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Southern Cross

Serving the Catholic communities of Imperial and San Diego counties.

Vol. 69, No. 24

USD JUN 19 1981 GENERAL

25¢

June 18, 1981

Rural parishioners face loss of their ambulance service

By Deacon James Steinberg

JACUMBA— Like other governments at the local, state, and federal levels, the San Diego County Board of Supervisors is trimming its budget, and the cuts are often hitting those who can least afford them.

Residents of the Mountain Empire area—the rural and thinly populated corner of eastern San Diego County defined by the Mexican border and the Imperial County line—are faced with the loss of all ambulance service

helicopter operations difficult or even impossible, and many of our poor and elderly residents simply cannot afford to use anything else but Pete Dart."

At the Board of Supervisors hearing last Friday, the testimony was overwhelmingly in favor of a continued subsidy for the Dart operation: community leaders, those who work with the elderly and on the Indian reservations in the area, and concerned residents all spoke of the need for an overland ambulance and the quality of service Dart provides.

ONLY ONE negative voice was heard, a Live Oak Springs area resident who spoke out against the public subsidy of a private business.

But Dart responded with figures to show that after all expenses for

Please turn to page 8

Station drops anti-Catholic

EL CAJON—A story by *Southern Cross* (June 4) that radio station KMJC was broadcasting attacks on the Catholic Church has already resulted in the cancellation of one of the two programs and a promise by station management that the next anti-Catholic remark would result in the cancellation of the other.

Jim Gates, programming manager for KMJC, informed *Southern Cross* Friday that Rosland Musselman, who expressed hopes that Pope John Paul II would not recover from his wounds, has already been dropped by the station.

Dr. F. Kenton Beshore, however, remains on the station for the present. In broadcasts last week, Beshore accused the Roman Catholic Church of being behind an ecumenical plot to deprive evangelical Christians of their religious freedom, that Jesuits were trying to take over a coming one-world government, and that "what God hates more than idolatrous worship is the sacrifice of the Mass," which Beshore called a "cup of abominations."

Gates said he informed Beshore "if you say anything anti-Catholic again you go off the air," and said Beshore claimed he sent the tapes to KMJC "in error."

The *Southern Cross* story was picked up by the national Catholic press and resulted in action by the Catholic League for Religious and Rights. At league headquarters in Milwaukee, public affairs director Michael Schwartz said he was contemplating an official protest which would be reviewed by the Federal Communications Commission when KMJC's license comes up for renewal.

Beshore continues to offer anti-Catholic material over the station. One free booklet on the "one-world church" promises listeners information "that will make your hair stand up."



Peter Dart

beginning July 1, and took the issue last Friday to a regular meeting of the County Board of Supervisors.

THEY CAME by bus, driven there by Father John Nesbitt, pastor of St. Mary Magdalene parish here and St. Adelaide Church in Campo, and they spoke in support of Peter Dart, a neighbor to all and a fellow parishioner to most. The issue is an ambulance service owned and operated by Dart, and which is scheduled to lose its county subsidy at the end of this month.

"The county wants to replace our ambulance service with the Life Flight helicopter which operates out of University Hospital in San Diego," said Father Nesbitt. "But their response time is slow, fog and high mountain winds often make



Mark Ryland photo

UNIHI GRAD—Bishop Leo T. Maher hands John G. Appel III his diploma at University High School's graduation last week. Looking on is diocesan schools superintendent Father Dennis Clark.



Mark Ryland photo

'BRITTLE BONES'—Kelly Ann McFarland and Doug Potter were in Sister Evelyn's third-grade class at St. Didacus School this year. Kelly, age nine, suffers from *osteogenesis imperfecta*, and is a reminder that this Sunday is a day of special observance for those in the community who are disabled in any way. Kelly is in the top one percent of all students taking the Iowa Standard Test nationally.

Fr. Teilhard gets papal praise

By Nancy Frazier

VATICAN CITY (NC)—Cardinal Agostino Casaroli praised the influence of the late French Jesuit Father Pierre Teilhard de Chardin in a letter marking the centenary of the priest's birth.

Cardinal Casaroli, papal secretary of state, writing on behalf of Pope John Paul II, called Teilhard "a powerful poetic intuition of the deep value of nature, a stimulating perception of the dynamism of creation, a vast vision of world development were combined in him with an undeniable religious fervor."

CARDINAL CASAROLI said he sent the letter to greet participants in centenary celebrations at the Catholic Institute of Paris, where Father Teilhard de Chardin once taught, and at the French Museum of Natural History, Notre Dame Cathedral in Paris, and at the Paris headquarters of the United Nations Educational, Scientific, and Cultural Organization.

The Jesuit, who died April 10,

1955, in New York, was a paleontologist and a promoter of a synthesis of the scientific theory of evolution and Christianity.

"The amazing echo of his research, joined with the radiance of his personality and the richness of his thought, have left a durable mark on our age," Cardinal Casaroli wrote.

FATHER TEILHARD de Chardin was born May 1, 1881, in Sarcenat, France. He spent 23 years doing scientific research in China and made numerous research expeditions to Central Asia, India, Burma, and South Africa. At the time of his death he was working for the Wenner-Gren Foundation for Anthropological Research in New York.

In 1962 a *monitum* (warning) was issued by the Vatican's Holy Office (now the Congregation for the Doctrine of the Faith) cautioning against uncritical acceptance of his theories relating to his synthesis of evolution and Christianity. The warning did not question the value of his scientific work nor the sincerity of his spiritual life.

Briefs

TALK GUIDELINES— Guidelines on dialogue with members of non-Christian faiths in Britain have been published by the British Council of Churches' Committee for Relations with People of Other Faiths, which includes three Catholics. The guidelines list four principles: "Dialogue begins when people meet each other; dialogue depends upon mutual understanding and mutual trust; dialogue makes it possible to share in service to the community; dialogue becomes the medium of authentic witness."

CAPITAL PUNISHMENT— A bill to reinstate the death penalty for certain federal crimes has been approved by the Senate Judiciary Committee. The measure would restore the death penalty for certain cases of espionage, treason, and murder as well as for the attempted assassination of the president. The U.S. Catholic Conference testified against the bill at hearings in April. The federal government has not had a death penalty since 1972.

PORNOGRAPHY LAW— A recent decision by the New York Court of Appeals striking down part of a child pornography law has drawn a strong protest from Cardinal Terence Cooke of New York. "I support the position of those in New York, including District Attorney Robert M. Morgenthau, who are requesting that the U.S. Supreme Court review this decision of the state Court of Appeals," the cardinal said.

CATHOLIC READERS UP— Catholic diocesan newspaper circulation in the United States increased nearly 70,000 in 1980, according to the 1981 Catholic Press Directory. But the directory also showed a substantial drop in Catholic magazine circulation. Total Catholic newspaper and magazine circulation in North America decreased nearly 900,000, from 27.1 million to 26.2 million, while diocesan newspapers increased from 4.62 million to 4.69 million.

ABORTION LAW— The Supreme court has ordered a federal appeals court to reconsider its decision last year striking down a series of Nebraska abortion regulations. The state regulations, passed by the Nebraska legislature in 1979, required parental consultation for minors seeking abortions, confirmation that the woman had been advised of the possible medical and mental consequences of abortion, childbirth, and pregnancy, and a 48-hour waiting period.

GOOD MEDIA RESPONSE— A pioneer study, commissioned by the Pallottines, found that people respond positively to direct evangelization television and radio spots placed in test markets with the cooperation of the local dioceses. The markets were Washington; Hartford, Conn.; Charleston-Huntington, and Miami. The pioneer study involved the airing of 276 television messages on seven stations and 552 radio spots on 14 stations. They generated a total of 2,485 telephone responses asking for a free booklet on the Catholic Church.

HISTORICAL ROOTS— The British government recognizes that the present violence in Northern Ireland has historical roots and pledges to work consistently and impartially to eradicate the causes of discontent, according to a joint statement issued by Cardinal George Basil Hume of Westminster, England, and Humphrey Atkins, British secretary of state for Northern Ireland.

PRIESTS IN OFFICE— Priests holding posts in the Nicaraguan government should remain in their jobs, according to a letter sent to Cardinal Agostino Casaroli, papal secretary of state, by 20 basic Christian communities. A recent order by the Nicaraguan Bishops' Conference that the priests quit government service could cause an exodus of young people from the Church and presents a risk that the government may become Marxist because the Church will appear to be aloof from the revolution, the letter said.

SUIT DISMISSED— A Winter Park, Fla., abortion clinic's suit against Bishop Thomas Grady of Orlando and other organizations and individuals has been dismissed by a state circuit court judge. The suit charged the Orlando bishop, the National Conference of Catholic Bishops, and other defendants "with interference in an advantageous business relationship and conspiracy with malice." Judge Joseph Baker dismissed the suit, saying the attempt by the operator of the clinic, Dr. Samuel Barr, "to make the Roman Catholic Church a defendant is without precedent."

18,800 KILLED— El Salvador's security forces have killed more than 18,800 civilians in the past 19 months, according to Socorro Juridico, the legal aid agency of the Archdiocese of San Salvador. Of those 8,316 were killed from Jan. 1 to May 31, 1981, including 1,054 killed for allegedly violating a curfew under the state of siege imposed by the military to combat guerrillas.

