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# Southern Cross

Serving the Catholic communities of Imperial and San Diego counties.

## On the Inside

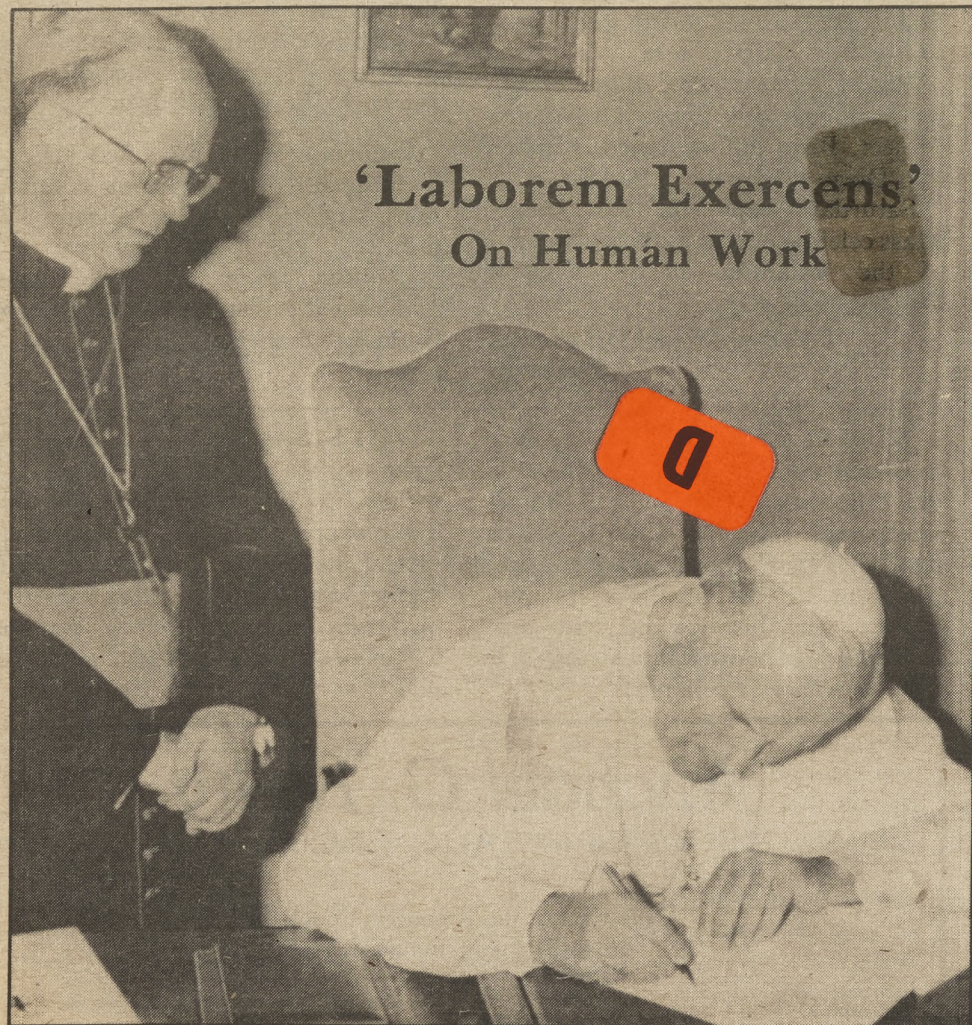
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Vol. 69, No. 37

USD SEP 24 1981 GENERAL

September 24, 1981

25¢



## 'Laborem Exercens' On Human Work

ENCYCLICAL SIGNED—With Archbishop Eduardo Martinez Samalo, papal undersecretary of state, looking on, Pope John Paul II puts his signature on his third encyclical at Castelgandolfo.

## Pope's third encyclical: 'well-being before profit'

VATICAN CITY (NC) — New forms of socio-economic organizations are needed by workers to avoid the evils of capitalism and Marxism, says Pope John Paul II in the third encyclical of his pontificate, *Laborem Exercens* (On Human Work).

The encyclical also criticizes economic imperialism, whether by multinational companies or by managers in socialized societies, which adversely influences the relationships between workers and management in many countries.

THE 99-PAGE encyclical was issued Sept. 15 at the Vatican and dated May 15 to mark the 90th anniversary of Pope Leo XIII's encyclical *Rerum Novarum*, the first papal social encyclical of the modern industrial era.

Pope John Paul's encyclical takes a broad view of work, defining it as "any activity by man whether manual or intellectual," and relates past Church teachings on the dignity of workers to current situations.

The Church has always taught "the principle of the priority of labor

over capital," says the pope in criticizing abuses of a "rigid capitalism" which places profit above the well-being of the worker.

ALTHOUGH "the proper position of labor and the worker in the production process demands various adaptations in the sphere of the right of ownership of the means of production," the encyclical emphasizes that Marxism, which advocates class struggle, is not the answer to overcoming the evils of capitalism.

Marxism also places the worker in subordination to production and does not see that the answer lies in cooperation between labor and capital, says the encyclical.

As examples of cooperation, the pope says Catholic social teaching supports "proposals of joint ownership of the means of work, sharing by the workers in the management and/or profits of businesses, so-called shareholding by labor."

THE POPE stresses that any new forms of labor-capital relationships must keep in mind that the principal aim is to benefit people.

"When we speak of opposition between labor and capital, we are not dealing only with abstract concept or 'impersonal forces' operating in economic production. Behind both concepts there are people, living, actual people," the encyclical adds.

The Catholic Church "diverges radically from the program of collectivism as proclaimed by Marxism and put into practice in various countries in the decades following the time of Leo XIII's encyclical," says Pope John Paul.

"AT THE SAME time it differs from the program of capitalism practiced by liberalism and by the political systems inspired by it," says the papal document.

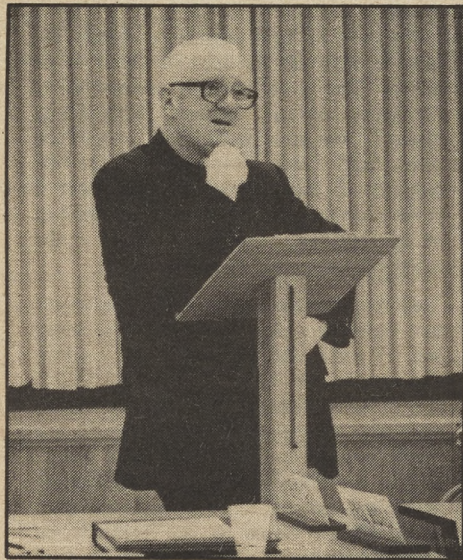
Regarding capitalism, "the differ-  
Please turn to page 6

## DPC highlights Southeast San Diego

By Deacon James Steinberg

SAN DIEGO—Parish councils, deanery councils and diocesan commissions came to the attention of the Diocesan Pastoral Council at its first meeting for the 1981-1982 year.

Priests, Sisters and laity met with Bishop Leo T. Maher last Saturday at St. Rita parish to set goals and objectives for the coming year.



Father Francis Pattison

"...a place of heart for those who live and work here."

Inducting five new members into the DPC, the bishop asked each, "Do you wish to assist me in the apostolic work and ministry of the Church of San Diego?"

THE FOCUS of Saturday's meeting was on the Cathedral deanery, which covers Southeast San Diego. Father Francis Pattison, pastor of St. Rita and vicar forane (dean) of the deanery, welcomed the

delegates and said that Southeast San Diego, despite its problems, is a "place of heart for those who live and work here."

Through organizing efforts, the Church has become "the vital center of life for this community," said Matt Liedle, a community organizer for the San Diego Organizing Project who works out of Our Lady of Angels parish. Father Ned Brockhaus, OLA pastor, said that neighborhood organizing has made the Church "very visible in this community, and not in a narrow, parochial stance."

Jerry Powers, of the Diocesan Peace and Justice Commission, reminded the delegates that Southeast San Diego "is a world apart in some respects"—its 200,000-plus people

are predominantly black and Hispanic, many with incomes below the poverty level, with the highest crime, the worst housing and highest unemployment in the city.

BISHOP MAHER praised the non-sectarian organizing efforts of SDOP, funded in part by the diocese and grants from the U.S. bishops' Campaign for Human Development, as "the Church in action." He expressed the hope that other parishes throughout the diocese would help the inner-city project in coming fundraising efforts, notable one later in

Please turn to page 6

## 'Promise broken'

CHICAGO (NC) — Chicago's archdiocesan newspaper has accused the Chicago *Sun-Times* of breaking its promise to give the archdiocese the chance to respond before publishing an investigative series on Cardinal John Cody. In its first issue after the *Sun-Times* began its series on Cardinal Cody, the archdiocesan newspaper, *The Chicago Catholic*, said that *Sun-Times* editor Ralph Otwell has promised the opportunity to respond in a letter to *The Chicago Catholic* last year. "It turned out to be an empty letter," said *The Chicago Catholic*. (For more on Cardinal Cody, see page 11.)



USD AUXILIARY SCHEDULES FASHION SHOW—Mrs. Ross Tharp, University of San Diego Auxiliary president, left, is shown discussing the auxiliary's upcoming fashion show, "Winners' Circle '81," with Mrs. Leo White and Mrs. Tony Ghio. The fashion show is set for Thursday, Oct. 1 at Del Mar Race Track. Proceeds will benefit USD's financial aid program. Reservations may be made by calling 291-6480, ext. 4271.

# Briefs

**BISHOPS GRATEFUL** — The Catholic bishops of Poland publicly thanked Pope John Paul II for his encyclical *On Human Work*, and told him that the document offers them important help in guiding the Polish nation. They cautioned against the sharpening conflict in their country and urged union leaders and communist government officials to find "the way of negotiations." The bishops said the papal encyclical "has an enormous importance for the world of labor and also contains an important lesson for the union movement."

**SCHOOL AID** — A recent government "think-tank" session in Ontario indicated the provincial government favors public aid to Catholic senior high schools. Currently Catholic primary and Catholic junior high schools in Ontario receive government funding, but Catholic senior secondary education (grades 11-13) gets no public funds.

**CHANGE OF HEART** — An American priest acting as spokesman for the Vatican called for a self-evaluation by every developed country regarding its attitudes toward underdeveloped nations. Speaking to the United Nations Conference on Underdeveloped Countries in Paris, Msgr. William F. Murphy of the Boston archdiocese, undersecretary of the Pontifical Commission for Justice and Peace, said that a change of heart in policies by developed nations is needed "to promote fraternity and solidarity."

# People

The Most Rev. Alfred Clifton Hughes, 49, was ordained auxiliary bishop of Boston by Cardinal Humberto Medeiros of Boston in Holy Cross Cathedral.

Marist Father Joseph Walter Buckley, a former superior general of his religious order, the Society of Mary, died in New Orleans at age 76.

Jesuit Father Vincent S. Kearney, associate editor of *America* in New York, a national Catholic weekly, died at age 68.

# Southern Cross

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**COMPARED TO KKK** — A Chicago alderman, Edward M. Burke, compared the *Chicago Sun-Times* to the Ku Klux Klan for its series of articles questioning the financial dealings of Cardinal John Cody of Chicago. Meanwhile the Chicago-based National Coalition of American Nuns said it wants federal authorities to "vigorously" pursue the investigation. The *National Catholic Reporter*, a Kansas City, Mo., weekly, said the *Sun-Times* articles may have only exposed "the tip of an iceberg." The *Sun-Times* claimed a grand jury is investigating charges that the cardinal may have diverted church funds to his stepcousin, Helen Dolan Wilson.

# Vatican

**NO BLOODSHED** — In a strong and emotion-charged voice Pope John Paul II appealed for negotiations rather than bloodshed in his native Poland. He told an audience of 10,000 visitors in Castelgandolfo that "too much Polish blood was spilled during World War II for people to be able to talk or think about a new spilling of blood."

Several hundred Poles in the crowd of pilgrims broke into loud applause and began to sing their national anthem as the pope said that the Polish people should be allowed to solve their problems without outside interference.

**PEACE THEME** — Pope John Paul II chose as the theme for the 15th World Day of Peace Jan. 1, 1982: "Peace, a gift from God entrusted to men." The Vatican Press Office said that an "opening to God" on the part of individuals and of nations is the true and only way to world peace.

"Any other vision of the world and of the problems of peace which forgets or denies the orientation of man toward eternal reality can never offer to nations a solid basis for a peace which is secure and truly lasting."

**IMAGE OF JESUS** — The pope called upon Christians to contemplate the image of Jesus on the cross in order to deepen their appreciation of God's love. Speaking to several thousand pilgrims at Castelgandolfo, he reminded them of two feasts celebrated earlier in the week, the Exaltation of the Cross Sept. 14 and Our Lady of Sorrows Sept. 15. The pope said the two feasts "called to our minds...the cross which exalts the human person because it is a sign of the infinite love."

