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Southern Cross 1982, Volume 70 No. 9

Diocese of San Diego, California

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Diocese of San Diego, California, "Southern Cross 1982, Volume 70 No. 9" (1982). *Southern Cross Newspaper*. 450.

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Southern Cross

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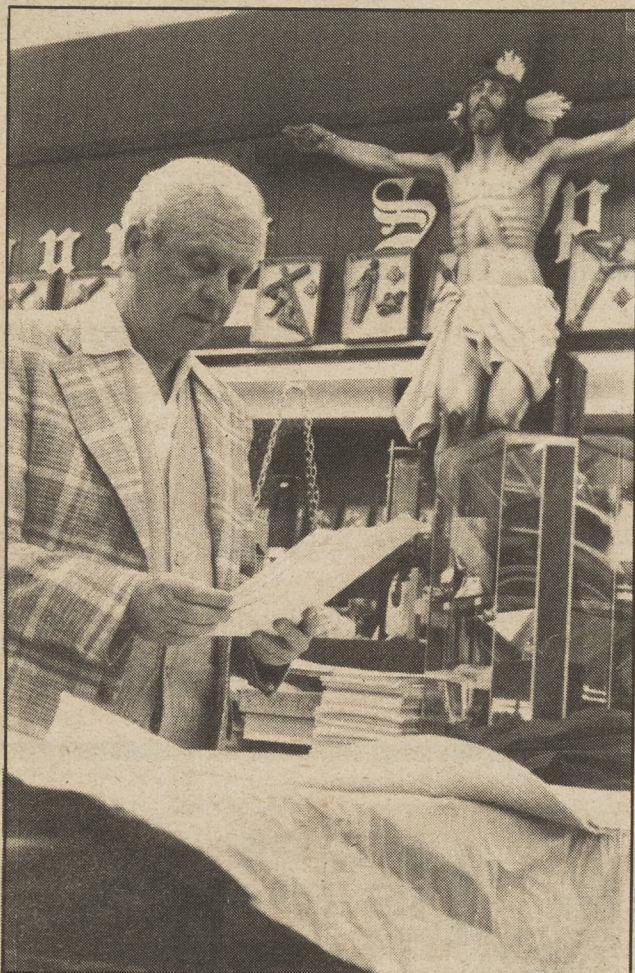
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Vol. 70, No. 9

March 4, 1982

On the Inside

Jesuit 'deviations' page 3
 Movie reviews page 8
 Baker-deacon page 9



Deacon James Steinberg photo

AFTER 37 YEARS — Jack M. O'Connor of O'Connor's Church Goods on El Cajon Boulevard retired last month after being with the firm since 1945. Both Jack and the store have many friends throughout the diocese.

A Lenten reflection

Planned Parenthood assesses the carnage; Nazis, abortionists: is there a difference?

By Liz Schevtchuk

WASHINGTON (NC) — The number of abortions in the United States continues to increase, but the rate of increase is tapering off, the Alan Guttmacher Institute, a population research affiliate of the Planned Parenthood Federation, reported.

There were about 1.55 million legal abortions in the United States in 1980, up from 1.49 million in 1979, according to a survey by the institute. But the rate of increase is smaller than previously, the report added. It said that the number of abortions increased by four percent between 1978 and 1979 but by two percent between 1979 and 1980. (There were 30 abortions per 100 live births in 1980.)

IF THAT TREND continues, the rate should stabilize in 1982, according to the report, published in the January-February issue of *Family Planning Perspectives*, an institute magazine. Stabilization of the abortion rate may not reflect the fact that all women wanting abortions can obtain them, but rather an increase in restrictions on abortion and a freezing of the number of abortion-providing services, the report added.

The report was greeted with skepticism by Richard Doerflinger, legislative assistant for the bishops' Committee on Pro-Life Activities.

"Surely the most important factor in the rising abortion rate is the legalization of abortion on demand and its aggressive promotion by organizations such as Planned Parenthood," Doerflinger said.

Please turn to page 6

By Deacon James Steinberg

There is no difference between abortion as practiced in the United States today and the mass murder of millions of civilians by the Germans during World War II, because both share the same terminology and technology.

That's the thesis advanced by Dr. William Brennan, a professor in the School of Social Service at St. Louis University, and he has the extensive documentation to prove it. Dr. Brennan is the author of *Medical Holocausts: Exterminative Medicine in Nazi Germany and Contemporary America*. One volume has already been published, and a second is forthcoming.

THE PARALLELS between the Nazi gas chambers and American abortion chambers are striking, says Dr. Brennan, "You can't murder millions of human beings unless you have a technology capable of killing them. Whether by poison gas or suction abortion, 'technicians' operate the 'machines' and the emphasis is on the invisibility of the victim."

The misuse of language is the key to making mass murder "socially acceptable," says Dr. Brennan. "The Nazis talked about the sub-humanity of their victims (the Jews), and abortionists talk about a 'protoplasmic mass.' In 1944, Hitler called the Jews 'pure parasites on the German body politic,' and in 1973, to cite only one example, the Boston Women's Health Book Collective in *Our Bodies, Ourselves*, talked of the fetus as a 'parasite on the maternal body.'"

"The blue-black corpses at the Treblinka extermination camp were referred to as 'garbage' by the commandant, and in 1970 one abortionist said of the fetuses, 'before viability, they are so much garbage,'" noted Dr. Brennan.

THE MEDIA bear an important part of the blame for the epidemic of abortions in this country, because they have adopted the abortionists' own euphemisms for the killing that is really going on, said Dr. Brennan.

"The media will not show the medical war on the unborn. They are marked in complicity. They accept the euphemisms of destruction, speaking of 'contents' being 'evacuated' or 'removed.' Abortion is always portrayed as something other than what it really is... killing."

The language of abortion is "sanitized," says Dr. Brennan, but the parallels with Nazi propaganda are always there. "The Jews were 'evacuated' as part of the 'final cleanup' of Europe, and Planned Parenthood speaks of 'a final cleanup with a small curette.'"

THE NAZIS used a process of selection at their death camps, who would die immediately, who would work before dying, said Dr. Brennan. "Today we use that same selection process. No one talks about killing, because it is called 'pro-choice.' But the ones who are 'selected' are the very ones who have no choice; they are simply defined out of the human race."

Please turn to page 6

Major clergy personnel changes made

SAN DIEGO — Bishop Leo T. Maher this week released major clergy personnel changes in the diocese. The list contains two retirements.

Father Roberto Omana, pastor of St. Anthony Church, National City, will retire Aug. 2 from active ministry. **Father Victor Uboldi**, associate pastor at St. Mary Church, Escondido, will retire the week after Easter.

Father Omana attended the Seminario Concilia de Veracruz and was ordained in 1939. He began 33 years of service in the Diocese of San Diego in 1949, when he was assigned to St. Edward Church, Corona. He also served as administrator of Our Lady of Guadalupe Church, Ontario, and Our Lady of Mt. Carmel, Cucamonga, prior to being assigned to St. Anthony in 1972.

Father Uboldi completed his theological studies in Tiruppattur, Madras, India. He was ordained in 1945, in India. His 19 years of service to the diocese began in 1963 when he was assigned to Our Lady of the Rosary Church, San Diego. Other assignments included Santa Anita Hospital, Lake Arrowhead, St. Mary Church, El Centro, Our Lady of Guadalupe, San Bernardino, St. Patrick Church, Carlsbad, Our Lady of Guadalupe, Chino, Our Lady of Guadalupe Shrine, Riverside, St. Jude Shrine, San Diego, and St. Anthony Church, San Bernardino, prior to his 1975 assignment to St. Mary.

Other clergy changes and effective dates include:



TO RETIRE — Fathers Roberto Omana, Victor Uboldi

• **Father Vincent Lorenz**, from chaplain, University Hospital, to administrator, St. Anthony Church, National City, August 2, 1982.

• **Msgr. John Dickie**, from executive director of the California Catholic Conference, Sacramento, to director, Renew program for the diocese, with residence at St. Francis Seminary, August 2, 1982.

• **Father George Byrne**, from associate pastor,

Please turn to page 7

Ten appointed to Southern Cross board

SAN DIEGO — Appointment of a Board of Consultants for *Southern Cross* was announced this week by Eudist Brother William Bilton, editor.

The board will advise the editor and publisher in four general operation areas of the newspaper: circulation, advertising, editorial, and financial.

BOARD MEMBERS are Ann Bauer, Sara Finn, Msgr. Rudolph Galindo, Maureen King, Father James Rafferty, David Rorick, Jr., John Shean, Paul Sims, Benedictine Sister Paula Thompson, and Robert Witty.