OUTRAGE— The Ohio province of the Sisters of Notre Dame de Namur has termed "an intolerable outrage" the naming of a new nuclear attack submarine the *Corpus Christi*. The Cincinnati-based province joined a number of religious groups that have urged removal of the name, which is Latin for "body of Christ." "We recognize that the intention was to honor the city of Corpus Christi, Texas, so named because it was founded on the feast of Corpus Christi. However, although no dishonor to God was intended in this naming, transferring the name of Corpus Christi to a submarine, aside from any intention, is to us an intolerable outrage," the province said.

Official



Bishop Leo T. Maher:

Thursday, June 18, San Diego, Funeral Mass for O'Neill P. Martin, St. Vincent Church, 9 a.m.

Tuesday, June 23, San Diego, Mass, Founders Chapel, University of San Diego, National Clergy Council on Alcoholism Convention, 5:15 p.m.

Father Daniel Dillabough
Secretary

Bishop Gilbert E. Chavez:

Sunday, June 21, National City, Father's Day Mass, St. Anthony Church, noon.

SHELLING CONDEMNED—

The shelling of Lebanon residential areas inhabited mostly by Christians has been condemned by the Maronite-Rite Catholic bishops of Lebanon. The bishops expressed their condemnation "in the strongest terms" in a statement sent to the U.S. National Conference of Catholic Bishops. The "indiscriminate, unprovoked and unwarranted shelling of residential areas" is killing and wounding many innocent civilians, "including children, many of whom are badly maimed—a sign, indeed, that criminal shelling in Lebanon is patterning itself on the barbarism of the darkest ages," they said.

IT'S THE FIRST PART OF THE "OUR FATHER" THEY DON'T KNOW

As for so many others around the world, for these people in India, "give us this day our daily bread" is an anguished cry for survival they know only too well.

What they *don't* know is that they can call God "Our Father"—that He has called us all His children—that whatever happens to us, happens with a view to His Kingdom of which all of us are heirs.

Will YOU teach them about our Heavenly Father? You can, by sending your gift to the Society for the Propagation of the Faith, supporting missionaries since 1822.



Yes, I want to help missionaries teach people the "Our Father." In addition to my prayers, enclosed is my sacrifice of:

\$1,500 \$1,000 \$500 \$250 \$100 \$50 \$25 \$10 \$5 Other \$_____

Name _____

Address _____

City _____ State _____ Zip _____

Please ask the missionaries to remember my special intentions in their Masses and prayers _____

6/81

Send your gift to:

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

Rev. Msgr. William J. McCormack
National Director
Dept. C, 366 Fifth Avenue
New York, New York 10001

OR:

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

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Mark Ryland photo

NEW DEACONS—Auxiliary Bishop Gilbert E. Chavez ordained Benedictine Brother Anselm to the diaconate in preparation for his future ordination to the priesthood. Bottom photo shows Lawrence Michaels and Carl Shelton with their wives, two of the five permanent deacons ordained last Saturday by Bishop Leo T. Maher.



Six ordained as deacons

June is the traditional month for ordinations to the diaconate and the priesthood in San Diego, and six deacons were ordained last week in two separate ceremonies. One of the new deacons (a transitional deacon) will be going on to the priesthood, and the other five (permanent deacons) are married men and will remain in the ministry.

St. Charles Priory in Oceanside was the setting June 9 for the ordination of Benedictine Brother Anselm (Stephen) Fister by Auxiliary Bishop Gilbert E. Chavez. Brother Fister has completed his second year of theology at Mount Angel Seminary in Oregon and will return to the monastery upon his ordination to the priesthood.

BROTHER Fister, 33, is a native of St. Brigid parish in Pacific Beach, and took his Solemn Vows as a Benedictine last June. He is a graduate of San Diego State University.

Bishop Leo T. Maher ordained five married men permanent deacons at Our Mother of Confidence Church on June 13. Unlike the case of transitional deacons who will later be ordained priests and who make a commitment to celibacy, the wives of each of the married candidates for Holy Orders had to publicly give their consent to Bishop Maher before their husbands' ordinations took place.

The five new permanent deacons are:

- Lawrence R. Michaels, 46, of the Church of the Resurrection, Escondido. With his wife Jean, he is the father of five.

- Robert P. Mueller, 40, of St. Francis Church, Vista. With his wife Joy, he is the father of seven.

- Carl A. Shelton, 44, of St. Brigid Church, Pacific Beach. He and his wife Anne have two children.

- Timothy H. Treadwell, 33, of St. Martin of Tours, La Mesa. He and his wife Molly have two children.

- Richard H. Wengert, 55, of St. Vincent de Paul parish, Mission Hills. With his wife Hedy, he is the father of five.

The new Deacon Mueller's first official duty came later in the same day, when he witnessed the marriage of his daughter Deborah Lynn to Mr. Alan Lane at his home parish of St. Francis in Vista. Father Fernando Ramirez was the principal concelebrant of the nuptial Mass.

Ordinations to the priesthood are scheduled for Friday, June 26, at 7:30 p.m., at Our Mother of Confidence Church, Governor Drive and Regents Road.

Bishop Maher will ordain Rev. Mr. Bruce James Orsborn and Rev. Mr. Peter John Navarra to the priesthood of Jesus Christ that evening. Both Father Orsborn and Father Navarra will celebrate a Mass of Thanksgiving the following Sunday.

Spanish Masses set

Beginning July 5 and every Sunday after, there will be a noon Spanish Mass at Holy Trinity Church, 405 Ballard Street, El Cajon, Bishop Leo T. Maher announced.

Affluence, peers' 'non-values' making inroads into vocations

CHICAGO (NC)—It takes more courage for a young man to enter the priesthood today than it did a generation ago, said Father Gerry Charbonneau, a veteran of the African missions now doing religious vocations work.

"Young people today who study for the priesthood are courageous because they are not looked upon as heroes when they join a religious community," said the priest, a Missionary of Africa (White Fathers) with 23 years of service in northern Ghana. He has been in vocations promotion work since 1979 at the White Fathers' community house in Chicago.

"**BECOMING** a priest years ago was a big deal, but not any longer, so a young man has to buck the prevailing trend of indifference and that always takes courage," he said.

"There has been an increasing question of values, and this has resulted in virtual breakdown of authority. Many young persons today tend to reject the institutionalized Church. They say they can pray in their own way. Perhaps the Church has granted too much freedom in external practices of the faith."

In some cases this has resulted in a personal, deep commitment to the faith, he said. "This is evident in the persons who are becoming priests or nuns. But in so many persons the faith has become weaker because it is not being nourished by practice, prayer, and good deeds. And how many persons are strong enough to

live their faith unless they are supported and guided by their mothers and fathers, by priests, Sisters, and lay leaders?"

FATHER CHARBONNEAU said one reason for the breakdown of authority in society is that "young people identify with the values, or non-values, of their peers, instead of with the values of their parents."

Another obstacle to a religious vocation, particularly a missionary one, he said, is the atmosphere of affluence surrounding many children in the United States. "If you tell a high school student about missionary life and its hardships and try to interest him in it when he has a car, camping gear, an expensive stereo, and enough spending money, his response will be, 'No way!' Too many young people have too many material things and they always seem to want more."

Is it possible then to rekindle interest in the faith and in missionary vocations?

"**IF KIDS FORGET** about God and don't pray, there is little hope," he said. "We must institute a spirit of prayer, form a nucleus of young people interested in higher values, and encourage them to make retreats."

"I would like to be more optimistic, but I must be realistic. It will take generations of hard work and prayer, and good example by parents, to change the indifferent attitude of young people toward spiritual values."



Mark Ryland photo

CCS AUXILIARY—New officers for the coming year in the Catholic Community Services Auxiliary are, from left, Mrs. Louise Botte, Mrs. Francis Bennett, Mrs. Antonio Costa, Miss Hella Balzer, and Miss Florence Bernard, pictured with CCS director Father Douglas Regin.

At special Mass

CCS Auxiliary installs officers

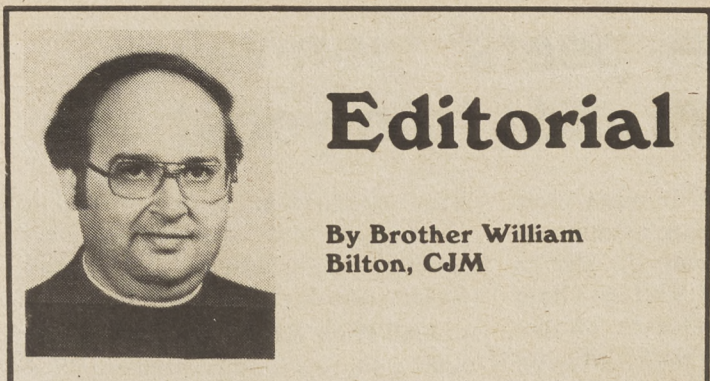
SAN DIEGO—Catholic Community Services Auxiliary officers for 1981-1982 were installed June 8 at a special Mass by Father Douglas Regin, CCS director.

The CCS Auxiliary, under Father Regin's guidance, meets on a monthly basis and carries out activities to promote the work of CCS to the whole community, and has also represented the agency with other organizations in San Diego, including the United Way telethon and the Salvation Army's Christmas toys campaign.