**POPE INVITED** — The International Labor Organization (ILO) has invited Pope John Paul II to visit its headquarters in Geneva, Switzerland, next June to discuss the implications of his new encyclical, *On Human Work*. When the pope was wounded in an assassination attempt May 13, it forced him to cancel a scheduled visit to the ILO this past June and to delay the publication of the encyclical. The invitation was announced on Vatican Radio.

**BULLET-PROOF** — A new chapter in the protection of the pope opened Sept. 16 with the appearance of bullet-proof glass on the balcony of the papal summer residence in Castelgandolfo. Pope John Paul II stood behind the chest-high shield as he spoke to some 7,000 visitors in the square below. For the past month the pope has been speaking from there at noon on Sundays and Wednesdays before praying the Angelus with the visitors.

# Official

**Bishop Leo T. Maher:**

Thursday, Sept. 24, San Francisco, episcopal ordination of Most Rev. Daniel F. Walsh, auxiliary bishop of San Francisco, St. Mary's Cathedral, 10:30 a.m.

Friday, Sept. 25, San Diego, USD Board of Trustees meeting, University of San Diego, 1 p.m.

Friday, Sept. 25, San Diego, invocation at San Diego Organizing Project, BBQ dinner/dance, Mission San Diego de Alcala, 6:30 p.m.

Saturday, Sept. 26, San Diego, Mass celebrating the 25th anniversary of the founding of St. Therese Church, 4:30 p.m.

**Father Daniel Dillabough**  
Secretary

**HOMELAND URGED** — The Lebanese conflict will be solved when the Palestinians are given a homeland, said Maronite-Rite Patriarch Antoine Pierre Khoraihe of Antioch, president of the assembly of patriarchs and bishops of strife-torn Lebanon. He warned that Lebanon is "on the verge of collapse."

**Bishop Gilbert E. Chavez:**

Thursday and Friday, Sept. 24 and 25, San Francisco, episcopal ordination of Most Rev. Daniel F. Walsh, auxiliary bishop of San Francisco, St. Mary's Cathedral, Sept. 24, 10:30 a.m.

Saturday, Sept. 26, San Diego, Catechetical Institute, University of San Diego, 9 a.m.

Saturday, Sept. 26, San Diego, Mass for Catechetical Institute, The Immaculata, 3:30 p.m.

Sunday, Sept. 27, San Diego, Marriage Encounter meeting, St. Michael Church, 1:15 p.m.

Sunday, Sept. 27, San Diego, Blessing for Hispanic song competition, University of San Diego, 7:30 p.m.

Tuesday, Sept. 29, Las Vegas, Mass for the National Conference of Catholic Charities, Sahara Hotel, 6 p.m.

**VOTE SACRED** — Calling the right to vote sacred in a democratic society, the four bishops of Cleveland urged support for a bill in Congress to extend the Voting Rights Act. "The dignity and equality that are the birthright of every person demand Congress to support" the act, they said.

# Michael G. Kielty

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The Society for the Propagation of the Faith

## Reaching out

with Deacon Michael Newman

## Church without missionary openness is sick

Missionaries are making news. Almost daily there are news stories and editorials on missionary activities in various parts of the world, but principally those in Central and South America. And, as one well-known TV commercial puts it: "It's about time." It is time we all took more notice of our missionaries, their work, their faith, their methods and their sacrifices. We live in a world of instant communications and even a quiet missionary stuck out in some remote spot may suddenly find the ubiquitous eye of the television camera probing, while the person behind the camera asks questions.

Not all attention is either welcome or beneficial and often the harsh glare of publicity is more a hindrance to spreading the Word than being left in obscurity.

If the Church of Christ is to face the challenges of today's world—as it has down through the ages—it will find itself in situations which are uncomfortable, dangerous, unpopular, controversial and threatened. But Christ was often in such situations, and His Church—if it is living up to His will—is not able to shirk or otherwise avoid such confrontation.

Pope John Paul II does not mince his words when it comes to proclaiming the duty of each one of us in relation to the world and the missionary effort of the Church. In his message for Mission Sunday next month he declares: "World Mission Day gives each of us

the opportunity of making an examination of conscience...and of presenting to the People of God the doctrine of the Church. In fact, it is the future of the evangelization of the world that is at stake. If all Christians were convinced of their missionary duty, the difficulties would be less burdensome."

And with some emphasis he adds: "A Church closed in on itself, without a missionary openness, is an incomplete and 'sick' Church."

We have to be a missionary church. We have to take the message of Christ to all nations. That is not only our prerogative as Christians but our command from Christ Himself. "The world needs Christ," says Pope John Paul. "And those who are at the outposts of this evangelical duty know it better than anyone else. The collaboration of all the churches in the evangelization of the world must not grow weak."

All too often we become so involved in our own parish endeavors, our own parish needs and programs, that we can easily overlook momentarily the basic fact that our Church has to be missionary, has to grow, has to evangelize constantly. If all our efforts are simply tailored to interior and local needs, without ever looking beyond the horizon, we have a self-centered faith, or the danger of it.

"A Church closed in on itself...is an incomplete and 'sick' Church," in the words of Pope John Paul.

TO:

Rev. Anthony Chylewski, Mission Office  
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Deacon James Steinberg photo

**PARISH SECRETARIES MEET** — Father John Howard, CJM, of Catholic Community Services met with parish secretaries last week at Blessed Sacrament Church. With him are, from left, Theresa Deery of Our Lady of the Sacred Heart, Terry Bulat of Blessed Sacrament, and Eileen Wynne of St. John of the Cross.

## Parish secretaries often the 'voice of the Church'

By Deacon James Steinberg

**SAN DIEGO** — If first impressions—what Eudist Father John Howard calls the "primacy effect"—are our most important ones, then parish secretaries are just as responsible for the public image of the Church as anyone else.

Whether in person or over the telephone, the woman in the parish office or rectory is quite often the first, even the only, contact many people have with the Church today, especially in crisis situations when a priest is busy or otherwise not available.

"**YOU ARE** often the voice of the Church," Father Howard told a group of parish secretaries and housekeepers last week as they met for a pot-luck lunch at Blessed Sacrament Church. "You are very powerful people, with a capacity for influencing others."

The ladies have been meeting informally at the urging of Mrs. Terry Bulat, who is the secretary to Father William G. Mooney, pastor at Blessed Sacrament. "We're trying to develop a self-awareness of our importance and value to the parish and to the Church as a whole," said Mrs. Bulat.

"Some people might look at this as just a job, but we can make it into a form of ministry," she said. "And a lot of times we are the first person a parishioner or even a non-Catholic speaks to when they have a problem. We're meeting because we have valuable insights and we'd like to share them with each other."

**BECAUSE CRISIS** situations —

### Expulsion urged

**MILWAUKEE (NC)** — The Catholic League for Religious and Civil Rights has urged the Christian Booksellers Association "to expel anti-Catholic publisher Jack Chick from the association." The league expressed dismay at the CBA's failure to repudiate the activities of Chick and his associate, Alberto Rivera, who claims to be an ex-Jesuit priest.

Chick was permitted to have a prominent display at the CBA's convention in Anaheim this summer, and held an anti-Catholic meeting there.

almost all of the parish secretaries have handled suicide calls — as well as family, drug, alcohol and mental problems often confront them, Mrs. Bulat invited Father Howard to speak to the group. The priest, who is in residence at St. James Church in Solana Beach, is director of pastoral counseling at Catholic Community Services.

"You are a very important group," Father Howard told the ladies. "You are not only a resource for each other,



Father John Howard, CJM

but you also represent a variety of special resources and solutions."

Father Howard offered practical advice for a number of wide-ranging problems faced by the women, including the serious ones already mentioned, the irate caller, the person who says "I just don't know what to do," and the "professionals" who come to every rectory door.

"**THE IMPORTANT** thing is to know your level of competency, to know where to stop," he told them. "You are basically a referral service to the most competent person available. The role of the counsellor is basically that of a dispensable person."

"You don't have to solve other people's problems because you aren't the cause," said Father Howard. "But you are an instrument of providence on a very human level. Knowing where to send people and the resources in the community is essential."

Father Howard's advice to the ladies is to "give realistic hopes" to people in crisis situations, and judging by the questions asked and the response to his answers, the women who man parish offices and rectories are confronted with their share of them.

## Poland's bishops call for full press freedom

**WARSAW, Poland (NC)** — In sharp language the Catholic bishops of Poland called for full freedom of the press, television, and all other means of communication.

In a statement read from the pulpits of churches throughout Poland Sunday the hierarchy termed constraints on such freedom "inadmissible."

**ACCESS TO** the government-controlled media has been one of the key points at issue in the sharpening battle between Solidarity, the independent labor movement, and the ruling Communist Party.

The bishops' message said: "It is



Archbishop Jozef Glemp

inadmissible that freedom of expression should be limited solely because the opinions expressed could contain truths which are uncomfortable for some people, or which do not conform with the concepts of a particular group.

"And the monopoly of a social group or an ideology to proclaim its own opinions through the social communication system is inadmissible," the statement continued.

**IN ADDITION** to managing the chief organs of the secular media, the communist government also limits the Catholic press by restricting the amounts of newsprint made available to it. In their statement the bishops said that "paper ought to be distributed justly."

The Polish bishops have been striving for the last year, since the birth of Solidarity, to mediate the

struggle between the union and government.

On Sept. 19 the primate of Poland, Archbishop Jozef Glemp of Warsaw and Gniezno, met with Solidarity's leader, Lech Walesa, and press reports said that the prelate was scheduled to confer within the following few days with Stanislaw Kania, Communist Party secretary.

**ON SEPT. 21** the Soviet news agency Tass accused Solidarity's "machinating leadership" of struggling for political power and opposing the communist system. Tass criticized Solidarity's proposals for economic reforms made during the first half of the national congress earlier in September. It also criticized the Polish government for failing to act against Solidarity.

Tass also distributed a statement by Moscow factory workers criticizing Polish "anti-Sovietism" and pledging to help Poles "rebuff the enemies of socialism."

The week before the Soviet press had published details of a letter from the Soviet government to the Polish leadership demanding that action be taken immediately to curb what Soviet authorities, in alluding to Solidarity, called anti-socialist elements.

## Mercy Day today

**SAN DIEGO** — Today marks the 154th anniversary of the founding of the Sisters of Mercy congregation in Ireland, and the Feast of Our Lady of Mercy will be celebrated at Mercy Hospital and Medical Center with an ice cream social for all medical staff and employees.

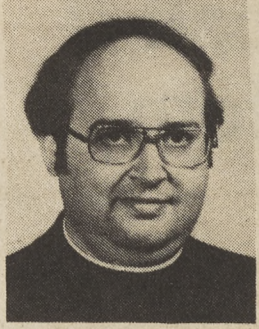
September is also the birth month of the order's foundress, Mother Catherine McAuley, SM, who was born Sept. 29, 1778, in Dublin, noted Mercy Sister M. Joanne, executive director of the hospital.

There are over 20,000 Sisters of Mercy throughout the world. The California-Arizona chapter now has 320 Sisters; their motherhouse is in Burlingame. The Sisters operate five hospitals and an old age home in the two states, and teach at a number of diocesan and parish schools throughout the area, including the University of San Diego School of Nursing and St. Charles School in Imperial Beach.



Mark Ryland photo

**SPIRITUAL DIRECTOR**—Father Jose Lopez of St. Charles Church, Imperial Beach, has been appointed spiritual director of Spanish charismatic renewal by Bishop Maher. He is pictured Sunday at a charismatic leadership meeting; speaking is Mrs. Guadalupe Huerta, lay coordinator for the movement. Father Lopez will take part in a bilingual, bi-cultural retreat for youth leaders Oct. 9-11 at Camp Oliver, Descanso.



## Editorial

By Brother William Bilton, C.J.M.

### The Catholic press and public policy

At the recent 99th annual convention of the Knights of Columbus, the president of the National Conference of Catholic Bishops, Archbishop John R. Roach of St. Paul-Minneapolis, urged the Knights to become "political activists."

What did he mean?

In his own words, the archbishop meant that the Knights should get involved in influencing "public policy" because "it is by that policy that the moral order is frequently established."

Therefore, he warned, "with your members and influence, you cannot afford to stand above the political scene and merely be spectators."

Archbishop Roach's warning is applicable to all of us—not just to the Knights of Columbus.

Political activism, the archbishop emphasized, means that "the Church's role is to call people to an understanding of social responsibility and to identify moral elements in the way government formulates solutions to problems."