The board will meet on a regular basis with the editor. In addition, members will work on a one-to-one basis with *Southern Cross* staff members.

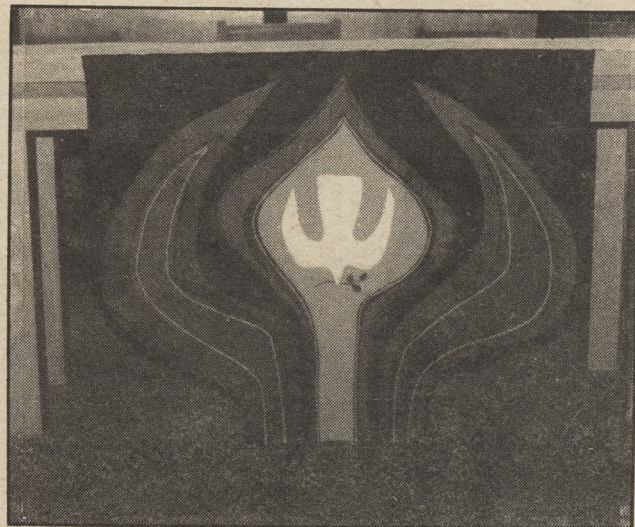
Board members were selected by the editor and approved by Bishop Leo T. Maher, publisher of *Southern*

Cross. They represent a wide variety of interests and competencies.

• **Ann Bauer** is a member of Sacred Heart parish in Ocean Beach. A former school teacher, she is currently media director for Kenneth C. Smith and Associates Advertising Agency in La Jolla. She has a Bachelor of Arts degree in education from Arizona State University.

• **Sara Finn**, a member of All Hallows parish in La Jolla, is director of public relations for the University of San Diego. She holds a Bachelor of Arts degree in English and has national accreditation in public relations. She is active in the San Diego Organizing Project and a member of the National Council for the Advancement and Support of Education.

Please turn to page 7



MISSING — This altar frontal is part of a set of altar coverings and liturgical banners accidentally disposed of by a local parish since last summer. Colors are reds, pinks, yellows, blues and browns, and they may inadvertently be in the possession of another parish. Anyone with information is asked to contact *Southern Cross*.

Briefs

DEFENDS REFUSAL — In District of Columbia Court testimony, Jesuit Father Timothy Healy, president of Georgetown University, defended his refusal to recognize campus homosexual "rights" groups on the grounds of Catholic moral teaching. The university was sued because it would not fund two student homosexual groups, and said the decision was based on the same grounds it will not allow abortions in its hospital.

K OF C GETS CDA BACKING — The national board of the Catholic Daughters of the Americas voted unanimously to support the Knights of Columbus in their plan of action to eliminate unwarranted violence, gratuitous sex, sacrilege and blasphemy from television programming. At its semi-annual meeting in Albuquerque, N.M., the board voted to cooperate with the Knights' three-month monitoring program of daily TV, after which it plans to notify sponsors to either clean up the shows or face a consumer boycott of their products.

DENY AID — Congress should deny the Reagan administration's request for further military aid to El Salvador and instead emphasize economic aid and a political solution to the conflict there, said Father J. Bryan Hehir of the U.S. Catholic Conference in testimony before a congressional subcommittee Feb. 25.

STILL GROWING — The charismatic movement continued in 1981 to grow stronger worldwide, with its strongest concentration in South America, said Redemptorist Father Tom Forrest in a report released by the International Catholic Charismatic Renewal Office in Rome.

MEET POPE — Archbishop John Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops-U.S. Catholic Conference, and Father Daniel Hoye, NCCB-USCC general secretary, spent two-and-a-half hours with Pope John Paul II in a private audience Feb. 26.

"MONSTROUS" — Father William T. Cunningham, director of Detroit's Focus of Hope, told a Senate committee that cuts in nutrition programs and food stamps have had a "monstrous" effect on the elderly poor. "To deny adequate food is to break our contract with those who have labored and sacrificed to build this country," he said.

RAIDED — Unidentified armed men raided the convent in San Vicente, El Salvador, where Bishop Pedro Aparicio resides. The convent belongs to the Daughters of the Divine Savior who engage in teaching and social work. There were no personal injuries, but some property damage was done.

"DIFFICULT TO JUSTIFY" — Testifying on behalf of both Catholic Charities and the USCC, Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., told Congress that the Reagan administration's budget cuts are "difficult to justify morally...the harsh reality of America's present economic system is that, without substantial and effective government intervention, people will go hungry, families will be homeless (and) mothers and children will be without basic health care."

Official

Bishop Leo T. Maher:

Sunday, March 7, San Diego, Liturgy of the Word for the Catechumenate Retreat, Mission San Diego de Alcalá, 3 p.m.

Tuesday, March 9, San Diego, Mass for the Western Region of the Canon Law Society of America, Sheraton Airport Inn, 11 a.m.

Tuesday, March 9, San Diego, Canon Law Society of America Banquet, Sheraton Airport Inn, 6 p.m.

Wednesday, March 10, Tucson, Ariz., Canonical Installation of Most Reverend Manuel D. Moreno, Bishop of Tucson, Ariz., St. Augustine Cathedral, 7:30 p.m.

This is to remind priests, Religious and laity that they should attend one of these meetings for "Renew":

Thursday, March 4, 11 a.m., Our Lady of Guadalupe Church, 124 E. 5th St., Calexico, 92231.

DISRUPTION — Armed Ugandan soldiers disrupted Ash Wednesday services at Kampala's Catholic cathedral. Priests were dragged from the altar, young men in the congregation arrested, and the soldiers then searched the office and residence of Cardinal Emanuel Nsubuga, archbishop of Kampala. The government claimed guerillas had launched an attack from the cathedral grounds the previous day.

"LIES" — A Planned Parenthood Federation of America fund-raising letter is "a pretty complete fabric of lies," said Father Edward Bryce, director of the U.S. bishops' Committee for Pro-Life Activities. Planned Parenthood is using a letter to defeat the human life amendment by attributing it to the Moral Majority and charging it would "require the government to police your bedroom."

Thursday, March 4, 7:30 p.m., St. Therese Parish Community, 6016 Camino Rico, San Diego, 92120.

Rev. Msgr. Thomas A. Kleissler of the Archdiocese of Newark, N.J., will explain the "Renew" effort which has had great success in Newark and has been developed in many other dioceses. He is the author of the "Renew" program.

Father Daniel Dillabough
Secretary

Bishop Gilbert E. Chavez:

Monday, March 8, National City, Mass and Confirmation, St. Mary, 5:30 p.m.

Tuesday, March 9, La Jolla, Mass and Confirmation, Mary Star of the Sea, 5:30 p.m.

Wednesday, March 10, Tucson, Ariz., Canonical Installation of Most Reverend Manuel D. Moreno, Bishop of Tucson, Ariz., St. Augustine Cathedral, 7:30 p.m.



HOPE IS MANY THINGS...

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Dear Friend:

There are 1.8 million refugees in the Holy Land, each one the voiceless victim of a war that began 34 years ago.

Mostly children, they are torn to shreds by war's aftermath.

We mend them best by giving them hope.

Hope is \$5 that can provide a pair of shoes, food, clean blankets, a chance to receive the sacraments.

Hope is a handful of practical-action people — priests, Sisters, and qualified volunteers — who leave their own homes and become refugees in the Holy Land for the refugees.

AN OPEN LETTER TO ALL OUR READERS

They are people who feed, teach, heal, clothe, mend, fulfilling the love-mission of Jesus Christ, in Beirut, Bethlehem, Nazareth, Cairo, Damascus, and trouble points in between.

Their strategy is service — the works of mercy, person-to-person, in the name of Jesus Christ.

Just \$25 will help one of them care for a refugee for a month.

There is hope in the heart of the blind child in the Gaza Strip because he is learning a trade in the Pontifical Mission Center for the Blind.

In Abu-Dis, outside Jerusalem, an elderly Muslim prays contentedly to Allah because a Sister from Ireland is at his side. It costs just \$65 a month for his complete care.

Six Sisters from India — a physician, two nurses, three social workers — live in Jordan, to work in the camps. They are no better off than the refugees. All six can live, teach, and work for only \$150 a month.

We beg you to help us keep hope alive for the refugees. Please pray for us and share what you can. Use the coupon below. I'll write personally to thank you for your gift.