"**WE HAVE** also done volunteer work within Catholic Community Services itself," noted Mrs. Francis Bennett, the new president, "including fund raising, emergency assistance, and setting up a counseling room for children."

Other new officers in addition to Mrs. Bennett are: Miss Hella Balzer, vice-president; Mrs. Antonio Costa, secretary; and Miss Florence Bernard, treasurer.

The three new directors are: Mrs. Louise Botte, Mrs. Forester Ensley, and Mrs. Patrick Enright.



Editorial

By Brother William Bilton, CJM

Virtues expected in a priest change little over the years

We are happy to offer congratulations and good wishes to the three men who will soon begin serving the diocese as new priests. (Father Hans Kothius was ordained on May 2 by Bishop Maher at the American College in Louvain, Belgium. Deacons Peter Navarra and Bruce Orsborn will be ordained June 26 by Bishop Maher at Our Mother of Confidence Church.

We also extend our congratulations to the priests of the diocese—the members of the Class of '56—who are celebrating silver jubilees.

Many people nowadays ask what priests in today's Church ought to be like. Scholars are winnowing through Vatican II documents, reading contemporary theologians, and asking priests and ex-priests about their "image" of the priesthood today. No one yet, as far as we know, has thought to ask the English poet Geoffrey Chaucer—perhaps because he lived so long ago, back in the 14th century.

The reason we think a poet might be a good source to consult is that poets preserve archetypes of the race—in this case, an ancient Christian archetype.

Chaucer's concept of a priest is to be found in his *Canterbury Tales*, but the details of the priest's character and conduct occur over and over in Christian thought.

Even taking into account some 14th century cultural manifestations which, naturally, differ from our own, we find a picture of priesthood itself looming large and clear.

First, Chaucer's priest is intellectually qualified for his office. He is described as being a "learned man." He knows, respects, and practices the "life of the mind."

Secondly, he is committed to a pastoral existence. As Chaucer says, he preaches "the doctrine of Christ and His apostles twelve." The priest is solidly grounded in both Gospel teaching and Church tradition. He personally visits the sick of his parish. No matter what the weather, he visits his parishioners who are in any kind of trouble; he doesn't sit and wait for them to come to him. He also corrects his parishioners who are not living up to their obligations as Christians—even if they are rich and powerful.

As regards his personal life, his foremost quality seems to be kindness. He works hard and has proven himself, Chaucer says, "patient in adversity."

Another distinguishing quality is fidelity to his post. In a century when priests flocked to the city where the "rich pickings" were to be had, Chaucer's priest stays with his poor. He doesn't need to be where-the-action-is. Serving his people is enough "action" for him.

Today, of course, the work of a priest is greatly diversified. We know that there are charisms within the vocation of priesthood—some priests are teachers, some work in family ministry, some minister to those in jails, others devote themselves to missionary work.

In our highly complex society, our priests need to engage in a multiplicity of ministries to the people of God. Yet, their primary ministry remains the priesthood itself—to offer sacrifice and to enable the faithful to receive the sacraments.

We believe that the old Christian dream of priesthood is still very much alive in the modern person's consciousness. The characteristics of learning, pastoral concern, and personal holiness still constitute the ideal of a priest.

Jesuit Father Karl Rahner has said, "I must bring my life into my priesthood to the best of my ability, and I must bring my priesthood completely into my personal life."

But, perhaps, we might let Chaucer speak for himself. The words are 14th century; the ideas are timeless:

*But Cristes loore and his apostles twelve
He taughte, but first he folwed it hymselfe.
(He taught the doctrine of Christ and of His apostles
But first he followed it himself).*

4—Southern Cross, June 18, 1981

Letters . . .

Thanks...

Bouquets to you for your right-on-top-of-it coverage of the anti-Catholic programs aired on KMJC! (SC, June 4)

Those who like daily Christian radio might well tune into KBRT, 740 on the AM dial, which broadcasts to Southern California from Avalon.

The station's management and viewpoint are evangelical Protestant. Catholic Christians are openly embraced as "brothers in Christ," but the syndicated "big boys" of lucrative radio gospel (you know them) are conspicuously absent.

A particularly interesting program is Rick Buhler's telephone talk show, *Talk from the Heart*, which is aired from 2 to 6 on weekday afternoons and provides a toll-free line for San Diego callers. An especially interesting segment recently featured the noted Catholic television evangelist Father Michael Manning as Buhler's studio guest. Not only was Father Manning treated with a great deal of respect and Christian fellowship, but he was invited back for another appearance in the future.

Ever wonder what became of B.J. Thomas, Bob Dylan, Rick Nelson, Dion? You'll find them here, too, praising Jesus in their latest recorded music.

With KBRT to listen to, I'm afraid KMJC could fall right off my dial and I'd never even notice it was missing.

Louise Crites
San Diego

...and 'no thanks'

After reading your editorial of May 28th I was furious! Since you don't approve of President Reagan's rebuilding our defense to keep the communists from taking over our country as they have at least three-fourths of the world, why don't you write to Andrei Gromyko, Moscow Russia?

Instead of Bishop Thomas Kelly sending personal letters to members of the House, he should have sent them to David Rockefeller and all the other billionaire bankers who are responsible for almost bankrupting the United States. Ask them to spend part of their profits to take care of the poor: elderly, children, and minorities.

I believe we should all pray that President Reagan will be able to keep our country free. After reading the front page of today's *Herald Examiner*, I'm afraid it may be too late. Since David Rockefeller and the other trilaterals were unsuccessful in assassinating President Reagan, they may be successful in making him another puppet like President "Peanuts" Carter.

Here's another idea for Bishop Kelly. Tell him to write letters to the proper authorities, asking them to stop the food stamp ripoffs, etc.

Lee Roberts
Escondido

All letters are subject to editing, and must be signed with full name, address, and phone number in order to be considered for publication. Send your letters to: Southern Cross, Letters to the Editor, P.O. Box 81869, San Diego, Calif. 92138.

The Pope Speaks



Resuming normal schedule

VATICAN CITY (NC)—With his health steadily improving, Pope John Paul II Sunday spoke off the cuff for the first time in a public appearance since he was wounded a month earlier.

As on previous Sundays since he was wounded, the pope prerecorded his main Sunday Angelus talk before leading the noontime prayer.

In the message he thanked all those, "particularly the young people of the world, who in this period of suffering were especially close to me in their affection and prayers."

At the end of the recorded message the pope appeared at his study window overlooking St. Peter's Square, as he had the Sunday before, to lead the people in prayer and give his blessing.

After the blessing he began to speak extemporaneously—something he had not done in either of his two previous public appearances since he was released from the hospital June 3.

He greeted "all the Romans and pilgrims" in the square below and offered his blessing to them and to those who were listening on radio or television.

Switching from Italian to his native Polish, he told fellow Poles, "I am with you. I bless you."

Although his comments showed concern over Poland, torn by economic and labor crises and sharp Soviet pressures against reforms, the pope did not say anything specific about the issues or latest developments there.

The pope stayed at the window as a marching band from Monte Urano, Italy, played a lively march for him. Then, with a wave and an "arrivederci" (goodbye), he left the window five minutes after he had appeared.

Insights

By Father Richard F. Duncanson



Ordained to serve

Last Saturday Bishop Maher ordained five men as permanent deacons. After no less than four years of spiritual, academic, and pastoral formation, they have declared their intention "...to discharge the office of deacon with humility and love in order to assist the bishop and the priests and to serve the people of Christ."

Having been appointed director of the permanent diaconate program less than one year ago, I find myself in a position not unlike that of a relief pitcher in the final inning of a baseball game. At this point I should neither be credited with a win nor charged for a loss. The quality of the ministries of liturgy, word, and charity undertaken by the newly ordained will determine if the program has been successful. My chief contribution has been an attempt to impress upon the candidates the importance of their promise of respect and obedience to the bishop and his successors.

As these deacons are installed in their parishes and begin their ministries, I pray as Bishop Maher did at their ordination: "...may they excel in every virtue: in love that is sincere, in concern for the sick and the poor, in unassuming authority, in self-discipline, and in holiness of life... may they in this life imitate your Son, who came, not to be served but to serve."

Their four years of training before ordination must not mark the end of the deacons' formation as ministers of service. That formation must continue throughout their lives, as they comply with the bishop's instructions: "Receive the Gospel of Christ, whose herald you now are. Believe what you read, teach what you believe, and practice what you teach."

Our Christian Way of Life

By Enid Lanyon

This soul 'to let'

I was reflecting on the pressure almost everyone feels to live up to the idea other people have of us—or that we believe they have. The lower our self-esteem and the greater our conceit—and oddly enough, the two go together—the more we are inclined to “play up” to the image we fondly imagine we present to our public.

It is, of course, almost a requisite for the professions of politics and the various fields of acting. But ordinary people living ordinary lives are subject to the same kind of thing. We are strong or gentle, loving or kind, competent or always willing, always available or always profound, or holy, or humorous, or whatever. Then, on those occasions when we are “different” our friends are disappointed, our families resentful and the subtle, often unspoken pressure is there.

BUT WE ARE NOT consistently one thing or another. Even the brightest of us have moments of stupidity; even the kindest of us have moments of selfishness; even the profoundest thinkers among us have moments of flippancy; the most beautiful have their moments of plainness and the plainest their moments of beauty; the wicked have their moments of goodness and the good their moments of wickedness.