According to the archbishop, the full teaching authority of the Church must be brought to bear on political issues affecting our moral climate "in the interest of human salvation."

What instrument, at the disposal of the Church's teaching authority, is better equipped to "call people to an understanding of social responsibility and to identify moral elements" in public policy than the Catholic press?

There are "moral elements" in the construction of the neutron bomb, in the continuing murders through abortion, in the escalating arms build-up.

There are "moral elements" in an economic program that could deprive the poor of the essentials of human dignity, in the profit-making of multinationals which disregards the disposed of foreign countries, in the financial and military support of repressive foreign governments.

These "moral elements" must be identified.

The Catholic press has an obligation to "call people to an understanding of social responsibility" by indicating how turning the other cheek can be applied to worldwide preparations for war, how walking that extra mile can influence international and national policy decisions, how giving a cup of cold water in His name can reduce world hunger and malnutrition.

The Catholic press is in a position to ask some necessary questions—fundamental questions—which require the thought and attention of each of us.

Can we separate what world governments, business, industry, and the military are doing and planning from "human salvation" (or eternal salvation, if you will)?

Can we separate "public policy" by which "the moral order is frequently established" from the insights and value system our Catholic faith affords us?

Can our personal eternal salvation be separated from the eternal salvation of the world? A world that, as St. Paul reminds us, "will be freed from its slavery to corruption and share in the glorious freedom of the children of God."

By focusing on the "moral elements" of "public policy," the Catholic press emphasizes the fact that our faith is not some kind of anesthetic, inducing a pious stupor which keeps us from recognizing what is going on and what is going wrong WITH and IN our world.

The Catholic press, in a variety of ways, is able to ask if—with theological honesty—we can enter our churches and leave our lives behind—lives formed, influenced, buffeted, and maintained by the world we live in—a world still to be "freed from its slavery to corruption."

The Catholic press must address itself to eternal salvation. Always. But it must speak in terms of our pilgrimage through this life in this world. It must speak in terms of all that affects us on this pilgrimage—all that challenges and consoles us, all that dehumanizes and inspires us, all that stretches us to the edges of despair and fills us to overflowing with hope.

To identify the "moral elements" of "public policy," as Archbishop Roach urges, requires the Catholic press to place that public policy under the scrutinizing judgment of the Gospel of Jesus Christ—"in the interest of human salvation."

## Letters . . .

### Time to stand up

My husband and I were very interested to read in the Sept. 10 issue of SC the article about the Fresno bishop confronting the Tridentine Latin Rite Church.

We had personal experiences with the heresy preached by that group when we lived in Phoenix in the 1960s. We wish more clergy would take a personal stand of action against these people. A face-to-face confrontation will do more to wake up the gullible than anything else, especially when that person is one of authority in the Church. We applaud Bishop Joseph Madera and say, "May your tribe increase!"

Our prayers should always include all those in the TLRC as well as those uninitiated ones who are lured to the lectures by deceiving advertising. They are souls that God loves just as much as He loves us and we ask the protection of the Holy Spirit and His wisdom on all of them.

Wanda R. Jacobs  
San Diego

### Keep 'em coming

I enjoy *Southern Cross* very much.

The most outstanding item in the newspaper, and the first thing I read, is the editorial.

The Sept. 3 editorial, "Fingers Crossed," expressed my own sentiments exactly. Your editorial should have been published throughout the country.

*Southern Cross* is a very interesting paper and greatly improved. It is more alive than ever before, and I have been a subscriber since 1951.

Keep up the good work and God bless you and your staff.

And, keep those editorials coming.

Katherine Fisher  
San Diego

### 'Neo-Marxism'?

I believed an answer is needed to the statement of labor advocate Msgr. George G. Higgins, the U.S. Catholic Conference Office of Domestic Social Development (SC, Sept. 3).

In his Labor Day statement he said that the budget cuts and tax cuts "constitute one of the largest redistributions of wealth and income in American history, from low- and moderate-income families to the wealthy."

He then goes on to imply that the government is favoring the rich and causing the poor to go without the basic necessities of life.

This type of rhetoric is standard with neo-Marxists and fails to recognize that this so-called "distribution of wealth" is based on the old Robin Hood theory of holding a gun to the heads of those who are working and robbing them of their private property to be distributed as seen fit by the thief. There is no doubt but that charity is a virtue to be practiced by everyone, but when your worldly goods, which you have obtained through honest labor, are forcibly taken from you then no matter how good the results, the means simply do not justify themselves.

I do not plan to make an issue of this very complicated subject, but wanted you and Msgr. Higgins to know that such a statement cannot pass unchallenged, and that not all Catholics agree with his position.

Matthew C. Gleason, M.D.  
San Diego

## The Pope Speaks



### Meets with handicapped

CASTELGANDOLFO, Italy (NC) — "How can I tell you of the joy your visit brings me?" said the smiling man in the white cassock, looking down at the crowd.

Below, in the courtyard, delight danced also from the faces of the 573 special visitors, notwithstanding the fact that most were in wheelchairs, many others with braces.

They carried, each of them, an olive twig in their hands because, their bishop told Pope John Paul II, it was a symbol that they wanted to offer their suffering "to the world, to the Church, and to the pope for peace among men."

The scene was Castelgandolfo, the pope's summer home. On Sept. 17 a pilgrimage of the handicapped came from the Diocese of Verona in northern Italy.

They were accompanied by their families and by Bishop Giuseppe Amari of Verona.

The Verona diocese, in conjunction with the proclamation by the United Nations of 1981 as the International Year of the Handicapped, has embarked on an ambitious program involving each of its 159 parishes.

The program is consistent with their bishop's belief, which he explained to the pope at Castelgandolfo, that the handicapped "occupy the first place in the Church because they are near to Christ in His poverty and His suffering."

The handicapped, said the pope, "should be inserted into the living fabric of society's relationships."

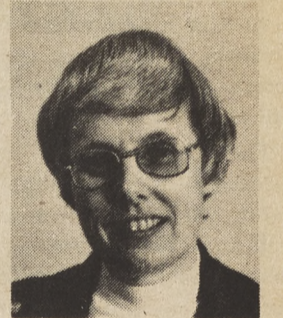
He said that each time the handicapped are excluded, the "realization of a potentiality, often so rich," is impeded.

The pope said that the handicapped must be given "their full entitlement" and the recognition of "their innate rights which remain sacred and inviolable."

He suggested that the role of those whom God has blessed with good health is to "lift the veil" from the handicapped so that the "resplendent image of God" can shine.

## Reflections

By Sister Carolyn Link, CPPS



### The devil, you say?

"Be sober. Be watchful. Your enemy, the devil, as a roaring lion, goes about seeking someone to devour. Resist him..." These words from the letter of St. Peter (1 Peter 5:8-9) have taken on much greater meaning for me since I have read the book *Michelle Remembers*.

Written by Michelle Smith and Lawrence Pazder, M.D., this book tells a horrifying story. It is the account of the five-year-old Michelle Smith, whose mother had given her to a cult of devil worshippers for the Feast of the Beast. In a terror-filled three-month ritual, the small child underwent physical and psychological torture, imprisonment, and was used in the rituals, not only to worship the devil but to call him forth.

1982, say the authors, is a very special year for the devil worshippers and is the time of the next Feast of the Beast. If this is true there are, even now, other children being trained and groomed for this horrifying, dangerous, and destructive ritual.

If what this book says is true, the devil is not only real but very active. He sends out his "children of darkness" to work quietly, relentlessly for the spread of his kingdom. If what this book says is true, then the words of St. Peter dare not be ignored. A concealed enemy is a most dangerous enemy.

*Michelle Remembers* is a timely book. The story that it tells defies belief yet rings of truth. If it is true and the child Michelle was really saved from psychological and physical destruction by divine intervention, then it contains a very sobering and forceful message for our times.

## Our Christian Way of Life

By Enid Lanyon

# The confusion persists

It happens with monotonous regularity. No sooner do we find ourselves marvelling over the remarkable fact of God's eternal forgiveness than someone says, "What about purgatory? What about hell?"

Maybe it's because of the way we have been taught. Maybe it's because sometimes our teachers have lacked a personal experience of the quality and power of God's love and so were unable to reconcile what looks like irreconcilable contradictions.

**EVEN WHEN WE INSIST** that our purgatory and hell are results of our free and deliberate choices—that it is not God who wills punishment but we who suffer from our own will—the confusion persists. It pivots on our misconception of what love is.

The person who truly loves someone will love in a way that says, in effect, "I will love you, forgive you, accept and support you always. But if you have done wrong—for whatever reason—I will not either

help you deny the wrong nor escape your responsibility to admit it and make whatever amends are necessary. If this proves to be painful, I will stand by you and suffer with you, but I will not help you avoid the suffering."

That sounds harsh and insensitive, but is, in fact, the only kind of therapy that is going to be of real help to the other and enable him or her to learn from mistakes and benefit from experience. And in that light, there is nothing contradictory in a loving God who does not prevent the kind of suffering we associate with purgatory. Indeed, one could speak of the *therapy* of purgatory as Father George Maloney does in his book *Inward Stillness*.

**FATHER MALONEY GIVES** the example of two roads, one crowded, full of people, leads to destruction; the other leads to true freedom in a conscious surrender to God. Somewhere along the first man meets a figure stooping beneath the weight of the Cross. "Lord, why are you doing this?" each of us asks at some time or another.

"For you, to prove that you are greatly loved by God." No man or woman can indefinitely meet such great love, especially in the bitter emptiness and loneliness of self-love, and continue to resist it. And in the struggle toward that choice, we lay the paving stones of our own purgation, our own hell.

It is not God who is incomprehensible in His love, but we who are so confused in our understanding of it. And we confuse ourselves unnecessarily. At best we can only theorize and theologize about what might lie ahead for us after this life.

**CHRIST DID NOT** bother with this after His resurrection except to say, "He who believes and is baptized will be saved; he who does not believe will be condemned...and know that I am with you always, even to the end of time."

So why do we worry ourselves so much about things we cannot know? One thing we do know, that we are infinitely loved by God; surely that is enough to calm our fears and deepen our own love, strengthen our forgiveness?

## Ins and Outs

By Most Rev. Norbert F. Gaughan  
Auxiliary Bishop of Greensburg, Pa.

# Back to the darkness

Movie mogul Samuel Goldwyn once said about movies with a message, "If I want to send a message, I use Western Union." He had a point. If movies carry preachments but the sermon is too blatant, the movie is a dud. When the film appears to suggest one, the meaning usually becomes subjective. Such a movie is the Walt Disney production *Dragonslayer*.

*America* magazine suggested its message may be anti-Christian. It alleges to show Christianity emerging from the Dark Ages, but Christians and priests are weak and ineffective against evil. The movie has other identity problems. The priests wear a quasi-Franciscan robe (Francis was not born until the Middle Ages); the priests carry crosses but no crucifixes (the empty cross came after the Reformation).

**THE NAMES OF THE** characters are confusing. The worst is given to the dragon, a big, horrible dragon who reminds us of the first King Kong. The dragon is called Vermithrax Pejorative and the naming betrays sophomore origins on the part of the scripters. The geography is also a-kilter.

The concept of the sorcerer may be the most mixed-up of all. Sorcerers are traditionally associated with the control of evil spirits. There were never "good" ones, possibly until Merlin came along. They used their magic by being in league with the powers of evil. The original dragon (see Revelation), the fiery dragon, is Satan himself.

The movie does appear to favor sorcerers and militate against Christians. In choosing that thesis, the authors mixed up the art called "alchemy" (forerunner of chemistry) with sorcery and said it was more powerful than Christianity. True, modern opinion aligns alchemy with the occult, but the occult always contains uneasy vibrations of partnership with the powers of darkness.

**SERIOUS SCHOLARSHIP** dispels the current theory about alchemy. Most of the alchemists in history were Catholics who thought it reasonable for men to try to learn the secrets of nature. Alchemy was really a venture of emerging experimental science and philosophy in the Christian West.

What did alchemists do? Popular myth says they were foolish idlers who tried to turn base metal into

gold. Yet alchemy begins with an attempt to pierce reality by an ascetic and religious way of life. Alchemists sought to find in plants, animals, and stones connections with the planets and signs in the heavens, especially the signs of the Zodiac. These men practiced astrological medicine, used talismans to ward off evil spirits.

**THE KEY PHRASE** used by alchemists was "whatever is above is reflected below." Study the planets, the sun and the moon; note how they move in their orderly spheres; then search out for the order in the universe.