Gratefully yours in Christ,
Monsignor Nolan

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SC photo by Deacon James Steinberg

FOR THE MISSIONS — Eighth-grader James Fuentes of St. Vincent School was the top Christmas seal salesman in the diocese for the third year in a row. James sold \$380 worth of seals to support Holy Childhood mission efforts abroad, and was presented

with a new 10-speed bike by Father Anthony Chylewski, director of the Missions Office. Pictured with the winner are (from left) Sister Regina, SM, St. Vincent principal; Msgr. Peter Mimmagh, pastor; and Sister Kathleen, SM, mission moderator. Saturday



SC photo by Larry Plaster

was the Mission Office's 10-mile Youth for Youth Walk, with over 900 participants. Bishop Maher cut the ribbon on the USD campus starting the walk, and two youngsters, take a time-out on Sea World Drive before starting the final two miles back to the campus.

Pope warns Jesuits against 'deviations'

By Nancy Frazier

VATICAN CITY (NC) — Pope John Paul II praised the Jesuits' past contributions to the Church Feb. 27 but cautioned that "there is no longer room for deviations" from the Church's ban on political activism by priests and its demand for doctrinal fidelity.

In an 18-page, four-language address to participants in a special assembly of Jesuit leaders, the pope presented what many observers described as his "marching orders" for the 26,622-member Society of Jesus.

HE ALSO expressed hope that the

mechanism for electing a successor to the ailing Father Pedro Arrupe, Jesuit superior general, would get underway during 1982. The society has been guided by 80-year-old Father Paolo Dezza, the pope's personal delegate, since last October.

Pope John Paul spoke to the Jesuit leaders in Italian, French, English and Spanish, discussing the most controversial issues surrounding the order — the role of priests in social justice work and the need for fidelity to church doctrine — in French and English.

"If one takes into account the true

demands of the Gospel and at the same time the influence which social conditions exercise on the practice of Christian life, one understands easily why the Church considers the promotion of justice as an integral part of evangelization," he said in French.

BUT, THE POPE added, "it must not be forgotten that the necessary concern for justice must be exercised in conformity with your vocation as Religious and as priests."

"The priest's service is not that of a doctor, of a social worker, of a politician or of a trade unionist," he said. "Today they are provided adequately by other members of society; ours is being ever more clearly specified as a spiritual service."

On the topic of doctrinal fidelity, the pope quoted in English from a 1973 letter to Father Arrupe from the late Cardinal Jean Villot, then papal secretary of state.

"BISHOPS, PRIESTS and lay people used to look upon the Society (of Jesus) as an authentic, and hence a sure point of reference to which one could turn in order to find certainty of doctrine, lucid and reliable moral judgment and authentic nourishment for the interior life," the letter said.

"The same should remain true in the future by means of that loyal fidelity to the magisterium (teaching authority) of the Church, and in particular of the Roman pontiff, to which you are in duty bound," the pope added.

"IN BEING faithful to" the council's criteria for church renewal, "there is no longer room for deviations certainly

The widows and widowers (NAIM) of St. John of the Cross Church in Lemon Grove are holding a baby shower for a hospital for needy mothers in Peru; the hospital was started by Father J. Raymond Moore, St. John pastor. The shower is March 14 in the parish hall, and small baby gifts are needed. Further information may be had by calling the rectory or Rita McCance at 463-0524.

harmful to the vitality of communities and of the entire Church," the pope said.

He spoke against moves to shorten the society's lengthy period of training before the final profession of vows.

"You must not yield to the easy temptation of watering down this formation which has such importance in each and every one of its aspects: spiritual, doctrinal, disciplinary and pastoral," the pope said. "The ensuing damage would outweigh by far any results which could perhaps be achieved right away."

THE POPE reviewed the history of the Society of Jesus, founded in 1540 by St. Ignatius of Loyola before closing his address:

"Thus in the course of history, the Society of Jesus, in every part of the world where one fought for Christ and for his church, was present with its best sons, ardent in zeal, armed with virtue, furnished with doctrine, faithful to the directives of their head, the vicar of Christ, the Roman pontiff," he said.

Jesuit sources said initial reaction to the papal speech was positive among the more than 100 participants at the meeting.

CCS opens No. County center to aid military, migrant families



CENTER STAFF — Manning the CCS San Luis Rey Mission Parent-Child Center are (from left) David Thompson, Martin Bogan, director, and Eudist Sisters Maria Estrada and Clare Peterson.

OCEANSIDE — The large numbers of military families and agricultural workers in the North County are the special focus of Catholic Community Services' San Luis Rey Mission Parent-Child Center, located at the historic mission just east of here.

The center is housed in a converted one-room school house on the mission grounds, in facilities shared with the Knights of Columbus and a charismatic prayer group. The funding itself comes from the State of California, with CCS as the administrative agency.

"**WE TRY TO** help young families raise their children, provide mothers with pre-natal education, and make counseling services available to families through our out-reach programs, 'drop-in' classes, and our emergency telephone number," said Martin Bogan, who directs the center.

He is assisted by David Thompson, an outreach worker, and two Eudist Sisters, Maria Estrada and Clare Peterson. All four are trying to address the problems created by two large populations — military and farm workers, many of the latter illegal aliens — who do not share in the Southern California lifestyle.

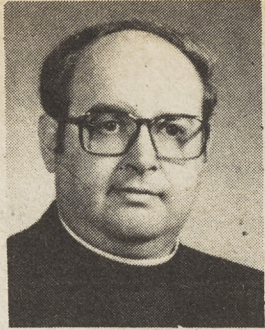
Young military families, for example, are often at the lowest pay-grades, far from home, and victimized by a philosophy that there is something wrong if they need outside help. They are at the same time unable to get help at Camp Pendleton, often because of a lack of transportation, said Thompson.

THE TWO Sisters work with the many Mexican families housed permanently in the area, as well as numbers of migrants who often live in excavated holes near the fields in which they work.



SC photo by Deacon James Steinberg

SHOW OF HANDS — When Miss Kathy Dunlay's fifth-grade class from Stella Maris Academy visited the USD campus last week, the children stopped in the chancery and spent some time with Bishop Maher. "They wanted to go to meet him," said Miss Dunlay. "It was part of their religion lesson."



Editorial

By Brother William Bilton, C.J.M.

Prophetic voice from Seattle

Six hundred years before the time of Christ, a certain young man found himself engulfed by a complex situation.

To this youngster's way of seeing things, the kingdom of Judah — the last bastion of Judaism — was on the verge of collapse. Catastrophic was the threat he perceived coming from the north in the form of the Babylonians — the superpower of the times. Even worse, this young man — Jeremiah — saw his own nation crumbling from within as it worshipped the religious and social idols its own hands created.

Most of Jeremiah's fellow citizens certainly must have seen the same signs of danger. The silent majority lived with the danger — eating, drinking and making merry in a dance of pretense that only barely kept the threat from daily consciousness. Surely the God of Judah would not let anything as disastrous as Jeremiah lamented happen to them — although the entire other half of their nation had been obliterated little more than 100 years earlier.

Jeremiah was among the few who struggled against the paralyzing sense of hopelessness to sound the alert. To his dying day, he probably never fully knew why, except that a sense of compassionate urgency seized his heart and fired his words. He called himself no prophet, but history has recognized him as one.

The city folk were antagonized and perhaps even embarrassed by Jeremiah's antics. His broken pots and persistent harangue were too much to bear. Human hearts being what they are, many must have recognized the truth he spoke, but found themselves too entrenched in consuming daily life to perceive the broader scope of things.

Indeed, the moralists of the day scorched the air with heated debate about the disturbance this young man caused. In the end, the educated nobility passed him off as a disruptive lunatic — sinking their hearts all the while into deeper graves of complacency.

A sad chapter in Israel's history proves that the imprisonments, harassments and abuses Jeremiah endured did not absolve the truth of his message. The people did Jeremiah in — but Babylon spoke the last word.

Jeremiah's voice was heard again recently, this time from the city of Seattle. He wore the clothes of an archbishop, but his message reverberated with the same shrill cry of urgency.

A man of a different age — but of kindred spirit — Archbishop Raymond Hunthausen has sounded a clarion call against the greatest threat to civilization that humanity has ever known — nuclear arms.

He addresses a world that generally seeks the good life, eating, drinking and making merry in our own dance of pretense. In a world where words and statements have increasingly become the marketplace for propaganda and other manipulations of the truth, the archbishop has found it necessary to act.

Like the prophetic acts of Jeremiah, Archbishop Hunthausen's decision to withhold 50 percent of his federal income tax forces decision. It does not necessarily invite action in kind. Such an action in a tax-minded and tax-abusing society addresses the heart of America more than its pocketbook.

The last thing on earth Archbishop Hunthausen desires is a name for himself. The more the secular press and media focus on his act of protest, the more it misses the point. Whether the archbishop's act of protest evokes anger, embarrassment or self-righteous moralizing, such feelings will not further the salvation of four billion people from the already devastating effects of nuclear arms. Our front page last week bluntly described what those effects would be here in San Diego.