When, on occasion, others say to us, “You do not seem yourself today,” the honest reply would be, “I am, but it is not a self you usually see.” But not everyone is prepared to take that risk. We need

friends. We need people who see in us perhaps a little more than we feel is there. It helps us to stretch just that little more in their direction. It helps us to feel better about ourselves. And so, when, in disappointment they may turn away or withdraw a little, our anxiety to please can compromise us.

Oddly enough, we react in much the same way when their expectations of us are less than complimentary. Someone decides that we are cold or aloof, overbearing or insensitive, prone to anger and malice, then, when we are not, the obvious refusal to accept us as we are will all too often drive us to act in the way he or she anticipated in the first place! And so we inhibit ourselves and allow ourselves to be manipulated.

I SUPPOSE IT is unlikely that we will achieve the kind of personal integrity that will allow us to be ourselves at all times and to all people while we retain the need to find our self-esteem in the approbation of those who matter to us. When we do try to act without being affected by other persons' opinions of us we tend to become defiant and rejecting, rather than confidently firm.

When we find our self-worth in the knowledge that, knowing us as no one else can, God still loves us enough to give us life and entrust us with building His kingdom of peace and love on this earth, we can shift our focus to His expectations of us, and utilize them to validate what others ask.

Primarily God expects us to be ourselves, the

selves He designed us to be. That is, to mirror and channel His own qualities of forgiving and self-giving. He does not expect us to be as loving and forgiving and generous as He is, only to allow His love and generosity and forgiveness to work through us.

WE NEVER NEED to “prove ourselves” to our peers because God has already proven us by bringing us to life and trusting us enough to have already prepared our place with Him. We do not need to pile anxieties upon ourselves trying to meet their standards as long as we are keeping our channels open so that God can illuminate His standards through us.

None of us is “better” or “worse” than another. If we live, we are beloved of God and that makes us equally valued—whether or not we meet each other's definition of worth. Each of us has the potential to become an empty channel for God to flow in and through and out. We have a latent talent for vacancy! Now how's that for an ideal?

Instead of searching for self-fulfillment we can begin working on self-vacancy! Instead of seeking for self-esteem, we can offer it to others! Instead of conforming to the image others impose on us, we can work toward the transparency of personality that will let the image of God radiate through us!

THEN, PERHAPS, when people say, “You are not yourself,” we can answer as St. Paul did. “No, not I, but Christ lives in me.”



From the Archives

By Sister Catherine Louise La Coste, CSJ

The Immaculata

Part II

The cornerstone of the Immaculata was set in place by Bishop Richard H. Ackerman, CSSp, then auxiliary bishop of San Diego and now bishop of Covington, Ky., on Dec. 8, 1958. It contains a copy of the *Southern Cross*, an article from the *San Diego Union* and the *Evening Tribune*, a series of coins, an Immaculata medal, and yearbooks from the College for Women, the College for Men, and the School of Law.

It also contains a program of the dedication ceremonies and a list of the 250 names of people who contributed to the stained glass window in the front of the church, as well as Bishop Buddy's dedicatory words.

ON NOV. 13, 1958, the statue of the Blessed Virgin, under the title of the Immaculate Conception, was raised to the top of the blue dome with the aid of a 140-foot crane brought from Los Angeles to do the job. There were no cranes in San Diego large enough. The entire operation took only seven minutes. The statue was sculpted by Chris Mueller, Jr., and was cast of stone and marble. It is 10 feet, eight inches high and weighs 8,500 pounds. This statue and the gold cross, placed by helicopter on the bell tower, have become beacons of hope and symbols of love to many on land and sea.

The cross hanging on the back wall

in the small chapel behind the main altar came from Oberammergau, Germany, during the pastorate of Father William Kiefer. The stained glass window depicting Murillo's *Immaculate Conception* was donated by employees of the L.J. Ninteman Company, diocesan staff members, architects, engineers, material suppliers, and sub-contractors. The window is not an exact copy, but a modification based on changes made by Bishop Buddy himself.

Another Murillo painting, *The Assumption*, is seen in the right transept and the left window depicts St. Madeleine Sophie of the Religious of the Sacred Heart. The window in the rear portrays, Mary, Star of the Sea.

THE FLOOR of the Immaculata is terrazzo marble aggregate with inlays of solid marble strips and symbols. The theme of wheat and grapes appears often. The area surrounding the main altar is genuine marble. The altar railing is pink marble and the steps surrounding the altar are black marble slabs. The altar is one slab of

marble, and was donated by a family friend of Bishop Buddy, Miss Mary Ursula Neipp of St. Joseph, Mo. It was given in honor of her parents.

The mosaic Stations of the Cross were obtained from Italy. Preliminary drawings were made and sent to Bishop Buddy for approval. These were returned to Italy and finalized into mosaics and mounted over the semicircular arches along the ambulatory of the church.

The 20 side chapels were erected on each side of the church and the donors of each were permitted to name them. The memorial plaques in each chapel detail this information.

THE IMMACULATA has been under the administration of the following pastors: Msgr. William A. Bergin, 1959-64; Father William Kiefer, 1964-66; Father Patrick Kearney, 1966-68; Father J. Vincent Sullivan, 1968-69; Father Jeremiah O'Sullivan, 1969-72; Msgr. John R. Portman, 1972-76; Father Robert T. Callahan, 1976-79; and Father James R. Rankin, 1979 to present.

The Sunday Readings

By Deacon James Steinberg

Great mystery of our faith

June 21, 1981, Corpus Christi (12th Week in Ordinary Time). Deuteronomy 8:2-3, 14-16; I Corinthians 10:16-17; John 6:51-58.

The Solemnity of Corpus Christi—the Body of Christ—reminds us of the great *Mysterium Fidei*, the great mystery of our Catholic faith, the Real Presence of our Lord in the Holy Eucharist. But the Body of Christ is more than just His sacramental presence in the Host, but speaks of the very reality of the Church itself as the *mystical body* of Christ present in the world.

In our Old Testament reading we see the Eucharist prefigured in the manna with which God fed His people during their exodus from Egypt. The people hungered, but God sustained them throughout their trial.

Even when their faith wavered, God was still faithful to His promise, and the bread from heaven was always there. In a later time when the entire Passover-Exodus event was memorialized in the Paschal meal, the very roots of Eucharist were also established.

ISRAEL BELIEVED that the suffering and affliction of the Exodus were made present again in the Bread of Affliction which was broken and eaten during the *seder*. The unleavened bread was more than just a sentimental remembrance, but a past reality made present again. It was within that ritual context that Jesus offered Himself at that first Mass, the Last Supper.

In our reading from First Corinthians, St. Paul gives us a surprisingly sophisticated bit of eucharistic theology only a generation after Jesus' death.

He grasps the intimate connection between the eucharistic and ecclesial bodies of Christ; Eucharist effects the Church, and yet the Eucharist is effected by the Church. Pope Pius XII developed this in his encyclical on the Church as the Mystical Body of Christ 1900 years later, a theme found in the documents of the Second Vatican Council.

AS GRAINS OF WHEAT become the one loaf which becomes the Body of Christ, so we, though many, become one body in Christ through our share in that same Bread. Eucharist is the privileged sign of unity in the Catholic Church, and our

communion a common union with the Lord and also with one another.

The sixth chapter of St. John's Gospel gives us two eucharistic discourses following an account of Jesus' miraculous multiplication of the loaves, in itself an act which prefigures the eucharist. It is interesting to speculate whether Jesus' words are actually an out-of-context rendition of His missing words at the Last Supper.

The apostle speaks of the manna we read about in our first reading, and reminds his audience that although their ancestors ate that first heavenly bread, they still died. Only those who eat and drink of Jesus in the Eucharist are guaranteed eternal life.

The eucharistic language of John speaks unequivocally of Jesus' Real Presence; the Greek *sarx* literally means flesh, not body, perhaps a more accurate translation of Jesus' Aramaic words at the Last Supper. Our intimate, personal, total communion with the Lord will continue in our faith relationship with Him even in death and beyond, to be re-established fully in the resurrection on the Last Day.

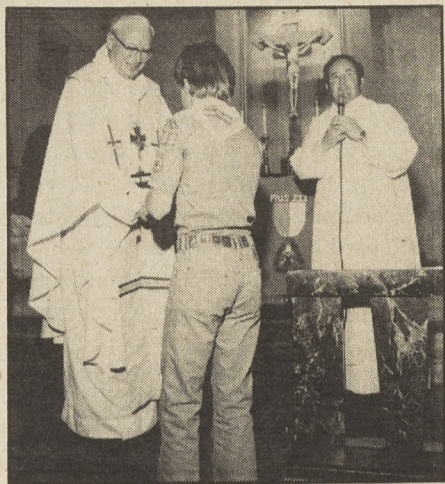
Sister's photomontages reflect the beauty of God's creation

By Deacon James Steinberg

SAN DIEGO—The first thing people usually ask Dominican Sister M. Adele is why a nun is travelling all over the world taking photographs, combining them in montages, and then exhibiting her work in art galleries, where they are for sale.