Today alchemy is thought of as occult, or else the practice of charlatans. But then some of our alleged medicine—pills and potions—are equally useless. A movie such as *Dragonslayer* doesn't help because it mixes up everything: alchemy, sorcery, necromancy, and the occult nonsense peddled today.

There's a market there; many seek to escape reality, not to meet it. In the Dark Ages people tried to move from darkness into light. In our day some are bent on moving us back from the light into the darkness.

## The Sunday Readings

By Deacon James Steinberg

# Faith without love

September 27, 1981, Twenty-Sixth Sunday in Ordinary Time. Ezekiel 18:25-28; Philippians 2:1-11; Matthew 21:28-32.

The kingdom of God is to be sought in humility of spirit and the unity that is the Church. This is the time when the harvests are brought in, and what better time to remember that our gifts of bread and wine are transformed into the Body and Blood of Him who died for us; Eucharist is a pledge *now* of the kingdom to come, but it also demands that we turn from sin and make the effort to seek after heaven. Faith is nothing unless it lives through what we do.

Our first reading from Ezekiel dates from the sixth century before Christ. The prophet was the voice of God to His people in captivity, and the lesson to the exiles is clear: stop complaining and face up to your own sins, your own shortcomings.

**WE BEAR THE FINAL** responsibility for our own actions, and there is no use trying to pass the blame on to someone else. We fall by our own hands, and who are we to challenge God's justice?

Lest there be any doubt, the prophet equates iniquity with death, and a conversion from sin with life itself. Our responsorial psalm (Ps. 125)

continues this theme with an eloquent prayer for mercy, but the stress is upon God's grace, which alone can guide us on the right path and sustain us in the face of temptation and danger.

We continue our reading of St. Paul's letter to the Philippians, a passionate plea for absolute harmony in the Christian community. The letter dates most likely from 63 A.D. when the apostle was under house arrest, and reveals his keen insight into the pre-existent divinity of the incarnate Christ.

**WHAT WE HAVE** here is an echo of the early liturgy itself, a magnificent hymn to the divine Jesus who, sharing God's very nature, emptied Himself to take on our humanity, the condition of a slave. Obedient to the Father even to death, Jesus embodies within Himself the whole sweep and grandeur of cosmic redemption.

It is in this *kenotic agape*—this self-emptying love of Jesus, that we find the pattern of our own Christian way of living. It is only through our faith in Him, proved by our self-emptying love of each other, that we can hope to share in His kingship, which the whole of creation proclaims: "Jesus Christ is Lord!"

We are reading the fifth and last narrative section of Matthew's Gospel, each of which concludes with a long discourse or sermon. By knowingly rejecting and killing the Son, the official party has brought about its own rejection and condemnation by the Father.

Jesus presents us with a parable of two sons. One promises to do the father's bidding in the vineyard, but the promise is nothing but an empty lie. The second refuses his father outright, but later thinks better of it and finally does his will.

**IN A SWEEPING** condemnation of Israel's religious establishment, the Lord says that the dregs of society—tax collectors and prostitutes—will enter the kingdom first, because they have believed. Talk is cheap, lipservice comes easily enough; but only the humble are willing to confess their sins and repent.

We profess our faith every Sunday when we recite the Nicene Creed during the Mass; we profess our faith with our "Amen" when we receive Our Lord in Holy Communion. But is our "faith" anything more than theological abstraction or outright lie unless we prove by our deeds what we say we believe in our hearts?



Deacon James Steinberg photo

**DPC MEETS**—The first meeting of the Diocesan Pastoral Council for the year 1981-1982 met with Bishop Leo T. Maher last Saturday. Pictured, from left, are Lois Richards, vice-chairman; Msgr. I. Brent Eagen, diocesan chancellor; Bishop Maher; James Haskins, chairman; Sister Carolyn Link, CPPS, executive secretary; and Father Anthony Chylewski, diocesan director of the Society for the Propagation of the Faith.

## DPC looks at deaneries

Continued from page 1

the year which would net \$50,000 to SDOP and another \$20,000 to participating parishes.

Bishop Maher, who had just returned from an administrative board meeting of the U.S. Catholic Conference in Washington, D.C., reminded the DPC delegates of several items in Pope John Paul's new encyclical, *Loborem Exercens*, including "just wages and other social measures" so that mothers can devote themselves to their children and families.

He noted that Catholic social teaching has always recognized the right to strike "within just limits," but cautioned that it is an "extreme means and must not be abused for political purposes...contrary to the common good."

(**WHILE IN** Washington, Bishop Maher joined the 44 other bishops on the USCC administrative board in calling for a moratorium on the deportations of refugees from El Salvador "until such time as the government in power is in a position to guarantee the safety of its citizens.")

The DPC voted on four recommendations submitted by its committee on goals and priorities. A series of measures was passed to strengthen parish councils, aid the various diocesan commissions and to publish due-process procedures for the diocese by next May as a way of settling grievances within the diocese.

The question of deanery councils sparked the most discussion. Msgr. I. Brent Eagen, diocesan chancellor,

pointed to the El Centro Deanery "as a model" for the other seven in the diocese because of the high degree of lay-clerical cooperation in the Imperial Valley.

"**ISOLATION AND** a desire to work together have made them more effective than any other deanery in the diocese. Laity and clergy must be brought together," said Msgr. Eagen, referring to a three-day meeting last week in which the priests, Sisters and lay leadership of the El Centro deanery completed a five-year plan of evangelization for the Imperial Valley. (A detailed report will be in next week's *Southern Cross*.)

The DPC adopted, after a series of amendments and motions, a policy which will give the deanery councils, the layer between the parish councils and the DPC itself, specific guidance in their activities.

The DPC will meet next on November 21, hosted by the El Cajon Deanery.

## Missionaries hurt

**JULI, Peru (NC)** — Maryknoll Father Albert Koenighecht, apostolic administrator of the prelature of Juli, denounced an attack on the prelature's Rural Education Institute as "an offensive cowardly act."

The nighttime attack by 40 masked men slightly injured two Maryknoll nuns and did considerable damage to the building and three vehicles. The unidentified assailants harassed the institute's lay and religious personnel and held them prisoners for an hour. The men took with them valuable equipment and property.

# New encyclical On Human Work

Continued from page 1

ence consists in the way the right of ownership of property is understood," it adds.

"Christian tradition has never upheld this right as absolute and untouchable. On the contrary, it has always understood this right within the broader context of the right common to all to use the goods of the whole creation," it says.

**HOWEVER**, the "deeply desired reforms" of capitalism "cannot be achieved by an a priori elimination of prior ownership of the means of production," the encyclical says.

"Merely converting the means of production into state property in the collectivist system is by no means equivalent to 'socializing' it," says the encyclical written by the Polish pope, the first pontiff to come from a communist-ruled country.

A way to satisfactory socialization "could be found by associating labor with the ownership of capital, as far as possible, and by producing a wide range of intermediate bodies with economic, social, and cultural purposes" which would be autonomous.

Because the world is becoming more intertwined economically, Pope John Paul warns that international economic forces can become "indirect employers" adversely affecting domestic labor conditions.

"**FOR INSTANCE** the highly industrialized countries, and even more the businesses that direct on a large scale the means of industrial production (the companies referred to

as multinational or transnational), fix the highest possible prices for raw materials or semi-manufactured goods," he says.

Similar exploitation is also possible "in the case of a situation of 'socialized' ownership of the means of production," the encyclical adds.

Recalling that *Rerum Novarum* was written to apply Church teachings to the industrial revolution, the dominant social determination of that time, Pope John Paul says that his encyclical is an effort to apply the same teachings to current circumstances which, "according to many experts, will influence the world of work and production no less than the industrial revolution."

**AMONG THE CURRENT** circumstances the pope cites automation, increasing cost of energy and raw materials, pollution, diminishing natural resources, and "emergence on the political scene of peoples who, after centuries of subjection, are demanding their rightful place among the nations and in international decision-making."

## Priest beaten

**NEW YORK (NC)** — Lithuanian Father Richardas Chernauskas, 27, was briefly arrested, beaten, and kicked by Soviet militiamen for conducting a retreat for young people, according to the Lithuanian Information Center. He was speaking to 50 young people Aug. 20 in Soviet-annexed Lithuania when the incident occurred.

## 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.*

**CROWLEY, Helen M.** Wife of the late Gerard L. Crowley, Lt (jg) USN ret. Five nephews, two nieces. Funeral Mass: Sept. 11, Immaculate Conception Church.

*Goodbody Mortuary*

**CURREN, Mary Matilda.** Sister of Mrs. Paul Curren Smith, Mrs. Evelyn Curren Hoyland and Ralph C. Curren. Funeral Mass Sept. 11, St. Vincent de Paul Church.

*Goodbody Mortuary*

**SANFILIPPO, Maria.** Wife of Dominico Sanfilippo; mother of Mrs. Antonina Castagnola, Rosalie Lococo, and Francisco Sanfilippo; sister of Giovanni Lococo, Pietro Lococo, and Francesco Lococo; seven grandchildren, 11 great-grandchildren. Funeral Mass: Sept. 10, Our Lady of the Rosary Church.

*Goodbody Mortuary*

**SLAYTON, William Frederick.** Brother of Robert Nelson Slayton and Frederick Richard Slayton; uncle of Mrs. Catherine Sonnevile. Funeral Mass: Sept. 10, Little Flower Haven.

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A Religious Education supplement to

# Southern Cross

KNOW  
YOUR  
FAITH

## Bringing Us Home

I Believe. . . We Believe

a special section to help the people of God grow in their faith

This age  
of science:

Is faith  
still  
possible?

By Neil Parent  
NC News Service

Yuri Gagarin hurtled into space in the year 1961. Aboard Vostok I, the Russian cosmonaut became the first man to orbit the Earth. He seized the occasion to taunt religious believers, proclaiming that he had not seen God anywhere out there in space.

Reactions to this atheistic chiding ranged from mild amusement to outrage. But no mature believer really felt threatened by this first peek of its kind into the cosmos.

Later the same year, American astronaut Alan Shepard Jr. rocketed into space. The next year, it was John Glenn Jr.'s turn.

**THE SPACE** age had dawned, with its amazing scientific and technological feats.

Science and technology. How much they shape the time we live in! But their accomplishments are not always applauded.

In recent years, new concerns about the direction of science have been heard. Some say scientists go too far, usurping the role of God.

Recent experiments with the very beginnings of life — the splicing together of genes from different organisms to create a new organism, "in vitro" fertilization (the so-called test-tube baby procedure), and cloning (nonsexual reproduction of life through a single cell of an organism) — alarm some observers. They are concerned that science is transgressing God's scheme for nature, that experimentation may damage life rather than enhance it.

**THERE IS** some cause for concern



Recent developments in such fields as genetic engineering, recombinant DNA research, in vitro fertilization and cloning have alarmed many people. In a 1978 science fiction movie 'Clone Master,' a biochemist clones 13 replicas of himself to thwart a plot against a secret government project.

about such developments. Science needs to be critiqued. That is part of the picture.

But does science hold benefits for faith?

Science by definition delves into the mysteries of nature. It can lead to a greater awareness and appreciation of God as creator.

Nature, like poetry and other works of art, is the signature of its creator. To examine its intricacies and to understand its ways is to gain yet another glimpse of its maker. As Trappist Abbot Thomas Keating of Spencer, Mass., said in a recent speech: "The path of science points to the mystery of ultimate reality."

**SCIENTIFIC** discoveries can also spur our personal growth. Science poses new problems to solve, thus forcing us to expand our understanding.

As we grapple with questions raised by scientists, we may find that we are doing something to keep our faith alive and fresh. We are paying attention to our faith — a condition for its growth.

Can science and religion be mentioned in the same breath? Some people probably would respond "no." They recall the

wedge of suspicion that came between the two in the course of history.

When Galileo openly espoused the theories of Copernicus in the 17th century — asserting that the Earth revolves around the sun — he was censured by church authorities.

**RECENTLY** Pope John Paul II called for a reinvestigation of the Galileo case. He urged "an honest recognition of wrongs on whatever side they occur." And he expressed hope that the investigation "might make disappear the obstacles that this affair still sets up, in many minds, to a fruitful concord between science and faith, between church and world."

Fruitful concord? When the pope traveled to Hiroshima, Japan, in early 1981 — where the first atom bomb was dropped — he again spoke of the need for a new era of cooperation between science and religion:

"All those who generously dedicate their knowledge to the progress of the people and all those who have faith in man's spiritual calling are invited to a common task: to constitute a real science

of the total advancement of man."

**IF SCIENCE** can contribute something to faith, can faith contribute anything to science? It seems so.

Faith enables all of us to look beyond the limitations of what we can observe in the here-and-now world. It frees us for life's transcendent side which is not confined to the material world.