The archbishop's action lays bare a heart filled with anguish and human compassion. A conviction fights for a hearing in this man's protest. Every human being on the face of the earth has a vested interest in his concern.

Already people are calling Archbishop Hunthausen a prophet in our own time. There is a subtle abdication of personal responsibility here. If the archbishop is indeed a prophet, then we individually and collectively are obliged to face the truth he speaks.

Letters . . .

'Misunderstanding'

The editorial on the use of the word "man" in the Eucharistic Prayers is indicative of the overwhelming misunderstanding that exists. People who wish a change in the usage of certain terms are not concerned with mere words but the underlying prejudices those words convey.

Humans are constricted by language. We convey ideas via words. Sometimes we do this with little thought. Black people have fought for the term "black" to be used rather than others common a few years ago. It seems like a small issue but to those on the receiving end of injustices embodied in derogatory terms, it is "the" issue.

The Church has a long history of prejudicial practices. We have only to read of a bishop who refuses to allow women to serve as lectors to realize how far we have to go. It does seem petty to pick on such small things as insisting we say "pray for all" rather than "pray for all men." But a multiplication of such "small" incidences makes the problem worth addressing. We must make every attempt to rid our minds and hearts of prejudicial practices and ideas whether it be among races or between sexes.

Nancy Schorb
Lockport, N.Y.

'A disgrace'

Can you think of any way that all Catholics and Christians can unite to protest the placing of a sculpture saluting homosexuality in a civic plaza in San Francisco, the city of St. Francis? I am new to California and do not know the names of persons of influence to whom protests might be made, nor do I know the name of the Catholic paper for the San Francisco diocese. The article in the *San Diego Union* stated that the sculpture was commissioned by a private foundation — tax dollars are not involved — but it is a disgrace and should not be permitted.

Mark Parker
San Marcos

(It is *The Monitor*, 441 Church St., San Francisco, 94414. — Ed.)

'Help!'

A few years ago you were kind enough to print a request for used stamps and records that we sell to help our missions. We want to thank you and your readers for the tremendous response we received.

At this time we would like to renew our request as our humble shop is in need of help. Any canceled stamps, foreign and domestic, and any type of records would be most helpful.

Fr. James Racca, IMC
Consolata Missionaries
P.O. Box C
Somerset, N.J. 08873

The Pope Speaks



'Do penance and believe'

ROME (NC) — Pope John Paul II opened the 1982 Lenten season with an Ash Wednesday procession between two ancient Roman basilicas and a call for all Catholics to "do penance and believe in the Gospel."

The pope left the Vatican by car in the late afternoon Feb. 24 for the traditional penitential procession from St. Anselm Basilica to St. Sabina Basilica, both on Rome's Aventine hill.

"Perhaps never does the word of God resound so directly for us" as on Ash Wednesday, he said during a Mass at St. Sabina, a basilica, built in the middle of the fifth century.

"Never is it addressed thus to each of us, without exception," Pope John Paul added. "Remember that you are dust and to dust you will return."

During the Mass, the pope was blessed with ashes by 80-year-old French Cardinal Gabriel-Marie Garrone, former prefect of the Vatican's Congregation for Catholic Education.

On Ash Wednesday "man is called to participate in the sorrow of God up until the death of His eternal Son on Good Friday," Pope John Paul said.

"Man is called to reconciliation with God in the death of Christ. Man is called to penitence," he added. "Remember that you are dust and to dust you will return," and at the same time hear the words, do penance and believe in the Gospel."

The Ash Wednesday procession in Rome was begun in the 11th century. In modern times papal participation in it was revived by the late Pope John XXIII.

Liturgy

By Father Raymond G. O'Donnell



'There is an irony to Lent'

Apotropaic as defined by Webster's Dictionary is an adjective meaning "designed to avert evil." From the crowds that swell our churches on Ash Wednesday and Passion (Palm) Sunday, one might wonder if ashes and palms, in the minds of some, are not just such a talisman.

The symbolism of ashes is death, mortality, a call to penance and a change of heart. In fact, the ashes of Ash Wednesday are the burned palms we carried in triumph last Passion Sunday. And they are meant to signify that our ultimate triumph comes only through death — a dying to selfishness and sin — a death to the "old self" so that "we might be slaves to sin no longer." (Romans 6:6)

Lent is a time for some spiritual "spring house-cleaning," and ashes are a sign that we mean to be serious.

The principal tools we have at our disposal as we prepare to initiate and welcome new members into our Church — and renew our own baptismal promises at the Easter Vigil — are the traditional three found time and time again in Scripture: fasting, prayer, and almsgiving. We fast, not to lose the residue of Christmas indulgence, but to be hungry. We fast so that in our hunger we might realize an even deeper hunger than the physical, a hunger which only God can fill. We fast so that the poor might eat with the money we would otherwise spend on our own food (almsgiving). And we pray. We take time to be still (Lent should be marked by a certain starkness and freedom from unnecessary activity) so that we can listen as well as speak to God.

There is an irony to Lent. It is the irony of the Christian message which proclaims that as Jesus went to His death, He went to His triumph. It is our conviction that as we begin another Lenten season of death to self, we do the same.

Southern Cross

Official newspaper of the Diocese of San Diego. Published every Thursday except the week of July 4th and Christmas week. Subscription price: \$12 per year.

Publisher Bishop Leo T. Maher
Editor Brother William Bilton, C.J.M.

Diocesan Office
USD campus
San Diego
(714) 574-6393

Mailing Address:
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92138

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

Our Christian Way of Life

By Enid Lanyon

It's never right to wallow

Try as we might, we cannot help being affected by the moods and attitudes of people we care about. Even the most determinedly detached and obsessively objective of us have to put up a bit of a struggle to maintain emotional equilibrium in close personal relationships from time to time.

Our joys and glooms are never completely private nor neutral. They influence and often challenge the people with whom we live or work or associate in other ways. Sometimes they can lead to real conflict and disrupt relationships that are important to us. We all know that, which is why we so often use our moods as a weapon against even those we love.

IT HAPPENS ALL the time between husbands and wives! A man may be feeling frustrated or disgruntled — perhaps because his work is not going well or has been interrupted or has not been appreciated to his satisfaction — and decides to paddle around in self-pity for a while. His wife is anticipating a pleasant evening or weekend and has chosen a positive, joyful mood.

Confrontation is inevitable! She will expect to "lift" him to her peak; he will refuse to get his feet out of the mud and flick enough in her direction to at least dampen her spirits if not help her form her own

little pool of misery. Sometimes the roles are reversed but the end result is usually the same. It is a lot easier to slide into the puddle than rise above it and the couple are likely to end up mutually unhappy.

Then, if he is really accomplished at this sort of thing, the grouch who started the whole thing will decide to choose joy and "snap out of it." Unfortunately his partner, having been coerced into misery, now must be cajoled back to her original mood and may not be either ready or willing. It is a game of one-upmanship. She gets to feel bad because he does, then he gets to feel good because she feels bad. Then, of course, she feels worse, because he feels better!

IT IS ALL RATHER comical, but when a person is earnestly trying to live in a Christian way, it is the kind of situation that can be really upsetting. When a person feels manipulated and victimized in this way, is it Christian to merely forgive and forget, or to confront the other with the feelings that he or she aroused?

Well, the Christian way is always the honest way. Feelings tend to take us by surprise but the choice to allow them to overwhelm us — even for only a while — and so afflict others, is a reversible decision. It

seems to me to be quite Christian to speak to the spouse or friend who is at the root of the problem in a frank but not accusatory manner.

Allowing this kind of self-indulgence to go unchallenged is neither loving nor Christian. We owe it to people we love to risk saying, "You have a right to feel angry (or frustrated or slighted) but you have no right to behave like a bear and make us suffer for it."

WE TEND TO THINK that being "like Christ" means to be endlessly tolerant, uncritical, unchallenging and submissive. Any serious look at the Gospels should disabuse us of that idea! Jesus of Nazareth was no patsy. He was totally loving, completely forgiving and always accepting but that didn't mean He hesitated to speak very directly and forthrightly when it was necessary.

Christians have a responsibility toward each other. In addition to love and forgiveness, we owe it to each other to learn to handle our feelings positively and to help each other in the struggle. We have a responsibility to lead and encourage each other toward peace and harmony, both interiorly and in our relationships, but to do it kindly and with tender courage.



From the Archives

By Sister Catherine Louise La Coste, CSJ

CSJ in San Diego

By the early 1880s, social conditions along the Colorado River had been so established that the United States government decided to abandon Fort Yuma. It was turned over to the Department of the Interior in 1884 for the education of the Yuma children.

