

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