Scientists sometimes see their creative efforts as part of God's work. Last December a group of Nobel science prize winners met with Pope John Paul II. One, a winner in the field of medicine, was Australian neurobiologist Sir John Eccles. A comment of his seems worth noting here:

"I, myself, have the strong belief that we have to be open to the future. The whole cosmos is not just running on and running down for no meaning. . . Each of us can have the belief of acting in some unimaginable supernatural drama. We should give all we can in order to play our part. Then, we wait with serenity and joy for the future revelation of whatever is in store after death."

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# A Gospel: a new kind of literature

By Father John Castelot  
NC News Service

The first generation of Christians evidently saw no need for a formal biography of Jesus, as we would understand the term. Through association with those who took part in his ministry, they were quite familiar with the career of Jesus in its essential outline and even in some detail.

As far as preserving the information for posterity was concerned — well, if that were suggested to them as the reason for a formal biography, their reaction probably would have been: "What posterity?"

**THE FIRST** Christians seemed convinced that the risen Lord would return soon in glory, ending the present age and establishing the reign of God inaugurated by his life, death and resurrection. So a formal biography of Jesus would have served no purpose.

Even more important, the first Christians did not think of Jesus as a great figure of the past whose memory should be preserved. As risen Lord, he was part of their present lives — guiding, nourishing and teaching them.

Jesus' actions were not simply things done in the past. Take the feeding of the

multitude as an example. Jesus was still feeding the early Christians with the Eucharist. The way the early Christians told the story of the multiplication of the loaves brought out its current meaning in their lives.

**THE WORDS** of Jesus were not simply teachings given in specific circumstances; they were living words, relevant to life now. The first generation of Christians adapted those words to their own situations.

One result was that stories about Jesus and his remembered words soon became detached from their original context. This was potentially dangerous. Material cited out of context can easily be misunderstood.

Not infrequently we hear public figures complain, and quite justifiably, that they have been quoted out of context and made to say things they never intended. And there are certain people — a growing number, unfortunately — who quote Scripture with great conviction and passion, but conveniently ignore the fact that no passage of Scripture can be understood apart from its context.

IN OUR ordinary experience, the

readings during the Mass often leave us puzzled until the homilist situates them in their contexts and explains them accordingly.

Obviously, the traditions about Jesus, taken as isolated stories and sayings, were open to all sorts of interpretations and misinterpretations. The danger increased when the stories circulated outside Palestine among converts from pagan cultures.

The miracle stories, for instance, could have suggested to pagans that Jesus was to be equated with their famous wonderworkers. The wisdom of his teaching could have suggested to them that Jesus was simply a rival to their great philosophers, a status still assigned him by some historians.

**THIS MAY** explain why a man named Mark suddenly decided to write what we have come to call a Gospel. He realized how important it was to put the fragmentary Jesus-traditions into a context, a framework which would interpret them correctly.

The framework Mark devised was a narrative of the public ministry of Jesus. It was not simply history or biography. It was a story which would bring out the

meaning of Jesus' whole career. In the process it would bring out the message of individual stories and sayings.

The result was the first Gospel ever written, a new and unique type of literature. Although it contains some biographical data, it is not really a life of Jesus.

It is a proclamation of good news, an interpretation of the meaning of Jesus. It is Mark's interpretation.

It is the Good News according to Mark.  
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## Inside Mark's Gospel

about the physical universe says something about the God I profess to be true."

Father Shilts encourages students to look up at the sky and observe the world they live in. Often they are astonished at what they see, he reports. For instance, the photographs sent back to earth by Voyager 2, the U.S. spacecraft, show clearly the "mystery, magnificence and complexity" of the thousands of rings around the planet Saturn.

**THE TRICK** then, says the Holy Cross priest, is to "translate this wonder into human values." Faith enters the picture, he insists, when the scientist makes a "jump of faith" and thinks "someone really fantastic" must be behind the wonders of the universe.

Therefore, Father Shilts tries to teach students to make judgments concerning their attitudes toward the world and each other and God.

This is important, he believes, because sometimes the advances made possible by science end up "making our lives less human." Father Shilts asserts, "with all our gadgets and conveniences, we often are not in tune with nature — we don't seem to have as much familiarity with nature as our ancestors had."

**NUCLEAR** power is an area which greatly concerns the astronomer-priest. "We are like persons whose horse has been stolen and who find themselves locked in the barn," he says. For concern about the devastating effects of nuclear energy arose only after the first atomic bombs were dropped on Japan.

In Father Shilts's view, people would do well to pay attention to the "strong expressions of concern" voiced by some scientists today, such as the scientist who wrote, "We should be studying the possible moral and social effects of what we are doing."

The educator says 30 percent of U.S. energy comes from nuclear power. And the general public is "not facing the problem of nuclear wastes which remain radioactive for millions of years."

Frequently, decisions about using nuclear power are being made politically, by people with little scientific knowledge, Father Shilts thinks. At the very least, he adds, people "need to be much better educated" about the implications of nuclear power.

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## Belief in our day:

# A man of science and faith

By Katharine Bird  
NC News Service

One day Father James Shilts was lecturing to his college students, analyzing the so-called big-bang theory concerning the beginning of the universe.

One student in particular listened intently as the priest explained how, according to this theory, the universe has been expanding ever since its explosive beginning, perhaps for some 10 to 20 billion years.

**FINALLY**, the student could keep silent no longer. "Father," he burst out, "how can you continue to be a priest and teach something like that!"

For this student, the teachings of science and his beliefs as a Christian seemed to conflict. For Father Shilts, however, it was different.

He told the student he was "very comfortable" with being both a Christian and a physicist.

And, as a physicist with a special interest in astronomy, he finds the big-bang theory quite interesting, though he cautions that science "never speaks absolutely" and a new theory could displace it tomorrow.

A teacher at the University of Notre Dame for 20 years, Father Shilts points out to students the differences between astronomy and faith.

**IN ASTRONOMY**, he says, scientists measure distances and study the behavior of stars and planets and then develop theories about their behavior. The ultimate aim is to understand the physical universe — to find out how the universe and the solar system began and how they will end.

However, he emphasizes, astronomy has nothing to say about "who" set the physical process in motion, about the fundamental causes preceding the beginning of the universe. "These answers have to come from theology," he believes.

A Holy Cross priest for 28 years, Father Shilts tries to "steer students in the directions I believe." As a scientist, he thinks the "value I put on knowing

## KYF education brief

**ONE OF** America's leading Catholic educators is president of The Catholic University of America. He is Dr. Edmund Pellegrino, a physician and a scientist.

Pellegrino, 61, continues to this day his laboratory research on the causes of bone diseases. Asked if he still regards himself as a scientist, he promptly responds: "I certainly do!"

There is no inherent opposition between science and religion, Pellegrino observes. Science and religion can complement each other, he feels, for science is the study of the reality of God's creation.

**FOR THE** public, he thinks, the big issues that grow out of science concern its proper uses.

Pellegrino thinks it is important for today's university students to

be exposed to developments in both the fields of religion and science. "If we are to change the world, as we must, we need to know both dimensions," he says.

The university student today does not have a complete education if he or she has not been exposed to the major concepts of science and technology and the methods of investigation used by people in those fields, says Pellegrino.

**HE HOPES** that along with true competence in their own fields of study, students today will leave the university with an awareness of other fields. This means students specializing in the humanities need a broad understanding of what students in chemistry or physics study; students in science need a preparation for dealing with questions of human value — something

he says scientists are not prepared to deal with through science alone.

In addition to his duties as president, Pellegrino holds titles at Catholic University as a professor of biology and philosophy. Formerly, he was a professor of medicine and humanities in medicine at the University of Tennessee in Memphis.

The association of the terms "humanities" and "medicine," "biology" and "philosophy" in Pellegrino's career reveal a lot about how this man thinks.

This fall, Pellegrino teaches a course at Catholic University on the philosophical foundations of medical ethics. Students taking the course will get a chance to see how it is that one man can be a university president, a doctor and scientist, and a philosopher too!

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"Modern science is the child of Christianity. It was not in the Eastern world, despite the great antiquity of its civilizations, nor in the Moslem world, despite its knowledge of mathematics, that

science arose. It was in that little peninsula of the vast Eurasian continent which has been steadily Christian for 2,000 years."

—University of Notre Dame philosopher  
Father Ernan McMullin, writing in *The Sign* magazine, 1961

## Stories of belief:

# A scientist puts her belief into action

By Judy Ball  
NC News Service

With a doctorate in cellular biology and the genes of a teacher, Sister of Charity Paula Gonzalez could be comfortably tucked away in some college science laboratory.

Instead she is, in her own words, a freelance futurist and educator who enjoys scrambling for a living, relying on her own resources and continually testing her ability to do without things that most people consider necessities.

"WE ARE brothers and sisters under one Father and the implications for those of us who happen to be among the more favored are enormous," she says.

Sister Gonzalez doesn't just preach simplicity and stewardship and subsistence living. She practices them. It seems that with all that science in her background, her affection for God's creation has grown, along with the desire to take care of that creation.

She makes sure not to exceed the 55-mph speed limit, lives in a house in Cincinnati that even the landlady said wasn't livable before Sister Gonzalez put 500 hours of work into it and points with pride to the \$2 oak dresser she bought at a flea

market. She feels the same way about the recliner she found at a Good Will store for \$5. So it has a couple of rips, she says. It would go for \$250 new.

Her commitment to "voluntary simplicity" came through dramatically last spring when she had the opportunity to go to Peru for what her religious community calls a "Third World experience." After she came to the realization that she did not wish to ask her community to pay for such a trip, she decided to go Gonzalez-style.

HOME FOR a visit to her native Albuquerque last Christmas, she took the first steps that would lead her to Peru for two months. Rummaging through the attic at home, as well as the attics of other family members, she accumulated six high school and college class rings. It turned into a \$248 heist — just enough for her discount air fare from Miami to Peru and back.

But she would need funds to live on during her two-month stay.

Again she tapped her own resources and those of friends. Settling on a garage sale as a perfect way to raise funds and encourage recycling, she borrowed her community's pickup truck and appealed to friends for contributions.

The haul she took in was rather conventional — clothing, bicycles, "the kind of things you find in attics." At the end of two days she had \$550. Added to \$248 from the rings, \$110 from recycling aluminum cans, \$40 a young widow friend collected for her and a few donations, Sister Gonzalez had \$1,050 — enough for the trip.

BUT THIS resourceful daughter of resourceful parents was not prepared for what she would experience in Peru. Global awareness became more than theory.

In Manazo, Peru, near the Chilean-Bolivian border, she met people living on \$200 a year, making their living growing potatoes (they had "zilch income" last year because an unseasonal freeze destroyed up to 85 percent of their income).

These are her "brothers and sisters" who, she says now, "are always on my mind." They are no longer strangers who fall into the impersonal category of "have nots," but friends she hugged when she

had to say goodbye after her two months.

It's these and other "have nots" that Sister Gonzalez thinks of every time she is tempted to turn up the thermostat or to use the car when she really doesn't need it.

Sister Gonzalez is a scientist who pursues a simple lifestyle — but not just to save money. The finite resources of the world and the needs of others are what she is thinking about.

1981 by NC News Service



## This week in focus

AMAZING scientific and technological accomplishments are characteristic of the age we live in. With discoveries, however, come some new questions.

To some people, science and religion may seem to belong in two separate worlds. Yet, early in 1981 in Hiroshima, Japan, Pope John Paul II called for a new era of cooperation between science and religion — cooperation for the sake of humanity.

Neil Parent recalls the advent of the space age. He cites some contributions science might make to Christians. But, he observes, faith has something to contribute to science, as well. Parent is the U. S. Catholic Conference representative for adult education.

Sister of Charity Paula Gonzalez of Cincinnati, Ohio, is strongly committed to a life of "voluntary

simplicity," writes Judy Ball. A cellular biologist, Sister Gonzalez feels an urgent need to conserve and share the world's resources, adds Ms. Ball, editor of the Catholic Telegraph, Cincinnati's archdiocesan newspaper.

Katharine Bird interviews Holy Cross Father James Shilts, a physicist at the University of Notre Dame, who finds his role as a priest quite compatible with his work as an astronomer. Ms. Bird is associate editor of Know Your Faith.

Father John Castelot talks over some reasons why the author, Mark, might have written. The first Christians didn't feel the need for an exact biography of Jesus, Father Castelot explains. But there was concern as time passed that the traditions about Jesus might be taken out of context. A new form of literature developed — the Gospel.



Relaxing in a recliner chair she bought for \$5, Sister Paula Gonzalez of Cincinnati hunts bargains in a classified ad tabloid.