After two years of unsuccessful teaching under the administration of Presbyterian missionaries, the Sisters of St. Joseph were offered the position. The very old Indian Chief Pascual disliked the former missionaries, and with his help, six Sisters took up residence at the Fort. They were: Mother Julia Littenecker, Sisters Ambrosia O'Neill (dubbed "El Capitan" by the Chief), Mary Joseph Franco, Leontine Bouchet, Aniceta Byrne, and Alphonse Lamb.

ON MAY 5, the school opened with 59 students, 10 of whom were boarders. These 10 boarders increased to 60 within a few weeks. By 1891, the school enrollment was 152. As was the case in San Diego, the government again withdrew support

from the school, and again the Sisters struggled to keep things going until 1900.

They also had suffered much from hostile and bigoted sources. An anonymous writer in San Francisco called the school a "government nunnery." After Chief Pascual died, his successor Miguel planned the murder of Sister Ambrosia. He thought that she was responsible for his deposition in 1893. He had become the leader of a faction, and was upheld in Los Angeles by a group who praised him for his stand against the Sisters.

Each time the would-be murderers approached the convent, they were compelled by an unexplained force to turn and flee. Sister Ambrosia had been warned by a faithful Yuma Indian to seek a hiding place below the hill. The convent was filled with a furious mob of hostile Indians who were overpowered by a hastily summoned guard who fought off the rebels. Miguel and his followers were given sentences which were served out in a prison in Los Angeles.

THE FINAL REASON for the withdrawal of the Sisters from St. Thomas' Indian Mission, as it was called, was the fact that besides receiving no financial support from the government, the Commission of Indian Affairs appointed an intolerable and bigoted superintendent over the Sisters in place of a highly recommended Catholic.

In later years, the Franciscan Fathers administered the area through Father Tiburtius Wand who was greatly loved by the Papago Indians. On February 25, 1923, the present church was dedicated on Fort Yuma Hill by Archbishop John Joseph Cantwell of Los Angeles. St. Thomas Indian Mission recently celebrated the 200th anniversary of its founding.

In 1890, Rev. Msgr. J.A. Stephen, director of the Catholic Indian Bureau, purchased land in Banning, Calif., from a Dr. Murray, with funds from the Drexel Estate. A Philadelphia socialite, Mary Katherine Drexel (1858-1955), had inherited her father's vast fortune in 1885. Anthony Joseph Drexel (1826-1893) was a banker and founder of Drexel, Morgan and Company, of New York. Mary Katherine founded the Religious Order of the Sisters of the Blessed Sacrament for Indians and Colored People in 1889. She built 63 schools throughout the United States, including Xavier University in New Orleans.

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Planned Parenthood assesses the carnage

Continued from page 1

"CONVERSELY, AS THE study itself admits, various kinds of restrictions on abortion, such as parental consent requirements for minors or Medicaid funding restrictions, do have a significant impact on the number of abortions performed," he said. "Planned Parenthood's researchers still seem to buy into the myth that quick technological 'fixes' — such as increased use of dangerous contraceptive devices or the proliferation of abortion clinics — can solve moral and social problems if they are just pushed more single-mindedly."

The report also stated:

- **The most important factor** in the increase in abortions since 1975 is a decline in use of the birth control pill and intrauterine device (IUD), considered dangerous, as contraceptives.

- **"Geographic availability** of abortion services increased slightly between 1978 and 1980, despite the heightened public controversy over abortion (which might have been expected to have a chilling effect upon potential providers)."

- **Abortion services are still** not readily available to all women and 78 percent of all U.S. counties had no abortion providers in 1980.

- **About one of 10** obstetrician-gynecologists in private practice performed abortions in his office in 1980.

- **Nineteen percent** of abortion clinics and 38 percent of hospitals impose parental notification and consent requirements for minors, which are demanded by law in seven states, which has restricted access to abortion services.

- **Fifty-five percent** of minors obtaining abortions and responding to another Guttmacher survey said that one or both parents knew about their abortions. Twenty-three percent said they would not have had legal abortions if their parents would have had to be told. Of those who said they would not have had legal abortions, 39 percent said they would have had self-induced or illegal abortions; 39 percent said they would have continued their pregnancies, nine percent said they would have left home, and 13 percent were undecided.

- **Lack of Medicaid funding** for abortions has restricted access to abortion services and 18-23 percent of Medicaid-eligible women who would have obtained abortions when Medicaid funding was available instead

carried their babies to term when funding was cut off.

- **Thirty percent of abortion providers** perform abortions only at 10 or fewer weeks' gestation. Seventy-nine percent do not perform abortions after 14 weeks, measured from the last menstrual period.

- **Abortion services have become** slightly less available in hospitals. Between 1978 and 1980, the number of private, voluntary, non-church affiliated hospitals reporting they performed abortions dropped from 858 to 846. The number of abortions reported performed by proprietary (profit) private hospitals dropped from 245 to 231. Only 17 percent (2,118) of public hospitals, compared to 34 percent (3,420) of private hospitals, reported they performed abortions. But

Nazis, abortionists: is there a difference?

Continued from page 1

Abortion today, like the German death camps of 40 years ago, employs a "strong medical coloration," said Dr. Brennan. Words like "operation" or "procedure" are used. "What doctors have done is pervert medical technology and their own skills for destructive purposes, and language follows suit. There is a close interdependence between language and technology."

Dr. Brennan is a soft-spoken scholar, but there is an underlying emotion when he speaks of abortion or draws the parallels between an Auschwitz murderer (Dr. Fritz Klein) who called Jews "the pus-filled appendix in the body of Europe" and Dr. Alan Guttmacher, founder of Planned Parenthood, who in 1968 likened abortion to "removing an infected appendix from the mother's body."

HUMAN LIFE has become so devalued in an age of easy abortion, notes Dr. Brennan, that pregnancy itself has become a "venereal disease." In a 1976 speech to a Planned Parenthood conference, Dr. Willard Cates, director of the U.S. government's Center for Disease Control in Atlanta, Ga., recommended abortion as a treatment for the "number-two sexually transmitted disease, unwanted pregnancy," said Dr. Brennan.

And disease, he notes, was exactly the way German doctors justified the lethal injections they gave to the mentally handicapped and other persons deemed undesirable by the Nazis.

the number of non-hospital providers of abortions increased from 1,127 to 1,254 between 1978 and 1980, and 80 percent of all abortions reported performed in 1980 occurred in non-hospital facilities.

- **About 25 percent of all pregnancies**, just under one-half of all that were unintended, ended in abortion in 1980.

The Diocesan Peace and Justice Commission will present an all-day workshop on nuclear arms at University High School Saturday, March 13, beginning at 9 a.m. Highlight of the day will be a showing of the film *The Last Epidemic* and a panel discussion on the morality and issues involved in the current debate over nuclear weapons. Father Robert Egan of the Jesuit School of Theology in Berkeley will be one of the panelists. Workshops and Mass will end the day. More information is available from Jerry Powers at 231-2828.

Where, Dr. Brennan, asks, is the public outrage over the nearly two million abortions performed in this country every year? "There is a hands-off policy in the media because the medical profession is so respectable. It is incomprehensible that they are killing human beings."

THE SHEER magnitude of abortion-killing has desensitized many Americans to what is really going on, concluded Dr. Brennan. "At his trial Adolf Eichmann said that one hundred dead is a catastrophe, but one million dead only a statistic."

More fetuses found

LOS ANGELES (NC) — An additional 200 to 400 fetuses have been removed from the home of a man who was questioned by authorities after 500 fetuses were found in a metal container repossessed from his home earlier.

The district attorney's office is investigating Malvin R. Weisberg, who formerly operated Medical Analytic Laboratories, Inc., in Santa Monica, Calif., for possible criminal violations, *The Los Angeles Times* reported.

The first 500 fetuses were discovered Feb. 4 when Martin Container Co. in Wilmington, Calif., repossessed a 20-by-8-foot metal container from Weisberg's house after he paid for it with a bad check.

Container company workers found more than 500 fetuses, weighing up to four pounds each and preserved in formaldehyde in plastic jars labeled with women's names and dates to 1979.

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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.

GARDNER, Anna Marie. Mother of Doris Shadley and Lucille Ogilvie; sister of Clara Shaw; five grandchildren, 14 great-grandchildren, six great-great-grandchildren. Funeral Mass: Feb. 5, Blessed Sacrament Church.

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BURLAZA, Teresita M.B. Wife of Felino Burlaza; mother of Marc Anthony B. Burlaza; sister of Flora Ballesteros. Funeral Mass: Feb. 6, Blessed Sacrament Church.