And Sister's answer is: why not? After 34 years in the more "traditional" role of a college professor, she says she's earned the right to pursue a second career and to let people over 65—Sister is 64—know that age doesn't necessarily mean retirement from an active, productive life.

SISTER M. ADELE is currently



Mark Ryland photo

SCOUT AWARDS—Bishop Leo T. Maher presented Pope Pius XII and Ad Altare Dei awards to diocesan Boy Scouts last week at St. Rita Church. Father Joe Carroll, scout chaplain, with microphone, was emcee during the ceremonies.

artist in residence at the Dominican College in San Rafael, Calif., and her photomontages are in the U.S. Library of Congress in Washington, the Bibliotheque Nationale in Paris and other notable museums, and as well as in important corporate and private collections.

Her work is presently being shown through mid-July here in San Diego at the Riggs Galleries (at Fourth and Maple). What makes Sister's work so special is her use of the montage technique: she combines one picture with another, playing the scene against a rich, textural background, letting each highlight dissolve into the other.

Does Sister think of herself as a Religious first, or as an artist? And is it possible to be both?

"I'M STRICTLY a nun first. If money were my goal in life, I would have chosen another career. My parents were violently opposed when I entered the convent," she said.

"The reason I'm into photography is that I want to help people be more aware of the beauty of creation and the real joy in the world," Sister continued. "Photography was so negative during the 1960s...strictly documentary pictures show the negative side of life. I want to enlarge what young people see today. I'm reflecting God's glory with my camera."

Sister is self-taught when it comes to darkroom technique, but she has studied with some of photography's greats: Ansel Adams, Imogen



Mark Ryland photo

LOCAL SHOWING—Sister M. Adele, OP, is shown with one of her Images of the Far East, now on exhibit at the Riggs Galleries.

Cunningham, and Jerry Uelsmann. Her special interest has always been color and its possibilities, however, and she was the first artist to break the color barrier at the Bibliotheque Nationale in 1974, which houses the largest collection of black-and-white prints in the world.

"WE BRING to the interpretation of images the whole of our background, the whole of ourselves," said Sister. "In the photomontage I fracture the original image and reconstitute it, not like a picture postcard, but so that the viewer can put something of himself into the image."

Sister's current exhibit features photographs taken in the Far East and Hawaii, the original Oriental scenes woven into a rich tapestry of texture and movement, something which has

to be seen, because descriptions are simply inadequate.

The relationship between form, color, and texture in her work underlies Sister's own approach to life both as an artist and as a Religious: "I entered the convent with a camera in my hand...the function of the artist is to illuminate the universe...and give us special moments of sheer joy."

Irish weekend

The third annual Irish Cultural Festival and Celtic Games take place 9 a.m.-6 p.m., June 20 and 21, at University High School, 5961 Linda Vista Rd., San Diego, across from the USD campus.

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The contents of THE HOME BOOK OF IRISH HUMOR are divided into twelve sections: Pubs, Publicans and Patrons; Irish Bulls and Pure Poteen; Born Politicos; The Great Georgians; The Landed Gentry; Tales from the Irish Countryside; The Renaissance; For the Bend in the Road; North of the Border and Down Under; Irish Ballads, Songs and Sagas; Irish Proverbs; and Wakes and Wags.

Throughout, the editor, John McCarthy, formerly Executive Editor of



Catholic Digest, has contributed a lively series of quips and jests about the Irish, humble and great.

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DOUGLAS, Jean Frances. Sister of Nancy A. Moreland, Shirley A. Shanks, Florence E. Rice, Vera J. and George E. Douglas; daughter of Twai E. Douglas and the late David T. Douglas; seven nephews, six nieces. Funeral Mass: May 29, St. John the Evangelist Church.

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HADDAD, Nora Ann. Wife of Fred L. Haddad; mother of Lisa and Julianne Haddad; sister of Mrs. Lorraine Smith. Funeral Mass: May 23, St. Didacus Church.

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HAMILTON, Marion Bernice. Wife of Frank E. Hamilton. Funeral Mass: May 27, Our Lady of Light Church.

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LUJAN, Ralph P. Husband of Rachel Lujan; father of Rachel Castro, Arthur and Oscar Lujan; nine grandchildren, six great-grandchildren. Funeral Mass: May 26, Our Lady of Guadalupe Church.

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RANIERI, Joseph James. Husband of Filomena Ranieri; brother of Mary Demello. Funeral Mass: May 28, St. Agnes Church.

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Human life debated

By Jim Lackey

WASHINGTON (NC)—Disagreement among religious groups over abortion produced the sharpest debate yet last week as a Senate subcommittee continued to hold hearings on the proposed human life bill.

Of the six witnesses appearing together before the separation of powers subcommittee, chaired by Sen. John East (R-N.C.), four argued that passage of the bill would threaten the concept of religious pluralism and impose one "extreme" view of morality on the country.

THAT LED TO SEVERAL heated exchanges, with East maintaining that one view of morality already had been imposed on the country by the Supreme Court's 1973 abortion decision.

He also complained that the four would refuse to give the unborn any protection "in any way, shape, or form...except at the volition of the mother."

Two other witnesses, meanwhile, defended the bill, saying all laws are an expression of morality and that the federal courts already have rejected the notion that abortion legislation would result in violations of freedom of religion.

WILLIAM P. THOMPSON, stated clerk (chief executive officer) of the United Presbyterian Church, led off the witnesses, saying that Presbyterians from the 17th century have held that "no particular sect or religion should be preferred above another."

He continued, "The passage of the bill now under consideration would result in writing into law the most extreme position of one group of religious persons and the denial of views held with equal force by large numbers of other religious groups."

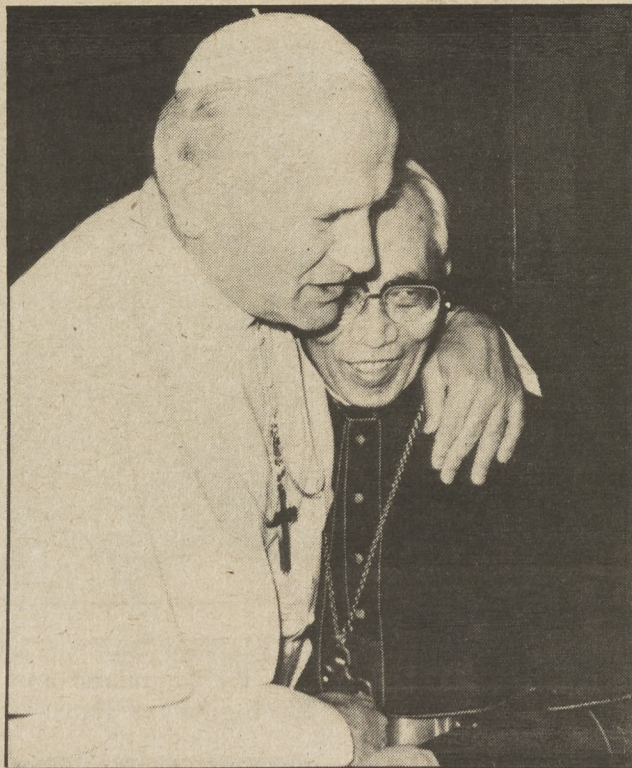
Such an act by Congress, he said, would pose serious constitutional questions.

THOMPSON WAS followed by the executive director of the American Jewish Congress, Rabbi Henry Siegman, who was even more direct in maintaining that the view that fetal life is human life "is a view unique primarily though not exclusively to the Catholic Church."

His prepared text also included the comment that "legislation expressing the Jewish view would be as inappropriate as legislation expressing the Catholic view," although when he read his prepared remarks he changed "the Catholic view" to "some other religious view."

A few minutes later, Rosemary Radford Ruether, who disagrees with the Church's official teaching on abortion, argued that the Catholic Church has not been consistent in maintaining that fetal life should be protected from conception. She said St. Thomas Aquinas placed human "ensoulment" at the sixth to 12th week rather than at conception.

"**THUS TRADITIONAL** Catholic principles about the connection of the human soul with the human body would seem to lead to a much more complexed and nuanced position, one that would perhaps mandate a general ethical commitment to fetal life at all stages, but short of regarding abortion as murder prior to, say, the first five months" said Mrs. Ruether, professor at Garrett Evangelical Theological Seminary, Evanston, Ill.



NC photo

ARCHBISHOP FOR CHINA—Pope John Paul II embraces Bishop Dominic Tang Yee-Ming, 73, who has been named archbishop of Canton. He will be the first archbishop appointed to China since 1955, several years after Communist pressure forced the Chinese Church to break with the Vatican.

She also said there is a great "diversity of opinion" within the Catholic Church on abortion, and pointed to the recent Italian abortion referendum as evidence that Catholics do not support translating "optimum moral principles" into law.

A later panelist, Robert Destro, general counsel for the Catholic League for Religious and Civil Rights, attacked both Thompson and Mrs. Ruether, saying Thompson's "view of fetal life is also religious" and remarking that Mrs. Ruether "constructed an elaborate argument regarding the thought of Thomas Aquinas to defend her own value judgments."

DESTRO ALSO wondered what Thomas Aquinas might say "if he were testifying today" given advances since his day in science and genetics.

But it was East who had the sharpest words for

Thompson and Mrs. Ruether, arguing with both over their refusal to establish a point at which the law should protect the fetus.