## Discussion points and questions

1. Take a few minutes to think about your day. What scientific, medical or technological accomplishments played a role in your life today?

2. Do you think your life is easier and more pleasant as a result of science and technology? Why? Why not?

3. Why does Neil Parent say some people today are concerned about certain directions of science? What is one example he gives?

4. How can scientific discoveries spur a Christian's personal growth, according to

Parent?

5. In Judy Ball's article, give two examples of showing how Sister Paula Gonzalez of Cincinnati, Ohio, is committed to conserving the world's limited resources?

6. How did Sister Gonzalez earn the money to spend two months in Peru? What did she learn there, according to Ms. Ball?

7. In Katharine Bird's interview, how does Father James Shilts feel about his

scientific work?

8. Ms. Bird indicates Father Shilts is concerned with nuclear powers. Why? Is he alone in this concern?

9. What does Father John Castelot think might have been the motivation for writing the Gospel of Mark.

### Resources

For those who wish to pursue some

areas suggested by this week's articles, some resources are listed below.

"Faith, Science and the Search for Truth," Pope John Paul II's address to the Pontifical Academy of Sciences, Nov. 29, 1979, issue of *Origins*, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005, \$2.

"Invitation to Mark," by Paul J. Achtemeier, Image Books, Garden City, N.J. \$2.95.

# 'On Human Work' ...a challenge to all



**AVOID ABUSES**—Pope John Paul's new encyclical calls for approaches which avoid the abuses of both "rigid" capitalism and socialism.

## NC News Service

Pope John Paul II's third encyclical, *Laborem Exercens* (*On Human Work*), summarizes and reaffirms a viewpoint on the dignity of work which the pope, a former employee in a chemical factory and a limestone quarry, has worked to spread throughout the world.

In trips within Italy, to his native Poland and to nearly every continent the pope has made time in his busy schedule to remind rural or urban workers that "the Church highly esteems your work."

**BUT HE EMPHASIZED** again and again that work, despite its hardships, must not harm the dignity of human beings. It should rather be a means toward full personhood, spiritual maturity, and world brotherhood, he said.

"Work associates you ever more closely with the redemption that Christ accomplished through the cross," he told 150,000 Brazilian workers in Sao Paulo on July 3, 1980.

"It does so when it leads you to accept everything that is painful, fatiguing, mortifying, and crucifying in the daily monotony..." Pope John Paul added. "Therefore, work leads you in the end to feel at one with all your brethren here in Brazil and in the whole world. It makes you builders of the great human family and of the whole Church."

**THE PURPOSE** of the encyclical is to highlight "the fact that human work is the key, probably the essential key, to the whole social question, if we try to see that question really from the point of view of man's good," says the pope.

Other main points of the encyclical include:

- **Technology** is meant to be the worker's ally but can become his enemy when mechanization supplants him or takes away "all personal satisfaction and the incentive to creativity and responsibility," thus reducing "man to the status of slave."

- **Through work** people fulfill God's command to "subdue the earth."

- **The obligation** to provide unemployment benefits...is a duty springing from the fundamental principle of the common use of goods or, to put it another way, the right to life and subsistence."

- **A disconcerting fact** of immense proportions" occurs on the world scene: "While conspicuous natural resources remain unused, there are huge numbers of people who are unemployed or underemployed and countless multitudes of people suffering from hunger." This means that there is "something wrong with

the organization of work and employment" on the natural and international levels.

- **"A just wage** is the concrete means of verifying the justice of the whole socio-economic system and, in any case, of checking that it is

*"Work associates you ever more closely with the redemption that Christ accomplished through the cross."*

functioning justly."

- **A "family wage"** is needed which would be "a single salary given to the head of the family for his work, sufficient for the needs of the family without the other spouse having to take up gainful employment outside the home — or through other social measures such as family allowances or grants to mothers devoting themselves exclusively to their families."

- **For a mother** to be forced economically to abandon her task of caring for children is harmful to society.

- **Women who work** "should be able to fulfill their tasks in accordance with their own nature, and without being discriminated against and without being excluded from jobs for which they are capable, but also without lack of respect for their family aspirations and for their specific role in contributing, together with men, to the good of society."

- **The expenses** involved in health care, especially in the case of accidents at work, demand that medical assistance should be easily available for workers, and that as far as possible it should be cheap or even free of charge."

- **Workers have** the right to form a union to protect their vital interests and to be "a mouthpiece for the struggle for social justice."

- **Union activity** undoubtedly enters the field of politics, understood as prudent concern for the common good," but unions should not engage in partisan politics, otherwise "they become an instrument used for other purposes."

- **Workers should** be assured the right to strike without being subject to personal sanctions, but have the responsibility not to strike if a strike "is contrary to the requirements of the common good."

- **Society should** provide work for disabled people in keeping with their physical abilities. Failure means "a serious form of discrimination, that of the strong and healthy against the weak and sick."

- **People have** a right to emigrate in search of work and "the person working away from his native land, whether as a permanent emigrant or

as a seasonal worker, should not be placed at a disadvantage in comparison with the workers in that society in the matter of working rights. Emigration in search of work must in no way become an opportunity for financial or social exploitation."

The encyclical challenges not just management and governments, but employees, also. Workers are chal-

lenged to see work as a blessing from God, as an opportunity to share in creation, as the chance to carry out a responsibility to family and to future generations, as the means to build the world according to the ideal preached by Christ.

The encyclical is written in the context of a Christian's responsibility, but is addressed also to "all men and women of good will."

## Women: what did pope say?

By Father Kenneth Doyle

ROME (NC)—In Rome much controversy has been caused by what Pope John Paul II's new encyclical says—or does not say—about women.

Coming out of the Vatican Press Office moments after the encyclical had been released, a woman journalist said: "Here we go again. Grants for women. Keep them in the home. That's what this pope has always said. There's not much new in that."

**THE WOMAN**, in her mid-forties

and unmarried, is well-respected in her profession.

The following day a male columnist in a Rome paper echoed her thoughts. The encyclical showed, he said, a "radical insensitivity to the feminine problem, present only in the conspicuousness of its absence. The problem of female labor does not exist. The rights of women seem to be confined to remaining housewives. Stay at home, spin the wool. Everything returns to its origins."

But that same day, in a casual conversation in the Vatican Press Office, another woman had a different idea. She, too, is a capable journalist, representing a world-wide wire service and an international radio network.

**SHE IS IN** her mid-thirties and has two young children.

"You know," she began, "I agree with the pope. He doesn't say that women shouldn't work. He only says

that once you're a mother, you shouldn't have to work if you don't want to. And that makes sense to me. Once you're a mother, your biggest job is making those kids grow up to be decent human beings.

"I'm tired," she said, "of women who say to me, 'I'm not going to let my kids stand in the way of my development as a person.' I say to them, 'Then why did you have them?'"

**"THIS POPE HAS** a deep, deep esteem for the family," said Jesuit Father John Schasching, dean of social sciences at Rome's Gregorian University. "It comes partly from his Polish experience, but also from personal conviction. There is no other topic on which this pope has spoken so often. He knows the problems of today, so time after time he stresses the importance of the survival of the human family.

"The encyclical does not say that mothers should not work. It says, rather, that mothers must not be forced to work," he said.

**"AND HERE** the pope just starts with a fact. The fact, across the world, is that many women work, and that many of them are mothers. The pope doesn't condemn the fact, he doesn't say whether it's good or bad, right or wrong. It's simply a fact," the priest said.

The bottom line on Father Schasching's analysis seems to be: Women can work if they want to. Mothers can work, too, so long as they can still fulfill the irreplaceable role of the mother in raising their children. But if a mother chooses not to work, society should see to it that finances do not force her to. And no woman who works should suffer discrimination.

## the Saints by Luke

### ST. JEROME



JEROME, BORN IN DALMATIA, WAS SENT TO SCHOOL IN ROME AND FINALLY BECAME A LAWYER. FOR A TIME HE LIVED A WORLDLY LIFE, BUT LATER WAS BAPTIZED IN ROME.

AFTER TRAVELING THROUGH THE EAST AND VISITING MANY HOLY PERSONS, HE DECIDED TO LIVE IN THE DESERT OF CHALCIS IN SYRIA, WHERE HE SPENT FOUR YEARS IN PRAYER, STUDY AND PENANCE. JEROME LATER BECAME A PRIEST AT ANTIOCH. HE WENT TO PALESTINE AND JOINED A MONASTERY AT BETHLEHEM. HE WAS ABOVE ALL A SCRIPTURE SCHOLAR, TRANSLATING THE OLD TESTAMENT FROM THE HEBREW AND THE NEW TESTAMENT FROM THE GREEK. HE WAS A CONSULTANT FOR MONK, BISHOP AND POPE. ST. AUGUSTINE SAID OF HIM, "WHAT JEROME IS IGNORANT OF, NO MORTAL HAS EVER KNOWN."

ST. JEROME MADE A TRANSLATION OF THE BIBLE WHICH CAME TO BE KNOWN AS THE VULGATE. HE WAS A MASTER IN LATIN, GREEK, HEBREW AND CHALDAIC. IT IS SAID THAT JEROME HAD A TEMPER, BUT WAS ALSO SWIFT TO REMORSE, EVEN MORE SEVERE ON HIS OWN SHORTCOMINGS THAN ON THOSE OF OTHERS. HE DIED IN BETHLEHEM IN 420, AND WAS BURIED THERE. HIS BODY WAS MOVED LATER TO THE BASILICA OF ST. MARY MAJOR IN ROME.

THE FEAST OF ST. JEROME, PRIEST AND DOCTOR OF THE CHURCH IS SEPT. 30.

# Cardinal Cody: 'nasty innuendos'

CHICAGO (NC) — A series of newspaper articles alleging that Cardinal John Cody of Chicago illegally diverted Church funds to his stepcousin has resulted in a storm of controversy for the nation's most populous archdiocese.

Cardinal Cody called the allegations in the Chicago *Sun-Times* "slanderous and nasty innuendos." And the stepcousin, Helen Dolan Wilson, said the charges "make me seem like a tramp."

**THE SERIES ALSO** raised charges that the newspaper was guilty of anti-Catholic bias, along with concern for the health of the 73-year-old cardinal.

In an editorial the *Sun-Times* defended its investigation of archdiocesan finances, saying it had an obligation to determine whether large sums of tax-exempt money had been diverted for personal use.

The series began Sept. 10 with the *Sun-Times* devoting six tabloid pages to its report that a federal grand jury was looking into charges that Cardinal Cody had illegally diverted the funds to Mrs. Wilson, 74, who grew up in the same St. Louis neighborhood as the cardinal.

**CARDINAL CODY**, in a pair of weekend appearances after the series began, said he would not have a lengthy defense of himself until "all the accusations — false or otherwise — have been made."

Speaking at the annual luncheon of the Archdiocesan Council of Catholic Women, he said he forgave his persecutors "700 times seven times."

"When one is falsely accused, when innuendos and half-truths are used as facts, one wonders what the reason is," he said.

**THE NEXT DAY**, at the 25th anniversary celebration of a suburban parish, he commented that "when they cannot disperse the flock, they strike at the shepherd."

He remarked, "When I was ordained, I knew there would be troubled times — certainly never like this — but I never thought this type of persecution would continue in our enlightened age."

Mrs. Wilson, meanwhile, in an interview with the Chicago *Tribune*, the city's other major daily, said charges that she had accumulated a \$1 million fortune as a result of cash gifts from Cardinal Cody were false and that her net worth was approximately \$250,000.

**SOMETIMES BREAKING** into tears, she told the *Tribune* that she felt she had been portrayed as a "kept woman" by the allegations.

She said the only gifts she received from Cardinal Cody were holiday cash presents never amounting to more than a few hundred dollars. The cardinal lent her \$21,000 toward the purchase of a Florida home, she said, and she paid back between \$5,000 and \$10,000 before Cardinal Cody cancelled the rest of the loan.

Mrs. Wilson also denied that Cardinal Cody frequently visited her Florida home by himself. She recalled only three visits, two with a priest from St.

## Abp. Roach on allegations: a source of 'great pain'

WASHINGTON (NC) — Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops (NCCB), termed the allegations involving Cardinal John Cody of Chicago a source of "great pain."

"The allegations in news stories of the past week from Chicago have caused great pain to Catholics there and throughout the country," Archbishop Roach said during a regularly scheduled Administrative Committee meeting of the NCCB.

"Because of the legal situation, it is not possible for me to make any substantive comment," Archbishop Roach said.

"But I can say that my heart goes out to the Church in Chicago and to Cardinal Cody, whom his brother bishops have known for many years and esteem today as a man of integrity, principle, and dedication to the Church," the NCCB president added. "Plainly the present situation is agonizing for those involved. I pray for a speedy and just resolution, for alleviation of the human suffering, and for lasting reconciliation."