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STERBENZ, Peter M. Husband of the late Anna H. Sterbenz; father of June Bork, Carol Douglas and Paul Sterbenz. Funeral Mass: Feb. 6, St. John the Evangelist Church.

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CONNERTON, James Lawrence Anthony. Son of Mary V. Connerton. Funeral Mass: Feb. 9, Our Lady of Angels Church.

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MONTAG, Margaret Frances. Wife of Harold A. Montag; mother of Capt. Richard V. and John Thomas Montag; sister of John A. Varley; three grandchildren. Funeral Mass: Feb. 9, St. Therese Church.

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Major clergy personnel changes made

Continued from page 1

Mary, Star of the Sea Church, La Jolla, to director of communications for the diocese, with residence at the University of San Diego, March 1, 1982.

- **Father Mark Campbell**, from studies to vice officialis, diocesan marriage tribunal, with residence at Immaculate Conception Church, Old Town, August 2, 1982.

- **Father Stephen McCall**, from associate pastor, Holy Family Church, San Diego to director, diocesan office of religious education, following further studies.

- **Father Richard Cefalu**, from associate pastor, St. Brigid Church, Pacific Beach, to further studies at University of Notre Dame, June 15, 1982. Effective August 1, 1983, he is assigned as associate pastor, Blessed Sacrament Church, San Diego.

- **Father Michael Smith**, from associate pastor, All Hallows Church, La Jolla, to further studies at University of Notre Dame, June 15, 1982. Effective August 1, 1983, he is assigned as associate pastor, Sacred Heart Church, Coronado.

- **Father Louis Copestake**, from associate pastor, Santa Sophia Church, Spring Valley, to associate pastor, St. Mary Church, National City, August 2, 1982.

- **Father Donald Coleman**, from associate pastor, Our Lady of Perpetual Help Church, Lakeside, to associate pastor, Mary, Star of the Sea Church, La Jolla, March 1, 1982.

- **Father Harold Tindall**, from associate pastor, Holy Trinity Church, El Cajon, to associate pastor, Holy Spirit Church, San Diego, April 30, 1982.

- **Father Daniel Griesgraber**, from associate pastor, Our Lady of the Sacred Heart Church, San Diego, to associate pastor, Holy Trinity Church, El Cajon, April 30, 1982.

- **Father J. Patrick Foley**, from studies to associate pastor, Blessed Sacrament Church, San Diego, June 15, 1982.

- **Father David Croisetiere**, from associate pastor, Blessed Sacrament Church, San Diego to associate pastor, St. Brigid Church, San Diego, June 15, 1982.

- **Father Bruce Orsborn**, from studies to associate pastor, Our Lady of the Sacred Heart Church, San Diego, August 2, 1982.

- **Father Lawrence Johnson**, arriving in the diocese from Minnesota, to associate pastor, San Rafael Church, San Diego, August 2, 1982.

- **Father John Reilly**, from associate pastor, Santa Sophia Church, Spring Valley, to associate pastor, Sacred Heart Church, San Diego, August 2, 1982.

- **Father James Caldwell**, from associate pastor, St. Catherine Laboure Church, San Diego, to associate pastor, St. Didacus Church, San Diego, August 2, 1982.

- **Father Thomas Donnelly, SSCC**, from associate pastor, St. Didacus Church, San Diego, to associate pastor, Ascension Church, San Diego, August 2, 1982.

- **Father Eugene Fischer**, from associate pastor, Our Lady of Grace Church, El Cajon, to associate pastor, St. Catherine Laboure Church, San Diego, August 2, 1982.

- **Father Aurelio Crisologo**, arriving in the diocese from the Philippines, to associate pastor, St. Charles Church, Imperial Beach, January 18, 1982.

- **Father Jose Preciado-Ramos**, arriving in the diocese from Mexico, to associate pastor, St. Mark Church, San Marcos, February 16, 1982.

- **Father Patrick McNamara**, from associate pastor, Sacred Heart Church, San Diego, to chaplain, University of San Diego High School, August 2, 1982.

- **Father Elpidio Quinton**, arriving in the diocese from the Philippines, to associate pastor, Holy Family Church, San Diego, August 2, 1982.

- **Father William O'Connor**, retired chaplain, U.S. Navy, to associate pastor, Our Lady of Perpetual Help Church, Lakeside, December 22, 1981.

- **Father Marcelo Castro**, arriving in the diocese from the Philippines, to be chaplain, University Hospital, with residence at St. Joseph Cathedral.

- **Father William Wilson**, in residence at All Hallows Church, La Jolla.

- **Father Elias Sanchez**, to associate pastor, Holy Trinity Church, El Cajon, September 22, 1981.

- **Father B. Alton Kelley**, recently arrived in the diocese from South Dakota, to associate pastor, St. Francis Church, Vista, August 10, 1981.

Southern Cross

Continued from page 1

- **Msgr. Rudolph Galindo** is pastor of St. Joseph Cathedral. He also serves as liaison between the diocesan Priests' Council and *Southern Cross*.

- **Maureen King** is a member of All Hallows parish in La Jolla. She holds a Bachelor of Arts degree from the University of San Diego. A former speech teacher, she is active in community organizations such as the Junior League. She is a member of the Dean's Council of the College of Arts and Sciences of USD.

- **Father James Rafferty** is associate pastor of Mission Basilica San Diego de Alcala. He holds a Bachelor of Arts degree from the University of San Diego and a Master of Divinity from St. Patrick's Seminary. In addition to his parish duties, he serves as Prosynodal Judge in the diocesan Marriage Tribunal and a counselor in the diocesan Vocation Office. He is a member of the Canon Law Society of America.

- **David Rorick, Jr.** is a member of St. Mary Star of the Sea parish in Oceanside. He holds a Bachelor of Arts degree from Pomona College. He has served as an executive for a local savings and loan association and is a partner in an auto dealership. He is a director of the National Audubon Society.

- **John Shean** is a member of Mary, Star of the Sea parish in La Jolla. He holds a Bachelor of Arts degree from the University of Santa Clara and a Master of Business Administration in Marketing from the University of Chicago. He is senior account executive for Noble Multimedia Communications — the U.S. sales representative of XTRA AM-FM. He is a member and former vice president of the Advertising Club of San Diego and serves as chairman of the diocesan Communications Commission.

- **Paul Sims** is a member of St. James parish in Solana Beach. He holds a Bachelor of Science degree. A marketing and advertising consultant, he has 21 years experience in the advertising business in New York and San Diego. He is a member of the American Marketing Association.

- **Benedictine Sister Paula Thompson** is prioress of the Benedictine Convent of Perpetual Adoration. She is a nurse and received her Bachelor of Science degree from St. Sebastian's College. Sister entered her congregation in 1951 and later received her Masters in Social Studies. She has held different positions within her congregation,

- **Father John Brady**, recently arrived in the diocese from South Dakota, to associate pastor, Mary, Star of the Sea Church, Oceanside, December 22, 1981.

In addition, Bishop Maher has announced the following pastoral assignments for seminarians to be ordained this summer. The following appointments are effective August 2, 1982:

- **Rev. Mr. Burd J. Boudoin**, to associate pastor, Santa Sophia Church, Spring Valley.

- **Rev. Mr. Salvatore Cordileone**, to associate pastor, Our Mother of Confidence Church, San Diego.

- **Rev. Mr. Ben Marcantonio**, to associate pastor, Our Lady of Grace Church, El Cajon.

- **Rev. Mr. Christopher Merris**, to associate pastor, All Hallows Church, La Jolla.

- **Rev. Mr. Anthony Stanonik**, to associate pastor, Our Lady of Guadalupe Church, Calexico.

from director of health services to novice mistress to her current position at the San Diego convent.

- **Robert M. Witty** is deputy editor of *The Tribune*. He holds a Bachelor of Arts degree in journalism and is former editor of the *San Diego Daily Transcript*.

With the editor, Msgr. I. Brent Eagen, diocesan chancellor, will serve on the board in an ex officio capacity.



CONSULTANT BOARD — Named to a new board of consultants for *Southern Cross* are (from left, top row): Ann Bauer, Sara Finn, Msgr. Rudolph Galindo; (middle row): Maureen King, Father James Rafferty, David Rorick, Jr.; (bottom row): John Shean, Paul Sims, Sister Paula Thompson, OSB; (right) Robert M. Witty.