East and Mrs. Ruether also clashed over the concept of viability, defined as the time at which any being can survive independently.

Bernstein at Vatican

VATICAN CITY—More than 6,000 people gathered in the Vatican's Paul VI Audience Hall June 12 to honor the convalescing Pope John Paul II, to help raise funds for Rome's first cardiosurgical unit for children, and to hear the music of Leonard Bernstein.

The 62-year-old American composer conducted the St. Cecilia Orchestra of Rome in a benefit performance of three of his own works to honor the pope, who is recovering from an assassination attempt.

CARDINAL UGO POLETTI, papal vicar for Rome, represented Pope John Paul at the concert, which lasted nearly three hours and ended with a 10-minute standing ovation.

Cardinals, physicians, Vatican employees, and Roman workers bought tickets priced at 10,000 and 20,000 lire (about \$10 and \$20) to help in the construction of a pilot center for cardiosurgical pediatric care at Bambino Gesù (Child Jesus) Hospital in Rome.

Bernstein, who performed without a fee, said he wished the funds from the concert in honor of Pope John Paul to go to a children's project because of the young child which the pope held in his arms immediately before the shooting May 13 in St. Peter's Square.

BERNSTEIN HAD NOT performed in Italy for eight years prior to the Vatican concert. He had concerts scheduled in Rome, Nervi, and Milan later in June.

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- Pablo Cruise - June 22/23, 8 P.M.
- Jim Stafford with Mahana & Jaspering - June 24, 8 P.M., June 25/26, 2 & 8 P.M.
- Tina Turner - June 27/28, 2 & 8 P.M.
- Doug Kershaw - June 29, 2 & 8 P.M.
- Mickey Gilley & Johnny Lee - June 30/July 1, 2 & 8 P.M.
- Bobby Goldsboro - July 2/3, 2 & 8 P.M.
- Dr. Hook - July 4, 2 & 8 P.M.



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USD offers summer courses

SAN DIEGO—A number of programs in continuing education under the title "Pastoring to Today's Christian Community" are being offered this summer by the University of San Diego:

- June 22-26, "A Theology for Child-Centered Teaching," with Donal O'Leary and Theresa Sallnow.

- June 29-July 2, "Thomas Merton's Religious Vision: Spirituality of Creativity and Social Justice," with Kenneth Butigan.

- July 13-16, "Contemporary Moral Questions for Pastors, Deacons, Teachers, Counselors, Parents," with Father Richard McCormick, SJ.

- July 13-17, "Spiritual and Professional Growth: A Human Agenda for Parish Renewal," with Dr. Thomas Downs.

- July 14 and 16, "Helping People Volunteer," with Judy Rauner.

- July 27-31, "Basic Christian Communities and the U.S. Experience," with Father Frank Ponce.

- July 27-31, "Bread and Justice: Poverty's Global Connections," with Dr. James McGinnis.

- July 27-31, "Jesus, the Justice of God, and Empowerment through Social Ministry," with Father Lawrence Gorman.

- Aug. 3-7, "Empowerment I" with Harry Fagan and "Empowerment II" with Sister Marjorie Tuite, OP.

- Aug. 3-7, "Deep Prayer for Busy People," with Father William Callahan, SJ.

A number of these courses will be offered for continuing education credit, and some are offered under the auspices of the Catholic Committee on Urban Ministry.

For course times, credit, housing and registration fees and other information, call the USD Office of Continuing Education at (714) 293-4585.

Alcoholic 'basics' program is set

SAN DIEGO—A special "Basics Day" for clergy and others interested in assisting and ministering to the victims of alcoholism will be held Tuesday, June 23, at the University of San Diego. The \$20 registration fee also includes lunch and dinner.

The program is part of the week-long meeting of the National Clergy Council on Alcoholism, which includes priests, Religious Sisters and Brothers in its membership, and which is holding its annual meeting for the first time in San Diego.

"Alcoholism is not a respecter of persons," said Father William T. Wilson, associate pastor of St. Mary Church in National City, "and the NCCA exists to create a fellowship between recovering alcoholic clergy and Religious."

Rural ambulance service threatened

Continued from page 1

equipment, personnel and other costs, his total profit last year was \$11,000—"for working 365 days a year and being on call 24 hours a day."

The fate of Dart's Ambulance Service is more than just a local issue, say Father Nesbitt and Dart, because of the large numbers of visitors to the area and the travellers who use Interstate 8 and California 94, the two major highways which cross the eastern half of San Diego County.

"I LOST nearly all of my savings trying to get the ambulance service started," said Dart, "and my wife has to work just so we can make enough to keep our family going. And now they want to end our subsidy completely and replace us with the helicopter which can't do the same job."

Dart points to a tragic example which occurred just recently as proof of this. An automobile accident on Highway 94 involving non-area residents left six injured, four of them critically. The Life Flight helicopter was only able to take two of the injured, and the other four, two of them in critical condition, still had to be taken to the hospital by Dart's Ambulance Service.

A lot of people in the two back country parishes served by Father Nesbitt are wondering what will happen when there is no ambulance service if the county trims its budget as promised.

"OUR PEOPLE are isolated," the supervisors were told last Friday by Arthur Gordon, president of the Back Country Council on Aging. "And they are worried that the ambulance will be discontinued."

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Mark Ryland photo

FATHER'S DAY—This Sunday is a special day for all dads. Pictured are Bill Westmoreland and daughters, from left, Janice, Lara, and Kristen, leaving Sacred Heart Church in Coronado after Mass last Sunday.



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Mark Ryland photo

JUBILEE DINNER—Jesuit Father Paul Donovan was feted by the parishioners at St. Gabriel Church in Poway on the 25th anniversary of his ordination to the priesthood. So many people wanted to come to a dinner in his honor that the parish had to stop selling tickets. Behind him is Father Charles Dollen, St. Gabriel pastor.

Catholic-Orthodox progress reported

By Jerry Filteau

VATICAN CITY (NC)—Signs of initial progress in Catholic-Orthodox dialogue were reported at the end of a six-day meeting involving the recently created Catholic-Orthodox international dialogue group.

The Coordinating Committee of the Joint Commission for Dialogue between the Roman Catholic Church and the Orthodox Church said the group reviewed the work so far by three subcommissions, had synthesized their reports, and would pass on the reports and syntheses to members of the full commission for discussion at their next plenary meeting.

THE WORK OF the subcommissions dealt with Catholic and Orthodox views of the relationship between the mysteries of the Church, the Eucharist, and the Holy Trinity.

Despite the apparently abstract, theological nature of the topics, agreements in those areas could have major practical impact on the approach that the joint commission takes to such disputed questions as the structural nature of Church unity and Catholic definitions of papal primacy, authority, and jurisdiction.

They also relate directly to one of the most ancient theological disputes between Catholicism and Eastern Orthodoxy: the addition (considered unwarranted by the Orthodox) of the *filioque* clause in the Nicene Creed.

THROUGH THAT clause the Catholic Church professes its faith that the Holy Spirit proceeds from both the Father "and the Son"—a profession which Orthodox theologians traditionally have either disagreed with completely or rejected as theologically tenable but not a necessary part of the Christian profession of faith.

The coordinating committee said it had begun a project to specify themes for study in the next phase of the joint commission's work and said this project will be submitted to the full commission at its next plenary meeting.

The commission was formally established, after years of preliminary work, at the November 1979 meeting in Istanbul, Turkey, of Pope John Paul II and Eastern Orthodox Patriarch Dimitrios I of Constantinople.

SIGNALING ITS ecumenical im-

portance, the commission's membership includes far more high-ranking prelates on both sides than any other bilateral dialogue either church is engaged in.

Co-chairman of the coordinating committee is Bishop Ramon Torrella Caseante, vice-president of the Vatican's Secretariat for Promoting Christian Unity.

Those old glasses mean gift of sight

SAN DIEGO—Reading glasses, bifocals, and old-fashioned spectacles which aren't of use anymore can still bring the gift of sight to someone else.

Dr. Louis J. Katz, a San Diego optometrist, is the local coordinator for a program which collects unused eyeglasses and distributes them to the natives who inhabit the San Blas Islands off Panama's Gulf of Mexico coast.

"**THERE ARE** already other medical professions involved in similar activities," said Katz. "I thought this would be an excellent opportunity for my fellow optometrists and me to utilize our training to benefit people who might never be exposed to eye care treatment or correction."

Dr. Katz will go to San Blas this summer with glasses he hopes people will donate to the natives, who are descendants of the Cuna Indians, and he has asked Father Richard Duncanson, co-chairman of the diocesan Ecumenical Commission, to appeal to Catholics who have old and unused eyeglasses to help in this effort.

The glasses may be sent to Father Duncanson at St. Francis Seminary, 1667 Santa Paula Drive, San Diego, Ca., 92111.

THE DEADLINE for donations is July 10; after that date, Dr. Katz will be travelling to the San Blas Islands, a trip which has special significance for the 41-year-old Chula Vista resident.

Dr. Katz was born at Colon in the Republic of Panama, and is a naturalized American citizen who served five years in the U.S. Army. "I have always been intrigued with the Cuna Indians and their culture," he said, "and this trip is a sort of pilgrimage to the place of my birth with the added benefit of contributing my services to the San Blas Indians."