Louis and once while her grandchildren also were visiting.

**THE U.S. ATTORNEY'S** office in Chicago has declined substantive comment on the case except to acknowledge that an investigation was taking place to determine the accuracy of the allegations and whether any federal laws had been violated.

The investigation "should not be taken as proof of wrongdoing," the statement said.

Reacting to the initial installment in the series, Msgr. Francis A. Brackin, archdiocesan vicar general, denied "categorically" that there had been misuse of Church funds.

"ONCE AGAIN the archdiocese reminds Chicagoans that the Catholic Church consistently has taken strong moral positions opposed to the stands of the *Sun-Times*," he said.

Publication of the allegations recalled earlier disputes between the archdiocese and the *Sun-Times* over the investigation.



Deacon James Steinberg photo

**OLP PRINCIPAL** — Sister Dolores Anchondo, CSJ, is the new principal of Our Lady of Peace Academy. Sister Dolores, who had been vice principal at St. Mary's Academy in Inglewood, previously spent eight years at University High School. She is a native of Texas, and has a master's degree from the University of San Diego.

## Penasquitos bazaar

Our Lady of Mt. Carmel parish in Rancho Penasquitos will hold its fifth annual bazaar this weekend, Sept. 26 and 27, from 11 a.m. to 7 p.m. Food, arts and crafts, games and fun for the whole family will be featured. There will be a drawing for \$1,000 and a \$500 Vons' gift certificate, and a free dance for teens Saturday evening.

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# Church-state debate heats up

By Deacon James Steinberg

SAN DIEGO—The continuing nationwide debate over religious groups actively engaging in the political process with regard to items they see as matters of moral choice has come to San Diego this past week.

Much of the focus nationally is on "pro-life" and anti-abortion activity, generally considered to be a "Catholic issue," and on the "New Right" and the Moral Majority, generally seen as Protestant movements, although there is crossover in both directions.

AND NOW THE SAN Diego Evangelical Association has been directly challenged by the local chapter of Americans United for Separation of Church and State for its recent poll of political candidates this past summer on 15 key issues ranging from prostitution, pornography, homosexuality, drugs, and "the concept of the place of Biblical principles in governing our society."

At a news conference this past Monday, Americans United said the Evangelical Association, through its Committee for Community Responsibility, had "done a disservice to the traditional American concept of church and state," a point of view obviously not shared by the Evangelical Association.

Americans United opposes any form of aid to parochial school students and their families, including tuition tax credits or the California voucher initiative, something the U.S. bishops wholeheartedly support; it also opposes prayer in public schools and a proposed constitutional convention to outlaw abortion.

"WHEN A GROUP of religious people ask religious questions only, eliciting religious responses and distributing synopses of those responses only to religious groups hoping to elect candidates to office who will act only in religious ways, we consider that

## U.S. founding principles 'eroding,' says Bp. Kelly

ROCHESTER, N.Y. (NC) — The principles on which the United States was founded "have been more than slightly eroded" and have "lost their meaning" in recent years, Bishop Thomas C. Kelly said.

The bishop, general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference, spoke at the annual Red Mass at St. Mary's Church in Rochester for attorneys, judges, and others involved in the legal system.

HE QUOTED a phrase "known by every schoolboy and schoolgirl" from the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

"These are not sentiments universally shared by Americans in our day," Bishop Kelly said. "In our day, for many, the very concept of God-given rights is simply archaic language for a claim a citizen accepts from his government, a franchise he is privileged to exercise."

Addressing the topic of a citizen's right to life, the bishop criticized U.S. efforts to reinstate the death penalty as well as the growth of the nuclear arms race and increasing pollution problems.

"THE PARADOX of these years balances the discovery of ever new life-saving techniques with the multiplication of those that are lethal for humanity," he said.

Bishop Kelly said the greatest threat to liberty in the United States today is "success itself."

"The power of money, the power of fashion, the power of popularity, the power of peers — all these circumscribe our abilities to be ourselves, to do our own thing, to be truly free."

THE BISHOP said the U.S. concept of happiness is sometimes mistakenly seen only in terms of fun, laughter, and enjoyment.

It is rather, he said, "an inward search in which we find ourselves and relate that self appropriately to our lives, our obligations, and our needs."

"The world — our world — does not know much of this pursuit, in fact rarely honors it, but it is a spiritual journey rich in its rewards," Bishop Kelly added.

a questionable method of maintaining the historic principle of the separation of church and state," said Dr. Charles Ballinger, president of the San Diego chapter of Americans United and chairman of the social services and issues committee of the San Diego County Ecumenical Conference.

"We agree that religious values can be involved in the political process, but we think that a line must be drawn," said Dr. Ballinger. "We don't think the Committee for Community Responsibility was intellectually honest or completely fair in the responses they attributed to the candidates."

DR. BALLINGER said the 15-question form sent to all candidates in the recent primaries confused the "larger question" of church-state separation, and that responses were edited and represented an attempt by the Evangelicals to "capture control of the political process."

"I think most fair-minded church people would not question the right to ask candidates questions and to expect exact responses," said Dr. Ballinger. "But over the long period there really is an assault on the principle of separation of church and state. For example, if Roman Catholics have a problem in one area that's one thing, but in 15?"

Captain R.K. Hollingsworth, Jr. USN (Ret.), president of the San Diego Evangelical Association, defended both the fairness and accuracy of his group's questionnaire, its reporting of candidate's positions, and the propriety of a religious group questioning would-be office holders about moral and religious issues.

"IT'S LUDICROUS to me not to ask a man's stands on a number of issues and how he'll vote on things that will affect our children and our grandchildren," said Capt. Hollingsworth. "Moral issues are perfectly a part of the political process."

Capt. Hollingsworth termed "ridiculous" the argument that the church-state separation principle takes moral questions out of the political process. "Regardless of what others may think, the first amendment has solely to do with a prohibition against a state religion. We will continue to seek out where candidates stand on moral issues."



NC photos

PEOPLE—Mrs. Helen Dolan Wilson, left, has denied charges in the Chicago Sun-Times that she received \$1 million in gifts from Cardinal John Cody. Father Jack Woodward, right, his hands shackled, was arrested in Washington, D.C., during an anti-arms demonstration. He was carrying a loaf of bread to symbolize social programs being sacrificed for increased military spending.

Matters of religion in politics are inevitable in the political process, said Capt. Hollingsworth, because of man's physical-spiritual makeup and because office-holders exercise their duties in trust from God. The prevailing religion today is secular humanism, he added, and the cry of church-state separation is only raised when questions of traditional Christian morality are brought up.

"WE HAVE A Christian and moral obligation to advise our people on moral issues, and God's word is very clear," said Capt. Hollingsworth. "We have an obligation to tell people where candidates stand on political issues, and we will do our best to see people receive this information."

In Washington last week, Senator Barry Goldwater (R-Ariz.) said the "Moral Majority, pro-life and other religious groups" threaten the democratic process by injecting questions of morality into debates on public policy.

"If it (Goldwater's remarks) were interpreted literally this would disenfranchise all those of Judaeo-Christian faith from speaking out on issues," said Dr. Carolyn Gerster, vice president of the National Right to Life Committee. The debate, both in Washington and in San Diego, is apparently heating up.

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# Serving the cause of truth

By Michael Gallagher

NEW YORK (NC) — In a recent column in *The Catholic Review* of Baltimore Gerard A. Perseghin answered a letter from a parent about a review he had written of the movie *The Eye of the Needle*. What happened, it seems, is that Perseghin had some good things to say about this movie and then dutifully noted that our office, the Department of Communication of the U.S. Catholic Conference, gave it a B classification, designating it morally objectionable in part.

Understandably confused, the letter writer wondered what was to be done under such circumstances.

**THERE ARE TWO** issues involved here. The first is whether movie critics writing in Catholic papers have the right to disagree in print with the judgments made by the USCC Department of Communication. The answer is obvious. They certainly do have that right. More than that, they have a definite obligation to call them as they see them. There is no other way to serve the cause of truth.

The second issue is more problematical and for that reason concerns me more. I sympathize with

principles, but in the area of particular judgments.

*The Eye of the Needle* is a good example. Our office felt that its artistic credentials were decidedly inferior. In the review I wrote — and one of us reviews every movie we classify — I described it as a simple spy melodrama with a contrived plot, shallow characterizations, and a rather distasteful cruel streak.

In this context, then, the B classification was given because of the "needlessly graphic sex." Now I doubt anybody would argue that the simulated sex in *Needle* wasn't graphic. Our judgment was that it was "needlessly" graphic, a heavy load of realistic sexuality loaded upon a movie whose pretensions could not possibly rise above light entertainment.

**HOW DO YOU**, a parent, judge where the truth lies when there is disagreement of this sort? The only way, I believe, is to get to know your critics. Trust the judgment of a particular critic only after you have checked his opinions over a significant period against the opinions of other critics and against your own reactions to particular movies. And if you're serious about this issue, you really should see a problem movie yourself every now and then.

The final decision must be yours — especially since you know your children better than any critic does — and no one, not even the U.S. Catholic Conference, can relieve you of that responsibility. However, we, as well as Perseghin and his colleagues in the Catholic press, are in business to help you as much as we can. That's what our classifications and reviews are for.

## RECENT FILM CLASSIFICATIONS

*Continental Divide* (Universal) — A-III — morally unobjectionable for adults; PG — parental guidance suggested.

*Mommie Dearest* (Paramount) — A-III — morally unobjectionable for adults; PG — parental guidance suggested.

*The Night the Lights Went Out in Georgia* — A-III — morally unobjectionable for adults; PG — parental guidance suggested.

*Raggedy Man* (Universal) — A-III — morally unobjectionable for adults; PG — parental guidance suggested.

Perseghin, but I sympathize still more with the concerned mother and father who have to make up their minds in the face of often conflicting testimony. What are they to do?

Let's begin with some general principles, and here Perseghin's response is very much to the point. He writes: "What some people fail to understand is that in judging films, which are an artistic form, one cannot impose moral standards first. We have to judge artistic forms by artistic criteria, otherwise some would condemn the paintings on the ceiling of the Sistine Chapel just because there happens to be some frontal nudity in them. No, the first concern is, is there a sincere artistic expression?"

**HE THEN GOES** on to explain that parents should use film reviews to find out what sort of movie it is that their children want to see, and he tells his correspondent, quite correctly, that "the ratings are not morally binding."

Though I'm in fundamental agreement with Perseghin, I would like to make one qualification. Rather than say you shouldn't impose moral standards "first" upon a work of art, I would prefer to put it this way: you shouldn't apply abstract moral standards to a work of art. Morality must be grounded in the concrete, the real.

Is it moral to feed so much of American grain to cattle? Is the deployment of nuclear missiles moral? Is it moral to give tax breaks to large corporations? What is the morality of a complex surgical procedure that has as one of its results the aborting of a fetus?

**HOWEVER SKILLED** in moral principles a theologian might be, he has no right to offer a definitive judgment in any of these cases unless he is also skilled in the often quite varied disciplines that may be involved. In the same way, someone who knows nothing about the aesthetics of movies has no right to pronounce moral judgments about movies for others.

(Judging whether or not a movie is right for you or for your children is another matter, of course, as I'll explain in a moment.)

On the other hand, moral judgments have to be made about movies because movies affect the way people think and feel, just as moral judgments must be made about the other issues I raised — unless, of course, the Church wants to withdraw entirely from the complex world around us.

**WHEN DISAGREEMENTS** such as the one that prompted this column of mine arise, they usually come up, not in the area of general

## TV mini-series to air Irish struggle

By Henry Herx

NEW YORK (NC) — In the Great Famine of 1845 a third of Ireland's population died and a million others emigrated to the New World. This emigrant generation's struggle for survival is recalled by *The Manions of America*, airing Wednesday, Sept. 30, Thursday, Oct. 1, and Friday, Oct. 2, 9-11 p.m. each night on KGTV, Channel 10 in San Diego.

Mixing social history with romantic blarney, this sprawling family chronicle centers on Rory O'Manion (Pierce Bronson) — a patriotic young Irishman who falls in love with the daughter (Kate Mulgrew) of his English landlord. Making matters worse, Rory's sister (Linda Purl) vows to marry the landlord's son (Simon MacCorkindale).

With such a loaded deck, it is obvious that the play of events will be dominated by the emotional suffering and personal tragedy for its large cast of characters. Created by Agnes Nixon, a foremost writer of afternoon soap operas, the mini-series has 19th-century echoes of *Dallas*, with brogues and passionate kissing instead of drawls and indiscriminate promiscuity.