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media notebook

By Michael Gallagher

• **Making Love** (Fox)

This reworking of the triangle motif which has the husband (Michael Ontkean) leave his wife (Kate Jackson) for another man (Harry Hamlin) is a predictable, uninspired film which, under Arthur Hiller's flat direction, manages to work up no emotional power whatsoever. Hiller and writer Barry Sandler sort things out in a fashion so reasonable and evenhanded that the contrivance that undergirds the whole enterprise should be evident even to the least discerning. Homosexuality — a word not mentioned in a script that uses even the euphemism "gay" but once — is presented as nothing more than an acceptable variation on the normal process. This attempt to forestall moral implications is as obviously fabricated as the rest of the film. The U.S. Catholic Conference has classified it O, morally offensive. The Motion Picture Association of America has rated it R, restricted.

• **Quest for Fire** (Fox)

Three warriors (Everett McGill, Ron Perlman and Nameer El-Kadi) set out in search of fire to sustain the life of their tribe after a marauding band of Neanderthals have extinguished their own fire in this prehistoric adventure directed by Jean-Jacques Annaud and written by him and Gerard Brach. The three heroes inadvertently rescue a girl (Rae Dawn Chong), who is more culturally advanced. Under her influence, they too become more humane and sensitive, learning to laugh and even to fall in love. Annaud and his co-workers have lavished a great deal of intelligence and research on their film and have avoided anything that smacks of the anachronistic. The scenery is extraordinary — awesome, sometimes overwhelming, rather than pretty. I felt, however, that the simple story was just not worth the effort expended on it. It is an interesting movie but not compelling. The violence, though strong, is relatively restrained, but the

sexual activity, lacking a serious enough context, veers over into the objectionable, and the U.S. Catholic Conference has classified it O, morally offensive. The Motion Picture Association of America has rated it R, restricted.

• **Tragedy of a Ridiculous Man** (Warners)

Bernardo Bertolucci, after his disastrous *Luna* and over-inflated *1900*, has come up with a more modest premise in this film about a wealthy factory owner (Ugo Tognazzi) whose son is kidnapped, but it's not much better for all its modesty. Bertolucci, supposedly a committed leftist, had a chance here to come to grips with the terrorism that afflicts Italy, but he's done nothing of the kind, trying to make obscurity and ambiguity do duty for profundity. We're never quite sure what's going on, and neither, I'm quite certain, is Bertolucci. Whether he cares or not is something else again. I gave up trying quite early. Because of some wholly gratuitous nudity, it has been classified O, morally offensive by the U.S. Catholic Conference.

• **Das Boot** (Columbia)

Das Boot (*The Boat*) is a very long (two-and-a-half hours), very exciting war movie about the final cruise of a German submarine in the North Atlantic in the days when U-boats were the terror of the Allied convoys. The photography and the acting are superb, and the weary, haggard faces of the captain (Jurgen Prochnow) and his crew are likely to haunt the viewer for some time afterward. The pace seldom slackens though a bit of judicious cutting might have helped. For all its virtues as a war movie, however, *Das Boot* ignores the moral implications of serving one of the worst causes in history. The U.S. Catholic Conference has accordingly classified it A-III, adults, for this and for the scatology and verbal obscenity that abound in the film's all-male environment. The Motion Picture Association of America has rated it R, restricted.



Mark Chase and Joy Severinsen head the cast of *Ten Little Indians*.

The Old Mission Players are presenting Agatha Christie's *Ten Little Indians* beginning March 5 until March 11 in La Sala at Mission Basilica San Diego de Alcalá.

The production is directed by Jack G. White; the cast includes Mark Chase as Philip Lombard and Joy Severinsen as Vera Claythorne, and is presented by special arrangement with Samuel French.

Performances are March 5, 6, 13 and 20 at 8 p.m., and March 7, 14 and 21 at 7:30 p.m. Tickets are \$4, seniors and students \$3. Further information is available at 278-0021, 464-0401, or 277-9769.

Muriel Davis will present an organ recital March 7 at 3 p.m. at Mary Star of the Sea Church in La Jolla as part of the parish's 75th anniversary observance. Donations to the parish music program will be accepted, and further details are available at 454-2631.

Sacred Heart Church (Coronado) continues its music series March 14 with an organ recital by Ted Alan Worth beginning at 4 p.m. Donations are \$5 and additional details are available at 435-4858. Mr. Worth played the inaugural concert on the organ in 1978.

• **Death Wish II** (Filmways)

Charles Bronson reprises his role of the decent citizen turned murderous vigilante in this utterly offensive sequel directed by Michael Winner. Because of its graphic

nudity and its condoning of unlawful behavior, it has been classified O, morally offensive, by the U.S. Catholic Conference. The Motion Picture Association of America has rated it R, restricted.



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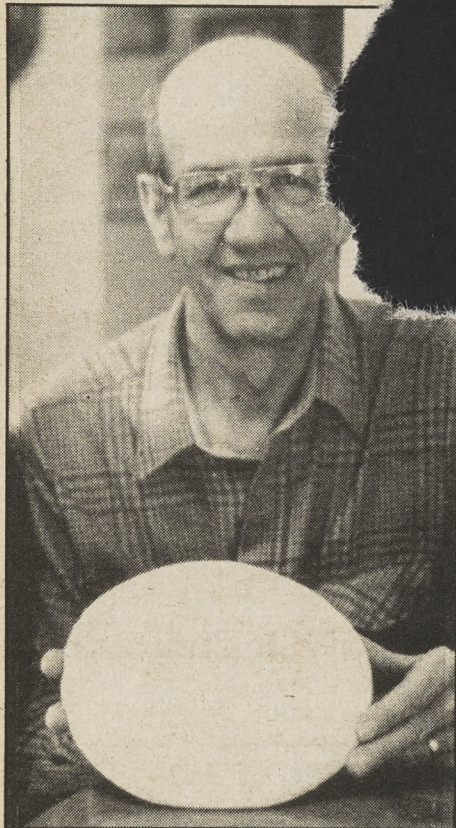
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Baker's experience 'p...

HAILEY, Idaho (NC) — Bill Mallory is a permanent deacon who is putting 34 years of experience as a baker to good use.

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Deacon Bill Mallory

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introduced at his home parish in 1978, two years before his ordination, there were two lines at Sunday Mass. "Some people couldn't bring themselves to try the new bread. But now it is the only Communion bread we use for all Masses and everyone seems to accept it."



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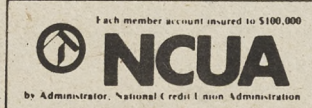
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Around the

March 7 T.V. Mass has been pre-empted

Catholic Community Services Refugee Resettlement Program needs volunteers to organize and coordinate donations and to assist with refugee crafts store; also sponsors for new arrivals from Ethiopia, Afghanistan, Poland and Czechoslovakia. Contact Alden Lancaster at 287-9454

Parish Lenten Experience, with Father Jim Wolff, Mar. 5-7, Our Lady of Grace Church, El Cajon. Details: 469-0133, 469-3901.

"The Last Days of Jesus," Lenten program, 7:30-9 p.m., each Thursday in March, Our Lady of Grace adult ed. center, 2766 Navajo Road, El Cajon.

Catholic Deaf Community, evening of prayer, reflection and discussion with Father Brian, 4:30-9 p.m., Mar. 6, University High School, Linda Vista Road, San Diego. \$5 donation for dinner requested.

First Saturday Mass, Fatima prayers and rosary in honor of Our Lady of Fatima, 7:45 a.m., Mar. 6, Church of St. Mary Magdalene, San Diego. Information: 276-3693.

Court Mother of Divine Grace, Catholic Daughters of the Americas, reception of new members, 1 p.m., Mar. 6, Ocean Beach Women's Club, 2160 Bacon St., San Diego. All Catholic Daughters welcome.

Spiritual Renewal through Prayer, directed by Father Joe Glynn, O. Carm., 10 a.m. and 7:30 p.m., Mar. 7-14, St. Agnes Church, Pt. Loma. Information: 223-2200, 223-9748.

Stalpar — a social club for single Catholics over 35, social hour, business meeting and pot luck dinner, beginning 3:30 p.m., Mar. 7, St. Joseph Cathedral Club, 3rd and Beech, San Diego. Information: 284-3472, 276-7644.

South Bay Deanery DCCW, luncheon meeting, 10:30 a.m., Mar. 8, St. Rose of Lima Church. Details: 429-0178.

La Jolla Deanery DCCW, luncheon meeting, 10 a.m., Mar. 9, St. James parish, Solana Beach. Reservations: 272-1512, 274-4462, by Mar. 6.

Barat Auxiliary Center, presents a luncheon Dinner Theatre. Details: 267-2674.

Youth Ministry Training II, for youth minister candidates, teachers, coordinators and staff, Conference Room, Diocese of San Diego, 722-6491.