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June 10, 1981

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Advertising Representative
Southern Cross
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San Diego, CA 92138

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Around the Diocese

"Sunday Mass, a Catholic Liturgy for Television"

Channel 39
June 21, 7 a.m.
Father Joseph Battaglia
Celebrant

BENEFITS

St. Francis Branch, Italian Catholic Federation, sponsors benefit Italian dinner, 1-5 p.m., June 21, St. Francis parish hall, 525 W. Vista Way, Vista. Donation: \$3.50 adults; \$1.75 children. Public invited. Details: 729-9327.

"**Christmas in July**" benefit for Old Mission Montessori School, 9 a.m.-4 p.m., July 4-5, Mission San Luis Rey, near Oceanside. Details: 757-3232.

EDUCATION

Office of Evangelization and Adult Education presents Rev. John A. Sanford on "King Saul: the Tragic Hero," 3-9 p.m., June 28, St. Martin Church, 7710 El Cajon Blvd., La Mesa. Donation: \$5. Details: 297-7117.

"**From Issues to Action**," forum sponsored by Diocesan Peace and Justice Commission, noon-5 p.m., June 27, Our Lady of the Sacred Heart Church, San Diego. Details: 231-2828.

Augustinian Father Jerome Bevilacqua's scripture class, 7:30 p.m., June 22, St. Patrick Church, North Park, and Mass with healing service, 7:30 p.m., June 23, Holy Family Church, Linda Vista. Details: 271-1675.

Natural Family Planning course, 7:30 p.m., June 22—three classes one month apart—with Anne Fitch, RN, at 6214 Rose Lake Ave., San

Diego. Limited to 10 couples. Details: 466-1507.

"**Biblical Spirituality Days in Creative Awareness**" with Marj Cappadonna, scripture teacher, 10 a.m.-noon, six Saturdays, starting June 20, Benedictine Convent of Perpetual Adoration, San Diego. Donation: \$5 a session. Details: 454-6694.

St. John of the Cross parish, Lemon Grove, offers "Wonder-Full Days" program of religious education for kindergarten through sixth grade, 9-11:30 a.m., June 22-July 1. Details: 466-3209.

"**Rainbow Summer**," nine-day fun and faith program for grade school children, starts June 22, Our Lady of Refuge parish, Pacific Beach.

Downtown Senior Center offers free training for volunteers in its legal department, 1-4:30 p.m., July 7-10 and July 13-15. Details and locations: 239-7751.

LITURGIES

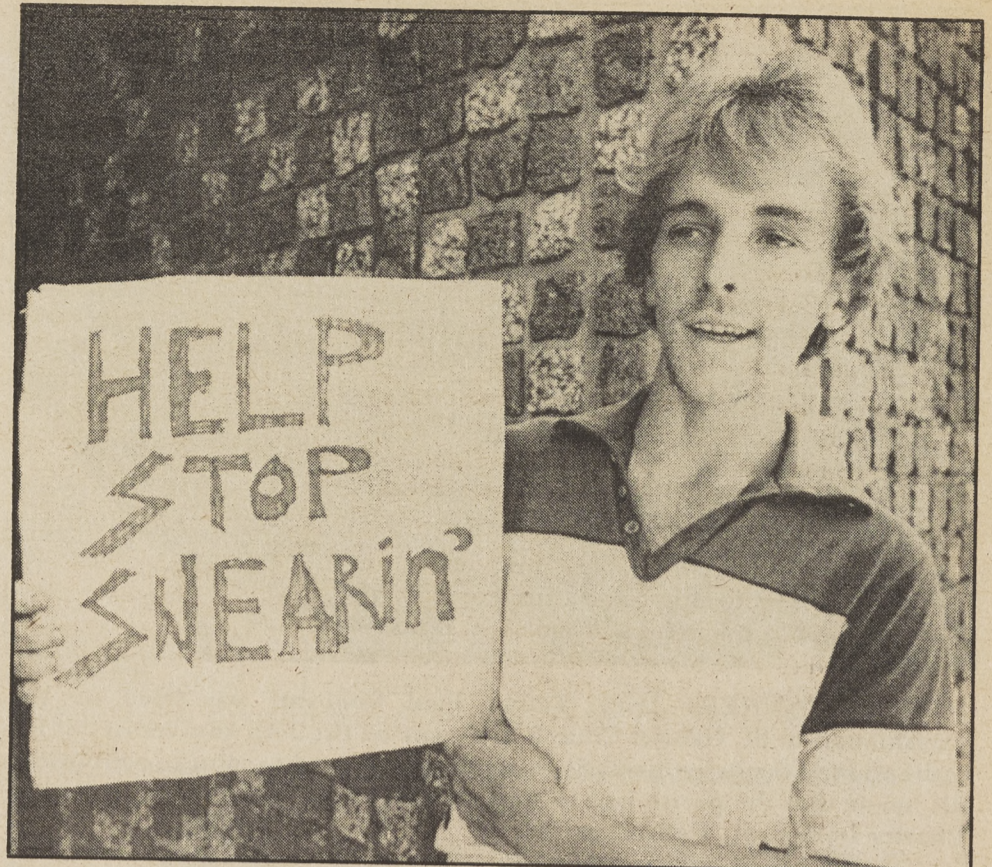
Lay Apostles of the Sacred Heart observe Solemnity of the Sacred Heart of Jesus June 26, starting 9:45 a.m., St. Joseph Cathedral, 1535 Third Ave., San Diego. Details and luncheon reservations: 583-0765, 745-8169. Guests welcome.

Blue Army of Our Lady of Fatima and Legion of Mary sponsor all-night vigil, 8 p.m.-6:15 a.m., June 26, St. Patrick Church, North Park.

ORGANIZATIONS

St. Rose of Lima Branch, Italian Catholic Federation, sponsors Hawaiian dinner-dance, 6 p.m., June 27, St. Rose of Lima parish center, Chula Vista. Donation: \$6.50. Details: 429-5856, 427-1352.

South Bay Deanery, DCCW, meets July 13, St. Charles parish hall, Imperial Beach. Details: 435-8770.



NC photo from UPI

ANTI-SWEARING DRIVE—There's a new anti-cursing effort among young people, spearheaded by Paul White of Boston, founder of "Curseaholics Anonymous." He's gathering signatures on petitions and working toward the day when his anti-cursing group can "go to Washington and urge Congress to make it a felony to swear in public."

Patrons, supportive group for divorced and separated Catholics, holds fellowship and growth meeting, 7 p.m., June 28, St. Therese Hall, College Ave. and Navajo Rd., San Diego.

Alzheimer's Disease and Related Disorders Association of San Diego meets 7 p.m., June 23, Kensington Community Church, 4773 Marlborough Dr., San Diego. Public invited. Details: 272-6030, 284-1129.

Courts San Diego de Alcala and Our Lady of the Holy Spirit, CDA, install officers after Mass, 7 p.m., June 25, Holy Spirit Church, San Diego. Details: 284-0194.

RETREATS

The Healing Workshop, June 25-28, San Luis Rey Retreat Center, near Oceanside. Donation: \$75. Details: 757-3659, 582-3100.

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Reto de nuestra juventud area clave: Medina-Flores

Por el Diácono James Steinberg

SAN DIEGO—Es una jornada larga desde Durango, México, hasta San Diego, por vía de San Francisco y Bakersfield, pero Armando Medina-Flores la ha hecho para bien propio y para bien de la juventud hispana de nuestra diócesis.

Medina-Flores es consultor para la oficina diocesana de Ministerios a la Juventud, y trae consigo su entusiasmo y su interés en los jóvenes, así como su entrenamiento en teología y psicología clínica.

ACTUALMENTE, él trabaja únicamente tres cuartas partes del tiempo como consultor bilingüe para la oficina de ministerios juveniles, el resto del tiempo lo dedica a su puesto de ministro juvenil de las parroquias de Nuestra Sra. del Sagrado Corazón en San Diego y Nuestra Sra. del Monte Carmelo en San Ysidro.

Pero las cosas cambiarán desde el 1º de julio cuando Medina-flores formará parte de lleno de la oficina de juventud diocesana, dirigida por el Padre Robert White.

“El ministerio a la juventud es una área crítica de la Iglesia de hoy,” dice. “Cosas muy buenas se están haciendo en inglés, pero hay una gran necesidad de lo mismo entre nuestra juventud hispana. Veo mucha desilusión entre nuestros jóvenes, una necesidad de encontrar valores y de pertenecer, a veces angustia y ansiedad.”

DARLE A LOS JOVENES una sensación de que en verdad pertenecen en la Iglesia es una de las tareas más importantes que enfrentan al ministro juvenil, dice Medina-Flores, porque el futuro de la Iglesia está en su juventud.

“Nuestros programas y actividades deben hacerlos saber que no solamente pertenecen en la Iglesia, sino son bienvenidos allí,” dice. “Y también deben ser ayudados durante el tiempo de su adolescencia, una época que es muy difícil para la juventud hispana debido a que se encuentran en una crisis de identidad entre dos culturas diferentes.”

Problemas de desempleo y oportunidades limitadas afectan al joven hispano cuando piensa en el futuro, dice Medina-flores. “Ya se han dado cuenta también que para obtener un trabajo decente es necesaria una educación y muchos de ellos están haciendo el esfuerzo por obtenerla.”