The script by Rosemary Anne Sisson, whose previous credits include *Upstairs, Downstairs*, works hard at integrating the personal melodrama into the historical fabric of the period and its prejudice against Irish Catholics. The story of Roxy's rise from a laborer to a prosperous businessman who finances an uprising in Ireland is lessened by such creaking plot devices as the reappearance of a major character long after being reported dead.

If one can overlook its unabashed melodrama and heated romantic complications, *The Manions of America* is solidly based on the reality of British oppression in Ireland and America's early anti-Irish bias.

## Lamb's Players featured

KPBS-TV, Channel 15, will broadcast a documentary Sunday, Sept. 27 at 3:30 p.m. on the Lamb's Players, a Christian performing arts company headquartered in National City. The program, produced by students at San Diego State University, traces Lamb's Players' 10-year history through each of their performing troupes. It will be rebroadcast Wednesday, Sept. 30 at 2 p.m.



Deacon James Steinberg photo

**BENEFIT BBQ** — An *Early California Evening* fundraiser for the inner-city San Diego Organizing Project will be held at Mission San Diego de Alcalá Friday evening, Sept. 25, beginning at 6:30 p.m. Pictured with hand-made hangings to be offered are, from left, Jean Miller, co-chairman; Sara Finn, director of public relations for the University of San Diego; and Maureen King, co-chairman.

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# Around the Diocese

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

Channel 39  
Sept. 27, 7 a.m.  
Father Robert Callahan  
Celebrant

### BENEFITS

**Sacred Heart Altar Society** annual benefit quilt show, Sept. 26-27, parish hall, 2001 Sunset Cliffs Blvd., Ocean Beach. Donation \$1, public invited.

**Blessed Sacrament parish** benefit Western Jamboree, Sept. 26-27 at 4540 El Cerrito Dr., San Diego. Public invited. Details: 582-5722.

**St. George Serbian Orthodox Church** annual benefit festival, Sept. 26-27 at 3025 Denver St., San Diego. Donation: \$1. Details: 275-4476, 276-5827.

**St. Patrick's parish** pre-Oktoberfest dinner to benefit school fund, 1-7 p.m., Sept. 27, parish hall, 3585 30th St., North Park. Details: 280-4496.

**Church of the Good Shepherd** benefit Oktoberfest, Oct. 2-4, parish grounds, 8200 Gold Coast Dr., Mira Mesa. Public invited. Details: 271-0207.

**Heffernan Institute**, Young Ladies Institute, annual Seminary Burse card party, 12:30 p.m., Sept. 26, St. Didacus parish hall, 4630 34th St., San Diego. Donation: \$2. Details: 282-2535, 275-3046.

**St. Vincent parish** issues call for usable rummage sale items for Oct. 3 benefit in parish center, corner of Hawk and Ft. Stockton, San Diego. Details: 298-3650, 692-9479.

**Holy Spirit parish** annual benefit Western Days carnival, Oct. 2-4, on school grounds, 55th St. and College Grove Way, San Diego. Details: 262-0063.

### EDUCATION

"Principles of Christian Living Through Scripture" classes with Pat Kankowski resume, 9:45-11:30 a.m., Wednesdays, Sept. 30, St. Therese Social Center, Allied Gardens. Details: 286-4652, 286-0516.

**Adult Education Office** announces two fall diploma courses: "Ministry of the Word" with Sister Josephine Breen, Tuesday evenings, Sept. 29-Dec. 1; University of San Diego; and "Psychological, Moral, Faith Growth" with Dr. Ed Shafranske, 3:30-6:30 p.m., Thursdays, Sept. 17-Nov. 19, USD. Details: 297-7117.

**Augustinian Father Jerome Bevilacqua** scripture class, 7:30 p.m., Sept. 28, St. Patrick Church, North Park, and Mass with healing service, 8 p.m., Sept. 29, St. Charles Church, Imperial Beach. Details: 271-1675.

**New semester starts** Oct. 5 for Hebrew language classes at all levels, 10 a.m.-noon Mondays at Jewish Community Center, 4079 54th St., San Diego, with instructor Gertrude Yellin, graduate of a Hebrew university. Details: 296-3620.

### ORGANIZATIONS

**Court Maria Mater Ecclesia, CDA**, plans bus trip to John Davidson Show in Hollywood Oct. 12. Members and guests invited. Donation: \$15. Reservations by Oct. 1—485-5339, 485-0669.

**Father Thomas B. Austin Council**, K of C, dinner honors past grand Knights, 6:30 p.m., Oct. 2, CPO Mess, NAS Miramar. Donation: \$12. Reservations: 463-0401.

**Patrons** for divorced and separated Catholics fellowship meeting, 7 p.m., Sept. 27, St. Therese parish hall, San Diego. Details: 278-8239, 422-9130.

### RETREATS

**Franciscan Retreat Center**, Old Mission San Luis Rey, first Friday Day of Recollection, 10 a.m., Oct. 2; donation: \$4, includes lunch. "Bible for Beginners" special weekend retreat, Oct. 16-18, conducted by Franciscan Father Warren Rouse. Donation: \$50. Details: 757-3659.

### SPECIALS

**University of San Diego Faculty Trio** concert, 4 p.m., Sept. 27, Camino Theatre, Alcala Park. Public invited — free. Details: 276-2631.

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

## Patrons sponsor seminar

A seminar focusing on "The Divorced and Separated Catholics in Today's Church" will take place 12:30-5 p.m., Oct. 3, at St. Patrick's parish hall, 3585 30th St., San Diego.

The seminar ends with Mass at 4 p.m., followed by an optional restaurant dinner. Donation for the seminar, held under auspices

of the Patrons organization in this diocese, is \$5.

Program speakers include Father Francis Penko, diocesan director of family ministry and social services; and Father John Proctor, vice-officialis of the diocesan Tribunal.

More information may be had by calling 422-9130 or 278-8239.

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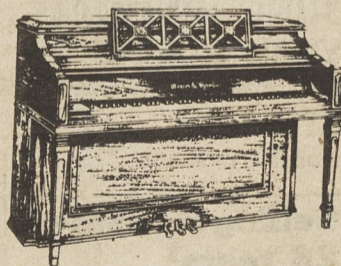
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# La Confederación Guadalupeana eligió a su nueva reina

Por Hna. Alicia Salcido

El Tercer Festival Anual para elegir a la Reina Guadalupeana tomó lugar en la parroquia de San Judas en San Diego. El Festival es organizado por el equipo ejecutivo de la Confederación: Sra. María Falcón, Presidenta, Sra. Lupe Mendoza, vice Presidenta, Sra. Delfina Cota, Secretaria, y Sra. María Navarro, Tesorera. Los Guadalupeanos tienen como director espiritual al Excmo. Sr. Obispo Gilberto Chávez, quien coronó a la nueva reina: Srita. Irma Preciado de la parroquia de Ntra. Sra. de los Angeles. Entregó la corona a la reina anterior, Srita. Antonina Mendoza.

Las concursantes fueron: Gloria Martin de la parroquia de San Miguel; Micaela McCrery de la Sagrada Familia; Gloria Jackson de San Judas; y María Gomez de Ntra.

Sra. de Guadalupe.

EL SR. JOSE Uribe fue animador del evento y como Maestro de Ceremonias hizo las debidas presentaciones, animó a todos los presentes a comprar rosas y depositar su ofrenda monetaria en la caja designada para la señorita postulada para reina. La candidata con el mayor número de rosas fue elegida reina, que en esta ocasión resultó ser la Srita. Irma Preciado. Como princesas resultaron electas las Srita. Gloria Martin y Gloria Jackson.

Este festival inicia la serie de festividades cívicas y religiosas en preparación del gran homenaje que la Confederación hace a su Reina y Patrona, Ntra. Sra. de Guadalupe, cuyas apariciones tomaron lugar hace 450 años. La señorita electa reina participará en todas las fiestas en honor de la Guadalupeana.



El festival une a todos los devotos de la Virgen de Guadalupe de todas las parroquias donde la Confederación Guadalupeana es activa. Todos gozan de muy buena música para bailar, comida mexicana, y de un ambiente muy alegre, familiar, y muy mexicano.

La Confederación Guadalupeana tiene 13 años de haberse establecido en esta Diócesis de San Diego, la mayoría de sus miembros son personas adultas, aunque hay también grupos de jovencitas que se

reunen en las diferentes parroquias. El dinero que se reunió con esta fiesta será utilizado para el gran Festival Guadalupeano que tomará lugar el 13 de diciembre en el Auditorio de San Diego. Todas las actividades serán publicadas en este periodico, y los Guadalupeanos invitan a todos a unirse a ellos a honrar a la Virgen de Guadalupe asistiendo a conferencias, retiros, reuniones religiosas y cívicas todas con el fin de crecer en amor a la Madre de Dios, imitarla, y tenerla con nuestra Reina y Abogada.



## Calendario de Eventos Diocesanos para Hispanos

Septiembre 24-30

Oficina de Educación Religiosa: ..... 297-7113

Sept. 26: Instituto Catequético Diocesano, U.S.D., 8 a.m.-5 p.m.

Sept. 27: Taller Hispano de Liturgia, U.S.D., 7-9:30 p.m.

Oficina de Juventud ..... 297-5882

Sept. 29: Reunión de Centro Guías o Equipo Juvenil Diocesano, 7-9:30 p.m.,

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This business is unincorporated.

/s/ BEN P. GRISAFI, Editor

This statement was filed with Robert D. Zumwalt,  
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SC: 9/10, 9/17, 9/24, 10/1

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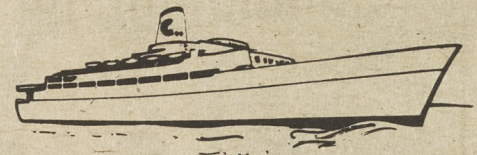
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San Juan, Puerto Rico	Saturday		Midnight
At Sea	Sunday		
Curacao, Neth. Antilles	Monday	8:00 AM	9:30 PM
Caracas (La Guaira), Venezuela	Tuesday	8:00 AM	5:00 PM
Grenada, West Indies	Wednesday	2:00 PM	7:30 PM
Guadeloupe, West Indies	Thursday	Noon	6:00 PM
St. Thomas, Virgin Islands	Friday	Noon	Midnight
San Juan, Puerto Rico	Saturday	8:00 AM	

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per person double occupancy  
Plus \$23 Port and Service Charges  
Price includes air fare from San Diego.

**Your Exclusive Cruise Includes . . .**

- TRANSPORTATION:** Round-trip scheduled air transportation from San Diego to San Juan.
- TRANSFERS:** Round-trip transfers between airport and pier for passengers and two pieces of luggage.
- CRUISE:** 7 nights on the MTS DAPHNE . . . spacious air-conditioned staterooms, each with full bath . . . superb international cuisine six times each day . . . lavish entertainment . . . full band . . . complete use of all ship facilities including swimming pool, sauna, gym, lounges and disco, theatre, library, game room, shops and deck activities.
- SPECIAL EVENTS:** Captain's Party . . . Masquerade Party . . . Gala Farewell Party.

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CAT.	DESCRIPTION/DECK	PRICE
A.	Inside, two lower beds. MELPOMENE or CLIO DECK	\$1199
B.	Inside, two lower beds. ERATO or POLYMNIA DECK	\$1299
C.	Outside, two lower beds. MELPOMENE DECK	\$1399
D.	Outside, two lower beds. CLIO DECK	\$1499
E.	Outside, two lower beds. ERATO DECK	\$1599
F.	Outside, two lower beds. POLYMNIA DECK	\$1699
G.	Deluxe Suites, sitting area, refrigerator-bar, TV. POLYMNIA DECK	\$1899



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Departs: January 30, 1982  
Returns: February 6, 1982

Daphne

Enclosed please find \$ \_\_\_\_\_ as deposit (\$250/person) for \_\_\_\_\_ person(s). An interim payment of \$250 per person is required 5 months before departure. Final payment is due 70 days before departure.

Name(s) \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Phone (Home) \_\_\_\_\_ (Work) \_\_\_\_\_  
 CAT A \$1222       CAT D \$1522       CAT G \$1922  
 CAT B \$1322       CAT E \$1622       SMOKING  
 CAT C \$1422       CAT F \$1722       NON-SMOKING

Sharing with \_\_\_\_\_  
I have read, understand and agree to the Terms & Conditions as stated. (If your traveling companion(s) is not a member of your immediate family, then his/her signature(s) is also required.)

(Signed) \_\_\_\_\_  
(Signed) \_\_\_\_\_  
(Signed) \_\_\_\_\_

Effective June 1, 1981 thru May 31, 1982