Oceanside Deanery following 11 a.m. Mass, Mar. 7, 515 Wisconsin St., Oceanside. 722-6491.

Kappa Gamma Pi, national Society, meeting, 7:30 p.m., Mar. 7, 722-6491.

Special Ministers of the Eucharist, 12-13, St. Therese Society, San Diego. Fee: \$10. Reservations: 469-0133.

Casino Night, 7:30 p.m., parish hall, 2766 Navajo Road, El Cajon. Information: 469-0133.

Court St. Vincent de Paul, Americas, charity luncheon, 11:30 a.m., Mar. 13, St. Vincent de Paul Church, San Diego. Donation: \$4. Information: 295-3017, 295-5543.

All Hallows parish benefit dinner dance and auction, 6 p.m., Mar. 13, Sheraton Harbor Island Hotel.

Court Our Lady of San Diego, Catholic Daughters of the Americas, is sponsoring a bus trip to Madonna Manor in Salinas, Mar. 13-14. Information: 479-3776.

Stella Maris 183, Young Ladies Institute, annual Lenten Mass, 9 a.m., Mar. 14, St. Mary, Star of the Sea, Oceanside, breakfast following at El Camino Country Club, Oceanside. Reservations: 722-6941. Twilight retreat, 6:30 p.m., Mar. 18, Mission San Luis Rey, Oceanside. Reservations: 757-5065.

Massing of St. Madeleine Sophie's Training pool will take place at 2 p.m., Mar. 14, El Cajon. Bishop Leo T. Maher will officiate.

Prayer Service, 7:30 p.m., Mar. 16, de Alcala, 10818 San Diego Mission Rd. 2674.

The University of San Diego hosts "A luncheon-musical", Mar. 16, Island Hotel. Donation: \$13. 77, 270-6485.

Catechist Formation, a 20 hour course, held at Good Shepherd Church, Mar. 3, 6. Details: 574-6311.

Catholic Women's Club membership drive, Mar. 16, 5554 Candlelight Dr. 2674.

Prayer and card party, 11:30 a.m., parish hall, Redwood and University. Donation: \$3. Details: 444-2342.

Rosary Society is sponsoring a prayer party, Mar. 17, St. Pius X Church. Donation: \$3. Reservations: 2674.

Worldwide Marriage Encounter weekends, Mar. 19, Howard Johnson motor hotel, San Diego; Mar. 26, Mission San Luis Rey, Oceanside. Information: 427-1124, 449-4085.

Men's Vocation Retreat, Mar. 19-21; **Women's Vocation Retreat**, Mar. 26-28. Details: 293-7862.

All items for insertion in Around the Diocese must be received at the Southern Cross office by noon on the Friday preceding the Thursday publication. We cannot accept information over the phone at any time.

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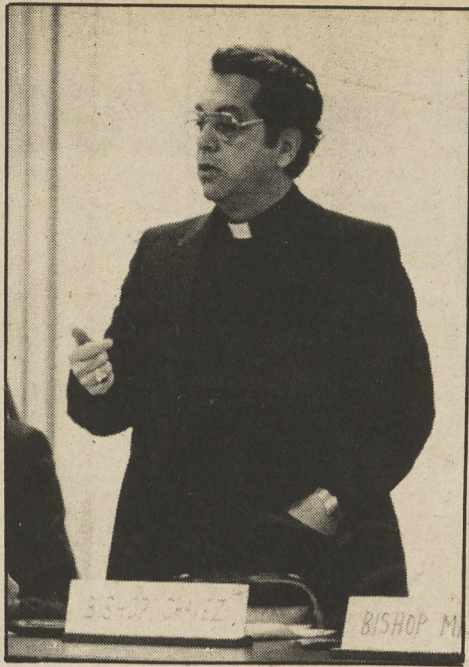
'No americanos o mexicanos, sino católicos,' dice el Obispo

CALEXICO — La gente hispana en este país ha ido aumentando en una proporción más rápida que el crecimiento tanto de la población en general, como del número total de católicos, en los últimos 10 años, dijo el Obispo Auxiliar Gilberto E. Chávez al Consejo Pastoral Diocesano.

El CPD reunido en la escuela alta "Vincent Memorial" el 20 de febrero, escuchó del Obispo Chávez cifras que demuestran cómo en el occidente de los Estados Unidos los habitantes hispanos aumentaron en 2.8 millones (el 85.6 por ciento) hasta llegar a ser 6.2 millones, dentro de una población total de 7.4 millones de católicos.

El Obispo Chávez propuso algunos procedimientos con los cuales las parroquias pueden evangelizar y catequizar a los hispanos manteniéndose sensibles a sus específicas necesidades culturales. Algunas parroquias — hizo el notar — han hecho al respecto un extraordinario trabajo, mientras otras han actuado como si los hispanos ni siquiera existieran allí. Entre los medios sugeridos están:

- Que a los hispanos en cada parroquia se les permita organizarse por sí mismos, sin el consabido temor del párroco y de los concejos parroquiales a que tal proceder conduzca hacia división dentro de la comunidad. Una acción así, dijo el Obispo Chávez, se basa tanto en la visión del Vaticano II, como en la exhortación apostólica "Evangelii Nuntiandi";
- Que los hispanos tengan representación en el concejo de cada parroquia, ya sea por medio de sus propios representantes o por algún tipo de conexión con la comunidad hispana;



Obispo Gilberto E. Chávez

• Que en la parroquia donde hay suficiente número de hispanos, tengan ellos su propio coordinador pastoral para que así su lengua y cultura sean respetadas; y

• Que tanto los seminaristas como los sacerdotes tengan la oportunidad de recibir clases de lengua española y de tomar parte en talleres que los sensibilicen sobre las necesidades especiales de los hispanos en nuestra diócesis.

"Nos gustaría que todos aprendieran inglés, pero esto no es necesario para entrar al Reino de los Cielos," dijo el Obispo Chávez. "Lo más importante es que los ayudemos en su fe y a vivir la vida

de Cristo. Ellos pueden aprender inglés, pero también pueden ellos abandonar su fe."

A la crítica de que los hispanos buscan un tratamiento especial, el Obispo Chávez hizo notar que "pretender tratar a todos por igual es engañoso cuando significa tratar a los hispanos como anglos. El trato igual es una buena filosofía, pero es algo distinto en la práctica por razón de una profunda herencia cultural y religiosa diferente."

El Obispo Chávez anotó que la función de la Iglesia no es ni "americanizar ni

mexicanizar" sino construir el Cuerpo de Cristo, ser unidos sobre la base de la fe católica, pero tener libertad en la diversidad de sus expresiones y manifestaciones. En esto — se subrayó — se realiza la completa catolicidad de la Iglesia.

El Obispo Maher dijo que cada grupo dentro de la Iglesia constituye eslabones o vínculos individuales dentro de una "cadena de caridad" y que los vínculos mismos, cualquiera sea su diversidad, no existen separados los unos de los otros, sino contribuyen a la total unidad."

'Una visión espiritual de la vida'

CIUDAD DEL VATICANO (NC)— De regreso en Roma de su peregrinación por cuatro naciones africanas, el Papa Juan Pablo II dijo en su audiencia general del 24 de febrero que la iglesia en Africa "entró en otra fase de evangelización... se ha vuelto africana sin dejar de ser misionera." En Nigeria, quizás el mejor ejemplo, son africanos 26 de los 32 obispos, 642 de los 1,126 sacerdotes, y 458 de las 832 religiosas.

La proporción es diferente en Benín, Gabón y la Guinea Ecuatorial a las que visitó también el papa del 12 al 19 de febrero. Como el millón de católicos en Africa a principios de siglo creció a 55 millones actualmente, y la cifra sube, el papa observó que parece existir en las tribus "una buena disposición de aceptar al cristianismo."

Habló de una doble misión, la de predicar la palabra de Dios, y la de hacer buenas obras, y advirtió contra dos aspectos del materialismo: el teórico que penetra en programas políticos, y el práctico como resultado del desarrollo económico. En Benín existe un gobierno marxista, en la Guinea gobernó otro marxista hasta hace unos tres años. El materialismo encuentra "una fuerte resistencia en la religiosidad" natural de los nativos, cuyos valores han sido buen terreno para la semilla del cristianismo, observó el papa.

A quienes le recibieron en el aeropuerto en Roma, el papa dijo que el africano de natural "tiene una visión espiritual de la vida... y reconoce a la divinidad como causa primaria de todas las cosas."

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MILK

\$1.85 gal.

ONIONS

29¢ lbs.

COME SEE US...
WE LOVE PEOPLE!!

AVOCADOS

15 for \$1.00

COFFEE

\$4.99 3 lbs.