“Me han dicho jóvenes después de algunos de nuestros programas que nunca se les había tratado de esta manera, que nadie les había hablado así antes,” dice Medina-Flores. “Pero si regresan a sus parroquias con grandes ilusiones y encuentran la falta de interés, se desilucionan mucho.”

Aún cuando los eventos planeados para la juventud hispana de la diócesis durante los siguientes meses están abiertos a todos los jóvenes que quieran asistir, los adultos—ministros de la juventud en las parroquias—son especialmente invitados.

“ESPERAMOS CREAR personas que trabajen con nuestra juventud,” dice Medina-Flores. “Quisieramos ver una comunidad entera de ministros juveniles hispanos que ayudaran a nuestros jóvenes.”

“Sentí que Dios de había dado mucho en la vida, especialmente al ayudarme a recibir mi educación a través de la Iglesia,” dice, “Y al venir a San Diego pensé que era tiempo de regresarle algo a El.”

Misa en español en El Cajon

Habrà una Misa en español todos los domingos a las 12 de mediodía en la Iglesia de la Santísima Trinidad en El Cajon, empezando el domingo 5 de julio. El Padre René Juarez, OFM, director de asuntos hispanos y consultor de habla-hispana de la oficina de educación religiosa, será el celebrante oficial.

Se invita a todo el pueblo hispano de esa región a tomar parte en esta liturgia y a colaborar con su talento musical para que sea una celebración digna de la comunidad hispana. Si desea participar, comuníquese con Roberto Martinez en la oficina de evangelización diocesana, al teléfono 297-7117.

Enseguida publicamos la carta recibida de el Excmo. Sr. Obispo de Tijuana, Sr. Juan Jesús Posadas Ocampo, en gratitud por la cantidad de \$25,000 que le fué obsequiada como participación de nuestra campaña anual Stewardship para la Iglesia en Latinoamerica:

Junio 8 de 1981

Most Rev. Leo T. Maher, D.D.

Alcala Park,
San Diego, Ca. 92110

Excelentísimo Señor y fino amigo:

Deseo que V.E. se encuentre gozando de perfecta salud en el desempeño de su difícil ministerio.

Disculpe que hasta ahora dé contestación a su carta fechada el 11 de mayo del presente año.

La razón de mi tardanza en contestar es que asistí a la Conferencia Episcopal en la Ciudad de México y después tuve que ir a la Convención de los Caballeros de Colón, en Acapulco.

A mi llegada me encontré con su apreciable carta, en la cual venía incluido un cheque bancario por la cantidad de \$25,000.00 (VEINTICINCO MIL DOLARES). Mucho agradezco a V.E. el que me haga participar de la ayuda anual que recibe V.E. tan generosamente de sus feligreses.

Esta cantidad viene a ayudarme en una forma muy efectiva y oportuna, puesto que en estos días saldré rumbo al Sur de la Península, para realizar una misión por aquellos lugares que se encuentran en condiciones verdaderamente desesperantes, por falta de comunicaciones y aun de los servicios más elementales como son la luz eléctrica y el agua potable. A todas estas personas a las que les preste ayuda espiritual y material les haré saber de la magnífica cooperación que nos proporciona la Diócesis vecina de San Diego de Alcalá.

Dios nuestro Señor conserve a V.E. muchos años, para bien de los fieles de esta importante Diócesis.

Juan Jesús Posadas Ocampo
Obispo de Tijuana

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THOMAS NOLAN
2124 Front St.
San Diego, CA 92101
ELIZABETH NOLAN
2124 Front St.
San Diego, CA 92101

This business is conducted by a general partnership.

/s/THOMAS NOLAN, owner

This statement was filed with Robert D. Zumwalt, County Clerk of San Diego County, on May 18, 1981.

SC: 6/4, 6/11, 6/18, 6/25

FICTITIOUS BUSINESS NAME STATEMENT 81-09452

The name of the business:

J. OLIVER COMPANY
10405 San Diego Mission Rd., Suite 101
San Diego, CA 92108
MARY BETH SELLS
6360 Clara Lee Avenue
San Diego, CA 92120

This business is conducted by an individual.

/s/MARY BETH SELLS

This statement was filed with the County Clerk of San Diego County on May 29, 1981.

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

ROBERT D. ZUMWALT, County Clerk
By Sara Platt, Deputy

SC: 6/4, 6/11, 6/18, 6/25

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PIANOS FOR SALE, discount prices. ABC PIANO, 2903 El Cajon Blvd., San Diego, 281-3717.

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Anything for a laugh

By Michael Gallagher

NEW YORK (NC)—Just how far can you go for the sake of a laugh? A parody of the Last Supper? A musical sendup of Dachau? You would say no, I guess, and I would too.

Mel Brooks, however, seems to see things a bit differently from us old sticks-in-the-mud. In his *History of the World, Part II*, he doesn't quite go this far, but he comes very close—very, very close.

Brooks' *History* is little more than an extended series of sketches, a buffoonish and unfailingly vulgar tour through history which, save for its technical gloss, comes across like an exceptionally self-indulgent home movie.

IT OPENS WITH a takeoff on the first scene of *2001: A Space Odyssey*, which has to be seen to be disbelieved, and then it settles down to get tasteless in earnest. Urination, for example, figures so prominently that sometimes it seems as though Brooks' target audience might have been a urologists' convention.

But let's not worry about trifles like vulgarity and obscenity. Let's think about blasphemy and offenses against humanity.

In one sequence Brooks himself appears as a waiter at the Last Supper. He becomes quite confused by the strange behavior and solemn manner of the participants, and, to give expression to his state of mind, he lets slip the holy name, which provokes a who's-on-first type of exchange with actor John Hurt, who, as Christ, responds, "What?"

THEN THERE'S a musical sequence showing Torquemada (Brooks) and hooded monks torturing Jews in a dungeon. This features some lyrics describing in details the kind of tortures still quite popular in various parts of the world. To show that it's all meant in good fun, however, the number closes with some nuns coming in to do an Esther Williams-style production number and Torquemada shaking hands with one of his victims.

What Brooks has done here is obviously offensive, but why? The answer is not quite as simple as it might seem.

Are there subjects so sacred or so invested with emotional commitment that they're intrinsically unsuited to humorous treatment? Before

answering, I think we have to reflect a bit on what we mean by "humorous," a term that covers a lot of ground.

THERE IS slapstick humor for example and the coarse verbal play that goes with it, the kind of material that "delights the groundlings" and the kind that Shakespeare had in mind when he had Hamlet tell the players to "let your clowns say no more than is set down for them." Shakespeare was not above letting the groundlings have their fun, but at the same time he did not want to "make the judicious frown."

At the opposite pole from slapstick buffoonery is the kind of humor that makes the groundlings frown and the judicious smile, but ruefully. This is satire, whose purpose is to fix the spotlight on the follies and offenses of humanity.

In pursuing its goal satire can be very cruel indeed, or at least seem very cruel. Jonathan Swift, for example, in his *A Modest Proposal*, suggested that Irish children be sold as food on the market for the laudable purpose of improving the economy and disposing of surplus population.

WAS SWIFT'S joke cruel? Not really. What was cruel was the British policy that provoked his accusatory satire, a policy that exploited the resources of Ireland, including its people, for the benefit of England. Swift was calling attention to this evil in a way that shocked a complacent public into sitting up and taking notice.

If the issue at stake is important enough, then, it is permissible to go rather far in the use of shocking material. Satire must sting, must shock, because it has to jolt the reader or viewer from his lethargy of acceptance. Brooks' failing, then, lies not so much in what he does but rather in the lack of any serious purpose in what he does.

Jacobo Timmermann, the Argentine publisher, a Jew, who was imprisoned for nearly two years and tortured severely, is, from all I've read of him, a man as formidable as he is upright. I can imagine him approving a satire directed at oppressive anti-Semitic regimes, complete with the depiction of torture. But what would Timmerman think of Brooks' Inquisition number, which plays oppression and the torture of Jews for laughs?



FATHERS' TV SPECIAL—Richard Benjamin, standing, stars in *Goodbye*, a Paulist Productions special to air Sunday, June 21, at 6:30 p.m. on KECC-TV, Channel 9 in El Centro. The story unfolds in a dream as Benjamin, playing a writer whose young son is dying of cancer, meets the father he lost to death as a boy and introduces him to the grandson he never knew.

YOU CAN'T drive a high-powered car without being an unusually skilled driver. You can't take up a highly charged subject without being a creative artist of unusual skill and high seriousness. A miscalculation in either case can result in disaster, and meaning no harm is not the same as doing no harm.

And perhaps most important of all, you cannot create genuine satire unless you care passionately about something of real value.

No Jesus film

SPRINGFIELD, Ill. (NC)—Reports that a Chicago-area firm is producing a movie on the "love life" of Jesus are "absolutely false as far as he can determine," according to Illinois Attorney General Tyrone C. Fahner. He said his office is being bombarded with letters and petitions protesting the non-existent film.



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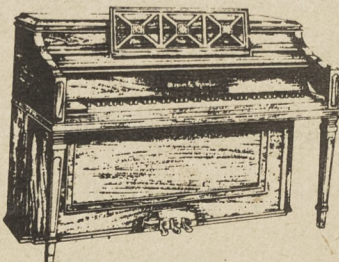
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